

# BRIHADARANYAKA UPANISAD

By Swami Paramarthananda

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& Sri Vancheeswaran

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



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# BRHADARANYAKA UPANISAD

## Madhu Kandam, Chapter-1

Regular Classes By

SWAMI PARAMARTHANANDA

Class # 01

Introduction - Upanisad in general

Upanisad – Meaning

As announced earlier I will take up the *Brihadaranyaka upanisad*. At the outset I will give you the meaning of the *Brihadaranyaka upanisad*. The *Brihadaranyaka upanisad* contains three sub words as 'Brih' 'Aranyaka' and 'Upanisad'.

The meaning of the word 'Upanisad' must be already familiar to you. Primary meaning of the word *upanisad* is *Brahma vidya* or the knowledge of *Brahman*; the *Brahma vidya* is ideally known as the *upanisad*. The word *upanisad* has three portions 'Upa' 'Ni' and 'Sad'. It brings out the benefit of *Brahma vidya*; the conditions required gaining these benefits as also the method to gain such knowledge. The benefit, the condition to gain the benefit and the method to gain this knowledge are indicated in the word 'upa, ni, and sad'.

Now let us take the last portion of the word *upanisad* 'sad'. If you separate, you should pronounce it as 'sad'. The meaning of the word 'sad', means 'destroyer'. *Sad* means to destroy. Therefore, the word 'sad' indicates the destroyer of ignorance.

But it does not say the destroyer of what. That is what we have to supply. If it is the destroyer of people nobody will come to this class or none will aspire to gain this knowledge. But we can easily guess it because any knowledge will be the destroyer of ignorance or in vedic term *avidya*.

Therefore, *Brahma vidya* is primarily the destroyer of ignorance. *Brahma vidya* is *Brahma avidya Nasti*. According to the scriptures *Brahma avidya* is the cause of *samsara*. Ignorance of *Brahman* is the cause of *samsara* and therefore when *Brahma vidya* destroys the cause of *samsara*, *samsara* the effect is automatically destroyed.

*Brahma avidya nase samsara karya nasaha, samsara karanam is destroyed; simultaneously the samsara, the karyam is also destroyed. Samsara karana avidya nase avidaya karya bootha samsara nasti. Karana nasah karya nasaha. Hetu nasah phala nasah. Nimitta nasah naimittika*

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*nasah*. Therefore, we say that *Brahma vidya* destroys not only the ignorance but also it destroys *samsara*.

Once the ignorance is destroyed knowledge is gained followed by freedom from *samsara*. These are explained in detail in the upanisads. You should note that *samsara* is not wife as it is in common parlour. *Samsara* means problems followed by sorrow. *Brahma vidya saksat ajnana nasti paramparaya samsara nasini*. *Brahma vidya* while directly destroying, it indirectly destroys *samsara*. Thus, its function is twofold one is destroyer *ajnanam* and liberation from *samsara*. Here I would like to add one more meaning.

‘Sad’ means destroyer and this I have discussed in the past in several contexts. The root ‘sad’ has got another meaning have ‘reaching or leading or taking to a place and reaching some goal’. Where does *Brahma vidya* take a person? We say the *Brahma vidya* leads a person to Brahman. We have already seen in *Mundakopanisad* this aspect.

One who knows Brahman by his mere knowledge becomes one with Brahman. Therefore, ‘knowing’ Brahman tantamount to ‘reaching’ Brahman. Of course ‘reaching’ must be in inverted comma. You should not think that Brahman is sitting in Kailasa or Vaikunda. *Brahma vidya* literally ‘removes the distance between jiva and Brahman’. *Brahma Vid Apnoti param Brahma*.

Thus, the previous meaning is, it destroys ignorance but the present meaning is that it takes jiva to Brahman. The nature of Brahman here is ananda. *Brahma* is ananda swarupam. Taking to Brahman means taking jiva to ananda. Therefore, *Brahma praptih* can be translated as ananda praptih.

We have got two meanings for ‘sad’ one is *dukha nivrutti* and another is ananda prapti. ‘sad’ is that *Brahma vidya* which eliminates *dukham* and gives ananda or remover of sorrow and giver of joy. This is the meaning of the word ‘sad’. This is the benefit of *Brahma jnanam*.

Now we will take the next portion namely ‘ni’. The ‘ni’ part of the Upanisad indicates the conditions for gaining the benefit. The knowledge we gain is ‘*nichchayatmaka jnanam*’. That means knowledge must be clear and it should be free from doubt and the knowledge should be free from our habitual complexes especially at the mental level.

Our intellectual personality and mental personality are interconnected and the one always influence the other. Therefore, even if we are intellectually sharp enough to grasp the teaching, if we do not have the emotional maturity and emotional freedom from complexes like jealousy, fear, tension anger etc., or *viparyaya pratibanda*, we cannot gain the *Brahma*

vidya and enjoy the benefits of acquiring the 'Self knowledge' which is nothing but another name for Brahma vidya. It means the qualities or the character of any jiva is inborn and 'developed complexes'.

Some complexes are there with us right from the birth and so many others are picked up in due course because of our background. All of them are the cause of mental problems and therefore the knowledge must be free from doubt. The doubt is found to be in the form of intellectual knowledge and at the same time we should be free from emotional turmoil. That is why we say we know vedanta but we are not able to face the situations in our life.

The problem with all the jivas is not the absence of knowledge but the lack of emotional maturity or emotional soundness. As far as emotional maturity is concerned, vedanta does not deal with that. Dharma sastra deals with this matter. The entire dharma sastra, which is full of values such as morality, ethics etc takes care of the emotional maturity. This alone provides the emotional soundness and emotional maturity and only when the knowledge is free from viparyaya pratipanda you get the emotional maturity.

Such knowledge is called 'aprapathibandha jnanam'. It is knowledge free from intellectual obstacles of doubt and emotional obstacles of viparyaya. For this purpose only we have sravanam mananam and nididyanam to remove the obstacles of viparyaya bhavana. This is called the Nichchayana jnanam and it is the benefit of the self-knowledge. 'ni' of the upanisad refers to the various conditions that are necessary to gain Brahma vidya.

'Upa' indicates the method of gaining the 'self' knowledge. We have only one method 'upa' that means guru 'upa' sadanam. Going to a teacher with all humility, with all respect, with all reverence, with all faith with all respect etc., and it is called 'upa' sadhanam. All this indicates that we have only one marga to gain Brahma vidya and that is going to a competent teacher. We find from the scriptures that even the greatest and even the most popular Rishis have shed their ego and gone to the teacher and have done Sastanga namaskara to become a sisya to gain Brahma vidya.

In fact, even Narada, the popular Rishi who is respected and worshipped by all also became a disciple when he wished to gain Brahma vidya. Ego did not obstruct him to go to a teacher and he also did namaskaram to his guru. One has to surrender to a teacher to have the teaching from a guru and further one should direct plead for the teachings.

Why cannot you openly ask and what is wrong in admitting ignorance when ignorance is a fact and not a fiction. Therefore, reading the upanisad or reading the commentaries will help anyone to gain self-knowledge. You



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should have guru upadesa the sravanam and you have to listen to a guru and his teachings with all humility.

Upa indicates guru, sastra pramana dwara praptih. 'ni' indicates the nichchayaha and 'sad' indicates the Prayojanam. The final meaning of the word upanisad is, it is that knowledge, which destroys, sorrow and gives happiness if it is clearly gained from competent teacher. This is the meaning of the upanisad. If you join all of them it will boil down to Brahma vidya. This is the primary meaning.

Now this Brahma vidya is a 'prama', the knowledge that is gained through [not by pratyaksa or anumana pramana or Attapatti pramana] through sastra pramana or sabda pramana. This upanisad says that Brahma vidya can be gained only through sabda and therefore sastram becomes the pramanam and the upanisad becomes 'Prama, the vidya'.

Still the upanisadic words or text does give the knowledge. The textbooks [the written words] also are indirectly called by the name the upanisad. The sastra sabda are the pramanam, which gives rise to Prama and the text books in the form of scriptures are indirectly called by the name upanisad.

Upanisad word has got two meanings. The primary meaning of the word upanisad is not the textbook and the primary meaning is the one that is obtaining in the mind. It is the wisdom or knowledge obtaining in the mind of the student. Always the upanisad is in the mind and not in the book. But when you take to the secondary meaning then it refers to the pramanam, the sabda pramanam.

Prama is the primary meaning of the upanisad and pramanam is the secondary meaning of upanisad. In other wards wisdom is the primary meaning and the textbook upanisad is the secondary meaning of the upanisad. When I say I am going to teach you Brihadaranyaka upanisad textbook which meaning we are take the primary or secondary. We are here not using the primary meaning. We use the secondary meaning only.

Then you may ask why do you say wisdom is the primary meaning of the word upanisad. Why can't you say the other way round? The textbook is the primary meaning and the wisdom born out of the study is the secondary meaning.

Then we ask which one of the two destroys samsara? Whether the textbook destroys samsara or the wisdom born out of the textbook destroys samsara? You should know that the texts are the mantras by themselves cannot destroy samsara. You may do parayanam of all upanisads. If the words of upanisad were to destroy samsara, then there is no need to know

the meaning of the upanisad, simple parayanam will liberate all of us, and we can gain moksa by chanting the upanisads.

But the words do not destroy samsara. If the words were to destroy samsara, I can ask you to start a vedapathasala and teach you to chant the upanisads. By the time I teach you chanting upanisads, you will all be instantly become mukta purusah. Then there will be no need for mananam and nididyanam to gain moksa.

From that it is very clear that the words are only secondarily called upanisad and by the analysis of the words, understanding comes to the mind and such understanding alone is capable of destroying samsara. Therefore, we say technically vritti jnanam eva mukya arthah. Aham Brahma Asmi is vritti jnanam eva upanisad pathasya mukyarthaha.

What is gauna arthah the secondary meaning? Aham Brahma Asmi sabdah upanisad iti mukyante. The word that gives the jnanam is called upanisads. This is the meaning of the primary of the word upanisad and the secondary meaning upanisad.

### Brihadaranyaka upanisad – an overview

Now we will take up the Brihadaranyaka Upanisad text. This Brihadaranyaka upanisad text occurs in shukla Yajur Veda. You know that the Yajur has two branches Krishna Yajur Veda and shukla Yajur Veda. This shukla Yajur Vedas got so many Veda sakas. All Vedas have got different sakas. For example in Krishna yajur Veda, Taittriya is a saka. Katha is another saka. Similarly shukla Yajur Veda got two branches known by the names Kaanva saka and Maadhyamdina saka. Generally different mantras occur in different sakas. For Taittriya upanisad occurs in Taittriya saka.

But here we find peculiarly the Brihadaranyaka upanisad occurs both in Kaanva saka and Maadhyamdina saka. It is repeated twice in the Vedas. Between these two sakas, there are certain slight differences. Mostly there are repetitions with slight differences in the text. The version we take up is Kaanva saka of Brihadaranyaka upanisad belonging to shukla Yajur Vedah.

Next I will give you a bird's eye view of the contents of the Brihadaranyaka upanisad. Broadly the Brihadaranyaka upanisad is divided into three divisions each one being called a kanda, kanda triyam.

The first kanda is called Madhu kanda; the second is called Muni kanda or alternatively Yajnavalkya kanda; and the third one is called Khila kanda.

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The main teachings or the primary aim of Madhu kanda is upadesa or the teaching of Brahman. This is in other wards called upadesa kanda. This is also called Madhu kanda because in this kanda, in a particular place the Brahman is revealed as the adhithanam and it is revealed that Brahman adhithanam is at substratum of the interrelated or relative world of interdependence.

For this, the upanisad elaborately discusses the interdependence of the world between the panca bhutas, sun, moon, human beings etc. Upakarya upakaraka bhavah. This upakarya or upakaraka bhava or the interdependence is revealed by a special word Madhu. Thus, Madhu is a technical word used in this section to show the interdependence between the creations. In one place Madhu is a word used to indicate the interdependence of the world and through that the Brahman is revealed.

Now we will go to the second kanda, which is called Yajnavalkya, or Muni kanda where the main job or theme of the kanda is upapatti or reasoning or giving logical support to the teaching. In Sanskrit, the reasoning is called upapatti, showing the propriety of the teaching, showing the soundness of the teaching, or showing un-shakable nature of the teaching.

First kanda is compared to sravanam and the second is compared to mananam. This is called Yajnavalkya kanda because throughout the kandam Yajnavalkya happens to be the teacher. The various sisyas come and go but the teacher is the same Yajnavalkya. Yajnavalkya is not only the teacher of this particular kanda but most of the shukla Yajur Veda is attributed to Yajnavalkya at least primarily.

Yajnavalkya has got another name Vajasaneyah. Vajasaneyi is the teaching of Yajnavalkya. He got this name because his guru is supposed to be surya baghavan and surya baghavan has got the name Vajasani. Vajam means annam. Sanih means one who gives. Surya alone gives us food and energy. Therefore, surya is called vajasani. Surya's sisya is called vajasaneyah. Vajasaneya's teaching is called Vajasaneyi. The entire shukla Yajur is often called vajasaneyi samhita. Such an important vajasaneyah Yajnavalkya happens to be central one in second kanda and therefore it is called Muni kanda or Yajnavalkya kanda.

Then finally comes Khila kanda. The contents of this section is varieties of upasanas and karmas mostly upasanas. This portion is called khila because Khilah means compilation, anthology, or companion. The different upasanas are compiled and jointed together in this kanda. It is like a mixture. There is no systematic development. Different upasanas are given here. In many portions of Vedas such Khila kandas are there. This also called

## Madhu Kandam

anubhandah. This is the broad division of Brihadaranyaka upanisad. Each of this kanda is divided two adhyayas or chapters each. Thus totally there are six adhyayas or chapters in the Brahadharaynaka upanisad. More in the next class.

Hari Om

## Class # 02

### Brahadharaynaka upanisad overview contd.

In Brihadaranyaka upanisad, even though lots of upasanas are prescribed yet vedantic contents are plenty. All the important ideas contained in all other upanisad such Mundakopanisad, Kenopanisad, Kathopanisad, Taittiriya upanisad and all-important themes are found in Brihadaranyaka upanisad. Not only that there are much more ideas are seen in Brahmadharaynaka upanisad which are not found in any other upanisads. It is all consuming and all containing upanisad. If somebody asks these ideas contained where, you can safely say it is in the Brihadaranyaka upanisad.

Therefore generally we say it is in Brihadaranyaka upanisad. Nobody will verify also. Qualitatively and quantitatively it is 'Brigat' the great upanisad. It is Aranyakam and it is generally studied in the forest, in sannyasa asrama after renouncing everything it is studied and therefore it is called Aranyaka. Upanisad. It is studied in the forest by the sannyasis. The bigness of the text itself and also because of the greatness of its content the Brihadaranyaka upanisad is considered a magnum opus. Vedanta is dealt with in fullest extent in this upanisad. It contains all the important ideas contained in the other upanisads plus much more.

Textually and content-wise it is great and therefore it is called 'Brah'. It is called Aranyakam since it is generally studied or learnt in the forest. This is just to indicate that the sannyasis and those in vanaprasta asrama generally study this upanisad.

Generally we say that the ritualistic portions of Vedas or the brahmana portions correspond to the grahasthasrama, which is supposed to be primarily meant for activity. And the Aranyaka portion generally corresponds to vanaprasta asrama. Thus, Aranyaka contains lot of upasanas. They are followed in Vanaprasta asrama.

At the end of the Aranyaka portion the upanisadic portion comes in the upanisad, which is generally connected, to sannyasa asrama. So, karma, upasana and jnanam are for generally followed in grahasthasrama, vanaprasta, and sannyasa asrama respectively. The idea is, by the time a person goes to karma kanda and upasana kanda; he would have gone through grahasthasramawith completely. He would have got fulfilled his worldly desires of artha and kama and he would have also done sufficient rituals for purification of the mind and he would have also got matured

mentally and emotionally by that time to be eligible to be a student of Brahma vidya.

Therefore, this time is ideal for pursuit of vedic and spiritual as he would be around 50 years of age and above with sufficient mental and emotional maturity. Maturity is measured in terms of detachment or renunciation.

Therefore sannyasa or sannyasa asrama indicates maturity, detachment and renunciation. Only a detached person can grasp the upanisadic teachings easily and fully. Therefore, sannyasa asrama is called a state of Aranyakam, where the people who are otherwise sannyasis, who are matured and detached people from the world and worldly people. They can only grasp the upanisadic teachings. And therefore generally sannyasis stay in the forest away from the mad mad world and study Brahma vidya.

The idea is that we interpret that sannyasa need not be physical sannyasa. Inner renunciation also makes a person a grahastha sannyasi. Being at home one can be a sannyasi, if a person has the necessary vairagyam to be detached from worldly things and persons.

Sannyasi is none but a matured and detached person. One has to be detached to become a grahastha sannyasi. Detached life of sannyasi either one residing in forest or residing at home as a grahastha sannyasi with detachment towards worldly things and the people if free of psychological pain and emotional sorrow on the one hand and enjoys fulfillment and purnatha or the bliss state on the other so says the upanisads.

Now we will discuss the contents of the Brihadaranyaka upanisad spread over three kandams with two chapters each. The chapters contain the mantras grouped as brahmanas.

Now I will say a few words regarding the commentaries of the Brihadaranyaka upanisad. While there are many bashyam on this upanisad, the most famous one is by Adhi Sankaracharya's Brihadaranyaka upanisad bashyam. It is one of the greatest of all the commentaries among all other upanisad bashyams. In no other bashyam Adhi Sankaracharya excels as much as in Brihadaranyaka upanisad bashyam. Even where some of the ideas are repeated here, you find that Adhi Sankaracharya's bashyam in the other upanisads is comparatively small. But the very same ideas found in other upanisads are elaborately discussed in the Brihadaranyaka upanisad.

Adhi Sankaracharya is very elaborate it looks as if Brahadaranyaka upanisad is the favourite upanisad of Adhi Sankaracharya. If you take the text alone, Chandogya upanisad and Brihadaranyaka upanisad both are equal in their length. But when you take the commentaries of the various commentators and that of Adhi Sankaracharya you find great difference

## Brhadaranyaka Upanisad

between the two upanisads. We find that Brihadaranyaka upanisad bashyam is comparatively bigger than that of the Chandogya upanisad.

Generally I will be following Adhi Sankaracharya's bashyam only. Since Brihadaranyaka upanisad bashyam of Adhi Sankaracharya is very great in its size and contents. Many on the Adhi Sankaracharya's bashyam have written so many secondary commentaries on based on Adhi Sankaracharya's bashyam of the Brihadaranyaka upanisad.

However wherever necessary I will touch upon the views of the other commentaries of the sub-commentators written based on the original Adhi Sankaracharya's bashyam of this upanisad.

Among the various commentaries the most famous one is Sureshwaracharya commentary on Adhi Sankaracharya's bashyam is called Brihadaranyaka upanisad bashya varthikam. His work is called in short 'Brahad varthikam'. Varthikam is slightly different from bashyam. Bashyam is defined as a commentary on the text in the textual order. Upanisad is supposed to be in sutra form.

Every statement of the upanisad is in the form of sutras being very pithy with lot of implied meaning. The sutras are commented upon in the order of the text and while commenting upon the text, the author may introduce certain words and sentences, which are otherwise vague and intelligible for laymen.

The commentator has to comment upon, in his own sentences in the bashyam. When the commentator makes a pithy statement, he has to explain or comment upon that statement also. Adhi Sankaracharya's commentary on the upanisad is called bashyam, which contains elaborate explanations on the sutra form of upanisadic statements.

But Sureshwaracharya has written a commentary on Sankara's bashyam. It is called varthikam. Varthikam is generally in poetic form and not in prose. In the form of sloka form, the bashyam or the original text is thoroughly analysed.

Therefore, Sureshwaracharya's varthikam contains three parts. Whatever bashyam says it discusses with some reservations. If Bashyakara [here Adhi Sankaracharya] leaves certain portions from giving comments on the upanisadic text and varthikakara may discuss and analyse on those left out portions.

And then the third part is, he will have to be critical in his analysis. That means if he does not agree with some part of the commentary of the original commentary of the Bashyakara, the varthikakara will openly say that the

original commentary is wrong. He will also show his disagreement and he will own his fresh comments justifying the reasons for negation. And this is difficult thing when the sisya writes a varthikam on his guru's bashyam because he has to be critical on the guru's bashyam.

Here alone the intellectual honesty is really tested. Often sisya will have emotional attachment towards his teacher. If he is to write varthikam on his guru's bashyam, he has to be critical at some places. Sisya has got access even to criticize his guru.

Sureshwaracharya does differ in certain places on Adhi Sankaracharya's bashyam but he does not openly criticize but takes the view and says that in this view certain flaws are there and thus Sureshwaracharya gives a new meaning in certain places. But he says in such places that my varthikam is a better definition while not agreeing with the original commentary. His famous work is called varthikam.

Sureshwaracharya is famous for his varthika work. He has written varthikam, for Taittiriya upanisad Bashya varthika, Brihadaranyaka upanisad Bashya varthikam, daksinamurthi sloka varthikam in the name manaso Lasah. Because he has written varthikam only he is called is called varthikakara.

Here interesting thing is that the upanisad itself is 'Brahad' and upanisad bashyam is still bigger and when you go to varthikam it is still bigger than the bashyam. Around 12000 verses are written on the Brihadaranyaka upanisad i.e., half the size of the Ramayana.

And this Bashya varthikam is so great in its extent, length-wise and contents-wise. So many commentaries have been written on Sureshwaracharya's varthikam. Vidyaranya Swamy has written a bashyam on Brihadaranyaka upanisad varthika kara. Some other persons have also written varthika Sangraha Sara. Each one of their works has become a magnum opus.

Brihadaranyaka upanisad is baghavan's magnum opus. Varthikam is magnum of Sureshwaracharya after Adhi Sankaracharya bashyam, which is itself very big. We get series of magnums in the form of bashyam and varthikams. Adhi Sankaracharya follows the Kaanva Saka. Vidyaranya has written a commentary on Madhyandina Saka. Vidyaranya would have gone through the entire upanisad and also Sankara's work on the subject and the contents of the upanisad before writing his magnum opus.



Sambandha bashyam

Now the next thing I will like to do is to discuss the introduction to the upanisad on Adhi Sankaracharya's commentary. The very introduction to the Brihadaranyaka upanisad includes a famous portion known as sambandha bashyam. It is about two pages and yet it is most important. Sureshwaracharya's varthikam on the introduction chapter of Adhi Sankaracharya or the sambandha bashyam is also great and very important. His varthikam contains about one thousand verses on sambandha bashyam alone. Now I will give the gist and the essence of the sambandha bashyam.

In this sambandha bashyam the subject matter is the relationship between karma kanda and jnana kanda of the Veda. The relationship between karma and jnana kanda is discussed in the introduction. This is a very controversial discussion. Therefore, Adhi Sankaracharya discusses this point in detail. He gives three main points in his discussions.

Firstly, the karma kanda of Veda is as much a pramanam as jnana kanda of the upanisad. That means we should not say the upanisad alone is pramana, accept it, and dismiss the karma kanda of the Vedas as ritualistic or as superstitious or blind belief etc. Either accept the whole Veda as a pramanam or reject the whole Veda as apramanam. Accepting the upanisadic portion and rejecting the ritualistic portion is not proper.

When we say the karma kanda is a pramanam then what is the meaning of the pramanam itself. When Veda is said to be a pramanam, the Purva Mimamska people who analyse the ritualistic portions say that Veda's primary aim is to do action or perform karma and gain the phalams for performing karmas,

They contend that the Vedas main business is making the people to act. They say Vedah's is karya pradhana and vidhi pramanah. Therefore every part of Veda while suggesting some action making it optional and Vedas prescribe action that are compulsorily to be done failing which it will result in papam. This is the view of Purva Mimamsaka.

At the same time they argue that wherever there are statements of fact, they are all unimportant and they are apramanam and arthavadha. The Purva Mimamsakas argue that the statement of action is important and the statement of facts is not that important. In fact there is a sutra in Purva mimamsa that the entire Veda is meant to create action on the part of all the jivas. If there is no action suggested in portion of Vedas, such portions should be ignored, they argue.

From their standpoint 'Tat Tvam Asi' is an unimportant statement. They contend that that 'Tat Tvam Asi' is not a statement of action and as it is only a statement of fact, the above statement is unimportant. For them the statement of facts is unimportant because they don't give me any benefit. They state that the statement of action is important because they give us some benefit or the other in the form of removal of sorrow and or give some pleasure.

Adhi Sankaracharya in his introductory bashyam refutes this view and state that you cannot say that they are not karya pradhanam and Vedas do make statements of fact, which are important. Adhi Sankaracharya says Veda vakyam is karya pradhanam. For example, when I say I like this dish, it is implied that, I want more of this dish.

When I say that this programme is very good indirectly I advise you to attend the programme. Similarly when I say swarga is good etc. They are also important. The statement of facts is called siddha Bodhaka vakyam. At the same time the statement-revealing action is called karya Bodhaka vakyam.

Thus, as you say Veda is a pramanam, two different people take to two different meanings. Purva Mimamsaka says Veda is pramanam in the case of karya bodhaka vakyam and is not in the case of siddha Bodhaka vakyam. We are supposed to be Uttara Mimamsakas. Adhi Sankaracharya says it is not true and Siddha Bodhaka vakyam is also a pramanam.

Adhi Sankaracharya gives an example. He gives one example that is very important that I will share with you. Sankara says the very fact that a jivatma survives death is a fact revealed and known from karma kanda of the Veda. Karma kanda prescribes rituals, which will lead to swarga after death. This means, if I do rituals I am supposed to get swarga after death. That means, if I get swarga after death I must be surviving death, which in other wards means, death is not the end of jivatma.

And if I get swarga after death means I must be surviving death and it means that death is not the end of jiva. Death is but changing of the body. Thus, one of the facts revealed through karma kanda is deha vithirikta jiva asti.

Now Adhi Sankaracharya asks the question 'Do you accept this fact or not'. This question is asked to the Purva Mimamsakas. Suppose they say I accept this as a fact and then he will have to accept the Veda can reveal the fact and the Veda need not deal with only action. In this case, Veda can be a pramanam for facts also.

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Suppose they say I don't accept it as fact then we will say why do you do rituals for swarga because you won't survive as per your own arguments. Thus, Adhi Sankaracharya corners and establishes that the karma kanda reveals Siddha vastu.

Here a small diversion also comes. For if the Purva Mimamsakas accepts that there is no doubt jiva is different from body surviving death. It is fact that I accept it is fact and yet they say Veda does not reveal it. They say that this information can be gained without the help of Veda by logic. They argue that by logic a person can know that jiva survives death and this can be proved by logic that Veda is not pramana. .

Then Adhi Sankaracharya refutes the reasoning logically and says that we can never prove the survival of jiva after death. If any body uses the reasoning, then Adhi Sankaracharya says that he can show the loopholes in such reasoning. We get the clue that the past janma future janma etc., cannot be established scientifically or logically according to Adhi Sankaracharya. If it cannot be established then how do we know it only through Veda pramana? Does that mean the Veda pramanam is logical. It is neither logical nor is it illogical. That does not mean punar janma can neither be logically established nor does punar janma can be logically dismissed also. This is our view. It is tarka avishayah. It is not within the scope of tarka and logic. That is we call it apauruseya visayaha.

Adhi Sankaracharya himself raises a question if logically it cannot be established how come often in the scriptures we ourselves use logic. Then he says our reasoning is supportive reasoning and not establishing reasoning. It is sambavana yuktih. Reasoning is two fold. One is supporting the logic and the second one is establishing logic. For punar janma, we have supporting logic only. That is called sambavana yuktih. This is one point.

He establishes that the karma kanda cannot help in giving moksa. Karma kanda is a pramanam in revealing certain fact. Then comes the second point.

Then comes the second point wherein he establishes karma kanda cannot help in giving moksa. Here, he does not go by logic and he takes quotation from Brihadaranyaka upanisad itself. This is a peculiar trait. He gives quotations from the book itself.

Therefore we will not be able to understand much on that. I can give you the hint. He shows those places in this upanisad where brahma loka itself is shown as samsara. The highest benefit of karma kanda is brahma loka and we have enough statements to show that brahma loka falls within the field of samsara. This is the second point.

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Logically also we have now established that karma is limited and karma phalam is also limited. We therefore conclude now that the limitless moksa cannot be gained by limited karmas. This is the second point.

The third and equally important point is this. Even though karma kanda cannot give moksa, we should not dismiss karma kanda as useless because. The karma kanda alone prepares us and brings us to jnanam.

Thus karma kanda and jnana kanda have special relationship called Upaya Upeya sambandha. Upayam means a means; upeyam means an end. Sadhana sadhyam we can say. That means karma kanda alone prepares a person to come to jnanam by giving him jnana योग्यता.

Jnana योग्यता alone can give jnanam. Karma kanda has got a plus point. At the same time it has got a minus point also. It can take to the doorstep of jnanam and beyond that, it is utterly useless. If a person over-emphasizes karma thinking that it will give moksa, he is to be condemned.

The under-emphasizes or under-rates karma kanda is also equally dangerous. Under- stress is dangerous while the overstress is equally dangerous. Give it its due value. Here alone various people can get trapped because of various misconceptions. When a person has got a value for karma, because he thinks, he values karma it is fine. And therefore, he values karma it is fine. More we will see in the next class.

Hari Om

## Class # 03

### Sambandha bashyam contd. & Shanti Patah

Adhi Sankaracharya discusses sambandha bashyam in the introduction to the Brihadaranyaka upanisad. And this sambandha bashyam discusses primarily three points, which we saw in the last class. Of course the word sambandha means relationship. Here it is relationship between karma kanda and jnana kanda of Veda. The main aim of sambandha bashyam is between karma kanda and jnana kanda.

In this context, Adhi Sankaracharya stresses three points. Number one karma kanda is a pramanam for revealing certain facts; siddha vastu visaya abhi karma kanda pramanyam vartate. Adhi Sankaracharya emphasises this because Purva Mimamsakas argues karma kanda is meant for action only.

But Adhi Sankaracharya says that they cannot say so and it is pramanam for Siddha vastu also. The fact is that karma kanda reveals that deha vitirikta Atmatvam or jiva's survival after death.

Adhi Sankaracharya stresses the point that you cannot know the survival of jiva after death through pratyaksam because it is an apauruseya visaya and it is a siddha vastu. Further he adds that even though karma kanda is pramanam, it cannot give you moksa. Although you gain various Prayojanam or benefits and even you get the highest Prayojanam of reaching brahma loka, which happens to fall within the ambit of samsara only.

As such the karma kanda phalam falls within the periphery of samsara and therefore it cannot take one to moksa. This Adhi Sankaracharya does not establish through logic even though in some other places logic is used in other cases. Yet Adhi Sankaracharya establishes this fact through sruti pramanam.

Adhi Sankaracharya stresses that even though karma kanda cannot directly give moksa, karma kanda has a very important role to play because it prepares the mind to come to jnana kanda, which takes one to moksa. Karma kanda prepares the mind to come to jnana kanda and it gives jnana योग्यता to the seekers of moksa to achieve their ultimate goal of moksa. In other words karma kanda is a means to an end, the end being moksa through jnana kanda.

Here karma kanda is seen as a means to achieve the end, which in this case is jnana kanda. Thereafter wards jnana kanda acts as a means to attain the ultimate goal of moksa. If you want to put it in a technical form, it has

sadhya sadhana sambanda or upaya upeya sambanda between karma and jnana kanda.

Similarly, between jnana kanda and moksa, it has sadhana sadhya sambandha or Upaya Upeya sambandha. If karma kanda is the means, jnana kanda is the end. If jnana kanda is the means, moksa is the end. However, between karma and moksa, there is no direct connection and there is only parampara sambandha.

Therefore, karma kanda must be given its due importance. It was this point that I was discussed in the last class. Since karma kanda has got its utility, we should give its importance but at the same time we should not give undue importance. It should be given its due importance because it has got utility. We cannot deny that it prepares the field for one to get entry to jnana kanda. At the same time you can't give more importance to karma kanda and be confined to karma because it has its own limitations.

Only when we clearly know the plus and minus points, we will know all about the karma kanda properly. Karma kanda is like a boat that takes us to the other side of the river. You have to enter the boat to cross the river. At the same time, after reaching the shore, you must renounce the boat. You have to enter, cross and renounce the boat. This is called proper utilization of Upaya, which in our case is karma kanda. There are two extremes. One extreme view is that after all we have to renounce the boat, why should we enter at all. This is the argument of some people. The other extreme view is that one never renounces the boat after reaching the shore. This is the view of some other people. Both of them never reach the shore.

Therefore every seeker should be careful towards the attitude towards karma kanda. Otherwise you will enter into a certain trap. What is the use of reaching the shore when he refuses to get down from the boat? No useful purpose is served by crossing the river by using the boat. The conduct of both of them is not proper.

One, who does enter, never reaches the shore and one who does not enter does not reach the shore. Most of us get into one or the other of the traps. One is that you get over attached to karma and develop raga towards karma kanda. The other person gets into a problem, of dvesa and he always criticizes karma kanda.

And once you develop either raga or dvesa, your listening will become a filtered listening. When a person has got raga for karma kanda, he will appreciate the plus points of karma kanda and enjoy the karma kanda's glory. But what happens is, whenever the scriptures talk about the limitations of karma kanda, he will not appreciate them.

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Similarly the other person also develops filtered listening and whenever I talk about the limitation of karma kanda he will listen to them. Wherever we talk about siddha suddhi through karma, he will not listen to them. We may trap in raga trap or dvesa trap. We should avoid either. We should utilize karma kanda judiciously and go to the next step.

Still worse not only we develop raga or dvesa. Some of them may develop complexes also. Some of them who are used to rituals and their argument is ritual is important and it is required for siddha suddhi. They begin to look down upon other people, who are not agreeable to do the rituals. And a sense of superiority complex develops in them who perform rituals.

They say that as all other people are misguided, they do not follow the rituals, which is good for siddha suddhi saying that they are better than the others who don't have faith in karma kanda. You talk about the other persons who do not perform puja or any thing. They think that they are in the higher level of sadhana and placed in a better position than the people who do not perform pujas etc. They think that they are superior in their sadhana. Thus both the groups develop superiority complex and look down upon one on the other.

There is another trap we are getting into. Still worse is the last trap is the beginning the missionary work. When I have got love for ritual, I try to get all people to do the rituals and I start the 'conversion programme'. There are some other people who wish to restrain people from rituals and pujas. They like to convert the people to perform the rituals.

We must avoid raga and dvesa and we should never criticize the people or advise different views because different people are placed at different levels. I may need karma kanda and the other person may need not. I may not need karma kanda while other person may need it. Give advice only when asked for it. As far as I am concerned I avoid raga, I avoid dvesa, and I utilize karma kanda properly.

When I talk of karma kanda, I do not mean the rituals alone. Ritual is one type of karma. If the rituals alone form the karma, what will happen to the people belonging to other varnas like ksatriya, sudra etc, who cannot get any benefit at all because they do not perform pujas etc.

Therefore remember when I say karma kanda we should take karma kanda which means swadharma anustana. In the case of brahmana it becomes a ritual for them. In the case of ksatriya it becomes their duty and in the case of vysya also it is their duty. It is isvara anubhava buddhi or prasada buddhi.

## Madhu Kandam

We have many types of puja and rituals, which we offer to the god. Karma need not be Rudrabikesham or visiting temple etc. Therefore Adhi Sankaracharya directs us not to put down karma kanda and advises not to criticize that karma kanda as useless. Use it judiciously; do karma kanda and take steps to enter jnana kanda. This is sambandha bashyam that we find in the introduction of this Upanisad. With this introduction part is over.

## Shanti Patha

*Om purna-adah purnam-idam, Purnat purnam-udachayate  
Purnasya purna-madaya, purna meva vasisyate  
Om Shatih, Shantih, Shantih !!*

We know every upanisad begins with a Shanti Patha. The purpose of Shanti Patha is to remove the obstacles in completion of the study of Brahma vidya. It is almost like a Vigneswara puja. The vedic Vigneswara puja is Shanti Patha. We saw that Shanti Patha varies from Vedato Veda. If it is shukla Yajur Veda, the Shanti Patha is purnamidaha and purnamidam as is in Brihadaranyaka upanisad, which belongs to shukla Yajur Veda.

More importantly the Shanti Patha should be properly chanted. In other words, we have to follow the correct Swara while chanting the Shanti Patha. Here, in Shanti Patha itself the vedantic teaching is summarized. Now we will come to the meaning part of it. This happens to be a unique Shanti Patha in which vedantic teaching itself is summarized.

In other Shanti Pathas we pray to the Lord to remove obstacles at physical level and request our sense organs be healthy and free from all obstacles. But in the Shanti Patha there is no prayer asking for anything. It is a statement of fact. Vedantic teaching reveals the fact, which is Brahma sathyam Jagan mithya.

Purnamadaha purnamidam we will take it first. Purnam the word means infinite, complete, full and all pervading. Adhi Sankaracharya translates it as all pervading Vyapi. That which fills up everything and that which pervades everything is limitless and it is anantam. Word adaha means literally 'that'. In this context, 'that' means isvarah or 'tat' patharthah purnah. Isvara is purnam. Similarly purnam idham. Idam here means 'this' and in this context 'this' refers to is jiva. It is 'tvam' pathartha jiva purnah. Isvara is referred to 'tat'. Karana rupah 'tat' rupaha. Karya rupaha aparoksaha idam padharthah.

Incidentally I hope you understand the word 'tat padharthah'. 'tat' padhartha is 'tat' occurring in Mahavakyam 'tat tvam asi'. Tat here means



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isvarah. In tat tvam asi, tvam Patham refers to jiva. In vedantic parlour isvara is referred to 'tat' padharta and jiva is referred to as 'tvam' padharthah. Here some analysis is required. In some other context in Chandogya upanisad etc., words have different types of meaning. One of them is direct meaning otherwise called as vachyartha or the primary meaning.

And the second possible meaning is the lachyartha or implied meaning the primary meaning and the secondary meaning. And the root of Mimamsa is the science of analyzing the Veda, according to this Mimamsa rule; we should try to apply the primary meaning first.

If primary meaning does not fit in, then only we are supposed to take the secondary meaning or lachyartha. Vachyartha vade lachyartha. Here we are making a statement purnam adaha and purnam Idam. The primary meaning is isvara is infinite and jiva is infinite. They have not seen isvara around. But when you say jiva is infinite, we will not be able to, and we cannot accept it because jiva is an individual who is listening to the teaching. He does not pervade even the classroom and what to talk of pervading everywhere. Therefore we come to know that vachyartham does not fit in here. Hence we go in for lachyartha.

What is lachyartha? When you take the primary meaning of the word jiva, it includes Atma and sariram. Vachyartha of jiva is 'Atma and sariram'. When we come to lachyartha, sariram part is dropped. We have to drop the anatma sariram and the jiva now is equal to Atma, the Chaitanya swarupam. Jiva swarupatah purnaha. Lachyartha dristya purnah. If this is understood, you can extend this logic to isvara also. Isvara abhi swarupah purnah. Isvara is also infinite from the point of its nature swarupah dristya from lachyartha dristya. One problem we have solved.

We have second problem. Jiva swarupathah purnah and isvara abhi swarupatah purnah. Isvara and jiva both are purnah. Therefore, we come to two purnams that is not logically possible. We cannot have two Infinite ones. And therefore, we get the idea isvara and jiva are both 'one and the same' purna vastu. Thus purnamadaha purnamidam is a Maha vakyam. Jiva and isvara both are one and the same or purna Swarupah. Thus 'tat' padha 'tvam' Padha lachyartha is the same with tvampada lachyartha. Identity between the 'secondary meaning' is revealed and this call as Maha vakyam.

Having talked about lachyartha, the upanisad takes to vachyartha. From purnam tat padarthad isvara comes purnah 'tvam' pathartha jiva is born. The purna jiva the 'tvam' padhartha is born out of purna isvara the 'tat'

pathartha. Here we have to apply vachyārtha first and then the lachyārtha. If you read superficially, purnam is born out of purnam.

Now it is evident that the literal meaning is absurd. First to say, purnam is born itself is a contradiction. Purnam is infinite. Infinite in trikale abahitam varthamanam and if it is infinite and existing in all three period of time, where is the question of another purnam coming out of the purnam. This is the one absurdity. We don't say upanisad is absurd. We only say the literal meaning that we take is absurd.

Second meaning also appears to be absurd. When you say 'purnam is born out of purnam', you accept two purnams, which is also not possible. Therefore, the upanisad must mean something else. And that meaning is from the standpoint of the upadhi, the purna isvara or purna jiva is born out of purna isvara. From the standpoint of upadhi the purna jiva is born out of purna isvarah.

If you take the jiva's sariram, which is vyasti sariram and if you are the isvara also from the standpoint of his sariram [Samasti prapanca] from sarira dristya both isvara and jiva from soupathika dristya and they have karya karana sambandha. From the standpoint of Atma dristya both are 'Purnam'. Now we say that from sarira dristya jiva and isvara have karana karya sambandha.

If some one asks as to what is the standpoint between isvara and jiva. From Atma dristi both are one; and from anatma dristya both are considered as two. From lachyārtha dristya both are one and from vachyārtha dristya both are different. From soupathika dristya both are two but from nirupathika dristya both are one. From soupathika dristya one is born out of the other. And the example we give in vedanta is that we use the expression that pot space is born.

Gatahasaha jayate. The pot space is born. When you say pot space born, you mean to say that the space is born or pot is born. You know that 'space can never be born'. Then why do you say that the space is born? When you look at the space from the standpoint of pot, aupathika drishya, 'the pot space is born'. From the standpoint of the pot, pot space is born. But from the standpoint of the space, the pot space is not born.

Similarly jiva from sarira dristya jiva is born. Jiva from swarupa dristya ajah is not born. From the point of sarira dristya, the jiva is karyam and isvarah swarupa dristya isvara abinnah, hence purnasya purnam adaya purnam eva ava sisyade. Now we will have a question? We said that jiva and isvara are swarupathaha purnam, by the innate nature or Atma dristya it is

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purnam. Jiva and isvara have got karya karana sambandha from the standpoint of the upadhi or sariram.

Now Adhi Sankaracharya points out to the Purva Mimamsakas that you yourself accept that there is jiva sariram as upadhi. Isvara has a sariram and jiva has a sariram. That means there are two things. We have sariri Atma and sariram anatma. If you accept jiva sariram and isvara sariram and how can you talk about purnatvam of the sariri. If you accept sariram, the anatma, how can you talk of the purnatvam of the Atma, the sariri. For that the upanisad wants to give the answer. It says anatma sariram is unreal; therefore it does not disturb the purnatvam of the Atma. Therefore unreal upadhi cannot limit the real Upahitam.

But the upanisad does not directly say the sariram is mithya. This is the problem. The beauty is this. Ten upanisads are well known. This is just an aside topic. The ten upanisad when they enumerate it is Isavasya upanisad. Many people take up to read the Isavasyam. This is the hole and that is hole and when you remove this hole from that hole the hole remains. The statement will be confusing.

The purnamadaha should never be the first mantra you take up to reading. The statement is very intriguing. Lot of background is required before trying to read the Isavasya purnamidaha mantra. The upanisad proves the unreality of anatma in an indirect manner. Purnasya purnam adhaya. Purnasya means soupathika jivasya.

Soupathika jiva means the mixture of 'Sariri and sariram'. Purnam means the purnatva amsam. That is the sariri part. The sariri part of the jiva or when you remove the sariri part of the jiva who is the mixture of 'sariri and sariram' what remains, and at the same time if you take Atma amsa of the body what should remain. The anatma body should remain. Jiva minus Atma amsa is anatma amsa. But the upanisad says there is nothing left.

Once you remove the sariri part of jiva the sariram does not remain. It is quipped Atma without sariram is spirit and sariram without Atma is a corpse. Body and the soul have to go together for one cannot be without the other. At the same time, body is dependent on Atma and Atma is adhistanam of the sariram.

Normally we should say that the sariram remains when Atma is not there but the upanisad says nothing remains. When sariri is there the sariram seems to exist but when sariri is removed the sariram does not remain. From this we get to know the sariram's existence depends upon sariri. And therefore sariram must be mithya the unreal. It is like telling when you remove the clay from the pot nothing remains. When the clay is there the pot

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name and pot exists and when the clay is removed the pot name and form does not exist. So the name and form is said to be mithya from vedantic point of view.

In the same manner when sariri is there the sariram exists and when sariri is removed the sariram does not exist therefore the sariram is mithya. Purnam sariri eva ava sisyate sariram na avasisyate. So sariram is seen as mithya. The jiva sariram is mithya. Whether jiva sariram or isvara sariram when I say sariram is mithya both isvara samasti and jiva sariram vyasti are mithya. Isvara sariram is the world.

Therefore upanisad says Atma you take the prapancam is not there and sariram is also not there. Hence jagat is mithya. So Brahma sathyam and jagat mithya is the essence of the purnamidaha purnamidam. The text proper we will see in the next class.

Hari Om

## Class # 04

### Shanti Patah contd.

We see the meaning of the Shanti Patha, Shanti Patha in which the entire vedantic teaching is summarized. Brahma sathyam jagan mithya Jivo Brahmaiva na parayah is emphasized here. I will just give you word for word meaning for this particular Shanti Patha only because it seems to be difficult and some people said that it was tougher and I was faster. As such the meaning of Shanti Patha I will repeat again. Adaha purnam means the isvara the infinite; idham purnam means this jiva is infinite [from the standpoint of Atma]. Then, purnath from the infinite isvara, purnam the infinite jiva, udacyate means it is born.

From the infinite isvara infinite jiva is born [from the standpoint of the body or from the stand point of anatma]. Then, purnam when the infinite Atma purnasye of the infinite jiva then the infinite Atma of the infinite jiva aadhaya is separated; purnam eva the infinite Atma alone avasisyate means remains. [Anatma does not exist]

So in the second line the corollary alone is important. That is, when the Atma is removed from the jiva what do we expect to remain? We think anatma remains but what does the upanisad say. When Atma is separated from jiva Atma alone remains and anatma does not remain. What is the idea do you get from this? When Atma is separated, the anatma cannot exist and anatma depends upon the Atma for its existence; therefore anatma is not there.

When you say anatma is mithya, you can extend it to both in the case of jiva and isvara. In the case of jiva sariram is anatma. In the case of total isvara the prapanca is the anatma. Therefore, the conclusion is that jiva sariram vyasti and isvara sariram samasti prapanca ubayam abi mithya and therefore Brahma sathya jagan mithya jevo brahmaiva naparaya. The idea comes out of this seemingly simple looking Shanti Patha.

Incidentally the Shanti Patha does not occur in the beginning of Brihadaranyaka upanisad. Originally this Shanti Patha occurs in the beginning of the fifth chapter. In the fifth chapter, in the beginning of the Khila kanda, we get the purnamadaha mantra and Adhi Sankaracharya also comments upon the mantra there only instead in the beginning of the upanisad itself. Since Shanti Patha has become standard Shanti Patha of all shukla Yajur veda upanisads, in modern the time we put Shanti Patha in the

beginning of the upanisad. Thus the Shanti Patha is over. Now we will enter the text proper.

I have told you before that the text consist of six chapters. First two are called Madhu kanda or upadesa kanda. The next two chapters are called Muni kanda or upapatti kanda. The last two chapters are called khila kanda or upasana kanda. Now we enter the first kanda, which consists of two chapters.

The meaning of the word upadesa in this context is whispering a mantra in the ears. But here, upadesa does not mean this and that. Upadesa means teaching. Teaching is to reveal the Brahman or Atman or unfolding the Brahman or Atman and such a teaching is called upadesa.

### Adhyaropa apavada Analysis

Since Brahman or Atman is extremely subtle to directly reveal Atman, the upanisad uses a special methodology or special prakriya or special sambradhaya. Special methodology is used for revelation of truth and this methodology I have talked about it before also. It is well-known adhyaropa and apavada method.

Our traditional gurus have made this method of teaching, which is known as adhyaropa apavada method, and revealing Brahman through this method is called upadesa.

Now, let us see what is adhyaropa and apavada method.

To understand adhyaropa apavada method you should know three important words in vedanta. They are one is 'asat', number two is 'sat' and number three is 'Mithya'. Asat means that which is permanently nonexistent, ever nonexistent, and sometimes it is called trikale abidyamanam 'asat' and sometimes it is called 'thuccham'.

Then, the second thing is 'sat' which is permanently existent in Sanskrit trikale abhi vidyamanam 'sat'. Then the third category is called 'Mithya' which is temporarily existent. So, when a thing is temporarily existent it will come under 'asat' or 'sat'. It cannot come under either way. It is not 'asat' because it is not permanently nonexistent. It is not 'sat' because it is not permanently existent. Being temporality existent it is 'sat asat vilaksanam'. That which is temporarily existent is called mithya.

Now, we will go to the next point in this context. When you take a temporarily existent thing for example a pot we discover as an important thing. The temporarily existent pot is born out of clay; resolves back into

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clay. Not only that, the pot exists also because of clay alone. The temporary pot born out of clay, resolves into clay and what is important for us that the temporary pot exists because of the clay. Therefore, we can say that the temporary pot has got a dependent existence.

Or to put it in another language, it does not have its own independent existence. From this, we can make a generalization. All temporary things enjoy dependent existence. And therefore, they don't have their own independent existence.

From this, we can say all mithya vastus, or temporary things enjoy only dependent existence. They do not have their independent existence. This is the second point.

Now let us go to the next point. All temporary things have got dependent existence, which means that they depend upon another thing for its existence. Suppose, the other thing is also temporary, then what will happen and that temporary thing will depend upon another thing and so therefore ultimately all the temporary things should depend upon one thing and that one thing that is permanently independently existent vastu which we call it as 'sat'. That 'sat' we call it by another name sathyam.

Therefore, the final point is that all mithya vastus depend upon sathyam or 'sat'. These three point 'sat' 'asat' and 'Mithya'; mithya depends upon another for its existence; mithya depends ultimately upon sathyam alone. We should remember.

Now we are going to apply the knowledge for our adhyaropa apavada method. Adhyaropa means the sruti accepting the existence of the world. And accepting its existence sruti talks about its origination. Sruti accepts the existence of the world; the existence of varieties in the world, the existence of the means; the existence of the ends, the existence of the laws governing the means and the ends; the acceptance of all these things and such acceptance is called adhyaropa.

Having done the adhyaropa first, the mischievous sruti in the later portion of the teaching the very sruti negates the very existence of the world. Thus it goes on negating everything that exists and the negation of the whole world and its existence. Adhyaropa is the acceptance of the world and apavada is the negation of the world.

Now let us apply our previous principle. Since sruti accepts the existence of the world, the world cannot be called 'asat'. It cannot come under first category 'asat'. 'asat' here means that which is not available at all the three times. While the sruti accepts the world's existence, in the sruti's vision, the world does not come under 'asat'.

Now we will see whether the world can be accommodated under the second part. In the later portion of the teaching sruti negates the whole creation and since sruti negates the creation, it cannot be categorized under the 'sat' also. By definition 'sat' is that which is permanently existent and that which cannot be dismissed or that which cannot be destroyed or that which cannot be negated. Therefore, by negating the creation, sruti wants to show that it does not accept the world as 'sat' also.

So, in the light of this teaching, the world will have to be accommodated only in the third category of mithya. We have only three slots available adhyaropa 'asat' slot is negated and gone; apavada 'sat' slot is gone. The poor world can be accommodated only in the third slot, which vedanta terms it as 'Mithya' that which 'seems to be real though not real'.

Now, I said mithya vastu could never exist independently because mithya vastu enjoys dependent existence. And, therefore, mithya vastu should have a substratum or an adhistanam to support it. Mithya vastu being mithya vastu requires a substratum and that adhistanam we vedanta calls it as sathyam.

Now the sruti has negated the whole world as mithya. How? It has negated the whole world as mithya by adhyaropa apavada method while establishing the sathyam as its adhistanam or substratum. The question is what is that sathyam. You cannot take anything in the world as sathyam.why? The whole world has been bundled as mithya.

And therefore, whatever does not fall within the world, whatever is outside the possibility of the world, that remaining thing and that remaining vastu alone must be sathyam. And when everything is negated who and what remains? When everything is negated, I, the observer of everything alone remain in an un-negated form in Chaitanya rupena saksi rupena; I alone will remain.

Therefore when the whole world is negated sathyam becomes evident as myself. Vedanta sees the whole world as mithya at the same time the 'I' the remainder is viewed as sathyam. It means that the sathyam the Chaitanya Atma alone remain.

And then now there are two things we see adhyaropa apavadhdyam and we ultimately arrive at two things, one is mithya prapanca and the other is sathyam I. I had said that a mithya vastu does not have its own independent existence and therefore it is as good as non-existent. It is like one fellow is rich with borrowed money. Originally he is poor although he appears to be rich with borrowed money. One dependent on another is as good as non-existent.



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Therefore, mithya prapanca is as good as 'non-existent' because such prapanca does not exist separate from sathyam.

Just as the pot is as good as 'nonexistent' because the pot cannot exist separate from the clay. Therefore what is left out is clay, the sathyam that is at the substratum; I alone am left out and mithya prapanca is as good as not there. Therefore, I get a new name Nishprapancham Atma tattvam. Who am I? Nish prapancam Atma tattvam. Adhyaropa apavadapyam; nish prapancam Atma tattvam prapanCADE sisyanam suga bodartham tatvatmai kalpita kramaha.

Then you will ask what is the benefit. I derive by gaining this knowledge; the benefit is that once I know that the entire prapanca is mithya and I am also aware that 'I am sathyam' the knowledge makes me realize that 'Mithya' cannot affect me. I, the sathyam, the Atma'. No pot can ever destroy the clay.

Ornaments cannot destroy the gold. Therefore, ornaments cannot threaten the gold and the ornaments are but 'slaves' to the gold; ornaments must own up that they survive because of the existence of the gold. This knowledge is one of the many benefits about which I will discuss in detail when the occasion comes.

So this adhyaropa apavada method is the topic of upadesa kanda; the first two chapters of Brihadaranyaka upanisad. The first chapter deals with adhyaropa part of the teaching. And the second chapter deals with apavada part of the teaching. Thus, the two chapters together deal with adhyaropa and apavada portions and are named as upadesa kanda of the Brihadaranyaka Upanisad.

Let us now take up the adhyaropa discussion. First the whole creation is accepted as it were and every thing in the creation is accepted in to-to. The first chapter accepts the world. Here while accepting it, the world is divided into two broad portions for our convenience of discussion. In the adhyaropa, world is accepted and the world is divided into two portions; one of the two portions is Avyakrutha prapanca or avyakta prapanca, the un-manifest form of creation.

The second one is avyakrta prapanca or vyaktha prapanca. Incidentally, later the upanisad calls the avyakrta prapanca by another name, which is namarupa karmatmakam avyakrta prapanca.

What is a pot and what is a bangle? It is nothing but a name, a form and a function; what is the chain? It is also a name, a form and a function.

Thus, avyakrta prapanca can be divided into three as nama rupa karma. This avyakrta prapanca is sub-divided into sadhana prapanca and sadhya prapanca. Thus the whole universe is avyakrta universe in the form of sadhanam the means and in the form of the sathyam, the ends.

The first chapter talks about sadhyam and sadhanam under the category of 'vyahrutham'. The upanisad also talks about avyakrtam.

In the first chapter, the first three sections deal with the varieties of sadhanas. Each section is called by the name brahmana. Brahmana is a section occurring within a chapter. So in the first chapter, the first three brahmanas deal with the sadhana prapanca or sadhanani. And varieties of means and ends are there but sruti is bothered about the means and ends discussed in the Vedas. It does not bother about the means and ends of loukika prapanca.

And in these sadhana sections, we get three different upasanas. They are asva upasana, agni upasana and prana upasana. These are the sadhanas discussed in three sections. Later the sadhyam, the end will be discussed as the hiranyagarbha padham and that is brahma loka praptih.

Here we will confine to the beginning portion. The first brahmanam is called by the name asva brahmanam. Here the asva upasanam is the topic and therefore it is called asva brahmanam. asva means a horse. A 'horse upasana' is the topic discussed here.

Incidentally some idea about upasana and you should know. Upasana means meditation. The upasana is of two types. One is called swatantra upasanam. And the second is karmanga upasanam. Swatantra upasanam means a meditation, which is done independently for to gain some results or benefits.

The second one is karmanga upasana and it is not an independent meditation but it a part of a ritual. It is a part of karma. In this upasana the ritual alone is mukyam that is the 'angi' that is mukyam. And the ritual alone will give phalam also. But that ritual has got many secondary portions or satellite rituals and among many rites within the main ritual one portion is named as upasana.

For example when you want to do Vishnu Sahasranama Laksarchana you have done avahanam etc., but before you start archana, you do meditation. The archana is the main but as a part 'dhyanam' becomes a karma angam. Thus, karmanga upasana is secondary and it is upasana part of the main ritual. Swatantra upasana is an independent meditation. Of this the asva upasana is discussed in this particular chapter. Really speaking it is a karmanga upasana.

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The asva upasana, which is discussed in this section, is originally a karmanga upasana. A meditation, which is part of a big ritual, that ritual being asvameda yaga which is supposed to be one of the greatest of all the rituals enumerated in the Veda Purva portion.

We used to say one has done from agnihotram to asvameda. While the agnihotram is treated as basic and fundamental ritual, asvamedam is considered as the highest ritual. Here all rituals are included. In that asvameda yaga the horse has to be used. In fact meda is equal to yaga. And in this asvameda yaga when they use a horse as a part of the ritual, the horse must be meditated upon. So asva upasana is a part of asvameda yaga. But there is a problem here.

What is the problem? asvameda yaga is prescribed only for ksatriya community, or the kings and warriors. Therefore other people are anadikari [they are not-entitled to do asvameda yaga]. Suppose, they are interested in that result what to do. Even though he might be a brahmana he cannot do that. Then the Veda itself comes with a compromise. In the case of other people other than ksatriya, the asvameda yaga phalam can be attained if they do asva upasana only.

Asva upasana portion all the brahmanas can do. This upasana is capable of giving asvameda yaga phalam. This is not for ksatriya. Therefore in their case asva upasanam becomes swatantra upasana. No karma is involved here. It is this asva upasana that is being talked about in the first section called asva brahmanam. Then you will ask me as what is the benefit that one will gain by meditating on an asva, the horse.

We say that even though asva is to be meditated upon, the asva is not meditated upon as asva but we look upon asva as the virad swarupam. And therefore it becomes the virad upasana. Asve virad upasanam it is called. Incidentally ananda Giri, one of the sub-commentators makes it a point and questions as to how can one do the asva upasana when asva itself is not there in front.

Then he says he should think himself as asva when various parts of asva are mentioned corresponding to his own body parts. Thus, asve virad upasana is the topic of the first section. It is like saligrama, linga or turmeric power is haridra bimbe vinayaga evam asve virad is meditated upon.

Every part of horse is taken and it is seen as virad avayavam. Thus you have to see the front portion, the back portion etc. When you visualize the horse you visualize the whole cosmos. This is he Asve virad upasanam. And the phalam will be said later and it is hiranyagarbha Patha prapti. And later what it will we say. The hiranyagarbha phalam also falls within avyakrta

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prapanca and it cannot also liberate you and later you will be told you are yourself the Brahman. Text portion of the section we will see in the next class.

Hari Om

Class # 05

Adhyaropa apavada Analysis contd.

( Chapter - Section – Mantra ) Mantras : 1-1-1 to 1-2-1

We saw that the first two chapters are adhyaropa and apavada chapters. Through this, the upanisad first accepts the world and thereafter wards it rejects the world. When the world is accepted and rejected, it becomes 'Unreal mithya as though' existent. Thus, through adhyaropa and apavada the mithyatvam of the world is established.

Once the world is proved mithya the next question is what is the adhithanam, the support and we will find only one thing left out as the support and that is the observer of the world 'I'. This upanisad need not reveal because it is 'self-evident'. Thus, by way of adhyaropa and apavada, the upanisad reveals the 'self-evident I', the observer I to remain as sathyam or adhithanam. That is the sathyam; the adhithanam is at the basis of the entire mithya world. This is the revelation of the Atma.

For this purpose adhyaropa is discussed in the first chapter. Further the world is classified into two the avyakrta prapanca, the manifest world and avyakrta prapanca, the Unmanifest world.vyahrutam is again terms as namarupa, karma, or function. This avyakrtam itself is divided as sadhya and sadhana, the means and ends. Thus the upanisad talks about the means, the upanisad talks about the ends; and the upanisad talks about the means and ends in the manifest as well as in its un-manifest forms.

Having talked about all the things the upanisad will dismiss the whole thing, the means and ends and the 'I' the adhithanam will be ultimately left out. The means a sadhana that I make use of to achieve the end, sadhyam. When we talk of sadhana, again sadhanas are two kinds and there are loukhika sadhanani and sastia sadhanani. Loukhika sadhanani means the scriptures do not teach them. When I make use of an airplane to reach America it is not said in sastra. It is what I know by my knowledge.

Here, the sastram is not interested in loukhika sadhana sadhyam. Sastram talks about Sastia sadhanam and Sastia sadhyam. The scriptural means and ends will however include loukhika sadhanam too in its purview the worldly means and worldly ends.

The first three sections or the first three-Brahmanams of this chapter talk about upasana rupa Sastia sadhanam. Don't forget that this relates to adhyaropa prakaranam. When we talk about the Sastia sadhanam, scriptural means some of them are in the form of ritual or karma, the activity and some

of them are in the form of upasana, the meditation. Rituals are also seen as Sastria sadhanam. Upasanas also are sastriya sadhanam. In these three sections we get upasana rupa Sastria sadhanani. Three upasanas are mentioned as asva, agni and prana upasanas.

The first brahmanam talks about asva second brahmanam talks about agni upasana and the third brahmanam talks about the prana upasana. First we will see the asva upanisad. There also we said originally asva upasana is a part of asvameda yaga. It was originally karmanga upasana, which is done by ksatriya kings only. But sastra makes a special provision that in the case of non-ksatriyas, they cannot do asvameda yaga. Therefore in their case asva upasanam itself is equivalent to asvameda yaga. He gets the phalam of asvameda yaga. Therefore, for brahmanas it will not be karmanga upasana but it will become swatantra upasana an independent upasana.

And here in this asva upasana, we are not seeing asva as asva, the horse as horse. If you are going to see a horse as a horse, it is not an upasana. If you see a horse as horse it is jnanam. What is upasanam? If you see horse as hiranyagarbha it is upasana. See one thing as another deliberately then only it is upasana. Suppose by mistake you see something as another, and then it is brama. Out of ignorance you see one thing as another it is called brama. With knowledge you see something, as other it is upasana. If you see asva as asva it cannot be called upasanam.

Here for upasanam you are see asva as something else. The question is what is the vision we should have when we see the asva. And that is the virad darsanam or Prajapathi darsanam. It is here called upasanam. Therefore, we can call it either asva upasanam or virad upasanam also.

This is the topic of the first brahmanam. And the upanisad states which part of virad relates to which part of the horse. That is our discussion. Virad means the Visva rupa, the world. Virad is not another specific deity like Rama or Krishna. Virad is universe as isvara. Each part of the horse should be seen one, one part of the universe. Therefore when you see the horse, it is as good as seeing the cosmos.

What is the benefit you get from this upasana if you ask; essentially the mind will expand because we conceive and think of that the whole cosmos as one, which we generally do not do. We don't see the sun, and there is no question of seeing other things; we don't see the nature as nature. Here, there is a chance by which we conceive the cosmos.

Thus the expansion of mind is the purpose of the upasana. Our idea is that we should think of the total in one form or other, sometime or the other of the day. The purpose of all the virad upasanas is to expand the mind.

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Therefore, we are not particular about the specific upasana but only we talk about the expansion of the mind by thinking the total in one form or the other.

### 1. Asvamedha brahmana

#### Mantra 1.1.1

*Aum, usa va asvasya medhyasya strah. Suryacaksuh vatah pranah, vyattam agntrvaisvanarah, samvatsara atmasvasya medhyasya adyauh prstham, antarlkam udaram, prthivi pajasyam, disah parsve, avantardisah parsavah, rtvo ngani, masascardhamasasca parvant, ahoratrant pratisthah, naksatranayasthini, nabho mamsanl uvaddhyam sikatah, sindhavo gudah, yakrcca klomanasca parvatah, osadhayasca vanaspatayasca lomani, udyan Purvardhah, nimlocanjaghanardhan, yadvyrbhate tadvidyotate, yadvidhunute tatstanayati, yanmehatt tadvarsati, vagevasya vak.*

In this mantra each part of the horse is seen as each part of the cosmos, the universe. Just enumeration of the parts of the horse and the parts of the universe we have to equate. asvasya medhyasya, so here medhyam means sacred. It is the asva, which is purified with mantra etc., for using in the yaga. Whatever is used in the yaga is purified first. Such purified thing is called medhyaha. Here, the horse also is purified for the yaga. And thereafter wards, each part signify one, one part. I will give you the essential meaning without going in the word for word explanation.

The head of the horse is compared to the dawn, the early morning. The eye is the sun; the prana is the wind; the mouth is vaisvanara agni any sacred fire; the body is the year, the time; the back portion is heaven; the stomach is the sky; the hoof is the earth; the sides, both the parts are the primary directions east, west, north and south; the ribs are the secondary directions as northeast, southeast, northwest, and northeast etc.

The other limbs those which we have not said are said to be the seasons, like summer, spring, monsoon and winter; the joints are the months and fortnights; the legs are the days and nights; the bones are the stars; the muscles are the space; then undigested food in the stomach is sand; then the nadi or nerves are the rivers; the protruding muscles on the sides of the heart are mountains; the hairs are trees and herbs; the front portion of the body is the rising sun; former part of the day the forenoon and the back portion

represents the setting sun; the latter part of the day afternoon; the stretching of the body is the lightning. Shaking of the body with a sound is thunder; urination is compared to the rains; finally the vak, the speech whatever sound that makes is the speech of the horse is the speech of virad.

I have simplified the whole thing and Adhi Sankaracharya in his bashyam is justifying the comparison of each one of the parts. The only difference is in the Veda, we take the horse and other things for upasanam but we find similar upasanams in the puranas like baghavatam also. There, instead of taking horse, cow, or anything, we will take Krishna sariram or Vishnu sariram. In Baghavatam from the toe onwards up the tip of the head, we take the symbols in the human form but whereas in Vedas we take the cow, horse etc., for the upasana. In the purana the body of the lord is taken for the upasana. Ultimately the purpose is that we have to visualize the cosmos. So the first word 'Usha' stands for dawn. This is familiar word. So ends the first mantra. We will go to the next mantra.

Mantra 1.1.2

*Aharva asvam purastanmahimanvajayata, tasya purve samudre yonth; ratrirenam pascanmahimanvajayata, tasyapare samudre yonth; etau va asvam mahiman avabhttah sambabhuvatuh. Hayo bhutva devanavahat, vaji gandharvan, arvasuran, asvo manushyan; samudra evasya bandhuh, samudro yonth.*

If you are interested in the word for word meaning, it is there in the book itself. There is one word vijrumpanam in the last mantra, which they have translated as yearning. Adhi Sankaracharya has translated it as stretching. Adhi Sankaracharya has taken the stretching meaning. Here also the upasana continues. In the asvamedha yaga, in front of the asva or the horse, it seems they keep a golden cup. The cup is called Purastad Mahimah. It is the name of the cup. Purastad means in front. It is made of gold. And there is Mahimah, which is to be kept behind the horse and it is called Paschad Mahimah, which is supposed to be made up of silver.

The gold Mahimah is in the front and the silver one is on the backside. How do you do the upasanam? The day and night 'ahaha' and 'ratrih' are seen as the Purastad Mahimah and Paschad Mahimah the silver cup. The upanisad says the day, which is born out of eastern ocean [the sun rises from eastern ocean] and therefore origin of the day is Purva samudraha.



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And the origin of the night is Western Ocean. We have got both eastern ocean and the western ocean. The day whose origin is the eastern ocean and it is visualized as the gold cup and the night whose origin is western ocean is visualized as the silver cup and it is in this form one should meditate on asva. Up to this is meditation part. Thereafter wards the upanisad glorify the asva. It is asva Sthuthi. You should glorify the one on which you meditate. This is mimamsa rule.

What is the glorification? The horse is the vehicle of all people, devas, asuras, gandharvas and manushyas. Thus, the horse is great being the vahanam of all the higher beings as well the lower beings.

Finally the upanisad concludes saying that the origin of the horse is the ocean. This is used in a pun form. The horse has got two meanings. Originally the horse is the horse. We see horse as virad also. And the word Samudra also has got two meanings. One is the ocean and another meaning is isvarah.

Therefore, asva the horse has got its source in samudram, the ocean. The horse is born out of the ocean as per the mythology. The horse has got its origin in the ocean. One of the names of the horse is Saindavam. In literature also we say Saindavam means salt. Saindavam the horse is born out of ocean and Saindavam the salt is taken from the ocean. So we find that the salt and the horse both are born out of ocean.

Now let us take the second meaning. asva the virad is born out of ocean, the isvarah or maya sahitam Brahma. And how can you get the meaning isvara from Samudrah. Adhi Sankaracharya gives a beautiful derivation for the word samudrah. Bhutani samudpadya dravanti asmin iti samudrah.

From where all the living beings originates and resolves into is called isvarah. Samudra is called isvara here. The rivers originate and resolve in samudrah. The source or origination and resolution ground of everything is called samudrah. It can be applied to ocean and it is the source and resolution ground of all the rivers. Isvara is samudrah as it is the source and resolution ground of all living beings.

Not only that it is banduh. Banduh means sthithi karanam. Samudra is sristi laya karanam. Banduh means sthithi karanam. Therefore isvara alone sristi, sthithi laya karanam of this virad and therefore the asva is great. With this Sthuthi asva upasana brahmanam is over.

Adhi Sankaracharya adds a note here. Since the Phala Sthuthi is not given Adhi Sankaracharya says that it cannot be a total upasana in itself and this upasana should be combined with the next upasana, which is stated to be agni upasana. Hence agni and asva upasana should be conducted together so

concludes Adhi Sankaracharya. Now we will go to the second brahmanam. Second brahmanam is agni upasanam.

The agni is not any agni. This is also agni of asva medha yajna. Here also the last mentioned previous upasana holds good. The ksatriya has to do as part of asva medha yaga. And he cannot do agni upasanam independently.

What is visualized is virad upasana. Both are virad upasanas. In one asva is symbol and in the other agni is the symbol. The symbol varies and symbolized agni does not vary.

Before talking about the upasana, the upanisad talks about the glory of the agni. Here upanisad wants to do some agni Sthuthi. The origin of agni is talked about before glorifying the agni as such. It has got sacred lineage and sacred origin. It is sacred and therefore you meditate upon agni.

Upanisad here takes sristi topic in a brief manner. Sristi is not for the purpose of sristi elaboration but the Tatparyam and the emphasis is not in sristi but it is glorification of agni. It will read funny and peculiar. You should not be bothered by the sristi story discussed here.

## 2. Agni brahmana

### Mantra 1.2.1

*Naiveha ktncanagra asit, mrtyunaivedamavrtamasit asanayaya,  
asanaya hi mrtyuh; tanmano'kuruta, Atmanvi syamitti.  
Sorcanacarat, tasyarcata apojayanta; arcate vai me kamabhuditi,  
tadevarkasyarkatvam; kam ha va asmai bhavati ya  
evametadarkasyarkatvam Veda*

Agni Sthuthi commences. Upanisad begins the sristi topic with a statement, which is neiva iga kinchana naiva asi. A terrible statement it makes that nothing was there before creation. Now this statement created a big problem. When you say nothing was there before creation it looks that upanisad talks of and supports the sunyavadah, a philosophy that nothing was there before creation. Truth about everything is nothing.

Everything comes from nothing and goes into nothing. It seems it supports the buddhist philosophy. Adhi Sankaracharya has written on these lines and discusses the origin of things. For clarifying this point, Adhi Sankaracharya takes the example of the origin of a pot. Taking the pot Adhi Sankaracharya is analyzing the various theories of creation and dismisses all

the wrong theories. Since in this big bashyam the word pot occurs hundreds of time.

## Gata Bhasyam

This bashyam is popularly known as Gata bashyam. This runs to pages. Here Adhi Sankaracharya divides all into two varieties. He dismisses all of them. Since it is a famous discussion, I thought I would give you a gist of the bashyam today and in the next class I will give you gist of gata bashyam.

One set of people say before sristi there is no karanam at all. They are called karana asat karya vadhinaha. There are many in this category and primary among them are a group of buddhists [Kshaniga vijnana vadhinaha]. The second group of people Adhi Sankaracharya takes up for discussion is karyam is not there before sristi. All this happened before sristi.

We will say both are Asti. We will negate the points raised by them. The rest we will see in the next class.

Mantra 1.2.1 & Gata Bhasyam contd.

The upanisad talks about the upasanas in the beginning chapter for the sake of adhyaropa so that in the second chapter apavada can be taken up. The first three sections of the Upanisad have prescribed three upasanas.

The first upasana we saw was asva upasana. It is not any asva but the asvamedhika asva, the horse connected with asvamedha yaga. Through asva symbol the object of meditation prescribed is virad only and therefore asva alampanaka asva upasana is prescribed.

Now in the second section again virad upasana alone is prescribed but the Alampanam here happens to be agni. It is not any form of agni but it is asvamedhika agni, the agni belonging to asvamedhika yaga. Therefore, we can say that agni alampanaka virad upasana is talked about here.

Before talking about this upasana, upanisad wants to glorify the agni, the alampanam. For this purpose, the upanisad talks about the origin of agni. It originates from a great source like some people claim their glory through their parentage. They don't have any original glory but claim it from their great parentage.

For this purpose the upanisad talks about the sristi briefly in the beginning first five mantras. The first statement in the mantra is a disturbing statement. The first statement reveals that nothing existed before creation. Therefore, it appears to be a Sunyavada statement and therefore other philosophers can take advantage of this statement. In order to avoid this possibility that the other philosophers misquoting the statement Adhi Sankaracharya himself defends himself in the form of offence.

Before they quote their points, Adhi Sankaracharya establishes his point by negating the points that the antagonists might raise in their defense. Hence for a single line Adhi Sankaracharya discusses the topic of creation and dismisses all the misconceptions regarding the entire creation.

As I said in the last class he takes the origin of a pot as an example for this analysis. Since pot sristi is analysed here, the word pot, the word gata occurs repeatedly therefore this portion is called Gata bashyam. Here the discussion can be broadly classified into two portions. This is bashyam discussion and it is not there in the Brihadaranyaka upanisad text. Just as a sample I discuss this point briefly.

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Before creation, did a karanam exist or not. This is one part of his discussion. The second part deals with is whether before creation of the pot whether there existed clay as the karanam or not. This is another discussion. Then we assume that the clay was there before creation. On the basis of our assumption the next discussion will be as to whether the pot existed in the clay or not before the creation. The next point is whether the pot exists in the clay or not?

For the first discussion Adhi Sankaracharya primarily considers the buddhist philosophy. The buddhism itself is divided into four divisions of which the present one we take up for our consideration is one division called Kshaniga vijnana Vada division. They are also called Yogachara buddhism.

Before we consider what they say is that there is no external world at all other than the mind. The varieties of all the objects in the world correspond to the verities of cognitions or perceptions of the mind. They argue that there is pot perception and there is no pot as such. There is a tree perception; there is no tree as an object. There is man perception and there is no man object.

Perceptions alone are there and to be precise cognitions are there but there are no cognized objects and to understand the best example is our swapna. Just as no external world is in swapna and what you see as the external world is nothing but your own mind. Dream tiger is 'tiger thought' in the mind; dream elephant is 'dream thought' in the mind.

You are not sitting here just as in dream I see the objects without their existence in the waking also and my mind alone projects all of you and all things and objects. If my mind wakes up, you are all there. If my mind goes to sleep you are not there.

Thus we have got a series of cognitions. And what they say is that this cognition never remains stationery and these cognitions change constantly and each cognition has got only one moment existence. There is no cognition. It is exactly like a cinema where there is no continuous cognitions; the film reel is constantly moving.

The movie moves but the person does not move. Their seeming continuity and there is no person continuously sitting. The picture is moving and since it is moving fast you have a seeming continuity but there is no one person sitting. When I look at the clock cognition, the cognition is momentary. The momentary cognitions and the fast is that the movement creates a seeming continuity. The momentary cognition picture is but a seeming continuity.

The momentary cognition is called ksanigam and its cognition is called vijnana. According to this philosophy everything is ksanigam. The observer

is ksanigam and the observed is ksanigam and the observation is ksanigam; subject, object and action are ksanigam. Even the so-called Atma also is ksanigam.

Therefore, there is no question of continuity in their philosophy. Therefore, they don't accept the clay being the cause for the pot. They don't accept the clay being karanam for producing a pot. You perceive clay and later you perceive pot. Clay cognition comes and it goes. Pot cognition comes and it goes. There is no question of cause producing the effect; you have a series of cognition that is all.

How Adhi Sankaracharya refutes them. I will give you the main clinching argument. Adhi Sankaracharya says we have got the knowledge that clay alone appears as the pot. We have got cognition that, which clay, which was alone, which was yesterday, is appearing as the pot and this recognition is called

Adhi Sankaracharya calls this as prathiya vijna. It is a very important concept. It is a cognition or understanding in which you connect the past with the present. It is the past present linking perception. Prathiya vijna is always in the form of 'soyam' e.g. 'that is this'. When you look at the hall for the second time, you see and you recognize the hall as the very hall seen yesterday or seen in the last week.

When you see the hall for the first time you are not there to connect it with your past thought. Now not only you see the hall in the present but also connect it with what you saw yesterday. Then you are able to recognize that and it is nothing but a 're-cognition'. This you call it re-cognition. Whenever you recognize an object, you connect the object to the past with that of the one, which you see presently. You connect the past hall with the present one. It existed throughout the last week and exists now. Pratyavijna is a proof for continuity.

We find that whatever may be the karanam or cause and see that the cause is continuing in the present also. The cloth seen yesterday is seen as shirt today. The vegetable of the past is the curry now. We see that the continuity of wood converted as furniture now. Karanam karye anuvartate iti prathya vijnana.

Yesterday's clay is now the pot today. Yesterday's rice is today's rice dish. Then ksaniga vijnana vadi argues. He says 'no' and contends that you are not seeing any continuity. Buddhist says there is no continuity but there is only similarity. It is not that the same clay is continuing. That clay is gone and new clay has come and we falsely take it as the same clay because of its similarity.

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Adhi Sankaracharya says that this argument will not hold good even in your philosophy. If you talk about similarity between the past clay and present clay you require an observer who continues to be an observer in the past as also in the present. If I say that today's sunrise is like yesterday's sunrise it is beyond doubt that I was there yesterday and I am here today also to observe to pass any remark about the thing I saw yesterday and the thing I see today.

Kshaniga Vijnani can never talk about the similarity between the past clay and the present clay because he does not have anyone existing in the past and present continuously and for him observer also is Kshaniga. So Adhi Sankaracharya confirms that the pot's existence is in the clay. With this first portion is over.

Now we enter the second phase of our discussion on the Adhi Sankaracharya arguments. Let the clay may be there. You say from the clay the karanam, pot is karyam originates. The question is whether the pot exists in the clay before its origination.

Before origination does the pot exist in the clay? This is our question. Some philosophers mainly Naiyayikas and logicians say that the pot never exists in the clay before creation. [Naiyayikas or 'Asat' karya vadhinas]. They argue that if the pot is already there before creation, why should it be born at all. So, you should not say that the pot was there before creation. They argue that you should say that the pot was non-existent in the clay before its origination.

Adhi Sankaracharya says that the pot also was existent before origination. Only thing is that we add at the end of the pot the word 'potentially'. The pot was existent in clay and that is why it is born. For this, Adhi Sankaracharya takes up an elaborate discussion to dismiss the theory of Naiyayikas. He gives five reasons in this regard.

The first argument is that the pot comes to manifestation because it was or it must have already been 'existent'. Sankara gives the example of an object in a dark room. Any object in the dark room can be taken for example. When the light is switched on, the table comes into manifestation. Previously it was not evident or it was non-manifest. After the light is switched on the table becomes manifest and the table must have been there in the dark room already for the table to become evident on switching on the light.

Similarly for the pot to come to manifestation, it must have been there already. For this, Naiyayikas argue saying that if the clay is kept there in a dark room; the pot must be there in the clay. This means that the pot is there

in the clay as the pot is in the dark room and when I switch on the light pot in the clay must come to manifestation.

For that Adhi Sankaracharya argues the manifestation takes place when the covering is removed when the avaranam or the obstacle is removed. For the table to manifest itself, the obstacle was the darkness. The light removed the obstacle. But when there is pot in the clay the obstacle is different. Darkness alone is not the obstacle and there is one more obstacle. If the obstacle is removed the pot will be manifest.

Then Adhi Sankaracharya says can the clay assume any number of pots. It can be assume any number. The problem is that the clay can assume only one form at a time. That means when it is in pot form it cannot be in lump form. When in lump form it cannot be in clay form. When it is in the pot form it cannot be in jug form. Without destruction of pot form jug form it cannot take.

Hence Adhi Sankaracharya says since many forms. Therefore if pot has to be created all forms other than pot form should be removed. You have to bring out the pot form only thereafter wards. You have to remove all forms including the lump form. All other karyam s or forms are removed and that particular form is brought then we call it manifestation.

The effort of pot maker is only to remove the avaranam and manifest the pot form. In the case of table you have to switch on the light. But the in the case of pot, pot maker is working not production of pot but for manifestation of pot by removing the covering of the pot.

Then we will take the second argument. Viprathishesha means virodha. This requires explanation. Here Adhi Sankaracharya says when the pot maker is about to make the pot, Gatah Bavishyati. He says the pot will come. When you say Gatah Bavishyati pot is going to come the subject is pot; is it an existent pot or nonexistent pot.

Suppose you say it is nonexistent pot, it means subject of the sentence is nonexistent and when the subject is 'not existent' how can you use the verb 'Bavishyati'. Then it becomes subject-less sentence. Suppose you say I am talking on the future then you should say in the future the pot will come to existence and you should not say 'Gatah Bavishyati'. You should say gatah 'Asti' and not 'Gatah Bavishyati'. It is a statement connecting varthamana kalam not bathi kalam.

I cannot say 'would be existent pot' in the present tense. 'Would be existent pot' is present now. It means it is otherwise 'potentially existent' Gatah Bavishyati here we should take the 'potential pot' is the subject. If the



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pot is already existent even before sristi, how can the people say that there is no pot when the clay is there?

In this context Adhi Sankaracharya says the existence is of two kinds. One is functional existence and the other is real existence. One is useful existence and the other is actual existence. If you take the pot, the pot is actually existent at all three periods of time before, now and in future. Before it is in Un-manifest form and after it is Un-manifest form. That it is the swarupa satta. Functional existence is temporary because only when it is manifest it is functional. The pot was there before because it was not useful, because it was in Un-manifest form, and so we say it was not there as though. This is the second argument.

The functional existence is temporary because it is only when it is manifest it is functional. The pot is there even before but as it is not useful and the existence is taken to as if it is not there. This is the second argument.

The third argument is that Adhi Sankaracharya admits that isvara and yogis or the jnanis have the knowledge of the past, present and future. Therefore they are able to talk about what is going to happen in the future as also in the present. If they are able to talk about the future in the present, the future must be already existent in the present in potential form. Coming events cast their shadow it is said. And if it is not existent, their knowledge will become one without an object.

And they cannot be called Sarvajna. Therefore the future must become the object of knowledge in its potential form. Therefore the pot must be in potential form. Hence, you have to accept the existence of pot either in manifest or un-manifest form at all times the past present and future. Two more arguments are there which we will see in the next class.

Hari Om

In this section, the upanisad talks about the agni upasana or to be precise Agnou virad upasana. For this purpose, agni is being glorified. In order to glorify the asvamedha agni [and not any other agni] the origin of agni is discussed elaborately.

For this purpose, the upanisad talks about sristi. The upanisad says that there was nothing in the beginning that is before creation and Adhi Sankaracharya analyzes this aspect through Gata bashyam. The statement is that there was nothing before sristi or the creation. Adhi Sankaracharya wants to say 'nothing' does not mean 'nothing'. And to establish this, he wants to prove that before sristi, sristi karanam existed and before sristi karyam also existed.

First, he establishes that the karanam 'Asti' by negating the Kshaniga vijnana vadhis. Then he says that karanam 'nasti' and he refutes the opposition arguments. And the argument that he uses is Pratijnana vanadvad and thereafter wards he establishes that sristehe purvam karyam abhi asti and thus he establishes his views that karanam also existed before, by negating the Nyaya philosophers.

By negating Naiyayikas Adhi Sankaracharya establishes karyam 'Asti'. To establish this Adhi Sankaracharya uses five arguments of which three of them, we have already seen. Now, we will two more reasons to refute Naiyayikas and establish karya asti. Now we go to the fourth reason.

Fourth reason is 'Abhavatvad'. To understand this, we should certain concepts of Naiyayikas or Nyaya philosophers. The Nyaya philosophers divide the 'non-existence or abhava' into four types. What are the four types of nonexistence?

Number one is 'prior non-existence'; number two is 'posterior or later non-existence'; number three is 'adhyantha abhavah', which means 'absolute non-existence'; fourth one is 'anyonya abhavah', which literally means 'mutual non-existence'.

What do they mean?

First is Pragabhava; antecedent non-existence i.e. Non-existence of a thing prior to its production or origination. E.g. Tomorrow has got Pragabhavah today. A child has Pragabhavah before birth.

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Second is Pradhvamsa abhava means nonexistence caused by destruction I.e., an effect subsequent to its production. After the pot is broken, the pot is not there and such a state is called Pradhvamsa abhava.

Third is adhyanta abhava is the absolute or complete non-existence i.e., a thing that does not exist in the three periods of time. I.e. A thing which does not exist in the three periods of time. Trikalā abhi nasti e.g. The rabbit's horn, man's horn, sky flower, hot ice cream, square circle etc.,

Fourth is anyonya abhava is the mutual non-existence i.e, reciprocal negation of identity, essence or respective peculiarity, which means in a pot the cloth-ness, is not there. Pot enjoys pot-ness. Table does not have cloth-ness table enjoys table-ness only; cloth does not have table-ness cloth enjoys cloth-ness only. In short 'anyonya abhava' is equal to difference or bedhah.

In tarka sastra difference between any two things is called anyonya abhava. The difference is the absence of 'that-ness in this' Adhi Sankaracharya's argument is based on this division.

Fourth category 'anyonya abhava' which is called difference in their philosophy is a positive idea; because difference is a positive category. Still the name of such difference is anyonya abhava. Difference is a bhava concept therefore Adhi Sankaracharya argues that your anyonya abhava is a bhava rupam.

It is a positive concept but not a negative absence. If anyonya abhava can be positive, he says that the other abhavas also must be positive only. Before sristi what was there? Karya prag abhava [first category prior non-existence] is also a bhava rupam because it is abhava like anyonya abhava. Your prior 'non-existence' knowledge is also positive knowledge, which is like anyonya abhava.

Adhi Sankaracharya concludes there is no concept of abhava in the world. Advaita never accept a concept called abhava. So in Advaitam jagat abhava is translated as Brahman or Pralaya; it is Brahman because we don't accept non-existence at all. When you say jagat abhava is abhava saksi bootham abhava adhisthana bootham caitanyam asti saksah. Therefore sriste purvam gatah asti. This is the fourth argument.

Then we will go to the final argument. The final argument is asat sambanda abhava. This refutation is based on the definition of Utpatti or janma according to the Nyaya philosophers. How does he define sristi? He says before creation, pot was non-existent. Because according to him before sristi karya is 'Asat' for he is asat karya vadhi..

The *asat karya vadi* and therefore before the pot maker works on the clay, there exists the clay the *karanam* alone and pot the *karyam* is non-existent *asat karya* whereas *karanam* is 'sat'. Now what he says is that when the pot maker begins to work on clay to produce the pot, the pot comes into existence by getting intimate association with clay. He argues that when the non-existent pot originates with the intimate association with clay, the pot can borrow existence from the clay.

Thus how is nonexistent pot born? Not existent pot is born by borrowing existence from the clay because of its intimate association with clay. Therefore what is *Gata sristih* or *karya sristi*? *Karana satta sambandha* is *karya sristi*. When from *karanam* existence is borrowed, *karyam* is born. This is their *sristi* theory.

Adhi Sankaracharya points out that there is a loophole in the argument. The loophole is that the nonexistent pot originates because of its *sambandha* [associationship] with existent clay. There is *sambandha* between the existent clay and the nonexistent pot. And because of the *sambandha* the origin, creation is going to happen.

Adhi Sankaracharya says how can there be *sambandha* between 'Asat *karyam* and 'sat' *karanam*' for the *Gata*, the pot to originate. He says *sambandha* is possible only between two-sat *vastu*. Between two 'Asat *vastu*' there can be no *sambandha*. Both are nonexistent. One 'sat' and another 'Asat' there can be no *sambandha*. Boy getting a non-existent match girl how can there be marriage. *Vivaha* is possible between existent bride and existent groom. Both should have existence to have *sambandha*.

One 'Asat' and other 'sat', there cannot be any *sambandha*. Therefore is existent. Body is existent and cloth is existent. It clearly indicates that *karanam abhi avaraka rupena asi karya* *abi Avruta rupena Asi*. So *karanam asti* and *karyam asti*. With this *Gata bashyam* is over.

You can never talk about *sristi* if you are *asat karya vadi*. Thus five arguments are over. Because of these five reasons *Sristeh Purvam karya* *asti*. *Pratya vijnaya manatvad sriteh purvam karanam abhi asti*. And therefore *naivehe kinchana agre asti* means don't take it as nonexistent.

Then finally Adhi Sankaracharya gives one clinching proof also. Adhi Sankaracharya has interpreted this line as 'not nonexistent'. But a person can argue that it is fine to give argument and we are not interested in *tarka* and we all *sruti pramana vadhi*. Don't argue with me. It is beyond argument.

You look into *sruti vakyam* and *sruti* clearly says *naivaeha kincana agre asit*. Therefore Adhi Sankaracharya says let us forget all arguments. I will quote *sruti* support. Adhi Sankaracharya argues or points out that you are

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reading only the first statement and why cannot you read the next statement in this sruti itself. It says mrityu na vedam avrutam asit. Mrithyu, the final meaning we will see later. It is going to be karanam. mrityu indicates karanam. And Idam indicates karyam. And mrityunaivedam avrutam asit means the karyam was enveloped, veiled in the karanam.

If Idam karyam is nonexistent as Purva Paksa claims and if the karanam also is nonexistent what will the meaning for this statement. Nonexistent karyam envelops nonexistent karanam. One non-existent thing is enveloped or covered by another nonexistent thing. How is it possible? Can one nonexistence be covered by another nonexistent thing?

Suppose someone says that there is rabbit's horn on the table etc. And sky flower covers the rabbit's horn. How is it possible? Whenever you talk of covering there should be two existent things. One is the covered existent one and the other is covering existent one. Clothes cover our body. Body is existent. Cloth is also existent.

Hence, Adhi Sankaracharya claims mrityunaivedam avrutam asit. With this gata bashyam is over. The conclusion is that before sristi both karanam and karyam were both existent.

Hereafter wards the sristi is going to come. This sristi is discussed in five mantras. The mantras are very, very obscure and complicated. Adhi Sankaracharya's bashyam seems to be more complicated than the mantra itself.

The sristi is also appears to be funny and cock and bull story and we should not laugh at it because it is Veda. Whether you believe in this or not, for the purpose here it is not sristi. It just wants to glorify the agni sristi, the sristi is being talked about and we should not be carried away by this peculiar sristi details. I won't discuss the sristi mantras elaborately. First we will read the mantra up to the fifth.

### Mantra 1-2-2

*Apo va arkah; tadyadapam sara asittatsamahanyata.  
Saparthivyabhavat, tasyamasramyat; tasya srantasya taptasya  
tejoraso niravartatagnlh.*

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### *Mantra 1-2-3*

*Sa tredhatmanam vyakuruta, adityam trtiyam, vayum trtiyam; sa esa pranastredha vihitha. Tasya praci dik strah, asau casau cermam. Athasya pratici dik puccham, asau casau ca sakthyau, daksina codici ca parsve, dyauh prstham, antariksmudaram; iyamurah, sa eso'psu pratisthitah; yatra kva caiti tadeva pratitisthatyevam vidvan.*

### *Mantra 1-2-4*

*Sokamayata, dvitio ma Atma jayeteti; sa manasa vacam mithunam Samabhavadasanaya mrtyuh, tadya dreta asitsa samvatsaro'bhavat. Na ha pura tatah sam vatsara asa; tametavantam kalamabibhah. Yavan samvatsarah; tametavatah kalasya parastadasrajata. Tam jatamabhivyadadat; sa bhanakarot, saiva vag abhavat*

### *Mantra 1-2-5*

*Sa eksat, yadi va imamabhimamsye, kaniyo'nnam karisya iti; sa taya vaca tenatmanedam sarvamasrajata yadidam kinca rco yajumsi Samani chandamsi yajnan prajah pasun. Sa yadyadevasrajata tattadattumadhriya ta; sarvam va attiti tadaditeradittitvam; sarvasyaitasyatta bhaati, sarvamasyannam bhavati, ya evametadaditeradittitvam Veda.*

In these five verses we are getting the sristi and among the five verses the third mantra alone is relevant for us. It talks about agni upasana. Therefore before going to this upasana, I will summarise the sristi given in other mantras. Sristi is not begun from isvara or Brahman himself. That is Brahman plus maya samasti karana prapanca.

The first creation from isvara is hiranyagarbha, which is Brahman plus samasti sukshma prapanca. Not here the sristi has begun from hiranyagarbha only. We take it for granted that from isvara hiranyagarbha has come. What happens thereafter is told here. Here upanisad uses the word mrithyu to indicate hiranyagarbha. There is lot of reasoning given for that interpretation. Few items are given. The gist of things I will give you in a list form without giving the details..

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1. Manaha samasti - manah
2. Sthoola apah - in grosser form not subtle one
3. Sthoola prithvi - gross earth
4. Virad.
5. Adhitya - sun
6. Sabdhah – words or sound
7. Vedaha – rg, yajus, Sama
8. Yajnah
9. Prajaha – manushyah and 10. Pasavaha - Animal

All these were born out of mrithyu hiranyagarbha. This is the content of the other four mantras. Then I am coming to the main mantra the third where agni is be talked about. There the teacher says that this hiranyagarbha divided himself into three portions, which are individually called agni, vayu and adhityatmakah. Hiranyagarbha agni, vayu, adhithya rupena adhithymaha. Hiranyagarbha became three.

Agni is fire principle and vayu is vayu Tattvam and adhitya surya Tattvam. This is the sristi. What is relevant to us is that hiranyagarbha has manifested himself as agni. Agni is given two titles one is arkah and another appradistitah. How did agni get this title? I will now briefly tell you about this for there are many upasanas based on this. How did hiranyagarbha create the world is briefly described here. Hiranyagarbha did not create the sristi through any effort. When hiranyagarbha was thinking of his creative power or more precisely admiring his creative power, the sristi came into existence.

What is the first sristi? Manah and Apaha I said. Apaha is called 'kum' it is the shortened form of 'utkam'. Kum the Jala Tattvam came when hiranyagarbha was glorifying himself. The glorification is archadi. So archade or archadah hiranyagarbhad kum about iti hiranyagarbhasya arkah iti nama. While doing Archana the water came so, hence he is called arkah.

Since hiranyagarbha is called arkha, the jalam associated with hiranyagarbha is called arkha and agni is associated with Jalam is also called arkah. Arkhah is the name for hiranyagarbha, because jalam is arkam,

Agni is also called arkam, therefore upanisad says that the one who meditates upon the agni which is arkam will get lot of arkam, the water. In Sanskrit kam means sukam or ananda also. Kum means sukam and one who

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does this is 'arkhah' agni upasana gets peace of mind or ananda h. This is one title of agni.

The second title is appradistitam. Agni is based on jalam because in this sristi [in Brihadaranyaka upanisad] first apaha is given. Thereafter alone the agni comes. Therefore agni is based upon apah, the water that has originated before. Since agni has got the second title and is based upon jalam or apaha agni is appradistah and one who does this meditation will get pradista or good support or security in life. He will have lot of pradista or support. There afterwards in this mantra, it is clarified as to how the upasana be practiced is given.

The first is asvameda upasana. The various limbs are seen as various parts of virad and here also various parts of agni are to be seen as various parts of virad. Just in the third mantra, which is part of agni, is also a part of virad etc. Those details we will see in the next class and continue further.

Hari Om



## Class # 08

### Mantras 1.2.6 & 1.2.7 and 1.3 Introduction

In the first five mantras, we get the agni sthuthi and agni upasana. Here agni is the asvamedha agni that is the agni used for asvamedha ritual. Agni Sthuthi is talked about agni sristi from hiranyagarbha and this sristi portion we saw briefly in the last class. The idea conveyed through the sristi prakaranam is that agni is manifested out of hiranyagarbha himself. That is hiranyagarbha divided himself into three agni, vayu and adhitya we saw.

This agni is given two titles; one is arkah and the other is apratistithah. Thus Arkhatva Vishista Apratistithva Vishista agni upasanam.

In this agni upasana agni happens to be the symbol upon which virad is meditated upon. Therefore it is Agnou virad upasanam therefore we call this as virad upasana or agni upasana also. Now this Agnou virad upasana alone is the main theme of this portion and this occurs in the third mantra. This third mantra is the main mantra in the first portion,

Now the question is as to how do we see virad upon the agni. Those details are given in the third mantra. I will give you the meaning of this mantra without going through actual Sanskrit words. The eastern part of the fire is to be seen as the head of the virad. The western part is lower part of virad. Northern and southern part is seen as the side portion of virad. Four main directions are over.

Then north east and south east portions are to be seen as the hands of virad; similarly north west and south west portions are to be seen as thighs; then the pristam that is the upper portion of the fire is seen as the heaven; the chest portion just below the upper portion is seen as prithvi or the other way round prithvi is seen as the chest portion.

The intermediary portion is seen as the stomach or the stomach is seen as the middle portion. The lower portion is the chest of virad. The whole agni is to be seen as the manifestation of virad, which includes all the three lokas. And also the arkhatvam and apratistitvam are to be seen along with that agni in the Agnou virad upasana. Now we get the concluding portion of the upasana in the last two mantras, which we will read now.

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### *Mantra 1.2.6*

*So'akamayata, bhuyasa yajjena bhuyo yajeyeti. So'sramyat, sa tapo'tapyata; tasya srantasya taptasya yas'o viryamudarkramat. Prana vai yaso viryam; tatpranesutkrantesu sariram svayitumadhriyata; tasya sarira eva mana asit.*

### *Mantra 1.2.7*

*So'kamayata, medhyam ma tdam syat, atmavyanena syamiti. Tato'svah Samabhavat, yadas'vat; tanmedhya mabhuditi, tadevasvamedhy;asyasvamedhatvam. Esa ha va asvamedham Vedaya enamevam Veda. Tamanavarud hyaivamanyata. Tam samvatsarasya parastadatmana aiabhata. Pasundevatabhyah pratyauhat. Tasmatsarva devatyam proksitam prajapatyamalabhante. Esa ha va asvamedho ya esa tapati, tasya samvatsara atma; ayamagnirarkah, tasyeme loka Atmanah; tavetavark asvamedhau. So punarekaiva devata bhavati mrtyureva; apa punarmrtyum jayati, nainam mrtyurapnoti, mrtyurasyatma bhavati, etasam devatanameko bhavati.*

In this concluding portion, the upanisad prescribes another upasana and it is a combination of the previous two upasanas, the asva upasana prescribed in the first section and the agni upasana prescribed in the second section. The combined upasana is called samasya upasanam. Samasyam means combination or combined upasana.

Adhi Sankaracharya points out that this upasana alone is the main upasana and the other two are only supporting upasanas. They are dependent on the third one that is Samasya upasana. In this upasana we are going to invoke on asva and agni or arkha. Therefore we can call it asva Arkha Samasya upasana or the upasana combining asva and Arkha. But in between, the upanisad does a small mischief, a diversion, or a change.

In the first section asva is the horse used in the asvamedha yaga. There, asva means the horse upon which virad was invoked. But in this portion the upanisad points out that asva is another name of virad itself. Therefore we should forget the concept of horse for the time being. Whenever we say asva we should remember that it represents virad, the samasti.

Now the question is how can virad be called asvah. Upasana tells a small story. What is the story? The virad or hiranyagarbha who has become virad

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[Adhi Sankaracharya calls both as Prajapathi or hiranyagarbha in the form of Prajapathi] performed lot of yagas because he loved yagas. You should remember Prajapathi has come to this status only because of yagas done as manushya, the one who has got the status of hiranyagarbha due to phalam of various yagas conducted by him.

Because of his past habits of doing yagas in previous janma he went on doing yagas and got extremely tired and in spite of that, he continued and ultimately he died. But the upanisad does not say he died but the upanisad says that his sukshma sariram left the body. That means it is another name for the death.

So virad died indicating sukshma sariram of the virad left the virad sariram which is nothing but the samasti body. Because of the loss of sukshma sariram, its physical body, which is nothing but the world, started bloating and virad's swelled and expanded. Not only it bloated, it became unholy also. Medhyam means the holy and amedhyam means that which is not fit for any ritual or puja. Not only the body bloated and became unholy but also virad became unhappy because he did not have a body to perform yaga.

Hence virad decided to re-enter his own body second time. And then, virad reentered his own body. Then the very same virad sariram or the samasti sariram again became holy and medyam. Virad has now become expanded and not only that his body has become holy again. How do you express it in Sanskrit? In Sanskrit we say sisvayad, which means to expand. The past tense verb is asvayathu. asvayathu means expanded. Further the amedhya sariram has now become medhyam, the holy sariram.

Now virad sariram is asvaha ca medyahacha asva medhyah. asvamedhyah alone after long usage got the corrupted form of asvamedhah.

The final meaning of asva or asvamedhaha is 'holy and expanded virad'. Therefore asvamedha Arkha upasana is renamed as virad Arkha upasana or virad agni upasana. What we should know is when the combination comes; asva should be taken, as virad and asva agni upasana is equal to virad agni upasana. But the upanisad feels that this upasana is also difficult for direct performance because virad cannot be conceived because it is samasti.

We cannot even see the whole hall in one scene. Because of this limitation, adhitya, the sun, symbolizes asva the virad. Therefore asva agni upasana is equal to virad agni upasana and it is equal to adhitya so virad agni upasana. Therefore, the combination of virad agni upasana is in the form of adhitya agni upasana. One is the upper fire, the other is lower fire, one is sadhya fire, and another is sadhana fire. Therefore the combination upasana

is meditated upon agni and adhitya, the fire and the sun. The upanisad concludes says that it is nothing but the meditation on agni and Adithya is but the expression of hiranyagarbha alone

Then the conclusion of the mantras is the phalam. Phalam is based on the type of upasana. In this section hiranyagarbha has been called by a special name and the special name is called mrithyu. And the final upasana is agni and adhitya as expression of hiranyagarbha or an expression of mrithyu. Since it is mrithyu rupa hiranyagarbha upasanam, the phalam is that one can get over the problem of unnatural death.

No one can win death but only can avoid the unnatural death. Which is called apamrithyuh. Nobody can win over mrithyu except through vedanta. Here mrithyu is this upasana can avoid apamrithyui jayah that means one will not die of accident where the body is not obtained and karmas are not done properly, such mrithyu.

The first section is asva brahmanam and the second section is called agni brahmanam. These three upasanas are called asva upasana, agni upasana and adhitya agni upasana respectively. Now we will go to the third section, which is called Udgitha brahmanam.

### 3. Udgitha brahmana

First I will give you an introduction to this section. Now the topic in the section is prana. The prana here refers to samasti prana the life energy, which is in all the living beings. Samasti prana upasana or it can be called hiranyagarbha upasanam also. We will retain the word prana upasanam. Here upanisad talks about the various glories of prana. The prana endowed with several glories, gunas and vibuthis. The idea is that one should meditate upon prana with all its glory. It is called guna Vishista prana upasana or meditation on prana as endowed with various gunas.

In the beginning a small story is introduced to talk about the glories of prana. When talking about it, in the introduction, Adhi Sankaracharya enters into an important enquiry or the other. Here the enquiry happens to be on the vedapramanyam.

## Bashyam on Vedapramanam

In this section Adhi Sankaracharya talks about pramana enquiry. In the first section we entered into sambandha bashyam as an introduction to first section. Gata bashyam is in the introduction in the second section.

In the introduction of this section Adhi Sankaracharya enters into a pramana bashyam; I will summarise the bashyam. In the gata bashyam Adhi Sankaracharya refuted two main philosophers one is Kshaniga vijnana vadhi and the other is a Hinayana philosopher. He takes up the Mimamsaka that is the Purva Mimamsaka who specializes the ritualistic portions or karma kanda portion of the Vedas. Vedantins are called Uttara Mimamsaka to which category we the Advaidins belong.

Before talking up Adhi Sankaracharya's bashyam on Veda pramanam we should know some important Mimamsaka's views, which are negated by Sankara. Mimamsakas view that the whole Veda is meant only to prescribe actions or the rituals. They therefore argue that rituals alone are the important teachings of Veda and any portions unrelated to rituals are unimportant and invalid portions.

For this purpose the Mimamsaka uses two technical words and one of the words is vidhii. Vidhii means the portions relating to the rituals. This is the command of the Veda. Whichever portions do not talk relate to rituals and the portions relating to devatas or story portions etc., are all unimportant, irrelevant, and invalid portions and they are called by the name artha Vadah. The relevant or valid portions are called as pramanam and those irrelevant or invalid portions are called apramanam, which means they are not factual. This is expressed in the Mimamsaka sutras.

Adhi Sankaracharya asserts that, that portion of the Veda prescribing rituals and all other portions is irrelevant. According to Purva Mimamsaka all the devatas are not factual. Indraya swaha you get phalam and there is no devata exists according to Purva mimamsa. All the devatas become nonexistent but the rituals are existent and when the devatas are not there who give the phalam. Rituals themselves give phalam and we don't require devatas to give phalam. Therefore he does not accept any devata and he does not even accept isvara.

Thus Purva Mimamsaka believes in the Vedas but he does not believe in god. He does not believe in god and he is nasthika. In our culture asthika and nasthika differentiation is not based on belief in god but it is based on Veda.

So Purva Mimamsaka though they don't have belief in god, since he believes in Veda we call him as asthika.

If god is not there, who gives the karma phalam is our question. Karma eva karma phala dada. They contend that karma produces karma phalams. Action produces results. When you keep water under fire, it boils. Where is the need for baghavan for this? When you drop a stone down, the stone falls. Where is the need for baghavan, but Veda talks about isvara? This is arthavada portion. And arthavada portions are irrelevant and invalid portions. So a peculiar system is given by the Purva mimamsa.

In this story the upanisad talks of the various gunas of the prana, which are also not factual because they are artha vada portions of the Veda. They are not Pramanika portions and therefore you should not take them as existent. This is Purva mimamsa vada. There is a technical and logical point, which is very interesting, and I will detail them to you.

To establish this, Purva mimamsakas give an argument. They argue that pramanam is that which is a means of knowledge or a source of knowledge. We say that Veda is a pramanam. They ask the question when you say Veda is a pramanam do you refer to Veda, the words, Pathams, the phrases or vakyams, the sentences. Is the word a source of knowledge or the sentence, the source of knowledge? They argue Patham can never be the source of knowledge. A word can never be a source of knowledge. Only the sentence can be the source of knowledge. How do you say so?

The argument is like that. Whenever I use or talk to you, you can understand when I speak the words, known to you or words unknown to you. If I talk to you in Sanskrit you will not follow anything. When I use a word I am not giving you any new knowledge; because the word is already known to you. You know every word. Therefore, when I use the word, it does not give you any new knowledge. Remember that you have already understood the meaning of the word through pratyaksa pramana.

First you learn the relationship between the sound watch and the object watch that you learn by pratyaksa pramana or vyavahara pramana. If you have never experienced the cloth you can never learn a new word.

Thus first through vyavahara which is pratyaksa you know the relationship between the word and the object. Once you have understood the word clock or watch through prathyaksa pramana it is a known word. Then when talk I use the word clock without having a clock in hand and I give a new knowledge or you are reminded of the old knowledge or you are reminded of the old knowledge only and I am not giving you any new knowledge and therefore 'Patham' is not a means of knowledge and

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therefore Patham na pramana. Then the question is, if Patham is not pramanam how can you say Veda is pramana. Then we say Veda is not pramanam as Patham [words] but Veda is pramanam as vakyam. Sentences are pramanams.

If you ask the question if the words are not pramanam and it does not produce new knowledge, how can a sentence give a new knowledge? What is a sentence? Sentence is nothing but words put together or arranged together to convey a meaning. If the words cannot give you any new knowledge how can a sentence in which words are arranged together give you a new knowledge? For that, Mimamsaka answers we also accept that. Through a sentence we come to know the relationship of the various objects, which are indicated by the words.

The objects are not newly understood but the relationship is understood and the relationship is the new knowledge. That is one object is subject; the other is the object etc. This is technically called syntactical relationship among the words that give information. In Sanskrit we call it Samsarga artha. This is technically called syntactical relationship among the words give you new information.

Rama drinks water with a cup. You know all the words. But what is new information that you have got here is that Rama is subject you do not know. The water is the object you do not know. The cup is the instrument you do not know. Same thing if you hear Rama was drowned in water means the same water becomes the location for drowning. Therefore what you learn is not a new object but the relationship among the karakas. So vakyam is pramanam and vakyam reveals syntactical relationship.

Then the next step is once you say vakyam is a pramanam then Purva Mimamsaka argues that there must be a verb indicating the kind of action. Therefore, vakyam is pramanam, vakyam requires verb indicating the action, and therefore action is the most important part of the Vedas. Action is nothing but karma and so karma is important in Veda. Karma pradhana is Veda so Purva mimamsa will say. For this argument, Vedantins will answer and their arguments in this regard we will see in the next class.

Hari Om

In this third section, the upanisad discusses prana upasana. Prana means samasti prana or hiranyagarbha. Prana is to be meditated upon as endowed with certain gunas. Guna Vishista prana upasana is the topic here. Certain stories are mentioned in this section to talk about the prana's gunas.

In this regard Adhi Sankaracharya enters into certain stories whether the gunas revealed by these stories are to be taken as valid or factual or to be taken as mere imagination; should they be taken, as apramanam. This is the point that Adhi Sankaracharya discusses here. Whether it is merely imagined for the upasana purposes or is it factual? Adhi Sankaracharya enters into a debate with Mimamsakas on this issue.

Purva Mimamsakas are those who have specialized in the analysis of the Vedas. In fact, the Vedantins borrow lot of ideas from Purva *Mimamsakas* only. The view of the Purva Mimamsakas we saw in the last class. I will summarise their views briefly before we take up the arguments against them by Adhi Sankaracharya in his bashyam.

The entire Veda is only for prescription of action; Vedah karya para and the statements, which prescribe actions, are called vidhi statements. Vidhi here means the commandments, or orders, prescription of actions.

Thus vedic vidhi statements, which prescribe action alone, should to be taken as valid pramanam and all others are apramanam invalid nonfactual. As per the Purva Mimamsakas. They are called artha vadha vakyani or anartha vadha vakyani? Anartha means that they are not useful and they are invalid vakyams. Therefore the description of Indra, the description of varuna etc., is merely for the sake of imagination and rituals and they are not factually existent.

There is no such devata called Indra devata; there is no such one called varuna devata; and they are just imaginary and nonfactual arthavada statements. Only when Indraya swaha or Varunaya swaha the ritualistic portion comes, that ritual alone is valid and the devatas are invalid from the point view of the Purva Mimamsakas.

Then I have one technical point to elucidate at this juncture. They argue that the words by themselves cannot reveal any new thing but the words can only remind you what you already know. Words can never reveal a new thing that you don't know and it can only remind you something you already



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know. Therefore all the words are not pramanams and the words cannot teach anything new.

On the other hand when the words join themselves to form a vakyam or a sentence then the sentence can reveal something new. And that new something new brings the relationship among the known things. Rama brings a cow. You don't know a new Rama. You already know. You know the word cow and the action 'bringing'. You already know the word 'bring'. You know the meaning of the cow also.

When you understand the meaning you don't understand the word's meaning but the relationship of Rama, cow and the 'bringing action'. Rama is the subject; cow is the object etc. Similarly the stick is an instrument and from is the grazing ground. Thus the relationship among the words is the new information you get and that you call it as Karaka sambandha. Therefore the conclusion is vakyam is pramanam.

Then if the vakyam is pramanam there should be a verb because without a verb a vakyam cannot exist. That is why the word karaka sambandha and word karaka itself means the words connected with a kriya. Thus, when you say Rama brings a cow for the 'bringing action', Rama is the subject and for the 'bringing action' cow is the object for bringing action the stick is the instrument that 'bringing action to complete'. All the words are centered on the 'bringing action' and the same has got subject, object, Prayojanam, and the location.

Thus the sentence has got different nouns all hanging on the verb. Remove the verb subject cannot exist; object cannot exist. Instrument is meaningless and the location is redundant. For the vakyam to be pramanam the verb is important. Therefore the Veda vakyams are pramanam because of the verb.

Once you accept Veda vakyams are pramanam because of the verb and the verb indicates action and therefore all Veda vakyams are vakyams are centered on action. If there is no action there is no verb, if there is no verb there is no vakyam and if there is no vakyam you have to accept that there is no pramanam. This is the observation of the Purva Mimamsakas.

Adhi Sankaracharya discusses these points while countering the claims of Purva Mimamsakas. In this context Adhi Sankaracharya elaborates three topics.

The first topic is the artha vada pramanyam. First Adhi Sankaracharya says that I do accept that the Patham [word] is not pramanam and vakyam alone is pramanam. I also accept that a vakyam should have a verb because

without a verb, a sentence cannot exist. I agree. Vakyam is pramanam and vakyam requires a verb I accept.

Then Adhi Sankaracharya asks how do you say that all the verbs indicate action. For example I say that there is a temple one kilometre away in the eastern direction or as the sastric example goes Vasumathi Sasta Deepa Asti. The earth has got seven continents. Now this is a statement. And I am conveying some knowledge. You receive some knowledge. I convey through a sentence some knowledge without prescribing or indicating any direction to do any action.

Now tell me in this statement what action is conveyed. Nothing. Thus, Adhi Sankaracharya says that there is the verb of 'Asti' to 'be' which verb conveys a fact. A factual statement has got a verb, which reveals a fact without prescribing any action. Such statements are Asti Gaditha kriya Rahita vakyams with a verb without prescribing any action. Yet it is a Veda vakyam and it is a pramanam. It fulfills your condition Adhi Sankaracharya tells Purva Mimamsakas.

A vakyam to be a pramanam a verb is required while at the same time the vakyam may not reveal any action. At the same time it does not ask you to do anything. Therefore Adhi Sankaracharya argues that Veda vakyams can be without karyam and without any vidhih or prescription of any action and still vakyams can be a pramanam. Therefore, Adhi Sankaracharya says that vidhih Binna artha vakyam also is a pramanam. Adhi Sankaracharya has thus refuted Mimamsaka's first argument.

Indra devata is a fact and not an imagination. Varuna devata is a fact and not an imagination. Thus the first point to be noted is artha Vadhas is also the pramanam. Then Adhi Sankaracharya points out that for arthavadhas to be pramanam, two conditions are required. Without those conditions arthavadha will not be pramanam, which means that they are apramanam if the matter conveyed is non-factual and invalid.

One condition is that the arthavadha should not reveal that which is already known by other methods. If it is already known knowledge, we are not gaining to get any new knowledge from the vakyam. This condition is called pramanantara Samvadhah, which means it is already known by other methods. Therefore the arthavadha is not a pramanam if it is repeating an already known fact, a thing, it is not a pramanam. If arthavadha should be a pramanam, it should not repeat that something which is already known.

Similarly there is a second condition also that is arthavadha should not contradict what is already known. This is called pramanantara ve Samvadhah. You should not say that fire is cold and it is contradictory to our

experience. Therefore it is pramanantara vesamvadah. Then also arthavada will not be a pramanam. For this special name is given.

When arthavada repeats an already known thing, it is called Anuvada a repetition. We are not going to get anything from this. And Anuvada is pramanam or apramanam. Anuvada is apramanam for we do not know anything from that. If the artha Vadah contradicts our already known knowledge, then also it is apramanam but it is called gunavadhah. That means it is not a factual statement and it is an exaggeration. Exaggeration is not a fact. Anuvada is a repetition therefore it is invalid. Guna vada as also Anuvada are apramanam. Both are subdivisions of arthavada only.

There is third arthavada, which is neither a repeat what is already known and which does not contradict what is already known. Neither it neither repeats nor contradicts; neither there is Samvadhah nor there is visamvadha. All such vakyams should be taken as pramanam.

When Indra is defined vajra hasthah irrespective of its utility or non-utility similarly budhartha vadhas are pramanam even though they may not be useful for us. Indra or Vajrayuda may be or may not be useful to you, it is vakyam pramanam and therefore it is valid. Validity of a pramanam does not depend upon its utility.

Therefore, Adhi Sankaracharya concludes that the artha vada pramanyam by saying that artha vada is also pramanam if that is budhartha vada. Although he accepts that they are not useful. He contends that the arthavadhas should be connected to vidhi vakyams for utility. Thus arthavadha are thus made useful.

Therefore, arthavadas are to be connected with vidhi vakyams. Thus budharthavadas are pramanam. They may be useless by themselves, and they do depend upon vidhi vakyams for the validity and therefore they are called vidhi seshah not for pramanyam but for utility. Having discussed arthavada pramanyam Adhi Sankaracharya comes to vedanta vakyams like 'Tat Tvam Asi' or 'Aham Brahma Asmi' etc., are valid or not.

Adhi Sankaracharya says vedanta is also a pramanam because it is a vakyam and also it fulfills two conditions for pramanyam. Whereas Purva mimamsa says that vedanta is not a pramanam because it does not ask you to do any thing.

Adhi Sankaracharya says that even though in vedanta no action is involved, it is statement of fact and being it is statement of fact it is qualified to be a pramanam. If it is a statement of fact it should fulfill two conditions. It should not repeat what is already known and it should not contradict what is known.

Vedanta says that you are infinite. No body knows it So you cannot say pramanantara samvadah. You cannot say Anuvada. It is not a repetition of what is already known. Can you say vedanta contradicts what is already known? No. It is Atma visaya. You know the world, which is anatma you know the body, which is anatma. You know the mind, which is anatma. All your knowledge deals with anatma whereas vedanta is talking about Atma.

Therefore where is the contradiction between your anatma jnanam and vedanta's Atma jnanam. I say Rama is five feet. I say Lakshmana is four feet. Are they contradictory? If I say Rama is five feet and you know Rama is four feet then there is a contradiction. Rama being five feet and Rama being four feet there is contradiction. If Rama is five feet and Laksamana is four feet where is the contradiction?

Our knowledge is all about anatma and vedanta reveals to us the knowledge of Atma. Therefore there is contradiction between our knowledge and vedanta. Therefore pramanantara visamvadah abi nasti so you cannot say it is gunavadha since it neither repeats already known idea nor does it contradict what is already known knowledge and therefore vedanta is pramanam. Then he says all right vedanta is not repeating and therefore it is not Anuvada.

Vedanta does not contradict and therefore it is not guna vada. Let us admit vedanta is budhartha vada. Once you say budhartha vada then again you have to connect it with vidhi. Adhi Sankaracharya argues that vedanta is not even budhartha vada. I hope you are enjoying. Otherwise it will be a problem.

So vedanta is not budhartha vada. Why? He says vajra hasta purandarah etc., is a budhartha vada because that knowledge is not useful to me by itself for utility I have to connect it with some vidhi and take it to upasana or yaga etc. Then only that knowledge gets utility.

Whereas Adhi Sankaracharya argues in vedanta vakyams the knowledge is not only valid but also the knowledge happens to be useful by itself. And since it is useful by itself, you don't have to apply this knowledge to some other vidhi vakyam or action.

Therefore, vedanta is swatantram and not vidhi seshah. That is why you will find mere budhartha vadhas in the vedic portion and in the text wherever budhartha vada statements are there, nearby there will be vidhi vakyams also. But in vedanta vidhi vakyams do not come at all. Nowhere it is said that you say 'Aham Brahma Asmi' and you do homa. It is also not said 'say Aham Brahma Asmi' and then you do dhyanam.

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After gaining the knowledge, you need not apply the knowledge either for doing any karma or for doing any upasana. Therefore vedanta vakyam is not even budhartha vada but it is swatantram pramanam. Whereas budhartha vada is pramanam but aswatantram pramanam for its utility whereas vedanta vakya pramanyam and at the same time swatantram for its utility. This is vedanta vakya samanyam.

And finally comes the third topic and Adhi Sankaracharya goes from defense to offence. He counter questions the Purva Mimamsakas. Purva Mimamsakas said that Veda vakyam is pramanam only when it is prescribing action.

Adhi Sankaracharya asks the Purva Mimamsakas that they do accept nisheda vakyams as pramanam. How you call the nisheda vakyams to be pramanam when they do not suggest an injunction. The nisheda vakyam [don't tell lie; don't take drink; don't kill; do not do that this etc.] Do not prescribe any new action but suggest not doing an action.

Now Adhi Sankaracharya asks do you accept nisheda vakyam as pramanam. Then Adhi Sankaracharya asks the question if nisheda vakyam is a pramanam what are you supposed to do there. If nisheda vakyam is a pramanam what are you supposed to do? Don't tell lie. Not doing something is also not 'a doing'. Therefore nisheda vakyams do not involve any action at all. What happens in nisheda vakyams? That Adhi Sankaracharya discusses here in his third topic..

Hence third topic can be called nisheda vakya pramanyam. Here he discusses nisheda vakyam works. How a prohibitive injunction works? He says nisheda vakyam functions in which field? A negative injunction functions in which field? Does it function in ista visayam or anishta visayam.

If the pursuit is undesirable, no one will pursue that that pursuit. Nisheda vakyam is not required. If a pursuit is desirable, people will pursue it and nisheda vakyam should not be there because it is desirable. Where does nisheda vakyam function? It functions in a special condition when an undesirable thing is falsely taken as desirable and a person pursues it the nisheda vakyam is required to stop the undesirable thing from not being pursued.

If smoking is taken as an undesirable action, then 'Nisheda vakyam' is required to resist the smokers from smoking. Therefore nisheda vakyam functions in a field where the pursuit is because of the branti, the delusion.

When we listen to the nisheda vakyam what happens. We understand that the pursuit is undesirable and harmful. The moment we hear a nisheda

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vakyam we understand that Anishtam is anishtam. The moment nisheda vakyam has given the knowledge branti jnanam goes away.

Nisheda vakyam reveals that something is bad Anishtam, Anista Bodhaka vakyam and once I know it is Anishtam; then my delusion that it is Ishtam goes and once the delusion goes my pursuit also goes away. When branti goes branti pravrutti nashah.

Jnanam matrena the person frees 'himself' from all Anartham and therefore you have nothing to do there. Therefore without doing also nisheda vakyam can be pramanam. A few more points we have to see in this and we will continue this in the next class.

Hari Om

## Class # 10

### Mantras : 1.3.1. to 1.3.7

In the introductory portion of the third section we discussed nisheda vakya pramanyam. In this regard Adhi Sankaracharya refutes Purva Mimamsaka's theory. Purva Mimamsakas contends that the vedic statement is valid and it is pramanam only when it prescribes an action. Now Adhi Sankaracharya argues that if this is Purva Mimamsaka's statement then it will be illogical to accept nisheda vakyam as valid.

First of all you should remember that Purva mimamsakas accept nisheda vakyam also as pramanam. What is nisheda vakyam? Nisheda vakyam means the prohibitive statements that is, those statements, which prohibit one from doing certain actions. That is don't tell a lie; or don't eat meat; don't kill a person etc. In simple language, we can say that while nisheda vakyams are 'don't' vakyams and the vidhi vakyams are 'do' vakyams.

Now the nisheda vakyams are accepted as pramanam by the Purva Mimamsakas. At the same they make another statement every pramanam should prescribe some action. Adhi Sankaracharya joins the two statements. Every pramanam should prescribe an action. Yet, Purva Mimamsakas call the nisheda vakyams is pramanam, which is but 'don't' vakyams as stated earlier.

Adhi Sankaracharya argues if nisheda vakyams are to be pramanam then according to Purva Mimamsaka statement nisheda vakyam should also prescribe some action but it is not so. Combining the statement number one and the statement number two.

Adhi Sankaracharya says that this is not so. According to you a pramanam is a pramanam only if it prescribes an action. Adhi Sankaracharya dismisses it by saying that nisheda vakyam does not prescribe any action. This only stops a person from doing an action. Therefore, we can say that the prohibitive statement leads to inaction and never suggests an action.

Adhi Sankaracharya argues that the inaction we call in Sanskrit audhasinyam, which means inaction. If some one is about to harm and when he hears the vedic statement not to-do any harm what happens? The action he would have otherwise done that action he does not do and he remains quiet, Adhi Sankaracharya argues that the audhasinaym or inaction itself is not a particular type of action and it is the natural condition of a person. And therefore prohibitive statement does not prescribe any action.

Then he gives final clinching argument and tells Purva Mimamsaka that if you say inaction also is an action, you can never make difference between vidhi and nisheda. Therefore, better you yourself accept that nisheda vakyams is pramanam and that the vedic statement can be valid whether it prescribe an action or proscribe an action. Prescription or proscription of any action has nothing to do with the validity or the pramanyam of the Vedas. Whereas the Purva Mimamsaka view is that only when it prescribes action it is valid.

Adhi Sankaracharya's conclusion is that the validity has nothing to do with the prescription of action or not. Vedic statements are valid; if at all the validity has got some criterion there is only criterion for validity is pramanantara samvada idham vadapyam vilaksanam. You should not say things what is already known and at the same time you should not contradict what we already know. These are the two conditions for a statement to be a pramanam.

Agni is hot then it is not a pramanam. Can you take agni is cold. Agni is hot is a fact which we know and do not qualify to be a pramanam. At the same time agni is gold is contrary to the fact and therefore it cannot be a pramanam. If the normal conditions are fulfilled all the Veda vakyams are pramanams irrespective of prescription or proscription of an action by the Vedas. .

Now I will consolidate what we have stated in our discussion.

First what we should notice all the Veda vakyams, which fulfill these two conditions [non-repetition and non-contradiction] are pramanam. Point number one. If the above two conditions are not fulfilled the Veda vakyams are apramanam.

Second all the Veda pramana vakyams can be classified into four categories. Number one vidhi vakyani, number two is nisheda vakyani, number three is budhartha Vada vakyani and number four is vedanta vakyani. All the four vakyams are pramanam since all of them fulfill the conditions of non-repetition and non-contradiction.

Among the four-Pramana vakyams we do find some uncommon and common features. What is the common feature on all the four? All the four vakyams are pramanam is one of the important common features. They are very much valid.

What are the uncommon features among the pramana vakyams? Uncommon feature is when you come to the vidhi vakyam it is pramana vakyam only if it is useful by itself. It should give you sukham.



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Similarly nisheda vakyams are also independently useful. Nisheda vakyams are independently useful if only they save us from dukham.

Similarly vedanta vakyams are also useful independently because it helps in moksa praptih. Three pramana vakyams such as the vidhi vakyam, nisheda vakyam and vedanta vakyams are independently useful. In technical language it is called ananya sesham, which means it is independent and it can stand on its own.

Whereas the budhartha vada is pramanam valid all right and it cannot be independently useful. On the other hand for the utility it has to be connected to any one of the other three vakyams either vidhi or nisheda or vedanta. Vakyams. Sristi is budhartha vada connected with 'Tat Patha'. This is another discussion and hopefully we discuss this on some other occasion.

Thus we should remember budhartha vada has to depend upon any one of the other three vakyams for utility. It is pramana by itself but for utility it has to depend upon one of the three vakyams. Thus you should remember budhartha vakyams occur in karma kanda or budhartha vada can occur in jnana kanda as maha vakya sesham. This is the uncommon feature ananya sesham and anya sesham.

Second uncommon feature is this. All the vidhi vakyams prescribe action. They become useful through the prescription of action and therefore it is karyaparam. And therefore action is required for its utility. Whereas nisheda vakyams do not prescribe any action and it is therefore akaryaparam. Still it is pramanam. budhartha vadham also do not prescribe any action though it is artha Vada.

Finally vedanta vakyam also do not prescribe any action. That is also akaryaparam. Of the four pramana vakyams only one pramana vakyam prescribe action. Nisheda vakyam is pramanam prescribing no action at all; budhartha vakyam is pramanam with no action. Vedanta vakyam is pramanam but no action. These are the four points we should remember. Out of the four vakyasms, three are independently useful and one of them is dependently useful. Three of them are akaraya param and one of them is karya param. With this our discussion is over.

Why should Adhi Sankaracharya bring this in this prana upasana topic? Hiranyagarbha is an upasana topic. Remember sastra diversion is not allowed unless there is some purpose. The purpose is this. For what purpose we discussed this here.

In prana upasana that is prescribed here, certain glories are mentioned; for prana certain gunas are prescribed through a story. When glories are prescribed through story, it comes under what vakyam. What should we call

it? We cannot say this is vidhi vakyam. It prescribes no action. It is not nisheda vakyam. There is no prohibition of any action prescribed in the vakyams. It is not vedanta vakyam and no 'tat tvam asi' is there. Therefore the story comes under what? It is arthavada. It is Bootha artha Vada.

It is budhartha Vada vakyam. This budhartha vada is to be accepted as pramanam and this is what Adhi Sankaracharya wants to establish. Don't take it as an imaginative story.

The story may be imagination. Prana and its glory is not at all an imagination and prana's glory is to be taken as factual. Hiranyagarbha gunas are prescribed here as budhartha vada pramana for it fulfills two conditions; it is non-repetition and it is non-contradiction. We have not seen hiranyagarbha and we do not know, and we cannot contradict also so this is budhartha vada and it is as such as a pramanam. Only to establish budhartha vada Adhi Sankaracharya took up this discussion.

### 3. Udgitha brahmanam

#### *Mantra 1.3.1*

*Dvaya ha prajapatyah, devascasurasca. Tatah kaniyasa eva devah, jyayasa asurah; ta esu lokesvaspardhanta; te ha deva ucuh, hantasurenyajna udgithenatyayameti.*

#### *Mantra 1.3.2*

*Te ha vacamucuh, tvam na udgayeti; tatheti, tebhyo vagudagayat. Yo vaci bhogastam devebhya agayat, yat kalyanam vadati tadatmane. Te viduranena vai na udgatratyesyantiti, tamabhidrutya papmanavidhyan; sa yah sa papma, yadevedamapratirupam vadati sa eva sa papma.*

#### *Mantra 1.3.3*

*Atha a pranamucuh, tvam na udgayeti; tatheti, tebhyah prana udgayat; yah prane bhogastam devebhya agayat, yat kalyanam jighrati tadatmane. Te viduranena vai na udgatratyesyantiti, tamabhidrutya papmanavidhyan; sa yah sa papma, yadevedamapratirupam jighrati sa eva sa papma.*

#### *Mantra 1.3.4*

*Atha ha caksurucuh, tvam na udgayeti; tatheti, tebhyascaksurudagayat. Yascaksusi bhogastam devebhya agayat, yatkalyanam pasyati tadatmane. Te viduranena vai na udgatratyesyantiti, tamabhidrutya papmana vidhyan; sa yah sa papma, yadevedamapratirupam pasyati sa eva sa papma.*

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### *Mantra 1.3.5*

*Atha ha srotramucuh, tvam na udgayeti; tatheti, tebhyah srotramudagayat; yah srotre bhogastam devebhya agayat, yatkalyanam srnoti tadatmane. Te viduranena vaina udgatratesyantiti, tamabhidrutya papmanavidhyan; sa yah sa papma, yadevedamapratirupam srnoti sa eva sa papma.*

### *Mantra 1.3.6*

*Atha ha mana ucuh, tvam na udgayeti; tatheti, tebhyo mana udgayat; yo manasi bhogastam devebhya agayat, yatkalyanam sarikalpayati tadatmane. Te viduranena vai na udgatratesyantiti, tamabhidrutya papmanavidhyan; sa yah sa papma yadevedamapratirupam sarikalpayati sa eva sa papma; evamu khalveta devatah papma bhirupasrjan, evamenah papmanavidhyan.*

### *Mantra 1.3.7*

*Atha hemamasanyam pranamucuh; tvam na udgayeti; tatheti, tebhya esa prana udgayat; te viduranena vai na udgatratesyantiti, tamabhidrutya papmanavivyatsan; sa yathasmanamrtva losto vidhvamseta, evam haiva vidhvamsamana visvanco vinesuh; tato deva abhavan, prasurah; bhavatyatmana, parasya dvisanbhratravyo bhavati ya evam Veda.*

I will give you the essence of the story. I am not going to cover the mantra verse-by-verse or word-by-word. The upanisad states that devas and asuras belonged to Prajapathi. Adhi Sankaracharya interprets that devas and asuras in the story represent the organs. So you should remember that it does not mean that wherever devas and asuras come they represent the organs. We do talk about devas and asuras as separate from jiva. It is because it comes under budhartha vada in the Vedas. Vedas often talk about devas and asuras living in separate lokas. That also is a pramanam as it fulfills two conditions of non-repetition and non-contradiction.

We should not conclude that devas and asuras symbolize but prana and our organs. These organs belong to Prajapathya belonging to prajapathi or

hiranyagarbha. That too what type of hiranyagarbha it is. Adhi Sankaracharya says that not the present hiranyagarbha but the hiranyagarbha who was an ordinary jiva in his previous janma.

Hiranyagarbha as a human being in the previous janma has now become hiranyagarbha. From this you remember hiranyagarbha and or Brahma is nothing but posts, which any one can acquire. The hiranyagarbha was but manushya or a venerated jiva before in his previous birth. Because of the punya karma ordinary jiva has become exalted jiva, the hiranyagarbha.

While this hiranyagarbha who was an ordinary human being or yejamana in previous janma, devas and asuras represent his organs. How do you say that one and the same set of organs as devas and asuras? Adhi Sankaracharya says that the very same organs get the name of devas and asuras according to their nature.

Then the question is which nature makes one organ a deva and which particular nature makes another organ an Asura. Adhi Sankaracharya writes Sastria jnana karma samskaravan when the organs have got the virtues developed from scriptural action and knowledge are called devas. When are they called asurah?

Swabavika jnana karma samskara uktaha. Swabavikam means it is not refined through sastram and it is unrefined wild instruments; karanam can either be samskritam though sastric pursuit or it can be prahritam; and that is swabavam instinctively impulsively what ever it wants to do it does; such karanams are called asurah.

The 'would be Prajapathi' who is yejamana also had deva and Asurah in him. If both gunas of devas and asuras are there what is seen is which guna is predominant either gunas of asuras or the gunas of devas. What is predominant decides whether one is asurah or deva. Asurah that is the organs tend to act selfishly, wildly and it continues. So the upanisad says that jyayad asurah; kaniyasah. Devas are weaker and they are in minority and asuras are in majority.

In Mahabaratham also it is said that Pandavas are five and Kauravas are hundred. And therefore devas wanted to win over asuras. And therefore what did they do? This is part of the story. Devas 'within' ordered each of the organs to do upasana.

If one does upasana naturally devas become stronger and stronger while asuras become weaker and weaker. What upasana they did? Upanisad states that the upasana, which the organs were supposed to do, is called Udgitha upasana. The word Udgitha means the Omkara or pranava or Omkara, which occurs as a part of Sama mantra. We can say it is Omkara upasana. The

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mantra when chanted in Sama, it comes in the form of music [refer to Chandogya Upanisad]

Devas ordered each organ to do Omkara upasana. What are the organs? Second mantra is vak; third one talks about prana, here it means the breathing or the organ of smell; the fourth mantra refers to the eyes; fifth mantra to Srortram, the ears and six mantra to manaha, the mind; thus vakindriyam, prana indriyam and Mana indriyam all the five. One of them is karmendriyam three of them are the jnanendriyams and one is Mana, the mind. One is samasti indriyam each organ started doing the Udgitha upasana.

As the organs commenced seriously the Udgitha upasana the asuras in the organs got frightened. Therefore what did they do? They did not allow the organs to do the upasana and the asuras obstructed them from doing Udgitha upasana. How did they attack? Each organ is obstructed by asurah from doing the upasana.

The upanisad says papmana avidyaha. Through papa sangha by creating evil thoughts, they attacked the organs. When the asuras attacked the organs, evil deeds and evil actions and evil pursuits affected the organs.

Therefore the upanisad concludes that every organ is a mixture of the good and evil. The devas in the organs do the noble actions but at the same time the asuras in the same organs attacked within and the affected organs were affected by the evil thoughts and evil actions. Therefore what you will find.

If you will take the panca karmendriyas, they do pujas while at the same time they are affected by evil thoughts and evil actions and ultimately the organs stop doing pujas and other rituals that unfortunately affect the organs in particular and the jiva in general. All the organs are involved in good deeds and they also commit sins, as well; similarly it is the case with all the jnanendriyams also.

The eyes see wonderful things as also prohibited things also. Similarly, you hear well and also hear the gossips also through ears. Asura papmana avidyan. It would be nice if you don't talk loukika visayas but read the previous notes as you enter the class but what is reality i need not elaborate here. Even the family visayam is asuri thought only in the vedic classes but the same is good in family. But here that thought is asuri. At that time asuras enter your mind and don't allow them.

When all of them failed, ultimately they went to prana. Prana, the mukya prana the original prana we translate as the very 'Life Principle' of the jivas. Devas asked prana to do the Udgitha upasana and when prana performed

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Udgitha upasana asuras came and attacked the prana. What happened? Asuras could not succeed in overpowering the prana and on the other hand the prana sakti destroyed asuras. Here an example is given.

It is like throwing ball of mud upon a rock. Imagine the clay ball thrown in a glass piece, the ball breaks the glass; but the very same clay ball thrown on a rock instead of the clay ball breaking the rock, the clay ball itself gets broken on hitting the rock. The asuras here are compared to the clay balls and the prana is compared to the rock. Udgitha upasana is like the clay ball in the above example. The asuras got destroyed. From this what is the conclusion?

Asuras and their evil thoughts do not affect prana. Therefore, prana is Suddhah. Life is pure in everyone. Even in a criminal or terrorist there is no good life or bad life. If you call him a criminal, you should know that either karmendria or jnanendria is tended to be criminal in its nature. The goodness or badness depends upon the jnanendria or karmendriaya or antahkaranam possessed by the jiva. But life itself is sacred in everyone. If you do upasana on the prana you will be free from the evils. The details we will see in the next class.

Hari Om

## Class # 11

### Mantras : 1.3.8. to 1.3.22

In this third section, the upanisad discusses all about the prana upasana. And prana here refers to samasti prana, otherwise called hiranyagarbha himself. Therefore, we can say it is talking about hiranyagarbha upasanam. Here the samasti prana is glorified as endowed with different glories or virtues. The guna Vishista rupena prana upasanam. Meditation on prana is endowed with different virtues.

In the first seven mantras the upanisad gave a symbolic story and through the story, one virtue was highlighted Vishudatvam. We saw that all other organs of ours are affected by evil also. The five sense organs of knowledge want to do noble deeds and in between they fall prey into the immoral or evil designs of the Asura guna in them. Eyes see good thing as also the bad things. The ears listen to good things but also hear the gossips too.

Similarly panca Jnanendriyani and karmendriyani do good deeds as well as evil deeds. And even antahkaranam, the mind and buddhi etc are no exception from falling prey to evil domination. Even the knowledge can be classified as good knowledge and bad knowledge one leading us to do good things while the other taking us to the evil path.

Intellect also has got noble thoughts as well as ignoble thoughts. Mind is also preoccupied with noble thoughts and ignoble thoughts thereby the jiva leads a life of samsara in this life and suffer the endless cycle of birth and death.

There is one organ, which is not affected by papam or punya, and that vedanta calls as the prana tattvam the life principle. There is no good life or bad life. Prana is sacred in everyone in plant, animal and human being as well. If we say that human being is evil, that evilness does not belong to prana and it is not because of prana he is evil but he becomes evil minded because of the evil designs and actions of the sense organs, karmendriyams, jnanendriyams which are lead by the mind. But for this, the life is sacred. Therefore the first glory is Vishudatvam.

Incidentally i want to make a correction to what I said in the last class. We were talking about Udgitha upasana done by each organ. We should read it as Udgitha karma and it means Sama ganam Udgitha upasana means Omkara meditation. Each organ was doing Sama ganam and evil deeds affected them. First guna is over. First in the list is Vishudatvam. The next one from mantra 8 to 16 we will read.

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### *Mantra 1.3.8*

*Te hocuh, kva nu so'bhudyo na ithamasakteti; ayam asye'ntariti;  
so'yasya angirasah, anganam hi rasah.*

### *Mantra 1.3.9*

*Sa va esa devata durnama, duram hyasya mrtyuh; duram ha va  
asmanmrturbhavati ya evam Veda*

### *Mantra 1.3.10*

*Sa va esa devataitasam devatanam papmanam mrtyum apahatya  
yatrasam disamantastadgamayan-cakara, tadasam papmano  
vinyadadhat; tasmanna janamiyat, nantamiyat, netpapmanam  
mrtyumanvavayaniti.*

### *Mantra 1.3.11*

*Sa va esa devataitasam devatanam papmanam mrtyum  
apahatyathaina mrtyumatyavahat*

### *Mantra 1.3.12*

*Sa vai vacameva prathamamatyavahat; sa yada mrtyumatyamucyata  
so'gnirabhavat; so'yamagnih parena mrtyumatikranto dipyate*

### *Mantra 1.3.13*

*Atha pranamatyavahat; sa yada mrtyumatyamucyat sa vayurabhavat;  
so'ayam vayuh parena mrtyumatikrantah pavate.*

### *Mantra 1.3.14*

*Atha caksuratyavahat; tadyada mrtyumatyamucyata sa  
adityo'bhavat; so'asavadityah parena mrtyumatikrant aspati.*

### *Mantra 1.3.15*

*Atha s'rotramatyavahat; tadyada mrtumatyamucyata ta diso'bhavan;  
ta ima disah parena mrtyumatikrantah.*



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### *Mantra 1.3.16*

*Atha mano'tyavahat; tadyada mrtyumatyamucyat sa can drama  
abhavat; so'asau candrah parena mrtyum atikranto bhati; evam ha  
va enamesa devata mrtyum ativahati ya evam Veda.*

In this portion also the purity of prana or life principle alone is pointed out but in a different manner. It is more an explanation of the Vishudatvam mentioned in the previous portion. Unto show this purity, upanisad gives a special title to prana. 'dur' is the nama. Pranasya 'dur' namatvam. 'dur' means 'duram' or it means far away. 'dur' means that which is far away.

Why prana is said to be far away? It is because it is far away from impurity or Asuddhatvam. Here asuddhi is called mrithyu in this context. Therefore mrithyu ho duratvam dur namatvam. Thus, prana is away from impurity, impurity of thinking and negative thinking is called mrithyu because negative thinking causes death of not only 'ourselves' but death of everyone.

This is again given in an anecdote form. After knowing that prana is Suddham, the karanam, instruments, or organs started doing prana upasana. Previously the organs chanted the Sama ganam. The organs were not allowed to do the Sama ganam. Making ever a conscious effort to eliminate the negative tendencies is called Aparoksanabhuti sloka 6 Sama.Sadaiva vasanartyagah samojamiti sabditah nigraho bahyavrittinam dama iryadibhidhiyate Now they all started doing Visuddha prana upasana.

And when they were doing prana upasana, then also evil thoughts and evil things tried to attack but by the grace of prana devata, all the evils were attacked and thrown away. Adhi Sankaracharya in this context defines evil thinking as selfish thinking or vyasti abhimanam. That is being concerned with myself alone. Let anything happen to anyone. Let me be happy with my family and myself. This vyasti abhimanam is called mrithyu or papa or negative thinking.

The prana devata removed evil from every indriyam. Every indriyam became pure. And when the indriyam itself became pure that indriyam itself is called devata. That means when vyasti abhimanam is there, identification is with the individual is there, it is called indriyam when it is identified with samasti then it is called devata.

When vyasti abhimanam is there, it is called adhyatmam and when selfishness is gone and samasti abhimanam is there it is called adhidaivam. When you say indriyam it is adhyatmam and devata means it is adhidaivam.

Therefore after the upasana the upasakas indriyams get converted into devata. Caksu indriyam became surya devata; vak indriyam became agni devata; and so on.

Thus, the upasakas get identified with all the samasti devatas. That means upasakas became hiranyagarbha. Upasaka becomes hiranyagarbha; you can interpret this in two ways. From worldly angle or relative angle he gets identified with total universe and you can interpret it as a value. He lives for the total. He does every thing for total. He is a man without selfishness. This is the nature of such upasaka while living.

After death this kind of man becomes hiranyagarbha Patham. To put it in simple language when a person does pranopasana, selfishness or individual identification goes and one becomes identified with samasti.

Vyasti becomes samasti and jiva becomes hiranyagarbha. When prana removes the selfishness, prana is given the title 'dur'. Incidentally the upanisad mentions that all the 'evil thinking' or the 'evil thoughts from the upasakas are thrown at the outskirts of the city by the prana. All the bad thoughts are taken away from the cultured place that is a place of upasana are not taking place as we throw the garbage in the next-door place. The prana devata could not do so because the neighbour also does upasana. Wherever the vaidhikas are there, the evil thoughts cannot be thrown near them.

Therefore whichever place is Avaidhikam, where the people don't follow the vedic culture etc., there the evil thoughts are spread. Therefore you should not go to such places. Those places are places where no prana upasana takes place; it is the place where the vyasti Abhimana is stronger. If you go there, you will be deterred from doing good things. The Avaidhikas will cast negative influence even on the people who intend to do good things.

Vaidhikas are those who do upasanas etc., and those who try to get out of vyasti abhimana. Simply chanting Vedas, one cannot become a Vaidhika. Therefore there you should not go. Lot of details is given in the mantras. I am not giving such details that have direct reference to Tattva Bodha. All the organs and the vaidhikas to put it in simple terms struggle to be free of selfishness. The details of devatas etc., are given in the mantra. This is the second portion.

*Mantra 1.3.17*

*Athatmane'nnadyamagayat; yaddhi kincannamadyate' annenaiva tadyate, iha pratitisthati.*

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### *Mantra 1.3.18*

*Te deva abruvan, etavadva idam sarvam yadannam, tadatmana agasih, anu no'asminnanna abhajasveti; tevai ma'bhisamvisateti; tatheti, tam Samantam parinyavisanta. Tasmadyadanenannamatti ten aitastrpyanti; evam ha va enam sva abhisamvisanti, bharta svanam srestah pura eta bhavat-yannado'dhipatirya evam Veda; ya u haivamvidam svesu prati pratirbubhusati na haivalam bharyebhyo bhavati; atha ya evaitamanu bhavati, yo vaitamanu bharyanbubhursati, sa haivalam bharyebho bhavati.*

Having talked about vishudatvam and dur namatvam another glory of prana is talked in these two mantras. Here the glory talked about is bartritvam. Bartritvam is that which supports all; protects all; nourishes all and sustains all. So we can call it as bartritvam or boshagam or Taragam etc. And this is also said in a form of symbolic anecdote like before. It seems that the prana performed sama ganam to get plenty of food. It seems all annam food came to prana itself. Then what happened?

All the indriyams were worried because no food was left out for them. Therefore, all the indriyams went in a queue and complained to prana. Prana said I am not like you bothered about only myself but I have got food not for myself alone I have got plenty of food. Then it said it seems all of you sit around me.

All indriyams sat around and prana got the food and distributed all annams to the indriyams. Each indriyam has got identification of itself. Whatever you give it to indriyam it will go to indriyams only.

Prana never keeps any thing to itself but it gives it to all. This happens even today. If some particular nourishment is required, it is prana ya swaha; udana ya swaha, samana ya swaha and we give everything to prana. Then prana gives the nourishment to all the indriyams without keeping anything to itself. If there is any wound somewhere, the tablet etc., we give it to prana only.

All the nourishments are given to prana only. Panca prana takes all the food about and distributes everything to the respective organs. Therefore food is given to prana and samana prana gives all to all the organs.

Samikarana Samaha samanah. The prana in stomach is called samanah. Samanan prana is there in stomach. The samana prana distributes food to all the organs. So it is called samanah.

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Therefore the upanisad says whoever does this bartritva vishista prana upasana, he will become a provider and he will be a prana for the society.

The upasaka will distribute what he has to the society. We do have prana, which is utterly selfless distributing everything; whatever it gets it gives to all the other organs.

Therefore it is called barta and that too sreshtaha barta, the great sustainer. Even now there are people doing lot of charity danam etc. Not only that incidentally upanisad says none can become his enemy etc. This is the third virtue of prana.

The fourth one is in the next mantra. The first is Vishudatvam, Dur namatvam, Bartritvam these are the three and the fourth one is in the next mantra.

### *Mantra 1.3.19*

*So'yasya angirasah; anganam hi rasah; prano va anganam rasah;  
prano hi va anganam rasah; tasmadyasmatkasmaccangatprana  
utkramati tadeva tac chusyati, esa hi va anganam rasah.*

Now comes the fourth glory or visesa of prana. This is angirasatvam. Angirasah means anganam rasah the very essence of every organ and it is said to be prana.

The upanisad through the well-known logic of anvaya vyatireka does this. What is that? When prana is there when life is there all other organs can function.

When life is not there all the other organs may be intact but they are lifeless and inactive. Organs can be given to someone only when the organ itself is in good condition. Even after death the organs may be intact and if it is given to someone else it can function indicating that the organs are useful only as long as the prana is blesses them. This has been clearly brought out in this upanisad and in a very, very brief form in Chandogya and other upanisads it is given in detail and in elaborate form..

All the organs quarreled which is superior. The eye said how all of you would be there. Eye went for one-year ajnanavasa thinking that without eyes this fellow cannot survive. The person became blind but he was happily managing. After one year the fellow is surviving. The ego of the eye is completely deflated.

And thereafter it was the ear's turn. One year he happily survived but only thing he was deaf. He never heard anything when somebody shouted

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and criticized. Thus we can survive without ears. We can survive without other organs. We can manage without thinking without brain and without anything except prana. But when the prana was about to go the person could not function so prana was given the title *anganam rasah*.

Upanisad says in a living being whichever organ is not functioning it is evident that particular organ has lost the blessings of prana. When prana withdraws its blessings, that organ deprived of the grace from prana is lifeless, inert, and inactive. Of course, the blessing and non-blessings depend upon karma. That organ becomes dried up and dead.

Therefore prana is *anganam rasah* or *angirasah*. Along with that another word is also used here. Prana is called *ayasya angirasah*, which is primarily in the nostril. *Ayasya* means *asye bavah* that means the mouth. Prana is there in the mouth and the nose. So it is *ayasyah* or *asanyam*. This is the fourth glory of prana. *Vishuddatvam*, *Durnamatvam*, *Bartritvam* and now *Angirasatvam*.

### *Mantra 1.3.20*

*Esa u eva brhaspatih; vagvai brhati, tasya esa patih, tasmadu brhaspatih.*

### *Mantra 1.3.21*

*Esa u iva brahmanaspatih; vagvai Brahma, tasya esa patih, tasmadu brahmanaspatih.*

### *Mantra 1.3.22*

*Esa u eva Sama; vagvai sa, amaisah; sa camasceti tatsamnah samatvam. Yadueva Samah plusina, samo masakena, samo nagenā, Sama ebhistribhirlokaih, samo'nena sarvena, tasmadueva Sama; asnute samnah, sayujyam salokatam ya evametatsama Veda.*

In the previous sloka, it was pointed out that prana is the essence of all the organs and when we say all the organs not only the individual organs but also all the organs of all the people and prana of the *hiranyagarbha* is the essence of the whole universe. The prana is the *Atma*. *Atma* is the essence of the whole universe.

In the following sections the upanisad tells the prana is the essence of the world, which is called *artha prapanca*. Prana is stated to be the essence of

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sabda prapanca of the 'words'. This is the style of the upanisad and the upanisad divides the whole universe into two, the word and the meaning vak arthasya, patham padharthah, sabda sabdartah. If there is infinite number of objects, there is also infinite number of words. New things add to new words so states the upanisads.

Sometimes instead of words, they say thoughts. The word is nothing but thoughts and the objects. Thought is nothing but the word. Thought in grosser level is the word. Whatever I think is in pratyaya form and when I speak the thoughts become the word. Word and objects are the thoughts and objects. World is defined as sabda prapanca and artha prapanca. In the previous portion prana was said to be essence of artha prapanca.

Now in these verses prana is supposed to be sabda prapanca's essence also. When we say sabda prapanca we can take the words as existing in the world. But generally in our tradition whenever they talk of sabda prapanca, we take the Vedas and Veda as sabda prapanca, the world of words. In our tradition Veda consists of all knowledge we know. We believe that Veda represents the vak prapanca.

Therefore we follow three mantras that say prana is the essence of the three Vedas. It is the essence of Rg, Yajur and Sama Veda. In the manta 20 of the upanisad says Brahaspathih. Adhi Sankaracharya discusses this and establishes 'braht' through complicated quotations and discussions means Rg Veda. Brahaspathi means rig Veda Pathih.

The prana is Brahaspathi. Prana is Rg Pathih. Prana is the very content and prana is rg and the supporter of Rg Veda. In mantra 21 upanisad says brahmanaha Pathih. Adhi Sankaracharya points out that here Brahma means Yajur Veda; there are lots of discussions. And we find that the whole Vedas are in Adhi Sankaracharya's fingertips.

Ten upanisad is a small thing. He points out and quotes Rg Veda and he says Brahma means Yajur Veda and brahmanaspati means Yajuspathi. In the mantra 22, the teacher says it is nothing but Sama. Prana is said to be Sama itself. The word Sama, there is some interesting derivations are given which we will see in the next class.

Hari Om

Class # 12

Mantras : 1.3.23 to 1.3.28

In the third section, the teacher discusses another prana upasana where the prana means the samasti prana. Samasti prana is none other than hiranyagarbha. So we can say that it is nothing but hiranyagarbha upasana. Here prana or hiranyagarbha is meditated upon as endowed with different virtues. Guna Vishista prana upasana is the topic. The teacher describes various gunas or virtues of prana and for this purpose various symbolic stories are mentioned and through each story one, one guna is brought out. Some of the gunas, we have already seen.

First guna was Visuddha guna. For this the story was asuras tried to harm every organ and the asuras harmed the jnanendria or evil forces and karmendriaya were harmed and the asuras did not spare even the antahkaranam. But prana alone is suddhah.

After talking about the visuddha another guna was pointed out 'dur' namatvam. Prana is well known as dur or duram. And for that also some kind of story was given that prana takes the evils of every organ of the upasaka and throws the evils away to the outskirts, outside the civilization or out of the people. Upasakas' indriyams became devatas for prana took away all the evils especially in the form of selfishness or vyasti abhimanam. Indriyams become devatas since prana took away the evil forces from the organs and therefore the prana is named as 'dur' nama.

Third virtue or guna that was pointed out was Bartritvam or boshahatwam. Prana alone receives food and prana alone distributes nourishment through every organ. It does not keep anything for itself. And therefore prana is called sarva indriya barta.

In some other context it is said because prana supports all the organs, the organs themselves are called as prana. Jnanendriyams are called prana. Karmendriayams are called prana. Antahkaranam is called as prana. Mind and intellect also are called prana. For prana alone sustains all the organs. Thus the third virtue of the prana is bartritvam.

The fourth we saw was angirasatwam, the prana alone is the rasa, the very life of every anga, the limbs of the body. Mentioning that when prana withdraws from any organ, that organ dries up shows that prana alone is the Rasa of every Anga and the limbs of the body. When prana withdraws from ears, the ears go deaf; when the prana withdraws from the eyes, the eyes go blind; when the prana withdraws from any one of the organs, that organ

becomes lifeless. Therefore it was called angirasaha. Since it is predominantly in the mouth, it is called the ayasya angirasa. This was the fourth virtue ayasya angirasatvam.

Thereafter wards the teacher says not only the prana is in the form of padharthas but also prana is in the form of Pathams also. And all the sabdas can be classified into as Rg Veda, Yajur Veda and Sama Veda and therefore it is said prana alone is Rg Pathi, prana alone Yajur Pathi and prana alone is Sama. But different word is used for Rg Pathi it is called Brahaspathi and instead of Yajus Pathi it is called Brahaspathi and also prana is called Sama.

Now we continue with the final topic the prana that is Sama. For this upanisad gives two justifications. Why is prana is called Sama? Of these, one justification we have seen in the last class. The prana is the same in every individual jiva. There is no superior or inferior prana. Life is sacred in everybody. Superiority may be in character, which belongs to the mind, and superiority may be which belongs to the intellect or knowledge.

There is no superiority in life. Upanisad says that all pranases are same whether ant or elephant or hiranyagarbha. The life in smallest insect as also prana in biggest hiranyagarbha is the same for every one and hence prana is called Sama. This is the one justification.

Now upanisad gives another reason also. Why prana is called Sama. Upanisad says that prana is linked vak indriyam. Vak modified is Sama mantra. Mere Sama is not sufficient. Sama mantra requires vak indriyam. Vak modified is Sama mantra. Not only that mere vak is not sufficient because Sama is to be chanted in the form of music. If music is required, we require prana. Without breath control a person can never sing well. Singing or chanting requires prana's support.

Sama ganam requires and the ganam becomes Geethi rupa and chanting becomes mantra rupa. Mantra plus music is equal to Sama. Mantra comes out of vak and music comes out of prana. Therefore Sama mantra is nothing but prana supported by vak.

Therefore, Adhi Sankaracharya says that the vak Upasarjana pranah Samah. Sama is nothing but prana along with vak. Then, we may ask if Sama comes out because of prana and vak, the glory must belong to both of them that is prana and the vak. If someone gets gold medal in the relay race, the medal belongs to all the four persons who participate in the relay race. Similarly Sama Gana is that of vak and prana put together, the glory belongs to both of them. Adhi Sankaracharya says that the glory belongs to prana alone because prana alone nourishes vak itself. Therefore the Sama Mahima



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belongs to prana alone. Up to this we have seen in the last Class. Now we will read the mantras 23 and 24.

### *Mantra 1.3.23*

*Esa u va udgithah; prano va ut, pranena hidam sarvamut tabdham,  
vageva githa, ucca githa ceti sa udgithah.*

### *Mantra 1.3.24*

*Taddhapi Brahmadattascaikitaneyo rajanam bhaksay annuvaca, ayam  
tasya raja murdhanam vipatayat, yadito'yasya angiraso'nyenodagayaditi;  
vaca ca hyeva sa pranena codagayaditi.*

Before going further there is one more point in the previous topic, which we will discuss now. We said that Sama mantra happens because of prana and vak and therefore the upanisad says Sama consists of two parts 'sa and amah'. Sa belongs to vak and amah means pranah. Samah means vak prana atmakah. It is in the form of vak and prana.

Here in the mantra 23 and 24, the upanisad says that prana is nothing but Udgitha. The next virtue is udgathatvam. Utgitha originally means Omkara occurring in Sama Veda. Because it is chanted in high pitch, udganam [ud means high] Gana starts in a high pitch. Therefore Udgitha means Omkara. Here upanisad is making a small diversion. It says prana alone is Udgitha supported by vak. This is same as in the last mantra. Vak [upasarjana] supported alone become the Omkara of Sama Gana.

Prana supported by vak becomes the Omkara of Sama Gana. Omkara requires vak indriyam for ucharanam. The indriyam alone makes Omkara sabdam. Secondly the Omkara ucharanam should be in a high pitch, which requires pranah. Prana becomes the Omkara ganam and vak becomes Omkara sabda. Omkara sabda and Omkara ganam put together is called Udgitha. What is Udgitha? Vak sahita prana eva Udgitha. To show this, the upanisad is splitting Udgitha into two portions. Ud and Gitah. Ud is prana swarupam and Gita is vak swarupam. Ud eva pranah Gitah eva vak and therefore Udgitha is vak prana swarupaha. Therefore prana is called Udgitha.

If prana and vak together is called Udgitha, the prana and the vak must share the glory. Prana should get half the glory. For that, we answer no and the glory of vak also ultimately belongs to prana alone. And to highlight this, the upanisad is giving another anecdote. It says that some yaga was going on

where so many 'sama' people were sitting together and discussing. And in that discussion the question came all the Sama chanting or Udgitha chanting is because of which power? The credit should go to whom?

The different people said different things and ultimately, a great Rishi known as Brahma Dutta ha Chaikitayanaha, who felt that the prana alone is the power behind the Sama ganam and Omkara ganam Udgitha, decided it. In fact everyone sings with the help of prana alone. In fact prana alone sings. It seems that one Rishi said if what I said were not true my head would break. If Rama is dharmatma may you [the arrow] kill Indrajit. It is an argument whether Vali killing is adharma or dharma. If Vali's death were adharma, if Rama is dharmika then and then alone, the arrow would kill Indrajit. Therefore Vali's death is Dharmikam, this is one of the many arguments.

All sing with prana alone he said. Brahma Dutta said it seems if what I say is not true may my head fall. Prana is singing Omkara and if it is proved 'May my head be on my shoulders and if not let it fall'. The Brahma Dutta's head remained there proving that prana is nothing but Omkara. Thus the last glory of prana is mentioned in these two mantras.

*Mantra 1.3.25*

*Tasya haitasya samno yah svam Vedabhavati hasya svam; tasya vai svara eva svam, tasmadartvijyam karisyanvaci svaramiccheta, taya vaca svarasampan nayartvijyam kuryat; tasmadyajne svaravantam didrksanta eva. Atho yasya svam bhavati; bhavati hasya svam ya evametatsamnah svam Veda.*

*Mantra 1.2.26*

*Tasya haitasya samno yah suvarnam Veda, bhavati hasya suvarnam; tasya vai svara eva suvarnam; bhavati hasya suvarnam ya evametatsamnah suvarnam Veda.*

*Mantra 1.2.27*

*Tasya haitasya samno yah pratistham Vedaprati ha tisthati; tasya vai vageva pratistha, vaci hi khalvesa etatpranahpratisthito giyate; anna ityu haika ahuh.*

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In these three mantras, three secondary upasanas are prescribed. The primary upasana is called mukya vidhi and secondary upasana is called gauna vidhi. The primary upasana is guna Vishista prana upasana. Now secondarily three upasanas are mentioned. What are they? A person who wishes to chant Sama, he requires threefold faculty. A Samaga requires threefold wealth to become a good singer. What is the three-fold wealth?

First he must have rich voice. Poor chanter is one who can't sing loud. Alpa kandasya is one who does not have good voice. Therefore a person requires Dhvani or rich voice. This is the first wealth.

Second thing that he requires is the clarity of letters. Akshara Spudasadatvam. He should have good Swaram; he should clarity of voice of what he sings. This is the second wealth.

Third thing that he requires is the health of all the organs connected with the chanting which are the teeth, tongue, lips etc. Thus according to sabda sastra, Ashta sthanas for ucharanam eight positions are used. In the Ashta Sthanas should be healthy and then alone a person can chant mantras. This is the third wealth.

First wealth is Dhvani and second is Aksara spudatvam and third is Ashta Sthanani. These include all the three-fold wealth only we call them as vak. These are the wealth of Sama. First wealth is Dhvani or Swarah; second wealth is Spuda Aksaram or suvarnam; the third wealth is vak. Svara, Suvarna and vak these three are the wealth of Sama. Thereafter wards, upanisad go a step and say that Sama is nothing but prana. This has been discussed in the previous mantra. Joining these together we say that the wealth of Sama is nothing but the wealth of prana.

First we talk about the faculty of person who sings; then we say the faculty belongs to Sama and the Sama goes to prana and the prana has got three-fold wealth. Whoever does this upasana he gets three-fold wealth. Whoever does this upasana get this wealth in the forms of Sva, Suvarna and vak gunatwam. Then, upanisad makes a pun also, whoever meditate on Suvarnam he will get both Survarnam which is the Aksara Suddhi and the gold which means the riches.

The person with Aksara Suddhi will be on demand, he will get lot of daksina, and he will have good voice as also good wealth. Now we enter into the last mantra of this section.

*Mantra 1.2.28*

*Athatah pavamananamevabhyarohah; sa vai khalu prastota Sama prastauti, sa yatra prastuyattadetani japet. Asato ma sadgamaya, tamaso ma jyotirgamaya, mrtyormamrtam gamayeti; sa yadahasato ma sadgamayeti, mrtyurva asat, sadamrtam, mrtyormamrtam gamaya, amrtam ma kurvityevaitadah; tamaso ma jyotirgamayeti, mrtyurvai tamah, jyotiramrtam, mrtyormamrtam gamaya, amrtam ma kurvityeaitadah; mrtyormamrtam gamayeti, natra tirohitamivasti. Atha yanitarani stotrani tesvatmane'nnadyamagayet, tasmadu tesu varam vrnita yam kamam kamayeta tam; sa esa evamvidudgatatmane va yajamanaya va yam kamam kamayate tamagayati; taddhaitalokajideva; na haivalokyataya asasti ya evame-tatsama Veda.*

So, the last portion is japa portion. Until now we discussed all about the prana upasana. Now the last portion involves japa, which means repetition of a particular mantra. In the upasana we had two types one is mukhya upasana, which is prana up secondary upasanas Svara, Suvarna and vak upasana.

Here the upanisad tells the upasaka will get complete phalam only when japam follows the upasana. Japa is complete with upasana and upasana is complete with japa. Therefore upanisad prescribes japa. Here japa is given a special name that is apyarohah, which means japam.

Adhi Sankaracharya gives the derivation also. We go to higher stages in life and higher lokas in life with japam if done with all earnestness and sincerity.

Japa is like a staircase that the user of the staircase takes to higher level. The mantra to be chanted is asatoma Jyotir gamaya mrtyorma amrtam gamaya tamaso ma Jyotir gamaya. The meaning of the mantra we have to take it in keeping with the context. Remember we do not discuss vedanta here. We are all in in karma kanda and upasana portion and we are only in Apra vidya portion. A proper meaning the upanisad itself gives. The upanisad itself says asatoma sad gamaya is equal to mrithyoma amritam gamaya. Asat here means mrithyu.

Secondly tamasoma jyotir gamaya means mirthyoma amritam gamaya. Therefore all the three mantra means the same thing. Mrithyorma amritam gamaya. If all the three mantras mean mrithyoma amritam gamaya the next question is what do you mean mrithyu? Here alone Adhi Sankaracharya comes to our help and he says when the word mrithyu in the mrityoma

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amritam gamaya when it used for the first time, there mrithyu has got a special meaning.

First the mrithyu has got one meaning. First mrithyu ma amrtiam gamaya, where the mirthyu means wrong action and wrong meditation. It is said in imagination. Amritam is equal to Sastriyam karma and Sastriyam karma. Amritam is equal to Sastriyam karma and sastriyam upasana. Hence mrityoma amritam gamaya when said in the first line oh! Lord takes me from wrong action to right action. This is the prayer here. Similarly it is prayed 'oh lord take my mind from the wrong upasana to right upasana'.

Second time mrithyorma amritam gamaya, Adhi Sankaracharya sats here mrithyu is equal to ajnanam of sastriya karma upasana. One should know what is good karma and what is good upasana that ignorance is termed as mrithyu here. Amritam means Sastria karma upasana jnanam. May you may lead us from ignorance of right karma and upasana to the knowledge of right karma upasana.

Third mrithyorma amritam gamaya combines both. Adhi Sankaracharya says one plus two is three. Third mrithyoma amritam, combines the first and the second. And when it is combined amritam refers to the final phalam of this and that amritam is hiranyagarbha Patham. When I am taken to right karma and right upasana, I get hiranyagarbha phalam, brahma loka phalam or hiranyagarbha sthanam.

This prayer is addressed to prana. Prana is hiranyagarbha in the present context. Here upasya devata is pranah. And prana is hiranyagarbha. Therefore to hiranyagarbha, we pray for hiranyagarbha patham. To gain this patham, you should have done karma upasana jnanam and also karma upasana and through this I may get hiranyagarbha phadam.

This is the interpretation of this sloka. Our prayer is directed to hiranyagarbha. This mantra is to be repeated by hiranyagarbha upasaka. Finally, a phalasruti is given in keeping with the previous story. Hiranyagarbha upasaka can do twofold things. He can pray to the lord can get everything for himself and pray to the lord and also get things for others.

Therefore, if you approach a prana upasaka, he can recommend for himself and for others the hiranyagarbha upasana or japam and the upasaka practicing the prana upasana will become the winner of hiranyagarbha. He will be the winner of hiranyagarbha loka. With this, the japa portion, third portion of this brahmana is also over. As the upasana is directed to Udgitha, this brahmanam is called Udgitha brahmanam. More in the next class.

Hari Om

Class # 13

4. Purusavidha brahmana

Mantras : 1.4.1 to 1.4.3

While studying the first chapter of Brihadaranyaka upanisad we should note that we saw in the introduction as adhyaropa Abhavadatyam Atma Prakasanam. Here we accept the 'world as it is' initially and then we negate the world later, thereby prove that the world is unreal or mithya. Acceptance plus rejection is equal to unreality or mithyatvam in vedantic parlour. Once the entire world is revealed as unreal, then what is left out is the reality and that reality is nothing but the 'I' the observer of the world. Thus accept the 'observed world' and thereafter wards negate the 'observed world' and thereby prove that the 'observed world' is nothing but mithya.

If the observed world is mithya, there must be a sathyam other than the observed world is the Vedantins' argument. They say that there is only one thing other than the observed and that is the observer 'I', which is stated to be the 'reality'. The revelation of this knowledge is the sole aim of the upanisads in particular and Veda in general.

Keeping this aim in view, the upanisad elaborates the adhyaropa prakaranam and completes the discussion on adhyaropa, which is nothing but accepting the 'world as it is'. And we saw while accepting the world, the world is broadly classified into two as the avyakrta prapanca the manifest world and avyakrta prapanca, the un-manifest world.

Vedanta sees that both of them are seen as superimposed first and accept them first as real and later on, the same vedanta proves that both of them are mithya. avyakrta prapanca is called maya or Prakriti. The prapanca is divided into avyakrtam manifest and avyakrtam.the un-manifest.

The manifest world itself is divided into sadhana prapanca and sadhya prapanca. Sadhana prapanca means various karma upasana etc. Sadhya prapanca is the benefit that we derive out of them.

Thus we can say that the adhyaropa Prakaranam consists of three parts viz., sadhana prapanca adhyaropa, sadhya prapanca adhyaropa and avyakrta prapanca adhyaropa. Of these the upanisad started with sadhana prapanca adhyaropa that is the discussion on sadhanas. What are the varieties of sadhanas that we can do are discussed in the karma and upasana kandas of the Vedas.

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As examples the upanisad discussed three sadhanas in the form of three upasanas. Karma is also included in the sadhanas list. But the upasana alone is discussed in this Upanisad. In the first three sections we discussed three upasanas viz., asva upasana in asva brahmanam, agni upasana in the second section, and we had prana upasana in the third Udgitha brahmanam. The three upasanas have been taught in detail for our study and practice.

The prana is endowed with various gunas. Of course we had seen that asva upasana also is nothing but virad upasana on the horse and similarly agni upasana is virad upasana on agni. Essentially speaking all the three upasanas are the upasanas on the samasti, the total. So with these three sections the sadhana adhyaropa is over.

And you should not think that the sadhanas consist of only three upasanas only. These are only samples but there are plenty of other upasanas and karmas. The upanisad shows that the greatness of the phalam of the various upasanas and the upanisad also talks about the limitation of hiranyagarbha phalam.

All the sadhana prapanca is superimposed. We enter fourth brahmana where we get sadhya prapanca adhyaropa. Sadhyam is going to be accepted or superimposed. Sadhyam here means the end, the benefit, or the phalam of all the karma upasanas. The sadhya prapanca is superimposed. It comes under avyakrtam.

Now the upanisad talks about avyakrtam in this section. Thus sadhya prapanca and avyakrta prapanca are discussed in the fourth brahmanam. For all the karmas and upasanas varieties of phalams are mentioned in the scriptures.

Some of the phalams are Ika loka phalams belonging to this world while some of them belong to the Para loka phalams that belongs to the worlds reached after death. Upanisad cannot discuss all the sadhyam, which will become voluminous. But the upanisad wants to discuss the highest sadhyam that is made possible. And that phalam is hiranyagarbha Padam. So the position of being hiranyagarbha or Brahmaji or brahma loka Praptih or to put it in other language virad Patha or hiranyagarbha Praptih is discussed in the beginning of this brahmanam..

The upanisad talks about both the glories as well as the limitations of hiranyagarbha or virad. So the plus and the minus points, the greatness and the weaknesses of the hiranyagarbha or virad are discussed here. The glories are talked about because when great karmas and upasana are practised a person will get great result and upanisad has to show the greatness of the

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padam. At the same time it has to talk about the limitations of the hiranyagarbha Padam.

If the limitations are not talked about it is possible that a person is likely to be satisfied with hiranyagarbha post and he will not have the intention to come to the jnana kanda. The glory of hiranyagarbha is that He is the creator of the entire universe. Therefore he alone manifests himself as the universe. It is another matter that the hiranyagarbha himself is born. This you should remember. This I have discussed detail this in my Mundaka Upanisad classes.

First isvara was there. Isvara is anadi. The definition of isvara is caitanyam plus samasti karana prapanca. From isvara hiranyagarbha comes and he is caitanyam plus samasti sukshma prapanca. Hiranyagarbha himself is an effect from the standpoint of isvara hiranyagarbha is the cause from the standpoint of later creation.

That is why it is said that hiranyagarbha alone has created the whole universe and in fact it is not exactly the creation of the world but hiranyagarbha alone manifests himself as the whole creation and hiranyagarbha is nothing but sarvartamah. He is in the form of everything. More details about His glory, we will see in the text proper. At the same time hiranyagarbha has his own limitations and such limitations makes hiranyagarbha within the bounds of samsara. Hiranyagarbha Padam abi samsare antar bavati. He is an exalted person but he too is a poor samsari. So this is going to be our initial discussion.

### *Mantra 1.4.1*

*Atmaivedamagra asitpurusavidhah, so'nuviksya nanyad-atmano'pas'yat, so'ahamasmityagre vyaharat, tato'ham namabhavat; tasmadapyetarhyamantrito'ham ayamityevagra uktvathanyannama prabrute yadasya nhavati; sa yatpurvo'smatsarvasmatsarvan papmana ousat tasmad-purusah; ousati ha vai sa tam yo'smatpurvo bubhysati ya evam Veda.*

### *Mantra 1.4.2*

*So'bibhet, tasmadekaki bibheti; sa hayamiksam cakre, yanmadanyannasti, kasmannu bibhemiti, tat evasya bhayam viyaya, kasmaddhyabhesyat? Dvitiyadvai bhayam bhavati.*



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### *Mantra 1.4.3*

*Sa vai naiva reme, tasmadekaki na ramate; sa dvitiyamaicchat. Sa haitavanasa yatha srtipumamsau samparisvaktau; sa imamevatmanam dvedhapatayat, tatah patisca patni cabhavatam; tasmadidam - ardhabrgalamiva sva iti ha smah Yajnavalkyah, tasmadayamakasa, srtiya puryat eva; tam Samabhavat, tato manushya ajayanta.*

I said that hiranyagarbha comes under sathya prapanca because hiranyagarbha phalam is phalam of asva, agni and prana upasana etc. Therefore three upasanas are the sadhanams, hiranyagarbha is the sadhyam, and we will discuss the glories and limitations of the hiranyagarbha.

First we will discuss the limitations and then we will go to the glory. The limitations, the upanisad wants to talk about is that the hiranyagarbha is not free from samsara problems. To show that the hiranyagarbha samsara problems the upanisad begins with a statement that hiranyagarbha too had the fear or bhayam.

Secondly hiranyagarbha had aratihi, which means dissatisfaction with 'Himself'. He was not happy with 'Himself'. Arati means the absence of happiness. The upanisad demonstrates this startling revelation in two mantras. The entire concept is nothing but symbolism of sristi.

When hiranyagarbha came hiranyagarbha was samasti and was 'one total'. And therefore the 'second one' has not yet come to existence and hiranyagarbha was 'ekaki. And he was alone. Since he was alone he got frightened? He looked around and then he understood as to why should he be frightened. Normally the fear should arise only out of the 'second thing'.

Fear arises due to the feeling that 'someone else' will harm me. To have the fear there must be some 'source of fear'. The source of fear should be other than myself. Hiranyagarbha thought whom should I be afraid of or what should I be afraid of. He understood that there is nothing other than me to be afraid of. And therefore thinking like this, He got over his fear.

Incidentally the upanisad makes a famous statement in the second mantra of the last portion. Fear comes where there is a second entity. This is repeatedly quoted by Advaidins to show that unless you come to Advaidam you can never get over the fear. And it goes to the extent that even if god is there separate from you, even that god will be the source of fear only.

Than you may argue as to why I should be afraid of god stating that after all the god is sristi, sthithi and laya karta of the entire creation. He is the protector and preserver. Upanisad says that you normally see and enjoy only the two jobs of the baghavan but your mind do not see or accept that the same baghavan is also the destroyer and laya karta also and he will put an end to everything you possess including the body you have. He is kala rupa also.

Even baghavan is the source of fear as long as he stands separately. In support of this argument we get the quotation dvidiyad bhi bhayam bhavati. The bayam is not only for us the ordinary human being but also for the great hiranyagarbha as long as he imagines of the 'second thing'. Second thing need not exist but it may be factual or imaginary 'second thing'. The very imagination of the second thing can be the cause of fear.

How did hiranyagarbha get over the fear? It is only through the knowledge that there is nothing other than him he got over his fear. Without Advaida jnanam even hiranyagarbha is also a samsari. Upanisad says since hiranyagarbha got frightened when he was alone, the same fear is found in all other people also. So when we are alone we get frightened. Now this is extended to second thing also. This is one idea.

The second idea conveyed is that hiranyagarbha had Arathih. Hiranyagarbha got the problem of Arathih. Upanisad says arathih is a sense of loneliness and he had no company being a bachelor. Therefore he felt 'what I could do alone. I want some company'. The upanisad says that is why the human beings also have the same problem. When they don't have a company, they feel a sense of loneliness. And both these things indicate samsara. This is the limitation of hiranyagarbha Patham.

Even those people who get high positions don't have anyone to share their feeling and they get frightened as the hiranyagarbha was. This is called the executive samsara. Only vedanta teaches that loneliness alone gives you the happiness. Now having seen the samsara part of hiranyagarbha, we will discuss the glory of hiranyagarbha.

The upanisad talks about the glory of hiranyagarbha by giving him three titles. What are they? First is 'Aham'. He enjoys the title of 'Aham' that means 'nan' in Sanskrit. It is said in the first mantra. When hiranyagarbha came to existence first he looked around and found that nothing was there around him and he alone was there and when he recognized himself, he uttered the word 'Aham Asmi' or 'I am'.

The upanisad says that since hiranyagarbha uttered the word 'Aham' this parampara comes down and if you ask anybody his name pat comes the

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reply 'Aham'. Who are you when you ask the answer starts with 'I am', which is nothing but a derivation of the Sanskrit word 'Aham' the name of hiranyagarbha.

Whatever be the differences everybody starts with I. The language may differ the common factor is 'Aham'. This 'Aham' belongs to hiranyagarbha, which alone we use. Having uttered the word 'Aham' we give the secondary names I am the son of so and so etc. Thus hiranyagarbha's glory is that he enjoys a title and name, which is universal. This is his first glory.

The second glory of hiranyagarbha or the title of hiranyagarbha is purusah. Hiranyagarbha is called purusah. Purusah means in vedantic context Atma. The derivation we get from this is that whoever has a sariram is called purusah. The 'self' is 'in dwelling' in the body. In this derivation purusa is equal to Atma, the self. But here in this section the upanisad gives a new derivation and here the word purusah means not 'self' but hiranyagarbha or virad. What is derivation?

Upanisad says Purvam aushadi or aushad iti purusah. 'Ausadu' literally means burnt down or destroy. So hiranyagarbha destroys. Here the idea conveyed is this. You should note that hiranyagarbha is also was a manushya before. Hiranyagarbha himself was an ordinary jiva in His previous janma with the only difference being that he performed great karmas and great upasanas to get the post of hiranyagarbha after death. When he performed karmas and upasanas all his papams were destroyed. In the previous section the papam was described as 'selfishness'. And all the other raga dvesa etc., he burnt down and naturally when the papams are gone his punyam increased and as a result of the accumulation of punyams he has become hiranyagarbha after death.

Hiranyagarbha has attained his present post by burning down all the papams therefore it is said 'ausad'. For this hiranyagarbha Patham also we see so many jivas are working to gain the coveted post. There is severe competition here also. Several jivas are working for the post of hiranyagarbha. For any goal, there will be seekers.

Among many seekers, one of them got the hiranyagarbha post. In the hiranyagarbha race he got the gold medal of hiranyagarbha post. Adhi Sankaracharya compares the feat of gaining the post of hiranyagarbha to that of winning a running race. This hiranyagarbha has come as number one by destroying all the papams and purvam ausad iti purusah. How do you know he is number one? He has got the post is the proof.

The very fact that hiranyagarbha has achieved the post indicates that he must have destroyed the papams first and therefore purvam ausad iti

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purusah. That is why upanisad begins this brahmanam with atamavai asit purusah. Atma means here hiranyagarbha or virad. And hiranyagarbha alone was there in the beginning of creation and he was purusa and he is Aham and he has got two names.

And there is the third glory also. Hiranyagarbha alone because of his loneliness created the whole universe for his entertainment. Our life struggle is nothing but video show for hiranyagarbha. Hiranyagarbha created the universe and in fact 'created is not the word' and he he 'himself manifested as the whole universe'. And therefore he got the title called sristih. He is called Visvam or sristi.

The baghavan is hiranyagarbha here. Aham, purusa and sristi are three titles for hiranyagarbha. Incidentally upanisad mentions whoever perform upasana on hiranyagarbha will also become number one hiranyagarbha. Similarly anyone doing sristi Upansana will also become great creator. Now we will see how hiranyagarbha created the world.

In these three mantras three to six [four mantras] we get the sristi or hiranyagarbha sristih. And the sristi can be divided into four sections i.e., manushya sristi, Pasvadi sristih, deva sristihi and anna annada sristih. But you should remember that the aim is not in giving the details of the sristi and the aim of the Upanisad is only to point out that hiranyagarbha alone has become human beings,

Hiranyagarbha has become Pasvadi and he alone has become even devas and hiranyagarbha eva sarvam apavadu. Hiranyagarbha is all pervading. Of these four sristis, third mantra talks about manushya sristi. And as a beginning of manushya sristi, the upanisad talks about Manu Satarupa sristi. Original model of human being is Manu and Satarupa. Out of Manu and Satarupa alone, the entire human race has come. The details will be seen in the next class.

Hari Om

In the first three sections, the upanisad talks about various upasanas, which come under sadhana prapanca. Now in the fourth section, the upanisad takes up the hiranyagarbha that comes under the sadhya prapanca. The upasanas are the means and hiranyagarbha is the highest end possible. And the intention of the upanisad is to show that both sadhana prapanca and sadhya prapanca are nothing but the 'Adhyaropam' superimposed on Brahman. While talking about the hiranyagarbha, the upanisad talks about the glories as well as the limitations of hiranyagarbha.

The limitations of hiranyagarbha we have already seen and that is He is also not free from samsara. That hiranyagarbha by virtue of His post cannot be free from samsara. Through knowledge he can be mukta and that is not the idea here. Hiranyagarbha by virtue of His post cannot be a mukta purusah.

And this samsara is indicated through two words bhayam and Arathih. Bhayam means fear I am alone and no body is there with insecurity and me. The second sign of samsara is dissatisfaction or the sense of being loneliness. The 'Self dissatisfaction', the 'self inadequacy', the 'Self Limitations' is indicated by the word Arathih. The glories of hiranyagarbha we discussed in the last class.

Hiranyagarbha is Aham nama hiranyagarbha has got the name Aham, 'I am' which is universal name used by one and all. Therefore aham namatvam hiranyagarbha has got. Hiranyagarbha alone becomes the sristi. Sristi kartritvam, sristi karta and He Himself manifest Himself as sristi. He has sarvatmatvam.

The third glory is hiranyagarbha is purusa. I hope that you remember the derivation of purusa is that he was manushya before. He alone destroyed all his papams and came to hiranyagarbha post. Other people also tried but he was the first one to get this post. In this context the upanisad talks about hiranyagarbha sristi. How did hiranyagarbha create every thing? Sristi we see in four stages as it was, one is manushya sristi, pasu. Sristi deva sristi and anna annada sristi. Of these four sristis, the third mantra talks about manushya sristi, which we have introduced in the last class.

That hiranyagarbha could create is his glory but the cause of creation indicates the problem. It is his glory that he created. Why he created shows is his weakness. He created everything because He could not enjoy by

Himself. He could not be happy with Himself. He wanted company. Upanisad also said that the hiranyagarbha's problem alone is coming as parampara.

Every brahmachari getting married may be termed he is a mini hiranyagarbha. He feels that he is incomplete and he is unhappy and he does not have a companion, so he wanted to create. Therefore hiranyagarbha himself appeared as a human pair. I now deal with the third mantra.

So hiranyagarbha himself appeared as the first human pair or human couple. How did they appear? They appeared as one unit embraced with each other. Embracing each other not as two separate people but as one single unit they appeared. They are Manu and Satarupa so says Adhi Sankaracharya in his bashyam.

The first human pair is called Manu and Satarupa. So we are called man. From Manu only the man came. And how this pair came as one unit, the Upanisad gives an example. They are like certain grains, which we call gram or pulses. If you observe some of those grams you will find that it will be one unit but within that one unit there will be two parts, which can be easily separated like groundnut. It is loosely connected with two parts.

Manu and Satarupa were like grams; they were together and at the same time they were separate. Thereafter wards hiranyagarbha separated them as male and female Manu and Satarupa. Why this example? The upanisad explains

This is to indicate that the man and woman are mutually complementary though they seem to be separate entities like groundnut's two parts. Although they appear to be two separate entity, both together become one unit male and female.

Male and female even though they appear separate both together become one unit each one is incomplete without the other. That means both are mutually complementary. Therefore only upanisad justifies that the feeling also that a male without a female always feels is there is a gap. They both feel the emptiness because one cannot be without the other. Each one is incomplete without the other. Every man has got empty space which is incomplete it seems. He feels that he is empty without the other half to put it in other wards the better half. .

It gives us an idea that there is no superiority or inferiority between the male and female and each one is incomplete without the other. No male can claim that female is inferior and that he is superior and no female can claim either. Both of them play different roles and each role is equally important. Without one role the other one incomplete and without the other role this

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one is incomplete. So Manu and Satarupa are born and out of Manu all the human beings are born. This is manushya sristi.

Now we will take up the pasu sristi.

### *Mantra 1.4 4*

*So heyamiksam cakre, katham nu matmana eva janayitva sambhavati? Hanta itaro'saniti; sa gaurabhavat, rsabha itarah, tam samevabhavat, tato gavojayanta; vadave tarabhavat, asvavrta itarah; gardabhitata, gardabha itarah, tam samevabhavat, tata ekasaphamajayata; ajetarabhavat, vasta itarah, airtara, mesa itarah, tam samevabhaat, tato'javyo'jayanta; evameva yadidam kinca mithunam a pipilikabhyah tatsarvamasrjata.*

So in this mantra the pasu sristi the creation of animal kingdom is talked about. And for this the upanisad introduces interestingly a story. It seems when Satarupa looked at Manu she developed a new feeling. How can I look upon Manu as my husband? It is immoral, unethical and improper because hiranyagarbha alone has appeared as Manu.

Manu is called Prajapathi. For hiranyagarbha has appeared as Manu and I am born out of hiranyagarbha. I am born of hiranyagarbha and hiranyagarbha has appeared as Manu and therefore Manu who is hiranyagarbha are like my father. How can I look upon my father as my husband? It is improper. And therefore Satarupa felt it bad and she changed herself to be a cow.

Then what happened? Manu had similar problem. This is only a story for sristi. Nothing is literal about it. Manu missed as it were, he felt incomplete, and therefore Manu converted himself into a bull a Rishabha. And out of that couple came the entire cow jathi, the cow's species. Like that you extend this story.

Again Satarupa changed another female form and Manu changed into corresponding male form so came cows, horse, donkey and ant. These are mentioned in the upanisad. All the male and female species came into existence out of Manu and Satarupa. And I think because of this reason alone Satarupa got the name Satarupa that means hundreds of forms. Thus out of the first couple Manu Satarupa itself all the other animals species were born. This is the pasu sristi. So manushya and pasu sristi are over.

## Madhu Kandam

### *Mantra 1.4.5*

*So'vate, Aham vava srstirasmi, Aham hidam sarva masrksiti; tatah srstirabhavat; srstayam hasyaitasyam bhavati ya evam Veda.*

### *Mantra 1.4.6*

*Athetyabhyamanthat, sa mukhacca yonerhastabhyam cagnimasrjata; tasmadetadubhayamalomakamantarah, alomaka hi yonirantaratah. Tadyadidamahuh; amum yajamum yajeti, ekaikam devam, etasyaiva sa visrstih, esa u hyeva sarve devah. Atha yatkincedam ardrum tadretaso'srjata, tadu somah; etavadva idam sarvam, annam caivannadasca; soma evannam, agnirannadah; saisa martyah sanamrtanasrjata tasmadatisrstih; atisrstayam hasyaitasyam hasyaitasyam bhavati ya evam Veda.*

First I will take up sixth mantra in which the deva sristi and anna annada sristi are discussed. So amongst devas, the agni devata was created first as per the Upanisad. How was agni devata created? A very interesting idea is given here. Agni devata is supposed to be in the mouth. Churning brings out agni in the Arani.

Similarly hiranyagarbha wanted to bring out agni devata from his mouth by churning. And for churning, a churning rod was required. He used his hand as the churning rod for the purpose creating the agni devata.

Therefore he put his hand into the mouth and churned and out of the churning agni devata was born. And what is the proof. Upanisad gives its own logic. Look at the whole body and everywhere there is hair. But look inside the mouth and on the palm there are no hairs. These two organs are used for creating fire and the hair got burnt, and so the hand and mouth look barren without hairs.

This is not only for hiranyagarbha and for all the manushya, the hand and mouth are like this. Then similarly the next devata created was Soma devata out of the ragas or creative energy. Beejam and out of that soma devata was created and there afterwards other devatas were born. Devata sristi is also over.

Then the upanisad says that agni devata and Soma devata alone become annadah and annam. The principle of fire and the principle of Soma alone become the food and the eater. How do you say so? Agni alone becomes our digestive fire, the Vaisvanara agni, which cooks all the food second time. Agni devata is called annadaha, the one who eats food.



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And soma devata alone is supposed to become the nourishing part of the food. Refer to Gita anna Rasam is eaten. Soma is annam and agni is annadaha. Soma is eaten and agni is the eater. Thus anna annadaha sristi also came. Then the upanisad makes an incidental point. Out of all the sristis, the greatest one is the deva sristi. And therefore it is called athi sristih.

Deva sristi is athi sristi. The rest are sristi only. With this chatur vidha sristi is over. Now I will go back to the fifth mantra. After the sristi, hiranyagarbha says that I alone am in the form of the whole universe. I alone have become the Manu Satarupa; through them I alone have become all animals, I alone have become the devatas and I alone have become anna annada. So hiranyagarbha got the knowledge Aham eva sristih. So the upanisad says whoever does this upasanam, he also can identify himself with the whole universe.

That is hiranyagarbha upasanam. If any upasaka does this, such upasaka will identify himself with hiranyagarbha and therefore he will identify himself with the whole world. This is of great value because the selfishness goes and he becomes a universal man. All the individuality in him will go. He will look upon the world as his own family. Hiranyagarbha samsara and the glory parts are over. With that the sadhya prapanca topic is also over.

Before going to next mantra I will discuss two topics. Wherever there is enquiry in the bashyam, I will tell you. Two enquiries I will sum up. One enquiry comes in the second mantra. This contains dvidiya iti bhayam. This is not in the text. Hiranyagarbha that felt he was alone and therefore he developed fear. Then later he looked at himself. He understood that there is no second thing other than him. Now this knowledge there is no second thing other than me can be looked upon two ways.

One is that there is no second thing other than me who is hiranyagarbha. Me refers to the hiranyagarbha. There is none other than hiranyagarbha. Therefore I need not be afraid. Thus what is the knowledge he got? There is that no second thing other than me who am hiranyagarbha. This is one way possible, which is given by ananda Giri. We can interpret the statement from another angle also. There is no second thing other than me referring to Brahman.

Now Adhi Sankaracharya makes an enquiry based on the second option that hiranyagarbha knew 'Aham Brahma Asmi'. Then Adhi Sankaracharya questions if hiranyagarbha got this knowledge Aham Brahma Asmi what is the source of his knowledge. Where is guru and where is sastra and where is upadesam? If for hiranyagarbha nothing was required, for us also nothing is required some may argue.

## Bashyam on special status of Hiranyagarbha

In this enquiry Adhi Sankaracharya concludes that when we say sastram guru etc. Are required this is the general rule. This is a general rule and this is applicable to the majority. But he says that there can be exceptional cases and in the case of exceptional upadhis or people, jnanam may be possible without this help because of Purva janma Sravana Manana or sadhana. When the papas go away the knowledge can come in this present janma. Adhi Sankaracharya gives a good example. He says that there is knowledge rupa jnanam, the knowledge of colour or form.

Adhi Sankaracharya says in the case of yogis with the has got supra sensuous perception Thantriya sakti they can get the rupa jnanam with the help of the mind itself without requiring any other external guidance. Kevalam Manaha rupa jnana karanam. Then he says that when you look at the Nattamcharas, the birds, which see in the night like owls etc., in the night they get the knowledge of objects with the help of mind and eyes.

But when it comes to we, the poor human beings, we require three things the mind is required, eyes are required, and the light is required. Only when all the three are there we can have rupa jnanam. Rupa jnanam being the same the Nimitta beda are there. Here are differences in the instruments of knowledge and in the means of knowledge according to upadhi visesa.

Therefore Adhi Sankaracharya concludes that in the case of Vamadeva, he got the jnanam during the period when he was in the womb before birth. In extraordinary cases due to extraordinary upadhi, extraordinary purity, one gains jnanam, and the knowledge in an exceptional way. But never use this exceptional rule to us, the ordinary people. Even Adhi Sankaracharya does not claim to be an extraordinary teacher; the exception will not apply to all of us. Thus he concludes that discussion in the second mantra.

Another discussion we find at the end of sixth mantra. Whether hiranyagarbha comes under isvara or jiva category is the question posed by Adhi Sankaracharya. Adhi Sankaracharya says in the scriptures both the approaches are seen. For example in Mundaka upanisad hiranyagarbha is taken as isvara himself. Brahma Vishnu and Shiva are Brahman appearances in three forms it is said.

If you analyse this fourth section of Brihadaranyaka upanisad it has been said that hiranyagarbha is nothing but a position gained by a jiva through

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upasana According to this section hiranyagarbha is an exalted jiva. Thus both views are there.

Adhi Sankaracharya concludes saying that the majority of portions talk hiranyagarbha as isvara alone. That is isvara's manifestation or Avatara. But only there are rare references to hiranyagarbha as jiva. Adhi Sankaracharya gives the reason being the extraordinary purity, He is taken as isvara. This is the discussion. Now I will go to the next mantra.

### *Mantra 1.4 7*

*Taddhedam tarhyavyakrtamasit, tannamarupabhyameva vyakriyata,  
asaunamayamidamrupa iti; tadidamapyetarhi namarupabhyameva  
vyakriyate, asaunamayam idamrupa iti; sa esa lha pravistah*

The following three mantras 7, 8, 9 and ten are very important vedantic mantras. Adhi Sankaracharya's bashyam on four mantras goes on and on and on without any end indicating that these mantras are extremely important. I will do this a little bit more elaborately. Where upasana comes I will be brief. Here vedanta is there and I will give details. In the beginning mantra introduces avyakrta prapanca. I said that the whole prapanca is divided into manifest and un-manifest. avyakrtam alone we have subdivided into sadhana and sadhyam. Sadhana and sadhya avyakrta. The discussions on the above subjects are over.

Now we take up avyakrta prapanca. What is it? The upanisad says that this very universe before sristi is called avyakrta prapanca. This very visible universe 'Idam eva' before sristi it has to be called avyakrta prapanca. From this, it becomes very clear before sristi also this universe existed. Before sristi also this universe existed and its name is avyakrtam or avyaktam.

Therefore baghavan never brings in a new world. Baghavan does not create anything new and in fact the whole world was there. But we never experienced it at that time. The world was there but it could not be experienced nor it could be objectified; it was in such a condition because it was in a dormant or in an un-manifest form before creation. The avyakrta prapanca becomes avyakrta prapanca. And this is nothing but the manifestation of nama and rupa. More details in the next class.

Hari Om

Class # 15

Mantra 1.4.7 contd.

In the previous sections, the teacher talked about some upasanas and also about the highest phalams of the upasanas, which are in the form of hiranyagarbha Patham. Thus, we have seen both sadhana prapanca indicated by upasanas as also the sadhya prapanca indicated by the hiranyagarbha Patham. In short, we have discussed the sadhana and sadhya, the means and the ends of the upasanas and their phalams.

Even though we have talked about a few sadhanas, we are confined to one sadhyam alone; we should take the three sadhanas as representatives of the many sadhanas and the resultant sadhyams. That is why I use the word prapanca and this word includes all the sadhanas that include karma, puja, japam etc., and all the sadhyam whether it is swarga loka, bhuloka, ksetram, danam, and dhanyam etc. By talking about a few sadhanas and one sadhyam we have covered all the sadhanas, sadhana prapanca and the sadhyam, sadhya prapanca, the means and the ends etc.

All the means and the ends come under one section and that are called avyakta prapanca the manifest universe. Through sadhana and sadhya prapanca discussion, the upanisad has discussed the entire avyakta or the Vyaktha prapanca, which means the manifest universe. Remember all the divisions like sadhanam, sadhyam etc., are possible only in the manifest universe whereas in the un-manifest universe, there is no divisions at all and it is nirvikalpa rupam and therefore you cannot talk about the means and the ends there. Therefore, wherever we talk about the sadhana and sadhya, you should note it is dealing with avyakta prapanca alone.

Having discussed avyakta prapanca until now in the seventh mantra, the teacher now talks about avyakta or avyakta prapanca. Before sristi manifestation Idam means the whole avyakta prapanca consisting of sadhanam, sadhyam, sadhyam sadhana sadhyatmakah, karma phalatmakah, upasana phalatmakah, avyakta prapanca; this manifest universe before creation was in the form of avyakrtam or in the avyakta swarupam. The whole prapanca was in an un-manifest condition before it came to the manifest condition of the creation.

In that un-manifest condition, everything was there in its potential form. Just as a huge tree is there in potential form in a small seed, the sukshma avyakrtam, the whole universe were there in their potential form which means all the sthoola sarirams and our sukshma sarirams were there in their

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potential form; all our punya papa were in potential form, our Sanchita karma rupena all of them were there in potential form.

Then what happened? When the karmas or punya papas became ripe and were ready for fructification the sristi took place. [Don't ask how the first creation comes etc. This is anadi this question should never come to your mind. There is no first creation in vedanta]. Therefore whenever we talk about avyakta condition, we should remember that karma also was there in avyakta condition in potential form. Avyakta never exists without karma.

When these karmas become ripe enough, the world will have to be created. Because the karma phalams have to be enjoyed only with a sariram, a bhoga sariram is required for the purpose. Boga karanani [organs] are required to enjoy the phalam of punyam and papam in the form of pleasures and pains..

Than what else? For bhoga sarirams to enjoy the bogya prapanca is required. Sabda sparsa Rasa gandhatmah bogya prapanca is required. But unfortunately all these three are resolved in avyakta prapanca. Therefore bhogam cannot take place. When in sleep we can neither enjoy pleasures nor do we suffer pains and exhaust our punyams and papams. We can neither exhaust punyam nor papam because punya papa exhaustion requires a sariram. Sarira karana visaya. Body, organs and the objects are required to exhaust our punya papa.

All these three are not there in avyakta avasta; all the three are not functioning in avyakta condition. When karma is ripened the experience should come, experience requires sarira karana visaya, and they will come only when the un-manifest becomes the manifest. And this transformation is called sristi.

This transformation of avyakta prapanca and sarira karana visaya rupena Abhivyaktihi vyakaranam [it means expansion] becomes vyaktha prapanca. This transformation is called sristi. And therefore the teacher says 'tad' the avyakrtam jagat vyakriyata became manifest and got elaborated and got expanded like folded cloth becoming unfolded. avyakta Pathah and Anavruta pathah svruta pathah explains as to what happens at the time of manifestation.

The upanisad says that the nama rupayam vyakriyata the avyakta manifest in the form of different names and different forms. And generally we talk about nama and rupa but later we will add one more terminology, which we can hint here and that is karma. Karma to get manifest, gets associated with names and forms with sarirams to exhaust the karma phalams.

Thus all the sarirams have different functions, it has got different names and different forms. While all the karanams have got the names, forms, and functions, all the objects also have names, forms and functions. Therefore nama rupa akarena vyakryata it gets into manifestation. That means what?

After the manifestation the vyavahara, the transaction begins. What type of transactions is our next question? Asou nama ayam. So this person has got such and such a name. Any name can be added like Vishnu Dutta, Krishna, Rama etc. And along with nama another thing also comes a particular personality. You define it as personality, the physical personality fat, lean short tall etc, the emotional personality angry, quiet, cool etc., the intellectual personality educated, doctor, engineer etc. All the qualities come under nama and rupa.

Along with nama and rupa he has the third thing called karma. What function it has got in to do with the individual jiva? As brahmana he has function, as brahmachari he has some functions etc., like different social function family functions etc. Then a doubt comes to our mind as to how we come to know about all these things? All were previously in an un-manifest condition and it has now come to manifestation.

The manifestation is nothing but avyakta takes vyaktha nama rupa karma and in the manifest form transactions or the vyavaharas takes place. The upanisad clarifies this point that we can infer this from our present experience itself. What is our present experience? Any sristi for example in the case of ornaments; before making the ornaments, the gold was in the form of a lump and the ornaments were in Unmanifest or avyakrta rupam before the ornaments are made from the gold lump.

What about the ornaments? All the ornaments were in tad evam tarhi avyahritam asi and at that time there ware no transactions at all. This was in such and such a form and it could function in such and such form. The lump of gold could not do any function. The gold in lump form in its avyakta form is little use to us but to make ornaments. By making the ornaments the nama rupa is added to the gold and once they are made into ornaments they can be useful to us. From vedantic point of view the gold is made into an ornament due to karma and avyakta gold has become vyaktha swarupam.

Here karma means the making of the ornament with the lump of gold. Then only the ornaments come out to the market. Once it comes out of the shot it gets a name like bangle chain etc. It has got a different, different form. It has got different, different functions etc.

Therefore, on the same analogy the upanisad says taddhedam tarhyavyakrtamasit even now also everything in the universe, the un-

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manifest comes into manifestation through nama and rupa only. Desk is nama rupa vyakaranam, pot is nama rupa vyakaranam, and you can extrapolate this and extend this law to the entire creation. That law which holds good in vyasti holds good in samasti also. This is the name and this is the form. This avyakrta prapanca also were superimposed on Brahman. With this avyakrta adhyaropa topic is over. avyakrta adhyaropa topic is over.

From the next sentence onwards upanisad is taking a small diversion from the topic of adhyaropa. Here the topic is sristi. What happens after sristi is being discussed here as a diversion. The adhyaropa topic will be continued later.

### Bashyam on Anupravesa Sruti – I

What is the diversion? Upanisad states that after the creation of the world, the paramatma himself entered the creation [in the avyakrta prapanca] in the form of jivatma. In this particular sentence Adhi Sankaracharya does lot of enquiry. There is a big bashyam on this small mantra. This famous statement is called Pravesa sruti, the entry statement. This is not only found in this upanisad but also found in different upanisads viz., Taittiriya upanisad Anupravesa sruti, chandogya upanisad sixth chapter.

This idea is famous pravesa sruti. Adhi Sankaracharya discusses the pravesa sruti in all the upanisads wherever it is there. In Brihadaranyaka upanisad alone he discusses it elaborately. I will take up the summary of his discussion on this subject.

First we face some technical problem here. The upanisad says saha ihapravistaha. He entered. When you say that 'he' what is the meaning of the pronoun? Pronoun stands for a noun and it is but a proxy noun. It stands for a noun. A noun which has been discussed just before is denoted in the form of a pronoun 'he' in this mantra. I say Subramanya is the third son of Lakshmana satri. He has studied Shiromani. First I say this Subramanya and I say he has studied and that 'he' refers to Subramanya himself. Here the upanisad says 'he' has entered.

Here upanisad says 'he has entered'. Therefore we must know on what basis the pronoun 'he' has been used here the basis on which the 'he' pronoun is stated to on the basis of what sruti had discussed before. Now the question is what we have been discussing all the time. We discussed above is avyakrtam, avyaktam, prakriti, maya, etc. Therefore, the word saha should refer to avyakrtam.

Adhi Sankaracharya argues 'saha' refers to paramatma. Paramatma means it is Brahman. Naturally the question comes as to how can you say avyakrtam is equal to paramatma? For that Adhi Sankaracharya gives his answer.

First he points out that avyakrtam can never exist separate from Brahman or paramatma. Maya can never exist separate from Brahman or paramatma. Therefore, wherever there is word avyakrtam, you should remember avyakrtam is associated with Brahman or caitanyam also. Therefore Adhi Sankaracharya argues that avyakrtam has three different meanings in different contexts.

What are they? The first meaning is avyakrtam refers to the maya alone. avyakrtam referred to here is the un-manifest universe alone although it is mixture of both. The word avyakrtam denotes the maya part. In some other places, Adhi Sankaracharya says that avyakrta refers to the mixture avyakrtam plus maya sahitam Brahman, isvara. The word avyakrtam can refer to Brahman alone and paramatma alone. Thus, according to the contexts avyakrtam is maya or Brahman or mixture.

Then Adhi Sankaracharya argues that in this context avyakrtam is to be understood as the third one that is paramatma. Why? Because, the third meaning alone fits with the later discussion, more so, when we are going to talk about jivatma paramatma aikyam. In this context, avyakrtam means paramatma where saha word is used. Then one may ask whether it has got different meaning in different context and pose the question as to whether it will it not confuse the people.

Adhi Sankaracharya says 'no' and we ourselves in day-to-day context use different expressions having different meanings. Well it has different meaning based on the context. In English we have a word called 'well'. He is not well means he is not healthy. Pot has fallen into the well. There the meaning of the word 'well' is different.

The context can give you the meaning without confusion. Of course Adhi Sankaracharya gives another example for the same meaning. He takes the word gramah or village. He says that the word village has got three meanings. Sometime it refers to geographical place. Place has got the name. Sometimes it refers to the people in that village. Number one is the place and number two is the people; number three is mixture of both. He gives an example.

When you say the whole village was empty when I went. It refers to the place. Here place is talked about. It is because empty village means village without people or place without people. Then, what is the second example?



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There was a function or a Kumbabisheham and the whole village had come to attend the function. Here the village refers to the people. Here place does not go. Hence the whole family has come etc. Whole house has come; the whole nation has come. It refers to people only. The third meaning is mixture. One should not enter a village where there is no temple or where there are naistikas. It refers to a mixture where the place and the people are involved. Here we refer to both the place and the people. Simple grama has got three meanings, what to talk of baghavan.

The idea is that a simple word has different meaning. In the same way in the statement avyakrta asi the emphasis is on the avyakrta prapanca, the unmanifest universe. Saha refers to paramatma in this context.

Now the next enquiry is what is the meaning of 'entry'. Before giving his meaning Adhi Sankaracharya analyses various possibilities and knocks off all them [possibilities]. What are the possible entries? I will give you five of them though there are many more.

Somebody suggests graham nirmaya devadutta pravesah. After constructing the house devadutta pravesavad entered the house. Adhi Sankaracharya refutes that idea. He says it is all o.k. In this example devadutta was outside the house; he built a house and he entered. All this was possible because he was a limited entity. He a limited entity and he built a house and entered the house where he was not. In the case of paramatma, this is not possible because paramatma cannot enter anywhere because paramatma is pervading everywhere sarvagathaha paramatma is all pervading. He gives a second suggestion. Let us say paramatma built and jivatma entered like contractor built the house and you entered. Builder is one and the one that entered is the other. Paramatma built the house and handed over the house to jivatma. Jivatma took over. Adhi Sankaracharya refutes that assumption also.

Upanisad has said paramatma has entered because the one who has created alone has entered. One who created alone has entered; both are one and the same. If it is not clear, it is made very clear in tad tristva tad eva anupravad as said in Taittiriya upanisad. Isvara alone created and isvara alone had entered. There is no question of isvara creating and jiva entering. Second option is also ruled out.

Then the third option is Tarkika. Naiyayika gives a suggestion and he says when anything is created, for one moment that object remains Nirgunam without property. And after one second, the property comes to that object. Dravye gunavad. Just as a property enters a dravyam paramatma also entered [consciousness] also came to the material body. This possibility

also Adhi Sankaracharya refutes by pointing out that property is always dependent on a subject. If paramatma is like gunam then paramatma also will become dependent. This option is also negated.

Then comes the fourth option. When a fruit ripens one part of the fruit becomes more solid and it becomes a seed even though the whole thing ripens and different parts become different things. Take the coconut. In the beginning more or less all are the same as it becomes riper and riper, the external part remains the same but inside the changes take place. In the same way paramatma is all pervading and all nama rupa comes to manifestation. The various portions of paramatma modify to become a jivatma. Then, paramatma that is within the body transforms into jivatma. Adhi Sankaracharya says that is also not true.

First of all a modification can never be called 'entry'. Phale beejavad Secondly modification is never possible in the case of paramatma. So many other arguments are there. One is sufficient for us.

Then, the final suggestion that he gives is darpane prati bimbavad. Just as the reflection of an object is formed in a mirror; the reflection of paramatma is formed. And the formation of reflection is called the entry of paramatma as surya enters the mirror in the form of reflection. Adhi Sankaracharya says 'I' cannot accept because if my face must enter a reflecting mirror or water or something, there should be a second thing other than me. The question of reflection comes only when you accept a second thing, a reflecting object and a reflecting medium.

Since, there is no second thing other than param Brahman, there is no pratibimba entry also. Therefore the fifth option is also negated. Remember the fifth one can create a doubt in mind. We ourselves talk of pratibimba the reflected Consciousness and the pratibimba etc., but we should note that there is a slight difference there. Mind according to vedantins mithya and mithya is the reflecting medium and mithya reflection we are talking about. Therefore we negate the reflection theory also. All the five options are ruled out.

Adhi Sankaracharya argues that it is neither a printing mistake nor it is blabbering of the sruti. Adhi Sankaracharya gives the essence of the meaning. He states that you should remember this Anupravesa sruti is an artha vada portion. Artha vada means a portion, which is meant to explain some other important thing. It has no direct relevance but it is meant to explain something else. What is that something else is jivatma paramatma aikyam? The identity between jivatma and paramatma is the aim or the topic intended to be conveyed if you try to understand it that way.

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When you try to understand that way paramatma Anupravesa means paramatma is being available behind the mind as saksi. It is figuratively said to be Anupravesa. How is paramatma available as saksi etc., we will discuss in the next class.

Hari Om

Class # 16

Mantra 1.4.7 contd.

Bashyam on Anupravesa sruti – I contd.

We saw that the upanisad wants to reveal Atma or Brahman by the special methodology of adhyaropa apavada Prakriya, which involves first the acceptance of the universe and later the negation of the same universe. The acceptance is called adhyaropa, the superimposition and the negation is called apavada.

We saw that the first chapter predominantly deals with adhyaropa i. E., the acceptance of the universe, the prapanca, the manifest universe and avyakrta prapanca, the un-manifest universe etc. Of this avyakrta prapanca adhyaropa, the superimposition of the manifest universe was discussed until now i.e., up to the 6<sup>th</sup> mantra of the fourth section.

Now in the seventh mantra the upanisad enters into the avyakrta prapanca and the superimposition of the un-manifest universe and having superimposed avyakrta and avyakrta prapanca, the upanisad is taking a small diversion here. It is a change from adhyaropa discussion. Afterwards again the adhyaropa discussion will continue in the next two sections or so.

The diversion is the discussion of the sruti. How the avyakrta prapanca become avyakrta prapanca and how un-manifest universe becomes manifest universe. The upanisad answers the manifestation is nothing but the expansion of the names and forms. This, in other wards means in the avyakrta avastha, in the un-manifest conditions all the nama rupas are in one mass that cannot be discriminated in nirvikalpa gana rupena nama rupani vartante

Just all our thoughts remain in a mass form during sleep. So all our specific knowledge are made into one mass which cannot be discriminated; and when we wake up all this specific knowledge comes to manifestation English knowledge, music knowledge, science knowledge etc. In the same way namarupas are in nirvikalpa condition, which cannot be divided, is in an unrecognizable condition and this unrecognizable names and forms become recognizable and this nama rupa vyakaranam alone is transition from avyakrta to avyakrta form.

This alone is called sruti. Now once the sruti comes all the lokas come, all the sthoola sariram come; all the sukshma sariram come; all the sukshma sariram and sthoola sariram are jadam and are inert in nature. And sthoola

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sukshma prapanca is also jadam. Between jada and jada, no vyavahara can take place. Table and chair cannot have conversation. Hence the upanisad says that after the manifestation of nama rupa prapanca, the param Brahma, the caitanyam enters sthoola sukshma sariram to make the insentient sariram to become sentient with life.

With this entry sthoola sukshma sariram becomes bogta [the experiencer] whereas sthoola sukshma prapanca remains achetanam bogyam. Bogyam means the experienced. Bogta means experiencer. One jadam has become Chetanam the sthoola sukshma sariram. The second sthoola sukshma prapanca remains jadam. Because of the Brahman entry Achetana sthoola sukshma sariram become Chetana sthoola sukshma sariram.

The sthoola sukshma prapanca remains jadam or Achetanam and is bogyam. The interaction between the two creates the drama. In this context the upanisad uses the word Saha pravistah; this means that paramatma enters. And this statement is well known statement called anupravesa sruti or pravesa sruti.

In the last class I said that there is a big enquiry in this section and we were in the middle of the enquiry. Because one or two classes have gone I am reminding myself for I know that you will remember. And there we had done half the enquiry. What was the enquiry? The enquiry was about what is the meaning of entry. Five different meanings we analysed.

Adhi Sankaracharya in his commentary establishes that all the types of entry will not work in the case of Brahman, for the reason that Brahman is all pervading. Chaitanyasya sarvagatvad pravesaha kenabipragena sambavati iti siddhantitam. Then if all the types of entries are not possible what meaning can be given for this meaning Anupravesa vakyam? This is upanisadic word and it is sacred. For that, Adhi Sankaracharya says that you should first remember the context very well.

In the upanisad we don't find any phalam given to the srusti knowledge or Anupravesa knowledge. Srusti jnanasya phalam kimabina drisyate. This is Mimamsa discussion. The upanisad does not say that if you do not know the srusti, you will not get moksa. It has also not said that if you know Brahman you get moksa. For Brahma jnanam there is phalam. Knowing srusti there is no phalam at all.

Similarly for knowing Anupravesa also no phalam is mentioned. Then we have to apply a mimamsa rule. If a particular portion in the Veda gives no phalam at all then that portion does not have direct purpose or utility. That is there is no Tatparyam, purport, emphasis in that particular portion in

the absence any phalam. Such portions are called arthavadha portions in the mimamsa language, which we also accept in vedanta.

Arthavada means a discussion, which has no bearing directly. Then if it does not have any direct import or purpose, then it must indirectly clarify some other important topic.

An unimportant portion gets utility through its association with an important portion, which is called vidhi. This is mimamsa sutram. And therefore never study Anupravesa independently. Find out what is the original purpose of the Veda and Adhi Sankaracharya says that the original purpose is paramatma jnanam. If paramatma jnanam is the purpose and the student will be curious to know where is that paramatma? Then to reveal that paramatma sristi topic has come. And in the sristi, mind is introduced. And after the 'Mind sristi', Anupravesa is discussed.

Now at once the student will know that paramatma is available in the mind as the saksi. Paramatma is available in the mind as the witness Consciousness, witness awareness. Jivatma rupena paramatma idanim upalapyate. And once we understand jivatma is paramatma, we have to forget the sristi topic. So, our emphasis is not what came first and all that whether there are five or two elements and which came first and all that. We don't care about that. We should not spend our energy in analyzing the sristi, or Pravesa but we should understand that paramatma jivatma rupena vartate and with that Pravesa sruti serves its purpose.

Adhi Sankaracharya says at the end of the discussion that anthakarane upalapyatwam eva pravesa srute hey Tatparyam. Paramatma entered is equal to paramatma is available in the mind of jivatma in the form of witness. Suppose if I want to meet Ramakrishnan, then I ask someone about the whereabouts of the person and some one says that he has just now entered the office room. What does that mean? He is available for me to contact. Availability in the office room is the meaning that he has entered the office room and is available in the room for me to contact. We should take the availability part and we should forget the entry part.

In the case of paramatma also the entry part we should leave and we should take the availability part only. With this Anupravesa sruti is over. What is the conclusion? Our conclusion is that jivatma eva paramatma. Aham Brahma Asmi. I am aware of my mind, as I am being the paramatma. With this one part of discussion is over.

## Bashyam on Anupravesa sruti – II

Now let us go to the second part of the discussion. Adhi Sankaracharya establishes the meaning. Many other philosophers are not happy with this interpretation. Therefore, they come forward with many objections to our interpretation. Just as Adhi Sankaracharya objected to other interpretations, he should also be ready to counter other people's criticism. Adhi Sankaracharya is ready to face the criticism of other people and he answers all of them. I will briefly discuss some of them.

First set of objections come from ordinary man or lay man. He says that I don't accept jivatma is identical with paramatma. The reason is very simple. Jivatmas are many and paramatma is popularly known to be only one. If both jivatma and paramatma are identical, there will be many paramatmas. This is not acceptable. Nobody accepts many gods. We accept only one god.

Adhi Sankaracharya argues as to who said jivatmas are many. That is your problem. You think jivatmas are many because the minds are many. The plurality of the mind has been attributed to the saksi. But there is no plurality in the saksi, the witness Consciousness. Witness Consciousness is not pluralistic whereas the minds are many. Therefore you have the confusion. Many minds mean you think there are many saksi. Sun is one but appears as many when we go to various places. There are illumined many objects but the illumining sun is only one. There are many illumining minds but illuminator saksi is only one. Adhi Sankaracharya supports the sruti vakyam 'Sarva Vyapi' as one. Saksi is only one for sarva bootha Antaratma. Kshetrajna the saksi is only one. Thus the first objection is ruled out.

Then he comes with the second objection. What is that? Jivatma is full of sorrow. Raga dvesa and samsara is seen in every jivatma. If you say jivatma is identical with paramatma then what will be our conclusion jivatma is identical with paramatma, jivatma is samsari and therefore paramatma is also a big samsari. After vedantic study you include one more Samsari quoting the god to the multitude of samsari jivas. Poor god has entered into the samsari cadre.

Whereas all the upanisads declare isvara is free from all doshas. This is the second objection. Adhi Sankaracharya has to answer. He says that when I say jivatma and paramatma are identical, you should understand the

statement properly. Jivatma is samsari you say. Paramatma is Asamsari you say. When I equate jivatma and paramatma you can interpret in two ways.

First interpretation is that you can add god to the samsari category. In the second interpretation you can remove all the jivatmas from samsara. Sastra has come to liberate jivatma from samsara. The purpose of sastra is to liberate people and therefore the right interpretation is that jivatma is to be freed from dukham or sorrow.

Just as paramatma is free from sorrow, jivatma is also free from sorrow. That jivatma is sorrowful is only a misconception, delusion and confusion. Thus, the sastra has come to remove our delusion that the jivatma is a samsari. And Adhi Sankaracharya supports this with sruti quotation. Jivatma is never affected by sorrow. This is Adhi Sankaracharya's reply.

Then he comes with the third question. He says that sruti may say jivatma is free from sorrow. But just because sruti says we cannot accept. But according to the mimamsa rule, if sruti teaches something, which is opposed to pratyaksa pramanam [direct experience] then that sruti teaching should not be accepted as it is. It will have to be reinterpreted in such a way that it will not contradict our pratyaksam.

Even if Veda says agni is cold we will not accept. We may imagine that for the sake of upasana fire is cold but in the heart of heart fire is hot. Therefore he asks the question sruti may say jivatma is free from samsara but my direct experience says that I am sorrowful. Vedanta is good. But problems are there even to vedantic students. Therefore I cannot accept jivatma paramatma aikyam. It is all imagination and it cannot be considered as fact. This is the third objection.

Adhi Sankaracharya says no. You can never say that dukham in the Atma is directly experienced. Adhi Sankaracharya says that Atma is never an object of experience. Atmanah avishayatvad, Atma is not an object of experience. Therefore, no one experiences Atma's sorrow. Whatever experienced is by anatma. Atma is never an object of experience. Therefore, you can never say that I have experienced the sorrow of Atma.

Atma is never an object of experience because Atma is ever the subject vishayi. It is never an object. Therefore you cannot say that Atma is sorrowful. Until now the laymen has argued.

Now comes the buddhists ksaniga vijnanavadi. He argues that Atma cannot be experienced as an object but still Atma can experience 'Itself'. And when Atma experiences 'Itself', Atma is experiencing its sorrow also. Therefore Atma dukham [sorrow] is pratyaksa visaya. Atma is sorrowful and



it cannot be equal to paramatma, which is free of sorrow. This is Ksanaiga vijnanavaidi's argument.

Adhi Sankaracharya says no. You can never say Atma experiences 'Itself'. It is a wrong statement. When you say Atma experiences "Itself" Atma becomes subject of experience and Atma becomes the object of experience and one Atma can never become both the subject and object. Kartru karma virodad. The seer can never be seen. Eater can never be eaten. Teacher can never be taught at the same time. Therefore you can never experience yourself. Then Purva Pakshi suggests why can't you say that one part of Atma is subject and another part of Atma is the object.

From the standpoint eye, I am the seer. From the stand part of hand I am the seen. I am seeing myself. Thus one part of Atma sees another part. In another part sorrow is there. Adhi Sankaracharya says that I wish I could accept it. I wish I could satisfy you. Unfortunately I cannot do it. For Atma does not have parts division. Niramshadvad; Nishkalatvad, Nirvikalatvad. Thus we cannot say that Atma experience its sorrow thus Atma cannot experiences itself and its sorrow. Kshaniga vijnana Vadi goes.

Here comes tarka sastra. He says Adhi Sankaracharya's interpretation is wrong. What interpretation. Jivatma is free from sorrow and jivatma is identical with paramatma is wrong. In tarka sastram we have established that Atma has sorrow. Sorrow means sorrow, raga dvesa, sukham dukham etc.

All these belong to Atma. Adhi Sankaracharya argues who will accept tarka sastra. It is full of loopholes and mistakes. And he points out that some of the mistakes of tarka sastra. Adhi Sankaracharya who will accept tarka sastra. It is full of mistakes. He points out that some of the mistakes of the tarka sastra. I will briefly mention some of the mistakes.

First mistake is this. He says Atma is nityah. And he says sorrow is Atma's gunam. It is the property of Atma. Atma is guni and sorrow is its gunam. Then, he says gunam and guni are inseparable. Substance and property cannot be separated. Dukham is Anithyam. Adhi Sankaracharya asks how can Anithya dukham be there in the nithya Atma all the time. If they are inseparable, if Atma is nithyam, dukham also must be nithyam. This is not so. Therefore he says Anithya sorrow cannot be one with nithya Atma. This is the first loophole.

According to tarka sastra Atma is known through inference. In fact, they use a series of inferences to arrive at Atma, which I am not going into. Let us have this much. Atma is Anumeyam. And he says Atma has got dukham [sorrow], which is pratyaksam and directly felt. Sorrow is not inferred but

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sorrow is perceptual and directly experienced. He says that sorrow is pratyaksam and Atma is Anumeyam.

How can a pratyaksa guna belong to Anumeyam vastu. How can a pratyaksa guna [perceived property] belong to an Anumeya vastu or an inferred substance? Perceived property is just before you. Inferred substance means it is somewhere. How can you say that perceived property belong to an inferred substance? This is the second loophole.

Now comes the final loophole. He says that your very discussion of sorrow in Atma is wrong. It is not clear as to how Atma gets sorrow. Tarka sastra has got interesting approach. He says that Atma is jadam. And he says when all pervading Atma comes in contact with the mind; awareness comes. And how does it come? Atma joins the mind; mind joins the sense organs; sense organs join the object. Out of that what comes? Atma joins the mind; mind joins the senses and senses joins the objects; then jnanam comes and also sukham and dukham are gone.

Once knowledge, sorrow etc., are born, they should belong to something. They say they are the property. Jnanam is a property; happiness belongs to property. The property should belong to some substance. Whether it belongs to objects; whether belongs to sense organs; whether it belongs to the mind whether this belongs to the object, whether it belongs to the mind; whether it belongs to Atma dukham comes. This sukham belong to what. Tarka sastra says sorrow and pleasure join the Atma even though they are cooperative production. The produced dukham joins the Atma. This is tarka sastram.

Adhi Sankaracharya says that all these arguments of tarka sastra are all stupid. Adhi Sankaracharya says that Atma can never join the mind. Tarka sastra has made a rule that combination is possible between two things, which have forms. Combination is possible only between concrete things. Space not being non-concrete it cannot combine with anything.

This is the law of tarka sastra. Tarka sastra itself says that Atma is formless. You say without form there cannot be combination. You yourself say that Atma is combined with mind. It is illogical to say Atma joins the mind. There is no question of production of dukham and sorrow joining the Atma. Tarka sastra cannot be accepted. Hereafter Jaina madham is comes and their argument we will see in the next class.

Hari Om

## Class # 17

### Mantra 1.4.7 contd.

### Bashyam on Anupravesa Sruti – II contd.

After talking about sristi from paramatma that is maya Sahita paramatma, that very same paramatma entered the sristi that is particularly he entered the mind or the body mind complex of all the people or jivas so to say. That paramatma has entered the body mind complex is revealed by the famous statement, which we call sa iha pravesikah which is in other wards we call as Pravesa Sthuthi.

We have been summarizing the Adhi Sankaracharya bashyam upon that. In his bashyam, Adhi Sankaracharya first refuted all other interpretations of different commentators and he arrived at his own interpretation wherein Anupravesa is taken as a figurative statement. And how is it? It should be taken like this.

When you say a person entered the room, we get two ideas in that statement. One is that a person has moved into that room. And secondly that person is now available in that room. Entry automatically conveys the movement and the availability of the person who entered the room.

Availability in Sanskrit is called upalapyatvam. Similarly, when you say paramatma has entered the mind, here also two meanings or two ideas are conveyed. One is that the movement of paramatma into the mind and the other is the availability of paramatma within the mind. Adhi Sankaracharya explains the two meanings for the expression 'Pravesa' the entry.

The first part of the meaning cannot be taken here. It is because that paramatma cannot have any of His movement, paramatma is being already everywhere. And therefore the movement part of Anupravesa cannot be taken. Because we find it is meaningless, impossible and illogical. And then the second part is that the availability in the place where he has entered can be taken. This meaning perfectly fits in. Paramatma has entered in the mind and paramatma is available in the mind as 'Jivatma, the saksi'.

Adhi Sankaracharya favours this interpretation and in this alone jivatma paramatma aikyam is revealed. That is paramatma is available behind every mind as the saksi caitanyam, the witness Consciousness, which means paramatma is saksi and saksi is paramatma. This fits in with all other Maha vakyams only if the Anupravesa sruti is interpreted in this particular manner. So, Adhi Sankaracharya arrives and approves this view.

But so many other philosophers rejected this interpretation. They argued that jivatma paramatma aikyam is illogical and untenable they said. We refuted all the philosophers. Ordinary person has been refuted. We will take up some more now. When he refuted Tarkika philosophers Adhi Sankaracharya exposed the various weaknesses of the Tarkika philosophy.

When he refuted Tarkika philosophers he showed various weaknesses among the three-Tarkika philosophy. Among weaknesses I mentioned in the last class and the last one was the peculiar theory of Atma manas samyogah. Their, the Takika's contention is that Atma is jadam. Then what about manas is the question that surfaces in our mind. Manas is jadam which we do agree.

But their view that Atma as also mind is jadam but when both combine together and out of that combination 'consciousness' emerges and that Consciousness experience like sukham and dukham in its life.

The property of Atma comes after samyoga is not permanent. The properties come and go. During the deep sleep Atma is jadam. During the jagrat and swapna Atma is Chetanam. Adhi Sankaracharya says that Atma manas Samyoga itself is an absurd statement. The reason is that Atma is formless; Atma is amurtham and Atma is Niravayavam. Amurtham means it does not have any form; Niravayavam means it does not have limbs. Without limbs you don't have any specific shape. Therefore Atma being amurtham Niravayavam it cannot combine with anything.

The interesting point is that Adhi Sankaracharya says that what I say is not my law but this law given out by you yourself while retorting the opponents of Advaidam. This is the glory of Adhi Sankaracharya. He refutes Samkya philosophy through Samkya. He refutes Naiyayika's philosophy through Naiyayika philosophy as they have contented that between two formless things, there can be no combination.

In fact we don't require two formless things. One is formless another is formed and then also a samyoga is not possible as we see in the case of akasa. This we had seen in the last class. I am picking up the points discussed then. When Naiyayika was refuted with this argument, Jaina madham comes into the picture. He [Jaina] contends that if you are taking Atma as formless and all pervading. Then alone all the problems will come and therefore accept our philosophy that Atma is not at 'all pervading'. Atma is not amurtham. This is said by Jaina vadhis.

He says that if you are taking Atma as all pervading then alone all problems come. So in our philosophy we say that Atma is not all pervading. That Atma is pervading within the body only. The size of the Atma is the

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size of our sariram. Atma is limited to the body. Sarira Parimanah. It is called madhyama Parimanah. Any measurement between smallest and biggest is called Anu and Vibhu respectively. All those between anu and vibhu are called madhyama Parimanah. He says that Atma also is madhyama Parimanah. Between anu and vibhu are called madhyama Parimanah. He says that Atma is madhyama Parimanah.

Adhi Sankaracharya refutes the Jaina madham very briefly. But here he does not discuss much. Adhi Sankaracharya replies saying that if Atma has got a form and shape, Atma will be perishable and Anithyam. Because our every experience is that everything with a shape and form has got beginning and end including the sun. Therefore everything that has got a beginning will have an end yad savayavam tad anithyam gadavad tells Adhi Sankaracharya Jaina vadhi.

Adhi Sankaracharya tells that he cannot accept that because your fundamental philosophy is not only yours but also the aesthetic philosopher, like Samkya, Naiyayika etc., they all say who Atma nithyaha. If you say Atma is nithya it should be Niravayava. If it is savayavah it should be Anithyah. Hence mithyatvam and savayatvatvam [shape and form] cannot go together. Nithyatvam is eternity and savayatvatvam means the forms. They say that there are some exceptional cases where there are forms, which are eternal.

They give peculiar examples of vajram, which means diamonds; this idea of Jaini is a misconception because diamond has been formed long and long before. It takes lot of time to form and it is one of the hardest substances, which cannot be easily destroyed also. He does not see the origination of diamonds and he does not see destruction of diamond and therefore he thinks it is nithya. It is savayavam and it has shape and form.

The Adhi Sankaracharya counters that if you say that Atma is nithya it should be niravayava and if you say avayavaha it should be anithyam. Nithyatwam and Savayatvatvam never go together. For that Jainavadi gives a peculiar reason. I don't accept and there are special cases where there are forms and they are eternal.

What are they? He gives the example of diamond. This idea of Jain is is a misconception. Diamond is formed very long before. We don't see the origination of diamond. It is one of the hardest substances, which cannot be easily destroyed. Therefore he has thought diamond is nithyam. It is savayavam. Adhi Sankaracharya gives the answer to say something Anithyam you need not see the destruction of that. Anithyatvam; perishability need not be always proved through perception.

You can do that through inference also. It is exactly as is the case with the sun. No scientist has seen the origination of sun. No scientist is going to see the destruction of the sun. But still the scientists are able to predict that the destruction of the sun and scientists also prove the destruction of sun by inference and reasoning.

Adhi Sankaracharya says that I am using the same reasoning that none has seen. Therefore you can extend this law to every object in the creation and therefore suryah anityah savayatvad ghatavad. Suryah is perishable because it has form. Extending the logic, Adhi Sankaracharya argues that vajrah ro vajram is Anithyam savayatvad ghatavad by reasoning Adhi Sankaracharya establishes vajram is also Anithyam concluding that any that has form is Anithyam and concludes 'your Atma is also Anithyam'. With this Jaina madha argument is also refuted and with that Pravesa bashyam is over.

In the first brahmanam we had introductory bashyam sambandha bashyam; second brahmanam contained Gata bashyam; in the third brahmanam we had arthavadha bashyam and in the fourth we had seen Pravesa bashyam. Now we will continue the text.

### Bashyam on Anupravesa Sruti – III

#### *Mantra 1.4.7 continuation*

*A nakhagrebhyah, yatha ksuradhane' vahitah syat, visvambharo va visvambharakulaye; tam na pasyanti. Akrtsno hi sah, prananneva prano nama bhavati. Vadan vak, pasyamascaksuh, srnvan srotram, manvano manah; tanyasyaitani karmanamanyeva, sa yo't ekaikamupasate na sa Veda, akrtsno hyeso't ekaikena bhavati; atmetyevopasit,*

To what extent Brahman has entered the body is our next question. It is said that it pervades entire human body up to the nail, which means all over the body. In the tip of the nail, there is no caitanyam. It indicates that the periphery of the body. He has entered up to the end of the body. For proving his point Adhi Sankaracharya gives two examples.

First example is Suram, Suram means razor. The razors work is Souram. Suraha is barber. Razor's work is Souram. Suradane means a barber's bag or container. The razors bag or the barber's bag is called suradanam. From height philosophy the upanisad comes down to barber to quote as example.

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This is the interesting part of upanisad. Just as the razor is obtaining in the razor's bag, similarly Atma is obtaining in Atma's bag. Atma's bag is our body.

There is a second example. Visvam barah means the fire or agni. Adhi Sankaracharya calls it visvam vivartha, that which sustains the whole creation. Fire is very important for sustaining the whole creation. Fire is the abode, locus or place of the Atma. The place of agni according to scriptures is present in the Arani wood. Why do they say so? Refer to Kathopanisad. They use the Arani wood alone they churned and produced the fire during the yaga.

Arani Matanam is used for producing agni. Since by churning Arani, the fire is produced they say that fire is in the Arani in the potential and unmanifest form. Just as agni obtains in Arani wood, just as razor obtains in the barber's bag in the same way paramatma as the saksi obtains in the body of jiva. What is the significance of these two examples?

Adhi Sankaracharya brings out subtle significance for these two examples. When you take out the razor from the razor's bag you see that it is present in one part of the bag. It is not pervading the whole bag. So ekadesa thaniyaga. Whereas, when you come to the agni example, the agni is not present in one part of the Arani wood but it pervades the entire Arani wood. And this, they call by two names being present in a particular space. It is specifically called visesa vritti specific availability in Arani and the second example conveys the samanya vritti or the general availability.

The Atma is available in the body in two forms the visesa vritti and samanya vritti. Although many commentators talk about it, Ananda Giri makes it very clear that Atma obtains in the body in two forms as visesa vritti and samanya vritti. How is it so? He says that during jagrat and swapna avastha we are using one particular organ or the other generally and function as drasta Srota, manta, Vijnata knower seer, smeller etc. When we function in the form the Consciousness is especially available in organs 'as it were'. 'As it were' is very important.

In other places it is not so specific. Similarly in swapna also, in jagrat avastha and swapna avastha we experience the Visesa vritti of Atma the Consciousness that does not mean caitanyam is only in the ears. So, in the other parts of the body also it is there but in specific part it is felt more and it has visesa vritti. In sushupti Consciousness does not express in any specific form.

Similarly can you say that Consciousness is not there in other parts of the body? Similarly in swapna and jagrat avastha we experience the visesa vritti

of the Atma caitanyam but that does not mean it is only in the ears. In other parts of the body it is there but in a specific part it is especially there. But in sushupti the hearing Consciousness is not there in the ear; smelling Consciousness is not there in the tongue; can you say that the Consciousness is not there. Then they will take you to be dead. And body will be disposed off. Therefore during sushupti general Consciousness is available.

Then the upanisad says that from sristi, upanisad is talks of the problem of samsara. From the above discussion, we come to know that paramatma is available as saksi. Who is that saksi? That saksi is I am. I am the one who is specifically present in the body, I am the one generally present in the body, I am the Consciousness principle, and the body is the kulayam bhoga ayadhanam the container. Who am I? I am the paramatma.

Even though I am the paramatma, the upanisad says that nobody knows this fact. Consciousness is available generally and specifically also. It is always there. But they do not recognize this fact. They mean Samsarinah. Then a person will ask as to how do you say that witness is not known. Witness is not known means I am not known. How can you say I am not known? I very much know that I am. Witness is ever evident because I am the witness.

Upanisad says that everybody knows that I am the saksi or witness but they don't know as it should be known. They do not know the way in which it should be known. Therefore remember that there is no question of the total Atma ajnanam or saksi ajnanam.

Everyone has got Atma jnanam. When anybody says that 'I am' it is Atma jnanam only. But only problem is jnanam is it is partial and therefore it is erroneous. It is also a misconception and erroneous. Why this confusion comes? Baghavan can bless us to become a jivan muktas in the beginning itself. If we are jivan muktas, we would not have been be born at all. Here alone we should know the reason. Saksi is available amidst the organs of individual of indriyam, antahkaranam and sariram, etc. And because of the proximity, closeness of saksi and the Abode of the Saksti, the mind and body, the attributes of the one wrongly appear on the other.

And therefore the other organs are given a technical word a very, very important word in vedanta and it is upadhi. Upadhi means a thing which is near to another thing and whose attributes appear on the other. Upa means near. Being near, it give its attributes, falsely transfer its attributes to the other and therefore it is called upadhi. Its gunas falsely appear on the other vastu. That is called upadhi. And the other one, which falsely receives the



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attributes, is called upahitam. To understand the upadhi and Upahitam three conditions are required.

1. First condition is both upadhi and Upahitam are proximate and intimate.

2. Second condition is that an attribute of one that is upadhi appears on the other the Upahitam;

3. The third condition is that the attributes are not really transferred. This is most important.

The general example we give for this is crystal and a red flower. When you keep these two things nearby and intimately.

The first condition is fulfilled. Both are close by.

The second condition, the attribute of one is on the other. Because of the proximity of the flower, the redness appears on the crystal, which is not red.

The third condition is that the redness of the flower is not really transferred to the crystal but the crystal appears as red though the crystal is not red.

And the third condition the redness of the flower is not really transferred on the crystal unlike in the cloth. The redness of one cloth goes to the other and it is the real transference. But it is not so in the case of crystal. In the case of flower and crystal the transference is apparent and after this the crystal appears to be a red crystal.

In this example crystal is Upahitam and flower is upadhi. That which lends its upadhi and that which receives falsely is Upahitam.

In this case, the organs like body mind etc., serve as upadhi to the saksi, the witness Consciousness thus the mind becomes the upadhi; sense organs become upadhi, the body becomes upadhi and the witness Consciousness or saksi is Upahitam. Condition number one is satisfied. Both are intimate because Anupravesad.

The second condition is the attributes of the body in short the functions of the body are falsely attributed to the saksi; the witness Consciousness that is free from all attributes and functions. Saksi does not have any function but in the presence of saksi, eyes become drasta, the drastatvam of eye is attributed on saksi and saksi is falsely called drasta.

Similarly srortitvam of ears or the mind which is a function which involves modification and none of them belongs to Atma and therefore Atma is called srorta, manta vijnata etc. And coming to the body comes the bigger problem. Mata pita, patni, putri etc. Relations come to the body relations. And when the attributes are taken what happen?

## Madhu Kandam

The Nirvishesha saksi appears Savishesha. Each visesa, [attributes] limits the saksi [witness Consciousness] and thus the saksi that is known by all is 'a limited saksi'. We may ask nobody says that saksi is limited. You need not say that saksi is limited but when you say that I am limited; remember that 'I' is nothing but the saksi the saksi, the witness Consciousness and therefore upanishad says akrishnoti saha that paramatma who is Krishnah, Aparichinnah, purnah, now is limited and everybody says Aham parichinna.

What type of limitation. Pranannu eva prano nama bhavati. When the prana is breathing nobody says prana is alive but everybody says I am alive. It is prana's job but we get attributed. The subject is saksi. The prana upadhi dvara pranaha bhavati. So also vak speaking upadhi etc. Through speaking upadhi Atma appears to be speaker but Atma is never the speaker. So also the eyes. Vak is vakta bhasyan is caksuhu is drasta. Srinvan is srortam srorta bhavati. Manvano manaha bhavati.

Saksi appears as thinker but it is not a thinker but it is the mind. Each of them limits me the saksi. What is the fact? The fact is that all the names of saksi are not the real names and they are not real nature of saksi but they are names based on the functions of the upadhi. When the upadhi is gone the functions go and the name also goes and what remains is that that saksi Consciousness we don't realize this and we suffer samsara. More in the next class.

Hari Om

## Class # 18

### Mantra 1.4.7 contd.

### Bashyam on Anupravesa sruti – III contd.

We see the seventh mantra of fourth brahmanam. We have just finished Anupravesa sruti, the statement that shows that Brahman has entered the mind after sruti.

After long analysis Adhi Sankaracharya states that 'Anupravesa' should not be taken in the literal sense but we should take it in the partial sense of entry. What is that? When a person has entered a hall, it means that he has moved into the hall and now he is available in the hall. Just entry conveys two meanings one is movement and second is the consequent availability there.

Adhi Sankaracharya argues that in the case of Brahman full meaning of the word entry cannot be taken because Brahman cannot move. It cannot move because it is Brahman, Sarvagatvad.

At the same time, the second part of the Anupravesa means wherever Brahman has entered, Brahman is available there. Therefore, Adhi Sankaracharya tells the entry or us to take the meaning of availability for the word Anupravesa. Therefore pravistah means Upalapyate. It entered the mind. Don't go in search of Brahman anywhere; Brahman is very much available in the mind. How is it available? We said that it is available as witness the saksi caitanyam, Consciousness and both samanya rupena and visesa rupenaca.

Do you know the example? During sushupti avastha caitanyam Consciousness pervades the whole individual as general Consciousness 'as it were' and during jagrat and swapna avasthas Consciousness functions through the specific organ and it is available as specific Consciousness 'as it were' like darsnana jnanam sparsana jnanam, rupa jnanam etc. Witness Consciousness is available in the mind.

The upanisad complains that even though the witness Consciousness or Brahman is available in us but the majority of the people commit the mistake because of its proximity to the organs. We give a technical name for that. The organs near the saksi are called upadhi. The saksi near the organ is called Upahitam. We saw that in the presence of saksi every organ becomes a karta, a Pramata etc.

Eyes become drasta in the presence of Consciousness; ears become Srorta because of the witness Consciousness; in the non-presence of this saksi, every organ is jadam in nature therefore in the absence of saksi, organ will not be a live organ. Eyes will not be eyes; ears will not be ears; what we want to say is in the presence of saksi every organ becomes hearer, seer etc. Saksi can never attend the class and it is not Srorta, seer or intellectual etc. Mind becomes manta with the help of ears.

The upanisad says that the problem is that when the organs become agent, saksi never becomes an agent. Agent means doer of anything. But the organs are proximately present like the crystal and red flower just, as crystal appears red in the proximity of flower, similarly saksi also seemingly become srorta, drista etc. Srortrasya srortritvam Atmani adhyaropyade is seen in the presence of Consciousness. In the vision of an ajnani or in the vision of an ignorant person saksi seems to have become a specified individual. Saksi has gained now the individuality.

A non individual and non-specific and non-located 'I' now says that I am the hearer of the lecture; I am the walker; I am the enterer; and there afterwards I am the husband; I am the wife; etc. All of them will come and thus saksi 'becoming' a specific individual is called samsara. Pranann eva nama prano bhavati vadan vak bhavati pashyam drasta bhavati; srnvan srorta bhavati he does not become; he seemingly becomes the upanisad says pranann eva prano bhavati. It does not become but seemingly become.

But they are not true nature of saksi just as the redness is not the nature of the crystal; similarly srortritvam, mantatvam is not the true nature of Atma etc. The attributes are the nature of the Atma. All these statuses belong to actions and functions of those respective organs, which happen to be the upadhis, located nearest to the Consciousness. The question is what is wrong if I disclaim my saksi. And I claim that I am hearer, educated, uneducated, etc. There is nothing wrong if I claim my specific individual personality what is wrong with individuality. Upanisad says if you feel comfortable with individuality, it says that you be happy.

Vedanta never wants to impose itself on any other person or compel any one on its vedantic philosophy. When Vedantins were not coming out and teaching, the people complained that this is Brahmanism with vested interest did not give vedantic knowledge free to others etc. When Vedantins comes out openly, the same people argue as to why should we study vedanta etc., and in fact even question what is wrong with us when we don't study vedanta. We are wonderful they say.

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Vedanta says if you are fine don't come to vedanta even by mistake. Then what should I do. You have karma kanda. You want wealth; you want more degree; you want grandson karma kanda is there and when you are not comfortable with 'your individuality' or when you develop a sense of want you begin to miss something then there is always some fundamental problem and that is called samsara.

The reason for this samsara is that the 'individualized' saksi that is 'Paramatma' has come down to the level of the miserable jivatma. Now when Vedantins come out and say that you are samsari then they say you are Akrisnaha. Krisnaha means the whole. Akrisnaha means 'not a whole'. That means apurnah, incomplete, limited, wanting personality. I have explained this before also. Every time you specify your personality, you negate all the other personalities. When you say I am Indian you automatically negate all other possibilities that I am Russian, European etc.

Every one assertion you negate other things. We see that there are many negations. I am human being means I negate that I am not an animal. Specified individuality means a limited individuality. Apurna purusa can never be comfortable in life. Apurna purusah cannot be satisfied person.

The life itself is a struggle and the struggle will go on and on. apurnaha will become more and more apurnaha. No one is satisfied with what one achieves and one gets. If he visits a few countries, he will have more dissatisfaction of not having visited many other countries. He has got a bigger list of the countries, which he has not visited and he is not happy with the countries he has visited. Saksi becomes soupathika saksi and he becomes jivatma the samsari.

The sentence should be properly connected. Sa yota ekaikam upaste na sa veda akrisno hy esota ekaikena bhavati; it should be properly connected if you want to correctly understand the meaning. The meaning is ekaikam upaste means is read as ekaikena bhavati. What is the meaning? Upaste means looks upon. When a person looks upon himself as a specific individual means Aham karta asmi, srota asmi, manta asmi. Vijnana asmi etc., he becomes one, one, individual which is limited. Ekaikena parichinna bhavathi, parichinna means a limited individual.

Then at once a sense of limitation comes and once the sense of limitation comes; the wants arrive at the scene. Limiting one means wanting one's. Once arrive the struggle follow; the struggles lean one to depression, stress etc. It is because all the wants are not fulfilled, as we want.

Therefore upanisad gets wild and says that such a person who is after the worldly wants is stupid. What he should know is that he has not learnt the very essence of the upanisadic teachings. What one should know is not known. This is our problem. Up to this is the samsara prakaranam. From Tamna Pasyanti akrtsno hi sah, pranann eva prano nama bhavati, vadan vak, pasyams caksuh, srnvan srotram, manvano manah, tany asyaitani karma namany eva sa yota elaola, upaste na sa veda akrtsno hy esota ekaikena bhavati is the explanation of the word samsara. How should you smoothly come to samsara.

First you talk of Brahman. Then from Brahman comes sristi. Brahman is saksi you say even though Brahman is purnah and because proximity of the upadhis Brahman is saksi superimposed by organs, Brahman, thus organs limitations are superimposed on saksi Brahman and he is seemingly Limited individual.

Therefore jiva is apurnah, he struggles, and it is the biography of individual. What should one do? That is his problem. How to convert the Limited saksi into Limitless saksi? This is said in the next line of this mantra.

*Mantra 1.4.7 continuation*

*“Atmetyevopasit”, atra hyete sarva ekam bhavanti.*

**Bashyam on Vidya sutram**

This mantra atmety eva upaste is a very important mantra and it is called vidya sutram. Here Maha vakyam comes and this Maha vakyam is supposed to be the foundation of the greater Maha vakyams coming in the upanisad. So it is called sutram, the cream Mahavakya. And later in the other brahmanams elaborate discussions are there but they are only the commentary upon this Mahavakya. What is the meaning of this? How to convert this limited saksi to limitless saksi?

The first answer of the teacher is your question is wrong. What is your question? How to convert the limited saksi into limitless saksi? Why do you ask the question? The question is based on the assumption that you think that the limited saksi, the Consciousness obtaining in all three states of experience, non-individualized awareness is called saksi. This is wrong. The question is how to convert limited saksi into limitless saksi.

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The question itself is based on a wrong premise or wrong norm or standard that limitless saksi becomes a limited saksi. If the limitless saksi has converted itself into limited saksi what you have to do is to reconvert it to limitless saksi. We do sadhana again and again and then finally reconvert the jivatma into paramatma. This is our orientation. And point out that there is no question of conversion or re-conversion. When there is no conversion then where is the question of re-conversion? Some say that paramatma turns as jivatma and jivatma reconverts as paramatma to the original state on gaining moksa. We say that both the concepts are wrong. Jivatma has not come out of paramatma. Paramatma has not become jivatma. There is no question of limited saksi and saksi is always non-specified and limitless awareness only.

Then how do I see that saksi is 'limited awareness'? They say that you say what can I do. It is your confusion that you say that I am limited jivatma. Nobody says saksi is limited. When I say I am limited I mean the saksi only. But I feel I am limited. You feel so many things. They need not be fact or true. Therefore we say many things and we feel many things but we point out that we say and what we feel need not be a fact.

Similarly jivatma's feeling limitation is only a feeling born out of confusion. Therefore what we require is the removal of the confusion, a correction in thought alone is required. Only a correction in thought will make all the difference. When the mind is awake, it looks as though Consciousness is extrovert Consciousness and when the mind is inward, as in dream it looks 'as though' when the mind looks inward it looks 'as though' Consciousness is introvert Consciousness but the extroverted-ness and introverted-ness belongs to the mind. In the mind, the Consciousness looks outwards and in sleep it looks inward. When you say active and inactive it relates to the mind only.

This is but a commentary on our ignorance. They belong to the mind. It belongs to what. It belongs to mind. When body is in sleep, the mind is inactive and when body is active in jagrat, the mind is active. The activity and inactivity, extroverted-ness and introverted-ness and finally even the sense of location belongs to the mind alone. That I am located in Madras is an attribute belonging to the mind and body; awareness is un-located. You don't become un-located. You are un-located awareness not after jnanam, not after sadhana; and even now 'I am un-located awareness'. Drop the sense of location through the understanding.

How do you feel the location? When do you feel you are located? What do you do? Take dristivam and give it back to eyes and the mind.

Understand that the eyes and mind are drasta. In sushupti am I a drasta or not. When mind is not functioning dristitvam, seer-hood is not in me but I the awareness is there in sushupti also because of which I say I slept well, I did not see etc. Therefore what should be done? I should know myself as Consciousness, which is in the drasta, which is the Srorta, which is in the manta, and keep different from Srorta. Manta etc.

Therefore upanisad says that atmety eva upaste here Atma refers to non-specified or unspecified awareness or unqualified awareness, Nirguna caitanyam Nirvishesha caitanyam..

Nirvishesha Consciousness Nirvishesha caitanyam and where is it available. Adhi Sankaracharya gives a beautiful definition for Atma here. Apnoti iti Atma is the definition. That which includes all and that pervade all and at the same time different from all of them is Atma. That means it is there in the hearer but Consciousness by itself is not the hearer. Similarly, Consciousness is in the seer but Consciousness itself is not the seer.

Consciousness is in the thinker but it is not the thinker. When you hear you are Consciousness principle. But the hearer-hood is not the innate nature of the Consciousness because when the ears don't hear, you continue to be Consciousness. Consciousness is in the hearer but it will not hear. Hearer minus hearer-hood is Consciousness; thinker minus thinker hood is Consciousness; minus the hood is Consciousness; every 'hood' or any status you have is because of a specific function of the specific organ and remove the function of organ and you are the Consciousness principle and you are Atma and it is pervading in the hearer, Atma is in the performer etc.

To understand Atma the best reference is in the Kenopanisad srortrastya srortram. Caksusah caksuh. And by the word Atma also another idea is conveyed and it is inherent that.

The hearer, thinker speaker etc., are mutually exclusive. When you have one personality you cannot have the other personality.

While speaking you cannot hear. Any conversation, when I speak you should hear. When you speak I should hear. This is 'best' way for the conversation. Speaker and hearer cannot be simultaneously should be present. When you violate this norm, there will be problem. As even I give argument, the other one gives argument and there will be no progress. Each personality is an exclusive one. But I the saksi is not an exclusive one; when Srorta comes, the vakta, speaker goes and saksi is there also. When the speaker comes saksi is. Thinker comes saksi is; all of them go away, the hearer is gone, thinker is gone, all organs are dissolved; you go to sleep; saksi is exclusive; the saksi is absolute and not relative.



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It is absolute. From this we can get one more important corollary and if those personalities are mutually exclusive it is called vyapicharat swarupam exclusive personality. None of them can be my swarupam also. None of them can be my intrinsic nature. When the speaker comes hearer disappears. When thinker comes speaker goes away.

All indicates that what speaker and hearer hood is not your inherent nature. Writer hood is not your nature. When thinker comes the speaker goes away. The thinker comes the hearer goes away. Writer cannot be hearer and hearer cannot be writer. All indicates that the speaker-hood, writer-hood etc., are not your inherent nature. Therefore, Atma is paramatma swarupaha Aham Asmi. So atmety eva upaste.

One should know for oneself to be non-specified Consciousness Nirvishesha caitanyam. , in this Nirvishesha caitanyam alone, all the other roles, other personality are superimposed, they come, and they go also. Adhithana Chaitanya, sarvagatha chaitanye nirvishesha chaitanye Atmani swarupe. All these personalities srota, hearer comes and goes in split of second as if it is a fashion parade. I am Nirvishesha saksi when the organs are functioning I temporarily put on the dress of the hearer etc. And it is called ahamkara kanchutam.

Do I become sunyam. I sleep as Nirvishesha caitanyam. Therefore Brahman should be understood as 'I the Atma'. Which Brahman? Taddhedam tarhy avyakrtam asit The Brahman, which was present before creation and which one created all the namarupa I am the non-specified awareness. The names and forms function and names and forms dissolve. I neither come nor go; for I am the eternal adhithanam ever remains. This is called vidya sutram.

Vidya refers to Maha vakyam and Maha vakyam is jivatma paramatma Aikya jnanam. The knowledge is one of identity [identity means being one] or oneness of jivatma and paramatma. Identity should not be understood with similarity and identity means being one. To understand jivatma and paramatma are two words pointing one substance, which is the unspecified Consciousness

Since this is an important mantra and since there is a possibility of some confusion Adhi Sankaracharya takes this for analysis. This is vidya sutra bashyam. We get a big bashyam called vidya sutra bashyam. Pravesha bashyam is over. I will give you the gift of summary of vidya sutram also.

Here Adhi Sankaracharya enters into a big debate with Purva mimamsa philosophers are those who stick to karma kanda of the Vedas. Purva mimamsa means analysts of karma kanda or the ritualistic portions of the

## Madhu Kandam

Veda. We belong to Uttara Mimamsakas [analysis of philosophical portion of vedanta]. This refers to jnana kanda. Mimamsa means analysis and Mimamsaka means the people interested in mimamsa. About the Purva Mimamsakas I have talked before.

Purva Mimamsakas are always interested in actions. They are soaked in action. They should go on doing actions. Either this or that action from morning until night they are supposed to do some action or the other. They stick to the ritualistic portion of the Vedas, which is full of commandments and vidhi nisheda the do's and don'ts. Do this and don't do this etc. Since they are used to action all the time, unfortunately what they do is coming to the philosophic portion also they continue to have the same way of thinking.

You say that vedanta is also a series of commandments. That is how they have come up. Their mind is so soaked and they expect to gain moksa through rituals and karmas. We are oriented in doing something and to accomplish something. They try to interpret also as a type of vidhi, which involves karma.

Whereas Uttara Mimamsaka championed by Adhi Sankaracharya says that you can apply the principle of commandments and principle of actions only in the case of ritualistic portions. But don't bring your petty ideas anywhere near the jnana kanda.

In the Upasanic portion there is no question of vidhi and there is no question of nisheda. Therefore there is no question of doing also. The whole vedanta is a matter of 'knowing something'. There is no vidhi in vedanta is the contention of Uttara mimamsa. But here Adhi Sankaracharya is facing the problem because the upanisad has used the word as Upaseeta. This is a verb, which is called vidhi Ling, a verb, and it is a statement of commandment. Therefore Purva Mimamsakas jumps and states that vedanta contains vidhi and therefore there is a vidhi and there will be action and therefore vedanta is like karma kanda. Adhi Sankaracharya has to answer, argue and establish his point in vidya sutra bashyam, which will be taken in the next class.

Hari Om

## Class # 19

### Mantra 1.4.7 contd.

### Bashyam on Vidya sutram contd.

We now see the Maha vakyam, which is a part of the seventh mantra. This is well known as Atma iti eva Upaseeta that is called vidya sutram because the later Mahavakya portions are supposed to be explanation of this vidya sutram alone. We saw the meaning of the statement Atma being the pervading caitanyam, the pervading the seer, the hearer, the smeller, the thinker etc., and therefore only which is not an exclusive one that which some other thing cannot replace.

Normally when the seer is replaced by hearer, the hearer comes the seer goes. In the same manner when thinker comes hearer goes. Those things are called mutually exclusive whereas caitanyam cannot be excluded when thinker comes or thinker goes, when seer comes or goes, or when hearer comes or goes. Therefore it is in and through all of them. It is all pervading nonexclusive caitanyam and the two meaning we derive from Atma. The final meaning is reduced to saksi caitanyam. Upaseeta means one should understand and own up that it is nothing but Atma.

We started the discussion with Brahman as jagat karanam in the word. That Brahman produced the universe; that Brahman entered the universe; that Brahman should be understood as Atma. So Brahma Atma iti Upaseeta what Brahman? That Brahman that existed before sristi; that Brahman because of which all creation is made possible and that Brahman which has entered the creation not as hearer smeller etc., and that Brahman should be understood as the Consciousness in the seer different from the seer, and the Consciousness in the hearer that is different from the hearer and in short srortrasya srortram.

In the last class I said because of special grammatical problem we enter into a big debate with Purva mimamsa people.

Now I will enter into the vidya sutra bashyam of Adhi Sankaracharya. Adhi Sankaracharya enters into a great debate with the Purva Mimamsaka who is a ritualist who gives importance to the ritual portions of the Vedas. And his contention is that the entire Veda is karma Pradhana and the jnanam is only secondary.

Jnanam they argued that they don't dismiss totally but they say that jnanam is only a stepping stone to perform karma and karma alone is

important without which liberation is not possible. According to Purva Mimamsakas karma is very important and according to them all the vedic statements wherever there are, they are nothing but commandments to do one karma or the other; and those commanding statements are said to be very, very important.

Since karma is very important the karma prescribing statement, which is called as the commanding statements become very important, and they are called vidhi nisheda vakyams. They are but the 'dos and don't' vakyams to put it literally. Such vidhi vakyams are considered to be very important by the Purva Mimamsakas.

Wherever there are non-commanding statements or the fact revealing statements they are all of lesser importance only; and the fact revealing statements are for example there is a temple in such and such a place etc. It is a statement of fact. There is no command here. After hearing what you will do but say yes.

Suppose I ask you visit that temple for special Rudrabhishekam then it is not a fact revealing statement but it is a commandment. It is a fact revealing statements but here it does not involve any karma or any action. The statement of commandments alone involves an action or karma. For Purva Mimamsaka the statement of commandments or vidhi vakyams are very important.

Therefore they contend that the statements like 'tat tvam asi' 'Aham Brahma asmi' etc., are not at all important to them. There is no command in the above Maha vakyams according to them. You are Brahman what can we do with that statement is their counter question. They argue that any statement should be followed by an action for one to benefit from that statement. In vedanta also you cannot give fact-revealing statements. Siddha bodhaka vakya are the statement that does not require any action.

Purva Mimamsaka says throughout the Vedas importance should be given to the siddha vakyams. We argue that what you say is it is good; you should apply this law only to karma kanda alone. Vidhi nisheda is important only in karma kanda. We accept that. In the jnana kanda there is no scope for vidhi nisheda. Jnana kanda is not a matter of doing but it is a matter of knowing the fact. That is why Dayananda Swamiji says that practical vedanta is a contradictory statement. Practicing vedanta is illogical according scriptures. Practice means doing. Vedanta is something where no doing is involved. Practise dharma is wonderful and never say practise vedanta. It is only incidental.

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Now Purva Mimamsaka wants to refute the idea. In karma kanda only there are vidhi vakyams and in jnana kanda there are no vidhi vakyams or the commandments. Thus Purva Mimamsakas refute our idea. The word vidhi means statement of commandment. Our contention is that nisheda is also a statement of negative commandment. What does Purva Mimamsaka want to say about it? He wants to show that in jnana kanda also vidhi nishedas are there.

They can club vedanta also into karma kanda portion. He waited for an opportunity and now he gets such an opportunity. In the statement atmety eva upaste, the verb Upaseeta is the verb that indicates commandment. You 'should' know. In this case it is said in Upaseeta, ta is the termination of verb that we call in Sanskrit verbal termination.

This termination indicates a commandment and therefore, in vedantic portion also there is a commandment and therefore vedanta also involves you to do something and you don't say that it is karma pradhanam. This is Purva Mimamsakas argument. This view is being debated now.

Let us see how they debate on this point. Purva mimamsa has got a peculiar way of interpreting vidhi. To understand this, you should remember the peculiar nature of Purva Mimamsaka. He believes in the Vedas and he believes in the rituals and he believes in swarga but he does not believe in god, he will talk about wonderful ritualistic religion but he does not believe in god. But Purva Mimamsaka is peculiar person and he will do all yagas but he does not believe in god.

Since they don't accept god and according Purva Mimamsaka Veda is not given out of god. Whereas in our teaching we say that we respect Veda but at the same time we accept the Vedas as isvara's teachings; they say that Vedas are but anadi or the beginning-less. He says that nobody created Vedas. Vedas are anadi and Vedas are great pramanam capable of revealing rituals, swarga etc. Vedas were not created by anyone and even god is not the author of Vedas is their argument.

Therefore what happens when there are commandments? The question comes to our mind is that who gives commands in the vidhi vakyams of the Vedas. In our place we say that isvara commands through Vedas. But in his philosophy there is no isvara. Veda itself is capable of commanding. Then the question comes as to how can the inert Veda gives the commandment.

Chetana vastu always does commandment. Table will not give command. How can Vedas command? He says that the very verb that is used has got a peculiar property to give a command. Kriya Patham is verb. It is capable of doing the job and unique power of the verb and he calls it as

bhavana. Purva Mimamsaka says all these. Since they don't accept baghavan, they postulate a new concept, which is not there in our teachings.

The new concept is bhavana, the creative power or the generating power. Where is the generating power? In every power at the end of the verb, there is a termination that termination is called the potential commanding termination, and those commanding terminations have got the bhavana. And since this generating power is in the word, he calls it sabda bhavana. Sabdam means the word. The generating power located in the word is to be in the termination and it is called sabda bhavana. What does it generate? The moment a person listens to the word, in the mind of the person an idea comes. And what idea?

The idea is that I am asked to do this action. I should do. Upaseeta etc. It generates the idea in the mind of the people the idea is that I should do. It is called kartavya buddhi. This I have to do. Suppose I say there is a fan. There is a tape recorder. You don't do anything. If I ask you to switch of the fan, it is not a mere statement but it a commandment and the moment the commanding statement is uttered you assume that Swamiji wants the fan to be switched off. The tendency here is to do an action; the inclination to do action is generated by the commandment.

Simple statements sometimes become a command. It is automatic. Therefore that I should do something or the tendency to do action is generated by the commandment, that inclination is generated, and therefore the word has got the generative power. This inclination Purva Mimamsaka calls Arthi bhavana or artha bhavana. First one is sabda bhavana it is there in the word. Second one is called artha bhavana and it happens in the mind.

Sabda bhavana is called so because it is present in the sabda. Artha bhavana is called so because that alone is responsible for attaining for attaining Purusartha. You will accomplish the inclination is responsible for Purusartha Prapti and so the inclination is called artha bhavana.

Sabda bhavana has got three factors. Artha bhavana has got three factors. I am leaving out sabda bhavana hamsa triam. I refer to the second portion; the artha bhavana has got three factors. Artha bhavana is the inclination to do. The feeling that 'I have to do something' is artha bhavana. What are the three factors in them that make us to conclude to do so.

When I want to do something three questions come. What is to be accomplished? And by what means I should accomplish. The manner as to how can I accomplish, the methodology, the prakara is talked about. He applies this to karma kanda. Suppose there is a vidhi vakyam. Attain swarga. I should attain swarga. I should gain through Jyotisomaya swarga kama

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yagaya. How to attain swarga? The offer of things to Indra etc and performance of yaga etc help one gain swarga. Thus once I develop an inclination to do something I ask three questions and the answer to the three questions is called hamsa triam.

Purva Mimamsaka says that the entire exercise saying that if you take a particular chapter the chapter contains the vidhi vakyam and then the rest of the chapter or the whole chapter is answering the three questions. In what manner it should be attained, what is the means of attaining that; it should be attained you should know, and then alone you can fulfill the vidhi vakyam.

First I should read and understand and learn how to do the yaga and then should learn how the yaga should be done and you know how it is to be done and thereafter fulfill the vidhi and attain the goal through the vidhi and attain the phalam. This is how every chapter and Purva Mimamsaka visualizes every prakatanam in the above manner. He says that you can apply the same law in this chapter also.

There is one vidhi in this Brihadaranyaka upanisad also. Atma it eva Upaseeta is the vidhi. 'ta' is there, the termination is there. The moment we listen to the termination, the termination has got the Saabti bhavana; Saabti bhavana in the Upaseeta and it will generate Arthi bhavana in the mind that I should do the upasana to realize Atma. This is the commandment coming from the Veda.

Once I have got this commandment three questions come to my mind what I should know? With what means should I know? The third one is how should I know? As answer to that, the whole vedanta is prescribed. Having studied the whole vedanta you answer the three questions and thereafter wards you fulfill the vidhi. What is that? Such and such an Atma by such and such a method in such and such manner one should know. So perfectly there is vidhi bhavana. So sub-commentators get a gala time to make a detailed analysis on this subject.

Adhi Sankaracharya has to refute this. Adhi Sankaracharya says you are foolish. This is not the way you should look at it. In the case of Jyotistoma yaga it is possible. In this case of Jyotistoma yaga, there are two things involved and they are first knowing and then doing. Therefore first you study the Adhyaya and what happens is that you will come to know what should be accomplished. How should they be accomplished and also with what instrument you should achieve; after gaining the knowledge from Veda you perform the action as given out in the form of vidhi vakyams.

Thereafter on the basis of the prescription from the Veda you perform the yaga. Then pile up the fire and thereafter wards you perform the yaga. Now

in the case of upanisad what you do. You read the prakaranam, that particular chapter, when you read the prakaranam, Atma is described in that chapter. The vakyams define the Atma.

These are called Atmavadhi vakyams. As I read the Atmavadhis vakyam I come to know what is Atma, and what are the sadhanas and what is the means etc. After reading about Atma and knowing Atma I want to fulfill the commandment. It is like after knowing Jyotistoma I try to fulfill commandment by performing the Jyotistoma yaga. Here also by knowing Atma through Atmavadhi vakyams I want to fulfill the vidhi vakyam with a view to know the Atma.

Now that vidhi becomes irrelevant because already I have known Atma. Therefore vidhi becomes irrelevant vidhi because by reading the chapter itself I have gained the knowledge of the Atma. In the case of Jyotistoma yaga vidhi is relevant because after knowing the Atma there is doing. After knowing the Atma vidhi vakyams become irrelevant.

Now Purva Mimamsaka comes. Purva Mimamsaka says after gaining knowledge if I ask you to do something, there is a problem. They argue that there is nothing to be done. What do I say is this? It is the question posed by the Purva Mimamsakas. Atmety eva upaste. Ask a person to know the Atma. This statement of upanisad asks the person to know Atma.

Naturally you try to or want to know the Atma. And this Atma is described in the latter portion of the vidhi. Now you can know the Atma only by reading the latter portion of the text. Therefore Adhi Sankaracharya says the 'commandment itself' is you should read the other portions of vedanta and only when you read the other portions of the Veda you will come to know the Atma. He says atmety eva upaste you should know the Atma.

How to know Atma by reading the following portion? They say that the commandment is to study the Vedas or attend the class. Thus vidhi vakyam commands you to read the atmavadhi vakyam. The statements revealing the nature of Atma is atmavadhi vakyam the statements revealing Atma. Adhi Sankaracharya says no. He does not want to accept that. There will be problem there too. Adhi Sankaracharya does not want to accept that.

He states that vidhi vakyam is a Veda vakyam. It is a statement occurring in Vedas. Atmavadhi vakyam is also belonging to Vedas. This is also Veda vakyam and that is also Veda vakyam. You ask me to read one Veda vakyam that contains a commandment from another Veda vakyam.

Adhi Sankaracharya argues that if you require one Veda vakyam to read another Veda vakyam, to read the first Veda vakyam you require another



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Veda vakyam and this will go on. It will be Anavastha dosha. It is ridiculous to argue that one Veda vakyam is required to command to read another vakyam and that commandment also cannot be agreed.

Then comes the third stage. Now he dilutes. He says o.k. The Purva Mimamsaka says that there is no commandment to know the Atma. Then he says, here, 'Upaseeta means constant remembrance' of Vedas.

Smriti santhana karanam. Santhanam means continuation. So you may gain the knowledge from the study of the upanisad and what is the commandment. You should read and remember the teachings. This remembrance will help in the negation of anatma remembrance, which is the cause of samsara. Adhi Sankaracharya says no. I won't accept that because of several reasons.

First reason he says it is artha Praptatvad. When you know something, the remembrance is there because for anatma remembrance what sadhana you did. If you get the knowledge you get the memory. Do you sit in samadhi and meditate to gain the knowledge of anatma? When you get any knowledge, the memory will always be there. Therefore Atma jnanam will also be remembered and nobody need struggle for that. Artha praptatvad. Both will be remembered then. Atma remembrance will be there and also anatma remembrance will be there and Atma remembrance will negate anatma remembrance.

Then Adhi Sankaracharya points out that Atma jnanam will be remembered which is more powerful than anatma jnanam and memory. This is so because anatma jnanam is mithya jnanam and it is wrong knowledge whereas Atma jnanam is right knowledge and therefore it is much more powerful than anatma jnanam. Therefore it will be remembered.

Second argument that he gives is that through Sadhaka he has learnt to see the doshas of anatma. Therefore even as a Sadhaka he tries to turn away from anatma and turn towards Atma. Therefore the mind not dwelling upon anatma is a natural thing. Because of these reasons you cannot have commandment to remember the teachings.

Then comes Purva Mimamsaka. He asks as ti why can't you take it as yoga abhyasa commandment, a commandment to practice yogic meditation. After knowing Atma you should do meditation. This is Purva Mimamsaka's argument. The book knowledge, it is indirect knowledge and it is insufficient and one has to practice Siddha vritti nirodah. Thus there is a commandment is their argument. Upaste means Sidda vritti nirodam kuryad. Learn to 'still' the mind. Because in yoga sutram it is said Yogah Siddha vritti nirodah.

## Madhu Kandam

Yoga is nothing but the removal all thoughts from the mind. In vedanta we are neither removing thoughts nor are we gathering thoughts. Here teacher is producing thoughts in the mind of the seeker. This is against the yoga sutra argument. When all the vrittis are emptied, Purva Mimamsaka says quoting yoga sutras that mind should be stilled. Then only it will be established that your true nature is Sachidananda swarupam or mukta swarupam.

This remaining in the 'Self' without any vritti, alone is moksa. Then he says in another sutra, when you are not in samadhi state and when you are coming out of the world, the vritti takes place and you become one with vritti sarupyam bhavathi. This is not a moksa. Therefore in the waking stage you are one with vritti.

Even in vedanta class you are in vritti. In dream state you are one with vrittis. That will not help. After gaining knowledge when you empty the thoughts you have do Yogapayasam, Siddha vritti Nirotdhah to gain moksa. Purva Mimamsaka says this. This is explanation for Upaseeta. Practise Siddha vritti nirodhaha. Adhi Sankaracharya answers the whole Yoga sastra, which he has already refuted in Brahma sutra. Etena yogaha pratutyaha. Yoga sastram has been refuted as a wrong philosophy and thereafter wards it has been said that in the Yoga sastram whatever is not contradictory to the vedic teaching we do accept it.

But here vedanta does not ask you to remove the thought. Vedanta asks you to do vedanta Vichara. Yoga is apramanam Adhi Sankaracharya has established in his Brahma sutra bashyam. Yoga for tuning the personality is acceptable to us. This is not against vedantic teachings. They are meant to refine the mind. So we accept this. Moksa is not gained by emptying thought; it is contradictory to vedantic teachings. Moksa is gained by vedanta vichara.

Yoga is for refining and tuning the personality is accepted. This is not against vedantic teaching. It is for attunement of the body and the mind. We don't negate, as yoga sutras are they are meant for refinement of the body and mind. Moksa is not by emptying thought and moksa is a gained by the vedanta Vichara. Purva Mimamsaka is negated. There are two more arguments, which we will see in the next class.

Hari Om

## Class # 20

### Mantra 1.4.7 contd

### Bashyam on vidya sutram contd..

We discuss Adhi Sankaracharya bashyam on the vidya sutra vakyam namely Atma iti eva Upaseeta. According to Adhi Sankaracharya, this is a statement revealing the identity between jivatma and paramatma and this is a statement that gives us the knowledge of the aikyam of jivatma and paramatma and the very knowledge itself gives us the phalam or the benefit of moksa and therefore there is nothing to be done after gaining jnanam for attaining the phalam of gaining moksa.

The case was taken up to negate the Purva Mimamsaka's opinion. The Purva Mimamsaka tries to establish that the Mahavakyams are but a statement of commandments. We have seen that their whole arguments in favour of this contention and negated their views

First Purva Mimamsaka said that after studying the entire upanisads you have to fulfill the commandment of knowing the Atma. Thus, first you study the upanisad and then you are commanded to know the Atma, which is an action. For that, Adhi Sankaracharya said that if I have studied the upanisad thereafter wards the commandments to know Atma is irrelevant for when I studied I have known Atma and there is no need of any vidhi or commandment to know the Atma.

Secondly Purva Mimamsaka agreed but they argued that after the study of the upanisad there cannot be any commandment to know after gaining the Self-knowledge. They alter their statement it is not after the study and there is a 'command' to know. The very commandment is there to study the upanisads is their new argument advanced by the Purva Mimamsaka. They argue that the command is before study and it is in fact there is a command to pursue the study to gain jnanam..

For that, Adhi Sankaracharya answered one statement of upanisad or Veda cannot make a commandment to study another statement of the Veda. One vedic statement cannot command to study the other vedic statement to study other commandment. It will be infinite regress therefore there cannot be vidhi for knowledge. Both two options are out. Before study as also after study no commandment is needed to know the Atma.

The third argument is this. It is not commandment for the knowledge at all. I agree with you. Upaseeta is a command for remembering the teaching

repeatedly. Smriti sangathi karanam. For reading and understanding Veda there is not command. But there afterwards you have to do Avritti of upanisad so that you will not think of anatma and the avoidance of anatma vritti by the repetition of Atma vritti is the commandment.

This argument also Adhi Sankaracharya does not agree and he points out that there is no requirement for such commandment. Artha Praptatvad. When I know something, memory is anubhava janyam jnanam Smriti and when I get jnanam the memory will automatically be there.

For anatma jnanam you need not sit and meditate upon. Similarly you don't require Smriti sangathi karanam. As even a sadhak because of dosha buddhi he has avoided anatma visayah. He has already practised this before gaining jnanam and therefore there is no need to practise after gaining jnanam.

Your argument that it is meant to remove anatma memory is also wrong. Therefore it cannot be commandment of Smriti. What is the final option? The upasana need not be taken as memory. This is also negated. Now he says it is a commandment for yoga abhyasah.

Vedantic study is not sufficient. Jnanam is not sufficient. Still you have to practice to 'still' the mind. Their argument is the study will give intellectual knowledge or book knowledge or second hand knowledge or vicarious knowledge. That is not saksatkara. But when you still the mind alone you will be in a position abide by the Atma.

Yoga sastra says that it is only when all thoughts are eliminated or stilled and at that time alone you will abide in the Atma. When vrittis are there you will abide in vritti alone. That is Yoga sutra. When there are vrittis you are in vrittis. When there are no vrittis you are in Atma. This is said by yoga sastram.

Adhi Sankaracharya dismisses yoga sastra's arguments outright. He says that there is no pramanam for yoga sastra at all. It is apramanam. It is avaidhikam. It is avyuktam. Nowhere in Vedas, stilling the mind is prescribed as a mean for gaining jnanam or liberation. If you are not satisfied with this, go to Brahma sutra where we have taken the trouble to dismiss Yoga sutra. But what we say is that yoga is useful for tuning the body and the physical health.

Yoga is good for tuning the mind, the mental health; yoga is very good for sharpening the intellect. Therefore using yoga for sadhana shad sambatti Vedantins do not oppose. But, if you think that through yoga you gain jnanam or through yoga you can gain liberation, we are against but also we

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contend that logic is also against the yoga's views. And therefore, it is not even a commandment for Yogabhyasa. That is Chittavritti Virodaha.

Four arguments of Purva Mimamsaka have been dismissed. Now a few more arguments are there to complete the section.

The next argument Purva Mimamsaka counters is that if there are no vidhi vakyams at all [statement of commandments] there will be no karma in vedanta. If karmas are not there then phalam also will not be there. This means we will not get any Purusartha at all in life even after gaining jnanam. Therefore his argument is if vedanta has no commandment vedanta has no action and then vedanta will give no phalam and if vedanta ensures no phalam, vedanta will not have any Purusartha and therefore the statements will be useless and they will become arthavada vakyams giving no benefit at all. The statements will be of no benefit to all of us. This is Purva Mimamsaka's argument. They will become Nish Prayojanam Bavishyati. The entire exercise is of no use.

Adhi Sankaracharya answers the opponent's criticism. He says to Purva Mimamsaka that you make a big mistake. You think that Prayojanam comes only through actions. This is your misconception. You think Prayojanam does not come through knowledge or jnanam. This is your thinking. Therefore, you extend this rule here in vedantic field also. Vedanta gives only knowledge and vedanta prepares for action. This is two Purusartha. So you think there is no benefit.

Adhi Sankaracharya says that jnanam alone gives Purusartha. By sheer knowledge we do get benefits. E.g., he quotes rajju sarpa example. Mistaking a rope for a snake.

Here I am facing a problem because of a mistake born out of my own ignorance. Here I suffer because of mistake born of ignorance. When there is suffering born of mistake or error on my part through ignorance then knowledge alone can remove the ignorance as also the mistake and my suffering that I undergo due to my mistake or ignorance. Knowledge can remove ignorance; ignorance born mistake and the mistake born sufferings.

Rope ignorance is because of snake mistake; the suffering is on account of terror or fear. Once the ajnanam of snake is removed one is happy.

Therefore what we emphasise is that jnanam without action can give a Prayojanam. In the same way vedanta removes sufferings caused by the self-mistake, born out of self-ignorance. The replacement of self-ignorance by self-knowledge will remove the sufferings and save us from the toils of samsara. Therefore in vedanta jnanam itself gives Purusartha. Therefore,

vedanta requires no karma. And therefore vedanta requires no commandment. And therefore Atma it eva Upaseeta is not a commandment.

Adhi Sankaracharya makes an exception that jnanam can give Purusartha. It is not universal rule. In certain cases jnanam alone is not sufficient and you require karma or action also. In such cases action is required. In karma kanda most of the knowledge does not give us Prayojanam. Lot of jnanams is there in karma kanda.

But there is no prayojanam from that jnanam. Knowledge in some cases requires karma and in most of the cases no action is required and knowledge by itself frees us from samsara like the lamp instantly removes the darkness. All the Asanas knowing itself will not do. Here jnanam is not sufficient. Here karma is required and one should do Asanas. One should do karma wherever needed. In vedanta or jnana kanda, jnanam itself gives phalams and therefore they are not arthavadha vakyams. Even without vidhi, vedanta can survive by itself.

Then comes the last argument. Now Purva Mimamsakas say that if you establish your views by giving various reasoning and if you look at the statement, atmety eva upaste it is fine. It is not one favour but there are three favourable portions here to support Purva Paksis say. Upaseeta that 'ta' itself means that you should know it is favourable to you. Upad means to meditate upon which is an action. Ta is a commandment 'upad' support me and termination of 'ta' is favourable to me and thirdly there is an expression in the 'iti'. Atma iti is the statement. 'Iti' is generally used in the context of upasana only. Meditative action is called upasana.

Thus, the convention is for example Veda says manasa Brahma iti Upaste; you think the mind as Brahman; the 'iti' indicates that you visualize the mind as Brahman. Mind is not Brahman but you visualize the mind as Brahman. The moment you say 'visualize' means it is clear that the mind is not Brahman.

Adityaha Brahma iti Upaste Manaha Brahma iti Upaste; Salagrama Vishnu iti Upaste. In these cases though they are not, you visualize as that. You visualize the stone as god. You have prescribed an action of visualization. You visualize as Brahman. It is not knowledge. It is an action. Commandment means three actions 'ta' there is termination of action; there you will find that 'upas' is verb 'iti' is the expression.

Now each point posed by the opponent we have to justify. First we will take the verb 'upad'. Adhi Sankaracharya says 'upad' here should not be taken as visualization, imagination but it should be taken as knowledge only. It is seen that the preceding and the following portions of 'upad' talks about

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knowledge. The context is knowledge. Anupravesa sruti has been said. Later Aham Brahma Asmi Maha vakyam follows. Taking this into the later and former account, we see that it is not upasana prakaranam. But it is jnana prakaranam alone.

If I talk about a particular air pillow the inflated air of pillow means filling or inflating with air. The same inflation in the context of economics it does not means expansion or inflating the air but it means something else. Similarly his wealth has been frozen. It means that he cannot use the wealth for any monetary transactions. Therefore freezing in this context has one meaning and in the other context it has another meaning. Freezing in different context has different meaning.

Upad generally means upasana but here it means knowledge in this context Adhi Sankaracharya gives two reasons to defend his view. Adhi Sankaracharya gives. Another answer the other commentators have given.

The other commentator has said in his summary of Brahma sutra by Sarvagatma muni the disciple of Sureswaracari, says that hey Purva Mimamsaka you say that 'ta' grammatically talks about 'should', as commandment. It looks as though you are very, very particular about vyakaranam grammar rule. What about your karma kanda? Adhi Sankaracharya knows all about karma kanda and also all about the weaknesses of Purva Mimamsaka.

In fact Sureswaracharya was Purva Mimamsaka before becoming student of Adhi Sankaracharya. Purva Mimamsaka himself violates grammar rules. In some cases, commandment is not there but he quotes a case. Even though it is not a commandment since the context is action, you have to take it as commandment.

Where it is not there, they say that they violate grammar and keeping in view of the context bring the command. If you can violate grammar according to the context why can't I do the same thing according to the context? Here it is jnanam context, where commandment is not possible and therefore that 'ta' should be taken as statement or proposition only and not as a commandment.

Now coming to Adhi Sankaracharya, Adhi Sankaracharya does not give that answer. He just emphasizes the impossibility of commandment in knowledge. When two debaters have got similar debates, one should not question the other of the general rule. Violation of grammar rule Purva Mimamsaka does according to the context; violation we do accordingly in some other context and you should not charge me so says Adhi Sankaracharya. Adhi Sankaracharya says that in knowledge commandment

is not possible. Here he follows the policy that offence is the best form of defense.

Not only that he adds one more point. You say that bhavana creates an idea in the mind that i should accomplish something. When both have similar defect, one should not charge the other. When both tell lie, one has no business to accuse the other. Violation of grammar rules both do and one should not blame the other on the question of grammar violation. When there is a commandment the idea I get is that I should do something.

Then three questions come as to what should I do; how I should do; by what means I do. This is curious question. In a commandment a curiosity is created. This is the sign of commandment. Adhi Sankaracharya argues that when vedanta tells me that I am everything, thereafter wards what curiosity will come up in my mind. I am fully satisfied and I have reached the ultimate. I am everything. What is there for me to accomplish?

When I have nothing to accomplish there are no question at all as to what to accomplish; how to accomplish; and by what means I should accomplish anything. There is no question of commandment at this stage. Upa has been justified; ta has been justified. For iti also Adhi Sankaracharya has got the same answer. In this context it has been established that, that I am Brahman is not something to be visualized and it is a statement of fact.

Therefore Adhi Sankaracharya says that the word iti only signifies that one knows Atma without objectification. The purpose of iti is to 'no objectification'. Realize Brahman means you think it is an object but you realize that Brahman is myself. To know something means it is an object. Without objectifying you own up Brahman; this owning up without objectification is indicated by the word iti. Thus, iti is justified. 'Upa' is justified, 'ta' is justified.

What is the final meaning? You should not say upad it is justification; you should not say iti then it is commandment. Translate this as one knows or owns up Brahman as oneself [atma] without objectification. This is the translation. This is the meaning of Atma eva Upaseeta. This is Mahavakya and this is called vidya sutram. This is supposed to be the Upakrama vakyam of Brihadaranyaka upanisad.

What is the beginning and end of Gita? Dharmakshetre and gurukshetre. This is the beginning of Gita; yatra yogeswara krishna is end of Gita. But the question is what is the beginning of Gita teaching and the end of teaching. This is a technical teaching. The beginning is called upakrama and the end of teaching is called Upasamhara.



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Dharmakshetre is the not the teaching but the beginning of teaching but beginning of text. In 2<sup>nd</sup> chapter the beginning of Gita is Upakrama; upa samhara is the verse 66 of 18 chapter. The rule is that Upakrama must give before teaching the whole teaching in sutram. Sutram means teaching in a nutshell. Upasamhara also must give the entire teaching in sutram form. Both of them contain the entire teachings in nutshell. This upanisad also the beginning and end is clear.

The question is what is the Upakrama and Upasamhara of Brihadaranyaka teaching. Upada asvasya is the beginning. Vamsah is the end of the upanisad. Atma Upaseeta is the Upakrama and vidya sutram summarizes that the essence of the whole of the Brihadaranyaka upanisad. That means the latter portions are the expansion of the first teaching. Upasamhara comes in the 4<sup>th</sup> chapter end. The conclusion comes in the fourth chapter end 'neti neti', Atma has come out saying that is the Upasamhara mantra. Within the two mantras the entire teaching is there and this is thus called vidya sutram. With this vidya sutra bashyam is over. We will conclude this mantra the end portion.

### *Mantra 1.4.7 continuation*

*“Atmetyevopasit”, atra hyete sarva ekam bhavanti.*

*Tadetat Pathaniyamasya sarvasya yadayamatma, anena hyetat sarvam Veda. Yatha ha vai padenanvindedevam; kirtim slokam vindate ya evam Veda.*

Atma iti Upaseeta one knows that Brahman as the Atma. Atma means caitanyam, which is inherent in us. Why is it called Atma? In this Consciousness alone all [Srorta, manta, vijnana, seer hearer etc.] The organs resolve into 'oneness'. That means all the visesa jnanam particular knowledge like Gata jnanam etc., they all rise from the non-particular caitanyam awareness. They all rest in awareness and they all resolve into awareness alone.

All Savishesha jnanams, the particular knowledge, objective knowledge rise from objectless knowledge and they resolve into objectless awareness. Always the awareness is at the substratum. When thoughts rise in the mind, the awareness gets specified knowledge as a particular knowledge. Pot thought gives the pot knowledge. Tree thought gives the tree knowledge.

As even thoughts rises, particularized awareness comes and when thoughts resolve, un-particularized awareness remains. When pot is born in

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space there is pot space. When it is resolved, pot space is not there but there is space. All the faculties rise in Atma and all of them resolve into the Atma. So it is called *apnoti sarvam iti atmeti param*. And then the glory of knowledge is mentioned here. Between everything in the creation, *asya sarvasya yad ayam atma anena hy etat Sarvam veda yatha ha vai padenanuvindet* and in 'everything in the creation' the Atma alone is to be known. Anatma is not at all worth knowing in the entire creation.

Why Atma is worth knowing? Through this knowledge alone one knows everything. Self-knowledge makes you omniscient. An example is given here in this context. It is like *padena anuvinde evam*, just as you can trace a cow from the help of its hoof marks and find out the cow in the same way Atma you catch and you can know everything. And you gain fame. You can also gain association with the desired object. In other words you attain your goal. A person attains his goal and fulfills all desires through this Atma jnanam alone. A few more points are there which we will discuss in the next class.

Hari Om

## Class # 21

### Mantra 1.4.8

In this seventh mantra of the fourth section the upanisad reveals jivatma paramatma aikyam by showing the Atma eva Upaseeta. For this aikyam, the upanisad itself gives justification or reason also and that is called Anupravesa. Because paramatma alone has 'entered' [not literally] the sariram as jivatma, the sarira saksi, the paramatma alone is now obtaining as jivatma; therefore there is no reason why one should not recognize and own up jivatma as paramatma.

After pointing out that jivatma paramatma aikyam, the upanisad gives the phalam also. The phalam is twofold. One is sarva vijnanam eka vijnanena sarva vijnanam bhavati. And for this, an example is given and it an interesting example.

Once you trace the hoof marks of a cow, through that hoof mark you will be able to trace the cow. Similarly, by knowing Atma, a person can trace every anatma in the world. What is the reason? The logic behind is that because Atmana eva sarvatwad. It is because Atma alone is everything. This is highlighted in Chandogya upanisad. Knowing Atma is 'knowing everything'. This is one phalam.

The second phalam mentioned is that jnani attains 'name and fame'. Adhi Sankaracharya gives two meaning to each one of them. One is common meaning and another is specific meaning in this context. The kirthi is the common meaning of fame. A jnani becomes famous in the world because of his various good qualities.

Next is the association or sambandha. He will get association with everyone. He will have good relationship with everyone. He will be sociable person. Jnani is ever friendly with everyone. He loves all. Everybody loves him and his company. This is the first meaning that is based on samanya artha.

Adhi Sankaracharya gives a specific meaning in this context. He says that kirthi is Aikya jnanam. Therefore, Acharya is the pramanam for this commentary. He becomes Aikya jnani, which means sarva vastu Ekatva jnani. By knowing Atma he knows the 'one-ness' of everything.

Here aikyam means not union jivatma paramatma aikyam, jivatma and jivatma aikyam; jivatma paramatma aikyam and jivatma and jagat aikyam;

union means one-ness with paramatma. All these three vision are but one and this is the phalam of Atma vijnanam.

And sloka Adhi Sankaracharya takes in this context talk of moksa. Sloka means association with moksa or liberation. He will get Atma vijnanam and moksa. One who knows that paramatma alone is jivatma will get 'one-ness' and that 'one-ness is nothing but moksa. With this phala sruti, seventh mantra is over. Now we will go to the eighth mantra, which is also a very important mantra.

*Mantra 1.4.8*

*Tadetatpreyah putrat, preyo vittat, preyo'nyasmat sarvasmat  
antarataram, yadayamatma. Sa yo'nyam Atmanah priyam bruvanam  
bruyat, priyam rotsyatiti, isvaro ha, tathaiva syat; Atmanameva  
priyamupasita; sa ya Atmanameva priyamupaste na hasya priyam  
pramayukam bhavati.*

This is another important verse, which is very often quoted by Adhi Sankaracharya. Essence of this mantra is that the Atma [Atma which is identical with paramatma] is 'dearest' to all. To put it in a comparative degree, Atma is dearer than everything else in the creation, whether it is putra, whether it is Vittham, whether it is Griham, whether it patni or for that matter anything.

Now before going to the actual meaning of this mantra we will make a small analysis of this 'concept' as to how Atma is the dearest of all the things and persons in the world and beyond. In vedanta we say that there are only two things, which are loved by all people. These are the universal and unshakable laws that the series we are going to see now. There are only two things which are loved in the world by all people. Number one is sukham, ananda, or happiness.

And the second thing is sukha sadhanam a means through which one gets sukham is sukham sadhanam. First one is sukham, which is the sadhyam. One is sukham the sadhyam and the other is sukha sadhanam. This is a universal law. You cannot try to find an exception to this law. But you cannot find any. Everyone runs after anything because he sees happiness there. The other point is that one is after the cause of happiness whether it is food, friend, or T.V. etc. This is the law number one.

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Now we will see the law number two. The love for sukham or the sadhyam for sukham is primary and it is most important because it is unconditional.

Firstly I love sukham because it is sukham and it gives me pleasure. The love for sukha sadhanam is secondary because it is conditional. I love sukha sadhanam because it gives me sukham. The moment it ceases to be a sukha sadhanam and stops giving me pleasure or sukham I will not love it.

Secondly once I have attained the sadhyam through the sadhanam thereafter wards the sadhanam is no more loved. That sadhanam is rejected. Therefore love for sukha sadhanam is only to get sadhyam and once the sadhyam is attained, sadhanam becomes irrelevant.

Thirdly the love for sukham is primary because it is unconditional. The love for sukha sadhanam is secondary because it is conditional. In fact love for sukha sadhanam is not real love at all. It is a fake one. Sukha sadhanam is the love for sukha, which is falsely appearing in sukha sadhanam. When a person is rich, I love; when he is not rich I don't love. I approach him not because of person or someone for his sake but it is his 'richness' in him and therefore is 'seemingly appearing' upon the rich person that attracts me.

Therefore it is a transferred love; and it is a seeming love; and it is a fake love. This nyaya is sadhya iccha sadhane sankramati. The love or desire for the sadhyam alone is falsely appearing on the sadhanam, that means once the sadhyam is gained, the love for sadhanam we will put back on sadhyam. We have only one real love and the other is fake love. Sukha iccha is real and sukha sadhana iccha is unreal. This is the second maxim of love.

Now the third point is that from the scriptures we come to know that Atma alone is sukham. And anatma is asukham and it is not sukham. From this maxim we will see what all corollaries we get? Now we have to connect the second and the third maxim. Sukham alone is truly loved and sukha sadhanam is untruly loved. Apply the third maxim. Atma is sukham and therefore we say all primarily love Atma alone. Atma alone is primarily loved by all; really loved by all Atma and all unconditionally loves Atma alone.

If there is love for anatma whether it is son or any living being or any object, house, money are all anatma; everything else is anatma if at all loved they are loved, they are loved only as sukha sadhanam. We therefore find that towards everything or every person there is either there is no love or they are loved as sukha sadhanams. And if anatma is loved as sukha sadhanam what type of love it can be? It will be secondary love or

conditional love or it is the naked truth to put it bluntly, it is a fake love and it is not at all the real love.

Nothing else in the creation is truly loved. I love anything because it gives me ananda. I love it for my own sake. Either it is for ananda sake or for my own sake. This is technically called Atma Seshatwam. I love anything conditionally because it happens to be a sukha sadhanam. The moment it happens it stops to be sukha sadhanam I will drop it like potato. All the tragic stories if at all are there in different families are because the family members stop to be sukha sadhanam.

All problems in any family strife or strain in the relationship is because one is loved as sukha sadhanam and once relations stops to be sukha sadhanam, I struggle to reject that person or the thing; either I reject openly which is called separation or I reject secretly within my heart which is called the inner rejection of things and being which is 'hatred'. All this is because the so-called sukha sadhanam has ceased to be sukha sadhanam and it has on the other hand become dukha sadhanam. A car, which runs without any problem, is sukha sadhanam and when it stops running due to any problem it becomes dukha sadhanam and on such occasions you even love to leave that car.

Similarly all over the world we see only the rejections take place. Vedanta says it is not the mistake of their change in character. If you are rejected it is not because of other person or thing's mistake but it is your own mistake that you expected unconditional love from other people.

Vedanta says no one can give that. From this, we get a corollary discussion. We have said one loves self-alone. Nobody loves another thing or person. We extend this to religion and even god. Even love for the god cannot be as true and as primary and or as unconditional as the love for oneself.

Sometimes devotees become irreligious when some tragedies strike and when their prayers to god seem rejected. We see everybody is selfish and there is no service before the self. Love for self is more than god; love for self is more than for other people; you love your self more than anything;

As long as family members give and maintain the prestige the family, and me I continue to love and if I don't get sukham continuously I love to reject them whoever may be or whatever the object may be. I even reject the relationship once my prestige is not maintained. There is no question of service before self. Commandment can work only where there is choice. Self love is therefore is a fact and we cannot love anything else including god.

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Never command more than yourself. Love thy neighbour more than your 'self' etc. Will not work.

Vedanta changes and it aims to shake out every belief. Now we get into a fundamental question. In the vedanta itself it is said that a jnani loves everyone unconditionally as if himself. He has universal, unconditional, and primary love. This law that one cannot love other people unconditionally seems to be violated in the case of jnani.

Now we have to reconcile these two contradictory statements. Law says that we love our 'self' only truly. We cannot love others. The second statement is that jnani is an exception and he loves truly and unconditionally all others more than his self. Refer to the sixth chapter of Gita

Second statement is jnani loves truly. The question is that this law a not applicable to jnani. In fact, vedanta takes one more step and says even baghavan has to obey this law. Now does that mean baghavan does not love his devotee more than himself. Jnani does not love his fellow beings. This may sound strange and contradictory what we had stated earlier.

Vedanta says that you can reconcile these two laws only in one way. Jnani is also selfish. He is no exception to the rule. He also loves himself only as is the case with other ajnani jiva. Still his love is universal because of one thing that he has discovered himself to be all. He has discovered everything to be non-different from himself. This is the unique quality we find in jnani and jnani alone.

Now apply this law. I love myself only. Still I am able to love you because you are not different from me. For the universe is non-different from me. I love myself only and if I love god; primarily it is because god is non-different from me. Jnani is 'selfish' and we should put the letter 's' in the capital. In that 's' jivatma, paramatma, ants etc., are all included. Since I am all, since I love myself, and therefore I love all. This state of the jnani is sarvatma Bhava, which means that he has identified himself with all and his self-love is nothing but the universal love for one and all. Whereas all other people who say baghavan are different they cannot love baghavan primarily. Nobody can love baghavan primarily.

Any Dvaidin whoever sees god as different, for him love becomes anatma and god will become sukha sadhanam and therefore love for baghavan will have to be secondary and we say it is a fake love and it is conditional love. Extending the same law baghavan also really loves himself only. He also loves the world. How can both be correct? It is as in the case of jnani.

You apply the same rule to baghavan also. Baghavan is jnani and baghavan also is selfish and if he says that I love myself and 'myself' includes the world and all creations including the devotees and the world and Laxmi Devi. For this, there is a pramanam also. The pramanam we get in the seventh chapter of Gita. He defines four types of devotees. Then he says jnani is dearest to me; why he is dearest to me? He himself gives reasons in the next sloka.

Not that jnani says that I love you all is to tell you the secret that I love myself. I love jnani dearest because jnani happens to be myself and I love myself and therefore I love the jnani. I love you because you are non-different from me because universe is non-different from me. Jnani has discovered himself to be all. Jnani has discovered everything to be non-different from 'himself'. Jnani is selfish and in that selfishness everything in the universe is included. Since I am all, I love myself and therefore I love all.

Even ajnani loves baghavan because for ajnani is 'himself' only. He lacks that sarvatma bhava for he identifies himself and not with the universe. He has the self-love and not the universal love. Why there is problem for ajnani and for jnani there is no problem. Ajnani is selfish with small 's' and therefore his love is limited to small Atma and therefore raga dvesa fake love and pretension etc. Is there. Ajnani is selfish and jnani is not selfish. Ajnani has problem because his self is small 's' and jnani has no problem because his self is big 'S' jnani's self is magnanimous.

Everybody thinks that his son is dearest one to him. Upanisad attacks the primary misconception and says that Atma is dearer than even to the putra. This is extended to all the other things. Atma is dearer than wealth. The law holds good and there are no exceptions. Why Atma is dearest?

Atma is closest to one and it is the innermost one. Whatever is closer to me is dearer to me and whatever is farther to me is less and less and less dearer. People sacrifice life for their children; a person sacrifices his life for his country that means I love my children and my country. That is the love, which is not unconditional for all children and for all the nations. I sacrifice only when the children or the country etc., are associated with me. This tendency, we call it as Atma sambandha eva ekat sambavati in vedanta. My love is only for my country because it is associated with me.

Before partition, when we say I love my country that country included Pakistan and Bangladesh. Now it is not so. Now when the cyclone goes, we say, it has to go somewhere. We are philosophical. All are story. I am ready



## Brhadaranyaka Upanisad

for sacrifice because I love my country; I love my people etc. The above law holds good and there are no exceptions.

Why is the Atma dearest? Atma is the closest and the innermost to anyone. Here also another law is envisaged. Whatever is closer to me is dearer to me. Whatever is farther to me is less and less dear to me. Out of sight is out of mind. It is a universal law. When there is no contact, you do not love him. The loss of good neighbour you love is more touching to you more than the loss of a relation who is far away.

Only those who are close to you are loved dearly and your love to them is dearest. Atma and Atma alone you love most as per vedanta. Closer a thing it is loved more. Atma is closest and therefore it is loved most. Later I understand the world is not away from me and then the love for world also comes. Therefore, Atma is innermost essence and so it is loved most. More we will see in the next class.

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In this 8<sup>th</sup> mantra, the upanisad points out that Atma alone is priyatamah or Atma alone is prestah. In this regard priyah or priyam is positive degree, Preyas is comparative degree, and prestah is superlative degree of the liking we have towards any object or person. It is said that compared to all other things one has the liking towards putra, patni, vitta, graham ksetra etc., in the descending order. The reason for such behaviour, upanisad does not give and the reason we have to supply. The reason is that Atma is non-different from Brahman and Brahman is prana swarupam and purnatvad ananda swarupam.

Brahman is purnam; Brahman alone has entered the mind; Anupravesa Sthuthi. Brahman entered the mind as Atma, Atma is purnam, and therefore Atma is sukham. Chandogya upanisad gives the logic that whatever is purnam is sukham and whatever is alpam is dukham. The rule is that everybody likes 'sukham unconditional'. Atma being sukham, everybody likes it more. Then we saw people like sukha sadhanam also, which being the means for sukham like patni, Mitra etc., and that love is a conditional love and therefore it is not real love and it is a fake love only. Therefore Atma priyatvam is highest state. Up to that we saw in the last class.

Atma is the innermost in every sariram. It is to show that pranamaya is inferior to anna maya; but the very same pranamaya becomes exterior when your reference point is manomaya. Manomaya is Antaram with respect to prana maya, manomaya itself is exterior with respect to vijnana maya, vijnana maya is exterior to ananda maya, and ananda maya becomes the interior.

The other koshas are interior all right but they are not interior most. The innermost one is Atma. Atma is not relatively interior but is absolutely interior. Absolutely interior means it is myself. It is absolutely close and the closest one is myself. So it is called Antara taram. Now the upanisad wants to give some advice to all the people.

Since all other loves other than self-love is conditional, fake one, and don't depend upon any one of them because, it will desert you at any time. Ananda born out of loving other beings and objects is perishable ananda, therefore you will be deserted, and you will have to face problems at a later stage. They will all perish being naswaran they are. This alone Krishna points out in the 5<sup>th</sup> chapter of Gita.

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Instead of sruti giving advice directly, sruti puts the advice in somebody else's mouth. It gives the advice in the mouth of a jnani, a wise man. Sruti says that wise man's advice is correct. If the wise man advises, his advice is called upadesa. The wiseman's upadesa is right upadesa it is said.

Now you imagine a conversation between a jnani and an ajnani. The jnani can be called Atma priya vadhi. It means Atma eva priyada. True love is the love of Atma alone just as the one argues it is called Atma priya vadhi jnani. Who is an ajnani?

The ajnani is anatma priya vadhi ajnani. He says that I don't want to love the Atma and I want to put everyone else greater than love of myself. I want to do selfless service. I want to love people, family and everything else. Such an ignorant person is called ajnani from the vedantic point of view. He is anatma priyavadhi.

Now listen to the conversation between jnani and anatma priya vadhi. The anatma priya vadhi says Atmanah anyam priyam vanam that everything other than Atma is to be loved truly and that alone is to love.

Jnani says that one day all the 'Priya vastu' will perish. Priya vastu for the ajnani is anatma. Therefore for you the anatma priya vadhi, the priya vastu, which is anatma will perish one day. Don't rely on this. All priya vastu, which is anatma, will get separated from you whether you like it or not. You will strongly love. It will go away from you and you will be terribly dejected.

All kinds of problems you will face on loving the thing you love immensely. Atma priya vadhi warns the anatma priya vadhi. Sruti now says that the master of the above statement that even though all others say they love all even more than their own self only reflect their fake love.

Now jnani says that you are going to be in trouble. If you love god more than yourself, then god is anatma. How he gets the courage to fight all the other people and boldly say that love for Atma is superior. He says that so boldly because what he says is a fact. Anatma will definitely perish. Naturally he will have to face dukham or sorrow. So his advice is right advice.

What you should do? Turn your love away from anatma; whether it is sacred anatma like the sariram of particular deity or the sariram of ordinary person; whether higher anatma or lower anatma; one should not love that anatma and one should not depend on that anatma or hold on to that anatma or cling on to that anatma or embrace that anatma in whatever form the anatma is in front of you.

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What should one hold on to? Atmanam eva priyam upaseeta. Here Upaseeta means jnanam. One should love Atma alone as the priyam or the dearest object of the world. You may ask me whether you are teaching selfishness. Yes. The upanisad is teaching selfishness. Will it not mean that you should not like other things?

You should love Atma when you say it does not it mean that you should not love all other people or things in the world. For that we answer that what should we do with respect to other things. We say for a jnani there is no 'other thing'.

Hence he is selfish and that 'self' includes the whole universe. Jnani is selfish but his self includes wife also; what about the neighbour; neighbour also is included in the self. What about the enemies? Enemy is also included in the self; he will love enemy also. That means he loves all anatma. No! He does not love enemy as anatma but he loves the enemy as Atma.

Therefore the difference is that when ajnani loves family members, he loves them as something different from him; whereas jnani's love does not include the family alone but his love is selfless and it includes the whole world, universe. Ultimately it boils down to either love all or you don't love any thing else. When you love some people and don't love other people alone the problems arise. Be selfish and let that 'self' include the whole universe.

Jnani's love includes Atma and anatma. Anatma here means all things and people other than you. In that case jnani will never suffer any sorrow. In jnani's case Atma never goes and he never has any sorrow.

One who knows that Atma to be the dearest, his dear Atma will never perish and that means he will never have the problem of separation and hence there is no problem of loss and hence no problem of sorrow also. This is the Phala sruti. That state of ananda without end and ananda without sorrow is the liberation or moksa as per the upanisad.

Adhi Sankaracharya in his commentary adds one more clause here. Suppose a person is mandha adhikari and is unfit to aspire to be a jnani can do this upasana. Adhi Sankaracharya talks of the plight of the lower adhikari. The phalam for such upasana is that his near and dear ones will not die that easily. They will have a longer life. While this is phalam for this upasana, phalam for jnanam is stated to be eternity.

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### *Mantra 1.4.9*

*Tadahuh, yat 'brahavidya sarvam bhavisyantah' manushya manyante. Kimu tadbrahmavedyasmata sarvamabhavaditi.*

Here the upanisad imagines a get together all the seekers. The brahmanas are those desirous of knowing Brahman and these seekers of Brahman get together and they discuss these points. Some seekers think in the following lines. They think that Brahma vidyaya Sarvam Bavishyantah iti manushyah manyante. Through Brahma vidya we can become all or everything. It means we gain sarvatma Bhava. Brahma vidyaya Sarvah. Based on this idea, the brahmanas discuss that by knowing Brahman we know Sarvam, which is everything, and through that knowledge we become everything.

Based on this, brahmanas raised a question. We become everything by knowing Brahman and we see that Brahman itself is everything. Now if Brahmins is everything that Brahman also should have everything by knowing something. I become everything by knowing Brahman, the seekers become everything by knowing Brahman and now we know that Brahman is everything.

Now the question is how did Brahman become everything. We become everything by knowing Brahma jnanam. How did Brahman become everything and through how and in what process is the question that we face now. Such question poses many problems of which we shall enumerate a few.

First problem is that if Brahman becomes everything or Brahman is everything without knowing or without getting any knowledge, the question is why can't we also become everything without having any knowledge. This is not correct. Brahman knows everything without any knowledge but we get to know everything only by gaining knowledge. This is the first problem.

The second problem is suppose Brahman becomes everything by knowing something else, just as we do and we become everything by knowing Brahman and suppose we say that Brahman becomes everything by knowing something else there is a problem.

That something else should become everything by knowing something else, which should become by everything by something else and Anavastha dosha will come. It will go on endlessly. First option is that if Brahman knows everything without knowing anything, why cannot I also be like that. This is the question posed by the opponents.

Now let us take the third problem. This mantra is problem mantra. It is a problem to understand and it is a mantra that poses various problems and answers them later. Third problem is, suppose you say that Brahman becomes everything by knowing itself, it seems to be all right.

We become everything by knowing Brahman. If we become everything through Brahma vidya, Brahman also becomes everything by knowing Brahma vidya. They say in this too we have a problem. It means that Brahman is 'knowing' itself. This means subject and object become identical. This is illogical.

In the third case Brahman becomes everything by knowing itself in which case subject and objects become one and the same and it is illogical. Logic is that subject and objects are ever different. Subject can never become object and object can never become subject. Both are one and the same is a illogical statement. This is kartru karma viraodah. It is the defect of subject and object becoming one and the same. Therefore how do you say that Brahman is everything? And if Brahman cannot become everything by any one of them you cannot also become everything by knowing that Brahman.

Lastly one more problem they say that all the three options and they know that they knew Brahman is everything; by knowing something else Brahman becomes everything; by knowing itself Brahman becomes everything. That defect is if it becomes everything then the phalam is perishable. Because whatever becomes the means it is a process and when there is a process, it will not be permanent. It is nasvarasva doshah, anitvatva doshah. How does Brahman become everything? How is Brahman everything? This mantra is the question only. What did that Brahman know by which knowledge Brahman became everything? This is the question of the brahmana.

At the end of the mantra 'iti' is there to complete the quotation. What is the answer? This comes in the next mantra, which we will see.

*Mantra 1.4.10*

*Brahma va idamagra asit, tadatmanamevavet. Aham Brahmasmiti.  
Tasmattatsarvamabhavat;*

The question posed by the above mantra is being answered in this mantra and this is a very, very famous mantra and also is an important mantra. In fact, the whole mantra is known as Brahma kandika. It begins with the word

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Brahma. And this is very famous because of the well known Mahavakyam occurring in this mantra is 'Aham Brahma Asmi'. It is one of the well-known Maha vakyams. Pragyana Brahma in Taittiriya upanishad; Ayam Atma Brahma it is Maha vakyam belonging to Mandukya upanishad. Tat Tvam Asi is another Maha vakya belonging to Chandogya upanishad that we have seen. The fourth one is Aham Brahma Asmi, which belongs to Brihadaranyaka upanishad. Yajur Veda Maha vakyam occurs in this upanishad.

What is the gist of this portion I will discuss first before going to the discussion on the whole mantra. Of the three options, Brahman is all without knowing anything; Brahman is all by knowing something else; Brahman is all by knowing itself; the upanishad takes the last option. Brahman became everything by knowing itself. For this the upanishad says that Brahman alone is appearing as jivatma during the state ajnana avastha. And what is jivatma is Brahman only. So Brahman alone is shishya Brahman alone guru.

When you say that jivatma gains knowledge; jivatma being none other than Brahman and it means Brahman alone gains the knowledge Aham Brahma Asmi. Brahman alone is there in jivatma as Brahman during his ajnanam state. Therefore, ajnani jiva is Brahman. Who is samsari? Samsari is none but Brahman is our conclusion.

Brahma eva avidyaya samsarathi. This samsari jivatma goes to a teacher. Who goes to the teacher?. That is also Brahman. Only Brahma eva avidya avastayam shishyo bhavati. Tad Brahmaiva upadesad sunoti tasmad Brahmaiva janadi aham Brahma asmi iti. Brahman alone knows I am Brahman. And jnana avastayam tad Brahmaiva sarvam abhavad. During jnana avasta that Brahman alone is everything.

Thus, the upanishad reveals Brahma jivatma aikyam; Brahman alone is jivatma; Brahman alone is going through samsara during ignorance and Brahman alone knows Aham Brahma Asmi and Brahman alone becomes free of all problems.

Here two avasthas are there as ajnana avasthas and jnana avasthas. Ajnana avasthas is one in which Brahman is called jiva in ajnana avastha and Brahman in jnana avastha. Therefore both are one and the same thing and it is called jiva in ajnana avastha and called Brahman during jnana avasta.

Now the upanishad talks about ajnana avastha as a past condition in this mantra. It means upanishad assumes that now we are all in ajnana avastha 'past' here means we are presently in jnana avastha. Imagine we are all jnanis. If I ask you to imagine you make take it that I insult you. It is a fact

we are all jnanis. Hence, we are 'Brahman'. Assuming this condition we have to read this mantra and then only we will follow the explicit meaning of this mantra.

'Agre' means in the beginning referring to ajnana avasthayam. Jnanad purvam etharthah. We should be careful in Chandogyam and Aitereyam, 'agre' means before sristi. Here 'agre' means not before sristi but before jnanam. During ajnana avastha Brahmaiva asi. Brahman alone was there as idham. Idam means jivatma caitanyam or jiva caitanyam. That Idam indicates sariratvam. That caitanyam which is there in the mind as the saksi caitanyam, which is obtaining in the sariram, which is given the name Ksetrajna, is called sariri etc. And this jivatma caitanyam is Brahman alone.

Therefore samsari jivatma is also Brahmaiva jivatma rupena Asi. Jivatma rupena varthamanam Brahman and that Brahman that gloomy looking miserable 'Brahman Atmanam Aved' knew itself. That Brahman who is now in the ajnana avastha calls himself as jivatma knew as Atmanam itself. Here 'eva' is there. Adhi Sankaracharya takes 'eva' as itself without the association of the sariram. That means sarira vyatireka Atmanam. That is Suddha Atmanam Kevala Atmanam lachyartha bootha Atmanam, saksi bootham Atmanam it knew itself without combining the body mind attributes aved.

What is the knowledge Aham Brahma asmi iti. As I am Brahman, I the jivatma who is now in ajnana avastha who appears to be a samsari, that samsari I, the jivatma am originally Brahman only. As a result of this knowledge Aham Brahma Asmi iti jnanena tasmad therefore because of this jnanam of Aham Brahma Asmi, what happens. Sarvam Abhavad. That Brahman itself became everything. Or we can say that Brahman, which is in the form of jivatma, became everything by that knowledge that is sarvatma bhava or Brahma bhavah abhavad.

During ignorance also Brahman was everything but because of ignorance the Sarvatvam or the Brahmatvam was not known. In that place Asarvatvam and Abrahmatvam was there. Due to jnanam Asarvatvam went away and Sarvatvam came and therefore Brahma vidyaya Brahman Sarvam Abhavad. We use the word jivatma but the jivatma is another word for Brahman. How can Brahman be called jivatma? It is because of the ajnana avastha when it is otherwise paramatma or Brahman. Once we get jnanam we know that jivatma and paramatma are one and the same. Two names based on two avasthas and they are not two substances. Jivatma and paramatma aikyam is very clearly pointed out in this mantra.



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Here Adhi Sankaracharya enters into another big debate. First we had Pravesa bashyam then vidya sutra bashyam and now we are getting Maha vakya bashyam which is a very big discussion and the summary of this discussion I will give in the next class.

Hari Om

In the tenth mantra of the fourth section, which is called Brahma Kandika because it begins with the word, Brahma and we get the famous Maha vakyam 'Aham Brahma asmi'. Who knows the meaning of Aham Brahma Asmi? To this question the upanisad gives its answer. The answer is simple. Brahman alone knows 'Aham Brahma Asmi' because Brahman alone is appearing as the ignorant jivatma before gaining the knowledge. Therefore 'agre' jnana Purvam Brahmaiva Idam Asi Brahman alone is there as samsari as jivatma due to his own ignorance. And this Brahman, the samsari alone gains the knowledge of 'himself' or 'itself' Tad Atmanam eva vet and the knowledge is Aham Brahma Asmi.

And because of this knowledge, Brahman became Sarvam; Brahman attains sarvatma bhava; that means even before gaining knowledge Brahman was Sarvam; Brahman was everything but due to ignorance the Sarvatvam [being everything] was covered or not known and in that place Asarvatvam was superimposed. Asarvatvam means the limitations. Thus, the limitation was superimposed before, and gaining Self-knowledge negates this superimposed limitation and this exalted state of jiva after gaining Brahma vidya is called sarva bhava vartih. This is the commentary given by Adhi Sankaracharya.

Thereafter wards Adhi Sankaracharya enters into a debate with another commentator named Bartru prapanca who had written a different commentary on the same line. He was very famous during Adhi Sankaracharya's time and his commentaries were available but the same is not available now. All those commentaries of Bartru prapanca and his followers got obscured when Adhi Sankaracharya's commentary came to be known.

When sun comes all the tube lights are not known, similarly Adhi Sankaracharya is the sun, and all the lesser-known Acharyas became unknown. Adhi Sankaracharya analysed his commentary in many places and he dismisses all other commentaries in some places. What is the commentary of Bartru prapanca and how does Adhi Sankaracharya refutes it, we will see now.

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According to Bartru prapanca the word Brahman refers to the jivatma alone. The first Brahman in Brahma va idam agra asi tad Atmanam evevat aham brahma asmi iti, refers to jivatma, the seeker. He argues that this jivatma is different from real Brahman, the paramatma. This jivatma who is ignorant and who is samsari is different from the original Brahman, the paramatma.

This jivatma is going to become Brahman later after gaining jnanam. Now, he is jivatma, brahma binnah, samsari and ajnani. This ajnani, samsari, jivatma is going to become Brahman later, on gaining Brahma jnanam. Since he is going to become Brahman later, upanisad prefers to call jiva as Brahman even before he gains the self-knowledge.

It is like as even he gets admission in the medical college, he is going to become a doctor but he calls himself a doctor immediately on getting the degree after completing the course. So also the ajnani jivatma is called Brahman the moment he seeks to gain jnanam. And this jivatma who is different from Brahman comes to know Aham Brahma asmi and as a result of Aham Brahma asmi later as a result of this jnanam. He becomes Brahman and attains sarvatma bhava on gaining the Brahma jnanam.. In support of this he gives various reasons in support of his commentary.

Bartru prapanca says that jivatma during ignorance is necessarily different from paramatma because scriptures say that he became Brahman sarvam abhavadu. Thus initially jivatma during ignorance is necessarily different from paramatma because he becomes paramatma later. This is Bartru prapanca's argument. He became means it goes without saying that he was not Brahman earlier.

Second argument he gives is that Vedas clearly differentiates Brahman the paramatma and jivatma while discussing the Brahman, the paramatma sruti says Brahman has all the virtues. Brahman has no dosham whatsoever. The very same sruti talks about jivatma also endowed with different virtues and even we can say that jiva has all vices too, he is a samsari etc; this jivatma is carried here and there because of the power of karma; he goes to higher lokas and comes down to lower lokas; he may become a plant or an animal. This is said to be the autobiography of the jiva.

Thus this scriptures clearly differentiate jivatma and paramatma and not only that. Scriptures also say that paramatma is something like a status to be attained by jivatma. You have to go in search of Brahman etc. If jivatma is to search and reach paramatma, jivatma must be necessarily different from paramatma. This is the second reason.

The third reason that he gives is that all philosophers whether he is Tarkika Naiyayika, Yoga or Samkya, Vaisheshika all of them uniformly agree that paramatma is deferent from jivatma. Tarka sangraha [introductory text is supposed to be introductory text of tarka sastra] says that Atma are two kinds viz., one is jivatma and the other is paramatma. Yoga sutra also says isvara is defined as different from jiva. Paramatma has no karma, and paramatma is ever in the state of bliss.

Paramatma is ever in the state of purna ananda. Here Brahman alone is suffering from samsara and when he is overpowered by ignorance he is called jiva. You bring down Brahman to a miserable samsara state. This is argument advanced by Bartru prapanca. But it is not so accepted as possible as per the other philosophers. This is the third reason.

The fourth reason he gives is our Anubhava itself shows that we cannot be identified with Brahman before gaining Brahma vidya. Our experience shows that we are not paramatma and we are not isvara. In fact, anyone will be scared to accept the statement that he is none other than paramatma. Not only he will not accept it and at the same time he will strongly substantiate that it is good to hear but he will question as to how can such a statement have validity or an iota of truth. I accept that I am Brahman anyone may say but he adds that 'I am not Brahman but I am a miserable jiva'.

Therefore anubava shows that I am not paramatma and I am not jagat karanam etc. With the four reasons he states that jivatma is different from paramatma. This jivatma after gaining knowledge becomes paramatma. This is Bartru prapanca madham. Now Adhi Sankaracharya has to refute the above contentions. What are his arguments?

Adhi Sankaracharya says that if Brahman is jivatma, the upanisad says tat Atmanam eva vet that Brahman knew itself. According to interpretation it means jivatma knew itself. If jivatma knew itself how did it know? Aham Brahma asmi iti? In the Mahavakya 'Aham Brahma asmi' what do we mean by the term 'Brahman'. Here Brahman is jivatma. Jivatma was there before; jivatma knew itself. Aham jivatma asmi and as a result of this knowledge Sarvam abhavat and he got sarvatma bhava.

Adhi Sankaracharya says how can you call it Brahma vidya at all. In the previous ninth mantra we have introduced Brahma vidya and you cannot call it jiva vidya. This is the first point according to your interpretation that it will not be Brahma vidya and it will be only jiva vidya. The second point is that the Purva Paksa argues that even when you say Brahma vidya it is all about jiva vidya alone and it refers to jiva and not Brahman.

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And jiva vidya sarvam abhavat. Adhi Sankaracharya tells in his second point. If Brahma vidya means jiva vidya only, there is no need for the upanisad to discuss Brahman at all. Sathyam jnanam anandam Brahman need not be told. We don't require paramatma jnanam at all.

What we require is jivatma jnanam or in other wards the samsara jnanam. Then the karmic jnanam alone is required and through that karmic jnanam we should be able to become sarvam. And therefore according to Bartru prapanca interpretation, discussion on Brahman becomes redundant and Brahma vidya upadesa is not necessary at all.

For this Bartru prapanca can argue ok, ok, and I accept Brahma vidya. He can argue that the first Brahman in this mantra refers to jivatma. Therefore, jivatma samsari becomes paramatma. It knew itself Aham Brahma Asmi and the second Brahman refers to paramatma. Then the discussion on Brahman becomes useful; only after gaining the knowledge of Brahman from the upanisad that Aham Brahma asmi etc., one realizes that Brahman is paramatma. Then everything is fine. After gaining knowledge he becomes Brahman. Thus argues Bartru prapanca.

Adhi Sankaracharya says it is good. You say the first Brahman and that Brahman is jivatma; Second Brahman you say is paramatma. That means Aham Brahma asmi means that jivatma gains the knowledge. Therefore 'Aham Brahma Asmi' should mean 'Aham jivatma paramatma asmi'.

Now Adhi Sankaracharya asks that if you say jivatma is different from paramatma can he ever say 'aham Brahma asmi'. If jivatma is different from paramatma according to your own logic, can he ever say aham jivatma paramatma Asmi. It will become branti jnanam. It cannot be said conclusively that one has gained Brahman knowledge.

If jivatma knows itself, it should be said that Aham jivatma asmi and not say Aham paramatma asmi; then it would be erroneous knowledge because according to you jivatma is different from paramatma. Therefore also, the mantra cannot be proper.

Now Bartru prapanca comes with fresh argument to modify his stand. He says that Brahman is jivatma and when it is said 'Aham Brahma Asmi' the second Brahman is paramatma and that means Aham paramatma asmi; it is wrong knowledge also. But even though it is a wrong knowledge it is willingly entertaining as an upasana.

But, even though it is a wrong knowledge, willingly it is entertained as upasanam and hence it is called Sampath upasanam. You meditate upon Brahman. You visualize Brahman. Every upasanam is based on erroneous knowledge or erroneous idea. That is nonfactual idea.

When you look upon at Saligrama as Vishnu, is it a fact for me. It is not a fact. Saligrama is jadam and Vishnu is Chetanam. Saligrama does not receive the prayer because it is stone while Vishnu can receive prayer. Saligrama the jadam cannot bless me but Vishnu can bless me. Still we are doing the upasana because we imagine Vishnu and invoke Vishnu in Saligrama.

Therefore, every upasana is non-factual and every error also is not factual. Then, what is the difference between error and upasana? When one is born out of ignorance, it is called branti or error and when it is done knowingly it is called upasanam. Both are not fact. Upasana is not a fact and error is not factual. But error is born out of ignorance and upasana is done with knowledge.

Bartru prapanca says still we should willingly meditate upon that; imagine that and visualize that; and then what happens; there is a law tam yata yata upaste tad eva bhavati whatever upasana he does he becomes that. Similarly as a result of sambath upasanam the seeker himself becomes Brahman. The insect goes on stinging one thing and that insect becomes a wasp. This is brama keedavadu repeated in vedanta. Repeatedly we imagine and in the long we become Brahman. This is the interpretation of Bartru prapanca.

Now Adhi Sankaracharya gives his answer. He says that upasana can never lead to purnatvam or Sarvatvam. In the case of parichinna visaya, you can become similar to that object. You can apply this in the case of limited thing. But in the case of limitless Brahman upasana can never lead to liberation for liberation is neither karma phalam nor upasana phalam.

Hence you can never say Brahman is jivatma different from paramatma and our interpretation alone is correct and that Brahman alone is there as appearing as jivatma; even when it appears as jivatma, he is Brahman alone. Every student is Brahman. You need not become Brahman. During ignorance also one is paramatma only. Only difference is that upon the paramatma swarupam there is asarvatva adhyasa superimposition of limitation. And because of adhyasa alone there is a 'seeming difference or apparent difference'.

Based on the apparent difference alone, Veda talks of difference between jivatma and paramatma. Wherever Veda differentiates jivatma and paramatma. This apparent difference is based on apparent difference due to imagination alone. Similarly our experience is that our notion that we are Samsaris, is also based on the adhyasa or imagination that I am samsari and this difference is born out of imagination.

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The solution required is that any wrong imagination should be replaced by the right knowledge. Thus upanisad teaches knowledge, through that right knowledge what happens is, the imaginary difference and imaginary samsara goes away, and we ever become Brahman. The notion that I am not Brahman goes away and we never become Brahman. The notion that I am not Brahman goes away to the ocean.

Then everything becomes all right. As students also 'we' are Brahman. But there is a false notion that I am different from Brahman and after gaining the knowledge I realize Aham Brahma asmi. By this knowledge I don't become Brahman; abrahma bhava nivrutti that imagination that I am not Brahman goes away.

Then, Bartru prapanca comes with a bigger objection. He says that your interpretation has also got a problem. He adds that 'you say Brahman alone was there'. As per your interpretation also I can see that Brahman alone was there; Brahman alone is ajnani; Brahman alone is samsari. Brahman becomes student and that Brahman is Atmanam eve avet.

That Brahman knew itself. If you say Brahman knew itself, there are certain problems. Firstly Brahman becomes associated with ignorance. How is that possible? Suppose I say I know a tree. Now tree is the object of knowledge. Jnanasya visayaha. And I am the subject of knowledge. Subject of knowledge means knowledge is located in me. We say it in Sanskrit as jnanasya asrayaha. Tree is jnanasya visayaha.

Whenever you talk about knowledge the subject is jnanasya asrayaha and object is jnanasya visayaha. Rama knows a mango. Rama is mango jnana asrayaha and mango is mango jnana visayah. Every jnanam has got visaya and asrayah. If jnanam has got these two, you can extend the same thing for ajnanam also. That is, when I say I know a mango, mango becomes visaya and I become asrayah of jnanam.

Before gaining the knowledge I was ignorant of mango; mango becomes the object of ignorance and I become the subject of ignorance. So yata jnanasya visayah asrayah iti vov; similarly ajnanam also has got a visaya and asrayah.

Ignorance means we get two questions. What is ignorance and from whom the ignorant is. You Brahman knows itself. Here you say Brahman is you 'itself'. Tad Atmanam eva avet aham Brahma asmi. That means before this knowledge there must have been ignorance. Before Brahman knowing itself, you must have been ignorant. After gaining knowledge you become aware from that knowledge gained is that you are Brahman. Now in this particular knowledge what is the object and subject. Brahman knew itself.

The object of knowledge here is Brahman. Brahman knew itself what is the subject of knowledge. Brahman is jnanasya visayaha asrayascha. Before this knowledge Brahman was ajnanasya asrayaha. And Brahman was ajnanasya visayaha. Have you followed this visayam? If you don't follow this, you will become ignorant. When you say Brahman knew itself later, it means Brahman did not know itself formerly. It is amounting to saying that Brahman ajnanasya visayaha. Brahmaiva ajnanasya asrayaha. Brahman does not know itself.

Now his question is how can the Brahman, which is Swayam Prakasah, become ajnanasya asrayah visayah. How Brahman can there be ignorance in Brahman [asrayam] and ignorance of Brahman. In vedantic grandha they discuss very elaborately. Adhi Sankaracharya in this context manages to answer with the help of upanisad itself. He does not go to logic because Bartru prapanca is well versed in Veda. Also he is a believer in Veda. So we use the logical method when the opponent does not want to accept Veda. Here Bartru prapanca is ready to accept Veda.

So Adhi Sankaracharya gives Veda based answer. First question is how can Brahman be the object of ignorance it being Prakasah swarupam and Swayam Jyotih swarupam. Adhi Sankaracharya says 'don't ask me you go and ask sruti herself. Because Veda says that everyone should know Brahman and Brahman knowledge will give moksa'. Sruti says that a seeker should know Brahman and if he knows Brahman he will get moksa.

Brahma vid apnoti param is Veda vakyam. [refer to Taittriyam and also Mundaka] sruti says if one knows Brahman, he can be released. If sruti asks seeker to know Brahman means what. He does not have the knowledge of Brahman. If I ask you to learn English according to me you don't know English. English becomes ajnana visaya. If English is object of your ignorance I can tell you, you please study English. It becomes object of your ignorance.

Sruti says you realize Brahman. Form this we know that we don't know Brahman and that is ajnanasya visaya. If you want to scold Adhi Sankaracharya, Adhi Sankaracharya says don't question me but question srutis. Don't blame me in this regard. This is the answer to the first question

What is the second question? He agrees Brahman may be ajnanasya visaya. How can Brahman be ajnanasya asrayaha? How can it be located in Brahman? For this Adhi Sankaracharya gives Veda based answer. He says ajnanam must remain only in a Chetana vastu. Ajnanam must be in a Chetana vastu and only a conscious being be ignorant of something and can become knowledgeable also. Will we say table is ignorant? We will not send



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table to school. Chairs are there in school. It is meant for our sitting and chair is not locus of ignorance.

Achetana can never be ajnana asrayaha. So there can be Chetana vastu, which is ajnana asrayaha. Adhi Sankaracharya argues according to sruti there is only one Chetana vastu that is Atma or Brahman. Because sruti says there is no other Chetana vastu other than Brahman or Atman. Saksi chetana kevalo nirgunashya.

Achetanam are more but Chetanam is one only. There are so many bodies I accept that there are so many minds but there is only one Chetana vastu that is Brahman. If ajnanam has to be located it must be in Chetana vastu and that Chetana vastu is Brahman alone, and Chetana vastu alone can be ajnanasya asrayaha. Therefore, Brahman ajnanasya visayaha and Brahman ajnanasya asrayaha there is no problem.

Then comes the last question from Bartru prapanca. If you say Brahman is ignorant of itself, when it means Brahman knows itself, later it knows itself, then will there not be kartu karma Virodhaha. Subject and object are being taken as one and the same. According to logic in any process subject and object will have to be necessarily different.

Knower cannot be known etc. We know this already. If you say subject and object are identical it is illogical and if you say Brahman knows itself there is illogicality of kartru karma virodaha. How do you manage that? Adhi Sankaracharya manages that also in another way, which we will see in the next class

Hari Om

Class # 24

Mantra 1.4.10 contd.

Bashyam on the Maha vakyam 'Aham Brahma Asmi' contd.

In the last class we were seeing the Maha vakya bashyam in which Adhi Sankaracharya was refuting the interpretation of Bartru prapanca. After the last class, I got a feed back that the class could not be followed because it was difficult and I was fast. So, I will just summarize the last class in a few minutes and then continue without going to technicality and I will put it in my own words.

Three points you should remember with regard to Bartru Prapanca's discussion. Number one according to him jiva is different from Brahman before knowledge; and the second point is jiva gets self-knowledge and the third point is after self-knowledge jiva becomes Brahman and thus becomes everything after knowledge. These are the three primary points of Bartru prapanca.

Adhi Sankaracharya refutes all these ideas. His arguments are as following.

If jiva gets self-knowledge, it can be called only jiva vidya and it cannot be called Brahma vidya.

If jiva gets self-knowledge it can be called jiva vidya and it cannot be called Brahma vidya because jiva is different from Brahman according to Bartru prapanca.

If jiva gets moksa or Sarva bhavaha by self-knowledge or jiva vidya then Brahma vidya becomes redundant.

Thirdly jiva can never know Aham Brahma asmi, if jiva is different from Brahman.

First point is that it will be called jiva vidya and if jivas through jiva vidya gains moksa then Brahma vidya will be redundant and thirdly if jiva is different from Brahman, jiva can never say Aham Brahma asmi. And having refuted in this manner Adhi Sankaracharya said Brahman alone gains Brahma vidya. Therefore jiva is non-different from Brahman and this jiva who is non-different from Brahman and Brahman alone gains Brahma vidya, which happens to be the 'self-knowledge'. When Brahman gets self-knowledge it will be Brahma vidya. Therefore, Brahman eva avidyaya samsaradi Brahma eva vidyaya muscyade. This is the siddhanta.

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Brahman alone is samsari through avidya and Brahman alone turns mukta purusa through Brahma vidya. When this was mentioned Bartru prapanca came with further argument. You say that Brahman alone gets knowledge which means Brahman knows itself and it means before this knowledge Brahman was ignorant of itself. Brahman knows Brahman; it means before knowledge Brahman was ignorant of itself.

That means when you say Brahman was ignorant it means 'ignorance' is located in Brahman. And when you say Brahman was ignorant of Brahman and Brahman becomes even the object of ignorance. Then Brahman was ignorant of itself. That means Brahman itself is the object of ignorance. Therefore the question was Brahman be the locus of ignorance how can Brahman be the object of ignorance. This is Bartru prapanca's question.

For which Adhi Sankaracharya says sruti itself proves that Brahman is an object of ignorance. Sruti wants to give Brahman knowledge. If that were the case one must be ignorant of Brahman. The very fact sruti wants to give Brahman knowledge presupposes the ignorance of Brahman.

If Brahman ignorance were not there, sruti would not be fool to give Brahman knowledge. Second question is how could ignorance be located in Brahman. How can Brahman be locus of ignorance? For this also Adhi Sankaracharya gives a simple answer. Any ignorance has to be in a sentient being and not in an insentient being. We don't say that table is ignorant. Ignorance must be in Chetana thing.

Unfortunately or fortunately there is only one Chetana vastu that is Brahman. Therefore, there is only one Chetana vastu and ignorance has to be located in Chetana vastu. Brahman was ignorant of 'itself' and that 'ignorant Brahman' is called 'jivah'. That Brahman which is now called jiva, which is ignorant which is samsari, that alone because of 'ignorance superimposed of Abrahmatvam' finitude upon itself that Brahman which is jiva superimposed finitude upon itself, then that very same Brahman does sadhana, becomes a sisya and that Brahman itself Atmanam eva avet Aham Brahma asmi.

Brahman alone can know Aham Brahma asmi. If somebody else knows Aham Brahma asmi it will be an error. Aham Brahma asmi can be knowledge only if Brahman gains that knowledge. Of course Brahman may use intellect, body etc. It is a different thing. And when that knowledge comes, the superimposed finitude goes away. Superimposed limitation of Brahmatvam gets apurnatvam goes away. Purnatvam seems to come and it does not come for it is my own nature and it is perfectly logical also since purnatvam does not come and there is no question of losing the purnatvam thereafter also.

Bartru prapanca may have problem because jiva becoming Brahman for him and therefore becoming is time bound and moksa will be finite for him. In our interpretation there is no question of becoming Brahman and there is no question of losing Brahmatvam.

Lastly Brahman alone gets knowledge of Brahman itself. All is good. We get into a basic problem. If you say Brahman knows itself, subject also is Brahman, object is also Brahman, and according to logic no process can have identical subject and object. Subject and object are necessarily to be different. Seer of body is different from body; seer of mind is different from mind.

The whole vedanta spins around this fundamental law kartru karma virodhah. Subject can never be the object. Object can never be the subject. You built up entire vedanta on this law. Now quietly you think that we have forgotten this law. We are the best students. We remember the basic dictum that subject can never be the object. How can Brahman know itself? How can Brahman be subject and object?

Adhi Sankaracharya answers 'yes thank god you remember the law. The law is perfectly right; Brahman can never know itself. Brahman does not know itself. Brahman need not know itself'. Cannot, does not and need not! If Brahman knows something whatever is known will be an object different from Brahman. Therefore, when you say Brahman knows itself you have to put the 'knows' in inverted comma. 'Knowing' is not regular 'knowing' which involves objectification.

But here 'knowing' is only the removal of the false superimposition. Anatma adyaropa nivrutthih eva atma jnanam. Nathu visayikaranam and not objectification. Therefore it boils down to Brahman is ever evident as 'aham'. Aham means myself or I. No mental process is required; no mental experience is required to know Brahman that is my 'self'.

Everyone knows Brahman. Brahman is ever evident. Then, what is Atma jnanam? Along with self-evident 'I', we have added the limitations of 'non-I, non-self' with the physical limitations, emotional limitation intellectual limitation etc. Sruti does not want to reveal the 'I' Brahman; sruti wants to negate the limitations. Before, I said 'I am fat' and now I say 'I am'. Body is fat. I am disturbed I used to say. Now I stop with I am and no more attributes attached to me.

Now I attribute disturbance to the mind. No more attributes to me. That removal of attributes is the jnanam as taught by the upanisads. Neti neti comes in Brihadaranyaka upanisad alone. There is no subject object

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contradiction because Brahman is never objectified in Brahma jnanam. Brahman is never objectified in Brahma jnanam.

Brahma jnanam removes the superimpositions. So concludes Bartru prapanca's interpretation. Adhi Sankaracharya says Bartru prapanca is wrong not because I say, but my interpretation alone is right not I say and my interpretation alone is in keeping with the sruti and yukti. With this Mahavakya bashyam is over.

After this discussion we can also connect this with previous mantra. We asked how does Brahman become all is it by knowing itself, or by knowing something else etc. Among those four questions asked in the mantra 9 Adhi Sankaracharya has given his answer. Brahman knows itself and 'becomes' everything. Not there is 'no logical problem' of finitude.

### *Mantra 1.4.10 continuation*

*Tadyo yo devanam pratya budhyat sa eva tadabhavat, ta tharsinam, tatha manushyanam; taddhaitat pasyannrsirvamadevah pratipede, Aham Manurabhavam suryasceti. Tadidamapyetarhi ya evam Veda, Aham Brahmasmiti, sa idam sarvam bhavati, tasya ha na devascanabhutya isate. Atma hyesam sa bhavati;*

In the following portion first the upanisad points out the difference between jnanam and karma. In the case of karma, as you perform the karma, you get the phalam as prescribed for that karma you do. Here so many restrictions are mentioned because karma is based on varnasrama dharma. If somebody else does that karma it will not give any benefit.

If a particular asrama does any karma, only if that Asramakara does, you will get the benefit. Thus there are so many Niyamas are there. In the case of jnanam, it is not at all dependent upon the varna or asrama. Whoever desires to get knowledge can get knowledge. Whoever gets knowledge will get moksa. There is no difference of varna and asrama. There is no difference.

Knowledge is based on Atma, which is the same in all. Karma is based on anatma, which is not the same in all. So we should not mix up jnanam and with karma; Atma and with anatma. If Atma is one and the same and you say that Atma is same in all. You say that Atma is same in all and that Atma is Akarta, and that Atma cannot do karma.

If you are talking from Atma's standpoint there is no difference of brahmachari, grahastha, vanaprasta and sannyasi, no doubt there is difference between male female etc. Why should they not do karma for there

is no difference between them? You cannot do any karma because you are Atma. I want to do karma means the moment you want to do karma, the moment you want to do karma, means you have come to the anatma state. Once you have come down to anatma you have got differences from other members of your society. Male female differences are there. Brahmachari grahastha differences are there. Brahmana ksatriya differences are there.

Karma kanda is based on beda, the differences. Therefore we should accept all rules of karma kanda if we want to follow them. We should not bring vedanta in karma kanda. Don't mix up both karma and jnana kanda. In karma kanda we are anatma. Now upanisad says 'this problem is not there when you pursue the study of jnanam'. Therefore anyone who wants can get this knowledge. And one who has got the qualification that is intellectual qualification can gain the knowledge irrespective of varna, asrama, caste, gender etc.

And to show this, the upanisad says that not only manushya can get moksa, but also even devas can get the knowledge and gain moksa. Deva has no authority to do karma kanda. Devas have no right to do karma. Just as in bhuloka all have no adhikara in karma kanda. Similarly devas also do not have any adhikara in karma kanda. When jnana kanda comes, all people can gain knowledge even devas gain this knowledge. This is what is said in this mantra. Among devas whoever gains the knowledge, devas, Indras, agni etc., are free to gain the knowledge. In this regard please refer to the Kenopanisad.

Whoever gains this knowledge gains mukti. He 'becomes' Brahman means 'becomes' everything. He 'becomes' Brahman means aikyam. He becomes everything means he has gained the sarvatma bhava. Both are very important. And the upanisad says 'eva' which means he alone can get moksa. This is very clear 'Aham Brahma asmi' is upanisad teaching. It is not Adhi Sankaracharya's philosophy. Adhi Sankaracharya never claimed it is his philosophy. Adhi Sankaracharya is presenting vedic teachings.

What is the proof? Aham Brahma asmi iti yaha Veda saha eva tad abhavad that means karma cannot give moksa, upasana cannot give moksa; even the greatest Bakti cannot give moksa unless Bakti culminates to 'Aham Brahma asmi'. Unless Bakti travels from artha Bakti, artharthi Bakti and then to Ignasu Bakti and then it should come down to jnani's Bakti to gain moksa. Tathar shi nam means among Rishis also it is the same. They should also gain self-knowledge.

Among Rishis also whoever knows this truth he becomes Brahman and becomes everything. Tatha manushyanam here also manushyanam mathye

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yaha yaha pratya buddhi. Among manushyas also, whoever claims this knowledge gain mukti. There is no asrama beda. There is no sex beda. If son is jnani and father is fool, son is liberated. Wife is jnani and husband is buddhu wife is liberated. If sisya is jnani and guru is buddhu, sisya gets liberated. The same rule applies.

Therefore, age does not matter. Status and all other things do not matter. What matters is jnanam. Thereafter wards, upanisad quotes a mantra in support of this. It is called an arthavada mantra. Arthavada means a thing that it supports the main idea. In this mantra, the upanisad talks about Rishi Vama devah. The mantra says Vama deva Rishi knew this and thereafter wards he said 'I am everything' aham eva idam Sarvam..

There is precedence in this case. You can also get this knowledge and you can also be free. Taddhaitat pasyan Rishi Vama pratipeda. That 'ha' refers to arthavada [support] and 'tad' etat refers to Brahman. 'Rishi Vama deva pasyan' means Vama deva Rishi knew. And having gained that knowledge pratipeda he declared the following. He owned up the following. What is that? Aham Manuhu. I am the sun; I am the Manu; I am the sun; I am the moon, star etc. In short I am everything. It is said virad I am, I am Brahma Tattva; I am hiranyagarbha; etc. In short I am everything. All of them say 'I am all'. Don't take I am all ajnani I am alu [in tamil]. Jnane I am all. Sarvatma bhava comes.

And thereafter wards, sruti says Vama deva does not have any specialty. There is no V.I.P. Business in jnanam and whoever gains jnanam even now in 21<sup>st</sup> century you one can get moksa. Whoever knows this Brahmatva tattvam 'Aham Brahma asmi iti evam', gains liberation on gaining this knowledge? That person becomes everything and that is called purnatvam. Upanisad says that even devas cannot stop the liberation of jnani. That means liberation is definite, here Adhi Sankaracharya says liberation is definite for jnani that is devas cannot stop the liberation. If at all devas want to obstruct the seeker gaining moksa, they can obstruct the gaining of jnanam.

As you get knowledge, you may get obstacles. Once you gain knowledge there cannot be obstacles to gain moksa. And what is the reason? Adhi Sankaracharya gives the reason. After gaining knowledge if there is a process involved in gaining moksa, devas can raise obstructions. Since there is no action involved after gaining jnanam to attain moksa, devas cannot come in between gaining jnanam and attaining moksa..

We find jnanam alone gets you moksa. Not that after knowledge one gets moksa. This is all figurative. Jnanam eva moksa. Knowing vedanta knows I

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am free already. Knowing vedanta means knowing that I am free already or right now. If I know vedanta means I know I am free. If I know vedanta means I am free now unconditionally, that means in spite of family and government, grand children and in spite of Ayodhya etc once you know you realize and own up with Brahman, you gain moksa. The Upanisad makes it clear that there is no gap between knowledge and liberation. Knowing Brahman instantly takes you to liberation. More in the next class.

Hari Om



Class # 25

Mantra : 1.4.10 contd.

The tenth mantra of the fourth section 'Aham Brahma Asmi iti' reveals jnanam as the means for liberation. The upanisad does not directly say that this jnanam gives you liberation. But the upanisad says that jnanam gives sarvatma bhava. Tasmāt sarvam abhavadu. Sarvatma bhava means the knowledge that I am everything. Sarvam Atma iti bhavaha. And the knowledge that I am everything itself is moksa or liberation. How do you say so?

When I know that I am everything means that I don't see anything as different from myself. I am all is equal to nothing is different from me. I am akasa and akasa is not different from me. I am vayu and vayu is non-different from me; I am everything, everything is non different from me. In sarvatma bhava, beda buddhi is destroyed. Beda means different and buddhi means notion and beda buddhi means different notions. And when the idea of difference is gone, the samsara is gone. Beda buddhi nasah means samsara nasah. Thus you have to go three steps.

Sarvatma bhava means that there is 'I am everything'. 'I am everything' is equal to nothing is different from me which means there is no beda buddhi. And beda buddhi alone is samsara as shown by the upanisads themselves. Even if little difference is seen, bhayam will come. In the Brihadaranyaka upanisad itself we saw Dvaidā iti bhayam bhavati. Where there is Dvaidam there is fear. In Kathopanisad we have seen mrthyortha mrthyu apnodhi yaha niha nana ni pasyati. All of them show that difference is samsara. And the differences will go only if you gain sarvatma bhava. Sarvatma bhava is equal to beda nasah and beda nasah is samsara nasah. This is the only way to gain moksa.

Then the upanisad points out that this knowledge will give moksa to anyone and everyone who gains this knowledge irrespective of varna, asrama, loka, or even the caste.

In karma kanda the phalam depends upon status of the person. In jnana kanda, the result of moksa does not depend upon the status of the person. And there afterwards, the upanisad says once jnanam has been gained, nobody could stop the moksa. Once jnanam has been gained, the moksa cannot be stopped even by devas. They can create obstacles in the context of

karma phalam and karma phala vishaye pratibandam kartum deva ha sathruvandi natu jnana palam visaya. What is the logic behind it?

Adhi Sankaracharya gives two reasons. The first reason is nobody can obstruct moksa after gaining jnanam because there is no time gap between jnanam and moksa. In fact, he says that jnanam alone is moksa. Really speaking we should not say moksa is attained through knowledge. There seems to be karana karya bhavah. Jnanam is karanam and moksa is karyam .

Naturally, we think of a time gap. Some people eat and they never grow. As they say there is no cup and lip in this case. Not only that there is gap between the lip and the lever. Therefore jnanadi kaivalyam is only figurative usage and really speaking the statement is jnanam eva kaivalyam. Therefore once I can gain jnanam, I can show my thumb in front of devas. They cannot touch me from gaining moksa.

How do you know that there is no gap between jnanam and moksa? Because, according to some philosopher's moksa is gained after death. They say you have to die to gain moksa and not when alive in this janma. Even death will not come if you want. In spite of the curse of all people around, some people will not die. They will pray indirectly and say that person should not suffer long. Thus a person has to die and there afterwards, he has to go through shukla gathi to gain mukti. Here there is gap between sadhana and moksa. Therefore those philosophers may question how jnanam eva moksa. They laugh at our statement. Jnanam eva moksa.

Adhi Sankaracharya finds the answer in the upanisad itself. Not directly but by implication. The tenth mantra is 'taddhaitat pasyan rsir vama deva pratipede' which I have already covered. I am not going back to that statement. In that statement it is said that seeing 'Brahman as himself' and Vama deva attained 'Sarvatma bhava' and he attained moksa. Here seeing means knowing. You cannot see Brahman. He attains moksa.

Sitting we listen to the class. Eating he sees video. Like running he listened to music. In all these cases there is a participle sitting we listen. Eating we watch; now there are some actions mentioned sitting we listen sitting action and listening action.

According to grammar both Sanskrit and English when present participle is used it means sitting action and listening action are simultaneous. So the present participle indicates simultaneity of the action; one action participle action and the other is the main action. I hope it is not complicating. Eating we watch video. Eating is participle action. Watching is the main action. So eating action and watching action are simultaneous.

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Whereas if you use different participles 'having eaten we watch T.V. means eating action takes place first and after that only watching action takes place. What you should remember? Present participle indicates simultaneity between two actions. He says pasyam pratibede knowing Brahman he attained sarvatma bhava. What do you understand from this statement? Knowing is present participle; gaining sarvatma bhava is main verb and knowing and sarvatma bhava have to be simultaneous because of the usage of present participle. If there had been a time gap that should have been stated. Having known and thereafter he attained sarvatma bhava means moksa is gained afterwards.

The present participle usage pasyan indicates the immediate gaining of moksa on gaining knowledge. From this our conclusion is that none can stop moksa and all obstacles are for gaining knowledge. All obstacles are there to gain knowledge. But they are not for gaining moksa. This is the first argument.

Devas cannot obstruct a jnani. Now there is a second argument also which the upanisad here gives. The argument is for what? Even devas cannot obstruct moksa after jnanam. Second argument is that the upanisad gives is that atmahi esham sa bhavati. After gaining jnanam the jnani becomes Atma of all the people. It means the jnani becomes the very Atma, which is the content essence of all the people.

That means jnani becomes the Atma of even devas. That means he becomes one with devas as well. If devas want to harm a jnani, it means devas want to harm themselves. Will they do it? No. Refer to seventh chapter of Gita. Even god cannot obstruct jnani because jnani is non-different from god also. That is what is said here. Atma hy esam sa bhavati atha yo anyam devatam upaste anyo sau anyo ham asmiti na sa veda

### *Mantra 1.4.10 continuing*

*atha yo'nyam devatamupasate, anyo'savanyo'hamasmiti, na sa Veda,  
yatha pasurevam sa devanam. Yatha ha vai behavah pasvo  
manushyam bhunjyuh, evamekaikah puruso devan bhunakti;  
ekasmineva pasavadiyamane'priyam bhavati, kimu bahusu?  
Tasmadesam tanna priyam yade tanmanusya viduh.*

In the previous mantra glory of jnani was mentioned. He is not servant of any deity. No deity can obstruct him. He is master of everything and he is even the master of god. Having talked about the glory of jnani, the upanisad

talks about ajnani. How ajnani is under the grip of the devatas? Avidyavan remains a samsari forever birth after birth. And not only that, even when he wants to gain jnanam, he faces lot obstacles created by devatas.

## Bashyam of Avidya sutram

Atha yo anyam devatam upaste anyho' sau anyo' this line is a very, very important line worth noting. This statement is known as avidya sutram. We had vidya Sutram? Anyone will ask what is vidya sutram. In this seventh mantra of the section 1.4.7, we had the famous statement Atma iti eva Upaste atra hi ete sarva ekam bhavanti tad etat pathaniyam asya sarvasya yad ayam Atma is known as vidya sutram which we have very elaborately analysed.

Now this statement atha yo anyam devatam upaste anyho' sau anyo' ham yoanyam devatam upaste anyo sau anyo ham asmiti na sa Veda is avidya sutram which Adhi Sankaracharya enjoys quoting often to describe our friend samsari. The elaboration of vidya sutram in the mantras 8, 9 and 10<sup>th</sup> up to this is a commentary on vidya sutram. Now we enter another commentary on the avidya sutram. Rest of the mantra is avidya sutram.

Sutram means a pithy statement. Any sutram requires elaboration. So vidya sutram or vidya sutram is the vyakyanam we had already seen and we shall take up now the avidya sutram. The essence of the statement is this. Whoever sees difference between himself and the god or gods, is a fool. Those jivas who see jiva isvara beda are said to be stupid people. Asou means asou devata. That devata I worship; the deity I worship is anyaha. It is different. And anyaha Aham means I the worshipper am different from baghavan. Worshipped is different and worshipper is different. With this notion of division or beda yaha anyan devatam upaste whoever worships the devata with beda buddhi, is a stupid person.

Adhi Sankaracharya writes guna bhavena guna bhavena upagamya aste. I am dasan and thus we get reduced to a lower status. Dasan means servitude. The thinking that I am a helpless creature etc is a stupid person. With this attitude whoever worship devatas, such people are given a new title saha devanam pasuh.

All these people are called animals, cows, or any thing. Pasu in Sanskrit refers to any animal. And devanam pasuhu means the upanisad says such a person who worships with the notion of difference saha na beda. First idea conveyed is such person is ignorant, fool and moodah, moorkah. It is one

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meaning. How do you get it? Nasa beda. When there is tons of ignorance, he is called simpleton. Nasa beda indicates foolishness or ignorance. By using the word devanam pasuh he indicates that he has got dasa bhavah, the servile attitude or a lowly aptitude. And this is explained further.

The jivas who are committed to karma kanda is the topic for discussion here in this portion of the mantra. The reason why is because in karma kanda only baghavan and jiva are considered different and being different jivas perform puja identify themselves with baghavan and pray of his blessings to gain swarga or liberation. But Vedantins consider that all the karma kanda people are but animals.

As the comparison of the jivas to animals is a shocking statement, the Upanisad itself takes the pain to explain the reasons therefore in detail. We find that various serving animals protect the human beings by helping the human beings. Animals don't do anything for themselves. A donkey lives for his master. Sheep lives for whom. The sheep and cow live for whom. It is the farmer whom they serve. So also the bull lives for the farmer. Thus animals do not live for themselves, they are meant only to serve the purposes of human beings. Therefore manushyam bhunjyuhu and Animals live to protect and guard the human beings.

All the karma Kandi human beings are not different types of animals serving the purposes of devas. Indrayasya swaha. Prajapathaye swaha, paramestine swaha; varunayasya swaha. They give constant offerings to devatas. Therefore, they are said to be devanam pasuh. In vedic jargon if you want to call a man simpleton we use the word devanam pasuhu; it means the jiva compared to a pasuh or the cow and he is considered as a fool in the vedic jargon. Similarly every karma Kandi jiva worship devas. He serves devas.

It is the same case with ordinary grahastha as myself. When I have a servant, since the servant is very important for me, I never want him or her to go away from me. All my attempts would be directed not to see the servants get better job and in fact I pray for his not getting a better career. My prayer is that he should not fall sick. When he falls sick I suffer by his absence. Then I will suffer. Our love for servant is not universal love and it is again reduced to my own selfishness. I want every servant to be healthy and he should not get any other better job. But at the same time I will never tell this openly lest I am mistaken for my selfishness.

Now the upanisad says that devas also have the same attitude towards the human beings. Devas are no better than ordinary human beings and they want people to be in karma kanda. The human beings should permanently

remain in karma kanda all the time as they offer oblations conduct yagas etc. Without which the devatas will have no food. The devatas pray such karma Kandis should not get vairagyam. Any vairagyam on the part of a karma Kandi will make him go to a guru.

The moment he goes to a guru, guru tells him 'you are Akarta'. And once he knows 'he is Akarta' there afterwards the whole karma kanda is dissolved and karma kanda is irrelevant for him. The karma Kandi turns to jnana kanda and he becomes a true Vedanti. The devatas are deprived of their oblations. Devas on their own interest do not want us to come to shift to jnana kanda and read sastra from a guru etc. In order to stop people shifting to jnana kanda, devas create maximum obstacles. It is due to obstacles posed by the devatas even some of my students are prevented to enter the class perhaps.

The obstacles are of various kinds. The back pain will come. The obstacles are there because of the good efforts of devas. The upanisad says all these. This is disturbing a mantra. He says ekasmin eva pasov adhiyamane priyam if one pet animal, a serving animal is taken away by someone, a horse, a bullock or a donkey, if one serving animal is taken away adhiyamane apriyam bhavati, the master is unhappy. In a house there are many servants. Even then even if one person goes away, you get upset. If that is so, kim pasuhu if all the animals go away, how this man will be unhappy. This is an example quoted from the Upanisad.

In the same way, if one-man gets moksa, one oblation is gone, one prayer is gone, one puja is gone for devas. One prayer is gone. One puja is gone. How can devas stand? Many people go to the vedanta classes means devas will not feel happy because their worshippers will go. Tasmad therefore esam priyam na bhavati. Devas will never be happy, when yad etan manushya vidyuh the jivas shift to Atma jnanam. Because of one turning to vedanta the deva's serving animal in the form of human being is lost. Devas are never happy if manushya comes to Atma jnanam. One of the serving animals will be lost. So they send obstacles.

In this section, there is a small enquiry by Adhi Sankaracharya since what is said here disturbs our mind. In the case of ajnani in the karma kanda field, devas are powerful. Devas can obstruct, create problems etc. In the case a jnani, even devas have no power to obstruct him to gain moksa as we said before. In the case of ajnani in the karma kanda field, devas are powerful in karma kanda field and they can create obstacles.

Now Adhi Sankaracharya gives a corollary. He says if devas are powerful in karma kanda field, then we will not have trust in karmas. We

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will not have faith in karma. Even if we do good karmas, devas can create obstacles even from our getting legitimate phalams. Therefore in karma kanda sastra people may lose their faith.

If devas are powerful in karma kanda, no human being will have faith in karma sastram and they will become fatalistic. All will have to be at the mercy of devas. One wants to continue to be lazy. Ideal theory for lazy people is fatalism.

Therefore, Adhi Sankaracharya discusses, whether our experience in life is determined karma or by devas? And two more points he adds in this regard as to whether our experience in life is determined by kala? Is our experience in life determined by vastu swabhava? Karma, deva, kala and swabhava are enumerated here that determine our life.

Suppose, I fall sick I can say I fell sick because of Madras water. Madras water is number one in the world to fall sick. If I fall sick, I can say it is because of vastu swabhava. We can also blame it is due to our bad time. So, I have fallen sick. We can also put the blame on devatas. Ragu, Sani etc., are the cause of our illness. Else, we can put the blame on karmas. Which one of the four we can blame for our problem? If devatas are responsible we will not have any say.

Nothing is in our hands is a popular statement even among the vedantic students. That means it is in the hands of devatas, kala or vastu swabhava etc. Or if nothing is in our hands karma kanda we will become vyartham because we cannot do anything. Adhi Sankaracharya strongly refutes this theory. This kind of theory no vedantic student will accept as fact.. Why the confusion comes? Adhi Sankaracharya explains the reason for this confusion. Nothing is in our hands is the confusion.

He says that karma phalam is in the form punyam and papam. They can never give results independently. It cannot give sukham or dukham independently. They do not hand over sukham to me. Papam cannot directly come and hand over dukham to me. Even though punyam is the cause of sukham and papam is cause of dukham, they cannot directly hand over phalams independently. They require karaka abeksa. That means karma requires a medium for giving sukham and dukham.

They are the media for the purpose of giving sukham and dukham to jivas. What are the media if you ask, devas are one of the important mediums to give karma phalam to the jivas. Similarly kala is another medium and vastu swabhava is also another medium. Punyam through these media give us sukham or dukham.

## Madhu Kandam

So there is popular saying if the son creates lot of problem Purva janma hitam papam putra rupena a gachadi. Don't say like that. Suppose the son is good then Purva janma idam punyam guna putra rupena agachadi. Don't get angry on your husband. In your list you can include poor teacher also. Suppose the class is boring and one hour you suffer means class Purva janma idam papam class rupena agachadi. Or it may be guru rupena agachadi. Therefore, whenever you have an experience four factors function simultaneously karma, devata, kala and vastu swabhava.

In any experience four factors are involved karma kala deva and vastu swabhava. You should know which is the original and which are the media. You give original the pradanam. Which is original pradana bootham and which is apradanam if you ask, people say it is because of devata. For all this, they put the blame on isvara. Adhi Sankaracharya says that we should say karma is pradanam and devatas are apradanam or they are the media to give us dukham and sukham based on our karma. He adds that Vedas lays emphasis on karma and not on devata, kala, vastu and swabhava.

Even if the planetary positions are un-favourable not that the positions wanted to be like that. The planetary positions as such do not give any sukham or dukham but it is our karma that gives sukham and dukham. Karma is the pradanam that determine out life happy one or sad one, and therefore it is argued that karma kanda is ever valid; we can do fresh karmas and change our lifestyle. It is not that devas are creating problems to us. Nor kala create problems nor vastu nor swabhava create problem. It is our karma that is responsible for all the problems we face in our life. .

We can do away with karma, destroy, or deflect prarabdha. Through karma kanda we can destroy prarabdha or deflect the prarabdha and therefore you should never say nothing is in our hands. Vedanta siddhanta says that everything is in our hands only. So Adhi Sankaracharya establishes. The logic behind what we have said above we will see in the next class.

Hari Om



Class # 26

Mantra : 1.4.11

Bashyam of Avidya sutram contd.

The avidya sutram which says atha yo'nyam devatamupasate, anyo'savanyo'hamasmiti, na sa Veda, the one who looks upon god as different from himself and meditates or worships god with beda buddhi is an ignorant person. The upanisad condemns such persons; the expression devanam pasuh means that such persons are compared to the 'animals of god'. This criticism is directed to the karma Kandis who have faith in rituals and pujas and fully rely upon karma kanda to gain moksa.

Vedanta is not totally dismissing karma kanda here. At the same time karma kanda is acceptable to Vedantins as just a stepping-stone to attain moksa. But karma kanda should not be taken as a permanent discipline. Vedantins condemns the people who are addicted to karma kanda. Some commentators call karma kandis as karmadha and even go the extent of calling them as karma Jadas.

In this context the upanisad says that devas keep the ignorant people under their control. Devatas do not like the people to come to jnana kanda at all. Yad manushya vidyuh if the human beings try to come to jnana kanda or moksa, they create innumerable obstacles to jiva from taking the route of jnana kanda. In this context only we make an enquiry. If devas have total control over us, we jivas completely lose our control over our present life as also our future life after death. The entire karma sastra become invalid and becomes no use to us.

At the same time it is also stated that entire karma sastram is not completely a wasteful exercise. It does have some utility. Karma sastra is meant to enable us to improve our future, to shape our future, to determine

our future and to influence our future. Karma kanda we do not condemn it. If devas are going to determine our future and our life what use is the karma kanda is our question.

Adhi Sankaracharya lists four factors that influence our life. Four factors are karma, devah, kala and swabhava the nature of thing. Then Adhi Sankaracharya emphasizes that even though four factors influence, we give importance to karma alone. The other three factors are subservient to karma. We saw the reason also. Karma in the form of punya papam cannot directly give us sukham or dukham.

Even the most powerful punyam or papam cannot act upon an individual directly and they function through three different media or karakas alone. They are devatas, kala and vastu swabhava. And therefore, Adhi Sankaracharya said that our scriptures are karma pradana vadhi and the other three factors are apradanam. Karma is mukyam and other three are gounam. Thus we saw that karma is pradhanam according to our scriptures.

Adhi Sankaracharya gives reasons and logic in support of the statement that karma is pradhanam and the other three factors such as devah kala and swabhava are apradhanam. It is also said that karma is not unnecessary. He gives three factors are subservient, subordinate, and they only assist karma kanda. The logic he gives is common sense logic. Suppose there are many factor influencing a set up like our future or experiences in our life. Suppose of these four factors three are common and uniform, universal to all the people. These three factors cannot be responsible for variations in life. The logic is that common factors cannot be responsible for variations or differences. The uncommon factor or the variable factor alone is responsible for variations and differences in any set up. It is common sense logic.

If there are many bulbs and many switches which switch is connecting which bulb how we will see. Take one switch and check and you make variation and if by those variations a particular gets on and off, you know that the other switches are non-varying factors and the only varying factor is this particular switch and this switch is responsible for the lights being 'on and off'.

Now Adhi Sankaracharya argues of these four factors that influence the life deva, kala and swabhava are uniform for all. They are samanya factors for e.g. Isvara cannot influence a particular person's life positively or negatively because isvara is common to all. Isvara's love, compassion, and anugrah have to be uniform and common to everybody. If it is uncommon he is not isvara. How do you know? You should not ask refer to Gita I am same to all creatures Geethacharya says.

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In Soundarya Lahari Adhi Sankaracharya says that the moonlight is uniform whether it is a gutter or whether it is a palace. Therefore, isvara cannot be the variable factor. Kala tattvam is uniform to all. If this is December for me it is December for others also. If the temperature is 20 for you it is also 20 only for me as well. If sun is rising at a particular time it is the same for all. Kala Tattvam is not a variable factor. Vastu swabhava is also not a variable factor.

Fire is hot for me and it is hot for you also. So therefore water is for all, fire is for all, and therefore swabhava is a non-variable factor. These three common factors can never be responsible for the differences in creation. Therefore the only variable factor can be parisesa nyayena. What should be the fourth factor? The left out factor is karma.

Therefore all differences in the universe can be explained only through karma and not through god, not through time, not through swabhava or any nature of thing. But it is only karma makes all the difference. And we don't say that other factors are not influencing but we say that other factors are not responsible for variations. Other factors do influence but they influence uniformly. Therefore, they cannot be responsible for variations and therefore karma kanda or karma is the pradhanam that decides the fate of an individual jiva.

Karma kanda is valid and indirectly we can infer that through karma kanda I can influence my future. And therefore, I am responsible for the present, through my past actions and I am responsible for my future through my present action; therefore karma alone is pradhanam. It karma pradhanam is nothing but self-pradhanam that I am responsible for everything in my life.

Therefore I alone should take charge of my life. Never we should say 'nothing is in our hands'. The argument that 'I am only an instrument and a puppet in the hands of the lord etc' is unacceptable to the sastras and such statement is illogical and irrelevant.

In fact this topic I had discussed very elaborately in the 33<sup>rd</sup> verse of the 11<sup>th</sup> chapter of the Gita. There is a statement nimittha matram bhava literally translated and it means we are only instruments in the hands of the Lord and the Lord determines everything. In the last class I said that this statement should not be taken literally and if you take it so there will be five logical fallacies. Karma pradhana vada alone is conducive for vedanta jnanam.

## Madhu Kandam

It is because only when I give importance to karma, I will take responsibility for my own life. Only when I give importance to karma, I will take charge of my life. Because I will say that I am responsible for the present through my past action. I alone am responsible for future through my present action. I am master of my own life. Only if I practise this attitude now, in vedanta can say I am the master of the universe.

Not only that, I am the substratum of the whole universe. Coming to this upanisad itself Aham Brahma asmi tasmad Aham sarvam asmi. Therefore if I should be the master of the universe that is if the vedanta jnanam should take place in me; I should train this attitude that I am the master of my life. If I don't accept this how I become a Swami.

Vedanta is an attempt to become a Swami, the master. Whereas if I am going to put charge on an external factors like kala, swabhava and devata, my attitude is I am helpless and I am a dasah. If with this attitude I learn vedanta, I can never, never assimilate the implied meaning of 'Aham Brahma Asmi'.

If I am karma pradana I will begin to stay I am helpless and I am in the hands of the people. Ultimately I end up only as dasah to god. If it is deva pradhana, the philosophy will be dasa philosophy. If it is karma pradhana, the philosophy will be Swami philosophy. You can decide whether you want to be Dasa, which means devanam pasuhu or whether you want to be swami.

According to Adhi Sankaracharya's teachings, moksa is only for a Swami. Master is ever free and the servant is never free. Swami can be muktah and Dasa can never be a muktah. Opposite of Swami is Asami. Asami is dukha. Swami said soham. I am not victim of circumstances and I am the charge of the situations.

The other fellow wrote Da and made it dasoham. This person felt bad. He wrote another sada soham, another fellow made it wrote dasada soham. As long as the world is there I am happy here. Two types of people will be there. There are many people who say I love to be dasaha. I never want to be dasa like. But one thing is that vedanta does not teach it.

Therefore what should you do? Sastra is karma pradhana and karma is valid therefore I am the one who determine my life for which I take the support of devata kala and swabhava. I don't dismiss them. I take their support. With their support I decide what I want to do. This is called karma pradhana.

Adhi Sankaracharya also talks about Swami kritya nyaya. That you should be kritya means dasa. That you should understand that properly. Adhi Sankaracharya talks about Swami Dasa jnaya as temporary steps only and

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not take it as permanent goal. Advaita accepts Dasa bhava temporarily. And there also you should see the context wherein he talks about this nyaya. He is master I am servant theory.

Adhi Sankaracharya talks about this in the context of karma yoga. By the attitude of being a dasa you should obey the commandment of the master you must do nithya nymithyaka karma. Adhi Sankaracharya is against out being a dasa. Be a servant means obey your master.

Master's in this context is dharma sastra. Lord's commandment is dharma sastra. Therefore, be a servant means obey dharma sastra. And by following dharma sastra you shape up your life and not lying down helplessly. Be a servant in following the commandment of Lord and Lord's commandment is dharma and through dharma shape up your life. This is the main teaching of the Gita.

Arjuna you are my servant, only when you follow dharma sastra; not by lying down helplessly. Krishna says even when you are not my servant I don't determine your future. You alone determine your future through dharma sastra. Krishna says that I can help Arjuna if you surrender to me and your surrender to me should follow your adherence to dharma sastra. You prosper in life. And then later, he says those who refuse to follow dharma sastra even if they are my servants they are not going to prosper. If a person is a servant or claims to be a servant and refuses to follow dharma sastra he will not prosper. He will be doomed in life.

Therefore, karma pradhanam is our sastra and logic also support that view. Therefore, wherever we state deva's control, we should understand we mean only karma controls. Deva control through our karma. If you put it like this it is correct. Deva controls us through our karma alone. Isvara controls us not independently but isvara controls us through our karma. This is discussed in the famous Brahma sutra. So we will put a full stop to this discussion here. People who take to karma kanda as mukyam are ignorant and they are devanam pasuhu. We will continue.

### *Mantra 1.4.11*

*Brahma va idamagre asidekameva; tadekam sanna vyabhavat.  
Tachhreyorupamatyasrjata ksatram, yanyetani devatra ksatrani --  
indro varunah somo rudrah parjanya yamo mrtyurisam iti.  
Tasmatksatratparam nasti; tasmadbrahmanah  
ksatriyamadhastadupaste rajasuye, ksatra eva tadyaso dadhati;  
saisa ksatrasya yoniryad Brahma.*

## Madhu Kandam

*Tasmadyadyapi raja paramatam gacchati brah maivantata  
upanisrayati svam yonim; ya u enam hinasti svam sa yonimrcchati,sa  
papiyan bhavati, yatha sreyaamsam himsitva.*

The following mantra happens to be a commentary on avidya sutram. It is a commentary on devanam pasuhu. An ignorant person is addicted to karma kanda and how he is serving devas. And gods and goddesses is analysed here. Once you come to the topic karma kanda we will come to varnasrama dharma. The essence of karma kanda is varnasrama dharma alone. The upanisad wants to talk about varna sristi here.

Varna sristi means the creation of four varnas. Brahmana, ksatriya, vysya and sudra varna sristi is talked about here. Therefore I am not going to do this mantra elaborately and not much of vedanta is here. I will give you the essence of this mantra. First upanisad talks about the varna sristi among devas amongst themselves. It is an interesting new subject.

There are four varnas amongst devas also. The divisions are deva brahmanah, deva ksatriya, deva vasyah, and deva sudrah and later manushya brahmana, manushya ksatriya etc. The sristi of the agni devata is explained in the previous mantra. In the sixth mantra the upanisad talks about agni sristi.

The creation of agni devata from virad or Prajapathi was discussed earlier. Hope you remember how agni was created. Virad put his hand in the mouth and churned. Fire came out of the mouth out of friction. It is also argued that it is due to emergence of agni from the mouth due to churning by the hand, there is no hair in the mouth inside and the palm. We should not analyse these statement further.

The agni sristi is talked about and upanisad continues the agni devata where it left in 6<sup>th</sup> mantra, the upanisad says that agni devata itself became the brahmana among devas. In the swarga loka agni devata is supposed to be a Prohita. That is why in the Rg Veda itself the first mantra is about agni. Agnim prohitam rigvijam Aham namaskaromi. This agni devata alone is referred to in this mantra by the word Brahma.

In this mantra the first word is Brahmaiva idam agra asit ekam eva. Therefore Brahma means agni who has become brahmana of devas. Later, it is said that even though agni was a brahmana he could not do anything without the help of other the varnas. Ekam san na vyabhavat. He could not do any karma or any work. Therefore what did he do? He created ksatriya. Therefore agni deva created other devatas to help him in his efforts to do his

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karma. Who are they? Indrah, Varunah, Somah Rudrah, Parjanya, Yamah mrithyu and Isanah.

All these devatas are called deva ksatriya. Each of them is a ruler of a particular group. It is given in the text. Indra is the king of lords etc. And after creating ksatriya the agni devata or the deva brahmana blessed the ksatriya with two things. One is the glory and the other is niyantritvam over lordship or power. The deva brahmana agni devata gave power and glory to ksatriya. They gave power to ksatriya to rule over brahmana himself. You ksatriya control brahmana allowed them.

But ksatriya have no right to insult brahmana the father figure by virtue of the latter being the instrumental for ksatriya sristi. Yata shreyam sat him itvad. Just as insult to any elderly person is papam, similarly any insult to brahmana is as good as insulting father. Life long a sisya should worship a guru.

Even though he has gained the same knowledge, even though he has become as great as guru he has to respect to guru lifelong. One lamp is to light up another lamp. Both lamps are equally glorious. Guru may give higher position sisya should not abuse initially for gaining knowledge and later an expression of gratitude. Deva ksatriyas were created. Deva vasyas and deva sudras will be created in the next class.

Hari Om

In the tenth mantra of the fourth section of the upanisad avidya sutram has been elaborated. An ignorant person is the servant of devas or an animal serving the god. Thereafter wards devanam pasuhu is being commented upon in the following mantra. Here ajnani devanam pasuhu is treated as an animal of god. Just as an animal serves the master or yejamana and so the ignorant people serve god. He serves gods through karma.

Varnasrama karma anushtanadhvara devanam upakarothi ajnaha. Whereas jnani gives up all karmas, he does not help devas through yagas. Therefore, jnani is not said to be devanam pasuhu. He is devanam deva. Through, karma kanda alone or varnasrama dharma alone an ajnani purusa helps devata and therefore upanisad wants to talk about the varnasrama dharma.

For this purpose upanisad introduces four varnas as brahmana, ksatriya vysya and sudras. Deva varnas are deva brahmana, deva ksatriya, deva vysya and deva sudras etc. Agni devata itself is termed as deva brahmana. That is why agni devata is called deva Prohitah. Agni brahmana could not do anything unsupported by others.

Therefore agni devata, deva ksatriya varna was created. Having created ksatriyas what did deva brahmanas do? They gave him Kirti and glory and he also gave them power to rule and the power to control even the brahmanas. Thus, ksatriya became controller of all the other varnas and in fact the whole world.

Even though ksatriya has been given power and glory, ksatriya was not permitted to abuse his power and brahmana and in fact ksatriya is supposed to respect the brahmanas. Ksatriya is in fact an offspring of brahmana only. The ksatriya is karyam of brahmana. Brahmana is Yonihi of ksatriya, brahmana is karanam, and brahmana is actual source is ksatriya. If ksatriyas ill-treat a brahmana, he will incur great papam. Up to this we saw in the last class.

Here afterwards we will see the creation of deva vysya and deva sudrah.

*Mantra 1.4.12*

*Sa naiva vyabhavat, sa visamasrjata, yanyetani devajatani ganasa  
akhyayante--vasvo rudra aditya visvedeva marut iti*



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Agni deva brahmana created deva ksatriya to assist and support brahmanas in their action. But brahmanas found in spite of deva ksatriyas coming into being, deva brahmanas could not do anything. He required further assistance. Adhi Sankaracharya says if yajna is to be performed, lots of materials are required. Ghee is required. Milk is required. And if grains, milk, ghee are required, we require someone to maintain them, some one is required to produce them, to transfer them, and hence farmers are required. Therefore we require a vasya varna.

What is the business of vasya? It is their business to buy and sell grains and goods etc. Brahmana requires goods etc., for performing yagas. This brahmanas also required cow for producing ghee for yaga. The deva brahmana also required deva vasyas to procure materials.

Don't ask me devas do rituals or not? That is not the purpose. The idea is that they required the support of vasyas. Hence, deva vasyas were created for procuring materials. They are Vasavah, Rudrah, Adhityah, Marudah and Visva deva etc., these five are known as deva vasyas. Upanisad itself says vasyas functioned in groups only. Even if they don't have groups, sooner or later they form groups or companies. And that is why each of these formed one, one group.

Vasavah is eight fold; Rudraha Ekadasa Rudrah eleven fold. Adhitya Dvadasa are twelve fold. Visve devas Adhi Sankaracharya says dasa visve devas, tenfold or many fold. And then Marudaha; Maru devadas are seven groups of seven members each. Incidentally here the word Rudra should not be misunderstood as Brahma Vishnu and Rudra. Here Rudra is maya sahitam Brahman. In our case Rudra is one of the deva ganas. Thus vasyas are created.

### *Mantra 1.4.13*

*Sa naiva vyabhavat, sa saudram varnamasrjata pusanam; iyam vai pusa, iyam hidam sarvam pusyati ya didam kinca.*

Brahmanas had to do lot of physical jobs to conduct yagas etc., for which they required assistance and hence were created the deva sudras. Upanisad says Pusanam or Pusa devata is deva sudraha. Pusanam is a name or another name is Pusad. Upanisad itself redefines the word Pusad. Normally Pusad is used for surya devata. The normal meaning of Pusa is suryah but in this context Pusa has got a different meaning which upanisad itself gives.

## Madhu Kandam

Pusah means prithvi, which is nothing but Boomi devata. Thus prithvi devata becomes deva sudrah. Take devata in all places. Upanisad itself justifies the name prithvi. Why is prithvi called Poosha. The reason is sarvam Pusyati. Prithvi devata nourishes everything only; therefore prithvi devata is called Pusah or Pusanam. Thus four deva varnas have been created. It is still not sufficient. What is to be created next? This we will see in the next mantra.

### *Mantra 1.4.14*

*Sa naiva vyabhavat, tacchreyorupamatyasrjata dharmam; tadetat  
ksatrasya ksatram yaddharmah; tasmaddharmatparam nasti; atho  
abaliyan baliyamsamasamsate dharmena; yatha rajnaivam; yo vaisa  
dharmah satyam vai tat, tasmad satyam vadan tamadhuh, dharmam  
vadatiti, dharmam va vadantam satyam vadatiti,  
etaddhyevaitadubhayam bhavati.*

Four varnas have been created for varnasvara karma Anustanartham. That is how they become devanam pasuh. The upanisad says that even this is not sufficient. Hence four varnas amongst manushya janma were created as brahmana, ksatriya, vysya and sudras. Adhi Sankaracharya makes it clear that says wherever there is more power there is definitely a possibility of abuse or misuse of power and corruption. Therefore, after the creation of brahmana followed ksatriyas who assisted brahmanas. This was followed by the creation of vasyas and sudras to do the trading business and do the Manual jobs etc respectively. Tremendous power even over other castes like brahmana, vysya and sudras was vested with ksatriyas and the controller ksatriyas themselves needed some control to put them under check. What is meant here is the controller of ksatriya. Uvad cheryo rupam atyasr jata dharmam dharma or righteousness, morals or ethics is the controller of ksatriyas. Ksatriya has got more power and he may very easily misuse his power. To control him dharma devata has been created to check him and put him under control.

Adhi Sankaracharya says here that dharma should not be misunderstood, as mere laws of universe should be taken as the devata of all the laws of the universe physical etc., especially of moral laws. Dharma means acetana nimana parantu cetana yama adhisthana devata dharma sabdene vidyade. Simply it is dharma devata. This dharma devata has been created and dharma devata therefore controls ksatriya.

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What is swarupam of dharma? Upanisad has sreya rupah. Dharma alone is shreyas meaning prosperity, goodness auspiciousness, mangalam etc. That means if dharma devata does not control ksatriyas, if the dharma devata does not control the rulers, the rulers will become corrupt and through them other three varnas will be become corrupt and society will in turn become corrupt. That is how we have a wonderful system with checks and balances..

Then upanisad talks about the glories of dharma. Since dharma is the controller of ksatriya, dharma is more powerful than ksatriyas. That is balavat tarah. Ksatriya is strongest of four varnas and more than ksatriya dharma is balavat tarah more powerful and therefore upanisad says even an ordinary man, a week ordinary man can win over ksatriya with the help of dharma. If there is a normal fight between brahmana, vysya and sudrah and ksatriya, the brahmana or any other varna cannot win over ksatriyas because the latter are powerful.

But with the help of dharma if a person fights ksatriya, one can win over ksatriya. Therefore he says baliyamsam asanisater dharmeya is most powerful of all the varnas. Powerful king can be defeated with the help of dharma. Just as an ordinary man can fight an enemy with the help of ksatriya, ksatriya can be won over with the help of dharma. The only protection is dharmah. Dharma eva raksa cavasam. The first glory of dharma and it is more powerful than even ksatriya. It is the first glory.

The second glory of dharma is eva sathyam; sathyam eva dharmah. Dharma is glorious because it is identical from sathyam and it is non-different from sathyam. How do you say dharma and sathyam are identical? Adhi Sankaracharya says what is dharma's definition and sathyam's definition. The directions given by sastram are sathyam .

What is dharmah? Sastratvena anustiyamanaha dharmaha. If you follow what sastram says is called dharma. Even if you know what sastra says and what you follow what sastra says is called sathyam. Therefore sathyam and dharma are one and the same. When one is at knowledge level and the other is at the action level. So it is said sathyam vadha dharmam chara.

Therefore, the upanisad says if a person speaks dharma, we can say he speaks sathyam . If one speaks sathyam you can say he is speaking dharma. The words, sathyam and dharma can be interchanged because both are essentially one and the same. Therefore, etad by evaitad ubhayam bhavati both sathyam and dharma are one and the same. varna and dharma have been created.

*Mantra 1.4.15*

*Tadetadbrahma ksatram vit sudrah; tadagninaiva devesu  
Brahmabhavat; Brahmano Manusyesu, ksatriyena ksatriyo, vaisyena  
vysyah, sudrena sudrah; tasmad agnaveva devesu lokamicchante,  
Brahmane Manusyesu, etabhyam hi rupabhyam Brahmabhavat.*

With the fourteenth mantra deva brahmana deva ksatriya, deva vysya deva sudra sristi is over. We have not discussed manushya brahmana sristi, manushya ksatriya, manushya vysya and manushya sudra sristi. Four varnas we have discussed are at the level of devatas. It says that the very same Brahma or Prajapathi Brahma, the creator, Prajapathi thereafter wards created manushya brahmana, ksatriya, vysya, and sudra the four varnas. Agni devata itself became manushya brahmana. Agni and brahmana are considered to be one and the same. That is why in Kathopanisad when Nachiketush enters Yama dharma's place he is said to be agni itself.

Thereafter wards four varnas were created. Each of the four-Manushya varnas is presided over by the corresponding devata. Manushya brahmana is being presided over by the deva brahmana agni devata. Manushya ksatriya is supported by deva ksatriya means Varuna etc. Manushya vysya is protected by deva vysyas like Marud, Varun, Rudra etc.

Similarly deva sudra prithvi devata governs manushya sudra. Among the four varnas, brahmana is considered to be superior most one. Here, we mean guna brahmana and not karmah brahmana or jathi brahmana. Refer also to the 4<sup>th</sup> chapter of the Gita for detailed discussion on the subject.

At devata level deva brahmana is superior and at manushya level manushya brahmana is superior. Here the upanisad itself gives the reason for brahmana to be the superior most one. Among devas deva brahmana is superior means agni devata is superior and for this, the reason given is that all the people will have to depend upon agni devata only for doing karmas and attaining higher loka.

So everyone is dependent on agni devata. Then among the manushya why do you say brahmana is superior? For that also a reason is given. It seems that brahmana jadhi can get higher loka without depending upon agni.

That brahmana people can get higher loka even without depending upon agni for which Adhi Sankaracharya quotes Smriti sloka. Brahmana can get higher loka with the help of japa anustana alone. Whether he does any karma or not, by sheer japa he can progress and that is why they used to emphasise Gayatri japam. If you do this japa properly even if one gives up

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agni karyam the brahmana who does Gayatri is in a position to get higher loka. If he does not do Gayatri japam, he loses brahmanatvam status itself.

Other varnas have to depend upon agni. Brahmana can get higher loka without the help of agni by doing japa. Adhi Sankaracharya gives another reason that brahmana is the first created and brahmana alone created other varnas to help him. Hence brahmana jathi is considered to be superior sristi.

Similarly among manushyas alone agni devata himself became manushya brahmana first and then only others were created. Therefore they are superior.

### *Mantra 1.4.15 continuing*

*Atha yo ha va asmallokatsvam lokamadrstva praiti, sa enamvidito na bhunakti, yatha vedo vannuktah; anyadva karmakrtam; yadiha va apyanevamvinmahatpunyam karma karoti, taddhasyantatah ksiyata evah; Atmanameva lokam Upaseeta; sa ya Atmanameva lokamupasate, na hasya karma ksiyate. Asmaddhyevatmano yadyatkamayate tattatsrjate*

So this portion is very important portion. Therefore I will go into the meaning. In the previous sloka, it was said that by depending upon agni people could get higher lokas. And by depending upon japa, brahmana can get higher lokas.

While glorifying agni and brahmana it is said that one may think by depending upon agni itself why can't we get moksa also. Higher loka can be gained through agni and japa. Agni can gain us the higher loka; japa can also gain higher loka.

Here there is exception. You can attain everything through agni and japa except moksa. In short, we can say varnasrama dharma anustadvara moksa na bhavati. Krishna said in 18<sup>th</sup> chapter 'you can't gain moksa through dharma'. So also it is said in Kathopanisad. Only through jnanam moksa can be attained. So I said this portion of the mantra is important.

Upanisad says one who departs from this world [after death], in this context Swam lokam adristva means Atma swarupam one gets Atma swarupam; the word loka is generally used in the sense of a field of experience. The normal meaning of loka is a field of experience. lokas are fields of experience for jiva. Based on these fields of experience only bhulokah, Buvar loka etc., are stated to be experienced.

## Madhu Kandam

In Brihadaranyaka upanisad very often the word loka is used in the meaning of Atma itself. In this context the word loka should be understood as the 'Experiencing Consciousness Principle'. [refer to Gita and Mundaka upanisad] loka has two meanings one is the object of experience and second meaning is the subject of experience.

In this context it refers to the subject of all experiences Drik Atma. Swam loka indicates one's own swarupam or caitanya Tattvam. If a person departs from this world without Atma jnanam, he is not protected from samsara. It means again that he comes back punarabi jananam punarabi maranam. He will be continuing in the birth death cycle. Upanisad presents it in a different language. Who protects you from samsara? What is the normal method? We say baghavan or jnanam alone protect a person from samsara.

Upanisad says that Atma alone protects a person from samsara. Then the question comes if Atma protects people, why it does not protect all people. All have Atma. Why not all? Atma protects a person when one knows, or one realizes 'self'. The Atma does not protect you when it is not known. When you realize Atma it protects and when you don't realize Atma, it does not protect you. This is a beautiful idea and this idea has a parallel in Taittiriya upanisad, which we will see in the next class.

Hari Om

Class # 28

Mantras : 1.4.15 to 17

Avidya sutram is being explained in this mantra. Avidya sutram that states one who looks upon god as different and himself to be different and the one who has got beda buddhi, and who he is ignorant is said to be devanam pasuh. Such an ignorance person will remain in his karma and he will be practicing various karmas through various offerings. The varnasrama dharma will bind such person. For this varnasrama dharma was taken up for which the upanisad divided devas themselves into four viz., deva brahmana agni, deva ksatriya, deva vysya and deva sudra and with their devatas blessings four varnas such as manushya brahmana, manushya ksatriya, manushya vysya and manushya sudra appeared among the human beings also.

Thereafter wards the upanisad glorifies deva brahmana and manushya brahmanas by pointing out that deva brahmana agni alone is worshipped by all people to get higher loka. And similarly manushya brahmana is greatest because he can get higher lokas with mere japas without doing any rituals.

Through brahmanatwam and through agni devata brahmanas attain all the higher lokas. While talking about this, upanisad makes a small diversion. That is no doubt, through japa and agni karma etc., higher lokas can be attained, but moksa cannot be attained through even with the help of the greatest karma. Moksa can be attained only through Atma jnanam.

Atma alone can protect a person from the struggles of samsara. And the upanisad says that Atma alone keeps a person in samsara also. Atma eva banda karanam Atma eva moksa karanam I gave you a homework also pointing out that there is a similar reference in Taittiriya Upanisad wherein it is stated that Brahman alone is bhaya karanam; Brahman alone is abhaya karanam also. Brahman alone is the source of fear and Brahman alone is the source of fearlessness also.

The Purvapaksa asked how could the very same Brahman be both bhaya and abhaya karanam. We see the very statement is contradictory. If it is bhaya karanam it cannot be abhaya karanam. If it is abhaya karanam it cannot be bhaya karanam. It is based on two conditions. Avivitham sad Brahma bhaya karanam vithitham sad Brahman abhaya karanam. The unknown Brahman is bhaya karanam and Known Brahman alone is abhaya karanam. How is it so?

Take the example, when there is a rope and the rope is known as an innocent rope, it does not cause any fear. Rope when it is not seen clearly and understood wrongly as snake, it is bhaya karanam. Because it looks as though serpent is the bhaya karanam. When it is known as rope, it is innocent one and therefore it is abhaya karanam. Unknown Brahman appears, as Dvaida prapancam is the bhaya karanam. Whenever you say world create fear, in vedantic language world is equal to unknown Brahman like the snake is equal to the unknown rope.

The very same Brahman or the Atma also if it is unknown that unknown Atma unknown alone appears as karta and karma asrayah and karma phala asrayah and janma maranavan and also samsari, the simple sufferer. The very same Atma when known and understood as 'Aham Brahma Asmi' you get tremendous strength and Atma will protect you and you are liberated from samsara. Atma protects you from all the problems.

Here lokam refers to sariram. Swam lokam is Atmanam swarupam. Whoever dies without gaining self-knowledge, the Atma will not protect him from samsara. Such a person will be subject to birth death cycle when Atma is not recognized or owned up by him. In support of this two examples are given. There is a well-known saying that Veda adhyayanam gives lot of punyam or protection. But Veda can protect a person only when he chants Vedas. Chanted. Vedas protects a person. The un-chanted Veda never protects a person.

Another example is the punya karma protects a person we say. When will it protect? When karma is performed it will protect. When it is not performed it will not protect a person. Thus, performed punya karma protects a person and unperformed punya karma never protects a person. In the same way, unknown Atma does not protect a person and known Atma alone protects a person.

*Mantra 1.4.15 continuing*

*yadiha va apyanevamvinmahatpunyam karma karoti,  
taddhasyantatah ksiyata evah; Atmanameva lokam Upaseeta; sa ya  
Atmanameva lokamupasate, na hasya karma ksiyate.  
Asmaddhyevatmano yadyatkamayate tattatsrjate*

Suppose there is an ignorant person who is not protected by Atma and such an ignorant person performs a very big karma, he will get lot of punyam as a result of the karma. But it is an open question whether that



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punyam protect that person. In fact dharmo raksadi raksidah. There is a popular saying dharma protects a person if he protects dharma. Therefore let not a person know the Atma and instead of getting protection from Atma why cannot he get protection from punya karma. Upanisad says no.

Even the greatest punya karma cannot protect a person from samsara. Then how is that there is the famous saying dharma protects a person? The famous saying is apeksika raksanam, which means it, gives temporary protection but it does not protect a person permanently. After the exhaustion of dharma, a person will again fall back to samsara.

If I enjoy wealth protection, wealth will be exhausted, if I enjoy people's protection, people will die away. If I enjoy land protection land ceiling act will come; all other protections are fake or seeming protection and such protection is not the real one. The only protection is jnanam. Jnana kavacham is only the real kavacham. Vedanta does not accept these kavachams but believes in jnanam alone for protection.

Vedanta says even if a person performs Mahat punyam karma [constructing temple etc] will not give him protection permanently. This will not directly protect you from samsara but danam will indirectly help you to gain jnanam. Aham Brahma Asmi knowledge alone will give anyone freedom and the lasting protection. The punya phalam gained as result of karma in due course of time finally gets exhausted and there is no doubt about it.

There is no eternal maintenance of punyam. The best way out is only that you should strive to gain Atma jnanam. One should know the 'self' exactly like what is said in vidya sutram Atma eve Upaseeta for one to gain liberation. Then, through karma whatever phalam one gets, will not give liberation and that punyam will be exhausted in due course. But this is not the case with jnanam or the self-knowledge and that will give the ultimate liberation. That is the difference between performing karma and gaining jnanam.

It is emphatically stated that while karma phalam gets exhausted, the jnana phalam remains forever and it is eternal and long lasting. Sa ya Atmanam eva lokam upaste. Then the upanisad says an arthavadha portion. So by mere Sankalpa the jnani will get whatever he wants from this Atma jnanam.

From this Atma itself whatever he desires, he produces. So this is arthavadha portion. Don't take it literally. But this is true to some extent because the jnani does not have any desire for himself because he is fully satisfied and he enjoys purnatvam already. If at all he desires, he becomes

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the representative of the whole world and sees the benefit of the community. Therefore whatever he wills, the whole world is there to accomplish for him.

This is jnana Mahima. This small portion is a diversion. But this is a very important portion. Now we will take up the topic of devanam pasuhu.

### *Mantra 1.4.16*

*Atho ayam va Atma sarvesam bhutanam loka; sa yajjuhoti, yadyajate, ten devanam loka; atha yadanubrute tena rsinam; atha yatpitrabhyo nipranati, yat prajamicchate tena pitrnam; atha yanmanusyanvasayate, yadebyo'sanam dadati, tena manushyanam; atha yat pasubhyastrnodakam vindati, tena pasunam; yadasya grhesu svapada vayamsya pipilikabhya upajivanti, tena tesam loka; yatha ha vai svaya lokayaristimicchet, evam haivamvide sarvani bhutanyaristimicchanti; tadva etad veditam mimamsitam.*

## Bashyam on avidya sutram Part II

Now we come back to the topic of ajnana devanam pasuh. In this mantra the upanisad goes one more step further and it says that in fact ajnani is Sarvesam pasuhu. First it said devanam pasuhu and it advances to Sarvesam pasuh, which means that the ignorant person alone is ignorant and he is pasuh and he is forced to serve all the living beings in the world. In sastra every ajnana purusah is considered to be a Rhini means a borrower with indebtedness.

As long as he continues to be jnani, sastra says that he should remain in vaidhikas karma and perform his duty in the form of service to all the beings. Only through the karma he is supposed to serve the world and therefore he becomes a pasu meant to serve all the people including devas. A list of what all he has to serve is given. Only through jnanam he can escape this punishment of service and a series of duties and sacrifices. Until death he has to fulfill his duties and 'as a by-product what he gets he can enjoy' enjoyment becomes incidental doing duty is primary.

A list of duties has been given here. varnasrama dharma binds the grahasta. He is sarvesam buthanam loka. loka means bogyah, which indicates pasu. He should give bhoga or enjoyment to all. Food is bogya pathartha means food gives you enjoyment. Similarly every ajnana grahasta is a bogya pathartha and he is meant to give bhoga to all the beings.

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Normally we say Aham bogta and the whole world is bogya pathartha. Upanisad says whole world is bogta and you are bogya. It is so because your job is giving bhoga to all the beings. He becomes the pasu or bogya pathartha for devas when he offers oblations and performs sacrifices and offerings. Devas are bogtas and I am bogyam. How does he give bogam to rishis. It is deva rinam and devas Rhinm will go by our doing pujas. We have rhinm to rishis.

Veda adyanena will remove Rhinm of the rishis. By regular parayanam we remove our debts to the rishis. Here debts are repaid. You don't get anything new. Doing the karmas reduces our debt. Then what to do for pitru Rhinm? This goes by doing the pitru karmas by offering Shrarda, pindam, tarpana etc., thereby the indebtedness to pitru is removed. Through prajotpatti i.e by begetting children one makes the pitrus happy. Why should they be happy? After him none will offer tarpana. Only children will give tarpana etc. They are interested in regular food source then manushyan vasayate.

When a guest comes he provides accommodation, food for them and they all become manushya Rhinm. Thus, he becomes a bogya pathartha for the guests. The guests enjoy me by visiting my house. I become hotel like, I am bogya pathartha for the guests and they are bogta. Then pasubhyas trnodakam vidati tena pasukabhya upajivanti tena tasam loka a grahastha is supposed to give water to the animals in the village.

The cows, which move in the village to get water, you construct tanks etc. Animal protection is the duty of the grahasthas. Then, there are so many pets and other animals in the house. All depends upon the grahasthas for their living. You become bogya pathartha for ants. Ant is bogta. And a grahastha becomes bogya pathartha for the ants and all other animals in the world. Because of this, he gets some benefit it seems.

All the animals will protect him and they will pray for his welfare. Since all the people depend on these grahasthas, they will all wish well and thus grahasthas will have the goodwill of devas, good will of rishis, goodwill of pitrus, goodwill of manushyas and goodwill of animals that includes the ants etc. Therefore the guests will protect the host. That is what we learn from this statement.

A person wants to maintain his body in good health and condition why? Why I am interested to keep the body healthy? I need their services. Hand serves me, therefore I protect. Legs serve me therefore I protect legs. Hands and legs serve the individual so individual protects them. For the world the individual is like hands and legs serve the society, devas, animals etc.

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Similarly grahastha serves devas, rishis, and manushyas etc are like hands and legs. Therefore they are protecting the grahasthas. Such grahasthas are blessed with health and long life. And the upanisad says the details have been discussed elsewhere. This has been already been known through Veda mantras, Mimamsaka sutras etc. And this portion is called panca mahayagna portion in the Veda.

Thus, the upanisad says Veda itself enumerates panca mahayagnas and defines each yajna and then it is compulsory for every grahasthas. The removal of debt is not optional but it is compulsory. The panca mahayagna comes nithya naimithyaka karma failing which a grahastha obtains pratyavada papam. It is discussed and analysed in Purva Mimamsakas also. Non-performance of the duties amounts to papam. The yajna must be necessarily done like an indebted person who has to clear his debt. Every grahastha must perform the above yajna according to his capacity. He has to spend something for performing the panca mahayagna.

### *Mantra 1.4.17*

*Atmaivedamagra asideka eva; so'akamayata --jaya me syat, atha prajayeya; atha vittam me syat, atha karma kurvityeti; etavan vai kamah; necchamsanato bhuyo vindet;*

So in the previous portion it was said that Ajna purusa becomes bogya and he is bound by the varnasrama dharma and has to serve the whole world. Whereas a jnani is free from all pasutvam etc. He will get infinite result. If Atma jnanam is so wonderful, why people don't go for Atma jnanam? That is the question. What is that prevents a person from going to Atma jnanam? The answer is going to be kamah. Kama is the obstacle.

In this section it is said that this kama makes a person totally extrovert. Once kama comes, to fulfill the kamas, he has to turn extrovert and he has to work and he has to maintain himself. Therefore, they don't come to gain Atma jnanam. Upanisad tells a story. Once upon a time, there was ajnana brahmachari. So the story goes. Atma is equal to ajnana brahmachari. Sometimes Atma is Brahman. In the beginning Atma is Prajapathi.

In this portion the word Atma means ajnana brahmachari. How do you say it is brahmachari? Because it says I want a wife. Grahastha cannot say I want a wife. The grahastha out of ignorance wants to have a wife. We will continue the story in the next class.

Hari Om

## Brhadaranyaka Upanisad

Class # 29

Mantra 1.4.17 contd.

Bashyam on Avidya sutram Part II contd.

Whoever is ignorant, whoever sees division between isvara and himself, that person is a mere animal or he is like an animal. The word pasuh is not in lowly sense of the term. The word pasuh is in the sense of ajnani, he is not only servant of devata but he is servant of the entire world, devas, pitrus, manushya, Animals up to the ant. This ajnanai is not only devanam pasuh, but he is sarvesam bhutanam and the word such is not used but loka is used here. The ajnani not only serves devas, manushyas and also the plants too. Therefore it is said sarvesam bhutanam bhogah if. As it is jiva has to do karmas and he is in the service to all.

For jiva to do karmas he has to do work not only to brahmanas and also to other varnas and the varna sristi is pointed out. He has to work for brahmanas and others. varna sristi was created. He serves through yagas. He is a karta and he has to serve the world and he has to serve one and all through karma and for that he requires the assistance of ksatria, vysya and sudra; ksatria to protect, vysya to procure the materials and sudra to assist in performance of the yagas.

Varna sristi and even dharma sristi requires varna dharma and each varna has to live and follow the disciplines and do certain karmas or else there will be chaos and confusion in the whole world and also in his own life. And for this purpose first deva varna sristi was explained and it was then manushya varna sristi followed amongst jivas. Having talked about varna and varna rhina, now in this mantra the upanisad talks about the asrama dharma. The ajnani jiva has to become a karta to serve as pasuh and as a karta he has to perform his karma. For this purpose, he requires varna as also the asrama support. Having talked about varna, we will now turn our attention to the asrama dharma.

In vedic terminology the karma especially Vaidhika karma or yajna is called by the name panktah involving a group of five. panktah means a ritual, which involves fivefold factors derived from word the panca. Five factors are termed as adhideiva, yejamana, putra, manusam vittham, and Deivam Vittham. patni means wife. patni is the one who joins husband to

## Brhadaranyaka Upanisad

assist him in the performance of yajna. patni gives a qualification to a the person to perform his karma.

The next one is yejamana, the performer of yajna. Third factor is putrah, the son. Fourth is Manusam vitham is material resources sarira pathavam, body must be healthy with all limbs and if he does not have any limb he cannot do any karma; he should not be handicapped and all his limbs should be in tact. Not only health but also he should have sufficient material wealth in the form of gold and land etc., for danam. There is no yaga without danam. He should have cows to give away as danam and also give milk, ghee etc. That is required to perform a yajna.

Then finally daivam vittham means upasanam, meditation up on various deities which is the fifth factor and only when all these five factors are available the yaga is possible. If yaga involves these five factors, it is very clear that in grahasthasrama alone, these five factors are available. Here only All the five factors are available in the grahasthasrama only.

Deiva mitham may be possible in other asramas. Brahmachari also does not have all the requirements. Therefore, brahmacharya cannot perform yajnas. Vanaprastarami also has same problem. It is optional to take wife for vanaprasta. He has to live bikshas. He does not have putra. Therefore patni is not available; Bittham is not available as he is also to live on bikshas and he does not have Manusam vitham.

Sanyasa need not do anything about it. Ksatriya, vysya, sudra have come. Yet brahmana cannot do karma if he is a brahmachari and therefore he desires to become a grahastha to become devanam pasuh. A person becomes sannyasi to become devanam Swami. Only ajnani becomes devanam pasuh to serve others. Only an ajnani becomes a devanam pasuh. Of the five factors one factor is already available. He is yejamanah.

Second factor is that he should get wife so he marries. Then he begets a son as Adhi Sankaracharya says I myself become a son through my wife. He is reborn as son through his wife in the form of son. The husband is reborn as the son through the wife; since he is reborn as the son he is called Jayadam Jayade. Let 'me be reborn' as son through my wife is the sastric meaning. The third factor is over.

Next is, I require lot of vividam vittham manusam deivanca wealth, gold, land etc., and also the upasana jnanam to conduct the vagna, vittham is the fourth and the fifth factor. Then the upanisad says that ajnani grahastha or a brahmachari may desire for this alone. This is called sadhana Iccha, the five-fold sadhanam [means]. Sadhana Iccha includes sadhya [ends] Iccha also.

Through this, one may get deva loka, pitru loka or manushya loka etc. All the lokas are nothing but sadhya Iccha.

Ajnani's desire consists of sadhana sadhya kamah. When a brahmachari enters grahasthasrama, he gets sadhana kamah and sadhya kamah. When brahmachari enters sannyasa asrama he enters Siddha kamah or vairagyam. He enters sannyasa asrama to gain moksa. Thus ajnani brahmachari has initiated his desires and becomes a samsari entering grahasthasrama and this much alone his desires. He cannot get any other things even if he desires. He cannot get anything other than sadhanam and sadhyam and no other desire is possible. All these desires come under sadhana or sadhya iccha. Even if he wants he cannot get any other things.

*Mantra 1.4.17 continuing*

*Tasmadapyetarhyekaki kamayate -- jaya me syat, atha prajayeya;  
atha vittam me syat, atha karma kurviyeti; sa  
yavadapyetesamekaikam na prapnoti, akrtsna eva tavanmanyate;*

This is the desire of the brahmachari in the beginning long before ajnani brahmacharya desires to do karma and therefore desired fivefold factors and therefore desired grahasthasrama with sadhana sadhya eshana. Since this ajnani brahmacharya has initiated the pravritti marga even now all brahmacharis enter grahasthasrama; enter pravritti marga with sadhana sadhya ichha.

The brahmacharis, who are none but ajnani brahmacharis desire these fivefold factors for which they want to get married. They wish to have children, build house establish business; make money get children etc., all are devanam pasuh. What happens? If any one of them is missing, he feels incomplete. He says that I don't have a companion. If companion comes he thinks he does not have children. Then he aspires for money and properties. He feels apurnah. He feels that himself is incomplete.

But here you see that the upanisad is very, very alert and it does not say that he is Akrishnah, incomplete. But he considers himself incomplete because of his own ignorance. Ignorance is his problem. That is how grahasthasrama comes and with grahasthasrama the karma comes. Thus we have got varna adhyaropa also and asrama adhyaropa also which is our major discussion. Adhyaropa and asrama adhyaropa are over. Now the upanisad concludes this mantra by introducing an upasana. It is an incidental upasana.



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### *Mantra 1.4.17 continuing*

*tasyo krtsnata -- mana evasyatme, vagjaya, pranah praja, caksurmanusam vittam, caksusa hi tadvindate srotram daivam; srotrena hi tacchronti; atmaivasya karma, Atmana hi karma karoti; sa esa pankto yajnah panktah pasuh, panktah purusah, panktamidam sarvam yadidam kinca; tadidam sar vamapnoti ya evam Veda.*

Suppose, he is not able to enter grahasthasrama for the reason none is ready to marry him what shall he do. For such persons the upanisad gives you the solution. This is an upasana for a person who is not able to procure the fivefold factors and who is not able to do vaidhikas karma and who is not able to enter grahasthasrama. He should manage in this manner of doing some upasana. In this upasana every organ of 'himself' is to be visualized and meditate upon as the five fold factors, as one, one factor.

Thus he himself has got five fold factors and this upasana is called adhyatma upasana. The mind is yejamana and mukyah and pradanah that decide everything and that is responsible for all his actions. Then the vak is taken as his wife. The organ of speech is taken as wife for the reason vak is doing functions in accordance with the wishes of the mind. Vak follows the mind.

Wife is supposed to follow the husband. Whatever mind thinks, the vak delivers in speech. Now each one is independent. In keeping with that 'vak' is jaya. Manoanuvrititvad and prana is putra. Then prana is Praia, the putra. Putra fulfills the desires of the parents. Prana sakti fulfills the desires of the vak and mana, therefore prana sakti is like the son.

Next you want mind. The eye is meditated upon as the material resource for which the upanisad itself gives the reason for taking eyes as the wealth. In earning the wealth eyes play an important role. Therefore eyes are compared to material resources. What is the spiritual resource? Which is deivam vittham? The ears are considered to be spiritual wealth.

All this knowledge you get through sruti. Sruti is called because Sruyate iti sruti. Sruti we get to know only through the ears only. Now only books are there. Originally it was not in written form. So Srotram is considered to be important indriyam. This is an upasana mantra. With these fivefold panktah is over and with the fivefold panktah karma is to be produced; yaga is to be produced. What is to be meditated as yaga?

Sariram is meditated upon as the yajna. Why body is yajna? Body alone performs all the activities. Within one individual itself, fivefold factors are included. First level is individual level; second is at higher it is a family because panktah family consists of five requirements. Next higher grade is the whole universe is panktah. Individual is panktah, family is panktah and the whole universe is panktah.

Yagna has got five factors panktah pasuh; this animal has also got panktah mind, vak, srortram, caksu and prana. In identification level it is adhyatmam panktam, at samasti adhidaiva panktam. This is called panktah upasana. This we had seen in another form in Taittiriya upanisad Siksa valli. Whatever upasana is there, it is also in keeping with this, the upasana is done.

How it is to be done? I am panktam and adhyatma panktam is non-different from the adhidaiva panktam or hiranyagarbha panktam. World is panktam; family is panktam. This upasana is called Ahangrah upasana. The samasti is seen in the meditator himself. There is no external symbol here and here the 'Aham' is seen as symbol for meditation. Whoever practices Ahangrah Panktha upasana, that person attains hiranyagarbha Patham. With this Chaturtha brahmanam is over of the first adhyaya. Of the six brahmanam the fourth brahmanam consists of sixteen mantras.

### Summary of the Fourth brahmanam.

In this fourth brahmana two topics were discussed. One is the main topic coming down from first brahmana onwards and the topic being adhyaropa, the superimposition of everything of everything in the world. That is the sristi. The sristi started from hiranyagarbha, hiranyagarbha felt lonely, and therefore he divided himself into two Manu and Satarupa. Out of them so many pairs were created all male and female in all living beings. Manushya, pasu, deva and anna sristi were all talked about and it was said all came out of hiranyagarbha.

After a gap taking from deva sristi agni sristi was talked. Later picking up from agni sristi the varna sristi followed viz., deva brahmana, deva ksatriya, deva vysya, deva sudra etc. Thereafter these four deva sristi themselves created manushya brahmana, manushya ksatriya, manushya vysya and manushya sudra etc. Thereafter wards this manushya was said to be devanam pasuhu. He became servant of all. Then asrama sristi was discussed. This included fivefold wealth.

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This jiva who is an ajnani, is the object of experience for all the jivarasis. This is a unique approach. Normally jiva is bogta and prapanca is bogya. Here jiva is bogya and prapanca is bogta. This is the peculiarity of this Upanisad. All these come under adhyaropa prakaranam. Second is the topic in which incidentally vedanta is also discussed. Vedantic portion alone make this an important brahmanam.

Those mantras I will mention are easy to remember. From mantra 7 to 10 are important portions. In the seventh mantra alone Anupravesa upasanam and vidya sutram are included for which Adhi Sankaracharya writes very big bashyam. 8<sup>th</sup> mantra is important because of well-known idea that Atma is dearest.

Everybody is essentially selfish. It is not mistake of human being but it is the nature of the human being. Veda gives certificate for the human being. How can you love all the people? If you want to love all the people, make all people non-different from the self. Then you don't violate fundamental law and you attain universal love. It makes the universe not different from Atma than you attain universal love. Without that all the love will fail. Motiveless love is required.

In no other upanisads this idea is seen. 9<sup>th</sup> mantra and 10<sup>th</sup> mantra are very, very important mantra because of the two statements; one statement is Aham Brahma Asmi mahavakyam belongs to this mantra. Later avidya sutram also occurs in this mantra. Devanam pasuh occurs in this mantra. You remove these four mantras and Adhi Sankaracharya bashyam will be very small. This is a vedantic portion. With this chaturta brahmanam is over. This brahmanam is called purusa vidhah Brahman as it begins with the word purusa vidha it is called purusa vidha brahmanam. It contains great vedantic teachings. Thus it is an important brahmanam. More in the next class.

Hari Om

5. Saptanna Brahmanam – Mantras : 1.5.1 & 2

We have just completed the fourth brahmanam of the first chapter and it was called Purusa vidha brahmanam. It is called purusa vidha brahmanam because it started with Atma va ida masya aseet purusa vidhah. Purusa vidha means Prajapathi in purusa form. In this chapter we come across sristi from Prajapathi; the second topic we saw in the fourth brahmanam was every ajnani jiva is a bogya vastu, the devanam pasuh sarvesam bogya vastu. These are the two ideas conveyed in the fourth brahmanam.

Now we enter the fifth brahmanam, which is called Saptanna brahmanam. Here we continue the avidya sutram topic. In other wards samsara topic continues. In this brahmanam the two main topics are jiva sristi and jiva bogtrutvam. The previous brahmanam we saw Prajapathi as sristi karta. Now the very same sristi is seen as jivasya sristi. In the previous brahmanam jiva was seen as bogya vastu the object of experience for others but in this brahmanam we are going to see jiva as bogta. Jivasya Bogtrutvam are the topics here and to put it in a simple language we can say that jiva created the entire world for his own boga or experience.

For the convenience of our discussion, the whole universe is created by the jiva and is experienced by jiva. Jiva srista prapanca, jiva bogya prapanca is divided into Sapta or seven. The whole universe is divided into seven Saptatmaka or Sapta bogyatmaka prapancah. The world consists of seven bogya padartha. The jiva himself through his own karma and upasana creates the entire world. Baghavan has not created the world and we have created the world through our own karma and upasana. The moment he becomes a jnani he does not require the world. The world has been created for the ajnana jivas only.

Bogya vastu is otherwise called in Sanskrit as annam. Annam means there is a particular meaning which is food; annam has got a general meaning is that whatever is experienced. Anubutayate iti annam. Just every bogya pathartha is called one one annam and the whole universe consists of Sapta annan Sapta bogya pathartha and jiva himself has created this world through his karma and upasana.

Indirectly it answers the fundamental question as to why baghavan created this world. The answer is baghavan has not created this world and we have created this world through our own karma and upasana. That is why

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the moment a person becomes jivan mukta, bhagavan cannot create bogya prapanca for him. The prapanca is not created for jnani for he is akarta abokta.

For us alone and we alone wanted the creation and don't complain the Lord. Jiva sristi and jiva. The whole section is condensed in one mantra and this is called sutra bhuta mantra. The Upanisad does the vyakyanam also after giving the sutra bhuta mantra. The Upanisad elaborates the meaning later. We will enter into that and read the first mantra.

### *Mantra 1.5.1*

*Yatsaptannani medhaya tapasajanayatpita. Ekamasya sadharanam  
dve devanabhajayat. Trinyatmane'kuruta pasubhya ekam prayacchat.  
Tasminsarvam pratisthitam yacca praniti yacca na. Kasmattani na  
ksiyante "dyamanani sarvada. Yo vaitamaksitim Vedaso'nnamatti  
pratikena. Sa devanapigacchati sa urjamupajivati. Iti slokah.*

The first mantra itself consists of a few sutra slokas, which are commented upon by the Upanisad, and therefore I will not elaborately discuss these verses. I will also give a gist and when the Upanisad does the vyakyanam; we will also go along with the Upanisad. What are the seven annams? How jiva created them?

Since jiva created the sevenfold annams the Upanisad calls jiva as Pitha. Pitha jagatah Pitha jiva. Jivas are ajnanis you should remember. Medha means upasana and tapas means karma in this context. Through upasana and karma jiva has created the sevenfold annam, which is the whole cosmos. What are the seven annams?

The first annam is said to be the Sadharanam annam that is the regular food which is common to all the living beings. Manushya paksi vriksha are included. Then the second and the third are supposed to be annam in the form of two annams in the form of oblations to the devas. Oblations go to the devas only. Deva anna dvatan. Sarva annam ekam deva annam dvidiyam.

The fourth annam is said to be milk or payah. This is supposed to be annam for the pasuh. This is pasu annam and particularly at the time of birth. All animals at the time of birth take milk only. That is called pasu annam. Sarva annam, deva annam and pasuh annam constitutes four part of the food.

The last three annams are supposed to be in the form of one's own organs created for one's own enjoyment. It is so because one enjoys that and

they are Manah, vak, pranah. Manah the mind, vak the speech and prana panca pranatmakah. Of these first four are supposed to be for giving to others.

The last three Mano, vak and pranah are for one's own enjoyment bogarthah. Four and three Adhi Sankaracharya sees another relationship and he says these four types of offerings can be called sadhana annani, the last three can be called sadhya annani. The reason is the type of mana, vak and prana we get for our enjoyments depends upon the type of danam, viniyoga we do to the world. The types of mana, vak and prana, you enjoy depend upon what you have given to others. If we don't enjoy good mind then it means that we don't deserve it because we have not done karma deva annam and pasu annam etc., in the previous sristi or previous janma.

Then one more point is discussed here. How is it that this world is Sapta bogya pathartha continue? Why is it that the Sapta bogya pathartha never get exhausted? What is the cause for the permanence and continuance of Sapta bogya pathartha. Upanisad says that jiva alone is the cause for continuity of them. While jiva is doing bhoga, he becomes a karta also. As he is living in this prapanca, he is preparing for the next prapanca.

In the next prapanca he puts the foundation for the next janma. That is why in the 8<sup>th</sup> chapter of the Gita, Krishna says bootha bhavo tarah visarja karma sanjitah what is the definition of karma is bootha bhava utbavatah karma is that which produces all the jivas. I produce my next mother and my next mother, my brother, my sister, next husband, next children, next neighbour and next guru also in this janma through my present karma.

Jivah is not only responsible for sristi but also for its perpetuation also. Poor isvara is only assisting the jiva and it is not his freewill that he creates the universe and it is not that he wishes or he plans to produces. Actual producer is jiva alone. In conclusion Upanisad states one more point. It states that a person can do upasana upon hiranyagarbha or virad as Sapta anna rupena. Sapta rupa bogya prapanca rupena hiranyagarbha virad upasana yaha karodi he will get hiranyagarbha padam. This is the summary of the entire section.

*Mantra 1.5.2*

*"yatsaptannani medhaya tapasajanayatpita' iti medhaya hi tapasajanayatpita. "ekamasya sadharanam' itidamevasya tatsadharanamannam yadidamadyate. Sa ya etadupasate na sa papmano vyavartate, misram hyetat.*

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I am going topic by topic and I am not going to analyse the mantra word by word. It is not vedantic portion and therefore I will just summarise the portion. Here begins vyakyana portion. Here the first annam is talked about. In that jiva alone created the first annam through upasana and karma. He created food for all sristi. Therefore Upanisad uses the word Sadharanam annam. Incidentally Upanisad takes up the diversion. Therefore the section looks very complicated. What the Upanisad says is since annam is called Sadharanam a person should never eat alone without sharing with some others.

If a person eats annam alone with all love and interest fearing someone will ask for food and if he concentrates on his eating, he will not get rid of his papams. Gita goes one step further and it says that he will get papam; Upanisad is milder and it says that he will never become purer. This is that he will be more and more selfish and he will not enjoy generous person and he will be a frog in the well person. This is the first annam or Sadharanam annam.

### *Mantra 1.5.2 continuation*

*"dve devanabhajayat' iti hutam ca prahutam ca, tasmaddevebhyo  
juhvati ca pra ca juhvati; atho ahurdars'apurnamasaviti.  
Tasmanneistayajukah syat.*

Now comes the second and third annam. Both are two oblations to devas. Here two annams are mentioned. The Upanisad itself suggests two different ideas and any one of them you can take. There is one pair of oblations called utham and prakutham. They are supposed to be the Ahuti put into the fire to devas and after Ahuti is over balidhanam, which is any type of food. Offering into the fire is called ahuti and balitanam is called uthanca and prathiyanca. These two are Smartha karma. This means Smriti vihitam karma smartham.

Then the Upanisad itself gives an alternative suggestion also that is another pair of oblation namely Darsam and purnamasam. They are darsa ahuti, an oblation connected with Amavasya and another oblation connected with purna masah that pournami. These two come under sroutha karma. Therefore any pair, we can take so says Upanisad. Again of these two karmas, Adhi Sankaracharya says sroutha karma is more powerful and therefore we will vote for Darsa purna Masam. Therefore these two becomes the second annam and the Third annam. First annam is regular annam and the second and third are darsa purna masou and they are offered to devas.

## Madhu Kandam

Incidentally the Upanisad gives the values here. Adhi Sankaracharya says don't do these karmas as a Kamyas karma. Therefore when darsa purna Masya is done, you should not ask for anything in return. You offer the food with seeking anything in return. If you ask for return it will become business. Let it be a danam in the real sense of the term.

### *Mantra 1.5.2 continuation*

*pasubhya ekam prayacchat' iti tatpayah. Payo hyevagre manushya'sca pasavas'copajwanti; tasmad kumaram jatam grtam vai vagre pratilohanti, stanam vanudhapayanti; atha vatsam jatam ahuh atranada iti. "tasmin sarvam pratisthitam yacca praniti yacca na iti, payasti hidam sarvam pratisthitam, yacca praniti yac ca na.*

Then comes the next annam. Pasubhya ekam prayachchade. It is from the previous mantra that the Upanisad quotes here. It introduces the fourth annam, which is pasu annam. The Upanisad says that the pasu annam is milk, which is food of all the beings, all the animals including the human beings; manushya is also included in the group 'Pasuh'. Of course in the case of manushya not only immediately after birth but later also they take milk. If it is not milk sometimes they offer Grutam also which means ghee. This is also a modified form of milk only. In the end milk alone becomes the food of all.

Thereafter wards Upanisad glorify the milk. Payasi sarvam pratisthitam. Every food is established and is based on milk alone. In the beginning milk is required. Not only that Adhi Sankaracharya gives further explanation. The milk is another important thing because it is used for agnihotram ritual, which is supposed to be a nithyakarma to be performed by the people. The other karmas require ghee etc., which is the product of milk only.

Therefore the human growth is based on milk; for all karmas we require milk; not only that the whole world is based on karma and for any karma we require milk. It is said that the world is based on karma. Therefore the whole world is based on milk. Payasi sarvam jagat pratisthitam. Living and non-living and cetana and acetana prapanca are based on the karma and karma is based on milk.



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### *Mantra 1.5.2 continuation*

*Tadyadidamahuh, samvatsaram payasa juhuadapa punarmrtyum jayatiti, na tatha vidyat; yadahareva juhوتي tadahah pun armrtyumapajayatyevam vidvan, sarvam hi devebhyo'nnadyam prayacchati.*

An incidental value is given here. Suppose a person meditates on this, and offers oblations agnihotram karma he does he will get higher phalam. One meditates on Payasi sarvam Pratistitam. In the milk the whole world is based or established or the milk is the supporter of the whole universe.

With this meditation or with this dhyanam he should do agnihotra karma and if he does that karma at one time, he is giving the danam of the whole world mahadanam biggest danam he gives when he offers milk seeing it as everything. Therefore agnihotra karma becomes very powerful karma and as a result of that he will get amritatvam. He gains immortality. He conquers death and he becomes immortal.

The Upanisad also quotes some other opinion and condenses. It seems some people say that they have to do the agnihotra karma for one year meditating upon Samvartara Prajapathih. Prajapathi is the creator of samvartaram. If you do this meditation and if you do agnihotram for one year, he conquers death so says some people. Upanisad says it is not so. This is the view of Purva Paksa. This will give him amritatvam is not true. Upanisad says it is such a powerful thing and that if one does this upasana even once, he will get amritatvam. One year is not required but only one time is enough. Incidental value is also given here which is performing agnihotra with this upasana.

### *Mantra 1.5.2 continuation*

*"kasmattani na ksiyante "dyamanani sarvada' iti purusa va aksitih, sa hidamannam punah punarjanayate. "yo vaitamaksitim Veda' iti puruso va aksitih, sa hidamannam dhiya dhiya janayate karmabhih; yaddhaitanna kuryatksiyeta ha; "so'nnamatti pratikena' iti mukham pratikam, mukhenetyetat. "sa devanapigacchati sa urjamupajwati' iti prasamsa.*

The four annams have been talked about. Three more annams are left out. They are the sadhya annam needed for one's own bhoga, which are in the form of Manah, vak prana. Here the Upanisad wants to talk about it elaborately from the next mantra onwards.

## Madhu Kandam

The entire brahmanam consisting of many mantras is going to discuss these three vak, prana and Manah. It is discussed in the form adhyatmam, Adhi bootham and adhidaivam. Therefore before going to adhyatma adhibhuta adhidaiva annatriyam the Upanisad concludes this section with a small discussion on bogya prapanca..

How this bogya prapanca continues in perpetuation. The Upanisad itself raises this question. Is it because isvara wants us to suffer? Isvara says the entire creation is not in my hands. Jiva alone is responsible for the perpetuation of bogya prapanca, because he goes on doing karma. He plans, project and executes karma in continuation. If he had not done karma, then it would not have been perpetuated.

If he had become Akarta through Atma jnanam, he will never become bogta; then he will not require entering this world. I have said before that a bogta has to enter a mess. Because of Kartritvam I become a bogta and because of that I have to enter the mess; if I had not been a karta I would not have become a bogta.

Thereafter wards the Upanisad give the phalam for the fourfold anna Viniyoga. He gets twofold benefits Ika loka and Para loka. Ika loka phalam is that he will get plenty of annam and he will never face starvation in this janma in this lokam. The second one is Ika loka phalam itself that he will live long. He will eat well and livelong.

The next janma phalam is that he goes to deva loka. With this the four annams are over. The cause is also over. The perpetuation cause is also discussed which gives the Hetu for the importance of vedanta. Only when you gain vedanta Kartritvam goes and he will stop karma and bogya prapanca will go and he will get moksa. Another point is that in the previous brahmana, jiva has been said to be a bogyam and the world was said to be a bogta.

In this section jiva is said to be a bogta and the world is supposed to be a bogyam. Thus Bogtru bogya sambandha is inter-related. From husband's standpoint wife is bogyam and from wife's standpoint husband is bogyam; from parents children are bogyam and from children's standpoint parent is bogyam. Thus Bogtru bogya rupas are inter-related and this idea is going to be later brought in vedantic section to prove the mithyatvam of the universe.

This is a very important argument given to show the mithyatvam of the universe. In Madhu brahmanam you cannot define anything; everything can be called either bogta or bogyam. Everything is indefinable and therefore everything is mithya. This we will discuss later. With this the second mantra is over. The details we will see in the next class. Hari Om

## Class # 31

### Mantras : 1.5.3 to 1.5.10

In this Saptanna brahmanam, the whole world is being divided into seven bogya pathartha or annams and it is being pointed out that human being himself creates all these bogya patharthas. Thus, the whole creation is jiva sristi. And therefore jiva is called Pitha jiva is called Asya jagatah the Pitha jiva. He created it with his own karma in the upasana it was pointed out. And this division into Sapta annam is for the sake of upasana and saptha anna upasana will give the person different Prayojanams or benefits.

Upasana begins with sutra bootha mantra where topics are briefly mentioned and from the second mantra onwards the upanisad begins its elaboration. Vidyaranya in his pancadasi defined the annam in two nice slokas in the fourth chapter of pancadasi. Manushya annam one, two annams for devas and three annam for one's own self and one annam for the animal life. This vidyaranya has nicely put this in words.

Thus vidyaranya sums up these seven annams. We saw four annams are meant for distribution to others. Manushyannam for annadanam, Darsa purna masau are two deva annam and Sheeram is pasu annam and more than that, it is offered in agnihotram also during daily rituals. Of these seven annams four annams are distributed in the form of gifts. The other three are in the form of receiving. And the rule is only when the four danams are made properly, the other three will be properly received.

The other three refers to Manah, vak, and pranam. We get good mind, good words and good prana only if you give good danam. First four are sadhana rupa annam and last three are sadhya rupa annam. Of these, first four were elaborated in the second mantra, which we have just finished. Along with each annam one, one value was also mentioned. Since manushya annam is meant for sharing with all other human beings, a parson should never eat annam alone; never cook for him or herself but he should always give danams to others and then eat and that is the value of annadanam.

Similarly deva annam is offered in the form of darsa purna masa ritual since it is meant for danam to devas, a person should not ask for anything in return and it should perform Nish karma yaga. If you ask for anything in return against danam, it will not be danam and it will be sales transaction, which means business. Therefore, never ask for anything in return. Keep it away.

## Madhu Kandam

Nish kama karma is the second value and the third value mentioned is pasuannam sheeram [milk]. When milk is offered into agnihotram that is in agnihotra ritual, one should meditate upon the milk as Sarvapradhista. The whole creation is established and it is based on milk. Thus three values are mentioned. There afterwards upanisad points out that these four annams are inexhaustible because a person, the jiva continues to produce them all the time. Because of Kartritvam, he continues to produce annam more and more, more he becomes a karta more he will becomes a bogta. And by the time he exhaust he won't keep quiet.

Thinking of it again and again, he performs more and more karma and more and more of Chaturannam and when he enjoys prana and Manah, he does more and more karma and again and again becomes a bogta; to put in our language the samsara is perpetuated by jiva alone; you should never blame poor isvara.

Isvara can never put an end to this cycle. Jiva alone has to put an end to the cycle. It is like pedaling a cycle on and on. Some body is there standing on the road and if he complains to that person says you are pedaling and hence you cannot stop the movement. Stop pedaling. Even if you stop pedaling it will continue. This is called jivan mukti.

Jivah alone is responsible for moksa and isvara is only a witness that is neither samsara karanam nor moksa karanam. All these corollaries we get from this mantra. Therefore jiva is given the title Akshithih means one who perpetuates samsara. Samsara Anuvritti karanam is jiva and not isvarah. Up to this we saw in the last class.

### *Mantra 1.5 3*

*"trinyatmane'kuruta' iti mano vacam pranam, tanyatmane'kuruta;  
"anyatramana abhuvam, nadarsam', "anyatramana abhuvam,  
nasrausam' iti, manasa hyeva pasyati, manasa srunoti. Kamah  
sankalpo vicikitsa sraddhasraddha  
dhrtiradhrtirhrirdhirbhirityetatsarvammana eva; tasmadapi prsthata  
upasprsto manasa vijanati; yah kasca sabdo vageva sa. Esa  
hyantamayatta, esa hi na; prano'apano vyana udanah Samano'na  
ityetatsarvam prana eva; etanmayo va ayamatma vanmayo  
manomayah pranamayah.*

The mantra vyakyanam continues. The first mantra, which is sangsheba mantra is being elaborated in the second and third mantra. That is why they

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have put a quotation mark. This line occurs in the first mantra containing seven verses and in the third verse the word Trini Atmane kurute occurs. The brahmana portion quotes the mantra portion and the brahmana portion itself gives comments. Some of the quotation portion is indicative of mantra line. The content of this mantra is the last three annams namely the sadhya annams or Atma annam for one's own enjoyment and not for sharing with other people. And what are they? Manah, vak and prana.

Again I will sum up the meaning of this. I will not go by word-by-word meaning. The upanisad gives the definition of the mind as well as the pramanam for the mind. And the laksanam or pramanam or definition of the mind is a famous one, which Adhi Sankaracharya very often quotes.

That line, it is said that mind is nothing but different vrittis put together [thoughts] and few examples are given such as kama vritti desires, Sankalpa or samanya jnanam, the samsaya [doubt]; shraddha and asraddha [belief and disbelief], dridhih and adridhih [mental courage or mental confidence and diffidence] hrihi [shame shyness or modesty], dheehi [vishesha jnanam]; beethi [fear]; what is given above are only sample it is not complete vrittis. All these put together is mind and it is not different from all of them. All of them are non different from t mind.

This Adhi Sankaracharya quotes other philosophies in this regard; they state Atma is endowed with kama etc. So in Nyaya vaiseshika philosophy kama belongs to Atma and kroda belong of the Atma only; raga dvesa belongs to Atma only. When Adhi Sankaracharya refutes that philosophy, he quotes this line and how can you say that raga dvesa belongs to Atma and it very clearly stated in the upanisad, they belong to mind, and they are expression of mind alone. Thus all these belong to ksetram or anatma and none of them belong Atma, the Ksetrajna.

Keeping this mind Krishna alone tells the same teachings in slokas 5 and 6 of the thirteenth chapter of Gita Iccha dvesah sukham dukham samghatas cetana dhrtih etat ksetram samasena Savikaram udahrtam amanitvam adambhitvam ahimsa ksantir arjavam acaryopasanam saucam sthairyam atmavinigraha. All belongs to mind and none belongs to Atma. Thus this is a very important and often quoted mantra, Mano laksanam. Another topic discussed in this mantra is the proof for the mind. The pramanam is for the existence of the mind. Proof is required as mind is not a visible entity. It is not pratyaksam.

Hence even now scientists are not sure about the mind. Lot of research is going on to locate and define the mind. They are not able to do it. There are so many explanations regarding the location of the mind.

So what is the pramana? Upanisad says that even when we keep our eyes and ears open and even when they are defect free yet we do not get the knowledge. But logically eyes are meant for perception; ears are meant for hearing; and if they are open, knowledge must take place and if knowledge does not take place, we know that there is another factor which is other than eyes and ears which is in addition to both eyes and ears because of which perception and hearing takes place.

What is that additional factor in whose presence eyes perceive and in whose presence ears hear and in whose absence ears do not hear and that 'x' factor is called Manah. This is very clear from the common expression also. If I am not there, the mind is not there hence we don't catch the knowledge even though our eyes and ears are open. This we call this state as 'absent minded' status. This is the pramanam Attapatti pramanam for the existence of mind. Another proof also sruti gives in this mantra.

Suppose somebody touches your back. You don't see that person where he is touching. But even though you don't see the person and you don't see which part of the body he is touching and still you are able to say that he is touching my lower back or upper back or legs etc. Who is doing this discrimination? The sense organ can report the feeling of touch only. But sense organs cannot say or discriminate whether it is on the left side or right side or front and therefore the upanisad says there must be some other principle, which discriminates the place of touch, and that principle which discriminates is called Manah or the mind. Thus, this is laksanam or pramanam for the mind and such a mind is the Fifth annam.

And then the upanisad goes to the sixth annam. That is vak or speech. Vak annam is very, very simple and easy definition. The upanisad says whatever sound is used for communication is vak. Sabda from mouth is called vak. Then the upanisad glorifies vak also. Vak illumines everything. Vak is not illumined by anything. Here is the glorification of vak.

This is the sixth annam and then comes seventh and final annam that is pranah. Pranah refers to the fivefold prana prana, udana, samana, vyana and apana. And here in his bhasyam Adhi Sankaracharya gives the definition to these five pranas and it is interesting definition. He says pranyanad pranah. Pra nayanam that vayu, which goes out, is prana vayu. Then the second one is apa nayanad apanaha. Apa means down below that vayu which form purisham etc. This is the waste from the body. Apa nayanad apanah.

Then the third one vya emanad vyanah. 'Vya' yemanam means one, which regulates prana and apana. Regulator of prana and apana is called

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vyana. Emanam means regulation. Urthva nayanad udhanah. Urdva nayanad is that which brings things upward. Upward motion is called urdva nayanad.

At the time of death, it is udana's job to carry the sukshma sariram to the other worlds etc. Fifth one is Samam nayanadad samanah. Samam nayanam means that which distributes the nutrition equally to every part of the body. All those foods I have taken is well cooked by vyana with digestive fire and that is distributed to every part of the body as per its need. All the organs are well taken care of by samana. Sthoola sukshma sarira complex is the there all alone.

Upanisad says in fact three annams is the mixture of karya karana sangatha. With this the discussion on the three annams is also over. And also Sapta annams have been defined.

### *Mantra 1.5.4*

*Trayo loka eta eva; vagevayam loka; mano'nariksaloakah, prano'sau  
loka*

### *Mantra 1.5.5*

*Trayo Vedaeta eva vagevargvedah manoyajurvedah pranah  
samvedah*

### *Mantra 1.5.6*

*Devah pitaro manushya eta eva; vageva devah, manah pitarah,  
prano manushyah.*

### *Mantra 1.5.7*

*Pita mata prajaita eva; mana eva pita, vanmata pranah praja.*

### *Mantra 1.5.8*

*Vijnatam vijijnasyamavijnatameta eva; yatkinca vijnatam  
vacastadрупam, vagdhi vijnata; vagenam tadbhutvavati.*

### *Mantra 1.5.9*

*Yatkinca vijijnasyam manasastadрупam, mano hi vijijnasyam; mana  
enam tadbhutvavati.*

### *Mantra 1.5.10*

*Yatkinca vijnatam pranasya tadрупam, prano hyavijnatah; prana  
enam tadbhutvavati.*

In the previous mantra three annams for jiva were pointed out by manaha, vak and pranah have been defined. Now these three annams are

divided into three types. Adhyatma annatriyam Adhi bootha annatriyam and adhidaiva annatriyam. Three annams adhyatma is subjective at the individual level and Adhi bootha the same annam at the external level or at jagat level and adhidaivam is the same annam at isvara or at devata level

The upanisad divides the annams into three because jiva enjoys the world at all the three levels. Bogta jiva enjoys annam at individual level and not only that, even the world is annam for me because I enjoy it. Even devatas are also annam for me because I enjoy their blessings. In the previous brahmanam the world was said to be bogta and jiva was supposed to the bogyam serving the purpose of the world. Here it is said that jiva is bogta and the world becomes bogyam annam.

Similarly it is said that devas are bogyam or annam and we, the jivas are bogta. And we are enjoyed by the world. Here the table is turned and devatas are annam and we are the bogtas. As I said the implication of this is two-fold vyavaharika dristya and paramarthika dristya implication. From vyavaharika dristya everything is inter-dependent.

There is inter-connection between jiva jagat and isvara and therefore as much as I take, so much I have to give to keep up the rhythm and the balance. There must be balance between give and take. There must be balance between production and consumption or working and eating. The interrelationship with the world is brought out in these two brahmanam. This is dharma sastra implication. However this is not the primary teaching of the Upanisad because Upanisad is not the dharma sastram..

Upanisad is a Tattva sastram. So we have to learn a Tattvam, a very important truth from the mantra. That implication is whatever is interconnected is mithya. Why? Here it is found that interconnection means interdependence. Interdependence means not independent. I depend on you and you depend on me. Devas depend on jivas and jivas depend on devas. Since all are dependent on one on the other and therefore both of them are mithya.

Definition of sathyam is dependence. Therefore all these are mithya only. Devatas depend upon jiva so they are mithya. Jagat is mithya as it depends upon jiva. All these three are interrelated and they are therefore are mithya. Devas are mithya because they depend up on jivas. Jivas are mithya as they depend upon devas. Jagat depends upon jiva and devas. So this is called adhyaropa prakaranam. So it is grand vision of upanisad.

Then what is sathyam? It is neither jiva, nor devata nor jagat. The very word isvara means ruler and he gets the status so long as the ruled people are there. If the country is vacated ruler is no more a ruler. Isvara is dependent



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upon is Hitavayam i.e. Ruler-ship. Isvara jiva jagat adhithana bootha sathyam jnanam anandam is Brahmaiva sathyam. The annam at three levels is our discussion. Third mantra talked about annam at adhyatma level. Adhyatma mind adhyatma vak and adhyatma prana deal with the individual.

Now from verse four to seven we have Adhi bootham mind, vak and prana and the list is given in fourth mantra. It says three lokas are there. They are bhuloka, Anthariksa and swarga. Upanisad says vak is bhuloka; mind is Anthariksa; Buvar loka and prana is Suvar loka or swarga loka.

Similarly the fifth mantra says vak is rig Veda; manas is yajur and prana is Sama Veda; the sixth mantra says vak is devas; mind is pitru devatas; and prana is manushyas; similarly seventh mantra says vak is mata; manah pitah; and prana is praja the children; then eighth to tenth sloka vak is Vijnatham whatever is known; manah is vidhignasyam means that which is desired to be known or partially known if you have desire to know something you should know something is there; prana is Avijnatham unknown is prana. Known partially known and unknown, all these things we experience in our life.

In fact all that we experience are in the form of vak, prana and Manah, which is bogya prapanca. All are the symbolic representations. It is vedic imagination and you should not probe into it too much in these things. Understand the spirit behind it and the whole creation is vak, mana and prana rupam and whole creation is anna Tria rupam and which means the whole universe is bogya prapanca.

Own up the fact to yourself that I have created them because of my distribution of the previous four annam and I am therefore responsible for it. It is based on my distribution of annam in previous janma. Upanisad incidentally adds whoever meditates upon this will be blessed by the world. The world protects him and the world blesses him. Mata will bless him; Pita will bless him and Praja will help him. All of them will bless him and help him.

Hereafter wards we will take up adhidaiva annatriyam, which we will see, in the next class.

Hari Om

Class # 32

Mantras : 1.5.11 to 1.5.14

In this saphanna brahmanam, the upanisad talks about jiva sristi and how jiva is responsible for the appearance of the whole universe. Isvara is only instrumental in the appearance of this universe. It is emphasized that it is jiva and not isvara is cause for creation of the universe through his ignorance and karma. For the convenience of upasana, the whole universe is divided into sevenfold bogya vastus and jiva is but the bogta. Since jiva has created the universe for 'himself, jiva alone is going to be the bogta of this universe; and from the standpoint of this bogta, the universe is bogya prapanca which is other wise called annam in this brahmanam.

The whole universe or the prapanca is annam for the jiva. For the purpose of upasana or meditation, the bogya prapanca or anna prapanca is divided into seven parts Sapta annam of we have discussed manushya annam[one], deva annam [two]and pasu annam [one]. Manushya annam is one, deva annam is two pasu annam is one. We called the four as sadhana rupa annam which are distributed by jiva to other living beings including jiva and devatas which term includes pitrus also..

And now we are in the topic of the last three annams the sadhya rupa annam that jiva is supposed to create for himself. And those three annams are called vak manas and prana. And these three annams vak, manas and prana themselves are themselves divided into three adhyatmam, adhiboota and adhidaivam. And all these three are for the sake of jiva's bogah. In short minus jiva the existence of the Saptannam has no relevance, meaning, or purpose. That is why when jiva gets liberation isvara is irrelevant with regard to that jiva, the jnani.

Similarly devatas become meaningless; world becomes meaningless and even the sariram becomes meaningless; in short adhyatma, adhiboota and adhidaiva prapanca become meaningless for a jnani. In fact, all these are for ajnani jivas only. They are indebted to ajnani jivas. The whole things are created for ajnani jivas. In the last brahmanam we said that we are for the whole prapanca and now we say that the prapanca is for us. Which statement is correct?

The upanisad says both are correct. That is why we call it mithya prapanca. Of these three division adhyatma, adhiboota adhidaiva; adhyatma

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we have seen. Adhyatma vak, manas and prana we have already seen. Thereafter wards the upanisad talks of adhidaiva prapanca where we have the bhuloka, Buvar loka and swarga loka etc. Similarly about Vedas divisions; devas manushyas and pitrus; mata pita and praja division; finally known, partially known and unknown thus divided into three groups for adhiboota vak, adhiboota mana and adhidaiva pranah.

In short the whole world that we experience is in the form of vak, mana and prana and the whole world we have created for our enjoyment. Adhiboota rupena mama annam. Mata Pita etc., are our annam which I have created my father, my mother and my children through my karma and so on. Adhiboota annatriam was mentioned in the last class. Now we have adhidaiva annatriyam. That is vak, manas and prana seen from adhidaiva angle samasti devata.

### *Mantra 1.5.11*

*Tasyai vacah prthivi sariram, jyotirupamayamagnih; tadyavatyeva vak, taati prthivi, tavanayamagnih.*

### *Mantra 1.5.12*

*Athaitasya manaso dyauh sariram, jyotirupam asavadityah; tadyavadeva manah, tavati dyauh, tavan asavadityah; tau mithunam Samaitam, tatahh prano "jayata; sa indrah, sa eso'sapatnah, dvitio vai sapatnah; nasya sapatno bhavati ya evam Veda.*

### *Mantra 1.5.13*

*Ahattasya pranasyapah sariram, jyotirupamasau candrah; tadyavaneva pranah, tavatya apah, tavanasau candrah, ta ete sarva eva Samah, sarve'nantah, sa yo haitanantavat upasate'ntavantam sa lokam jayati; atha yo haitananantanupasate' nantam sa lokam jayati.*

Adhideiva annatriam in the form of adhidaiva vak, adhidaiva mana and adhidaiva prana is discussed here. In another language it is vak devata, Mano devata and prana devata. And all these devatas put together Adhi Sankaracharya calls them as Prajapathi, the samasti. The samasti is called Prajapathi and therefore Prajapathi's vak becomes vak devata; Prajapathi's mind becomes Mano devata and Prajapathi's prana becomes prana devata. Thus the whole Prajapathi is our bogyam.

Now if vak, mana and prana are the three annams you should remember and these three annams are in the form of karanams or instruments. These

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karanams belong to sukshma sariram as we have seen in Tattvabodha. Sukshma sariram consists of boga sadhanani and boga karanani. Sukha dukhadi boga sadhanam.

Vak is in the form of karanam, manas is in the form karanam and prana is in the form of karanam. Another point that you should note in this context is that even though they are karanams, the instruments for power to function they require a physical container or locus for their existence. Just as any machine requires a container, the container holds our karanams also they require a cabinet or holder and that is called sariram or karyam. Karyam or sthoola sariram is the container; the cabinet, the box and the karanams are the content or the instruments, which are kept in the karyams.

Thus sukshma sariram is karanam and sthoola sariram is karyam; sukshma sariram is the instrument; and sthoola sariram is box; sukshma sariram is the tool and sthoola sariram is toolbox. This we can understand at the subjective level.

What the upanisad talks about is at the samasti level, or at the devata level, the vak, mana and prana must have two portions viz., the karanam portions which stands for the function and the karyam portion which is the container. The Prajapathi also require the karanam and karyam , the tools and toolbox. Vak karanam and vak karyam , mana karanam mana karyam ; prana karanam and prana karyam; that is discussed in the three mantras. For the vak what is the sariram?

Pritvi is considered as the sariram, the box or the container. The sthoola part for the vak or speech and then agni devata is the indriyam and vak golakam the physical box containing he indriyam is prithvi.

Correspondingly for the manas, the swarga loka, suvar loga is the sariram for the manas and the adhitya devata is the mind for the Prajapathi, samasti devata. Surya devata stands for manas indriyam and swarga loka is the karyam, the container or the golakam. Similarly the prana waters are the Golakam for the prana and chandra devata is the prana indriyam.

Bulokah is vak golakam; swarga loka is mano golakam; and jalam or waters is prana golakam. And all these golakams and devatas put together becomes the Prajapathi, the total the samasti prapanca. Jiva has created all these, which is nothing but our bogya prapanca. This is the main topic that is adhidaiva annatriyam.

Certain incidental topics are discussed which I will briefly point out here to you. I will tell you the central theme of the mantas. The upanisad says that adhidaivatam pervades wherever adhyatmam is. Agni devata pervades all

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the individual vak indriyam; surya devata pervades all individual manas indriyam; and chandra devata pervades all individual prana indriyam.

Adhideivata pervades Adhi bootham and adhyatmam. This is one point. Another incidental point is that we said vak devata is agni and manas is surya devata. Previously we had seen vak and manas are Mata and Pita. Since they have been compared to Mata and pita in the previous portion, by the combination of vak devata and mano devata, Indra devata is born. Indra devata is incidentally presented as the child of vak and mano devatas i.e., agni surya devatas. Because Indra is the child born of these two devatas, Indra is unrivalled. And the upanisad says that whoever meditates upon the Indra as the unrivalled child of the two devatas i.e., agni and surya, he will become unrivalled in his life. This is another incidental information.

Third incidental and important information is this. Since vak mana and prana exist everywhere in adhyatma, in adhiboota and in adhidaiva form and all the three are anantam i.e. Limitless. Vak indriyam is limitless; mano indriyam is limitless and prana indriyam is limitless because they are everywhere in the form of adhyatma adhiboota and adhidaiva.

If at all there is a division, division is only aupathikam or superficial division like space being divided by the pots. Just like the pot space and room space there is no difference and the difference is only superficial and similarly there is only one mind samasti when you look from individual body it is adhyatma mind and when you look at it from total body it is adhidaiva mind and there is only one vak one mind and one prana. Amongst also there is no vak division, there is no mind division, and there is no prana division and the division is superficial only.

Whoever considers them to be limited he will get limited things in mind. Whereas whoever meditates upon them as limited he will get limited things only and whoever meditates upon the unlimited he find themselves unlimited and anantam. He will get ananta phalam. And from this, we can infer that if at all we hear in the puranams that rishis had Trikala dristi and they could read the thoughts of others and if they had the powers, they are all because of such upasanas alone and they identify with themselves with adhidaivam and are able to break adhyatma and adhidaiva division and they break by tapas and upasana and if I break the adhyatma and adhidaiva division I will be able to read all your thoughts.

This is how some people are able to live very long. What they say may be true or not in principle they are possible for prana also is anantam and if a person is able to break the division he can prolong his life also for very, very long time. If they are Chiranhivi, they have achieved this by this feat alone.

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Break the adhyatma prana and adhidaiva prana division. Even this Chiranjivitvam is not for eternity. That you should remember. Thus, these three mantras talk about adhidaiva annatriyam or Prajapathi, the macrocosm in general. The beauty is until now we said that microcosm is the product of macrocosm. Now we say microcosm is cause for the appearance of macrocosm. Don't ask which is correct. Both are correct.

### *Mantra 14*

*Sa esa samvatsarah Prajapatih sodasakalah, tasya ratraya eva  
pancadasa kalah, dhruvaivasya sodasi kala; sa ratrihireva ca  
puryate'pa ca ksiyate; so mavasyam ratrimetaya sodasya kalaya  
sarvamidam prana bhrdanupravisya tatah pratarjayate; tasmadetam  
ratrim pranabhrtah pranam na vicchindyat, apikrkalasasya, etasya  
eva devataya apacityai.*

In this mantra, Prajapathi devata is discussed as an incidental topic. It was introduced while adhidaiva annatriyam. What is Prajapathi? All devatas put together is Prajapathi. And adhidaiva annatriyam belongs to Prajapathi and thus Prajapathi becomes our karma phalam. And that Prajapathi is discussed in this mantra in the form of Samvatsara devata Prajapathi. What is the purpose of this discussion?

Adhi Sankaracharya clarifies this point here. If you remember in the fourth or in the previous brahmanam, the ajnani jiva was discussed and we said that he was feeling lonely. He was alone and he was feeling lonely, and he thought if only he had wife, if only he had children, if only he had wealth, then he thought he could do karma etc.

When he could not find any wife around or any children around he took his own personality as the various entities; vak indriyam and vak indriyam was meditated upon as wife; manas indriyam was meditated as husband; and prana was taken as Praja or putrah; and Srortrandriyam and caksu indriyam taken as wealth and thereafter wards the body itself was considered as karma born out of these things and since five factors are involved in this karma and upasana. As five factors are involved in this upasana this upasana is called panktah.

Karma is panktah for it involves yejamana, yejamana patni, putrah, Deivam vittam and manusham vittam. Deivam vittam is mantras and manusham vittam is called the gold and other material possessions. Out of them is born the karma. Now Adhi Sankaracharya says that Prajapathi is the

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karma phalam and it is adhidaiva annatriyam and jiva out of his own karma produces this. Out of annatriyam jiva out of his own karma creates Prajapathi.

Karma was pointed out as panktam in the previous section. Panktam karma phalam is Prajapathih. Panktam means consists of five-panchanam samugah panktam. Adhi Sankaracharya argues that karma is panktam and Prajapathi is karma phalam; the logic is as the karanam so the karyam will be or as the cause is so the effect is.

As the cause is so the effect is the rule. From the gold golden ornaments are born. From wood wooden articles are born. From the human parents human children are born. Therefore karana guna karye anuvertande. So Adhi Sankaracharya says that Prajapathi must also be panktam consisting of five factors being the result of karma phalam, karma being panktam and phalam also should in the form of panktam. So Prajapathi must has five factors. We have discussed adhidaiva, vak adhidaiva, manah and adhidaiva pranah.

This mantra introduces two more factors that belong to the Prajapathi, which makes him pankthah. For this purpose, Prajapathi is said to consist of sodasa kala purusah or the sixteen parts. The fifteen of the sixteen forms are fifteen days of the paksa. Shukla paksa and krishna paksa etc. The kalas we mean the moon first digit second digit etc. On the purna masya day all the fifteen are supposed to be present.

The sixteenth kala is on the day of Amavasya. It is not exactly on the day of Amavasya and it is there on all days and it is the permanent sixteenth kala on all days but during the fifteen days the sixteenth kala is visible along with the other portions or fifteen kalas. That is on the prathama day the sixteenth kala is there and it is visible along with the first kala and the second day also sixteenth kala is there and second kala etc. The sixteenth kala is on all the fifteen days.

On Purna Masya day we see the sixteen kalas and therefore it is purnam. Coming to Amavasya day all the fifteen kalas are gone and they are temporarily resolved. If all the fifteen kalas are gone what must be left out is sixteenth kala alone. But we don't experience that, for sixteenth kala on Amavasya day pervades on all the jivas in the form of their food and drink and their life principle.

Sixteenth kala is there in all the jivarasis as the food, drink and the consequent lives it is present. And when Prathama to pournami comes the sixteenth kala becomes visible because of other kalas joining. Of this sixteenth kala is Druva and it is permanent whereas the present fifteen kalas

are waxing and waning they grow and decrease. This is supposed to be Samvartara Prajapathi.

From this, Adhi Sankaracharya extends two more factors. What are the two more factors? We have seen the three factors adhidaiva, adhidaiva Adhi bootha. Fourth factor left out is Vittam, Deivam and Manusam. Adhi Sankaracharya says that the fifteen kalas, which increase and decrease, stand from the Vittam of the Prajapathi. From this it is evident that the money will come and go as is seen in the fifteen kalas. Fifteen kalas are compared to Vittam of Prajapathi. Amavasya means you have no money and pournami means you have money. Even Prajapathi has good and bad days when he has and has not money.

Fifth factor is karma and karma here means the function of Prajapathi. What is the function of Prajapathi? It is in the form of annam and pranam and in the form of days and nights; Prajapathi thus makes the universe grow. In the form of annam and food and drink on Amavasya days and in the form of fifteen Thithis on other days, Prajapathi alone causes the universe to work.

You should note that the Paksam alone join together to become Masa and Masa alone becomes years; and that alone is responsible for all our activities. In the form of kala Tattvam Prajapathi functions and because of this kalam alone, all people are getting up and all the people are going to office etc. The worry starts from January. All are due to kala and the movement of kala is due to Prajapathi.

The Prajapathi alone rolls the whole world in the form of kala chakram. That is the function of Prajapathi. Thus Prajapathi consists of panca adhidaiva vak, adhidaivata mana and adhidaivata prana the Vittam in the form of growing and decreasing digits. The fifteen growing and decreasing digits and karma in the form of Prajapathi is responsible for the whole world to grow and decrease.

The sixteenth kala which is the Sodasi kala and which is the Dhruva kala, the permanent kala is there in all jivarasis on Amavasya day in the form of their very life. Therefore upanisad says generally itself ahimsa is a value; and because of the additional factor, ahimsa on Amavasya day is very, very important. Why? Prajapathi has the sodasi kala that is in every living being. And therefore killing any jiva is equal to killing the Prajapathi himself or hurting the Prajapathi itself. Never kill any being on Amavasya day that changes like chameleon.

Generally people consider seeing it as papam and hence people throw stones on them so writes Adhi Sankaracharya. Even the chameleon does not



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hurt even on Amavasya day. Amavasya is given important value by the upanisad. It is for as a respect on Prajapathi, one should follow ahimsa. More in the next class.

Hari Om

After talking about the jiva as bogya vastu for all other being in the fourth brahmanam, now in the fifth brahmanam, the very same jiva himself is talked about as bogta. In the fourth brahmanam jiva is bogyam and in fifth brahmanam jiva is bogta. And for this purpose, the upanisad points out that jiva becomes a bogta by becoming a karta or Creator of the whole universe, for his own enjoyment. Jiva is the sristi karta and he creates everything for his own bhoga.

And for the convenience of this sristi, the universe was divided into Sapta annam or Sapta bogya vastu of which four annams were talked before as karana annam or sadhana annam. Later, three annams were talked about sadhya or karya annam. And those three annams or bogya vastu are in the form of vak, Mana and prana. While talking about these three annams, the upanisad classifies them into three levels as adhyatma vak Mana prana, adhiboota vak Mana prana and adhidaiva vak Mana prana or adhyatma Triannam adhiboota Triannam and adhidaiva triannam respectively.

Then later, we saw that the vak, Mana and prana, adhidaiva three annam at devata level belongs to samasti called hiranyagarbha or Prajapathi. Thus the samasti anna triyam belongs to Prajapathi or hiranyagarbha. Thus, for all the practical purposes, we can take it as adhidaiva annatriyam as Prajapathi.

Thereafter wards, the upanisad wanted to look at Prajapathi Himself as panktam, which means endowed with five parts. And this topic came because the Prajapathi's position or Prajapati's phalam a person gets out of karma and upasana done by Prajapathi in his previous janma. The Prajapathi status or hiranyagarbha status one gets as a result of karma and upasana.

In the fourth section Chaturta brahmana last mantra 1.4.17 karma and upasana have been discussed as panktam. [refer 1.4.17]. This Prajapathi is the phalam of panktah karma and panktah upasanam and therefore Prajapathi also must be taken as panktam. So panktah is karma panktam is upasana and therefore the phalam also must be panktam. Since karma upasana phalam is hiranyagarbha or Prajapathi, hiranyagarbha also must be panktam. If Prajapathi is panktam what are the five factors?

Of the five factors three are known as adhyatma vak adhidaiva Mana and adhiboota Mana Vittham and karma of Prajapathi, which constitutes fifteen

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kalas, the waxing and waning of the fifteen Thithis. Why they are compared to Vittam? Vittam means wealth. It is called Vittam because it also waxes and wanes as that of money that waxes and wanes.

What is the karma? Through the waxing and waning of the Thithis, Prajapati changes the universe jagat parimanah hetur bhavati and that jagat Parinama alone is called the karma of Prajapathi. Thithis are the Vittam and jagat Parinama is karma of Prajapathi and thus Prajapathi has got the panktam. Vak, mana, prana, panca Dasa kala and jagat Parinama, vittham and karma. Up to this we saw in the last class.

### *Mantra 1.5.15*

*Yo vai sa samvatsarah Prajapatih sodasakalah, ayameva sa  
yo'yamevamvitpurusah; tasya vittameva pancadasa kalah,  
atmaivasya sodasi kala, sa vittenaiva ca puryate'pa ca ksiyate;  
tadetannabhyam yadayamatma, pradhirvittam; tasmadyadyapi  
sarvajyanim jiyate, Atmana cejjwati, pradhinagadityevahuh.*

Thus in the previous mantra Sodasa kala Prajapathi was talked about. How Prajapathi suddenly came? You should not have any doubt. Prajapathi is nothing sodasa kala. The upanisad feels that Sodasa kala Prajapathi as samasti hiranyagarbha and it is paroksam; therefore it is 'abstract' and it is not easy for a person of mandha buddhi to understand the concept.

Therefore, the upanisad wants to talk about Prajapathi in pratyaksa form. And who is that pratyaksa Sodasa kala Prajapathi is our question. The upanisad says that anyone who meditates upon Prajapathi as Himself, that meditator is pratyaksa Prajapathi. Such a meditation is called Aham graha upasana.

What is the uniqueness of Aham graha upasana? When you keep an external symbol like Siva lingam, Saligrama etc., and if you invoke the Lord outside you, it is called Idam graha upasana. But there are certain types of upasana wherein the symbol is 'myself'. Instead of invoking Vishnu in Saligrama I invoke Vishnu in my 'self'. Upanisad talks of many Aham graha upasanas. It is said that 'Aham Prajapathi Asmi' and by such meditations the upasaka Himself becomes Prajapathi or hiranyagarbha. This is known in the scriptural parlance is called yadha yadha upaste tad eva bhavati which is Tatkradhu Nyaya because it is based on famous Brihadaranyaka upanisad vakyam 'as a man thinks so he becomes'.

Yad kratur bhavati tad abhi sambavate. This was seen in 17<sup>th</sup> chapter of Gita. Similarly the Aham graha upasana phalam is whichever god you meditate you become so. Whoever is powerful, will influence the other person. Similarly here for the Aham graha upasana, the phalam is Prajapathi prapti/blessings. Through this upasana I give up adhyatma parichedam and attain adhidaiva vak adhidaiva Mana and adhidaiva prana etc. Every upasana would be Prajapathi. Upasana. Therefore the upanisad says that the Ahangrah Prajapathi upasaka is Sodasa kala Prajapathi.

What are the sixteen kalas for the devotees? Fifteen Thithis are fifteen kalas and in the case of upasaka's wealth alone is called the fifteen kalas. Just as is the case with fifteen thithis, the upasaka's wealth also increases and decreases. What is the sixteenth kala? Sixteenth kala is Dhruva, which appears on Amavasya day. For this upasaka who has got sodasa kala and he finds Atma is his very sariram.

Adhi Sankaracharya writes in his commentary that the name for our body is pindah. Therefore the upanisad says that even when the wealth increases and decreases the sixteenth kala continues to be there which was previously with rich man and is now with poor man. The upanisad says that as long as sixteenth kalas are safe and sound we can always manage to fill up all the fifteen kalas will be safe in life. Even if a person loses all the money, i.e., fifteen kalas; if his body is safe and sound, he can again build himself up.

First people waste body in search of wealth. They lose health in search of wealth. And then spend money in search of health and ultimately they lose both health and wealth. Body's health is sixteenth kalas. Wealth is compared to the fifteen kalas. Here the wheel is given as an example.

Nabi is compared with the sixteenth kala and the spokes and the external rim are compared to the fifteen kalas. Nabi is important and if it is there everything can be worked out and when the nabi is not there, nothing will work. So is the case of jiva also. If the body is there we can enjoy everything and if body is not there is nothing we can enjoy. Further without wealth none can enjoy even vedanta.

*Mantra 1.5.16*

*Atha trayo vava loka -- manushyalokah pitrloko devaloka iti; so'yam  
manushyalokah putrenaiva jayyah, nanyena karmana; karmana  
pitrlokah, vidyaya devalokah; devaloko vai lokanam sresthah,  
tasmadvidyam prasamsanti.*

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In the previous two slokas the sodasa kala and Prajapathi were talked about as to what is the result of panktah karma and panktah upasana. Upanisad generally talks about the panktah karma and panktah upasana and their phalam.

In this mantra the upanisad talks about what is karma phalam and what is upasana. The upanisad wants to clarify as to what 'means' can give what 'ends'. It is an incidental topic. Though it is incidental, it is a very important mantra, which is often quoted by Adhi Sankaracharya.

What is its importance we will discuss later and first we will discuss the content of this mantra. In this mantra upanisad talks about three sadhanams and three sadhyams. This will be often referred to later also when the topic of sannyasa comes up for discussion. This mantra is quoted in the context of sannyasa and since Adhi Sankaracharya talks about sannyasa often and he quotes this mantra very often. In Brihadaranyaka upanisad itself, the sannyasa topic comes up later and we will discuss then.

What are the three sadhanams and three sadhyams? Putra, karma and upasana are three sadhanams. Putrah means son and the son is considered to be an important means to what 'end' I will tell you later. The second is karma, which is the physical activity especially the vaidhika karma, and the next sadhana is upasana. The upasana is termed in this mantra as vidya. You must remember the word vidya is very loosely used in the scriptures. In fact the biggest controversy between Advaidam and Dvaidam is about the meaning of the word vidya.

Wherever or in most of the places where we take vidya as jnanam the Visistadvaidam take it as upasana. In fact, even in this mantra Adhi Sankaracharya conducts a debate on this subject. In the famous mantra Brahma Vid Apnoti param the upanisad says Brahma vidya gives moksa.

Advaidins will say that Brahman knowledge gives moksa whereas Visistadvaida says Brahma upasana gives moksa. Then they say Brahman is Vishnu and therefore it is vishnu upasana. Pramanam is Brahma vid apnoti param. Thus the word vidya is used loosely. Why the upanisad is very loose?

For that also Adhi Sankaracharya gives justification. It is because knowledge is vritti rupam and upasana also is vritti rupam. Mano vrittiyatmatattvad ubhayo and upasana we classify under karma only; at the same time vidya or knowledge is not accepted as karma. Etc. This point I will discuss in some other context.

This much you remember that vidya has got two meaning, the one is upasana, and another is jnanam. When vidya is taken as manasa karma, it comes under upasana and when the same vidya is taken as jnanam, it is not

taken as karma. And therefore, if moksa is said to be upasana phalam, it will come under karma phalam.

Now Adhi Sankaracharya discusses the question here is about the word vidya used here. He argues in this context vidya means upasanam. This is one point. Another point we should remember. We talk about karma independent of upasana i.e. Kevala karma without upasana which is one type of sadhanam which can produce certain result.

We also talk about another type of sadhanam i.e. Karma which is blessed by upasanam. Upasana samuchchidam karma. But we never talk about Kevala upasana. According to us Kevala upasana never exists. So grahastha means he can do karma alone or he can do karma and upasana. He cannot say that he will do upasana alone without karma. Karma is nithyam and he should do it as long as he continues in grahasthasrama. The karma is compulsory for a grahastha.

What are the three sadhanams. One is putra, Kevala karma and karma and upasana. For these three sadhanam three phalams are mentioned. They are through putra one attains manushya loka itself after death. Because he need not get manushya loka now for he is already there in manushya loka.

Karmana pitru loka. This means Kevala karmana. This means upasana atha muchida karmana. This is karma without upasana. The phalam is pitru loka, which is said to be the lower heaven. Pitru loka is supposed to be the lower heaven.

Then, vidyaya means the upasana samuchchida karma or karma sahita upasana. Those who do this get higher heavens like brahma loka. To put it in our language, it is said that karmana swarga loka and vidyaya brahma loka. And of these three sadhanams and sadhyam which is the greatest one? Greatest among the three is deva loka or brahma loka.

Since brahma loka is the greatest among the three sadhyams what is the greatest among the three sadhanas? It is upasana, karma sahita upasana. Therefore upanisad says that all people praise the upasana. It is so because it gives the highest loka. Now comes Adhi Sankaracharya's quotation. He quotes this mantra to point out that all these three will not help a mumuksu.

Since these three sadhanams can give only manushya loka or bhuloka or Buvar loka or Suvar loka all these three will not help a mumuksu because he is not interested in manushya loka in swarga loka but he is interested only in brahma loka. Therefore, putra is not useful for him. patni is not useful for him; similarly karma is not useful for him because he does not seek swarga loka. He is not interested even in brahma loka. He is not interested in karma.

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He need not do karma. Hence he is not interested in patni and patni is not useful to him.

Upasana also is not useful for him because he does not want brahma loka. Therefore, what he should do? Adhi Sankaracharya says that he should become sannyasi. In establishing sannyasa Adhi Sankaracharya quotes this mantra. Upanisad has not promised moksa through putra, through karma, through upasana or through karma upasana therefore he has to go for jnanam giving up all the three to gain moksa.

### *Mantra 1.5.17*

*Athatah samprattih - yada praisyanmanyate'tha putramah, tvam  
Brahma, tvam yajnah, tvam loka iti; sa putrah, Aham Brahma, Aham  
yajnah, Aham loka iti; yadvai kincanuktam tasya sarvasya  
brahmetyekata. Yevai ke ca yajnastesam sarvesam yajna ityekata; ye  
vai ke ca lokastesam sarvesam loka ityekata; etavadva idam sarvam;  
etanma sarvam sannayamito'bhunajaditi, tasmad putramanusistam  
lokyamahuh, tasmadenamanusasati; sa yadaivamvidasmalokatpraiti,  
athaibhireva pranaih saha putramavisati. Sa yadyanena  
kincidaksnayakrtam bhavati, tasmadenam sarvasmatputro muncati,  
tasmatputro nama; sa putrenaivasmimlloke pratitisthati, athainamete  
daivah prana amrta avisanti.*

Karmana pitru loka and vidyaya deva loka is easier to understand. Karma takes one to pitru lokam. Vidya takes one to deva lokam. Putrena iyam loka deivayah. How can putra need to such a phalam is the question. Therefore upanisad itself clarifies this point in this mantra.

What is the content of this mantra? Here upanisad says suppose there is a upasaka and he has done lot of karmas and upasana also. And while doing this karma and upasana he might have committed some mistakes or omitted some of the karmas.

Commissions and omissions may become obstacles in his getting the phalam. He has done thing incomplete and it can become an obstacle in getting higher loka or brahma loka. If such a problem comes, the upasaka can save himself by asking his son to do whatever is required to be done.

Before death, through a special ritual he hands over the responsibility to his son and tells him that I have not completed such and such a thing and you have to complete it and you have to do whatever prayachittam is required and you should release me from these obstacles. There afterwards,

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the putra takes over the responsibility of the father. He can do certain karmas and prayachittam etc.

And by that karma of putra, what happens is obstacles on the way to higher loka of the father get released or removed. And the Veda itself gives this provision as a special clause. I call it a special clause because according to the normal law of karma, whoever does the karma; he alone can get the benefit. This is the general rule. Sastram provides certain exception or apavada in which one performs action and somebody else gets the benefit. This is not a general rule.

Generally what father does, son will not get the phalam. This is a general rule but in exceptional cases what one person does, the other person get the phalam. We do not decide what exceptions are there. And sastram alone decides exceptions.

The handing over of father's responsibility to son at the time of death is called sampratti karma. Sampratti means sampradana karma. It is derived from the root 'dha'. Sampradhanam means handing over. Handing over all the responsibilities and one should accept it. It should be acceptable to son.

Only cultured and believing putra alone can help and not a non-believer in putra. And that karma is talked about in this mantra. This is the essence and two more points, which I will discuss in the next class.

Hari Om



## Class # 34

### Mantras : 1.5.18 to 1.5.23

While talking about the last three annams of Saptanna, the upanishad took to a small diversion and discussed three types of sadhana and three types of sadhyam. Through putra the manushya loka is won; through karma swarga loka or pitru loka is won; of these three, second and third are clear and karma gives and upasana gives phalams. How can putra be sadhanam for manushya loka.

This is clarified by introducing a new topic called samprattihi, literally meaning transference. The general rule of sastra is that a person has to act for himself and he alone reaps the fruits for his action. If the father acts father will get the phalam and if the son acts the son alone will get the phalam; if the guru acts guru will get the phalam. This is the general rule.

There are some exceptional cases where one can act for another's sake after taking the responsibility for someone else. Just in the yaga, the priest takes responsibility for the yejamana. The priest does the oblations but the karma phalam goes to the yejamana, the performer of the yaga. The priests do ahuti etc., on behalf of yejamana. Thus the proxy karma is allowed in those cases, where sastra allows and also a sastric method of transference is properly done. Chanting some mantras or taking darpha etc., is called transference etc.

Here sambratti karma at the time of death is being talked about. At the time of death the dying father is doing sambratti karma by which he transfers all his powers to his son. And how does the transfer takes place is our question. The upanishad says that the father should call his son nearby and address the son 'twam Brahman twan yajna and twam loka you are Veda you are yajna and you are all the lokas. And here afterwards you alone should complete whatever is left uncompleted by me.

Whatever sadhanas, whatever rituals, I have left out, you should complete on behalf of me'. Father here has not been lazy and father has done all the sadhanas to the best of his capacity and having done the sadhanas, he feels that he had left some sadhanas unfinished and he declares to his son at the time of death that I might have omitted some karma from performing and committed certain mistakes while performing certain karmas.

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He further adds that whatever I karams I have omitted you complete and whatever mistakes I have committed you should do prayachittam on behalf of me. Because of this, whatever obstacles are there for the father's higher goal, the son removes those obstacles by completing the incomplete karmas and by doing prachittam and the son absolves the father for his commissions and omissions.

Now father is free to get whatever phalams are due to him because with the removal of the obstacles if any by his son.

One form of obstacles is incompleteness of karma and second type is omissions and commissions committed by the father. Upanisad says that as he has transferred everything to his son, immediately after death the father himself enters the son as it were, in the form of *vak, mana and prana rupena* and performs the left over duties. The rest of the father's action is to be done by his son and it is the duty of the son to complete the latter part of action.

Father is there in the form of *putra* after the death of the father. He does the karmas on his behalf and for that also for his father who is no more. In the form of *putra* the father comes back to this *loka* after his death. In the form of son the father wins the *bhuloka* and continues to do his *sadhana*. Since the son fills up the father's incomplete actions and thus protects his father, son's name is *putrah*. *Puranath trayate iti putraha*. Complete the action left by the father, hence the son is called by the name *putra*. *Puranath trayate putrah*.

By the completion of the action the son rescues his father from sins and leads him to higher *loka*. Therefore the son is called *putrah*. This is the essence of this section.

*Adhi Sankaracharya* interprets in a slightly different manner. Suppose the *pita* is *hiranyagarbha upasaka* and if he has committed some mistakes or left the *upasana* incomplete, then the father will not get *hiranyagarbha Patham* because of the incompleteness. When the son completes the father's karma and whatever *prayachittam* etc., is done and helped by his son the father to attain *hiranyagarbha Patham*. As *hiranyagarbha* he pervades all the *jivas*. *Sarvam jivan avishyati manushya loke*. Therefore, father once again comes to *manushya loka* as *hiranyagarbha rupena*.

And therefore *putrena ayam logo jaiyaga* it is said. *Putra* removes obstacles because of father becoming *hiranyagarbha* and *hiranyagarbha* is in the *manushya loka* thus he wins *manushyaloka*.

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### *Mantra 1.5.18*

*Prthiviyai cainamagnesca daivi vagavisati; sa vai daivi vagyaya  
yadyadeva vadati tattadbhavati.*

### *Mantra 1.5.19*

*Divascainamadityacca daivam mana avisati; tadvai daivam mano  
yenanandyeva bhavati, atho na socati*

### *Mantra 1.5.20*

*Adbhayasainam candramasca daivah prana avisati savai daivah  
prano yah sancaramscasancaramsca na vyathate, atho na risyati;*

Here, we are considering a father who has done hiranyagarbha upasana or panktah upasana and he had done the sambratti karma also and because of that his son has removed all the obstacles on the way and the father has become hiranyagarbha. And by becoming hiranyagarbha what happens to him is said here.

Upanisad says that until now as any individual jiva, father has only adhyatma vak; adhyatma manah and adhyatma pranah alone he enjoyed. Until now he enjoyed individual prana indriyam; he enjoyed individual vak indriyam and also he enjoyed individual mana indriyam. And he was a manushya and he was a father doing a simple Sadhaka. After the upasana and after sambratti karma and after the son rescuing him, he becomes hiranyagarbha and then what will happen? All the adhyatma karanams are replaced by adideiva karanani.

Adhyatma vak replaced adhidaivam vak; vak devata; adhyatma prana is replaced by adhidaivam prana and prana devata; and similarly adhyatma mana replaced by adhidaiva mana devata.

And what is the adhidaiva vak adhidaiva Manah adhidaiva pranaha we saw before. Pritvi sariram agni devata; swarga loga sariram surya devata adhitya devata and sariram chandrama devata; remember as vak, prana and mano devata. Father enjoys exalted organs as hiranyagarbha and thus he has got deivi vak deiva prana Deivam manah, divine speech divine mind and divine prana. What is the specialty between manushya vak and deivi vak? Manusi vak can go wrong deiva vak is that which will always be true. It is sathyam.

What is the difference between Manusam mana and deivam manaha divine mind and human mind; divine mind is sarvadah anandi bhavati mind is divine and is always ananda ; the idea is if you are confined to

individuality, your life is miserable and in place of I includes the samasti you will never have any worry in life and you are always anandi bhavati.

What is the difference between individual and adhidaiva prana? Individual prana perishes and as hiranyagarbha prana it never dies. adhidaiva prana exists forever there in the universe. Body may perish. Prana will ever be there. This is the result of the panktah upasana done by the son on behalf of his father. This hiranyagarbha is glorified in the later portions.

*Mantra 1.5.20 continuation*

*sa evamvitsarvesam bhutanamatma bhavati; yathaisa devataivam  
sah; yathaitam devatam sarvani bhutanyavanti, evam haivamvidam  
sarvani bhutanyavanti. Yadu kincemah prajah socanti, amaivasam  
tadbhaati, punyamevamum gacchati, na ha vai devan papam  
gacchati.*

Now comes hiranyagarbha's glory. The essence of the portion is once the father has become hiranyagarbha, then all the people worship him and offer oblations, karma, upasana etc, unto him. So avanti in this context means annadi pradanena by offering oblations etc. They glorify and praise him. This is the essence of this mantra.

Incidentally the upanisad conveys an important thing. If hiranyagarbha becomes one with all the manushyas and adhidaivam should pervade all the adhyatmam and all the jivas' dukham also should be borne by hiranyagarbha. If hiranyagarbha pervades all the jivas, he should also get the dukham of all the jivas hiranyagarbha being samasti and in fact hiranyagarbha should be a mahasamsari with more problems and problems alone. Universal sorrow he has to suffer. But this is not the case. He is neither affected by punyam nor papam.

Adhi Sankaracharya gives the reason as vyasti abhimana Abhavad. And for this ananda giri gives an example. It is like worms are in the stomach. They pervade all organisms and they get the benefit of all organism. Just as the jiva, the benefit of all the krimis in the samasti but it is not having the sufferings of the krimis. Similarly hiranyagarbha does not get the dukham of the jivas and he enjoys eternal bliss alone without suffering an iota of sorrow.

This is the phalam of the upasana that is panktah upasana. Vak annam Mana annam and prana annam at samasti level you get it. Samasti annatriyam is hiranyagarbha a person can attain by doing panktah upasana.1

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### *Mantra 1.5.21*

*Athato vratamimamsa; Prajapatirha karmani sasrje, tani srstanyanyonyenaspardhanta - vadisyamyevahamiti vagdadhre, draksyamyahamiti caksuh, sroyamyahamiti srotram, evamanyani karmani yathakarma; tani mrtyuh sramo bhutvopayeme, tanyapnot, tanyaptva mrtyuravarundha; tasmacchramyatyeva vak, sramyati caksuh, sramyati srotram; athemameva napnodyo'yam madhyamah pranah, tani jnatum dadhrire. Ayam vai nah srestho yah sancaramscasancaramsca na vyathate, athona risyati, hantasyaiva sarve rupamasameti; ta etasyaiva sarve rupamabhavan, tasmadeta etenakhyayante prana iti; tena ha vava tatkulamacaksate yasminkule bhavati ya evam Veda; ya u haivamvida spardhate'nus'usyati, anususya haivantato mriyata ityadyatmam.*

So Saptannam has been discussed. The last three annams were vak, mana and prana and three annams alone at the samasti level adhidaiva level are together called hiranyagarbha and we can get this hiranyagarbha by Pankta upasana was pointed out. Now comes the last topic of this brahmanam.

Among these three [vak, manah and pranah annam] also we find the Srestah. All the three have become adhidaiva etc. Upanisad is going to vote for pranah. The greatest among the all the organs prana is said to be srestah. And therefore, whoever does the upasana of the prana will get lot of benefits. Prana srestatvam is one topic; and prana upasana is another topic; and this prana is also going to be discussed at two levels in adhyatma as well as adhidaivam levels.

Thus adhyatma prana srestatvam, adhyatma prana upasana, adhidaiva prana srestatvam and adhidaiva prana upasana. This is going to be the topic in these three mantras. As part of the upasana a small analysis is going to be done. Upasana anga rupena. An analysis is going to be done that is analysis of vratam. Vrata mimamsa. Vratam means a resolve.

The vratam of all the organs; all the organs took a vratam it seems. We will discuss about that vratam. Later all the devatas also had taken a vratam and this also we will discuss. This will be as a part of upasana. For this, some kind of a story like section comes here. I will give you the essence.

When the lord created the organs, Lord allotted functions also to every organ. Eyes to see, ear to hear, mouth to speak and eat; and the prana also was given a function by throbbing it keeps itself alive. Giving life or sentiency to the lifeless or insentient is the function of pranah. Parispandana rupena vardhanam.

All the organs were watching these functions and then they saw one peculiarity. All the organs after doing the functions throughout the day became tired. Did they become tired because Yama Darmaraja mrityu presenting himself in the form of tiredness pervades all these organs? Yes. It seems to be so. Eyes won't see; ears won't hear; hands do not work.

Mrithyu pervades all of them and all of them die a temporary death [during sleep taking rest] they go through whereas the prana never gets tired. During swapna prana is active; in susupti also prana is functioning. Therefore, Yama dharma raja in the form of sramah or tiredness does not seem to attack or affect the prana. Therefore, all the organs decided to merge into prana and assume the essential nature of prana.

The essential prana is throbbing with life. Let our essential nature also be prana. The organs thought that they we would not be pervaded by the mrithyu. What will happen when they all changed themselves and assume the essential nature of prana. All organs become prana itself essentially. And therefore, all organs are also called prana. The name of the eye, ear, mouth panca jnanendria, panca karmendriyam etc., is prana.

Pancha Karmendriani are also called prana. And the question will come if all the organs are called prana how to differentiate the indriyam and prana. And they say all the indriyams are called amukya prana whereas original prana is called mukya or madhyama prana. Thus prana alone is in the form of all the organs. And that is why when the prana sakti is weaker all other organs also become weaker. If you don't take food prana becomes weaker and the organs do not function properly. And because of this reason another thing also happens it seems.

During susupti all organs do not die and they all remain in prana. The upanisad says that all organs do not die and they all remain in prana in unmanifest form. Jnanedriani and Karmendriani merge into prana while we are in sleep. From that prana sakti itself all indriyams come back to life and they never die. Thus, they took a vow or vratam that we all would become essentially prana swarupam.

All the organs took this vratam. That is why eyes also a live eye; live ears live; Manah is live prana. All of them are alive first and thereafter they sometimes do function some time they don't do function. That liveliness and throbbing with life is called prana the essential nature. This is the vrata mimamsa. Whoever does this upasana, the prana that prana is immortal prana; prana does not get tired; prana is the essential nature of all organs; iti yaha upaste the one does this upasana will also will not get tired. He will be ever lively; will not have the 'castor oil' face.

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Some will always be tired; this is the problem. In the night also they will be fresh. Not only that if anybody comes to quarrel with him and because of quarrel the other person will get tired and this person will never get tired. Therefore, whoever quarrels with this upasaka and they will get dried up and they will die. Thus the upasakas will ever be alive. This upasana will win forever. The upasana makes a person strong and healthy. This is adhyatma prana upasana.

Now we are going to extend this to adhidaivam and at the devata level also.

### *Mantra 1.5.22*

*Athadhidaivatam - jvalisyamyevahamityagnirddadhre,  
tapsyamyahamityadityah, bhasyamyahamiti candramah, evamanya  
devata yathadaivatam; sa yathaisam prananam madhyamah pranah,  
evametasam devatanam vayuh; mlocanti hyanya devatah, na vayuh;  
satsanastamita devata yadvayuh.*

### *Mantra 1.5.23*

*Athaisa sloko bhavati --yatascodeti suryah, astam yatra ca gacchati  
iti pranadva esa udeti, prane astameti; tam devascakrire dharmam,  
sa evadya, sa u svah' iti; yadva ete' amurhyadhriyanta tadevapyadya  
kurvanti. Tasmadekameva vratam charet, pranyaccaivapanyacca,  
nenma papma mrtyurapnuvaditi; yadyu caret Samapipayiset, teno  
etasyai sayujyam salokatam jayati.*

Now in similar pattern adhidaivata prana srestatvam and adhidaivata prana upasana and as a part of it adhidaivata vrata mimasa we will see. Only thing is that in the place of karanams, and organs, you take devata. Instead of various karanam, we will discuss vak devata, caksur devata etc. They do their functions at the prana level and at the samasti level the devata is called vayu devata. In fact we call it prana vayu.

All the devatas get tired and they are overpowered by mrithyu and they resolve at the time of pralaya whereas samasti prana devata hiranyagarbha is not pervaded by mrithyu and he continues. And therefore, devatas also decided to have a vratam. They decided that they should not identify with themselves and should take to the essential nature of vayu devata. Vayu devata means Adhi Sankaracharya says it should be spandanam the vibration. That is the primary aspect of life and that is why in English we say throbbing with life. Life means throb.

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At karma level also it throbs assuming the essential nature and at devata level also they do parispondanam essentially the prana vayu nature. They decided to assume the state samasti prana. Thereafter wards they all attained immortality. During pralaya all prana devatas exist as the samasti prana hiranyagarbha.

When we sleep all our organs are in sleep so also all the devatas exist in dormant state at the time of pralaya. This is the last mantra. Being Brahmanopanisad the upanisad quotes a mantra. But the second line is different. First line and second lines are not continuously given. First quotation is first line of mantra and the second quotation is in the second mantra.

The essence of this mantra is that all the devatas rise from samasti prana and all the devatas resolves in samasti prana. They took a vow that they will take the essential nature of prana and therefore all organs are essentially prana and all devatas are essentially prana whether they function or not, they throb with life.

What the upanisad says is that what happened long, long before is happening now also. All the organs are prana dependent. Breathing is not only of prana and all other organs in motion are also due to prana.

All the cells in our body are throbbing with life and they are also in motion because of prana. And if they don't thrive, the prana swarupam in our life will go. If they don't move then it is death. Then the yema dharma raja enters the body. This is the adhidaivata prana srestatvam adhidaiva Vrata mimamsa and adhidaivata upasana portion. This should be practiced as upasana.

Samasti prana alone is in the form all the devatas. This is called hiranyagarbha. This is adhidaivata prana upasana. If this upasana is done with all sincerity, the person who does this will attain brahma loka or hiranyagarbha Patham. He will be activator of the whole universe. For adhyatma prana upasana the phalam is that he will always be lively and he will not get tired. adhidaiva prana upasana phalam is that he will attain hiranyagarbha Patha and he will be activator of the whole universe.

With this prana srestatvam topic is over. We find that seven annams were introduced and of these seven three annams were elaborately discussed and concluding one annam was discussed that annam is brahmana. With this Saptanna brahmanam is over. The rest we will discuss in the next class.

Hari Om



## Class # 35

### 6. Uktha brahmanam – Mantras : 1.6.1 to 1.6.3

Now we enter the last section of the first chapter. The main subject matter of the first chapter is the adhyaropa or superimposition of the world. This adhyaropa itself, we divided into various groups as sadhana adhyaropa; the world consisting of sadhana the 'means' and sadhya adhyaropa, the world consisting of various 'ends'; adhyaropa of jiva as a karta, Kartrutva adhyaropa; and in the last section that we saw that Saptanna brahmanam we had jiva as bogta Bogtritva adhyaropa; thus we found that sadhana sadhyam Kartritvam, Bogtrutvam are all superimpositions as they are to be negated later as 'unreal' or mithya.

Now in the sixth brahmanam, all the previous superimpositions are condensed and presented in a brief manner. This brahmanam is called Uktha brahmanam. That word is occurring in this mantra. What the upanisad makes it all sadhanas, sadhyams and karmas can be reduced to three principles nama, rupam and karma or name, form and action..

All superimpositions are reduced to nama, rupam, and karma. Sadhanam is nama, rupa and karma as also are sadhyams. The manifest avyakrta prapanca comes under avyakrta prapanca [un-manifest universe] which is known as maya, which is known as Prakriti, which is other wise called avyaktam; Thus the encore avyakrta prapanca, the manifest world consists of sadhana and sadhyam and the entire avyakrta prapanca the Unmanifest world where the sadhana sadhya division is not evident; both Savikalpa prapanca as well as nirvikalpa prapanca, both karya prapanca as well as karana prapanca, both jagat as also the maya all come under the group of nama, rupam and karma.

Once all these three are negated what is left out is 'Nama Rahitam, rupa Rahitam and karma Rahitam Atma tattvam Aham'. This is to arrive at the dictum that I am Nameless; Formless and karmaless. Thus the upanisad condenses the whole creation to nama rupa karma. Later the upanisad condenses these three also into one entity called our own body. The whole universe is reduced to nama rupam karma and nama rupam karma is reduced to pinda and that is the adhyaropa and pinda is nothing but the individual 'existent body'.

## Madhu Kandam

Upanisad condenses everything to individual body because through the individual body alone we experience and we talk about the totality. You appreciate the macrocosm only through the microcosm. Minus the body the jagat nama jagat rupam jagat karma nothing is there. The sixth chapter is condensed adhyaropa. With this background we will enter the first mantra. 1

### *Mantra 1.6.1*

*Trayam va idam --nama rupam karma; tesam namnam  
vagityetadesamuktham ato hi sarvani namanyuttisthanti. Etadesam  
Sama, etaddhi sarvairnamabhih Samam; etadesam Brahma, etaddhi  
sarvani namani bibharti.*

Idham sarvam Triyam indicates the entire universe both avyakrtam and avyakrtam, the manifest and un-manifest and within manifest itself there is a division sadhyam and sadhanam, which means, the 'means and ends'. The entire universe is reduced to nama, rupam and karma triam. This is a Sangsheba vakyam. Sangsheba vakyam is a statement like a maxim. The first nama part it is taken is taken up for discussion. The whole universe is full of names.

In fact, you can think of an object only in terms of its name. You can never separate objects and vak. The world consists of infinite number of nama. The world consists of nama only. You cannot think of anything without name. Life is condensed to 'names' and the upanisad says that 'vak' is taken in a special sense; normally vak means the organ of speech but here vak means samanya sabdah or the sound in general. All different names are nothing but the sabda made by our organ of speech.

The sound becomes the Upadana karanam which alone is the material cause that alone appears as different names. One samanya sabda itself when you modify differently, forms of various position. Then it becomes visesa sabda. Rama you make a sound; Krishna you make a sound. What is the common factor is sound, the samanya sabda, which is indicated by the word vak.

All the worlds are nama and all the namas are but the sound. Since sound is Upadana karanam and all the names are karyam s and the visesa namas are born out of samanya sabdam the karyam therefore nama is given a new title Uktham.

Uktham is equal to Upadana karanam, the material cause. Thus vak the samanya sabda is the Uktham for all the namas. From this samanya sabda

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alone all visesa namas rise. Therefore, the samanya sabda is called by another name Sama. Sama means samanya rupene sarvatya vartade. Samatvad Sama. What is Samam. Samanya sabda is Samam in Rama, in Krishna in Devi etc. Therefore this is called Brahma.

Here Brahma means all pervading the particular names. Thus the vak is the Uktham; vak is samanya sabda and it is sristi karanam; this pervades all the visesa and it is sthithi karanam; and all the namas will ultimately resolve into the samanya sabda alone. Therefore the nama is equal to samanya sabdah. What is the next one? We will see in the next mantra.

### *Mantra 1.6.2*

*Atha rupanam caksurityetadesamuktham; ato hi sarvani  
rupanyuttisthanti; etadesam Sama, etaddhi sarvai rupaih Samam;  
etadesam Brahma, etaddhi sarvani rupani bibharti.*

As in the case of nama the upanisad is giving an explanation in the case of rupam also. Nama is equal to vak and it is equal to samanya sabdah. The whole world is reduced to samanya sabda is one part. If you remove samanya sabda all the dictionaries will disappear.

Our talks, the books, our future speech and all our transactions will come to standstill in the absence of 'vak' the samanya sabda. Even animal world communicates through samanya sabdah alone. Remove samanya sabda and one third of the universe will vanish. What's the other third? That is rupam. He says that all the rupams, varieties of forms, which include all attributes, are based on caksuh.

Here also we have to carefully note caksu does not mean eyes but the samanya rupam. This samanya rupam alone is the Upadana karanam for the rupams of the entire universe. It is the basic karanam from which all the visesa rupas arise, in which all visesa rupas survive and into which all the visesa rupas resolve is nothing but the samanya rupam. Therefore this samanya rupam is also called Uktham. Samanya sabda is known as Uktham. During sleep all sounds are reduced to samanya sabdam.

How do you know that they are resolved into samanya form? It is resolved into akasa etc. How do you know that they are destroyed? Again the visesa sabdas rise and for it to rise, they all must exist in samanya rupena. If it is not in the form of samanya and if they are born, then it will become asatkarya vada and if we presume that from nothing the visesa

sabdas come, then it will be against logic. All visesa sabdas must necessarily come from the un-manifest form, which we call it as samanya sabda.

All visesa furniture remains in samanya wood. All the visesa namas exist in the samanya namas. All visesa rupas exist in the samanya rupams. It is called both Uktham and as also Sama which means samatvad. It is uniformly present in all the visesa rupam. It is called by the name Sama as also by the name Brahma because it pervades all the visesa rupams.

Samanyam and visesam means general and particular respectively. All particulars come from the general. This is rupam. Nama is vak, it is equal to samanya sabda, rupam is caksurh, and it is equal to samanya rupam.

*Mantra 1.6.3*

*Atha karmanamatmetyetadesamuktham, ato hi sarvani  
karmanyuttisthanti; etadesam Sama, etaddhi sarvaih karmabhih  
Samam; etadesam Brahma, etaddhi sarvani karmani bibharti;  
tadetattrayam sadekamayamaatma, atmo ekah sannetattrayam;  
tadetadamrtam sattyena channam; prano va amrtam, namarupe  
sattyam; tabhyamayam pranaschannah. Iti sasthan brahmanam. Iti  
prathamodhyayah.*

Now comes karma. The whole universe we cannot imagine without nama and even if you get rid of nama you cannot imagine the world without rupam or attributes and now comes the third quality, which is called karma. World is nothing but a series of activity whether it is an individual, an animal, a plant, sun, moon or the stars all of them are active doing one action or the other. Human being is nothing but the 'karma oriented' individual and you cannot imagine the world without karma or action. Again all the karmas and actions are ultimately reduced to Atma.

Immediate meaning of Atma is to taken as sariram. From the sariram, through implication we take to the meaning 'Samanyam karma'. Atma refers to body and body is equal to samanyam karma. Body is all the time active and the body is used to imply the meaning of general action. Therefore, karma is equal to Atma and Atma is equal to samanyam karma. Here also you have to extend it to the other things. All particular actions rise out of general action. All the visesa karmas are born out of samanya karma and the samanya karmas sustain all the visesa karmas resolve into samanya karma..

Therefore samanya karma gets the title 'Uktham'. Since samanya karma is 'general' pervades into 'Vishesha karma' equally it is called Sama.

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Samatvad Sama. Finally the very same samanya karma is given another title Brahma as it pervades all the particular actions. Thus the whole universe is name, form and actions or in other words sound, form and functions. The biography of the body is energy movement only.

Thus we come to the conclusion that human being is nothing but rupam, nama and karma. For different types of movement you give different types of name. Hereafter words the upanisad reduce these nama rupa and karma also is not one 'single entity'.

Now the world has already been condensed to name form and function nama, rupa and karma but Brihadaranyaka upanisad has uniquely reduces all the three into one function. It says pot is nama rupa. Brihadaranyaka upanisad says pot is nama rupa karma. When you create a pot you have got a function also in you.

Different nama rupas are given to serve a particular function only. That is why you make a hole upward in the pot to serve the function of holding water. Suppose you make a pot for visesam you make a hole at the bottom also to serve a different function. Every nama rupa is associated with a function. So karma is added as the third attribute. Brahmana is nama rupa along with brahmana function.

Now this nama rupa karma even though it appears as three, it is ekhah ayam atma. It is one, alone which is Ayam Atma. Atma here refers to body or sariram. Adhi Sankaracharya calls sariram as pindah. Outside it is called Brahmandam and the whole Brahmandam is reduced to nama rupa karma and that further reduced to pindandam. Why this body is taken as representative of Brahmandam because this body also cannot be separated from nama, rupam and karma.

Therefore, this body nama rupam karma is in 'one unit'. Not only this body is nothing but nama rupam karma but also it is experientially speaking the nama rupam karma emerge to life through the body. When body ceases to be nama rupa and its functions gets resolved. Hence ayam Atma eva nama rupam karma.

Incidentally this should be remembered well because in vedantic teaching whenever we negate the world, often the upanisad negates the world in the form of negation of the body. Only individuals are negated and while negating automatically the samasti is also negated. What upanisad negates is sthoola sukshma karana sariram and sthoola sukshma karana prapanca. The panca kosa is negated and at the same time by negating individual kosa the Upanisad negates the samasti prapanca. .

By negating the individual kosa, the upanisad negates samasti prapanca. All this is done based on one understanding that the individual is cosmos, microcosm is not different from macrocosm, and macrocosm is not different from microcosm. That is why if you have to solve any problem outside, you don't try to solve outside problem but always solve inner problem and that is the real solution to all the problems.

Microcosm and macrocosm are one and the same. All are divided into nama rupam and karma. And therefore the commentators write that this is a clue to get vairagyam also. It is because body is adhyaropa. Body represents sadhana sadhya prapanca; represents Kartritvam and Bogtrutvam; hence one has to give up the body abhimana to gain moksa. You handle the body first and then you can handle the world. You take care of the body and you have taken care of the world.

Now the upanisad adds up one more incidental topic here at the end. It says the nama rupa sariram, the body including the karma is given a new name sathyam. Nama rupa Atmaka sariram is called sathyam; nama rupa includes karma also. We find that this sariram consists of pranah. This pranah the upanisad calls it as amritam. Prana represents sukshma sariram. Sthula sariram is called sathyam and sukshma sariram in the form of prana is called amritam.

The name sathyam is given to sthoola sariram for vyavaharika purposes only. Upanisad does not give the reason but we know the reason. Sukshma sariram is called amritam because even when the sthoola sariram perishes the sukshma sariram survives. From sukshma sariram point of view we are all eternal even without going through Atma.

It survives the death of body and even during pralayam it survives in potential form. It can come in the next sristi. Anadi and ananta is sukshma sariram and it can go away only on attaining moksa or jnanam. Minus moksa it cannot be got away with. Sukshma sariram is eternal otherwise and that is why it is called amritam.

Even without coming to vedanta one can get amritatvam by owning up that I am sukshma sariram. Amritam sathyenachannam prano va amrtam nama rupe satyam tabhyam ayam pranas channah. By the nama rupa the prana is veiled or covered. That means sthoola sariram covers sukshma sariram; because of abhimanam to sthoola sariram that I am not even be able to own up with my sukshma sariram.

Sookshma sariram if I own up I will not face death because the fear for sukshma sariram is gone and it becomes as good as eternal. Even during pralayam it is alive. Sthoola sariram obstructs or serves as an obstacle even

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to own up the sukshma sariram and hence how much obstacle it will create to own up Atma. Hence sthoola sariram is the greatest obstacle to gain moksa. The visible nama rupa is the greatest obstacle and visible I is the greatest obstacle. The physical I is the greatest obstacle and therefore even to own up sukshma sariram to gain atma jnanam and moksa one should leave the abhimanam to the sthoola sariram.

Last is the Vairagya sidhyartham. With this portion the sixth brahmana is also over. This is called Uktha brahmana and the topic is condensation of adhyaropa. The apavada will start from here. With this the first adhyasa portion is also over. The rest we will see in the next class.

Hari Om

Summary of the First chapter

Before going to the second chapter I will give you a summary of the first chapter, which we have just finished. In the beginning we saw that the upanisad wants to teach Brahman by the method of adhyaropa and apavada, the superimposition and negation. Adhyaropa or superimposition means the acceptance of the whole universe, the whole anatma prapanca and by accepting the whole anatma prapanca, the upanisad indicates that anatma prapanca is not asat and it is not totally nonexistent. It is asat vilaksanam. It is not asat and it is not totally nonexistent.

After accepting the universe through adhyaropa and later the very same upanisad negates the anatma prapanca. By the negation of anatma prapanca, the upanisad points out that anatma prapanca is not 'sat' and it is not really existent because it is negatable.

Thus, the upanisad proves that anatma prapanca is not 'sat' and it 'sat vilaksanam; through adhyaropa 'Asat vilaksanatvam' is shown and through apavada 'Sat' vilaksanam is shown..

Acceptance shows that the world is not 'Asat' and the negation shows the world are not 'Sat'. Acceptance and negation show that the world is neither 'Asat' nor it is 'Sat' and it is 'Satasat vilaksanam'. From this, the upanisad shows the world is neither nonexistent nor is the world existent and then it comes under the category the world is 'seemingly existent' called 'Mithya'. Thus the upanisad reveals adhyaropa abhavadapyam jagan mithyatvam. .

The upanisad knows or it is a well-known fact that mithya vastu cannot exist without sathya adhithanam, the substratum or support. Unreal cannot exist without the real support. Naturally the question is if the upanisad reveals the whole anatma prapanca as mithya what should be adhithanam.

The upanisad does not directly answer the question but by a strategic silence [mounam vyakyanena] it reveals the truth. If the whole anatma prapanca that is if the whole experience world is mithya then if the sathyam must be there, it can be only one and that is I the experiencer. Through the strategic silence, I am left behind as adhithanam because sruti never negates me the experiencer.

If I am also included in adhyaropa and apavada then I will also be reduced mithya. Thus, I am never included in adhyaropa apavada list and I



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am left out by the upanisad and left out that I am the only 'Adhistanam' of the universe, which is proved mithya through adhyaropa apavada. Thus, the essential teaching is that we get through this discussion is Aham sathyam Jagan mithya that is 'I' am the only the real substratum and the whole universe comes within the scope of adhyaropa apavada as mithya.

This is the teaching given by Brihadaranyaka upanisad through adhyaropa apavada method. This background you should have when you read the summary of the first chapter. Of this adhyaropa apavada, which is the part of the main teaching adhyaropa portion occurs in the first chapter. And apavada will begin in the second chapter alone which we will see hereafter.

Adhyaropa is the term I repeatedly use while discussing this chapter. Adhyaropa means the superimposition, which is temporary acceptance of the whole universe. I call it temporary acceptance because in apavada it is going to be dethroned or dismissed. World acceptance is the topic of the first chapter.

For this purpose the upanisad divides the whole universe, into four topics and all of them are accepted. For our convenience I will divide them into six topics one is sadhanani; all sadhanas in the form of karma, in the form upasana all come under the world only.

Acceptance of all types of sadhana viz., the entire karma and upasana kanda will come under this. Second topic is sadhyam or phalam. All the phalams whether it is putra, son, wealth, land or heaven or brahma loka or hell all the phalams that you acquire will come under the adhyaropa prapanca within the universe only. All the karma and upasana phalams come under mithya prapanca.

Third topic is the sadhanam and sadhyam put together come under avyakrta prapanca that means the visible universe as also the Un-manifest universe obtaining before sristi and after pralayam.

The fourth topic we find is Kartritvam the doer-ship is another thing, which is temporarily accepted by the Vedas because later this Kartritvam is negated and it is also proved as superimposition, which means the doership. This is the fourth topic.

The fifth topic, which is part of adhyaropa prapanca, is Bogtrutvam. This means the enjoyership. Being the experiencer of the karma phalam. That is also a temporarily accepted idea only and later even Bogtrutvam will be negated as Akarta, Abogta Brahmahasti.

Finally all these things are summed up in the form of namarupam karma. In fact it is not a separate thing but all the five put together the whole anatma prapanca is nothing but name form and function. All the six discussions are part of anatma prapanca adhyaropa. With this in background we will see the section and the topics we discussed. There are six brahmanam and the first three deals with sadhanani.

The first brahmanam is called asvamedha brahmanam where the topic discussed is Asve virad upasana. The virad meditation is done upon the false horse used in asva medha yaga. This comes under sadhana discussion only.

The second brahmanam is called agni brahmanam, the topic discussed was again virad upasanam in the fire used in asva Medha yaga. Agnou virad upasana. This also comes under the sadhana topic only.

The third brahmanam is called Udgitha brahmanam and in this Udgitha brahmanam, hiranyagarbha upasana was discussed with hiranyagarbha endowed with great virtues. It is called guna vishista hiranyagarbha upasana made upon the prana. Prana, which is in every living being, is seen as hiranyagarbha and hiranyagarbha is meditated upon here. In one of the mantras hiranyagarbha or prana is called Udgitha and since Udgitha title is given to hiranyagarbha the brahmanam is called Udgitha brahmanam. For practical purposes we can call it as hiranyagarbha brahmanam.

The first three brahmanas deal with three upasana asve virad, Agnou virad and Prane hiranyagarbha upasanas and all of them come under sadhana discussion.

Then in the fourth section or brahmanam, called pursha vidha brahmanam we get the next three topics first hiranyagarbha is glorified as a great sadhyam; this means it is the upasana phalam. Prajapati is sadhyam and is glorified in this brahmanam as a great creator. He gets divided into two one as Manu and another as Satarupa and from this pair alone all living beings came etc. After talking about he hiranyagarbha's glory in this section itself later, the avyakrtam topic is also was discussed. Before sristi everything was not nonexistent and they were all in un-manifest form avyakta form or avyakrta form. This topic also comes under fourth brahmanam.

Later in this very same section the sristi topic continued and then the creation of the Chatur varnyam was discussed viz., deva loka [deva brahmana, deva ksatriya etc] and there afterwards chatur varnyam in manushya loka was discussed and as part of this discussion jiva's Kartritvam was also discussed. Jiva has to do a lot of karma feeding the ant etc.

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Take care of trees, take care of pitrus and devas etc. He is a karta who has to please everyone. And he was given the title loka he being the object of enjoyment for the whole world. When jiva becomes a karta I become an object of enjoyment, I become one who serves the whole world, and that world takes my service.

Family members enjoy me because I earn and feed them. I become a bogya vastu for the whole world. This is called Kartrutva adhyaropa. Thus the fourth important brahmana is sadhyam hiranyagarbha was discussed; unmanifest universe was discussed and jiva's Kartritvam was also discussed.

Then we discussed the fifth Saptanna brahmanam that revealed the jiva's Bogrutvam. Jiva is karta and also a bogta at the same time. In the fourth brahmana I am the bogya vastu and in the fifth brahmana world is the bogta. Fourth brahmana it is stated that 'I am served' and in the fifth 'I serve the world'. Here Bogrutva adhyaropa is discussed.

In the sixth brahmanam called Uktha brahmanam and here the whole adhyaropa is summed up in the form of namarupa karma adhyaropa. The whole universe is but a name form and function. This is further reducible to the nama rupa karma which is further reduced to sariram. Thus in one stroke the whole universe was reduced to the body if you know how to handle your anatma, you can handle the whole anatma prapanca properly. Thus six topics were taken for superimposition in the first chapter.

And incidentally we have to note another important discussion also which was initiated in the first chapter, which will have a bearing on the whole of Brihadaranyaka upanisad. The two important topics taken for discussion are vidya sutram, the knowledge in nutshell and avidya sutram the ignorance in nutshell. Atma iti eva upaseeta is called vidya sutram, which occurs, in the fourth section seventh mantra 1.4.7. This is explained in the entire Brihadaranyaka upanisad.

Another important statement called avidya sutram is the famous statement 'anyaha sou Aham iti yaha upasthe saha na Veda'. One who worships lord as different from himself is ignorant. This is called avidya sutram. This occurs in the fourth brahmana tenth mantra 1.4.10. After giving vidya and avidya sutram the upanisad elaborates avidya sutram in the fifth and sixth section. This gives the lead in the following sutras. Vidya sutra vyakyanam is done. Thus this is another parallel stream that we have to remember for understanding the later chapters as development from the first chapter.

Next I would like to discuss the important Bashya vicharam we had. This will help for the later study. We had about seven elaborate discussions from Sankara's bashyam. They are pillars of Advaidic teachings.

The first discussion is called sambandha bashyam, which we saw in the introduction to the first brahmanam. The topic is being the enquiry into the karma kanda and jnana kanda.

The second discussion we had was Gata bashyam, an enquiry into karya karana vadhaha. Here the theory of creation was discussed. The word Gata occurs in this many times and so it is called Gata bashyam, otherwise we should called it as karana karya or sristi Vadha bashyam. This occurs in the first mantra of the second brahmanam. The mantra says nothing was there before sristi. This statement required an elaboration in the form of Gata bashyam.

This is not acceptable to us. Since upanisad gives a controversial statement nothing was there before sristi and therefore Adhi Sankaracharya says that nothing means nothing and he said that 'nothing means something'. Something is like nothing it is argued because it is in an Unmanifest condition. Adhi Sankaracharya establishes dismissing the buddhist and tarkika people. This is called Gata bashyam.

Then in the third brahmana first chapter we got pramana bashyam another important discussion wherein the vedic statements are taken as pramanam seriously and in which vedic statements are taken figuratively.

This discussion comes because in this brahmana hiranyagarbha is glorified through many titles Vishudatvam, etc., then it was discussed whether the titles are to be taken just as glorification or not. Is it just figurative glorification to be taken seriously or to be taken factually and how to determine both? How to fix facts from fiction? Thus arthavadha is discussed here. What is pramanam is clearly established is another important mimamsa topic which we call it as pramana bashyam.

Then in the fourth brahmana, which is a very important brahmana we get three big discussions. One is Pravesa bashyam, which occurs, in the seventh mantra where the upanisad says Brahman created the world and entered. How does Brahman enter the world after creation what is the meaning of the entry we saw elaborately Pravesa bashyam in seventh mantra.

Then again in seventh mantra it is taken entry 'as though' entry and entry is not to be literally taken and it is the Brahman's availability in the jiva. Brahman enters jiva is equal to Brahman obtains in jiva as the saksi. Here the entry is 'as though' entry. Also it is established that Brahman is available in the form of saksi. This is the essence of Pravesa bashyam.

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In the seventh mantra itself we get another big discussion called vidya sutra bashyam. True essence is Brahman should be recognized as 'I' alone. There is no other way of recognizing Brahman or Brahma Atma iti eva upaseeta.

Then in the tenth mantra, the third discussion is mahavakya bashyam occurs here. Here alone famous statement comes Aham Brahma Asmi. This Aham Brahma asmi jivatma paramatma aikyam was elaborately discussed and established. Here we get one more discussion. In this discussion Adhi Sankaracharya establishes that after understanding no obstructions can be there for moksa.

After jnanam there can be no obstruction for moksa. Devas cannot obstruct; prarabdha cannot obstruct; family cannot obstruct. They can obstruct in getting jnanam and after jnanam there is no obstruction for gaining moksa. After jnanam we can show thumb to all the Navagrahas. All of them can influence anatma. Jnani need not be frightened after jnanam. Even devas cannot stop jnani's moksa after gaining jnanam.

In the fifth and sixth brahmanams no discussions are there. Then finally I will just refer to some of the important mantras occurring in the first chapter. The first two brahmanam you don't find much of important mantras.

First one occurs in third brahmanam 28<sup>th</sup> mantra which is the famous mantra asatoma sat gamaya Samatoma jyotir gamaya mrityoma amritam gamaya. One the peculiarity here is that this mantra is coming not as part of jnanam but this comes as part of japa to be practiced by the hiranyagarbha upasaka. Upasaka is supposed to repeat it and this mantra is abhyaroha mantram, which means repetitive mantra.

We have taken the mantra for jnanam portion. Then the next important mantra occurs in the fourth Brahman second mantra, which is part of second mantra. It is Dvidhiyadvai bhayam bhavati. There will be fear as long as there is duality. This shows that Advaidam is not Sankara's philosophy but it remains in the upanisad. Advaidam is the teaching of the upanisad. Dvidiyam causes samsara. Advidhiyatvai abhayam bhavati. Thus, this is the last portion discussed by Adhi Sankaracharya.

The next mantra is 1.4.7 in which many important topics are discussed. Sristi, Pravesa, and even vidya sutram come here. Then the eighth mantra points out that Atma is the dearest to all people. Self-love is universal and it is instinctive and nobody can love anything else. If universal love has to come, the only way is converting into the universe itself. Self includes the whole universe and self-love will become the universal love.

## Madhu Kandam

Next one is 1.4.10 another very important mantra and it is a big mantra. In this alone Mahavakyam Aham Brahma Asmi occurs. Also avidya sutram occurs. In the fifth brahmanam, we get one mantra, which is worth noting 1.5.16. Here alone the sadhana and sadhyam are divided Putrena ayam lokaa karmana pitru lokaa vidyaya deva lokaa. Through son a person can get manushya loka and through karma one gets swarga loka and through upasana one gets brahma loka.

This is an important support to establish sannyasa later as per Adhi Sankaracharya. Finally in the last brahmanam sixth the first mantra, the world is defined as nama rupam karma. Here whole world is said to be name form and function. These are all the major important mantras. This in short is the first chapter. In second Adhyaya we see apavada and vidya sutra vyakyanam. The details we will see in the next class.

Hari Om

Class # 37

Madhu kandam

Chapter 2

Ajata Satru brahmanam – Mantras : 2.1.1 & 2.1.2

We have completed the first chapter of Brihadaranyaka upanisad consisting of six Brahmanas. In my introduction, I pointed out that the first two chapters together are called Madhu kandam and the third and fourth chapters are called Muni kandam and fifth and sixth are called Khila kandam.

In the Brihadaranyaka upanisad we find that Madhu kandam is sruti pradhanam, Muni kandam is yukti pradhanam and Khila kandam is sadhana pradhanam. Literally Khila kandam means a mixture of so many topics. Of these three kandams, we are now in Madhu kandam consisting of two Adhyayas. The first Adhyaya of Madhu kandam is adhyaropa pradhanam and the second Adhyaya is apavada pradhanam. Thus, adhyaropa chapter is number one, apavada chapter is number two, and both put together is Madhu kanda of Brihadaranyaka upanisad.

Now we enter the second adhyaya of the first chapter of the Brihadaranyaka upanisad. The second chapter is connected with the first chapter in two different ways. In the sastra, the commentator always links the first chapter and second chapter of the sastram without which the seeker cannot benefit from sastra study. If there is no link between the one topic and the other topic, the various topics will remain in the mind as the isolated islands of ideas. These unconnected ideas will remain scattered and they will never become cogent sastram.

The benefits of the study of sastram can be accrued only when all the ideas are strung together and they are systematically built up in a cogent form. This enables the seeker to understand the subject easily and derive the full benefit of the study of the sastram. If topics are like bricks, sastram is like a house. The piles of bricks will remain heaps of bricks whereas the same bricks when arranged and cemented in an organized manner, will make a house in which people can live peacefully.

Similarly if we get ideas from any book, they remain pile of ideas without any connection between one and the other unless the ideas are arranged properly, we cannot understand the basic idea conveyed by the ideas in the book. If we do not understand of ideas properly, we may become

an informed person but we can never benefit from the study of such stray ideas..

The ideas gathered should be cemented and organized with the cement of sastram in the case of vedantic studies. It is called sangathihi in sastram. Sangathi means the logical connection between the previous topic and the next topic. And not only the connection between the topics must be there when there is a change of chapter there must be a logical connection between the previous chapter and latter chapter also. Generally chapter divisions are based on the topic divisions only.

Therefore whenever I go to a new chapter I have to necessarily connect the new chapter with the previous one and see a logical progressive connection between the previous and the next chapter. Developed teaching must be there. That is why many people say Swamiji I don't want to study Gita any more because I have studied all the chapters of Gita. In 1957 I studied 13<sup>th</sup> chapter. In 1958 I heard third chapter. In 1959 I heard 17<sup>th</sup> chapter and in 1960 I happened to hear 18<sup>th</sup> chapter and so on.

Here people gain ideas about all chapters but they are hanging in the 'ideas' they have gathered in their study and hearings. Their study is not progressively developed and therefore it will not be of any use to develop the mind and derive the full benefit of the study. That is why in Brahma sutra they give the definition of the topic itself. What is the definition of the topic? Topic in sastra is called Adhikaranam. Brahma sutra contains 192 topics spread in 555 sutras but in these 555 sutras 192 topics are covered. Now we will see how to define a topic.

I will go to the details if and when we study Brahma sutra. What I want to say is this that while defining Adhikaranam, we see five factors, which are required for an Adhikaranam, of which one important topic is Sangathihi. Sangathihi means connection of a topic with the previous topic.

Then what to do with the first topic? Suppose the first topic of Brahma sutra or upanisad or Gita what do you do. We give connection with karma kanda. Because the upanisad is jnana kanda and karma kanda precedes jnana kanda, we have to necessarily study the connection of the upanisad with the previous karma kanda.

That is why Brihadaranyaka upanisad bashyam starts with sambandha bashyam. Sambandha means another name for Sangathihi. Take any upanisad or Adhi Sankaracharya's bashyam it begins with Sangathihi. We should know the connection between one verse and another verse; we should not study these two slokas independently and we should know that the



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connection between the previous and latter chapter or one mantra and another mantra; one kanda and another kanda. Then alone you can gain the full benefit of the study.

Then alone the Brihadaranyaka upanisad will become a house of ideas in which we can comfortably live and that state of living is figuratively called mukti. Or else Brihadaranyaka upanisad will be a stray set of bricks and you will be a samsari despite the study of the upanisad. Before taking up the second chapter, I want to talk to you about the connection between the first and the second chapter.

In the first chapter two important topics have been discussed which are going to be developed or continued in the second chapter which I have indicated in the last summary class. One topic in the first chapter is adhyaropa superimposition. Automatically the second topic has to be apavada. Therefore apavada is the main topic in the second chapter.

Apavada is but the negation of what has been temporarily accepted. This is one topic. The second topic, which was discussed in first chapter, is vidya, avidya sutra dvayam. Vidya sutram is jivatma paramatma aikyam; it in the form of well-known mantra Atma iti eva Upaseeta 1.4.7 and avidya sutram is jivatma paramatma beda vakyam. This was given in the famous vakyam anyaha asou anyaha Aham iti yaha upaste sahanne beda. One who sees isvara differently will not know anything.

First is avidya visaya and the second is beda visaya. Upanisad has explained avidya sutram in the first chapter itself in the mantra 1.4.10.

Now what requires explanation is vidya sutram. The second chapter discusses vidya sutra vivaranam or it is commentary upon the vidya sutram. In short it elaborates jivatma paramatma aikyam. Even if you say that it is another Mahavakya, there is nothing wrong. These are the two topics in the second chapter. This second chapter is also like the first chapter consisting six brahmanams or six sections. Of these six brahmanams, the first three brahmanams deal with apavada portion.

First three chapters or the sections deal with apavada primarily. Fourth brahmana is a commentary on the vidya sutram; the fifth brahmana deals with sarvatma bhava and it an explanation of vidya sutram only. Sarvatma bhava means that all are Atma and there is no anatma separate from Atma.

The sixth and final brahmanam deals with guru sisya parampara. To show that the glory of this tradition as to from when it started and also it shows how many great Acharyas have been there and how lucky we are to have this study intact, even now after so many years. This guru sisya parampara is glorified here. Adhi Sankaracharya says that if you meditate

upon it, you will be immensely benefited. These are six brahmanams in the second chapter.

With this background we will enter the first brahmanam of the second chapter. This brahmanam is a dialogue between the King Ajata Satru and a brahmin boy called Gargya. Gargi is a name of a woman who comes later. Here it is Gargya. He is a brahmana and Ajata Satru is a ksatriya. The interesting thing here is that Ajata Satru, the King is seen as the teacher and brahmana boy Gargya is the sisya, the student.

This story indicates that in our olden days even kings were highly cultured and knowledgeable and they were even jnanis whom alone Krishna indicates in Gita as raja rishiyah. Raja rishiyah means despite being a raja one lived a rishi's life and such kings are called raja rishi.

Since Ajata Satru is the teacher in this brahmanam and therefore it is called Ajata Satru brahmanam. Ajata Satru is a jnani who has gained Brahma vidya. This chapter begins by introducing the teacher and student.

*Mantra 2.1.1*

*Drpta-balakir hanucano gargya asa, sa hovaca ajatasatrum kasyam,  
brahma te bravanti, sa hovaca ajatasatruh, sahasram etasyam vaci  
dadmah. Janakah, janaka iti vai jana dhavantiti*

The upanisad introduces the student Gargya the teacher Ajata Satru. Once upon a time, there was a brahmana called Gargya. He had another name also Balaki Adhi Sankaracharya comments upon as Gargya belonged to Garga Gotra he is called Gargya. He is the son of Balaki and hence he is called Balaki. He was not an ordinary brahmana. He had studied all the Vedas. He knew how to chant Vedas. He was also capable of teaching. Many people may be well read but they may not be good teachers. Communication skill is needed to teach. This Gargya had the teaching ability, it is stated.

Gargya is learned and he can also teach others. But he had a problem. He was arrogant. He was looked upon as a great person because he belonged to a great father; he was also well read. Vidya can cause problem if it is not properly digested. That is why in the fifth chapter of Gita Gita Acharya recommends humility to those who are well read. Because of this arrogance his name itself got an adjective Drupta [means arrogant] Balaki. He was called arrogant Balaki.

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Ajata Satru had all the abhimana and particularly brahmana abhimana. With this attitude Gargya went to the raja known as Ajata Satru. Ajata Satru was the King of Kasi. He may be different from the other Ajata Satru, who is the dharma putra himself. Upanisad or Acharya do not say anything that he was the dharma putra or not.

Either way we need not bother about it and the idea that there was a king called Ajaata Satru who was also a great jnani. He was a jnani is indicated by the very name Ajata Satruh which means the one for whom there is no enemy. This indicates that he was a loved by all the people. He did not have dvesa with anyone, which is a sign of wisdom. It was, therefore, he was called a jnani.

Gargya himself an ajnani thought about himself to be a jnani and he made a mistake in underestimating the knowledge of Ajata Satru, the great jnani. On the other hand Gargya overestimated about himself to be a jnani although he was yet to realize Brahman and therefore he was an ajnani.

Underestimating of the other person while overestimating himself is going to land himself in trouble which we will see a while later. And having gone to the king, he offered himself to be a guru and declared to Ajata Satru 'Hey rajan Aham Bravani, I shall teach you; what Brahman is? Brahman means the Brahman, the reality I shall teach you'.

What was the response from Ajata Satru? He replied back in the following words. 'By your mere words I am so satisfied and happy that a Brahman has come to offer me the teaching on Brahman'. He offered one thousand cows as daksina. In those days this was the type of daksina. Whenever the king was satisfied with any teaching from any guru, there was a custom for the sisya king to give great daksina. The king offered cows as daksina on the very promise that the brahmin boy would teach him Brahma vidya leave alone the actual teaching.

All the brahmanas thought that Janaka alone would receive the teaching and he alone would give big daksina. All brahmanas were going to Janaka. From this, it looks Janaka and Ajata Satru were contemporary. Janaka thought he alone was a mumuksu. Now Ajata Satru says that he was happy at least one brahmana had come to him to teach Brahma vidya.

*Mantra 2.1.2*

*Sa hovaca gargyah, ya evasav adityc purusah, etam evaham brahmopasa iti. Sa hovaca ajatasatruh: ma maitasmin samvadisthah. Atisthah sarvesam bhutanam murdha rajeti va aham etam upasa iti, sa ya tem upaste, atisthah sarvesam bhutanam murdha raja bhavati.*

Before going to mantra proper I will tell you how the development of this brahmanam is going to be. Gargya promised ‘I shall teach you what is Brahman?’ assuming that Gargya knew Brahman already.

Ajata Satru agreed to listen to the teachings as a student. Gargya, the brahmana happens to know only the hiranyagarbha, which is sagunam, Brahman or which is soupathikam Brahman or which is Savishesha Brahman. This was discussed in the first chapter of adhyaropa prakaranam. And beyond this hiranyagarbha, there is a higher Brahman, which is Nirgunam, nirupathikam Nirvishesham Brahman. This Gargya did not know this fact. Thus Gargya knew sagunam Brahman and he was not aware about Nirgunam Brahman whereas Ajata Satru knew about both sagunam and Nirgunam Brahman. Therefore what is going to happen?

Gargya continues to teach about hiranyagarbha and every time he teaches, Ajata Satru says ‘I know this I know this’ whatever Gargya attempted to teach was already known to Ajata Satru and in fact the latter knew something more than the former, the teacher in the form of Gargya.

Then after nearly twelve mantras Gargya exhausts his teachings and then Ajata Satru asked a counter question. ‘Don’t you know something more about Brahman? When Ajata Satru put forward this question Gargya put his head down with shame mainly because Gargya did not know the answer.

Gargya came with a puffed head walking in the clouds, claiming to be a teacher offering voluntarily to teach the King Ajata Satru who happens to be a jnani having realized Brahman. Ajata Satru asked him a question for which Gargya had no answer. But he accepted his defeat decently. He said that he would reverse the table. Gargya said ‘I will sit down and you take a higher place’. He said ‘you teach me and I shall learn and I will sit as an obedient sisya’. Guru sisya role got reversed as it happened in the baghavat Gita. From second chapter onwards Krishna becomes the commander. Arjuna becomes his disciple.

Thereafter wards Ajata Satru teaches that hiranyagarbha is not real Brahman indicating apavada. Raja will teach Nirgunam Brahman. This is the development. How does Gargya teach Ajata Satru about hiranyagarbha?

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Hiranyagarbha teaching alone comes in the mantras beginning from two up to thirteen i.e, twelve mantras. It is going to be the Gargya's teaching of hiranyagarbha to Ajata Satru. Who is hiranyagarbha? The definition of hiranyagarbha is given here.

Now we know that the Individual jiva has got many organs Jnanendriyani and Karmendriani and panca prana etc. Each organ has one, one faculty, one, one sakti, and one, one power etc. All these we have already learnt in Tattva Bodha. Individual organ has limited faculty, which is blessed by corresponding samasti power. Individual Darsana sakti comes from the total Darsana sakti. And the total power alone is called adhisthana devata.

Thus adhisthana devata blesses every karanam; karanam is vyasti and adhisthana devata is samasti. In Tattva Bodha we saw adhisthana devata of every organ. And similarly karmendria also are there. Therefore karanam is vyasti and the devata is samasti. To put it in technical language the karanam is adhyatmam. Karyam is adhidaivam; all these karanams put together become individual jiva. All karanams join together, one individual jiva is born.

All devatas put together become the hiranyagarbha. Therefore, every devata is seen as a limb of hiranyagarbha. Just as every karanam is my limb avayavam similarly every devata is an avayavam or a part or limb of hiranyagarbha. And for the sake of hiranyagarbha upasana, the scriptures introduce any particular avayava devata as a separate symbol or Alampanam. Upon one devata one has to maintain samasti hiranyagarbha. Surya is one devata is deva for the eye. In surya we can meditate upon hiranyagarbha. So Gargya is talking about several upasana on hiranyagarbha. This is going to be our topic and then Ajara Satru will continue his discussion in the next class.

Hari Om

Class # 38

Mantras : 2.1.3 to 2.1.13

We discuss the first brahmanam named Ajata Satru brahmanam of the second chapter. Here the teacher happens to be Ajata Satru, the king of Kasi. We saw that this king Ajata Satru was approached by a brahmana called Gargya and he offered to teach Brahman to the king. Ajata Satru was pleased with the offer and he gives the reason also because Janaka was very popular at that time and every mahatma used to run to Janaka thinking that Janaka alone is interested in spirituality and Janaka alone gives plenty of daksina to the scholars.

Ajata Satru speaks that he is equally interested in spirituality and he is equally generous as Janaka and to show his generosity he offers thousand cows to Gargya for the first statement Brahmade pravani. And after this initial introduction Gargya begins to talk about Brahman to Ajata Satru. And in the last class I told that Gargya did not really know Brahman at all.

Because Brahman in its true nature is Nirgunam, nirupathikam, Nirvishesham, and Gargya does not know anything about this Nirgunam Brahman. But what Gargya knew was the Brahman in its saguna form.

This sagunam Brahman alone is popularly known in the scriptures as hiranyagarbha and this hiranyagarbham or hiranyagarbhagyam sagunam Brahma eva Gargya janadhi. But we cannot say that Gargya is telling a lie because Gargya did not know that there is something superior to hiranyagarbha; that there is something beyond sagunam Brahma. Therefore he thinks hiranyagarbha alone is the Brahman. It was not his willful misinformation or disinformation but it was a statement made out of ignorance.

Ajata Satru happens to know both the sagunam Brahman hiranyagarbha as well as Nirgunam Brahman. But since Gargya offers to teach Ajata Satru, Ajata Satru asked Gargya to go ahead. And Gargya's so-called teachings begin from the third mantra, which we had introduced, and it will go up to the 13<sup>th</sup> mantra ibid. All these mantras deal with hiranyagarbha as taught by Gargya misunderstanding that to be Brahman.

And Gargya says that I regularly meditate upon this Brahman the sagunam hiranyagarbham Brahman. I am using the word sagunam Brahman to differentiate it from Nirgunam but Gargya did not know that there are

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sagunam and Nirgunam Brahman separately and therefore he does not use the word sagunam Brahman but uses the word Brahman.

An adjective is required only when there are two things of the same species. Suppose there are two things. There is only one pot. You need not say that there is small or big pot. When there are two different things and when both belong to the same thing there will be confusion. The confusion is there when there are two things and both those things belong to the same species called Gatah, Gatah. Samana jathiya vishesyo tatho.

Then if I tell you to bring the pot you will have confusion this pot or that pot and then I have to be specific to tell you to bring the red pot blue pot etc. We can use the word sagunam Nirgunam only when we know that there are two Brahman saguna and Nirguna. As far as Gargya is concerned, Gargya did not qualify as saguna and Nirgunam because he knew only one Brahman. Since we know two Brahman I use the word sagunam Brahman.

Thus from verse 3<sup>rd</sup> to 13 we get saguna Brahma upadesa or hiranyagarbha upadesa given by Gargya. And we find at every stage Gargya preaches, Ajata Satru happily declares that I know this and I know a little bit more than what you say. And at the end, he will say that you know only this much and I will talk about some other Brahman which is all about the Nirgunam Brahman. This is going to be the development. Gargya in every mantra talks about his meditation upon hiranyagarbha and also about the various kinds of upasanas.

For this purpose I talked about definition of hiranyagarbha. For every organ that we have, there is corresponding devata. Caksu has a caksuh devata surya and srotram, srortra devata akasha is there. Devata is called adhidaivam samasti.

The difference is that the adhyatmam has got limited power and adhidaivam has got the same power in limitless measure. An individual jiva is not made up of one karanam but jiva is a mixture of all the karanams. So all the karanams put together becomes the vyasti jiva the individual and extending this logic all the devatas put together or all the Adhi Deivam put together we see in hiranyagarbha, the samasti.

Hiranyagarbha is samasti of samasti. Each devata is samasti and add all samasti devatas and then they become hiranyagarbha. Gargya is doing hiranyagarbha upasana by taking one, one devata, he takes one adhithana devata, and upon that adhithana devata, he sees the samasti. Thus hiranyagarbha upon surya hiranyagarbha upon devata, hiranyagarbha upon chandra, hiranyagarbha upon apaha etc., so is the development and more we

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will discuss when we take up the mantras proper. We will take up one sample mantra 3 and the rest of them are on the same line as the third mantra.

### *Mantra 2.1.3*

*Sa hovaca Gargyah, ya evasau candre purusa eta mevaham  
brahmopasa iti; sa hovacajatasatruh, ma maitasminsamvadisthah,  
brhanpandaravasah somo rajeti va Ahametamupasa iti; sa ya  
etamevamupaste'haraharha sutah prasuto bhavati, nasyannam  
ksiyate*

Now Gargya introduces the first hiranyagarbha upasana in the mantra second and you can extend it to the third mantra also. The first upasana Gargya introduces in second mantra. What is the devata taken here is adhitya devata which is adhidaiva devata and all are not taken together. One adhitya devata is taken and it is not the total hiranyagarbha but it is only a limb or avayava of hiranyagarbha. This adhitya is available in surya mandalam and therefore how does the upasana go. Upon the surya mandalam adhitya devata is there and the upasaka should meditate upon that surya mandala adhitya as hiranyagarbha.

It is like the upasana, which is prescribed in the Sandhya Vandanam. Our worship is not one devata but the upasana of all devatas put together. The moment Gargya talked about the hiranyagarbha upasana, Ajata Satru told him not to waste his time or my time and told him not to discuss the hiranyagarbha upasana of which he was an expert in this upasana but also his upasana was more elaborate than that of Gargya.

What is that? Ajata Satru says that I also do the hiranyagarbha upasana upon this adhitya but my upasana is upon hiranyagarbha endowed with more virtues. He says that you talk of the ordinary hiranyagarbha upasana and he knew advanced hiranyagarbha upasana and he did this upasana by adding some more virtues to that hiranyagarbha.

And what are those virtues and he says three virtues i see and they are Adhistah, Moordhah and rajah. Adhista is one glory of hiranyagarbha; Moordhah is another glory of hiranyagarbha and rajah is another glory of hiranyagarbha. This upasana I do. Gargya asked him the meaning. Adhi Sankaracharya writes Adhista means one who is prominent; one who is superior to all others; in simple Sanskrit it is called Pradhanah; mukyah; Srestah, great etc.



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Then Moordha means Poojyah; pujaniyah; adorable; Adaraniyah, Vananiyah etc. Third visesanam is rajah. Raja here normally it means king; Adhi Sankaracharya terms it is derived meaning Prakasha Swabhavaha; the one who is effulgent, shining one or brilliant one is raja; thus adhistatva, moordatva, rajatva guna visista hiranyagarbham Aham upaste; do you know this; so asks Ajata Satru to Gargya. Ajata Satru also said to Gargya this upasana has great phalam. What is the upasana phalam? You have to apply the general law regarding upasana phalam; that is yatha yatha upaste tad eva bhavati.

If you see hiranyagarbha, as prominent one upasaka will also become prominent in society; if you meditate upon hiranyagarbha as adorable one you will become adorable; if you meditate upon hiranyagarbha as brilliant one you also become brilliant. These are all the phalam for Sakama upasana. You please remember this.

But if you say I don't want to be prominent in society if you don't want to become adorable in society, which is again a headache; then Nishkama upasana the phalam is siddha suddhihi siddha ekagraha all those spiritual refinements will come. It is understood there are implied phalams. This is not said here. In the beginning from second to thirteen the Upanisad talks about many varieties of upasanas.

From the mantra third onwards it will be the same pattern. Gargya will tell of the upasana, Ajata Satru will reject, and he will tell of the phalam so it will continue. I will give you the gist after reading 4 th to 13<sup>th</sup> sloka.

### *Mantra 2.1.4*

*Sa hovaca Gargyah, ya evasau vidyuti purusa etam evaham  
brahmopasa iti; sa hovacajatasatruh, ma maitasminsamvadisthah,  
tejasviti va Ahametamupasa iti; sa ya etamevamupaste tejasvi ha  
bhavati, tejasvini hasya praja bhavati.*

### *Mantra 2.1.5*

*Sa hovaca gargayah, ya evayamakase purusa etamevaham  
brahmopasa iti; sa hovacajatasatruh, ma maitasminsamvadisthah,  
purnampravartiti va Ahametam upasa iti; sa ya etametamupaste  
puryate prajaya pasubhih, nasyasmalokatprajodvartate.*

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### *Mantra 2.1.6*

*Sa hovaca Gargyah, ya evayam vayau purusa etamevaham  
brahmopasa iti; sa hovacajatasatruh, ma maitasminsamvadisthah,  
indro vaikuntho'parajita seneti va Ahametamupasa iti; sa ya  
etamevamupaste jisnurhaparajisnurbhavatyanyatastyajayi.*

### *Mantra 2.1.7*

*Sa hovaca Gargyah, ya evayamagnau purusa etamevaham  
brahmopasa iti; sa hovacajatasatruth, ma maitasminsamvadisthah,  
visasahiriti va Ahametamupasa iti; sa ya etamevamupaste  
visasahirha bhavati, visasahirhasya praja bhavati.*

### *Mantra 2.1.8*

*Sa hovaca Gargyah, ya evayamapsu purusa etamevaham  
brahmopasa iti; sa hovacajatasatruh, ma maitasminsamvadstthah,  
pratirupa iti va Ahametamupasa iti; sa ya etamevamupaste  
pratirupam haivainamupajacchati, napratirupam, atho  
pratirupo'smajjayate*

### *Mantra 2.1.9*

*Sa hovaca Gargyah; ya evayamadarse purusa etamevaham  
brahmopasa iti; sa hovacajatasatruh, ma maitasmin samvadisthah,  
rocisnuriti va Ahametamupasa iti; sa ya etamevamupaste rocisnurha  
bhavati, rocisnurhasya praja bhavati, atho yaih sannigacchati  
sarvasthanatirocate.*

### *Mantra 2.1.10*

*Sa hovaca gargayah, ya evayam yantam  
pascacchabdo'nudetyetamevaham brahmopasa iti; sa  
hovacajatasatruh, ma maitasminsamvadisthah, asuriti va  
Ahametamupasa iti; sa ya etamevamupaste sarvam haivasminloka  
ayureti, nainam pura kalatprano jahati*

### *Mantra 2.1.11*

*Sa hovaca garyah, ya evayam diksu purusa etamevaham brahmopasa  
iti; sa hovacajatasatruh, ma maitasminsam vadisthah, dvitiyo'napaga  
iti va Ahametamupasa iti; sa ya etamevamupaste dvitiyavan ha  
bhavati, nasmadgan aschidyate.*

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### *Mantra 2.1.12*

*Sa hovaca Gargyah, ya evayam chayamayah purusa etamevaham  
brahmopasa iti; sa hovacajatasatruh, ma maitasmin - samvadisthah,  
mrtyuriti va Ahametamupasa iti; sa ya etamevamupaste sarvam  
haivasmimlloka ayureti, nainam pura kaianmrtyuragacchati.*

### *Mantra 2.1.13*

*Sa hovaca Gargyah, ya evayamatmani purusa etamevaham  
brahmopasa iti; sa hovacajatasatruth, ma maitasmin - samvadisthah,  
Atmanviti va Ahametamupasa iti; sa ya etamevamupasta Atmanvi ha  
bhavati, Atmanvini hasya praja bhavati; sa ha tusnimasa Gargyah.*

Now we get a series of upasanas. In all these things the pattern is the same. One particular devata is taken; one meditation is taken up; and Ajata Satru comes up and presents some more visesanams or Vibhuthi and he talks about its prayojanam and I will give you a list and you can make some kind of a chart.

2. Adhitya hiranyagarbha upasana presented by Gargya viseshanam presented is Adhista, moorda, raja, prominent, adorable, and effulgent one. The upasaka also becomes adhista prominent, adorable and effulgent is the phalam. This is the first upasana in the second mantra.

3. Chandra moon is taken; upon which hiranyagarbha is meditated; this is presented by Gargya and Ajata Satru says I meditate in advanced form and he offered visesanam as brihan, pandaravata; somoraja; brahan means mahan, great, vast; pandaravata means shukla ambarah that is wearing white dress; somoraja means one who is attractive or pleasing one; phalam is that the

Upasaka also will gain charming personality; he will become great and he will have pure clothes; he will be pleasing; Ajata Satru gives one more phalam anna samritihi which means he will get plenty of food. This is second upasana in the third mantra.

4. Vidvith or lightening is taken for upasana. And Ajata Satru presents the glory is tejasvi; hiranyagarbha is tejasvi that means very bright, shining or brilliant; kanthiman; only one visesanam only; the phalam is that the upasaka will become bright. Third upasana in fourth mantra [third upasana]

5. Here akasa or space is taken for upasana on which hiranyagarbha is meditated upon and Ajata Satru adds two glories poornah or all pervading and appravarthi; poornah means one who fills up everything, all pervading

and appravarthi means akkriyavan, one who does not have any kriya; kriya rahitah; inactive or passive; relaxed; the phalam will be poorno bhavati the akriyavan means shanto bhavati; he will become full and will be ever patient; [fourth upasana]

6. Vayu is taken for upasana or the wind is taken for upasana. Here Ajata Satru talks about three glories to hiranyagarbha. Indrah, vaikundah and aparajitasenah; indrah means isvaraha the ruler the lord the master the controller; vaikuntah means amandah; not dull; active; energetic agile; dynamic; aparajitasena means one whose army is never defeated; invincible forces one who has got invincible forces or undefeatable power; you know how vayu is so powerful; powerful tornado we know all if a person does this meditation what phalam is that the upasaka will become amandah, isvarah endowed with great or invincible power. [fifth upasana]

7. Here agni is taken for upasana. And one visesanam or glory is added to hiranyagarbha. The glory is not for agni; the glory belongs to hiranyagarbha who is meditated upon 'Agni' and agni is only an alampanam hiranyagarbha is the upasanam; what is the glory? Vishasatahihi that means varshahita tolerant one, shamavan or didiksuhu; one who is patient; agni takes anything given to it. Whatever you offer to agni, agni takes without complaining. Ahuti in different form it accepts. It has tremendous patience. Hiranyagarbha is embodiment of patience. The phalam is that what we don't have. One becomes patient. [sixth upasana]

8. Apaha or jalam is taken for upasana. And here hiranyagarbha has got one visesanam and that is pratirupaha. Pratirupaha means having samana rupam, similar form; in jalam when you look into your image is reflected. Therefore samana rupaivam is the visesanam of hiranyagarbha. He has got many forms many powers, which are similar etc. What is the phalam. Phalam here is samana putra praptih. Get a son as good as father, daughter like mother. Equally he is good like father; equally good like mother. Upasaka must be good. He will protect family glory family status etc. [7<sup>th</sup> upasana]

9. Adharshaha or the mirror upasana. Mirror and upon this hiranyagarbha is meditated with one guna rojishnu gunaha; rojisnuhu means clarity, shining, swatcha swabhavah; if a person does that upasana his mind also become swatcha swabhavaha; suddha swabhavaha [eighth upasana]

10. Here what is taken for upasana is the sound of gasping which comes from a running person. The following is the sound of the running person. And upon the sound hiranyagarbha is meditated upon and what is the gunam of the gasping. The sound of gasping is taken for upasana. Asu gunatvena

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prana gunatvena that is lot of life or energy so hiranyagarbha is full of ayus and full of life and full of liveliness and what is the benefit of this upasana. The benefit is this person will have deerga ayuhu long healthy life; [ninth upasana]

11. Here the dik or directions are taken for upasana. Upon the hiranyagarbha certain attributes are given; of the two of them one is dvidiyatvam; always being along with a second one. Always in company with second one. Always it is associated with a second one or in company with another one. And anapagaha; that means aviyuktatvam inseparable; always associated with second one and that second one is never separable; dik you can never think of east without thinking of south, west etc. They are inseparable; this is seen the guna of hiranyagarbha and what is the phalam and the phalam is this person will get inseparable relationship. Grahasta means he will be with wife forever. [tenth upasana]

12. Here the shadow is taken for upasana. Chaya; and upon this chaya hiranyagarbha is meditated upon. He is seen with one guna and it is mrityu; shadow stands for tamas, ignorance which is cause of mortality. The phalam is ajnana nivruttihi. [11<sup>th</sup> upasana]

13. Last one is Atma that is Prajapathi the samasti itself. All devatas put together Prajapathi rupena samasti rupena upasanam. Then the phalam is vasya Atmanvibhavati. This means self-control. Total mastery over one's self. Thus the last upasana is different from all others. Here we meditate on samasti and the phalam is total control. Up to 13<sup>th</sup> mantra, we have 12 upasanas and with this Gargya is exhausted. Lastly Gargya says he would keep quiet and he wished Ajata Satru to talk in the matter.

Hari Om

Gargya the brahmana approached Ajata Satru, the king and offered to teach him Brahman although Gargya himself did not know what the 'Nirgunam Brahman' is. Of course he was not totally ignorant but he happened to know sagunam Brahman that is nothing but the total prana sakti. Gargya knew sagunam Brahman that is samasti prana, which is otherwise called hiranyagarbha and he meditated upon hiranyagarbha in various forms.

Gargya started teaching Ajata Satru as to how he meditated upon hiranyagarbha with different Alampanam and every time Gargya taught Ajata Satru about sagunam Brahman, the former said that he already knew that hiranyagarbha and he had already meditated upon hiranyagarbha upon the various Alampanams.

Ajata Satru said that he meditated upon hiranyagarbha with special virtues Vishista gunatatvena Aham hiranyagarbha vyatavan asmi. And various meditations were given from mantra number 2 to mantra 13 which we saw earlier.

Finally in the 13<sup>th</sup> mantra Gargya pointed out that he meditated upon hiranyagarbha on his Anthakaranam buddhi itself in the form of samasti hiranyagarbha or Prajapathi eva ayam Atmani purusah. Atmani here meant Anthakarane. That is in the individual vyasti and he meditated upon the samasti. That is Prajapathi hiranyagarbha. In fact, Ajata Satru pointed out that he also meditated upon the same hiranyagarbha with a special virtue. And that virtue is Atmanitva guna Vishista. Atmani is the special virtue here. Atmani means vasyah one who has self-control or one has self-mastery. This is the virtue of the samasti the hiranyagarbha.

For this meditation a phalam was also mentioned and the phalam is Atmanitvam. One will develop self-control. Thus hiranyagarbha upon individual form represented that is individual devatas and hiranyagarbha as samasti and all types of meditation Gargya presented to Ajata Satru. But Ajata Satru knew every upasana, which Gargya taught to the king.

Adhi Sankaracharya commenting upon these mantras adds one point that the upanisad that hiranyagarbha is nothing but samasti devata of all the devatas like surya devata, chandra devata and other devatas.

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Adhi Sankaracharya adds that when we take the individual devatas for meditation, we should also take the corresponding individual organs also. So the vyasti also must be brought in that upasana e.g., in the first upasana suryadevatayam samasti hiranyagarbha upasana. Adhi Sankaracharya adds surye caksusi ye militvad. Surya is adhisthana devata of eyes. Surya and eyes are combined i.e., adhyatmam and adhidaivam are combined and upon the combined Alampanam the samasti hiranyagarbha upasana is to be done.

In every upasana corresponding adhyatma is also to be taken into account, which is not in the upasana. I am not taking adhyatmam of every one, which you already know. When Gargya had exhausted all his knowledge regarding hiranyagarbha, he is not able to speak further. Whatever Gargya taught, Ajata Satru was already aware and in fact he knew something more than Gargya the teacher. Gargya felt almost humiliated. He had to keep silence on being exposed of his lack of thorough knowledge about Nirgunam Brahman, which Ajata Satru already knew. Up to this we saw in the last class.<sup>4</sup>

### *Mantra 2.1.14*

*Sa hovacajatasatruh, etavannu iti; etavaddhiti; naitavata viditam  
bhavatiti; sa hovaca gargayah, upa tva yaniti*

When Gargya kept silence Ajata Satru responds and he asks Gargya yetavannu iti only this much you know about Brahman. You promised to talk to me about Brahman but you have talked about the saguna aspect of Brahman alone and you don't seem to know something higher than the one that is Nirgunam Brahman. He added that you seem to know Aparam Brahman not param Brahman or the Apara Prakriti and not Para Prakriti.

The lengthening is called plutam. What is the significance of plutam and it indicates that we have to enquire further vichara arthah plutihi. Don't be satisfied with what you know and better you need to know something more. The coming enquiry is indicated by this pluti. When Ajata Satru addressed thus yetavathi iti. Gargya said that he knew this much only. I have exhausted my knowledge. Then Ajata Satru replies by knowing sagunam Brahman you have not known the real Brahman, indicating that sagunam Brahman is not the real nature of Nirgunam Brahman. He indicates that sagunam Brahman is not real Brahman.

Those unintelligent people seeing some form of lord and having darsanam of one form or the other and they conclude that they have seen me and they

are all abudyaha and they do not know param bhavam which is formless bhavam so says Krishna in Gita..

Ajata Satru does not accept the half knowledge and says knowing Aparam Brahman is as good as ignorance. Knowing hiranyagarbha is also ignorance. Because one has understood the false nature of Brahman and also benefit wise also it is true because by knowing sagunam Brahman or hiranyagarbha one does not get released from samsara and therefore no change is there in samsari status.

Previously I had not seen a form, I was a samsari, now I have seen a form, and I am a samsari only. Ajata Satru says indirectly it means hiranyagarbha and it is not the real Brahman. Gargya has got no way but to surrender to Ajata Satru. Gargya replied upayani iti 'I am approaching you as your disciple to know all about the real Brahman. Until now I approached you as great brahmana knowing Brahman. Now I have come to know that I do not know about Brahman and I am ignorant of real Brahman and therefore I shift my position from teacher to sisya and I approach you as a sisya to have Brahma vidya from you'. When Gargya offered to become a disciple of Ajata Satru, the latter was left with no option but to teach Gargya.

*Mantra 2.1.15*

*Sa hovacajatasatruh, pratilomam caitadyadbrahmanah  
ksatriyamupeyat, Brahma me vaksyatiti, vyeva tva jnapayisyamiti;  
tam panavadayottasthau, tau ha purusam suptamajagmatuh,  
tametairnamabhira mantrayancakre, brahn pandaravasah soma  
rajanniti; sa nottasthau, tam paninapesam bodhayancakara, sa  
hottasthau.*

First Ajata Satru points out that it is improper and it is varnasrama dharma Virudda for a ksatriya to teach a brahmana. In the olden days, according to varnasrama dharma, only certain people can take to certain type of job.

Brahmana has got six karmas and they are Adhyayanam, Adhyapanam, Yajanam, Yachanam, danam and Pratigrah, that is learning scriptures, teaching the scriptures, performance of rituals, helping someone else in performing the ritual or priesthood, giving gifts and receiving gifts. Of these six karmas three of them are allowed for the ksatriya and vysya also. Ksatriya can do Adyayanam and vysya also can do Adyayanam but they



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cannot do Adhyapanam or teaching. After Adyayanam they have to go to ksatriya dharma of ruling the country or go for any other business.

Whereas for brahmana after adhyayanam are not supposed to go for administration or for any business activity and he is supposed to go for Adhyapanam only. Similarly yajanam is common for ksatriya, vysya and brahmana and in rare cases for sudra also. But officiating any ritual, brahmana alone can do while the ksatriya cannot officiate.

Similarly danam is also common for all the castes. But pratigraha is allowed only for brahmana. It is kept for brahmana and brahmana cannot earn through any other method except taking danam for his livelihood.

Yachanam means asking for something and yajanam means conducting the yajna. In gurukulam all may come but teaching has to be done by brahmana only. So Ajata Satru says as to how can i take the role of teacher and how can I take you as my disciple. The brahmana going as a student to ksatriya is pratilomam here.

That too he is going with the intention of knowing about Brahman. At the same time there is no other way and both have to make some compromise or the other in this tricky situation. Practically looking Ajata Satru seems to know more and Gargya less and the delicate question now is how to get over the problem.

To become a sisya certain formalities are there. The external formalities are there for sisya to become brahmana. This is generally conducted during Upanayana ceremony for it is a rite through which one becomes a sisya for an Acharya. He says that I don't want to break the varnasrama tradition for it is not proper. And here the beauty is that this suggestion comes from whom. The suggestion comes from Ajata Satru himself.

At the same time Gargya was not arrogant as is usual and Gargya did not say I am a brahmin etc. Gargya was not arrogant because of his brahmanatvam. Ajata Satru shows his maturity and magnanimity and comes down to say that I don't violate the tradition but I will teach you without being formal. In this regard I would like to tell you something interesting. In any Mata when next Acharya is chosen and when he is very young after becoming a sannyasi the new Acharya has to learn the scriptures. According to sastra one who is a sannyasi and who is going to become Mata Adhipathi cannot be directly be taught by a guru who is a grahastha in the normal case.

In such cases generally some Sastri does the teaching. Therefore the chief teaches only important things and other things Sastri teaches. But there is a technical problem because Sastri is a grahastha and this person is a

sannyasi that too would be Acharya jagatguru. Asrama wise this sannyasi is in a higher status and grahastha is asrama wise in a lower status.

So grahastha cannot teach a sannyasi. They have to design a method and therefore they say that this grahasthas will be teaching some other grahastha or brahmachari formally in the Mata itself and the direct student will be some other student and this would be Acharya sits a little bit aside as though he is overhearing the teaching. He does not directly become a disciple, therefore dharma sastra is not violated, and at the same time knowledge the new Mata Adhipathi gets.

Similarly Ajata Satru suggests that you need not directly become a disciple. I shall teach you Brahma vidya even without your becoming a formal sisya. Being an informal relationship with mutual inner respect and outwardly without being guru sisya bhava to indicate that Ajata Satru holds the hands of Gargya, which normally a guru does not do with regard to his sisya. There is no physical expression of respect in this case.

In our tradition respect is not only mental but also physical. Now the tradition is changing. So he says that all these are not required and they walk hand in hand while Ajata Satru teaches Gargya. They went to a sleeping person. Somebody was there who was sleeping. Both of them approached the sleeping person. Then what did Ajata Satru do?

Ajata Satru called the sleeping person by the following names. He addressed him as brigan, pandara vasarah, soma and hey rajan. All these four names are the names of the prana devata. This came in the third mantra while talking about one type of upasana. All these names represented the samasti prana of the hiranyagarbha who was meditated as chandra devata. Brahan means vast one; Pandaravasa means the white clothed one and soma raja means one who is a charming one.

All these names belonged to hiranyagarbha or samasti prana and then what happened. The sleeping person did not wake up at all. Thereafter wards what did Ajata Satru do? He went near and touched his body. First he touched his body to wake up. Nothing happened.

Thereafter wards shook a bit and nothing happened. Then he repeatedly and violently shook him. Also repeatedly he shook him. After shaking several times, the person woke up. From this these; people have to learn something and what they have learnt comes in the next mantra.

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### *Mantra 1.2.16*

*Sa hovacajatasatruh, yatraisa etatsupto'bhudya esavijnanamayah  
purusah, kvaisa tadabhut, kuta etadagaditi; tadu ha na mene  
Gargyah.*

Before taking up the mantra, we will discuss a small enquiry made by Adhi Sankaracharya. Adhi Sankaracharya makes a small analysis of waking a person by shaking. Adhi Sankaracharya says the significance is that Ajata Satru wants to show that the individual jivatma is different from sthoola sariram and prana. The conscious entity is someone different from both sthoola sariram and prana. Sthoola sukshma sarira vithiriktaha Atma Ajata Satru wanted to prove. We can say that if the physical body were Atma, the physical body was very much live.

But when Ajata Satru touched and shook his physical body he did not wake up. Not only that some people wake up after a little bit shaking; some wake up after violent shake and some don't even afterwards. From that we can conclude that the jivatma is someone who is different from the body and who identifies with the body.

From that we conclude that jiva the individual, the conscious principle is some one different from the body and sukshma sariram Atma and someone who identifies with the body. This identification can come and go and that too in various grades even such as total identification, semi identification and the identification may be there in grades also. And this identification should be caused by some 'unique factor' because for anything to happens there must be a cause.

During sleep dis-identification takes place during sleep and that unique factor that is the cause for identification is missing. According to sastra this grade is caused by karma. This identification and dis-identification and the levels of identification is attributed to karma.

If you remember we have see this aspect in Kaivalya upanisad that when jiva identifies with the body he is able to exhaust his punya papam through sukha and dukha and when there is no identification with the body there is no exhaustion of sukha and dukha, which means punya and papams are suspended at that time. Punya papa suspension takes place during sleep, punya papa activation takes place during jagrat, punya papam varies from individual to individual, and therefore deha abhimanam also will vary from avastha to avastha.

According to various levels of intensity he wakes or does not wake up and all these becomes proper if you accept jiva is different from body and functions through body which is governed by the karma. Less prarabdha means more sleep. More prarabdha means no sleep. Deha vitiriktaha jiva is confirmed.

The second point confirmed is prana vitiriktah jiva. Jiva is different from prana also. This includes prana devata. Prana is both adhyatmam and adhidaivam also.

Adhi Sankaracharya argues that the first point is deha vitiriktah jivatma and second point is prana vitiriktah jivatma. Ajata Satru addressed him with the names of prana devatah. Brahan is the name of samasti devata hiranyagarbha pandaravasah is again the name of hiranyagarbha the samasti prana and similarly soma rajan etc. The prana could have responded because the prana was very much functioning during sleep.

If prana were not functioning, the people would have disposed of the sleeping man thinking that he is dead. Prana never goes to sleep and is very much functions all the time but still that prana did not respond indicating that the cetana jivatma is someone different from prana also. Prana devata is supposed to be samasti hiranyagarbha sarvajnah. He is not able to respond to that and therefore prana vitiriktah.

Third point Adhi Sankaracharya adds is that this jivatma is different from all other organs also like jnanendriams and karmendriams etc., because they are all included in the prana sakti. If you remember one of the previous portions we saw that prana alone is blessing every organ. Minus prana no organ can function. And we also said that because of this reason alone even jnanendrias are called prana; karmendrias are called prana because they are not different from prana and therefore prane andharkatvad anya karathvad na atma.

Finally why did jiva not respond then? If there is a jiva different from sariram and different from prana that jivatma which is different from sariram and prana could have responded. Because Adhi Sankaracharya answers jivatma can function only through the karanams the instruments or organs and since those instruments or organs were resolved in a state of deep sleep jivatma could not respond. Thus there is a jivatma who is different from physical body different from prana different from all other organs and who is withdrawn because of the resolutions of karanams and such jivatma is there.

Having kept this in mind Ajata Satru asks the question where was the jivatma during sleep. So this jivatma who is different from body, prana and who did not respond because of the resolutions of karanams that jivatma

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must have been somewhere and where was that jivatma at the time of susupti. This is the question that Ajata Satru asks. When this person was sleeping eshah vijnanamaya purusah this vijnanamaya means the jivatma the conscious entity, which is different from the body and different from prana where was he at the time of susupti. And where was he?

Adhi Sankaracharya clarifies as to in what nature the sleeping man was in our example. So he must have been somewhere in a resolved form and where was he and what was his nature. And not only that uthah e tat agath after long shaking and violent shaking, again the jivatma became conscious of what is happening around. So from where did he come? In short the question is reduced to what is the original nature of jivatma.

Whenever something does not function something gets resolved it has to resolve into its original nature only. For example the pot is an incidental nature of clay alone and the clay assumes the nature of the pot temporarily and its functions as a pot temporarily and if the pot loses its nature and drops its function it must have been resolved where.

It must resolve in its clay nature; similarly the jivatma functions as the individual now and he has got individuality now and during sleep this jivatma loses its individuality, drops his function and therefore he must be where is in his original nature and what is the original nature of jivatma in which he remains at the time of susupti.

What is the true nature of jivatma in which jivatma remains at the time of sleep. You know the answer. It gets into its paramatma swarupam. Gargya does not know this. Gargya did not know the answer to this question. Therefore Ajata Satru teaches jivatma's nature is paramatma and during sleep we are all paramatma swarupam and we are conscious principle and we don't have name, form and ragas dvesas and we are Suddha caitanya swarupam during sleep and this will come in next mantra which we will see in next class.

Hari Om

Gargya, the brahmana approached the ksatriya king Ajata Satru and offered to teach him Brahman and after the teaching Ajata Satru found that Gargya knew only sagunam Brahman otherwise called hiranyagarbha and Ajata Satru asked Gargya as to whether he knew this much alone or knows further. Gargya did not know anything further and therefore puts his head down in shame. Thereafter wards he accepts his ignorance, surrenders to Ajata Satru, and offers to become his sisya.

First Gargya offers to be a guru and teach; then knowing that Ajata Satru knows more than him, he is ready to become a sisya thereby he displays high intellectual honesty with no ego at all. He is ready to learn from anyone. Ajata Satru also shows his magnanimity in turn and he did not want to violate the varnasrama dharma. He says that you are brahmana and I am ksatriya. Brahmana alone could take ksatriya as disciple. No ksatriya can take a brahmana as his disciple as per varnasrama dharma.

Hence Ajata Satru avoids the external ritual of formally in striking guru sisya the relationship. But informally he assured to teach him Brahman. And this informal important teaching begins Ajata Satru takes Gargya to a sleeping person. He calls him by the name of prana like brihan, pandavarasa somaraja etc., which are the names of the prana devata or hiranyagarbha. This evidently indicates that prana, the leader of the entire sukshma sariram failed to recognize the call when the karanams and the entire Indrias were in dormant state of deep sleep.

Then Ajata Satru shakes the sleeping person and initially he does not wake up and after repeated shaking the sleeping person wakes up evidently indicative of the physical body or the sthoola sariram also not responding to the shake being the physical body taking rest during the deep sleep or susupti avastha. On seeing the strange nature of the sleeping person, Ajata Satru and Gargya. The sisya came to the following conclusions..

First is that the individual Consciousness of jiva is not the body; for even by touching the body, the person did not wake up. If the body were the Atma immediately after touching he must have responded. Therefore the body is not the Atma. After wards Ajata Satru addresses the person with the names of prana knowing well that prana functioned during susupti..

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Or prana devata is very much there in the individual. And if prana were the conscious entity, the jiva prana would have responded when he uttered the words of prana brahan, pandavarasa etc. They are the names of prana. But here these are the genuine titles. And since the functioning prana did not respond to the address, the second conclusion is that prana is also not the jiva the conscious principle.

Adhi Sankaracharya extends further and says that all the organs are not the life principle of jiva. It is so because the organs forms a part of prana. Therefore deha na Atma prana na Atma or jiva, the conscious entity and indriyani be na jiva Atma. Therefore there must be a jivatma that is different from the sukshma sariram as also the sthoola sariram the physical body and the antahkaranam including the prana. Hence it is concluded that there must be jiva different from all of them that must be jiva different from deha and karanams etc. What is that life principle that is severed or cut off from the outside contact during susupti avastha.

Adhi Sankaracharya adds that this separation from these three must have been caused by karma suspension or the suspension of punya and papa karma. At the time of karma suspension jiva must have lost his contact with deha prana indriyani and he must be sleeping comfortably.

And then later when this person is shaken then a time must have come when karma, the suspended karma must have got activated; must have been aroused; must have started functioning due to which the jiva is brought back to contact with the deha, prana, and indriyani. So the separation of contact is mainly due to suspension of karma and the connection must have been struck back on shaking repeatedly and then again jiva comes alive and all his experiences sukham dukham etc, which is the result of punya and papa karma are also back on his waking up.

Therefore there must be jiva, different from all these three and this also explains all different jivas wake up by different ways, some wake up by themselves, some by alarm clock, some through shaking because of karma's intensity etc. And the keeping this idea, there is a jiva who has cut the relationship during sleep and who is different from prana and sense organ.

Ajata Satru puts a question to Gargya 'hey Gargya tell me where was this jiva who did not respond when called initially but responded later when he was shaken violently. Sometimes he stops his response permanently. Sometimes shaking continues after sometimes the response comes and sometimes response never comes. There are jivas who do not respond initially and responded later. Now the question is where was this jiva during sleep? That was what we saw in 16<sup>th</sup> mantra.

Jivah with specific knowledge is called vijñana mayaha purusa, which is another name for jivatma. Where was this jiva at the time of sleep? And later this jivatma remained in some place in some x place and from that very same place the jivatma again came back to respond and how did the jivatma again come back during the jagrat avastha or after waking. The question is what is this jiva principle. Where did he resolve during sleep? This is our question.

Here we should note a point, which I indicated in the last class. Whenever something resolves like a wave or pot, it always resolves into its original nature or swarupam or essential nature. In fact, the very definition of resolution is swarupa layaha. That is why when the pot is resolved, it resolves into clay and when the waves are resolved, it is resolved back into water and similarly any thing resolved, it is back to its original swarupam..

The question is what is the jiva swarupam in which it remained resolved during sleep. And you know the answer and that swarupam is paramatma swarupam. So jivatma remains resolved in paramatma swarupam during sleep. And again on waking in the morning, in waking he comes out of his paramatma swarupam and assumes jivatma swarupam.

We remain as water during sleep and we function as waves during waking. To put it in another language we remain as Nirvishesha jñanam during sleep and function as Savishesha jñanam during waking. And when we remain in Nirvishesha jñanam we are called paramatma and when we start functioning in Savishesha jñanam we ourselves are called jivatma.

*Mantra 2.1.17*

*Sa hovacajatasatruh, yatraisa etatsupto'bhudya esavijñanamayah  
purusah, tadesam prananam vijñanena vijñanamadaya ya  
eso'ntarhrdaya akasastasminchete; tani yada grhnatyatha  
haitatpurusah svapiti nama; tadgrhita eva prano bhavati, grhita vak,  
grhitam caksuh, grhitam srotram, grhitam manah.*

Ajata Satru now explains as to what happens to jiva in susupti avastha. To put it in another language how jivatma abides as paramatma in susupti is our question. And to understand this, we should know that our essential nature as revealed by upanisads is paramatma swarupam Nirvishesha caitanyam swarupam. Nirvishesha caitanyam means the unqualified awareness or un-located awareness; directionless awareness. This is our



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swarupam or paramatma swarupam or otherwise we can call it saksi swarupam.

This I the Nirvishesha caitanyam, the saksi have got an upadhi or an instrument called mind or intellect or antahkaranam; antahkaranam is the instrument or a conditioning you can imagine like a pot conditioning the space. Like the Space is saksi, the pot is like antahkaranam. Space-like saksi has got a conditioning of upadhi, which is like pot. Because of the unique nature of antahkaranam, the caitanyam's reflection or image is formed in the buddhi or antahkaranam. I, the saksi get reflected in the buddhi and this reflected Consciousness becomes an incidental extension of me. So I have got an extension now.

Similarly I, the Nirvishesha caitanyam has got an extension which is in the form of buddhi which we technically call it as cidabhasa extension. I, the chit have got cidabhasa extension. And this cidabhasa extension is not my very nature because it is an incidental, temporary because of Adhikaranam. This extension is withdraw-able extension. And the conditions of the cidabhasa [extended I or the Consciousness principle] depend upon the antahkaranam.

The conditions of cidabhasa depend upon the antahkaranam. If antahkaranam expands cidabhasa expands and if the antahkaranam contracts cidabhasa also contracts. And because of this cidabhasa extension, I seem to have the 'individuality'. I seem to have a location or I seem to have the located 'I' notion; because antahkaranam has got location, so the cidabhasa also has got location. Antahkaranam has got location cidabhasa has got location. Hence I, with the extension seem to have a location, my own or I have the located 'I'.

During the jagrat avastha, the antahkaranam is supposed to expand and pervade the whole body and come up to the peripheries of the body including the sense organs counters and goes up to the counters of the sense organs. But during susupti antahkaranam contracts and resides in the heart. During jagrat it remains in the peripheries of the all the sense organs.

Similarly because of this reason the extended cidabhasa also contracts during susupti and extends during the jagrat avastha. Thus I, who am the Nirvishesha caitanyam seemingly extend and contract myself with the cidabhasa that I have. So with the help of cidabhasa I expand and contract. And because of this expansion of sense organs through the cidabhasa I become a pramata Srorta etc., through the ears, manta etc., through the extended cidabhasa. And when I, the Nirvishesha caitanyam become experiencer through the extended cidabhasa, I myself get the name jivatma.

During susupti the extended cidabhasa contracts because of the Anthakarana's contraction; because of the withdrawal of the antahkaranam and when the cidabhasa is withdrawn I remain not as extended; I the jivatma as the experiencer I but I remain as Nirvishesa caitanyam, the paramatma instead of extended I the located jagrat avastha. When this jivatma or cidabhasa contracts the jivatma has withdrawn its contacts with the body and senses and therefore, the body comes back to the state, which is called susupti.

Because of this reason the sense organs lose the experiencing capacity. Because of this contraction eyes cannot see; ears cannot hear etc. And at this time the jivatma has withdrawn into its permanent nature so jivatma has given up the incidental nature, which is dependent on mind contraction and extension, the jivatma remains, which is the innate nature of Nirvishesha caitanyam. Therefore it is called Swapithi, which means Swam Apito bhavati I have resolved into my own original nature by giving up my incidental nature.

Now let us go to the mantra and see. Ajata Satru said because Gargya did not know the answer. When this jivatma is asleep, this jivatma with its extended cidabhasa, extended rays of Consciousness and Adhi Sankaracharya compares to the rays of the sun; cidabhasa is like Amsu pradhana and it means that it is like the rays of sun. The rays may come rays may be withdrawn the shining surya golakam is ever the same. The shining I is the same whether there is extended Consciousness appreciating the world or withdrawn Consciousness not appreciating the world I am there.

During jagrat I am like rays of the sun and during susupti I am like orb like sun. Vijnana maya purusaha kim karoti; prananam vijnanam adhaya this jivatma takes away the experiencing powers of the sense organs. So vijnanam means visaya Prakasana Samarthiyam; it means jivatma takes the experiencing faculties like seeing or smelling faculty. How does he manage that? The cidabhasa takes it.

By withdrawing the cidabhasa, I the jivatma withdraw the extended Consciousness called Chidapasa and I take away the vijnana adhaya. In the hridayam in the buddhi Guha there is the akasah i.e paramatma swarupam or Nirvishesha caitanyam swarupam is there. This jivatma withdraws and resides in his paramatma swarupam Nirvishesha; caitanyam rupam without the extending rays of Consciousness without extended cidabhasa.

And what is this paramatma that is said here. It is un-particularized Consciousness without any specific knowledge. Jiva sleeps. At that time when the jivatma withdraws its faculties, and resides in paramatma it is

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called swapithi nama he is called swapithi the sleeper. And when you read this word Adhi Sankaracharya reminds the word occurring in Chandogya where we gave the derivation of the world swapithi.

One who has resolved into his 'own swarupam' nature of the Nirvishesha swarupam and that state is called is susupti. Just like pot drops the nama rupa and becomes clay, similarly I become unspecified awareness alone; then resolved or withdrawn is eyes, ears, srortram, mind etc. Thus the vak or the speaking faculty is withdrawn, hearing faculties are withdrawn because cidabhasa is withdrawn. All the visesa jnanams are gone and all the particular knowledge is gone. Visaya jnanam is gone. And I am in the state of Nirvishesha jnanam, objectless awareness, choice-less awareness and in that state I enjoy, I enjoy the bliss or I enjoy ananda.

Adhi Sankaracharya takes it as an important logic since faculties are withdrawn during sleep and since the faculties come once again during jagrat, the faculties are incidental and not innate nature of the jiva. And when these faculties appear I get individuality as a hearer, seer smeller subject object etc. And when the faculties are withdrawn I drop all the individuality therefore the individuality is also incidental and not innate in nature. I am not an individual at all. Why? During susupti I do not have individuality; cidabhasa extension means it comes and when cidabhasa contracts it goes then how can it be my real nature.

First faculties are incidental; then individuality is incidental; and finally samsara dharma or samsaritam is also incidental; and I am not at all a samsari. Thus, it is only a Vesham I put 'individuality Vesham' during jagrat and during susupti I go to green room and remove the Vesham. With Vesham life is a drama and without Vesham I am free from all.

### *Mantra 2.1.18*

*Sa yatraitatsvapnyaya carati te hasya loka; taduteva maharajo bhavati, uteva mahabrahmanah, utevoccavacam nigacchati; sa yatha maharajo janapadan grhitva sve janapade yathakamam parivarteta, evamevaisa etatpranaan grhitva sve sarire yathakamam parivartate*

In the previous verse we saw I am the Nirvishesha caitanyam and which obtain in susupti. In jagrat I get incidental extension through cidabhasa, through this cidabhasa I rest in my organs and through my organs I experience the external world, and as an experiencer I get the name jivatma.

## Madhu Kandam

In this mantra Ajata Satru tells what happens in swapna as explained by sastram. We get to know the sastric concept of swapna. According to sastram the individual body has got countless number of nadis, and according to sastram the antahkaranam moves only through the nadis. The formless antahkaranam moves through nadis alone. This means the cidabhasa extension also is supposed to move through the nadis only.

During jagrat avastha the formless antahkaranam moves through the nadis and is supposed to go up to the sense organs that is up to the golakams it is supposed to go and therefore it extends up to the sense organs or Golakams and it is able to experience the external world and it is total expansion during jagrat and during susupti the antahkaranam is supposed to totally withdraw or contract from the nadis and therefore cidabhasa extension is not at all there and hence there is no experience also.

In swapna avastha cidabhasa is supposed to be partially withdrawn. It is not available for the sense organs to experience the external world but at the same time the cidabhasa moves around through the nadis. Antahkaranam plus cidabhasa that means there is semi individuality and not full individuality like in jagrat. It is partial wakefulness or the activities function not as in jagrat but at the same time there is partial individuality.

During swapna avastha time some of the karmas punya and papa karmas activate some of the vasanas gathered during the jagrat avastha. Which vasanas will be activated depends upon which karmas are manifest? Punya karma means good vasanas papa karma means papa vasanas. When the vasanas are activated, the inner world is projected within the nadis; within which the antahkarana and cidabhasa are extended and move about and jivatma experiences the inner world called dream.

The upanisad says that jivas freely moves about in nadis like a king; just as the king moves about within the country. This is its incidental nature therefore it is not real. Thus during jagrat avastha full expansion; swapna avastha partial expansion and in susupti there is no expansion. With full expansion it is jivatma and with no expansion it is called paramatma. More in the next class.

Hari Om

Class # 41

Mantras : 2.1.19 and 2.1.20.

Ajata Satru is explains as to what happens to jiva during sleep. We have seen as to what is the original nature of jivatma and what happens to jivatma during the three avasthas as jagrat avastha, swapna avastha and susupti avastha. Also we have seen as to what is the original nature of jivatma and we found that it is paramatma alone. Suddha Kevala caitanyam is a temporary existence due to the presence of the antahkarana upadhi; this Suddha caitanyam gets a temporary status, which we call as cidabhasa avyakta vijnanam visesa vijnanam etc. This cidabhasa is dependent on the antahkaranam or buddhi and therefore according to the movement of the buddhi the extended Consciousness also can move and in jagrat avasta; the buddhi expands and it pervades the sariram in jagrat avastha and in susupti avasta buddhi contracts to reside in the hridayam.

Sankosa means contraction and vikasa means expansion and when the buddhi undergoes sankoca and vikasa through the nadis of the sariram that causes cidabhasa to contracts or expand. And I who is Suddha caitanyam, paramatma because of the extended cidabhasa get a personality and because of the imposed personality I am called jivatma. I the paramatma due to the imposed personality and hence I am called jivatma. The imposed personality comes because of cidabhasa. When buddhi pervades the body, buddhi pervades the karanams or instruments also and because of this, the very buddhi becomes Srorta, manta, Mana etc.

The extended cidabhasa becomes drasta Srorta Vijnata and through the extension I the original paramatma also get srortritvam vijnatatvam etc. During susupti buddhi contracts, cidabhasa contracts and then srortritvam, vijnatatvam etc., the whole ego or individuality resolves.

Since this individuality, srortritvam etc., come and go and they are not and that is not my real nature; that is not my swarupam and it is Adantuva dharma it is an incidental superimposed characteristic. Thus during jagrat avastha I transact with imposed ego and get the name jivatma; during susupti avastha I get rid of the imposed ego and the transaction and become paramatma. Therefore what obtains in jagrat avastha is my false personality and what obtains in my susupti is my swarupam Nirvishesha caitanya swarupam. Savishesha caitanyam in jagrat is my false personality and during susupti Avastha is my real swarupam.

Having talked about this, the teacher now talks about the swapna avastha and here the teacher says that in swapna also the situation is similar. It is because in swapna the buddhi is not totally withdrawn and it is withdrawn from karanams or organs, which are turned extrovert and buddhi is resolved into hridayam. It moves about in the nadis. Without coming in contact with external world the buddhi continues to move about in the nadis.

According to sastra when buddhi moves in the nadis and according to punya papa prarabdham, swapna prapanca is projected within the nadis. Vasana maya prapanca and at that time also I am not pure paramatma because of the semi extension of buddhi. It is not full expansion here. There is semi or partially extended cidabhasa, which again gives me an individuality status.

Swapna individuality it is. Because of that there also I enjoy Kartritvam swapnika Kartritvam swanika bogritvam or swapnika dristitvam. This individuality also is my incidental nature because that I can shake off the moment buddhi withdraws into the hridayam. All incidents can take of the temporary dream personality when buddhi withdraws into hridayam. There is only Nirvishesha caitanyam. I am without any characteristic my own. In fact I am in my swarupam and only the problem is that I don't know I am absolved in my 'swarupam'.

To remain in my swarupam I don't require sastram and to know my swarupam I require sastram. Sastram need not push me into my swarupam because we are in swarupam only. Sastram has to tell that it is your swarupam.

We think what obtains in jagrat is my swarupam and what obtains in susupti is my incidental nature. A shift in our notion is required to own up that the jagrat and swapna avastha and sukshma sariram and sthoola sariram and antahkarana upadhis superimpose our real swarupam. Once we gain Brahma vidya and own up the nature of superimposition and the real nature, we own up with Atma swarupam and attaining or owning up that state according to Vedantins is the liberation or moksa. .

What obtains in susupti is swarupam and what obtains in jagrat is incidental so the upanisad says. For this, Adhi Sankaracharya says in the Upasamhara bashyam of Taittriyam gives logic also. How do you know which is incidental and which is innate? Purva Paksi asks how can you take jagrat is swarupam and susupti avastha as incidental? He asks for the criterion for taking otherwise. Adhi Sankaracharya says whatever be the state when there is no effort that is swarupam. Whatever is brought in through external conditions is incidental.

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During jagrat avastha I enjoy a personality because of the world transactions, actions knowing various processes are involved and these processes functions, activities determine my personality. Therefore what I obtain in jagrat is conditional. Whereas in susupti Sarva Karaka Laye sati when no more karakams, accessories, instruments or organs are no more functioning; then effortlessly I remain and whatever is available is my real swarupam.

The nature of water during room temperature is liquidity and how do you know that it is ice condition or liquid condition. When you don't do anything and what obtains is swarupam. To make it an ice or vapour some action is required so the condition of ice and gas is incidental whereas the liquid state is swarupam. For the liquid state you don't do anything. Hence it is its swarupam.

Here in swapna I develop incidental character because of semi extended Consciousness due to intellect. This extended cidabhasa moves about in this swapna avastha dehasya loka and now the very same paramatma gets the new name jivatma. This paramatma who has become jivatma due to the extended cidabhasa Consciousness Asya lokad enjoys the following karma phalams.

You go through higher and lower conditions, which means deva bhavams the celestial nature or avaccham that means trivia bhavam or pasu pakshyadi bhavam divyaksati. And what all things he does there? An example is given is that a maharaja or an emperor moves about in his kingdom where the entire servants come it moves around through various nadis and in every place the jivatma goes as a king goes about and experiences different objects.

Jivatma also has got secretaries who are none but the pranas or indriyanis because other Indrias are not available since the regular Indrias are not available in the dreams. You make use of the dream eyes in dreams; also you see dream spectacles; you know the ordinary eyes are not to be used in dream and you get special eyes in dreams. Special dress is given and special sense organs are given in dream spectacle.

Paramatma with imposed cidabhasa or imposed ego or imposed individuality, which is his extension. Fully extended means jagrat and partially extended is swapna avastha and not extended in the susupti avastha.

*Mantra 2.1.19*

*Atha yada susupto bhavati yada na kasyacan Veda, hita nama nadyo  
dvasaptatih sahasrani hrdayatpuritatam abhipratisthante, tabhih  
pratyavasrasya puritati sete; sayatha kumaro va maharajo va  
mahabrahmano vatindhimanandasya gatva sayita, evamevaisa  
etacchete.*

Before going to this mantra one point to be noted in the previous mantra is where the words uteva is to be noted. Uteva maharajah uteva mahabrahmanah uteva uchavacam that uteva is a combination of two words 'uta' plus 'iva' is uteva. The word 'iva' means as though or 'as it were'. Adhi Sankaracharya wants us to note that 'iva'. He says since the jiva means 'as though' that indicates that all these conditions are 'unreal'. 'iva' indicates the unreality of Maharajatvam or mahabrahmanatvam etc.

When you say as though means that indicates negative meaning only. Therefore as though means it is not real. Keeping this Adhi Sankaracharya says that the same is the story with regard to jagrat avastha also. There also cidabhasa enjoys the state and in jagrat also cidabhasa enjoys the state and both are incidental and both are withdraw-able and therefore both the statuses are mithya. Hence samsara is also mithya.

In this 19<sup>th</sup> mantra the upanisad once again comes back to susupti. It is because the upanisad wants to give some more information. In addition to what has been given in verse 17, here some more information is given about susupti. Yada Sushupto bhavati then tada here we will take tada for convenience. When this jivatma goes to deep asleep, he does not know anything. This indicates that jivatma does not have any particular knowledge. Particular knowledge requires cidabhasa and antahkaranam and vrittis.

During jagrat avastha the formless buddhi is supposed to go out through sense organs like the water coming out through pipes. This buddhi pervades the objects like water pervading different vessels. Now the water does not have any shape of its own and when it fills up the vessels it assumes the shape of the vessel and similarly buddhi assumes the various vrittis like Saptakara vritti, rupakara vritti, sparsakara vritti etc. When the buddhi vritti



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has got specific forms they extend cidabhasa also and gets specific forms in keep with vritti.

The extended cidabhasa of 'I' the Nirvishesha caitanyam with my extended cidabhasa gets specific knowledge through specific vrittis in jagrat avastha but during susupti Nirvishesha caitanyam can never gain any avastha, the specific knowledge. However great the caitanyam may be the pure caitanyam can never get any specific knowledge for the specific knowledge requires specific vrittis that functions through antahkaranam and through vrittis..

When susupti comes antahkaranam is resolved not destroyed; it is dormant; therefore vrittis also do not go out and therefore cidabhasa does not assume specific forms and then I am there in Nirvishesha caitanya swarupam or Savishesha vijñanam are resolved. This we saw in Mandukya upanishad.

Therefore there is no more specific experience. Then how do you know caitanyam is there? It is there because the absence of specific experiences is illumined by something and therefore I know that there is an illuminator of that. Therefore I am in Nirvishesha caitanya rupam. Why this happens? The upanishad gives an explanation. I have given the explanation before itself to avoid suspense.

The upanishad gives the explanation here. The upanishad introduces nadis in this mantra. The nadi I had introduced in 17<sup>th</sup> mantra itself. How many nadis are there? Upanishad says 72000 nadis are there. They are medium nadis. Primary nadis are 101; if you include medium nadis it will come to 72000; if you take it even small nadis it goes to 72 crores 72 thousand or so. Crores of nadis are there. Refer to Prasnopanishad mantra 3.5 for the details regarding the number of the nadis in Jivah's body hr̥di hyesa atma atraitad eka satam nadinam tasam satam satam ekaikasyum dvasaptatir dvasaptatih pratisakha nadi sahsrani bhavanty asu vyanas carati.

All these nadis the upanishad calls 'hitah' or 'hitam'. These hitah nadis are supposed to originate from hridayam the heart. The originating from the hridayam means the physical heart. Adhi Sankaracharya calls Mamsa pindah hridayam or the physical heart. It is like a lotus bud with leaves upside down. If you cut the body you can see the body through eyes. We don't mean the invisible heart or anything like that. From this hridayam alone nadis spreads out. The general meaning of the 'puritat' is hridaya vestana carma. Thin membrane, which surrounds the heart, is the literal meaning of puritat. But peculiarly in this mantra puritat occurs twice and both times the meaning is different.

Original meaning should not be taken here. First puritatam means sariram; the nadis spread out from hridaya and pervades all over the body. He gives an example also just as you can find in a leaf that thin veins. Similarly the cidabhasa interconnects the body. Cidabhasa is nothing but jivatma the extended ego.

During jagrat avastha the cidabhasa also spreads out through the nadis; during susupti cidabhasa contracts through the nadis. That means buddhi and cidabhasa contracts at the time of susupti and spread out in jagrat. Spreading out is expansion and withdrawal is contraction. When one sleeps caitanyam remains as it is but the cidabhasa only expands or contracts as the case may be.

While touching the sleeping man, even though caitanyam pervades cidabhasa is dormant. Caitanyam pervades why cannot caitanyam feel the touch. Caitanyam cannot gain the particular knowledge and it can be gained only when caitanyam is associated with Chidhabasa and hence the sleeping man does not feel the touch etc. He does not wake up when touched.

Chidabasa withdraws through the nadis during susupti. Second time 'puritat' has different meaning and that is hridaya akasa. Thus cidabhasa withdraws into hridaya akasa and there it dwells. At that time what is the state? The upanisad says that is the state of greatest ananda because all the limitations are gone; samsaras are gone; family worries are gone; the relationships are gone; office is not there; husband is not there; wife is not there; children are not there. Whoever give worries are not there and you are free from them.

All of them are withdrawn and therefore he enjoys ananda sya athignim. Athignim means the highest state of ananda. Adhi Sankaracharya derives it as athisayena dukham hanti iti athigni. Totally removes all pains during susupti. It is called highest state of ananda. In our language it is the zenith of ananda or bliss.

In jagrat avastha also we enjoy; we laugh when we are happy. Even at that time we remember all our problems. The pleasure is felt even among the various problems. It is only a modha ananda he gets but in susupti one enjoys highest ananda for he does not have any problem. Ananda that is generally available for three people. They are Kumarah, Maharajah and mahabrahmanah. Kumarah means a baby here; maharajah here is the emperor; mahabrahmanah means a jnani. Baby has got highest ananda because it does not want anything. It has not expectations.

Therefore child enjoys highest ananda. Mahabrahmanah also does not have any expectation and he is exactly like a baby. He has no tension

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whatsoever. What about a maharaja? He has the means to fulfill all his expectations. They can do any thing he wants. Raja has got all means to fulfill his expectations and baby and jnani have no expectations and therefore all the three have got the ananda athigni avastha and enjoys the greatest ananda. This every jiva enjoys during susupti. Evameva eshaha eta tete. This is how jivatma is dissolved in paramatma swarupam and does not respond to the call in susupti.

### *Mantra 2.1.20*

*Sa yathornabhistantunocaret, yathagreh ksudra visphulinga  
vyuccaranti, evamevasmatatmanah sarve pranah, sarve loka, sarve  
devah, sarvani bhutani vyuccaranti; tasyopanisat - satyasys  
satyamiti; prana vai satyam, tesamesa satyam. Iti prathamam  
brahmanam.*

Until now we saw in susupti jivatma is in Nirvishesha caitanya swarupam which means jivatma has imposed Savishesha caitanyam during jagrat and the imposed Savishesha caitanyam the particular knowledge he drops and abides in his swarupam which is no particular and unspecific caitanyam the jnanam awareness. From objective knowledge he turns to objectless knowledge.

Now in this sloka alone Ajata Satru says that this swarupam Nirvishesha caitanyam is jagat karanam. Nirvishesha caitanyam, which is our real nature in which we abide in susupti, is jagat karanam Brahma from which everything emerges the fourteen lokas panca bhutas devas manushyas pitrus and gandharvas etc. Thus here the teacher introduces the mahavakyam of jivatma paramatma aikyam and states that jivatma paramatma aikyam is jagat karanam, which we will see, in the next class.

Hari Om

The teacher Ajata Satru analyses the nature of jivatma through a discussion on the three avasthas and points out that the Nirvishesha caitanyam, which obtains in susupti is the true nature of jivatma and this Nirvishesha caitanyam is called the paramatma. Whatever attributes this jivatma gets during other two avasthas they are incidental attributers caused by the antahkarana upadhis.

Thus I the jivatma am paramatma and my real and true nature is Nirvishesha caitanyam. Because my association with antahkaranam and the mind I get an incidental extension through the mind in the form of cidabhasa. Thus, cidabhasa or Chit pratibimba becomes an apparent unreal extension of me. I use the word extension because it comes during jagrat avastha and is resolved in susupti avastha and I call it incidental and unreal because if it had been my real nature it would have been there in all the three avasthas and always would have been there.

Since it is not always there cidabhasa is not my intrinsic nature and at the same time it is called extension because it comes and through that alone I transact with the world. Just like putting up the aerial I receive some station and when it is not there I don't get the stations. In jagrat avastha cidabhasa aerial I put and then I transact with the world and that cidabhasa aerial if withdrawn I don't get the station. In the crucial 20<sup>th</sup> mantra teacher says that the Nirvishesha Brahman is the jagat karanam; Brahman is jagat adhithanam; thus jivatma paramatma aikyam is revealed in this mantra by pointing out that the jivatma in its essential nature is jagat karanam and that jagat karanam is nothing but paramatma..

We will see the meaning of this mantra. To point out that this jivatma, which is identical with paramatma is jagat karanam, the upanisad gives two well-known example both of which we have seen in Mundakopanisad.

The first example is that of purna nabhihi. That means spider. Spider is the cause of the creation of the spider's web and the spider alone resolves the web also into itself; and the spider example is generally given to show that spider can produce its web without the help of any material or instrument. Whereas, when a carpenter creates furniture, the carpenter takes the help of wood number one; and carpenter takes the help of chisel hammer

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etc. Number two and with the help of various other instruments the carpenter creates the furniture whereas the spider does not go in for any new material and spider does not use any instruments; and spider creates its web world. In the same way Nirvishesha caitanyam does not go out for any external help and Brahman itself creates with its own power the whole creation. This is the first example.

The second example is the production of sparks or the origination of sparks from the fire. This also we saw in Mundakopanisad. Here we see that the fire is the karanam [cause] and spark is the karyam [effect]. This second example is given to convey another idea that the essential nature of the cause and the effect is one and the same. The agni's nature is bright and hot and so is the nature of the sparks is bright and hot. That is why in Mundakopanisad it is said that agni is bright and hot and at the same time the spark also has the same attributes.

While agni is one the sparks are many similarly paramatma is one and jivatmas are created and all jivatmas have the same nature Sat Chit swarupam or Chidananda rupam is the same for all. And if isvara says he will also say Chidananda swarupam Sivoham Sivoham.

Just as the spider creates the web and thereafter wards moves about through that web. The example is not for moving up and down. The example is for the creation of the web.

Then the second example is just as from one fire countless sparks originate enjoying the same nature as the original fire, evam eva exactly like this alone from Asmad atmanah from this jivatma who is none other than paramatma and Sarve pranah sarve loka and sarve devah and sarvani bhootani vicharanti, the whole cosmos emerges out of the I the Nirvishesha caitanyam Brahma swarupam. And all the things created by this jivatma are none other than paramatma Itself.

A list is given here. Sarve prana here carefully it should be noted that pranah means indriyani, all the organs emerge out of this Atma; all the fourteen lokas are born out of me; even devas like Indra, Varuna, agni etc., are born out of me. In short, all the living beings are born out of me alone who am Nirvishesha caitanyam swarupam. This alone, we saw in Kaivalya upanisad also clearly. I, the jiva am Brahman from which alone the entire creation has emerged out. In short I am the jagat karanam.

And once sristi karanam is revealed you can include the other two also the sthithi karanam and laya karanam Brahman. This is the essential teaching of Ajata Satru brahmanam. Thereafter wards Ajata Satru conclude that for this Atma. No adjective is to be used only as long as you see

difference between jiva and isvara. Then only I have to qualify one jiva Atma and the other as parama Atma and now that through Avasthatriya Viveka we have removed the difference between jivatma and paramatma so we will no more use the distinguishing adjective and use the word Atma, jagat karana Atma, Nirvishesha caitanya rupa Atma upanisad [it does not mean Brahman vidya] and here it is a special name. In this context the upanisad means a special name.

Adhi Sankaracharya writes in his bashyam a special word, which will reveal this Atma. You can call it a secret or sacred name a code name or any name can be given. One popular name is Atma another is Brahman or Tattvam and I am going to give you a special name Sathayasya sathyam. The sathyam of sathyam means it is the truth of the truth and it is said to be the Brahman. Naturally Gargya happens to be the disciple sitting in front of Ajata Satru. He might have raised his eyebrows as to what the teacher has said. Teacher himself defines the teaching prana is sathyam.

The first sathyam refers to prana. The meaning of prana is given in the second line, as the Vakadhi indriyani and while using the word prana, the teacher implies that the entire creation of consisting of lokas, devas, entire earthly creations, Sarvey prana, Sarvey loka, Sarvey devah, sarvani bhutani.

If you think it is too big you can shorten it by saying it as the entire universe. Why is the entire universe is called sathyam. A big problem it is for the Vedantins. The upanisad says that the whole world is prana loka etc. Advaidin first sathyam refers to the entire universe. Why the entire universe is called sathyam? It is our next question? How is that the Upanisad calls the unreal world as sathaym?

The upanisad says that it is vyavaharika sathyam i.e. Empirically real; utility wise reality it is; we don't say it is nonexistent; Advaidins also accept world has reality, which means transactional reality, empirical reality, functional reality and you can transact with the world and the world can give me entertainment, hear the world, smell the world, and enjoy the world; everything I can do and therefore it is called vyavaharika sathyam.

Another commentator interprets it in a different way. The world is called sathyam meaning sad yadhatmikam jagat. 'Sad' 'tyad' atmakam jagat sathyam. Sad tyad atmakam means what? Sad means murtha prapanca the world with forms and tyad means amurtha prapanca without form or we can alternatively say sad is sthoola prapanca tyad sukshma prapanca thus murtha amurtha makam sathyam jagat or we can say vyavaharika sathyam jagat. What about the atma? Atma is is Sathayasya sathyam.

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Second sathyam Ajata Satru defines it as esham eshaha sathyam, which means that the self is the reality or the truth behind this vyavaharika sathyam, the empirical or the relative reality. That means Atma is paramarthika sathyam, the absolute reality. Therefore, world is also sathyam Atma is also sathyam; world is vyavaharika sathyam and Atma is paramarthika sathyam.

That is why, in vedanta we talk about three degrees of reality such as swapna prapanca is pratipathica sathyam, subjective reality; it is not available for others. Jagrat prapanca vyavaharika sathyam is visible universe common to all is called vyavaharika sathyam empirical reality and Atma is paramarthika sathyam the absolute reality.

Then you may ask how is it that there are three sathyams. Two means it is Dvaidam; here there are three then we will say of these three sathyams Pratipasika and vyavaharika sathyam are two alternative names for mithya. Because mithya means many people will get disturbed and to please them we say Pratipasika and vyavaharika sathyam, which is but another name for mithya.

Thus, if you use those words people will consider indecent so we say vyavaharika sathyam or say empirical reality instead of mithya. We are not interested in words. What we want to convey is both the Pratipasika sathyam and vyavaharika sathyam cannot affect paramarthika sathyam. You use any word and the idea conveyed is that either jagrat prapanca or swapna prapanca cannot affect Atma.

Since they do not affect the absolute Atma, we call the swapna prapanca and jagrat prapanca as mithya and since we experience both the prapanca we call them as sathyam. You can give any name to the prapanca in general but the idea we arrive at here is that Atma is nithya mukta swarupaha. With this first brahmanam is over.

### Bashyam on 'Sathyasya sathyam'

Here in this portion Adhi Sankaracharya enters into a very, very big enquiry a mahamaha bashyam and as we did in other cases, I will try to give summary of that bashyam.

The discussion is based on the sentence or an analysis of the sentence Tasya upanisadu. Upanisad means the secret name or a special name of that. And here Tasya happens to be a pronoun; therefore, naturally the question comes as to what noun that pronoun Tasya refers to. That name is

Sathayasya sathyam. Here also the upanisad is vague and the upanisad says atmanaha sarvani bhutani vicharanti. The upanisad uses the word Atma without specifying whether it is jivatma or paramatma. Therefore, what is the doubt now?

Atma refers to jivatma or paramatma and if Atma refers to jivatma, Sathayasya sathyam is a special name of jivatma. If Atma refers to paramatma, Sathayasya sathyam is the title of paramatma. Therefore, here the question is what? Sathayasya sathyam in the upanisad whether it refers to paramatma or jivatma and this is our enquiry.

This elaborate enquiry I will divide into three portions for our convenience. We will take up the first portion or the first stage in our first phase of enquiry. Adhi Sankaracharya introduces two Purva Paksam or two opinions. And after giving two opinions, Adhi Sankaracharya gives siddhanta views or his conclusions. This is the first part. Two opinions are narrated and finally Adhi Sankaracharya gives his opinion. I will briefly tell you the two views before analyzing each of the views.

The first Paksa states the jivatma alone is talked about in this section and therefore the special name belongs to jivatma alone. There is no paramatma at all. First Paksa says jivatma alone is discussed here and jivatma alone is Sathayasya sathyam and there is no paramatma.

The second Paksa says that in this particular section paramatma alone is discussed; therefore Sathayasya sathyam refers to paramatma only and that paramatma is different from jivatma. Both are the arguments coming from the Purva Paksam.

Then comes Siddhanta and Adhi Sankaracharya's conclusion. He says that this section deals with paramatma alone and the Sathayasya sathyam title belongs to paramatma alone and this paramatma is non-different from jivatma. The first two are Purva Paksams and the third one is siddhanta's view.

Now let us take three Paksas one by one. In the first Paksa is the whole brahmanam discusses jivatma alone and Sathayasya sathyam title belongs to jivatma alone; jagat karanam is jivatma alone and there is no such thing called paramatma. He says the student Gargya approached Ajata Satru using the expression Brahmade bravani I shall teach you Brahman and therefore the very beginning shows that this brahmanam deals with Brahma vidya. Thereafter wards Gargya taught Brahman in the fourteen mantras.

It was then Ajata Satru pointed out that that all these Brahmans that Gargya taught related to sagunam Brahman and therefore Ajata Satru offered to teach the real Nirgunam Brahman. He said that I should teach you



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Brahman, which means the object of this section, is nothing but Brahma vidya.

And after promising to teach Brahma vidya Ajata Satru approached a sleeping jiva. He did not go somewhere else; he did not look up to the heaven to teach Brahman and he went to a sleeping jiva. Then he tried to wake him up and all that and thereafter wards he analysed that the jivatma alone pervaded in the three states jagrat, swapna and susupti,

He pointed out that jivatma alone experiences the world both during jagrat and swapna; jivatma alone enjoys punya and papa during jagrat and swapna and later in susupti avastha during the deep sleep state jivatma alone withdraws from the scene. From this, it is very clear that Brahman is nothing but jivatma. Therefore, Brahma vidya is equal to jivatma vidya alone.

Latter this Brahman the jivatma alone is presented as jagat karanam also; therefore Brahman is the jivatma, which is jagat karanam. And nowhere he talks about paramatma and therefore it is clean Brahma vidya or it is jivatma vidya, which is jagat karanam. Then he says that this Brahman jivatma is karta bogta samsari. Brahman, the jivatma is karta bogta and samsari; how do you know? It is very evident that in jagrat as also and in swapna avastha, he is a samsari. What is Brahma vidya Kartru Bogtru Samsari jivatma vidya is Brahma vidya.

And this jivatma that is Brahman is samsari in all the three avasthas because the essential nature will not change when the avastha changes. Avastha bedena swarupa beda na bhavati. This jivatma's essential nature is samsaritam kartritvam and bogritvam in all the three avasthas. Suppose a person is an unintelligent person and he is talking; he is in the talking avastha. Suppose the unintelligent person stops talking, non-talking avastha whether he is unintelligent or intelligent. Unintelligent will be unintelligent alone in every avastha.

Adhi Sankaracharya gives another example whether it is a lying cow, walking cow, standing cow or running cow it is cow alone. Similarly dreaming jiva, waking jiva or sleeping jiva his nature is karta bogta Samsari. In one he is active samsari and in another he is a passive samsari alone. How do you come to know? You analyse.

Thus, in the first Paksa he says that Brahman is the topic of the section and that Brahman is jivatma and jivatma is Samsari in all the three states and therefore Brahma vidya is jivatma vidya and Brahman, the samsari jiva is the jagat karanam. And he supports it by saying that that is the reason in the previous sections Aham Brahma Asmi was pointed out and the Aham

Brahma asmi points out that the karta bogta Samsari eva Brahman. Aham means I myself jivatma karta bogta Samsari am Brahman.

Every mahavakyam reveals I the jivatma am Brahman. There is no such thing called Asamsari paramatma nasti eva. All these are the arguments of Purva Paksam. Then somebody asks a question how can this miserable jivatma karta bogta Samsari be the jagat karanam. He cannot produce even a chair properly; he cannot even cook properly; and how can alpajna alpa saktiman karta bogta samsari jiva be the cause of the whole creation?

For which he answers don't ask me such question that sastram is the pramanam with regard to the unknown thing. And you should not question sastram. You should have shraddha in sastram. We cannot find how creation came, we cannot know, it is apauruseya visayam and in such cases sastram is pramanam, and sastra says that jivatma is jagat karanam bhavati. Therefore Brahma vidya is jivatma vidya is the arguments of Purva Paksa.

Then comes the second Paksa. He says it is all ridiculous argument and there is something called Asamsari paramatma. And that Asamsari paramatma alone is Brahman and about that Brahman alone this brahmanam is teaching or talking about. He argues that this section talks Brahma vidya alone. Because Gargya has entered saying Brahma vidya I shall teach you Brahman.

Therefore it is Brahma vidya only. Brahman does not refer to samsari jivatma but it refers to Asamsari paramatma alone. Then the question comes if Brahma vidya is all about samsari paramatma vidya, why should Ajata Satru go to the sleeping jivatma. If Ajata Satru wants to teach Brahman the Asamsari paramatma, why should Ajata Satru go to the sleeping man? Then he says you read the mantra properly.

When Ajata Satru analyses the susupti, he uses an expression that this jivatma is resting in the Hridayakasa. That means Ajata Satru is not interested in the jivatma but Ajata Satru is interested in paramatma and he is interested in someone else in whom the jivatma rests during sleep. There is a clean expression Hridayakasa sethe. Then what is said here? It means during sleep jivatma rests in paramatma. Thus paramatma, the Asamsari paramatma is the resting place of jivatma.

Thus Ajata Satru introduces jivatma and it is through jivatma he introduces paramatma, an Asamsari paramatma and paramatma in which jiva is resting during sleep and later when he uses the word Atma that Atma refers not to the jivatma but it refers to paramatma in whom jivatma rests during sleep.

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What we come to know is that we are all samsari and during sleep we enter to paramatma what type of paramatma who is different from me and who is a rest house and I take rest in that paramatma and that paramatma is Asamsari, that paramatma is jagat karanam, and that paramatma is called Sathayasya sathyam. According to second Paksa jivatma vidya karta bogta and samsari.

According to the second Paksa Brahma vidya is jivatma vidya, which is karta bogta samsari. According to second Paksa Brahma vidya is Asamsari Atma vidya and paramatma is different from jivatma. Then the question comes as to how do you account for Aham Brahma asmi and such other mahavakyams. If paramatma is only a resting place of jivatma and if they are different and how to you account for mahavakyams where identity of jivatma paramatma aikyam talked about. The Mahavakya becomes meaningless if the Purva Paksa argument is given credence.

For this second Paksa says that all mahavakyams are casual statements and should not be taken seriously. For all the mahavakyams are artha vada bhuthani. Therefore one should never say that I am paramatma, if said so it is a sacrilege. This is second Purva Paksam. They say don't say I am paramatma and it is a great papam and paramatma is a samsari non different from you, jagat karanam and you are samsari karta and bogta and you are resting during sleep and pralayam.

Therefore what is your job? Therefore you have to do puja regularly and seek his grace and never say that I am paramatma so says the second Paksam. For both of them Adhi Sankaracharya gives his answer.

Adhi Sankaracharya only takes one vedic statement to refute both these arguments. The basic statement is Anupravesa vakyani. I will explain that briefly. Anupravesa means the upanisad itself clearly introduces Asamsari paramatma. Therefore, paramatma Nasti you can never say. First Paksam is not acceptable to us.

Adhi Sankaracharya says that upanisad talks about sristi and it says that paramatma himself entered the jiva sariram or upadhi and that paramatma itself is available now as jivatma. And there are so many Anupravesa srutis and there is famous purusa sukta vakyam also. Sarvani boopani viditya deeraha namani diva dhaniyadaste isvaraha purusaha eva sarvani rupani namani ca kritva. Isvara is now in the form of jivatma doing vyavaharikam. Vyavakari jiva anupravistaha isvarah eva. Therefore second Paksa is also not correct; it is clear from the sruti statements that jivatma and paramatma are one and paramatma is non-different from jivatma. More on this we will see in the next class. Hari Om

Bashyam on 'Sathayasya sathyam' contd.

In the second Chapter known as Ajata Satru brahmanam, we see the teaching takes place between Ajata Satru, the King and Gargya, the brahmana who happens to be the student. In this brahmanam we are seeing the final mantra wherein there is an expression Tasya upanisad. We analyse the Tasya Upanisad expression according to Adhi Sankaracharya's bashyam. We have seen that the word upanisad means the secret name. The secret name is defined as 'Sathayasya sathyam'. Naturally the question comes as to the secret name of what. We find that the upanisad uses the pronoun Tasya upanisad and 'this is the secret name of that'. It is this enquiry we see now. This alone is the whole Bashya Vichara.

We see the summary of the bashyam. I will summarize as to how Bashyakara started the enquiry. Bashyakara presented two views of the Purva Paksas. One view is that jivatma Rahasya nama devam eva Sathayasya sathyam iti.

Second view is 'tad' sabda refers to paramatma and 'tasya' namadeyam is paramatma. Both of the views are analysed before Adhi Sankaracharya establishes his view in this regard.

Ajata Satru begins his teaching by approaching the sleeping jiva and by pinching him and waking up and then Ajata Satru begins his discussion on jiva alone through Avasthatriya enquiry. Ajata Satru said this jiva alone is doing all transactions in jagrat and swapna and this jiva alone resides in Hridayakasa. Jiva alone resides in Hridayakasa in susupti and after talking about jiva in three avastha; he concludes that this jiva alone is jagat karanam.

And thereafter wards the pronoun is used Tasya upanisad and jiva has got a secret name that is Sathayasya sathyam. This is one of the views presented by Adhi Sankaracharya. Both the views are not going to be accepted by us. Two different people present these views.

Now comes the second Vadi that he cannot accept jivatma namadeyam being Sathayasya sathyam. He says that no doubt Ajata Satru approached a sleeping jiva and no doubt he pointed out jiva alone transacted in waking and dream and no doubt he resided in Hridayakasa and no doubt it is said

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that jiva resides in Hradayakasa during sleep but he says that jiva is nothing but paramatma. Jivatma resides in paramatma during sleep is their view. Thus paramatma is introduced as asrayam of jivatma during sleep..

And after presenting paramatma as the asrayah for jivatma then Ajata Satru uses Tasya upanisad and therefore 'tad' sabda refers to paramatma introduced as the asrayah of jivatma. So sushuptou yaha paramatma jiva asrayah boothah saha paramatma eva jagat karanam. Not jivatma.

This is again a Purva paksa's view. Jivatma is not talked about here. Other than jivatma there is a paramatma and that paramatma is asrayah of jivatma and about that paramatma alone the last mantra is talking about and therefore jagat karanam is not jivatma but jivatma asrayah boothah paramatma is jagat karanam. These are the two Paksas or the two views presented by two people.

Adhi Sankaracharya gives answers and says that both Paksas are not acceptable. Because both of them consider 'Jivatma and paramatma' being different. According to both the people, the fundamental problem is that they think both jivatma and paramatma are different. First Paksa vadi says Alpajna jivatma alone is jagat karanam Sathayasya sathyam. In his vada sarvajnah paramatma nasti. Thus, in the first Paksa alpajna jiva alone is taken as jagat karanam and Sarvajna paramatma is not acceptable to him.

The second person seems to be slightly better. He says that Sarvajna paramatma alone is jagat karanam all right. That is Sathayasya sathyam he says. His problem is that he refers to Sarvajna paramatma is different from alpajna jivatma. It is almost like Visistadvaiddam. Both of them accept Sarvajna paramatma and both of them agree Sarvajna paramatma is jagat karanam 'Sathayasya sathyam' but unfortunately they say Sarvajna paramatma is different from alpajna jivatma.

Adhi Sankaracharya says that both of them are wrong. Sarvajna paramatma who is non-different from alpajna jivatma is jagat karanam. This means we are different from first Paksa and we accept paramatma. We are different second Paksa also and we add a clause Sarvajna paramatma is non-different from alpajna jivatma and paramatma alone is jagat karanam. Thus tad sabda refers to jivatma abhinna paramatma technically Avasthatriya saksi bootham is Brahman.

In support of this aikyam or identity Adhi Sankaracharya gives sruti support. And one sruti is Pravesa sruti. Paramatma alone having created sthoola sukshma sariram, made himself available behind the sarirams as jivatma. After creating individual body paramatma alone enters and resides

in the individual body as jivatma. There are many Pravesa srutis in support of this argument.

Second support he takes is all abeda srutis and all mahavakyams. Tat tvam asi, Aham Brahma asmi etc. Thus countless mahavakyams are there which indicate the aikyam and therefore Adhi Sankaracharya concludes jivatma is paramatma and paramatma is jivatma. We therefore abolish the adjective and use the word Atma. That eka Atma alone is called Sathayasya sathya. Up to this we had seen in our last session.

Now the Bashya enquiry continues. When the aikyam is pointed out, a Purva Paksa enters. Beda vadi is the Purva Paksa who does not want to accept jiva isvara abeda. If you want to talk about aikyam there will be unsurmountable problems, which will afflict you he says. He argues that there two main problems of Aikya vada or abeda vada or Advaidins. It is well known from experience that jiva is a samsari. It is well known from sastram that paramatma is Asamsari. Jivatma is samsaritvam is anubhava siddham and paramatma asamsaritvam is sastra vrudham and when you equate both of them you can look at it in one of the two ways.

One way is jivatma is samsari and you equate paramatma with jivatma and therefore paramatma also will be samsari. Samsari is equal to jivatma, jivatma is paramatma, and therefore samsari is paramatma. This is the first defect. That is a sacrilege. So they say Advaidins pull down isvara to the lower level of samsari.

Second dosha is that he looks at the equation from the other side. Asamsari is paramatma and paramatma is identical with jivatma. Therefore Asamsari is jivatma. Jivatma becomes Asamsari. If jivatma becomes Asamsari like paramatma Sastropadesa is not necessary. Why guru? Why classes? Why talk about sadhana catustaya sambatti. There is no need for sastram, guru etc. Are for samsaritva nivrutti? All are not required and they are for samsaritva nivrutti. And in your Paksa samsaritva is not there since jivasya asamsaritvam samsaritva nivrutti eva na abekshidah there is no need for anything. If jivatma is also Asamsari like paramatma, sastra is not needed. If paramatma is like jivatma is sastra virodaha. This is the Purva Paksi's charge against the abeda vadis.

Before Siddhanti answers another philosopher comes and suggests an answer. A third person enters now. In the study of bashyam we are abedavadis. Purva Paksi is bedavadi. Purva Paksi has put forward two charges. Now an intermediary person gives a suggestion and adds to the confusion. In the study of bashyam we are abeda vadis. Purva Paksi is beda vadi. Beda vadi puts two charges against abeda vadi.

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For this an intermediary person is suggesting a solution. Who is this Madhyasta? He is beda abeda vadi. If you talk about beda the Aikya sruti is difficult to explain and if abeda vada is taken two charges as above are there. Now beda abeda vada comes. To talk about beda abeda vada, he says jivatma is paramatma karyah. Karyah means a product, an effect or consequence. When you try to analyse the relationship between karyam and karanam you find the relationship is always beda abeda. For example if you try to find out the relationship between clay and pot you cannot establish total identity or total difference also.

You cannot establish total difference for without clay pot is not available at all like the book and pen. Book and pen are totally different for they can exist separately. If pot and clay are totally different, one can be at home and the other can be here. We don't see such thing and therefore they are not totally different. Can you say that pot and clay are totally identical? You cannot say so. Their names are different essentially. They are not synonym at all.

Wherever clay is there, you must be able to use the word pot. But you don't use the word pot everywhere. Not only that the functions of the pot the clay cannot do. And therefore pot cannot be identical with clay nama bedas karma bedas. Therefore how to accept pot is different. Can we say totally different? They don't separately exist. The best thing is identity in difference. This is called beda abeda vada. If this is understood apply this to jivatma and paramatma. They are neither totally different nor totally identical.

Names are different and they are not identical. At the same time they are not totally different also. Jivatma does not have independent separate existence. This beda abeda vada was there before Adhi Sankaracharya. There was a great commentator called Bartru prapanca. His commentary on Gita etc., is very famous. Bartru prapanca was popular on beda abeda view. In fact, Bartru prapanca's Dvaidam is the forerunner the later Visista Advaidam and it is close to beda abeda vada views. Dvaidam exists as part of Advaidam. That is why Adhi Sankaracharya directly does not criticize Visista Advaidam more so when Ramanuja came later.

Thus jivatma is dependent upon paramatma and at the same time different also. First Siddhanti has to refute the Madhyasta and then refute the original Purva Paksa. How does Adhi Sankaracharya do that? For this purpose Adhi Sankaracharya splits Madhyasta view into three possibilities. This is called vikalpas. And then he refutes all the possibilities. Once they are negated, the beda abeda vada falls apart.

First possibility is there can be many paramatmas. A species called paramatmas is there just as many jivatmas are there and amongst the very many paramatmas and one must have become jivatma or a product. Then you can say, that jivatma is paramatma and there are many other paramatmas continuing and therefore beda is there to talk about. He can establish both beda and abeda. One paramatma is jivatma and both are same. Abeda is seen here. Many paramatmas continue and beda is pointed out.

Among many lumps of clay one lump of clay has become a pot. You can say, that this pot is identical with clay as clay alone has become pot and also that beda you can argue that this pot is different from lumps of clay. This is one possibility.

Adhi Sankaracharya suggests and says that this is not acceptable to us. It is not acceptable because many paramatmas are not there. All the scriptures uniformly assert that there is only one paramatma. In the case of example it works but in the case of paramatma it will not work.

Then he comes to the second possibility. The whole paramatma, which is eka, and that one has modified to become jivatma. The example he suggests is like the milk becoming curd. Here only you should remember my previous analysis. Curd is identical with milk for milk alone appears as curd and therefore it is identical but at the same time curd is not totally identical also. Nama beda karma bedas they are different.

At the same time they are identical also for milk alone appears as curd. Therefore it is beda abeda. Why cannot you take like that? This view also Adhi Sankaracharya refutes for the reason that paramatma is nirvikaratvad. Paramatma being changeless and free from modification, he can never change to become a jivatma.

Third possibility is very close to Visistadvaiddam. A portion of paramatma changes to jivatma. This is called eda desa vikarah. And this will work very well because jivatma is identical with paramatma because one portion of paramatma appears as jivatma. At the same time jivatma is different from paramatma also from the standpoint of the other portion. World is modification of paramatma eka desah. In this Paksa you can explain beda vadas as also abeda views. You are samsari is correct and you are muktah is also correct. Beda is applicable and abeda also is applicable.

This also Adhi Sankaracharya refutes. These are called Brahma Parinama vada. They say Brahman changes partially, or totally. Vishistadvaiddins are Brahman Parinama vadies. Adhi Sankaracharya refutes this also. It is very simple. One portion of paramatma is changing is their argument. This



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argument is not acceptable because paramatma does not have portion. Paramatma is nishkalatvad niravayatvad. Not only that even if the divisions or parts are accepted for paramatma then there will be logical problems also. Whatever is savayavam it is Anithyam. Any thing subject to change is Anithyam. This is not the case with paramatma. The above arguments are not logical and also they are against sruti vakyams.

Then the beda abeda vadi again comes and argues. Brahma eka desa vikarah. Third possibility should be accepted. They give the example of one part of the earth becoming a desert. Desert is identical with earth. At the same time desert is not totally identical with the earth because we have the word desert and it cannot do the function of regular boomi. Nothing grows in the desert so it is different from earth. Desert is modified part of earth and so jivatma is a modified part of paramatma.

They quote agni Vispulinga as an example to support their argument. Vispulinga is sparks or the product of the fire. Fire is one and sparks are many and they are different from agni. Sparks are not totally different. Both have heat and light. At the same time both are not totally identical also because the spark cannot burn anything. It is product of fire but it is not the total fire. So jivatma is but a portion of paramatma. We are sparks of paramatma. Paramatma is total fire whose spark alone is jivatma. So argues the beda abeda vadis.

Adhi Sankaracharya gives a technical answer. He says whenever we analyse the example of sruti we should be very, very careful. Wrong analysis of the example can end up in wrong philosophy, which will obstruct moksa itself. Whenever sruti gives an example we should note the points. Through loukika dristanda, worldly examples are given to bring home the truth. Sruti wants to say that something new about Aloukika or apauruseya which is not available in the world.

Second point to be remembered is whatever new idea we gather from the example; the example should not contradict the loukika pramanams that is the laws of the world. One pramanam cannot contradict another pramanam and then it would not become a pramanam. If sruti contradict loukika Nyaya, loukika dristanda cannot be given. Then dristanda will lose its validity.

Third point is to teach aloukika visaya sruti has to necessarily take loukika drastanta alone. Loukika is ordinary and aloukika means extraordinary not available for the world. For the reason to teach aloukika visaya if sruti uses aloukika pramanam or aloukika words, it is difficult to teach the aloukika visaya. Using loukika pramana and without contradicting loukika pramana, sruti has to reveal the aloukika visaya. Sruti is in tight

Madhu Kandam

corner. But it successfully does its job of explaining aloukika visaya. More in the next class.

Hari OM

## Class # 44

### Mantra 2.1.20 contd.

### Bashyam on 'Sathyasya sathyam' contd.

We see the bashyam of Tasyopanisad Sathayasya sathyam occurring in the last mantra of the first brahmanam of the second chapter of Brihadaranyaka upanisad. And here the Bashya analysis is to find out what is the meaning 'Tasya'. Whether the definition Sathayasya sathyam belongs to jivatma or does it refers to paramatma is our analysis. And through two views Adhi Sankaracharya points out that there are some people who contend that it refers to jivatma alone and not paramatma.

The second view is that it refers to paramatma and that paramatma is different from jivatma. Thus jivatma paramatma beda vada is thus presented. Adhi Sankaracharya presents his siddhanta and asserts that here jivatma paramatma abeda alone is revealed.

Because of various mahavakyams and Anupravesa sruti abeda was indicated. And when this was mentioned the beda vadi objected to our siddhanta by showing two doshas. One is if jivatma and paramatma are identical, then paramatma also will become samsari like jivatma. This is the first problem.

Second problem is if paramatma and jivatma are identical then jivatma also will become Asamsari like paramatma. Jivatma is Asamsari like paramatma Sastropadesa is not necessary. And to this Purva Paksa, Siddhanti has to give an answer and before that came the Madhyasta beda abeda vadi and he said that jivatma is neither totally identical nor totally different and it is binnahacha abinnahacha. So sastra upadesa is also meaningful beda dristya and all mahavakyams are meaningful abeda dristya.

Thus you will have a compromise and for that he gave sruti vakyam also in support agni Vispulinga dristanda. He said that paramatma eka desa vikarah jivatma. Jivatma is a partially modified product of paramatma. It is like agni Vispuningavad just as a spark is a partially modified part of the main fire and paramatma is partially modified to become jivatma and if you take this view then jivatma is identical with paramatma also and jivatma is different from paramatma as well. Since a part of paramatma alone has become jivatma, they are identical and form the stand of other unmodified part they are different. This was the beda abeda vada presented for which Purva Paksi beda abeda vadi took agni Vispulinga as an example.

Adhi Sankaracharya objects this by pointing out that any dristanda or example should be properly identified and understood or else it would create a lot of problem. Most of the people are confused because some of the examples are misunderstood. Three principles are to be remembered.

First is sruti has to teach us only by taking loukika pramanam or loukika dristanda or loukika sabdah. Worldly pramanam like pratyaksa anumanam are to be taken and worldly example like god, agni etc., are taken like jnanam, sathyam and Sathayasya sathyam etc.

If Veda uses an unknown language it will not be communicating the essence. Second important principle is that by using loukika pramana loukika sabda or drastanta, sruti has to teach aloukika visaya or apauruseya visaya that which is not available for loukika pramanam, sabda etc.

Finally and most importantly the aloukika visayas that is taught should not contradict loukika pramana loukika sabda and loukika dristanda or loukika in general should not be contradicted by aloukika visaya. Keeping these three principles, we have to study the three examples.

Let us come to the example agni Vispulinga. Sruti wants to talk about three relationships between paramatma and jivatma. And sruti is comparing paramatma to fire and jivatma to the sparks. In this comparison the first two principles are taken care of. Sruti is using a loukika dristanda. Fine. Vispulinga agni is a loukika visaya is also a known example.

Second principle is also all right; sruti teaches Aloukika visaya paramatma and it is not loukika visaya we do not see. In the third principle alone we should be careful. From this example beda abeda vadi makes a conclusion. Just as the spark is a portion of fire, jivatma is also portion of paramatma.

This is the conclusion beda abeda vadi makes. It is like the spark is a portion of fire. Adhi Sankaracharya says if you conclude in this way, the third principle is violated. The third principle is teaching that you derive should not contradict loukika pramanam. Now what is the teaching derived by beda abeda vadis even Vishistadvaidins. Their conclusion more or less is equal to the present day Visistadvaidam. Conclusion is that jivatma is equal to paramatma.

Adhi Sankaracharya says if you conclude that paramatma has got various parts like jivatma then it will mean paramatma is Savayava Vasthu [it has got so many parts] just as fire has got so many avayavams consisting of innumerable parts paramatma also will be consisting of so many jiva avayavahs.

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If paramatma is taken as savayavam, then it will be subject to vikara it will be subject to modification, it will be subject to destruction as well. It will be nasvaram it will be Savikaram etc. Etc., endlessly you can add. It will be jatham yad savayavam tad janyam savayatvad gadavad. Yad savayavam tad nasvaram. Yad savayavam tad Savikaram savayatvad gadavad yad savayavam tad samsari savayatvad manusya sariram. Thus all the problems will come. For that vishistadvaidi or beda abeda vadi will have to answer. This loukika rule should not be applied for paramatma.

Paramatma is savayavam like agnivad paramatma is savayavah and he has got portions and jivatma is a part of paramatma only. Paramatma is savayava only but still paramatma is nirvikarah nithyah he has to accept. Therefore beda abeda vadi conclusion will be paramatma savayavah nithyah ca. Paramatma has got part like agni Vispulingavad. Paramatma is nithya ca because according to them paramatma is nithyah. This is according to sruti also.

If you say paramatma is savayava and nithya, it is illogical and sruti virodaha. You should not imagine anything. Similarly they say that Vishistadvadin say that a jiva goes to Vaikundam and he gets a special body there and they will say that body is nithya. They will also say that our law will say that in Vaikundam our law will not apply and in Vaikundam the body will be every immortal and will not perish etc. This Advaidins cannot accept and if there is a loukika pramanam and that is applicable it will apply in Kailasa or Vaikundam. Any teaching derived from sastram should not contradict loukika pramana anumanam pramana and pratyaksa pramanam. Agni Vispulinga dristanda you cannot say jivatma is part of paramatma.

Then it will mean going to the third principle that is paramatma will become nasvaram therefore dristanda should not be extended to talk about part whole relationship between jivatma and paramatma. Then where is the need for dristanda? Agni dristanda need not be given at all.

Adhi Sankaracharya says that you do not know how to interpret the dristanda. Without violation of the logic without the violation of pratyaksa pramana I will give you the meaning which will be new also and which will not be against the pratyaksa pramana. The fire is also of the nature of heat and light. And spark is also of the nature of heat and light. And therefore the essential nature of fire and spark is one and the same.

Thus essential one-ness between spark and the fire is seen by us similarly the essential one-ness between jivatma and paramatma is to be understood. Jivatma is chit and sat rupam and paramatma also is sat and chit rupam. So jivatma paramatma are one and the same. Thus dristanda is not anga angi

bada bodanartham dristanda parantu eka bodanartham agni dristanda. And if you interpret this example in this manner Adhi Sankaracharya says in so many other places also everything will tally properly. Adhi Sankaracharya says Upakrama Upasamhara yoho ekatvad pradipadanam drisyate.

Vedanta begins with ekatvam and not with beda and upa samhara also ends with ekatvam alone. In the Brihadaranyaka upanisad itself Brahmaiva idam iva Asi Aham Brahma asmi etc., reveals the one-ness of jivatma and paramatma. Therefore agni Vispulinga dristanda should be explained keeping with the above notion of jivatma paramatma aikyam alone. This is what the Advaidins cannot accept and if there is sariram there and it cannot have moksa and it is Anithya. Any thing cannot contract loukika, pratyaksa and anumanam pramanam.

From agni Vispulinga you cannot say jivatma is a part of paramatma. Paramatma will be nasvaram and therefore dristanda cannot be taken for part and whole principle. All the mahavakyams will be tallied will if the agni Vispulinga dristanda is interpreted properly as I do. Thirdly all the beda ninda vakyams also will be tallied who ever see difference between jivatma and paramatma is seen as a stupid person. Beda jnanam is seen rajasa jnanam. Abeda jnanam is compared to satvika jnanam. Beda ninda is done and therefore you should interpret it as abeda only. Therefore Adhi Sankaracharya concludes jivatma and paramatma beda is not there. If at all there is beda it is aupadhika beda and it is superficial difference caused by anatma.

Here Adhi Sankaracharya tells the story of a prince who was lost when he was a small baby and the hunters took that baby prince and the prince grew amongst the hunters. What is his essential nature is raja kulotpannah and according to the tradition if he is born in raja kula he is raja himself. But he was surrounded by araja upadhi.

Because of those hunters the prince also developed and thought that he was a hunter and he was also doing the functions of a hunter and not that of a raja. He should have said that 'I am raja and I am the master of the universe' but he did not say and instead he did the job of the hunting because he was in the company of the hunters. His functions also must be like a jivan mukta like a raja he should function in this world and he should not beg like people and he should not serve like dasa in front of the people.

In the same way jivatma is none other than paramatma but surrounded by sthoola Sookhma sariram, which is aparam Atma. Therefore he gets sarira pratyayah Aham sarira pratyayah Aham Manah pratyayah Aham the disturbed mind etc. What should he say/ he should say that I am never

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disturbed and I am Suddha swabhava mukta swabhava etc. He is not only anatma pratyayah and his function is not like a raja and he functions like a Dasa and like a helpless creature begging in front of every people and going to god and say that I am anadhah Aham anathah I am jinaha and I am alpaha etc., sarira abhimana is cause of all the problems. Instead of moving like raja one suffers the problems of samsara. Beda is only a Viveka buddhi.

That this difference is only superficial is shown by the Upanisad by Yatahi Dvaidam iva bhavati wherever beda is there, there sruti uses the word 'as though'. With this Adhi Sankaracharya has dismissed Madhyasta beda beda vadi. Beda abeda vadi appeared when beda vadi objected to abeda and at that time Madhyasta tried to come and interfere. Adhi Sankaracharya has dismissed only Madhyasta.

Now Adhi Sankaracharya straightaway answers the bedavadi. Before Adhi Sankaracharya could answer beda vadi comes once again with double vigour and reinforces his Purva paksa. Beda vadi has come back now and with redoubled vigour he is charging Advaidins with many many dosha. The doshas are arohitam. We will see it one by one and thereafter we will see the answer.

First he says that if upanisad is teaching abeda four doshas will come. Bedam means difference and abedam means non-difference. Beda abedam means difference in identity or identity in difference. If you say that upanisad is revealing jivatma paramatma aikyam, the first dosha will be upanisad will be contradicting itself. Svartha vikatakatvam. I will explain each dosha later.

The second dosha he says is that the karma kanda will become apramanam invalid. Svartha vikatakatvam and it will be contradicting itself and number two is that karma kanda will become apramanam. Number three it is pratyaksa pramana virodhah. Number four is anumanam pramana virodhah. Anumanam means reasoning and logical contradiction. All these are the arguments of Purva Paksis. I will briefly explain each one.

First one he says is if Upanisad reveals abeda the Upanisad is contradicting itself. Because he says when Upanisad is teaching a jivatma for moksa the Upanisad is assuming jivatma as a baddha purusah. .

Upanisad assumes that jivatma as a samsari, a baddha purusah who requires liberation. The very teaching is based on the assumption that jivatma is samsari and he keen to learn sastra and he will be liberated later whereas paramatma is nithya mukta swarupah. Upanisad is not teaching nithya mukta paramatma but Upanisad is teaching the samsari jivatma and

from this we know that the Upanisad is contradicting itself and if Upanisad contradicts itself it will become apramanam.

Therefore the conclusion is that the Upanisad becomes apramanam by canceling itself. Then what is the second charge? If Upanisad is talking about abeda, since both jivatma and paramatma one Asamsari and since there is no samsari jivatma available all the sadhya sadhana teaching becomes unnecessary. All the rituals also become redundant. Just varieties of sadhanas and varieties of sadhyas and varieties of lokas are all talk of karta bogta and if jivatma is Akarta and abogta paramatma karma kanda becomes unnecessary and therefore karma kandasya trishnasya abi apramanyam. This is the second charge.

Third charge is pratyaksa virodhah. we clearly see that there are many jivatmas each one being different from the other one. One is ragi one is krodhi one is here another is somewhere else. Thus there are so many jivatmas and each one limited each having his own individuality so pratyaksatah atma bedah anubuyate. And you cannot say it belongs to sariram manas etc., because they are jadam and atma alone is caitanyam, sukha dukha etc., belongs to cetana atma and not to acetana anatma. Therefore it is pratyaksa virodhah.

And finally if the Upanisad is talking abeda it is anumanam virodhah also. And the anumanam is also based on almost on the same thing alone that atmas are different because their gunas are different sukha dukhadi gunas are different. One is happy individual and another is unhappy individual; one is ignorant individual and another is happy individual. Dharmi the atma must be different. Because of this reason you should not Upanisad revealing abeda as pramanam at all. Upanisad is apramanam. Whereas if you take the karma kanda is pramanam veda pradhpathika karma kanda is pramanam if you say there is no contradiction and Upanisad can also stand; in karma kanda also bedas are there and in pratyaksa also beda is experienced. Anumanam reveals beda. These are the four charges against siddhantis.

Adhi Sankaracharya systematically dismisses every one of the charges. The first one is if sruti is revealing abeda that is the Upanisad is revealing abeda it is contradicting itself and therefore it becomes apramanam. It is because it contradicts itself. Adhi Sankaracharya says both are not true. That is sruti does not contradict itself and sruti is not apramanam sruti is pramanam. That is the Upanisad.

Upanishad is pramanam and Upanisad is not self-contradictory. Adhi Sankaracharya's argument is that he says Upanisad is pramanam abeda



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because it produces knowledge in a person. Pramanam is a pramanam when it can produce a new knowledge. Thereafter wards there are no question of arguments against it. When the eyes are revealing to me wonderful colours and forms how can you argue whether the eyes are pramanam or apramanam.

There is no question of arguments because the eyes revealing new knowledge is evident. Questioning pramanam and here there is question of pramanyam. When you say the Upanisad is apramanam you use the anumanam for that. Upanisad is pramanam and because it is contradictory and it is only an inference we are making.

By inference you are trying to say that the Upanisad is apramanam whereas eye says Upanisad is pramanam because it gives us a new knowledge which is not against and which is not negated at all. Unnegated new knowledge it gives. Therefore that it is a pramanam is directly Anubhavam and you infer that it is apramanam and therefore inference is powerful or anubhava is powerful.

Inference cannot stand against that. If you say that Upanisad giving a new knowledge is apramanam then your statement that the Upanisad is apramanam and that statement also will become invalid even though it gives new knowledge you say it is apramanam and your vakyam also will become apramanam which is not acceptable to you and therefore Upanisad is pramanam Pramanam Janagatvad and this produces knowledge.

Then the second point that he said is the Upanisad is self contradictory and it contradicts itself because Upanisad is teaching a samsari jivatma who is different from paramatma he says. Now Adhi Sankaracharya argues Upanisad is not self-contradictory because Upanisad does not teach Dvaitam anywhere; Upanisad teaches Advaitam alone as its primary Tatparyam. What Upanisad teaches is Advaitam and the Upanisad never teaches Dvaitam at all. Therefore there is no self-contradiction.

And thirdly Upanisad may be mentioning Dvaitam; or Upanisad may be mentioning a Samsari jivatma but the mention of samsari jivatma should not be taken as teaching of the samsari jivatma.

There is lot of difference between mentioning and teaching. Why there is lot of difference because of our ignorance we may talk about samsari jivatma and the sruti may be quoting the samsari jivatma as wrongly seen by us. For example when a person is seeing a snake on the road, and he is frightened and he says there is a snake. Now to teach him I say what the snake that you see is nothing but a rope. Now I use the word snake. When I

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use the word snake it is not that I am accepting a snake. Why I am quoting that snake.

As you have wrongly seen the snake and I quote the rope as snake to remove his misconception. It is not that I accept the snake. The word snake I use is not because I accept the snake and therefore the snake sabda snake astitve pramanam na bhavati. My usage of the word snake should not be taken as a pramanam for the existence of snake because it is only anuvadhah. If sruti talks about the samsari jivatma it is not that sruti accept a samsari jivatma but because we have got the notion of samsari jivatma sruti is only quoting our notion and it is not a pramanam.

And if the sruti is accepting a samsari jivatma also then there will be vakya beda dosha that is sruti will be contradicting itself. Therefore whereer samsari jivatma is assumed they are all Anuvada vakyams they are non-pramana vakyam. But sruti wants to keep only one thing that is jivatma paramatma abedah. Therefore Upanisad is not swartha vitatakam therefore Upanisad is not apramanam.

Then we will come to the second charge that if Upanisad is teaching abeda then karma kanda will become apramanam because it talks about beda. Here also Adhi Sankaracharya argues straightaway. He says that karma kanda will become apramanam is your inference. They are making an inference that karma kanda will become apramanam etc. Whereas that karma kanda is a pramanam is very, very evident because pramajanakavad.

Karma kanda gives us the knowledge about swarga, about karma phalam and about karma etc. What produces knowledge is pramanam. It is evident. Once it is evident how can you argue about it we come to know what we don't know and here what produces knowledge is pramanam because prama janakatvad it is evident? More in the next class.

Hari Om

## Class # 45

Mantra 2.1.20 contd.

Bashyam on 'Sathyasya sathyam' contd.

While analyzing the Tasyopanisad mantra Adhi Sankaracharya introduced beda vadi Purva paksha and while the beda vadi and abeda vadi were discussing, in between came beda abeda vadi and tried to resolve the problem. Siddhanti that is the abeda vadi refuted beda abedavada. Now that beda abeda vada is gone, the beda vadi himself comes once again and introduces his objections to abeda vada or Advaidam and he points out four defects in abedavada argument.

Firstly, he says that there is jnana kanda Pramanya virodaha if abeda or Advaida is the revelation of the teaching, it contradicts vedanta itself because vedanta accepts samsari jivatma different from paramatma. Because of that alone it teaches the sastram or provides sadhana to gain moksa. And therefore, vedanta does accept a jivatma different from paramatma who requires moksa.

Secondly, he points out that karma kanda virodaha also comes because if abeda is the truth and if non-duality is the truth, the whole karma kanda will be falsified because it talks about beda, Sadhakas using various sadhanas and sadhyams for gaining moksa. They are clean bedas, the differences. It was the second defect he pointed out.

Thirdly he points out pratyaksa Apramanya dosha. Because we directly experience different jivas and thus jivatmas are many from experience and each jivatma having different types of samsara and dharma and dharma, different types of sukham and dukham, different types of janmas and different types of lokas and thus jivatma beda is evident and if you talk about Advaida this pratyaksa beda will be contradicted.

Fourthly and finally he says that anumana and Apramana proves plurality. Difference between jivatma and paramatma as well difference amongst jivatma themselves is seen here so argues Purva Paksi. Therefore, abeda vada should not be accepted and Advaidam is not acceptable. This is the argument of the bedavadi primarily tarkika or Naiyayika.

And Adhi Sankaracharya refutes the charges one by one of which we have seen two.

The first argument he refutes in the following manner. He points out that there is no contradiction in jnana kanda or abedavada because vedanta does not teach a samsari jiva and vedanta only takes into account a samsari jiva as 'misunderstood' by the people. Vedanta does not teach or accept a samsari jiva because in vedanta's vision there is no samsari jiva at all. If at all there teaching a samsari jiva, it is only because it takes into account the misconception of the ignorant people and therefore is only 'Anuvada not pramana vakyam'.

So the teaching of vedanta is only abeda and there is no teaching of beda at any place. Wherever bedah vakyams are there, they are called Anuvada vakyam and wherever abeda vakyams are there, they are pramana vakyam. Thus Adhi Sankaracharya refutes the first objection to abeda.

As regard the second argument Adhi Sankaracharya argues no doubt karma kanda talks about sadhya sadhana beda but talking about sadhya sadhana beda cannot be taken as contradiction to abeda or Advaidam because while talking about sadhya sadhana beda, karma kanda never says it is sathyam.

In fact, here also Veda takes into account the beda dristi of the ignorant man. Taking into account or accepting already obtaining beda dristi, Veda prescribes certain sadhanas and sadhyas but Vedanever says it is sathyam and therefore karma kanda talks about sadhya sadhana sambanda falls within the mithya prapanca.

Karma kanda talks about sadhya sadhana sambandha or beda obtaining in mithya prapanca. And why should Veda talks about mithya prapanca and sadhya sadhana beda we already know it. We know that mithya prapanca but sadhya sadhana sambandha that the agnihotram can give you swarga and the putra Kamesti give you putra and this sadhya sadhana sambandha between one mithya sadhanam and another mithya sadhyam and it talks about the apauruseya sambandha.

We know it is beda but between one mithya vastu and another mithya vastu sadhya and sadhana sambandha is not known to us as that is apurva visaya that sruti is teaching. It never says it is sathyam and it will not give you sathya phalam. And therefore, karma kanda deals with mithya bedah and jnana kanda deals with sathya abeda and where is the contradiction.

Jnana kanda deals with sathya abeda or to put it in another language karma kanda deals with mithya Dvaidam and jnana kanda deals with sathya Advaidam. Where is the contradiction between Dvaidam; and Advaidam? That is why Advaidins have no problem in accepting all other systems of

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philosophies and we will say that they give us more and more information regarding vyavaharika beda.

If Visistadvaiddam talks about the part of jiva and the total isvara; while Advaidins talks of the whole Atma belonging to vyavaharika prapanca. Within vyavaharika prapanca Visistadvaiddam is acceptable to Vedantins and in fact all other Dvaiddist philosophies are acceptable to Vedantins but they add a clause that they all belong to the vyavaharika plane.

When you say you surrender to god we will say that small part of the whole and only thing I add is that it from the point of view of vyavaharika prapanca, from the point of view of mano dristya, body dristya. I am vyasti sarira and isvara is samasti sarira. Vyavaharika jiva and vyavaharika isvara is part the whole relationship is acceptable to us. We will do namaskarams to the whole. At the same time we will say Advaidam eva sathyam and what we mean here and how we take it is from paramarthika angle.

Karma kanda is valid in vyavaharika prapanca and jnana kanda abeda is valid in paramarthika prapanca. Where is the contradiction? With this second charge also has been refuted. Up to this we saw in the last class.

Then I introduced the third objection raised by the beda vadi is pratyaksa virodaha. He says Atma beda is evident. The difference between jivatma and paramatma is evident and difference between paramatma and jivatma is evident. So I, the jivatma has got certain types of punyam and papam because of which alone I have a happy and unhappy life and thus Binna punya papa Asrayadvad Binna dharma adharma Asrayadvad is evident that Atma should be different and of course paramatma is different for he is all punyam only.

Now Adhi Sankaracharya refutes this by taking the example of akasa. He takes the akasa dristanda. We should know what is the concept of akasa according to tarka sastra. The tarka sastra people accept akasa as nithyam and ekam. Akasa is ekam and it is one and it is nithyam eternal janma Rahitam marana Rahitam and it is Niravayavam because it has no parts or limbs; it is totally different from vedanta.

In vedanta we say that akasa has birth and death. Because of this reason only Vedantins point out that akasa has got parts. Only thing is that it has sukshma avayavam and its limbs we cannot see with our eyes. It has got sukshma Avayavam. Thus akasa is different from vedanta.

Tarka sastra people say differently. This akasa has got sabda guna and it has sound as its property. When they say this, some people who are there as Purva Paksi of Tarkika object to this and argues in the following manner. They contend that you say akasa is ekah and sabda ahasrayah and now I

experience different types of sabdas at different places. In this hall we are getting sabda asraya or sabda we get. Imagine simultaneously in another place again somebody sings. And we have got a different sabda is there. Binna sabdah. There also binna sabda asraya kaha is akasa’.

Similarly how many sabdas are there in the akasa? Endless sabdas are there in akasa. We have many, many sabdas in akasa. So we have binna, binna sabda asrayah. So we find different akasas in different rooms as the asraya of different sabdas. Then, we ask the question how many akasas do you accept. He says that there is only one akasa. Then, we argue as to how can you say only one akasas with different sabdas and different akasa. He says that sound differences are only Aupathika bedah and it is the superficial differences caused by the shape of akasa or the container in which it is obtaining.

Thus the differences do not belong to akasa at all but differences are only superficial caused by the conditioning instrument. When the conditioning instruments differ there a ‘seeming differences’ but there is no factual difference. Thus, according to the tarka sastra, the sound comes from akasa and mouth does not produce the sound.

Through mouth we are making some vibration and alone with vibration the mouth and shape is there and vibration plus the conditioning upadhi put together manifests different sounds and therefore differences belongs to the mouth and differences belong to the tongue and differences belong to the conditioning vacuum or the room or the pot etc. That is why if the hall is made small now, then the sound will be different.

Suppose you remove the roofing again you get different sound. Sound bedas do not prove akasa bedah. Sabda bedah akasa bedam na bodhayathi. Sabda bedasya aupathikadvad. Sabda beda is due to upadhi bedas and not because of the akasa. This is the argument of Tarkika.

Adhi Sankaracharya says that I will also argue that dharma adharma bedah Atma bedham na bodhayati. Punya and papa differences do not prove Atma difference or Atma plurality. Because dharma adharma bedasya aupadikatvad. So, we also account for these differences in terms of upadhi Atmani bedah naiva sandhi pratyaksa beda na sambavadi. This is the first argument.

Second argument also he gives. You can never talk about pratyaksa beda in Atma. Because it is seen that Atma is apratyaksadvad. It is not pratyaksa visayah. You don’t see Atma and only if you see Atma you can say it is one or many. When Atma is Apradyaksa how can you talk about Atma. Sariram is pratyaksa and sarira bedam is pratyaksa; manas is pratyaksam and you can

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talk about mano bedah. Atma is never pratyaksa visayaha. When it is Aparoksa how can you ever talk about pratyaksa beda. Therefore, pratyaksa pradhana virodah nasti. With this third objection of bedavadi is also has been refuted.

Now comes the final objection the anumana virodaha. While talking about this alone Adhi Sankaracharya gets very angry with Tarkika people and criticizes strongly and generally Adhi Sankaracharya does not use any obscene or vulgar words but here alone he uses little bit strong words. He says that Tarkikaiki and compares Tarkika to the cow with a small difference being without the horns and the tail. He gets wild because they are going against sruti pramanam. He does not have personal grudge.

When one objects Veda, he cannot stand such criticisms. Now through anumanam they try to talk about Atma beda. For this he gives two arguments against them.

First argument is little bit subtle argument I will try to explain. Tarkika people say that we infer that atmas are many. And according to the Tarkika people Nyaya vaisesika people or Nyaya vaisesika group and for them inference they accept as a kriya. Kriya means an action.

Adhi Sankaracharya raises a fundamental question. Who performs the action according to you? It includes inference also, which is a relevant topic here. This is a general analysis. Who performs the action? It includes inference action also, which is relevant topic here. And they define karaka sadhya kriya; an action is generated by or done by various karakas.

What do you mean by karakas. Karakas means various accessories. And what do you mean by accessory? The subject is one accessory; object is another accessory; instrument is another accessory; where does the karma take place? This alone in Sanskrit we call karta, Sampradhanam karma etc. There must be a locus. Karta, karma karanam, adhikaranam Sampradhanam etc., are there. All vibakti are tarka vibakti. All of them indicate the accessories of action and all the vibakti will be connected with verb alone. Accessories put together produce the action. This is the basic interpretation.

Adhi Sankaracharya asks 'tell me whether one karaka produces the action or all the karakas put together produces the action.' first the Tarkika says all the karakas put together alone produces the action and individual ones cannot and do not produce any action. This is his first suggestion. Group alone produces the action.

Adhi Sankaracharya refutes this idea. He says that if individuals cannot do anything and how can the collective group produce any action. There are ten people. I ask for donation from each one. Each individual refuses to give

the contribution. Then what will be the collection of the group? The collection of the group is nothing. If the individual karakas don't contribute, do not have the vyaparah, kriya how can the collective group produce any kriya. This is the first argument.

The second argument he indicates is that there is no such thing called group. Group is a myth or mithya. It is Avasthu. Why? There is no group separate from the individuals. Group is only a nama and there is no such thing called group. So group is only an Avasthu and therefore group cannot produce any action.

Then the individual if each individual does not contribute the collective group cannot contribute and there is no such thing called collective group. To avoid the problem what he has got to say. He says that each individual produces or contributes his own karma or his own kriya and all the karakas put together you get the main kriya. Each karaka produces its own secondary kriya and all the karakas put together finally produce the primary action, which is the main kriya. Thus, there is 'one main kriya pradhanam karma' for which there are six karakas and each karaka is doing avantara kriya.

Adhi Sankaracharya argues that for the main kriya you require six Karakas and each of the karakas has got avantara kriya and Adhi Sankaracharya says now if the each of the karakas accessory has to produce a kriya, these accessories each one will require a karaka. Each karaka also will require six karakas to do its kriya. Now Adhi Sankaracharya does not give up. He asks those karakas do they produce their own tertiary karmas.

Each one has to have small, small karmas. Then Adhi Sankaracharya asks when will you finish the mukya kriya. Therefore, you can never explain how the kriya takes place. It is a mystery. Anything you analyse you will end up in maya alone. Kriya can never be explained. Guna can never be explained. And therefore who performs action? You have not explained this to me which means who is the anumana karta has not been explained. And you are saying that I am anumana karta so when anumana karta himself is not clear and then what right have you got to talk about anumana kriya. Therefore first decide who does the anumanam and we will see afterwards whether the anumanam is right or wrong.

The fundamental basis of Tarkika sastra is shaken. That is why he gets angry and he compares them with pasu with horns and tail. One more argument he gives. It is a simple argument. The second argument is very simple. All inferences are based on pratyaksa. Without pratyaksa basis, you can never make an inference. And how is it that is based on pratyaksa? With the help of pratyaksa you have to collect some data, which he calls it as



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lingam [clue] and having collected the lingam and then alone you can make an inference. Now Tarkika wants to make an inference about Atma.

What inference? He says Atmas are many. He wants to infer. For that he should collect some data from Atma. If you want to study the age of moon you have to collect the rocks of moon only and not from earth. The lingam should always be from Paksam only. Data must be collected from a thing i want to infer. Hence if you want to infer about Atma you have to collect data from Atma and you can collect only when Atma is pratyaksa visaya. And therefore without collection of data how dare you infer anything about Atma.

And then Adhi Sankaracharya concludes saying that whatever data you collect or you have collected is from anatma only. So you are talking about different types of punya and papa and because punya and papa are different and Atma is different you argue and you think that punya papam belongs to Atma. Then you say Atma is different from Atma.

The biggest mistake Tarkika makes is that he thinks that Atma has got punya and papa, sukham and dukham, raga dvesa, iccha dvesa karma adharma samskaras etc. They think different virtues and vices are there in Atma, collecting them and there are differences, and then he says the punyams and papams belong to Atma and not to the anatma.

Kshetram beda you talk of Kshetrajna's beda. Therefore there is no anumana virodaha because Atma beda cannot be established through anumanam and thus fourth charge is also refuted. Thus Advaidins are acquitted of all charges. So therefore jivatma paramatma aikyam is the teaching.

He says therefore jivatma paramatma aikyam is the teaching. And therefore what for we discussed this now. Therefore the Tasya upanisad Sathayasya sathyam the Sathayasya sathyam is the upanisad\_the secret definition of who was the analysis. Why does the discussion was started. It is because of the pronoun in the upanisad and what is the secret definition of the pronoun. Some said it is the definition of paramatma some said it related to jivatma. Our conclusion is that Sathayasya sathyam is the definition of jivatma, which is non-different from paramatma.

To put in more relevant language, it is the definition of jivatma who was woken up by pinching who is the avastatriya saksi and who was later pointed out as jagat karanam vispulinga jivatma abhinna jagat karana bhoota paramatma laksanam is sathyasya sathyam .

## Madhu Kandam

With this, the first brahmanam is over. 20<sup>th</sup> mantra is over. First brahmanam is also over. While concluding Adhi Sankaracharya writes a fine expression. He says that the Tarkika quarrel, dispute, and make noise and yet they can never enter into Advaita Tattvam. He advises never try tarka sastra but try to understand vedanta. With this we will conclude here. More in the next class.

Hari Om

Class # 46

2. Sishu brahmana

Mantra : 2.2.1

We have just completed the first brahmanam of the second chapter of Brihadaranyaka upanisad, which is called Gargya brahmanam or sometimes called Ajata Satru brahmanam because this was in the form of a dialogue between ksatriya guru Ajata Satru and Gargya brahmana sisya. In this brahmanam jivatma was analysed through Avasthatriya Viveka and after detailed analysis, jivatma it was pointed out it as paramatma, the jagat karanam. And thus the identity between the Avasthatriya saksi jiva and jagat karanam Brahman was revealed in this brahmanam.

The identity between Avasthatriya saksi jivatma and jagat karana paramatma was revealed. And at the end of the brahmanam the Atma was given a special secret definition or secret definition or secret name, which we called as upanisad. Upanisad is equal to secret name Rahasya namadeyam that is a code. A code name or a secret name is given to Atma. I use the word Atma because we have said they jivatma and paramatma are one and the same; therefore, the adjective jiva and parama are no longer required. You use the two adjectives jiva and parama to the main word Atma until you see the difference between the two, jivatma and paramatma.

And for that eka Atma a Rahasya nama deyam was given; a secret name was given or the name upanisad was given. I repeatedly use the name upanisad so that you will be tuned to the new meaning of the word upanisad. The upanisad of the Atma, the secret name of the Atma in this context is given as sathyasya sathyam. Tasya upanisad is sathyasya sathyam. The truth of the truth is literal translation of the name sathyasya sathyam. The upanisad itself feels a little bit uncomfortable and therefore the upanisad itself comments upon this word 'Sathyasya sathyam'.

In this definition sathyasya sathyam two sathyams are there. Here we see two sathyam number one and sathyam number two; we will discuss both of them now.

Upanisad comments upon the sathyam number one as prana vai sathyam. All these come in the previous brahmanam last mantra last portion 2.1.20. This we have already finished. I am telling what had happened so that I can enter into what is going to happen. Sathyasya sathyam having been said,

sathyam number one is commented as prana vai sathyam and then the second sathyam is not commented upon and it is detailed as Tesham sathyam which means first sathyam can be replaced by the word 'prana'. Sathyam is equal to prana. And therefore sathyasya sathyam can be read as prana nam sathyam or it is pranasya sathyam.

Sathyasya sathyam is redefined as prananam sathyam or pranasya sathyam. And if you literally translate in english Atma is defined as the truth of prana. First we said truth of the truth and now we say the truth of prana. Prananam sathyam or pranasya sathyam is sathyasya sathyam. Up to this we have seen in the 2.1.20 last portion.

Now the following two brahmanas that is the second brahmanam and the third brahmanam are commentary upon the prana vai sathyam tasham esha sathyam. This is the last sentence of the twentieth mantra of the first brahmanam, which is going to be commented upon. These second is called Sishu brahmanam and the third brahmanam is called murtha amurtha brahmanam. They comment upon prana vai sathyam tesham esha sathyam. Of these two brahmanams the second brahmanam i.e., namely the Sishu brahmanam is going to be elaboration of prana. What is prana? Prana sabda vyakyanam is the crux of the second brahmanam.

In the third brahmanam i.e., murtha amurtha brahmanam, the entire universe is divided into murtha prapanca and amurtha prapanca. Murtha prapanca means the universe with formed universe, visible universe, solid universe, and concrete universe. Amurtha prapanca is formless, invisible and abstract universe. The whole universe is murtha amurthamakam. And the murtha prapanca is given different or four names of which one name are 'sat'.

Similarly amurtha prapanca the invisible universe is also given four names of which one is tyatu. Thus murtha prapanca is equal to 'sat' and amurtha prapanca is equal to 'tyatu'; adding these two, Samastha prapanca is equal to 'sat' plus 'tyatu'. The total universe is nothing but 'sat' plus 'tyatu' is equal to sathyam. 'Sat' ca and 'tyatu' ca is sathyam.

If the whole universe is sathyam the word sathyam has got secondary meaning of murtha amurtha prapanca or 'Murtha amurthatmakam jagat'. This we should remember.

We know that sathyam means truth. The secondary meaning of sathyam is equal to murtha amurtha prapanca. Since the whole universe is sathyam. Sathyam in our context means murtha amurthatmakam. Prana is also sathyam only and it is also murtha amurthatmakam. All are sathyam only. Therefore, prana is also sathyam. In the Sishu brahmana, prana's final

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meaning is seen as sthoola sukshma sariram. This you must remember well. Another name is karya karana Sangathah.

This sthoola sukshma sariram is what? It is murtha amurthagam the 'form and the formless' is called sathyam. Prana, the sthoola sukshma sariram is murtha amurthatmakam and the murtha amurthatmakam is equal to sathyam.

First part prana is equal to sthoola sukshma sariram is equal to Sishu brahmanam. Sthoola sukshma sariram is equal to murtha amurthatmakam is equal to sathyam. This portion is murtha amurtha brahmanam. Murtha amurtha is sathyasya sathyam. This portion we will see in the third brahmanam. Prana is equal to sthoola sukshma sariram; sthoola sukshma sariram is equal to murtha amurtha prapanca and murtha amurtha prapanca is equal to sathyam.

Therefore prana vai sathyam. Prana vai sathyam is over. When we say prana vai sathyam this is sathyam number one sathyam. At the end of the murtha amurtha brahmana that is the last mantra of the murtha amurtha brahmana, sathyasya sathyam is defined as the murtha amurthatmaka sathyasya, murtha amurtha prapancasya sathyasya, sthoola sukshma sariratmaka sathyasya sathyam; Hence the Atma is revealed by the 'neti neti' vakyam. First sathyam is negated and the second sathyam is revealed in this mantra.

The first sathyam consists of two parts murtha and amurtha, murtha and amurtha prapanca, you negate both and by negating murtha amurtha prapanca; then it is revealed that the un-negatable sathyam is nothing but Atma. Since murtham and amurtham both are to be negated so it is stated 'neti neti'. Neti means 'na iti na iti'. Na means nishedaha.

Murtha amurtha prapancasya neti neti iti nishedam kritva dvitiya sathyam sathyasya sathyam anishedya sathyam avaseshayati. Or Pradhama sathyasya vyavaharika sathyasya, murtha amurtha prapancatmakasya neti neti iti nishedam kritva dvidiya sathyam paramarthika sathyam anishedya rupena avaseshayati. Therefore the teaching in these two brahmanas we see in three phases.

First phase is equating prana with sthoola sukshma sariram; second phase is equating sthoola sukshma sariram with 'first sathyam' [done in Sishu brahmanam]; and the third phase is from sathyam number one through negation we go to sathyam number two.

Thus in three phases sathyasya sathyam is defined. These three phases are found in these two brahmanams. Brahmanams are small only. Sishu

brahmanam has got four mantras and murtha amurtha brahmanam has only six mantras. This is going to be the development.

With this background we will enter into Sishu brahmanam, which is going to be the commentary on prana sabda, which was used in the last mantra of previous brahmanam. This word prana we will use in three different meaning. That is why this portion can become a confusing one. The word prana is used in three different meanings Primary secondary and tertiary meanings.

Direct meaning of prana is well-known panca prana or the mukya prana, which is the very life principle. The secondary meaning of the word prana is all organs, Jnanedriani, Karmendriani etc., and including karanani. Why the upanisad does so? It is to show that prana alone is the power behind all the organs [eyes ears, hands and legs etc.]. Prana sakti alone activates the organs and the karanas. Hence all the organs and karanams are called by the name prana. So it is called sarvani karanani.

The third meaning is the special meaning. In these two sections, since prana cannot function without the physical body prana is active and it can interact only in the presence of the physical body. Prana is active and it can interact only in the presence of the physical body. We can always combine prana and the physical body together for the organs to do all the vyavaharas or to do the transactions. For all practical purposes the active prana is associated with sariram.

Therefore, the final meaning of prana we get is the sthoola sukshma sariram. Sariram is also called karyam , sukshma sariram is called by karanam and sthoola sukshma sariram is called karya karana sariram assembly. Therefore the real meaning of prana is equal to mukya prana, panca prana; the second meaning of the prana is all organs of the sukshma sariram and the third and final meaning of prana is nothing but sukshma sariram plus sthoola sariram which we call it as karya karana sangathah.

Now while talking about this prana in this second brahmanam the upanisad does not want to use direct well-known names because sruti is in the mood of using the secret names. Atma is called sathyasya sathyam. And sathyasya sathyam is secret name for Atma. Prana also the upanisad gives lot of Rahasya namadeyam and that one them is upanisad. This brahmanam is full of prana upanisad. Therefore, the section will read a little bit funny and it is not funny if you know the code names; then, it will be an easy walk through.

One of the secret names of prana is sishuh. Sishuh means child. The commentator specially says it is the vatsaha or the calf. Hence Sishu

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brahmanam means prana brahmanam. That is all. This brahmanam is called Sishu brahmanam because it reveals Sishu as secret name of prana. Why is prana known by the name Sishu?

Adhi Sankaracharya justifies it by saying that only a child is free from raga dvesa and the consequent Bhasya visaya asakti. The child is free from raga dvesa, likes and dislikes and all the consequent extroverted-ness the Bhasya visaya asakti. Prana or life is also is suddham free from raga dvesa, bhasya visaya asakti. This means external object attraction. This is to show that the sense organs alone have got raga dvesa and therefore they alone are extrovert. Jnanendria will not be idle even for a moment.

Ears will hear. Eyes will see without stop etc. Ears will listen to all the things; nose will sense. Tongue will keep sweet within it, karmendrias are all active outside; jnanendriyams are active outside. In fact the jiva is extrovert only because karmendria jnanendriyams whereas prana will always remain in and it gives life but it does not have all these problems.

And that is why in one of the previous sections [In Chandokya also it is there, Brihadaranyaka upanisad also it is there] it was pointed out that all the organs have got Suddhi and Asuddhi will see good and bad; hear good and bad; whereas prana alone does not have good or bad. So prana is called Suddha prana. Indrias are asuddham but prana is ever Suddham.

All the Indrias are asuddham due to papas but prana does not have Asuddhi or raga dvesa like a child with innocent and Suddham and it is not an extrovert. So prana is called Sishu. About this Sishu prana certain ideas are given and finally it is shown that prana is karya karana sangatha and it is concluded that it is 'essence' of the jiva.

With this background we will go to mantra. Since both these brahmanams are predominantly talking about anatma with full of code names I don't want to go into the word for word meaning and I will give you the summary of each mantra.

### *Mantra 2.2.1*

*Yo ha vai sisum sadhanam sapratyadhanam sasthanam sadamam  
Vedasapta ha dvisato bhratrvyanavarunaddhi. Ayam vava  
sisuryo'yam madhyamah pranah, tasyedamevadhanam, idam  
pratyadhanam, pranah sthuna, annam dama.*

The essence of this mantra is that prana is called by the name Sishu or a calf. The calf is associated with four things. The calf, the prana is associated

with the body as its locus or its place. The body is the place where the prana exists. This body is called Adhanam. Sishu has got an Adhanam. Adhanam means the resting place. We should know that prana has got a body. Calf is present in its shed. In other words prana is resting in the body.

Even though calf might have a big room it will occupy in a small place. Similarly even though prana has got the whole body, the prana has got a special place in the body where it is prominently present. The special place in the body where it is prominently present and the special place is the head in the form of seven sense organs or the seven counters of experience.

What are the seven sense organs? They are two holes of perception, two holes of ears; two nostrils for smelling and one mouth for everything. These seven Indriasthanani is the special place of prana because I have already told you that pranas themselves are said to be Indrias. Prana is said to be Indrias and also predominantly present in the head and hence the head is called Pratyadhanam.

In every hole prana is there in the indriya rupa. Prana is generally present in the body Adhanam but prana is physically present in the head and therefore head is called Pratyadhanam. This prana being a calf it has to be tied or else it will run away. Since the calf will run away if it is not tied and the prana calf is also has to be tied to the body and hence it requires a pole for tying and the pole is said to be bhalam, vigour, life energy, sakti or you can call it health etc. That is what is called sthuna.

From sthuna has come the word 'thoon' in Tamil. The calf is tied to the health or the energy of the body and when the energy goes and a person gets old and when he is weakened sakti weakens, the prana will go away from the body. The calf quits this house. That is called death. So adhanam sariram; pratyadhanam is head sthuna is balam.

The fourth factor associated with prana calf is the rope. If the calf has to be tied to a pole, you require a rope to tie and the calf is tied to the balam pole. The rope in our context the upanisad calls it as 'annam', the food. Because annam alone we saw in gets converted and one portion nourishes sthoola sariram and the other nourishes sukshma sariram and in fact annam alone nourishes the entire body mind complex. Only if you eat annam you get vigour and you can hold the prana in the pole of vigour.

Hence annam is the rope. Sishu is calf; Adhanam is the body; Pratyakaram is particular place the brain; sthuna is the pole and dama is the rope. Sishu calf is prana Adhanam is sariram Pratyadhanam is head and sthuna is bhalam; sthuna the pole and dama is annam. Yasodha tied the stomach of Lord Krishna and hence Krishna is called Damodaran.



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And incidentally the upanisad presents this knowledge as an upasana also. Prana is tied down to body and what is the phalam of this upasana. Yatha yatha upaste tatheva bhavati. As is upasana so is the phalam. Here what is the upasana? Prana is meditated upon as innocent baby without extroverted-ness and without raga dvesa and this upasaka also will become innocent like a baby. Be careful it is not ignorant like a baby.

It is Suddha antahkarana. That is why jnani is compared to a Sishu. Any simple thing will please him. The smile or joy will be reduced as one grows up but the child is very happy on every simple satisfaction. As you grow old you don't laugh. We lose as you get old is that we cannot laugh. The jnani can laugh on even small things. Therefore the first growth is losing the innocence and final growth is coming back again to the child's innocence. This upasana will remove raga dvesa and one will become innocent like a child. More in the next class.

Hari Om

Class # 47

Mantras : 2.2.2 & 2.2.3

At the end of the Ajata Satru brahmanam and at the end of the first section of the second brahmanam the upanisad gives the secret definition of paramatma. The secret Rahasya namadeyam is 'Sathyasya sathyam'. Then the upanisad itself gave a brief note on that as prana vai sathyam esham esha sathyam, which means 'Sathyasya sathyam'. The first sathyam refers to prana and the second sathyam refers to the reality that is paramatma. Thus sathyasya sathyam means prananam sathyam. The definition of paramatma is prananam sathyam. The reality behind the prana, the substratum, the content behind is prananam sathyam, the paramatma.

But the upanisad has not defined the prana. Paramatma may be the reality behind prana but what do you mean by the word prana is the question, which the upanisad did not define. And therefore begins the second brahmanam which is meant to define the word prana. Thus the entire second brahmanam known as Sishu brahmanam is a commentary on the word prana, which occurs in the definition of paramatma as prananasya sathyam

And in the last class I pointed out that the word prana is used in three different meanings in this brahmanam and you should be familiar with all the three meanings by now. The upanisad will jump up and down from the one meaning to another meaning to the other.

The first or the primary meaning of prana is the well-known life principle, the prana system, panca prana that gives life to the body and that is in the form of vayu Tattvam. Some books define prana as the vital force. Then the second meaning of the word prana is all the sense organs indriyani.

Every prana or life force is supposed to be behind every sense organ. The one that gives sakti to the eyes and the one that gives sakti to ear is prana sakti. One prana sakti alone distributes and blesses every sense organ, the essence of sense organ is prana sakti alone, and therefore every sense organ is also called pranah.

Thus, all the Karmendriani and Jnanendriyani and even antahkaranam all of them can be called prana but in this context especially Jnanendriyani is referred to prana. This is the second meaning.

The third meaning is the entire sthoola sukshma sariram complex also is called prana nama. This is the unique meaning in this context. First two

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meanings are most popular and third meaning is less popular that the sthoola sariram and sukshma sariram the physical and subtle body. To put it in a technical name it is karya karana Sangathah. Karyam means sthoola sariram karanam means sukshma sariram and Sangathah means complex. The body mind complex. Thus the final meaning of the word meaning is going to be karya karana Sangathah and sathyasya sathyam means karya karana Sangathasya sathyam.

The Atma is truth behind the body mind complex. And this idea is going to be conveyed through this brahmanam called Sishu brahmanam and in this brahmanam the prana is given a secret name and that name is Sishu. Sishu is the secret name for prana and by the word Sishu means a calf or any cub of any animal and specially calf is taken in this context. We saw that the reason in the last class that a calf is innocent one or any baby for that matter is innocent raga Dvesa Rahitaha, punya and papa Rahitaha and it is in short Suddhah.

Similarly life is also pure in everyone. A person's Jnanendriyani may be asuddham if he sees a wrong thing; Karmendriyani may be asuddham if he does wrong action; antahkaranam may be asuddham if he has wrong thought; but asuddha prana is not there. Life is sacred and pure whether it is in a Rakshasa sariram or in saint sariram.

The difference between saint and sinner is not at prana level, it is only at the jnanendriyam level and karmendriyam level and antahkarana level, and therefore prana is Sishu. And thereafter wards the upanisad said that this Sishu is associated with four factors Adhanam, Pratyadhanam, Dama and Sthuna. A general locus, a particular place, a particular post were it is tied and with which calf is tied and the rope. Adhanam means a big place; where a calf is tied in particular place and that is a special sthanam and sthuna the pole and also rope.

The prana calf is also associated with four factors sariram is samanya sthanam; head is visesa sthanam; and the life energy the vigour or bhalam is the sthuna or pole or the post; and then finally annam the food or nutrition is the rope the Dama. Damakkayiru is only thambukayaru. Here Dama means rope. With the rope prana Sishu is tethered to life energy in the shed of the body in a particular place. Why head is supposed to be Pratyadhanam or the special place of prana? It is so because the most of the jnanendriyas are located in the head, eyes, ears, the nose, tongue etc., are in the head only.

Therefore the prana sakti is predominantly manifest in the head as the Jnanendriyani. Therefore, the head is supposed to be Pratyadhanam. Having given the details, the upanisad points out that this can be incidentally taken

as an upasana also. The primary aim is not upasana if there are manda madhyama adhikari who are not ready to take off to sathyasya sathyam then they are asked to do prana upasana along with Adhana, Pratyadhanam, and Sthuna, Dama sahita prana upasana.

And for this upasana what is the phalam? The upanisad says that indriya jayah is the phalam, which is in other wards, the control of the Indrias. Once one masters the sense organs; one gets Dama. Indriya jeyam is the real meaning of prana as stated in the upanisad. But upanisad says that the great enemies [the sense organs] are controlled. They are called enemies because of their attachment to the body and the various objects they do evil things, they perceive evil things; they hear evil things and by their action they acquire papams and they drag the jiva to go to Naragam.

Of course the good actions lead to swarga too. Through wrong or papa association the sense organs become enemies, creating papams and hence sense organs are enemies from the Vedantin's point of view. The sense organs make the mind extrovert. Thus by producing papams and by creating extroverted-ness sense organs are the great enemies of human being and by this upasana one wins over the sense organs.

*Mantra 2.2.2*

*Tametah Saptaksitaya upatisthante; tadya ima aksan lohinyo  
rajayastabhirenam rudro'nvayattah, atha ya aksannapastabhih  
parjanya, ya kannaka tayadityah, yatkrnam tenagnih, yacchuklam  
tenendrah, adharayainam vartanya prthivyanvayatta, dyauruttaraya;  
nasyannam ksiyate ya evam Veda*

In this mantra the prana is glorified. Prana sakti that gives life to the individual and the prana that expresses in the form of sensory powers are glorified here. Remember the prana alone is hiranyagarbha at the samasti level. This sukshma sariram alone is at samasti level Mano mayaha it is pointed out. And therefore the upanisad wants to glorify this prana. And how does it glorify.

It is glorified by pointing out that all the devatas worship this prana. Because all other devatas have got individual powers but prana hiranyagarbha has got all the total powers. Thus all the devatas worship this prana, the prana, which is within the body. How? By offering various gifts they worship. Where do they worship this prana? As I said before, even

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though prana sakti pervades throughout the body in samanya sthanam, prana sakti is predominantly manifest in the head that is called Pratyadhanam.

All the problems are in the head only. Therefore Pratyadhanam is the visesa sthanam of prana and even there the scriptures say that the eyes are considered to be very important organ; ninety percent of our knowledge we gain only through eyes it is said. So we call the child as 'kanne' meaning the eyes. Thus the eyes are extremely important to all the jiva rasis. Prana sakti is in the body especially in the head and in the head especially in the eyes and between the two eyes also, according to sastra the right eye is supposed to be more powerful generally.

So we do everything with our right hand except the lefthanders who use their left hand to do anything. Therefore, devatas worship prana sakti through the medium of the eyes. We worship god in a particular temple only through a gate, though god pervades everywhere. We worship god in the Garpagraha. In the same way devatas worship prana through the eyes.

There are many devatas wishing to worship prana it seems. Therefore, there is always crowd to worship prana. Similarly gods also find it difficult for there is only one eye and therefore in the eye itself devatas worship prana through different portions of the eye. So this mantra tells us which devata worships prana through which counter or which part of the eye.

I am not giving the meaning word by word. See the list. First one is Rudra devata. Rudra devata worships prana. If you observe some people's eye you will find the blood veins. This is called rohitah rajayaha. The red lines or red veins, red blood vessels or capillaries whatever you call. Through the eyes Rudra worship the red lines in the eyes.

Second devata is parjanya and parjanya devata [the rain god] worships prana devata through the tears in the eyes. Eyes are always wet. Suppose the eyes become dry, eyes will crack and you cannot see. Yes, eyes cannot survive without tears. The eyes are necessarily to be wet always to be healthy eyes. The constant wetness of eyes through that water is maintained. The parjanya devata worships the prana sakti, which is behind the eye.

Third devata is adhitya the sun. The central portion of the eye is called pupil. That is in the black circle of the eye; in the center of the eye there is a tiny portion, which is supposed to be the crucial one for that is the one, which contributes power to the vision. Adhitya devata is important for the vision. Adhitya devata through the pupil called in Sanskrit as kaninaka worship prana in the eyes.

Then agni devata worships prana through the dark circle that is the black portion of the eyes. Krishna baghaha, the black portion or dark or central

circle of the eye; it is worshipped by the agni devata. Then Indra devata worships prana through shukla bagah the white portion of the eye. Then the next devata is prithvi devata the earth. It worships prana through the lower eyelid. It is used by prithvi devata for prithvi is at the bottom. The devata of the heavens worships prana sakti through upper eyelid. Thus seven devatas worship prana sakti through seven portions of the eye. Thus the prana sakti is great and through this puja alone the devatas nourish prana sakti.

By this offering all devatas nourish prana sakti and prana blesses them in return. These are incidental topics only and it is not needed for Atma jnanam. This is also said to be the stepping-stone for knowledge later. Here also upasanas are prescribed for manda, madhyama adhikari. You have to imagine all devatas worshipping prana sakti. Thus prana is the great god. For this upasanas also a phalam is mentioned and the phalam is that upasakass will not have shortage of power and he will always have enough food and he will never starve for food.

Now hereafter wards in support of prana glorification the upanisad itself quotes a mantra in brahmana upanisad. This is Aranyaka upanisad. Here mantra bagha in support of prana's glory is quoted here. What is that? We will see now.

*Mantra 2.2.3*

*Tadesa sloko bhavati. Arvaghilascamasa urshvabudhnah tasminyaso  
nihatam visvarupam. Tasyasata rsayah sapta tire vagastami  
brahmana samvidana iti. "arvaghilascamasa urdhvabudhnah;  
"tasminya'so nihatam visvarupam' iti prana vai ya'so vis'varupam,  
prananetadaha; "tasyasata rsayah sapta tire' iti prana va rsayah,  
prananetadaha; "vagastami brahmana samvidana' iti vagdhyastami  
brahmana samvitte*

In the previous mantra the glory of prana was pointed out. All the devatas etc worship the prana. Now in support of the prana's glory a mantra is given. The upanisad takes prana as the sense organs. Suddenly upanisad switches over and it says that the glory of prana is in the form of sense organs because prana sakti alone is indriya sakti. Just as the prime minister's power alone is manifest in cabinet ministers so the prana sakti is manifest in indriya sakti.

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The prana sakti alone is behind all the organs. This glory of prana is given not directly but through a code language. The interesting thing is that the upanisad while quoting the mantra, it gives its commentary also.

Brihadaranyaka upanisad quotes some other mantra from the beginning portion of the Veda. End portion of Veda is quoting the mantra from beginning portion of the Veda. The first four lines of this mantra represent the quotation from the Veda. In the second paragraph Brihadaranyaka upanisad itself comments upon the above mantra.

Brihadaranyaka upanisad comments because without the commentary the mantra reads funny and we cannot follow the meaning. Without interpretation of the mantra we cannot get anything out of it. It is in a figurative language. For the figurative language this mantra is quoted even in Brahma sutra.

What is the figurative usage? I will explain directly. In this mantra our head is compared to a vessel, which is used in the yaga. In that vessel alone they keep soma rasa etc., and thereafter wards they pour it into the agni as Ahuti and that particular vessel is called chamasah. Our head is compared to a chamasa pathram.

What type vessel it is? Upanisad says it is upside down vessel. Why it is upside down vessel because the opening of the vessel is down wards. Why it is upside down? The opening of the vessel is downward. The mouth is downwards in the vessel. The seat of the vessel, which is called budhnaha; the seat of the vessel or the bottom of the vessel is up above. Therefore the hole is downwards. The head is chamasah and hole is opening downward with the seat upwards. Therefore our head is chamasa pathram.

And in the chamasah pathram during the yaga soma rasa is kept. Those who do soma yaga gets his name and fame. That person who does soma yaga is called soma yagi. The soma juice, which is kept in the vessel, gives the ritualist lot of name and fame. Inside the chamasa pathram there is soma rasa and this alone gives the yagi the fame. In the same manner within the chamasa pathram [the head] is kept is seven sense organs Sapta prana alone gives us give us the fame.

Sapta prana is like soma rasam because it gives him lot of name and fame. The sense organs are called yaso hetuhu, which is placed within the chamasa pathram of the head. Why do you say sense organs are yaso hetuhu? What is the reason for his glory? Yaso hetuhu means yaso means fame hetuhu means karanam. Why do you say that the sense organs are the cause of glory? Adhi Sankaracharya writes vijnana hetudvad. It means that they alone give us the knowledge, the skills and the faculties.

## Madhu Kandam

If a scientist is great it is again because of studying through sense organs. If musician is great he has studied music through sense organs. And so on. So also are all the artists of calibre. Tea tasters are the example in the case. They earn by tasting. They drink free of cost and for that drinking they earn also. This is because of powerful tongue. Similarly does smell power. All the pranas or indriyas yaso hetudvad Visva rupa eshaha antaha sthaphitam.

All the glorious pranas in the form of organs are placed in the head, which is compared to the chamagaha vessel. Thus all the pranas are glorious ones. And then the upanisad compares all these pranas with their knowing faculties and upanisad calls as rishis. There are seven rishis or Sapta rishis. So sapta pranas, seven sense counters are there in the head; the seven counters are two ears, two eyes, two nostrils and one mouth. Therefore the seven sense organs from the standpoint of seven counters are compared here in the mantra to seven rishis.

First it was said prana is yasohetuhu. Now, prana is rishayaha. These seven rishis are within the chamasa pathram the head, which is placed upside down. They are on the outskirts of the head vessel where the organs are situated. They are compared to sapta rishis. They are called rishis because the meaning of the word rishi is 'to know'. In this context rishi means those people who know everything. One who has got knowledge is called rishi, all the sense organs know various things, and therefore they are the rishis.

The rishis are seated on the chamakah the head vessel and along with seven rishis there is eighth one called vak. And why do you say vak is great. We have already called seven and why do you count vak as another one. When we took seven rishis, the tasting mouth was taken as jnanendria and the eighth factor is the speaking mouth. It is taken as the eight one or eighth factor. It is also like a great rishi. Why it is the eighth one? It is great because it is associated with the Vedas. Brahma means Vedas in this context. How it is associated?

The mouth chants the Vedas and hence the mouth is a great indriyam. Vak as jnanendriam is seventh rishi and vak is karmendria the eighth one. Thus eight factors are in the chamaka vessel, which is upside down. Thus prana is glorious. It is the cause of all the fame and is comparable to rishis. It gives fame and secondly is comparable to rishis and thus prana is great. This only is explained in the mantra. More in the next class.



## Class # 48

### Mantra : 2.2.4

The upanisad discusses this special definition of Brahman sathyasya sathyam. The upanisad itself gives the meaning of the first word of 'Sathyasya' as prana. Thus sathyasya sathyam can be rephrased as prananam sathyam. In this second brahmanam called Sishu brahmanam, the word prana is explained.

I said three meanings are given for the word prana. The first is popularly known meaning the life force, prana sakti pancada binna prana sakti. The second meaning is the sense organs, which are supposed to be the manifestation of one prana sakti alone. The final meaning is the body mind complex or sthoola sukshma sarira sangathah technically known as karya karana Sangathah. In all the three meanings the upanisad uses the word prana in this section.

While talking about prana the upanisad wants to talk about the glory of prana sakti. The upanisad also talks about prana Mahima; the upanisad quotes a mantra; upanisad itself gives a commentary to that mantra. It is the mantra aravag-bilas camasa urdhva-budhnah, which we were seeing, in the last class.

In this mantra prana is glorified in the form of sense organs. For this glorification, the head is compared to a Chamasa pathram or yaga pathram and the sense organs or the sense faculties put together is compared to soma rasa, which represents the yaso rupam. The soma rasa in Chamasa pathram gives glory to the soma yagi. Similarly the sense organs in the head give glory to every human being. Soma rasa is compared to sense organs. Chamasa pathram is compared to the head.

Every human being is a soma yagi, his head is Chamasa pathram, and his sense organs are like soma rasa and these sense organs bring glories to the human beings. The Upanisad is silent as to how the sense organs bring glory to human beings.

Adhi Sankaracharya comments on this subject. He says that sense organs alone give varieties of knowledge and the musician's music glory is because of his hearing and singing power and scientist's glory is because of research power and all the knowledge comes from the head alone where the sense organs or the prana sakti is concentrated and that is why it is called

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pratyakara. Though prana sakti pervades throughout the body, it concentrates in the head and head is called Pratyadhanam.

Sariram is called Adhanam and head was called Pratyadhanam and the upanisadic mantra made a second comparison also. In the first mantra the sense organs were compared to the soma rasa. The second comparison the sense organs are equated to Sapta rishis. Sapta rishis stays in the outskirts or the periphery of the head Sapta rishayahe asate. Thus it enables us to gain knowledge from the outer world.

Along with the Sapta rishi there is eighth one is which is vak ashtami. Sapta rishis are two ears, two eyes, two nostrils, and one tasting tongue. What is the eighth one? The eighth one is the talking tongue. The eighth one is glorious one brahmana samhida talking tongue for it is associated with chanting of Vedas Veda abhyasa, Veda parayanam etc.

Jnanendria tongue is 'tasting tongue' and karmendria tongue is the 'talking tongue'. The tongue is associated with Brahma. It is associated with Veda because the tongue recites Veda. The tongue or the mouth does Veda abhyasa; therefore the mouth is called the eighth rishi. All of them are in the head therefore prana is glorious. And I also told you why they are called rishis and rishi is derived from root 'rish' to know. The sense organs know everything therefore they are compared to rishis. Up to this we saw in the last class.

### *Mantra 2.2.4*

*Imaveva gotamabharadvajau, ayameva gotamah, ayam bharadvajah;  
imaveva visvamitramadagni, ayameva visvamitrah, ayam  
gamadagnih; imaveva vasisthakasyapau, ayameva vasisthah, ayam  
kasyapah; vagevatrih, vaca hyannamadyate, attirha vai namaitad  
yadatririti; sarvasyatta bhavati, sarvamasyannam bhavati ya evam  
veda. Iti dvitiam brahmanam*

The seven sense organs were compared to seven rishis. Now the upanisad wants to give the names for those seven rishis who are in our head. That means our sense organs are sacred and holy and we should respect the glory of the sense organs. We respect the glory only when the sense organs fail to work.

Upanisad asks us to glorify the sense organ even when it is in working condition and not when they fail. Upasana is the only way to glorify when

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the sense organs are intact. When they are in tact we don't know their value and not knowing their values makes me miserable when the same organs do not function will. Only in the absence of the sense organs we appreciate their values.

What are the rishis? The two ears are compared to Goutama and Bhardvaja rishis. One of the two is Gotama and the other one is Bhardvaja. Which is Goutama and which is Bhardvaja? Adhi Sankaracharya says you take it as you like. If you start with right, right is Goutama and left is Bhardvaja.

Then the two eyes are compared to Visvamitra and Jamadagni. It is all for upasana only. Don't imagine some rishi is sitting inside. Which one is Visvamitra and which one is Jamadagni. Here also you can take any one of the two as Visvamitra and the other one as Jamadagni.

The two nostrils are compared to Vasishtha and Kasyapa. The right one is Vasista and the other one is Kasyapa. The whole thing is for the upasana purpose only.

Then comes the tongue, which is left out. In the previous mantra i.e., the quotation mentioned two types of tongues were taken as tasting tongue as seventh and tasting tongue as eighth one. Here upanisad here leaves the talking tongue. Upanisad wants to sacrifice one of the two tongues while talking about saptha rishi. Here upanisad refers to the karmendria tongue, which was mentioned as the eight one vak ashtami. It is called Atri rishi. And the other one the talking tongue is left out.

The upanisad justifies the name of Atri. With the tongue alone we eat food. And adhyate is derived from the root 'adh' to eat. And its verbal form is addhi. What is the derivation adhyate addhi iti Atrihi. Atri is the name of the tasting tongue because it is the organ through which we eat. Hence it got the name Atri. This is meant for paramatma jnanam. That is our primary goal.

The Uttama adhikari should understand that prana is sathyam and the understanding of prana is to go to the other sathyam in the sathyasya sathyam. First we are analyzing the pradhama sathyam. Suppose there is a mandha and madhyama adhikari who cannot go to the sathyam, they should do the upasana imagining sense organs to the sapta rishis. Those who are not fit to go to sathyasya sathyam let them remain in upasana status. Let them understand prana vai sathyam. How to do that? This you do by meditating upon rishi upasana. And it is not for Uttama adhikari like us.

For mandhama and madhyama adhikari this upasana is prescribed. The phalam of this upasana is he gets enough food to nourish the body and the

sense organs. That means he will have plenty of annam. He will not have scarcity of food and sarvam Asya annam bhavati and everything becomes eatable to him and good for him and even the so-called poison in his case will not do any harm to him. Even any dosham in annam will not give any problem to him. That means everything becomes good for his health.

The commentator adds one note here. Sarvam Asya annam bhavati by saying that he does not become annam to everyone. Nothing becomes artha for him. He does not become annam for anyone. He becomes the eater of everything. This is the upasana phalam. With this the Sishu brahmanam is over and through the Sishu brahmanam the upanisad has talked about prana, which is the meaning of the first sathyasya of sathyasya sathyam.

We have seen three meanings of the word prana and of those three meanings we should remember that the third meaning is going to primarily applied in this context. The third meaning is karya karana Sangathah, the body mind complex is the meaning of prana and this must be remembered. With this the Sishu brahmanam is over.

### 3. Murtha amurtha brahmana

Now we enter the third brahmanam called murtha amurtha brahmanam. What is going to be the topic here? I will summarise the brahmanam and then we take up the mantra.

Sathyasya sathyam is the definition of Brahman. And two sathyasya are used here and sathyasya is number one and second one sathyam number two. Upanisad itself defines first sathyam as prana vai sathyam. And naturally we have a doubt as to does it mean by prana. Sishu brahmanam has given the meaning of prana as prana sakti and finally karya karana Sangathah. Thus the word prana has been explained.

Now this brahmanam has to do two important jobs. The first work is to establish that prana can be called sathyam. Also it should explain as to why we call prana as sathyam? Or to put it in another language why do we call karya karana Sangathah [body mind complex] sukshma sariram and sthoola sariram as sathyam? This brahmanam is very important because if this murtha amurtha brahmanam is not there, the word prana vai sathyam can create a very big confusion.

Literally prana vai sathyam is nothing but karya karana Sangathah is sathyam. The dictionary meaning of the word sathyam is reality. Therefore literally prana vai sathyam means the body mind complex is real. Once body

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mind complex is sathyam then the world also will be equally real because body mind complex is in the world alone. In short it will mean that jagat the sthoola sukshma prapanca is sathyam.

Without murtha amurtha brahmanam we would have concluded that the world is real and such idea would cut the roots of Advaidam. Why we will conclude like that? Prana means body mind complex. If body mind complex is sathyam the whole world also is sathyam. In fact the whole Advaidam will be in trouble. In fact the crucial topic of Advaida is jagan mithya. Advaidam itself can be established only when world is proved as unreal. There is no Advaida darsanam without establishing the unreality of the world.

In fact this idea applies to every objects of the world too. The opponents may ask us as to how do you say the world is unreal. For Visistadvaidam world is real. For Dvaidin's body mind complex is real. For all the people body mind complex are real and they will certainly object to that. They will say that we don't agree with you and according to us world and body mind complex are real. When there is such a debate is going on that the world is unreal etc., naturally who should be the judge to decide as to what is sathyam. No human being can be a judge. Sastram alone can give the final verdict. The problem is body mind complex is real or unreal. What is the judgment of sastra?

All the other philosophers may say that sastra supports them. What will be supporting statement and they will say look to is the statement prana vai sathyam. They will say that prana is reality. The upanisad itself has commented that prana as karya karana Sangathah in Sishu brahmana and therefore body mind complex itself has said that it is real. When upanisad has said that body mind complex is sathyam how can Advaidins shamelessly dismiss body mind complex as unreal. The only brahmana risqué Advaidin is murtha amurtha brahmanam. The saving grace at this critical juncture is the murtha amurtha brahmanam.

How does this brahmanam come to rescue? In the prevision section upanisad has said prana vi sathyam. And in this upanisad gives the meaning of the word sathyam. And what is the meaning Dvaidins and other people take and they say sathyam means reality. Taking sathyam as reality, they say that prana vai sathyam means that prana is real, karya karana Sangathah, body mind complex is real, and the world is real. But murtha amurtha brahmana says that sathyam means that it does not denote to reality. Here sathyam means it is not reality that is conveyed

Where is the problem then? If the word sathyam does not mean reality what is the meaning the sathyam in this mantra. Upanisad says that the first

sathyam means murtha amurtha admagam of the nature of murtham and amurtham. What is murtha amurtham that also we will elaborate in the section. That means gross and subtle is murtha amurtha. How do you call it as sathyam? 'Sat' part refers to murtha aspect 'tya' part refers to amurtha aspect.

Therefore, sathyasya sathyam is equal to prana nam sathyam. Prananam sathyam is equal to karya karana Sangathasya sathyam. Karya karana sangathasya sathyam is equal to murtha amurtha prapancasya sathyam. Thus the world is called sathyam not because it is real world; it is called sathyam for it is of the nature of gross and subtle. Now comes the next question. Let the world be of the nature of gross and subtle.

Let the sathyam means 'sat' the gross and 'tyat' the subtle. But even then how do you say it is unreal. The world is sathyam means world is of the nature murtha amurtha I accept. It only says world is murtha amurthagam. It does not say the world is unreal. I agree with that. Although I don't get support, at the same time it does not support you also.

Adhi Sankaracharya says that upanisad does not say murtha amurtha prapanca is unreal directly. But to reveal paramatma the upanisad negates the murtha amurtha prapanca later. Here paramatma is sathyasya sathyam. First murtha amurtha prapanca negates by the famous words 'neti neti'. Since sruti negates murtha amurtha prapanca what it is proved unreal because what is negatable is unreal. So murtha amurtha prapancam is unreal.

Thus murtha amurtha prapanca is introduced in this brahmana, later the very same murtha amurtha prapanca is negated, and therefore this section is classic example of adhyaropa apahvada Nyaya. This is the most famous section as an example of adhyaropa apahvada Nyaya. That is introducing something and negating the same thing. What is the idea conveyed through introduction and negation? This I had discussed in the first introductory class and it is by introducing and negating the sruti proves the unreality of the whole universe.

Thus the first part of this brahmanam is introduction of murtha amurtha prapanca, final part of the brahmanam the neti neti portion is negation, and since adhyaropa and apahvada is done through murtha amurtha prapanca, this brahmanam is called murtha amurtha brahmanam.

This upanisad divides the entire murtha amurtha prapanca into two categories one is adhidaivam or samasti category and the other is adhyatmam category the vyasti. At the total level murtha amurtha prapanca and individual level murtha amurtha prapanca. At the total level murtha amurtha prapanca is akasaand vayu will be amurtha prapanca at subtle level.

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Agni, apahh and prithvi will be murtham at gross level. Two are subtle and three are gross form. Therefore world is called sat and 'tyat' murtha and amurtha and at the vyasti level.

Sthoola sariram is sat murtham and sukshma sariram amurtha or tyat. Individual also is murtha amurtha and samasti also is murtha amurtha prapanca or karya karana Sangathah, body mind complex is also murtha and amurtha and therefore prana vai sathyam. Only when you see all the three brahmanam you will get enjoyment. For this we will see the first mantra.

### *Mantra 2.3.1*

*Dve vava Brahmano rupe - murtam caivamurtam ca, martyam  
camrtam ca, sthitam ca yacca, sacca tyacca.*

So the word 'rupe' if you literally translate it means form and otherwise it is Brahman, sathyasya sathyam Brahman, the paramatma has two forms known as 'Murtham and amurtham'. Adhi Sankaracharya takes a special meaning for the word rupam, which alone fits in this context. We cannot take the literal meaning here. We take the meaning that Brahman is formless. Brahman is arupatvad, nirupadvad.

Yet, how can Brahman have two rupams. Vachyartha here does not fit in. Since direct meaning does not fit in here, we have to take the lachyartha. What is the meaning Adhi Sankaracharya says in this regard? Rupyate nyapyate Brahma anenye iti rupam; if you translate this the meaning will be that which reveals the meaning or nature of Brahman is called rupam/form.

That which indicates the nature of Brahman is rupam; therefore we can say that Brahman has twofold indicators/revealers. Brahman has got twofold pointers; twofold revealer; twofold pramanam as it were; twofold jnapakam to clarify. How will you say that murtha amurtha prapanca is indicator of Brahman swarupam? It is because the murtha amurtha prapanca alone is used for adhyaropa and apavada;

Thus murtha amurtha prapanca adyaropena murtha amurtha prapancasya abhavadena Brahma nabyate. We are using for adhyaropa and apahvada the murtha amurtha prapanca alone is used adhyaropa apavada is for revealing Brahman. Therefore murtha amurtha prapanca alone through adhyaropa dwara murtha amurtha prapancasya apahvada the Brahman is revealed. Therefore it is called rupam.

In fact in Mandukya upanisad the Visva Taijasa Prajnah are called padam. There also adhyaropa apavada was taken to reveal Brahman. Hence

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there are two indicators, revealers of Brahman, which are known murthancha amurthancha. Murtha amurtha pair itself have been given three more other names. What are they?

The names are Marthyancha amratancha. Murthancha amurthancha; murtha means gross and amurtha means subtle; the other set of names marthyam and amarthyam; marthyam means perishable and relatively imperishable; relatively long living. Even during maranam sthoola sariram dies but even after sthoola sariram perishes sukshma continues to survive for a very long time. Not that it is literally eternal but compared to sthoola sariram sukshma sariram survives longer. Therefore murtham is marthyam and amurtham is amritam.

What is the third name hritancha yetcha? And Adhi Sankaracharya comments upon hitam as parichinnam. Parichinnam means finite with clear boundary or clear limit; yad means apahrichinnam without any clear boundaries or limits. There is limit for the body and not for the mind. Mind can go anywhere but there is limit for the body to move. Not absolutely apahrichinnam. Then it will become Brahman.

Coming to the adhidaivam level there is no parichinnam between vayu and akasa. The last pair is sat cha and tyad cha; which is the crucial pair for us. It is called sathyam and it is based on this last pair only. What is sat?

Adhi Sankaracharya comments 'sat' mean visible and pratyaksa gocharam and 'tyat' means imperceptible na pratyaksam or paroksam or indriya agocharam; sthoola sariram pratyaksa gocharam and sukshma sariram you cannot see. That is why scientists don't believe in sukshma sariram for they are not able to see this. They don't accept mind principle other than the brain because it is not available for any instrument. This is imperceptible and it is tyat. Extending it to samasti level also akasaand vayu is caksu agocharam and agni and prithvi are gocharam. These are the Brahman rupam. Hereafter adhidaiva and adhyatma division will come which we will see in the next class.

Hari Om



## Class # 49

### Mantras : 2.3.2 to 2.3.6

This third brahmanam of the second chapter is known as murtha amurtha brahmanam. It is called so because here murtha amurtha prapanca is introduced for the first time as adhyaropa and negated later as apahvada through 'neti neti' to reveal the adhithanam of entire sristi is nothing but Brahman or Atman.

Murtha amurtha prapanca is introduced first which is called adhyaropa and then very same murtha amurtha prapanca is negated through neti neti. Thus murtha amurtha adhyaropa and murtha amurtha apahvada and murtha amurtha adhithanam this brahmanam reveals. Because of this reason alone this murtham and amurtham are called Brahman rupam, the revealers of Brahman or the indicators of Brahman.

Through this brahmanam sathyam of the whole universe is also revealed. As the whole universe is mixture of murtham and amurtham, murtham is known as 'sat' and amurtham is known as 'tyat' and the universe being the mixture murtham and amurtham the universe is called 'sat' and 'tyam' sathyam. Through this murtha amurtha prapanca, sathyasya sathyam otherwise known as Brahman is revealed.

As I said in the last class, this is the classical example of adhyaropa apahvada Nyaya and in the first mantra, which we saw in the last class, the upanisad has introduced murtha amurtha as Brahma prakasakam brahmanah rupam. For this murtha amurtha pair, three more different names are given.

Murtham is called marthyam, it is called sthitham, and it is called 'sat'. Three are the other names of murtha prapanca. And you remember the meaning of all these words. The word Sat or 'Murtham' means gross; 'marthyam' means perishable and 'sthitham' means limited; and the word 'sat' means visible. Gross, perishable, limited and visible are the four words. This is the one part of the universe and the amurtham is also known by another three names amurtham, 'Amritam, yat and tyat'.

'Amurtam' means subtle; 'amritam' is relatively imperishable; 'yat' is vyapi apahrinchinam all pervading and 'tyat' means invisible apratyaksam. Thus the subtle, imperishable, pervading and invisible, four put together form the second part of the universe. But we use the expression murtha and amurtha only and the other three have to be inferred by us.

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This murtha amurtha prapanca in the following part of the stretch will be divided into two, which are adhidaiva murtha amurtha prapanca and adhyatma murtha amurtha prapanca. adhidaiva murtha amurtha prapanca at samasti level macrocosmic and microcosmic murtha amurtha prapanca, which is adhyatma the microcosm.

In the second and third mantra we get adhidaiva murtha amurtha prapanca and the fourth and fifth mantras we get adhyatma murtha amurtha prapanca.

### *Mantra 2.3.2*

*Tadetanmurtam yadanyadvayoscantariksacca; etanmartyam, etasthitam, etatsat; tasyaitasya murtasya, etasya martasya, etasya sthitasya, etasya sata esa raso ya esa tapati, sato hyesa rasah.*

Adhidaiva murtha amurtha prapanca is to be discussed in these mantras two and three. Of these two adhidaiva murtha prapanca is discussed first. So second mantra is adhidaiva murtham and adhidaiva amurtham and third mantra is adhyatma murtham and adhyatma amurtham.

First we will take up adhidaiva murtham. All other than akasa and vayu the other three bootham agni apah and prithvi [fire, water and earth] are adhidaiva murtham. To put it in simple language it is Boothatriam murtham. Three bhutas are murtham. They are agni, apah and prithvi. And thereafter wards upanisad applies other three names of the murtham which are etat boothatriam marthyam, etat moothatriam sthitham boothatriyam is 'sat'..

Then upanisad says that since the Boothatriatmaka prapanca universe consisting of these three elements agni, apah and prithvi [fire water and earth] the upanisad wants to simplify through one representative to make it easy to remember. For this purpose the Upanisad suggests a symbol here. The symbol of the three suggested by the upanisad is the surya mandalam or the solar disc.

Solar disc represents the bootha triam of the murtha amurtha prapanca. That which shines in the sky [sun] alone is the saram of three elements otherwise known as murtha prapanca. Esaha rasah ya esaha tapati here the one that shines in the akasa and that surya is the rasah. It is the Sara of the three elements.

And for details we should remember the Chandokya sixth chapter where three elements are mentioned apahh, agni and Pritvi. In Chandokya it is indicated that sristi represents the three elements. The upanisad takes the sun

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as one of the cases and then the upanisad says 'yat adityasya logitahim rupam agneye rupam and yad suklam tad apahm rupam yad Krishnam tad pritivyah rupam'.

In surya mandala the reddish spots in sun refers to Jala Tattvam and darkish spots refers to prithvi Tattvam [refer to Chandogya upanisad]. Anyway surya mandala represents the murtha prapanca and that is said in the last sentence also. Sataha means you should add other three also. It means murthasya sathaha and Marthasya, murthasya, Sthithasya, Rasah is surya mandalam. So ends adhidaiva murtha prapanca. In simple terms it is murtha thriyam. Now we go next to adhidaiva amurtha prapanca .

### *Mantra 2.3.3*

*Athamurtam - vayuscantariksam ca; etadamrtam, etadyat, etattyat;  
tasyaitasyamurtasya, etasyamrtasya, etasya yatah, etasya tyasyaisa  
raso ya esa etasminmandale purusah, tyasya hyesa rasah -  
ityadhidaivatam*

What is exactly the Adhi Deiva murtha amurtha prapanca. Upanisad answers the question and it is defined as vayu and akasa. Akasa and vayu the space and the air constitute amurtha prapanca. Boothadvayam is amurtha prapanca. There after wards the upanisad applies other three definitions Boothadvayam Boothadvayam amurtham and Boothadvayam amritam and Boothadvayam 'yad' and Boothadvayam 'tyad'. This is our next topic.

What is the saram, the karyam, or the essence Boothadvaya amurtha prapanca? Upanisad says that eshah rasah ya yesha etasmin mandale purusah. In the surya mandala there is a surya devata sariram. It is otherwise called sukshma sariram of surya devata. It is the sukshma sariram of surya devata. What we see bright is sthoola sariram. Surya mandalam is surya sthoola sariram. Behind sthoola sariram is there and sukshma sariram belongs to surya devata. Here surya devata represents samasti hiranyagarbha.

So, therefore, samasti sukshma sariram or hiranyagarbha sukshma sariram is supposed to be behind the solar disc and that is why during sandhyavandanam we are not praying to surya mandalam but behind surya mandalam there is sukshma hiranyagarbha mandalam Tattvam is there and this hiranyagarbha sukshma sariram is called here purusah. Purusah carefully note in this mantra refers to hiranyagarbha sukshma sariram behind the surya mandalam which is sthoola sariram. Thus, surya mandala

represents samasti sthoola sariram and the purusah represents samasti sukshma sariram.

We don't see sukshma sariram of sun. It is because it is sukshmam. You are not supposed to see it. Because it is amurtham and it is 'tyat' and invisible. It is tyat that means invisible. Since it is invisible we do not see that. And it represents the akasavayu, which is also invisible; akasavayu also invisible and sukshma sariram also invisible. Agni apahh prithvi are also visible.

Sthoola sariram is visible. This is adhidaivata amurtha prapanca. The idea is that we have got bootha triyam and bootha dvayam, we have got samasti sthoola prapanca and samasti sukshma prapanca, and both are ready for negation. This is adhyaropa portion and when neti neti comes all these will disappear. Now we have to enter into adhyatma murtha paramatma and adhyatma amurtha prapanca.

*Mantra 2.3.4*

*Athadhyatmam - idameva murtam yadanyatpranacca,  
yascayamantaratmannakasa; etanmartyam, etatstitam, etatsat;  
tasyaitasya murtasya, etasya martasya, etasya sthitasya, etasya sata  
esa raso yaccaksuh, sato hyesa rasah.*

From adhidaivam samasti macrocosm we are entering into adhyatma vyasti microcosm. Here first the upanisad is taking up adhyatma murtha prapanca. What is murtha prapanca? Upanisad says that murtha prapanca is that which is other than akasa and prana. The akasa is not samasti akasa and here akasa refers to sarirastha akasa or Antharatma akasa the inner space. There is space within our body. The akasa, which is within is Antharakasa or adhyatma akasa

The prana refers to the vayu Tattvam inside the body. Thus other than akasa and vayu means whatever is there is adhyatma murtha prapanca. What is that? Sthoola sarira Arambakam Boothathriam. This means the three elements such as agni apah prithvi which are responsible for the creation of this sthoola sariram or which are inherent in the sthoola sariram, which is gross, and which is visible is adhyatma sthoola sariram alone.

The three elements that go to make up the sthoola sariram or the physical body is murtha prapanca and finally for all practical purposes you can take the sthoola sariram is murtha prapanca. Here also he extends the other three

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names, this sthoola sariram is murtham; this sthoola sariram is marthyam; this sthoola sariram is sthitham; and this sthoola sariram is 'sat'.

And then what is the next topic? Just as for adhidaiva murtha prapanca a representative was there. In the case of adhyatma murtha prapanca also there is Sara and that saram the upanisad says is esaha rasah yad caksuh, the eyes. But we should be careful caksu eyes do not refer to indriyam here because caksu indriyam belongs to sukshma sariram. It belongs to sukshma sariram because eye is one of the jnanendria and it is one of seventeen parts of the sukshma sariram and therefore caksu indriyam cannot represent sthoola sariram and caksu refers to golakam, the physical or the sthoola part of the eye.

The caksu golakam the visible part of the eye is representative of adhyatma murtha prapanca. Why should you choose the eye and not the nose? We have seen several times eyes are considered to be the most important organ and most of our knowledge comes through our eyes-only. Then whenever some one is near we call 'kanne' referring to the eyes. And one of the commentators writes in the child in the womb also the first organ that is formed is the eye it seems. At least according to sastra it is true.

Due to different reasons caksu indriyam is supposed to be very important and that is why for virad upasana eyes are taken as the symbol. Therefore eyes are considered to be important. Therefore murtha prapanasya caksu is rasa and not only that. There is another reason also. In adhidaiva representative we have taken suryah and it is the presiding deity of the eyes only. Therefore also we choose caksu as an important indriyam.. With this adhyatma murtha prapanca is over and for all practical purposes that is sthoola sariram. What is left out is adhyatma amurtha prapanca.

### *Mantra 2.3.5*

*Athamurttam --pranasca yascayamantaratmannakasah; etadamrtam,  
etadyat, etattyat; tasyaitasyamurtasya, etasyamrtasya etasya yatah,  
etasya tyasyaisa raso yo'yam daksine'ksanpurusah, tyasya hyesa  
rasah.*

Atha amurtham we mean adhyatma amurtham and what is that. It is very simple. Prana represents vayu Tattvam and it is the inner vayu Tattvam and inner space Antaratma akasah. That is the amurtha prapanca and we call it bootha dvayam. Or we may call it as sukshma sarira adhyatma Boothatvayam and thereafter wards he adds other three names.

Boothatvayam is amurtham Boothatvayam 'tyat'. Here it is caksu indriyam or purusa as representative of sukshma sariram. Here the upanisad is very particular to choose one of the two eyes.

So upanisad says Dakshine, which means the right eye. It seems that generally the right eye is generally slightly stronger than left eye except in the case of left-handers. With this adhyatma amurtha prapanca is over,

To sum up adhidaiva amurtha prapanca as samasti sukshma prapanca and adhidaiva murtha prapanca as samasti sthoola and adhyatma murtham as vyasti sthoola sariram and adhyatma amurtha prapanca as vyasti sukshma sarira. From this we get another important corollary. If sthoola sariram is adhyatma murtham and sukshma sariram adhyatma amurtham it is proved that that sthoola sukshma sariram is a mixture of adhyatma murtham and adhyatma amurtham and murtham plus amurtham is otherwise 'sat' plus 'tyat' joining together we call it as sathyam.

Sthoola sukshma sariram is murtha amurtham is equal to sat-tyam. Therefore sathyam is not reality and sthoola sukshma sariram is sathyam means sthoola sukshma sariram is murtha amurtham. If this were so, paramarthika sathyam alone is sathyam.

*Mantra 2.3.6*

*Tasya haitasya purusasya rupam. Yatha maharajanam vasah, yatha  
pandvavikam, yathendragopah, yathagnyarcih, yatha pundarikam,  
tatha sakrdvidyuttam; sakrdvidyutteva ha va asya srirbhavati ya  
evam veda;*

In this mantra the upanisad wants to talk about the vasanas of the sukshma sariram. What we mean by vasana? From various anubhava or experiences, various impressions are formed in the sukshma sariram to be precisely in the mind and the impressions born out of experience are called vasana. Anubhava Jjanya samskara is vasana. Therefore samskaras born out of experience is vasana because every experience leaves a mark in the mind. A bitter or happy mark is called purusasya rupam. Purusasya means sukshma sarirasya rupam.

How do you know that? Look at the previous mantra. The purusa behind caksu golakam is caksu indriyam, which represents sukshma sariram. This is otherwise called amurtha prapanca. I hope it is not confusing. Caksu golakam represents murtha prapanca; caksu organ represents amurtha prapanca. Sthoola sariram is murtha prapanca and sukshma sariram is

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amurtha prapanca. Hence purusadya means sukshma sarirasya or amurtha prapanca vasana mayam rupam. Rupam here means vasana mayam rupam.

Most of the Brihadaranyaka upanishad mantras are obscure mantras. Adhi Sankaracharya's bhasyam is there or else it is difficult for us to follow anything. Purusasya sookshma sarirasya antahkaranasya vsasana mayam rupam. By saying this what the upanishad wants to point out is that these vasanas also should be included in the amurtha prapanca so that when you negate murtha amurtha prapanca along with that vasanas also will be negated or else they will be hanging.

When we negate murtha amurtha prapanca, the vasanas also should be negated. To talk about the vasanas of the mind, upanishad gives different examples. And different examples are given to show that different types of vasanas are there in the mind. Thus each mind is coloured or tinged with different type of vasanas. What are the examples?

One is maharajanam vasah, which means turmeric power. Maaha rajanam means tinged in tumeric powder. What is that? Vasah means vastram. Just as a white clothe dipped in turmeric water. It will get tinged with yellow colour so also our mind is like white cloth when it is dipped in worldly experiences, it gets tinged with varieties of vasanas.

Another example is yatha pandvavikam; avihi means a sheep, which gives the wool. And aavikam means the woolen clothes. Pandu means yellowish white. Pandu avikam means like yellowish white woolen clothe is slightly tinged in yellow.

Third example is like indra gopaha, an insect which is deep red in colour the vasanas of some people are of different colours or different vasanas.

Next one is agni archihi. Archihi means flames. Agni means fire. Flame is of brilliant white is colour. It is incandescent brilliant white.

Then the next one is pundarikam. It is lotus, which has got white colour. It is not bright white but it ordinary white. So yellowish white, ordinary white, bright white, dark red, semi yellow, completely yellow just as different colours are there in different objects similarly so many minds are there with different experiences and they are tinged with vasanas.

Lastly Sakruvidyuttam means like the all-illuminating light of the lightening. All illuminating flash of lightening is mentioned here. This is a special example given to represent hiranyagarbha's mind. If you have to give an example the example is the flash of lightening which illumines all and hiranyagarbha's mind has got lightening like vasanas or knowledge.

## Madhu Kandam

Upanisad concludes this discussion by prescribing an upasanas for mandha madhyama adhikari. Those, who do lightening upasana means upasana of lightening as we saw in Kenopanisad. That means lightening is similar to hiranyagarbha's knowledge. If you do so, you will have prosperity, knowledge, fame etc. This is incidental and has nothing to do with adhyaropa apavada.

With this vasana rupam of amurtha prapanca is over. With this adhyaropa section is over. The rest we will see it in the next class.

Hari Om



Class # 50

Mantra : 2.3.6 contd.

Up to the fifth mantra of this murtha amurtha brahmanam the upanisad discussed murtha prapanca and amurtha prapanca at the Adhi Deivam level as well as at the adhyatmam level. Murtha prapanca consist of three bhutas, bootha Triyatmaka agni, apah and prithvi and boothat dvaymagam amurtha prapanca consisting of two bhutas akasaand vayu at the samasti level.

The upanisad extends this to both adhidaivam and adhyatmam that is at the individual level i.e., the sariram that is made up of three bhutas. There are two amsas such as murtha amsa and amurtha amsa at the individual level. The murtha amsa consists of two elements of prana and sarira akasa. Both are considered as adhyatma amurtha prapanca. To put it in a different language, sthoola sukshma sariram can be taken as murtha amurtha prapanca at the vyasti level.

Here upanisad talks of the vasanas rupam of the amurtha prapanca or the linga sariram or the sukshma sariram. Purusasya vasana rupam means pursasya rupam is the upanisadic expression, which we should understand it as sukshma sarirasya vasana rupam. And to be more specific, we should say manasa or antahkaranasya vasana rupam. The upanisad wants to point out that different vasanas are there in the mind caused by different types of anubhavas and these vasanas are varied and numerous; such different vasanas are explained by giving various examples.

They are the white lotus, pundarikam, cloth dipped in turmeric solution, all the examples are to show just as different colours are tinged different things and different colours are intimately associated with different materials similarly different vasanas are intimately associated with the different types of mind. In Samkya sastra it is called as sattvic mind symbolically colour it as white mind; rajasic mind is indicated by red colour; and tamasic mind is indicated by dark colour. All different colours are to indicate different types of mind of different jivas.

In conclusion, the upanisad talks about hiranyagarbha mind by comparing it to a flash of lightening. Just as one flash of lightening is so powerful so as to illumine the entire earth, hiranyagarbha has got the omniscience that illumines the whole creation. There afterwards the upanisad states that those mandha and madhyama adhikaris, who are not

ready to understand the meaning of sathyasya sathyam, may practice an exercise that is called vasana maya meditation.

It is vasana of hiranyagarbha. Sarvatvajna jnanam. Sarvatvajna vasana. Hiranyagarbha is called manomayah, mano means vritti jnanam and manomaya means all vritti jnanam is there in hiranyagarbha. Hiranyagarbha is said to be hiran mayah. Hiranyagarbha it is said shines like gold with his knowledge. Here lightening example is given. What is the phalam of this upasana? The phalam is Srih Tasya bhavati, that means one, who meditates will gain prosperity and fame.

Normally 'sri' means prosperity. 'Kyati' means fame. This upasaka gets the lightening like fame. Don't think his fame is like fleeting. Just as lightening light is spread all over, upasaka's fame also will be widely spread immediately like lightening. Up to this we saw in the last class.

With this adhyaropa part of murtha amurtha brahmanam is over, sathyam part is over. Hereafter wards we will take up the sathyasya sathyam or apavada portion. Before we go into the apavada discussion, there is a small enquiry in the purusasya rupam portion. Since Adhi Sankaracharya discusses this here, I thought I would give you a summary of that. This is a bashyam on purusasya rupam.

### Bashyam of Purusasya rupam

This purusasya word occurs in the sixth mantra first line of the third brahmana of the second chapter. Why Adhi Sankaracharya chooses to do an enquiry here? Because this word here is misleading word. Normally the word purusah in vedanta sastra refers to Atma. So we have several examples where purusah refer to Atma.

Upanisad uses the word purusasya rupam. Adhi Sankaracharya takes the word purusa not as Atma but he takes it as sukshma or linga sariram or to be more precise the antahkaranam. There may be people who may mistake this word purusa as Atma itself. Therefore clarifies the various misinterpretations possible and dismisses all of them in his bashyam. This is the content of the bashyam.

Adhi Sankaracharya refers to three misinterpretations possible for purusasya rupam. One is the interpretation of kshaniga vijnana vadhi yogachara buddhism. And what does he do? He takes purusasya rupam as atmanah swarupam itself. Then what will happen? Every vasana that is there will become the very nature of Atma. Atmanah rupam atmanah vasanamaya

rupam and finally it will mean different vasanas belongs to Atma itself. In fact this is the philosophy of kshaniga vijnana vadhi.

According to him every one has got a series of jnanam, which we call as vritti jnanam, which kshaniga vijnani calls it as Atma. What is Atma to him is vrittis. But it is not so, for us. But the flowing knowledge is Atma to him. Kshaniga vijnani he says that each jnanam has got its own vasanas in it, which he calls it swabhava. He argues that there is no external world at all. There is only a flow of a series of thoughts; a series of jnanams and each thought is associated with one, one vasana or one, one samskara. When Gata jnanam comes in the individual then what happens is that you see a pot outside 'as though'.

When Gata jnanam comes you see sensation of pot outside. Exactly as in dream, there are no external objects; the tiger thought projects a tiger outside in dream, a man thought brings in a man and similarly in waking state also there is no external world at all. Then what is Atma? Atma is but series of kshaniga vijnanam. Kshanigam means momentary. Each of the kshaniga vijnanam has got a rupam that vasana and what type of rupam that varies from individual and individual. In support of the kshaniga vijnanam he can quote purusasya rupam Indra gopah.

First misinterpretation is purusasya rupam may be taken as kshaniga vijnanasya vasana which is Atma. Peculiarly enough Adhi Sankaracharya does not refute this at all. He feels that this wrong interpretation is evident. How are we to refute. I will give you only one argument. Surti declares Atma as nithya caitanyam sruti virodatvad so their argument is not acceptable.

Second possible misinterpretation is Tarkika Naiyayika vaiseshika people. They also take the word purusasya as atmanah. That is a popular meaning. But they take rupam as the gunah or the properties of Atma. Purusasya rupam is purusasya guna or property.

According to them any knowledge that we get or any pleasure or pain that we get into also are the vasanas born out of Atma. Atma only gains jnanam; Atma only gains pleasure and Atma alone suffers dukham and Atma only Atma alone get sukha dukha vasanas. The support for this is purusasya rupam.

An example is also given just as the cloth tinged in turmeric power get coloured and so Atma gets experiences and Atma is tinged in sorrow and Atma gets a tinge of sorrow and so they say Atma suffers and enjoys. This is the interpretation of Naiyayikas. The support they get is the word purusah. Adhi Sankaracharya feels that the misinterpretation is evident and he does

not give any comments. This theory is also not acceptable for it is sruti virodaha.

Sruti reveals Atma is Nirgunam. Not only that there is second reason also; the sruti and smriti clearly point out that all the experiences belong to antahkaranam. They do not belong to Atma is based Nirgunam, Niskalam etc. All sukha dukha samskaras belong to anatma only and there are instances in Brihadaranyaka upanisad in the first chapter itself.

All the vasanas sukha dukha belong etc. To the mind and how can Tarkika say that they belong to Atma. Not only sruti support is there. Smriti support is also there. Thus there are several statements, which show all the sukha dukha vasanas belong to anatma kshetram and how can they belong to Atma the Ksetrajna. Therefore the second interpretation of Naiyayika is also unacceptable.

There is a third interpretation, which Adhi Sankaracharya discusses in detail. That is the interpretation of Bartru prapanca, This is done by Bartru prapanca belonging to Purva Paksi. What does he say? He says purusasya rupam jivatmanah rupam; he says specifically refers purusasya rupam is jivatma and jivatma is samsari with sukham and dukham etc. But paramatma is Asamsari free from sukham and dukham etc. Adhi Sankaracharya asks if purusasya rupam is jivatmanah rupam do you say that jivatma is different from paramatma, identical with paramatma, or part of paramatma.

Adhi Sankaracharya says that in all the three cases you will have problem. How? Let us take the first case. Suppose the person says that if jivatma is different from paramatma then the problem will be that all statements revealing identity of jivatma and paramatma will become meaningless; all mahavakyas will be contradictory. First option is ruled out.

If jivatma is taken as identical with paramatma, of course identity is all right but the interpretation of this mantra will be in trouble. What is the difficulty? What is the statement? Purusasya rupam. Bartru prapanca takes jivatma is identical with paramatma. According to him jivatma rupam refers to paramatmanah rupam. Paramatmanah rupam again means the vasanas. This assumption will create lot of problems.

First of all paramatma is subject to change when vasanas are change; Adhi Sankaracharya gives another solid argument. If the vasanas are also brahmanaha rupam, Brahman will have three rupams. But in the introduction the upanisad says dve va vava Brahmano rupe murthanca amurthanca.

Brahman has got two rupam murtham and amurtham and according to kshaniga vadi's interpretation vasana also becomes another rupam purusasya

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rupam. Then Brahman has got murtham, amurtham, vasanaca iti upakrama virodha doshaha.

You start with two and end with three. Therefore you cannot say purusasya is jivatma, which is identical with paramatma. The first possibility is jivatma different from paramatma mahavakya viroda. If you say jivatma is identical with paramatma, purusasya rupam will become jivatma rupam and it will become paramatma rupam in which case Brahman will have murtha rupam, amurtha rupam and vasana rupam, which amounts to internal contradiction.

To avoid the problem you have to take the third possibility. Jivatma is neither different from paramatma nor identical with paramatma but part of paramatma. In fact this is Bartru prapanca's philosophy and it is very much similar to Visistadvaidam. According to him jivatma is part of paramatma. Then what is our problem?

Adhi Sankaracharya says this is not acceptable because of two reasons. Firstly it is sruti virodhaha. It is against the sruti which says that Atma is partless, nishkala sruti virodhah; niravayava sruti virodhah. Gatakasa is neither different from Mahakasa; nor is it part of mahakasa nor is it identical with Mahakasa for akasa is indivisible. Jivatma is neither different from paramatma nor part of paramatma for jivatma is non-different from paramatma because Atma is indivisible.

Second problem is if jivatma is part of paramatma, paramatma will be subject to change. Here our rule is whatever has got parts is subject to change. Yad yad savayavam tad tad savikaram savayatvad ghatavad. The man undergoes change, he has parts, and therefore he requires spare parts also. Some will go out of order and some will go.

If paramatma is divisible in parts, paramatma also will be subject to change. If you take purusasya to jivatma rupam you will have all problems and therefore all the three interpretations are wrong and they are not acceptable to Siddhantis.

Fourth interpretation is also there. The Samkya people take the vasanas belong to the mind and his argument is close to vedanta. But Samkya argues that the mind is a matter with independent existence and they hold the view that mind is sathyam. This is their problem. They take the mind as pradhanam and they feel that the mind is independent. Their interpretation is also wrong for the reason that if the pradhanam like mind etc. Are independent they enjoy independent existence. If the mind is independent existence sruti cannot negate them later by neti neti vakyam.

What is sathyam and what is independently existent cannot be negated by anyone including sruti. If that is also negated someone will negate Atma also. Therefore the fourth interpretation also is not correct and the conclusion is that our interpretation alone is correct that purusah is equal to Jada sukshma sariram, which is amurtha prapanca, and amurtha prapanca has got vasanas intrinsic to it.

Then the final question is why we interpret purusa as sukshma sariram against all the general norms. Why ignore well-known meaning and give unknown meaning to purusa? Adhi Sankaracharya counters that his argument is in keeping with what is said in the previous mantra. He argues that the opponents to Advaidins conveniently forget the contents of the previous mantra.

Adhi Sankaracharya always takes into account the meaning of the previous mantras while commenting the latter mantras. Right commentary is one that can reconcile the meanings of all the mantras previous, present and latter mantras. If you refer to the fifth mantra you will see dakshine aksin purusah word is used in the sense of sukshma sariram. In the previous mantra it is used in the sense of prana amurtha prapanca. Pranatmaka sukshma sarira is mentioned.

Therefore in the next mantra the word cannot denote atmanah is Adhi Sankaracharya's argument. With this purusasya bashyam is over. Now we will go to the final portion that is apavada portion of sathyasya sathyam portion.

*Mantra 2.3.6 continuation*

*Athat adesah - neti neti, na hyetasmaditi netyanyatparamasti; atha namadheyam - satyasya satyamiti; prana vai satyam, tesamesa satyam. Iti trtiyam brahmanam.*

Vaasana sahita murtha amurtha prapanca adyaropah samaptah. The whole prapanca is number one; it is called sathyam because 'sat' sathyam number one. It is called sathyam for it is 'sat' murtham and 'tyad' amurtham. That means sathyasya sathyam adhyaropa samaptah. What upanisad wants to do?

Sathyasya aphavade na by the negation of first the sathyam the upanisad reveals the second sathyam sathyasya 'sathyam'. Through the second sathyam the absolute reality is revealed. This upanisad itself introduces by 'atha' which means adhyaropa anantaram or as Adhi Sankaracharya puts it

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‘Sathya padasya vakyana anantaram’ athah meaning sathyasya vakyanam anantaram athah. Athah means since first sathyam has been discussed and therefore we take to the following teaching.

Sathyasya sathya nirdesaha. Here begins the meaning of sathyasya sathyam. It is not positively like murtha amurtha prapanca and it is going to teach the truth negatively by the method of apavada or negation ‘Neti neti’.

Adhi Sankaracharya asks the question why should the upanisad use the method of negation. He himself answers that It is because Brahman is not available for positive definition. Hence Upanisad chooses to teach the truth through negative definition. Technically sabta pravritti nimitta abhavad. In this regard Adhi Sankaracharya states the positive definition is possible only if five conditions are fulfilled as sated in the Mandukya Upanisad.

It should be either pratyaksam; if it is pratyaksam you can use the word and you can give a name. Surya means everyone knows for we see surya. We have designated it as the sun. Similarly well known object can be defined by a word or you can define a thing through its property or gunah.

You can define a thing through kriya or action; you can define something through relationship or sambandha; you can define something through its species jathihi. If you have seen one tree you can understand other trees also because of the common features noticed among the tree species. This is called samanyam. Through property, through action through generic property, or through perception or through well-known thing ruhi a thing can be defined.

Brahman is not pratyaksam, Brahman cannot be perceived. Not Brahman can be sensed by any of the sense organs. Brahman does not have property or any attribute worth the name. Brahman does not do any action, Brahman does not have relationship with any object or a thing, Brahman does not have jathi because Brahman is ekam and Brahman is one and only one. Hence sabda pravritti nimitta abhavad positive definition is not at all possible. Even if is attempted to give a possible definition like sathyam jnanam anantam vijnanam anandam, nithyam, adhisthanam, Suddham etc all the positive definitions are seen through superimposition or they are based on false property.

Assuming the false properties you cannot positively define Brahman. What are the examples? One false property is omniscience. Brahman is called Sarvajna by temporarily assuming false property Sarvajna Brahman cannot be defined through false action as jagat karta sristi kriya.

Through false relationship you cannot define Brahman as adhisthanam or karanam. By using false property you can define positively but if you

remove the false property, you cannot call Brahman by any name. So you adopt one method nishedadvara and hence upanisad uses the method of negation neti neti to define Brahman.

Next question Adhi Sankaracharya asks as to why the upanisad uses neti neti twice. In Sanskrit when a word is repeated twice it indicates the inclusion of all or it indicated the inclusion of everything. Adhi Sankaracharya gives the example gramam gramam ramaniyaha. Every village is beautiful. Gramam gramama ponem means I went to every single village. Every single village is said gramam grammama sutrinem. Kovil kovila alanjen. I went to every temple. Similarly neti neti means inclusion of everything. Gramam gramam ramaniya means inclusion of all gramams. Alayam, Alayam means inclusion of all temples.

Similarly na iti na iti means iti represents every anatma whether it is amurtham, murtham or it is vasana or anything for that matter. Therefore, neti neti iti nirdeshah, once everything is negated then nothing will be seen. What is sathyasya sathyam means after negating everything whatever is left out is sathyasya sathyam and what is left out is saksi caitanyam the witness Consciousness.

Witness Consciousness is therefore sathyasya sathyam. Why does upanisad use the negative method? The upanisad itself justifies that nahi neti iti etasmad anya param asti that means there is no better definition other than neti neti. And therefore we are using the method of neti, the method of negation.

After negating murtha prapanca, amurtha prapanca and vasanas what is left is sathyasya sathyam and who is that 'I am sathyasya sathyam' and therefore upanisad has completed its commentary of sathyasya sathyam which was given at the end of the previous to previous chapter that at the end of first adhyaya last brahmana, a secret name upanisad was given.

The secret name given there is upanisad, sathyasya sathyam and sathyasya sathyam vyakyanam. The upanisad concludes by quoting once again Atha namadeyam and hence we give the secret name of Brahman to the sathyasya sathyam iti that is prana vai sathyam esham esha sathyam. Adhyaropa takes more time and apavada takes two minutes. Negate everything. What is left out is you are left out. With this murtha amurtha brahmanam is also over. More in the next class.

Hari Om



We have covered the first three brahmanams of the second chapter. In the first brahmanam known as Ajata Satru brahmanam jivatma paramatma aikyam was revealed through the analysis of Suktha purusa Vicharatvara jivatma paramatma aikya bodhanam [suktha purusa means sleeping person]. I hope you remember the analysis of Suktha purusa and by pinching him and waking him etc.

In the second and third brahmanam namely Sishu and murtha amurtha brahmanam again Brahman was revealed through adhyaropa apavada method and these two brahmanam should be seen together because together they make adhyaropa apavada culminating in the famous statement neti neti iti atma. Here Brahman or paramatma is revealed in a negative manner that is nisheda mubatah otherwise known as apavada. And this negation method is supposed to be very efficient because by this method the upanisad conveys many important ideas.

Firstly by negating the world the upanisad reveals the mithyatvam of the universe. Because na iti means na idam. Na idam is neti. Na idam means na drishyam. Idam refers to all drishya vastus. All objectifiable entities are referred to by the word idam and by repeating the neti twice, the upanisad negates the entire drishya prapanca, the entire anatma prapanca and by dismissing the drishya anatma prapanca the upanisad reveals the mithyatvam or the unreality of the universe. Because by definition yad padhyam tad mithya. Badyam means negatable whatever is negatable is unreal yad abadyam tad sathyam whatever is unnegatable is sathyam.

Thus by neti neti vakyam the first lesson the upanisad gives is jagan mithyatvam. And by this negation itself the second idea that the sruti conveys is Brahma sathyatvam. Because everything else is negated to reveal Brahman and it is very clear that Brahman is unnegatable and therefore Brahman is sathyam. Therefore, the second lesson we learn from the neti vakyam is Brahma sathyatvam. Jagan mithyatvam is number one Brahma sathyatvam is number two.

The third and most important lesson is after negation of all the drishya prapanca [all the objectifiable prapanca] whatever is left out is said to be Brahman. Whatever is unnegatably left out nisheda avadi rupena

avaseshitham that means what is left out as unnegatable is nothing but the Adhistanam and Absolute Brahman.

Now after negating all drishya prapanca what will be left out? Whatever is left out Brahman? What is left out? Once drishya is gone drik alone is left out. Drkeva natu drishyathe. Drk here means the observer the witness of nisheda nisheda saksi drk rupaha avasisyathe.

In the baghavatam the Lord's name is nisheda saksi. The nisheda saksi is nothing but Aham eva nisheda saksi bootha drishya vilaksanaha sathya adhithana boothaha paramatma asmi. Thus the third lesson that gains from the above nisheda neti neti is that Brahman is I the saksi. What are the three lessons? Jagata mithyatvam, brahman sathyatvam, sathya brahmanah madhabinnatvam. The three lessons are put nicely in one verse Brahman sathyam jagat mithya jivo Brahmaiva naparaha. All the three essential features are conveyed through one nisheda vakyam 'neti neti' in this brahmanam. It is like on one stone we get three mangoes.

Neti neti is one stone and what we get is the truth the Brahma sathyam jagat mithya etc. That is why the negative definition of Brahman is considered very great and important definition and that is why the upanisad itself says 'neti neti ethasmad anya param nasti'. There is no other definition of Brahman better than 'neti neti'. Thus, through neti neti apavada method, jivatma paramatma aikyam is revealed once again in this brahmanam.

Giving a special name to Brahman concludes this brahmanam; the special secret name of Brahman once again as prana vai sathyam tesham esha sathyam. This secret name of Brahman was introduced in the first brahmanam and it is now concluded in the third brahmanam. So prana vai sathyam comes in two places.

First mantra 2.1.20 second chapter first brahmanam and the same thing is concluded in second chapter third brahmanam sixth mantra 2.3.6 ibid. What was said in mantra 2.1.20 ibid the upanisad concludes in mantra 2.3.6. Now we know the secret code name of prana vai sathyam tesham esha sathyam or sathyasya sathyam is Brahman.

#### 4. Maitreyi brahmanam Bashyam on Sannyasa Asrama Dharma

Now we will enter the fourth brahmanam of the second chapter, which is another very important brahmanam known as Maitreyi brahmanam. In this alone Yajnavalkya Maitreyi samvadhah takes place. It is famous not because

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it is the husband wife samvadhaha. Of course it is not famous because it is husband wife samvadha but we see that it has the oft-quoted important mantras.

Here also the importance seems to be given to wife rather than the husband for Yajnavalkya is the teacher and Maitreyi is student. The Brahman should have normally been named after the guru Yajnavalkya but it is named after the student Maitreyi. It is called Yajnavalkya brahmanam. This brahmanam contains the main topic of Brahma vidya 'Jivatma paramatma Aikya bodhanam' as its central theme.

In addition to this, there is one more theme, which Adhi Sankaracharya wants to emphasise. Here. The topic he emphasizes here is the topic of sannyasa. In his introduction to this brahmanam Adhi Sankaracharya says that the main purpose of Maitreyi brahmanam is to prescribe sannyasa as Brahma vidya angam.

Brahma vidya anga tvena sannyasavidhanam. It is one of the main purposes of Maitreyi brahmanam. And I will now briefly discuss what Adhi Sankaracharya says about sannyasa in his introduction. He makes a more elaborate analysis of the sannyasa later but here he makes a brief analysis, which I will discuss here first.

Before discussing the sannyasa topic we should remember certain fundamentals and then only we will be able to understand what Adhi Sankaracharya discusses in the sannyasaanalysis. In our tradition, grahasthasrama is always looked upon as a primary means of vaidhikas karma. In our tradition the purpose of grahasthasrama is the pursuance of vaidhikas karmas. Thus grahasthasrama becomes sadhanam and Vaidhika karma becomes sadhyam. Grahasthasrama is supposed to the means and the end is Vaidhika karma anustanam.

The purpose of grahasthasrama is vaidhika karma anustanam. Why do you say that grahasthasrama is vaidhika karma anustanam? Vaidhika karma in our scriptures is called as panktam. Why it is called panktam? I have explained this at the end of the first chapter.

Any vaidhika karma requires five angani or five factors and they are yejamana, a married man is an important requirement, yejamana, patni his wife, putra his son, danam normally called as Manusam Vittam the material wealth and finally Deivam Vittam, the Veda mantras. Only when these five factors come together Vaidhika karma can be performed usefully. .

If you analyse the five factors, out of the five four factors are available only in the grahasthasrama. They are Husband, wife, son, and wealth. Those engaged in sannyasa, brahmachari, and vanaprasta will not have wealth and

practically live on food etc., supplied by others. In fact only those grahasthasrama supply them the basic necessities.

Therefore husband, wife child and money are available only in grahasthasrama, and the four factors are called karma sadhanani. Grahasthasrama is a unique asrama wherein vaidhika karma is possible and that is why we find that once the importance of vaidhika karma goes, the grahasthasrama itself becomes weak.

Because any other thing you want in life other than vaidhika karma you can accomplish without grahasthasrama or with grahasthasrama and it becomes optional. Only one thing can be accomplished only through grahasthasrama is vaidhikas karma. And therefore as the vaidhika karma weakens, the sanctity of grahasthasrama will disappear; the holiness grahasthasrama will vanish because grahasthasrama is holy only because it is Vaidhika karma sadhanam.

With the disappearance of vaidhika karma grahasthasrama is losing its shine and it is possible that future will begin to wonder as to what is the purpose of grahasthasrama and you will find lesser and lesser number of people will enter into the grahasthasrama and the number of unmarried and divorced singles may increase and may form a bigger slice of the community.

Grahasthasrama will not be stable or if at all there are couples they will be international switching over couple why because by grahasthasrama it is for the material purposes and those material purposes can be fulfilled by any other method. It will survive for some more time more for society rather than for individual conviction.

As the time goes, the people may wonder how long I should live for society? After some time minus vaidhika karma grahasthasrama will go away because the cement of grahasthasrama is vaidhika karma. This has to be remembered because whenever Adhi Sankaracharya thinks of grahasthasrama, he takes grahasthasrama synonymous to the vaidhika karma. Hence, whenever we talk about renunciation, Adhi Sankaracharya's discussion centers round the renunciation of karma is required or not..

Sannyasa means Adhi Sankaracharya thinks lot of grahasthasrama sannyasa. Sannyasa means, we think it is leaving grahasthasrama. When Adhi Sankaracharya discusses about sannyasa, he takes grahasthasrama identical with vaidhika karma and therefore his discussion is as to whether vaidhika karma a sannyasi should do or not.

Sannyasa is required or not should be taken, as vaidhika karma is required or not. If Adhi Sankaracharya talks about grahasthasrama sannyasa,

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his approach is different and first he will establish vaidhika karma is required to be done by a sannyasi.

When Adhi Sankaracharya says grahasthasrama is not required, he means that vaidhika karma is not required. And such a discussion is not relevant nowadays. Now nobody is using the grahasthasrama as a means for vaidhika karma. Whether one belongs to grahasthasrama or not, none is doing vaidhika karma. Now the question of renunciation of grahasthasrama does not come.

It is because Vaidhika karma is already renounced and therefore poor Adhi Sankaracharya can never understand our grahasthasrama. Because it is totally different from vedic concept of grahasthasrama Adhi Sankaracharya's sannyasa discussion is not relevant in these days and we only discuss this out of academic interest because Adhi Sankaracharya concept of grahasthasrama in those days and grahasthasrama in our present day is totally different.

Adhi Sankaracharya takes up the topic as vaidhika karma should be renounced or not that by a sannyasi. Through various arguments Adhi Sankaracharya concludes that they should be renounced. I will give you some of the important arguments. Four arguments I will give that Adhi Sankaracharya gives.

First point is that in all the statements, the knowledge is prescribed as means for attaining immortality and in this context; karma has not been joined with or clubbed with knowledge. Not only that and at the end of Brihadaranyaka upanisad after discussing Brahma vidya the upanisad says 'etavad eva amritatvam'. This much alone is the means of immortality. Adhi Sankaracharya asks us to underline the word 'eva' jnanam because it is said here that this much alone i.e., jnanam alone will give immortality evidently indicating that and karma support is not required to gain liberation.

On the other hand, karma is prescribed to gain all other ends other than moksa. In fact karma is prescribed to gain all the worldly ends during lifetime, bhuloka, brahma loka or swarga loka after death making it very clear that through karma you can never gain liberation. This is the argument number one and therefore vaidhika karma is not required for gaining moksa. This is our conclusion.

The second argument Adhi Sankaracharya gives is karma sannyasasya Brahma vidya angatvena vihitatvad that means karma sannyasa is prescribed as positive support to gain knowledge. And in this Brihadaranyaka upanisad also, there are many references and we see that sruti vakyams and Smriti vakyams are there in support of the above. The people see there is no sara in

samsara. In samsara there is not even some sara it is said. They positively prescribe karma sannyasa. This is the second argument.

Third argument is jnana karmanoho virodad. What does this mean? Jnanam and karma are mutually contradictory and therefore the pursuit of one presupposes the renunciation of the other. This is the third argument. Karma presupposes jnana sannyasa and jnanam presupposes karma sannyasa. Now why do we say jnanam and karma are contradictory. This is contradictory because hetu swarupa karya virodaha, their causes are different; their natures are different and their phalams are different.

The pursuit of jnanam is nothing but Nishkamatvam. Their means for pursuit of jnanam and karma are different and the phalam is also found to be different in the case of pursuit of jnanam and karma. The cause of jnanam for pursuit of jnanam is Nishkamatvam. The cause that forces a person to karma is Sakamatvam. For the pursuit of jnanam vairagyam is required and for the pursuit of karma raga is required. Hetou paraspara virodhaha.

The swarupa the underlying nature between jnanam and karma is different because jnanam involves nivritti from anatma. The person pursuing jnanam turns towards one's own true nature and he is turning away from anatma to Atma; whereas the one seeking karma turns from Atma to anatma. If one is turning towards the south, the other goes in the opposite direction of south to north. One is pravritti rupam and that is nivritti rupam. We see svarupatah virodhaha.

From the standpoint of the phalam also the pursuit of jnanam and pursuit of karma is different. Jnanam leads to nithya Atma and karma leads to Anithya anatma. Swargam is brahma loka etc., are anatma and Anithyam from Advaidic point of view. Between karma and jnanam we see phalams are different; their nature is different; their swarupa is different and hence jnanam presupposes karma.

Fourth reason is lingepyaha. This means there are many references, clues for sannyasain the Maitreyi brahmanam itself to indicate that sannyasa is Brahma vidya anga. What are the clues? I will give you something in brief. You will know the details when you go to the text proper.

Here Yajnavalkya decides to take sannyasa. It is Yajnavalkya indicates sannyasa is an angam for Brahma vidya. In this Maitreyi brahmanam. The second clue Adhi Sankaracharya gives is that Yajnavalkya teaches Maitreyi only after she had broken bond of relationship of husband and wife, which means Maitreyi also had become a sannyasini before Yajnavalkya began to teach her nuances of Brahma vidya. Maitreyi's life indicates that she was sannyasini not in grahasthasrama.

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Third clue that we find is, money is condemned in this Maitreyi brahmanam vitta ninda dana ninda is preached here by pointing out that money can never help you gain liberation at any cost.

Adhi Sankaracharya says vitta ninda is as good as karma ninda. You should know the background and what is the connection between vitta ninda and karma ninda. As we have already seen above the wealth is one of the main sadhanams for pursuit of any karma. Karma ninda is for the purpose of karma sanyasatvam. When I condemn anything I indirectly tell you to give up that habit. When I condemn smoking I indirectly ask you to renounce smoking. When karma is condemned karma and sannyasa is prescribed indirectly. This is the third clue.

The final clue is brahmanadi varna nisheda. The upanisad says that there are no varnas separate from Brahman. There is only one Brahman. There are no vasya, sudra ksatriya or brahmana. By revealing Brahman varnasrama dharma is negated. If I don't do brahmana karma I have no right to call myself a brahmana. It is said that sarvam Brahma mayam jagat. He says varnasramam also is a sadhanam for doing karma.

When I say I am brahmana means that I do brahmana karma. If I don't do that I am not a brahmana. varna and asrama are meant for dharma anustanartham. Thus, lingepyah is taught. From these various lingas we know that in sannyasa Brahma vidya is an angam. We cannot discuss sannyasa now giving the argument of Adhi Sankaracharya. If at all we talk about sannyasa now it is something else and it cannot be the reasons that Adhi Sankaracharya gave. Only legitimate argument is that I want to take to sannyasa in search of liberation.

Adhi Sankaracharya's arguments are not valid for today conditions. Adhi Sankaracharya talks of sannyasa only against vaidhika karma. With this background we have to study Maitreyi brahmanam.

We find that this brahmanam is important and repeating the very same brahmanam once again shows it. In Brihadaranyaka upanisad Maitreyi brahmanam alone comes in two places. So in the second chapter the fourth brahmanam is Maitreyi brahmanam. Similarly in the fourth chapter the fifth brahmanam is Maitreyi brahmanam.

You will find that all the mantras are exactly repeated in the latter brahmanam. Only slight differences are there one mantra is added in the beginning and also in the last mantra a few more lines are added. Except one addition in the beginning and few more lines in the last mantra the rest is the exact repetition of this brahmanam alone and thus it is indicated that Maitreyi brahmanam is very important.

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Adhi Sankaracharya will say it is so, because of sannyasa vidhanam. But I will say that this is important because vedanta mantras are coming in this. The meaning of the mantras we will see in the next class.



## Class # 52

### Mantras : 2.4.1 to 2.4.4

#### *Mantra 2.4.1*

*Maitreyiti hovaca yajnavalkyah, udyasynva are' -  
hamasmatsghanadasmi, hanta te'naya katyayanya-ntam karavaniti.*

This fourth brahmanam known as Maitreyi brahmanam and it has two topics. We saw one of them is the topic of sannyasa, which is not directly discussed but indirectly implied through the Yajnavalkya story, which is called arthavadha.

The second topic Brahma vidya which is very clearly and beautifully presented and all the three aspects of Brahma vidya, namely Brahma sathyam, Jagan mithya, Jivo Brahmaiva are discussed here. In other words it can be said that Brahman is reality, world is unreality, and jiva is non-different from Brahman. All the three main aspects of Brahma vidya are elaborately discussed in this famous brahmanam. Many of the mantras are often quoted. This brahmanam begins with the story of Yajnavalkya.

There was a great brahmana known as Yajnavalkya who is supposed to be a great rishi. He has brought out many shukla Yajur Veda mantras. He is supposed to be a disciple of surya baghavan and therefore he is called Vajasanihi. And since he is the son of surya baghavan, he is called Vajasanihi or Vaja Saneyi. Vajasanihi is suryah and one who is connected with Vajasanihi is Vajasaneei. And since many mantras are attributed to Yajnavalkya, shukla Yajur Veda itself is called Vajasanihi samhita, the teachings of Yajnavalkya.

Yajnavalkya had two wives. One wife is called Maitreyi and the other is known as Kartyayani. Of the two wives Maitreyi is highly spiritual therefore she is called Brahma vadini. She likes only to talk about Brahman and she does not like to talk about the material things of life at all. She got the name Brahmavadini whereas Kartyayini was quite the opposite. She was not interested in anything except running the house.

The same Maitreyi brahmanam occurs in the fourth chapter of fifth brahmanam wherein the nature Maitreyi and Kartyayini is mentioned in the first mantra. That giving the nature of the two women is missing here. Upanisad says that Kartyayini was a Sthiraprajna having the nature generally found in women and for that Adhi Sankaracharya comments that she was

interested in running the house only. All the time she was bothered about home and in short she was materialist.

Yajnavalkya thought that he had sufficient knowledge and he wanted to become a jnana nishta for which he wished to take to sannyasa. Yajnavalkya thought he could not be considered a jnani as long he is in grahasthasrama and therefore he decided to quit grahasthasrama and enter sannyasa. The type of sannyasa he wished to take to was not Vibitita sannyasa because he had gained jnanam and what he wanted was not sravanam and mananam but what he wished to do was to soak in nididyanam, dwelling upon the knowledge for long time and so that Brahma jnanam becomes his very nature.

Therefore he approached Maitreyi. He addressed Maitreyi in the following words. Yajnavalkya approached Maitreyi and addressed her. The upanisad tells in the story form as to what happened in Yajnavalkya life. Yajnavalkya vaca Maitreyi iti. He called Maitreyi and when she turned her attention to him, he said 'udyasainva arey aham asmad tana asmi'.

These are the words of Yajnavalkya. 'Arey' means oh! Aham udyasyan asmi which means I am desirous of going beyond grahasthasrama and I am desirous of renouncing grahasthasrama' said Yajnavalkya. He has not said that he wanted to renounce grahasthasrama. Yajnavalkya wanted to show that the significance of renunciation and he also makes it clear that renunciation is not escapism.

Yajnavalkya knows that sannyasa is not getting out of the situation, but it is be growing out in life. He tells his wives that the word renouncing is a small thing and tells that he wished to identify himself with the whole world. He says that as grahastha I am supposed to identify with a family and work for the well being of the family thus I have to enjoy a smaller individuality, associated with few people thinking about them bothering about them and working mostly for their well being. He feels that he feels I am smaller; I am identified with smaller world in the grahasthasrama.

Yajnavalkya is also of the view that the renunciation of grahasthasrama and taking up to sannyasa is giving up of smaller thing to identify with total world which is called isvaratvam. Therefore renunciation is called growing out and thus he indicates with the verb 'ud'. 'Ud' means urdvam going up. I am desirous of going upwards, growing out, or expanding myself further.

Yajnavalkya is categorical that as a brahmachari he had a limited identification with the world and as grahastha the identification expanded to some extent and as a sannyasi the identification with the world would reach its fullest possibility. With this in view he says that I am desirous of taking

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to sannyasa. Asmad sthanad means in grahasthasramad sanyasan karismi This statement alone Adhi Sankaracharya takes as a clue, which supports the importance of sannyasa.

I told you in the last class lingepyaha means there are indications, which show the importance of sannyasa. The number one indication is Yajnavalkya himself renounces the world even though he is very well learned in all the scriptures.

Since Yajnavalkya was going to renounce, he wanted to do something before renouncing. And what is that? 'Antha' is again within quotation. What is the idea contained here. Kartyayini and Maitreyi did not have any direct relationship because Kartyayini is some woman and Maitreyi is some other woman and if these two women are connected in grahasthasrama it is only because of intermediary link and that link is common husband who is Yajnavalkya.

Kartyayini is connected with Maitreyi and their connection is due to common husband in Yajnavalkya. That means once Yajnavalkya takes to sannyasa, the two women cannot have any connection. They become totally independent women and because the connecting link will be broken. Therefore Yajnavalkya feels that once the connecting link is broken, and once they become independent women, there may be quarrels with regards to property etc.

We find that as long as the father remains the children are together because of the common link of father and the moment the father goes to the hospital there begins all the problems to share father's property. These are the worldly problems. It is well known that once the cement, which links people is gone, the people will behave as utter strangers. Yajnavalkya was not only spiritually wise and he was a worldly wise.

Therefore Yajnavalkya says that before I go I myself will break your relationship formally by dividing the properties I leave. So I myself will formally break your relationship, your means the relationship between Kartyayini and Maitreyi by dividing the property. That is what is said here. De antham Karavani 'sambandasya' is understood. Of course dividing the property etc. Is not said in the mantra but we come to know from the later mantra.

In keeping with later mantras we have to interpret that Yajnavalkya wished to divide the property. The moment Maitreyi heard all about this what is her response is given in the next mantra.

## Madhu Kandam

### *Mantra 2.4.2*

*Sa hovaca maitreyi. Yannu ma iyam bhagoh sarva prthivi vittena  
purna syat katham tenamrta syamiti; neti hovaca yajnavalkyah,  
yathavopakaranavatam jivitam tathaiva te jivitam syat, amrtatvasya  
tu nasasti vitteneiti.*

So sa Maitreyi ha uvaca. Here Maitreyi replies to Yajnavalkya. She says even if am going to get the whole world as my properties how can I become immortal. It is Maitreyi's question. Even if I get not this miserable property of Yajnavalkya, or even if I am to get the whole properties of the world all gold mines, diamond mines, gulf petrol and all of them, how can I become immortal meaning that I cannot become immortal. That is what is the question.

Ennu means ethu nu. Ethu means ethi. Ethi means even if. Vithena purna sarva prthivi means the entire earth along with all wealth mayasyad means mamasyad belong to me; even if the entire with all properties belong to me dena katham amritasyam how can I become immortal with that wealth. I will be growing old and even the most advanced doctor will say 'nothing can be done' and you will have to live that and under the nose of panel of doctors I will have to breathe my last. Whether it is president of America, the king of Gulf country; even if one is the richest man in the world or the poorest of the poor therefore he will have to die and he cannot get immortality of course and even while living I cannot get purnatvam because all the wealth is Apurnam only.

The maximum ananda I can get is one unit of ananda. [refer Chapter II, Taittiriya upanisad for further elaboration] not even manushya gandharva ananda I will get; I will not get devananda, gandharvananda and where is the question of immortality; therefore how can I become immortal. Thus, she addressed Yajnavalkya. Hey baghavan she addressed. That is how in those days wives addressed their husband. They addressed them so, because their husbands were jnanis

For that what was Yajnavalkya's reply? Yajnavalkya replied 'na'. This is not negative 'na'. He said that you would not become immortal with all the wealth I might give. You will not even be fully satisfied with money. Money will not give you Tripti the satisfaction. [refer to Kathopanisad Naciketush reply to Lord Yama] Money will not give you immortality; money will not give you purnatvam; money will not give you ananda. Does it mean that money is useless? Yajnavalkya clearly says what the money can give.

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He says yatha eva upakaranavatam jivitham just as the life of people with the various gadgets like A.C., good bed, fan etc., this is called upakaranam, just as person with all gadgets will have comfortable life but not a happy life. Differentiate between happiness from comfort. He will have a comfortable life and not a happy life.

In the same way you can also worry in an air-conditioned room. All these modern gadgets cannot make your life what you call happy contented and relaxed one. They cannot do that. Money can buy bed but not sleep; money can buy people not friends; money can buy food and not hunger; money can buy material not peace; there is a big list.

All important things money cannot give. That is what is said here. Dayananda Swamiji says you cannot say poor man and rich man; poor man without money and poor man with money. Who is the rich man? Rich man is poor man with money and why do you say so? He says poor man with money; for other poor man is looking forward to money alone and the so-called rich man also with lot of money is working for more money.

Therefore one is working for money without money and another is working for money with money. Therefore moneyed poor man and moneyless poor man and he says the rich man is the one who is the contented man. He is called a rich man otherwise he is moneyed poor man or wealthy poor man.

Therefore what is the conclusion vitthena amritasasya asa na asti. Adhi Sankaracharya often quotes this line. This is a statement that is to be underlined and noted. Vitthena amritasasya asa na asti there is no hope of gaining immortality through wealth. And therefore use the wealth for all other purposes for clothing, shelter, food etc., but for peace of mind and ultimate liberation come to the class or concentrate on the study vedanta. That is the simple advice.

Here also Adhi Sankaracharya takes an implied meaning. Wealth is looked upon in our tradition as a means of vaidhika karma or dharma in general. Do you remember I that said karma is called panktam because money is one of the five requirements to do any karma. The five requirements to complete any karma is yejamana, patni, putra, manusam Vittam, deivam Vittam, Wealth that is one of the five factors required for karma. For vittam is sadhanam and karma is sadhyam.

The upanisad negates or condemns wealth as means to attain moksa. Money cannot give you moksa. Since wealth is condemned, it automatically means condemnation of karma as well. Sadhana ninda sadhya ninda bhavati.

By negating sadhana the means, we negate the end. Vittha nindaya karma ninda triad bhavati. The direct condemnation of karma is done elsewhere.

Adhi Sankaracharya takes clue for sannyasa from the above statement. Here it is said that karma is redundant for sannyasi because he will not have time for pursuing jnana yoga. Here again we should remember when Adhi Sankaracharya says that karma is condemned with regard to those who are Suddha purusas. But at the same time Adhi Sankaracharya is very vehement that karma is extremely important with regard to an asuddha purusah.

Karma is important because cannot think of moksa without doing karma for it is the stepping-stone for gaining jnanam. What is our view in this case? Many people have misunderstood Adhi Sankaracharya. Some people say that Adhi Sankaracharya glorified karma. Some people say Adhi Sankaracharya condemns karma. Which is true?

The question is for whom karma is important or unimportant. The advice depends upon the adhikari or person. We can never give a uniform advice. Therefore Adhi Sankaracharya asks the question 'Are you sadhana chaturtaya sambannah or not'. If you are full of raga dvesa Adhi Sankaracharya would say first do sandhyavandana, or japa, start pooja, do shrardham, do tarpanam and do daily parayanam etc. You must do all these things if you fall in the group of madhyama.

Suppose a person is already Suddha purusah for him he need not do any karma; for karma involves duality, more kartritvam leads to more bondage and more and more pooja etc, for such persons karma is only a waste of time and there is no need for karma. It looks as though he blows hot and cold and he can be clearly understood if you remember the direction in which he is talking, For unqualified person karma is a must and for a qualified person the renunciation is a must. This is Adhi Sankaracharya's approach. And that we derive from this line amritvasya asa na iti.

#### *Manta 2.4.3*

*Sa hovaca maitreyi, yanaham namrta syam kimaham tena kuryam?  
Yadeva baghavanveda tadeva me bruhati.*

Now Maitreyi intelligently retorts and says 'you yourself say that with property I won't get mortality; which means leaving me property is useless proposal. When this is the case why do you offer property to me?' Why don't you give all the properties to Kartyayini who is interested in wealth only? Why do you give me that property that is not going to give me peace

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of mind, purnatvam or moksa and on the other hand the properties will only lead me to problems and problems’.

That intelligent Maitreyi asks Yajnavalkya, ‘what shall I do with that wealth? What type of wealth? What I shall do with that money by which I won’t get immortality?’ It is sheer waste. She says that I am not interested in that wealth. Maitreyi is prepared to be a student in the brahmanam. She can be compared to Nachiketus who also renounced all the name, fame and properties offered to him by Yama dharma raja in preference to Atma jnanam. Similarly Maitreyi prefers to renounce the properties offered by Yajnavalkya and seek to be a student to Yajnavalkya to gain Brahma vidya.

She tells Yajnavalkya that you are renouncing grahasthasrama in search of Amritatvam and that Amritatvam, which you are seeking you give me. She says wherever you go I would follow. So whatever Brahma vidya knowledge you have got, whatever wisdom you have got, whatever maturity you have got, what ever knowledge you have got, because of which you renounce the whole world, you give me ‘that jnanam’ to me thus pleads Maitreyi to Yajnavalkya.

The true wealth is seen as Atma jnanam gaining which one can renounce the whole world as a trash and Maitreyi asks for that wealth and not the materials or property. Yajnavalkya is visibly happy for having a sincere student in Maitreyi.

### *Mantra 2.4.4*

*Sa hovaca yajnavalkyah, priya batara nah sati priyam bhasase, ehi,  
assva, vyakhyasyami te, vyacaksanasya tu me nididhyasveti.*

‘Sa hoaca’, Yajnavalkyaha now replies. Maitreyi has ceased to be Yajnavalkya’s wife like Arjuna surrendered to Krishna’s to be his student to gain Brahma vidya. Until now Yajnavalkya was Pathi, Maitreyi was patni, and Pathi patni relationship has paved way to guru sisya sambandha.

At this juncture Yajnavalkya cannot deny her the self-knowledge and Yajnavalkya accepts Maitreyi as his sisya. Yajnavalkya pats Maitreyi and says that you are a wonderful woman and you are very, very dear to me. He says that I love your spiritual bent of mind. Hence he says that I like you more. Here the word ‘sathi’ indicates that you have been dear to me all the time and now you are speaking dearer words to me.

You are been dear to me all these days because of your character and spiritual inclination, now you are speaking dearer words to me by asking

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about Brahma vidya. Therefore he asks her to come near him and asks her to sit down near him. Now, Yajnavalkya is ready to teach her Brahma vidya subject to the condition, that she listens to him with utmost concentration. He tells Maitreyi, 'you may do nididyanam'.

May you reflect upon my words? May you listen to my words? May you listen intently and meditate upon my words deeply as I teach you. Here, Adhi Sankaracharya takes a clue and Maitreyi also could learn vedanta after quitting grahashtasrama and after becoming a student. Thus, Adhi Sankaracharya clarifies from this episode, it is evident that sannyasa is very important for anyone to gain Brahma vidya for the persons of either sex. . From fifth mantra onwards actual teaching begins which we will see in the next class.

Hari Om



Class # 53

Mantra : 2.4.5

In the first four mantras of the Maitreyi brahmanam, the upanisad introduced the teacher and the student. Here the teacher happens to be Yajnavalkya, a great jnani and his student is his wife Maitreyi herself. Maitreyi has all the qualification as shown in the story itself because we find that even though Yajnavalkya promised to give her half of his wealth at the time Yajnavalkya wanted to take to sannyasa, Maitreyi rejected all the wealth having vairagyam towards the property etc., which are nothing but Anithya vastu.

She questioned her husband Yajnavalkya, even if I get the whole earth with all the wealth and the treasures would I become immoral; she further expressed that she was not interested in not only the minimum wealth Yajnavalkya could have given but also she was not interested even with the entire earth with all its wealth. This should be taken the Ikaloka sukham for Para loka sukham also. The presence of her vairagyam shows the presence of Viveka because Vivaka alone is the seed for vairagyam. She also shows Mumuksutvam by saying that whatever Brahma vidya you know, that Brahma vidya 'you teach me' she said to Yajnavalkya. Thus she was fully qualified and had sadhana chathustaya sambatti ahikarini.

Having rejected the offer for property and preferring to be a student to Yajnavalkya, Maitreyi has renounced her wife status and taken up the status of sisya voluntarily to gain Atma jnanam. The husband cannot teach as husband and wife can never learn as wife. Only when temporarily the relationship has been suspended and she the new sacred relationship of student guru relationship has emerged between Yajnavalkya and Maitreyi, before the former started teaching her Brahma vidya.

*Mantra 2.4.5*

*Sa hovaca, na va are patyuh kamaya patih priyo bhavati, atmanastu kamaya patih priyo bhavati. Na va are jayayai kamaya jaya priya bhavati, atmanastu kamaya jaya priya bhavati. Na va are putranam kamaya putrah priya bhavanti, atmanastu kamaya putrah priya bhavanti. Na va are vittasya kamaya vittam priyam bhavati, atmanastu kamaya vittam priyam bhavati, atmanastu kamaya Brahma priyam bhavati. Na va are ksatrasya kamaya ksatram priyam bhavati, atmanastu kamaya ksatram priyam bhavati. Na va are*

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*lokanam kamaya lokah priya bhavanti, atmanastu kamaya lokah priya bhavanti. Na va are devanam kamaya devah priya bhavanti, atmanastu kamaya devah priya bhavanti. Na va are bhutanam kamaya bhutani priyani bhavanti, atmanastu kamaya bhutani priyani bhavanti. Na va are sarvasya kamam sarvam priyam bhavati, atmanastu kamaya sarvam priyam bhavati.*

From this mantra Yajnavalkya begins his teachings and this portion is taught to tune to Vairagya Sampadhanam. Even though Maitreyi has got vairagyam and she is a qualified student yet Yajnavalkya wants to confirm as to whether she possessed Thivra vairagyam towards his teaching. This aspect is discussed in this section.

Yajnavalkya points out that ‘self-love’ is the greatest love; the love towards ones ‘self’ is the greatest love, whereas the upanisad asserts that the love for anything else other than one’s own self is the inferior love. This idea we had elaborately discussed in the mantra 1.4.8 of this upanisad.

Therefore I don’t want to go to the details and would advise you to go through that mantra. Love for one’s self is greatest because first of all, it is inborn. Secondly it is universal and thirdly it is unconditional.

Nobody creates artificial love towards one’s ‘self’. As baby we loved ourselves; as youth of course we love ourselves; as middle age people we love ourselves and as old people also we love ourselves. The love for ones ‘self’ is ‘inborn’ in our character.

Secondly it is universal fact that everyone loves oneself alone, and such love is unconditional. I may be young or old, healthy or sick, rich or poor, brahmachari or grahastha, Indian or American, literate or illiterate I have unconditional love for my ‘self’. Therefore it is called nirupathika prema. Upadhi means condition and nirupathikam means unconditional and prema means love. Whereas love for anything else other than me is inferior, because first of all it is not inborn and we develop as we come in contact with that, or as we enjoy the presence of that, whether it is a person or a thing and the love for others and it is a cultivated or a developed love. Such love is conditional and prone to wax and wane.

And secondly it is not universal because when I love anybody other than me it is possible that other person need not love me and may disappoint me causing me pain instead of pleasure. Such love is not unconditional both on my as well as on the other’s part.

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The conditionality of love is proved because of our own experience and whatever is loved at one time is often not loved later and in fact, it is often rejected later. This is the story often seen in family brother rejecting brother, parents rejecting children, and of course wife rejecting husband and husband rejecting wife despite the fact, that they loved before marriage.

First they love and thereafter they allow. Now I allow. They say the rejection of a person is greatest shock a person can suffer the rejection by another person. If anything that rejects me or fulfill my condition I drop it like a hot potato. I will take it only when they fulfill my condition. People turn atheist if the god does not fulfill the desires. If desires are fulfilled the Bakti increases and in fact the baghavan himself exploit the condition.

Even baghavan says I fulfill their desire so that their Bakti towards me increases. To increase the love of Baktas towards me I have to do their job and if not either their Bakti will be status quo or their Bakti will go. Even love for baghavan is conditional and love for anything else is conditional so it is called soupathika prema.

There is no doubt anatma prema is soupathika prema and it is conditional love. Whatever is unconditional alone is called the true love and whatever is conditional is fake love because, it is not original love. How do you prove that? Whenever my love is conditional love, such love is subject to appearance and disappearance or subject to arrival and departure when conditions are is not fulfilled. Hence such love is incidental and not innate love.

It is only incidental love and adanduga prema and janduga prema also and whatever comes and goes is not true love. It is only a fake love. When you have money, I love you and when you have no money I don't love you. What do I love? I love your money and not you. It is very simple. Therefore, what I love is only 'conditional', a condition which is favourable to me that you should be a rich man in this case with a qualification that you should be helpful to me with monetary help or otherwise. .

And therefore, remember even the condition that is favourable to me and the condition that I don't love when it is not favourable to me. It means what I love is not you but the favourable conditions. Again the conditions also I don't love but the conditions I want is that they should give me comfort, pleasure and happiness and at no cost any pain. Ultimately it all our love towards other beings or things boils down to the 'self and happiness'. The unconditional love is not subject to arrival and departure and that is true love.

Therefore let me introduce another word nirupathika prema is mukya prema. Mukya prema means true, innate, original love whereas soupathika prema is gouna prema, Namkevaste prema or fake prema. It is for letter writing or phone talking and it does not have depth in it and feeling in it. This is not one person's problem and this is a universal fact. Nobody loves anyone including god. This is the first point.

From this we derive another thing. When we use logic and derive another thing. What is that point? We get a generalization that wherever there is love, or whatever the object of love, we see that the object or the thing is a source of ananda or happiness. Yad yad prema visayah bhavati, tad tad anandatpadam bhavati.

Whatever is the object of love, it is the source of ananda because whatever is the object of hate is the source of dukham. Wherever there is ananda everybody loves. Therefore we say that wherever there is unconditional love or true love or greatest love that must be the source of greatest and true ananda yad yad prema visayaha tad tad ananda atpadam. Wherever there is fake love or inferior love, that is the source of fake ananda. When love is apparent, the ananda you obtain from that love is also 'Seeming ananda' and it will not be true ananda.

On enquiry what find that the true love is directed towards one thing in the world that is Atma. Self-love alone is the unconditional and true love and 'self' love alone is the only the real source of true ananda. The anumanam we derive is that better we know the logic of love or else life itself will become miserable.

We expect true love from other people but unfortunately nobody will give us the true love that we demand and when we come to know that the true love no one will give and when we come to know that love is not at all a true, we get such a shock from which, it is not possible to recover and such shock could also prove to be fatal. Had we known this before we would not have had wrong expectation.

Perhaps certain conditions the person who loved us expected from us and now we are not able to fulfill such conditions and hence the other man develops hate instead of love towards us. Thus we find that the true love we can never get from the worldly objects and persons. This is an unpalatable truth, which we have to digest in our life.

Therefore until now he loved me so complains the poor father or mother. Now after wedding my son is no more loves me they are exasperating. All these problems will not come if you know about the real love of self-love. All this is because we have not understood the principle of love. Atma is

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paramananda swarupaha. It is parama prema visayatwad. Therefore, what is our conclusion? Atma alone is ananda swarupam. Since Atma is ananda swarupam, all other things are either dukha swarupam or they are ananda abhasa rupam.

Anything other than Atma is either dukha rupam or it is ananda abhasa rupam and it gives only a seeming ananda. Anatma is either dukha rupam or ananda abhasa rupam. Atma alone is real ananda rupam. Hence seeker should turn towards Atma and develop vairagyam towards everything else.

A seeker of ananda should turn towards Atma alone because Atma alone is ananda rupa and he should develop vairagyam towards all anatma, which is nothing but dukha or ananda abhasa rupam.

Developing vairagyam we mean the nature of not developing hatred but not expecting true ananda or true love. Developing vairagyam is the tendency of not developing hatred but not expecting true ananda or not expecting true love from worldly things, which we call anatma in vedantic parlour.

Accept conditional ananda and also be ready if the ananda is not available; be prepared for either. If you have this bent of mind, you will accept anything that comes to you or anything that you encounter in your life. We should be ready to lose the so-called love from anyone at any time. This tendency is called vairagyam. You need not hate you should not hate anyone.

This section is for the purpose of teaching you the vairagyam sambadanatvam. If you want true ananda, turn towards Atma which is neither dukha rupam nor ananda abhasa rupam but the real ananda rupam. With this background we shall look at the mantra.

Yajnavalkya addresses his wife. No wife loves the husband for the sake of the husband. Atmanastu kamaya jaya priya bhavati; kaamaya means prayojanaya. In English for the sake of husband nobody loves the husband. Then, for whose sake she loves her husband is our question. It is for one's own sake or for one's own pleasure alone the wife loves the husband. The husband need not feel bad about the unpalatable truth is revealed by the Upanisad.

It is true that the other way round also. Wife is never loved for wife's sake but wife is loved for one's own ananda or pleasure alone and as long one gets ananda. Nobody loves children and they are loved for their own sake; nobody loves money for money's sake but for one's own sake alone; Swamiji used to tell that some one had immense illegal wealth.

One night the robbers looted the entire cash held by the fellow. The poor fellow could not even report the matter to anyone let alone the police the fact of the loot of his illegal wealth. He was extremely upset and he was almost at the breaking point. It was then, the income tax officers entered the house to conduct a raid on his premises.

The moment the officials entered the house the fellow was only too happy to ask them to search everywhere with the confidence that cannot be caught of with black money or the ill-gotten wealth. Just a few minutes before the income tax officials came he was crying at the loss of wealth and the same fellow now was extremely happy because he had escaped the jaws of laws.

When the wealth was source of ananda he liked the possession of the wealth but at the same time when the same wealth turned to be a source of trouble, he was gladly ready to give up the wealth. As long as the wealth gives joy it is loved and once it starts giving problem, the same wealth is given up. Vittam is favourable only when it gives joy.

Brahmins are loved not for the brahmin's sake but loved for one's self only. Here we should carefully note that it is not sathyam ananda Brahman. Similarly when do we remember the army? Only when there is war we think of army. We will glorify them and all.

During the peacetime no one remembers the soldiers as to whether they are in the border or elsewhere or whether they are posted in places where the temperature is below the freezing point or in deserts with do drinking water. It is so because we love them not for their sake but love them is for one's 'self' only. This is also the case with vysya jathi and sudra jathi also.

Having talked about what is the position in this loka Yajnavalkya takes up the case with the love for the other worlds. We love all the lokas Buvar loka Suvar loka etc not for their sake but for the one's own 'self' only. Our love for devatas, puja and abhishekams etc is also not for their sake or for the sake of the devatas but for one's own self only.

All the living beings we love not for their sake but for one's own 'self' only. No body loves any living being for its own sake but for the sake of 'self' only. As long as the animal etc., are useful, we keep them with us and once it is not useful we would like to get rid of them. Our love for them vanishes into the thin air. Everyone wants to keep parents as long as they are useful and once they are source of problem even the parents are rejected.

Boothana, means it is not only animals but also human beings one loves for one's own sake but not for their sake. To cut the story short Yajnavalkya says nothing in the world is loved for its own sake including baghavan.

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Nobody can have true love even towards baghavan and the true love is possible only towards Atma alone. If true love towards baghavan is to come the baghavan and Atma should be one and the same.

Sarvam includes baghavan also what type of baghavan anatma rupa baghavan is included in that sarvam. Whatever love is there is only ananda abhasa priyam. Everybody is naturally selfish and it is but natural that everybody including the baghavan is selfish. Na va arey sarvasya kamaya sarvam priyam bhavati atmanstu kamaya sarvam priyam bhavati. True love between self and god is possible only when self and god become one. So long as the two are different, you cannot find true love between them.

Everybody is naturally selfish. It is not a mistake of anyone because everybody including baghavan is loved for one's 'own sake' only. With this vairagyam has been emphasized by showing that anatma is dukha rupam or dukha abhasa rupam and having turned away from anatma one should turn towards Atma, which is neither dukha rupam nor ananda abhasa rupam, but it is ananda rupam.

### *Mantra 2.4.5 continuation*

*Atma va are drstavyah srotavyo mantavyo nididhyasitavyo maitreyi,  
atmano va are darsanena sravanena matya vijnanenedam sarvam viditam.*

'Vairagyam' is nothing but 'turning away from anatma' and 'Mumuksutvam' is the tendency of turning towards Atma. Having turned away from anatma, hey Maitreyi may you turn towards Atma tells Yajnavalkya to Maitreyi. Atma va arey drastavyah. Drastavyaha means to be discovered. One should discover Atma to be one's own nature. Then how can one get Atma darsanam? Darsanartham or to gain the real knowledge of Atma, one has to do sravanam, mananam, nididyanam. More we will see in the next class.

Hari Om

Yajnavalkya the teacher begins to teach his disciple Maitreyi from mantra number five onwards and as the first step Yajnavalkya wants to confirm the importance of vairagyam by pointing out that Atma alone is paramananda rupah and all the anatma is either dukha rupah or sukha ananda or ananda abhasa rupah. He says that it is only a 'seeming source of joy' and 'not real source of joy'. Yajnavalkya establishes this fact logically by showing that nobody loves anatma unconditionally. Hence, he concludes that anatma is not the source of true ananda.

This idea alone vidyaranya condenses in his pancadasi declares that affection, which is in other things, is for the sake of 'self' alone. The affection is not for the sake of any other thing. Therefore the affection in the 'self' is the highest. This alone gives supreme blissful nature, which is dependable and ever lasting.

The same idea is condensed in another work called Advaida Maharanda. Here the author simplifies the same idea ahameva sukham nanyadu anyac-can-naiva tat sukham amadartham na hi preyo mad artham na svatah priyam [Mantra 24] In short the essence of the matter is that is Atma is paramananda rupah because it is the object of unconditional love. Since, Atma is paramananda rupah, any seeker of paramananda should seek paramatma alone. In other wards it is said that bliss is 'myself and not different'. For, it would not be dear if it is not for me, and if it is for me, it is not dear by itself.

Since Atma is *paramananda* rupah, which means it is of the nature of ananda, happiness purnatvam or fulfillment. Since Atma is paramananda rupah anybody who seeks paramananda will have to seek Atma alone. Therefore, whoever seeks Atma should turn away from anatma also.

Thus vairagyam is aimed at to turn the mind away from anatma. Having attained vairagyam one should turn towards Atma. Turning towards Atma alone is being pointed out in this mantra atma va arey dristavyaha srortavyaha mandadvyaha nidiyasidavyaha. For gaining paramananda and for enjoying unconditional ananda one should practise sravana manana nididyanam of Atma.

Here Atma na arey drastavyah and it means Aparoksadaya jnadavyaha Atma has to be discovered as non-different from one's self. Drish here refers



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to Aparoksa jnanam. And by Aparoksa jnanam we mean that Atma has to be discovered as ever evident 'I'.

And by knowing this Aparoksa Atma itself, one attains the Aparoksa Atma because here 'knowing itself' is the attainment unlike in other things where one has to take some efforts to attain something after gaining the knowledge.

In the case of anatma knowing the anatma is not attaining the anatma; knowing anatma is not attaining anatma; swarga jnanam swarga praptih na bhavati. Swarga jnanam is not swarga praptih and the knowing and attaining are two distinct pursuits in this case. One has to study the scriptures first and gain the knowledge of swarga and that is not enough and thereafter wards he has to do sadhana and as the result of the seeker gains swarga.

In the case of anatma twofold processes are involved first gaining jnanam and thereafter jnanam should be followed by action praptih. Jnanam is the study of scripture and praptih is series of action. But in the case of Atma, we find that the knowledge itself happens to be attainment of moksa because 'what I want to attain happens to be non-different from myself'.

Since Atma happens to be ever accomplished I, there is no accomplishment of Atma other than recognition of Atma within my own 'self'. Exactly like the dreamer accomplishes the waker state just by getting up with no travel or no work, to attain the jagrat state, any seeker of jnanam gains moksa on gaining jnanam without any special efforts or action to attain moksa.

Atma has to be accomplished by Aparoksa jnanam without doing any action. Now our goal has become different. Previously our goal was Atma praptih paramananda Atma praptih. Now, the upanisad points out that the accomplishment of Atma is only through Aparoksa jnanam. Therefore our goal is shifted to seek Aparoksa jnanam. First goal was Atma praptih and now the present goal is Atma jnana praptih. Atma jnana praptih is our goal and if Aparoksa jnanam is our goal, the question is what is the means of attaining that Aparoksa jnanam.

Upanisad states Srotavyaha Mandavyaha Nididhasidavayaha. Aparoksa jnanam has to be gained through sravanam, mananam, and nididhasanam. Threefold sadhana is prescribed for gaining Aparoksa jnanam. And what do you mean sravanam mananam nididhasanam? I have discussed this subject several times. Yet I will briefly explain the meaning of sravanam mananam nididhasanam for the sake of continuity.

Sravanam should not be understood as mere listening. Even though dictionary meaning of sravanam is listening and in this context sravanam

does not mean mere listening. Sravanam is defined as upakramadi shatlingaihi vedantanam tatparya nichchayah sravanam. If you translate this into English it means the grasping the central teaching of vedanta through systematic analysis under a competent teacher is called sravanam.

Now here we have to note an important thing. The sruti says srotavyah. It means one should listen to or one should systematically analyse the vedantic teaching. Now the question is kaha srortavyaha; what should be analysed? The upanisad only says that srortavyaha so that you connect it with the previous sentence. Atma in previous mantra has to be extended to other things also.

Atma Srortavyaha Atma Mandavyaha Atma nididyasidvyah Atma should be analysed; and Atma should be the object of mananam and Atma should be object of nididyanam. But here we get into a problem because if we have to analyse Atma, reflect upon Atma, or meditate upon Atma, we need an instrument or means of knowledge through which Atma can be analysed.

If one has to analyse the microbes one requires microscope. If one has to analyse the stars one requires a telescope. How to analyse the Atma swarupam how will he do that and with what instrument we can do that is our question. We have already seen that Atma is not available for pratyaksadi pramanam. I cannot see it with eyes, ears etc.

Then how to analyse Atma? Like some people say you make an enquiry as to 'who am I'. Withdraw from the external world. Close your eyes; think deep in your mind and then try to find out what is the Atma or who am I. That also will not work for the mind and intellectual as an instrument function with the blessings of Atma alone. Mind is also is an instrument.

Therefore meditation is not going to work; logical analysis is not going to work; perceptual operation is not going to work; experimentation is not going to work; all will not work because we don't have any means to analyse the Atma.

Hence we can analyse Atma only through vedanta sabda pramanena atma srortavyaha Self-enquiry is possible only through vedantic enquiry. Upanisadic vichara sabdapramana Vicharaha. So setting aside the vedanta pramana, a person can never makes self-enquiry. Setting aside the upanisadic pramana one can never make self-enquiry. Therefore Atma srortavyaha means vedantah srortavyaha.

Atma sravanam means vedanta sravanam. We should note that we analyze the vedanta vakyams, the more we are analyze them the more we analyse our nature alone. The more we analyze the vedanta vakyam, every word, and every sentence; indirectly more we analyze our own Atma

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swarupam alone. We should never think vedantic analysis is intellectual exercise or an intellectual trip. Hence we conclude that thorough understanding of vedanta is equal to thorough understanding of one's own 'self'.

The vedantic enquiry is not at all an extrovert pursuit but it is seemingly an extrovert pursuit. Actually it is nothing but 'self-enquiry'. It is like looking into a mirror. As you look into a mirror it looks as though I am an extrovert, the fact is I look myself inwards. But the fact is 'more I look into the mirror more I am able to understand myself. What I see is not the mirror even though 'seemingly, superficially, or outwardly' I see is mirror but the fact is through the mirror or inside the mirror I see the picture of myself.

When the picture is not clear I may rub the dust on the surface of the mirror and again more I clear the mirror, clearer is my image on the mirror. Therefore when I am analyzing every word, go through the Sanskrit root of the word, and analyze the grammatical significance of the word and language and word analysis, language analysis etc., it looks like as though I clean the mirror to have a better analysis of my 'self'.

It may look like tarka, Mimamsa or grammar. It may look why should I read and waste my time. But they are all like cleaning the mirror of vedanta and clearer the words and sentences are clearer is the understanding about myself. Therefore sravanam is extremely important and Atma sravanam is vedanta sravanam. Therefore Atma va arey srortavyaha vedanta dwara Atma srortavyaha or vedanta srortavyaha.

What is the benefit of vedanta sravanam. The benefit is ajnana nivrutti or freedom from ajnanam. Ajnanam is about my own 'self' What ajnanam I have? I am under the impression that I am dukha rupah and I require ananda to come from outside source and this happens to be my supposition and it is on this premise I led my life until I pursue the study and gain Atma jnanam.

I was ever overwhelmed by the thought that I have to seek situation, mix with people and/or acquire things to gain ananda. Every activity smallest to the biggest is based on this fundamental notion and often-unquestioned notion and taken for granted notion that ever I get the greatest ananda from outside with my own efforts with the help of other people and objects.

I think that my wife must be near me for me to get ananda. That is the notion. Even for one day if she is not there I am Dukhi. That is a notion I am possessed with and anytime my wife goes away for genuine reasons I become mentally restless. So also is the case with the temporary absence from my children.

Thus every moment of activity, every response to situation, every planning for future, all based on one mistaken notion taken for granted notion aham dukha rupah asmi and I require conditions to gather ananda from the outside source.

This fundamental notion is called ajnanam or adhyasa. Ajnanasya nivrutti alone can make me ananda rupah. I don't require things, I don't require people and I don't require situations to be in happiness. I require things to live; I require people to live; I require various objects to live; this is a different thing but to be happy full and complete I require nothing.

Let all the people and objects be there I am happy; let them not be there even then I will be happy. This state of serene mind you gain only when ajnana nivrutti takes place. This is called paramananda praptih. This is called sravana sadhana.

Then the next one is called mananam. Mananam is defined as corroborating and substantiating what has been learnt through sravanam or logical affirmation, substantiating what has been learnt through sravanam or corroboration of what has been heard from sravanam. The entire sravanam and mananam centers round the upanisadic teaching. The benefit of this logical analysis is samsaya nivrutti. We should strive for removal of all doubts, which are obstacles to the assimilation of the knowledge or to the acceptance of knowledge gained through vedantic studies.

The basic teaching is Brahma sathyam jagan mithya jivo brahmaiva naparah. The statement Brahma sathyam everyone agrees with no problem; all Dvaidins and Dvaida Dvaidins agree to this statement. Nobody questions the statement. But the problem is the second part 'jagan mithya'. The world is not sathyam; world is mithya and world is unreal. This makes our eyebrows lift with confusion and doubt. When we receive this teaching from the Upanisad, the intellect puts lot of questions raising doubts about the credibility of the statement.

How can the world be unreal? I am seeing the world; the world is solidly available for sense perception; the world is solidly available for inference; not only the world is available for transactions but also it is prone to affect my life positively and negatively. It has its own utility and value; it gives me sukham and dukham; it gives me food when hungry; it gives me protection and it gives me all the enjoyments and such a world how can I say that it is unreal is the question that arises in the minds Dvaidins as also some of the Advaidins too.

When food is capable of removing the hunger how can a person say food is unreal; so how can we say that medicine is unreal when it cures my

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disease; how can the doctor be unreal when he is in flesh and blood in front of me to help me to recover from my illness. Therefore, the statement of jagan mithya enshrouds us with doubt as to its reliability.

Even if I take it for granted the third part of the statement is not at all acceptable to us. Jivo Brahmaiva naparah. I am Brahman I am ananda rupah I am nithyah I am eternal; I am all pervading etc., how can such statements be accepted fully aware the fact of my limitations that I am a samsari undergoing sufferings all the time and knowing fully well that I am a mortal and my life itself is ephemeral and not at all eternal one.

One may say it is nice to write notes but in practical life one has to resort to god to save us. Therefore it is extremely different to accept I am Brahman. To accept it, as a fact is to accept it at all times. It should be steadily accepted. We are not able accept it due to many lingering questions. Intellect has got many questions against the statement.

How can I be infinite? The questions or doubts at the level of intellect is an obstacle for assimilating vedanta as a fact and therefore mananam is aimed at the removal of all the obstacles at the intellectual and emotional level.

Samsaya nivrutti only alone will make us to accept the statement 'Aham Brahma Asmi' as a fact during the class as also I can say the truth at all times. I should have the courage to admit that I will not be affected even when there is crisis all around. I should not waver and sate that Aham Brahma asmi even when diseases afflict me and I am in the deathbed facing the final exit. This is the benefit of mananam. Removing intellectual obstacles in the form of doubt is mananam.

The final state is called nididyanam. Nididyanam is nir samsaye arthe manasah sthapanam. Dwelling upon the teachings, which is free from all doubts is called nididyanam. After mananam the knowledge is doubtless. If you have doubt you have to do more mananam. The teaching is doubtless and upon the doubtless teaching one should keep the mind quiet and serene. Regularly spending time is needed just to dwell upon the doubtless teachings. In nididyanam no logical analysis is involved.

No reasoning is involved; if reasoning is there, it will go to mananam. It is not the posture that determines and it is not the condition of sense organs that determines but the process that is happens in the mind that determines the nididyanam. In nididyanam no reasoning is involved because I am convinced of the fact that 'I was I am and I ever will be Brahman'. I was I am and I will ever be free.

Therefore when you sit for nididyanam moksa expectation is gone because my clear understanding is that 'I was free I am free and I ever will be free'.

Therefore I don't expect moksa; I don't expect a new experience; I don't expect new knowledge because moksa is not going to come through a new experience or a new event; moksa is my very nature unconditional. Therefore nididyanam means not with any expectation of moksa and it is not for removing doubts also; not for logical analysis also but for dwelling upon the teaching to remove the viparidha bhavana nivruttiartam.

By viparidha bhavana we mean habitual mental problems like kama, krodha, loba, mada, Machsarya, bhayam etc. So thus I dwell upon the teachings with a specific aim of removing the mental emotional obstacles, which have been lingering for a long time. Certain types of fears are there deep in my mind; certain types of hurts, etc., which have been gathered for a long time from my wife, children etc. I have got so many shocks, which have created hurt, as long as the mental hurt is there, mind does not have relative ananda, and unless mind enjoys the relative ananda I cannot own up Absolute ananda.

Unless the mind is relatively santham I cannot own up with 'absolute shanti'. Nididyanam is to convert the knowledge in the emotional strength to eliminating the habitual emotional problems even worry, guilt, hurt, anxiety, fear etc. Nididyanam is not a process done at a particular time but it is a constant alertness watching our emotional personality.

Throughout the day, what all the ups and downs I should see and count how many times I got annoyed and how many times I abuse and thereafter wards neutralize them in the light of the teaching. Thus the nididyanam is for the viparidha bhavana nivrutti, Difference between the mananam and nididyanam is mananam removes intellectual obstacles and nididyanam removes the emotional or mental obstacles. Sravanam of course removes ajnanam and helps us gain self-knowledge.

Adhi Sankaracharya points out in his commentary that all the three processes are equally important. We cannot question which is that, that can be skipped or followed there is no question. All the three are to be followed to get the benefit in full. But even though we say all the three sadhanas are important, there is lot of confusion among the roles of these sadhanas.

So all the people agree that sravanam is needed; mananam is needed and nididyanam needed but there is a confusion regarding the role played by each sadhana and there is a big confusion and as it is a prevalent confusion, I just want to discuss that.

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There is one group of people who say that sravanam gives only Paroksa jnanam direct knowledge; they say only when nididyanam is done the knowledge become Aparoksa jnanam. Thus, meditation alone gives us direct knowledge, experiential knowledge, first hand knowledge; and they give the example of our day to day experience when a person describes an apple you get only a secondary knowledge of the apple; he describes the form colour and the taste, the smell but the words regarding the apple give only indirect second hand knowledge but only when you actually eat the apple, you get the first hand knowledge, the direct experiential knowledge.

Just extending the example the vedanta sravanam gives second hand secondary, indirect knowledge or the book knowledge or intellectual knowledge and they argue only nididyanam brings Atma face to face and one will get direct face-to-face experiential knowledge or they call this as realization. They use the two words sravanam for knowledge and nididyanam for realization. Such words are used in some books. Our arguments are this is not true. This view is not correct. We do not accept and we say that sravanam or words can give direct knowledge also.

Sravanam can give direct knowledge and sravanam alone should give direct knowledge. This is called Saabda Aparoksa jnana. And if a person does not get Aparoksa jnanam through sravanam he will never get Aparoksa jnanam through mananam or nididyanam. And we say we can also prove this by quoting our own day-to-day experience.

And we give two examples one example is Soyam Deva Duttah. And another example is Dasamastavamsi. Soyam Deva Duttah one man was looking for Deva Dutta and he has seen 25 years before and the very same Deva Dutta has come with totally different features gray hair and bald head and has become with wrinkles and keeping Deva Dutta in front he was searching for Deva Dutta. When he was searching for Deva Dutta some one came and told Soyam Deva Dutta.

That Deva Dutta whom you are searching happens to be this Deva Dutta he said. When the words are used does he get indirect or direct knowledge. He gets the direct knowledge. And similarly 'you are the tenth man' and you must know the story. Therefore we say words give indirect knowledge when the object is far away, Words will give direct knowledge when they are used to introduce an evident thing.

What is the evident thing? Deva Dutta is already evident and words of introduction will not give indirect knowledge but words of introduction will give direct knowledge. Vedanta is words of introduction and introduces my 'self'. Therefore we say Aparoksa jnanam is only through sravanam.

Madhu Kandam

What is the role of mananam and nididyanam? Mananam is not for direct knowledge but to remove the obstacles. Nididyanam is also not for direct knowledge but to remove the obstacles. This is our contention. Pratibanda nivruttyartham mananam nididyanam. More in the next class.

Hari Om



## Class # 55

### Mantra : 2.4.5 continuation

Yajnavalkya started his teaching by first establishing that Atma is paramananda rupah. Here, the beauty is that 'Atma's ananda rupam' is established logically. Sruti need not use logic at all and sruti can directly give us the knowledge by making a statement. Sruti can say that Atma ananda rupah pranam anandam Brahma. In this statement there is no logic involved. Sruti says Atma is ananda rupah. In all the statements the logic is not involved because sruti's validity is not dependent on the logic.

Sruti is independently valid. This alone, we call as swathaha pramanam. But, in some places, even though sruti has independent validity, sruti itself gives support of logic for the sake of human satisfaction or for our satisfaction. Sruti give yukti pramanam also in some places. Thus, in certain cases sruti itself gives logic. In the case of Atma ananda swarupam sruti can directly reveal it but it gives supporting logic as well.

In this fifth mantra, we find that sruti reveals Atma's ananda swarupam not by mere statement but through logic. This we saw in the last class. Atma paramananda rupah. Having established that Atma is paramananda rupah, the sruti points out as to how one can get paramananda Atma, otherwise called moksa. And for that, sruti prescribes a sadhana. Atma va arey drastavyaha darsanam iti sadhanam ananda praptih.

While ananda prapti is the end, Atma darsanam is the means. Prapti [attainment] is the end while Atma [knowledge] jnanam is the means. Here comes the next question. How can one gain Atma jnanam? What is our end? Atma jnanam is our end. Atma praptih is supposed to be the end and for achieving the end Atma jnanam is prescribed as the means. When Atma jnanam itself is the end, what should be the means? This is our question.

Tamilnad express is the means and reaching Delhi is the end. How to reach the Tamilnad express? The means here begins first reaching the station to catch the train. Car, scooter etc is the means to catch the train that is the end here. After catching the train, the train becomes the means and the end becomes the reaching Delhi.

As shown in the example here Atma darsanam is the end and it is achieved through sravanam, mananam, nididyanam. Sravanam mananam

nididyasanam leads to Atma darsanam and Atma darsanam then lead to paramananda praptih. Thus parasparam sadhya sadhana vartate

Here I would like to have a discussion because there is an expression drastavyaha, strotravyah mandavyah etc. Tavyah comes as suffix to every word. Tavyah is a suffix that is added and according to Sanskrit grammer tavyah represents a commandment. So kar tavyam is a commandment of action. Bo tavyam is a commandment for bojanam. Kartavyam means you are compelled to do a thing.

Thus according to Sanskrit grammar 'ling' is potential mood 'lote' is imperative mood; tavya is present participle; 'lote' is called imperative mood and 'tavya' is potential participle and all the three indicate commandment. In Sanskrit we call it vidhih.

The commandment or vidhi is very, very important in mimamsa sastra. They have analysed it elaborately in the sastra. In keeping with that, in vedanta also we make an analysis; vidhi Pratyaya is involved in vedanta too. Vidhi Pratyaya means suffix of commandment. In fact, we have a suffix of commandment in one of the previous portion that is vidya sutram.

What does the statement of vidya sutram mean? Vidya sutram is Atma ityeva upaseetha. Avidya sutram we have discussed already. Avidya sutram is anyoso anyoka etha devata vaste ya saha deva saha devanam pasuh. [refer mantra 1.4.7 vidya sutram and mantra 1.4.10 Avidya sutram]. In vidya sutram the statement is Atma iti eva upaseetha. There is also a suffix to indicate the commandment.

Here also there is a suffix for commandment. There upaste is suffix. Here it is 'drastavyaha, srortavyaha' is the suffix. Adhi Sankaracharya analyses the vidhi in the vidya sutra bhasyam. But I skipped the topic there.

The analysis is vidhi Pratyaya in this particular context. For the sake of analysis we will divide the statement into two portions. Atma va drastavyaha is one topic; Atma va re srortavyaha mandavyah, nididyaivaiva is another topic. When you say Atma va drastavyaha what is the meaning of the statement. It means Atma ya arey aparoksataya Atma should be known as myself. It should be known as oneself or myself.

And in this context we should note wherever there is a commandment for knowledge in vedanta we assume that it is not a commandment at all but it is only an ordinary statement. According to vedanta no commandment is possible with regard to jnanam. We point out that commandments are possible only with regard to karma. Commandments are never possible with regard to gaining jnanam.

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And when I make such a statement, I am take one thing for granted. The commandment is possible with regard to karma and commandment is never possible with regard to jnanam. Here karma is action. I take one thing for granted that knowledge and action are two different processes.

Action is not knowledge and knowledge is not action. Therefore in vedanta knowing is not considered an action at all. Now the question comes why the knowledge is not an action? For that, we give two reasons. The first reason is that the phalams are different. The consequences, the benefits, or the phalams or Prayojanams are different. Karma phalam is different from jnana phalam. Therefore, phala bedah; hetu bedah; sadhya bedah; sadhana bedah or in English end bedah means bedah.

In what way do you say karma phalam and jnana phalam are different is our question. According to vedanta, we say karma can produce only four types of phalams. What are the four phalams? Reaching a place, producing a thing, modifying a thing or purifying a thing; reaching, producing, modifying or purifying; reaching, production, modification, purification are the four types of karma phalam.

When you analyse the knowledge, you find that the knowledge does not produce any of the four effects or four phalams. For example, knowing London is not reaching London; if knowledge will give you reaching London you need not go there physically. If the very knowledge will take to London, no reservation, buying tickets etc., is required. It is not so. Hence jnanam does not take you or reach you anywhere.

Knowledge does not produce anything whatsoever. Knowing idli does not produce idli. Knowledge does not modify anything. Knowing salt is less in sambar will not help; knowing cannot modify and by knowing you cannot purify also. This place is not clean. You know it is dirty. By knowing it is dirty the place will not become clean. Therefore jnanam does not reach you; produce anything; modify or purify anything.

What is jnana phalam? It just reveals a thing as it is. It is only vastu spuranam; vastu prakasah; vastu avarana nivrutti; you will find that this revelation is jnana phalam; karma can never produce jnana phalam. Karma will not give the phalam of jnanam. Suppose you don't know what this is. [Swamiji shows a small clock to the audience] This clock you see for the first time. You do varieties of actions over the clock. You do not know even when you do various karmas on the clock.

Whatever karmas you do, you are not going to know what it is. Karma cannot produce jnana phalam and jnanam cannot produce karma phalam.

Therefore jnanam and karma are different. This is phala bedad. [refer to the fourth sutra of Brahma sutra]

The knowledge and practice of dharma and adharma result in gaining the sensuous pleasure and pain. But the knowledge of Brahman results in final release, which is free from pain and is beyond the ken of the senses. Unlike moksa, pleasure and pain arise on account of the senses and the sense objects. This is the case with every being or objects from Brahma deva to a blade of grass.

Moksa however is impossible for those who have not owned up or realized Atma. Is not knowledge itself an activity of the mind? No, the two are entirely different. Action is dependent on the mind. It decides what should be and what should not be done. Action depends upon the mood of the mind. This includes even mental actions like reflection, meditation on a deity as are required to be done by the hota while he is saying vasat and the chief priest is engaged in making the offering.

Knowledge on the other hand is not dependent on the mind of man or the vedic instructions. It depends on the things itself and is made available by pramanams. The difference between knowledge and action will be clear from the following example.

Meditation as fire is an action dependent upon the will of man and it conveys a vedic instructions. The idea of fire on the other hand constitutes knowledge because it refers to the actual perceived fire and it is not dependent on the mind of man or on some any statement.

There is a second reason to show the difference between jnanam and karma. Jnanam is not available for choice, jnanam is choice-less; karma is available for choice. To put in another language jnanam is not under the control of Jnatha whereas karma is under the control of the karta. How is it so? I will explain it.

Suppose you want to know the meaning of the Brihadaranyaka upanisad. For gaining the knowledge you want to attend the class. When you are coming to the class you are the Jnatha or karta. You have a choice. You may not come to the class or you may come to the class. You can choose to stay back in the house or choose to come as a karta. And after coming here you become Jnatha once your mind is behind your eyes and you ears. You have become a Jnatha, a knower.

And as a Jnatha do you have a choice in hearing? You have no choice. Whether you like it or not you have to hear the class. Whether to hear or not you have no choice. What to hear and what not to hear you have no choice.

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It is in my hand. You have no choice. Whether I should use English word or Sanskrit word you have no choice. It is my choice.

Once you become a seer whether to see or what to see is not your choice. Once you are hearer whether to hear or what to hear you have no choice. So also is smeller. Whether to smell or not you have no choice. Receiving the smell is not within your control. As a hearer, seer or smeller or as a knower you have no choice.

Therefore karma kartrutantram jnanam jnanatantram. In karma karta has choice; in jnanam Jnatha has no choice. Therefore karma and jnanam are different. This is the second reason. The result is bedad choice bedad ca. Once you have understood the difference we can easily arrive at the corollary of that.

Commandment is possible where there is choice. No commandment is possible where there is no choice. In fact applying this rule alone, we are establishing the freewill for individual. If scripture commands us to do good; command us to avoid evil; here scriptures accept we have a free will which is otherwise called choice. Tell a lie or avoid the lie. To harm a person or not to harm is your choice. Here scriptures give commands

Suppose there is no free will or if we have no choice, we are helplessly good or helplessly bad, the scripture's commandments will be useful or it may be a waste. If a man does good choicelessly, there is no need to command him to do good. If the evil man does evil choiceness the commandment not to do evil is of no use. In karma there is choice, in karma kanda choice is available, and the commandment is possible. Sathyam vadha dharmam sara etc.

Whereas in the case of jnanam there is no choice and therefore no commandment is possible. Vedanta Atma arey drastavyah is only a 'seeming commandment alone' and it is not vidhih. This is the first part of discussion.

Now let us come to the second portion Atma va arey srortavyo mantavyo nididhyasitavyo of the mantra. One should follow sravanam mananam nididhyasanam. And with respect to this there is a vidhi. And what we say is that with respect to sravanam mananam nididhyasanam there is vidhi. With respect to darsanam there is no vidhi.

In mimamsa sastra vidhi or commandment itself is sub-divided into three types. Naturally if you accept vidhi, then the question comes which type of vidhi it is. Sravana manana nididhyasanam if you accept it, which vidhi it belongs to is our question. About this I will briefly discuss now.

First I will point out what are the three vidhis. Three vidhis are number one is apurva vidhi. In English a vidhi of injunction, a statement of injunction or commandment; Second type is niyama vidhihi, a statement of restriction; third one is Parisankya vidhih. It means a statement of permission.

Each one I will briefly discuss with example so that you can understand them. First one is the apurva vidhi, the standard example given in Purva Mimamsa sastra is 'brihihi proksadhi'. Brihihi means rice grain or paddy. This is example for apurva vidhi. I will briefly tell you the context. In Purva mimamsa sastra, they discuss varieties of rituals.

One of the rituals is the Darsa purna Masa yaga. In that yaga they have to give an oblation called Prodasah. Prodasah is a material like our Adai. A cake or a type of cake is Prodasah. This Prodasah material is to be made out of rice and for the sake of making that Prodasah we require rice and for getting the rice we require paddy, the rice grains with the husk and this ritualist has to finally bring the paddy itself from field and grain themselves. And then what he has to do. Naturally he has to remove the husk. Then with that rice he has to make prodasah.

At that time Veda tells that first you have to do proksanam of the paddy. Sprinkle water on it by chanting some mantra. Now if the Veda does not make this commandment nobody would have done the proksanam. So proksanam is totally an unknown action and this totally unknown action Veda is prescribing. And prescription of totally unknown action is called apurva vidhi. What is the definition of apurva vidhi.

After the proksanam what the ritualist will do? He has to remove the husk. Now the removal of the husk is a known action or unknown action. It is known action. Anyone with common sense knows the procedure. Do this following common sense law.

Here there is a problem. Even though un-husking is a known action; this can be done in several ways. For example pounding is one method; second one is rub the rice with a stone and then remove the husk; third method is to remove the husk one after the other with your nail. Thus you can do one action of un-husking the paddy itself in several ways and all ways are known.

And now comes the second types of vidhi, known as niyama vidhih. What is the example given? The example is Breehin avahanti. Avahanti means pounding process. The paddy should be un-husked by the method of pounding, which means one should not use the other method of removing the husk with nail etc. We are restricted to do one method of approach.

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Among many known methods, we are restricted to follow one method. Therefore what is the definition of niyama vidhi? It is a statement of restriction when there are many known methods of doing an action.

First is the statement of injunction of a totally unknown action. Second is a statement of restrictions. There are many methods and the statement of restriction itself there is an implied idea that the other methods are to be avoided or excluded. Exclusion is implied and one particular process is stressed. This is called niyama vidhi.

Parisamkya vidhi is a statement of permission. The example is ekadasyam phalaharam huryad. [hala means fruits. Now this is a statement of permission. Among many methods of removing the hunger eating fruits or any thing or removing the husk etc., but one method one is permitted to choose. Remove the hunger by any method to remove hunger.

Here it is a statement of permission that means it is not compulsory that you should eat fruits. If you can do total fasting that is the best one. If you are to take food for one reason or the other you take phala Ahara.

You may eat fruit not you should eat fruits. This statement is called a statement of permission. And in this statement of permission also, automatically included is the exclusion of other types of food. When you take food at the same time it is implied condition that you should not take any other food. That is called parisamkya vidhi a statement of permission.

Often a statement of permission and statement restriction look very, very similar. What is a clear difference I will discuss in the next class. Then you will come to know srortavyah is what we will see.

Hari Om

In the last class, we saw three types of vidhis to find out what type of vidhi; the vedic statement Atma va arey srortavyaha etc., in the upanisad belonged to. Three types of vidhis we saw were apurva vidhi a statement of injunction, niyama vidhi a statement of restriction and Parisankya vidhih a statement of permission.

In apurva vidhi the scriptures prescribed a new and unknown action to be done. Therefore, apurva vidhi always involves unknown action. Whereas niyama vidhi restricts a person to one particular known action among many known actions; and Parisankya vidhi permits a person to do a particular known action among many known actions.

If you remember the example apurva vidhi example breehin proksadi; sprinkle water on the paddy; and this is totally unknown action because nobody will do that unless commanded by the scriptures. For the niyama vidhi the example we saw was breehin avahanti that is one should un-husk paddy by pounding. Un-husking of paddy is not unknown action even without scriptural injunction one would have done the un-husking for making Prodasah for it is a known thing.

This unhusking can be done in several known method one method is pounding, another is crushing with stone and another is using the nail; one of the method we will definitely use because it is a known action. And this niyama vidhi restricts that un-husking process to pounding method alone. We are not supposed to use crushing it by stone or removing the husk by the nail.

For the third Parisankya vidhi the example we saw was ekadasyam phalaharam puryad. The first two examples are from Veda while the third example I am not taking a sruti example and I am taking a Smriti example only. Here also on ekadasi day like any other day people will eat and it is not an unknown thing. Nobody eats because of scriptural injunction. This eating can be done in several methods by using phala aharams or by using phala ithara akarams. All other types of food can be taken. Both are the known actions. In this Parisankya vidhi permits a person to eat the phala and to exclude phala idara aharam. Up to this we saw in the last class.



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Now the niyama vidhi and Parisankya vidhi have got only a slight difference and generally people get confused between niyama and Parisankya because there are so many common features between them and there are only a few uncommon features.

First I will mention the common features between niyama and Parisankya vidhi. Many actions are involved in both the vidhis unlike apurva vidhi where there is only one action involved proksanam whereas niyama and Parisankya many actions are involved.

Second common feature is that all actions involved in both the vidhis are known actions, which a person will know even without sruti. All are known actions.

Third common feature is in both niyama vidhi and Parisankya vidhi, the choice of one action is involved among many known actions.

Fourth common feature is in both niyama vidhi and Parisankya vidhi, the exclusion of other actions is involved. For example when pounding is chosen what is excluded crushing and taking out the husk by the nail had to be excluded. If you choose one, it implies the exclusion of others. In Parisankya vidhi also when you choose phala aharam, automatically there is an exclusion of other aharams. Thus, in all the four features niyama vidhi and Parisankya vidhi are identical, that is the statement of restriction and statement of permission are identical in all the four features.

Then what is the difference if you ask the main difference is this. In niyama vidhi, the restricted action or the chosen action is compulsory. This means you have to do that chosen action alone leaving out other possible actions is also made compulsory here. Breehi avahanam is compulsory. By implication the exclusion of others is also compulsory. In niyama vidhi the restricted action is compulsory. You have to do the pounding and the other two should not be resorted to. Whereas in parisankya vidhi the permitted action is not compulsory while the exclusion of others is compulsory.

On ekadasi phala aharam puriad means parisankya vidhi means that on ekadasi day if you want to eat something, you are not able to fast and hence phala aharam is permitted. You may take phala aharam or still better you can avoid that also which is ideal on ekadasi day. You should take meals twice only. Suddha Upavasa means is the total fasting on ekadasi day. This is the ideal Upavasa on ekadasi day.

But if you are not able to be on fast, phala aharam is permitted but you are not commanded to take the permitted action and that action is non-compulsory in Parisankya vidhi but restricted action is compulsory in

niyama vidhi. Whereas when you come to exclusion in Parisankya vidhi also the exclusion of others is compulsory.

Avoidance of other types of food and exclusion of phala itara aharam is compulsory. Therefore, we find in Parisankya vidhi exclusion being compulsory i.e. It is exclusion pradhana vidhi. The exclusion is more important in Parisankya vidhi. And therefore Parisankya vidhi is literally translated as the statement of exclusion. Parisankya is equal to parivarjanam. Therefore, what was my first translation of Parisankya vidhi is it is a statement of permission I said but refined and the literal translation of Parisankya vidhi is the 'statement of exclusion'. For the statement of exclusion Parisankya vidhi, the best example I can think of is 'Sathyam you speak'.

On an analysis will it be a niyama vidhi or parisankya vidhi? Speak sathyam is not compulsory. There is no compulsion that you should speak every truth that you know in the world. If he has to tell all the truth, he knows he cannot conduct all the vyavahara. Then, you will have no time to do any other transaction. You may speak or don't speak at all. You may also keep quiet too. What is compulsory is you should never speak untruth. Exclusion is compulsory. Never speak untruth. If you want to speak what is permitted? If you want to speak, speaking truth is permitted; other wise you can keep mum and what is not permitted is speaking anything other than the truth. This is to be excluded.

Adhi Sankaracharya says sathyam is anruta vartha. Therefore, we have got three-Apurva vidhi statement of injunction, niyama vidhi, the statement of restriction and Parisankya statement of permission. Atma va arey srortavyah mandavyah or nididyadisvyvaha. These three vidhis fall under which vidhi is our question.

The commentator refers to this as sravana vidhi. This is the shortened name of Atma va arey srortavyaha etc. Sravana vidhi belongs niyama vidhi or Parisankya vidhi. Adhi Sankaracharya establishes it in similar context that it is niyama vidhi. Niyama vidhi means what? It is a statement of restrictions. What does it convey?

Vedantic teacher can spend his lifetime in many pursuits and the upanisad says that a vedantic seeker should restrict his pursuit to vedanta sravana manana nididyasanam. He should spend his time only in one pursuit if he is a mumukshu. If his aim is to realize Atma and if Atma darsanam is his aim he should restrict his life take up to sravana manana nididyasanam that alone qualify one to the pursuit of Atma jnanam.

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If he finds that this is not possible he may take to sannyasa, it does not matter. Sannyasa is worthwhile a proposition if one is committed to sravanam mananam nididyanam. If he is able to commit himself in grahasthasrama it is also well and good. It is not the asrama, which is important, but committed pursuit of sravanam mananam nididyanam is compulsory for any seeker to gain Atma jnanam.

In niyama vidhi, there is only one significance. It is a statement of restriction. Suppose a person naturally follows sravanam mananam nididyanam by himself, niyama vidhi will remain silent just as in unhusking the paddy. It is like pounding the paddy himself ignoring the other two options of crushing with stone and removing with nails etc. If he himself naturally takes to pounding process then niyama vidhi will remain silent.

If you go on left, the policeman will not do anything. If you go and not obey the rule the niyama vidhi will come into the picture. Niyama vidhi will only be partially active and not always. In short niyama is the restrictive rule, when the text indicates one mode of doing some thing that could be done in several ways.

Similarly, suppose a person becomes a sannyasi and he goes to a teacher and studies vedanta sravanam mananam nididyanam niyama will be silent, because he is under a guru. Suppose a person becomes a sannyasi and does all jobs other than sravanam mananam nididyanam, and then niyama vidhi operates. They can do many other actions include Rudraksa vyapara. Or they can build temples or they can build orphanages. They are all actions. When they do any action other than sravanam mananam nididyanam, niyama vidhi will come and warn him to obey the vidhi, which in his case is sravanam mananam nididyanam.

Suppose, a sannyasi naturally takes to guru Upasadanam and follows sravanam mananam nididyanam, niyama vidhi will be silent. Niyama vidhi is a statement of restrictions. If a person follows sravanam mananam nididyanam what is the phalam? Atma darsanam is the phalam. If Atma darsanam takes place what is the phalam? Atma praptih is phalam. If Atma praptih takes place what is the phalam?

We have seen that Atma is paramananda rupah and therefore the phalam is paramananda praptih. Therefore Yajnavalkya tells Maitreyi atmava ve drastavyah atmava srortavyaha atmava mandavyah atmava nididyasadvyah Maitreyi. Having explained the niyama vidhi in detail Yajnavalkya gives the phalam in his next statement.

What is the phalam? Atmanah va arey sravanena madya vijnanena darsanena idam sarvan vivitham bhavati is the phala sruti vakyam. In fact,

these words can be put in different order also atmanah madhya vijnanena darsanena sravanam mananam nididyanam resulting in darsanena can be put in the end. By following sravana manana nididyanam and thus by knowing aham Brahma asmi Idam sarvam vididham bhavati; eka vijnanena sarva vijnanam bhavati. You should connect it with Mundakopanisad as well as Gita seventh chapter second sloka.

After knowing this there is nothing to be known. Sarvatvam is the phalam of Atma jnanam. So by pointing out that Atma jnanam Sarva jnanam Yajnavalkya has implied an important idea. This he will elaborate later. What is the implied idea? I will explain this now. Atma jnanam is equal to sarva jnanam. Yajnavalkya reveals here an important idea.

Jnanam is equal in both right and left hand side. I will easily make you understand through algebra method. Atma jnanam is equal to sarva jnanam. Jnanam is equal in both right and left hand side. Suppose I say '8 x' is equal to '8 y' what do you mean by that. 8 are equal in both side and you find 'x' is equal to 'y'. Similarly Atma jnanam is equal to sarva jnanam and jnanam and jnanam is cancelled and what is left out is Atma eva Idam sarvam Atma is equal to sarvam.

Atma alone is everything. Sarvam Atma mayam jagad. Atma vitiriktam kinchid nasti. All these statements you should remember in this context. What Yajnavalkya implies is that Atma alone is everything and there is no such thing as anatma. Now these things are going to be elaborated in the following mantras we will read.

*Mantra 2.4.6*

*Brahma tam paradadyo'nyatratmano Brahma veda, ksatram tam  
paradadyo'nyatratmanah ksatram veda, lokastam  
paraduryo'nyatratmano devan veda, bhutani tam  
paraduryo'nyatratmano bhutani veda, sarvam tam  
paradadyo'nyatratmanah sarvam veda; idam Brahma, idam ksatram  
ime lokah ime devah imani bhutani, idam sarvam yadayamatma.*

This is another very, very important mantra. This brahmanam is full of very important mantras, which establish Advaidam. Therefore, for Adhi Sankaracharya quotes them very often. This mantra corresponds to sravanam. There are many mantras relating to mananam. This dismisses Dvaidam and Visistadvaidam. Advaidam is established in these mantras showing that Advaidam is not Adhi Sankaracharya's philosophy but it is

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only the teachings of upanisads themselves. The following mantras are explanations of sravanam mananam nididyanam.

This mantra corresponds to sravanam. The essence of this mantra is the teaching that Atma alone is sarvam. Idam Brahma, idam ksatram ime lokah ime devah imani bhutani, idam sarvam yadayam Atma by showing that Atma is everything, what does Yajnavalkya implies? Since Atma is sarvam Atma jnanam is sarva jnanam he concludes in the last mantra.

Therefore, the essence of this mantra is Atma alone is everything? And to emphasise this essential teaching in the beginning of the mantra, sruti condemns all the people who see anything other than Atma. So as to glorify that Atma is everything, sruti condemns all those people who see anything other than Atma. What is the right vision? There is nothing other than Atma or the Self is the right vision.

What is wrong vision? Wrong vision is that there is something other than Atma. Atma anya darsanam asanya darsanam. Atma aikya darsanam will become samanya darsanam. Therefore the first part of the mantra is condemnation of those people who see things other than Atma. Atma means 'Self' or 'myself'. To say that there is something other than 'me' is a great error and that is to be condemned with all the severity.

What is to be condemned? The vision that there are things other than 'me' is to be condemned. To say that there is something is to be condemned with all severity. Sruti gives the reason also as to why it should be condemned. What is wrong if we accept things other than ourselves? What is wrong if we accept Dvaidam or bedam? The sruti states that we can see the problem in the beda vritti but Brihadaranyaka upanisad is unique in everything. It puts the same thing in a different form.

Until now we explained this in different form. If you see anything other than you, you will be limited by others. If you see anything other than you, then naturally you will be limited by others; you will be limited by time; you will be limited by space; which means you will become mortal. Mortality is a problem; then samyoga viyoga union separation etc., will pose a different problem. In the case of some people union creates a problem. In some cases separation will be a problem.

There are some people who are very near and dear ones we cannot stand separate from them even for a moment, even a thought of separation will be enough to cause me dukham. This cannot be avoided in beda darsanam; Mortality cannot be avoided in beda darsanam. These are the problems of seeing things other than myself. Instead of putting it in straight form,

Brihadaranyaka upanisad puts it in its own unique form. That is why Brihadaranyaka upanisad is Brihadaranyaka upanisad.

What it says is when you are seeing something other than you, you automatically reject that by separating it from yourself, you indirectly reject them. When you see something other than yourself you are separating that from yourself and the action of separating is called rejection.

Any division is separation; any separation is rejection. Once you separate it, it becomes anatma and we know from the above that everybody truly loves Atma only. Once you separate it, it becomes anatma, once it becomes anatma, it becomes an apriyam, and once it becomes an apriyam you automatically reject it. Such beda buddhi is called rejection.

That is why, whenever you want to show that you have not rejected someone what you do. You embrace. Whenever one feels a sense of rejection, how to remove the fear of rejection? Always embrace. It is abedam. Embracing means 'you are me'. Therefore remember beda buddhou jagat rejection bhavati. Apriyatvam bhavati. Further, when you reject something as separate from you, Brihadaranyaka upanisad says that, the world also in turn will reject you. By causing the distance, the world also in turn rejects you, separates you and isolates you and you are forlorn.

Thus you develop a sense of isolation; a sense of rejection follows ever; sense of being left out is the fear that will be there with you forever. Wife is always afraid whether the husband will reject me. I mean rejection in the mind. Every sisya is afraid of guru's rejection. Every spouse is afraid of other spouse's rejection and a devotee is ever afraid of Lord's rejection. In fact many evil traits in us, normally we won't tell others. Why? We are mortally afraid of someone rejecting us and the rejection is the one that is most painful thing in life.

Brihadaranyaka upanisad says when you sense something other than you, you have rejected the world; when you have rejected the world, and the world has rejected you. Because when the world is anatma for you, I will be anatma for the world.

When you all become anatma for me, I will become anatma for you. You ever love Atma and not anatma. You love Atma alone and there are no two opinions about it. When you love Atma you can love me because I am anatma. That means as long as you are separate from me; you can never love me truly.

As long as long as you are separate from me, neither you love me truly nor do I love you truly. I will love myself and not you. You will love yourself and not me. What is the pet desire? Everybody should love me. But

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I will not love anyone but love myself. It is like saying that your money is my money and my money is my money.

I love myself most and I keep everyone anatma. I keep everyone anatma and I want my father to love me more than 'himself'. I want my spouse to love me more than spouse's self. Remember once division comes, you lose love from the world. You miss love from the world and you are rejected by the world.

Therefore upanisad says 'Paradad'. That means you are rejected. The brahmana rejects you, because you have rejected brahmana. Ksatriya reject you because you have rejected ksatriya. Vysya reject you because you have rejected vysya. You have rejected everything because you see everything different from you. You cannot get love. This is your fate. Remember when we become old and sick, other people pray for what you can easily guess that not for your survival but they will pray for your death but they will put this in a nice language. This is false.

I cannot look after him for long. How to say this? So you say pray for early death is what we say. They love us as long as things are comfortable; otherwise they want us to die early. This is the world where there is Dvaidam and therefore don't see something other than you. The details we will see in next class.

Hari Om

Class # 57  
Mantra 2.4.6 contd.

In the fourth brahmanam of the second adhyaya known as Maitreyi brahmanam Yajnavalkya begins to teach Maitreyi from the fifth mantra onwards. In the fifth mantra Yajnavalkya reveals that Atma is paramananda Swarupah and he logically establishes this by showing that Atma is param paramatpadam. Thus the anumanam is Atma is paramananda rupah.

If Atma is paramananda Swarupah then attainment of paramanandam is only in the form of attainment of Atma. Ananda praptih Atma praptih eva; so there is no ananda praptih other than Atma praptih. Since Atma is one's own swarupam, hidden because of ignorance Atma praptih becomes Atma jnana praptih.

There is no Atma praptih other than jnana praptih. Thus the three steps are extremely important big gems. Three steps ananda praptih is equal Atma praptih; Atma praptih is equal to jnana praptih. I am using the Sanskrit words hoping that you understand the meaning of the above Sanskrit words. Praptih means attainment or accomplishment.

Attainment of ananda is nothing but attainment of the 'self' and attainment of the 'self' is nothing but the attainment of 'knowledge' and attainment of knowledge is nothing but the attainment of 'Atma'. The 'knowledge', which is the source of attainment of Atma, which is nothing but Brahman and it can be attained through threefold means of sravana manana nididyanam process.

Having talked about the means of jnana praptih, Yajnavalkya explains the phalam also in a different way. Of course we know the phalam of jnana praptih will lead to Atma praptih and Atma praptih will lead to ananda praptih. The ultimate phalam is ananda praptih. But Yajnavalkya presents it in another manner. What is that? Atma jnanena sarvajnani bhavati and sarvajnaha anandam bhavati.

The first phalam is ananda praptih; the second is Sarvajnatva praptih. The only difference is that ananda praptih is presented at emotional level. Therefore, mentally you will be complete, full, satisfied, satiated with triptaha and such emotional fulfillment alone will give you ananda praptih. Intellectual fulfillment is termed here as sarvajnatva praptih.



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Having thus introduced vedanta with a bang Yajnavalkya starts the teaching proper in the next sixth mantra. As I said every mantra is important and sixth is an extremely important mantra which I introduced in the last class long before.

Sravanam part is indicated in this mantra. Here the emphasis is laid down on the sarvatma bhava on the part of all jivas. Sarvatma bhava means sarvam Atma iti bhava darsanam jnanam. This vision, this perspective, that every thing is 'myself' that in other wards mean that there is nothing other than me; this gives one the feeling that 'I am full and complete'.

This is the essence of the teaching and Yajnavalkya points out what will be the adverse effects on me if I do not realize this sarvatma bhava vision.

What I am going to lose, if do not have sarvatma bhava for which Yajnavalkya says if I do not have sarvatma bhava I am going to see everything as different from myself. And seeing everything as different myself is not giving love. So seeing things as different from myself is denying love; it will make me poor emotionally for I will refuse to give love.

What is the logic behind this statement? The logic is that the moment you see something different from you, that thing will be reduced to anatma from your point of view. And once you reduce everything else to anatma you have to apply the principle atmanastu kamaya sarvam priyam bhavati.

You love only yourself fundamentally which indirectly means that you are not truly loving anything else even though you pretend to love, even though you do lot of things which are generally considered to be expressions of love but the cold and undeniable truth is that you don't love the object.

Your love is not real but an apparent, seeming and fake love. You distance from other things and you develop psychological rejection of other things, which is the consequence of beda darsanam.

The other consequence such love is worse then the first consequence. What is that? When I reject other people as anatma and as a natural consequence, unfortunately or fortunately for the other people I become anatma. If I look at my son as anatma, my interaction with the son is from the standpoint of my ananda.

Remember every transaction of the son is from the point of view of son's ananda. My son never works for father's ananda when father never works for his son's ananda being son is anatma from the point of view of the father. If father looks upon his son as Atma, then he is a jnani. Then there will be no problem at all.

The moment I reject the world, the world rejects me and I become the object of rejection. The very consequence of rejection by the world makes me in a state of emotional depression from which I cannot recover I will drown in the sea of sorrow.

It is the second path that is emphasized by Yajnavalkya. If you see duality you will be rejected by the world. The rejection may be physical or psychological rejection. The greatest tragedy is psychological rejection. I am no more included in their line. It is feeling of isolation from the rest of the family members or society will do more harm than the physical rejection. I get emotionally upset as the very thought occupy my mind all the twenty-four hours robbing me of my peace of mind.

Sometime the family members may be talking about something or the other not at all relevant to me but my mind will harbour the thought that they talk ill of me and so on. Even though their intentions may be good but I interpret their intention in a wrong direction not because of their mistake but because of my fundamental problem of Dvaida darsanam. This psychological rejection is called in vedantic parlour as samsara.

You can extend it further also. Feeling of isolation that I am left out; and feeling of limitation that I am small, I am insignificant, sense of rejection etc., we call it in one word samsara, which is the consequence of beda darsanam.

What a beautiful thing? Here Brahma means brahmana jathi. That is the brahmins. The 'Paradad' will reject this person, the one who looks upon brahmana jathi as different from him. If I look at the brahmins as different, I reject brahmins and the brahmins reject me. This is only an example.

The brahmin has no significance. The literal meaning of 'Paraded' is 'rejection'. This rejection Adhi Sankaracharya gives another a figurative meaning. He says that this makes me unfit for purnatvam. These are very subtle statements.

As I see the clock as different from myself, however big I am, I am minus the clock only and minus the clock I am apurnah. If the clock makes me apurnah, then who is responsible? We think clock is responsible. Vedanta says that the clock is not responsible but you are responsible for making the clock making you apurnah.

By seeing the clock as different from you; you have given a handle to the clock for making you apurnah. To put it in another language to lose purnatvam or moksa you are responsible. When I feel the clock differently then the clock makes me lose purusartha or moksa.

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Ksatriya jathi will reject that person who sees the ksatriya jathi as anatma different from himself. Whichever thing or person seen as anatma, then that person or thing will reject you. So anatma should not be there. Anatma will make you purusartha ayokyah. Anatma is the culprit, which will make you purusartha ayokyah. Then, all the lines are to be seen in the same pattern only.

All the lokas will reject him if he looks upon the lokas as different from himself. All the fourteen lokas are meant here. Even devas will reject that person who looks upon devas as anatma, non-different from himself. All other beings, all the jathis and even the animals and plants which are not mentioned here will reject you.

All will look upon myself as anatma if he looks upon them as different from himself. All beings will reject him if he looks upon them as anatma. Then the upanisad feels why go on enumerating everything, there is no limits and sums up the whole thing stating that the creation will reject, if you looks upon it as different from yourself. Advaita teaching is very clear and it categorically states that the world is non-different from you.

It is very clearly said that still people mistake that it must be a great accomplishment and you should given Nobel Prize for missing things. To put it negatively, what is the harm if you see differently now Yajnavalkya gives the factual statement.

What is the fact? Sarvam Atma eva. Brahmana jathi is also non different from Atma; ksatriya non different from Atma; lokas non different from Atma devas non different from Atma; bhutani non different from Atma, sarvam non different from Atma and you should know sarvam is Atma. This understanding is called sravanam. This brahmana jathi idam ksatriya jathi; imey lokah all these worlds; imey devah all the devas; imani bhutani all these beings; then Idam sarvam all these are yad iyam Atma iti anvayah.

What is this all? That is nothing but ayam Atma or the 'self'? And here also Yajnavalkya or the upanisad is very clear Idam sarvam Atma, then we will think that there is some paramatma who is sitting beyond the cloud etc., and that paramatma alone is everything. We are not talking about some Atma up above the sky but we talk of ayam Atma.

Atma is nothing but my 'self'. Vedanta states that 'I am Atma I am all'. 'I am Atma' English all. That is why at the end aham annam aham annam aham annam is said in the beginning. Since Atma is everything discovering that I am Atma is discovering that I am everything. And when I discover I am everything I come to know that nothing is away from me; there is no distance between anything and me and kama comes when? I search

something only when something is away from me or some thing is not with me? I don't desire the things, which are already with me.

There is no distance between my pen and me. That is why I don't desire. Desire is caused by distance. Atma jnanam removes the distance. All desires are gone and all desires are fulfilled. Therefore by showing Atma is everything upanisad shows that Atma praptih is Sarva kama praptih. In another language it is purnatva praptih. Thereafter wards, I don't miss anything. But those who look at everything as anatma miss people, miss everything, miss situations and above all miss Atma and miss Atmananda.

The greatest advantage is that I don't miss anything in life. What a wonderful thing in life! If some one asks what do you want I have to scratch my head and say something, not because I want, but because I have to please other people who want to give me something. What a beautiful state of mind? Purnatva praptih is revealed and established in this mantra.

Then the third important corollary we get is after gaining the knowledge, one comes to know of the universal love. As long as I don't have this knowledge I only will be Atma and everything else will be anatma. Before this knowledge I alone am Atma; everything else is anatma and according to upanisadic dictum what do I love? It is not 'will-born' and it is not intrinsic thing. It is an instinctive fact. Not that I would like to love other people; whether you like or not the universal dictum is that we love 'ourselves' only and none else. Of course jnanis are exceptions to the above rule. The aim of the teaching is to make everyone a jnani.

As long as other things are anatma I can never love them from my heart truly. As I said I will show fake love but the fakeness will become clear one day or the other and the discovery will be a shocking fact. It will be a big shock. I thought that he loves me and now only I know the truth is that I am not loved by anybody in reality. Husband discovers this when child is born and lady discovers when the daughter in law comes home. I don't want to dwell upon this more and disturb your family harmony. The universal love is not possible as long as you look at the world as anatma different from you.

How to gain this universal love? Reduce all anatma into Atma. There should not be any anatma different from Atma and by this knowledge alone idam sarvam yedayam Atma. Atma jnanam alone gives you universal love.

Fourth significance is going to be technical which I will explain in detail and that is the revelation of jagan mithyatvam. The unreality of the world is revealed here. I will first briefly explain this now.

What is that? When Yajnavalkya says that Atma alone is everything, he indirectly means that there is nothing other than Atma. Further there is

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nothing independent of Atma. That means the world does not have independent existence. Therefore the world is mithya. Atma vitirikta satta abhavad swayam satta abhavad sarvam mithya iti siddham bhavati this is the essence of this statement. This I will discuss a little bit technically.

Here idam sarvam yad ayam Atma grammatically all these words are in the same case nominative case. And this usage is called in grammar as samanathikaranyam. The appositional is the usage. What is samanathikaranyam means when many words are used in the same case ending to indicate one and the same object, then it is called samanathikaranyam. Samanam Adhikaranam visayaga esham thani pathani.

Adhikaranam means object. Samanam adhikaranam means 'only object'. Normally when there are many words there will be many objects. Table chair pen books etc., four words four objects are there. But sometimes we use many words but all of them indicate one object. Dasaradha putra, Sita partha, Lakshmana brata, Ramaha four words reveal Rama who is the son of Dasaratha, husband of Sita, elder brother of Lakshmana. This is called samanathikaranyam. This is the definition.

This samanathikaranyam usage is there in the scriptures in different context in different meanings. I will just give you a few examples different for easier understanding. Then I will come to the present statement. One example is visesana visesa bhava samanathikaranyam. The words are used in the same case. Don't ask me what is the case. Nominative case. They are used in the same case when the relationship is adjective and noun. Dhiraha Ramah. Veeraha Ramah; so here both are in the same case. Veerah and Rama what is the relationship. One is adjective one is guna and another is guni. And the well-known example they give in sastra is neelam utpalam or blue lotus.

The second example is Aikye samanathikaranyam so we use the same case ending for two words when both are one and the same. The well-known example is soyam deva Duttaha. That person is Deva Dutta. Deva Dutta is any person like Tom Dick and Harry. Deva Dutta, Vishnu Dutta or yajna Dutta. Tom is Deva Dutta Vishnu is Dick and yajna is Harry. Any word you can take. Here when you point out that person is Deva Dutta it is not adjective noun relationship but both are one and the same.

In British English we use the lift. It seems in States they don't use the word lift. One person went to USA with lot of luggage and asked 'can I get a lift. Then they said you carry yourself and you cannot get a lift. Then he came to know there it is called elevator. There you should ask for elevator.

## Madhu Kandam

Here lift and elevator are samanathikaranyam not in the visesa visesana bhava but are one and the same.

The classic example in vedanta is 'tat tvam asi'. All mahavakyams tat tvam asi, aham Brahma asmi, ayam Atma Brahma, prajnanam Brahma all are Aikya samanathikaranyam. Appositional usage reveals the oneness.

Then the third possibility is upasanayam samanathikaranyam. Two words are used in the same case to indicate that one should be meditated upon the other. E.g. Puruso vavago agnih in Chandogya upanisad. We saw a word 'man is fire'. Here how is it man is fire? There cannot be an adjective noun relationship between the man and the fire. Fire cannot be adjective of man.

Can there be Aikya samanathikaranyam. Fire is not man and man is not fire. It is not the aikya samanathikaranyam. It is upasanayam samanathikaranyam. Look upon man as the fire in pancagni vidya. All are samanathikaranyam upasanayam.

Then the last one, which is relevant to us for this mantra is bathanyam samanathikaranyam. It is found when wrong vision is replaced with right vision. Appositional usage which is used to replace wrongly seen object by the right object. The famous example is Ayam sarpah rajjuh. This snake you see is rope. You know the background. He sees the rope as snake therefore snake is a wrong vision and the teacher wants to correct that the snake you see is not at all snake.

Snake that you see is nothing but the rope and from that statement what happens? Snake is dismissed and in place of the snake rope is seen. Since there is a displacement of one by the other, this is a wrong vision. Therefore displacement of snake and replacement with rope is samanathikaranyam. Samanathikaranyam is correction.

The snake you see is rope. Snake is wrong vision, by correction the snake is dismissed, and in place of snake the rope is seen. Since there is displacement of one object by another, it is called displacement samanathikaranyam or in Sanskrit bathayam samanathikaranyam. Now what is the statement here? All this is Atma. What samanathikaranyam has been used and we have to establish this is bathayam samanathikaranyam, which we will do, in the next class.

Hari Om

Class # 58

Mantra : 2.4.7

We see significance of the statement ‘Jagan mithyatvam pratipadanam’. Through this statement alone the Upanisad convey the mithyatvam or the unreality of the world.

Let us see how this statement conveys and convinces the dictum ‘Jagan mithyatvam’. For this purpose alone we analyzed the grammatical aspect of this statement and I pointed out in the last class that the statement happens to be a samanathikaranya vakyam, a statement of apposition. Samanathikaranyam is a statement wherein more than one word is used in the same case while the words do not have any syntactical relationship revealed through the preposition.

When the prepositions like in, on, at etc., are used the prepositions reveal the relationship among the word and objects and such relationship is not revealed in the statement and the upanisad does not declare that the world is ‘in Brahman’; world is ‘of Brahman’ or world is ‘from Brahman’ etc. On the other hand, the upanisad says that the ‘world is Brahman’. There is no in, or, at, away etc., while stating what is Brahman. Such a statement in Sanskrit is called samanathikaranya vakyam.

I pointed out that when such a samanathikaranya vakyam occurs, it conveys different meaning and pointed out four meanings in the last class. I will just remind you because there has been long a gap since I had taken the class last.

The first possibility is the revelation of adjective noun relationship. Visesana visesa bhava samanathikaranyam. The example is the blue lotus was the example I gave you. We don’t say the blue in lotus or the blue of lotus, the blue at lotus or any thing. Blue is also in the same case as lotus and lotus is the same case as blue. Nilam utpalam is the example quoted here

The second possibility I pointed out was Aikye samanathikaranyam when two words reveal one and the same entity. In fact the entire Vishnu Sahasranama stotra or any Sahasra namavali is Aikya samanathikaranyam. Viswam means Vishnu and Visnuh refers to Vishnu. Bootha bhavya Prabhu refers to Vishnu. That is why we call it Vishnu Sahasranamam.

We have thousand words all of them reveals one and the same entity Vishnu and there is no question of relationship between Viswam and

Vishnu. No relationship between Bootha bhavyaprabu and bootha Vrid etc. Different words but all refer to one and the same entity.

Whereas in visesana visesa bhava you cannot say both are referring to the same entity. Nilam refers to property and utpalam refers to the substance. This is visesana Viseshyam. Here all refer to the same substance the locus being Vishnu. And there is well known example in vedanta is the Soyam Deva Duttah.

All refers to one and the same entity and of course the well-known example of Tat Tvam Asi and it is also an aikya samanathikaranyam. All the mahavakyams fall under this category. In English we will say it is an appositional statement, which reveals one entity.

The third possibility I mentioned was upasanayam samanathikaranyam. Here two words are used in the same case purusah agni. Does not say purusa is in the fire or purusa is of the fire or purusah over fire or purusah under the fire and it says purusah is fire. So here what is the idea conveyed? The idea conveyed is one should meditate upon purusa as agni purusa agni drishtih. Thus to convey an upasana also, we have statement of samanathikaranyam. We have pancagni vidya where we saw five types of upasana. This is the third type of samanathikaranyam.

The fourth is Badhayam samanathikaranyam. When wrongly seen object is replaced by the right object we use samanathikaranyam. The example is of course our well-known Ayam Sarpah Rajjuh. This snake, which you see is rope. Erroneously perceived is replaced by or corrected by correct object and we use samanathikaranyam. Ayam sarpaha rajjuhu.

So, this snake that which you see is nothing but a rope. It says 'snake is rope'. In the semi darkness condition, actually there was a rope, because of some dosha in pramata pramana prameyam etc., in the place of the rope a person sees a snake, and he says the rope is a snake due to his ignorance. Then a man of right vision comes and he wants to correct him. Suppose he says, this is the rope [the guru] and affirms this is rope; what the person thinks is that the snake I have seen and guru makes another statement this is rope.

Then on hearing the statement from the guru, the ignorant man may think that there are two things one rope and another snake and he will not dismiss the snake from his mind. If the snake image has to be dismissed from his mind, the guru must say that the snake that you see is nothing but a rope.

Otherwise what will happen? The snake as also rope also will be introduced and both will be there. In addition to the snake rope also will be there. Our problem in religion is that it has introduced god in addition to



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world. And therefore we take the world and god. First there was world and the religion introduced god. Now we have got god and as also the world and that does not solve the problem. The god should not come as an addition to the world and god should come as replacement of the world. By displacing the world, the god should come. So 'God is also there' is not the teachings of vedanta; god alone is there is the main teaching of vedanta.

Here what I want to say is that the guru should never say this is rope, it will not solve problem. Guru should say that the snake that you see is rope. In the statement, snake is rope and both are used in samanathikaranyam in the same case with no prepositional connection. It is like enquiring rope is inside; the snake outside; the snake etc. Therefore there is no syntactical connection. The snake is rope means there is no snake separate from the rope.

When the teacher says snake is rope, the statement means there is no snake at all separate from 'other than a rope'. So what does the statement do is to negate the snake. This negation of the snake is called badha. This type of samanathikaranyam that negates the wrong one and replaces with the right one is called badha samanathikaranyam. Having discussed the four samanathikaranyam now what should we analyse. Is that this world is Atma is the upanisadic statement. This whole world is Atma is our teaching. Idam sarvam edhyam atma the whole world is Atma is our statement.

Now what we want to analyse is that this samanathikaranyam comes under first type, second type, or the third type or the fourth type. After analyzing what we want to establish we have to negate the first three types and establish the fourth type of samanathikaranyam. Let us briefly go one by one.

The first one is visesana visesa Bahavah. Nilam utpalam. Can we take the world as the adjective or visesanam of Atma or Brahman? It can talk about adjective noun relationship between world and Brahman. If we say it is possible, you are entering Visistad vaidam. The first samanathikaranyam means Visistad vaidam. Vishistam is there that means visesana Uktam that means it is endowed with an attribute or adjective.

The attribute is world of the Lord. World is the attribute of the Lord. Of course it makes subtle differences and it is not relevant for us now. The whole world and jiva becomes attributes of that one Brahman or Atman. And what do we say? We say it is not acceptable to us.

Visheshana Visheshya Bhave samanathikaranyam is not acceptable to us. Visistad vaidam we won't accept but we accept Nirvishesha Advaidam. This is Adhi Sankaracharya's contention. Why the world cannot be an attribute or

an adjective to the Lord, Atma or Brahman? We can give so many reasons and I will give one logical reason and that is 'world and Atma' are diagonally opposite in their nature.

Like light and darkness they are of opposite nature in every aspect. E.g. World is jadam [inert] and Atma is cetanam [conscious principle]. World is Savikaram world is subject to change and Atma is nirvikara changeless. World is inert and Atma is sentient. World is asuddham with lot of papams and evils and sufferings asuddham.

You find full of raga dvesa, selfishness etc. What I want to say is asuddha jagat, Suddha Atma. If the asuddha world with an adjective Suddha Atma what will happen? Adjective noun have intimate relationship and Atma will become asuddham by joining asuddham as adjective. There are so many problems, if we take attribute or adjective of the word Atma. Therefore first possibility is ruled out.

What about the second possibility? I said Aikya samanathikaranyam. Why can't we say the world and Brahman or atman is 'one and the same'? World is Atma and Atma is world. We say that it is also not possible. What is the logic? As in the first case, 'world and Atma' are diagonally opposite nature Lakshana bedad vastu bedah.

How can jada prapanca be identical with cetana Atma? How can Savikara prapanca be identical with nirvikara Atma? How can asuddha prapanca be identical with Suddha Atma? Aikyam is worse than visesana bhava. The second possibility is also rejected.

What is the third possibility? Upasanayam samanathikaranyam, that the upanisad wants us to see world as Brahman. You meditate upon the world as Brahman. This Adhi Sankaracharya analyses, not in this context. This is not found in Brihadaranyaka upanisad. There is another sloka in Gita, which has got a similar idea, and that famous sloka is Brahma marpanam Brahma harihi Brahma now that is a commentary upon idam sarvam edayam atma.

Here Adhi Sankaracharya asks the question as to how can we take it as upasanayam samanathikaranyam. It means that you should see the world as Brahman. For this option also, we express our disagreement and we don't accept this option also. Why can't we accept?

Any upasana is different from knowledge. In upasana you see one thing as another thing. Therefore, it is athasmin tadbuddhi and therefore it is ayadhartha jnanam. It is not a factual perception. Any upasana is a nonfactual perception; a deliberately imposed perception and therefore, it cannot come under jnanam. If it is not knowledge, it will come under what group.

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Whatever is not knowledge it will come under karma. Therefore, upasanayam samanathikaranyam is asamya darsana rupam karma bhavati. Asamya darsanam rupam means it is a nonfactual perception and therefore it is karma.

If it is karma, then it can never lead to amritatvam. Amritatvam here means moksa. It will not take you to moksa. Karma will always give you limited result only or Parichinna or Nasvara phalam only. Karma can never give amritatvam.

Not only that, we have got direct statement na karmana na prajeya nathane. Yajnavalkya begins his teachings to gain Amritatvam or samsara. That is the question. Maitreyi asks Yajnavalkya, the question will I get immortality from all the properties, which you are prepared to give. The other one woman to share the property is Kartyayini. Between Maitreyi and Kartyayini Yajnavalkya divided the property. Maitreyi asked whether she could get moksa with the property.

Then Yajnavalkya said that you cannot get moksa with properties and only through jnanam alone you get moksa and then what followed is not upasana and what followed is jnanam alone. Therefore upasanayam samanathikaranyam cannot stand in this context. It may apply somewhere else. But in this context world is Brahman cannot be upasana and after first three possibilities are left out bathayam samanathikaranyam is applied here.

Therefore world is Brahman means what you see as world erroneously is factually Brahman. In fact there is no world separate from Brahman. Therefore, the world is mithya because it does not have independent existence. For Jagan mithya and Brahma sathyam, this mantra is a crucial statement.

Such a statement we don't get in any other upanisad and therefore Brahma sathyam jagan mithya is the revelation of this Upanisad. Hence, we should remember that when we say sarvatma bhava is an incidental clarification. I use this expression often, which means sarvam Atma iti bhava. The vision is that everything is Atma.

So when you say the vision is that everything is Atma, we should not think jnani sees everything as Atma. What do you mean by this is that jnani sees everything as Atma? Remember

Jnani sees everything as Atma means jnani sees everything is non-different from Atma and therefore it is mithya. Sarvatma bhava means Sarva mithya darsanam. That means everything is mithya. This is the fourth significance of the samanathikaranyam and the other three significances I have discussed in previous class and I hope you will remember.

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*Mantra 2.4.7*

*Sa yatha dundubherhanyamanasya na  
bahyanchabdanchaknuyadgrahanaya, dundubhestu grahnena -  
dundubhyaghatasya va - sabdo grhitah.*

In the sixth mantra Yajnavalkya taught Atma is everything. Thus he established Atmajnanena sarva jnanam bhavati. This portion can be taken as [sixth mantra] sravanam portion of sadhana. In the sixth mantra, main teaching is given Brahma sathyam jagan mithya or Atma sathya jagat mithyah. Atma means I am. I am the only reality and everything other than me is mithya therefore they cannot taint me, affect me or change me.

The following portion from seventh to twelfth mantra corresponds to mananam aspect of the teaching. Here the upanisad wants to show that Atma is the Upadana karanam for every blessed thing in the creation. Upadana karanam means the material cause. What is the advantage of establishing that Brahman is the Upadana karanam?

Once you establish Atma is Upadana karanam, the entire creation becomes karyam once you establish that entire world is karyam then the mithyatvam becomes evident. The unreality becomes evident. Once you establish that something is karyam, remember karyam cannot exist separate from karanam just as pot cannot exist separate from clay. So is also furniture, ornaments etc. Therefore any karyam has no independent existence and therefore it is mithya. These are important derivation.

The word karyam means it is mithya. Karyam cannot exist separate form karyam. So it is mithya. Therefore, upanisad wants to say Atma is Upadana karanam. How to establish Atma is Upadana karanam? It is done by showing that Atma is sristi sthithi laya karanam of this world.

What is sristi sthithi and laya karanam? Sristi mantra karanam is Nimittha karanam. One who creates is Nimittha karanam just as the pot maker is only responsible for creation of pot and he is not responsible for maintenance or resolution of pot. Whereas the clay is sristi sthithi laya karanam is established in seventh and eighth mantra and the ninth mantra establishes Atma is sthithi karanam.

The tenth mantra says sristi karanam Atma; mantras 11 and 12 establishes laya karanam Atma. Three slokams talk about sthithi karanam and one sloka for sristi karanam and two slokas for laya karanam. In 7<sup>th</sup> mantra we say that Atma is sthithi karanam and we will say without Atma world cannot exist and in short Atma is the very essence of the world. And

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to establish this upanishad uses a Nyaya or logic is going to be used. I will show the example and thereafter I will explain the Nyaya.

How do you know the clay is the very essence of the pot and how clay is sthithi karanam for a pot? It is very simple. The logic used by the upanishad is, if you have to grasp the pot, perceive the pot you can never do that. Without perceiving the clay. Try to see the ornaments without seeing the gold. It is impossible. Try to see the furniture without seeing the wood. It is impossible. So we get a generalization. If you cannot grasp 'y' the pot without grasping the 'x' the clay without grasping the clay, then we can conclude that the 'x' the clay is essence of 'y' the pot.

Adhi Sankaracharya writes in his bashyam yasya grahanam bina, yasya grahanam na sambavati, tad tasya sarah, the essence or Atma. Keeping this, Adhi Sankaracharya says you can never perceive anything in the world without the Consciousness involved; without the perception or interference of Consciousness or the caitanyam. Consciousness bina jagat grahanam na sambavathi. You cannot see anything without seeing the Consciousness.

Whenever you are aware of the pot, you see the pot jnanam or pot Awareness is. Gata appreciation is in the form of Gata jnana; Try to appreciate something without Consciousness. You cannot do that. The every existence of a thing you are able to talk about it is because of Consciousness only. So sruti says caitanyam is the cause of all the sthithi creation. Therefore caitanyam becomes a samanya rupam and all the world things become visesa vastu.

Specific objects are grasped along with samanya caitanyam. All pots are visesa rupam and the clay is the samanyam the common thing. All ornaments are visesa rupam and gold is samanyam. That visesa grahanam is with the help of samanya grahanam. All the visesa jnanam is possible because of samanya caitanyam. And to convey this idea, the upanishad uses three examples

First example is a drum. In Sanskrit we call it dundubhi. Second example is conch shell and the third example is veena. What does the upanishad say? The drum or conch or veena are sounded then you know that there is sound. First you appreciate the sound. That sound is called samanya rupam. And in that sound itself we can have so many varieties just as different ragas, in the conch also or high pitch or low pitch notes etc. All the differences are visesa sabda.

The upanishad says the visesa sabdas can never be grasped without grasping the samanya sabda. The varying sound and raga cannot be grasped without the samanya sabda. Imagine there is a deaf person. Someone is

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playing veena. Now this person does not hear the sound at all. If you ask him even if you don't hear the sound tell me what is the raga. When he cannot hear samanya sabda itself where is the question of grasping the visesa grahanam. From this we come to know samanya sabda is important, it is sathyam, visesa sabda is mithya, and it cannot exist without the samanya sabda.

So the caitanyam is the only samanyam and 'I am' 'I am' 'I am' 'I am' the caitanyam is always there. And in that samanyam alone various visesas come. 'I am a man, I am a woman I am husband, I am wife I am hearer of sound etc'. All the things are visesas appearing and disappearing but before grasping any of the visesas what should be there in common. The common thing is 'I am' 'I am' is there I am' is the common Awareness. Without 'I am' it is not possible to grasp the world. So caitanyam eva sthithi karanam. Jagat caitanya matra karanam eva and this is the logic applied in the 7<sup>th</sup>, 8<sup>th</sup> and 9<sup>th</sup> mantra. The exact meaning of these mantras we will see in the next class.

Hari Om

## Class # 59

### Mantras : 2.4.8 to 2.4.10

Yajnavalkya continues his teachings to Maitreyi and the essence of the teachings is sarvatma bhavah or Atma ekatva bhavah. Sarvatma bhava means Srvam Atma iti bhava Darsana jnanam. That is everything in the creation is Atma alone. When we say that everything is Atma, it means that anything experienced other than Atma is unreal.

This sarvatma bhava alone is presented as Atma ekatva bhavah. This means Atma ekah eva atma vitiriktam kinchitabi nasti. There is nothing other than Atma. Both the words are the same. Sarvatma bhava and Atma ekatva bhava are synonyms. In fact Adhi Sankaracharya often uses the expression. .

Adhi Sankaracharya does not use sarvatma bhava and uses the expression Atmaitatva vidya. This was taught in the sixth mantra, which corresponded to the sravanam part. Brahmadam paraded idam sarvam edayam atma reveals sarvatma bhava. There after wards from the seventh mantra, the very same teaching is proved with logic and therefore this portion is seen as 'Manana pradhanam'.

This portion corresponds to mananam. The logic behind this is that Atma alone is karanam In everything Atma is karanam and everything else is karyam. Sarvam jagad atmaiva Atma karyatwad. The whole world is Atma because the whole universe is the product of Atma. And this logic we are able to give because of our experience that all pots are nothing but clay; because all pots are the products of clay. Sarve gatah mrid eva mrid karyatvad. Thus, all the products are nothing but the 'cause' alone. Similarly it is seen sarvam jagat Brahmaiva Brahma karyatwad. This is the first stage.

In the second stage we have to establish that the whole universe is Brahma karyam. How to establish this? A thing is called a karyam when it is born out of something; it is sustained by something and when it resolves into something. Ornaments are called karyam because it is born of gold and sustained by gold and goes back unto the gold. Extending this logic, we can point out that jagat is Brahma karyam, the world is a product of Brahman or Atman; because the world is born out Atma or Brahman; sustained by Atma or Brahman and resolves back into Atma, the Brahman. In short Atma lone

is sristi karanam sthithi karanam and laya karanam. Here Atma is synonym of Brahman.

Once you establish Atma is sristi sthithi laya karanam, then you have established it is Upadana karanam once you have established Atma is Upadana karanam then you have established that there is nothing other than Atma. This is the logical development. Of this in the last class I said mantra 7, 8, 9 establishes Atma is sthithi karanam. To put it in other language that Atma is very sarah or the very essence of the entire creation.

And how do you prove that Atma is the essence of everything? For that, we use a special logic. I will remind you the example first. Clay is said to be the essence of pot because without the perception of clay you cannot perceive the pot. Therefore clay is the essence of pot. Yasya grahanam bina yasya grahanam na sambavathi tad tasya sarah bhavati.

Instead of giving the Mrid Gata dristanda, the upanisad gives three other examples. One is Dundubi sabda; second is Sanka sabdah; and the third is Veena sabda. Here you should understand the example well. The Dundubi sabda [Dundubi means a type of drum the beating instrument] Sanka sapda and Veena sapda are the music instruments. One is beating instrument; the other is blowing instrument and the third one is a string instrument. In all of them we have got two types of sabda one is samanya sabda and another is visesa sabda.

Samanya sabda is one, which is heard all the time while the visesa sabda is the modulation of the sound that we experience high, pitch or low pitch or different swara or different ragas or different songs etc. Here what the upanisad wants to say is this visesa sabdas or the particular sounds do not exist different or separate from the general or the generic sounds, the samanya sabda. Sabda samanyad videriktayah sabda visesa navartande.

Particular sounds do not exist separate from the general sound. What is the logic for this phenomenon? The general sound you have to grasp if you are to experience the particular sound. In other wards, only if you grasp general sound, you can experience the special sound. To experience particular sound, you have to experience general sound.

To put it in double negative language without experiencing the samanya sabda one cannot experience the visesa or particular sabda. If you are listening to Veena concert throughout the concert, there is one common experience, which is the general string sound. This sound is common sound experience, if you wish to experience the different songs, raga etc., which appear and disappear.



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This samanya sabda itself, we can divide into two types. One is sound in general that you experience throughout the music concert. This is samanya sabda number one. Or we can put it as the Veena sound is constantly experienced. Or you can still come to another samanya, which is Veena sound that is constantly experienced while the songs vary. Sabda is constantly experienced throughout while the visesas come and go. Or still you can come to another samanya that Veena where the sounds vary.

Sanka sound is constantly experienced but this sound varies. Similarly Dundubi is constantly experienced and the sounds vary. Samanya has got two types sabda samanya or Dundubi sabda samanya; Veena sabda samanya; Nadasvara sabda samanyam etc. In short, one samanya sabda is constantly there. One can never grasp the particular sounds independently in the absence of samanya sabda. If you have to grasp 'sa' or 'ri' you have to hear the general sound of Nadasvara sound independently without hearing the general sound.

When you grasp the word number one you hear my sound. Word number two my sound and word number three and my sound you hear. Word is specific sound that requires samanya sound that is my voice in this context.

Therefore it is said specific grasp cannot be separately grasped. Then how can they be grasped? Dundubi means samanya sabda. By grasping general sound alone, the particular sound is grasped. The teacher gives another option. You grasp the Dundubi sabda to grasp the modulations of the particular sound emerged out of Dundubi. Now we extend this to other examples.

### *Mantra 2.4.8*

*Sa yatha sankhasya dhmayamanasya na  
bahyanchabdanchaknuyadgrahanaya, sankhasya tu grahanena -  
sankhadhmasya va - sabdo grhitah.*

### *Mantra.2.4.9*

*Sa yatha vinayai vadyamanayai na  
bahyanchabdanchaknuyadgrahanaya, vinayai tu grahanena -  
vinavadasya va - sabdo grhitah.*

All the three examples of the same idea alone is conveyed. The Dundubi visesa sabda requires Dundubi samanya sabda. Veena visesa sabda requires Veena samanya sabda and similarly Sanka visesa sabda requires Sanka samanya sabda. From this we make a generalization that any visesa cannot

exist separate from the general or samanyam. No particular can exist without the general. Therefore our conclusion is the 'general becomes sathyam while the particular sabda is mithya'.

Now extend this sabda example to the world. When you grasp different things you say man is, woman is, table is, chair is etc. In all these perception what is generally grasped man is the 'is-ness'; woman is 'is-ness'. Try to grasp the man without 'is-ness'.

Without existence of 'is-ness' you cannot see the man. You cannot see anything without the existence. Therefore satta samanya grahanena eva satta visesa grahanam na sambavathi. Only by the experience of general existence, Nirvishesha satta, then alone you can grasp the visesa satta.

What is general and what is particular? Existence is general and things in world are particular and according to our logic the general is real and the particular is unreal; the general is sathyam and the particular is mithya. General is independent and particular is dependent on the 'independent' All the items we see in the world are unreal. In short, the existence is real and the man is unreal. You can argue the same logically from, another angle also. When you are experience a man, you have manushya jnanam. When you experience a woman, you experience woman jnanam.

So while grasping every particular object what are commonly grasped is the jnanam and jnanam only. The jnanam is in non-specific experience, which is in and through all specific experiences. So nonspecific experience is general which is called Awareness; the specific experiences are particular. The nonspecific general Awareness is samanya Nirvishesha jnanam is sathyam, all man woman table chair etc., are specific jnanam, and therefore they are unreal and they are mithya from the vedantic angle.

Now comes the question what is the essence of the universe? Sat chitatkama atma eva sthithi karanam abhi. Incidentally we get some practical information also to grasp the Atma what experience we should have. To grasp the gold which ornament should we see. Any ornament you see, you grasp and experience the gold alone.

Any particular experience involves the general experience. The general is 'Atma' therefore when are we experience Atma? When you are faced with this question you should ask the counter question? When we do not experience Atma? When I experience the mike, the mike namarupa is visesa and Asti is Atma. Mike jnanam is Atma. Thus Atma is ever evident forever and in fact without Atma nothing can become evident.

Yet the tragedy is that people listen to all the things and they say we follow vedanta but we don't experience Atma anubhava. For this anubhava

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some say that they want to go into samadhi. What do you experience out of that? A particular experience is experienced. Upanisad says every particular experience is mithya and having clearly heard it, still we go in for the particular experience.

Atma is there in all the three avasthas. In susupti particular experiences are not there but even at time the Nirvishesha caitanyam is there and therefore visesa anubhavas are experienced. What we say is that even now every one of you experience the Atma, which is 'you the caitanyam' and because of samanya Awareness alone my words come. Thus, Atma is Upadana karanam. Atma is sthithi karanam.

### *Mantra 2.4.10*

*Sa yathardraidhagnerabhyahitatprthagdhuma viniscaranti, evam va  
are'sya mahato bhutasya nisvasitam-etad yadrgvedo yajur vedah  
samavedo'tharvangitasa itihasah puranam vidya upanisadah slokah  
sutranyanuvya khyanani vyakhyanani; asyaivaitani nisvasitani.*

In the last three mantras, it was said that Atma is sthithi karanam and Atma is the Sara or the essence is established. In the tenth mantra, Atma sristi karanam is being explained.

The whole creation arises out of Atma. And for this purpose another example is given. The whole brahmanam is very important with many important mantras. This is often quoted in Brahma sutra. In fact this mantra is basis of third sutra of Brahma sutra [Sastra yonitwad]. What is the example given here?

Suppose you have some wet fuel in the form of wood. And when you burn the wet wood, the fire comes, of course, which was there potentially inside the wood even before the fire is lit. Inside the wood agni Tattvam is there. Agni Tattvam arises from there, many sparks emerge along with the fire, and also there arise the smoke also from out of the wet fuel that is burnt. Everything arises out of that wet fuel that is burnt.

Before the actual burning act, where were the sparks, the fire and the smoke? The smoke fire etc., were potentially in the wood. Everything was potentially there and the time comes when all of them come to manifestation, which we term it as 'burning'.

Similarly in the Atma the unseen form, the un-manifest form of the whole creation is present. And when the time comes the smoky universe comes and the spark like jivas is born out of Atma alone.

Instead saying the word world, the upanisad says that the Vedas are born out of Atma. And here Vedas should be understood as the entire universe. Veda is upalaksanam for the entire universe. How can Veda represent the entire universe? For that Adhi Sankaracharya gives the that logic 'Veda is sabda praha'.

Veda is the world of words. Veda is vak prapanca; Veda is sabda prapanca or pada prapanca. And we know that the padam cannot be separated from pathartha. Vak cannot be separated from vakarthah. Sabda cannot be separated from sabdarthah. Nama cannot be separated from nami.

When we say sabda prapanca is born, it also includes the artha prapanca. Therefore when you say this you have to understand two things that akasa sabda is born out of Atma and akasa pathartha is also born out of Atma.

Similarly vayu padam and vayu pathartha and agni padam and agni pathartha are born out of Atma. In short Veda and prapanca are born out of Atma. This is one point to be noted. There is one more point is to be noted. When the upanisad says, the whole Veda is born out of isvara or Atma the upanisad gives a comparison or an example that example is just as the breathing comes out of the human being, the universe came out of Atma. Prana vayu is breathed out by jiva and similarly from isvara or Atma the Vedas comes out.

Why this example is given? Through these examples two important ideas are conveyed. One idea is the effortlessness. We breathe effortlessly and we are not even aware of this breathing experience. If it is a willful effortful action, then you cannot listen to my class or write notes. But you are not even aware of the breathing and in the same way for paramatma or isvara 'Jagat sristi' is an effortless affair. Effortlessly baghavan creates the whole prapanca.

Another important idea is also conveyed. This breathing is a cyclic process so it goes inside; and comes outside; goes in and comes out; there is no beginning. Similarly the Veda also is not a fresh creation of the Lord. Lord is not the author of the Vedas.

On the other hand, Vedas have been always there; disappearing in Lord in pralayam and manifesting during sristi. Thus baghavan does not initiate Vedas and baghavan is responsible for manifestation and un-manifestation of the Vedas. Remembering these three points, let us look into the mantras.

Wet wood fire is abyahitam and it means well kindled by fanning. What comes out of the wood? Smoke comes out; you can include sparks also. In the same way Atma [infinite reality] breathes and the entire creation consisting of Rg Veda, Yajur Veda, Sama Veda and atharvangi rasah emerge

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out. Not only that Ithikasa, Puranam, vidya upanisad, stotrah all come out. The world Ithikasa Puranam etc., have got a common meaning we all know. Ithikasa means Ramayanam Mahabharatam etc., Puranam means baghavatam, Markandeya Puranam etc.

In this context meaning is totally different. Ithikasa does not mean Ramayana and Mahabharata. What do they mean? They represent different parts of the Vedas themselves. Adhi Sankaracharya says that Rg Veda, Yajur Veda, Sama Veda and Atharvana Veda; indicate Veda's mantra baghaha Rg, Yajur, Sama and Atharvana mantra baghah and Ithikasa puranadhi refers to brahmana baghah.

Mantra baghah is divided into Yajur, Rg, Sama and Atharvana. Brahmana bagha has been divided into eight portions vidya, Purana. Ithikasa, sloka, sutrani. Anur vakyani and Vyakyanani. Thus the whole Veda is born out of isvara nisvasitam. Why does Adhi Sankaracharya interpret in this manner? Adhi Sankaracharya gives logic; remember Veda alone is supposed to have originated from paramatma. They are apauruseya Grandhah whereas Ramayanam Mahabharata etc. Are born out of human intellect. They came from Valmiki and Vyasa. Here we talk of things born out of baghavan and not from Valmiki or Vyasa.

What is the Ashtavidha brahmanam? Ithikasa refers to the story portion of brahmanam just as Adhi Sankaracharya quotes the story of pruvasi, pruravas etc., the stories of brahmana portion. The Puranam refers to the sristi portion of the creation wherein the origination of the world is talked about because Puranam means whatever is ancient. What happened long, long before is Puranam. The creation is called the Puranam.

Adhi Sankaracharya comments upon as the various arts known by devas and mentioned in the Vedas like dance or music etc., which are supposed to be known by the devas which are mentioned in the Vedas. Then upanisad. Upanisadah means we saw in Brihadaranyaka upanisad itself sathyasya sathyam iti upanisad as secret or the code name or Rahasya namadeyam. Then slokah. It means the mantras quoted in the brahmana portion of the Vedas as we see in Taittiriya upanisad. More we will see in the next class.

Hari Om

Class # 60

Mantras : 2.4.11 & 2.4.12

In this Maitreyi brahmanam Yajnavalkya started teaching Maitreyi from the sixth mantra onwards. In the sixth mantra the main teaching is 'atma ekatvam or sarvatma bhavah'. This is revealed by the famous statement idam sarvam edhayam Atma. As a corollary we come to know Brahma or Atma sathyatvam and jagan mithyatvam.

The main teaching corresponds to sravanam part of the learning. From the seventh mantra up to the twelfth mantra we have get the mananam part wherein logic or yukti is given in support of the above statement. And the logic used is the following. Atma is everything because Atma is the material cause of everything. Thus it is seen that Atma is Sarva Upadana karanam is revealed here.

Upadana karanatvam is established by showing that Atma is sristi sthithi laya karanam of everything. This is revealed through the mantras seven to twelve. The seventh eighth and ninth mantra reveal that the Atma is sthithi karanam. In other wards it shows that Atma is responsible for the very existence of everything. To put it differently, Atma is Srva Sara, the essence of everything.

When you say clay is the sthithi karanam of pot, clay is responsible for the existence of the pot; it means otherwise that the clay is the 'content' of the pot. What I want to convey here is, that the sthithi karnam and sarah are one and the same. Yad yad sthithi karanamam tad tad rasah bhavati. Rasa saraho abevad. Thus seventh, eighth and ninth mantras relate to Atma sthithi karanam and it is revealed through Dundubi dristanda, Sanka dristanda and veena dristanda. Atmana sthithi karanatvam.

In the tenth mantra we Yajnavalkya reveals that Atma is sristi karanancha. In other words we are taught that Atma is the very origin of the universe.

The example given is the smoke and the sparks originate from the wet fuel, which alone represents maya sahitam Brahman. Wet fuel here is maya. Nothing emanates from dry Brahman. Somewhere else vidyaranya also says even the clay can become the cause for the pot only when the clay is wet. Dry clay cannot produce anything and to produce pot 'wetness' is required.

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The wetness is here maya. If clay is like Brahman, 'wetness of the clay is nothing but maya'.

Brahman with maya only is able to produce every creation. Don't imagine literally. It is just dristanda only. The above example is only to indicate that the whole universe is born out of Atma Yajnavalkya says that the whole Veda is born out of Atma.

Veda here represents the entire sabda prapanca, pada prapanca and pathartha prapanca. Entire pada prapanca and pathartha prapanca, the entire abedana prapanca, abedeya prapanca, the entire nama prapanca and nami prapanca have emerged from the single source of Atma.

Veda is divided into two portions one is veda bagah and brahmana bagah or mantra bagah. Because Veda is defined as mantra brahmanayoh veda namadeyam. The mantra bagah of Veda is divided into four Rg, Yajur, Sama and adharva; brahmana bagah is divided into eight portions. All these chaturvida mantra bagah and ashtavida brahmana bagah and be atmanah eva utpatyade.

The eight brahmana bagah are Ithikasa, purana, vidya, Upanisad, sloka, sutrani, anu sutrani, anuvakyani and vakyani. This division is given in the tenth mantra. The word Ithikasa refers to story portions of brahmana. Adhi Sankaracharya says Purvasi puruvarasoho samvadhadhiih. They are in the Vedas itself. They are called Ithikasas. Then Puranam refer to the portions wherein the creation is explained. The ancient history or the origin of the universe [cosmology] is Purana portion.

Vidya refers to deva jana vidya the various arts dance music etc., mentioned in the Vedas are called vidya bagah. Then upanisad does not mean the upanisad but here it refers to the secret names or code names given for the Atma, which is called sathyasya sathyam in this Upanisad. Adhi Sankaracharya gives the example of word 'Priyam' given to Atma. Normally priya means husband or wife. But here 'Priya' refers Rahasya namadeyam of the upanisad.

Next one is slokas. Slokas are the mantras, which are quoted in brahmana bagah. In Taittiriya brahmananda Valli we come across many mantras. These are called brahmana prabhava mantra, which is otherwise called sloka.

Then comes sutrani, which means sangraha vakyani. They are cryptic statements, maxim-like statements, which contain the entire teachings of vedanta. Brahmaid apnoti param contains the entire essence of brahmananda valli of Taittiriya upanisad. In the Brihadaranyaka upanisad itself there are two sutram and vidya sutram atma eva upaseeta [1.4.7] and

similarly avidya sutra came in [1.4.10]. Anyosou anyaha aham asmiti saha na veda. That is what avidya sutram.

Ignorance means the feeling that isvara and myself are different. Jnanam means isvara and myself are one and the same. Cryptic statement that contains vedantic teachings is called sutram. Don't take Brahma sutram etc., under this head. Here we talk about apauruseya sutrani.

Then next one is anuvyakhani, which means the explanations of the sutra mantras. Sutra vivarana bhutani. The elaboration of sutra bootha mantra like Brahma vid apnoti padam is sutra mantram. The entire Taittiriya upanisad is Anu vyakyanam or the elaboration of the above manta Similarly 1.4.7 of Brahman sutra vakyam is there and the entire second chapter is supposed to be a commentary upon the vidya sutram This is called 'Anuvakhani'.

The next one is vakyanani. Vakyanani means again the elaboration of the mantras occurring in the brahmana bagah. Anuvakhani is sutra vivaranam and vyakyanam is mantra vivaranam. You may call it mantra vivarani or sloka vivarani. The example is in the Brihadaranyaka upanisad itself. In the first chapter fifth brahmanam we have Saptanna brahmanam. Saptanna brahmanam of the first chapter if you see, brahmana begins with four or five mantras.

Brahmanam means the section, which has a subdivision of chapter in Brihadaranyaka upanisad. And later in the very same brahmana those mantras are explained. We find that the mantra portion is called sloka and the explanation portion is called vyakyanam.

In the same way if you want another example, it is there in the first chapter itself brahmana asatoma sadgamaya etc. Mantra is quoted and the upanisad itself explains that mantra. That mantra portion is called sloka portion and explanation portion is called vyakyanam..

All these Chaturvida mantra bagha and Astavidha brahmana bagaha, Sarva medad are like the breadth of the maya sahitam Brahman. The moment sristi comes maya appears in the field. The whole creation is but an effortless job for baghavan. Baghavan never burnt midnight oil to write Vedas. He has done this job effortlessly. Adhi Sankaracharya himself tells that Veda is not the creation of Lord since it existed even during the pralayam.

So, just like our breath, which goes in and comes out; during pralaya kala Veda goes inside and outside as the Lord and remains in dormant form and during sristi it only becomes manifest but it is not freshly produced. Even baghavan is not considered as the author of Vedas but only assist in the manifestation of Vedas, which was there in un-manifest form before.



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Therefore isvara is the cause of sabda prapanca, is the cause of artha prapanca and hence isvara is Sarva sristi karanam. So far we have seen paramatma is sristi and sthithi karanam. The next one is layam that comes in the next mantra.

### *Mantra 2.4.11*

*Sa yatha sarvasamapam samudra ekayanam, evam sarvesam  
sparsanam tvagekayanam, evam sarvesam gandhanam nasike  
ekayanam, evam sarvesam rasanam jihavaikayanam, evam sarvesam  
rupanam caksur ekayanam, evam sarvesam sabdanam  
srotramekayanam, evam sarvesam Sankalpanam mana ekayanam,  
evam sarvasam vidyanam hrdayamekayanam, evam sarvesam  
karmanam hastavekayanam, evam sarvesam anandanamupastha  
ekayanam, evam sarvesam visarganam payurekayanam, evam  
sarvesamadhvanam padavekayanam, evam sarvesam vedanam  
vagekayanam.*

The essence of the mantra is Atma is the laya sthanam of the entire universe. Here laya sthanam means the ground of dissolution. The locus of resolution is otherwise called laya sthanam. And the laya sthanam is indicated in this mantra by the word Ekayanam. Ekayanam means laya sthanam. Ekatva Praptisthanam ekayanam the place where multitudes gets reduced to one.. It is the place where Dvaidam gets reduced to Advaidam. Plurality gets reduced to non-duality. So ayanam means ayate gachadi asmin. It is like all types of river, streams etc., resolve into one ocean, everything resolves into the ocean called paramatma.

In fact, paramatma can be called Samudrah refer to the first brahmana of this upanisad. Sarvesam apahm. Apahm refers to all types of rivers, streams including rainwaters. The whole world reduced into twelve parts for the convenience of our study. What are the twelve parts? Panca jnanendria visayas, objects of five jnanendriyams sabda, sparsa, rupa, Rasa, and gandha; other five parts are panca karmendria visayas; all the Sankalpa mano visaya or all experiences; then finally all buddhi visayaha vijnanani which are the objects of buddhi. Ten plus Manah plus buddhi visaya etc., constitute twelve parts.

The resolution is supposed to take place gradually. Of this gradual resolution, only the first stage is mentioned in the upanisad. The resolution is a gradual process and in this process the first stage alone is discussed in the Upanisad proper. The rest are to be understood by us. Even if we don't

know, we are to refer to the guidebook of Sankara bashyam to do our homework. So what is the first stage?

The Srortrasya visayaha sabda is there. The sabdas are manifold. Varieties of sabdas are there and thousands of words are there. There are different sabdas and words. My own speech contains so many sounds with various voice modulations. Then you take all the music western eastern Jackson etc. All visesa sabdas first get resolved into the samanya sabda. This is the first stage of the resolution.

All samanya sabdas get resolved into the sabda visaya Sankalpa or the sound experience. You get the experience from the sound. Sound is external and experience is internal in the mind. Particular sounds are reduced into general sound and general sound is reduced into the sabda Sankalpa. And all these experiences are reduced to 'one Awareness' vijnanam.

In sleep what happens? In sleep all our particular experiences are reduced to 'one general Awareness'. Now similarly all rupams follow the same method. Visesa rupani gets reduced into samanya rupam, samanya rupam gets reduced to samanya rupa Sankalpa, and then all Sankalpas are reduced to vijnanam caitanyam. Visesa sabda resolves into samanya sabda and all samanya sabda Sankalpa and resolved into vijnanam or jnanam or caitanyam.

In the same way we have to take into karmendria also. Visesa grahanam gets reduced to samanya grahanam and samanya grahanam Sankalpa and then to vijnanam and caitanyam.

When something comes to the mind you need not go to bhasya prapanca at all. We have to take all the manas sankalpas and then straightaway get reduced to vijnanam or caitanyam. Only two stages are there in this case.

Similarly all the knowledge of buddhi, all pieces of knowledge in the buddhi get resolved into one vijnanam, this is the saram.

Here we have to very carefully note the word 'twag' does not have the general meaning here. Normally 'twag' means organ of touch but in this context 'twag' means samanya sparsah. Thus sarvesam sparsanam samanya sparsah laya sthanam.

Later stages we have to supply samanasya sparsasya Sankalpa sparsasya vijnanam laya sthanam. Similarly take for the smell also. Here the smell is samanya gandhaha. Sankalpa means experience and vijnanam means Awareness. So is the taste. Then the sight is the samanya rupam. Then sarvesam sabdanam srortra ekayanam the sound. With this panca jnanendriam is over.

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Next is the samanya mind. Sarvasam vidyanam hridayam ekayanam. Here hridayam means samanya buddhi. Buddhih means in this place is samanya vidya. Then even sarvesam karmanam hastou ekayanam. Here hastou means samanyam karma. Sarvesam anandanam upastah. Here upastah is samanya ananda. Then sarvesam visarghanam ayuhu and here vayu means rejection in general. Then sarvesam advanam and here advanam means all types of travels by train by plane and car etc. What is common samanya gathihi is common. General movement is laya sthanam for all particular movement.

Thereafter wards comes Sankalpaha vijnanam. Then visesa sarbdanam or vedanam or vak ekayanam. Vedanam means sabdanam. Thus in short vijnanam or Awareness is laya sthanam of the entire universe. How do you prove that? It is very simple. The 'moment' you sleep off, all jnanendriyams withdraw; all visayas are withdrawn; so karmendriyas, mind and buddhi and then only the 'Awareness' is left out. Thus our very sleep is an example.

The next example is pralaya. And the final example is videha mukti. Videha mukti. During sleep the world is resolved; During pralayam world is resolved; During videha mukti also world is resolved. For videha mukti Adhi Sankaracharya uses the word adyantika pralaya or final dissolution. Why so? Because in sleep the world, all things resolves all right but it comes back on waking up. So in pralayam the world resolves but comes back in next sristi. But in videha mukti world resolves and the next sristi is not there for him.

Mantra refers to pralayam, sleep and videha mukti. In all the three atma is in layasthanam. In sleep Atma is in layasthanam; in pralaya atma is in laya sthanam; in videha mukti also Atma is in laya sthanam.

Adyantika pralaya, which is another name for videha mukti. In the next mantra there is an indication. Keeping the next mantra in mind Adhi Sankaracharya takes it as adyantika pralaya. Whatever is the pralaya you take what is the essence of the mantra? Essence is Atma is laya karanam whether it is laya or pralaya. Thus we come to know that Atma is resolution ground and thus it is concluded Atma is sristi sthithi laya karanam.

### *Mantra 2.4.12*

*Sa yatha saindhavakhilya udake prasta udakamevanuviliyeta, na hasyodgrahanayeva syat. Yato yatastvadaditalavanameva, evam va ara idam mahadbhutanantamaparam vijnanaghana eva. Etebhyo bhutebhyah samutthaya tanyevanu vinasyati, na pretya samjnastityare bravimiti hovaca yajnavalkyah.*

## Madhu Kandam

This adyantika pralaya in the case of jnani videha mukta purusah is further clarified in this mantra. What happens at the time of videha mukti? What was he before gaining videha mukti?

When jnani was alive as an individual, the Consciousness was reflected in the body mind complex and the Consciousness was available as though crystallised as it were or located Consciousness as it were. Even though Consciousness is un-located, formless, and is general in nature because of the presence of karya karana Sangathah or the body mind complex Consciousness was crystallised as it were and located as it were.

In fact I use the word I am a Consciousness being. And when I refer to myself as a conscious being am I referring to the all pervading one or the sixty kilo one. I am referring to an individual, which is located. Not only I know I am the condensed Consciousness; I seem to have movement from here to there; and in fact not one crystallized Consciousness but so many crystals of Consciousness sitting.

Now, what happens during the videha mukti? The water of crystallization melted as it were through the heat of jnanam and sthoola sukshma karana sariram, which is responsible for location of Consciousness, for the crystallization of Consciousness, for condensation of Consciousness, that upadhi goes away. The upadhi that was holding the Consciousness together as it were goes away and what happens and is the Consciousness, which was located before, is now available as un-located, uncondensed liquid or spacious like melting of the iceberg.

The water was crystallized in the form of an iceberg because of cold condition. The coldness is upadhi when the saithyam [the cold condition] is removed the crystallized located water becomes all pervading Samudra. We are all as though crystallized Consciousness. On getting videha mukti we become all general Consciousness instead of specified Consciousness. The details in the next class.

Hari Om

Class # 61

Mantra 2.4.12 contd.

Yajnavalkya wants to teach Maitreyi the essence of vedanta, which is Idam sarvam edayam Atma. I, the Atma alone is in the form of everything. This means there is nothing other than 'Me'. If things appear to be different from me it is because of my ignorance, it is only a 'seeming difference', and it is only mithya. Thus, Atma sathyam Tad anya sarvam mithya or I am sathyam and everything other than me seemingly different from is the central teaching of vedanta.

This Yajnavalkya taught in the sixth mantra and from the seventh up to the twelfth mantra, this one idea is being elaborated or being corroborated with logic. The logic given is Atma karanam tad anya sarvam Atma karyam.

Since the whole world is my karyam mai eva sakalam jatham mai sarvam pradistidam mai sarvam layam jathi, the whole world is seemingly different from just as dream world is seemingly different from 'Me' The karyatvam of the world, the karyam status of the world is established by showing that the world is born of 'Me'; the world existing because of the world and 'Me' is resolving back into 'Me'. Atma sristi karanam Atma is Atma sthithi karanam and Atma laya karanam of which we had already seen Atma is sristi karanam and Atma sthithi karanam through two examples.

Atma is sristi karanam the example given is the smoke and the sparks coming out of the wet fuel; it is called 'Wet fuel dristanda'. Wet burning fuel is the example for sristi karanam; and the example for sthithi karanam is samanya sabda of Sanka, Veena and Dundubi; it is called Dundubi dristanda. It is otherwise known as samanya sabda dristanda. Having seen sristi and sthithi karanatvam of Atma, now we have come to the Atma, the laya sthanam in the mantra number eleven.

We have seen that all the visesa sabdas resolve into samanya sabda; all the rupam will resolve in samanya rupam; similarly smell, taste etc. All of them will resolve in the particular jnanam into samanya jnanam and this will ultimately resolve into vijnanam, Prajnanam or the 'Non-specific Awareness'. Thus, everything ultimately resolves back into caitanyam. This was taught in the 11<sup>th</sup> mantra ibid.

We said the resolution or dissolution could be either relative or absolute, Abekshika pralaya or adyantika pralaya. Abekshika pralaya means the

temporary resolution, which will lead to creation once again. For example, sleep is Abekshika pralaya because on waking up everything comes back once again on waking up.

Similarly the resolution of the world on every kalpa when Brahmaji goes to sleep, the whole world resolves and when Brahmaji wakes up the whole world comes up. This is also Abekshika pralayam only. Similarly there is another bigger pralayam when the whole world resolves along with Brahmaji that is still bigger pralayam and that is also Abekshika pralayam for another Brahmaji when the whole world resolves also comes back in the next sristi. Thus Abekshika pralayam is pralayam, which will leads to sristi once again.

There is another pralaya called adyantika pralaya which is final the resolution of the world which is called Parantha kale in the Mundakopanisad and in this adyantika pralaya when the world is resolved never to come back again. And when does this happen? This happens for a jnani during the videha mukti. When jnani attains videha mukti, his sthoola sariram is resolved; sukshma sariram is resolved, karana sariram is resolved and for him there is no question of creation once again. This is called adyantika pralaya or videha mukti. This adyantika pralaya is talked about in this 11<sup>th</sup> mantra.

Adhi Sankaracharya writes adyantika pralaya is nothing but jnani's videha mukti. This pralaya karanatvam of Atma is also clarified with an example. Burning wet fuel is sristi; sthithi Sanka, Dundubi and Veena for sthithi. The example for layam follows in the next mantra.

*Mantra 2.4.12*

*Sa yatha saindhavakhilya udake prasta udakamevanuviliyeta, na  
hasyodgrahanayeva syat. Yato yatastvadaditalavanameva, evam va  
ara idam mahadbhutamanantamaparam vijnanaghana eva. Etebhyo  
bhutebhyah samutthaya tanyevanu vinyasyati, na pretya  
samjnastityare bravimiti hovaca yajnavalkyah.*

The example taken for layam, adyantika pralayam or videha mukti is the salt crystal that can be born out of the salty ocean. So the ocean or the salt water is compared to Atma Tattvam. Jiva is compared to the salt crystals or the crystallized salt.

In the salt water there is no division; there is no individuality, there is no plurality at all but when the same water is crystallized due to the heat of the

## Brhadaranyaka Upanisad

Bhoomi/earth the very same non-specific salt water becomes crystallized salt, and the crystallized salt gets individuality with limitation.

This salt crystal is born out of salt water; it exist in the salt water; or because of the salt water finally when put back into the ocean, the individualized salt crystal loses its individuality and resolves as one with the salt water.

The individualized salt when merged with salt water is not limited by time; not limited by space; and not only that you cannot take it back the salt crystal form from the ocean. You cannot even locate salt crystal from the ocean and it is gone once and for all. The locatable salt crystal has lost its location. It pervades the ocean. You cannot even point out where the salt crystal is, nor can you even locate it.

The 'locatable salt crystal' becomes the 'un-locatable' salt water when the crystal is back in the ocean. Why you cannot locate it? Anywhere you take the salt water, you get only the salty taste. You are not in a position to say for certain the crystallized salt has found its place in the ocean. It has become un-locatable.

The all-pervading nonspecific, nonspecific and un-locatable Consciousness is the samanya caitanyam. It is because of the body mind complex, it is because of avidya janya karya karana upadhi Sangathah the non-specific Consciousness becomes crystallized or specific Consciousness, or the individualized Consciousness, which we call cidabhasa. In the case of ocean, the crystallized salt is born due to the heat and in the case of jiva, he is born with the assistance of avidya sambandha.

It is 'chit' pratibimba and because of the cidabhasa alone a person gets his individuality the 'I am' notion. He also concludes 'I am a limited conscious being; I am located conscious being' and thus the samanya caitanyam metamorphoses into visesa caitanyam is like crystallized salt due to avidya janya karya karana upadhi sangatha. And then what happens?

When you put the water salt crystal into the ocean, it merges so also avidya nivruttiyam by the removal of avidya, when a person claims Aham Brahma asmi and identifies himself with Brahman as it were; or attains videha mukti the karya karana upadhi is gone and the cidabhasa or the visesa samjna or visesa caitanyam goes. There is no specific 'I'; nobody is there to say 'I am'.

There is no specific 'I to call I am'. Before the merger the jnani used to say that 'I am'. After merger even to say 'Aham Brahma Asmi' the 'I' requires visesa caitanyam and visesa caitanyam is gone jnani is no more in

visesa form and jnani is in the form of 'Samanya Sarvajnatva Nirguna Ananta caitanyam'.

Jnani will not 'Aham Brahma asmi' because that requires visesa caitanyam. This is the essence of this mantra and this mantra is very important. Here two types of Consciousnesses are clearly indicated. They are the 'General' and 'Particular' Consciousness or 'Samanya' and 'Vishesha' caitanyam.

The samanya caitanyam is called the 'Chit' and the visesa caitanyam is called the cidabhasa. This mantra is a clear source or pramanam for cidabhasa. We have heard a lot about cidabhasa. About cidabhasa many Acharyas have written much. Nowhere in the upanisad this has been so clearly pointed as in this mantra. Since this is a unique pramanam for cidabhasa caitanyam, this mantra is considered very, very important.

As the salt thrown into water, the salt loses its form, individuality and its location and it merges into salt water. Nobody can take back that salt crystal after the salt crystal is dissolved in the water. What do you find then? We see from whichever part of the ocean you take the water; the saltiness is there in the water everywhere. The saltish taste pervades everywhere. The water is saltish in taste and it is the same. Up to this is example.

The sruti links Atma Tattvam with the salt crystal dristanda. All pervading Consciousness is compared to the 'all-pervading ocean the salt water'. It was it is and it will ever be trikale abhi Dristadhi bootham.

The second meaning of bootham is paramartha vaci bootham. It means the absolute reality. It is neither Pratipasika sathyam, nor is it vyavaharika sathyam but it is paramarthika sathyam, the Absolute Reality. It is anantham and aparam. It is endless and it is limitless. Sureshwaracharya makes a subtle difference in his varthikam.

Anantham means karana rahitam and aparam means karya rahitam; Consciousness does not have any effect; Consciousness does not have karyam; karya karana vilaksanam Swayam. This should not create any doubt in you as to how can we say Consciousness is devoid of karyam.

We said world is born out of Consciousness; sustain in Consciousness and resolves in Consciousness. We said Consciousness is sristi, sthithi and laya karanam. The world became the karyam. Then how can we say that there is no karyam? Such genuine doubt can rise in you. For this we add an adjective, the real karyam is absent but mithya karyam or apparent karyam is there and the apparent karyam is as good as 'no karyam'. In the rajju aarpavad.example apparent karyam is not counted. In the same way



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whatever appears in dream cannot be considered existent for the appearances are nothing but unreal

Therefore what is it? It is pure unalloyed Consciousness. It is a mass of Consciousness. It is homogenous mass of Consciousness. There is nothing other than Consciousness. Adhi Sankaracharya calls it 'ganam' to indicate that there is nothing else. Consciousness alone was alone; is alone and will be so in future too.

You may get doubt as to how Consciousness can be alone when we experience Jada prapanca, sukshma sthoola prapanca etc., all being jadam. In fact, the entire anatma prapanca is Jada vastu. Then how do you say caitanyam alone is there? One should know caitanyam and jadam both are there. Seer is Consciousness and seen is inert. We do see. Seer seen division, conscious and inert division is there.

You should not get this doubt. Yet I will ask the question. If this doubt arises you should know that the entire Jada prapanca is mithya and cannot be counted because it does not exist separate from caitanyam [refer to Dundubi sabavad example].

Remember Dundubi sabda example. According to vedanta matter is nothing but false appearance of Consciousness. The definition of matter according to vedanta is 'consciousness in its false appearance' is matter. On the other hand, the matter in its real form is Consciousness. So this crystallized Consciousness, specific Consciousness, visesa caitanyam is born as jiva because of yedepyah boothepyah samuthayah, which refers to karya karana sangathah, the body mind complex.

Karyam is equal to sthoola sariram; karanam is equal to sukshma sariram; and Sangathah means complex. Jiva is but sthoola sukshma sariram complex. Sthoola sariram is the body; sukshma sariram can be practically translated as mind and therefore karya karana Sangathah is body mind complex.

Because of the body mind complex, the specific Consciousness is born; located Consciousness is born; individualized Consciousness is born; or cidabhasa Judah. This is the main vakyam. Yedepyah boodepyah is the important vakyam in vedanta. Cidabhasa is born. Adhi Sankaracharya gives a beautiful example. You take the pot water example.

I will modify it slightly. When a mirror is born you keep it outside so that it receives the reflections. Simultaneously, besides the mirror you find the reflection of the sun is also born. It is not the original sun but surya pratibimba along with the mirror not only along with but also because of the mirror.

As long as the sun is there you find the reflections of the sun and once the mirror is gone the reflected sun automatically disappears. So imagine there is a bucket and imagine there is water inside the bucket. And in the water reflected sun is there. The bucket is compared to sthoola sariram and water to sukshma sariram and the cidabhasa is comparable to the reflection.

Chimyananda used to say when you kick the bucket, what happens is the bucket is gone, the water is gone; the reflection also merges into the original and the reflection is gone. So sukshma sariram and sthoola sariram is merged.

The merging takes place in different occasion. Easily available occasion is during deep sleep. Suppose you sleep the sthoola sariram is not available for you; the mind is not available for you and naturally the specified Consciousness, located Consciousness is not available.

The crystallized Consciousness has become un-crystallized general Consciousness in sleep. And that is why even 'I am' is also not there the 'world' is also not there. Neither I am experienced nor the world is experienced because the specific Consciousness is merged in sleep. Both the Consciousnesses get merged into one. The saving grace is that you get up again to face the problems of samsara or you enjoy the life as the case may be.

Similarly during pralayam also sthoola sukshma sarirams get merged and the specific Consciousnesses gets merged with 'Nonspecific Awareness'. When the sthoola sukshma sarirams are merged what happens to specific Consciousness? It also merges. The very same body mind complex perishes and what perishes is 'Specific Consciousness'.

General Consciousness is sathyam anantam the absolute Brahman. Nowhere caitanyam perishes. But here it is revealed that of the two caitanyams one perishes and the other does not perish. One that does not perish is called 'Chit', sathyam, caitanyam and the one that perishes is cidabhasa for it cannot exist without the upadhi in the form of body mind complex.

In the common parlour we do not mean the Consciousness of the vedanta. But we often say he has lost Consciousness; he is in coma, he has no Prajnah. We also say Consciousness is gone and Consciousness has come etc; All these English expressions and even our common expressions refer to what? We call cidabhasa caitanyam and it is from this standpoint we say the table has no Consciousness.

Here we refer to cidabhasa caitanyam. But table has got Mahat bootham anantam vijñana Ganah pervades the table also. But the table does not sense

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me. The table does not recognize me. For recognizing samanya caitanyam is not enough and for recognition visesa caitanyam is also required.

Here also be careful for recognition visesa caitanyam is also required for there is no visesa caitanyam without samanya caitanyam. Therefore, in the world, we can divide the whole world into two portions. One portion is where samanya caitanyam plus visesa caitanyam both are there and the other one is where samanya caitanyam alone is there.

But you should note that there is no place is there where both the caitanyams are not there. We have only two possibilities whether both are there or there is one only. Wherever both caitanyams are there, then we call it as living beings and wherever is there single Consciousness, we call it as non-living beings/or inert things. Where both samanyam and visesa are there, it is living being; where 'Samanya caitanyam' alone is there it is inert thing or object.

In the sleeping man samanya caitanyam alone is active while visesana is dormant. If one wishes to recognize the world, one requires the visesa caitanyam in addition to the samanya caitanyam. When a person is in coma, or he is in unconscious state, the visesa caitanyam stands withdrawn and he is not able to recognize anything and he is almost dead.

In the case of a jnani, he loses Consciousness means the crystallized Consciousness or cidabhasa caitanyam is gone and he is in kevala samanya Brahma caitanya rupena anuvartade sarvatra. That Consciousness which is aware of external world is no more with jnani. Specific Consciousness is not with him. Yet he is otherwise active unlike the man in coma.

Hence jnani will not say 'I am a jnani' but he will be content to say that 'I am' and the jnanitvam he will not add to his name. To have his individuality he should have the visesa Consciousness, which does not entertain, on his becoming a jnani. Thus taught Yajnavalkya to Maitreyi that Atma besides sristi sthithi it is laya karanam also.

In nutshell, all the jivas in the form of cidabhasas are born of Atma; and all jivas in the form of cidabhasa sustains in the Atma and all jivas in the form of cidabhasa merge in to the Atma caitanyam. .

And what is our job? Instead of owning up cidabhasa the specific Consciousness, we should own up the 'chit' the non-specific Consciousness. If you say 'I am cidabhasa' means I am samsari and if you say 'I am chit' I am Asamsari. If I say cidabhasa I am located in the hall. If you say 'I am chit' and I am everywhere and you are immortal. More in the next class.

Hari Om

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Class # 62

Mantras : 2.4.13 and 2.4.14

Yajnavalkya gave the main teaching of sarvatma bhava in his well-known statement yad idam sarvan tad ayam atmaiva bhavati In short it is sarvam atmaiva bhavati. When I say everything is Atma sarvam Atma, this should be carefully understood and it should not be understood as everything is changing and Atma is also changing. This is not correct. This can be a misleading statement.

When I say everything is Atma, it does not mean Atma is changing like everything; Atma is also jadam like everything. That is not the meaning. You should remember Badha samanathikaranyam. When I say everything is Atma, it means everything does not exist separate from Atma.

Nothing exists separate from Atma which means everything is dependent on Atma for its existence, which means everything is mithya in other means everything is unreal and Atma alone is sathyam and Atma alone is real.

We started saying that everything is Atma and we ended by saying that everything is mithya. Everything is Atma is equal to everything is mithya. If everything is mithya how do you say everything is Atma? When you say everything is mithya, it means everything is 'essentially Atma'. Both are same.

Everything is 'Nama rupa drishya mithya'; everything is 'swarupa drishya Atma'. Everything is 'Mithya from the standpoint of name and form' and 'everything is Atma from the standpoint of swarupam or its essence'. I will give you an example.

If somebody asks whether all the waves are mithya or sathyam, you should say that both the answers are correct. All waves are 'unreal from standpoint of name and form' and all the 'waves are real from the standpoint of the essence of the ocean'.

All waves are mithya from the standpoint of waves and all waves are sathyam from the standpoint of the essence ocean. Both are correct. Here is a test where everybody will pass. If I want I can fail everybody also. We can give both statements because all waves are unreal from the standpoint of name and form and real from the standpoint of the ocean.

All waves are real from the standpoint of their essence that is water. So waves are superficially mithya and essentially sathyam. Swarupa dristya

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sathyam; nama rupa drishtya mithya. From swarupa drishya everything is Atma. Idam sarvam edayan Atma means sarvam Atma sarvam mithya. Therefore when I experience the world from the standpoint of the 'sat' I take the world as real and from the standpoint of nama rupa I see the world as unreal. This is sarvatma bhava.

Sat drishtya saryatva buddhi and nama rupa drishya mithyatva buddhi iti sarvatma bhavaha. Having introduced the sarvatvatmatvam, Yajnavalkya shows that the whole world is the product of Atma, a karyam, of course a Vivartha karyam na tu Parinama karyam, otherwise called adhyasa. And the whole world is a product of Atma because Atma is sristi sthithi laya karanam, which we established from the verse number 7 up to verse number 12.

The sristi karanam was established through smoke example; sthithi karanam was established through Veena, Sanka, and Dundubi; layakaranam was revealed through the example of salt crystal.

The laya karanam was seen in last class in mantra 12. It was said that there are two Consciousnesses 'as it were', one is visesa caitanyam that is called cidabhasa caitanyam; which is located Consciousness; which is often called jiva. There is another Consciousness, which is samanya Consciousness un-particularised non-specific general Consciousness, which we call as Atma.

Vishesha caitanyam is born like the solid crystal, jiva visesa caitanyam is born along with sthoola sukshma sariram, and jiva the particularised Consciousness alone does all the vyavakaram or the transactions sukha dukha anubhava etc. This is a big drama on the part of crystallized Consciousness jiva.

At the time of videha mukti, the upadhi sthoola sukshma sariram dissolves and when sthoola sukshma sariram is dissolved the trapped 'consciousness' within the sthoola sukshma sariram that suffers is the cidabhasa caitanyam.

This trapped Consciousness the cidabhasa caitanyam within the sthoola sukshma sariram, the crystallized Consciousness for the want of trapping medium, for the want of water of crystallization merges into 'chit' the Sarvagathah Atma and there afterwards the specific Consciousness is no more there.

Therefore, upanisad says samjna nasti, which means visesa caitanyam or cidabhasa or the sarira sambandi samjnaya. Anyatva sarva Darsana samjna, is responsible for the perception of duality, which is responsible for for

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Savikalpa jnanam. That caitanyam is gone. And when Yajnavalkya makes such a statement, Maitreyi gets confused.

Because Yajnavalkya did not clearly say that there are two-consciousness samanya and visesa Consciousness. She thought that there is only one caitanyam, which does not have beginning or end, and when Yajnavalkya says samjna nasti what do we understand is Consciousness is gone.

As I say we also use such expression. We say that he lies without Consciousness. And the table is without Consciousness. We don't imagine that there are two Consciousnesses one expressing and another one non-expressing. So Maitreyi feels that Yajnavalkya is contradicting. At one context caitanyam is nithyam and at another place caitanyam nasti. Is it not confusing? So Maitreyi asks Yajnavalkya for clarification. That is going to be said in the 13<sup>th</sup> mantra.

### *Mantra 2.4.13*

*Sa hovaca maitreyi, atraiva ma baghavanamumuhata, na pretya  
samjnastiti; sa hovaca na va are'ham moham bravimi, alam va are  
idam vijnanaya.*

She addresses 'Hey baghavan! Instead of calling Yajnavalkya as 'you', she uses the word your Lordship. You have managed to confuse me she says. So Maitreyi feels that Yajnavalkya is contradicting. What type of contradiction? At one place caitanyam is supposed to be mithya and at another state it is stated that caitanyam is nasti. Are not you contradicting or confusing me is the statement of Maitreyi.

What is the confusion? Maitreyi does not clarify. We have to understand the confusion. How can you say the Consciousness disappears after videha mukti? How can you say that the Consciousness is absent in a jnani? This is Maitreyi's doubt.

Yajnavalkya says 'I am not at all confusing you. I have been very clear in my teaching. I have never made any contradictory statement. My teaching is more than sufficient for understanding the Atma. To understand the Atma it does require any more clarification and what I have said is more than enough; if you have some buddhi or common sense you must be able to decipher what I have said'.

From this, what Yajnavalkya means is that when I said that pretya samna nasti is her the word denotes the particular Consciousness cidabhasa caitanyam. Yajnavalkya clarifies to Maitreyi 'I only said cidabhasa caitanyam is gone and I did not mean the original Consciousness or the 'Chit' caitanyam. When you look at a jnani he has got two Consciousnesses, one Consciousness is the 'chit' the original Consciousness and the other is the 'Cidabhasa' because of the mind. He is a live conscious person because of the cidabhasa caitanyam during videha mukti he will lose the mind and cidabhasa and he will no more be a live person as we understand and he will no more be able to transact with us but it does not mean that he has lost Consciousness and in fact it is chit Sarvagatha caitanyam'.

In fact, in Pancadasi Vidyananya gives a beautiful example for this in 8<sup>th</sup> chapter. He says during the daytime suppose you take a mirror and keep outside, and with the mirror throw a patch of light on the wall. When you throw a patch of light on the wall you will find that there are two lights on the wall are available. Even before throwing the patch of light the general sunlight [samanya surya prakasah] was pervading the whole room and it pervaded the wall also because of which alone the wall is seen by you and because of that alone you are able to see the wall, which is called samanya surya prakasah.

Suppose a person throws a patch of reflected light on my shoulder, the shoulder becomes lighted, and you will see upon the shoulder two lights of which one is samanya surya prakasah and the other is visesa surya prakasah. When the mirror is broken the visesa surya prakasah will go and the samanya surya Prakasah will continue to be there.

In the same manner we find that the samanya caitanyam is on the table and mike but in our body there is samanya caitanyam as also the visesa caitanyam. The one is samanya caitanyam because of the mind, the mirror we have the visesa caitanyam is because of the special mirror of mind, which we call the live body or jivatma. And at the time of death, the visesa caitanyam from the body goes away because mirror of mind is broken; visesa caitanyam being snatched from the body on death the body becomes inert like a table.

Then we say it is only cidabhasa nasti Sarvagatha chit is ever there. Hence what I said is enough says Yajnavalkya. And then he adds if you are a mandha adhikari with one more statement. Thus Yajnavalkya clarifies in the next mantra.



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### *Mantra 2.4.14*

*Yatra hi dvaitamiva bhavati taditara itaram jighrati, taditara itaram pasyati, taditara itaram srnoti, taditara itara mabhivadati, taditara itaram manute, taditara itaram vijanati; yatra va asya sarvamatmaivabhuttatkena kamjighret, tat kena kam pasyet, tat kena kam srnuyat, tatkena kamabhivadet, tatkena kam manvita, tat kena kamvijaniyat? Yenedam sarvam vijanati tam kena vijaniyat? Vijnataramare kena vijaniyaditi. Iti caturtham brahmanam.*

This is another important and oft-quoted mantra. Adhi Sankaracharya quotes this very often. Here Yajnavalkya explains the statement na prejya samjna asti that during videha mukti jnani becomes unconscious. On what basis the statement was made is explained here. How can he say that jnani's Consciousness is gone? Jnani's particularized Consciousness is gone visesa caitanyam is gone; cidabhasa caitanyam is gone. This is the answer. Yajnavalkya gives the reason why the visesa caitanyam or visesa jnanam is gone.

If the visesa caitanyam cidabhasa should be there the first condition is the body mind complex should be there. Only when the body, mind, complex are actively functioning, there is cidabhasa formed and ahamkara is formed and jiva is formed; individuality is formed. When such individual located Consciousness is formed; simultaneously what happens is that the objective universe is also there. When the body comes, the prapanca also comes. The body will not come alone. Thus we have got a duality and not only duality, not only 'aham and idam' and when the subject is born, object also simultaneously arises. When Aham is born, Idam is also born simultaneously.

With the 'Aham' [particularized cidabhasa rupa aham'] the world arises with particularized 'Aham' arises the world; when the cidabhasa resolves the world also resolves. How do you prove that? Our own Avastha triyam is the clear example.

When I wake up from the sleep, the body mind complex become functioning; cidabhasa is born; located I am born; and simultaneously all the world and coffee also arises or should arise. If coffee does not arise there anger arises. Whether swapna or jagrat avastha Aham and Idam simultaneously arises.

In susupti the mind is resolved the trapped cidabhasa is resolved and the objective universe also is dissolved. Thus, when the mind and the objective world arise then visesa jnanam also arises. When the mind arises, the visesa

jnanam arises and there is itara itaram pasyati, the seer sees the seeable object. A hearer hears a hearable object; here who is the hearer; smeller smells and so on.

Chidabasa alone is capable of particular knowledge because the particular knowledge requires vritti and vritti requires the mind and mind requires the cidabhasa. Vritti means the thought mode. The mind plus cidabhasa is only 'itarah', the mind plus cidabhasa is the subject and the world is the object and the interaction takes place and varieties of experiences come and our responses to those experiences are thought of or worried about. Why me? That is the question. Why baghavan has chosen me for the trouble and torture are all due to mind, cidabhasa, vritti objectifying external world, which alone we call visesa jnanam.

When the mind and the cidabhasa are resolved, there is no Dvaidam and when there is no Dvaidam who sees whom? Who hears whom? Who smells whom? For there is no cidabhasa; there is no vritti; hence Dvaidam is also not there. Where there is duality in the form of the mind, the world and the cidabhasa, tad means tatra there alone one smells another. One sees another; one hears another; one addresses another. One thinks of another; one knows another.

In fact, all our knowledge transactions, all our perceptual transactions require the mind, world and cidabhasa. This is Dvaidam. In the case of videha mukta purusah what happens? The body is resolved; cidabhasa is resolved and therefore world is resolved.

Hence in the case of videha mukta, when everything is nothing but Atma, there is no mind; there is no world and there is no cidabhasa also. Who will smell what? Who will hear what? Who will see what? And therefore what happens in the case of videha mukta is that all the perpetual transactions are gone for him.

He does not have 'knowing, speaking, hearing, smelling transaction etc., no transactions at all' and he will not have any perpetual transactions because of trapped Consciousness is no more there. That does not mean jnani is not there. Jnani continues to be there in the form of pure caitanyam, which is all pervading. This is the statement and this is called the layam adyantika pralayam.

Here what the teacher says is, when Dvaidam is not there visesa jnanam is not possible. Particular experience is not possible. This is the idea conveyed here. But many people misunderstand this statement, reverse this, and wrongly understand.

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Now we will discuss what are the wrong understandings. People think when visesa jnanam is there, there is Dvaidam; when particular experiences are absent there is Advaidam. It is very unfortunate misconception. When there are particular experiences there is Dvaidam. When there are no particular experiences, there is no Dvaidam and Advaidam. Once they make wrong conclusion how many wrong corollaries comes we will see.

For gaining moksa we should reach Advaidam. What is the misconception? When there are particular experiences, there is Dvaidam and when there are no particular experiences there is Advaidam. What we should do to gain Advaidam. For moksa one should gain Advaidam. They conclude that we have to drop off all the particular experiences to arrive at Advaidam.

And how long will the particular experiences continue and it is as long as vritti jnanams are there. This means that you have to knock of all the vrittis. And in support of their confusion, they quote yoga sastra yagah chitta vritti nirodaha, nirvikalpa samadhi etc. And it is like devil quoting scriptures.

They aim to knock of all the vrittis so that visesa jnanams will go and Advaidam will come. What really happens? You knock of the vrittis but mind starts producing vrittis. Then they talk of and wish to should to remove all the vasanas.

Then they discover vasanas are anadi avidya vasanayam and it is originless. They don't know what to do? Then they say as long as mind is there the vasanas will continue and hence they attempt to Mano nasah.

Dvaida nivruttyartham lead to visesa vijnana nivruttyartham visesa jnana nivrittityartham vasana nivrutti and vasana nivruttyartham mano nivrutti or Mano nasaha. Previously one goes to samadhi and now he will not get up on himself. In the next state some one has to get him up and in the last state even if some one gets up, he will not have the mind and he will not get up.

He becomes a Brahmaavid state and so on. This is not accepted by Vedantins. Vedantins ask what is the difference between that person and table. Both do not have Mana, vritti and vasana etc. All are because of one fundamental misconception based on the misconception. If no Dvaidam, there will be no visesa jnanam. They thought if visesa jnanam is not there Dvaidam is gone. .

We say that Advaidam does not come by the negation of the visesa jnanam or vritti jnanam. Then, how does Advaidam come? Advaidam never comes or goes. We are talking of Advaidam which ever is. Advaidam need not come by the elimination of visesa jnanam. This should be made crystal clear. It does not require nirvikalpa samadhi as a condition. It does not

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require vritti nivrutti. It does not require vasana nivrutti; it does not require mano nivrutti.

Then you may ask as to what do you mean to say that when there is visesa jnanam also there is Advaidam? We say yes. Advaidam is there when there is visesa jnanam also and when there is no visesa jnanam also.

Then you will ask me as to how can this is possible or can it be proved. When there is visesa jnanam there is the experience of duality. How can there be Advaidam? For that question, we say 'my dear when there is visesa jnanam there is experience of Dvaidam but the Dvaidam is unreal Dvaidam which cannot disturb Advaidam.

So unreal Dvaidam is there then also there is experience of Advaidam and if unreal Dvaidam is not there, then also it is Advaidam. Let it be there and why object. We have to realize unreal Dvaidam as unreal Dvaidam and we need not negate unreal Dvaidam or visesa jnanam.

The last question is how do you know Dvaidam is unreal, which does not disturb Advaidam. Yatrahi Dvaidam iva bhavati. 'Iva' is the million-dollar word. Where there is 'as though Dvaidam', and therefore visesa vijnanam be there and yet one can understand this and such a person who understands such one is called jivan muktah. More in the next class.

Hari Om

## Class # 63

### Mantra: 2.5.1

Yajnavalkya shows as to how Atma is sristi sthithi laya karanam? To show this Yajnavalkya took three examples. For sristi karanam he quoted smoke coming out of fire and for sthithi he pointed out how the visesa sabdas of Dundubi are dependent on samanya sabdas of Dundubi and to show the laya karanatvam he quoted the example of salt crystal merging back into salt water. Salt crystal represented 'vishesha salt' and salt water representing the 'samanya liquefied salt'.

And to show the pralayam, that is the laya karanatvam, Yajnavalkya took the case of a jnani who attains videha mukti. And he pointed out that at the time of videha mukti, all the sariram and the sense organs and mind along with Consciousness will resolve into Atma and at that time he used the expression Pretya Samjna Nasti, that means marana antaram at the time of jnani's death. At that Parantha kale or at the time of death every thing is resolved including Consciousness it was mentioned in the case of jnani..

At that time Maitreyi got a doubt and asked how can you say Consciousness also gets resolved. To clarify that alone Yajnavalkya gives this famous mantra, the last mantra of this brahmanam showing that here Consciousness refers to visesa vijnanam, the particularized Consciousness, and Individualized Consciousness, which is born because of Dvaidam or plurality.

Dvaida Janya visesa vijnanam is indicated here. And what do you mean by Dvaidam. Dvaidam indicates the individual karana karya Sangathah as well as the individual sthoola sukshma sariram and the total sthoola sukshma prapanca. When there is sthoola sukshma sariram and sthoola sukshma prapanca, then there arises visesa jnanam or vritti jnanam and because of this vritti jnanam because of which alone all the transactions also take place.

This vritti jnanam includes both the subjective knowledge that 'I am' and also the objective knowledge 'this is'. Aham vritti jnanam idam vritti jnanam. Aham is visesa jnanam. That 'I as the subject' differentiated from the objective world the specific knowledge is there. And also gatah asti patah asti etc.

The specific knowledge gets further specified; 'I am' is the specific knowledge and thereafter I am seer, I am hearer, I am smeller, I am taster, I

am happy and I am unhappy all these things are further specifications of already specified located I.

And this visesa jnanam will be there as long as there is Dvaidam and this visesa jnanam will not be there when there is no Dvaidam. And what is the proof for the statement that if Dvaidam is there visesa jnanam is there and if there is no Dvaidam there is no visesa jnanam. For this avastatriam itself is the proof.

In jagrat and swapna avastha Dvaidam is there visesa jnanam is there. But in susupti avastha Dvaidam is resolved and visesa jnanam is also resolved. Visesa jnana janma is jagrat swapna and visesa jnana nasa or withdrawal is called susupti. When the jnani attains videha mukti he does not have sthoola sukshma sariram and consequently there is no possibility of sthoola sukshma prapanca and when the sariram and prapanca are resolved the visesa vijnanam, which is called Samjna in this context, that visesa vijnanam also goes away.

But even after the dissolution of visesa vijnanam, samanya jnanam continues which is called Brahma caitanyam. This was what was said in last mantra. I said one corollary, which may be noted here or else this mantra can create confusion. I said whenever there is Dvaidam there is visesa vijnanam.

Whenever there is no Dvaidam; there is no visesa vijnanam. The mistake we can commit is whenever there is visesa jnanam, there is Dvaidam and when there is no visesa jnanam there is no Dvaidam but there is Advaidam. And once you commit this mistake, then there will be problem in sadhana.

We will always struggle to remove visesa vijnanam, with an unfortunate hope that the removal of visesa vijnanam will bring in Advaidam. What will be left out is Advaidam? The communion with non-duality and that is called turia avastha. They call it Turiya avastha when you are established in Advaidam because of the removal of all visesa jnanam. In fact we do not accept Turiya as an avastha at all. We entertain only three avasthas only.

Once your aim is removal of visesa jnanam, you have to remove vrittis because all vrittis produce visesa jnanam. Thus you start big trip of removal of vrittis or removal of thoughts. Then, we try to remove all the vrittis, the thought and that becomes be all and end all of life all in vain. Because vrittis are because of vasanas and we get into a bigger pitfall to remove vasanas.

Then, we find vasanas never do and we fall into the biggest pitfall and we try to remove the mind and we control the mind. This is the biggest confusion, it should not come to us, and we say that visesa vijnanam need not be removed for Advaida siddhi. Therefore vrittis need not be removed for Advaida siddhi; vasanas need not be removed for Advaida siddhi; manas

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need not be removed for Advaida siddhi; and in fact, nothing need be removed for Advaida siddhi.

Only one you have to remove something else for Advaida siddhi. What is that? The notion that, they are 'real' has got to be removed. You have to remove the notion that they are real. You have to remove the 'Sathyatva buddhi', which is there; the 'Sathyatva vasana' you have to remove and the 'Sathyatva buddhi' in mind you have to remove.

The very thought that manas is sathyam should go. Once you remove 'Sathyatva buddhi', vritti becomes mithya; vasanas become mithya; Manah becomes mithya. All these three will get falsified and once all the three are falsified, the visesa jnanam born out of them will also be falsified.

Dvaidam is falsified; visesa jnanam is also will get falsified. Then what is real? When Dvaidam or visesa jnanam is falsified, Advaidam is left out and samanya vijñana rupam Advaidam sarvata vartate. The false Dvaidam comes and goes and false visesa vijñanam also comes and goes. After visesa vijñanam, only samanya vijñanam rupam Advaidam is left out.

Let there be Dvaidam no harm; let there be visesa vijñanam no harm; therefore I accept jagrat avastha; I don't want to go to nirvikalpa samadhi; I know in jagrat avastha itself I know all vikalpas in the form of Dvaidam is all mithya. When vikalpas are mithya, the mithya vikalpa does not disturb the sathya nirvikalpa Atma.

So mithya vikalpas, mithya Dvaidam, mithya visesa vijñanam do not disturb the sathya nirvikalpa Advaida samanya jnana rupa Atma. So when am I Advaida? The answer is when I am not Advaidam? When I am nirvikalpakam? Similarly I am nirvikalpakam all the time. When I am not nirvikalpakam? I am division-less all the time therefore nirvikalpa Aham asmi and this knowledge is required and not a new experience or new nirvikalpa anubhava not a new nirvikalpa avastha nor a nirvikalpa Turiya. This realization that I am in nirvikalpa avastha in jagrat is called Advaidam. That is called Atma jnanam.

All these are attributed to Viveka muktou you should remember. Dvaidam is mithya. To show that the Dvaidam is mithya, upanisad uses the word 'eva' Dvaidam 'eva' bhavati indicating Dvaidam is mithya and therefore Advaidam is sathyam. Advaidam is sathyam means you need not work for Advaidam and the only 'one job you should do 'is not working' for Advaidam'.

All those people who are working for samadhi are working for Advaidam. We say that working for Advaidam is ridiculous because Advaidam is here and now because Dvaidam is 'eva' bhavati.

Then, Yajnavalkya concludes his teachings with two famous statements. What is the idea contained here? I have to explain and then only I can come to this line. It was pointed out that during videha mukti, Dvaidam is resolved, everything is resolved, visesa vijnanam is resolved and there is only samanya caitanyam or Atma caitanyam alone is there. Then, a doubt may come during the videha mukti time, when Dvaidam is not there, when visesa vijnanam is gone, why cannot there be a visesa vijnanam above the Atma itself?

Why don't we get the knowledge that 'I am Atma' alone remain at the time of videha mukti? Why can't there be a specific knowledge regarding Brahman or Atma itself at the time of videha mukti. This doubt is likely to come to anyone. Will I know I, the Brahman alone is left out realizing that all are mithya? Will a jnani know that I am there after videha mukti? He thinks he can gain that knowledge; he may not get the knowledge of the world for the world is not there. He may not get the knowledge of the mind, because the mind is not there; he may not get the knowledge of the body, because the body is not there but get the knowledge of himself and he may know Aham Brahma Asmi. How do you say visesa vijnanam is not there?

For that Yajnavalkya gives the answer no. Brahman can never be an object of knowledge for anyone including Brahman itself. And for that, Yajnavalkya comes down to Dvaidavastha. So now we go to Dvaidavastha to understand the last two sentences. Yajnavalkya says that even during Dvaida avastha when the mind is there, when the intellect is there, even at that time, Atma is not an object of knowledge, leave alone what will be the position, when the mind is not there.

He asks then what to talk of videha mukti when the mind and intellect are not there. Do you follow me? Even during Dvaida avastha sastra, guru and mind are there, even when all are there Atma cannot be an object of knowledge you cannot have visesa vijnana of Atma even during Dvaida avastha. You cannot get visesa vijnana of Atma even during Dvaida avastha then what to talk of Advaida avastha when the mind is not there. Then the question is why do you say one cannot get visesa jnanam of Atma.

Yajnavalkya says ena idam sarvan vidanadhi that Atma because of which one knows everything can never become an object of any knowledge. Vijnathanam kena vijaniyad with what instrument one will know the knower. Knower here means Atma saksi. The essence of the statement is, that the subject can never be an object. It is a known thing only. Subject can never be objectified. Atma is ever the subject never an object.



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Only when, the objectification takes place, there can be visesa vijnanam. It comes only when there is an objectification of Atma, Atma becomes an object. Atma cannot be objectified even in Dvaida avastha itself, then what to talk of videha mukti. This may create another doubt. What is that doubt? If there is no visesa jnanam of Atma if Atma jnanam can never be attained, then why all the sastra study? Why guru? Why sastram? Why sadhana shad sambatthi? In fact I study scriptures with the hope that Atma can be known one day. And for that our answer is the study of scriptures is not to know Atma but to 'remove the superimposed duality' upon the 'Ever-Evident Atma'.

You, the conscious being are the Atma and the conscious being is ever evident; and in this I am, I see the division in the form; I am the subject and world is the object. Division why? There is no difference. Apparent divisions appear in me during jagrat and swapna avastha and the apparent divisions resolve in me during susupti Avastha. Just in sleep, I am in Advaida avastha, which is my real nature, but in jagrat and swapna apparent divisions, the subject object divisions rise in me but in susupti they resolve in me. In susupti, visesa vijnana regarding Atma is not there. Visesa vijnana is nothing but ajnana nivrutti or Adhyasa nivrutti.

To put it in technical language vritti jnanam is there for Adhyasa nivrutti. Visesa vijnanam in the form of Phala Vyapti is not there. So therefore vijnanatharam are kena vijanidad. With this Maitreyi brahmanam is over or Yajnavalkya brahmanam is over. We will call it Maitreyi brahmanam. Let us glorify Maitreyi for the simple reason and another reason is Yajnavalkya continues in later chapters.

We shall differentiate this brahmanam as Maitreyi brahmanam for we have many Yajnavalkya brahmanams continue later. And in this brahmanam, the main topic is vairagyam and the sarvatma bhavah. Sarvatma bhava is revealed in this brahmanam in the form of sravanam and mananam, sravanam is in the sixth mantra idam sarvam edayam atma, and mananam is revealed in the seventh mantra onwards. Through sravanam and mananam the sarvatma bhava is revealed and this is the essence of Maitreyi brahmanam. Now I will introduce the next brahmanam. That is the fifth brahmanam.

## 5. Madhu Brahmanam

### *Mantra 2.5.1*

*Iyam prthivi sarvesam bhutanam Madhu, asyai prthivyai sarvani  
bhutani Madhu; yascayamasyam prthiviyam tejomayo'mrtamayah  
purusah, ayameva sa yo'yamatma; idamamitam, idam Brahma, idam  
sarvam*

This brahmanam is known as Madhu brahmanam because the word Madhu is repeated several times. The word Madhu is used in a technical sense about which we will see later. The dictionary meaning of Madhu is honey and the other meaning of Madhu is liquor. So both these meanings of Madhu are not used but it has got a 'revealing' meaning, which I will discuss later.

Because of this brahmanam is concerned with the name revelation of Madhu, it is called Madhu brahmanam. It happens to be in the form a dialogue between Adharvana rishi and Aswini Kumaras, the twins. The name of the guru and sisyas are given in the end. It is given in the sixteenth mantra. What is the content of this brahmanam?

Adhi Sankaracharya explains this in two different forms. He takes it in two different angles. One is it can be taken as nididyanam that is after going through sravanam and mananam, now nididyanam is taken up by the upanisad. What is sravanam? Idam sarvam edhayam atma that was sravanam. All are myself. That is sravanam.

Mananam is what? Mananam is to develop conviction, we establish through reasoning that I am the karanam and the world is karyam; therefore I alone am appearing as the world with different names and forms. It is so because I happened to be the karanam for the whole creation. Just like the Waker says that I alone am the creator of the entire dream world because I am the karanam of the dream world and the entire dream world is 'I plus the name and form'.

I and 'name and form' is dream man. I plus I and another name is woman, dream table, Dream Mountains dream devatas etc. All of them are 'I' with nama rupa. Remove the nama rupas 'I alone' am left out.

As long as the world is comfortable, it is there and I know it is fine to make use of it.. When world creates problem you know world is not here. I am the adhisthanam and world is nama rupam and this is the yukti. This is termed as mananam.

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What is nididyanam? Dwelling upon the idea that Aham sathyam jagan mithya is nididyanam. Therefore I am not afraid of the world I am not afraid of the people of the world; and whatever the changes that take place in the world are the changes at the level of nama rupa and such changes do not disturb my adhithanam, the Atma. So this mithyatvam of the world should be meditated upon. When we have problems from the world, any meditation upon Aham Brahma asmi is useless.

When there is problem from the world; remember when the world creates the problem Aham Brahma asmi is not the meditation and World mithya Asti should be the meditation. When body pains I should not meditate upon the body; See how the body is nama rupa and it has to go through karma and it has to appear Asti etc. That is why Swamiji says more than Brahma sathyatvam jagan mithyatvam meditation is more important.

Thus nididyanam is the content of Madhu brahmanam. This is one approach and from another angle Adhi Sankaracharya points out that Madhu brahmanam is only the continuity of mananam only. And through this, Jagan mithyatvam is more clearly established and Atma sathyatvam is also established by using a different type of reasoning.

So what was the reasoning used in the previous brahmanam. The world is mithya because it is karyam and Atma is sathyam because it is Upadana karanam and therefore karya prapanca cannot exist separate karana Atma.

Thus karya prapanca is mithya being dependent; karana Atma is independent, and therefore it is sathyam. This karana Atma alone appears in the form of karya prapanca. Karyam sarvam karanam rupa Atma eva. This was the logic given but in this Madhu brahmanam, Yajnavalkya wants to give another reason to establish Jagan mithya and Atma sathyam.

Having given another reasoning the Madhu brahmanam concludes Idam sarvam edayam atma, which means the whole universe, is manifestation of Atma alone. This is the second approach.

First approach is nididyanam and in the second approach mananam continues. Adhi Sankaracharya says I prefer the second only. Nididyanam view Adhi Sankaracharya is not much in favour of and in fact nididyanam view is the commentary of Bartru prapanca. Adhi Sankaracharya does not totally negate it but he says that it is not very good and not very favourable to the nididyanam view.

Why does Adhi Sankaracharya negate nididyanam view and takes mananam view? The reason is this. In nididyanam reasoning is not at all involved. Nididyanam does not involve reasoning. After reasoning and

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after getting conviction only, nididyanam becomes meaningful. You can meditate upon what you are convinced.

Otherwise what will happen? You will take nididyanam slokas. You will get them all by-heart. You will chant also. What is the use of reciting nididyanam slokas when you are not fully prepared for nididyanam? It is meaningful only, if you are convinced that what you say and what you think is a fact.

Then, you may ask, if I already have the conviction why nididyanam. There is no need of nididyanam after conviction. They say after conviction nididyanam is required because our habitual reactions go only by nididyanam.

Anger should be dealt with separately. Depression should be dealt with separately. We have habitual anger, sense of loss, want, and each one has to be taken and the mithyatvam is meaningless if taken up separately. I have nothing to be angry about; I have nothing to be depressed about. I am every time grieving for something, which does not require grief. Getting angry is something when it does not require anger.

It must be my personal view not only that of Krishna's advice to Arjuna in Gita. In Madhu brahmanam there is reasoning and hence Adhi Sankaracharya included it in mananam and not in nididyanam. Exact meaning of mantra we will see in the next class.

Hari Om

## Class # 64

### Mantra 2.5.01 contd.

Fifth brahmanam of the second chapter is known as Madhu brahmanam, which we have just taken up for discussion. Because of the usage of the word Madhu in the section repeatedly this brahmanam is called Madhu brahmanam. The word Madhu is used with a special significance, which we will take up later. This is a dialogue between Atharvana rishi and Aswin kumarou as we saw in the last class. Atharvana rishi is the teacher and Aswin Kumarou are the disciples.

It is not the continuation of Yajnavalkya Maitreyi Samvada. It is separate Samvada. Even though there is difference between teacher and students, the teaching continues; therefore we see the connection between Maitreyi brahmanam and Madhu brahmanam.

And in the last class I pointed out Adhi Sankaracharya two types of connections in the Maitreyi brahmanam sravanam and mananam were discussed. Through sravanam, it was revealed Idam sarvam edhayam Atma that everything is Atma; which means there is nothing other than Atma and which means everything other than Atma is treated as mithya. Sarvam Atma means Atma vitiriktam sarvam mithya.

This was also proved through logic, which we call as mananam and the logic given was Atma is karanam and everything else is karyam and anatma is karyam, karana rupa Atma eva karya anatma rupena vasate; karyam alone falsely appears as karya anatma prapanca

This was elaborately discussed by showing how Atma is sristi sthithi laya karanam etc. And now in Madhu brahmanam Adhi Sankaracharya points out that this can be taken as Nididyasana prakaranam.

Sravanam is over; mananam is over; and now nididyasanam is being taken up. This is assimilation of the fact that there is nothing other than me. Me here mean Atma. And the advantage of this assimilation is that I will not be afraid of anything because the fear comes from something other than me.

The advantage is that I know there is no world separate from me and therefore I need not be afraid of the world and this state we call as jivan mukti, the freedom from insecurity.

And Adhi Sankaracharya gave a second connection also. In fact Adhi Sankaracharya preferred second connection, which we saw in the last class

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and in the second connection Adhi Sankaracharya points out Madhu brahmanam, is the continuation of mananam itself.

It is because another logic is given in support of sarvatma bhava here. Thus Madhu brahmanam is another yukti, another reasoning to establish sarvatma bhava. So if you take this as manana brahmanam then what about nididyasanam. Adhi Sankaracharya says nididyasanam is understood. In fact, Sureshwaracharya says somewhere that nididyasanam is a natural consequence of study, i.e., sravana mananam if the student is a sincere student.

The idea is if a student is sincere he is naturally interested in vedanta. So, vedanta appeals to him and he is enamoured by vedanta if he is a sincere student. And with this attitude when he listens, all the ideas taught in vedanta create an impact in him, that he cannot forget though out the idea will be ringing in his mind throughout the day. If there is other worldly priorities what will happen? Vedanta will be there during study and thereafter other priorities will occupy as the water enters the empty vessel.

Nididyasanam is not something that you do sitting and it is something that happens in a sincere seeker. And therefore, Madhu brahmanam is be taken as the continuation of mananam itself. Here what is the argument that is going to be given? I will first discuss independently and then we will see the mantras proper.

Here, the upanisad shows that the entire world is interdependent or mutually dependent. And once you prove that two things or many things are interdependent, it indirectly shows to prove that two things are interdependent, then it indirectly shows that none of the factors in the world is independent.

If everything is interdependent it shows nothing is independent. So if I depend on you or you depend on me what does it prove that both are dependents? And if both things are interdependent, if both do not have independent existence of their own, we find both are mithya. This is very terse development. If many things are interdependent none of them is independent.

That means everything is dependent and therefore everything is mithya. And if everything is mithya that is if all interdependent things are mithya and there must be some adhithanam, which is different from interdependent factors. There must be sathya adhithanam different from interdependent factors,

For example if subjects depend upon object, the objects depend upon subject, both of them are interdependent, and both of them are mithya and

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both depend upon adhisthanam, which is different from subject and object. Similarly the pramantru prameya prameyam are interdependent, all these three are mithya, and that means all these three have got an adhisthanam, which is sathyam.

Now to conveying this idea the teacher is dividing the entire world into three parts adhyatmam, Adhi bootham and adhidaivam. You can understand Adhi bootham means the external worlds like the elements prithvi, agni, apah , vayu etc.

The individual organs in the individual body are called adhyatmam just like all the karanams seventeen instruments we saw in Tattvam Bodha are called adhyatmam.

And the devata, the corresponding devatas that are in the samasti and the seventeen instruments seen in Tattva Bodha, which bless the vyasti, is called adhidaivam. E.g., surya mandalam is Adhi bootham and surya devata is Adhi Deivam. Caksu the eyes are adhyatmam and similarly agni mandalam is called Adhi bootham and agni devata is adhidaivam; vak indriyam is adhyatmam. Similarly jalam is Adhi bootham Varuna devata is Adhi Deivam; Rasana indriyam is adhyatmam. Thus the whole world can be divided into adhyatmam, Adhi bootham and Adhi Deivam.

The upanisad says if you analyse who depends on whom, you will find that all of them are interdependent. To understand this, I will put it in a different language adhyatmam can be called jiva; Adhi bootham can be called jagat and adhidaivam can be called isvarah. Jiva jagat isvarah.

Now, the upanisad points out that jiva and jiva are interdependent, jiva and jagat are interdependent, and jiva and isvara are interdependent. All devatas put together [Isvara] are interdependent. To convey the interdependence the upanisad uses the word Madhu. Madhu is the technical word used to indicate this interdependence. You can meditate on this Madhu and this is an wonderful word with so much significance.

The word Madhu Adhi Sankaracharya translates into two meanings. One direct meaning is karyam. Thus, karma phalam can be called a karyam. So just as honey is a product, which is taken from several flowers, similarly any karyam is a product made out of its karanam and therefore Madhu is equal to karyam or karma phalam. This is meaning number one.

Second meaning is this karyam or karma phalam, the effect or product we are producing for what purpose? This desk has been created a karyam. For what purpose we have created this desk? And it is meant for using and therefore the desk happens to be a bogya vastu. A bogya vastu is an object of

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bhoga, an object of enjoyment and an object of experience. Thus the second meaning of Madhu is bogyam.

The karyam and bogyam presuppose another two things; something is karyam with respect to karanam; and something is a bogyam with reference to bogta. Thus, everything in the creation is interconnected and interdependent in the form of karya karanam; or every thing in the creation is interdependent in the form of Bogtru-bogyam. And when I say everything is interdependent in the form of karya karanam or Bogtru bogyam, the upanisad says this relationship is reversible relationship. I will explain this later

From one angle one is bogta and another is bogyam; from other angle other is bogyam and the other from another angle is bogta. If you take the people in the world when I am taken as subject the experiencer you become the object experienced and you reverse the whole thing you become the subject the experiencer and I become the bogyam, the experienced. In this interaction who is bogta and who is bogyam. If I see you I am bogta; when you see me I am bogyam. I can talk only if the students are there. You become bogyam why you come. Because you become bogta and I become bogta vastu for you.

In fact this idea has become known in the first chapter fourth brahmanam 16<sup>th</sup> mantra [1.4.16 of this upanisad] where panca mahayagna was discussed. In that context, we said that with respect to jiva devata becomes bogyam and with respect to devatas jiva becomes bogta and finally, the upanisad pointed out that you think you are thinking you are occupying the house and that various insects are occupying the house and as far as insects are concerned they think that we have allowed the yejamana also to live there. You do not know who is bogta and who is bogyam. When you feed pitru through shrardham, you help the pitru and pitru becomes bogta and you the bogyam. But when they bless you they become bogyam and you become bogta.

And extending this in a family 'Itself', when you find there are different members, the father has come to exhaust his prarabdham and his children become bogta vastu to exhaust father's prarabdham. Children are born to exhaust father's prarabdham. If they are good, the punyam is exhausted and if they are terrible, papa prarabdham is exhausted. With respect to father, children become bogta vastu to experience sukha dukham, with respect to children parents become bogta vastu, and the father is the bogta.

For enjoying the punyam the father becomes a bogta vastu for him and son becomes bogta vastu for the father. You, according to sastram you are



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exhausting your papams through pets. And not only that with regard to human beings but also with devatas also. For devatas, we are bogya vastu because we offer things to devatas. When we have to experience the world, devatas should help us and from that angle devatas will become our bogya vastu.

If I have to work in the world I take the help of devatas and devatas become one of my instruments and one of my bogya vastu. Thus the whole things are interconnected.

And similarly it is with karya karana bhava also. We are born because of the world or world is born because of us. Both appear to be true. We are here with our body mind complex because of panca bhutas alone through sattvic amsam, antahkaranam through rajasa amsam the prana etc., through tamasa amsam sariram is created and because of the world alone we enjoy the physical body and we get annam therefore we are born because of the world; the world is bogya.

Look at it from another angle why is the world is here. I am here because of the world we said. Jiva is there because of jagat. Now I ask the question why the world is here. We say that the world is born only because of me. Because I have got punya and papam to exhaust, therefore for the exhaustion of my punya and papam the world has been created.

My own karma is responsible for the arrival of the world. So through my prarabdha I have brought in this world. Akasa, vayu, etc., have come only to exhaust my punya and papa. So karma is that which is responsible for the origination of this world. Do you follow this logic? World is born out of karma and karma is born out of me, the jiva. Jiva becomes the cause for the arrival of the world. Thus jiva becomes the cause for the world and world is the cause of jiva.

Similarly let us come to the final mysterious pair about which there is an eternal argument and that pair is the freewill and fate, purusartha and prarabdha. Which is because of what? Purusartha is the cause of prarabdha or prarabdha is the cause of purusartha.

Let us take it that because of Purusartha alone prarabdham has come as prarabdha is karma palam only; I have good and bad prarabdham because of my freewill. How did I get the will? If you analyse you will know that I get the will because of my manushya janma. I won't get a will as a cow or as a plant or as a tree.

I have got a will power because of my prarabdham or punya prarabdham sat karma janyam. I have got a will because of my prarabdham and I have got prarabdham because of my will. That is why we say don't probe too

much into the fate and will or don't probe too much into anything in the creation because you will find they are interdependent.

When we want to clearly understand the world, we want to define as karyam or karanam but we find every karyam happens to be karanam and every karanam happens to be karyam from the standpoint of fate, free will is karanam and from the standpoint of free will the fate is karanam. Then what I should do? Don't go too much into this analysis because it is called anirvacaniya rupam.

And we got the seed of this Madhu brahmanam that is mutual dependence is brought out in the Brigu Valli of Taittiriya upanisad. There also Adhi Sankaracharya brings in the same idea and you cannot define the world clearly because what you call bogyam from one angle is bogta from another angle; what is karyam from one angle is karanam from another angle; what you call freewill now becomes fate from another angle. So it is difficult to define fate and freewill.

In our day today life, all our actions should go according to free will. Don't talk about fate when you do your karma. When you act, your act should base on free will alone. This is a practical arrangement.

Don't talk of destiny when one is sick; then you talk of the phalam. If you are destined to survive anyway you will survive. If you are destined to die anyhow you will die. Then where is the reason to go to the doctor?

Therefore you get the philosophy of Tamo guna the philosophy laziness philosophy of indifference; the philosophy of negligence; and the philosophy of inertia. When one is sick you don't go by fate. You say it is my free will and I have to do my best. After the treatment whether one dies or not, he may medically survives but not otherwise.

When karma phalam comes we go by fate. At the time of karma, talk of 'freewill' and at the time of reception of phalam talk of fate. When you talk of past take it as fate and when you face the future take freewill and work. This is the working arrangement. But don't probe into it too much.

Those people who get into the argument of will and fate, they are confused and they will never find an answer because the argument itself is based on ignorance of the adhithanam of both which is Atma. Once you know the adhithana Atma, the problem will not be solved but for you there is neither vidhi nor ethna adheethah bhavati.

Go beyond fate and freewill and never try to solve logically the question of fate and freewill. So Madhu brahmanam points out the illogical relationship or inter relationship between various factors of the world.

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Adhi Sankaracharya gives the example of swapna. In the dream each one is interdependent, therefore everything is mithya, and there is sathya adhistanam, which is other than the dream world.

The logic in Sanskrit is yad paraspara upakarya upakaraka bootham tad anya adhistanakam that which is mutually dependent, has got something else as its adhistanam. And based on this vyapti, generalization, we say that sarvam jagat Atma adhistanam.

The whole universe has got Atma as its adhistanam paraspara upakarya upakaraka boothadvad swapnavad. The whole universe is unreal. They are mutually dependent and there is something else that is adhistanam. This is the entire essence of the Madhu brahmanam.

This earth is the Madhu which means Madhu is karyam and bogyancya; bogyam of sarvesam bootham for all living beings; all beings become the karanam and bogta. Earth is bogyam and beings are bogta, earth is karyam and beings are karanam.

Now you reverse it. All the beings are Madhu, the karyam or bogyam for this earth and the earth becomes karanam or bogta for the living beings. This is with regard to the Adhi bootham and jiva and both are interdependent.

We will now take up adhidaivam and adhyatmam. The Tejomaya amrita maya purusah refers to prithvi devata. What is the definition of devata? Devata is defined as the samasti sukshma sariram plus cidabhasa. Prithvi devata refers to sukshma prithvi with cidabhasa. Why cidabhasa is stressed is because the Tejomaya that indicates the reflected Consciousness because of which devata is a live devata.

Here also what you have to do is this. This devata is the Madhu for all the jivas sarvesam bhutani Madhu. Devata is purusah. Purusah sarvesam bhutani Madhu and reverse it as sarvani bhutani purusasya Madhu. All living beings are the Madhu of devatas. Devatas are Madhu for all the living beings.

First we said that Adhi bootham is Madhu of all living beings, and all living beings are Madhu for all Adhi bootham. Adhi Deivam is Madhu is all living beings. All living beings are Madhu of Adhi Deivam.

Adhyatmam is the individual jiva that is individual sukshma sariram plus cidabhasa. It is obtaining in the sthoola sarira of the jiva. It is in sthoola sariram. And this is also Tejomaya amrita mayaha purusah.

It is Tejomaya because it has cidabhasa. Both of them are sukshma sariram. Only difference is samasti sukshma sarira plus cidabhasa is devata and vyasti sukshma sarira plus cidabhasa is jiva.

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This adhyatmam is Madhu for all other living beings and all other living beings are Madhu for this jiva. Main thing is that jiva and jagat are mutually dependent; jiva and other devatas are mutually dependent jiva and other jivas are mutually dependent. In fact if you follow this you will have no problem in life.

Husband and wife are mutually dependent. Tenant and landlord are mutually dependent. Younger generation and older generations are mutually dependent. Government and citizens are mutually dependent. If you follow the dependence, there will be no problem. If you don't follow then the problems start in life.

Now the last portion we will take up. Ayam eva saha yoyam atma. Saha refers to this prapanca mutually dependent universe. Madvatmakah prapancah. This whole universe consisting of adhyatma Adhi bootha adhidaiva madvakyaha prapancah is ayam Atma. It is non-different from adhisthana Atma.

By saying that, this interdependent universe is non-different from adhisthana Atma, the teacher says the interdependent universe does not exist separate from Atma; that means interdependent universe is mithya. Mithya means it is only a false appearance of Atma.

All the prapanca are false appearance of adhisthana Atma alone and idam amritam means Idam jnanam; amritam means amritatva sadhanam this knowledge alone is a means for immortality. It is the moksa sadhanam. Idam Brahma this alone is called the adhisthanam is Brahma. And idam sarvam means here Idam means jnanam Sarva avapti sadhanam.

By this knowledge one becomes all. Sarvatmas sarvam abhavad. Because I know I am the adhisthanam I alone appear as mutually dependent universe just as the waker, the mutually dependent dream world and I, the Brahman alone am falsely appear as mutually dependent universe. All are my false appearance only. This is Atma jnanam. More in the next class.

Hari Om

Class # 65

Mantra 2.5.1 contd.

In this Madhu brahmanam the teacher is establishing the mithyatvam of universe by showing it's mutual dependence and whichever system is mutually dependent is mithya. This is the logic or Vyapti applied here. Or to put it in another language it depends upon something outside the system. Yad paraspara adhisthana bootham tad anya adhisthanakam Svapnavad So in the dream, the subject is dependent on the object and the object is dependent on the subject, which means, the dreamer cannot exist without experiencing the dream world and the dream world cannot exist without the experience of the dreamer.

You cannot continue as a dreamer without experiencing the dream and you cannot experience the dream without being a dreamer. Thus, the swapna prapanca is paraspara upakarya upakaraka boothaha therefore anya jagrat adhisthana. It depends upon something other than the dream and that something is waker.

Extending this to jagrat prapanca also, we find everything is interdependent and therefore it must be supported by something other than the jagrat prapanca and that which supports is Atma. The entire universe is unreal because it is mutually dependent like the dream. Thus the whole Madhu brahmanam is in the form of anumana vakyam or tarkah and therefore we take it as mananam continued from Maitreyi brahmanam.

The first fourteen mantras of this Madhu brahmanam are only showing the mutual dependence of this prapanca Hetu siddhih. And to show this mutual dependence four factors are taken into account and they are catustaya atmah prapanca viz. Sarvani bhutani all beings are taken as one factor; and the other three factors are Adhi bootham, adhidaivam and adhyatmam. The dependence is shown in each case sarvani bhutani and Adhi bootham are taken in three pairs.

The three pairs are namely sarvani bhutani and Adhi bootham mutual dependence, sarvani bhutani adhidaivam mutual dependence; sarvani bhutani adhyatmam mutual dependence. Sarvani bhutani is common to each one. They are three pairs. Sarvani bhutani is common to each one.

The mutual dependence is shown by the usage of the word Madhu and the word Madhu indicates the mutual dependence. I said the literal meaning

## Madhu Kandam

of the word Madhu is bogya vastu and therefore we have to take each pair and make two sentences. Sarvani bhutani adhi bhutasya Madhu and sarvesam bhutani adhi bootham Madhu.

For all beings Adhi bootham is Madhu and for adhi bootham all beings are Madhu [bogya vastu]. Madhu means bogya vastu. Similarly, sarvani adhi bhutani adhi deivasya Madhu sarvesam bhutani adhi deivam Madhu; sarvani bhutani adhi bhutani Madhu and sarvesam bhutani adhidaivam Madhu. Similarly sarvani bhutani adyatmasya Madhu and sarvesam bhutani adhyatmam Madhu. Thus we get the mutual dependence between the individual and adhi bootham, individual and adhidaivam; and the individual and adyatmam. Thus three pairs of mutual dependences are shown.

And just a few things I would clarify. Here the word tejomaya amrita maya purusah is there occurring twice and this is repeated in every mantra therefore it is better to know the meaning. Here purusah refers adhidaivam or the Adhi devata like prithvi devata, agni devata vayu devata etc. That is the samasti.

This purusah or devata is technically known as the samasti sukshma plus cidabhasa you are supposed to remember and this is called tejomaya and amritamayah because it is effulgent live and conscious cetana rupah. Why it is cetana rupah? Because of the cidabhasa, the devata is Tejomaya. The devatas are amritamayah because devatas have got a longer life when compared to the human life span.

Here amritam denotes not literally immortal but relatively all the devatas are immortal and therefore they are called amritamayah. The same word is repeated once again in each mantra and when it is repeated the second time and the word purusah should refer to the individual sukshma sariram or the vyasti sooksmam. The first purusah refers to samasti sukshmam and second purusah refers to vyasti sukshmam and that is also called tejomaya because of cidabhasa and that is called also amritamayah because it has got a long life.

Remember sukshma sariram has got a very long life and only the sthoola sariram has got a very long life and it is only sthoola sariram lives for fifty sixty years and goes away. Our sukshma sariram existed in previous janma when it was there in previous janmas and when did it began it might have been from sristi onwards it has been knocking about going to various lokas again punarabi jananam punarabi maranam; therefore vyasti sukshmam is called amritam and therefore it is called amritamayah purusah.

Now just I will give you the construction of the first mantra. I am not going to dictate it for you. You may not be able to follow. You just see how

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it should be read. Yem pritvi sarvesam bhutani Madhu, asyai pritivyah sarvani bhutani Madhu. This is the first pair. Second pair is yaschayam asyam pritivyam tejomaya amritamaya purusah and then complete the sentence by adding saha sarvesam bhutani Madhu and tasya sarvani bhutani Madhu. This is the second pair.

Last pair is yaschaya madhyatmam sariraha tejomayaha amritamaya pursaha, and then we have to supply saha sarvesam bhutani Madhu tasya sarvani bhutani Madhu. Thus three pairs we should form. And thereafter wards ayameva saha yoyam Atma is there and it is full of pronouns; Sanskritwise it is a confusing statement. Ayam refers to prapanca;. Saha refers to Atma 'eva'. This universe is that Atma alone and it is non-different from that Atma, yoyam Atma referring to the Atma described in the Maitreyi Brahmanam.

Ayam prapanca ha saha atma eva yeha ayam Maitreyi Brahmane uktah atma. Idam refers to adhisthana Atma jnanam. And amritam means amrita sadhanam. So idam atma jnanam amrita sadhanam bhavati.

This knowledge will immortalize a person; idam Brahma; here idam refers to the adhisthanam Tattvam not jnanam. Idam adhisthanam atma rupam adhisthanam Brahma bhavati is Brahman. And idam sarvam; there also idam refers to Atma jnanam only. Idam adhisthanam jnanam sarvam meaning sarva prapti sadhanam bhavati.

So that means once we understand that 'adhistanam Atma I am' not mutually dependent universe then I know that the entire mutually dependent universe is mithya and I am the independent sathyam and therefore I alone falsely appear mutually dependent universe. This is called Sarva praptih. The understanding that I alone am appearing as 'falsely appearing' as the mutually dependent Universe Aham annam annaha; aham bogta aham bogyaha. This is called sarvatma bhavah.

And Adhi Sankaracharya connects this to the first chapter where tasmam tasma ahamavadu 1.4.10. There sarva praptih is mentioned and Adhi Sankaracharya says here is nigamanam of that vakyam. One mantra is understood means you can understand all the thirteen mantras. Only what you have to do is take one Adhi bootham adhidaiva and adhyatma. We will read the next thirteen mantras.

### *Mantra 2.5.2*

*Ima apahh sarvesam bhutanam Madhu, asamapam sarvani bhutani  
Madhu; yascayamasvapsu tejomayo mrtamayah purusah,  
yascayamadhyatmam raitasastejomayo'mrtamayah purusah;  
ayameva sa yo'yamatma; idamamrtam, idam Brahma, idam sarvam.*

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### *Mantra 2.5.3*

*Ayamagnith sarvesam bhutanam Madhu, asyagneh sarvani bhutani  
Madhu, yascayamasminnagnau tejomayo'mratamayah purusah,  
yascayamadhyatmam vanmayastejomayo'mratamayah purusah,  
ayameva sa yo 'yamatma; idamamrtam, idam Brahma, idam sarvam.*

### *Mantra 2.5.4*

*Ayam vayuh sarvesam bhutanam Madhu, asya vayoh sarvani bhutani  
Madhu; yascayamasminvayau tejomayo'mrtamayah purusah,  
yascayamadhyatmam prana tejomayo'mratamayah purusah, ayameva  
sa yo'yam atma; idamamrtam, idam Brahma, idam sarvam.*

### *Mantra 2.5.5*

*Ayamadityah sarvesam bhutanam Madhu, asyadityasya sarvani  
bhutani Madhu; yascayamasminnaditye tejomayo'mrtamayah  
purusah, yascayamadhyatmam caksusastejomayo'mrtamayah  
purusah, ayameva sa yo'yamatma; idamamrtam, idam Brahma, idam  
sarvam.*

### *Mantra 2.5.6*

*Ima disah sarvesam bhutanam Madhu, asam disam sarvani bhutani  
Madhu; yascayamasu diksu tejomayo'mrtamayah purusah, yascayam  
adhyatmam srautrah prati srutkastejomayo' mrtamayah purusah,  
ayameva sa yo' yamatma; idamamrtam, idam Brahma, idam sarvam.*

### *Mantra 2.5.7*

*Ayam candrah sarvesam bhutanam Madhu, asya candrasya sarvani  
bhutani Madhu; yascayamasminscandre tejomayo'mratamyah  
purusah yascayamadhyatmam manasastjomayo'mrtamayah purusah,  
ayameva sa yo'yamatma; idamamrtam, idam Brahma, idam sarvam.*

### *Mantra 2.5.8*

*Iyam vidyut sarvesam bhutanam Madhu, asyai vidyutah sarvani  
bhutani Madhu; yascayamasyam vidyuti tejomayo'mratamayah  
purusah, yascayamadhyatmam taijasastejomayo'mrtamayah purusah,  
ayameva sa yo' yamatma; idamamrtam, idam Brahma, idam sarvam.*

### *Mantra 2.5.9*

*Ayam stanayitnuh sarvesam bhutanam Madhu, asya stanayitnoh  
sarvani bhatani Madhu; yascayamasmin stanayitnau  
tejomayo'mrtamayah purusah, yascayam-adhyatmam sabdah  
sauvarastejomayo'mrtamayah purusah, ayameva sa yo'yamatma;  
idamamrtam, idam Brahma, idam sarvam.*



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### *Mantra 2.5.10*

*Ayamakasah sarvesam bhutanam Madhu, asyakasasya sarvani bhutani Madhu; yascayamasminnakaso tejomayo'mrtamayah purusah, yascayamadhyatmam hrdyakasastejomayo'mrtamayah purusah, ayameva sa yo'yamatma; idamamrtam, idam Brahma, idam sarvam.*

### *Mantra 2.5.11*

*Ayam dharmah sarvesam bhutanam Madhu, asya dharmasya sarvani bhutani Madhu; yascayamasmin dharme tejomayo'mrtamayah purusah, yascayamadhyatmam dharmastejomayo'mrtamayah purusah, ayameva sa yo'yamatma; idamamrtam, idam Brahma, idam sarvam.*

### *Mantra 2.5.12*

*Idam satyam sarvesam bhutanam Madhu, asaya satyasa sarvani bhutani Madhu; yascayamasmin satye tejomayo'mrtamayah purusah, yascayamadhyatmam satya stejomayo'mrtamayah purusah, ayameva sa yo'yamatma; idamamrtam, idam Brahma, idam sarvam.*

### *Mantra 2.5.13*

*Idam manusam sarvesam bhutanam Madhu, asya manusasya sarvani bhutani Madhu; yascayamasmin manuse tejomayo'mrtamayah purusah, yascayam adhyatmam manusastejomayo'mrtamayah purusah, ayameva sa yo'yamatma; idamamrtam, idam Brahma, idam sarvam.*

### *Mantra 2.5.14*

*Ayamatma sarvesam bhutanam Madhu, asyatmanah sarvani bhutani Madhu; yascayamasminnatmani tejomayo'mrtamaya purusah, yascayamatma tejomayo'mrtamayah purusah; ayameva sa yo'yamatma; idamamrtam, idam Brahma, idam sarvam*

From second to fourteenth mantra conveys the same idea between the three pairs sarvani bhutani adhidiva sarvani bhutani adhyatma and sarvani bhutani adhyatmam. Sarvani bhutani is the same and the other things change from mantra to mantra. We get thirteen groups of adhyatma adhidiva and

## Madhu Kadam

Adhi bootham. The list I will give you and you will get good idea about the message conveyed here. In the second mantra you get apah.

Table I

Mantra	Adhibootham Visible	Adhideviam invisible	Adhyatmam
2	Apah	Apa devata	Retus Purusa bijam
3	Agni	Agni devata	Vak
4	Vayu	Vayu devata	Pranah
5	Adhityah	Adhitya devata	Devata      Eyes
6	Disah sides	Dik devata	Srotram used in each Sraavanam
7	Moon	Chandra devata	Mind manasa purusah
8	Lightning	Vidhut devata	Tejah of body
9	Sthana ithnuh	Thunder devata	swaram of letters
10	Akasah	Akasa devata	Hridaya akasah
11	Dharmah Internal	Dharma devata	Dharma purusah
12	Sathyah External	Sathya devata	Sathya purusah
13	Manushya jathi	Manusya devata	Manusam at vyasti Level
14	Atma	Atma	Atma

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[there is no division of adhyatma adhibhuta and adhidaivam]

I will discuss only the fourteenth mantra, which is slightly different from others. Atma is adhiboota, adhidaiva and adhyatma in total. With that Tejomaya amrita Mana purusa the mutual dependence section is over. This jivatma is none other than the Atma discussed in Maitreyi brahmanam. Jivatma paramatma is discussed here. Adhithana Atma alone is discussed in Maitreyi brahmanam. This is the difference in the 14<sup>th</sup> mantra ibid.

We have to understand the relationship between the total and the individual. I will give the meaning of the last mantra alone. Fourteenth mantra is slightly different from others. Atma means samastha adhyatma adhidaiva Adhi bootham visesa rahitaha Atma the total.

Sarvesham bhutani Madhu sarvani bhutani Madhu yachchya tejomaya amritamayah purusah. Up to this we have to take. Two tejomaya amritamayah purusah are there. With this first mutual dependence section is over. Thereafter wards discussion is different.

Yaschaya Atma Tejomaya amritamayah purusah refers to jivatma the individual caitanyam and not to the sukshma sariram. It has to be connected with ayameva saha yoyamatma. Ayameva saha means this jivatma is none other than the Atma discussed in Maitreyi Brahmanam. This is jivatma paramatma aikyam that is discussed here. This Atma, which is adhithanam of the four, types adhyatma Adhi bootham adhidaiva adhithana bootha Atma alone is discussed in Maitreyi brahmanam. Idam amritam idam brahman idam sarvam is like the previous cases. This is the only difference that we have to note in the fourteenth mantra.

### *Mantra 2.5.15*

*Sa va ayamatma sarvesam bhutanamadhipatih, sarvesam bhutanam  
raja; tadyatha rathanabhau ca rathanemau carah sarve samarpitah,  
evamevasminnatmani sarvani bhutani, sarve devah, sarve lokah,  
sarve pranah, sarva eta atmanah samarpitah.*

In this mantra the nature of the adhithana Atma is pointed out that is the adhithanam of the mithya prapanca paraspara upakarya upakara rupa prapanca is being discussed here. Until now the mithya prapanca was discussed. Now adhithana Atma is being talked about. This Atma, which was discussed as tejomaya amritamayah purusah, is sarva bhutani adhipathihi.

## Madhu Kandam

Atma is the Lord of all being; and that is why it is the Lord of all being because the whole world mithya prapanca depends upon Atma for existence. Adhistanam is called adhipathi here. The whole world is adhyatmam and it depends upon adhistanam and the adhistanam is called Adhipathi the Lord. And sarvesam bhutani raja is Atma.

Atma is ruler and controller of all the beings. And he is the Atma is adhistanam of everything; sarve samarthithah. Sarve means everything is based upon and supported by this Atma alone. For this an example is given being the wheel and the spokes of the wheel. This example is often given in the upanisads. In the wheel there are so many spokes and the central point, which is called hub or chakra nabi in Sanskrit, supports all the spokes. The spokes or the rods are called arah.

This expression has come before in Mundakopanisad. Thus the spokes are many but a hub supports them all and similarly the Atma is like the hub of the universal wheel. This hub alone sustains the universal wheel. The beauty is that the wheels will move and even the spokes will go around but you will find that the hub will not move at all. It does not revolve.

Therefore every revolution depends upon the non-revolving hub and if the whole world is revolving it depends upon a non-revolving hub, which is Atma Tattvam. All the spokes are supported by the hub and the rim and in the same way in Atma everything is supported sarvani bhutani adhi bootham sarvani deva adhidaiva and sarvani aarveloka and serve prana adhyatma all the lokas etc. All of them are based upon the Atma. Here Atma is all jivatmas or cidabhasas. Caitanyam rupa Atma also supports all these cidabhasas. More in the next class.

Hari Om

Class # 66

Mantras : 2.5.16 to 2.5.18

The interrelationship among the various things of the creation was talked about from first to the fourteenth mantra. In the fourteenth mantra, the interrelationship at the samasti level was talked about; from second to the thirteenth mantra we discussed the interrelationship between the devatas and the organs for example surya devata and eyes; chandra devata and mind etc; in the fourteenth all the devatas put together was called the Atma, the samasti devata and similarly all the organs were also put together and called tejomaya amritamayah purusah and then interrelationship between all the jivas and the samasti devata was talked about which we call virad and hiranyagarbha. Fourteenth mantra talked about interrelationship between the 'living being' and virad hiranyagarbha the samasti.

Hiranyagarbha is not a particular devata but all devatas put together. This was talked about in the fourteenth mantra. And thereafter wards in the fourteenth mantra itself adhithana Atma was also revealed. So in the later portions of the fourteenth mantra, the thing to be noted here is until now Tejomaya amritamayah purusah was the name of the sukshma vastu or sukshma indriyam and sariram but the last Tejomaya amritamayah purusah referred to Atma itself. So in the fourteenth mantra also the first Tejomaya amritamayah purusah refers to sukshma sariram whereas the second Tejomaya amritamayah purusah refers to the Atma. Thus, finally the Atma the adhithanam is revealed.

The main teaching, which began Maitreyi brahmanam, is completed idam Brahman when it is said ayam atma eva sarvam bhavati sarvatma bhava. This sarvatma bhava was also revealed in the Maitreyi brahmanam as Idam sarvam edayamatma occurred in the previous Maitreyi brahmanam. This sarvatma bhava was elaborated in the fifteenth mantra, which we saw in the last class. This Atma alone is Sarva bootha Adhipathi sarvesam raja etc.

Here you should remember when we say Atma is everything we should always remember Atma with the help of maya is everything. The intervention of maya is required and we cannot say Nirguna Atma is everything; because when we discuss Nirguna Atma everything itself is nonexistence. The moment we talk of about sarvam is everything sristi

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comes into being and once we bring sristi, the maya also should come into the picture.

Even sarvatma bhava is while taking into account the maya and when the maya is taken out the nirguna cannot produce anything. Therefore, Atma mayaya sarvesam raja mayaya sarva Adhipathi etc., we will have to supply in the fifteenth mantra. In this Atma alone, everything is supported based, sarvani bhutani sarve devaha sarve lokaha sarve pranaha sarve ethe atmanah. There also we have to carefully note sarve ete atmanah. The meaning of atmanah should be correctly understood. Here atmanah should be taken as cidabhasa bootha. Cidabhasa rupa jivatmanaha sarve api sthithi atmani sthithi adhisthana bhute samarpithah.

For this, an example also was given the example of the wheel; in the wheel there are so many cross bars which are called as the spokes of the wheel; and all the spokes are based upon supported in the nabi of the wheel; nabi here is the central portion of the wheel; that is why our navel is also called nabi because it is in the central part of the body; similarly at the 'centre of the wheel' two parts are involved one is the hub part wherein the spokes are fixed and the axle part of the wheel. Axle plus the hub we call it as 'nabi'.

Of these two, axle part is the motionless part and the hub part is the moving part when the wheel moves on. In fact axle can be compared to the Brahman and hub can be compared to the maya and Brahman plus maya is the nabi. Thus sarvatma bhava was discussed once again and concluded in the fifteenth mantra. Up to this we saw in the last class.

### *Mantra 2.5.16*

*Idam vai tanmadhu dadhyannarthavano'svibhyamuvaca. Tadetadrsih  
pasyannavocat. Tadvam nara sanaye damsya ugramaviskrnomi  
tanyaturna vrstim dadhyan ha yanmadhvarthvano vamasvasya sirsna  
pra yadimuvaca iti.*

So from the sixteenth mantra onwards, we get the conclusion of this brahmana up to the end that is the nineteenth mantra. Four mantras are Upasamhara mantras in which we get the glorification of his teaching and the summary of the teachings called Madhu vidya.

For the purpose, the teacher and the student are mentioned here who taught Madhu vidya to which student, that being said here. Idam Madhu Dadyan Adharvanaha aswibyam uvaca and he is also known as Atharvana

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because he is an expert in Atharvana veda. There are two names. Dadyan and another name is Atharvana. This teacher taught to asvidyam, the Aswini Kumaras. Aswini Kumaras are supposed to be the doctors in the heaven.

This Madhu teaching and Madhu vidya means there are two amsas showing that the whole world is interrelated and therefore the unreal world is supported by the real Atma. This is essence of the Madhu vidya Sarah. This Madhu vidya teaching is another name for Atma vidya, taught by Atharvana rishi to Aswini Kumaras.

This teaching happened in a peculiar way it seems. It was not a normal episode. It was not like sisya going and teacher teaching etc. It was taught in a peculiar way. For that a story is mentioned.

The story is mentioned in the following mantra. How the teaching took place is narrated here. The rishi knew and declared to the world that none is aware of. The vedic rishi knew and he declared to the world as to how the teaching took place. The detail is given in the following mantra. What is the story? Story goes like this.

Dadyan rishi knew this Madhu vidya and once the Aswini Kumaras approached the rishi. And they asked the rishi 'you please teach us this Madhu vidya'. That rishi seems to have told them that the teaching Madhu vidya involves a problem. He said it seems that Indra; Devandra has given him a warning that he should not teach Madhu vidya to anyone.

This vidya should be kept as a secret without teaching anyone. Having given the warning Indra got some doubt and threatened it seems that if you teach anyone he would cut ofof the head. Therefore Dadyan rishi was not inclined to teach Aswini Kumaras. Aswini Kumaras said to rishi that they have a solution to the problem.

As we are advanced medical people and we have the capacity to remove any part of the body keep aside interchange and keep it back etc. What we will do is that we will cut off your head and keep your real head somewhere else and bring another head of a horse and the horse Asvyam Siraha, we will bring as a temporary exchange and then we will put the horse's head on your shoulder and then you can start teaching Madhu vidya. Once you give us the teaching, Indra would come to know and he would cut off the horse head.

Once the horse head is removed what we would bring back the original head. In this process we would get the teaching and you will also get back your head. This is the story and asks not more details about it. The idea is this.

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Now, this rishi addresses Aswini Kumaras now. It is not Dadyan Adharvana rishi. He has already taught by exchanging the head after the teaching is over, another rishi is now addressing Aswini Kumaras and says that I know how you have learnt this vidya from Dadyan rishi. Rishi number two now addresses Aswini Kumaras and says that oh! Aswini Kumaras how you learnt this vidya from Dadyan rishi I know. You have done a great medical feat and learnt this wisdom and I am going to declare this to the whole world. This is the meaning of this mantra.

This mantra is a quotation. Another rishi says it. The rishi tells the Aswini Kumaras after they had received the teachings. 'Hey Naraou! Hey Aswini Kumaras! You have done a terrible action, the terrible action here refers to the removal of the head; the receiving the teachings and keeping back the original head; this he calls it a terrible action; all for the purpose of attainment of the Madhu vidya. That is greatness on your part [Aswini Kumar's part].

Similarly the Dadyan rishi has also done a great feat for he took the risk of allowing Aswini Kumaras to remove the head for the purpose of teaching them the Madhu kanda. When the ordinary surgery involves a big risk, we cannot think of the removal of the head itself.

Even though the very life of rishi was under the threat, the rishi had agreed to remove the head and also accepted to impart the teaching to Aswini Kumaras. That is said in the third and fourth line of this mantra. Dadyan rishi also taught the sisyas with the horse's head. Thus the sisyas also are great by doing terrible action and guru is also great job because the brothers have taken a great risk.

The guru is great and sisyas are equally great. Adhi Sankaracharya adds, therefore, the Madhu vidya is also glorious. Because so much risk is involved, the vidya is also glorious. Thus two feats have been talked about. First line of the mantra talks about the glory of sisyas and the third and fourth line glorify the teacher. In the second line the rishi says that I am going to reveal this story to the world.

Because nobody knows what had happened, I am going to report this to the press. Now he says, that I will reveal this to the world and so announces the rishi. How I will reveal this to the world? An example is given. Just as the clouds pour the rainwater all over the world, I will pour out the news of the how Aswini Kumaras got this vidya from Dadyan rishi to the whole world.

What is the benefit of all this? Then the students will know that Madhu vidya is not an ordinary vidya. Therefore I respect the vidya says the rishi.



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He also adds that he would report the matter to the whole matter to the world. Whatever is easily gained we don't value. Whatever we get with much struggle we always value. Madhu here means Madhu vidya. And this Madhu vidya refers to the whole teachings we have seen. Brahma sathyam Jagan mithya is stated to be the essence of Madhu vidya.

### *Mantra 2.5.17*

*Idam vai tanmadhu dadhyannarthavano'svibhyamuvaca. Tadetadrsih  
pasyannavocat. Arthavanayasvina dadhice "svayam sirah  
prtyairayatam. Sa vam Madhu pravocadrtayantvamstram  
yaddasravapi kaksyam vam. Iti.*

Seeing this teaching, a rishi whose name is not known has written that the following mantra after seeing the whole teaching. Aswini Kumaras removed and fixed the horse's head to the head of Atharvana rishi known as Dadyan rishi, In the third and fourth lines the rishi says that this Dadyan rishi taught two types of Madhu vidya with the head of horse.

One Madhu vidya is called twastram Madhu and the other is called kaksyam Madhu. Now the question is what is twastram Madhu. For this there is another story. The details are occurring in the karma kanda of the previous portion of Brihadaranyaka upanisad. The story goes like this.

Once Vishnu had fought with asuras and won the war. With this victory Vishnu became very proud and all other jivas became jealous of Vishnu. He was resting after the war and keeping his head on the bow with the strings connected. Arrow is fixed to bow only when there is war. As he was tired Vishnu was resting sitting upon the bow. Devas thought they became 'wamri' insects in the form of termites and they ate and cut the string of the bow.

As the termites cut the string, the bow, which was in tremendous tension and strain, the arrow got released and Lord Vishnu who kept his chin there and his head broke and went up to the sky. What is that? That is surya baghavan. Surya is the head of Vishnu. Lord Vishnu's head itself was gone and the devas got frightened because they could not do any upasana and other karmas and the world also could not do rituals and the ahutis could not be offered to Vishnu. Vishnu is also called as yajna. They could not do any yajna.

They approached Aswini Kumara to connect that. Any portion up to six hours the hands etc. Can be connected. Aswini Kumaras were approached

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and they did the plastic surgery in Devaloka. Now this story we find in the Satapada brahmana of the previous portion of Brihadaranyaka upanisad. Then, it is said that this story could be meditated upon and this upasana is called twastram Madhu, the cut head of Vishnu became suryah. This upasana is prescribed as part of ritual called pravarkyam. This upasana should be done after Madhu.

The second number of Madhu vidya is Paksyam. Paksyam means Rahasyam. Rahasyam means secret teaching. Paksyam Madhu is Madhu vidya of this brahmanam. The upakarya upakaraka of the universe we saw in the first fourteen mantras of this brahmanam.

Look at the third and fourth line. Saha means Dadyan rishih vamprochadu. That Dadyan rishi taught you the Aswini Kumaras. This mantram the rishi number two is addressing Aswini Kumaras. He taught Paksyam Madhu and kakshyam Madhu. These two Madhu vidyas Dadhyam taught to you says the rishi number two..

In fourth line there is a word Dasrou, which is another word for the Aswini Kumaras. Thus they addressed here. To keep his promise, the Dadyan rishi taught Aswini brothers. He promised to teach the brothers but only after promising them he remembered the promise he had given to Indra that he would not teach anyone. He wanted to keep up his promise given to Aswini Brothers even if he was to lose his head. Thus, the essence of this is that this Madhu vidya is great and therefore don't take it for granted.

### *Mantra 2.5.18*

*Idam vai tanmadhu dadhyannarthvano'svibyamu vaca. Tadetadrsih  
pasyannavocat. Purascakre dvipadah purascakre catuspadah, purah  
sa paksi bhutva purah purusa avisat. Iti. Sa va ayam purusah sarvasu  
pursu purisayah; nainena kincananavrtam, nainena  
kincanasamvrtam.*

After glorification of this Madhu vidya by giving the context in which it was learnt now in the following two mantras give the essence of this Madhu vidya. The first line happens to be repetition of what we had seen before.

Atharvana rishi taught Aswini Kumara this Madhu vidya. A third rishi an anonymous rishi is sitting there all the time. This rishi seeing this teaching or having recognized these particular incidents, he uttered the following mantra. In this mantra the sarvatma bhava is summarised.

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The essence of this mantra is that the Atma alone has become everything. So 'everything' here means all the physical bodies; Atma became the physical body of the human beings, the physical bodies of the animals etc. Having created all the physical bodies, the Atma itself entered the physical body in the form of subtle bodies also.

Thus Atma became the physical body, Atma itself became the subtle body, and Atma itself as the subtle body entered the physical body also. The essence is the physical and subtle bodies and everything. Of course we have to make a note that when I say Atma became and 'that became' should be understood clearly and it is apparent becoming not the Parinama karanam but Vivartha karanam.

Atma apparently became it is as though becoming and not the real becoming. This is the subtle difference between Vishista Advaidam and Advaidam. Therefore, in the former case Atma is also real and the world is also as real as Atma. In Parinama karanam both the cause and effect will have the same degree of reality.

Therefore it is not the real becoming has become the world. What we say here is Brahman and the world are not of same reality but Brahman has apparently become the world and therefore we call it Vivartha karanam. Therefore one is paramarthikam and another is vyavaharikam.

Paramarthika and vyavaharika difference is not there is Visistadvaidam and this difference not there in Advaidam. Saha eva puraha chakre here puraha means the physical bodies; again Adhi Sankaracharya says puraha means physical bodies and Pakshi means subtle body. The details we will see in the next class.

Hari Om

In this Madhu brahmanam of the fifth section of the second chapter, the actual teaching is completed with mantra 15 and now from mantra 16 onwards the teacher glorifies the Madhu vidya. The teacher gives a summary of the teaching in these mantras beginning from mantra 16 to 18.. And while glorification is done, the upanisad quotes some mantras also in support of this Madhu vidya. Brihadaranyaka upanisad is a Brahmano upanisad and often brahmana upanisads quote mantras in support of their teachings.

Generally the brahmana portions of the Veda are considered to be elaboration of the mantra portions of the veda. And first the teacher mentions as to how this knowledge was received by the sisya from their guru.

Guru being Dadyan Atharvana rishi and sisya are being Aswini kumarou. The context in which they gained the knowledge and how Dadyan Atharvana rishi had a threat from Indra that his head would be cut off, if the former imparted the knowledge to anyone and therefore Aswini Kumaras gained the knowledge and put back the head and terrible actions were done for the sake of receiving the teaching and therefore it is not an ordinary teaching.

Thus in the 16 and 17<sup>th</sup> mantra the context is mentioned. Then in the 18<sup>th</sup> and 19<sup>th</sup> mantra we get a summary of the teaching Madhu vidya. The essence of the teaching is the sarvatma bhava. Thus Maitreyi brahmanam and Madhu brahmanam are complementary to each other; both together reveal the Idam sarvam edayam Atma sarvatma bhava. Atma alone is in the form the entire universe. And this sarvatma bhava is revealed in the mantra 18, which we took up in the last class.

The meaning of this mantra is purusah eva sarvam chakre. The word chakre means it is verbal form 'He created'. The paramatma or the purusah created everything out of 'Himself'. How is the creation bahusyam? I will create not out of some other raw material but I will create everything out of 'Myself'. When you say creating out of 'Paramatma itself', it means paramatma 'Itself' became the creation. And that is the meaning of chakre. Thus purusah himself became the two-legged beings.

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Here the word puraha means the physical bodies; so purusah paramatma became all the two legged physical bodies like that of human beings and catuspada puraha chakre the very same paramatma created the four-legged physical bodies. In short paramatma 'became' all the sthoola sarirams of all the physical bodies; 'became' should be inverted commas for paramatma never undergo any change to become physical bodies and we have to supply the words 'as though' to indicate that he entered all the physical bodies.

It is vivartha upadana karanam not parinami upadana karanam. By saying that what is the corollary that we get is that when I say paramatma became the physical bodies 'as though' it means paramatma is of the higher order of reality and physical bodies are of the lower order of reality and paramatma is paramarthika sathyam and jivatma sarirams are related to vyavaharika sathyam.

Having become all the physical bodies what did the paramatma do? I told you in the last class word paksi in this context is sukshma sariram. Having become the sukshma sarirams, he became 'as though' as many sthoola sarirams are there so many sukshma sarirams are also there and 'He' become manifold sukshma sarirams 'as though'. Whatever paramatma does is not to be taken 'as though'.

Then the paramatma in the form of sukshma sariram entered all the sthoola sarirams. Thereafter wards all the transactions begin because paramatma by itself is not available for any transactions. Here there is sthoola sukshma sariram complex and there are so many sthoola sukshma sariram complexes and therefore there is a teaching going on and the teacher being paramatma and students also being paramatma.

Both guru and sisya are paramatma only it is stated here. Then the upanisad explains the mantra. Because of this job, paramatma gets a special title purusah. And the upanisad defines the word purusah in this portion and two types of derivations are given for the word. The first definition of purusah is 'puri sayanad' purusah because paramatma resides in the physical body it is called purusah. And puri means sthoola sarire sayanad saha means residing and sukshma sarira rupena sayanad. This is the first derivation.

The second derivation is purayati sarvam iti purusah. One who pervades everything; one who fills up everything; one who inheres everything is called purusah. Both these derivations are given in the brahmana portion. Sava ayam purusah means that this Atma is sarvasu poorsu bhavati the Atma is present in all the sthoola sarirams.

Atma is in the form of sukshma sarira rupena paksi rupena bhavati. Then purisayah iti pursaha. This means in the body dwells Atma; since it is the

body dwelling therefore it is called purusah. Paksi rupena here means the sukshma sariram. This is the first derivation.

Now the second derivation comes. The upanisad wants to point out atma pervades everything but instead of putting in a positive language the upanisad puts it in double negative language to give emphasis to the statement. Upanisad says 'nothing is not pervaded by purusah'. Then na enena kinchana na anavrutam. In fact, asamvutam is the same as anavrutam.

Adhi Sankaracharya makes a subtle difference. He says paramatma is in and through all the body. Everything is inhered by paramatma. Instead of everything is inhered the upanisad says nothing is not inhered by paramatma.

To put it in simple language paramatma is inherent in all and paramatma is the immanent principle in all. It is like as the clay is inherent in all pots; just water is inherent in all waves; just rope is inherent in imaginary snake; just waker is inherent in every dream objects similarly paramatma is inherent in all.

In fact paramatma is the content of all, therefore paramatma fills up all, and therefore paramatma is purusah. With this the first summary is over. Summary is paramatma is every thing. Remember sarvatma bhava.

*Mantra 2.5.19*

*Idam vai tan Madhu dadhyann atharvano svibhyam uvaca, tad etad  
rsih pasyann avocat; rupam rupam pratirupo babhuva, tad asya  
rupam praticaksanaya; indro mayabhih puru-rupa iyate. Yukta hy  
asya harayah sata dasa iti ayam vai harayah ayam vai dasa ca  
sahasrani, bahuni canantani ca tad etad brahmapurvam, anaparam,  
anataram, abahyam, ayam atma brahma sarvanubhuh ity  
anusasanam.*

The first two lines are the repetition of previous mantras so that means this Madhu vidya was taught by Atharvana rishi to Aswini Kumarou and this is same as in the previous cases. Having seen this teaching some other rishi declares the essence of learning to rg mantra.

Some rishi who witnessed the dialogue between Dadyan and Asvino after witnessing that rishi is talking about that dialogue through this Rg mantra thus we get another Rg mantra quotation in the brahmana quotation.

The same sarvatma bhava is revealed as in the last mantra. The rupam rupam prathi rupo bahuva this we have seen in Kathopanisad. What does

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that mean? Paramatma does not have any form and it is the general un-located nonspecific, un-particularised and un-localised Awareness.

What happens is this? When the very same paramatma pervades the sthoola sukshma sariram complex, the paramatma 'seemingly' assumes the form of the sthoola sukshma sariram. Rupam rupam prathi means sariram sariram prathi; in each body prathi rupo bahova the Atma also assumes a similar form.

The formless Atma assumes a 'seeming form', that is why we feel the Awareness is pervading the whole body and the shape of the body 'seems to be the shape of the Awareness' also and I also say that 'awareness is of the size of the body' and the 'awareness is not there outside the body' it appears.

The conscious seems to have a boundary or periphery and gets 'seemingly' endowed with a form that 'seeming form' is here called Prathirupah. It is an image. The Atma is endowed with a similar form in keeping with every 'body'.

Tad Asya rupam and how does the form, that 'seeming image' helps us? The upanisad says this form is very useful to us. The localized form of Awareness is very useful. Tad Asya rupam Asya rupam means the localized form, which we call as cidabhasa, individualized 'awareness', this rupam Asya paramatanah tad rupam prathisaksanaya is useful for the revelation or for the knowledge of Atma.

Chidabasa only enables us to realize the Atma jnanam or Self-knowledge. The 'pure Awareness' cannot gain self-knowledge or Atma jnana. Therefore it is for the blessing only' in fact we have got the similar idea in Aitereya upanisad. Here, Brahman wanted to know itself it seems. And therefore, tad asya rupa Brahman assumed the cidabhasa rupam for revelation of or for the knowledge of paramatma itself.

Indrah mayabih rupa eyade here Indrah means not Devandra here Indra means paramatma. Sarvagatha caitanyam. So Indraha paramatma assumes the manifold forms, 'one Awareness' becomes 'many awarenesses' because of mayadih. Here maya refers to 'localized Awareness' or cidabhasa.

Thus in each intellect there is one, one reflected Consciousness and through each reflected Consciousness Atma appears to be many like if there are ten mirrors around me I will see through reflected image and I will assume manifold form.

In fact to show this alone in the temples behind the deity they keep a reflective mirror. In front of the reflecting mirror they have got a lamp and that one lamp appears to be many and numerous.

Puru rupah means many rupah. That is how one paramatma appears as many jivatmas. Not only that; once paramatma has assumed the form of pratibimba caitanyam, paramatma through the pratibimba caitanyam is connected to the various organs. Connected with this paramatma or to this paramatma is hariyaha and hariyaha means indriyani the various sense organs.

Sense organs are called hari because vishyan harati that which takes vishyas unto itself sabdam harati, sparsam harati etc. Since it takes or receives various sense objects sense organs are called hariti. Thus paramatma has become pratibimba caitanyam or cidabhasa, through the cidabhasa, it is connected to many sense organs, and through sense organs, and variety of knowledge is possible including the Self-knowledge.

How many are the sense organs? In ten sense organs when you take the individual into account panca jnanendriyams and panca karmendriyas and if you take entire humanity all into account there are many Indrias or in hundreds.

Here the number is not important but the plurality is indicated. Paramatma alone was there, through the mind reflectors one paramatma has assumed many reflected Consciousness forms, and each through reflected Consciousness paramatma knows the entire world through one sense organ or the other. I myself assume many forms in swapna and through each individual I assume many forms in my dream.

Paramatma alone is in the form of all jivatmas. And therefore paramatma alone experiences everything in the universe. With this Rg mantra is over.

Now upanisad fixes up and comments upon this statement. The Rg mantra can create a doubt. How can there be doubt? In the Rg mantra it is said that paramatma is associated with many sense organs.

In the fourth line it is said yukta hyasya harayaha. It means the sense organs are associated with the paramatma it is said. Why there should be doubt in this statement? If you get into the statement, we may get a doubt. Since paramatma is associated with sense organs, there seems to be sense organs, separate from paramatma and there is duality or plurality.

Paramatma and sense organs means there is duality. Vedanta teaches that there is nothing other than paramatma. It is our teaching. Here upanisad says that paramatma is associated with sense organs. It seems that sense organs are there separate from paramatma. Therefore, the brahmana portion removes the doubt and how does it remove the doubt is by saying that paramatma alone is there in the form of sense organs also.



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Ayam vai harayaha is badha samanathikaranyam. Paramatma alone is in the form of sense organs also. This paramatma alone is in the forms of hundreds of sense organs, thousands of sense organs. All are in the form of many sense organs or the countless sense organs paramatma is evident from this mantra. All these things are clearly evident in swapna. In dream, I am associated with a train and at the same time I myself am appearing in the form of object and I myself is associated with those objects also.

So paramatma appears in the forms of sense organs and paramatma itself gets associated with the sense organs. If these are all false appearances, if paramatma alone appears in the form of sense organs, the question is what is the original form or nature of paramatma.

Here comes the many Mahavakya statement tade tad Brahma this paramatma is apurvam and Aparam; Purvam means karanam; Aparam means karyam; karanam is the former and the karyam is always later. Karanam means cause and the karyam means effect. Brahman is without cause and Brahman is without effect also. In so many places we have said that Brahman is causeless and Brahman is also effect-less.

Then, you will get a doubt or I will create a doubt. In so many places, we have said Brahman is the Nimittha Upadana karanam of the Universe. And in Maitreyi Brahman itself we have given three examples one for sristi one for sthithi and one for layam.

The fire with wet fuel example for sristi, Dundubi Sanka Veena dristanda for sthithi and for laya the salt example and thus through three examples, it was pointed out that Brahman is the karanam of entire universe and if Brahman is karanam universe becomes the karyam or effect.

Therefore we should say karanam is there in the form of universe. In one place it is said world is a product of Brahman and in another place the very same upanisad shamelessly says that Brahman has no product at all. Which statement is correct? We say both are correct.

Then you will say both will be correct. You will ask how can both be correct, as they are diagonally opposite. Both can be correct only under one condition. And that condition is that there is karyam 'as though'; really there is no karyam. From vyavaharika dristi karyam Asti paramarthika dristya karyam nasti. Seemingly there is karyam factually there is no karyam. Experientially there is karyam; factually there is no karyam. It is like swapna.

Experientially the dream world is there; the dream money is there; but factually the dream world is not there. Nobody can doubt the dream experiences. Dream money can be used in dream and the same cannot be

used in jagrat on waking up. So also, in Maitreyi brahmanam the three examples are from vyavaharika dristi angle and here what is said is from paramarthika dristy angle. That alone is said in Mandukya Karika also.

From the ultimate angle there is no creation there is no creation and there is no resolution; there is no sisya; there is guru; there is no sravanam; there is no mananam etc. So Brahman is causeless; Brahman is effectless and then Brahman is anantaram Brahman and Abashyam. The literal meaning is 'Brahman has nothing inside and Brahman has nothing outside'. Anantaram is inside and Abashyam means outside there is nothing. World is within Brahman or outside Brahman?

Dvaida philosophy says world is outside Brahman. Visistadvaidi says world is in Brahman as the very part Brahman. Advaida says it is neither inside nor outside. Dream elephant is inside or outside. It is neither inside nor outside. If it were outside we cannot dream in bed because where is the place for elephant. Can you say dream elephant is inside?

This is not possible. How can inside the small head the elephant cannot be there. It cannot accommodate an elephant. Dream elephant is inside or outside? It is neither outside nor inside. Dream elephant is a 'seeming existence' and it is not there.

So also the world is inside Brahman or outside Brahman? Any answer you give there will be problem. So we say nothing we say it is anantaram abashyam. There is nothing inside Brahman. There is nothing outside Brahman. World is only a false appearance of Brahman and it is like the snake is neither inside nor outside and snake is but 'false appearance' of the rope alone.

Thus world is false appearance of Brahman and how it happens. It happens with the help of maya. This is the literal meaning. What is the commentators' meaning? They give another meaning. Anantaram means nis-samanyam. Abashyam means nir-vishesham.

Brahman cannot be said to general thing or a particular thing. Nis-Samanya visesam Brahman. I will explain this. Suppose I use the word manushyatvam, the manliness or humanness and it is called samanyam. It is the concept that pervades all individuals. It is generality that pervades all the individuals. Manushyatvam is common feature and this is called samanyam.

Vishesha is individual manushya vyakti. And generally everything in the creation comes under either samanyam or visesam. Manushyah means samanyam. Tree is samanyam. When you say mango tree, it is visesam. Mr. Ramakrishnan is visesam. Everything in creation is either samanyam or visesam.

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Brahman is neither samanyam nor visesam. Therefore it is anantaram and abashyam. Where is that Brahman? Ayam Atma Brahma. This is mahavakyam. That Brahman I am. This is a complete teaching. The whole vedanta is taught in this vakyam. Ayam Atma Brahman comes in Mandukya upanisad second mantra also. It has explained Brahman and also the Brahmatma jivatma aikyam. Ayam Atma Brahman this very 'self-consciousness being' is Brahman. And what is the 'self'? This Atma is experiencer of all and witness of all is the self. More in the next class.

Hari Om

In the last four mantras of this Madhu brahmanam the upanisad glorified the Madhu vidya teaching and the upanisad summarizes the teaching in four slokas or four Rg mantra quotations. Of these four rg mantra quotations, two mantras were glorification of this vidya in these mantras 16 and 17<sup>th</sup> mantra by showing the context and also the method by which this teaching was received by Aswini Kumaras. And then in the last two Rg mantra occurring in the 18<sup>th</sup> and the 19<sup>th</sup> the upanisad summed up the Madhu vidya teaching namely in sarvatma bhavah.

This purusa or Atma alone became the sthoola sariram and this Atma alone became the sthoola sariram and this Atma alone became sukshma sariram. Since it is inherent in the entire creation, it got the name purusa. The same sarvatma bhava was summed up in the 19<sup>th</sup> mantra also.

One Atma alone or the nonspecific Atma alone appears in the form various localized Awareness in the form of cidabhasa in the form of pramata and thus Atma 'seemingly' multiplies itself. Just as a person can multiply himself through many reflections in the mirror, similarly one Atma multiplies itself as 'it were' through many cidabhasas.

The essence is therefore of this plurality, all the jivas is nothing but manifestation of one paramatma. Thus sarvatma bhava was summarized in the last two Rg mantras and now the upanisad concludes it's teaching by giving the famous mahavakyam 'Ayam Atma Brahma'. And then, the upanisad itself defines both Brahman and Atma.

Brahman is defined as 'apurvam, anantaram, anaparam and abashyam Brahman' a beautiful definition of Brahman often quoted by Adhi Sankaracharya. In Taittiriya upanisad 'Sathyam jnanam anandam Brahman' is equally a well-known quotation.

Brahman is without a cause; Brahman is without an effect; Brahman has nothing inside; Brahman has nothing outside; if you have to put this in another language sajadeeya vijadeeya swagatha bedha rahidam it is free from all types of distinctions. This is the definition of Brahman.

What is the definition of Atma? Atma is defined, as sarva anuhu Atma is that which is the experiencer of all or which is the witness of all sarva saksi

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idyardhaha. This word sarvanuhu must be carefully understood when you use the word experiencer.

Normally, when you use the word writer it refers to a person who has got the action of writing. Walker means one who has got the action of walking. In English suffix 'er' indicates an action. Like walker, thinker writer etc. 'er' suffix it refer to an action.

In the case of Atma it is an experiencer without action. If the Atma is experiencer without action that is nirvikara saksi, then what does it mean. It means that Atma does not willfully know anything unlike the mind. When the mind knows the external world, the mind performs an action and the mind undergoes a change to know the external world.

So when the mind is an experiencer the mind performs an action, it involves a change, and only through change and action mind, becomes an experiencer of the world.

In the case of Atma there is neither change nor action. Then what happens? In the presence of Atma, without a will on the part of Atma the mind receives the reflection of Atma by taking cidabhasa. Cidabhasa illumines the mind. In the presence of Atma without a will on the part of Atma, without a change on the part of Atma, the mind receives the reflection of Atma, the mind receives the cidabhasa, which is called the illumination of the mind.

Since the mind gets illumined in the presence of Atma, Atma is figuratively said to be the illuminator or the experiencer. Mind gets illumined because of cidabhasa formation and from the standpoint of Atma, it is the illuminator without any change involved. It is like the formation of your reflection in the mirror.

When you are in front of mirror, you reflect in the mirror. Now I am using the verb you reflect in the mirror but even though I say you reflect in the mirror, there is no question of your will involved, whether you like it or not when you are in front of mirror the reflection will be formed.

Some times you may not even look in the direction of the mirror without any change on your part without any will on your part, you reflect in the mirror. Thus, you reflect in the mirror means in your presence reflection is automatically formed.

In the same way Atma experiences is equal to, in the presence of Atma things get experienced without the will of Atma or whether you like or not. Either you experience jagrat experience or if you don't like it swapna experience happens or susupti experience happens whether you like it or not.

Thus, one anatma or another anatma is automatically experienced, whether Atma wants it or not, or whether Atma undergoes a change or not. This idea is figuratively stated, as Atma is the experiencer Sarvanuhu.

Since this idea is subtle and it is little bit difficult to understand for some people Sureshwaracharya gives another interpretation for Sarvanuhu. This is different from Adhi Sankaracharya. Sarvanuhu is a mixture of two words sarva and anubu. Sarva means everything anubu means not experiencer but it means caitanyam or Consciousness Awareness. Sarvanuhu means that which is in the form of caitanyam, that which is in the form of everything Jada prapancasya.

Sarva refers to the entire Jada prapanca anu refers to caitanyam, this means that which is Jada prapanca as also the cetanam; that which is anatma and Atma; that which is drishyam as also drik; that is called sarva anubu.

Thus, Atma means the caitanya rupam Brahma is sajadeeeya vijadeeya swagatha beda rahidam and this Atma and this Brahma are one and the same. Thus the jivatma paramatma ikeyam teaching is over. This is the teaching of Madhu vidya.

This is the teaching of sarvatma bhava. So, with this Madhu brahmanam that is the fifth brahmanam of the second adhyaya is over. Now we will to enter the sixth brahmanam.

## 6. Vamsa Brahmanam

### *Mantra 2.6.1*

*Atha vamsah, pautimasyo gaupavanat, gaupavanah pautimasyat,  
pautimasyo gaupavanat, gaupavanah kausikat, kausikah kaundinyat,  
kaundinyah sandilyat, sandilyah kausikacca gautamacca, gautamah.*

I will introduce the brahmanam first and then take up the mantra proper. With Madhu brahmanam teaching of second chapter is over. The sixth brahmanam is meant for the glorification of this teaching vidya Sthuthi, vidya mahatmyakathanam is the subject matter.

And this vidya can be glorified in different methods but here a particular method is used for glorification and this method is showing that this is not a recently originated teaching. It is not born out of a given human intellect. It is not born out of particular human intellect whatever is born of human intelligence is full of defects only. That is why 'every knowledge' is being revised every other day.

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One person discovers something and gets a Doctorate, and another person refutes that and gets another doctorate. This is called paurusesha doshaha. This vidya does not have paurusesha dosha because it is anadi parampara praptam. And to prove this particular parampara praptatvam the sixth brahmana gives the guru sisya lineage. It gives a list or enumeration of the names of the sisyas and gurus.

This is the easiest chapter of Brihadaranyaka upanisad. This contains nothing but the guru sisya parampara list. And therefore it is known by the name vamsa brahmanam. Vamsa means family. Here guru sisya family names are given. This is originating from hiranyagarbha himself and this from srusti aramba kala originating from hiranyagarbha himself the teaching has began and has come to us in the 20<sup>th</sup> century.

Now there is a second purpose for this brahmanam, which Adhi Sankaracharya indicates in his commentary that is this. If it is anadi parampara praptam, the upanisad could have easily mentioned that it is anadi parampara praptam. Why should they give the names of the gurus and sisyas. Why not say only it is anadi parampara praptam. Why the names are listed?

Adhi Sankaracharya says since the upanisad is particular in giving the names of the people it shows that it is good for parayanam or to use Adhi Sankaracharya language japarthah ayam mantrah. Like Vishnu Sahasranama there is no teaching but is nothing but the list of names of the Lord.

Why parayanam. By doing that we get siddha suddhi. By chanting the names of guru and sisyas vidya praptiyartam it is said. Therefore there are two benefits for the brahmanam one is triptyarthaha and another is japarthaha. With this background we will go to the mantra.

### *Mantra 2.6.2*

*Agnivesyat, agnivesyah sandilyaccanabhimlatacca, anabhimlata  
anabhimlatat anabhimlata anabhimlatat, anabhimlato gautamat,  
gautamah saitavapracinayogya abhyam, saitavapracinayogyau  
parasaryat, parasaryo bharadvajat, baradvajo bharadvajacca  
gautamacca, gautamo bharadvajat, bharadvajah, parasaryat,  
parasaryo baijavapayanat, baijavapayanah kausikayaneh,  
kausikayanih*

### *Mantra 2.6.3*

*Ghrtakausikat, ghrtakausikah parasaryayanat, parasaryayanah  
parasaryat, parasaryo jatukarnyat, jatukarnya asurayanacca*

## Madhu Kandam

*yaskacca, asurayanastraivaneh, traivaniraupajanadhaneh,  
aupajandhanirasureh, asurirbhar advajat, bharadvaja atreyat, atreyo  
manteh, mantirgautamat, gautamo gautamat. Gautamo vatsyat,  
vatsyah sandilyat, sandilyah kaisoryat kapyat, kaisoryah kapyah  
kumaraharitat, kumaraharito galavat, galavo vidarbhi kaundinyat  
vidarbhikaundinyo vatsanapato babhravat, vatsanapadbabhravah  
pathah saubharat, panthah saubharo' yasyadangirasat, ayasya  
angirasa abhutesvstrat, abhutistvastro visvarupattvstrat,  
visvarupastvastro'svibhyam, asvinau dadhica atharvanat,  
dadhyannatharvano' tharvano daivat, atharva daivo mrtyoh  
pradhvamsanat, mrtyuh pradhvamsanah pradhvamsanat,  
pradhvamsana ekarseh, ekarsirvipracitteh, vipracittirvyasteh, vyastih  
sanaroh, sanaruh sanatanat, sanatanah sanagat, sanagah  
paramesthinah, paramesthi brahmanah; brahma svayambhu,  
brahmane namah.*

The names of the guru and sisya are repeated here. I have nothing to teach here and it is just a list of guru and sisya. Only a few points I have to indicate. Some words are repeatedly occurring. It is not printing mistakes. It means different rishi has used the same names. In some places a sisya has got two gurus. So chakara comes in between. Thus the list is given here. In between Dadhyaha Atharvanah has come. These names are mentioned in this brahmana here. I want to discuss the last line. Paramesti brahmanaha. Paramesti refers to virad. Brahma refers to hiranyagarbha.

Who is the guru of hiranyagarbha means hiranyagarbha is Brahma Swayambu for him Brahma vidya occurs by himself without the requirement of a guru because of the blessings of isvara Brahma get his knowledge on his own. Hiranyagarbha is one for whom the vedic knowledge occurred or arose by itself.

Of course because of the Lord he gained self-knowledge without any teaching. Isvara give knowledge to hiranyagarbha not in the form of regular teaching but by the grace of lord knowledge automatically happens. So it is pointed out that hiranyagarbha is Veda rupah in the form of Vedas. Or Veda is in the form of hiranyagarbha. And that is why Brahmaji has four faces representing the four Vedaw rd, Yajur, Sama and Atharvana.

Having given guru sisya parampara upanisad itself offers salutation to Adhi guru the Brahmane namaha, the hiranyagarbha. With this, the vamsa brahmanam is also over. The second chapter is over. Now in the remaining



twenty minutes I will give you a summary of the second chapter of the Madhu kanda..

### Summary of the second chapter of the Madhu Kandam.

The second chapter consists of six brahmanam namely Ajata Satru brahmanam, Sishu brahmanam, murtha amurtha brahmanam, Maitreyi brahmanam, Madhu brahmanam, and vamsa brahmanam.

To mention the contents briefly we can say Ajata Satru brahmanam reveals jivatma paramatma aikyam through the Suddha purusa dristanda sleeping man example. I hope you remember that there was a man sleeping and he was shaken etc. Then in the next two brahmanams Sishu and murtha amurtha brahmanam the upanisad discusses the secret name of Brahman Rahasya namadeyam of Brahman, the secret name being sathyasya sathyam. Sathyasya sathyam iti Rahasya vivaranam. This is the content of second and third brahmanam.

The fourth and fifth are Maitreyi brahmanam and Madhu brahmanam it is the explanation of another famous statement Idam sarvam edu ayam Atma. The last brahmanam is easy to remember the vamsa brahmanam. This is the brief content of the second chapter.

If you have to connect second chapter with first chapter the connection is given in this manner. The first three brahmanams are supposed to be the apavada prakaranam, which is complementary to the adhyaropa discussed in the first chapter.

Then the fourth and fifth brahmanams are supposed to be a commentary upon the vidya sutram occurring in the mantra 1.4.7 of the first chapter. The sixth chapter of course the Upasamhara conclusion.

Now I will go through briefly go through each brahmanam. Ajata Satru Brahman is a dialogue between Ajata Satru and Gargya, a brahmana. It is a unique occasion in which a ksatriya is teaching a brahmana. And here Gargya talks about saguna Brahman elaborately first not knowing Nirguna Brahman.

Then Ajata Satru negates saguna Brahma and reveals Nirgunam Brahma through the sukta purusa sleeping man example that is Atma is Nirguna swarupaha but by taking the cidabhasa Atma behaves as jiva.

So Atma expands itself through cidabhasa in jagrat and swapna and through cidabhasa experiences the jagrat and through cidabhasa it experiences swapna worlds and in susupti it withdraws the cidabhasa and

remains in chit caitanyam rupam. And this Atma, which is caitanyam, is none other than Brahman the jagat karanam.

Thus jivatma paramatma aikyam is taught in the Ajata Satru brahmanam. The most important mantra in this brahmanam is mantra 20 in which jivatma paramatma ikyam is revealed. And in this mantra Ajata Satru reveals the secret name of the Atma also namely sathyasya sathyam. Refer to 2.1.20.

Ajata Satru himself comments upon sathyasya sathyam as is expanded as pranavi sathyam tesham esa sathyam. But we do not know prana vai sathyam and what is Tesham eva sathyam. The elaboration of this text comes up in the next two brahmanam.

The second brahmanam is a commentary on prana vai sathyam. Here the upanisad shows that prana is nothing but the karana karya sambandha of sthoola sukshma sariram. For this prana is also various secret names are given and in that very word Sishu is secret name of prana. Indriyams are also given the names of Gautama Bharadvajou. The essence is that prana refers to karya karana Sangathah. Prana vai sathyam.

If prana is a mixture of karana karya Sangathah what is the meaning of prana vai sathyam. Therefore word sathyam has to be commented and for that murtha amurtha brahmanam comes as third brahmanam.

Here sathyam is commented as murtha amurtha prapanca. Therefore prana vai sathyam means prana vai murtha amurtha prapanca. Prana means karana karya Sangathah. Prana vai sathyam is nothing but murtha amurtha prapanca. Sthoola sariram is murtha prapanca and sukshma sariram is amurtha prapanca. 'Sat' refers to murtha and 'tyam' refers to amurtha and sat 'tyam' refers to murtha and amurtha prapanca.

Then upanisad concludes sathyasya sathyam means murtha amurtha prapancasya sathyam. Murtha amurtha prapancasya sathyam means murtha amurtha prapancasya adhisthanam. Sathyasya sathyam means adhisthanam of murtha amurtha prapanca.

Adhisthanam is defined, as 'neti neti' Atma; adhisthanam for murtha amurtha prapanca is none other than you the caitanyam rupa Atma. The important mantras 2<sup>nd</sup> brahmana nothing is there; in the 3<sup>rd</sup> brahmanam 6<sup>th</sup> mantra is important where 'neti neti' laksanam comes.

Then comes Maitreyi brahmanam and here alone we have dialogue between Yajnavalkya and Maitreyi and through introduction Upanisad shows Atma is paramananda rupaha. Then in the actual teaching, Yajnavalkya shows Idam sarvam edayam atma and Atma is in form of everything. Sarvatma bhava was stopped. Later it was established by

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showing that Atma is sthithi laya karanam. Atma being karanam and karanam alone is the cause of the entire karana prapanca.

Sristi is symbolized as the fire; sthithi is Dundubi, Sanka dristanda and layam salt resolved. Thus sarvatma bhava is established. Here the important mantras are 5,6,10,12 and 14.

Then comes Madhu Brahman in which the world was proved to be unreal by showing its interdependence. Interdependence was established in Madhu brahmana elaborately. All creation being mithya, it should have sathya adhisthanam and that adhisthanam is revealed as Atma. Then concludes saying that Atma alone is everything. Sarvatma bhava was established here and important mantras here are 14,15,18 and 19.

With that the teaching is over. And then, in the sixth Brahman we get the vamsa that is guru sisya parampara. This is there for two purposes one is vidya Sthuthyartham and another is japarthaha. With this sixth brahmanam is over; second chapter is also over.

Madhu Kandam is over  
Hari Om

# BRHADARANYAKA UPANISAD

## Muni(Yajnavalkya) Kandam, Chapter-3

Class # 69  
Introduction to Third Chapter  
Mantras : 3.1.1 & 3.1.2

Before going to the third chapter I would like to make some general observations. We had seen before that the Brihadaranyaka upanisad consists of six chapters. These six chapters are broadly divided into three pairs first and second chapter making the first pair, third and fourth and fifth and six. Each pair of the chapters are called kandams and thus there are three kandams each consisting of two, two chapters making the total of six chapters. First is named as Madhu kandam, second is called Muni kandam and the third is called Khila kandam with two chapters each.

First is called Madhu kanda, which has the famous teaching of Brahma vidya as Madhu vidya, which we saw in second chapter of the first brahmanam recently. Madhu vidya we saw in the fifth brahmanam of the second chapter. Hence. It got the name Madhu kandam.

Second kandam is called Muni kandam in which the teacher happens to be Yajnavalkya Muni. And therefore the Muni kandam consists of two chapters. This is called Muni kandam or Yajnavalkya kandam. Yajnavalkya dominates in this kandam.

Third one is called Khila kandam consisting of miscellaneous teachings. Khila means assorted or miscellaneous. These are the three kandams, which we saw in the introduction. From the third chapter of Madhu kandam, now we enter into Muni kandam.

Really speaking Madhu kandam and Muni kandams contain the same subject matter of Brahma vidya. Then reason why we differentiate Madhu kandam from Muni kandam is due to the following reasons.. .

Madhu kandam is supposed to be upadesa pradhanam and the Muni kandam is supposed to be upapatti pradhanam. Upadesa means the traditional teaching of the scriptures without involving tarka and upapatti. Upapatti word means tarka or reasoning. Madhu kanda is traditional teaching without involving tarka. The second one has logic. When I say logic you should remember it is not independent logic but the logic in keeping with vedic statements.

## Muni Kadam

Thus Madhu kadam and Muni kadam are complementary by providing sruti and yukti. One is traditional teaching and the other is with supporting logic. When sruti and logic go together, then alone knowledge becomes free from doubts and the basic knowledge will convert itself into conviction. Without sruti, logic is useless and without logic, sruti teaching is unsteady. Knowledge without sruti will be incomplete and it will be vague knowledge.

The same difference is presented in another way also. If Madhu kanda is vachyartha pradhanam Muni kanda is pathartha pradhanam analyzing 'Twam' pada.. The same idea is presented differently. The latter analyses the 'Tat' pada. This is the difference between Madhu kadam and Muni kadam. The same idea is presented in another way also. Madhu kanda is in the place of sravanam and Muni kanda is in the place of mananam. Madhu kanda fulfills srortavya vidhi and Muni kanda fulfills Mandavya vidhi. First is upadesa pradhanam and second is upapatti pradhanam.

Khila kanda is supposed to be upasana pradhanam. Now, the question if the entire Muni kadam is tarka pradhanam, why should it be subdivided into two chapters in the Muni Khandam itself. For that we can compare the first kadam. Madhu kadam is divided into two chapters. Both chapters of the Madhu kadam emphasizes Upadesa.

The difference between the first and the second is that the first chapter is adhyaropa upadesa prandana and the second chapter is apavada upadesa pradhana. Both are two aspects of upadesa alone. Don't ask me what is adhyaropa and what is apavada. If you remember I need not teach and if you don't then it is not worth teaching or you may refer to your notes.

In the same way we make the differentiation between the third chapter and fourth chapter both being based on tarka pradhana. The third chapter is jalpa rupa tarka pradhanam and the fourth chapter is Vadha rupa tarka pradhanam.

What is the difference between jalpa and vadha. Jalpa is defined as para matha nirakarana Purvakam swa matha sthapanam. It means the establishing one's own stand after negating the opposite opinions, opposite stand and opposite speculation. This is called jalpaham.

Vadhaha is Tattva nirnaya phalaha tada visesah, a discussion purely meant for arriving at the truth. We are interested in knowing what the vedanta says. That is called Vadah. If you bring other philosophies you discuss and thereafter dismiss them the other mathams and then such discussion is called jalpah.

There is a third thing called vithanda which is without establishing one's own matham but condemning all other views without being positively

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interested in establishing anything; it is the pure negative aspect of dismissing all other views without positively establishing anything..

In this third chapter, we get jalpa and in the fourth we get Vadha. We have in the third chapter nine sections or nine brahmanam and the fourth we have got six brahmanams thus there are fifteen brahmanams in the Muni kanda.

The third chapter begins with a story as usual in which we find Janaka Maharaja organizes a debate among scholars to find out the greatest scholar and the king offers prize money thousand cows to the best of the scholars. And in this debate we find that Yajnavalkya Muni wins a debate and proves 'himself' to be a greatest scholar. Before proving this, various scholars challenge Yajnavalkya. The challenges are met well by Yajnavalkya.

Eight scholars challenge Yajnavalkya including a lady named Gargi who is called Brahmavadini. Yajnavalkya replies all their questions and this is the content of the third chapter.

The debate with each scholar is called each brahmanam. Yajnavalkya is common factor. There are eight scholars and nine brahmanam because Gargi challenges Yajnavalkya twice. Therefore, two brahmanams relate to Gargi. Thus, we have nine brahmanams. Of these nine brahmanam the first three are not dealing with Brahma vidya and the later three brahmanams deal with Brahma vidya teaching.

First three brahmanams I will read the mantras and I will give you the essentials of the mantra and from fourth brahmanam onwards I will deal with it elaborately. Adhi Sankaracharya discusses what is the purpose of the story to reveal Brahma vidya.

Adhi Sankaracharya says twofold purposes are served here; first we find that vedanta is taught in the form of debate or discussion and through this the upanisad shows the importance of discussion and debate in ascertaining the knowledge. This is indicated through the story.

In fact, from the teacher a student gets the knowledge of only one fourth significance of any text you learn; and sisya has to do lot of homework going back going forward, dwell upon it make comparative study, making a contrast study etc. The student gets the clarity of what he studies through sravanam, one gets another one fourth of the knowledge. Clarity of thinking comes only by homework.

Another quarter he gets through discussion among the students themselves. Because other persons will rise some doubts which triggers the line of thought, which you would not have otherwise thought of.

## Muni Kandam

Finally, the last quarter, he gets only in time. Remaining in vedanta for long time will add to the knowledge. Therefore the discussion or debate is useful for gaining knowledge. This is indicated in the story. In this story, we get a debate between Yajnavalkya and eight scholars.

The second significance is the importance for gaining jnanam and the importance of giving gifts or daksina for gaining knowledge because Janaka gives thousand cows as daksina for organizing the debate for his own benefit. Vidya prapthyarthan is danam.

There are three means to get vidya from a guru. One is by doing service to guru in return to the knowledge received; second option is by giving danam or wealth or materials for gaining knowledge;

The third option is by giving vidya and taking vidya; gain knowledge is that you teach something which another does not know in exchange of gaining knowledge from the other person. What is the essence is that nothing should be received free and this Awareness should be there always.

Therefore the idea is that you take vidya through one of the three means mentioned above. Here Janaka gains jnanam through danam. This is another significance of this story. With this background we will enter into the first section of the second chapter.

The first person to challenge Yajnavalkya happens to be Asvala Muni and hence this brahmanam is called Asvala brahmanam. Each brahmanam is known by the name of the challenger. We get the story part in the beginning and we will read the first mantra.

### 1. Asvala brahmana

#### Mantra 3.1.1

*AUM; janako ha vaideho bahudaksinena yajneneje; tatra ha  
kurupancalanam brahmana abhisameta babhuvuh; tasya ha  
janakasya, vaidehasya vijijinasa babhuva, kah svidesam  
brahmananamanucanatama iti; sa ha gavam sahasramavarurodha;  
dasa dasa pada ekaikasyah srngayorabdha babhuvuh.*

Brahmana 3.1.1 will give you the gist of the mantra as I said. There was a great emperor called Janaka who ruled videha Desa. Hence he was called videhah. Janaka performed a very big yaga and he offered plenty of daksina to those who performed the yajna. He could afford such magnanimity he being an emperor.

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In that yaga many people had come from many places; some of them invitees and some of them were curious to know what is happening. The majority of the people who visited were scholars from Kurudesa and pancala desa. Both are familiar to you as kauravas and the pancala esa is known after the name of pancali.

Janaka saw many scholars assembled together and he wanted to know the teachings of Brahman because only when the scholars assemble you can fulfill your desire of gaining knowledge. He thought, that it was an ideal opportunity to organize a debate so that he could learn more about the real knowledge. He thought that it was an ideal opportunity to conduct a debate on the issue of Brahma vidya. He decided to give big prize money to anyone who emerged as the best scholar.

The prize money offered by the maharaja was in the form of one thousand healthy cows. The cows were all very good and healthy. Besides on the horns of the cows, the king had made a covering with gold. This is the gist of the first mantra.

Some of the important words of the mantra I will refer to here. One word he uses in the fourth line is Anuchanah tamah. This means the greatest vedic scholar. Anuchanah means vedavit that includes veda anga vid; he will know both Veda Angas and the four Vedas well.

Not only that, he should know to repeat the Vedas but also he should know the meaning of the Vedas that he knows. Anuchanah tamah means the superlative degree, the greatest Veda vid meaning vedic vid tamah or a vedic scholar.

Then another word is padah. Since this word may confuse you I want to give you the right meaning. Here, padah refers to a measurement or a particular weight. The weight is one third of an ounce. Here ten times of the pada of gold is tied on the horns of the cow.

### Mantra 3.1.2

*Tan hovaca, brahmana baghavaniah, yo vo brahmisthah sa eta ga udajatamiti. Te ha brahmana na dadhrusuh; atha ha yajnavalkyah svameva Brahmacarinamuvaca; etah somyodaja samasrava iti; ta hodacakara; te ha brahmanascukrudhuh, katham no brahmistho bruviteti; atha ha janakasya vaidehasya hotasvalo babhuva; sa hainam papraccha, tvam nu khalu no yajnavalkya brahmistho'si iti; sa hovaca namo vayam brahmisthaya kurmah, gokama eva vayam sma iti; tam ha tata eva prastum dadhre hotasvalah.*



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Having kept thousand cows in front, Janaka addressed all these scholars and said 'I want to find out who is the greatest vedic scholar. Whoever is the greatest scholar, he can take these thousand cows'. When this was declared, everyone was hesitant and none had any courage to come forward to declare himself as a great scholar.

At that time there was some shuffling somewhere. Yajnavalkya came forward. He called his disciple Samasravaras one who is well versed in Sama Veda. He asked him to take all the cows to the asrama.

The Samasravaras did not bother and being a sisya he obeyed the orders of guru and took away all the thousand cows. All the other vedic scholars assembled there became very angry. They felt that Yajnavalkya is arrogant and even without knowing who are assembled there he unconditionally independently and unilaterally claimed that he is the vedic scholar.

Not only that when he took away the cows, he claimed that he alone was the greatest scholar. If I claimed that I am the greatest scholar, then it indirectly meant that all other scholars are inferior which indicates disrespect or insult to the other scholars.

Yajnavalkya's action according to them implied two things one is his arrogance and another is the disrespect to the other scholars. Therefore, they became very angry and among them there was one brahmana called Asvala and he comes forward and threatens Yajnavalkya how can you claim that you are the greatest scholar. Yajnavalkya gave a simple answer and those details we will see in the next class.

Hari Om

The second kandam known as Muni kandam or Yajnavalkya kandam has now begun with the third chapter. The third and the fourth chapters put together is called Muni kandam or Yajnavalkya kandam which is tarka pradhana and which is manana pradhanam.

Here this first brahmanam begins with a story and through the story the upanisad introduces Janaka, the videha king or videha king and the King Janaka. This King Janaka has performed a big yaga the name of the yaga is now known but Adhi Sankaracharya says it may be asvamedha yaga in which lot of daksina is involved.

For that yaga many scholars from kluru and pancala desas had come and Janaka is a great jijnasu interested in spiritual matters. Therefore he decides to take this opportunity to organize a big debate. As prize money he arranges for thousand cows and on the horns of each cow he has placed gold and the horns are covered with gold.

Then janaka makes the announcement that I want to know who is the brahmavid tamaha or vedavit tamaha one who is the greatest vedic scholar of course through debate. When we say vedavit tamaha, it is not vedantavid alone.

Veda includes veda Purva bagah and Veda anta bagah and he must be a scholar in karma kanda. He should be a scholar in upasana kanda and of course in jnana kanda. He should be vedavit Tamaha, the greatest among all the scholars assembled there.

Janaka makes an announcement whoever be the vedavit tamaha can take thousand cows as prize money and in that group of scholars, our hero Yajnavalkya also was there with a disciple named Samasravaj. And in the name of the disciple also Adhi Sankaracharya finds significance that Samasravaj means one who has studied Sama Veda. It is implied that Yajnavalkya can teach all the Vedas including Sama Veda as is evident from the type of disciple Samasravaj who is thorough in Sama Veda as is evident from his name.

Adhi Sankaracharya says from this we can infer that Yajnavalkya can teach Sama Veda also. Even though Yajnavalkya is scholar of shukla Yajur Veda from the type of disciple we come to know that Yajnavalkya can teach

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all the four Vedas including Samvada. He is not an ordinary vedavit tamaha and he is chatur veda vid tamaha.

Yajnavalkya called his disciple by name three times for he was far away from him. Having called him he asked him to take all the thousand cows to his asrama. It is evident that he had a huge asrama. Even without a debate he asked the cows to be taken away. When this was done all the other scholars got angry for the reason that by asking the disciple to drive the cows away,

Thus Yajnavalkya is indirectly claiming that 'I am the greatest vedic scholar' which is nothing but arrogance according to those scholars assembled there. They thought that his behaviour revealed his arrogance. They concluded that Yajnavalkya whether he is best scholar or not, in arrogance he is the greatest that is what they thought. Therefore they became angry.

The second reason is Adhi Sankaracharya says when Yajnavalkya claims he is the greatest; indirectly he is saying that all others are inferior to him. The superlative degree can be only one. For the best scholar can only be one.

They concluded that Yajnavalkya had indirectly insulted all the other scholars. He claimed that he is greatest is the first mistake Yajnavalkya as that exposed him to be arrogant in the eyes of the other scholars. Next he insulted all other scholars are inferior to him. This made them angry.

Among the scholars who felt this is one scholar Asvala who happens to be a priest of Janaka. The priest who is an expert in Rg Veda and whatever Rg Veda karma the king wanted to do, he will do it in the Janaka's rituals. He was therefore called hota Asvala.

Hota means in the yaga whichever priest takes care of Rg Veda karma is called hota. And he is not an ordinary hota, but hota in Janaka's court. This hota Asvala on behalf of all other priests comes forward in front of Yajnavalkya and challenges him. He asks Yajnavalkya how dare you ask your disciple to drive away the cows. He was angry. Anger alone is indicated by 'Brahmistoji' Are you to decide or Janaka is to decide or are we to decide? So challenged hota Asvala.

Asvala asks Yajnavalkya 'Are you the greatest scholar and are you decide to take the cow. It is Janaka is to decide the best scholar. Yajnavalkya answers in a very, very humble manner for an impression has been created that Yajnavalkya is arrogant.

Upanisad wants to remove the wrong impression of the people. Yajnavalkya wanted to show that he was the humblest of all the people. So Yajnavalkya says 'hey hota Asvala! Don't get angry for I don't claim that I

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am the greatest scholar or brahmistah or veda vid tamah'. He says I offer my regards and prostration to whoever is the greatest scholar here.

In fact he said that he was ready to offer his protestation to all the scholars in the hall. I don't claim to be a great scholar and I don't know who is and whomever he may be the best scholar, to such a scholar I offer my prostration.

Yajnavalkya addressed the scholars assembled in the palace. Then, the question comes if Yajnavalkya does not consider himself to be the greatest, how and why did he ask the disciple to drive the cows. It is because Yajnavalkya commanded the disciple to take away the cows, so came the misinterpretation or the misconception.

The so-called great vedic scholars as arrogant also misunderstand Yajnavalkya. Asvala came and openly asked and Yajnavalkya clarifies stating that I took away the cows but not with an idea that I am the greatest. I took away the cows because I wanted the cows. The scholars blew this simple answer out of proportion. Why do give so much meaning to that. So asks Yajnavalkya.

Such a simple innocent affair that I took the cows and why you all blow up this into a big issue so asked Yajnavalkya. He says that I have to maintain so many people, I needed the cow, and how do you attribute motives to my act.

Hota Asvala feels o.k. Even if you want cows, you should not drive away the cows from this assembly unless you prove yourself that you are the greatest scholar. These cows are not ordinary cows but they are prize cows. He asked him to win the debate before carrying the cow. Asvala said that he would ask some question and asked Yajnavalkya to answer the questions and thereafter wards Asvala would accept Yajnavalkya as a great scholar.

Asvala asks Yajnavalkya eight questions and Yajnavalkya successfully answers all of them and hota Asvala withdraws and another priest comes don't think that by winning over one priest you will get away with the cows. I am going to ask you and then came number of people asking questions and challenging Yajnavalkya.. Asvala questions and Yajnavalkya answers and hence the first brahmanam is called Asvala brahmanam.

In the first three brahmanam we get questions regarding Purva bagah of Vedas dealing with karmas and upasanas and vedantic questions are not there. Therefore I am not going to deal with each mantra elaborately and I will give you only the gist of mantras. Now we will read four mantras from three onwards.

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### Mantra 3.1.3

*Yajnavalkyeti hovaca, yadidam sarvam mrtyunaptam; sarvam mrtyunabhipannam, kena yajamano mrtyoraptimatimucyata iti; hotrartvijagnina vaca; vagvai yajnasya hota, tadyeyam vak so'yamagnih, sa hota, samuktih satimuktih.*

### Mantra 3.1.4

*Yajnavalkyeti hovaca, yadidam sarvamahoratr-abhyam-aptam, sarvam ahoratrabhyamabhipannam, kena yajamano 'horatraylor aptimatimucyata iti; adhvaryunartvija caksusadityena; caksurvai yajnasyadhvaryuh, taddyadidam caksuh so'savadityah, so'dhvaryuh, sa muktih satimuktih.*

### Mantra 3.1.5

*Yajnavalkyeti hovaca, yadidam sarvam puruvapaksapara-paksabhyam aptam, sarvam Purvapaksaparapaksa-bhyam abhipannam, kena yajamanah Purva paksaparapaksayoraptimatimucyata iti; udgatrartvija vayuna pranena; pranovai yajnasyodgata; tadyo'yam pranah sa vayuh, sa udgata, sa muktih satimuktih.*

### Mantra 3.1.6

*Yajnavalkyeti hovaca, yadidamantariksamanaramba-namiva, kenakramena yajamanah svargam lokamakramat iti; brahmanartvija manasa candrena; manovai yajnasya Brahma; tadyadidam manah so'sau candrah, sa Brahma, sa muktih, satimuktih - ityatimoksah; atha sampadah.*

In these four mantras hota Asvala asks four questions. Yajnavalkya gives four answers and through these four answers Yajnavalkya introduces a set of upasanas called Adhi moksa upasana and all these upasanas are in the form of yajna Anga upasanas, upasanas practiced as a part of yajna or as a part of a ritual.

We had discussed in some of the contexts before that upasanas are of two types; one type is independent upasana and the other one is the yajnanga upasana. Upasana done independently is swatantra upasana and the other is yajnanga upasana not independent but it is a part of a ritual. Before any puja we do Avahanam and chant dhyanam.

All these dhyanams and upasanas are not independently done but done as a part of Rudrapisheka or Vishnu Sahasranama archana etc. Such upasanas

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are called karmāṅga upāsana as a part of ritual. [refer to Chandogya upaniṣad for more details]

What is the benefit of such upāsana? The karmāṅga upāsanas do not have independent phala. The benefits of such upāsana are the ordinary karma phala will be enhanced. With upāsana I will get enhanced or the phala gets increased results. Karmas are therefore called Kevala karma or upāsana sahita karma. If kevala karma takes one to swarga loka the karmāṅga upāsana takes one to brahma loka while the swatantra upāsana will give ordinary benefit only.

Here Yajñavalkya is going to teach karmāṅga upāsana or put it in another language, upāsana sahita karma he mentioned. Yajñavalkya wants to point out upāsana sahita karma is superior to the other types of karmas, which can be divided into two. They are swabhavyakam karma and another is kevalam karma. Third is upāsana karma.

What do they mean? Swabhavyakam karma means any action we do because of our raga dvesa. Not because of sastram or not because of any vidhi or not because of any nisheda for I do it because I like it. They are called raga dvesa prayuttam karma.

Adhi Sankaracharya writes it as swabhavika ajnana asanga janitham karma, the karma is done due to ajnana followed by desires. This is one type of karmas possible; then the second type of karma is called kevalam karma.

What do you mean by the kevalam karma? They are rituals prescribed by scriptures without the addition of upāsana. They are mere rituals without upāsanas joining them.

The dhyana sloka describes the deity. Deity is described for dhyanam purpose. When we don't do dhyanam we make it a parayanam making it kevalam karma without adding dhyanam.

The third one is upāsana sahita karma upāsana samuchitam karma. Yajñavalkya wants to point out that the first two are inferior to dhyanam. They give only limited results but the upāsana samuchitam karma is superior and it will lead to Adhi moksa. So it is called Adhi moksa upāsana. This is the topic of these four mantras. But the approach is different. We get different types of question and different types of answers. This is the essence of the sloka. See how upaniṣad develops it we should know certain fundamentals.

Upaniṣad points out that all our organs have got certain problems. They are jnanendria and karmendria, pranas and four antahkaranams. What is the problem with all the organs? The first problem is that they are limited

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physically limited they are vyasti organs being 'deha parichinna'. We call it adhyatma parichedah, which means they have subjective limitations.

And the second problem that these organs face is they are all bound by time. Next is kala parichinna for sometime organs will be in good condition and thereafter they will not function properly. This is the second problem. Organs lose its efficiency as the time passes.

Third problem is that these organs are capable of performance or doing karma or swabavyakam karma that is raga dvesa payuttam karma, which also causes limitations only. This also keeps them limited only. They are under the control of swabavyakam karma. They are governed by our swabhava raga dvesa etc.

This is another problem that we are governed by swabhava our Prakriti and our raga dvesa etc. Sometimes these organs do take the help of sastram. There are also some problems that the organs are committed to kevalam karma alone, which again keeps the limitations.

They do not perform upasana samuchaya. Therefore all our organs are committed to kevalam karmas, alone which keeps the limitation. All our organs are Kevala karma vasangraha. This is our fourth problem.

They are under the grip of these problems. Then, hota Asvala asks how to get out of these limitations. This is the question. One more thing we have to add is that this person or the individual who is here called yejamana and his organs have got these fourfold limitations and this yejamana performs rituals with the help of four priests, each, each priest taking care of one, one Veda Rg Veda priests, Sama Veda priest, Yajur Veda priest and Atharvana Veda priest.

They are known by the name hota [Rg Veda priest] advaryu [Yajur Veda priest] udgata [Sama Veda priest] and brahma [Atharvana Veda priest]; generally the Rg Veda priest invites all the devatas'; advaryu is responsible for all the actual 88ahutis or oblations; he is Yajur Veda priest; Sama Veda priest called udgata has to glorify the devatas or gods.

This is the udgata or Sama Veda priest's job. Atharvana Veda priest is Brahma. He is the supervisor. He has to oversee whether other three priests are doing their job properly.

In short, Atharvana Veda should know all the four Vedas. Brahma has to be Chaturvedi well aware all the four Vedas. Now, we want to say here is these four priests also have got their limitations adhi yajna paricheda or adhi bootha paricheda.

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They have also got their four limitations. This is there on the part of the priests also. We call Adhi yajna or Adhi bootha paricheda. What is the question? How to get over these parichedahas or the limitations in order to gain adhi moksa? Even this is not presented in a clear manner. This is also not presented directly.

Here all the organs and the priests are limited by or under the grip of swabhavika or kevalam karma. This is said in a different way. Asvala instead of using swabhavikam karma or kevalam karma, he uses the word mrithyu for kevalam or swabhavikam karma. In the context the meaning of mrithyu is swabhavikam karma or kevalam karma. Both adhyatma [yejamana] and adhyagna [priest] are under the grip of mrithyu that is swabhavikam kevalam karma.

Then I said these two, the individual yejamana and the priest they are under the grip of kala. They are bound by time. Asvala also presents this in different way. He divides kala into two. Two kalas are there one caused by surya and another one is caused by chandra. What is the kala caused by surya? The day and night that is one type of kalam; what is the kala caused by moon? Thithi Adhi laksanam. Purnami, Pradosam, Amavasya etc., they are moon based kalam.

Hota says yejamana and rtviks [priests] are Agoratra vasam gathah or also under the grip tityati or paiksathi laksana kala vasam gathah. They are subject to time/kala. Having eliminated kala and mrithyu grip how could the yejamana and priest attain adhi moksa. For this Yajnavalkya provides four types of upasana. Four mantras prescribe four upasanas.

Each upasana is to be done by one, one priest on behalf of yejamana, the master. The phalam will go to both the priests and yejamana. This is the essence of four mantras. We should find out what are four types of upasanas. The phalam will go to the priest and the yejamana.

In each upasana the priest has to equate three things and see them 'as one'. It can be called Aikya upasana. What are the three things to be taken? He has to take one organ of the yejamana he has to take one priest who is there in the ritual and he has to take one devata.

Organ priest and deity are to seen as one when you perform the upasana. Organ is called adhyatmam, priest is called adhi yajna; devata is called adhidaivam. This is adhyatma Adhi yajna adhidaiva Aikya upasana is to be done.

As a result of this upasana, the adhyatma will lose its limitation, adhi yajna will lose its limitation, and they will merge into adhidaivam. The eyes devata is surya. Eyes will merge into sun; after maranam both the priests and



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yejamana will merge into samasti, which is otherwise called hiranyagarbha praptih. This is called Adhi moksa.

I will enumerate the group. First group is rtwik, indriyam and devata. First group is hota, vak, agni. Second group is advaryu, eyes, adhitya, and third group is udgata, prana vayu and the fourth group is Brahma, manas, chandra; the first is adhyatmam, second is Adhi yajna and the third is adhidaivam. Each representative of the vedic scholar will depend on yejamana. More in the next class.

Hari Om

This is the first brahmanam of the third chapter. Yajnavalkya answers eight questions raised by Asvala, who happens to be the head priest of Janaka Maharaja. Of these, we have seen the answer to the first four questions, which occur from the third mantra to the sixth mantra. Through the four answers Yajnavalkya teaches four upasanas known as karmanga upasanani, meditations associated with rituals, unlike swatantra upasanani, which are independent meditations.

Here Yajnavalkya is not teaching swatantra upasanam but karmanga upasana, which we saw, in the last class. These four upasanams are to be practiced by the four priests who are associated with rituals. The four priests are hota the Rg Veda priest, advaryu the Yajur Veda priest, udgata the Sama Veda priest and Brahma the Atharvana Veda priest who happens to be the supervisor.

Each of the Ritvic has to do upasanam in which three factors are combined. Three factors to be combined are one Ritvic, one indriyam and one devata; Ritvic indriya devata Aikya upasanam he has to do.

The Ritvic is called adhi yajna because he is connected with rituals; indriyam is called adhyatma because it is connected with individual and devata is called adhi deivam and therefore in this upasana one has to combine adhi yajna, adhyatma and adhidaivam aikya upasana.

This upasana is four in number hota has to do one Adhi yajna adhyatma adhidaiva Aikya upasana. So advaryu has to do one Aikya upasana and similarly Brahma has to do the upasana. Also the other priests of advaryu and Brahma connected with Yajur, Sama and Atharvana Vedas are to do one Adhi yajna adhyatma and adhidaiva upasana.

Hota has to do an upasana in which three factors are combined are hota vak and agni. And they are agni advaryu has to do Aikya upasana in which the factors are advaryu, caksu and adhitya and udgata has to do one Aikya upasana wherein the factors are udgata, prana and vayu and finally Brahma has to do one Aikya upasana which involves Brahma, Manah and chandra.

The four Aikya upasanas are mentioned and as a result of this Aikya upasana what is the phalam? The phalam is mrithyu taranam. Mrithyu represents Swabhavikam karma and kevalam karma; Swabhavikam karma

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means instinctive action and kevalam karma stands for pure ritual without combining upasana. These two Swabhavika karma and kevalam karma together form mrithyu and this mrithyu is crossed over by this upasana.

Second phalam mentioned is kala taranam because of this upasana one crosses over kala [time] and that too two types of kala; one type of kala caused by surya baghavan and another type of kala caused by chandra baghavan.

Surya nirvartitha kala is day and night etc, and chandra nirvarthitha kala is thithis, pournami, ekadasi thithis etc. Karma laksana mrithyu adhikaranam, kala laksana mrithu athikaranam thithi laksana mrithyu adhikaranam phalam bhavati. The god will take care of both the kalas when this upasana is practised.

Since the upasaka [yejamana does not do and on behalf of yejamana the priest does the upasana and the phalam goes both to the priest as well as yejamana] as well as yejamana. The upasaka and yejamana cross over karma lakshana mrithyu and kala laksana mrithyu and the phalam is technically called Adhi moksa or adhi mukti.

This crossing over of karma laksana mrithyu and kala laksana mrithyu as called Adhi mukti or Adhi moksa and therefore these four upasanas can be called Adhi moksa upasanas according to Yajnavalkya himself.

Adhi moksa upasana and how does one cross over if you ask it is by becoming one with hiranyagarbha; how do you say so? The logic is like this in each of the upasana one of the upasakas is meditated upon various devatas adhitya, chandra devata vayu devatas etc., Adhi Deivam, all devatas put together is equal to hiranyagarbha.

Since the upasakas has meditated upon various devatas he will become one with samasti hiranyagarbha devata because of the law tam yata yata upaste tad eva bhavati. Devata upasaneya devata bhavati. This is the teaching in the four mantras.

Now I will just look at the mantra and point out the salient aspects. In third mantra Asvala asks the question how can one cross over karma laksana mrithyu. Karma means swabhavika kevala karma laksana mrithyu. This is the first question.

Here the two words are repeated often are mukti and adhi mukti in this brahmanam. Since these are key words in this Brahman I will give you the meaning of the two words. Mukti refers to the upasana rupam sadhanam. What is the type of sadhanam? It refers to adhidaiva adhyatma, adhi bootha aikya rupa upasana in the following four mantras.

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The next word is adhi mukti refers to hiranyagarbha pada praptih rupam phalam sadhyam. Mukti refers to sadhanam and adhi mukti refers to sadhyam. Mukti refers to upasana and Adhi mukti refers to hiranyagarbha pada prapti rupam sadhyam.

In the fourth mantra Asvala asks the second question how can one cross over ahoratra kala laksana mrithyu. First he asked how to cross Swabhavika Kevala karma mrithyu. Now he asks ahoratra kala laksana mrithyu. Soorya nirvartita kalah. For this Yajnavalkya says it is through second upasana, by combining advaryu caksu and adhitya. Then, here also muktah refers to aikya upasana and adhi mukti refers to hiranyagarbha praptih.

In the fifth mantra Asvala asks the question how can one cross over tithya de laksana kala lakshana mrityuh. How can one condition the kala conditioned by the moon in the form of tithi. For that Yajnavalkya gives the answer by suggesting the third upasana udgata rtvita vayuna pranena upasana.

And in the sixth mantra the fourth question is asked here; Asvala asks how can a person attain swarga loka. Swarga loka can be taken as the hiranyagarbha loka or the brahma loka. And the reason is given interestingly because anthariksam analambanam iva. Because we do not see any steps to reach swarga he asks. There is no support to reach swarga loka.

As an answer to that, Yajnavalkya says that there is a ladder and by using that ladder alone you can go to brahma loka and he says the upasana is the ladder. What is the upasana? It is the aikyam of Brahma, manah and chandra. So Brahma be careful don't think of anything but the atharvana veda priest and it is not Chaturmugha Brahma.

With this all the four upasanas have been mentioned and the phalam is karma laksana ahoratrayadi kala laksana, mrtyati kala laksana and mrithyu karanam are the four upasanas and they are called iti Adhi moksa upasana. Adha sambadhaha and here afterwards another set of four upasanas is going to be mentioned which will be called sambath upasanani. Athi moksa upasanas four are over and now we get four sambath upasanas. We will read the mantra number 3.1.7 to 3.1.10.

### Mantra 3.1.7

*Yajnavalkyeti hovaca, katibhirayamadyargbhirhotasminyajne  
karisyatiti; tisrbhiriti; katamastastisra iti; puronuvakya ca yajya ca  
sasyaiva trtiya; kim tabhirjayatiti; yat kincadam pranabhrditi.*

## Muni Kandam

### Mantra 3.1.8

*Yajnavalkyeti hovaca, katyayamadyadhvaryurasminyajna  
ahutirhosyatiti; tisra iti; katamastastisra iti; ya huta ujjvalanti, ya  
huta atinedante, ya huta Adhiserate; kim tabhirjayatiti; ya huta  
ujjvalanti devalokameva tabhirjayati, dipyata iva hi devalokah; ya  
huta atinedante pitrlokameva tabhirjayati, ativa hi pitrlokah; ya huta  
Adhiserate manusyalokameva tabhirjayati, adha iva hi  
manusyalokah.*

### Mantra 3.1.9

*Yajnavalketi hovaca, katibhirayamadya Brahma yajnam daksinato  
devatabhirgopayatiti; ekayeti; katama saiketi; mana eveti, anantam  
vai manah, ananta visve devah; anantameva sa tena lokam jayati.*

### Mantra 3.1.10

*Yajnavalketi hovaca, katyayamadyodgatasmin yajne stotriyah  
stosyatiti; tisra iti; katamastastisra iti; puronuvakya ca yajya ca  
sasyaiva trtiya; katamasta ya adhyatmamiti; prana eva puronuvakya,  
apahno yajya, vyanah sasya; kim tabhirjayititi; prthivilokameva  
puronuvakyaya jayati, antariksalokam yajyaya, dyulokam sasyaya;  
tato ha hotasvala upararama.*

In these four mantras, Asvala asks four questions and here Yajnavalkya in his answer introduces four-Sambath upasanani. What do you mean by sambath upasana? It is technical word used.

The general definition of sambath upasana is the following. The meaning is agnihotradi nikrista karmani, aswamethathi utkrista karma dhyanam or darsanam; it is like imagining small karma into a big karma, an ordinary karma is imagined to be a big karma, utkrista means small and Utkrista means big.

In fact the common example they give is the very shrardham that a person performs at home is an ordinary shrardham but there is a very, very sacred and auspicious shrardham which is called Gaya shrardham for which one has to go to Gaya. They say one should do Gaya shrardham to his fore fathers at least once in a lifetime.

But if a person cannot perform Gaya shrardham due to various reasons or one does not have the facility or help or the conditions for that, then it is said, the very ordinary shrardham that he performs at home, he can think of it as Gaya shrardham. By that very bhavana the ordinary shrardham becomes a Gaya shrardham not only that it gives the phalam of Gaya shrardham.

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Another example is our daily snanam. We have got ordinary Snana karma making use of hopeless water and the very utkrista snanam makes it a Ganga Snanam. Many people may not be able to go to Ganga due to various reasons. But you have a bhavana that the ordinary snana karma is Ganga snanam. Still the ordinary snanam becomes equal to Ganga snanam because of the bhavana and that bhavana is called sambath upasana.

This is the general definition of sambath upasanam. In this particular context it is going to be slightly different. Based on that second definition, the sambath upasana is given to suit this particular context. Utkrista karma phala dhyanam. This is the only difference.

Second is nitkrista karmane utkrista phala dhyanam. One is karma dristi and second is phala dristi. Here we see the second phala dristi. And here what we see is the four priests have got four different functions in a ritual. Who is the four priests hota, advaryu, udgata and Brahma.

The hota's function is called is sastra uchcharadanam. Sastram means rg veda mantra chanting without swara. This is the karma done by the hota. This chanting done by hota occurs at three times and it is known by three different names. As they come in the context of karma, it appears to be difficult. Since we have scrupulously avoided karma kanda, it is difficult to follow.

And you should not wonder that such questions are asked and answered in the Brihadaranyaka upanisad. Why the karma kanda portion? Remember Yajnavalkya has got a title brahmavid. Brahmavid includes scholar in the entire Veda and he is an expert in karma, upasana and jnana kanda.

Therefore the challengers are putting questions on all topics. And what are three mantras called and they are called puroruvakya, yajna, sassya. Puroruvakya is chanted before offering oblations, yajna during the oblations are offered and sassya after the oblations are offered in a yajna.

These are the three karmas of hota. And what Yajnavalkya wants to say hear is that these three karmas are to be seen as three types of utkrista karma phalam. This is sambath upasana. These three karmas chanting Puroruvakya, chanting yajna and chanting sassya have to be imagined not as utkrista karma but as three utkrista karma phalam, they go to the three lokas bhuloka, buvar loka or suvar loka.

What is the benefit? One gets the three lokas as phalam during the next janma. One may come back to manushya loka or you can go to buvar loka or go to anthariksa loka. This is the first sambath upasana.

## Muni Kandam

The second sambath upasana is in the context of advaryu. Advaryu the Yajur Veda priest is the one who offers oblations. Rg Veda priest will sit by his side and chant mantras and the Yajur Veda priest will offer the oblations. Ahuti pradhanam is the karma of advaryu.

Here Yajnavalkya says there are three types of ahutis offered. Certain types of ahutis like ghee etc., which will rightly burn the moment they are offered; brightly burning Ahutis like ghee etc., these ahutis are called ujjvalana rupa ahutiyaha. There are certain other types of Ahutis especially offered during big yajnas in which the animal sacrifices are involved; certain portions of animals are to be offered.

We need not discuss here whether the offering of animals is correct or not. And it seems that when they are offered, it makes certain sounds and those oblations are called adhi medhana rupena ahudhayah. Sounding oblations, flaring oblations and the third type of oblations is like milk etc., which do not make sound, which do not flare up but which goes down to the ground. This is adhi sayana rupa ahutayaha. Adhi sayanam means that which remains down that which goes down or that which lies down.

These three types of oblations are offered by advaryu. On these karmas of advaryu again we have to have the bhavana of three-Utkrista phalam, which is the same as bhuloka, buvar loka and suvar loka. But in the reverse order it can be said as Ujvala rupa Suvar loka; Adhimedana Buvar loka and adhisayana is bhuloka. This is the second upasana.

The third upasana is in the context of utgatra's karma. The role of udgata also is the chanting of vedic mantras during different contexts. The slight difference will be his chantings will be in the form of music songs. Therefore they are called strortriya ganani.

This Strortriya form of udgata also occurs at three times i.e., before Ahuti during Ahuti and later. They are also known by three names viz. Puroruvakya, yajna and sassya. The same of what is said to Rg Veda priest applied to Sama Veda priests also.

Upon the three karmas of udgata, we have to meditate upon three utkrista phalams in the form of bhuloka, buvar loka and suvar loka. Three-Sastram, three Ahuti, and three strotriam you see three lokas. Only one is left is that of Brahma.

The function of Brahma is that he does not chant anything; does not offer anything; he supervises the whole thing which involves an alert mind. He is the supervisor and is like an umpire in the cricket match. Brahma will not offer any oblation; can't do anything but he has to supervise with alert mind. Brahma uses an alert mind with ananta vrittihi and he has to be active during

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the yajna. Mind is anandam because of ananda vrittayaha. And now comes the upasana.

Upon the ananda mind one should think of ananda Visve deva lokaha. In our scriptures they talk about Visva devah. The uniqueness of Visve devah is that they are not one but ananta visve devah. Mind vrittis are anantam; devas also anantam and there lokas are anantam. This has to be meditated upon anantam manah. As a result of this he will get ananta loka phalam, the limitless world will be his phalam. These are the four sambath upasanas about which Asvala asked and Yajnavalkya successfully answers all of them. More in the next class.

Hari Om



In this Asvala brahmanam, Asvala the Rg Veda priest of Janaka asks eight questions to Yajnavalkya. Of the eight questions answers to the first four questions become one topic and answers to the second four questions become the second topic. We have seen the answers to the first four questions that form the topic of adhi moksa upasana.

Here adhyatmam, adhiyajnam and adhi deivam are combined and these four upasanas are done by the four priest involved in the yaga. The result is hiranyagarbha padam i.e., freedom from all the limitations. This hiranyagarbha padam is called adhi moksa and therefore it is called adhi moksa upasana.

This phalam will go to the priests who perform the upasana as well as the yejamana on behalf of whom they do the upasana. After the adhi moksa upasanas the second group of upasanas are called sambath upasanas. In this sambath upasana we have nikrista karmani, Utkrista karma upasanam or nikrista karmani Utkrista karma phala upasana. The four priests hota, advaryu, udgata and Brahma perform these four sambath upasanas.

Here what is the upasana? The upasana is taking the three functions of the hota which are nothing but sastra parayanam; satram means Rg mantra without swaram and the hota function is three types of sastra parayanam called puroruvakya and sassya; These three karmas should be seen as three types of phalams bhuloka phalam, Buvar loka phalam and Suvar loka phalam Here also Proru vakya and bhuloka is equated; yagya to buvar loka; sathya and swarga loka.

Similar things are to be done by Sama Veda priest also. His function is again Parayanam and his parayanam is called strottriya parayanam where he chants the very same Rg Veda not without swara but with Sama swaras and it becomes the Sama ganam.

Hota chants Satram udgata; chants or sings stotriyam; here also three types of stotriya parayanam Proru vakya, yagya and Sassya and here also proru vakya bhuloka is to be equated s before. Then the function of advaryu is offering oblations, which are divided into three types.

The Ahutis, which are of three kinds. They are ujvalana rupa ahuthayah, adhinedana rupa ahudayah and adhisayana rupa ahudayah.. The ujvalana

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rupa ahudhis when flare up is equated and their function is equated to Suvar loka because Suvar loka is bright. Ujvalana rupa ahuthi and swarga loka phalam are equated.

Then adhinedana rupam means making much noise. They are called adhinedanam, which means making noise; that should be equated to Buvar loka or pitru loka. Then the last one is adhsayana rupa ahuti which are oblations in the form of liquid like milk etc., which go down and they must be equated to bhuloka which is also down as compared to the other lokas.

Brahma the supervisor does not chant anything but he should be alert in watching the functions of all the other priests and his mind therefore has to be extremely active. And therefore the mind with many functions is equated to the visve deva; the mind is one with so many thoughts and visve deva is one group of devatas with countless members.

Mind is one and here also many thoughts are there. Visve deva is one in-group but there are many members. There are countless visve devas and so also there are countless thoughts in one mind and all devas put together is one visve deva group.

Therefore, the anandam manah, ananda visve devas is to be meditated upon. He will get ananda loka phalam. Thus is the essence of the four mantras. I will give you the meaning without going into the details. These mantras we had read in the last class.

Here Asvala asks how many Rg mantras are called Satra mantras and will hota use in a yagya and Yajnavalkya answers as three and enumerates them as pururoka, yagya and Sassya. Seeing these three as three loka is the upasana.

The previous mantra the last portion is atha sambathah word gives the clue that the following four mantras are upasana rupa mantras. And for the upasana the phalam is prana brig iti refers to the three lokas namely the bhuloka, buvar loka and suvar loka. These portions are difficult to follow but for Adhi Sankaracharya's bashyam. Yajnavalkya answers as to what are the ahutis offered by the advaryu in the yaga.

Three types of Ahutis are offered which I had enumerated before. And he talks about three lokas deva loka which is to be equated to ujvalana ahuti; and athinedana ahuthi where there is much noise and is equated to pitru loka and then ahuthah adhisayana is equated to manushya loka. The ahutis offered are in the form milk etc., that go down and this has got the connection to bhuloka.

## Muni Kandam

Then in the ninth mantra instead of asking about udgata normal order is hota, advaryu, udgata and Brahma and here he just reverses the order to trap Yajnavalkya. In fact Asvala knows the answers but his aim is to trap Yajnavalkya is put to shame and he does not take the cows.

Commentators often point out that rishis are trying to trap and that is why they ask such questions. He asks as to how many devatas the Brahma uses to control and the answer is Manah only. But Asvala asks how many devatas? He asks in a plural number even though the answer is in singular and he asks in plural number again to trap Yajnavalkya.

Then plural number does not trap Yajnavalkya and he answers ekah. Only one devata named mano devata Brahmaji uses the mind alone to control all the activities of all the jivas. This mind should be equated to anantam vai manah ananta visvedeva anantameva sad ena lokam dehi the mind is also anantam visve deva is also anantam so you can equate them.

And by that the phalam is ananta lokah. This line alone Adhi Sankaracharya quotes in his samanvaya sutra there is an occasion of sambath upasana where he quotes this line.

In tenth mantra Asvala asks about udgata and when udgata chants the stotriya and that is also rg mantra only. Hota chants Rg mantra is called Satram. The difference is in satram there is no swaram and stotriyam there is musical swara is there in the form of Gana rupa mantra. What are they? The names are same. Puroru vakya, yagya, and Sassya. The type of upasana also is the same. Puroru vakya equated to bhuloka similarly Buvar loka and Suvar loka.

In between, there is an additional information also given pranah eva proru vakya, apanah yagya, and vyanah Sassya. Puroru vakya is equated with pranah; and bhuloka; yagya can be equated to apanah and anthariksa loka or suvar lokam; and Sassya can be equated to vyana and the swarga lokam.

With this the four sambath upasanas are also over. The four-Adhi moksa upasanas are over four sambath upasanas are over, answers to all the eight questions are given, and Asvala does not ask any question. Hota Asvala quietly withdrew with the Awareness that Yajnavalkya is not an ordinary person and he is not even a Brahmavid but Brahma vid tamah here tamah means greatest scholar. So naturally Yajnavalkya must be ready to go with the cows but another rishi comes. This is going to be discussed in the second brahmanam, which we will read.

## 2. Artha bagha Brahmanam

### Mantra 3.2.1

*Atha hatnam jaratkarava artabhagah papraccha; yajnavalkyeti  
hovaca, kati grahah, katyatigraha iti; astaugraha, astavatigraha iti;  
ye te'stau grahah astavati-grahah, karame ta iti.*

In the previous brahmanam Yajnavalkya taught that by the practice of Adhi moksa upasana one could get hiranyagarbha padam. And hiranyagarbha padam is called Adhi moksa because one is free from all types of limitations, which we call by the name mrithyu.

In short spatial limitations, time wise limitations all will go because hiranyagarbha is no more limited by adhyatma instruments; is no more limited by adhi yajna upadhis and He has got samasti upadhi.

Adhi yajna denotes priests; adhyatma also has got vyasti upadhi whereas adhidaivam hiranyagarbha has got samasti upadhi. Individual upadhi does not limit hiranyagarbha; but he refers to samasti no kala parichedah, no desa parichedah; parichedah apavad is called Adhi moksa or hiranyagarbha padam.

How to connect this to the next brahmanam? The connection is called Sangathi. What Adhi Sankaracharya says is that when Yajnavalkya says that hiranyagarbha is Adhi moksa, freedom from mrithyu; some people may think that this itself is moksa the parama purusartha.

The hiranyagarbha padam is called Adhi moksa because it is free from mrithyu some people may consider that hiranyagarbha padam itself is amritam; hiranyagarbha padam itself is parama purusartha thus some people may consider that this is the liberation or real moksa. But we want to point out that hiranyagarbha padam is not the real moksa not the parama purusartha. If hiranyagarbha padam is moksa, then it will mean through upasana itself one will attain moksa.

Adhi moksa upasana will get adhi moksa and you may end up there. It is not so. The problem in this case is that if through one attains hiranyagarbha padam and that is moksa if that is true then why jnana kanda and vedanta at all. If upasana kanda gives moksa where is the need for jnana kanda and where is the question of guru praptih where is the question of sravana manana nididyanam and the entire vedanta becomes meaningless and therefore he wanted to make sure that hiranyagarbha phalam is moksa only in the relative sense.

## Muni Kandam

It is freedom in the relative sense. It is because most of the problems belonging to manushya do not exist for hiranyagarbha. People of swarga are immortal; devas are also called amarah. Amarah means those who don't have death. Even people of swarga loka will have to drop their body and come back to Madras. How do you call them amarah.

The answer is relatively they have a longer life. Similarly hiranyagarbha's moksatvam is abeksitam. Really speaking, hiranyagarbha is also under the grip of mrithyu. In the last brahmanam we manushyas are under the grip of mrithyu for which we said one has to go to hiranyagarbha padam to get free.

Now, he says hiranyagarbha padam also will help you to relative freedom from mrithyu and really speaking hiranyagarbha also is in the grip of mrithyu. What type of mrithyu hiranyagarbha is gripped by?

In the previous brahmanam we talked about different types of mrithyu etc. In this brahmana we discuss another two types of mrithyu, which affect hiranyagarbha. Those two types of mrithyus are graha and adhigraha.

Graha laksana mrithyu and adhigraha laksana mrithyu they are. Thus the first part of the brahmanam deals with the graha adhigraha laksana. Then the second part of brahmanam we will talk about the means of going beyond the graha adhigraha mrithyu also.

It is the second part of the brahmanam we will deal with the means of going beyond graha adhigraha mrithyu also going beyond hiranyagarbha also; what is that? That is called Atma jnanam. Only jnanam alone can give you moksa. The second part of Brahman deals with Brahma vidya very briefly.

Of course all these are taught in the form of debate and the second rishi has come for debate and he is Artha bagha is the name of the second challenger. He has got another name also and it is Jaratkaravah.

Since the challenger is Artha Bagah this brahmanam is called artha bagha brahmanam. First is Asvala brahmanam and the second is Artha bagha brahmanam. He asks Yajnavalkya to tell how many grahas are there and how many adhigraha are there.

Yajnavalkya answers astou graha and astou adhigraha eight grahas and eight adhi grahas. And then Artha bagha asks once again tell me what are those eight grahas and adhigrahas and Yajnavalkya gives the details in the following mantra.

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### Mantra 3.2.2

*Prano vai grahah, so'panenatigrahena grhitah, apahnena hi  
gandhanjighrati.*

### Mantra 3.2.3

*Vagvaigrahah, sa namnatigrahena grhitah vaca hi  
namanyabhivadati.*

### Mantra 3.2.4

*Jihvah vai grahah, sa rasenatigrahena grhitah, jihvaya hi  
rasanvijanati.*

### Mantra 3.2.5

*Caksurvai grahah, sa rupenatigrahena grhitah, caksusa hi rupani  
pasyati.*

### Mantra 3.2.6

*Srotram vai grahah, sa sabdenatigrahena grhitah, srotrena hi  
sabdansrunoti.*

### Mantra 3.2.7

*Mano vai grahah, sa kamenatigrahena grhitah, manasa hi  
kamankamayate.*

### Mantra 3.2.8

*Hastau vai grahah, sa karmanatigrahena grhitah, hastabhyam hi  
karma karoti.*

### Mantra 3.2.9

*Tvagvai grahah, sa sparsenatigrahena grhitah, tvaca hi  
sparsanvedayate - ityete astau grahah, astavatigrahah.*

These eight mantras deal with eight grahas and adhigrahas. Yajnavalkya enumerates eight grahas and eight adhigrahas. I will just give you the essence of the eight mantras. The eight grahas are none other than the indriyani and the sense organs are called grahas. And why are the sense organs called grahas. The sense organs keep the jiva under their control.

Every jiva is a captive of sense organs. We have seen this in Gita. The sense organs are so powerful that they drag the person to different directions. And that is why in the Kathopanisad again the sense organs are compared to the horses especially the dusta asvah, the wild unruly horses and a person who is seated over the horse is under the control of the horse and they take him anywhere they like.

## Muni Kandam

Therefore the sense organs manushyam grinnadhi iti graha the one who control is indriya and indriya is called graham. What are the adhigrahas. The sense objects or visayas are called adhigrahas. The sense objects or the visayas themselves are called adhigraha. They are under the control of sense objects.

Every sense organ is tempted by sense objects is seduced by the sense objects is dragged by the sense objects so certain things which we may not like to eat but once we see the item we like to eat and the food attracts and make you eat.

Now the tongue is under the control of the objects around. And I am under whose control and I am under the tongue's control. The tongue controls me and tongue is controlled by the taste. The eyes control me and eyes are controlled by the T.V. every organ is controlled. Since sense organs are controllers they are called graha and sense objects are the controllers of the controller and therefore they are called adhigraha.

Sense organs are called boss and the sense objects are the big bosses controller of smaller bosses. Master's master is adhigraha. Here Yajnavalkya enumerates eight sense organs and eight sense objects. Actually speaking we have panca jnanedriyani and panca karmendriyani and four antahkaranas and there are nineteen organs and we choose one, one sample of jnanendria and karmendria.

Pranah [pranah] organs of smell; adhigraha is Apanah and here the word Apana means gandhah or smell; then the second pair is vak and nama; vak means organ of speech and nama is the name or generally the words etc. Third one is digva and rasa or the tongue and the taste. Fourth pair is caksu and rupam, the eyes and the forms.

The fifth pair is srortram and sabda the ears and the sound. The sixth pair is Manah and kamah. The mind and the desires they are. The seventh pair is hastau and karma the hands and the action. The last pair is twak and sparsa the organ of touch; and the touch experience itself has got the heat, cold, soft hard specifications etc.

Here you will find Yajnavalkya has taken some from Jnanendria, some from karmendriams and mind from antahkaranam. He has taken sample from all and concludes that they are the eight grahas and astou adhi grahas. I have nothing to mention about the mantras because mantras are self-evident. I am not going to the mantras proper.

I want to refer to one thing. It is very small and subtle point I will tell you. Adhigrahene grahitah. It is vedic usage. It should be read as Adhi

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graha. The first part of the second brahmanam is over. Artha bagha now commences to talk about graha artha graha mrithyu also.

Incidentally one more point I would like to add here. Individual indriyam and individual visayah bind the individual. But remember the same rule is to be extended to hiranyagarbha also and hiranyagarbha is not free because samasti indriyam binds him so hiranyagarbha bondage graha is samasti caksu, samasti Srorta or caksu devata Srorta devata etc.

Hiranyagarbha and similarly samasti visaya will be the bondage of hiranyagarbha. The idea conveyed is hiranyagarbha is also bound by his upadhis and only difference is samasti upadhi binds hiranyagarbha while jivas are bound by vyasti upadhi graha adhigraha affect the individual jiva as also samasti hiranyagarbha as well. From the tenth mantra onwards the question is how can one cross over this mrithyu graha adhigraha mrithyu also.

### Mantra 3.2.10

*Yajnavalkyeti hovaca, yadidam sarvam mrtyorannam, kasvitsa  
devata yasya mrtyurannamiti; agnirvai mrtyuh, so'pamannam, apah  
punarmrtyum jayati*

Before going to the mantra one more point I will clear to you. It is not directly connected. This portion has got incidental use. In Kathopanisad this portion can be advantageously used. In Kathopanisad there is a difficult mantra where panca kosa viveka is done. Here the teacher wants to take the student more and more interior and he wants to say superior to anna maya is prana maya etc.

Normal method is first we will say compared to the external world anna maya is superior and closer and compared to anna maya prana maya from world to anna maya and anna maya to prana mayam this is the normal development.

But in Kathopanisad the upanisad does a mistake. Yama dharma raja makes a mistake. Instead of going to the body from the external world he says Indriyepyah parah arthah etc. He says the sense objects are superior to sense organs. Normally it should come from sense objects to sense organs and from sense organs to the mind. That should be the normal development.

Kathopanisad says that the sense objects are superior to sense organs and superior is the sense organs to the mind for which the explanations are given here. More in the next class. Hari Om.



Class # 73  
Mantras : 3.2.11 to 3.2.13

The second brahmanam of the third chapter is called Artha bagha brahmanam because here the rishi by name Artha bagha asks questions to Yajnavalkya. Artha bagha asks five questions and Yajnavalkya answers all of them. The first question is regarding the graha and adhigraha. While discussing the topic what Yajnavalkya and the upanisad try to communicate is that hiranyagarbha is not only a 'limited' entity but also hiranyagarbha falls within fold 'Samsara'.

This should be taken as continuation of the first brahmana where hiranyagarbha was pointed out as the upasana phalam that is adhi moksa. And in this brahmana what Yajnavalkya conveys is hiranyagarbha is great one and great phalam all right yet hiranyagarbha is limited by mrithyu, which indicates graha adhigraha laksanam mrithyu.

Yajnavalkya talks about eight types of graha and adhigraha and in the last class we saw graha is nothing but the organs or indriyani and adhigraha are nothing but visaya the sensory objects. Organs are called grahas because a human being why all the individual jiva is gripped by organs or enslaved by the organs and therefore the organs are called grahas.

Just grasping an object, we are grasped by or we are under the control of our sense organs. The planets are also called grahas, which is different from graham. The sense organs are held by visaya the objects. Sense objects are the holders of the holders. Therefore, they are called adhigraha. And of course, we can talk about many organs.

Yajnavalkya talks about eight grahas and eight adhigrahas. These indriyas and visayas bind the individuals but when you extend it to hiranyagarbha we talk of the samasti. Thus, the soupadhikatvam itself is the bondage of hiranyagarbha. Therefore, the graha and adhigraha are called mrithyu, which is the cause of death, samsara. Bondage etc. This was the topic taken up in the ninth mantra and we have read the manta 10 where Yajnavalkya answers the second question.

We find graha adhigraha Laksana mrithyu binds everything in the creation. Mrithyu is death is ordinary meaning but here the meaning is graha adhigraha laksana mrithyu. Artha bagha is putting in a different language saying that mrithyu, which means everything is annam for the mrithyu, binds everything in creation.

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All the jivas are eaten by, consumed by graha adhigraha laksana mrithyu. Now the question is 'whether there is someone else for whom graha adhigraha adhi laksana mrithyu itself become the annam'.

Mrithyu eats everyone and whether there is anything that eats mrithyu. Graha adhigraha laksana mrithyu and for every frog there is a snake and there is a fly in the mouth of the frog. Here from the standpoint of fly, the frog is mrithyu; and from the standpoint of frog the snake is the mrithyu. What is that devata for whom even graha adhigraha becomes annam.

This is the question of Artha bagha for which Yajnavalkya gives the answer. He says it is possible. He gives an example to show that there is a possibility of mrithyoh mrithyu. Fire itself is mrithyu for all being because fire can burn everything. Fire is mrithyu for annam.

The annam is everything in the creation. What do we find? Fire itself becomes annam for the water. Water eats annam. Pour water on fire and fire will disappear. Water becomes hot. Water becoming hot is that water has eaten the fire or it has absorbed the fire. Water is mrithyu for fire. Fire is itself mrithyu that eats annam. Agni itself is mrithyu. Water is called 'destroyer of the destroyer'.

In the same way graha adhigraha itself is a mrithyu and this graha adhigraha itself, that the mrithyu itself is destroyed by some other devata and that devata Yajnavalkya does not say here. Yajnavalkya has hinted the answer, which we come to know from the next question.

Adhi Sankaracharya supplies the answer and the answer is Brahma jnanam or paramatma darsanam is the devata. Only way to go over and above hiranyagarbha is Atma jnanam only. One who knows this truth crosses over apah mrithyu and he crosses over mortality and he becomes immortal. From the second question Brahma vidya topic has come.

### Mantra 3.2.11

*Yajnavalkyetei hovaca, yatravam puruso mrtyata udasmadpranah  
kramantyo neti, neti hovaca yajnavalkyah, atraiva samavaniyante,  
sa ucchvayati, adhmayati, adhmato mrtah sete.*

This mantra deals with a wise man. The man who has gained Atma jnanam is a jnani who has crossed over graha adhigraha laksana mrithyu. Otherwise he has crossed the samsara. What happens to the jnani, at the time of death? This is a question regarding the videha mukti. The death of the

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wise man is called videha mukti. The question is dealing with videha mukti topic..

What happens to the prana of the wise man? What happens in the case of an ajnani? In the case of ajnani the sthoola sariram dies and the prana whether he is a Karmi or upasaka the prana goes out through various nadis.

Even in the case of krama mukta the person who has done upasaka also the prana goes out through nadis only. The difference being it goes out through Sushumna nadi, comes out through Brahma ranga, and goes to brahma loka and gains jnanam there and ultimately attains moksa.

What about a sannyasi? Every sannyasi need not be a jnani and every jnani need not be a sannyasi. Suppose he is an ajnani, the very sannyasa asrama that he has taken and followed, he may get the krama mukti phalam. Therefore for him also, prana goes out through Brahma rangam. The ajnani sannyasi thus gets krama mukti. What happens to the prana of a jnani?

Going out of prana is called pranokramanam. Prana ukramanam means punar janma. All ajnanis will have prana ukramanam and ajnani will have punar janma. Even in the case of upasaka, remember punar janma may not be there in this loka. He will be born in brahma loka.

Punar janma does not mean that one is born again in this loka but one may take rebirth in other loka also like brahma loka, swarga loka or any other loka based on the karma phalam of the departed sariram. This is common for all ajnanis.

Artha bagha question is what happens to the prana of the jnanis? Does the prana go out or not in the case of jnani on his death?

Whether the prana of the wise man goes out or not? Does a wise man have pranokramanam or not. If you say there is pranokramanam what it will mean. Pranokramanam is synonymous with punar janma. This is the question Yajnavalkya answers 'no!' no means pranaukramanti. The wise man's prana does not go out.

When a sannyasi dies there is a custom of breaking the head. It is frightening. It is the indication of the krama mukti. Assuming that the sannyasi is an ajnani, even if he is ajnani with krama mukti, breaking of the Brahma ranga is done. They break open the head after the prana is gone. It is a peculiar practice. All are based on this idea alone. In the case of jnani, we need not break the head. Prana resolve into the samasti here itself without traveling and the body and the prana resolves on death. It means pranas do not go out.

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Now the question is how do you know? If you say, prana does not go out; the prana should be within the body itself. Yajnavalkya says that the pranas are resolved because the body is no more alive. The body becomes bloated. Body becomes inflated with vayu. In short, the body lies down dead and therefore the prana is not there in the body. Prana does not go also. What happened to prana? It has not gone but at the same time it is not there. It has only merged with samasti.

Hence punar janma is not there for the jnani. This will help refuting some of the philosophies which they talk about moksa by traveling that is travel after death especially Visistadvaidam philosophy which talks of moksa after death by traveling.

Vaikunda loka is supposed to be the moksa for them; we refute their philosophy by quoting this mantra alone. Once the prana is gone, we cannot say that the mind goes. Prana indicates the entire sukshma sariram. Sukshma sariram alone with prana resolves at the time of death for which this mantra is an important pramanam. With this third question is over. Now comes the fourth question.

### Mantra 3.2.12

*Yajnavalkyetyi hovaca, yatravam puruso mriyate kimenam na jahatiti;  
nameti, anantam vai nama, ananta visvedevah; anantameva sa tena  
lokam jayati.*

Artha bagha poses the fourth question. He says at the time videha mukti the wise man gives up everything. Sthoola sariram gets merged into virad; sukshma sariram is given up. Another name given for this is parantha kale. All the mantras talk about videha mukti. He gives up sthoola sariram, sukshma sariram as also the karana sariram.

The other name for karana sariram is avidya. Avidya has got two sakti namely viksheba sakti and Avarana sakti. During jivan mukti he gives up Avarana sakti; he nullifies the Avarana sakti. He has viksheba sakti. During videha mukti viksheba sakti is also resolved. Thus avidya is gone; Avarana sakti is gone before; viksheba sakti is gone now; all the sukshma sariram sthoola sariram and karana sariram are gone.

With this in background Artha bagha asks a question. Even though wise man gives up everything but one thing he does not give up. What is that? That is the question. Purusah here is a Vidvan or a jnani. Although he gives

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up everything, what is that he does not give him up at the time of death is the question posed by Artha bagha.

The answer Yajnavalkya gives is the 'name'. Jnani's name does not leave him on his death. The name is infinite and infinite are the Visva devas.

One who knows this wins thereby an infinite world. Thus the name continues even after thousands of years. There is one more point here. In the Prasnopanisad an individual is divided into sixteen Sodasa kalas.

Of the sixteen kalas, one of them is said to be nama, the name. Kala means part and one of the sixteen parts is nama. In Mundaka upanisad, it is said that out of the sixteen kalas, fifteen goes and one of them continues to stay.

Naturally if you remember both simultaneously, you will have the question which one kala does not go and for that the answer is mantra 12 ibid.. But thank god the commentators come to our risqué. They quote the mantra and relevant details for our understanding. The name does not give the wise man up although the jnani has given up everything. As a conclusion something like upasana is mentioned here. It is not upasana but the knowledge itself. The names are anantam.

Padam are anantam. Anata vai visve deva. Visvedeva is a set of devatas and these devatas indicate all the patharthas of the world. Visvedeva is a upalakshanam indicative of all the patharthas. Anantam vai padam ananta vai padartha. Names are also infinite; objects are also infinite. Namas are infinite and namis are also infinite.

What does a jnani do? Jnani feels that I am all the namas and the namis. I am all the padams and the patharthas. Thus, a wise man thinks. I am the sabda prapanca as well as artha prapanca. I am the vak prapanca as well as artha prapanca.

By seeing the fact anantam loka eva saha deva lokam jayati and he attains the infinite loka called moksa. As a result of this vision that I am the ananta nama and I am the ananta rupa ananta padam and ananta pathartham.

The names and objects both are infinite. Jnani says that I am the padam and I am the pathartham. I am the vak prapanca as also the artha prapanca. If you understand and remember Mandukya upanisad, ahara is sukshma prapanca and ukara is sthoola prapanca and 'makara' is karana prapanca.

All of them are superimposed on me and thus a wise man frees that I am the infinite names and forms. I am the infinite name and form the wise man attains moksa as a result of this vision.

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### Mantra 3.2.13

*Yajnavalkyetyi hovaca, yatrasya purusasya mrtasyahnim vagapyeti,  
vatam pranah, caksuradityam, manascandram, disah srotram,  
prthivim sariram, akasamatma, osadhirlomani, vanaspatinkesah,  
apsu lohita ca retascu nidhiyate, kvayan tada puruso bhavatiti;  
Ahara somya hastam artabhaga, avamevaitasya vedisyavah, na  
navetat sajana iti tau hotkramya mantrayanjakrate; tauha yaducatum  
karma haivam taducatum, atha yatprasasamsatum karma haiva  
tatprasasamsatum; punyovai punyena karmana bhavati papah  
papneti tato ha jaratkarava artabhaga upararama*

Now comes the fifth and final question of Artha bagha and here he wants to know what happens to ajnani during and/or after death. Here, he himself is aware that at the time of death all the organs of ajnani are resolved and the organs thus become non-functional. This Artha bagha himself knows this. Here you note the word purusasya refers to ajnani.

In the last sloka purusa means jnani. Here purusa means ajnani. When the ajnani dies all the organs are resolved. Artha bagha gives a list of the organs resolve into which places. Vak organ merges with agni. Vatham pranah. Prana resolves into vayu; eyes into sun; mind into moon; ears into directions; body into prithvi, the earth; the word Atma here means akasa and Atma in Hridayakasam merges with samasti akasa. The hairs of the body resolve into herbs or plants; the hair on the head merges with trees;

The creative power of male and female resolves into waters; there are another words the blood and semen get resolved into water. Here Adhi Sankaracharya makes a useful note. Suppose we say all the organs are resolved into devata, which will mean all the organs resolve into devata. In the case of ajnani also organs resolve into devata. Then there is no difference between jnani and ajnani.

He says every organ has got a devata amsa, a portion of devata sakti. In the eyes, surya amsa is there. It is called adhi deivamsam. Eyes are adhyatmam. In the Adhi Deiva amsa is there. In Srotram akasa devata vayu amsam is there.

This is the representative of the center of the samasti devata. One observer of samasti devata is in our body organ also as center government's representative is there in the state governments. This is said in Gita also.

Devata amsa in the organ is blessing the organ to do the function. In the case of an ajnani's death Adhi Sankaracharya says organs do not resolve,

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indriyam do not resolve and what resolve is devata amsa of the organ will be withdrawn by the devata.

The organ will be there but it will not work because the devata has withdrawn the power from the indriyam. So the organ will go to another body and that is called punar janma. When they go to another body, the devata once again bless the new body.

Suppose one has done papam and the phalam for that papam is blindness and in such a case the indriyam will be there but that devata will not bless and he cannot see. He is born blind. Suppose the papam is exhausted in the next janma he gets back the eye not that indriyam comes once again for indriyam is there all through and devata blesses when papam is not there. Artha bagha says all these.

Adhi Sankaracharya adds a note here. Vak indriyam resolves into vayu and he says you should not translate as vayu indriyam and you should translate as vayu devata amsam. In the case of jnani here devata means indriyam and devata amsa both go at the time of death.

Artha Bagha's question is if the indriyams are not functioning physical body is not there who controls the jiva the ajnani jiva after death. Mind cannot control because devata has withdrawn his blessing. Entire sukshma sariram cannot control; sthoola sariram is not there. This is the question of Artha bagha and Yajnavalkya will answer in the next class.

Hari Om

Class # 74

Mantras : 3.2.13 and 3.3.1

In this second brahmanam of the third chapter known as Artha bagha brahmanam Yajnavalkya is asked five questions by Artha bagha one question was graha adhigraha laksana mrithyu. Bondage is in the form of graha and adhigraha. The second question was 'is there a means to go beyond the mrithyu and if so what is the means?' And Yajnavalkya gave the answer the jnanam is the means of graha adhigraha laksana mrithyuharana uapayah.

Third question regarding the death of wise man and to him what happens at the time of death for which Yajnavalkya answered after the death of wise man nothing remains Na Tasya prana ukramanti athriva samavanivante. The entire individuality gets resolved; sthoola sukshma sariram gets resolved; and the viksheba sakti and karana sariram also get resolved. Therefore, there is no individual called jnani. There is only Brahman.

The fourth question was 'Is there anything that does not leave a jnani?' for which Yajnavalkya answers that there is one thing that does not leave a jnani and which gives a seeming individuality from the point of view of vyavaharika that is the nama of the jnani or the 'name' of the wise man. Thus one was regarding jnanam and a few questions based on the death of jnani.

The fifth and final question is about the death of ajnani. Artha bagha himself gives some details saying that the physical body merges with panca bhutas and the sukshma sarira karanani the various organs of sukshma sarira cannot function after death because the devata amsas are withdrawn.

In the case of jnani the organs are also resolved but in the case of ajnani organs becomes nonfunctional as if. Adhi Sankaracharya gives the example that it is like an instrument, which is lying down when it is not handled by any cetana purusa. When pen is associated with my hand it is functional.

When it is not associated with my hand, the pen exists but it becomes non-functional. So when karanams organs are associated with devata amsa the organs are functional. At the time of death the devata amsas are withdrawn and they join the samasti devata. Therefore, karanams are not more capable of functioning and therefore they are passive.



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What happens to that ajnani? Where does he remain and under whose control is he is the question? We read the last mantra. At that time where is the purusah? And Yajnavalkya tells that this is not an easy thing to answer.

There are so many opinions regarding that and if in a group we start discussion it will create lot of confusion as in the parliament where all shout on the controversial subject. Therefore it is better to get out of this group of people.

Yajnavalkya asks Artha bagha to hold his hand to go to a quiet place. So we two only will discuss the question. This should not be discussed amidst many people Yajnavalkya says to Artha bagha.

Then upanisad tells us that having gone away from the place, having gone to a quiet place the two discussed and after long discussions or the teaching to be precise, they arrived at the conclusion, which is not enumerated in the upanisad.

Yet, the answer is that the individual is under the control of karma. So the individual is not a jnani. Jnani is not an Individual.. In the case of the ajnani he is not under the control of his own organs because the organs are non-functional for he cannot think and act for his buddhi is non-functional for all the devata amsas are withdrawn.

Under whose control is jiva Yajnavalkya tells Artha bagha. Adhi Sankaracharya adds here that there are so many opinions there in this regard. Some people say nature will decide; some say it is the kala will decide the lot of the individual; some others say isvara decides where the individual should go; and Yajnavalkya comes to the conclusion that all these three are wrong.

Swabhava does not decide; kala or isvara do not decide. Then the karma alone is the decider. Then does that mean that other factors are not required? No. All the other three factors also are required in addition to the karma. Then how do you say karma determines. Then we give the answer karma is pradhanam.

Karma is the primary determining factor; and all other factors are guna bhutas. Guna bhutas means the supporting factor, contributory factors, auxiliary factors and not primary factor.

It is not based on kala but the karma comes but the kala is based on the karma. People think that people's destiny is determined on the 'time of birth'. Some people say kala determines the destiny of the person whereas we answer the 'Kala of birth' itself is determined by the karma of the person.

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And if karma is good, karma uses good kalam to bless the person; karma itself uses a bad time to create problems for the person. Thus, karma itself functions and it makes use of kala media to determine the good and bad pleasure and pain. Similarly some say that grahas, the planets are influencing the destiny but we say it is meaningless.

No planets, which is thousands of miles away can influence destiny nor the constellation stars, which are millions of light years away can decide the destiny. What we say is, the planets do not influence the individual and planets indicate the karmas that influence the individual's life.

Therefore nothing directly influences and karma alone influences directly. But karma cannot give sukham and dukham directly therefore karma uses good body, karma uses environment karma uses the parentage, karma uses the planets karma uses the neighbors. It is not son who gives problems to you or giving you joy.

It is Purva janma karma comes in the form of putra to give you problems or give you enjoyment. So is the wife, parents etc. Thus karma is the pradhanam for our destiny. For more details refer to first chapter of the upanisad mantra 1.4.10 of the Sankara bashyam. This point has been discussed in detail.

Even devas cannot obstruct the moksa of a jnani it is stated there. Therefore, what devas do ultimately? Therefore, if you have to glorify, you have to glorify the karma alone amongst the above four factors.

Even the god is subservient to karma alone; god cannot give you pleasure if you don't deserve it; god cannot give you pain if you don't deserve it. And therefore karma alone is to be praised.

Bartrahiri says at the end of one of his slokas tasmai karmane namaha. He says that even the gods are under the control of karma it is said. Therefore he concludes punyo vai punyena karmana bhavati. The lot of the individual after the death will depend upon his karma alone.

And he will have a good, lot good journey, comfortable loka etc., only if he is backed by Punyena karmana punyaha bhavati. Punyena bhavati means punya phalam or sukham bhavati. Papaha papena bhavati papena karmana papa phalam bhavati or dukha phalam bhavati. This is a famous sentence often quoted by Adhi Sankaracharya.

As you sow, so you reap so it is said; the vedic parallel of this adage is Yatha karma yatha srutham. With this Yajnavalkya has answered the fifth question of Artha bagha and he has no more topics to trap Yajnavalkya. All these people are not primarily students and are scholars to trap Yajnavalkya

so that he will take the cows. Therefore what did Artha bagha do; thereafter Artha bagha withdrew. Both of them came back to the same assembly. With this second brahmanam is over. Now we will go to third brahmanam. First we will read the mantra.

### 3. Bhujjyu Brahmanam

#### Mantra 3.3.1

*Atha hainam Bhujjyur lahyayanih papraccha; yajnavalkyeti hovaca.  
Madresu carakah paryavrajama, tepatancalasya kapyasya  
grhanaima; tasyasidduhita gandharvagrhitam, tamapracchama ko'siti;  
so'bravitsu-dhanvangirasa iti; tam yada lokanamantana -  
pracchama, athainamabruma, kva pariksita abhavanniti; kva  
pariksita abhavan, sa tva pracchami yajnavalkya, kva pariksita  
abhavanniti.*

Now comes the third brahmanam a very short brahmanam with three mantras only. This is based on the third question from the third challenger who happens to be Bhujjyu rishi who has got another name Lahyayinihi.

Bhujyu asks the question in the third brahmanam and hence this brahmanam is called Bhujjyu brahmanam. What is the content of this brahmanam? The content is the dimensions of the hiranyagarbha loka or brahma loka is pointed out here, which happens to be karma upasana samucchaya phalam.

The result of the combination of karma and upasana is the brahma loka and this is the content of this brahmanam. Adhi Sankaracharya points out that the significance of this brahmana is to show that even hiranyagarbha loka is finite in its nature.

By showing the dimensions the upanisad wants to point out that even hiranyagarbha loka is parichinna limited or to put it in another language that all karma upasana phalams are limited. And to convey this idea Adhi Sankaracharya enters into a small enquiry. We get into karma phala vichara bashyam.

#### Karma Phala Vichara bashyam

Adhi Sankaracharya wants to establish that the karma phalam cannot be moksa. Moksa is not karma phalam is the conclusion of Adhi Sankaracharya. Therefore before going into the mantra proper I will give you a summary of the debate by Adhi Sankaracharya.

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Purva Paksi says karma phalam can be moksa. The Purva Paksi says that karma phalam can be moksa. We can have moksa as the result of karma, actions. Actions can produce moksa is the argument of Purva Paksa. The reply by us the Siddhantis is that it cannot give moksa. Moksa can never be the result of action or karma because actions can produce only four types of phalams, which is other than moksa.

The first result of karma is you can reach a place. Second possible result is utpatti producing something can be the result of action. Third result of action possible is vikarah or modification of a thing or remodeling of a thing etc. Fourth result possible is samskara the purification of a thing. Reaching, producing, modifying or purifying is the four results that a person accomplishes through different types of karmas or action.

And even in purification they make a sub division. Purification is two fold one is guna athanam adding some extra virtues or property like painting a house or pasting wallpaper etc. Here you add some more extra property.

Another thing is dosha apahnayanam that is the removal of impurities. Taking bath is dosha apahnayanam and afterwards not coming out of dressing room is guna Athani. Both come under samskara. Adhi Sankaracharya points out that moksa cannot fall within any one of the four karma phalams. For moksa is 'Infinite Brahman'. Purnatvam is Brahman and moksa is purnatvam.

And Brahman cannot fall any one of the four as above. How do you say so? Reaching of Brahman is meaningless because Brahman is all pervading. Sarvagatvad apatihina bhavati. Production of Infinite is not possible because it is nityatvad utpattina na bhavati.

Brahman is nithya vastu Infinite was, is and will be and therefore there is no question of utpatti. Then the third one is vikaraha; Brahman cannot be reached through modification because nirvikaratvad brahmana. Brahman does not have vikaraha [modification]. And the fourth one is samskara.

Brahman cannot be attained through purification processes because Nirgunatvad, nirdoshatvad is Brahman. There is no need to purify Brahman, as it is Nirgunatvad. We bathe isvara not to purify isvara but to purify the mind as such there is no need to purify isvara.

Samskara phalam nahina bhavati. The moksa is different from all the four karma phalams. This is what our argument. Now Purva Paksi comes. We are entering into the mimamsa types of discussion. Purva Mimamsaka comes and tells that moksa is the result of nithya karmanam phalam bhavati. 'Moksa is the result of nithya karma', so says Purva Mimamsaka.

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Here we should remember mimamsakas talk about different types of karmas. Nithya karma means the compulsory actions to be done as long as one is alive. Nithya is a technical word in Mimamsa sastra; it is not daily action. Even any compulsory action done once in four months is also called nithya karma. Nithya we say not because it is daily but here it means the compulsory karma.

Then, they talk about naimittika karmas. Action do be done on occasions is called naimittika karmas. It is compulsory karma if the occasions come. If there is no occasion you need not do it. It is like putra utpatti kale. If child is born certain karmas are prescribed and they need be done if a child is born and if the child is not born you need not do it.

Third type of karma is kanya karma; the karmas that have to be done to fulfill the desires. This is not compulsory for all people. It is optional for a person if he has got a desire. It is not that he should do that karma. If, he wants to have a son, putra kamesti is prescribed. One who is Kuchela where is the need for putra kamesti yaga. Even if a person has got desire for putra it is not compulsory that he should do putra kamesti. He may take any other action to get a child. It is optional if there is desire that also if he wants to do.

Then the next type of karma is nishiddha karmani, which are prohibited action to be avoided. The meat eating is prohibited. Touching liquor is prohibited. One should not injure other people. They are nishiddha karmas.

Then we talk about prayaschitta karmas, the karmas to compensate a mistake but often prayaschitta karmas are included in naimittika karmas. It is done on some occasion whenever some mistake is committed and realized.

Now Purva Mimamsaka says nithya karmas have got the phalams of moksa. Adhi Sankaracharya answers pramana abhavad. What is the proof or what is the means by which you say this? How do you say nithya karma will bless you with moksa? There is no pratyaksa pramana there to prove this; there is no anumana there is no Attapatti; there is no anupalapti pramana to say this. On what basis we can say that those who do karmas get moksa. It is pramana Abhavad. So says Adhi Sankaracharya.

Now Purva Paksi says pramanam Asti. I have got a pramanam and a basis to assert that nithya karma will produce moksa phalam. Then what is the basis he explains? In the karma kanda of the Vedas for certain types of karmas and rituals, phalams are not mentioned. But the results must be there for all the rituals. Why results should be there? This is the thinking pattern of Mimamsakas.

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Without result if the karma is prescribed nobody will perform that karma. This is the argument of Mimamsakas. The motive of doing something is to gain some benefit only. Without expecting a result even a mandha purusa will not act. He will expect mandha phalam. Shrewd purusa will expect shrewd phalam. Phalam expectation is there.

Hence Mimamsakas say wherever there are rituals without phalam, we should supply the phalam, the question comes as to the basis on which you supply the phalam. It cannot be your wild imagination. If imagination is used different people will do different kalpanas. Therefore there should be some basis on which phalam will have to be supplied for the karmas. And to supply this phalam, the mimamsakas themselves give two types of basis.

One is based on a general statement in the Vedas karmana pitru loka. This means all the karmas will give the pitru loka phalam. Applying the general rule mimamsakas say wherever there are karmas without mentioning the phalam you should understand the phalam is pitru lokas. We should take it like that. This is karmana pitru loka Nyaya. That is how they justify. This is the rule number one that all the karmas give phalam. In some cases we are to apply this rule.

Then there is a second rule also called Visvajit Nyaya or Visvajin Nyaya. What is that? In that it is said that when there are certain karmas without phalam, you supply swarga loka as the phalam because all the people desire swarga loka. Sarva Istadvad swarga loka is the phalam.

Once you supply swarga loka as the phalam who will perform the karma are those who desire for swarga. Whoever is desirous of swarga loka and he will get the phalam. This is called Visvajin Nyaya. This is applied in the case of ritual called Visvajit. Thus on these two basis we say that the karma phalam is either swarga loka or pitru loka.

Now Purva Mimamsaka says when you come to nithya karma, you find no phalam is stated for the performance of nithya karma. And therefore what should we try. We should try to apply the above two Nyaya karmana pitru loka Nyaya or Visvajin Nyaya. This is the normal method. If you apply the first Nyaya the phalam is pitru loka and if you apply the second Nyaya the phalam is swarga loka.

Purva Mimamsaka says both these Nyayas are not applicable in the case of nithyakarma. And therefore pitru loka cannot be applied as phalam. Swarga loka also cannot be given as phalam. Therefore I conclude that moksa is the nithya karma phalam. Now, the question is why cannot you apply these two Nyaya? He gives the reason.

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The reason is karmana pitru lokah; this Nyaya can be applied only to those rituals, which are occurring in that particular portion of the Veda, where this mantra is occurring. They say the karmana pitru loka is applicable for that only and nithya karma does not fall within the context. More in the next class.

Hari Om

Class # 75

Mantra : 3.3.1 cont'd

In this third brahmanam of the third chapter known as Bhujjyu brahmanam Yajnavalkya talks about the dimensions of hiranyagarbha loka, which one can attain through karma and upasana samuchitha karma phalam. Adhi Sankaracharya points that significance is that all karma phalams are parischinnam and they all have got limitations.

By talking about the dimensions of hiranyagarbha loka upanisad talks about the limitations of all the karma phalams whether it is Kevala karma or upasana samuchitha karma. And extending this idea Adhi Sankaracharya points out moksa cannot be the karma phalam. And to establish his view Adhi Sankaracharya enters into a small enquiry into Purva mimamsakas who say karmana moksa.

Who are the Purva mimamsakas are those people who totally depend upon the Purva bagha of the Vedas or the karma kanda of the Vedas. That is why they are called Purva Mimamsakas. And this debate we had started in the last class. I will like to continue the discussion.

First Adhi Sankaracharya logically dismissed the idea of moksa through karma by showing that karma can produce only four types of phalams Aptih, Utpatti, samskara and vikarah etc. And moksa does not fall within all the four types of karma phalams. And since moksa is not one of the four karma phalams, moksa cannot be achieved through karma.

The Purva mimamsakas points out that even though it is logical I would say that nithya karmas prescribed in the Vedas could give moksa. This was the contention of Purva Mimamsakas for which Adhi Sankaracharya says that there is no ground and there is no pramanam or any support to show that nithya karma will give moksa phalam.

Then the Purva Mimamsaka said that I have got evidence in support of the statement nithya karmana phalam moksa iti. This point alone we are discussing now. There I talked about certain basic principles of Purva mimamsakas. Two principles I pointed out that one being karmana pitru loka Nyaya.

There are certain karmas for which phalams are not mentioned and when such karmas are mentioned in the Vedas we have to supply that the phalam



as pitru loka. The evidence is karmana pitru loka. This is the principle number one.

The second is called Visvajit Nyaya. As is based on the yaga called Visvajit yaga for which also no phalam is mentioned in the Vedas. This Visvajit yaga does not come under the chapter where karmana pitru loka is applicable. When such yagas come i.e., when such yaga comes like Visvajit for which the first principle cannot be applied, then we have to apply the second principle which being all the yagas for which phalams are not mentioned swargah is stated to be phalam.. The first principle cannot be applied, for all such yagas and say swarga is the phalam. .

All rituals for which phalams are not mentioned should fall under one of these two categories. First category means pitru loka and second category means swarga loka. These are the two principles applied by Purva Mimamsaka for phalams against the various karmas. Purva Mimamsa argue nithya karma do not come under any one of these two categories.

What is their argument? This I will give you the reason that he gives. He says that karmana pitru loka cannot be applied for nithya karma because nithya karma do not occur in that particular chapter. Just as the Indian constitution rules will be applicable only within the Indian limit, and hence the guilt will enter into the embassy premises of any other foreign country. Nithya karma does not fall within the prakaranam of karmana pitru loka.

Then question is why cannot you apply the second principle of Visvajit Nyaya. Now he says that is also not possible. He says for visvajit nyaya, swarga phalam is supplied for what purpose? If the phalam is not mentioned no adhikari will come forward to do the ritual.

Therefore, swarga phala is given for the purpose of introducing an adhikari, who aspires for swarga phalam. Only those who want Swarga phalam will perform the Visvajit yaga. Therefore they argue Visvajit Nyaya is for the sake of swarga kama adhikari sidhyartham. It is for the sake of adhikari [a person who does the yaga] and they say for nithya karma this problem is not there.

Purva Mimamsa again say that we need not invent an adhikari for nithya karma. Only those who want to gain any phalam and if anyone wants to do the yaga then he is an adhikari. For getting any adhikari Visvajit Nyaya is used and Visvajit Nyaya swarga phalam is supplied and when this is supplied swarga phala yaga is performed by the adhikari.

He says nithya karma will not come under this category. Purva Mimamsa argues for nithya karma you need not invent an adhikari. You need not

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invent the candidate because every living person, vaidhika of course, is an adhikari for nithya karma.

If you are alive, you are a candidate for nithya karma. All those who survive are the adhikari. adhikari is already there. Why should you apply the Visvajit Nyaya? Therefore for nithya karma phalam first principle as also the second principle cannot be applied.

Therefore for nithya karma I have to present a new phalam not based on either first or the second principle. I have to supply a phalam for nithya karma and that is moksa phalam. So says Purva Mimamsaka that moksa is the phalam for nithya karma.

For which Adhi Sankaracharya gives the answer. He says 'No'. You say the first principle cannot be applied so also the second principle of visvajit nyaya cannot be applied because it is for adhikari sidhyartham. Therefore you say you have to apply a separate Nyaya and the phalam that I am supplying is moksa phalam.

Adhi Sankaracharya argues that once you supply a phalam then Visvajit Nyaya has automatically come. It is a Nyaya specially utilized for phala invention. It is a maxim applied for phala kalpana. You are saying it is meant for adhikari kalpana and it is not for adhikari kalpana; Visvajit Nyaya is applied for phala kalpana alone i.e., to supply a phalam.

Once you are going to talk about phalam for nithya karma, then automatically Visvajit Nyaya will come. Once Visvajit Nyaya is applied swarga phalam alone will come. So nithya karmanam swarga phalam eva bhavati na tu moksa phalam. This will give only swarga loka but not moksa. This is the argument of Adhi Sankaracharya. Therefore it is concluded that yati phala kalpana kriyate Visvajit Nyaya eva tasmad swarga eva phalam avitu margathi.

For which Purva Mimamsaka comes with another argument. He accepts the argument. If I am supplying a phalam Visvajit Nyaya will have to be applied and get swarga phalam. I would say that moksa is not a phalam at all. 'Moksa aphaalam' says Purva Mimamsaka. Nithya Siddatvad. If I have to do phala kalpana, swarga you get according to Visvajit Nyaya.

Now I want to avoid Visvajit Nyaya and as long as I try to supply a phalam Visvajit Nyaya will come. I say moksa is not at all the phalam.

So they say moksa aphaalam for nithya karma is nithya sidyatvad. Adhi Sankaracharya has a hearty laughter. He says if you say moksa is a phalam then how can you say that it is the phalam of nithya karma. If moksa is not a phalam, if moksa is a Siddha vastu you agree and then how can you say that

## Muni Kandam

it is nithya karma phalam. What is the answer in one sentence? Nithya siddhasya moksasya nithya karma phalatvam kadham bhavati. Adhi Sankaracharya asks Purva Mimamsaka.

Now Purva Mimamsaka comes with an answer. He says that it is possible. Nithya siddhasya moksasya nithya karma phalatvam sambavathi. It can be nithya karma phalam. He says you Advaidins also say that moksah is nithya siddhah. Having said moksa as nithya siddhah you yourself say moksa is jnana phalam.

Jnanadu eva kaivalyam. So you are saying that moksah nithya siddhah nithya siddha moksa be jnana phalam. If nithya siddhah can be jnana phalam why cannot it be nithya karma phalam? This is the argument posed by Purva Mimamsaka.

Adhi Sankaracharya says that we do say moksa is jnana phalam. But it is only a figurative usage. That cannot be phalam. Really speaking moksa is not the phalam for jnanam. In fact ajnanam is the distance between moksa and me and ajnana nivritti automatically gives me moksa, which is already there in me. Ajnanam creates the notional distance and jnanam only removes the veil of ajnanam. Moksah ajnanam vivahitaha.

A notional distance is created because of ajnanam and jnanam removes the ajnana veil alone. Moksa is not jnana phalam. What is jnana phalam? Ajnana nivutti eva jnana phalam. Adhi Sankaracharya forwards this argument to Purva Mimamsaka. And for that Purva Mimamsaka says if jnana phalam were only ajnana nivritti, which you call moksa, I would say nithya karmanam phalam be ajnana nivritti astu.

If you say jnana phalam is ajnana nivritti, I would say that nithya karmas also will remove ignorance and it would indirectly give moksa. What is wrong? This is Purva mimamsaka's question.

Adhi Sankaracharya gives the answer. No. I cannot accept that argument because jnanam and ajnanam are mutually opposed whereas karma and ajnanam are not mutually opposed. [Refer the verses 3 or 4 of Atma Bodha in this regard] Adhi Sankaracharya gives the reason also. Jnanam can destroy ajnanam and karma cannot destroy ajnanam jnanasya prakasa aprakasa yoho virodhah bhavati. Jnanam can destroy ajnanam. Nithya karma cannot destroy ajnanam.

Adhi Sankaracharya points out that not only this is logical but also this is drista phalamch. This we are able to see clearly. Suppose you have the

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ignorance of the colour of crow. No action can remove this ajnanam to know the colour of crow.

Any amount of karma I do, the ignorance does not go. It is not logic based alone. It is our experience based, not only loukika karma can remove ignorance even vaidhika karma cannot remove ignorance.

Chanting of Vishnu sahasranamam cannot help you to know the truth. You may get punyam. The ajnanam regarding the colour of the crow does not go as you chant Vishnu sahasranamam. We know that jnanam removes ignorance is drista phalam. Karma cannot remove ignorance is dristam. Therefore nithya karma cannot remove ignorance so argues Adhi Sankaracharya to Purva Mimamsaka.

For which Purva Mimamsaka comes with another argument. He says you talk about drista phalam. But you should remember that karmas have got adrista phalam also. [Invisible forces or the invisible benefits]. For example, when you are giving food to a person annadanam there is a drista phalam that other person's hunger is gone. He feels full. There is purna triptih on the taker of food. Drista phalam we know it properly. The other man is satisfied we know.

But we say annadanam will lead him to swarga later, when you say the power of annadanam you are not able to see. You are not able to see because it is adrista sakti. You offer some oblations into the fire. Then they say the rain will come, putra will be born. But they are all dristam and karmas have got adrista sakti also. So they argue nithya karma has got some drista phalam but nithyakarma have got adrista phalam. That adristam may destroy ignorance. Therefore you don't talk about day-to-day experience.

You don't talk about day-to-day experience in the drista field. I am talking about adrista field. It all belongs to adristam. Similarly, nithya karmanam adrista phalam ajnanam nivrutayati. So says Purva mimamsakas.

Adhi Sankaracharya answers and he says that there is an important rule. The rule is that drista sathi adrista kalpana anvaya. What is that rule? What can be explained through dristam, you should not explain with the help of adristam. The very adristam itself is imagined; is supplied to explain something that cannot be explained through drista phalam.

For example when a person is doing a yaga what is the drista phalam. That ghee is taken and is put into fire. Drista phalam is ghee is destroyed. He gives daksina the other person receives. Money. It is drista phalam. He feeds people hunger is gone it is drista phalam. How does karma produce swarga you cannot explain through perceptible reason?

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What cannot be explained through perceptible reason we explain through adristam the imperceptible aspect. Therefore what can be directly explained through drista phalam, there you need not talk about adristam.

For that Adhi Sankaracharya gives the example. Before particular oblations are offered, they have to pound the paddy. Pounding the paddy will separate Deehi Avahanti the grain. The separation of the grain is drista phalam or adrista phalam? It is very visible and it is drista phalam.

You cannot say it is adrista phalam. Grain separation gives you punyam means it is adristam. Here also jnanam removes ajnanam and ajnana nivrutti is drista phalam and when ajnana nivrutti can be explained as drista phalam it is improper to explain it, as nithya karma adrista phalam and therefore it cannot be adrista phalam.

Then Purva Mimamsaka comes and he changes his track. Now he argues nithya karmas are totally different from other karmas like naimittika karma, nishiddha karma prayaschitta karma etc. Nithya karma belongs to totally different category.

All other karmas produce the parichinna phalams or Anithya phalam whereas nithya karma is of totally different category. That is why it is called nithya karma. Therefore other karmas produce anithya phalam, nithya karma is different from others, and so nithya karma should produce nithya phalam. It is different. This is the argument of Purva mimamsakas.

Adhi Sankaracharya replies 'no'. You say nithyakarma is different from all other karmas and I say nithya karma is not different from all other karmas because it is also falling under the category of karma.

For you yourself say it is karma. Nithyam can be different from Nishiddham, prayachittam etc. Naimittikam is karma. Prayachittam is karma. Nithyam is also karma. Nithya karma also comes under karma and therefore it should give parichinna phalam only says Adhi Sankaracharya.

For that Purva Mimamsaka tells o.k. All of them are karma I accept but the conditions for doing nithya karma is different from the conditions for doing all the other karmas. Nimittha vailaksanyad. It is so because naimittika karmas are done occasionally and prayaschitta is occasional. Nithya karma is yava jivam. The conditions for doing nithya karma are different and therefore the phalam should be different. This is the argument of Purva Mimamsaka.

For which, Adhi Sankaracharya says yes 'I agree'. Conditions are for nithya karma is different and therefore the phalam should be different. But even though phalam must be different, but it should be within the parichinna

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karma phalam alone, aptihi, utpattih, vikarah etc. It has to be karma phalam only within the four parameters because it is karma.

The conditions may be different. For it is after all karma. If it is unique karma, it will give unique phalam but the uniqueness should fall within the parichinna phalam. Therefore it should be within the ambit of apti, utpatti, samskara or vikaraha.

Now Purva Mimamsaka applies another argument. He says that the other karmas have exhausted all the parichinna phalams and all the limited results; then what is left out for the nithya karma. Only moksa is left out. This is parishesyad moksa astu. This is the argument of Purva Mimamsaka.

For which Adhi Sankaracharya answers parichinna phalanam anantatvad parishesya na sambavathi. The parichinna phalams cannot be exhausted. If you have exhausted all the parichinna phalams then you can talk about the moksa being left out for nithya karma phalams. Parichinna phalam anantatvad parisheshyan na sambavathi. Parichinna phalam cannot be exhausted for they are numerous and countless in number.

Parishesya Nyaya is there. Five people entered your house. Then at that time the fan was not on. You went out and you came. You found that the fan switch was on and then you know one of the five people should have switched on the fan. You don't know which one. You ask each one.

Now four people have said that we have not switched on. You need not ask the fifth person because among the five. One has to switch on and among the five four have said that they have not and therefore by the law of exclusion the fifth person must have switched on the fan. This law of exclusion can function here because we have got only five people.

Suppose imagine in this room limitless number of people are there. Then what will happen and you can never apply law of exclusion. What is the condition? The law of exclusion can function only in a limited field. Whereas parichinna phalams are anantam and are countless and therefore the law of exclusion cannot function.

Then Purva Mimamsaka comes to the last argument. There are some more arguments by Adhi Sankaracharya but I have edited the version and give you only some portions only. The nithya phalam cannot be moksa.

The scriptures point out that combining upasanas karma phalam can be improved. And he gives an example also. What is not normally poison can become even medicine if proper ingredients are added; proper treatment of the medicine is done. Similarly, even curds which is supposed to be not good

## Muni Kandam

for health is supposed to be good if you put some 'sarkara', the same curd is good for the body. This rule is according to Ayur Veda.

In the same manner karma by itself cannot give moksa but if upasana samuchchidam karma also can give moksa. The scriptures themselves say if anything done properly will give you moksa benefits.

The karma with upasana will give moksa. Adhi Sankaracharya replies 'no'. It is not possible. Sruti yukti anubhava virodaha. It is against sruti, it is against yukti, it is against anubhava, and therefore upasana samuchchidam karma will not give moksa. More in the next class.

Hari Om

## Class # 76

### Mantras : 3.3.1 and 3.3.2

In his introduction to the third brahmanam of the third chapter Adhi Sankaracharya is analyzing the nature of karma phalam, so that we get karma phala Vichara bashyam and the analysis of the nature of karma phalam. And we saw this bashyam elaborately in the last class in which Adhi Sankaracharya shows that karma phalam cannot give moksa.

Nithya karma also has got a phalam and nithya karma phalam is also swarga alone by applying Visvajit Nyaya. Thus it is concluded that the nithya karma phalam is swarga and if a person does not want swarga, nithya karma can be done, as karma yoga and then the very same nithya karma will lead to siddha suddhi alone.

Nithya karma will give twofold results, as we want. Either it will lead to swarga or if you don't want swarga, it will lead you to siddha suddhi. Either way one thing is definite that nithya karma will not give moksa. This we saw elaborately in the last class.

Now as a last attempt Purva Mimamsaka gives one more question and the question is as follows. No doubt nithya karma cannot give moksa by itself, it is inefficient and it is weak. But combining with upasana, you can strengthen nithya karma.

And this strengthened nithya karma, reinforced nithya karma, the boosted nithya karma, you put an extra antenna called upasana and with the support of upasana, nithya karma can produce wonderful results, which it cannot produce independently.

Not only wonderful results, even opposite results it can produce. What do you mean by opposite results? Independent nithya karma may produce Anithya phalam but upasana sahita nithya karma; upasana samuchitha nithya karma can produce the opposite result which is nithya phalam. And what is nithya phalam? It is moksa.

Thus upasana samuchitha karmanam phalam is moksa. This is Purva Pakshi's contention. In support of this contention he gives two examples also. Visha daddiadvad. The examples are such, that they produce opposite results. An ordinary poison lead one to death, but the same poison is given with some mantra not only it does not kill a person but on the other hand, it enlivens or resuscitates the dying man.



## Muni Kandam

Similar is the case with curd. According to Ayur Veda curd is not good for health. On the other hand they glorify the buttermilk and say it is good for health. Buttermilk burns all the diseases and the disease will not come again.

How amritam is there for devatas so is buttermilk is there here for us. Curd is not good for health. If it is mixed with sugar, the curd is good for health. One damages health and the other one mixed with Sarkara promote health. What is the phalam is just the opposite phalam comes with the addition of Sarkara.

So the karma phalam is Anithyam. Upasana Rahita nithya karma gives nithya phalam or moksa. This is the argument of Purva Mimamsaka. For which Adhi Sankaracharya is to give the answer. Up to this we have seen in the last class.

Adhi Sankaracharya says 'no' and he gives four reasons in support of his argument.

The first reason against it is the pramana Abhavad. There is no pramanam i.e., is no sruti vakyam, which tells upasana samuchitha phalam is moksa. You have to take sruti pramanam alone in the case of poison and curd. There is an anubhava pramanam available in the case of poison and curd. Therefore I accept.

Further here there is pratyaksa pramanam because we see the result. But in the case of one getting moksa on doing nithya karma there is no pratyaksa pramanam. When pratyaksa pramanam is not there how can there be yukti or logical agreement. Therefore, we take it pramanam nasti. This is the first argument against Purva mimamsa, pramana Abhavad.

The second argument is palantara smriteha palantara sruteha ca. This means Veda gives some other phalam. For upasana karma samucchaya Veda gives some other phalam other than moksa. When sruti itself gives parichinna phalam for samucchaya, when Veda itself gives parichinna phalam or the limited results for samucchaya; how can you contradict Veda and postulate nithya phalam? What is the sruti vakyam?

The sruti vakyam is vidyaya deva lokah. In this particular place, vidyaya deva lokah and the meaning for vidyaya is samuchitha karmanah. How do you know? Because karmana pitru loka and after wards vidyaya deva loka means upasana samucchaya upasanena deva loka phalam srutam eva uttam vartate. Sruti pramanam gives paricchinna phalam.

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Smriti pramanam also gives Parichchinna phalam. And which Smriti is our question? There is Manusmriti vakyam in support of the above statement. Of course you need not bother about writing the sloka.

All the positions and statuses in deva loka are the highest Satvika gathi and by the word 'highest' the smritikara means that by karma upasana samucchaya also highest possible is hiranyagarbha loka.

It is clearly said beyond doubt that there is no other phalam. And therefore upasana sahita karmana phalam moksa na bhavati. Sruti and Smriti give some other phalam other than moksa only. This is the second argument.

Moksa is never produced and therefore karma with the help of upasana may produce a better result but that better result is also a product. But even the better result is a product whereas moksa is not at all a product and it is never produced. Therefore it cannot be said to be karma upasana samucchaya phalam. This is the third argument.

Yogya palasya kalpya tvad. This means we now know because of the addition of upasana, karma produces improved results we know. Adhi Sankaracharya argues that the improved result can be only within the ambit of prapti [attainment, utpatti production, vikrti modification and samskrti purification the result of action must be one of the above four forms.

The improved result can be improved prapti or improved utpattih, improved samskiti or improved viktiti. That means karma phalam improvement can be within the field of karma phalam or paricchinna phalam field only. There is limit for the phalams. Karma phalam cannot go out of this field. And for this Adhi Sankaracharya gives a beautiful example.

We have got the eyes. The eyes function within the field of forms and colours. This is the field of the eyes. And now we improve the power of the eyes by adding various scopes telescope, microscopes etc., suppose we improve the power of the eyes, then what will happen? We will be seeing things, which other people cannot see.

With the help of powerful microscope we can see microbes viruses better. Even when the power of the eyes is improved remember the eyes can function within the field of forms and colours. It will be able to see more forms, subtle forms, but it can see only forms and colours. You cannot say because of the improved power, the eyes can hear the sounds also or in the other fields of touch, taste, or any thing else.

So Adhi Sankaracharya says all karma phalams can be within the parichinna field only. And by adding upasana, ordinary karma may take to swarga loka. You may even go up to brahma loka and all are within the

purview of praptih only. But still it is within utpatti and samskara and vikara. But it cannot go beyond the field of prapti, utpatti samskrit and vikrti

Adhi Sankaracharya gives the example was ulu kaha. Owl has got extraordinary eyes. If our eyes function only in the light, the owl's eyes function without light. But what is the problem? What is the limitation? And even the better eye can function only within the forms and colours. You cannot say owl's eyes can hear sound.

And therefore yogya palasya kalpyatvad, you can say upasana samucchaya karma can give better result, which means better-limited results. Because of the four reasons as explained above, upasana samucchaya phalam is not moksa. And the highest possible phalam can only be hiranyagarbha loka. This is the fourth and final argument.

What is the dimension of hiranyagarbha loka and that is what is said here in this brahmanam. For moksa you have to take up the next brahmana, which deals with jnana kanda. With this introduction we will go to mantra proper.

Here the challenger is Bhujjyu or Lashyayini. Because of this reason this brahmanam is called Bhujjyu brahmanam. He tells an incident that took place in his life. He says that once upon a time I went with other friends to a kingdom called Madra kingdom. In Madra kingdom they were all touring. We were moving about there. And we all had taken vratams or Adhi Sankaracharya gives another meaning that they were all Yajur Veda priests. Advaryu is called here charakas.

And at that time I met a person whose name is Pathanchalah or Kapyah. And to that Pathanchala or Kapyah had a daughter and unfortunately a gandharva possessed this daughter. A gandharva ghost had possessed her. We were curious to talk to that gandharva and therefore we asked the gandharva some questions. Their aim was to learn more from gandharva who is an extraordinary person.

The gandharva had aloukika jnanam or apauruseya jnanam. With an intention to have supra sensuous knowledge we asked a question to that gandharva that has possessed the body of Kapyah's daughter. We asked about the dimensions of the various lokas. What is the size of bhuloka, Buvar loka, Suvar loka, Maher loka etc.? We asked the limits and dimensions of the various lokas.

The gandharva gave the answer. At the end we asked the gandharva a question? Where did the Parikshita people go? Where did the people called Parikshita go? Adhi Sankaracharya says Bhujjyu is causing fear in Yajnavalkya because he is using the unheard of words. Just to confuse Yajnavalkya Bhujjyu is using unheard of words like Parikshita people etc.

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Adhi Sankaracharya says not only that. In the story also there is a significance that Bhujjyu points out that the knowledge he had gathered is from a gandharva and it is not an ordinary knowledge. He also wants to show that he knew more than ordinary people. Bhujjyu threatens Yajnavalkya 'as it were', that I have got extraordinary knowledge from a gandharva. Then he says I want to ask you a question.

Therefore he is not questioning as a student but questions Yajnavalkya. He says I have got the answer from gandharva if you don't know you will not get the cows and since I know the answer and I will take the cows. Yajnavalkya is as relaxed as before and he knows that the answer to this question and he knows the world of Parikshita as well.

### Mantra 3.3.2

*Sa hovaca, uvaca vai sah, agacchanvai te tadya trasvamedhayajino  
gacchantiti; kva nvasvamedhayajino gacchantiti; dvatrimsatam vai  
devarathahanyanyayam lokah; tam samantam prthivi  
dvistavatparyeti; tam samantam prthivim dvistavatsamudrah paryeti;  
tadyavati ksurasya dhara, yavadva maksikayah patram,  
tavanantarenakasah; tanindrah suparno bhutva vayave prayacchat,  
tanvayuratmani dhitva tatragamayadya-  
trasvamedhayajino'bhavanniti; evam iva vai sa vayumeva  
prasasamsa; tasmadvayureva vyastih, vayuh samastih; apah  
punaramrtyum jayati ya evam veda; tato ha  
Bhujjyurlahyayanirupararama.*

The question is where do the Parikshita people go. The word Parikshita refers to the a yaga or an Uttama karma or Uttama punya karma. Paritaha dukham adhava papam sheeyate anena iti Parikshita. That karma by which we destroy papams is Parikshita. The big yagas like asvameda etc., falls under Parikshita. We can translate as Uttama karma. And Parikshita means the people who perform such yaga.

Yajnavalkya gives his answer in a roundabout way. He says wherever the people who perform asvameda yaga will go, to such place the Parikshita people will go. Where the asvameda yagi will go the Parikshita people will go. Now Bhujjyu asks the question that you are giving an indirect answer. He asks direct answer where the asvameda yagi will go and to which loka asvameda yagi will go.

First Yajnavalkya gives the size of the loka. He says you take the area covered by the movement of the chariot of the surya baghavan. I.e., Ahoratra

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surya gathi and that unit is called deva Rata ahniyam. He asks us to multiply that unit by thirty two times is the area of Ayam lokah. The next layer is called prithvi yattvam whose area is double our world that covers this world of ours. That means 64 units of deva rata anhiyam of prithvi tattvam is the solid matter principle. And beyond that is another layer called Samudra tattvam. This is the liquid matter principle.

First is solid matter principle now is the liquid matter principle. This is double the prithvi tattvam. That means 128 times of deva rata anhiyam is surrounding Jala tattvam..

Then Yajnavalkya says that all these three are Ayam loka, prithvi tattvam and Jala tattvam exist within the Brahmanda. Brahmanda is made up of two cups upside one and downside one and that is called two-Anda Kapala [two halves].

And between the two cups of Brahmanda, there is a very, very minute gap. The gap is called Kapalantara akasa. What is the size of the gap? He says it is like the razor's edge. Or another example is the wing of a tiny fly. That much gap is there.

Within and beyond this Anda pervades hiranyagarbha in the form of vayu tattvam. And this hiranyagarbha loka is place where our Parikshita goes. His travel route is also given. It seems after the death the jiva of this Parikshita is carried by the agni devata in the form of a bird.

The jiva is carried by the agni devata in the form of suparnaha [bird] that carries the jiva and hands over him to vayu devata.

This vayu devata carries the jiva through the gap of Anda Kapala wherein pervades the hiranyagarbha loka and jivas enjoy hiranyagarbha padam or hiranyagarbha loka. This is the dimension of hiranyagarbha loka and gathi of Parikshita people.

Yajnavalkya says that this is the answer the gandharva told you. And then the upanisad comes and concludes glorifying vayu that is none other than hiranyagarbha. Vayu deva vyasti vayu deva samasti.

Therefore hiranyagarbha alone is in the form of vyasti [individual] tattvam as also samasti tattvam. And who ever meditate on this hiranyagarbha will get hiranyagarbha lokam. Once this answer was given, Bhujjyu was answered and outwitted by Yajnavalkya and with his head down and walked back. Then, comes the next challenger after a few weeks, when I will take the next class.

Hari Om

Class # 77

Mantras : 3.4.1 and 3.4.2 = 4. Ushasta brahmanam

In the third chapter of the Brahadaranyaka upanisad we find that King Janaka had invited all the scholars in and around the country and Janaka wants to find out who is the greatest scholar. And the prize money for the greatest scholar is declared as thousand cows with gold attached to the horns of the cows.

Yajnavalkya takes away all the cows without taking permission from anyone. Other scholars are enraged or irritated and therefore they ask him how can he take all the cows and is it not arrogant. Then Yajnavalkya says I don't claim to be a great scholar and all I just wanted the cows and therefore I decided to take all of them. Then the scholars decide to test his scholarship and we find one by one come they and ask questions to Yajnavalkya.

We find Yajnavalkya happens to be greatest scholar and he is able to answer the questions successfully. Of the nine sections we find in the brahmana, we have seen three sections three brahmanams in which three scholars had challenged Yajnavalkya.

First Asvala the great Rg Veda scholar came and asked questions to Yajnavalkya and it was called Asvala brahmanam; Artha bagha asked the second question and therefore that brahmanam is called Artha Bagha brahmanam and in the third brahmanam called Bhujjyu raised questions.

Yajnavalkya answers all questions successfully. In the first brahmana as an answer to the questions Yajnavalkya talks about some upasanas as a means to hiranyagarbha padam.

In the second brahmana the limitations of hiranyagarbha padam are pointed out. He pointed out that karya karana Sangathah sthoola sukshma sariram limits hiranyagarbha.

In the third brahmana the dimension of hiranyagarbha padam or hiranyagarbha loka are mentioned. And incidentally it is said the upasana gives only limited phalam if one has to go beyond hiranyagarbha, the only way is jnanam. It was just hinted. Thus we find in the first three brahmanams, Brahma vidya was not at all discussed. It was all upasanam or apra vidya alone is discussed.

Now we enter into fourth brahmanam and from this brahmanam onwards we enter into Para vidya; we enter into Brahma vidya. Therefore, the

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following brahmanams are important and we get some of the best mantras in these portions.

Three scholars have withdrawn, now the fourth scholar enters, and he asks the questions to Yajnavalkya. And the questioner happens to be a rishi by name Ushasta. Because of this reason this brahmanam is called Ushasta brahmanam. The very important Brahman with beautiful mantras we will be see now.

### Mantra 3.4.1

*Atha hainamusastascakrayanah papraccha; yajnavalkyeti hovaca.  
Yatsaksadaparoksad Brahma, ya atma sarvantarah, tam me  
vyacaksva iti; esa ta atma sarvantarah; katamo yajnavalkya  
sarvantarah yah pranena praniti sa ta atma sarvantarah,  
yo'panenapaniti sa ta atma sarvantarah, yo vyanena vyaniti sa ta  
atma sarvantarah, ya udanenodaniti sa ta atma sarvantarah, esa ta  
atma sarvantarah.*

After the previous three scholars have withdrawn, comes Ushasta who has got another name sastrayana. He asks the fourth question. He asks Yajnavalkya to be prepared to face his question. Ushasta himself first defines Brahman. We get one of the best definitions of Brahman given by Ushasta here.

In fact it is the best definition of Brahman which Adhi Sankaracharya quotes several times. Yad saksat aparoksad Brahma, which means Brahman, is that which is aparoksad. Here aparoksad should be converted into nominative case.

Aparoksad should be taken as aparoksam. This is the vedic license. Ad aparoksam thad Brahman. Brahman means that which bra tamadvad Brahma that which is biggest that that is limitless that which is infinite is Brahman.

What is the definition of Brahman yad aparoksam? Aparoksam means that which is self-evident; that which is immediately available; that which is available without the requirement of any pramanam; aparoksam means that which is known without the requirement of any instrument.

When we want to know any object in the world we always use one instrument or the other if it is a remote object we use the instrument of inference; through inference, through the medium of inference we know remote object. Or through medium of words Rg Veda is defined.

Now sabda pramananeva, anumana, pramanaveva the object is remote, that means we use some medium or the other to know the object. When an

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object is close by then we come to know of the object again by another medium called sense organs. Thus. All objects are known through one medium or the another. It may be through pratyaksa, anumana Attapatti etc.

Now when you say aparoksam, it means that which is known without any medium. You don't use inference, sabda pramana, or any medium and what is that, which is known through medium is non-mediate and so it is called aparoksam.

There is only one thing, which is known without the help of medium. That is 'Aham' or 'I' the self-evident subject alone does not require any medium to know about it. Thus, aparoksam means self-evident I immediately known 'I' is the definition of Brahman. Yad aparoksam tad Brahman? Why saksat aparoksam? The significance of the word is like this.

Generally an object, which is beyond the sense organs, which cannot be known perceptually, is called paroksa vastu and that which is within the scope of sense organs and the objects which can be directly perceived are called pratyaksam. It means America is now paroksam. All of you are pratyaksam; and what about I, I am neither pratyaksam or nor paroksam. I am aparoksam. This is the normal convention. Paroksa, pratyaksa and aparoksa. Remote objects are paroksa, close by object is pratyaksa and subject is aparoksa.

Normally aparoksa means the subject. But sometimes in the sastram, a pratyaksa vastu is also called aparoksam. In sastra particularly in tarka sastra etc., a pratyaksa vastu is also called aparoksam. It is because pratyaksa vastu is not paroksam. It is not beyond the sense organs and so pratyaksa vastu is also aparoksam.

If you apply this verse then we have got two aparoksam. They are pratyaksa vastu is aparoksam; Atma I is called aparoksam. When I use the word aparoksam, there can be confusion. Because pratyaksa vastu is called aparoksam and Atma is also called aparoksam. Therefore, Ushasta says saksat aparoksam.

An aparoksa vastu is different from pratyaksa, which does not involve even sense organs. Therefore saksat means avyakrta aparoksam. The final meaning is that which is immediately known.

You find Ushasta himself gives this definition. And he continues the definition here yad saksat aparoksam Brahman; Brahman is that which is immediately known Yada Atma and that Brahman is the Atma the essence, the content, the essence of Sarva Antarah of everything in the universe.



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Sarvasya antarah. This means that which is inner content of all; the inner essence of all; so that means Ushasta himself has indicated the Mahavakyam here by using the word Brahman and Atma and by using the word aparoksa he has implied the mahavakyam and thus these two sentences together is well known mahavakyam indicating the jivatma paramatma aikyam.

Ushasta says there is something called Brahman, which is immediately known and which is inner essence of all universes. Then he asks Yajnavalkya more about that Brahman for which Yajnavalkya gives his answer. He says 'eshada Atma sarvantarah Atma'.

This inner essence of the whole universe is 'your essence also'. The inner essence of the whole universe that is sarvantarah Atma is the inner essence of you also. Sthoola sukshma sarirasya Atma. To know the essence of universe where should you search? He says that I am going to start to find out the inner essence of the world. Yajnavalkya says to find out the inner essence of universe you need not go anywhere, you find out of the inner essence of yourself, and that inner essence is the inner essence of the universe as well.

It is like wave to find out the inner essence of the ocean. If the wave is to find out the essence of the ocean where should it search. Wave should find out its own inner essence. Your 'self'-alone is the universal 'self'. Eshata sarvantarah Atma ye Atma eva it is your own 'self'.

Now again Ushasta asks 'what is the inner self of me?' First he asked what is the inner 'self' of everything. The inner self of everything is inner 'self' of you. Now he asks what is the inner 'self' of 'me'; is it my prana maya; is it my 'Mano maya' or is my vijnana maya, is it my ananda maya or is it something other than all of them. This is Ushasta's question for which Yajnavalkya replies here. What is the essence of the definition?

Yajnavalkya says that which seemingly excretes, that which seemingly breeds, that which seemingly dies or leaves the body, in short that 'seemingly' functions in the world as jivatma is Atman or Brahman. 'Seemingly' word is used because really speaking Atma does not function at all. Brahman is that one, which 'seemingly' functions in the world, is called Atma.

Here the idea conveyed is technical. Atma does not have any function. It is Akarta; it is nirvikara; but this Atma in the presence of prana Apanah, Vyana etc., is in the proximity of sthoola sukshma sariram; the non-functional Atma is in the proximity of sthoola sukshma sariram. Why Atma is in the proximity? In fact, Atma is in the proximity not only sariram and is

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in the proximity of everything because Atma is all pervading. Now the sukshma sariram has got various functions like prana Apanah etc.

Similarly, sthoola sariram has also got function. What happens now? The non-functional Atma and functioning body are very closely present. Functioning body mind complex and nonfunctional Atma are intimately connected and it is close like the light and the hand. Light is different hand is different but light and hand are very intimate of which light is nonfunctional; light cannot move but hand moves. We wrongly attribute the functioning of the body mind complex to the non-functioning Atma.

The movement of the hand is wrongly appears on the light also when the hand moves. It looks as though light is also moving. In the same way, the Atma does not have pranana triya apahnana kriya vyanana kriya etc., but because of the body Atma 'seemingly functions' and this idea is conveyed through two technical words 'Atma is upahitam' and sthoola sukshma sariram is upadhi.

Because of the upadhi, the body mind complex, the Atma also seems to function and that is conveyed here. The really nonfunctioning Consciousness is Brahman. From this Adhi Sankaracharya extends some more and that will make the teaching more clear. We will see that also.

Adhi Sankaracharya says that which is different from the body mind complex, and that which pervades the body mind complex, and that because of which body mind complex is alive or conscious is called Atma.

Adhi Sankaracharya comes to the meaning remembering the Kenopanisad definition srortrasya srortram etc. It looks like a complicated definition and if you remember the example it is easy. Suppose somebody asks the definition of light showing the hand, I can define the light and say that which is different from hand, which pervades the hand and because of which the hand is known is the light.

Similarly what is Atma? Atma is that principle which is different from the body which pervades the body and because of which body is alive conscious and known functioning. That is said here eshate Atma sarvantarah. When such definition was given Ushasta becomes angry. He is not happy. Why are you giving such complicated definition? Why cannot you directly definite the Atma. So Ushasta raises another question in the next mantra for clearer definition.

Muni Kandam

Mantra 3.4.2

*Sa hovacosastascakrayanah yatha vibruyat, asau gauh, asavasva iti, evamevaitadvyapadistam bhavati; yadeva saksadaparoksadbrahma, ya atma sarvantarah, tam me vyacaksveti; esa ta atma sarvantarah; katamo yajna valkya sarvantarah na drsterdrstaram pasyeh; na sruteh srotaram srunuyat, na matermantaram manvithah, na vijnatervijnataram vijaniyah, esa ta atma sarvantarah, atho'nyadartam; tato hosastascakrayana upararama.*

Ushasta is not satisfied with this definition that Atma is that which different from body mind and which pervades the body mind and because which body mind is alive.

Therefore, Ushasta asks Yajnavalkya as to why cannot give you a direct definition. Suppose a person asks what the definition of a cow, or definition of a horse then the other person directly defines them and even shows this is the cow and this is the horse. He can give a clear definition and also a perpetual definition. He can also show that this is the cow and this is the horse. That is called 'Vi Bruyad'. It means you can say clearly and directly not beating around the bush.

It will be direct definition not confusing or incomprehensible definition. Ushasta asks for definite replay clearly indicating what is Atma. And only when you directly define then alone you are a good teacher and then alone you have clearly taught us what is Brahman. He asks Yajnavalkya to convey the meaning unambiguously.

Ushasta asks again for a definite answer. What is that Brahman which is immediate and which is inner essence of all; that Brahman you teach me so asks Ushasta.

Yajnavalkya once again says Eshata Atma sarvantarah Atma. The answer is that your inner self is the universal self. Individual self is the universal self. Sarirasya Atma eva prapancasya Atma bhavati. Then Ushasta once again asks the question 'tell me what is my inner self?' don't repeat the same reply. Now Yajnavalkya comes with another definition, which is a famous mantra, which Adhi Sankaracharya repeatedly quotes. For such mantra alone Brahadaranyaka upanisad is famous. Such mantras are not available in any other upanisads

The essence of this portion is that Atma cannot be clearly defined; it is because it is not an object at all. That is the essence. And whenever we use

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any definition our mind will be, our tendency will be to objectify or to go alone with the definition and try to see.

If it is not perpetually available we will hope to objectify it through meditation. We always say that I have got intellectual knowledge; I have book knowledge; I have got the theoretical knowledge; I have not yet experienced. The very fact that you hope for experience shows that you are hoping for object to arrive, which you can experience. If you understand Brahman as the 'Self-evident I', where is the scope for experience.

Any experience deals with one object or the other. Therefore the problem with definition is we try to objectify and we tend to look for a new experience. It is only to rule this out, the upanisad uses the indirect methods and the aim of the Upanisad is to avoid the objectification tendency to go. What does Yajnavalkya say he says that 'Atma cannot be seen'? Atma cannot be heard.

Even if some mysterious sounds are there; there are people who talk about bell ringing etc., so we get some special smell etc., we don't reject that, because in addition to sthoola prapanca there are sukshma vastu and what we say is even if the experience comes, they all deal with anatma only.

You cannot hear external or internal sound etc. Anagatha sabda also is anatma only. This is talked about in Yoga sastra and not in vedanta. You can never objectify the mind. Anna Vijaniyad, you can never objectify with the intellect. It is not available for emotion and it is not available for the knowledge also. Atma is not emotion; Atma is not power; Atma is not intelligence. Any power is subject to fluctuation; any emotion is subject to fluctuation.

All powers are Savikaram so they all belong to maya and not Atma. Atma is not even a power, you can experience because they say some power enters into me etc. We do accept the existence of mysterious powers. Yogi may have the power and may transfer it to disciple.

Just as electricity is transferred but what we say is that even that power falls under anatma and it has nothing to do with Atma. It is not a concept that you conceive of and it is none of them. How to experience it? You cannot. How do you say it is there? It is because 'it is you'. I am that Atma and I, the Atma cannot be objectified. More in the next class.

Hari Om

In this fourth brahmanam a sage named Ushasta asks questions to Yajnavalkya and the question is regarding sarvantarah Atma, the inner self and the whole universe. What is the inner self of the whole universe or the content or truth or the content or the substance of the universe?

Yajnavalkya gives the answer that the 'inner essence of the universe is your essence just as the inner essence of the ocean happens to be the essence of the wave. If a wave wants to know the essence of the ocean, the wave has to know of itself, the wave. Sarvantarah Atma te Atma. And here the word "your" is equal to your body mind complex.

Then Ushasta asked a question again the 'universal self happens to be myself now tell me what is 'myself'.

Here Yajnavalkya is not able to directly indicate or explain because the inner self can never be objectified. Therefore Yajnavalkya says the inner self is ever the subject and it is never the object.

Therefore the inner self cannot be seen; inner self cannot be heard; the inner self cannot be thought of and inner self cannot be known and inner self cannot be experienced; and when inner self is not available for any regular methods of knowing. Naturally the question comes if it is not available for seeing hearing etc how can I know it is there at all.

How do you know such a thing exist at all? Is it the conditioning or brain washing? It is not brain washing? We talk about 'You' whose existence, which can never be doubted. You are the one who are the ever the seer never seen; you are the one who is the hearer never heard; you are the one who is ever the experiencer not the experienced. We do not talk of any imaginary thing but talk about 'You' alone and that 'You' is the saksi caitanyam.

Yajnavalkya gives a beautiful definition of saksi caitanyam for which this brahmanam is very famous. Driste drasta sruteh sruta madheh mandha is the saksi. If you literally translate it will mean that it is the seer of the sight; hearer of the hearing; the thinker of the thought; this is the literal translation from which we cannot make out head or tail.

I will give you the finer meaning to avoid suspense. Here dristi sruti etc., refer to buddhi vrittis; that means dristi is equal to Darsana vritti; sruti is equal to sravana vritti; mind refers to mano vritti; vijnaniti refers to buddhi

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vritti; all refer to vrittis; the words drasta Srorta, etc., refer to saksi. Therefore driste drasta is equal to darsana vritteh saksi.

And if you combine all the definition, you will get one general definition that is Sarva vritti saksi. Atma is the witness of all the functions of the mind or the mental functions. The mind is the witness of all the external events or the external functions whereas saksi is the witness all the internal events or the mental functions.

In short, it may be stated that the world is seen by the mind and the sakti caitanyam sees the mind.

World is experienced by the mind and the mind is experienced by the saksi and that saksi is called the Atma. This alone is the essence of the discussion.

But the technical words are used and we will try to see the same idea little bit technically. In vedanta we use the word dristi in two meanings. Dristi means sight. One meaning is changing dristi. Savikara dristi.

The second meaning is nirvikara dristi or the changeless sight. Changing sight or Savikara dristi is nothing but the Darsana vritti. A thought in the mind is Savikara dristi; it is in the form of mental mode. The changeless sight nirvikara dristi is equal to the caitanyam or the Atma. Changing sight is mano vritti and changeless sight is Atma or saksi caitanyam.

Similarly, the word drista also has got two meanings. Drasta means the seer. The word seer is also used in two meanings; one is the changing seer Savikara drasta and the other is changeless seer, the nirvikara drasta. Who is the changing seer? The mind is the changing seer or Savikara drasta.

Then who is the nirvikara drasta? The saksi caitanyam is nirvikara drasta, the changeless seer. Mind is Savikara drasta; Mano vrittihi Savikara dristi; the nirvikara drasta is saksi caitanyam, the changeless seer.

Now, if the mind is a changing seer with a changing sight, what is the object of that changing seer? The changing seer here means manas. The object here is the external world. Thus the mind with a Gata vritti sees Gata vastu; when we see the pot, the changing seer is mind, the changing seer is Gata vritti, and the object is pot.

Mind is the seer and gata vritti changing sight and gatah is the object. Mind is common. As the vrittis change the different objects are seen. Savikara drasta with Savikara dristi the external world is the object.

Similarly, there is nirvikara drasta [Saksi] for which the nirvikara caitanyam [sight] is the sight; now the question is for this nirvikara drasta, the changeless seer, what is the object. Is it the external world is the object?

## Muni Kandam

The external world is the object of mind and vritti. We say for nirvikara saksi with nirvikara dristi, the object is the mind and the vritti; which means Savikara drista, and Savikara dristi is the nirvikara drasta with nirvikara dristi. Thus, saksi objectifies the mind and mind objectifies the world.

Suppose some one asks whether the mind is subject or object? Then, we should say that depends; with respect to the external world, mind is the subject; but with respect to saksi caitanyam the mind is the object. Thus, the mind in the middle serves both as a subject as well as the object whereas the external world is ever the object alone.

The saksi is ever the subject; the world is ever the object; whereas the mind is in the middle play both the roles of being an object with respect to saksi and subject with respect to the external world.

Saksi objectifies the mind; which means saksi is the seer with respect to the mind; mind is the seer with respect to the world we said; there is a small difference here. What is that? When the mind functions as a seer, it undergoes change. Vritti parinama rupa vikara bhavati. When the mind functions as a seer, it has got a sight in the form of vritti and the vritti changes when it is a pot seer one type of thought is there when it is a tree seer another vritti tree there.

As the seen changes the seer also changes. That is why we said savikara drasta with Savikara dristi. But second part is more important. The saksi functions as a drasta without undergoing any change. Saksi illumines, sees, or objectifies the mind without undergoing any change; that means in the presence of the saksi, the mind is illumined not with the effort of saksi but by mere presence of saksi. There is no will involved when saksi illumines the mind but for mind to illumine the world effort is required.

Therefore, saksi is nirvikara drasta. For the mind to objectify the world 'will' is involved; for the saksi to illumine the mind 'no will' is involved. There is no will involved when saksi illumines the mind whereas when the mind illumines the world there is will involved. This is a difference. There is one more difference.

Mind illumines the world through a process that is vritti process; and the since the process is involved, it has got beginning and the end. The mind cannot function as a seer all the time. When vritti is there, we see the world; when there is Gata vritti we see the pot. For the mind drasta dristi is a process and it is function, it is an action, which is time-bound. Since it is a function that function can stop also. Therefore, it is Anithya dristi.

Savikara drasta has got Savikara dristi, which is Anithya. It is not my invention but these are the explanations given by Adhi Sankaracharya. Dristi

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drasta is very well discussed by Adhi Sankaracharya. Mind is Savikara drasta and it has got Savikara dristi, which has a function that is Anithya. When does the function stop? It is at the time of sleep the Savikara drasta mind stops the function of Savikara dristi and when does process stop the world becomes dark and the world is no more seen. There is black out. This only gives rest to us.

Imagine if the mind is active for all the twenty-four hours one will become bad. Thank god the process comes to an end and we go to sleep. The nirvikara drasta saksi has got a nirvikara dristi, which is not a process, which is not a function. The seeing of saksi is not a job. Saksi seeing is not the job done by it.

If it is work, the saksi also will take rest or go on leaving. The mind can have blackouts. Why because it is a function of the mind but saksi sight is not a function and it is not a process and there is no black out with regard to saksi and therefore we say saksi dristi is nithya.

Saksi's dristi is nithya. Savikara dristi has got Savikara drasta, which is Anithya. Nirvikara drista has got nirvikara drasti, which is nithya. That is why we find saksi illumines the mind all the time. Black out comes not because of saksi's cessation and it is stoppage of the function of illumining the external world.

Thus the mind goes through three states. One is fully functioning fully active state, which is called waking; semi active state, which is called dream; and fully passive state wherein the mind neither sees the external world nor sees the internal world.

When the mind sees the external world or internal world it is functioning mind when the mind sees no world when it is black out. Saksi caitanyam illumines all the three conditions of the mind. Blackout also is illumined because you talk about the blackout. If it is not illumined you will not be able to talk about the blackout.

Similarly, to talk about the internal darkness, which is called back out, you require saksi. Lastly, one more point I will tell you before going to the text point. I said that the mind and thought is the subject with regard to the external world. But at the same time, the mind and thought is the object with regard to the saksi caitanyam.

Now, the question that can arise here is this. How can the mind and thoughts objectify the external world? Why this doubt arises? The doubt comes, if at all if it comes, it is because both mind and vritti are jadam, acetanam made up of subtle matter. Therefore, it is jadam. The question



## Muni Kandam

comes; I can understand saksi is the subject of the mind because saksi is cetana vastu.

Now my doubt is how could the mind becomes subject of the external world because mind is jadam. For that we have given the answer.

When the mind becomes the object of the saksi, simultaneously it becomes live cetanam. The moment it becomes the object of the saksi the moment it is illumined by the saksi simultaneously the mind gets the status of cetanam. Then, it enjoys the borrowed light in the presence of saksi. Once it enjoys the borrowed Consciousness, thereafter wards the mind can illumine the external world.

There are so many examples for this. I will remind the example which is very important. When you keep a mirror under the sun, the mirror is the object of illumination. The sun illumines mirror. What type of mirror? It is a mirror, which has no light of its own.

The sun illumines this mirror and when the mirror gets illumined simultaneously the mirror becomes the secondary source of light because of the sun, which is the primary source of light. In the presence of primary source of light, a non-source of light [mirror] becomes a secondary source of light.

How do you know? With that mirror you can illumine a dark room. Here, the primary source of light is saksi and the mirror is the mind and the saksi illumines the mind; then not only the mind is illumined, simultaneously the mind becomes a second source of light called ahamkara, jiva, pramata karta pramata etc. This ahamkara, the mind, which is the changing seer with a changing sight, is capable of illumining the external world.

Now coming to this mantra I will use four words drasta number one Savikara drista; drasta number two, nirvikara drista similarly dristi number one Savikara dristi and dristi number two is nirvikara dristi. In this mantra driste drastaram dristi means you should know it is Savikara Driste or anithya driste, which is nothing but Mano vritti.

Drastaram means the second one drasta number two. Drasta number two is nirvikara drasta, which is saksi. Driste drastaram na pasye. You cannot see the saksi of gada vritti, you cannot see rupa vritti you cannot hear the saksi of sabda vritti; you cannot smell the saksi of gandha vritti; you cannot taste the saksi of rasana vritti.

Then how do you know saksi is there? Here, it is made clear that you are the Awareness, which is available in jagrat, swapna and susupti. When you wake up, the mind wakes up, you see the world and when you are asleep

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mind is asleep, the waking mind comes the waking mind goes and I am aware of all these 'Avasthatriyam'.

In short the essence of the mantra is sarva mano vritti saksi Atma. Eshata Atma sarvantarah; this saksi caitanyam alone is the 'Inner self' of 'You' as well 'inner self' of the 'whole world'.

Yajnavalkya concludes this discussion 'Adaha anya dartham this is also another very important statement, which is quoted at several times. For Advaidins this statement is very important.

The meaning of the statement is Adhaha means other than this saksi; other than this saksi anyad everything else mind mano vritti external world etc; both ahamkara and idam both pramata and Prameyam is artham which means mithya as per Adhi Sankaracharya.

The literal meaning of artham is 'Vinasi' perishable in the ordinary sense of the term. Arthiyuktam is full of pain. This means dukha karanam. It is Vinasi because it is perishable and painful of everything for they are subject to change. Other than saksi if you depend upon anything, you are a samsari. Don't hold on to anything other than saksi. Adaha anyadartham means Atma sathyam tad anyad sarvam mithya. With this Yajnavalkya has concluded his answer Ushasta.

On hearing this reply Ushasta withdrew from the debate. Yajnavalkya thought everything is over. Now another person is going to come.

### 5.Kahola brahmanam

#### Mantra 3.5.1

*Atha hainam kaholah kausitakeyah papraccha; yajnavalkyeti hovaca,  
yadeva saksadaparoksadbrahma, ya atma sarvantarah, tam me  
vyacaksveti; esa ta atma sarvantarah. Katamo yajnavalkya  
sarvantarah. Yo'sanayaptase sokam moham jaram mrtyumatyeti,  
etam vaitamatmanam viditva brahmanah putraisanayasca  
vittaisanayasca lokaisanayasca vyutthayatha bhiksacaryam caranti;  
ya hyeva putraisana sa vittaisana, ya vittaisana sa lokaisana,  
ubhehyete esane eva bhavatah, tasmad brahmanah pandityam  
nirvidya balyena tistaset. Balyam ca pandityam ca nirvidyatha  
munih, amaunam ca maunam ca nirvidyatha brahmanah; sa  
brahmanah kena syat. Yena syattenedrsa eva, ato'nyadartam; tato ha  
kaholah kausitakeya upararama.*

## Muni Kandam

After Ushastah withdrew the next challenging seer is Kaholah who has got another name that is Koushita Keyaha. Since, Kahola is the challenger, this brahmanam is known as Kahola brahmanam. Having approached Yajnavalkya, Kaholah asks another question and if you read this portion, you will find this portion is exactly the same as the previous section.

Hence, I will not go in for word for word meaning. Teach me the universal self is the question. Yajnavalkya also gives the same answer as that was given to Ushasta. Mad Atma Sarva Boodhatma. Yajnavalkya says that your 'self-alone' is the universal self. Again Kahola repeats the similar question 'teach me what is myself'. If 'myself is universal self', teach me what is 'my self' is the question Kahola asks.

Adhi Sankaracharya goes for a discussion here. Is it not a repetition? Why Kahola asks the same question? It is the mistake of Kahola to ask the same question. Adhi Sankaracharya gives the answer and says that it is not mistake of Kahola.

Yajnavalkya has given the definition of Atma all right but Kahola wants to know more about the same Atma. Atma is mano vritti saksi. Now he wants to know please tell me more about the Atma, the mano vritti saksi.

Adhi Sankaracharya makes a note here when we know Atma is the saksi it is only the knowledge of twam pada arthah. But now what he wants to know or what he wants to teach its aikyam with tad padam that is Brahman. Brahma aikyam is what is to be taught here.

In the previous brahmanam jiva swarupam is taught. Here Brahma aikyam is being taught. Previous Brahman is Twam Pada sodanam, here it is Tad Pada aikyam and therefore the question is not a repetition. Having known that Kahola wants to know more about Atma, Yajnavalkya gives more information about Atma.

That saksi caitanyam is free from six-fold samsara. What is the six-fold samsara, asanaya [hunger], pipasa, sokah, mohah, jarah, mrithyu. These are the entire six cause problems to all of us.

First is hunger. So Adhi Sankaracharya said udara nimittam bahudriha veshaha. To satisfy Asanaya the hunger, one from birth has to plan to get more salary and comfortable life and comfortable life is eating things. Imagine if hunger is not there in the world most of the activities will come to an end.

Second is Pipasa the thirst. How many types of soft hard drinks are there? All are to satisfy the thirst. Then comes sokah and mohah, jara and mrithyu you know. The exact meaning I will tell you in my next class

## Class # 79

### Mantra 3.5.1contd

In the fourth brahmanam of the third chapter known as Kahola brahmanam in which Kahola rishi asks a question to Yajnavalkya. We find the question is very similar to the previous question raised by Ushasta. The question raised by both is what is the 'universal self', which is the content and the inner sense of everything for which Yajnavalkya answered that 'universal self' is 'your self'.

If there is an essence for the entire universe that essence must be in you also and in your body mind complex also same essence must be there and therefore universal 'self' is your 'self'. Thereafter wards the question was asked what is that 'self' of mine or what is my 'self'. For which the answer was given in the previous Brahman as driste Drasta, srorte srorta etc., which means sarva vritti Nam saksi.

Here vritti means the thoughts of the mind. We can also say antahkaranasya saksi or avasthatriyasa saksi, sarva vrittinam saksi. By the word saksi we meant that which illumines without modification. That which illumines without modification and in short, the changeless Awareness is revealed as the saksi.

Now in this brahmanam the same question about saksi Atma alone is asked and Adhi Sankaracharya raises a question 'is it not a repetition and why should Kahola ask the same question'. Adhi Sankaracharya justifies Kahola's question by saying that Kahola wants to know more about the same Atma.

Yajnavalkya also understands Kahola's intention and therefore he gives some more information regarding the saksi. What is that additional knowledge that is given here? That alone we saw in the last class.

This saksi Atma is asamsari. This saksi Atma, I, the essential 'self' am Asamsari and is free from all samsara. This means Aham nithya mukta swarupah. This nithya muktatvam or asamsaritam is the additional information given in this Kahola brahmanam.

The question comes if Atma is free from samsara what is the nature of samsara. What is the meaning of samsara? It is important especially in Tamil Nadu because they use the samsara in some other meaning also. Samsara means here in Tamil Nadu it represents wife. What is the meaning of

## Muni Kandam

samsara or definition of samsara if you ask we do have different definition of samsara.

Here samsara is given as six fold problems. They together form samsara and generally a particular idiom is used for this and that is Shad Oormihi. Oomihhi means wave. Shad oormihhi means the six waves. If samsara is compared to an ocean, then the six waves are the six fold problems that lash in one's life.

Whoever is in the ocean, the waves will lash a person hit a person, harm a person, almost drown a person, and we cannot say when the waves comes, it all depends upon the unpredictable winds. These unpredictable powerful waves will affect a person in the ocean. Similarly a person who is in the samsara Samudra is hit by the Shad Oormis called asana, pipasa, sokhah, mohah, jara and mrithyu.

Asana means hunger which we saw in the last class; every two hours some people get hungry some every three hours, some every four hours and some are always hungry. Think of hunger and we have to get food and food we have to earn; for earning we should get education; for that admission; for that reservation; for that bandh etc. All are for getting food to satisfy the hunger. Food means over digestion, food poisoning; and so many other problems for what one 'eating' that creates endless problems.

Then comes Pipasa, the second problem called thirst. And you know what are all the problems especially in Madras. Water problem is to the cured. They promise water; and water will not come. Water born diseases are endless. Another source is of mahasamsara. This is the second problem of samsara.

Third one is soka. Soka normally we translate as sorrow, Adhi Sankaracharya gives a special meaning here. He says soka means dissatisfaction with the things that we possess. And therefore consequently I want to acquire more.

Therefore Adhi Sankaracharya defines soka as dissatisfaction, which is the cause of desire. Athrupti is also cause for sokham. I am not happy with whatever I have. It is self-insufficiency or self inadequacy sense of smallness; Apoornatva bhava; this is called soka. This is the third problem of samsara.

The fourth one is Mohah. Moha means delusion. Adhi Sankaracharya says vipirita pratya nimittaha, bramaha mohah. The confusion caused by non-understanding of things and confusion born out of misconceptions. Adhi Sankaracharya does not say what type of confusions but all types of confusions can be brought in here. What is the primary confusion?

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Primary confusion is that we are all born with self-dissatisfaction or apurnah buddhi. Therefore there is a constant struggle to 'complete myself' but I don't know what will make me purnam or complete. We don't know the solution to our problem. What is the 'real thing' that will complete me?

Atma jnanam alone will give me purnatvam. Without knowing this, we seek purnatvam through anatma. Instead of turning towards Atma for purnatvam one has turned his life towards anatma. At every state of life we think of one anatma or another will make us full.

As a child the toy will satisfy me. As youth I thought wife would give me satisfaction. Then I thought I am complete with my children. After that, I thought their going abroad would satisfy me. The very saying this, gave me satisfaction.

So the problem goes endlessly. So this misdirected pursuit is mohaha. That is why Adhi Sankaracharya said Bhaja Govindam Bhaja Govindam, Govindam Bhaja Moodamade. You can get tripti in mind instead why do you search everywhere. This is the fourth wave of samsara

The fifth wave is Jara. This is terrible. Like a tigress Birthrahi says the old age is staring at everyone. Showing various indications like Adhi Sankaracharya says Vali meaning wrinkles we have to do lot of things to cover up the wrinkles on the face. Not able to read between the lines. So many procedures and so many things are there to cover up the wrinkles.

Next is the gray hair. To cover up the gray hair there are many things. I try to darken it and it becomes brown. Lingam is the old age and the consequent problems; senility is the disease of the old age. That senility stares us. And finally the most frightening one, which we are mortally afraid of, is the mortality itself. That is the fear of death; the fear of separation etc.

And we say that I am not worried but who will take care of the children. All those problems we know. These are the six Oormis Adhi Sankaracharya says of these two waves belong to sariram and two waves belong to prana and two waves belong to the mind.

Asanaya Pipasa belongs to prana and sokah and Moga belongs to mind and Jara and mrithyu belongs to sariram, at three levels constantly threaten and affect the human being and this alone is called samsara. Shad oormi samsaraha.

What is the nature of Atma? Atma is athyeti means Atma is beyond and is unaffected by all the six problems of samsara. Because all the six belongs to upadhi alone, anatma alone is afflicted by all of them, Atma is not

affected by any of them, Atma does not have any sambandha with any one of them, and Atma is nithya mukta.

The nithya mukta can be taken as mahavakya. In the last brahmanam 'Twam' pada was explained and in this Brahman tat pada aikyam or mahavakyam is said. In addition to this one more topic for which this brahmanam is famous is being introduced now we will see.

Mantra 3.5.1 continuation

*etam vaitamatmanam viditva brahmanah putraisanasca  
vittaisanasca lokaisanasca vyutthayatha bhiksacaryam caranti;  
ya hyeva putraisana sa vittaisana, ya vittaisana sa lokaisana,  
ubhehyete esane eva bhavatah, tasmad brahmanah pandityam  
nirvidya balyena tistaset. Balyam ca pandityam ca nirvidyatha  
munih, amaunam ca maunam ca nirvidyatha brahmanah; sa  
brahmanah kena syat. Yena syattenedrsa eva, ato'nyadartam; tato ha  
kaholah kausitakeya upararama.*

So in this famous and important portion, two sadhanas for moksa is pointed out. The primary sadhana is Atma jnanam and supporting sadhana is sannyasa or the renunciation. And here the upanisad says etam vai tam atmanam viditva; the first person should get a general knowledge about the Atma. That is called aapaada jnanam or paroksa jnanam.

Because only then, he will try to know more clearly for example if I want to know an atom I have to go and do a research on the atom and to do that before going for research I should have general knowledge that there is something called atom and it is available for research and for the research what instruments are required and what result one can achieve by doing this research.

This is called aapaasa jnanam and thereafter I can dedicate my self to the study of atom. So also if I want to study about mircros; I should have some general knowledge, as is the case of atom before I go for research.

So also before studying the upanisad I should know something called upanisad is there. The first general knowledge is called aapaasa jnanam and the serious study gives clear knowledge. When a person studies Veda Adyayanam first and he comes to know that there is something called Atma jnanam or Brahma jnanam. So a person who is never exposed to Vedas, will not know that there is something called Brahman or Atman.

When one studies Veda, Veda tells there is something called jagat karanam, which is called Brahman and the very same Veda says that the knower of Brahman attains moksa.

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Beginning ritual is called Rg upa karma and ending ritual is called adhyaya utsarjana karma. These things nobody do these days. Thus during avani avittam upa karma is beginning of veda adhyayanam and after six months veda adhyayanam ends the six angam begins.

Six Angas are there. Six Angas and Sanskrit language one should study. Vedic student gets the general knowledge of Vedas. What is the general knowledge is 'Brahma vid apnodhi param?' He knows the knower of Brahman attains moksa at this stage itself.

Thus this general knowledge is acquired in brahmacharya asrama and for specific knowledge he has to enter into Purva Mimamsa and Uttara mimamsa.

If you study Purva Mimamsa he gets clear knowledge of rituals and Uttara mimamsa if you study you get clear knowledge of Brahman. Purva Mimamsa is studied for doing rituals and siddha suddhi and if siddha suddhi is already there, then he does not require Purva Mimamsa and what he should do?

From brahmacharya itself he enters sannyasa asrama. For him Purva Mimamsa becomes irrelevant, karma kanda becomes irrelevant and then he enters into jnana kanda by taking sanyasa. Thus the procedure is that the general knowledge is gained in brahmacharya asrama and particular knowledge is gained in sannyasa asrama.

First the people enter the gurukula enter brahmacharya asrama, study Vedas and come to know that there are four purusartha dharma, dharma artha kama moksa and karma is the means for dharmartha kama and jnanam is the means for moksa.

As brahmachari I have to decide whether I need dharmartha karma or moksa and that I should decide. If I have an urge for dharma punyam and swarga, if I have the urge for kama the pleasures of the world, if I have an urge for artha plenty of money, then I take to karma path.

On the other hand if I have no desire for anatma then I take to sannyasa and work for moksa. Those who have no desire work of Atma jnanam. The desire for anatma is divided into three desires.

Eshana means desire in Sanskrit. It is the same as ichha, kamah eshana all are same. The desire for anatma is seen as putra eshana desire for children or desire for progeny; Second desire is vittheshana desire for wealth and lokeshana is the desire for lokas the better worlds; or desire for heavens or brahma loka.



## Muni Kandam

Those who have got vairagyam give up and they transcend and go beyond all three desires. Atha there after how do they live? They take to a life of bhiksas or alms. This means they will become sannyasis.

They take to paramahansa parivrajaha bavanti. Why, because they have understood Atma alone will lead to moksa and anatma will not lead to moksa. Nithya anithya vastu vivekena. Because of their viveka they come to know that Atma alone is the best and renounce the world and take to sannyasa.

Then the upanisad says that even though we divide the desires into three, all of them are same alone as all of them come under them desire alone. Desire for progeny is the same as desire for wealth. The desire for wealth is the same as the desire for lokas. Why do we equate them? All of them come under only one category the 'desire'.

Only the object of desire varies but the fact of desire does not vary. The desire is the common factor in all the people. None of them is satisfied. Every one struggles. One struggles for wealth; one for progeny and another for lokas. All of them come under the category of desire.

The object of desire varies but the mental condition is the same that they are all dissatisfied and face Apurnatvam. One wants to remove desires through putra; one through wealth and the other through lokas. What we see is that, none of them is happy and they suffer with no peace of mind. All of them suffer from Apurnatvam.

But here the upanisad is doing a mischief. So having enumerated the three desires, the upanisad must have said that all the three desires are one and the same desire alone. But the upanisad says that both the desires are one and the same.

Now are you getting some confusion? Confusion is said to be three. First it was said that three desires are there and now three desires have been reduced to two desires. How is it done? This is purely of academic interest only. We have to reconcile the discrepancy.

To understand this you have to remember one mantra we saw in the fifth brahmanam of the first chapter. Refer to the manta 1.5. The Saptanna brahmanam. In that brahmanam there is a famous mantra and I told at that time that I would discuss that later.

That mantra says the son is the means for getting bhuloka janma that is one comes back to the earth as manushya; if you get a son and if son does all the rituals due to the departed father etc. Purta is the sadhanam and manushya loka is the sadhyam.

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Karmana pitru lokah means the ritual is the sadhanam through which one can get pitru loka or swarga loka. Swarga or pitru loka here is the sadhanam.

The third one is vidyaya deva lokah through which upasana one can get deva loka, which means brahma loka. So upasana is sadhana brahma loka is sadhyam. Now how many sadhanams we have got. Three are sadhanams. We have three sadhyams also. Putra, karma, upasanani are three sadhanams and pitru loka, swarga loka, and brahma loka these are the three sadhyam.

The upanisad says most of the human beings are very much interested in these sadhanams and three sadhyams.

What is the process of desires? How does the desire function? If you analyse it is very interesting, first, a person desires for a sadhyam alone. The desire is primarily for a sadhyam alone. If you want to buy a TV, is then TV. Is sadhyam. Nobody gives TV., freely. If TV. Sadhyam I have to get what sadhanam I require. Money sadhanam I require to get the T.V.

Now my desire has been shifted to sadhyam to sadhanam. Now I work hard to earn money first. Thus all human beings have got sadhana Iccha and sadhya Iccha of which sadhana Iccha is three fold putra, karma and upasana and sadhya Iccha is three fold bhuloka, swarga loka and brahma loka.

Here we had three eshanas [desires] mentioned here. Now we have to combine Saptanna Brahman and Kahola Brahman. There we saw three sadhana Iccha and three sadhya Iccha. Here three eshanas are said to be here. Putresana stands for the sadhana number one and vittheshana stands for the second and third sadhanams. Vittam means 'karma plus upasana' is here wealth. Three sadhana eshanas are mentioned.

Therefore, we have putreshana, karmeshana and upasaneshana. Then lokseshana stands for all three sadhya ichchas. Booloka eshana swargaloka eshana and brahma loka eshana and thus putreshana and vitheshana stand for sadhana eshana and loka eshana stands for sadhya eshana and we have sadhana eshana one and sadhya eshana two are there.

Sadhya sadhana eshana eva bhavatah. Both of them come under sadhana desire or sadhya desire. This intelligent man does not have all the six desires, he does not have all three desires, or he does not have both the desires. I will discuss that he does not have two desires.

That means he does not have sadhana Iccha or sadhya Iccha. I am not interested in sadhanam and sadhyam. Two can be reduced into one. All sadhanams and sadhyams are anatma. Thus he is free from the desire for any anatma then what desire he has got Atma eva eshana he has got. Atma is

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sadhana or sadhyam. Atma is neither sadhanam nor sadhyam Atma is siddha vastu.

Siddha Atma eshana eva asya bhavati na tu sadhana eshana na sadhya eshana na. So they aspire for jnanam only. Adhi Sankaracharya argues that if a person does not want putra he does not want patni also and therefore he gives up patni Iccha and putra Iccha and if he want patni he has to enter grahasthasrama and he does not have desire for grahasthasrama also.

He is not interested in karma as karma is to gain swarga loka and he is not desirous of yagnobavitam, sikha all those things become redundant for him and therefore he gives up yagnobavitam sikha etc., and thus he renounces all the things including money, wife, grahasthasrama and he becomes a sannyasi.

Will sannyasa itself give moksa? Sannyasa itself will not give moksa and sannyasa is jnana angam. Sannyasi has to take to jnana pursuit and what is jnana pursuit is nothing but sravanam mananam nididyanam. That is being said in the next portion. The exact meaning of this we will take up in the next class.

Hari Om

Class # 80

Mantra 3.5.1 contd.

In this fifth brahmanam known as Kahola Brahman three topics are discussed. The first topic is atmanah Brahmatvam or jivatma paramatma aikyam; that is in the previous brahmanam jivatma swarupam was talked about; whereas in this brahmanam jivatma's identity with or the 'one-ness with Brahman' is discussed here. This is the one topic.

The second topic of this brahmanam is jnanam as the means of moksa or Liberation. What jnanam? Jivatma paramatma Aikya jnanam or atmanah brahmatva jnanam or jivatvo akandatva jnanam is the direct means of liberation.

Third topic is sannyasa as a support for jnanam. Sannyasa is seen as contributory cause for gaining jnanam. These are the three topics jivatma's swarupam, Brahman jnanam and sannyasa as the contributory cause to gain jnanam.

Of these we have seen the aikyam part. Now we see the sannyasa part. Here sannyasa has been defined as going beyond the three fold desires or eshana thriya yuththanam. In the last class, we saw the desires can be expressed in different forms and one way of expressing desires is as six fold desires; or sometimes the desires are said to be three fold; sometimes twofold and sometimes one fold.

When we enumerate six desires they are putra, karma, Vittham, manushya loka, pitru loka and deva loka. Add eshana to each of the six desires and it will be Putreshana, karmeshana, vittheshana, manushya lokeshana, pitru lokeshana, and deva lokeshana. Eshana shatam it is said. But these six desires can be reduced into three. Putresana will be one group; two and three together will form as one group, which is called vittheshana. Four five and six is another group which is called lokeshana. One is Putresana; two three is Vittheshana and four five and six is Lokeshana.

The very same desires can be reduced to two groups also. How is that? One two three is one group. This is called sadhana Eshana. Four five and six form is another group sadhya Eshana. This is grouping into two.

Now, we can reduce all the six desires into one and that is anatma Eshana. Now, in this particular section, the desires are taken as three putreshana, viththeshana, lokeshana and eshanatriad utthanam going beyond these desires is called sannyasa. Having talked about sannyasa now in the

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next section, the upanisad talks about jnanam, which is the mukya karanam or the direct means for liberation.

Sannyasa is the supporting cause whereas jnanam is the saksat karanam. What is jnanam? Jnanam is sravana manana nididyanam and their results. Sravana manana nididyanam phalam is jnanam. And therefore, the upanisad says that every seeker should go through sravanam mananam nididyanam.

After going beyond eshanatrim, having taken to sannyasa, one should go through sravanam mananam nididyanam. But the upanisad does not present sravanam mananam nididyanam with those names but three different names are used here. They are peculiar names. We come to know about it from Adhi Sankaracharya's bashyam.

Sravanam is called Pandithyam. Or sravana Janya jnanam is called Pandithyam. Mananam is called balyam. Nididyanam is called Mounam.

First stage is Pandithyam; second stage is balyam; the third stage is Mounam. How do the words come? Pandithyam is derived from the word pandithah. Pandithaha is derived from panda. Panda stands for Atma jnanam. Pandithyah means the one who has that jnanam and pandithyam is the state of that jnanam.

And then what does balyam mean? Two meanings are there. Balasya bhavah, balyam the state of being a boy is balyam. Adhi Sankaracharya takes the meaning in some other context. If you take that meaning, it will indicate the absence of raga and dvesa. Balyam stands for innocence, integrity and having a pure mind.

A child does not have diplomatic life, raga dvesa, adjusting maneuvering etc. And in this context Adhi Sankaracharya takes balyam as Balasya bhavah balyam. This means strength or dardyam that means firmness, steadiness, which indicates the jnanasya dardyam steadying the knowledge converting the knowledge into conviction.

It is no more upanisadic teaching; it is no more my guru's views; for me 'Aham Brahma Asmi' is a fact. This dridikaranam is called balyam, thus one takes to mananam, and therefore mananam is balyam.

Don't ask me what is sravanam mananam nididyanam? I am taking for granted you know what is sravanam and also what is mananam. And mounam [silence] stands for mouneh bhavah. Being a muni is mounam. Being a sannyasi is mounam. And by using the word muni or sannyasi the upanisad indicates a lifestyle in which a person has no other job other than vedanta.

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Muni means one does not think of anything other than vedanta. Muni has a committed life of vedantic enquiry or dwelling on the teaching with no other responsibility, no other duty no family duties no social obligations no other job except vedanta and vedanta and vedanta. Mounam means committed pursuit of jnanam.

Muni should neither talk anything but jnanam nor does he do anything except the pursuit of jnanam. Mounam stands for nididyanam. Another name for nididyanam is Brahmabyasa. And the upanisad says everybody should go through pandithya bhalya and Mounam and the upanisad says thereafter wards the jiva who pursues the path will become Brahma nishta. And a person who has become a Brahma nishta is called brahmanah.

Adhi Sankaracharya asks what about other brahmanas? Adhi Sankaracharya says they are all amukya brahmanah, gouna brahmanah. They are only namkevaste brahmanas. They are brahmana by name only. On birth all are sudras and after upanayanam one takes one to cultured life and on reading scriptures viprah and on realising Brahman he is brahmanah. Until then he is namkevaste brahmana.

And Brihadaranyaka upanisad tells somewhere else yaha tvatmanam viditva asmat lokat kaidi kaha brahmanaha yaha abiditvad asma lokat kaidi katha saha kripana. Kirpanaha means a miserable person. Whereas one who knows he deserves the title brahmanah.

In Vajra Sucika Uanisad diamond needle upanisad it is said like a diamond needle; it analyses and it begins with a question kaha brahmanah. The upanisad itself takes it up and questions as to how one becomes Brahman and negating the entire basis such as birth etc., and finally concludes Brahma jnani alone is a true brahmanah.

Secondary brahmana who has not yet become primary brahmana; secondary brahmanah is one who has got samskaras by the performance of karma and he who has gained siddha suddhi and he who has got by he has matured himself performance of upasana and as brahmana he should gain sravana janya jnanam.

Nir vidya means nichchayena prapya clearly acquired knowledge through sravanam. Having clearly acquired knowledge through sravanam and afterwards balyena dristase he should work for a life of mananam. He should work for dridi karanam and what is the strength and weakness in the field of jnanam. Knowledge becomes weaker and weaker when he is attacked by doubts.

How can I be Brahman and how can world be mithya and how can god be identical with me. These three are the doubts to be cleared. Then where is

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jnanam? All the three must be cleared and samsaya [the doubt] is obstacle for jnanam and removal of doubts alone gives jnana Dirdi karanam.

Having gone through sravanam and mananam i.e. Pandityam and balyam, what should he do then? He should become a Muni. Muni means committed to dwelling on vedantic teaching alone to the exclusion of all other mano vyaparaha.

Vyaparaantaram tattva kevalam sajaddeeya pratyayavan bhaved. Munihi bhava the final meaning nididyasanam buryad. Let him do nididyasanam. What is the benefit of nididyasanam? He will become a brahmanah. Amounancha mounancha nirvidya. A very interesting nididyasanam we called as Mounam. Now sravanam and mananam together are given another new name Amounam.

Amounam means all things other than mounam. All that is different from nididyasanam is Amounam. And mounancha means amounam is equal to sravanam mananam. In short having gone through all the three states of sravanam mananam nididyasanam thereafter one becomes a primary brahmanah.

Till now he was secondary brahmana. Until jnanam came 'one' is only a gouna brahmana. Sub brahmanah kenasya. Now somebody asks a question may be Kahola himself or somebody else asks a question? What is the conduct of a jnani? What is the lifestyle of jnani? Then Yajnavalkya says enasyad yena eedrishaha eva. Enasyad let him lead any type of lifestyle it does not matter.

This means he is beyond vidhi and nisheda. In Gita it has been said whatever be his lifestyle he is established in 'Me' says Krishna in Gita. Whatever is his lifestyle, and then what is the sign of jivan mukti? One may ask this question.

What makes him a real brahmana? Upanisad says eedrishaha eva brahmana. He is a real brahmana not because of his Achara but because eedrashah. Eedrashaha means what I have said before.

Real Brahman is one who has gone through the three stages and he is not one who follows the life style. Eedrashaha means brahma nishta eva brahmana bhavati na tu samasarad.

Adhi Sankaracharya feels a little bit disturbed by the statement because upanisad says doing any thing that as we like is called yethesta charanam. Whimsical life is called in sastra yethesta charanam. Now, in this statement the sruti states jnani is a brahmanah muktah and a jnani and whatever be his

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lifestyle, he is a liberated person and does that mean sastram gives a license for yethesta charanam.

Adhi Sankaracharya says this line should not be misinterpreted and one should not exploit and claims himself as a jnani and does all akramam and says that he is not exempt from the disciplines. For yethesta charanam Adhi Sankaracharya says is a bad practice and an evil influence.

First of all it is not good for person himself and not only that, it will have a very strong negative influence in the society. If jnani takes to yethesta charanam he will have a negative influence on the society and therefore yethesta charanam is strongly condemned by all our Acharyas.

Yethesta charanam is let go philosophy and do what you wish. Sureshwaracharya in his Naishkarma siddhi uses a very strong word if a jnani lives as he likes in the name of jnanam then what is the difference between a so called jnani and a street dog that does any thing that it wants to do. Such a very strong word he uses.

Adhi Sankaracharya says the statement jnani is beyond vidhi nisheda is only a glorification of a jnani and it is not a license for yethesta charanam. If there is no license for living as one likes then why should sruti say jnani is beyond vidhi nisheda if yethesta charanam is not given. Is it not misleading? The reason is this.

Until jnanam comes vidhi and nisheda are required to regulate the life of a person. Until jnanam comes vidhi nishedas are required for regulating, for disciplining the life of a person. After jnanam comes sruti removes the vidhi nisheda control because sruti is confident that hereafter, the very jnanam will regulate the life of a jnani.

Until now what vidhi nisheda has done the same job will be done by the very jnanam in the form of Dharmic life. Jnanam expresses only in the form of dharmic life. Therefore, jnani needs Dharmic life governed by sastram; jnani leads dharmic life governed by sastra jnanam. Previously regulating factor was from outside but now it is from inside. Previously it was a deliberate living and now it is spontaneous living regulated from within.

A musician initially requires a tambura to learn music. But once he has gone through Pandithyam balyam and mounam and once he is soaked in music that eating music, hearing music and always thinks of music he will find that even without tambura sruti he just closes his eyes and after sometime he will sing and his sruti and tambura sruti will be same just as a person has got biological habit. He has got an inside tambura. Even without tambura he will be able to sing well keeping his tambura in tact. That keeps



him in sruti. Jnani has got biological vidhi nisheda is there. He has got biological tambura and for jnani biological vidhi nisheda is there.

Jnani is incapable of violating vidhi nisheda. And therefore yadestacharanam has no place whether during ajnanam or whether during jnanam. When ignorant, sastra puts break and after gaining jnanam jnani never indulges in yadestacharanam by habit.

Everything else other than Brahman is artham. Artham has got three meaning. One meaning is Vinasi. It is perishable. It is arpam. Second meaning is aarthiyuktam. It is a source of misery, fateful. It is full of pain dukha hetu and a source of sorrow. The final meaning which is taken as the most important it is mithya. Mithya Avasthu asathyam. Atho anyathartham means Brahma sathyam Jagan mithya.

Adhi Sankaracharya very often quotes. Jagan mithya means 'atho anya thartham'. It means Brahma sathyam jagan mithya. This is from Brihadaranyaka upanisad. Another quotation is from Chandogya 'vacharambanam vicaro nama deyam'. [6<sup>th</sup>chapter]. These two quotations are often quoted by Adhi Sankaracharya to indicate Jagan mithya tattvam. After this much teaching, Kahola withdrew accepting that Yajnavalkya is a Brahma vid tamaha.

## Bashyam on Sannyasa

And in this section there is a small enquiry in the bashyam of Adhi Sankaracharya. I thought I would independently discuss that enquiry. It is sannyasa enquiry. And what is the statement taken for enquiry. Etam vai tamadtmanam viditva brahmana putraisanayasca, vittisanayasca lokaisanayasca vyjutthayatha bhiksacaryam caranti.

Adhi Sankaracharya takes this statement for analysis and he wants to establish that there is a sannyasa vidhi in this mantra. There is a commandment or an injunction asking the seekers to take to sannyasa to gain moksa. This is the essence of the discussion.

Throughout Brihadaranyaka upanisad you will find that Adhi Sankaracharya repeatedly emphasizes sannyasa. Even in other upanisads. Wherever there is an opportunity, Adhi Sankaracharya talks about sannyasa and in Brihadaranyaka upanisad at several places he discusses this matter.

In fact such a discussion we find in the Maitreyi brahmanam [fourth brahmanam of this upanisad] we had already had one analysis in the context of Yajnavalkya's proposal to take to sannyasa.

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Now, here Adhi Sankaracharya discusses the same subject. Adhi Sankaracharya loves the topic of sannyasa and wherever he gets an opportunity he emphasizes sannyasa to gain liberation. It may create confusion in the minds of the people. Krishna in Gita says grahastha is a true sannyasi. When such portions come Adhi Sankaracharya joins Krishna and he talks of people like Janaka who remained in grahasthasrama and attained moksa.

Now, you might have a conflict as to what exactly sastra is all about. When it is about upanisad sannyasa asrama is emphasised and when it comes to Gita grahasthasrama is emphasised. Is Adhi Sankaracharya contradicting or is Adhi Sankaracharya is compromising? What exactly is the position of the scriptures in this regard? Is sannyasa required for moksa to gain jnanam? Or can grahastha attain moksa through jnanam?

As a serious seeker, I want to know as to what is the clear opinion. Can a grahastha attain moksa through jnanam or is sannyasa required to attain moksa through jnanam? Whenever a question is not clearly answered in spite of repeated discussions it is evident if the question remains it is evident that the question itself has got certain problem. For an invalid question you can never get a valid answer.

They give the example. A person was accused for beating his wife. When he was taken to the court he stoutly denied it is not true I have ever beaten my wife. Before closing the case, the judge asked him hereafter wards you will not beat your wife.

Now tell me what answer can he give. Suppose he says I will beat my wife, it can be concluded that he had beaten his wife before. He can never answer the question. The question is a trapping question based on a wrong assumption. When the assumption is wrong assumption based question is also wrong. When the question is wrong, how can you give a clear answer?

Similarly in the context of grahasthasrama or Sannyasrama we take asrama as primary factor for determining moksa. The very question is based on the supposition that asrama is the primary factor in determining moksa.

Sastram mentions two factors to attain moksa. They are jnanam as the direct cause and then the secondary or supporting cause is the sadhana shad sambatti. In Brahma sutra we know 'atha' means sadhana shad sambatti anantaram. Sadhana shad sambatti followed by jnanam of sravanam mananam nididyanam is the only way to gain liberation.

It means a grahastha cannot get moksa if he does not follow sadhana shad sambatti. One not following sadhana shad sambatti cannot gain moksa. This rule applies to a sannyasa also. He may be a sannyasi for fifty years.

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Nothing doing. A sadhana shad sambatti grahastha cannot get moksa and also sannyasi with sadhana shad sambatti also gains moksa through jnanam. Here, what are important are sadhana shad sambatti and not the asrama to which one belongs.

Therefore the main thing to be emphasised is sadhana shad sambatti. What Adhi Sankaracharya wants to add is a footnote and what is that footnote? Adhi Sankaracharya says that sannyasa asrama is more conducive and more ideal for acquiring sadhana shad sambatti and pursuing to the exclusion of all other total committed pursuit of sravana manana nididyanam or pandithya balya mounani.

When Adhi Sankaracharya says sannyasa asrama is ideal, Adhi Sankaracharya gives a general rule. Every general rule has got an exception. That means there are two exceptions.

Being in sannyasa asrama one may not go through sadhana shad sambatti. Another exception is a person not in sannyasa asrama and being in grahasthasrama one may go through sadhana shad sambatti.

Upanisad talks about the general rule. Gita talks about the exception. Either you be in general rule or be in exceptional rule of remaining in grahasthasrama you acquire sadhana shad sambatti and gain jnanam without making any compromise. This is said in Gita. General rule is that sannyasa is ideal to gain jnanam and exception is that you can remain in grahasthasrama and observe sadhana shad sambatti and gain moksa. You may very well be an exception and be not in general rule and you may gain moksa through jnanam. More in the next class.

Hari Om

## Class # 81

### Brahmana 3.5.1 contd.

In the last class I pointed out that there is an enquiry on the sannyasa by Adhi Sankaracharya in his commentary on the fifth brahmanam of Brihadaranyaka upanisad and sannyasa vakyam is etam vai tatmanam veditva brahmanah putratsanayasca Vitaitatsanayasca lokaisanayasca vyutthayatha bhiksacaryam caranti.

This sentence Adhi Sankaracharya takes as a sannyasa vidhi vakyam, a statement, which prescribes sannyasa as a support for the vedanta Vichara or jnanam. Adhi Sankaracharya always takes as mukya karanam and sannyasa as Sahakari karanam. And therefore Adhi Sankaracharya always combined them both sannyasa sahitam jnanam moksa karanam he always emphasised.

I was also discussing why Adhi Sankaracharya recommends that sannyasa asrama is ideal asrama for sadhana shad sambatti and vedanta Vichara and here also we must be clear.

When I say sadhana shad sambatti four factors are there. Of these four Viveka and vairagyam samadhi Shadka sambatti can be acquired through grahasthasrama. Grahashtasrama is ideal for Viveka Vairagya prapti. And even Mumuksutvam.

All the three can be gained through grahasthasrama. In grahasthasrama alone there is scope for pariksa lokan karma titam. There is scope for experience, maturity, and experience for learning seeing the limitation of things. Therefore, one part of sadhana shad sambatti can be gained through grahasthasrama. But here is another part of sadhana shad sambatti namely Shamadi Shadka sambatthi.

This primarily stands for non-extrovert mind a relaxed mind a mind with concentration. In fact concentration can be taken as quality time in which I can do something serious. All these three are important for self-enquiry.

Non-extroverted-ness, relaxed mind and quality time are important for self-enquiry and sravanam mananam nididyanam. Sannyasa asrama is ideal for all the three because in grahasthasrama there are obstacles for all the three.

The primary obstacles are the responsibilities and transactions found in grahasthasrama. As long as responsibility is there, there is anxiety, there is tension and there is extroverted-ness. Responsibility cause extroverted-ness,

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responsibility cause tension and therefore grahasthasrama can become an obstacle for relaxation and non-extroverted-ness.

The transactions become obstructions for quality time. Committed study can be obstructed by transactions. Therefore, I cannot study with total involvement and I have to keep on looking at my watch off and on. Next transaction is there; next programme is there.

Always one is worried about the daily routine programmes. Therefore transactions are obstacles for the quality time. In sannyasa asrama no watch is required. The whole day is available to him for study.

Therefore, Adhi Sankaracharya says the general rule for sadhana shad sambatti and especially samadhi Shadka sambatti or vedanta Vichara; the general rule is that it should go along with sannyasa. But at the same time, as I said, every general rule has got an exception and that exception alone is talked about in Gita in the form of Janaka's life etc.

You might have heard the story of Janaka. How Janaka was sitting in the class saying the palace was burning. It seems Janaka said that even if whole Mithila is burnt nothing bothers or happens to me. He was as good as sannyasa mentally. He had that bent of mind and if a grahastha can say like that and if he is Janaka type, he comes under the exception to the general rule. Therefore in Gita we see the exceptional case, in upanisad we get the general rule, and hence Adhi Sankaracharya says sannyasa is must for jnanam in this section.

Now we will go for the enquiry part. The Purva Paksi says that etam vai tamatmanam Vividvad is an arthavadha vakyam. Arthavadha is a technical word, which is opposed to vidhi vakyam. It is a mimamsa terminology. We have seen this somewhere before about vidhi vakyam and artha vakyam.

Vidhi vakyam means a statement of primary importance whose literal meaning should be taken. If vidhi vakyam is Tatparya vakyam and arthavadha vakyam means it is a statement not of primary importance, and it is only a secondary statement and therefore it need not be taken literally. Purva Paksi asserts that the above vakyam need not be taken seriously. That means bhiksha saranam caranthi or sannyasa Ashram requirement need not be taken seriously.

In grahasthasrama one cannot take bhiksha. In sannyasa Bikshah is compulsory. In grahasthasrama one should give bhiksha. Sannyasa asrama stands for bhiksha. Bhiksha means it refers to sannyasa asrama. Purva Paksi states that it is not a serious statement. Sannyasa is not emphasized here. This is their contention.

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For this Adhi Sankaracharya says no and it is not true. Because the rule is an arthavadha vakyam cannot stand by itself being of secondary importance and therefore it always goes with a vidhi vakyam of primary importance.

Artha vada vakyam is a weak statement and it depends upon a crutch called vidhi vakyam. Vidhi seshah artha vadha. That is the rule.

Now Adhi Sankaracharya says it is not so. He says that the entire vedanta is primarily dealing with jnanam. Many statements are there in vedanta all about jnanam are vidhi vakyam.

All over the vedanta primary statement deals with jnanam. All the statements about jnanam should be taken as vidhi vakyam only and the same should not be taken as artha vada vakyam.

This is a statement talking about jnanam, jnanam is of the primary importance, and therefore it should be vidhi vakyam and not arthavadha vakyam. This is the argument of Adhi Sankaracharya.

For that Purva Paksi says ok. I accept that there is a vidhi in jnanam. Because that is of primary importance Atma Va Arey drastaivah. All such cases since jnanam is important in vedanta let there be vidhi in jnanam. Jnane vidhih Asthu.

But Purva Paksi says what I want to say is that there may be vidhi or stress on jnanam but there is no vidhi in sannyasa. Therefore sannyasa portion is arthavadha and jnanam portion is vidhi so argues Purva Paksi.

Jnane vidhih asthu sannyase vidhih nasti. For that, Adhi Sankaracharya gives the answer giving the Mimamsa rule. In one statement itself, you cannot have one part as vidhi and another part as arthavadha. All the parts are dealing with the same person.

Adhi Sankaracharya gives an example from Mimamsa sastra itself. In mimamsa, there is a vedic statement and the statement is abishutya putva bakshayanti. After doing the homa, Soma rasa is left and it can be taken as prasad.

There Mimamsaka analyses and says that there is a vidhi in Baksanam [eating the shesham] and that one should take the soma juice after homa.

And then they ask the question is there a vidhi in the extraction of juice and in the offering of oblations. Abishutya it is said having extracted putva having offered, one should; vidhi means commandment. In English we should use the word should. Wherever there is should they all commandment. Here what is the statement? Having extracted having offered one should drink.

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Having extracted there is no word should. Having offered there is no should. Now the question is whether there is command in these portions. One and the same person because of the grammar rule should perform all the three actions. Having offered one should eat means the offered and eater should be one and the same person.

If one and the same person has to do three actions and if there is commandment in one action, then the commandment should be extended to all other actions also. Having extracted, having offered, one should drink. There are many actions, one extraction, offering and the drinking. All the three actions are to be done by one and the same person. Rule number one is tallying.

Second part is, if there are more than one action to be done by a person if there is commandment only in one action i.e., should drink and then what is the rule the commandment should be extended to other two actions such as extraction and offering. That is the vidhi. Vidhi is not only for drinking; vidhi is also for extraction and offering.

Now Adhi Sankaracharya says here also in one statement also mentioned and the same karta and hence vidhi is not only for jnanam and vidhi must be extended to sannyasa also. Vidhi samana kartruktavad so writes Adhi Sankaracharya. If there is a vidhi in jnanam and that vidhi should be extended to sannyasa also. Therefore one should take to sannyasa.

Then Purva Paksi comes and gives another objection. He says that in Sanskrit language vidhi or commandment can be conveyed only through particular types of usages. We have to use imperative mood to convey the commandment. He 'should go' is a commandment. 'Not he goes'.

In Sanskrit, also there are certain verbal forms to express commandment. Only those usages are there; there is commandment as prescribed in Sanskrit grammar. If it is present tense it is a statement only and it is not a commandment. This is the rule.

Now Purva Paksi says caranti is Varthamana and it is present tense therefore, there is no commandment, Adhi Sankaracharya argues there is a special usage in Vedas, which will look like Varthamana [present tense] but which is a commandment.

Such usage in grammar is called 'late' in Sanskrit. The 'late' Veda what is the difficulty the present tense and 'late' look the same.

Adhi Sankaracharya argues caranti is not the varthamana caranti is 'late' vidyarth. He continues such things are there in Purva mimamsa also and you yourself have accepted that and he gives an example of Purva mimamsa

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statement. He quotes a statement udumpara yupaha bhavati. Yupaha means the post in which the animal for sacrifice is tied. Sacrificial animal is tied to a post.

Now the question is what type of wood should be used for that post. There is no choice here. There is a tree called udumpara. Only in the post made from udumpara the sacrificial animal should be tied. Here the context is that sruti takes a commandment that the post should be made of udumpara wood. In that commandment sruti uses varthamana and there is no vidhi prasneya.

For this, mimamsa says it is late lakaram and it is vidhi and it is not present tense. So says Adhi Sankaracharya caranti is not Varthamana but 'late' vidhi. Purva Paksi says now all grammar arguments mimamsa arguments are useless and he comes from another angle. He says that there is another commandment in the Veda and what is that commandment. One should never discard or give up the sacred thread, tuft etc. One who does not read Vedas cannot claim to be a brahmana and he will come under sudra category.

Veda itself has said Veda should not be given up but in the case of sannyasa one has to give up the sacred thread; one has to give up the tuft; and one has to give up Veda parayanam also. Therefore Purva Paksi says Veda should not be given up whereas in sannyasa asrama you yourself say Veda may be given up and therefore it should be against the commandment Veda should not be given up. That is sannyasa asrama is against Veda vidhi [Vidhi yagyopavida veda sika etc should not be given up].

Adhi Sankaracharya says don't think you can quote such thing. I will also quote another statement to support my argument. There is another statement, which says a sannyasi should give up Yagyopavida, Veda parayanam etc. Therefore I have also have got a support in Vedas.

Now Purva Paksi says o.k. We have got support for both. One statement says don't leave Vedas and another vakyam says leave Veda and yagyopavidam. Both come from sastra. Then why do you take one part of sastra, which is supporting you and why cannot you, take, the statement, which is supporting me.

Then, Adhi Sankaracharya argues that when there are seemingly contradictory statements in the Veda and we are not able arrive at through Veda vakyam then we have to take the help of logic or yukti. Reasoning should be taken. I will give you an example to make it clear.

In certain places, it is said swarga is nithya or eternal. And in certain other places it is said swarga is not eternal. In such a situation, which is



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correct? We are not able to arrive at a conclusion. It is called non-conclusive situation.

One vakyam says the heaven is eternal and some other vakyam says that heaven is non-eternal. How can we solve this issue? Whichever statement has the support of the logic will win in such cases. This is a Mimamsa rule. What is the logic?

Logic is swargaha anithyah. Karma palatvad gatavadu. Swarga is Anithya because it is a karma phalam. Swarga is anithyah for swarga is born for what is born is bound to go. Therefore heaven is non-eternal is correct. Then why should sruti say heaven is eternal?

The other statement is to glorify the heaven. Therefore sruti vakyam is pramana vakyam anyad Sthuthi vakyam. Here at one place sannyasa is preferred and in another place sannyasa is not made compulsory.

Adhi Sankaracharya says logic supports me alone. And what is the supporting logic. Jnanam can never go along with karma. Jnanam and karma are contradictory. Jnanam here is vedantic enquiry. It cannot go with karma for they are totally opposed. In what way they are opposed.

One who goes after jnanam, he is nishkama or Viragi. Whereas one, who goes after karma is Sakamah and he is interested in karma phalam. One is after kama and the other is Nishkama Therefore the causes are different. Then the natures are also different. One is pravritti becoming more extroverts and going towards anatma. The other one is nivritti and it is withdrawal from anatma. One is outgoing another is withdrawing. One is going towards Atma and another goes towards anatma. Their causes are different; their natures are different; their phalams are different; their consequences are also different.

Karma leads to anithya phalam. Jnanam leads to nithya phalam shreyas. Therefore karma and jnanam are diagonally opposite. In addition to that, there are so many other points also. When I do karma I am karta. When I do jnanam I am akarta. How can both be same? Therefore jnanam should go, not the performance of karma and it should go along with renunciation of karma. Therefore I only win. This is the argument of Adhi Sankaracharya.

Then Purva Paksi says o.k. I accept sannyasa. But it is said that in sannyasa also one should keep Yagyopavidam sika etc. It is said in the sastra, sannyasa also one should keep Yagyopavidam, sacred thread sikha etc. Now Adhi Sankaracharya argues what you say is true partially. But you should remember that there are broadly two types of sannyasa. In one type tufts etc., are retained.

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Thrasandi sannyasam may keep Yagyopavidam sikha etc. They have certain karma also. There is another type of sannyasa where one gives up Yagyopavida etc. It is called paramahamsa sanyasa. And the sastra itself says that the threthandi sannyasa is meant for brahma loka praptih.

Only after death he will get brahma loka and from there krama mukti. When one is not interested in brahma loka also, for him threthanda sannyasa is meaningless and he should take to paramahamsa sannyasa and should take to vedanta vichara alone. Therefore, yagyopavida sahita sannyasa brahma loka praptih sadhanam and yagyopavida rahita sanyasaha Atma jnana prapti sadhanam iti vada.

Lastly there is one more argument. When Veda talks about sannyasa there is a commandment for bhiksha and therefore Purva Pakshi says bhiksha itself is a ritualistic action and ritual is to be performed; Yagyopavidam is required and hence you have sacred thread for taking bhiksha.

Adhi Sankaracharya answers no. It is not a positive commandment for taking bhiksha. Even without commandment a person has to eat food. No vedic commandment is required for eating. If vedic requirement is required, where there is no Veda no meals can be there.

There is no positive commandment for bhiksha and there for it is not a ritual. You are anyway going to eat and when you want to eat, don't go on procuring thing. It is more a negative commandment to avoid other methods for getting food. Because of these reasons Adhi Sankaracharya concludes that this vakyam sannyasa vidhi. With this fifth brahmanam is also over.

Hari Om

In the fifth brahmanam Yajnavalkya taught atmanah Brahma swarupam, the Brahman nature of the 'self'. He made it clear that this jnanam 'Atma Brahma Aikya jnanam' alone is moksa sadhanam. He further emphasized that sannyasa as a contributory cause or a supportive cause to gain moksa. With this Kahola's questions have been answered. Then Kahola rishi withdraws back.

Now we enter the sixth brahmanam. Here challenger is Gargi. Gargi is a lady known as Brahma vadini, the one who talks about Brahman. The one who is committed to the knowledge of Brahman is called Brahma vadini. She is famous in Brihadaranyaka upanisad. Previously we saw another famous lady who was Maitreyi in Maitreyi brahmanam.

Many people get confused between Gargi and Maitreyi. Gargi is not wife of Yajnavalkya. Maitreyi is the wife of Yajnavalkya. Kartyayini is another wife of Yajnavalkya. But Gargi is not the wife of Yajnavalkya. She is a great lady known as Brahma Vadini. She comes and raises questions to Yajnavalkya.

Therefore, this brahmanam is known as Gargi brahmanam. What is the content of this brahmanam? In this Brahman the 'Sarvantratvam' of Brahman is questioned. The word sarvantarah was introduced in two previous brahmanam in the famous statement 'ya saksat aparoksa Brahma ya Atma sarvantarah'.

This important statement occurred in the sixth and the fourth brahmanam. There, the word 'Sarvantarah' was used and that word is here it taken up for discussion. This word is a very important word and therefore in three brahmanams, this topic is discussed in the sixth, seventh, and eight brahmanam.

What is the meaning of the word antarah? Antaraha literally means what is 'inside'. From that only antharatma, antaryami etc., has come. The word Antaryami has also come. Antaraha has got special significance in vedanta that we should understand.

Suppose, there is a pot and within the pot there is some water; we say water is inside the pot. And we use the word aantarah. When I say water is inside the pot, I know that the water exists independent of pot and pot exists independent of water. Both pot and water are independently existent.

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But what is the present condition of these two independent things; one exists within the other. The independently existent water is there within independently existent in the pot. You remove the water and then the pot exists also the water exists. How do you prove that they are independent?

You can empty the water and still pot is there. You take the water away from the pot still water is there. Water can exist without pot and pot can exist without water being inside. This is the one type of aantarah, which we generally know. Water inside the pot and water is Aantarah.

But in vedanta the word antarah is used in a totally different sense. And in vedanta 'antaraha' means the 'inner essence' of a thing. Suppose somebody asks what is the inner essence of a pot what will be our answer. We won't say water and when we ask the question 'inner essence' of the pot, our answer would be the clay. Clay is the inner essence of the pot. Wood is inner essence of the furniture. Water is the inner essence of waves. Gold is inner essence of the ornaments. Panca bhutas are the inner essence of sariram and prapanca. Thus the word Aantarah in vedanta means 'inner essence'.

And what do you mean when you say it is inner essence? It means when I say clay is the inner essence of the pot antaraha it means without clay pot cannot exist. When I say clay is aantarah, Anatastatvam or antaratma then it means without clay the pot cannot exist. The antara tattvam becomes sathyam that is independently existent whereas the other one becomes mithya.

And when you analyse further we also come to know that the antarah tattvam is karanam and the other one is karyam. And again, we come to know that the Aantarah tattvam is apahrichinnam that is limitless whereas the other one is paricchinna. And again we come to know that the antara tattvam is sukshmam and subtler whereas the bahsyam the other one is sthoolam.

Karyam sthoolam and Parischinnam; karyam means effects; sthoolam means gross; parischinnam means limited. Opposite of that are karanam sukshmam and apahrichinnam. And the karana sukshma apahrichinnam is called Aantaram; the inner essence and karya sthoola paricchinna is bahsyam, the outer or external.

And always the rule is karana sukshma apahrichinna vastu is the inner essence of karya sthoola Parichinna vastu. This is how Adhi Sankaracharya begins his commentary. Karya sthoola Parichinna vastu Karanena Sookmena apahrichinna vastuna Vyaktam.

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Karyam is pervaded by karanam; sthoolam is pervaded by sukshmam; paricchinna. Parichchinnam is pervaded by apahrichinnam and what pervades is aantaram and what is pervaded is bahsyam.

And antaram vastu is the inner essence; the Bahsyam vastu is the outer shell; and even though we are counting them as two, really speaking, they are not two because one cannot exist without the other. Karyam cannot exist without karanam; sthoolam cannot exist without sukshmam; karyam cannot exist without karanam; parischinnam cannot exist without apahrichinnam; bahsyam cannot exist without aantaram.

And therefore to find out the ultimate inner essence what should we do? We take any karyam in the creation and find out its karanam. That karanam will be Aantara tattvam the inner essence. Now we ask the question that karanam itself is a karyam or not. That cause itself is a product or not is our question. If it is a product, we will find out its cause. We should know whether that cause is a product or not? If it is also a product, we will find out its cause, which will still become Aantarah.

And then we should ask the question whether that is also a product. And if it is a product we will find out its cause and then go on tracing the cause until we reach the Moola karanam or adyantika sukshmam, adyantika apahrichinna vastu and once you arrive at the Moola karanam it will be sarvantarah.

Gold cannot be said to be sarvantarah. Gold is ornament antarah. Wood is only furniture aantaraha. Water is only wave antarah. But what do we want to find out sarvantarah. Therefore Gargi begins to ask the question what is that inner essence which pervades 'x'.

What is the inner essence that pervades 'y'? Now she goes on asking what its inner essence and what is its inner essence etc. Yajnavalkya also goes on giving the answer like the scientists trying to find the fundamental matter.

They said the whole world is matter and they reduced it into elements and they reduced it into molecules and they reduced it into atoms and sub atoms and then so and so on till the research is going on.

The problem we find when you go on analysing with the help of logic alone, you are able to go only up to a certain limit. When we analyse sarvantarah the analysis goes on up to a limit after which we are not able to go further, the intellect fails and logic fails.

Because you can go up to the minutest form of matter and you can come almost up to energy [matter in minute form] but the thing is, after some time,

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the inner essence of matter, we have to understand as the 'conscious principle' itself.

What we find is that the ultimate essence is not matter. The ultimate essence is sarvantarah is not matter but it is cetana tattvam. Now the shift from matter to Consciousness, logic can never do. And therefore, for this purpose, we require Agama or sabda pramana.

Through sabda alone, we can shift from matter to Consciousness. That is what the scientists are coming to when we study the matter from very, very subtle plane, and then the observer influences the matter. That means the observer seems to have some say in the matter principle and therefore beyond that, they are not able to go at all.

Some of them even have the hypothesis that perhaps Consciousness is the essence. But the problem is they can say 'perhaps'. If hypothesis should become a theory, they have to logically prove but unfortunately it is not possible to experimentally prove it but unfortunately Consciousness is not available for both experimentation and logic. Therefore in this interesting brahmanam we get a series and the subtlest matter that Gargi comes to or Yajnavalkya comes to be brahma loka.

They don't use the word energy, atom etc. They use the word Indra loka etc. Subtlest she is able to come to is brahma loka matter. Then, from brahma loka she has to go to the 'inner essence' called hiranyagarbha tattvam, which is the 'inner intelligence principle' behind the whole creation.

Hiranyagarbha tattvam is the conscious principle, which is the inner essence of the whole universe and that is why hiranyagarbha is called sutram. Sutram means a small thread. So, if you want a comparison suppose there is a 'mala' made up of various beads in and through all the beads which are closely threaded, there is a thread going because of the thread alone the whole 'mala' is there even though the thread is 'in and through' all of them, even though thread sustains all of them, the thread is invisible.

Similarly there is a material universe that you can come up to a subtlest matter called hiranyagarbha sariram and from there you can never go to hiranyagarbha the 'intelligence principle' because it is not available for pratyaksa and yukti. Yajnavalkya uses a special word for that and he says anadi prasniya, which means a question, which cannot be asked or answered in the field of pratyaksam and anumanam.

Up to this the Gargi brahmanam goes and in the next brahmanam we will enter into the intelligence principle called hiranyagarbha. And from the matter to conscious principle hiranyagarbha and from hiranyagarbha we will

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see the isvara Antaryami and from isvara Antaryami and from isvara to Nirgunam Brahma. This is our journey.

Loka to sutram; sutram to Antaryami; and Antaryami to Aksaram. The travel continues as loka [universe] to sutram [consciousness principle] from sutra to Antaryami and Antaryami to Aksaram [Nirgunam Brahma]. The sixth Brahman deals with lokas the matter and the seventh brahmanam deals with sutram and Antaryami and eighth brahmanam deals with Aksaram.

Our conclusion is that this Nirgunam Brahman alone is the inner essence of isvara, inner essence hiranyagarbha and inner essence of the entire material universe. And if the scientists analyse, they can come up to the subtlest matter and beyond that they will reach the dead end.

Then they have to come to vedanta. Gargi refuses to come and Yajnavalkya gets angry and warn that Gargi's head will break. That is how this brahmanam ends. That we will see.

### Mantra 3.6.1

*Atha hainam gargi vacaknavi papraccha; yajnavalkyeti hovaca,  
yadidam sarvamapsotam ca protam ca kasminnukhalvapa otasca  
protasceti; vayau gargiti; kasminnu khalu vayurotasca protasceti;  
antarlksalokesu gargiti; kasminnu khalvantarlksaloka otasca  
protasceti; gandharvalokesu gargiti; kasminnu khalu gandharvaloka  
otasca protasceti. Adityalokesu gargiti; kasminnu khalvadityaloka  
otasca protasceti; candralokesu gargiti; kasminnu khalu candraloka  
otasca protasceti; nakshatralokesu gargiti; kasminnu khalu  
nakshatraloka otasca protasceti; devalokesu gargiti; kasminnu khalu  
devaloka otasca protasceti; indralokesu gargiti; kasminnu khalu  
indraloka otasca protasceti; prajapatilokesu gargiti; kasminnu khalu  
prajapatiloka otasca protasceti; Brahmaloakesu gargiti; kasminnu  
khalu Brahmaloakesu otasca protasceti; sa hovaca gargi matipraksih,  
ma te murdha vyapaptat, anatiprasnyam vai devatamatiprcchasi  
gargi, mati praksiriti; tato ha gargi vacaknavyupararama.*

Athah means Kahola prasna uttara dana anaantaram after answering Kahola Gargi having another name of Vajaknavi. She gives an example first in which one thing is the inner essence of another. Here two words are used which is very often used in vedanta, which has got great significance and that word is sarvam othanca prothanca; we should note. Otham and protham.

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In English it means the warp and woof of anything. If you have a dress, you will find that the dress is made up of threads and some threads are along and some threads are across and these two types of threads, with which the cloth is woven. The two types of threads with which a cloth is woven are called otha and protha. In English it is the warp and the woof.

This warp and woof indicate the 'inner essence' the karanam the Aantaram, the sukshmam, and the apahrichinnam. Because otha protha alone are the inner essence without which cloth cannot exist.

Therefore repeatedly Gargi asks what is that in which the world is woven and what is the warp and woof of the world, what is the karanam of this world, what is the Aantara tattvam of the world, what is the sukshma tattvam of the world, and what is the apahrichinna tattvam of the world.

Gargi gives answer to the first question to give a sample to Yajnavalkya and later Gargi asks further questions. What does she say? The whole physical universe is interwoven with the waters made up of waters.

The waters are the warp and woof of the physical creation that means without water this physical creation cannot exist. This is based on vedantic sristi principle. In the order when you see, jalam is the karanam out of which the prithvi has come; therefore water thus becomes the warp and woof of the prithvi.

Similarly agni is warp and woof of water. In short karanam becomes the inner essence of the karyam. Therefore 'Sarvam upsu othanca prothanca are woven with water which means water is the 'inner essence'.

Having given this example, Gargi asks further if water is the karanam and therefore sukshmam, apahrichinnam and aantara tattvam then what is the inner essence of waters. And Yajnavalkya gives the answer vayu apah othanca prothanca that means vayu is the karanam sukshmam and apahrichinnam Aantaram vastu; and like that Gargi goes on asking and Yajnavalkya is goes on answering. You can easily write the answer.

Next one is Anthariksa loka, gandharva Lokeshu, Adhithya Lokeshu etc. Kasminu is the question of Gargi and Gargi 'thi' is the answer of Yajnavalkya. It is a series of dialogues. What is the meaning of gandharva loka, adhitya loka, chandra loka and Nakshatra loka etc.. Adhi Sankaracharya mentions each loka refers to the panca bhutas in different degrees of subtlety. The basic matter only is in the next degree of subtlety.

So far example I will take a random example. Chandra loka and Nakshatra loka is taken and it is said Nakshatra loka is 'inner essence' of chandra loka. What is the meaning? The chandra loka is also made up of



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panca bhutas matter and Nakshatra loka is also made up of panca bootha matter; so this panca bootha of Nakshatra is subtler than the panca bhutas of chandra loka. It is something like molecules and atom or molecules and elements. Elements are also matter; molecules are also matter. Molecules are subtler than atom.

And going on like this, Yajnavalkya comes to the final subtlest matter, which is Brahma Lokeshu Gargi thi. So third line from the bottom is Brahma lokeshu, we can take it according to the modern science, some energy particle or whatever it may be, but in scriptural language brahma loka is the subtlest form of matter. Brahma loka is the fourteenth loka and it is the subtlest of all the matters.

Gargi does not leave Yajnavalkya. Once we have come to the subtlest matter there afterwards you cannot go further because the difference between the matter and the mind; the difference between the Consciousness and the matter becomes hazier and hazier.

All problems are faced in scientific field, they are not able to say as to whether some of them are living beings or inert matter and the difference becomes very hazy between mind and matter or between matter and Consciousness. This can never be studied because they are not available for objectification. Once you come to the Consciousness principle it is not available for the study.

The study faces a set back because the Consciousness is not available for any instrument nor is it available for logic and therefore in logical field the analysis is over. We can say science has reached its pinnacle maximum and if you go further physics will become metaphysics.

Therefore when Gargi asked the question Yajnavalkya says don't ask too many questions. If you go on asking your head will fall off. Why? From brahma loka the next grade is hiranyagarbha tattvam; sutra tattvam which is the conscious principle which is the mind principle the samasti manas tattvam which cannot be explained in words.

And this hiranyagarbha tattvam is not available in the field of pratyaksa and anumana and therefore that question is not allowed in this field. This, I will call it as 'out of syllabus question'. It is in the field of logic and perception; the question cannot be entertained because the answer is not there.

Not that we don't know the answer; we don't say we don't know the answer; we say the question itself does not fall within the purview of logic and perception and if the question does not fall within the field how can anyone give the answer to the question.

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It is like asking the question how many kilograms is the distance between Madras and Bangalore. How can you answer the question, the kilogram belongs to one particular field and distance belong to another field?

Similarly don't ask about the hiranyagarbha in the field of logic and perception. And therefore it is called anadi prasnia devata. Anadi prasnia means a devata who is not available for perception and inference. But we can answer the question provided we allow another thing and that is agama pramanam or vedanta pramanam. So once vedanta pramanam is also brought, then, the question falls within the syllabus.

So we are not escaping the question or afraid of the question we say yukti anubhava is not sufficient and sruti yukti anubhava then this topic can be discussed. If you don't bring sruti, this question is out of syllabus. You are over shooting you are going beyond the limit and therefore I say don't ask too much. And if you ask what will happen? Then your head will fall. You can take it figuratively also.

You may break your head we say colloquially. You will go on thinking and thinking and you cannot solve the problem is the Tatparyam here.

In fact a scientists like Gargi are breaking their head to find out the fundamental cause of the universe. They are not able to solve because they are within the field of pratyaksa and anumana, in the absence of sastra pramana they will not be able to succeed, and they are breaking their head. Once this was said Gargi withdrew. So we can take it as withdrew temporarily.

However, she is going to come back again. Perhaps she must have spent some time by herself and later she herself understands that sutra and isvara and Aksaram all the three cannot be understood by logic but one should accept the Veda pramana. Accepting the Veda pramana she comes once again in the eighth brahmanam.

She again asks the question and then Yajnavalkya with the help of sruti pramanam teaches the Aksaram Brahman which is 'Sarvantarah'. Temporarily she is away. With this the sixth brahmanam gets over. We are in the sarvantarah journey, we have crossed 'matter principle', and then we will go to sutra, Antaryami, Akshara, and that journey we will continue in the next class.

Hari Om

Mantra : 3.7.1 = 7. Antaryami Brahmanam

In the fourth and the fifth brahmanams, the definition of Brahman is given as a 'Saksat aparoksath Brahma ye Atma sarvantarah'. This is repeated in both the brahmanams in the fourth and fifth. And in this definition the word sarvantarah is taken for analysis in the sixth, seventh and eighth brahmanams and three brahmanams are devoted for analysis of word sarvantarah.

The word sarvantarah means the 'inner essence'. And we saw the sixth brahmanam in the last class, which is known as Gargi brahmanam because Gargi asked the questions. In this brahmanam, the entire material universe is taken and the inner essence is analyzed.

When we analyze the material universe, 'subtle matter will be inner essence' of the gross matter. When we use the word inner essence the Bashyakara in his commentary points out three things. First the inner essence will be karanam; secondly inner essence will be sukshmam more subtle; and finally the inner essence will be more pervading apahrichinnam. So karanam, sukshmam and apahrichinnam will be the 'inner essence', whereas the gross matter will be karyam, sthoolam and paricchinna.

Karya bootha parichinna sthoola prapancasya karana bootha sukshma apahrichinna prapanca antara bhavati. And if you go to that subtle matter, there will be something more interior to that subtle matter also which is still subtler. If you go inside again, again you can go still subtler matter, still subtler matter without any end.

Then you can find sukshma taradamyam means gradation you can find. In the sukshma Taratamyam this subtler matter will be antaraha to the grosser matter. This interior journey or the inner journey can culminate once we come to know the subtlest matter possible. And it is this journey, that we found in the sixth Gargi brahmanam and the subtlest matter that Yajnavalkya presented there is brahma loka.

Brahma loka Adhi Sankaracharya points out as the panca bhutas, which make up the brahma loka is the subtlest form of panca bhutas. Then what is the specialty of panca bhutas? Panca bootha, which goes to make up brahma loka is the subtlest form of panca bhutas. Thus brahma loka becomes subtlest of all the lokas.

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The other lokas are also made up of panca bhutas only. But the grosser lokas are made up of grosser panca bhutas and subtler lokas are made of subtler panca bhutas and brahma loka is made up of subtlest panca bhutas and thus brahma loka is sarvantarah with regard to the material universe.

Yajnavalkya points out that up to this alone we can go through pratyaksa, anumana pramana so through logic, through analysis, we can go up to only brahma loka the subtlest form. When you want to go to more interior levels we have to take into account the 'conscious principles' also. And this conscious principle is not available for logical analysis.

As I said in the last class, when you go to a level of matter mind also become part of that study and without understanding the mind, we will not be able to understand the matter in deeper level.

But when they have to understand the mind, they face problems because mind has to understand the mind, since mind is not available for objectification by the mind itself they find things becoming hazy.

And therefore Yajnavalkya points out that the next level of subtlety comes at the conscious level and therefore logic cannot enter that area.

And that next level is hiranyagarbha who presides over the subtlest matter. After brahma loka, the next inner essence is brahma loka adhipathih hiranyagarbha, which is called in this upanisad as sutram.

Sutram is another name for hiranyagarbha. Here the word sutram is used with a positive intention because sutram is the 'inherent inner principle'. Just as a thread inheres all the beads and sustains all the beads of a garland; similarly sutram inheres all the matter and not only inheres but it holds together all the matters.

This sutra tattvam, which is total mind otherwise called hiranyagarbha is not available for logical analysis.

And therefore Yajnavalkya gave the name anadi prasniya devata. Anadi prasniya devata is the name of the hiranyagarbha or sutram. Anadi prasniya means that cannot be discussed at all in the field of logic; in the field of science; and in the field of perception. That is what I often say it is out of syllabus.

Out of syllabus means in the logical field, we cannot discuss the topic and at the same time we can discuss the same topic once we bring in sruti. Once srutis supported logic comes we are ready to discuss hiranyagarbha; we are ready to discuss isvara; and we are ready to discuss Nirgunam Brahma also. After crossing the matter level our journey should continue and go through three more levels. What is the subtlest level at the matter

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field? We have already said that it is brahma loka. For brahma loka, science is sufficient to discuss.

Next jump is sutram or hiranyagarbha and agama or sruti is required even to understand sutram. And above sutram is isvarah, which is also given a special name in this context and that name is 'Antaryami'. That is the next step.

Brahma loka to sutram to Antaryami and then comes the final step Antaryami to Aksaram which is Nirgunam Brahma. So brahma loka to sutram to Antaryami to Aksaram in these three levels, hiranyagarbha happens to be soupathika associated with samasti sukshma prapanca and isvara or Antaryami is also soupathika associated with samasti karana prapanca or maya and beyond that Aksaram is nirupathikam Brahma, Nirgunam Brahma, not associated with anything. The two 'Soupathikam' and one nirupathikam is seen here.

Now Gargi has withdrawn because Yajnavalkya threatened her if you ask further question without accepting sruti pramana, your head will burst. Head will burst means take it figuratively. You will not get any concrete idea in to your head. Now that Gargi is withdrawn the next challenger comes to continue the sarvantarah journey. And in this seventh brahmanam we get 'Sutram and Antaryami'.

Sutram is the inner essence of brahma loka as said in the last chapter. Antaryami is the inner essence of sutram. I hope you get the picture. Sarvalogasya antaraha Brahma okays brahma loka Aantarah, sutram sutra Aantarah Antaryamina Antaryami antaraha Nirgunam Brahman.

And since Antaryami is the most important subject in the entire upanisads as also in this particular upanisad, this brahmanam is known as Antaryami brahmanam. The seventh brahmanam is known as Antaryami brahmanam. Here the name of the student has not come. In all the brahmanam the name of the challenger's name came. This brahmanam is named after Antaryami.

This Antaryami alone is popularly known as isvara and this Antaryami alone is worshipped in all temples and also popularly known as isvara all Archana and Prarthanas are directed to this Antaryami and all vigrahams are for this Antaryami and the popular isvara is none other than this Antaryami. What is the pramanam for isvara in the upanisad? Antaryami is the answer. This brahmanam begins with a story. We will see that.

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### Mantra 3.7.1

*Atha hainamuddalaka drunih papraccha; yajnavalkyeti hovaca,  
madesvavasama patancalasya kapyasya grhesu yajnamadhiyanah;  
tasyasidbharya gandharvagrhitā, tamaprcchama ko'siti; so'bravit.  
Kabandha atharvana iti; so'bravitpatancalam kapyam yajnikamsca,  
vettha nu tvam kapyā tatsutram yenayam ca lokah parasca lokah  
sarvai ca bhutani samdrbdhani bhavantiti; so'bravit patancalah  
kapyah, naham tadbhagavan vedeti, so'bravit patancalam kapyam  
yajnikamsca, vettha nu tvam kapyā taman taryaminam ya imam ca  
lokam param ca lokam param ca lokam sarvani ca bhutani yo'ntaro  
yamayatiti; so'bravit patancalah kapyah, naham tam baghavan  
vedeti; so'bravit patancalam kapyam yajnikamsca, yo vai tatkapyā  
sutram vidyattam cantaryaminamiti sa Brahmavit, sa lokavit, sa  
devavit, sa vedavit, sa bhutavit, sa atmavit, sa sarvaviditi;  
tebhyo'bravit; tadaham veda; taccettvam yajnavalkya  
sutramavidvamstam cantaryaminam Brahmagavirudajase, murdha te  
vipatisyatiti; veda va aham gautama tatsutram tam  
cantaryaminamiti; yo va idam kascidbruyadveda vedeti, yatha vettha  
tatha bruhiti.*

The entire first mantra in this brahmanam happens to be a story. The next challenger narrates the story and here the challenger happens to Uddalakah Arunih. He is the famous one who came in Kathopanisad as Nachiketush's father. Uddalaka Aruni is the challenger here and he approaches Yajnavalkya. Uddalaka are Aruni are not two people.

Remember two names for each challenger Aruni or Uddalaka are two names. He addresses Yajnavalkya and he says once upon a time we were living in Madra Desa. In the house of a great brahmana known as Pathanchala or Kapyā lived there. We went there for learning yagas and also to know as to how to perform certain rituals. This Pathanchala had his wife who was under the control of a ghost. Ghost means gandharva. A gandharva possessed her.

We had a similar story before also. There also we came across Pathanchala. There it was daughter of Pathanchala and here it is wife of Pathanchala. A gandharva possessed her. So we all asked that gandharva possessed lady 'who are you?' we asked the gandharva. That gandharva said 'I am Gabandha who has another name atharvanah'.

And you should remember gandharvas are supposed to be superior beings with superior knowledge esoteric knowledge. The very purpose of

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introducing gandharva that the knowledge coming from his is apauruseya jnanam and it is not born out of human intellect. It is not born out of anumanam and it is not born out of perception. Gandharva is introduced only to show that his knowledge is supernatural. That gandharva addressed not only the Pathanchala who is the husband but also the yajna students. Here Aruni commences the story. The story here is addressed to Yajnavalkya.

What did that gandharva ask? Hey Kapya! Do you know that sutram? Do you know the hiranyagarbha tattvam? And what type of sutram is it? Do you know that inner controller who controls this world and the other world and all beings? Hiranyagarbha is the inner thread and because of that, everything is held together and that is why he gets the name sutram. All the things hiranyagarbha holds together. A list is given here.

Adhi Sankaracharya comments the present as ayamca lokah Idam sariram, the physical body Parasca yogah Varthamana sariram and the sarirams, the present body and future body which will come later; and not only that sarvanita bhutani all the beings, all the sarirams, all of them, in short the entire cosmos, which is full of beings, are supported by the sutram and he asks do you know hey Kapya? This is the first question of gandharva to Kapya as narrated by Uddalaka Aruni.

Here Uddalaka Aruni is the narrator and Pathanchala Kapya is guru whose wife is possessed by a gandharva. Now Pathanchala answers the first question. He said 'I don't know' to the gandharva. This is the story part. What is the significance of this story?

The significance of this story is that a normal educated human being cannot know hiranyagarbha through pratyaksa anumana pramana. That is why no scientist talks about hiranyagarbha. Hiranyagarbha is not available for science. Pathanchala who has been teaching many people indicates that he himself did not know being it is not Pourusheya visayah.

Not only that indirectly another idea is also conveyed that it is Yajnavalkya who may you be careful because even great people like Pathanchala does not know the topic and therefore how can you, an ordinary man know the answer. Therefore, indirectly Aruni threatens Yajnavalkya. This is the answer to the first question.

Now comes the second question. Gandharva presented his second question. This question is directed to the Pathanchala as well as all the other students. What is the question? Hey Kapya 'Do you know Antaryami who is superior even hiranyagarbha sutram, who is the inner essence of even sutram? And who is that Antaryami and what is his function?

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Antaryami means the inner controller. Antah means inner and yami means controller. This is derived from the root yem yemayati to control. From that only came the yamadharma raja's name. Population controller is Yemaraja. He is the one who controls the world very well and that is Yama through the kala tattvam.

Antaha means one who does not control by remaining outside but one who controls from inside. Just like a person sitting within the car and controls the car.

Similarly Antaryami baghavan does not sit in Vaikuntam or Kailash and control us. Antaryami is not elsewhere and isvarah is the essence of all the beings. Antaryami is a better word than isvara because isvara means we see upwards but Antaryami means we will see and understand it inside us.

What all things does he control? Antaryami controls all the sarirams, sarvanicha bhutani all the beings, which includes hiranyagarbha also. Antaryami is the controller everyone including the sutram or hiranyagarbha.

In fact hiranyagarbha comes under exalted jiva category, whereas Antaryami comes under isvara category. 'Do you know this Antaryami' asks Uddalaka to Yajnavalkya? Kapyia gives the same answer 'I don't know sir'. He answered the gandharva. The gandharva addressed all of us and he glorified the knowledge of Antaryami and hiranyagarbha sutram. The knowledge makes one great.

Therefore, he says if any person knows hiranyagarbha and isvara and if any one knows sutram and Antaryami then he becomes omniscient.

Do you know this knowledge? The omniscient is described in several ways. One who knows this is Brahma vid bhavati, loka vid bhavati, sutra vid bhavati and in short it is Sarva vid bhavati. One who knows that sutra and that inner controller, he knows Brahman, he knows the worlds, he will know all the devas; he will know all the lokas, he will know all the pramanams; he is the knower of all the scriptures and in short he knows all beings and all the bhutas.

And he will become knower of Atman the inner 'Self' and in short he will become sarvajnaha. He is the knower of all the scriptures. And then you have to extend the story.

Since gandharva glorified this knowledge all the people got interested in this knowledge and therefore Pathanchala and all the students including Uddalaka became the students of gandharva and asked him to teach all about sutra and Antaryami and as taught by gandharva, Uddalaka also received sutra jnanam and Antaryami jnanam.



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It is presumed that through gandharva we learnt all about sutra and Antaryami jnanam and Uddalaka tells Yajnavalkya I am going to ask you about that sutra or that hiranyagarbha which I learnt from gandharva. Through the secret code, I learnt and he says that gandharva taught that knowledge to all of us.

Now, hey Yajnavalkya I have got that knowledge received from gandharva. Now what is my question? Now the challenge begins. So Hey Yajnavalkya! If you don't know all about sutram and Antaryami, you are certainly inferior to me. I know the answer. Now all of you are inferior to me without sutram jnanam and Antaryami jnanam and the cows which are the property of a scholar also belongs to me if you cannot answer my questions.

Being inferior to me if you fail to answer, your head will fall. So threatens Uddalaka. Uddalaka thought that Yajnavalkya would surrender the cows.

Yajnavalkya says my dear Uddalaka I know hiranyagarbha very well and I also know sutra very well. Gautama is another name of Uddalaka Aruni. Hey Aruni! Aham vedava. I clearly know that sutra jnanam and also hiranyagarbha and Antaryami jnanam. On hearing this from Yajnavalkya Aruni gets angry. Aruni says that anybody can say I know I know.

By saying I know you are not proving anything. You have to tell me in what way you have understood hiranyagarbha; you should tell me clearly. In what way you have understood Antaryami you must explain. Uddalaka says anybody can make this statement that I know I know.

Anybody can make this statement. The proof of pudding is in eating. So what is the use of telling I know I know. What I want you to do is that you should tell me what you know and please define sutram and define Antaryami. So this is the challenge given to Yajnavalkya and in the following mantras first Yajnavalkya will define sutram briefly. There afterwards Antaryami will be defined elaborately in about twenty and odd slokas elaborately the definition of Antaryami.

The word Antaryami is repeated in this brahmanam and hence it got the name Antaryami brahmanam. The details we will see in the next class.

Hari Om

## Class # 84

### Mantras : 3.7.2 to 3.7.23

In this seventh brahmanam Uddalaka Aruni is the challenger and he asks two questions one about hiranyagarbha as sutram, which is the supporter of the whole universe and the second regarding Iswara otherwise known as Antaryami who is the inner controller of every creation. One is about the supporter and another is about the controller.

Supporter is sutram and controller is Antaryami. These are the two terminologies used in this brahmanam.

And the upanisad wants to show that both sutram and Antaryami are beyond the field of logic. The technical word used here is Anadi prasnias devata. Anadi prasnias means not falling within the field of logic. Anadi prasnias is that which falls within the field of sastra alone .

Only with the help of sastra you can know about sutram and Antaryami. To convey this idea, the upanisad presented a story in the first mantra, which we saw in the last class. Here the challenger Uddalaka Aruni narrates the events as to how he gained the knowledge of sutram or Antaryami.

In this incident or anecdote we find that Uddalaka Aruni gained the knowledge from a gandharva. 'I got the knowledge from a gandharva who was called Gabandhah or Atharvanah' Aruni told Yajnavalkya.

From this it is made clear that gandharva is not an ordinary human being and he is a supernatural and an extraordinary one. From this it becomes clear that the source of sutra jnanam and Antaryami jnanam is supernatural. Apauruseya supernatural knowledge can be gained from apauruseya or supernatural source alone. That source of the supernatural knowledge is said to be the gandharva.

And having said that I have got the unique supernatural knowledge of sutram and Antaryami as Yemadharmaraja said in Kathopanishad since it is a unique and rare knowledge nobody will know and therefore you Yajnavalkya will also not know and you do not deserve the cows standing there and without deserving them and without deserving if you take the cows your head will fall down.

Then Yajnavalkya remained unruffled and answered that I know that also. Then Uddalaka Aruni said don't blindly repeat I know I know that

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anybody can tell me what exactly is sutram and what exactly is Antaryami. This is the essence of the first mantra. Now we will read second mantra.

### *Mantra 3.7.2*

*Sa hovaca, vayurvai gautama tatsutram; vayund vai gautama  
sutrenayam ca lokah parasca lokah sarvani ca bhutani samdrbdhani  
bhavanti; tasmadvai gautama purusam pretamahuh  
vyasramsitasasyanganiti; vayunahi gautama sutrena samdrbdhani  
bhavantiti; evamevaitad yajnavalkya, Antaryaminam bruhiti.*

Having been requested to explain the sutram and Antaryami, Yajnavalkya begins to explain. About the word sutra and its significance. Here sutram means hiranyagarbha,

Yajnavalkya begins to explain all about sutram and Antaryami. Remember throughout I will use the word sutram to mean hiranyagarbha. You get familiarized with the word sutram. The word sutram has got a significance, which the other word cannot convey. The word hiranyagarbha is used to convey the power of omniscience that in other wards means sarvajnam.

When I want to convey another important idea and that idea is that hiranyagarbha holds together every sariram sthoolam and sukshmam. When I want to convey hiranyagarbha holds together; sustains together the idea of sustenance, the idea of holding together can be conveyed by the word sutram better.

Sutram literally means a thread and the thread means you should know just as thread hold together all the beads of the Mala in the same way hiranyagarbha holds together all the sthoola and sukshma sarirams.

Here the context is not the omniscience and here the context is sustenance so in this context sutram is an apt word. So I will use the word sutram.

Hiranyagarbha and sutram are other wise the same only. What is the sutram, which is keeping all together? Yajnavalkya answers. He says vayu, which means samasti prana devata, which alone has got the power of life, power of action, power of sustenance. Here the thing to be noted is vayu does not refer to inert air and vayu refers to devata behind the vayu. Vayu devata or samasti prana devata is intended here. And Yajnavalkya explains further that vayuna vai Gautama sutrena by this vayu tattvam otherwise is called sutra tattvam alone that holds all the beings together and make it a whole.

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All the sarirams, all the bodies, future body, present body why in short all the beings sarvani sarirani the prana tattvam or prana devata holds together. How do you prove? It is very simple. See a dead body. He tells Gautama, that the dead sariram, a dead body and in the dead body what unique thing happens is that the prana had left the dead body. So we say the prana is gone. That is why maranam is seen as prana utkrantihi.

When the prana leaves the body and thereafter wards the body cannot survive even for a few hours. As long as prana is there, the body is respected by me, scented and pampered by me. And not only that I respect the body but also all other people also respect my body only as long as prana is there.

The moment prana is gone everyone is scared of the body that is dead. Even one's own wife is afraid of that body which she had loved so long. And not only that anybody goes around to take bath because dead body asoucham because even medically it is not safe to retain the body for a long time as the body begins to get decayed or destroyed and therefore he says the body falls Apart. What do we mean by 'falls apart'? All his organs fall Apart, and all his organs get loosened and all his organs begin to decay.

Thus people talk about and therefore we have to use the logic of anvaya and vyatireka. Prana sattve sarira tattvam prana abhave sariratsa eva bhavati tasmad pranah eva sarira dharah like the sutram. Dharah is the crucial word here. And therefore the conclusion is that prana tattvam alone keeps alive all the living beings.

Everything becomes relevant and meaningful only in the presence of prana and the life itself is meaningful with prana tattvam alone. When this was said Uddalaka Aruni was satisfied with the answer and said 'fine'. Uddalaka Aruni says this sutra is exactly as you explained.

The sutra has been explained and Uddalaka Aruni asks about his second question on Antaryami. Uddalaka Aruni asks all about Antaryami. Now Antaryami is going to be elaborately discussed by Yajnavalkya. Because of this alone, this brahmanam is named as Antaryami brahmanam. We will read the mantra up to 14.

### Mantra .3.7.3

*Yah prthivyam tisthan prthivya antarah, yam prthivi naveda, yasya  
prthivi sariram, yah prthivimantaro yamayati, esa ta  
atmantaryamyamrtah.*

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Mantra 3.7.4

*Yo'psu tisthannabhyo'ntarah, yamapo na viduh, yasyapah sariram,  
yo'po'ntaro yamayati, esa ta atman-taryamyamrtah.*

Mantra 3.7.5

*Yo'gnau tisthannagnirantarrah, yamagnirna veda, yasyagnih sariram,  
yo'gnimantaro yamayati, esa ta atmantaryamyamrtah.*

Mantra 3.7.6

*Yo'ntarikse tisthannantarlksadantarrah, yamantariksam na veda,  
yasyantariksam sariram, yo'ntarlksamantaro yamayati, esa ta  
atmantaryamyamrtah.*

Mantra 3.7.7

*Yo vayau tisthanvayorantarrah, yam vayurna veda, yasya vayuh  
sariram, yo vayumantaro yamayati, esa ta atmantaryamyamrtah.*

Mantra 3.7.8

*Yo divi tisthandivo'ntarah, yam dyaurna veda, yasya dyauh sariram,  
yo divamantaro yamayati, esa ta atmantaryamyamrtah.*

Mantra 3.7.9

*Ya aditye tisthannadityadantarrah, yamadityo na veda, yasyadityah  
sariram, ya adityamantaro yamayati, esa ta atmantaryamyamrtah.*

Mantra 3.7.10

*Yo diksu tisthandigbhyo'ntarah, yam diso na viduh, yasya disah  
sariram, yo diso'antaro yamayati, esa ta atmantaryamrtah.*

Mantra 3.7.11

*Yascandratarake tisthamscandratarakadantarrah, yam  
candratarakam na veda, yasya candratarakam sariram,  
yascandratarakamantaro yamayati, esa ta atman taryamyamrtah.*

Mantra 3.7.12

*Ya akase tisthannakasadantarrah, yamakaso na veda, yasyakasah  
sariram, ya akasamantaro yamayati, esa ta atmantaryamyamrtah.*

Mantra 3.7.13

*Yastamasi tisthamstamaso'ntarah, yam tamo na veda, yasya tamah  
sariram, yastamo'ntaro yamayati, esa ta atmantaryamamrtah.*

Mantra 3.7.14

*Yastejasi tisthamstejaso'ntarah, yam tejo na veda, yasya tejah  
sariram, yastejo'ntaro yamayati, esa ta atmantar yamyamrtah  
ityadhidaivatam; athadhibhutam.*

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So the nature of Antaryami is being discussed in all these verses. Antaryami is the inner essence of sutram. Or to put it in our language the isvara is 'inner essence of hiranyagarbha'. And remember the definition of hiranyagarbha samasti sukshma sarira sahita caitanyam is hiranyagarbha; samasti karana sahita caitanyam is isvara therefore karana sariram has to be inner controller of sukshma sariram and karana prapanca has to be the inner controller of sukshma prapanca and therefore isvara has to be the controller of hiranyagarbha and Antaryami has to be the inner controller of sutram.

Now here in every mantra five features of Antaryami are mentioned, what are those five features? We find that the first feature is where Antaryami resides. Its residence is mentioned. What is the residence?

Whatever be the residence of hiranyagarbha that alone is the residence of Antaryami also. Whatever be the residence of Taijasa, that alone is the residence of Prajnah also. What is that residence? The sthoola sariram if you take the individual or sthoola prapanca is the place where the hiranyagarbha is indwelling and within the sthoola prapanca itself Antaryami is also there. The first is its residence. The Antaryami is 'inside the universe means 'not outside' but it is inside or within'. This is the first feature regarding the residence of Antaryami.

When you say something is dwelling on the earth means it can be either above the earth or inside the earth. We are all dwelling on the earth means we are living outside or inside and we stay on the surface of the earth. When you say Antaryami's residence whether it is inside or outside. The second feature is the Antaryami's residence is internal and not external.

The third feature is that hiranyagarbha cannot know or objectify Antaryami. Because Antaryami is the inner essence of hiranyagarbha and hiranyagarbha cannot therefore objectify Antaryami. Antaryami is therefore Avishayah. It is not the object of knowledge. Avishayatvam is the third feature.

The fourth feature is that the body of Antaryami is the same as the body of hiranyagarbha. That is the medium of interaction. Antaryami isvara does not have separate body. Both Antaryami, hiranyagarbha has got the same body, the physical universe happens to be hiranyagarbha as also the Antaryami isvara..

Or to discuss it at individual level the sthoola sariram is body of Taijasa also and sthoola sariram is the body of Prajnah also. In the same body alone jiva as also isvara reside and both enjoy the same body. This is the fourth feature.

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The fifth and the most important feature is that the Antaryami is the inner controller. It is the controller. These are the five features repeated in every mantra. Five words indicate distinct features of Antaryami as such they are repeated in every mantra. But here instead of taking hiranyagarbha as a whole, the upanisad or Yajnavalkya divides hiranyagarbha into many devatas.

Hiranyagarbha is divided into many devatas because hiranyagarbha is one with all the devatas put together and it is a single unit. It is like dividing the individual into many organs. I, the one individual can be divided into many parts from the standpoint of eye I am the seer I; hearer I; smeller I etc. If there are seventeen organs in me and I can be divided into seventeen personality. Jiva can be divided into 17 personalities [refer to Tattva Bodha.]

If an individual can be divided into 17 personalities, the samasti hiranyagarbha also can be divided into 17 personalities from the standpoint of each organ. And the 17 personalities of hiranyagarbha are known as 17 devatas. From the standpoint of hiranyagarbha as a seer, adhitya is devata. Hiranyagarbha as hearer is Dik devata; hiranyagarbha as a walker is Vishnu devata; hiranyagarbha, as evacuator is mrithyu devata. So hiranyagarbha has got 17 personalities called 17 devatas.

Therefore, Yajnavalkya points out that Antaryami is associated with all the devatas. The five features are connected with each devata. In fact one need not explain about each devata. To put it very much clear in the mind so that we don't forget, each devata is taken and all the five features are brought in with regard to each devata. I will take one devata as a sample and you can extend it to all the other devatas, and when you put all devatas together you will get to know all about hiranyagarbha.

The first devata is in third mantra. So Antaryami resides in prithvi. Here prithvi refers to the physical prithvi or the physical earth only. This is the first feature. Second feature is Antaryami is interior to prithvi. Here also prithvi means the sthoola prithvi, physical earth only. Antaryami resides in prithvi and Antaryami is interior to prithvi and the third feature is prithvi here refers to prithvi devata, which is hiranyagarbha only. It is part of hiranyagarbha therefore prithvi devata is only hiranyagarbha. Prithvi devata cannot know itself.

The fourth feature here refers to the physical earth and it is the body of Antaryami. What you should note is prithvi devata also has got a sariram. The physical earth is sariram of prithvi devata; Antaryami also has got the same sariram.

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Therefore one sariram is shared by two i.e. Prithvi devata as also Antaryami also uses this body. Prithvi devata and Antaryami also share the same body; then what is the difference? Prithvi devata refers to hiranyagarbha amsa and Antaryami refers to isvara amsa. Isvara and hiranyagarbha share the same sthoola sariram. This is the fourth feature.

Then the fifth feature is one who is the inner controller within the prithvi devata and one who controls even hiranyagarbha. In fact, hiranyagarbha is considered to be the samasti jiva.

Hiranyagarbha is exalted jiva whereas Antaryami is the isvara. Isvara controls hiranyagarbha also who is the most exalted jiva. Then he concludes that this principle alone is your Atma. Your inner essence and this principle alone is your essence behind your body, behind your mind and this is your inner essence, which is known as Antaryami that is eternal.

Now for all the mantras you have to apply these five features. Fourth is Jala devata; fifth agni; sixth is atmosphere; seventh is vayu devata; eighth is upper regions, the heavens; then adhitya devata the sun and then tenth is the quarters and eleventh is chandra, the moon and stars; the twelfth mantra deals with akasa, the space and thirteenth mantra deals with darkness; in all of them extend the same principle that Antaryami is interior to that and Antaryami cannot be known by the devata and Antaryami has got the same body as the devata and Antaryami controls that devata and these five features have to be extended and from fourteenth mantra the Tejas devata is talked about and with that Adhi Deivatam is over and samasti hiranyagarbha topic is over.

Now, Yajnavalkya wants to apply the same principle at the adhiboota level also. Adhi Deivam Adhi bootham and adhyatmam level are to be discussed.

### Mantra 3.7.15

*Yah sarvesu bhutesu tisthan sarvebho bhutebhyo'ntarah, yam sarvani  
bhutani na viduh, yasya sarvani bhutani sariram, yah sarvani  
bhutanyantaro yamayati, esa ta atmantaryamyamrtah ityadhibhutam;  
athadhyatmam.*

So this mantra is adhiboota Antaryami pratibanda mantra. The very same isvara is behind all the boothams also. Adhi Sankaracharya takes it as all the Boudhika sariram or all the physical bodies. Having taken all the bodies as the Adhi bootham, Yajnavalkya takes up the topic of adhyatmam and he



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deals with the individual or vyasti. This is from 16<sup>th</sup> mantra onwards up to the end i.e. Mantra 23 we will read. Here also we have to extend the five features we discussed earlier. Now we come to the individual level and we will read the mantra.

### Mantra 3.7.16

*Yah prane tisthan pranadantarah, yam prano na veda, yasya pranah sariram, yah pranamantaro yamayati, esa ta atmantaryamyamrtah.*

### Mantra 3.7.17

*Yo vaci tisthanvaco'ntarah, yam vanna veda, yasya vaksariram, yo vacamantaro yamayati, esa ta atmantaryamyamrtah.*

### Mantra 3.7.18

*Yascaksusi tisthamscakusoso'ntarah, yam cakurna veda, yasya caksuh sariram, yascaksurantaro yamayati, esa ta atmantaryamyamrtah.*

### Mantra 3.7.19

*Yah srotre tisthan srotradantarah, yam srotram na veda, yasya srotram sariram, yah srotramantaro yamayati, esa ta atmantaryamyamrtah.*

### Mantra 3.7.20

*Yo manasi tisthanmanaso'ntarah, yam mano na veda, yasya manah sariram, yo mano'ntaro yamayati, esa ta atmantaryamyamrtah.*

### Mantra 3.7.21

*Yastvaci tisthamstvaco'ntarah, yam tvanna veda, yasya tvak sariram, yastvacamantaro yamayati, esa ta atmantaryamyamrtah.*

### Mantra 3.7.22

*Yo vijnane tisthanvijnanadantarah, yam vijnanam naveda, yasya vijnanam sariram, yo vijnanamantaro yamayati, esa ta atmantaryamyamrtah.*

### Mantra 3.7.23

*Yo retasi tisthan retaso'ntarah, yam reto na veda, yasya retah, sariram, yo reto'ntaro yamayati, esa ta atmantar-yamyamrtah*

We will take this as another section. From mantra number sixteen onwards words twenty-three takes the adhyatmam and here the various organs are taken and here also we have to apply the five principles. But when you take the organs, the physical part of the organ should be taken as

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golakam and subtle part of the organ is to be taken, as indriyam and then we have to apply the five features.

The Antaryami resides in all these Golakams the physical part of the organs and Antaryami is interior to all the golakams and Antaryami cannot be known by the indriyam and Antaryami has got the same golakam as the indriyam has got; and both share the same golakam and finally Antaryami is the inner controller of all these indriyam.

This is how the whole thing is explained. The mantra 16, prana is taken, mantra 17 deals with vak; mantra 18 deals with caksu the eye; mantra 19 deals with Srortram the ears; mantra 20 deals with the mind; mantra 21 deals with the skin and mantra 22 deals with the vijnanam which is the intellect or buddhi; and in the mantra 23 Retas dealt with Retas here means the organ of procreation. Thus a few karmendriams are taken and Antaryami is talked about. In the last portion of the 23<sup>rd</sup> mantra, the nature of Antaryami is discussed which we will see in the next class.

Hari Om

The seventh brahmanam is known as Antaryami brahmanam because the nature of Antaryami is discussed elaborately in this chapter. Here, Uddalaka Aruni wanted to know about the nature sutram and Antaryami. As the nature Antaryami is discussed elaborately, this brahmanam is named as Antaryami brahmanam.

We saw that the sutram is another name for hiranyagarbha that is nothing but samasti sukshma prapanca sahitam caitanyam, Similarly Antaryami is another name for Iswara who is the samasti karana prapanca sahitam caitanyam or maya Visistam caitanyam. This Antaryami is revealed as the 'inner controller of adhyatmam, Adhi bootham and adhidaivam'.

In these portions five features of Antaryami were discussed.

The first is that Antaryami resides in adhyatmam, adhibhutam and adhidaivam.

The second feature is Antaryami is interior to adhyatmam adhibhutam and adhidaivam.

Third is Antaryami cannot be known by adhyatma adhibhutam and adhidaivam.

The fourth feature is that Antaryami has a sariram that is in common with adhyatmam Adhi bootham and adhidaivam. It means Antaryami has no separate sariram. Isvara also does not have separate sariram. Our sariram is the sariram of isvara. If isvara has to function in the world, it has to be through our sarirams only. Thus Antaryami has got a sariram, which is in common with sarirams of adhyatma adhibhutam adhidaiva.

The fifth feature and most important feature Antaryami is the inner controller of adhyatmam adhibhutam and adhidaivam. In fact the very name Antaryami has come because of the fifth feature alone. Antaha Yamayati Antaryami.

We also saw how Antaryami is the controller of all; he is not the controller according to his whims and fancies; Antaryami controls everything through the karma, which is potentially there in him.

Therefore through karma alone every devata has got its own karma; every jiva has his own karma; through karma reins 'as it were', the isvara

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controls everyone. Having defined Antaryami now Yajnavalkya concludes in the last portion of the mantra 23, he defines the swarupam of Antaryami.

### Mantra 3.7.23

*adrsto drasta, asrutah srota, amato manta, avijnato vijnata; nanyo'to'sti drsta nanyo'to'sti srota, nanyo'to'sti manta, nanyo'to'sti vijnata, esa ta atmantaryamyamrtah, ato'nyadartam; tato hoddalaka aruntrupararama.*

The essential nature of Antaryami is being defined now. So we saw that the Antaryami or isvara consist of two factors one is samasti karana prapanca, otherwise known as maya and the other is caitanyam or the saksi caitanyam of the individual at vyasti level.

Yajnavalkya wants to point out that the saksi caitanyam is the essential nature of Antaryami. The karana prapanca is not the essential nature of Antaryami and it is only an upadhi; it is only incidental means of functioning; the essential nature is saksi caitanyam. We call it as isvara saksi. It means it is the saksi aspect of isvara.

Saksi caitanyam, which is the essential nature of Antaryami, is beautifully defined here. Yajnavalkya says saksi is drasta, strorta, manta and vijnata. When we use the word drasta, we must remember some of the discussions, we had before. Therein I pointed out that there are two drastas. We discussed this on two occasions elaborately. I will mention the occasion, so that you can refer back to notes later. Refer to mantra 1.4.10 of Mahavakya bahsyam where we discussed two types of drasta and the second was in mantra 3.4.2 of this Upanisad which we saw recently. So I am not going to elaborately discuss this but I will remind you.

The first drasta refers to the mind along with cidabhasa. .Sabasa antakaranam is seer number one; cidabhasa sahitam antakaranam which is called ahamkara, which is called pramata, which is called karta is the uniqueness of this drasta. He is a drasta by undergoing changes and therefore it is Savikara drasta that is the changing seer.

The change is in the form of 'vritti vikara or thought modification'. It is a seer undergoing changes and therefore we call it is a changing seer. And when this drasta is the seer when it plays the role of seer and then what is the object for him. It is said that the external world is the object with regard to the first seer named Savikara drasta.

Then there is the second drasta, which is the saksi caitanyam. The uniqueness of this drasta is, that it is nirvikara drasta or the changeless seer.

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When the saksi caitanyam is seen as drasta the seer, the object is not the external world but the object is the very mind itself, the mind its modification, the mind its knowledge and mind its ignorance and in short the mano vrittayah or buddhi vrittiyah.

Thus, when the saksi is the seer thoughts are seen; when the mind is the seer the world is seen. Therefore, whenever we use the word seer, we have got two before us; one the mind the seer with respect to world and the second is saksi which is the seer with respect to the thoughts and therefore in vedanta whenever you use the word seer, we should one know which one is being pointed out.

In Brihadaranyaka upanisad in many places the word drasta is used to indicate the second seer saksi. So we saw that in mantra 3.4.2 of the Upanisad, the word drasta is used not in the sense of seer of the world but there the drasta was used as in the sense of seer of the mind. Now, extending that, we must apply the same in this context also drasta. Here drasta means the saksi caitanyam or vritti saksi.

And what type of vritti? It is the Darsana vritti saksi drasta. In the same way Atma is called Srota and here it is not the hearer of external sound but the saksi is the hearer of sravana vritti and hearer means sravana vritti saksi. When the sabda vritti occurs in the mind and then the saksi illumines the vritti and that saksi is second srota and it should be equated as sravana vritti saksi.

Similarly Atma is manta. It is manana vritti saksi. And Atma is Vijnata vijnana vritti saksi. So adding all the four expressions together we can make one common word Sarva vritti saksi. So this is one part of the definition of Antaryami's essential nature.

Now comes the second part adristah Asrutah Amantah Avijnatah. Atma is ever the seer but Atma is never the seen. Here we talk of isvara Atma or Antaryami Atma. Antaryami is ever the seer never the seen. Similarly Antaryami is ever the hearer never the heard. So Antaryami is ever the thinker never the thought; Antaryami is ever the knower never the known. This is the first part.

And then comes the second part; here we have to club four sentences which are quoted by Adhi Sankaracharya very often are nanyotosti drsta nanyotosti srota nanyotsti manta nanyotosti vjnata esa ta atmantaryamy amrtah; these four sentences are to be taken together. Adhi Sankaracharya often quotes this. Let us see how does they convey jivatma paramatma aikyam.

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Here upanisad says Athaha anyaha drasta nasti; Athaha means Antaryaminah; Antaryaminah anyah drasta nasti; what does it mean in English. It means that there is no seer other than Antaryami. There is no hearer other than Antaryami; there is no thinker other than Antaryami; there is no knower other than Antaryami.

Putting all of 'them' together there is no 'experiencer' other than Antaryami. This means that there is no subject other than Antaryami. There is only one subject all others are objects only. From this how do you derive mahavakyam.

In common parlance, we take every jiva as an experiencer and jagat as experienced; this is our common view. I am an experiencer experiencing the world and you are another jiva the experiencer experiencing the world; thus there are so many jivas and there are so many experiencers experiencing the world. This is our common view.

What does the upanisad say? Antaryami is only experiencer and there is no experiencer other than Antaryami. Adding these two ideas together, we say only one experiencer Antaryami alone is acting 'as though' divided and it plays the role of several experiencer jivas.

Therefore isvara eva jiva rupena bathi. If isvara and jiva were different how many experiencers will be there? Isvara must be one experiencer and jiva must be another experiencer and naturally the conclusion must be minimum there should be two experiencers.

If you take every jiva into account there will be countless experiencers but the upanisad says that many experiencers are not there and there is only one isvara is behind 'every seen as experiencer' with number one experiencer number two and experiencer three and one experiencer with capital 'E' which is functioning behind every 'body'.

If you knock off the individual bodies, you will find that there is only one big experiencer that is isvarah. It is like one mahaakasa one all pervading akasa alone is appearing gatahasa and karakahasa, gostahasaha and udhara akashah, siroakasaha etc.

We have different names but the akasa is ekah. Similarly we say many experiencers are there and we name them jiva but jivas are only in name but there is only one experiencer isvara. Refer to Gita Ksetrajna expression. Thus what is the essence conveyed here.

The only one experiencer if you look at that 'one experiencer' from the standpoint of samasti upadhi, you call it isvara; if you look at one experiencer from the standpoint of vyasti upadhi, individual body is called

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jiva. Between jiva and isvara there is no difference in nature but difference is there only in the medium. Experiencer is always only one.

In this hall also if hundred of you are listening, it means only one caitanyam listening through different minds. Therefore minds are many Mano vrittis are many but the illuminator of the Mano vrittis are many and illuminator of Mano vritti is one caitanyam.

And caitanyam behind you illumined your mano vrittis and caitanyam behind her illumines her mano vrittis and minds are different; vrittis are different therefore vrittis may vary; minds may vary in certain mind no vrittis may take place and there may be blank mind but behind the mind there is vritti and the experiencer Consciousness, the illuminator Consciousness is only one and there is only one Consciousness which is hearing my talk.

But it is done through many minds my talk is heard. If there is only one Consciousness how come that one person understands and another do not. You are talking of caitanyam but you have come down to the mind. In the mind differences are there but caitanyam is one and the same. This is the essence that is given here.

This idea alone Krishna brings in the seventh chapter of Gita as vedaham samatitani vartamananim carjuna bhavisyani ca bhutani mam tu veda na kascana . Krishna says as Antaryami I alone know the past, present and future through different minds or through the samasti. I know everything and at the same time I am adrastah and Drasta, amatah and manta etc.

Now Yajnavalkya concludes ‘Hey Uddalaka Aruni don’t look somewhere else that Antaryami is the essence of you alone Don’t look somewhere else Only thing when the Antaryami obtains behind the individual upadhi, we call it as Prajnah; behind sthoola and sukshma sariram Antaryami is immortal. Everything else is perishable and mithya. This saksi caitanyam alone is sathyam and all the rest are mithya.

Everything else except saksi caitanyam is mithya. The Uddalaka Aruni got the answer for sutra question also, more than that of Antaryami question and Uddalaka Aruni accepts Yajnavalkya is unchallengeable, and he withdraws and with this seventh brahmanam is over. Although it is named Antaryami brahmanam, the brahmanam is also called as Aruni brahmanam in the name of the questioner. We enter into next Brahman.

## 8. Akshara Brahmanam

### Mantra 3.8.1

*Atha ha vacaknavyuvaca, brahmana baghavanto hantahamimam  
dvau prasnavau prakasyami, tau cenme vaksyati, na vai jatu  
yusmakamimam kascid brahmod yam jeteti prccha gargiti.*

In this eighth brahmanam Gargi is returning. She had already asked a question in the sixth brahmanam about the inner essence of the creation.

She wanted to know about the sarvantarah Atma. So she used the expression othamca prothanca what is the warp and woof of the creation.

What is the inner essence of creation she asked; and we found Yajnavalkya talking about inner essence and then Gargi asked what is inner essence and Yajnavalkya came up to brahma loka. Thus she came to the essence of Jada prapanca but from that the inner essence we know it as cetana hiranyagarbha.

The inner essence of brahma loka is hiranyagarbha; the inner essence of hiranyagarbha is Antaryami; the inner essence of Antaryami is Nirgunam Brahma. This I had told in the other class that up to brahma loka, we travel and after that three steps are there which are cetanam.

What is the first one? Sutra or hiranyagarbha is first step. Hiranyagarbha is samasti sukshma prapanca sahita caitanyam. Interior to that is Antaryami that samasti karana prapanca sahita caitanyam and interior to that is Aksaram, which is Nish prapanca caitanyam.

But if we have to go to that, you have to know about Consciousness. To understand hiranyagarbha you have to know the Consciousness principle. Consciousness is not available for logical enquiry. Even now scientists do not know what is Consciousness exactly or what is life.

Other than that they know everything. They don't know everything about birth. They don't know about death; they don't know about birth. Then what do they know? They know nothing. They cannot study this because Consciousness is apauruseya visayaha and it is not available for pratyaksa anumana pramanam.

Therefore beyond brahma loka all these are anadi prasniya. Anadi prasniya means not available for logical analysis and it is out of syllabus in the field of logic. We are ready to discuss that once the sastra pramanam comes. So Yajnavalkya had told Gargi not to ask further.



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Therefore temporarily Gargi withdrew but she was not satisfied. She wanted to go further three steps sutram, Antaryami and Aksaram before jivatma merging with Nirgunam Brahma. She was waiting for the opportunity and so she appears again to continue the Sarvantara prana.

She was going to ask what is the inner essence of sutram and what is the inner essence of Antaryami. These are the two questions that she is going to ask. Before that we have to supply a sentence is that sutram is the inner essence of brahma loka, which she had discussed in the sixth brahmanam. In the sixth Brahman, we have discussed up to brahma loka.

We should know that sutram is the inner essence of brahma loka and then she asks two questions what is the inner essence of sutram as also Antaryami. And you know the answer also. Inner essence of sutram is Antaryami and the inner essence of Antaryami is Aksaram. In other words, the inner essence of saguna hiranyagarbha is saguna isvara and the inner essence of saguna isvara is Nirgunam Brahma.

These are the two questions and two answers and since the Nirgunam Brahma as Aksaram is the central theme of the chapter and this brahmanam is called Aksara brahmanam. And you should not ask what is the inner essence of Aksaram? From prithvi, we have continued our journey and we have come to brahma loka, hiranyagarbha, isvara, Nirgunam Brahma and thereafter you should not ask any question and Nirgunam Brahma is Sarvantaram Brahma.

Sarvantaram word was introduced in the fourth and fifth brahmana and the commentary continues in brahmana sixth seventh and eighth. The eighth concludes with Brahman as Sarvantaram, which is Nirgunam Brahma.

Even though Gargi wants to ask these questions, she is frightened and is afraid to come forward and ask the questions. Gargi wants a special treatment and ask questions for the second time. That each questioner asked one question only and that is the reason why she is scared and the second reason is Yajnavalkya has already threatened her if you ask further questions your head will break, yet, she wishes to ask two more questions second time if permitted to ask the questions.

Therefore, before asking the questions she asks for permission from other brahmanas to ask two more questions. It is with their permission she asks her questions. So Gargi asked. She says the two more questions, which will be the toughest, and if Yajnavalkya answers them there is no one need to ask any more questions to test his ability.

The first intension is she wants permission to ask questions for second time and second reason is she wants the blessings of the brahmanas so that

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her head will be safe and be in tact. She wants a special protection for her head so that Yajnavalkya's 'sapam' does not affect here.

She has her third intention also. She asks him two toughest questions. No normal person will be able to answer that and if Yajnavalkya answers those two questions we can wind up the session. There is no need for anyone to ask any questions. See what confidence she has got in her.

Once Yajnavalkya can answer these two questions for it is Brahma vidya itself or Aksaram vidya itself and thereafter if he answers my questions, you may allow the cows to be given to her and let him take all the cows. In such a case we can derive that there is nobody amongst us can win or defeat Yajnavalkya in the field of vedic knowledge.

Here Brahma means Veda. Brahma Veda means Veda Vadah and Veda Vadah means vedic teachings. I am not using the word vedantic. I include the 'Vedic' to include Purva bagha and Uttara bagha. Thus, when she asked for permission, we have to imagine that all the brahmanas agreed for her to ask questions. They have in fact appreciated wherever the glory is there.

Then Gargi looked at Yajnavalkya thinking that Yajnavalkya would have got frightened. But Yajnavalkya was in gay mood and gave permission to Gargi to ask the question. According to scriptures Yajnavalkya is supposed to be Vishnu's avataram and it is but natural that Yajnavalkya as baghavan himself he is sarvajnaha. She says that I am an archer with two questions I am going to shoot you with two questions the details of which we will see in the next class.

Hari Om

Gargi asked the questions in the sixth brahmana and now she questions based on the previous seventh brahmana. In the seventh brahmana Uddalaka Aruni asked about the sutram and Antaryami. Sutram means hiranyagarbha and Antaryami means isvara. Sutra is samasti sukshma sarira sahita caitanyam and Antaryami is samasti karana sarira sahita caitanyam. Hiranyagarbha is also saguna and Antaryami is also saguna.

Now the question that is being asked by Gargi is what is the inner essence of hiranyagarbha or sutram for which Yajnavalkya is going to answer that Antaryami is the inner essence of sutram.

Only difference is instead of using the word Antaryami, Yajnavalkya uses another word and that is akasa. So while studying this section we should be very careful that the word akasa is used in the meaning of Antaryami or isvara. So therefore Gargi asks second question what is the inner essence of Antaryami or what is the inner essence of akasa.

To answer the question Yajnavalkya says that the ultimate essence is Nirgunam Brahman thus showing that the ultimate is the Nirguna vastu. And Nirgunam Brahma in this section is called Aksaram and therefore Yajnavalkya says Aksaram is the essence of akasa and akasa is the essence of sutram.

Don't ask what is the essence of Aksaram. Once we come to Aksaram Nirgunam Brahma we have reached the end of the journey, which started from 6<sup>th</sup> chapter.

In the sixth chapter we came up to brahma loka and then we had to supply a link, the interior to brahma loka is hiranyagarbha, interior to hiranyagarbha is isvara, and interior to isvara is Aksaram that is sarvantarah. This is going to be the development, Gargi is coming forward, and she is asking special permission from brahmana for two reasons one she is asking questions twice. She asked for special treatment and therefore she asks for permission.

She also feels that once Yajnavalkya answers her questions thereafter wards nobody can challenge him, and therefore other people need not waste their time. Last when she went on asking questions Yajnavalkya warned land said that her head would break if she continued to ask questions.

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Therefore she wanted to protect herself with brahmana Anugraha before asking questions to Yajnavalkya and also because she persists in asking questions for the second time.

We saw the first mantra in the last class where she asked for permission and she also said that if Yajnavalkya wins over me, then no one among you could defeat Yajnavalkya in the field of vedic knowledge.

It is like Pradhama Mallan Nyaya, which means if you want to become world heavy weight, champion you need not go on fighting everyone on the street and you the defeat present champion and you have become champion.

Gargi says I am the champion among all of you and if Yajnavalkya defeats me, it is implied that he has defeated all of you and therefore you should not waste your time asking further questions. But that is what she said in the first mantra.

### Mantra 3.8.2

*Sa hovaca, aham vai tva yajnavalkya yatha kasyo va vaideho  
vogradputra ujjyam dhanuradhijyam krtva dvaubanavantau  
sapatnaviyadhinau haste krtvopottisthet, evamevaham tva dvabhyam  
prasnabhyamupodastham, tau me bruhati; prccha gargiti.*

Yajnavalkya stood there when Gargi threatened with all these words. Before asking the questions, Gargi threatens him further. She says that I will attack you with two powerful questions and let me see how you face my questions and to convey this idea Gargi gives an example of a powerful archer in a battle. What do the archers do?

Generally the bow used by the archers is not strung bow because then the tension will go away. Generally, the string will be removed, untied, and kept when not in use. When the battle comes and only when they want to use the bow they string the bow and it is like loading the gun and after stringing the bow they take the arrow. The arrow also has got a very sharp tip where there will be two portions with the tip where they fix either metal or a sharp bamboo.

Then only the wooden portion is called Sarah and sharp tip is called banah. The tip can be separated and they can also dip the tip in the poison. Not that the whole arrow is poisoned but the tip of the arrow, which can be separated and that tip alone is poisoned when they want to kill wild animals etc.

## Muni Kandam

What I want to say is that here two words are used saraha and banaha saraha is arrow and Banah is sharp tip. Now Gargi says a powerful archer strings the unstrung bow and fixes an arrow with a sharp tip and appears in front of the enemy. If such a person comes how the enemy will feel. The enemy will be scared. In the same way I have come in front of you having strung the unstrung bow. I have got two sharp tipped questions, which will certainly defeat you. This is the analogy that Gargi gives and threatens Yajnavalkya. So Gargi addresses.

Hey Yajnavalkya! Just as Kasi raja appears in front of the enemy or the strong videha raja I appear before you. Here Kasi raja and videha raja are powerful descendents with great valour and courage.

Hence Gargi compares herself with the above two kings. 'I have brought the bow, which was unstrung before and I fix two powerful arrows one after the other with a sharp bhana [a sharp tip] made of metal or bamboo, which will pierce anyone attacking me', says Gargi to Yajnavalkya.

Here Gargi, the challenger compares herself with a king as the king appears in front of enemy with bow and arrow. Gargi appears before Yajnavalkya with two sharp questions, which will pierce Yajnavalkya's intellect and she warns him that Yajnavalkya cannot answer her.

Then she adds if you want to take away the cows you give answers to my two questions. She thinks that Yajnavalkya would be frightened. She thought that he would run away. But Yajnavalkya is in a relaxed position. He says that you may ask any question. This is called the state of jnana nishta.

### Mantra 3.8.3

*Sa hovaca, yadurdhvam yajnavalkya divah, yadavak prthivyah,  
yadantara dyavaprthivi ime, yadbhutam ca bhavacca  
bhavisyaccetyacaksate, kasmimstadotam ca protam ceti.*

The question is what is the inner essence of hiranyagarbha or sutram. And for asking the question, Gargi defines hiranyagarbha as sarvatmagam. Sarvatmagam means hiranyagarbha is in the form of everything. Gargi asked Yajnavalkya, 'Hey Yajnavalkya! What is the essence of otham and Brotham, the woof and warp of the sutram or the hiranyagarbha that is beyond the heavens that, which is below the earth, that which is in the middle, that is between the earth and the heaven, in short that which is all pervading and that which includes everything of the past, includes everything of the present and also that includes everything of the future.

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The two words otham and protham together refer to the inner essence. 'Othem' is warp, which is woven along and 'Protham' means that is woven across woof. So what is the meaning? What is the warp and woof of hiranyagarbha? What is the essence of hiranyagarbha? Without warp and woof cloth does not have existence. Warp and woof lends existence to the cloth.

Here hiranyagarbha is like a cloth and what is the warp and woof of hiranyagarbha without which hiranyagarbha 'Himself' cannot exist. This is the question posed by Gargi. In what warp and woof is hiranyagarbha is woven 'Othanca prothanca'.

### Mantra 3.8.4

*Sa hovaca yadurdhvam gargi divah, yadavak prthivyah, yadantara  
dyavaprthivi ime, yad bhutam ca bhavacca bhavisyaccetyacaksate,  
akase tadotam ca protamceti.*

So Yajnavalkya answers to the questions posed by Gargi. While answering, Yajnavalkya repeats the whole question. After narrating the whole question, Yajnavalkya says that hiranyagarbha is woven in akasa that akasa is the warp and woof of hiranyagarbha. That means akasa is the 'inner essence' of hiranyagarbha.

Here what is to be noted is that the word akasa does not mean the space. Akasa here means it is an un-manifest ether or avyakrta akasa. Akasa here also means isvara or Antaryami or it means maya sahita Brahma or samasti karana sarira sahita caitanyam. In simple language it is isvara. How can you use the same words for both?

Here the word akasa is used etymologically; the word akasa is derived from the 'kash' to appear or shine. Akasa means that which appears manifest everywhere and isvara appears everywhere. Therefore akasa here means isvara.

That means hiranyagarbha enjoys existence borrowed from isvara alone. Minus isvara hiranyagarbha is nil just as minus the thread the cloth is nonexistent. There is no world without hiranyagarbha and there is no hiranyagarbha without isvara.

Similarly we will say that there is no isvara also. Only then, many people abuse Advaidins when we say that there is no isvara other than Nirgunam Brahma.

## Muni Kandam

Gargi continues. Gargi's one arrow is shot and Yajnavalkya has successfully answered. Yajnavalkya is thus saved from Gargi's first arrow.

### Mantra 3.8.5

*Sa hovaca, namaste'stu yajnavalkya yo ma etam vyavocah;  
apahrasmai dharayasveti; prccha gargiti.*

Gargi responded. Even though she started with a big bang she was humble enough to accept when the correct reply was got from Yajnavalkya. She had no false ego. She bows down to him because Yajnavalkya has answered the first question of hers. But still Gargi has not given up. She tells Yajnavalkya that you have only protected yourself from my first question and she says that you be ready for the second question.

Now I have another question which is more powerful and be prepared for the other question she warns Yajnavalkya. What Yajnavalkya does? He says that he is ever ready and asks her to shoot the second question also.

Since the second question is the continuation of the first question and since two questions are interconnected, Gargi asks the first question for the continuity and for confirmation.

Some times we answer the question once and when the second time the same question is asked one gets doubt. Often we answer a question for the first time and when the second time the same question is asked with emphasis, we are not able to answer because our knowledge is vague and we are uncertain of our reply.

Therefore to test the Yajnavalkya she asks the question for the second time and Yajnavalkya is very sure of his reply and answers the same. The sixth and seventh mantras are repetitions of the third and fourth mantra.

### Mantra 3.8.6

*Sa hovaca, yadurdhvam yajnavalkya divah, yadavak prthivyah,  
yadantara dyavaprthivi ime, yadbhutam ca bhavacca  
bhavisyaccetyacaksate, kasmimstadotam ca protam ceti.*

### Mantra 3.8.7

*Sa hovaca yadurdhvam gargi divah, yadavak prthivyah, yadantara  
dyavaprthivi ime, yad bhutam ca bhavacca bhavisyaccetyacaksate,  
akase tadotam ca protamceti kasminnu khalvakasa otasca protasceti.*

To show the superiority of Kalidasa, they tell a story. It seems in the Vikramaditya fort Kalidasa was very great and there was another who was

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equally great it seems. The king chose Kalidasa for poet as the greatest one. And the queen had a doubt. When both are identical how do you choose?

The king said I will play a drama and you will know. One day the king and queen wore the dress of beggar; a very poor person and they had a small baby also. And then, the king ordered it seems that you should wait outside the palace and keep the baby on lap and cover it with a cloth and cry and the rest I will do.

Then the king sent message to all the poets. The kings said that my only child is dead, I went to the Lord, he gave me three lines, and fourth line is to be filled up.

If the verse is chanted repeated in front of the child and the dead child will wake up. You are the poet and you fill up the poem for the dead child to wake up. The beggar took the completed version, repeated it in front of the baby, and said to the first poet that the baby did not get up.

Perhaps there is a better way of completing the verse and I am helpless. All failed to wake up the child. Then come the last but one before Kalidasa who is as great as Kalidasa is. He takes up and repeats and the child does not get up. He goes.

Then, it comes to Kalidasa's turn. Kalidasa writes and he has written exactly the same as the other one had said and repeated it and comes back and tells that the child does not get up. It seems Kalidasa asked what is the boon the god gave. If it is properly filled up, the dead child will get up.

Then Kalidasa said the dead child will get up and if the child does not get up, the child is not dead. Both the poet wrote the same thing and that while all were not confident and Kalidasa alone was confident.

The inner confidence is the need for the 'nishta'. Yajnavalkya shows the 'nishta' alone in this sloka. Sixth and seventh mantras are almost the repetition of 3 and 4<sup>th</sup> mantra. In seventh mantra the last portion you see, that alone is the second question.

That is Yajnavalkya gives the same answer that akase eva othancha prothancha. Here in this mantra only difference is previously he said akase othancha prothancha and now he says akase eva othancha and prothancha. Here he shows his confidence and he has no doubt about it.

Akasa here means Antaryami Isvare eva. Now Gargi asks the second question, 'what is the essence of akasa or what is the warp and woof of isvara'.



## Muni Kandam

According to most philosophers the final is saguna isvara. Visistadvaiddam accepts saguna isvara or Vishnu as the ultimate warp and woof. So Shaiva siddhanta accept Shiva as ultimate warp and woof.

Now Yajnavalkya is going to give the crucial answer in which he will knock off saguna isvara and the Nirgunam Brahma will occupy the throne. This means that isvara has also got borrowed existence.

Isvara is also mithya. Isvara is as real as jiva is; isvara is as a real as jagat is. All jiva jagat isvara belong to 'relative existence or vyavaharika existence' and all the three are mithya then what is sathyam in which all these are interwoven?

Adhi Sankaracharya says that this question is the most difficult question. Either way Yajnavalkya will have the problem. Nirgunam Brahma cannot be defined. Since Nirgunam Brahma cannot be defined and suppose Yajnavalkya keeps quiet Gargi would say Yajnavalkya does not know the answer. This will show the ignorance on the part of Yajnavalkya. That will be Apratipatti dosha. Then Yajnavalkya will be defeated.

Suppose Yajnavalkya answers the question what is not definable that which cannot be explained in words, he is explaining with words, which will be limiting the object, and then there will be Vipratipatti dosa that means wrong understanding.

If you give the answer it shows the wrong understanding on the part of Yajnavalkya and if you don't tell it is non-understanding or ignorance. Both ways Yajnavalkya will be in trouble. Yajnavalkya is almost checkmated and he stands on the point of defeat. Now what Yajnavalkya does we will see in the next mantra.

### Mantra 3.8.8

*Sa hovaca, etadvai tadaksaram gargi brahmana abhivadanti,  
asthulamananvahrasvamadirgham alohitam asnehamacchayam  
atamo'vayvanakasam asangamarasam agandhmacaksuskam  
asrotram avagaman'tejaskam apranamamukham amatram  
anantaram abahyam, na tadasnati kincana, na tadasnati kascana.*

How does Yajnavalkya gets out of the trap? The brahmanas, scriptures give the definition and Yajnavalkya repeats the meaning given there and gets out of the trap laid by Gargi, which we will see, in the next class.

Hari Om

## Class # 87

### Mantras : 3.8.8 and 3.8.9

In the Akshara brahmanam of the third chapter Gargi wants to find out the ultimate essence of the whole universe 'Sarvantara Atma'. The word Sarvantara has been used in the fourth and fifth brahmanam of this chapter yas saksat aparoksad Brahma Atma sarvantarah. The word Sarvantara alone is being commented upon in this as also in this brahmanam through the questions of Gargi.

Gargy also want to find out what is Sarvantara. She uses the words otha and protha the warp and woof, which means the final essence of the relation. Thus otha protha and Sarvantara are the words to indicate the ultimate essence and we found that hiranyagarbha otherwise called sutram is the inner essence of the whole manifest universe.

We found that Antaryami or isvara is the inner essence of hiranyagarbha also and then she is asking the final question what is the final essence of even the Antaryami and from this is it is clear that isvara himself is not the Ultimate Truth.

This disturbs many people but whether it disturbs or not it is a fact to be understood that isvara is not the Ultimate Reality. Isvara also is a relative entity and it is only the vyavaharika tattvam as real as jiva is or as real as jagat is.

When we are taking into account jagat and jiva, we can say isvara is the controller of jiva and he is the controller of jagat just from vyavaharika angle and in empirical angle isvara occupies a great position. And therefore, from vyavaharika dristi isvara deserves puja, isvara deserves namaskara isvara deserves yajnas and in fact all the religious rites ceremonies etc., are meaningful only in the relative field.

But now Gargi is asking the question can we take this worshipped isvara as the ultimate truth and Yajnavalkya is going to point out that this isvara is also not the ultimate and isvara has also got another adhisthanam. Isvara happens to be saguna; jiva happens to be saguna, and jagat also happens to be sagunam.

## Muni Kandam

All three are endowed with attributes and the ultimate essence of all the three is Aksaram Nirgunam Brahma. Hence isvara is also a superimposition on this Nirgunam Brahma. Jiva is also a superimposition on this Nirgunam Brahma and jagat is also a superimposition on Nirgunam Brahma. In this context isvara is superimposed on me says Lord Krishna in His Gita.

Therefore a jnani can claim that I am Nirgunam Brahma and I am the adhisthanam of jiva, I am the adhisthanam of isvara and I am the adhisthanam of jagat also. But there is a difficulty in difficulty in defining the Aksaram Brahma.

What is the difficulty in defining the Aksaram Brahma? The difficulty is since Aksaram Brahma is Nirgunam and is free from all attributes; it is not available for expressions through words. So, in one of the previous context, we had discussed as to what are the conditions required for using words.

In one of previous context we discussed as to what are the conditions we call sabda pravritti nimittani. The conditions required for verbalization for oral expressions and in these scriptures we talk about five conditions viz., dravyam, guna, karma, jathi and sambandha.

Dravyam means it must be available for direct perception; prasiddam known to all; I need not explain that I have only to show and point out in the suryan and I need not describe suryah because suryah is visible to all and we have experienced and I have only to point out and say it is called dravyam or rudi.

Or it should have guna or attributes through which I can describe like short, tall, blue, yellow, blue etc.

Then I can verbalize that all should have kriya, some actions, then I can describe on the basis of his function like he is a driver; he is a cook; he is a clerk; he is an officer etc. This is describing a person in terms of his functions or on functional names.

So dravyam guna kriya or jathi means it should belong to one particular species; then I can describe him as a human being even though you have not seen him but you have seen other human beings and thus you can identify the person.

Through species you can describe a thing. Through relationship you can define. This is called sambandha. He is a chief minister, prime minister, or he is teacher etc. Through the above attributes you can describe a person or through his action one can describe a person; then you can verbalize that as a person or the object.

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When you discuss Nirgunam Brahma you find that it is free from five conditions it is not dravyam popularly experienced; it does not have guna because it is Nirgunam; it does not have kriya because it is Nishkriyam; it does not have any species for because it is only one; species are possible only when there are many; and it does not have any sambandha because it is Advaidam.

And therefore since sabda Pravritti Nimittanam Abhavad; since conditions for using words are not available with regard to describe the Aksaram Brahman, Yajnavalkya has got a difficulty. What is the difficulty? If he uses words, he will not be described Aksaram and his answer will go wrong; because he will be describing the indescribable. It is called Vipratipatti dosha. Describing an indescribable is a mistake.

At the same time if he keeps his mouth like daksinamurthi, Gargi will interpret it as his ignorance as apratipatti. If he talks it will be Vipratipatti. Yajnavalkya is caught on both sides. Yajnavalkya will have to get out of this problem in the eighth mantra.

He says I don't want to describe Aksaram and get a bad name but I am going to quote how the rishis reveal this Nirgunam Brahma. Rishis or wise people described the indescribable in the following manner he says.

Naturally, the question comes although Yajnavalkya has escaped the charge. The question comes as to how the brahmanas described the un-describable. For that, we give the answer 'they describe without describing'. How is it possible? It is said that I understand that I don't understand. This is the understanding. This is the right way of explaining Brahman.

We say that indescribable Brahman can be described in two methods. One is called nisheda mukha vakyam and another is vidhi Mukha vakyam.

One is called the negative method of definition and the other is the positive method of definition. Both are well known in the sastra. Here, Yajnavalkya uses the negative method of definition. And therefore this mantra is very famous mantra given even as an example for nisheda Mukha laksanam or vakyam.

Adhi Sankaracharya quotes this on several occasions [refer to sloka 60 of Atma Bodha ananvasthulamahrasvam adirghamajamavyayam arupagunavarnakhyam tadbrahmetyavadhayet which means realize 'That to be Brahman' which is neither subtle nor gross, neither short nor long which has not birth or change which is without form quality, colour and name]. About this I will talk later.

## Muni Kandam

We will see the second one. The vidhi mukha vakyam or vidhi mukha laksanam which is positive definition and they are like sathyam jnanam anandam etc. And how can these positive definitions reveal Brahman; because you have said that Brahman does not fulfill the five conditions as it does not have the qualities guna [attributes], kriya [function], nama [name], visesa [qualification] or sambandha [relationship] how can it be positively defined.

For that we answer that these words cannot directly define Brahman but they can indirectly define Brahman. Through implication Brahman can be defined though not directly. That is how we apply the method in Taittiriya upanisad sathyam jnanam anandam Brahman.

There we take the word sathyam the direct meaning is anything existent the world is taken as sathyam the vachyartha; we take the anandam, the limitless and by joining sathyam and anandam we take the world and limiting namarupas, we remove from the world.

Then what is left out? The world minus the limiting name and form what is left out is 'existence'. World is minus word is equal to 'is'. Thus by applying positively sathyam and anandam in proximity sruti manages to reveal the pure existence; similarly jnanam is any knowledge and by using the word anantam in proximity sruti negates limiting pot limiting thought, tree etc.

The pot knowledge minus pot, chair knowledge minus chair, book knowledge minus book what is left is the Knowledge Awareness. Thus sathyam, anandam Brahman is an example for positive definition by implication and why do we use implication because sabda pravritti nimittanam abhava. That is the example for vidhi Mukha laksanam for Brahman.

The other method is nisheda Mukha laksanam that is used here. What is the two examples? One example is this mantra and another equally famous example we have already seen is 'neti-neti'. In this what do we do?

We negate everything and when everything is negated what will be left out we will say nothing will be left out is our normal statement. Then we ask the question how do you know there is nothing left out.

This is the very fact that you say that everybody is gone means that everybody other than you has gone. Therefore after negation 'negator' will be left out.

There is a small story. There was a king and a princess. King wanted his daughter to marry. Many princes came and two princes won all the

## Brhadaranyaka Upanisad

competition. Now the princess has to choose one of them. It seems the princess liked one particular prince. The king liked the other one. The princess came to know about it through her friend.

Then they wanted to put chit, princess was to select one of the two, and she had to marry. The king wrote the same name on both the sheets. That also the princess came to know. The princess is in trouble and she was very intelligent.

She took one paper and said it seems I don't want to read out the name of future husband. So you please take out and read out the name of other one and once you read out the other one what I have taken must be other one. This is what the method is 'neti neti'. She got the husband without uttering the name.

So you go on negating sarva pramatru sarva prameyam sarva pramata. Nisheda you do santa prajnam na prajnana ganam adristam alaksanam avayapadeshyam and then what will be left out will be the 'negator' alone and what will be left out will be the 'awarer', the saksi will be left out. So we have described that saksi not through description but we have revealed the saksi through negation.

Now the question will come as to saksi may be left out after negating everything, then how can I know the saksi. Who will reveal that saksi? For that, we answer that saksi need not be revealed by words because it is 'self evident' in the form of 'Aham or I'.

Now the question will be if you say saksi is self-evident, it was evident before negation or not. Remember, whatever is self-evident is ever evident, if saksi is evident before negation, and if saksi is evident after negation, why should you negate it at all.

Whatever is self-evident is ever evident. If saksi is evident before negation or after negation why should you negate it at all? For that we answer. Before negation saksi was evident 'I am', but the attributes of the objects are taken as myself superimposed on the saksi.

Before negation also saksi is evident 'I am' but the attributes of the objects are taken as my 'self'. How do you know? Because I say I am fat I am agitated I am getting old etc.

Now by negation we are not revealing we are only retaining the saksi without attributes. So before negation I was 'attributed I' and after negation 'I am attribute-less I' and this 'attribute-less I' alone is called 'Aksaram'. And what is the first attribute that comes when the mind becomes active I get the first attribute that is the 'knower'.

## Muni Kandam

Without mind I am not even a knower. When the mind comes I get the first attribute the knower I, pramata; then I get the next attribute I am a human being and thereafter I am son or daughter. First attribute is called 'Aham karah'; therefore by negation attribute-less 'I' is revealed and that is the essence of this Amantra.

Asthoolam it is not gross or it is not big; Ananu it is not subtle or small; Ahrasvam it is not short; Adirgam it is not long; all these things will indicate that it is not a substance or dravyam. Substance will be short or long big or small etc. Aksaram is not at all any substance handled by us at any time. Avyavaharyam it is.

Then it does not have properties also. Therefore, Alohitam it is not red; red indicates all the colours; Asneham it is not liquid. First he said it is not solid and now he says it is not liquid. Acchayam it is not having any shadow; it has no reflection shade; it is not a subject; it is not liquid and it is not something available; Atamah it is not darkness also.

Avayu it is not the air; Anakasa it is not the akasa or space; Asangam it is unattached not connected to anything, non-sticking Brahman will not get stuck with anything; Arasam it is without taste; Agandham it has no odour it does not smell; Acaksuskam it has no eyes; Asrotram it has no ears; Avak it is without tongue it has no jnanendriyams.

So it has no functions. Asangam means it has no relationship; Amanah it is without mind; Atejastvam it is non-effulgent it is without light; many people think Atma is light etc. Here it is clarified by Yajnavalkya Atma is without light; the light has nothing to do with Atma jnanam; why is it called light; in vedanta light is defined as that in whose presence everything is known.

Atma is called light figuratively because in its presence mind is illumined. Apranam it is without vital breath now panca prana is being negated. All the seventeen parts of sukshma sarirams are negated; Amukham it is without a mouth or without any medium; Amatram it is without any measurement or dimensions.

Anantaram it is without any interior; Abahsyam it is without any exterior; thus everything possible has been negated by this and once we have negated all of them then what will be left out I the Consciousness principle alone is left out and that I am Brahman or Aksaram.

Then finally, Yajnavalkya says it is neither karta nor bogta. To put it in another language it is neither bogta nor bogyam. It is neither experiencer nor experienced object. That Aksaram does not experience anything.

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Therefore it is not a bogta. Aksaram may not experience anything. Something may experience Aksaram. That is also not there so says Yajnavalkya. No one can experience that Aksaram.

Therefore Yajnavalkya says 'never ask how can I experience Brahman and the very attempt to experience Brahman is denial of Brahman'.

Therefore, I know that Brahman I cannot experience; I need not experience because that it is my 'self'. This is a famous quotation to show that Atma Akarta Abogta.

### Mantra 3.8.9

*Etasya va aksarasya prasasane gargi suryacandramasau vidhrtau  
tisthatah, etasya va aksarasya prasasane gargi dyavaprthivya  
vidhrte tisthatah, etasya va aksarasya prasasane gargi nimesa  
muhurta ahoratranyardhamasa masa rtavah samvatsara iti  
vidhrtastisthanti; etasya va aksarasya prasasane gargi pracyo'nya  
nadyah syandante svetebhyah parvatebhyah praticyo'nya nadyah  
syandante svetebhyah parvatebhyah praticyo'nya nadyah syandante  
svetebhyah parvatebhyah praticyp'nyah, yam yam ca disamanu;  
etasya va aksarasya prasasane gargi dadato manusyah prasamsanti,  
yajamanam devah, darvim pitaro'nvattah.*

Here Yajnavalkya points out that this indescribable Aksaram alone is playing the role of isvara, once we come to vyavaharika level. Once we come to transactions, once we come to description; once we come to worship, the very same Aksaram comes down as Antaryami isvarah with maya upadhi.

Nobody can worship Nirgunam Brahma. Nirgunam Brahman cannot do any anugraha to anyone. Then we may think isvara should be superior to Nirgunam Brahman when Nirgunam Brahman is not able to do Anugraha.

Some argue sagunam Brahman appears to be superior to Aksaram Brahman. Nirgunam Brahman cannot do Anugraha but Nirgunam Brahman need not do Anugraha and in Nirgunam Brahman there is nobody to receive Anugraha. In Nirgunam Brahman there is no jiva, no jagat and no isvara and who needs Anugraha.

Nirgunam Brahman cannot do Anugraha; need not do Anugraha because there is none to receive Anugraha. Once you come to the level of Anugraha, there come jiva; there come jagat; naturally Aksaram has to put on the decent dress called maya.



## Muni Kandam

Krishna says I myself put on maya Vesham and become isvara. Here Yajnavalkya is describing Aksaram as Antaryami. So you should not ask the question how can Yajnavalkya talk about Antaryami when the topic is Aksaram? Gargi asked about Antaryami but Yajnavalkya talks about Aksaram.

When we are discussing Nirgunam how do you talk about saguna Antaryami; if you ask the question we say Aksaram alone is playing the role of Antaryami and they are only superficially different while they are essentially one and the same.

Dressed Aksaram is Antaryami and undressed Antaryami is Aksaram. Both are essentially one and the same and Yajnavalkya is not describing two different things when it comes to vyavahara.

Antaryami is the controller of all. The Vedas use another beautiful word, which has not come at all until now. It is another unique word, which is used in Brihadaranyaka upanisad. The word is Sstha or it is Prasastha. Shah means the 'ruler, the controller or the punisher'. Lord maya sahitam Brahman as Antaryami is called Sastha.

And the ruling of the Lord is called Sasanam. Therefore Yajnavalkya says that the whole functions under the Sasanam of Aksaram alone here Aksaram, which means Antaryami rupa Aksaram. He says yedasya va Aksarasya prasasane under the control or power or the lordship, Aksaram alone is the sun and moon functions without violating the universal laws.

In science they talk about various constants. All the constants are called as constant why. Because they are constant and it is the value of 'y'. All they are very important according to scientist and if one of the constants slightly becomes inconstant the consequences are such that the life itself will not be possible on the earth. Exactly in the right place the life is possible. Any laws you take, you find that they are all constant. If even a small change takes place, life will become miserable.

We cannot survive. Who keeps the constants constant? Yajnavalkya says Aksaram alone keep them constant. Sun and moon are held in that position because of the Aksaram. Yajnavalkya addresses Gargi every now and then to remind her that there is no sun and there is no moon in Aksaram but here Aksaram means Antaryami.

The Aksaram holds the heavens and earth in their position alone. The kala tattvam, the time is ticking changing everything in a particular order because of isvara alone.

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What are the different times, the minutes, Muhurthams [45 minutes], day and nights; the fortnights; the months; the seasons; the season consists of two months six seasons are there in a year; the year; you can include all others and only because of isvara they are all there. More in the next class.

Hari Om

Herein the eight Brahman the word isvara is not used. The word akasa is used. So akasa is isvara or known as Antaryami. All these three words are synonymous akasa, Antaryami and isvara. And for that Yajnavalkya had to give an indirect reply because isvara is the ultimate in the vyavaharika prapanca in the relative creation.

And this isvara happens to be saguna isvara, maya Vishista isvara so we may wonder whether there is something beyond isvara also for that our answer is within the relative creation there is nothing beyond isvara and therefore within vyavaharika prapanca isvara is the greatest and the object of worship isvara is the sristi karta; isvara is the sthithi karta; isvara is laya karta; isvara is Anugraha karta; isvara takes Avatara and isvara is to be worshipped.

We say that as the support of this vyavaharika prapanca and as a support of this isvara also there is paramarthikam vastu, which we call Nirgunam; which we call as Absolute. And that Nirgunam Brahman which is called here, as Aksaram is the very adhithanam of isvara also.

Therefore, Aksaram alone is appearing as isvara in vyavaharika prapanca and Aksaram alone is appearing as jiva also in vyavaharika prapanca and Aksaram alone is appearing as jagat the world also in vyavaharika prapanca. Thus one Aksaram is the common adhithanam of jiva, jagat, and isvara.

In pancadasi of vidyaranya in the first chapter points out when the Aksaram Nirgunam Brahman is associated with Sattva pradhana maya Aksaram appears as isvara when the same Aksaram is expressing along with rajas pradhana maya it is jiva and the very same Aksaram with Tamas pradhana maya is appearing as jagat, the world.

Therefore isvara is also Vesham of Aksaram; jiva is another Vesham of Aksaram and jagat is another Vesham of Aksaram. And therefore we do not accept isvara as the ultimate because beyond isvara we accept Aksaram Brahman as the absolute and the Ultimate.

And since this Aksaram Brahman is Nirgunam, you cannot say it is the creator because creation is only in the relative world and Aksaram is neither karanam nor karyam; neither Anugraha karta or Anugraha sweekarta; it is neither the blesser nor the blessed neither a receiver of puja nor doer of puja.

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This Aksaram Nirgunam cannot be said to be even kalyana gunavan because when you say ananta kalyana guna ganaiga nilayaga we are talking about Antaryami [saguna] or Aksaram [nirgunam]. Then we talk about Antaryami only who is sagunah and Aksaram Brahman does not have kalyana gunam or akalyana gunam; neither sugunam nor durgunam. This acceptance of Nirgunam Brahman, which does not have even good quality, is the uniqueness of Advaidam.

Whereas in Visistadvaidam such Nirgunam Brahman they don't accept. For them Nirgunam Brahman is not there at all. Therefore, in their philosophy the ultimate is isvara who has got all positive virtues. Here, we say that the Ultimate is Brahman, which does not have positive virtues also.

Since there are no positive or negative attributes Yajnavalkya could not positively explain Aksaram and therefore he used the language of negation to describe Aksaram. [refer to previous mantra in this regard] and now Yajnavalkya comes down a little bit further and describes that Aksaram itself positively. But if you want to describe Aksaram positively, then you should give certain attributes.

Once you come down to positive attributes then it is no more Aksaram and it has come down to Antaryami level. And therefore in the ninth mantra Yajnavalkya describes Aksaram itself as Antaryami. Because Antaryami alone is available for positive description and Aksaram is available only for negative description.

When Aksaram is to be described, how can Yajnavalkya describe Antaryami because Antaryami is different from Aksaram? For that, we give the answer that Aksaram and Antaryami are only the 'superficially different' whereas 'essentially' Aksaram alone is appearing as Antaryami with 'superimposed attributes'.

Dressed Aksaram is Antaryami and undressed Antaryami is Aksaram. Nirguna Aksaram plus superimposed positive attributes is equal to saguna Antaryami. Nirguna Aksaram plus all the superimposed positive attributes such as the sristi karta, laya karta, Anugraha karta, karma phala dada, sarvajnaha, Sarva saktiman, Sarvantaryami, Sarveshvara ananta guna Kalyana Nilayah is equal to Antaryami.

All these together you get Aksaram plus positive attributes is equal to Antaryami. Then, can you say Aksaram and Antaryami that is Nirgunam and sagunam are two sides of one and the same isvara?

Whether isvara is one side Nirgunam Brahman and another side it is Antaryami. We cannot accept. When we talk of two sides of the coin both sides should have equal sides of reality or some people compared to

## Muni Kandam

Samudra [waves up is disturbed part and at the bottom it is quiet, top is sagunam and bottom portion is Nirgunam isvara] both should have equal degree of reality presenting both are two aspects of one and the same Reality

They argue whatever be the reality of the top portion of the ocean the same degree of reality is there at the bottom portion. Nirguna isvara is paramarthika sathyam and saguna isvara is vyavaharika sathyam and therefore they are not two sides. In fact, one is the higher order of reality and the other is of lower order of reality.

Hence, it is said that while the Nirvishesha Advaidam is paramarthika sathyam, Visistadvaidam is vyavaharika sathyam. We accept Visistadvaidam but we will add a footnote that Visistadvaidam is acceptable as the relative truth and a fact at vyavaharika level and on paramarthika level it is Nirvisesa Advaidam.

Therefore, Aksaram Brahman is paramarthika sathyam and the paramarthikam alone appears as vyavaharika Antaryami. Once you want positive definition, we come down from Aksaram level to the vyavaharika level and such level is called Antaryami as defined in the ninth mantra

And such an Antaryami can be defined in several ways as sristi karta, sthithi karta, and laya karta. Aksaram is not paritrinama sadhunam and sambavami yugae etc., are all for the Antaryami only. Here, Yajnavalkya defines Antaryami as Sarva Prasastha. Prasastha means sthithi karta one who maintains the order of the universe, Sastha or Prasastha.

If the Sun and moon are functioning in an orderly manner, it is because of the control of Antaryami alone, but we use the word Aksaram because Aksaram alone functions as Antaryami. Hence, Yajnavalkya uses the word Aksarsya Prasasane.

We should take it as Antaryami. All the kala tattvam functions because of the Antaryami alone. The kala tattvam is in the form Nimisha, Muhurtha, days, fortnight, months season etc. Up to this we saw in the last class.

If there are rivers flowing from different mountains and flowing downwards keeping with the law of gravitation because of which human beings are able to survive, because all civilizations are based on rivers only and that is again is due to the control of Antaryami. Ocean water gets evaporated clouds, salt is left behind, carry the pure water; pour that water in the form of rain and it is the Antaryami alone that controls the whole process of evaporation of salty ocean water to pour down as pure water as rains everywhere. The rain waters in turn, flows again into the ocean in the form of rivers. .

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Adhi Sankaracharya compares the river water to amritam. Under the control of this Antaryami rupena Aksarasya Prasadane eva some rivers flow eastwards into the Bay of Bengal originating from Sweta Parvata the snowcapped Himalayas. There is some other rivers flow westwards. All of them downwards and joining the ocean; again because of the Antaryami's control alone. There are some other rivers going in different directions. For everything, we have to add that Antaryami rupena Aksaram controls all.

Not only that. Here Antaryami is praised as punya adrista dada. We should remember certain points to understand this. In our sastram, we talk about two phalams for all our karmas one is drista phalam and another is adrista phalam. Drista phalam is visible result, which every one of us can see whereas adrista phalam in the form of punyam or papam is not visible to us.

And since adrista phalam is invisible, human beings cannot control it at all. Because when we do not see what is punyam or papam, how can we control it handle or change it. Once you accept adrista phalam, then you have to accept the controller of adrista phalam also. And the controller cannot be a human being. When human cannot see it, leave alone how can he control it.

As the controller of adrista phalam you have to accept isvara. So isvara is the controller of adrista phalams. Yajnavalkya says whenever you praise a charitable person, you praise isvara alone. How do you say so? When you superficially look at danam, certainly it is loss of money only. The immediate benefit is the loss of money. Therefore it is a sad event that is why many people do not want to give anything as donation. It only reduces the bank balance or my insecurity has increased. Superficially looking danam is not a positive thing at all. It causes insecurity and it is in the form of loss or it is in the form of pain. Danam should not be praised.

But what do we find we are praising danam that means even though superficially there is loss and superficially insecurity increases, there seems to be some positive benefit in giving danam. How do you know that? People praise danam. Even Vedas praise danam. Now, what is the argument? Superficially seeing danam is not praiseworthy but people praise danam, which means there is some invisible positive result.

How do you infer the positive result? People praise danam. And once you accept a positive invisible result, you will have to accept adrista karma phala dada. And who is that adrista karma phala dada who deserves all the praise and who is that adrista karma phala dada that is nothing but Antaryami.

## Muni Kandam

Therefore who is Antaryami? Adrista karma phala dada is Antaryami. By praising how do you know adrista phalam is there? Yet, people praise danam. Drista phalam does not require praise. In fact, it is condemnable as danam reduces the bank balance. He says those people who give charities are glorified because they are eligible for adrista karma phalams.

Yajnavalkya points out that unique thing happen in the world. He says that devas are superior to human beings we know and hence they are glorified. Devas are supposed to have lot of powers. They have Aisvaryams and have got positions due to lot of punya karmas.

Human beings are certainly inferior to devas. Even though, even the powerful devas have to depend upon manushyas for their food. Human beings alone can perform yagas and feed devas in the form of Indraya Swaha, Prajapathaye Swaha, Varunaya Swaha etc.

Normally, a powerful person would not like to come down and ask for food from an inferior person. But, if devas are forced to depend upon manushyas for food, it is because of the unique law and that law is because of the Lord alone; otherwise no deva would like to come down and ask for annam.

Therefore, yejamanam means manushyam and devas, even powerful ones depend upon manushyas for food and similarly pitarah because there is lot of pitrus too. Pitrus are more powerful than ordinary manushyas and the moment the man dies he becomes a pitru devata. The moment one dies he becomes pitru devata and people put wreaths on the body and they will glorify because the moment death happens, that person becomes a devata. You get adrista phalam also. That is why before any puja in the family the first job is 'Naandhi Shrardha' and it is performed.

Not only that as we saw in Gita, pitru karma is supposed to be more powerful than deva karma. So manushyas are advised not to ignore Shrardha karma. Anyway what I want to say is pitrus are more powerful. And here the uniqueness is that even the powerful pitrus, who can bless children have to depend upon manushyas for their annam. Without srardha etc. They have to observe ekadasi only.

That is why Arjuna cried before Lord Krishna. The pitrus suffer because they don't get food, if the pitrus are powerful why should they depend upon miserable human beings. That is not possible because that is the law of the Antaryami. Thus Antaryami is the one who governs all the laws.

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### Mantra 3.8.10

*Yo va etadaksaram Gargiaviditvasmimlloke juhote yajate  
tapastapyate bahuni varsasahasrani, antavadevasya tadbhavati; yo  
va etadaksaram Gargia viditvasmallokat praiti sa krpanah; atha ya  
etadaksaram gargi viditvasmallokatpraiti sa brahmanah.*

This is an oft quoted and important mantra. First Yajnavalkya here points out that Aksaram jnanam alone will give moksa it is very clearly stated here. All other sadanas will remain incomplete. This fact is emphasised in this mantra.

One may be a great upasaka and he will be only a samsari upasaka but unless he gains jnanam he cannot get liberated. Rituals by themselves are incomplete. Jnanad eva kaivalyam one should know. Rituals are required but one should not stop with the rituals.

Similarly upasanas are not redundant and then sastra will not prescribe them. What we say is upasana by 'themselves' are incomplete. Rituals and upasanas find fulfillment in vedanta Vichara. The jnanam is not hiranyagarbha jnanam not Antaryami jnanam but it should be Nirguna Brahma jnanam. This is the truth, the whole truth and nothing but truth. At one time or other or in one janma or another janma, one has to come to vedanta for gaining liberation and stop the birth death cycle.

If someone argues we won't accept that means, we wish him or her all the best. But we allow you to do what you are doing but we cannot accept them as fact because sastras do not accept that.

Sastra says one should realise Nirgunam Aksaram Brahman to gain moksa. In the ritual, when we offer oblations, there are two stages. One is called homa and another is called yaga. When you think of a particular devata and offer, it is called homa like agniye swaha. Remembering agni is called homa at the time of offering oblations.

And thereafter wards after offering into the fire you have to say Idam Na Mama. When you say Idam Na Mama you say that this is no more mine. When you say it is not mine, the devatas can take the liberty to take the offerings. Giving is only the first stage and the second stage you should say that this is not 'mine'. Then only the property changes hands. Here danam completes only, when you drop the notion that this mine.

Therefore the second part and that is called yaga. Viboti is offering and yajati is giving up of ownership. And tapas tapyate means practice of austerities. Tapas you should do for thousands of years. People think moksa



## Muni Kandan

one gains because of tapas, puja etc and people give importance to tapas part of it and moksa is not because of that aspect. If they have done only the rituals and upasanas, moksa will not come because rituals are incomplete.

Vedanta sravanam mananam and nididyanam should follow tapas. Remember the emphasis should be jnanam part and that is saksat moksa. Suppose if baghavan comes before a person one will not gain moksa. You should not be sentimental or emotional. You should be objective. Then one may ask the question what is the position of that person who appear in front of hiranyagarbha or Antaryami or Aksaram.

This is the question. Is he Aksaram? Certainly it is not Aksaram Brahman because Aksaram Brahman is Asthulam Ananu and you cannot get its darsanam. We say even such darsanam if a Bakta had, that is not he cause of liberation and they have come up to Antaryami stage and that is not the cause of moksa. If such devotees got moksa it is only because they have to get the next step of realisation of Nirgunam Brahman.

Aksara jnanam only will give you moksa and saguna darsanam cannot give you moksa and it can be only a step towards gaining moksa. Yajnavalkya states this. Based on this, Gauda Pada says one who is a upasaka is an unfortunate person to have missed liberation.

On the other hand the one who comes to know about Nirgunam Brahman before one dies gaining this knowledge before death he is the Real brahmana. Brahma jnani alone brahmana means all other people do not deserve the title brahmana and they are called amukya brahmana. Mukya brahmana is guna brahmanah. Jnani alone is mukya brahmanah and everyone should try to become Aksaram jnani.

Hari Om

## Class # 89

### Mantras : 3.8.11 and 3.8.12

In the tenth mantra of the third brahmanam we saw two words yaga and homa in the last class. I would like to give some more clarification regarding these two words. These two words are used in the context of sacrificial offerings. In sacrificial offering the yejamana offers some materials to the various devatas. And when such an offering is made what really happens is the ownership of the materials is transferred from the yejamana to the devata.

What is an offering? What is a gift? It is nothing but transference of ownership. Before giving I am the owner of the material, and after giving it to you I am no more the owner of the materials, but you the receiver becomes the new owner of materials.

The transference of ownership from giver to receiver is offering or gifting. And this is done in two stages; first the yejamana makes a decision to transfer the ownership. Later, he actually transfers the ownership and executes his decision.

The decision to transfer the ownership is called sankalpa, resolve. This material or dravyam has to be given to such and such devata. This is the first part. At the time of sankalpa, the material is kept in the hand. There afterwards, the actual offering is done, which is the execution of sankalpa. This offering part is called prakshepa.

At that time what does the yejamana do? The material is put into the fire. After sankalpam the material is offered. This is generally done while chanting two mantras.

Suppose I want to offer something to Prajapathi devata. I should the material sitting in front of fire and I should say Prajapathaye swaha. When I say Prajapathaye swaha I am doing the sankalpa and take decision of offering this material to the Prajapathi. This is the sankalpa amsa of the offering.

Thus when I say Prajapathaye swaha sankalpa alone is taken and I don't actually offer anything. When I am to offer? There is second part of mantra Prajapathaye Idam Na Mama. Then I offer the material to Prajapathaye. That Idam word and Idam Na Ma Mama indicates the transfer of ownership to Prajapathi and it is no more my ownership. Then I pour the material into the

## Muni Kandam

fire. The second part is called prakshepah. In every offering, there is sankalpa part and prakshebah. The sankalpa part of the offering is called yagah. The actual Prakshepa part is called homah.

What is the definition of yaga now? Devato desena draivya sankalpa yagah and devato desena dravya sankalpah prakshebah homah. In all the offerings, yaga is involved and homa is also involved.

Without yaga, homa is not possible and without homa yaga is not possible. Suppose, we say a person is performing a yaga, then, you should not have any doubt that he is doing only yaga and there is no homa. And when we say a person is performing yaga and yaga includes homa. For sometimes, it is called homa and sometimes it is called yaga. This is all about yaga and homa. I hope it is clear now.

And then Yajnavalkya says all the yagas and all the homas will not lead a person to moksa. When we say yaga and homa do not lead to moksa, you should not conclude that they are useless. When we say yaga and homa do not lead to moksa, we only mean that they do not lead to moksa.

It does not mean they are useless. Yaga is very useful and homa is very useful to for siddha suddhi, the purification of the mind and it immense one to gain moksa. Don't conclude yaga and homa are useless but they are useful to gain siddha suddhi without which gaining moksa may be difficult.

Therefore, what should be our attitude towards them? We should not look down upon them and we should give them their own value. If you don't value them, that is wrong. If you expect moksa, from them, that is also wrong. Don't overvalue or undervalue the importance of homa and yaga.

Undervaluing means ignoring them and overvaluing them is doing them and expect moksa. Overvaluing is expecting moksa in doing yaga. Do them to purify the mind and leave them. If someone ask do I need them or not, you will ask them the question is your mind is purified or not and if you are sure that your mind is purified then all the homa and yaga are redundant and if your mind is not purified they are required.

Here, Yajnavalkya keeps in mind the purified person. So he says you have done enough of them and here afterwards doing yoga and homa is not necessary for they don't lead you to moksa and hence Yajnavalkya says that one who does not know Aksaram is an unfortunate person and he wasted his valued human life.

On the other hand, one who knows Aksaram before death, that person alone is called brahmana. A jnani alone deserves the true title brahmana. Others getting the brahmana title are like an uneducated fellow getting

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doctorate. It is called amukya brahmanas, the ignorant people they are. Jnani alone is mukya brahmana. He is a not virad jnani not hiranyagarbha jnani not even isvara jnani but he should be above isvara and he should be adhithanam of everything and is nothing but the Aksaram jnani. One who is the adhithanam of isvara is Aksaram.

In this context Aksaram is equal to Nirgunam Brahman. And here you should remember that the word Aksaram has different meanings in different contexts. In some context, the word Aksaram has got the meaning of maya. For example in Mundakopanisad there is a statement Aksarad parataparrah. In the chapter 15 of Gita also Aksaram refers to maya. So we should not uniformly take the meaning for Aksaram. In the Mundaka mantra Aksaram means maya. In the Gita chapter 15, the word Aksaram means maya.

And in this mantra word Aksaram means Brahman. Therefore we should be clear as to what meaning should be taken when. For that alone we have got Mimamsa or Brahma sutra. If you take the uniform meaning the upanisad will be confusing. How do you take which meaning should be taken in this context. For taking correct meaning refer to Brahma sutra or mimamsa..

Here we don't justify it but we only give the meaning. I don't justify why this meaning is taken here and that meaning is taken there. If a person is so intelligent and committed then we have got sutra bashyam and other books, which will give the correct meaning, negate all other incorrect meanings, and retain one meaning. I do not want to go in for justification but tell the difference in this context. Up to this we saw in the last class

### Mantra 3.8.11

*Tadva etadaksaram Gargiadrstam drastr, asrutam srotr, amatam  
mantr, avijnatram vijnatr; nanyadato'sit drastya, nanyadato'sti srotr,  
nanyadato'sti mantr, nanyadato'sti vijnatr; etasminnu khalvaksare  
Gargiakasa otasca protasceti.*

Here Yajnavalkya gives Akshara Laksanam, the definition of Aksaram once again. He has already given the definition before in mantra 8 in the form of negation which is named as nisheda Mukha laksanam namely Asthulam, Ananu, Adhirgam etc.

This definition is in a different form. Aksaram is stated that it is ever the subject never the object. That is the essence of this mantra. Asrutam, Amatam, Adristam, Avijnantham indicate that it is not the objects of

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perception, object of hearing, object of thinking. And object of knowing and in short it is not an object.

Then drastr, asrutam srotr, amatam mantr, avijnatram vijnatr; these words indicate it is the subject of hearing subject of seeing subject of thinking and subject of knowing and the final meaning it is ever the subject or it is ever the knower. We should be very careful, whenever, we use the word knower there are two types of knowers.

The mind is also called knower and Atma is also called knower. The mind is called a knower with respect to the external world; and Atma is called a knower with respect to the mind.

Though mind is a knower and Atma is also knower, there is lot of differences between knower mind and knower Atma. Many differences we have seen before in this regard perhaps we will see them in some other context.

Here I would like to stress one main difference that is mind is a changing knower and mind is a knower through action. It is Savikara Jnatha, Savikara drasta, Savikara manta, Savikara vijnana whereas Atma is a knower not through activity but it is nirvikara drasta, nirvikara manta, nirvikara vijnana. And if Atma is a knower without an action how does he become a knower if you ask, by its 'mere presence' Atma is a knower whereas 'mind is not a knower' by its presence and it is a knower only if it does work.

Same thing is stressed once again. So the ekatvam of the subject is stressed here once again. When you say Atma is the subject, we may conclude that there are so many subjects that is I am the Atma the subject of my world and you are the Atma, the subject of your world and so on and he is the subject of his world. It is the subject not with small 's' but it is universal subject with capital S; there is no other subject.

There is no other subject other than Aksaram. Similarly there is no other hearer other than Aksaram; there is no seer other than Aksaram; there is no other thinker other than Aksaram. This is a Mahavakya mantra because normally jivatma is considered as one subject and paramatma is considered another subject. We think that there are two subjects.

Upanisad says there is no jivatma the subject other than the paramatma the subject and Upanisad concludes that jivatma and paramatma is one and the same subject. The Atma the subject is falsely called as jivatma and as paramatma. There is neither jivatma nor paramatma. There is only one Atma upon which jivatmam is superimposed and paramatvam is superimposed.

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Here is another point we have to note. While defining Antaryami, we said the essence of sutram is Antaryami and sutram is the essence of Antaryami, So after defining sutram we defined Antaryami and this definition was given in the mantra 3.7.23. Sutram is saguna and Antaryami is saguna but Aksaram is Nirgunam Brahman.

The interesting thing is that Yajnavalkya used saying the same expression. Only difference there masculine gender was used whereas the same definition is given in neuter gender. From this it is very clear Antaryami and Aksaram are essentially one and the same. One is with maya and another is without maya. As I have said before 'dressed Aksaram is Antaryami and undressed Antaryami is Aksaram'. We find that is there no difference between the two. Yet there is some difference.

Adhi Sankaracharya makes a small analysis here to find out the difference between Aksaram and Antaryami. He takes some Purva Paksa also. He says Antaryami is another state of Aksaram. Antaryami he says is another sakti of Aksaram or Antaryami is a product of Aksaram.

What are the three options? Antaryami is a state of Aksaram; Antaryami is a power of Aksaram or Antaryami is a product of Aksaram because different people suggest different options.

Adhi Sankaracharya rules out all the three. He says Antaryami is not a state of Aksaram for Aksaram does not have different states at all; Nirgunam Brahman has no states at all because if Nirgunam Brahman has different states, it means it is undergoes changes like liquid having three states like water, ice, gaseous states etc.

This is possible for water because water is subject to change. Similarly you cannot say Nirgunam is liquid state is hiranyagarbha and solid state is virad and gaseous state is Antaryami etc. Such statement is wrong.

Another one said why couldn't you take Antaryami as sakti of Aksaram. That also Adhi Sankaracharya rules out for sakti is also something, which undergoes changes; it becomes more it becomes less. We had sakti once upon a time. Now we don't have sakti. Out sakti goes in the passage of time it is subject to fluctuation. If sakti belongs to Nirgunam Brahman and Nirgunam Brahman also will be subject to fluctuation. So we cannot say Antaryami is sakti of Nirgunam Brahman.

Then, can we say Antaryami is a product of Aksaram Brahman? Adhi Sankaracharya says that is also not possible. Nirgunam Brahman is neither karanam nor karyam. Nirgunam Brahman is not a karanam and therefore Antaryami cannot be a product of Nirgunam Brahman. Then what is Antaryami?

## Muni Kandam

Adhi Sankaracharya says Antaryami is a superimposition on Nirgunam Brahman just as the snake is a superimposition on the rope and therefore Antaryami is less real and it is only vyavaharika sathyam. Whereas Nirgunam Brahman is more real and therefore it is paramarthika sathyam.

Therefore Aksaram Brahman expressed at a lower level is Antaryami. And Antaryami itself looked from higher level is Aksaram. That means from paramatma dristya Antaryami is Aksaram. From vyavaharika dristya, Aksaram is Antaryami. I hope it is clear.

It is just like saying Aham Brahma Asmi. At other times I am a teacher. I am a teacher is correct or I am Brahman is correct. When I look at myself from vyavaharika dristi I am a teacher. When I look at myself from paramarthika dristi I am Brahman or Aham Brahma asmi. Therefore, vachyartha is teacher and the lachyartha is Brahman.

Antaryami's lachyartha is Aksaram and therefore you can use the definition for Antaryami also and for Aksaram and that is why Yajnavalkya repeats the same definition for Antaryami and Aksaram.

And having given the definition Yajnavalkya concludes, that the whole world is supported by sutra hiranyagarbha and we get sutra is supported by Antaryami or isvara; but we do not use the word Antaryami or isvara but we use another word akasa. In this context akasa is not the space but akasa is equal to Antaryami or isvara.

Therefore world is supported by sutram and sutram is supported by akasa; and the Gargi asked the question who supports akasa? This question comes in mantra no 3.8.7. In support of akasa Yajnavalkya introduced Aksaram Brahman from the mantra 8 onwards and now he concludes that this Aksaram Brahman alone is Nirgunam Brahman. Also he says that akasa is prothaha. Here, we should note that akasa is isvara where Antaryami is based, which is nothing but Nirgunam Brahman.

When Krishna says people are worshipping me, they do not realize my param bhavam. By param bhavam Krishna refers not to the virad bhavam or sutra bhavam or isvara bhavam but it is Aksaram or Nirgunam Brahman.

### Mantra 3.8.12

*Sa hovaca, brahmana baghavantastadeva bahu manyedhvam  
yadasmannamaskarena mucyedhvam; na vai jatu yusmakamimam  
kascidbrahmodyam jeteti; tato ha vacaknavyupararama.*

## Brhadaranyaka Upanisad

Gargi asked two questions threatening Yajnavalkya saying that I am like a powerful king and has come with two sharp arrows, and one arrow is question regarding hiranyagarbha adhisthanam and another arrow is a question is regarding isvarasya adhisthanam. Yajnavalkya has answered both the questions as hiranyagarbha adhisthanam is isvara and isvara adhisthanam is Aksaram.

Yajnavalkya has successfully defined Aksaram even though it is beyond definition. He gave two definitions for Aksaram first is Asthoola annanu etc and second one is adristam drastu asruta etc. To put it in simple language Aksaram is sarva saksi.

Now, Gargi is totally satisfied. Therefore, Gargi wants to withdraw. If Gargi withdraws another person may come forward to challenge Yajnavalkya and therefore she reminds what she said before. She said a brahmana I will ask two tough questions and if Yajnavalkya answers these questions, it means he is undefeatable.

Therefore, if I withdraw, let Yajnavalkya carry all the cows. She said if I am won over by Yajnavalkya, then no one else in this assembly can defeat him and she reminds once again in this last sloka. She says 'venerable brahmanas, you should consider yourself fortunate, if you offer reverential salutation to Yajnavalkya.

May you honour my previous request? Her previous request was if Yajnavalkya answers my questions Yajnavalkya should be allowed to take the cows. Certainly none of you can defeat him in arguments or discussing Brahman with him.

She adds that in the field of vedic knowledge, no one can challenge Yajnavalkya and having given the suggestion to one and all of them she herself, the daughter of Vacaknavi who is Brahma vadini held her peace and withdrew.

With this eighth brahmana is also over. Then, comes one more challenger who is the last one in the next Brahman, which we will see in the next class.

Hari Om



Mantras : 3.9.1 to 3.9.9 = 9. Sakalya brahmanam.

In the last class, I gave you the definitions of yajna and homa. I want to give some more clarifications. After the last class some students came to me and pointed out that I have given the definitions of yajna and homa twice and I have contradicted my own definitions.

On hearing this, I was unhappy also and happy also. I was unhappy because I committed a mistake and happy because the students follow what I say minutely. Two definitions I gave were dravya sankalpaha and dravya praksepaka. Sankalpa is mentally visualizing that this particular Dravyam should be for this particular devata. It is called dravya sankalpa.

Dravya praksepaha means the actual offering or dropping dravyam into the fire. The question is which is yajna and which is homa. In first class I had pointed out that sankalpa is homa and Praksepa is yajna and in the second I said sankalpa is yajna and Praksepa is homa.

Now the question is which is homa and which is yajna. I have rechecked the definitions. The last class definition is the right definition, which means sankalpa part is yajna and Praksepa part is called homa. The visualization part is yajna and offering or dropping part is called homa.

Of course you won't find this definition in Adhi Sankaracharya's bashyam and you won't find it in Anandagiri's sub commentary also. It is given sub-sub commentary. Vishnu devandanda gives this definition. As I said yajna and homa would always go together even though some rituals we call as homa and some as yajna and all rituals involve yajna and homa part also.

With the eighth section Brahma vidya discussion is over which started in the fourth brahmana. Five brahmanas deal with Brahma vidya, the definition of Brahman. Of this the initial definition given in the fourth section is most famous definition that is Yas saksat aparoksad Brahma ya Atma sarvantarah. It is a well-known definition and also a mahavakyam.

And all the later brahmanams that is the fifth, sixth, seventh and eighth brahmanams, are only a commentaries upon that definition given in the fourth brahmanam. And especially the word 'Sarvantarah' is taken up for elaborate discussion in the later brahmanam. Sarvantarah means the inner essence.

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So first hiranyagarbha was pointed out as the inner essence known as sutram and later Antaryami was pointed out as the inner essence and finally Aksaram was revealed as inner essence.

Therefore, the meaning of sarvantarah is the Absolute final 'inner essence' which is Aksaram Brahman or Nirgunam Brahman, which is Asthoolam, Ananu, Adhirgam, adristam Drastru, Asrutam Strotru, Amantam Mantru etc.

And with this the Brahma vidya is over and now Gargi has pointed out that Yajnavalkya has answered all questions and hereafter wards there was no one need to challenge Yajnavalkya. It is because she has asked the toughest questions and Yajnavalkya had answered them.

Even though Gargi asked the brahmanas to wind up, one more brahmana challenges Yajnavalkya in the ninth brahmanam. Here we get to know more about hiranyagarbha the sagunam Brahman is discussed. This is the topic of the ninth section. We will see the mantra.

### Mantra 3.9.1

*Atha hainam vidagdha sakalyah papraccha, kati deva yajnavalkyeti;  
sa haitayaiva nivida pratipede, yavanto vaisvadevasya nividyucyante  
- trayasca tri ca sata, trayasca tri ca sahasreti; oмитi hovaca, katyeva  
deva yajnavalkyeti; trayastrimsaditi; oмитi hovaca, katyeva deva  
yajnavalkyeti; saniti; oмитi hovaca, katyeva deva yajnavalkyeti; traya  
iti; oмитi hovaca, katyeva deva yajnavalkyeti; traya iti; oмитi hovaca,  
katyeva deva yajnavalkyeti; dvaviti; oмитi hovaca, katyeva deva  
yajnavalkyeti; adhyardha iti; oмитi hovaca, katyeva deva  
yajnavalkyeti; Eka iti; oмитi hovaca, katame te trayasca trica sata,  
trayasca tri ca sahasreti.*

In this brahmanam, the first part deals with hiranyagarbha's Mahima or hiranyagarbha's glory beginning from first verse up to the ninth verse. And this glory is presented as an answer to a question asked by rishi Sakalyah.

After Gargi withdrew, another rishi comes forward to challenge Yajnavalkya, and he is the final challenger and his name is vidhaktah Sakalyah. Two names and the person is one. And here what Yajnavalkya wants to point out is one hiranyagarbha alone manifests as the countless number of devatas.

## Muni Kandam

And therefore he alone is one devata and sometimes he appears as two devatas; sometimes appears as three devatas; and sometimes appears as 6 devatas; and sometimes appears as 33 devatas; sometimes appears as 3,306 devatas; and sometimes appears as ananta devatas. And then appears finally as ananta devatas.

All these are different facets; different expressions, different glories of one hiranyagarbha only. And to get all the answers Sakalya is repeatedly asking questions. How many devatas are there? First answer is ananta devatas and then Yajnavalkya informs the number of devatas as 3306.

Then Sakalya asks questions regarding the number once again and Yajnavalkya says the the number of devatas are 33; the next time when the question is asked he answers the number of devatas as 6; third time he answers the number of devatas as 3; and then he answers the number of devatas as two and there after he says the number of devatas as one and a half and finally he concludes saying that there is only one devata.

The number of devatas is but different expression of one hiranyagarbha. After each time is answer is given Sakalya says the answer is all right. There is a word occurring in these mantra is 'Nivid'. There is a portion in Vedas called vaisva deva Sustram. So vaisva deva Sustram is the name of stotram, a Hymn and the glorifying mantra.

The word stotram is especially used when sthuthi occurs in Rg Veda. This particular stotram is called Visva deva sustram. In this stotram, there are certain mantras talking about the number of devatas to be invoked.

That number revealing statement is called nivid. Nivid is a statement that reveals the number of devatas, and here triachcha treejasa sahasra is called a nivid vakyam and it is occurring in Vaisva deva Sustram. It is only a technical expression the word 'nivid'.

Yajnavalkya has answered all the seven questions in seven different ways. Here afterwards Sakalya is going to ask the names of the devatas. Now Sakalya asks who are the 3306 devatas. Suppose he begins to enumerate the names of all the devatas the Brihadaranyaka upanisad will become endless. Hence Yajnavalkya gives a simple answer and for the later questions, he will name the devatas. These details we will see in the following mantras we will read.

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### Mantra 3.9.2

*Sa hovaca, Mahimana evaisamete, trayastrimsatveva deva iti; katame te trayastrimsaditi; astau vasavah, Ekadasa rudrah; dvadasadityah, te Ekatrimsat, indrascaiva prajapatisca trayastrimsaviti.*

Yajnavalkya answers and points out that it is difficult to name 3306 devatas because only 33 devatas are well known and famous and their names alone can be enumerated. Then what to call them? Yajnavalkya says all those devatas are only mahimanah. They are only mahimanah the expressions or the facets of 33 devatas. 3306 are only manifestations of the thirty-three devatas.

Then Sakalya asks Yajnavalkya if you don't want to name 3306 devatas, now please tell me who are the 33 devatas. Yajnavalkya says that it is easy for me to enumerate; they are 33 devatas viz., eight Vasus, eleven Rudras and twelve adhityas; they are thirty-one devatas and add Indra and Prajapathi that will make thirty-three devatas. Still the answer is incomplete. Sakalya is not happy.

Now Sakalya's question is who are the eight Vasus, who are the eleven Rudras and who are the twelve adhityas. Remember Yajnavalkya will get the cows only if he is an expert in Purva Bagha and vedanta of the Vedas. Veda includes karma as well as jnana kanda.

We should know that Yajnavalkya is being tested as to whether he is an expert in Veda Purva bagha as also vedanta so that he will get the title of Brahavid. It is in this context Sakalya is grilling Yajnavalkya with questions on Veda Purva bagha. Yajnavalkya answers all questions successfully.

### Mantra 3.9.3

*Katame vasava iti; agnisca prthivi ca vayuscantariksam cadityasca dyausca candramasca naksatrani caite vasavah; etesu hidam sarvam hitamiti tasmadvasava iti.*

Sakalya asks what are the eight Vasus. Yajnavalkya enumerates them as agni fire, prithvi, the earth, vayu the wind or air; Anthariksam the intermediary space; adhityah, the sun; the heaven; the Moon; naksatrani the stars; the eight are called Ashta Vasus. The upanisad defines Vasus as sarvam hitam, the wealth of the creations is hidden in Vasus. All the wealth of the creation is hidden in the Vasus and therefore they are called Ashta Vasavah.

Muni Kandam

Mantra 3.9.4

*Katame rudra iti; daseme purusepranah, atmaikadasah; te yadasmāt  
sariranmartyadutkramantyatha rodayanti; tadyadrodayanti  
tasmadrudra iti.*

Who are the ekadasa the eleven Rudras? Here Yajnavalkya gives a subjective interpretation. He says the ekadasa Rudras are ten Indrias, ten sense organs and one mind is the eleven Rudras. In this mantra the word prana means indriyam and the ten organs in the human body are the eleven Rudras.

The upanisad gives the reason why they are called Rudras. At the time of death the eleven organs depart from the mortal body and they make others weep because, they make other people weep [Rud] and therefore the organs are called Rudras. It makes the dying person as also the kith and kin cry therefore they are called Rudras. Rodayadi Iti Rudrah. Rud means cry in Sanskrit. These are the second group of devatas. What is the third group of devatas? We will see this in the next mantra.

Mantra 3.9.5

*Katama adhitya iti; dvadasa vai masah samvatsarasya, eta adhityah,  
ete hidam sarvamadadana yanti; te yadidam sarvamadadana yanti  
tasmadaditya iti.*

Sakalya asks who are the twelve adhityas. Yajnavalkya answers the suns belonging to twelve months of the year. Each month is compared to each sun. Even though sun is one each month sun appears differently. Sun appears in different angles in different months. It has different colours, different appearances etc. Therefore they are called twelve adhityas. Why are they called adhityas?

Yajnavalkya gives an interesting reason. The sun represents time principle. When the sun is rising and setting, it means the days are running off. We are getting older and older and our faculties are gradually taken away. Sun in the form of time takes away or robs away all the faculties of the human beings their youth, their faculties, their possessions and finally the time takes away the very person. Sarvam adatanah yenti iti Adit yaha.

Adi means taking Tyah means going. Adhitya means take away and go away. You cannot hear who has taken away the hearing power. The sun has taken away. Don't be proud because you are young, you are wealthy etc. All

## Brhadaranyaka Upanisad

your health, youth wealth etc., are being taken away by the time everyday every moment. Adhitya represents the kala tattvam because adhitya takes away everything every moment and hence it is called adhitya

### Mantra 3.9.6

*Katama indrah, katamah prajapatiriti; stanayitnurevendrah, yajnah  
prajapatiriti; katamah stanayitnuriti; asantriti; katamo yajna iti;  
pasava iti.*

Three groups are enumerated the Vasus, Rudras and adhitya. In many rituals the Vasu Rudra adhitya are repeated in Shrardha and other rituals. Thirty-three are very important devatas. Two more are left out and they are Indra and Prajapathi. Sakalya asks the question who is Indra and who is Prajapathi. Yajnavalkya gives two definitions.

Indra is represented by thunder. That lightening and thunder principle is called Indra devata. Then, for Prajapathi also he gives two definition yajna and pasavah. Prajapathi is in the form of ritual or yajna the devata of rituals and pasavah meaning the animals especially the cattle or the cows..

Adhi Sankaracharya points out that we are equating ritual and pasu because vedic rituals are not possible without pasu. The milk is needed for conducting any types of rituals. Five products are born out of cow. Yajna is cow and cow is yajna. This is the devata called Prajapathi devata. With this Yajnavalkya has enumerated all the 33 devatas. Now Sakalya goes to the third question as to who are the six devatas.

Muni Kandam

Mantra 3.9.7

*Katame saditi; agnisca prthivi ca vayuscantariksam cadityasca  
dyausca, ete sat, ete hidam sarvam saditi.*

Sakalya asks who are the six devatas? Now, Yajnavalkya enumerates them. If you see the enumeration these devatas have been already mentioned in the Ashta Vasus. From Ashta Vasus remove the last two devatas and you get six devatas.

That means last two must be included in these six devatas. They are called 'Shad' devatas. It is like that you have got many members to go to a place and suppose the number is to be restricted, you normally omit some fellows.

Just as the expansion of ministry also reduction in the heavenly ministry also you can expand and contract. When you contract six remain. If you remove further, there will be three only. That we will see in the next mantra.

Mantra 3.9.8

*Katame te trayo deva iti; ima eva trayo lokah, esu hime sarve deva  
iti; katamau tau dvau devaviti; annam caiva pranasceti;  
katamo'dhyardha iti; yo'yam pavata iti.*

Now Sakalya asks who are those three devatas. Yajnavalkya answers that three devatas of the three lokas, prithvi devata, Anthariksa devata and swarga devata are the ones who will include all the six devatas.

Then Sakalya asks who are the two devatas. Yajnavalkya answers that they are anna devata and prana devata who are very important without which we cannot survive.

The Sakalya asks who is the one and a half devata. Yajnavalkya answers the vayu devata is one and a half devata. Now Sakalya is confused why do you say vayu is one and a half. For this Yajnavalkya answers the question in the next mantra. We will read.

Mantra 3.9.9

*Tadahuh, yadayameka ivaiva pavate, atha kathamadhyardha iti;  
yadasminnidam sarvamadhyardhnot, tenadhyardha iti; katama eko  
deva iti; prana iti, sa Brahma tyadityacaksate.*

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Sakalya asks vayu is only one devata who is moving all around. How do you call him one and a half? Yajnavalkya answers here the word adyarthah is used in pun. It is used in double meaning. So one meaning of the word adyarthah is one and a half.

There is another meaning also for the word adyarthah and that is the one who nourishes or sustains all. The one who sustains all is adyarthah. Here, adyarthah means all the people are sustained, all people survive, and all people live and grow because of adyarthah.

Upanisad tells sarvam Adyarthnoth. It means the lung that is vedic form of Rid Dadu and Arthno means everybody grows because of vayu devata. So vayu devata is called adyarthaha. One meaning is nourishing devata. Another meaning is one and a half. So vayu devata is 'as though' one and a half.

Now Sakalya asks what is one ultimate one devata who alone is expressed Adhyartha as one and half, six, three thousand three hundred six and anantah. Yajnavalkya answers pranah iti that is the prana tattvam that is the very life principle. Without life all other faculties are useless. Since prana is the ultimate with all the faculties included in him and prana gets the title 'Sab-Brahma'. Brahma means infinite and limitless. It is not sathyam jnanam anantam Brahma.

Here prana is one who includes all other devatas. It means samasti and that hiranyagarbha that prana or that Brahma is called hiranyagarbha devata and it is given another title paroksa devata.

Hiranyagarbha is not perceptibly available and one who is paroksah. With this the first part of this brahmanam is over. Here afterwards the second part begins which we will see in the next class.

Hari Om



In this ninth and the final section of the third chapter known as Sakalya brahmanam, we get the glories and upasanas of hiranyagarbha. Hiranyagarbha is the primary topic of this ninth section. At the end of the section, we also get Atma swarupam discussed in a beautiful manner. This brahmanam is called Sakalya brahmanam because Sakalya happens to be the questioner in this brahmanam. Of course, Yajnavalkya gives the answers.

In this first nine mantras in which we have see hiranyagarbha's glory. The glory of hiranyagarbha is that hiranyagarbha alone appears in the form of all the devatas. Sarva devata rupena hiranyagarbha eva varthate.

How hiranyagarbha is Sarva devata rupah is elaborately discussed and Yajnavalkya points out that hiranyagarbha alone is eka devata and he alone appears as two devatas, three devatas, six devatas, then thirty three devatas and then 3306 devatas also and finally ananta devata rupena. Therefore hiranyagarbha 'expanded is ananta devatas' and hiranyagarbha 'contracted is Eka devata'. This is hiranyagarbha Mahima.

In this portion, the word hiranyagarbha is not used instead Yajnavalkya uses the word pranah to mean hiranyagarbha. We saw this in the ninth mantra in the last class. Here prana means hiranyagarbha alone. Hiranyagarbha is given Sa Brahma tyad Iti Vacaksate. Hiranyagarbha has got one name; prana is another name; Brahma is third name and tyad is the fourth name. This is the glory of hiranyagarbha. Up to this we saw in the last class.

Now from the next mantra onwards we are going to get hiranyagarbha upasana. This is stated from mantra ten to seventeen. Eight mantras tenth to seventeenth we get hiranyagarbha upasanas. We will read the eight mantras.

Mantra 3.9.10

*Prthivyeva yasyayatanam, agnirlokah, manojyotih, yo vaitam  
purusam vidyatsarvasyatmanah parayanam, sa vaivedita  
syadyajnavalkya Veda va aham tam purusam Sarvasyatmanah  
parayanam yamattha; ya evayam sarirah purusah sa esah, vadaiva  
sakalya; tasya ka devateti amrtamiti hovaca.*

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### Mantra 3.9.11

*Kama eva yasyayatanam, hridayam lokah, manojyotih, yo vai tam purusam vidyat Sarvasyatmanah parayanam, savai vedita syad yajnavalkya Veda va aham tam purusam Sarvasyatmanah parayanam yamattha; ya evayam kamamayah purusah sa esah, vadaiva sakalya; tasya ka devateti striya iti hovaca.*

### Mantra 3.9.12

*Rupanyeva yasyayatanam, caksurrlokah, manojyotih, yovai tam purusam vidyat Sarvasyatmanah parayanam, savai vedita syad yajnavalkya Veda va aham tam purusam Sarvasyatmanah parayanam yamattha; ya evasavaditye purusah sa esah, vadaiva sakalya; tasya ka devateti satyamiti hovaca.*

### Mantra 3.9.13

*Akasa eva yasyayatanam, srotramlokah, manojyotih, yo vai tam purusam vidyat Sarvasyatmanah parayanam, savai vedita syad yajnavalkya; Veda va aham tam purusam Sarvasyatmanah parayanam yamattha; ya evayam srotrah pratisrutkah purusah sa esah, vadaiva sakalya; tasya ka devateti disa iti hovaca.*

### Mantra 3.9.14

*Tama eva yasyayatanam, hridayam lokah, manojyotih, yovai tam purusam vidyat Sarvasyatmanah parayanam, savai vedita syad yajnavalkya Veda va aham tam purusam Sarvasyatmanah parayanam yamattha; ya evayam chayamayah purusah sa esah, vadaiva sakalya; tasya ka devateti; mrtyuriti hovaca.*

### Mantra 3.9.15

*Rupanyeva yasyayatanam, caksurrlokah, manojyotih, yovai tam purusam vidyat Sarvasyatmanah parayana, savai vedita syad yajnavalkya Veda va aham tam purusam Sarvasyatmanah parayanam yamattha; ya evayamadarse purusah sa esah, vadaiva sakalya; tasya ka devateti asuriti hovaca.*

### Mantra 3.9.16

*Apa eva yasyayatanam, hridayam lokah, manojyotih, yo vai tam purusam vidyat Sarvasyatmanah parayanam, sa vai vedita syad yajnavalkya Veda va aham tam purusam Sarvasyatmanah parayanam yamattha; ya evayamapsu purusah sa esah, vadaiva sakalya; tasya ka devateti varunuh iti hovaca.*

Muni Kandam

Mantra 3.9.17

*Reta eva yasyayatanam, hrdayam lokah, manojyotih, yo vai tam purusam vidyat Sarvasyatmanah parayanam, sa vai vedita syad yajnavalkya Veda va aham tam purusam Sarvasyatmanah parayanam yamattha; ya evayam putramayah purusah sa esah, vadaiva sakalya; tasya ka devateti; prajapatiriti hovaca.*

These eight mantras talk about the hiranyagarbha upasanas and since these are upasanas I will avoid explaining every word in these mantras. I will summarise the essence of these eight mantras. Here we get Ashta Vidha hiranyagarbha upasanas. Hiranyagarbha is seen in eightfold form.

Each form of hiranyagarbha is called a purusa and therefore it is also called Ashta purusa hiranyagarbha upasanas. Hiranyagarbha is samasti devata the samasti hiranyagarbha alone is manifest in every aspect of the creation and also in every individual also.

Of these manifold aspects of hiranyagarbha, eight aspects are taken and those eight aspects are seen as various expressions of hiranyagarbha. The various expressions of hiranyagarbha are called various purusas. With regard to each purusa certain associate factors are given.

Four factors are given with regard to each purusa. In Sanskrit we call it as Viseshanam. Each hiranyagarbha has got four Viseshanams. The four factors are ayatanam, lokah, Jyotih, and devata. For each purusa, we have to see what ayatanam it relates to; what loka it relates to, what Jyoti it relates to and to what devata it relates to. We have eight Ayatanams, eight lokas, eight Jyotis and eight devatas for each purusa.

First I will give you the meaning of these five words. Purusa means the expression of hiranyagarbha. Each purusa is hiranyagarbha himself seen from in a particular angle.

Ayatanam means the abode. The residence where this particular purusa is expressing or manifesting itself is called ayatanam. Thus there are eight fold abodes are there; the word lokah means the instrument of perception Darsana karanam. Jyotih means the instrument of thinking; manana karanam. And finally devata means in this context the word devata has got a unique meaning and that meaning is karanam. It can also be called source or origin.

For each purusa we will see the abode, the instrument of perception, instrument of thinking and finally the source. In some of the cases the loka, the Jyoti etc., can be clearly understood and in some cases the ideas are

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obscure and Adhi Sankaracharya has commented upon and justified all things in the mantras but I will not go in detail and I just want to present the eight purusas, eight ayatanams, eight lokas, and eight jyotis and eight devatas.

Nowadays vedic upasanas are not prevalent and so I will give the comments in brief without going into detail. It is samasti virad upasana and we have Puranic upasanas and we study vedic upasanas only to understand this and therefore I will not go through the bashyam in detail.

Purusha	Ayatanam Abode	Lokah	Jyothihi Instrument	Devata Origin Or source
[1]	[2]	[3]	[4]	[5]
1. Sarira purusa Hiranyagharbha In sariram	Prithvi		Agni/fire Mind	Amritam or food*
2. Kama maya Purusha Hiranyagharbha desire Kama/desires	sexual desire		Hridayam Mind	Sthree/ woman*
3. Adhityaastah Purushah Hiranyagharbha In the surya/sun	Rupam/ samanya rupam/ forms	Eyes	Mind	Sathyam Eyes*.
4. Sroutrah Purushah Hiranyagharbha In the ears	Sky/Akasa	Ears	Mind	All direc- tions.
5. Chaya Purusha Hiranyagharbha In the shadow	Tamaha/ Darkness		Hridayam	Mrithyu Death
Purusha	Ayatanam	Lokaha	Jyothihi	Devata

Muni Kadam

Origin	Abode	Instrument			Or source
[1]	[2]	[3]	[4]	[5]	
6. Adarsasthah Purushah Hiranyagharbha In the mirror Or one's own Pratibimba Pranah/ Reflection	vishesha Rupam /Reflection	Eyes	Mind	Asuyu	
7. Jalastah Purushah Hiranyagharbha In water or Reflection of ours In the water	water/jalam reflection of ourselves in water	Hridayam Ourselves in	Mind	Varunah Rain god	
8. Putramaya Purushah Hiranyagharbha As the son	Purusha Bijam seed in male transferred to the womb Of Mother	hridayam	Mind	Prajapathi or Pita*	

\*Adhi Sankaracharya's comments.

This is the Ashta Vidha hiranyagarbha as given in the above table. We are supposed to Ashta Vidha hiranyagarbha upasana that will be meditated upon samasti. If it is Sagama upasana and through this we will get all the thinking, food etc. We will get. If it is Nishkama upasana, one will get the reformed mind to get self-knowledge. This is given from tenth mantra to seventeenth mantra. Here afterwards, we will get another set of

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hiranyagarbha upasanas, which is called panca vidha upasanas. This is given from mantra 19 to 24. 18<sup>th</sup> mantra is the introduction.

### Mantra 3.9.18

*Sakalyeti hovaca yajnavalkyah; tvam svidime brahmana  
angaravaksayanamakrata iti.*

### Mantra 3.9.19

*Yajnavalkyeti hovaca sakalayah, yadidam kuru-pancalanam  
brahmananatyavadih, kim Brahma vidvaniti; diso Veda sadevah  
sapratistha iti; yaddiso vettha sadevah sapratisthah.*

### Mantra 3.8 20

*Kimdevato'syam pracyam disyasiti; adhityadevata iti; sa adhityah  
kasmin pratisthita iti, caksursui; kasminnu caksurh pratisthitamiti;  
rupesviti, caksursa hi rupani pasyati; kasminnu rupani  
pratisthitamiti; hrdaya iti hovaca, hrdayena hi rupani janati; hrdaye  
hyeva rupani pratisthitani bhavantiti; evamevaitad yajnavalkya.*

### Mantra 3.9 21

*Kimdevato'syam dakstnayam disyasiti; yamadevata iti; sa yamah  
kasminpratisthita iti, yajna iti; kasminnu yajnah pratisthita iti;  
daksinayamiti; kasminnu daksina pratisthiteti; sraddhayamiti, yada  
hyeva sraddhatte'tha daksinam dadati, sraddhayam hyeva daksina  
pratisthiteti; kasminnu sraddha pratisthiteti; hrdaya iti hovaca,  
hrdayena hi sraddham janati; hrdaye hyeva sraddha pratisthita  
bhavatiti; evamevaitad yajnavalkya.*

### Mantra 3.9.22

*Kimdevato'syam pracyam disyasiti; varunadevata iti; sa varunah  
kasminpratisthita iti, apsviti; kasminvapah pratisthita iti; retasiti;  
kasminnu retah pratisthitamiti; hrdaya iti, tasmadapi pratirupam  
jatamahuh, hrdayadiva srptah hrdayadiva nirmita iti; hrdaye hyeva  
retah pratisthitam bhavatiti; evamevaitad yajnavalkya.*

### Mantra 3.9.23

*Kimdevato'syam udicyam disyasiti; somadevata iti; sa somah  
kasminpratisthita iti, diksayingamiti; kasminnu diksa pratisthiteti; satya  
iti; tasmadapi diksitamahuh satyam vadeti, satye hyeva diksa  
pratisthiteti; kasminnu satyam pratisthitamiti; hrdaya iti hovaca;  
hrdayena hi satyam janati, hrdaye hyeva satyam pratisthitam  
bhavatiti; evamevaitad yajnavalkya.*

Muni Kandam

Mantra 3.9.24

*Kimdevato'syam dhruvayam disyasiti; agnidevata iti; so'gnih  
kasminpratisthita iti, vaciti; kasminnu vak pratisthiteti; hrdaya iti;  
kasminnu hrdayam pratisthitamiti.*

So in the 18<sup>th</sup> mantra we get an introduction. Here Yajnavalkya teases Sakalya. Sakalya challenges Yajnavalkya with many questions with a view to defeat him. And instead of defeating Yajnavalkya, Sakalya gets defeated ultimately.

Yajnavalkya finally says that you are burning yourself because of me. Yajnavalkya tells Sakalya that I will burn you, which means I will defeat you and I will thwart your intentions. You will now be insulted in my hands.

Yajnavalkya tells Sakalya that you are a fool. He adds that all the other brahmanas behaved gracefully while pushing you in front of me to get humiliating defeat..

This idea Yajnavalkya conveys in his arguments with an example. You know the tongs, which is used for taking out the burning charcoal/dark embers. Yajnavalkya compares himself to the hot embers like the burning charcoal. The brahmanas want me to handle you. Since I am like hot charcoal, other brahmanas don't want to directly handle me because their hands would be burnt. They want a tong and that tong used by them is you Sakalya so says Yajnavalkya.

Handling me is not burning them but you are getting burnt. This is the insult. This is the teasing. The tongs here is called Angara vaksayanam, which means hot charcoal. Avachayanam means tong. This is the meant here that brahmanas use Sakalya as scapegoat getting insulted in my hands.

In the 19<sup>th</sup> mantra Sakalya feels bad and he tells Yajnavalkya 'Hey Yajnavalkya why are you insulting those brahmanas. Indirectly you are saying that brahmanas are afraid of coming in front of you. The charge that I am a gunny pig is not proper. I ask the questions of my own accord and those brahmanas are in deed great people and after uttering these words Sakalya begins to ask further questions on 'Himself'.

Here hiranyagarbha is known as Brahma. In the following question answer series from the 19<sup>th</sup> verse, upto the 24<sup>th</sup> verse, through the dialogue we get panca vidha hiranyagarbha upasanams. I am not going into details of each word and each mantra but I will tell you what is this upasana.

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Here the five expressions of hiranyagarbha are associated with five directions. Panca dik rupaha hiranyagarbhah. And each of this hiranyagarbha expression is associated with three factors. They are the three pradista number one, pradista number two and pradista number three.

Here also we can have five columns one is the Dik the direction; the second is devata expression of hiranyagarbha; third is pradista one; fourth is pradista number two and fifth is pradista three and we will get five hiranyagarbha each one direction is associated with one, one devata. I will quickly tell you the details

Table

Dik Direction [1]	Devata [2]	Pradista number I [3]	Pradista number II [4]	Pradista number III [5]
East	Sun	Eyes	Forms	Hridayam
South	Yamaha	Yagna	Dakshina/ Faith	Hridayam
West	Varuna	water	Bijam/ Male seed	Hridayam
North	Somah	Vow	Sathyah	Hridayam
Above/up	Agni	Vak/speech	-	Hridayam

Pancha devatapyaha upasana adhitya, Yama, Varuna, soma, agni devatapyaha upasana are explained by Yajnavalkya. The rest we will see in the next class.

Hari Om



In this ninth brahmanam of the third chapter of Brihadaranyaka upanisad we have seen three topics in the form of a dialogue between Sakalya and Yajnavalkya. The first topic was hiranyagarbha Sthuthi, the glory of hiranyagarbha; and the glory is hiranyagarbha alone is one devata who can manifest Himself as countless devatas also.

Through contraction and expansion one hiranyagarbha alone expresses ekah anekah ca as one as also many. This is hiranyagarbha Sthuthi from mantra 1 to 9.

From 10<sup>th</sup> to 17<sup>th</sup> mantra we had the second topic the Ashta Vidha hiranyagarbha upasana. Hiranyagarbha is seen in eightfold form. And this particular form is given for the sake of upasana.

Then from the 18<sup>th</sup> to 24<sup>th</sup> mantra we had the third topic of panca vidha hiranyagarbha upasana. Fivefold hiranyagarbha was discussed. All these upasanas are taught in the form of a dialogue between Sakalya and Yajnavalkya. We have completed this panca vidha hiranyagarbha in the last class and we saw in the form of a chart the five directions, five devatas, Pradhista one, two and three. I advise you to see the chart because I give some explanations based on the chart..

So if you look at panca vidha hiranyagarbha, the first one associated is with east, second the south, third with west, fourth with north and fifth with Oorthvam above. Before that one more point I have to tell.

In each of type hiranyagarbha I had mentioned pradista one, pradista two and pradista three. Pradista means support here. When I say support, naturally the question will come in support of what. Based on the chart I will take an example and you can extend this to the other four also.

We saw eastern direction for which the devata is adhitya, pradista one is eyes; now you should understand eyes is the pradista one is support of adhitya devata. Right hand side column is the support of the left hand side column.

What is pradista two? In the chart we have rupani or forms. This rupam or forms is the pradista of eyes. Pradista two is the support of pradista one. Pradista one is the support of devata. And then what is pradista three. In the

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chart we have heart/hridayam and this hridayam is support of rupani or forms. Right side is the support of left side under the each category..

Apply this to the second line. Hridayam is support of daksina and sraddha and daksina and sraddha is the support of yajna and yajna is support of Yama. Yama presides over the south side. Same thing you should apply to other directions also.

Adhi Sankaracharya explains how each one is the support of the other. I don't want to go into the complications. He gives the connection. It is sufficient if you know this grand design. The word hridayam represents the mind. Hridayam literally means heart. And according to scriptures our mind is located in our heart. And therefore heart represents the mind and hence we say mind is the support of rupam, which is the support of eyes, which is the support of adhitya.

The mind is support of daksina and which is the support of yajna and yajna is the support of Yama. Mind is the meaning of hridayam. The third observation Adhi Sankaracharya makes is on the basis of this design.

First hiranyagarbha is associated with eastern direction and is associated with rupani. All the five items are associated with hiranyagarbha.

Second hiranyagarbha is associated with daksina, Yama. Yajna, and south. In item number one we find rupani/forms are there. Now take item number five the last one, you find truva, agni vak and nil and hridayam. Fourth column is nil. Vak indicates the nama/names. So fifth hiranyagarbha is associated with nama and first hiranyagarbha is associated with rupam;

Look at second, third and fourth item in the chart. In second column yajna is there; in the third hiranyagarbha is jalam is there; in fourth hiranyagarbha the Diksa is there. Keeping the three in mind second, third and fourth hiranyagarbha are associated with karma.

First one is associated with rupam and the second, third, fourth is associated with karma and fifth is associated with namarupa and adding the five together the whole hiranyagarbha samasti is seen and it is nothing but the namarupam karma samasti. This we saw in the end of the first chapter also.

Thus panca vidha hiranyagarbha is samasti, the total; the samasti is nothing but the namarupam karma names, forms and functions.

Now our next observation is this. You find that whatever direction, whatever devata or whether it is nama, rupam or karma, for all of them the ultimate pradista , the final support is hridayam.

## Muni Kandam

What is the meaning of hridayam? The meaning of the hridayam is the mind I said. Therefore Adhi Sankaracharya says that the whole namarupam karma jagat cannot exist, cannot be experienced without support of, without the help of the mind. Without mind there is no nama, no rupa and no karma. This is proved by our experience also.

In deep sleep state when the mind is not functioning, there is neither nama, nor rupam nor karma. Thus from this design, we also come to notice that the whole universe is manomayam.

The universe with nama, rupa karma jagat is based on the mind. The whole universe is sabda, sparsa rupa kanda rupah. Sabtadi prapanca cannot remain without the five sense organs. The five sense organs cannot function without the mind. Therefore the Sabtadi prapanca, and mind is the support of the universe.

There is a beautiful verse in Sad darsanam [Number 7] sabdadi rupam bhuvanam samastam sabdadi sattendriya vritti bhasya satte4ndriyanam manaso vase syat manomayam tad bhuvanam vadamah.

The whole world is Sabtadi rupam and it cannot exist without the sense organ and they cannot exist without the mind and therefore mind is given the important role to play. Hence hridayam is the pradista Therefore sloka says hridayam is pradista. With this panca vidha hiranyagarbha upasana is also over.

Now we will take up twenty-fourth mantra which we have completed has got one more final question, which we will note.

Here Yajnavalkya has pointed out that the hridayam is the support of all of them. Now Sakalya is raising a question. What is the support of the heart? What is the support of the mind? For which Yajnavalkya is going to answer in the 25<sup>th</sup> mantra we will read.

### Mantra 3.9 25

*Ahalliketi hovaca yajnavalkyah, yatraitadanyatrasman manyasai,  
yaddhyetadanyatrasmsyat, svano vainadadyuh, vayamsi  
vainadvimathniranniti.*

I will give you the essence of this mantra. Yajnavalkya says the physical body is the support of the mind/hridayam. Hridayam here represents the mind while the body is supported by the mind. But Yajnavalkya does not say this directly. Even the known ideas are said not directly but indirectly in Brihadaranyaka upanisad at several places.

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Here Yajnavalkya says if the mind was not in the body, then the body would have become a dead body. He says this in double negative. Even this he does not directly say. He could have said the body would have been dead body without mind.

Instead of saying body would be dead, Yajnavalkya says the body would be eaten by the dogs. He says that the birds will peck the body. The birds like vultures would peck and make the body strewn all over. The essence of the idea is 'without the mind body would be dead'. This means body is alive because of the mind within. Hence we should note body is the support of the mind.

Here Adhi Sankaracharya makes an observation. He says when you analyse the body and mind both of them are interdependent. One cannot exist without the other. It is difficult to say whether the body supports the mind or mind supports the body.

Both of them are mutually supported and both of them mutually support each other. This alone we saw in Madhu brahmana that the whole universe is interdependent. This we saw in Tatttiriya Upanisad, Brigu Valli also in the form pradista pratistita sambandha.

Adhi Sankaracharya brings in that idea and points out that body and mind are mutually dependent. It is so because if the mind is not there the body will be dead and it cannot survive even for a few hours and it begins to decay.

As long as life is there, sentiency is there, everybody will ask how are you. The moment vayu is gone, prana is gone even the wife is afraid of the body and she does not want to keep the body for long. Therefore without mind the body cannot survive. This everybody knows. Now we will have another doubt. Without the body mind can survive or not.

How do you say they are mutually dependent? Mind seems to be independent of the body. Because even when the death takes place, even when the physical body is separated, we have seen the mind or sukshma sariram travels and it survives; it assumes another physical body. The mind seems to be independent of the body. For that we answer that no doubt the mind can exist independent of the body but mind cannot function independent of the body.

After death the mind cannot have any sukha dukha bhoga and it cannot function as karta nor it can function as bogta. If it has to function as karta or bogta, it has to take another body may not be in this loka it may take a sariram in pitru loka or brahma loka and assume a relevant body.

## Muni Kandam

Therefore, mind also depends upon the body not for existence but for functioning. So without the body mind may exist without functioning. Adhi Sankaracharya observes if the mind exists without functioning it is as good as non-existence.

For the non-functioning mind is 'as good as' nonexistent mind. I don't say it is non-existent mind but says it is as good as non-existent mind. In vedanta mutual dependence is shown to reveal the mithyatvam and it means that it is not illogicality available for explanation like our karma and janma.

Janma has become because of karma and why karma it is because of janma. Now tell me whether karma is because of janma or janma is because of karma. That is why we are not able to conclude as to whether the fate depends upon will or will depend upon fate.

This has been debated for ages but we have not been able to come to any conclusion till date. It is because both are mutually dependent. If you go on arguing, argument alone will survive and moksa will not come. The whole universe is mutually dependent, therefore it is mithya, and that is indicated with the help of sariram and hridayam.

All sages asked the questions and left. Sakalya alone goes on asking the questions. Yajnavalkya has become impatient. He has already given warning that he would get burnt etc. Sakalya did not listen to the warning and asked panca Vida hiranyagarbha. He should have shut his mouth and gone.

Still he continues his questions and Yajnavalkya is addressing Sakalya angrily as Ahallika. Ahallika is another name given to Sakalya. Adhi Sankaracharya does not give the meaning and therefore sub-commentators enjoy and they get an opportunity to discuss. They say Ahallika means ghost.

How does this meaning come? They say the ghost will appear and function in the night only and the ghost cannot function during daytime. They dissolve during the day. Therefore Ahallika means a ghost. Why Yajnavalkya is addressing Sakalya as a ghost and sub commentators say like ghost he is jumping from one question to another.

He leaps from one question to another. Therefore Yajnavalkya angrily addresses Sakalya as ahallika. Agallika is ghost that appears and disappears. Still Sakalya does not listen to Yajnavalkya. Ultimately Sakalya is going to end. Sakalya continues his questioning in the next mantra also.

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### Mantra 3.9 26

*Kasminnu tvam catma ca pratisthitau stha iti; prana iti; kasminnu pranah pratisthita iti; apana iti; kasminnvapanah pratisthita iti; vyana iti; kasminnu vyanaah pratisthita iti; udana iti; kasminnudanaah pratisthita iti; samana iti; sa eva neti netyatma, agrhyo na hi grhyate asiryo na hi siryate asango na hi sajyate, asito na vyathate, na risyati; etanyastavayatanani, astau lokah astau devah, astau purusah; sa yatanpurusanniruhya pratyuhyatyakramat, tam tvaupanisadam purusam prcchami; tam cenme na vivaksyasi, murdha te vipatisyatiti; tam ha na mene sakalyah; tasya ha murdha vipapata, api hasya parimosino;sthnyapajahruranyanmanyamanah.*

The mind was set to be the support of all. In the previous mantra the body was supposed to be support of the mind. Now Sakalya asks what is the support of the body. Everything is supported by the mind. The body supports mind. Now, what supports body is the question from Sakalya.

The answer in simple term is the panca prana and prana is the support of the body. This is also very much understandable. The physical body is surviving because of the prana alone. As long as there is prana body can survive and when someone is dead we will say prana is gone. Even before death if we are suffering from any pain, we say that prana is gone. If somebody is creating too much problem, we say that you don't take my prana.

All these expression indicates prana is the support of the body. But this idea is conveyed elaborately because five pranas are there and prana supports the body; apana supports the prana; vyana supports the apana; udana is support of vyana; samana is support of udana.

In other wards udana is support of samana; vyana is the support of udana; vyana is support of apana and apana is support of prana. Samana prana is support of the sariram. And here also Adhi Sankaracharya makes an observation that sariram and prana are also mutually dependent.

Therefore prana is the supporter of sariram and similarly sariram is supporter of the prana and they are mutually dependent. And the logic is the same as before. Without prana sariram one cannot survive and without sariram prana cannot function. Prana is as good as non-existent without sariram and hence they are mutually dependent.

Thus we have three factors – mind, body and prana. In the last mantra mind and body we discussed. Here we discuss about the prana, mind and

body. Joining these two mantras, the essence of the teaching is body mind and prana are interdependent. It is a triangle.

The two lines of the mantra sayesha 'neti neti'to na risyati I will skip now and I will take up this later. The two lines should come at the end of the dialogue between Yajnavalkya and Sakalya. The dialogue is not yet over.

Hence I will continue with dialogue portion and after the dialogue is over I will come back to these two lines. The dialogue continues ethani astaou ayatanani. I hope there is no confusion. I will explain the dialogue portion now.

What is the topic in this portion? Now Sakalya has exhausted all his questions. His material is over and he asked about hiranyagarbha Sthuthi or Mahima; he asked about Ashta Vidha hiranyagarbha; he asked about panca vidha hiranyagarbha; he discussed about hridayam, sariram and prana.

Now Sakalya does not have any more questions. If you analyse the topics discussed until now, it is seen that all these topics deal with mithya prapanca alone. We come to know that Sakalya does not know anything other than the mithya prapanca. When Sakalya had asked all the questions Yajnavalkya has answered and now Yajnavalkya questions Sakalya.

Yajnavalkya asks about the adhisthana paramatma, which supports the entire mithya prapanca consisting of Ashta Vidha hiranyagarbha. Ashta Vidha hiranyagarbha is mithya; panca vidha hiranyagarbha is mithya; hridayam is mithya; sariram is mithya; prana is mithya; for entire universe what is the substratum Yajnavalkya asks.

The question is regarding paramatma. What is the nature of paramatma? Paramatma creates mithya prapanca and paramatma 'Itself' resolves this mithya prapanca. And paramatma transcends this mithya prapanca. Transcending means paramatma is of a higher order of reality.

Because mithya prapanca is vyavaharikam and paramatma paramarthika and therefore paramarthika transcends in mithya vyavaharika prapanca . Yajnavalkya asks who creates Ashta purusas? Who resolves ashta purusas and who transcends Ashta purusas? And here what you should remember is that the word ashta purusas represent Ashta Vidha hiranyagarbha.

So hiranyagarbha has the name purusa. Ashta Vidha purusa is Ashta Vidha hiranyagarbha. Panca vidha purusa is panca vidha hiranyagarbha. Therefore he asks all the words will become clear if you look at the chart of the Ashta Vidha hiranyagarbha. There we had lokadhanam, Jyoti, devata etc. We have given. There we have given Ashta Jyoti, devata all are given.

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Therefore this whole line indicates Ashta Vidha hiranyagarbha. And Ashta Vidha hiranyagarbha represents the whole cosmos. Now all of them are there. And the word nirushya means the creating or projecting. Who projects the great purusa. Purusa here is hiranyagarbha.

Who creates Ashta Vidha purusa? Who resolves Ashta Vidha purusa? And who transcends Ashta Vidha purusa? What is the answer? The paramatma is the answer that he keeps in mind. Therefore who creates, resolves and transcends this universe? For this paramatma, Yajnavalkya gives a special title that is very famous title the details of which we will discuss later. I will name the title that is aupanisadaha purusah.

Adhi Sankaracharya quotes this name umpteen times. Tell me who is this paramatma? Tell me who is the aupanisada purusa who creates this world; who sustains this world, who resolves the world, and who transcends this world. This is Yajnavalkya's question for which Sakalya is not able to answer. What happens to Sakalya for answering the question posed by Yajnavalkya we will see in the next class.

Hari Om



In the ninth brahmanam of third chapter Sakalya asked various questions to Yajnavalkya and Yajnavalkya properly answered all of them. Through these questions three topics are talked about.

One is the glory of hiranyagarbha; next topic was hiranyagarbha as Ashta Vidha purusah for upasana; and third topic was hiranyagarbha as panca vidha hiranyagarbha for upasana. And through all the discussions Yajnavalkya showed that hiranyagarbha alone is the samasti and being samasti hiranyagarbha includes the whole earth and all creations.

Now hereafter wards Sakalya had no more questions to ask and he did not defeat Yajnavalkya. Yajnavalkya takes his turn and he asked the crucial question to Sakalya. The question is what is that paramatma who is the creator of the Ashta Vidha hiranyagarbha who start the whole universe and who is the destroyer of this Ashta Vidha hiranyagarbha and who goes beyond the creation or Ashta Vidha hiranyagarbha.

He asked a question regarding paramatma the Sarva adhisthanam. And here the word hiranyagarbha is not used but Yajnavalkya uses the word ashtou lokah ashtou devah astou purusah astou ayatanani. There ashtou ayatanani astou lokaha astou devaha and astou purusah and all the words refer to samasti hiranyagarbha or it refers to the whole universe. And this Ashta Vidha hiranyagarbha Yajnavalkya calls it as Ashta Vidha purusah.

The word purusa is used in different meanings in the scriptures and we have to see the context and understand the right meaning. Any conscious entity is called purusa. Any jiva is called purusa. Virad is called purusa; hiranyagarbha is called purusa; isvara is called purusa; any conscious entity is called purusa. But the only difference when the word purusa refers to jiva, virad hiranyagarbha or isvara they are soupathika purusas or saguna purusas.

But when the word purusa refers to pure Consciousness it is nothing but the word denotes Nirguna caitanyam. The word purusa is used to mean Nirupadhika purusah. Why I am saying this is to show even the Ashta Vidha hiranyagarbha is called Ashta Vidha purusa.

Similarly panca vidha is called panca vidha purusa. Now Yajnavalkya question is who is that paramatma, who creates Ashta Vidha purusa and who

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is beyond Ashta Vidha purusah. And here to refer to the word paramatma, Yajnavalkya also coins a new word.

If you are talking about Ashta Vidha purusa and panca vidha purusa Yajnavalkya says I am talking about Aupanisada purusah. So paramatma is referred to here as Aupanisada purusah and it is a very significant word, which Adhi Sankaracharya often uses as important statement. The significance of the word I will discuss later.

So Ashta Vidha purusa is soupathikam, sagunam. Panca vidha purusa is soupathikam and sagunam. Yajnavalkya tells Sakalya you know only soupathika purusa; what is Nirguna purusah, nirupathika purusah Sarva adhisthana purusa do you know. Yajnavalkya asks Sakalya. Nirusya refers to creation. In this line the word purusah means Nirguna paramatma .

In this mantra, in the earlier line purusa means sagunam purusa and in the next line purusam refers to Nirgunam purusam. Aupadhanisa purusa is eka vidha purusah. So asks Yajnavalkya whether you know Eka vidha purusa and or Nirgunam purusa. What is the significance of aupanisha.

Adhi Sankaracharya gives lot of significance to this word. It means the one who can be known through upanisad only. Only through the upanisad you can know Nirgunam Brahman or paramatma. Paramatma is not available through pratyaksa, anumana etc. And paramatma cannot be known through karma kanda of the Veda and paramatma cannot be known through even upasana kanda of the Vedas. Sarva pramana agocharaha paramatma.

Now we generally give logic for that why paramatma cannot be known though sabda sparsa pramanam; there is no sabda sparsa pramanam. Through logic we cannot know paramatma by any other pramana. Without going through logic we can come to the conclusion that any pramana except through Vedas cannot know paramatma.

Only through the upanisad alone we can know and realise Brahman. Through meditation or any other means we cannot know Brahman. They give the example of Buddha who sat under bodhi and he got enlightenment without the study of sastra.

There are people whom claim that sastra study is one of the methods of knowing the truth and Adhi Sankaracharya says sastra study is not one of the method but sastra study is the only method. So upanisad matra gamyam upanisad eka Gamyam we should say.

When Adhi Sankaracharya asserts this, what is his support? Support is this statement alone and Adhi Sankaracharya quotes this line several times in his commentary. This expression Aupanisadam is not new to us. We have

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seen this expression in another context also. Do you know where? It came in the Rg Veda Shanti pada.

Sarvam Brahma Aupanisad we see in the Rg Veda Shanti pada. That is the same here. Only difference is that it is said Brahman there and here it is said purusah. Both refer to the same. The word Aupanisadaha purusah is paramatma I said. But in fact some of the commentators do not take aupanisa purusah as paramatma but they take this word as a jnani himself. Aupanisada purusah is equal to Brahma jnani.

Even though this difference is there, if you analyse you will find that essentially jnani and paramatma are one and the same because a Brahma jnani is none other than paramatma alone..

Therefore remember in the scriptures the jnani and paramatma are indiscriminately used and they are not differentiated. Therefore instead of saying paramatma is the creator and destroyer we say jnani alone creates the whole universe and jnani alone resolves the whole universe and jnani alone transcends the whole universe.

Thus some commentators comment in this form also. And how does jnani creates the universe and resolves the universe. They say that when a jnani identifies with his equipment, transacts with the world he has crated this world and when he dis-identifies from his equipment, and abide by his nature he has resolved the world.

Every time jnani transacts he has created vyavaharika prapanca and when he withdraws into his nature, when he goes to the green room of Atma the whole drama is resolved. Thus aupanisada purusah has got two meanings. One meaning is paramatma and another meaning is jnani. I will take the paramatma itself.

Tell me who is that paramatma. Not only Yajnavalkya asks the questions but also he threatens Sakalya until now you challenged me and now you have to answer the question and if you don't answer the question your head will burst and fall down and in short you will die. Because Yajnavalkya had expressed his anger you are testing me too much. He also said that Sakaliva is like a tong. In spite of that Sakalya irritated Yajnavalkya.

Now Yajnavalkya threatens him once more that his head will burst if Sakalya does not answer the question. The next line samhana mene onwards it is not the word of Yajnavalkya it is not the word of Sakalya but it is the upanisad narrating the story. What does the upanisad say? Sakalya did not know that paramatma. Sakalya was ignorant of aupanisada purusa. He knew only karma kanda and upasana only. In front of Yajnavalkya he could not manage.

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Yajnavalkya does not answer the question. It is only a debate to defeat the opponent. Sakalya is not the student of Yajnavalkya. Sakalya is only a challenger. Once Yajnavalkya defeats Sakalya, Yajnavalkya's job is over. Yajnavalkya does not explain and he need not also define what is aupansiada purusah. When we study we will be curious to know.

Therefore upanisad itself gives us the answer to the Yajnavalkya's question. Where is the answer? Now alone we have to bring those two lines, which we skipped before. In the last class we skipped the fifth and sixth line of the mantra Sayesha neti neti and Aupanisada purusah. The definition is given by the upanisad itself and not by Yajnavalkya.

Then the question comes if upanisad should answer that question it should be answering in this place only and after Yajnavalkya asked the question then only it should answer. Why should upanisad answer the question even before Yajnavalkya asked that question?

Adhi Sankaracharya says upanisad loves the discussion of Atma so upanisad waited for so long and all the time the discussion went round so many other topics. I will tell you a story. Sometimes in some family when I there,

Sometimes we want to tell the same thing and if other person is taking so much time, before other person tells we impatiently tell the happenings. In the same way the upanisad bursts out. This is an important mantra for it is the definition of paramatma and upanisad quotes the same mantra three times in Brihadaranyaka upanisad itself. Ref 4.2.43; again it occurs in 4.4.22; again in 4.5.15.

Now we will see the meaning of mantra. Saha Atma neti neti. In fact the neti neti portion we have seen before 2.3.6. What does it mean? Atma is that which is left out after negating everything. Neti neti refers to sarva nisheda.

What is Atma? Sarva nisheda avathihi. Avathihi means the remainder, or the adhistanam or substratum or Avathihi Atma. And why should upanisad negate everything. Why cannot upanisad reveal Atma directly? We saw that this elaborately before?

The reason is that Atma cannot be positively pointed out because it is beyond description in words. Anything can be explained by words only if it fulfills five conditions called sabda Pravrutti nimittani. Refer to 2.3.6 for detailed comments. Also refer to Manudhya introduction.

The conditions for using words are five jati, guna, kriya. Dravya and sambanda. I want to say Atma does not have any one of the conditions.

## Muni Kandam

Sapta Pravrutti nimitta abhavad. Atma cannot be explained by words. Therefore we say yatho vacho vak gachadi etc.

You may have a doubt. You say that Atma cannot be explained by any word. But you yourself are using the word Atma. We say that whatever word we are using are only mithya words assuming some mithya attributes.

Any words we use are mithya words assuming that mithya attributes. Let us take the word Atma itself. Word Atma means self or subject. You are able to conceive the concept of a subject only because you have got an objective world in front of you.

Atma is called a subject only from the standpoint of the world. And if you negate the word the object, Atma cannot be called subject also. Therefore from the standpoint of the world you can name it as Atma; from the standpoint of itself even the word Atma cannot be used.

Therefore that is also mithya word not a true word. Sathyam anantam and adhisthanam cannot be used. Gauda Pada says Advaidam word cannot be used. Then what can be used? Mounam Vyaka therefore Atma is that which cannot be revealed by words; that which is left out after negating everything and therefore 'neti neti' Atma.

Then, adrishyaha that means Sarva karana agocharaha. It is not available for any instrument of knowledge. Also said that cannot be grasped is Atma. Why it cannot be grasped, it cannot be grasped because it is not an object of any organ.

Similarly Aseeryah means Apaksaya rahitaha decay-less Jara rahitaha because it does not undergo any change. Asangah means it is unattached unrelated because nahi sathyathe. It can never contact anything.

Gauda Pada negates the subject object contact for subject object contact is possible only when both enjoy the same kind of reality. Atma is paramarthikam and world is vyavaharika. How can there be contact between Atma and anatma.

Four sambandas are quoted in tarka sastra and we negate every one of them. It is unrestricted unlimited and unconditioned. It is not bound by Desa kala vastu and it is free. Therefore only it never undergoes any suffering. It never undergoes any pain. Atma does not have any sorrow.

I am the Atma therefore I am Asangah or aseethah I am ever free. Na rishyati means na nasyati. It does not perish it does not die. This is the paramatma. This is wonderful paramatma asanga paramatma. Sakalya did not know. For not answering what is the consequence he had to face. The

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tragedy struck. His head burst or fell down and in short he died instantly. Not only that his suffering is not over. It seems that he had some disciples.

Therefore all his disciples perhaps collected the bones for doing some samskaras. For that the Sakalya sisyas collected the bones and they were going to some cremation ground perhaps. Then what happened, when they were carrying a bundle of bones some robbers came and they thought that they were carrying something valuable.

Thinking that the robbers took away the bones also and therefore he could not get even the anthima samskaras. Why did they take away the bones of all things? The robbers robbed the bag containing the bones thinking that the bag contained some valuable ornaments. What a tragic end of Sakalya. At the end Adhi Sankaracharya writes a note that you should not be carried away by the story part whether it actually happened or not is immaterial. It might not have happened also.

Let us not waste our time and energy to find whether Sakalya died or whether it was a story etc. Adhi Sankaracharya says the story significance is never insult a Brahma jnani. Behave politely with a Brahma jnani, which Sakalya did not do.

At the end of Tattva Bodha one who praises will get all punyam and one who insults a Brahma jnani will get papam. The significance is not the transference of punyam or papam and the significance is that you should behave well with a Brahma jnani. Never insult a Brahma jnani. Never misbehave with a Brahma jnani. Don't worry about Sakalya. It is only a story.

Adhi Sankaracharya also tells that this story is borrowed from karma kanda portion of the shukla yajur Veda where the story takes place or given in slightly in different form. There itself Sakalya had got some papam. So it is a borrowed story. With this Yajnavalkya had defeated Sakalya.

### Mantra 3.9 27

*Atha hovaca, brahmana baghavanto yo vah kamayate sa ma  
prcchatu, sarve va ma prcchata, yo vah kamayate tamvah prchami,  
Sarvan va vah prchamiti; te ha brahmana na dadhrsuh.*

Now there is a lull and there we see silence and suspense. Yajnavalkya does not know whether anymore challenger will come or not and until he answered all the people he cannot take the cows. And therefore someone has to break the silence. Until now there was no problem.

## Muni Kandam

Each one came and each one withdrew. Ninth one came and he died. Hence Yajnavalkya himself addresses the brahmanas now. Upanisad itself tells after a brief silence Yajnavalkya addressed the Brahma nas. 'Hey brahmana, the revered brahmins, if any one of you wants to challenge me please come forward.

Anybody desires to challenge please ask me questions. If you are afraid of coming in front of me alone, you all can come together and challenge me. Suppose you are not prepared for that also then I will ask you questions.

And anyone of you may come forward and answer my questions whoever are ready to answer please come forward. If you are afraid of coming and answer me alone I will ask you question and all of you together also can answer my questions.

And then what was their response. Nobody had the courage to come forward either to ask or answer. Therefore Yajnavalkya himself puts a general question to all the people. Now Yajnavalkya's question is going to come from the next portion onwards. 28<sup>th</sup> mantra consists of seven verses and all together we should take them as one mantra.

Here Yajnavalkya is asking questions to all brahmanas as a whole. Previously Yajnavalkya asked about Aupanisada purusah. But that question was directed to Sakalya only. Now through these verses Yajnavalkya asks the question to the brahmanas as a group.

### Mantra3.9 28

*Tan haitaih slokaih papraccha -*

*Yatha vrkso vanaspatistathaiva puruso'mrsa tasya lomani parnani  
tvagasyotpatika bahih.(1)*

*Tvaca evasya rudhiram prasyandi tvaca utpatah;  
tasmattadatrnatpraiti raso vrksadivahatat.(2)*

*Mamsanyasya sakarani kinatam snava tatshiram; asthinyantarato  
daruni majja majjopama krta.(3)*

Yajnavalkya's question is almost the same as the question he asked to Sakalya. The question is about paramatma only. Paramatma as jagat karanam is the question posed by Yajnavalkya. But the difference is that previously the universe was seen as Ashta Vidha purusa and panca vidha purusa. Here instead of taking it as universe he takes the jiva and asks about the source of the jiva.

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Before asking the source of the jiva Yajnavalkya is making a beautiful comparative study or compares jiva with a tree. Jiva is compared to a tree. This is not new to us. We had in the 15<sup>th</sup> chapter of Gita the universe is compared to a tree.

Here jiva is compared to a tree. Many part of jiva is compared to many parts of tree. I don't want word after word. I will give you a comparative study. One side we will have a tree and another side purusah jiva. And what all parts of jiva is equated to tree we will see.

1. Leaves of the tree are compared to the hairs of the human body of jiva
2. The first layer of bark of tree [they have three layers are there for tree] is compared to the skin. The layer of the tree has got some kind of liquid essence inside it; this is compared to that of the blood of the jiva.
3. Second layer of the bark is compared to the flesh or meat
4. The third layer of the bark is compared to the sinew or tendon, which is supposed to be fibrous chord, which connects the muscle and the bone. Some more comparisons are there which we will see in the next class.

Hari Om



In the 9<sup>th</sup> brahmanam of the third chapter Yajnavalkya answered all the questions of Sakalya. Finally Yajnavalkya asked a question to Sakalya about the Atma. Sakalya was not able to answer the question and as a punishment he lost his head.

After Sakalya disappeared, Yajnavalkya addressed all the brahmins assembled there. He challenged everyone in the assembly to ask any question of their choice. He was also ready to face any question from any group of the members in the assembly.

Or else, he challenged them to answer the question, which he would pose to them. But everyone kept silence, and none was prepared to open his or her mouth after witnessing the fate of Sakalya.

After a long pause Yajnavalkya broke the silence and asked a question to all the brahmins. This question is the last mantra of this brahmanam. This mantra 28 consists of seven verses, all the seven verses put together form the mantra 28. And in the first three verses Yajnavalkya compares jiva to a tree he justifies this comparison by giving seven common features between the tree and jiva.

The first common feature is that the tree has got leaves and in its place the jiva has got hairs on his body. Thus leaves and the hairs were equated.

The second is that the first layer of the tree Yajnavalkya equated to the skin of the jiva. Topmost layer is equated to twig.

The third common feature is that there is a sap in the tree, which emerges out if you cut the tree. In the same way when you cut the body of a jiva, the blood will ooze out and the sap is compared to the blood. Utpatah is equal to udhiram to say in Sanskrit.

The fourth comparison is the second layer of the bark. It is compared to the flesh of the jiva. In Sanskrit the second layer is called sakalani and in the upanisad there is a vedic usage sakarani. Sakaram is equal to mamsam.

The fifth comparison is the third layer of the bark with the sinew and tendons of the body. I explained this in the last class. The sinew is supposed to be that fibrous chord that connects the bone and the flesh. A fine fibrous

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chord, which connects the bone and the muscle, is called tendon or sinew that is compared to the third layer.

The sixth comparison is that the next layer is the wood; the main part of the tree is the wood. In the same way behind all the layers, jiva has got the bones. In Sanskrit the wood is called daru and bone is called as Asti. Therefore Daru is equal to Asti.

The seventh and final comparison within the wood there is its inner pith and the pith of the wood is compared to the marrow of the jiva. In Sanskrit the pith is called Majja. In the same way the marrow inside the body is also called Majja.

The marrow called as bone marrow is supposed to be a soft white portion of the bone which obtains within the holes of the bone within the cavities of the bone there is a white substance or a soft substance and it is supposed to be the bone marrow. I use the word 'supposed to be' because I don't have direct experience.

Therefore I have got only paroksa jnanam about this. Thus the equation is that the tree is equal to body; leaves to hairs, sap is to blood, second layer to flesh; third layer is to sinew the wood is bone and marrow is marrow or pith is marrow. Because of this jiva can be compared to a tree. This is the essence of the first three verses of this mantra.

Now we will read further. Until now the question has not been raised. Yajnavalkya has only done the comparison part, hereafter alone the question will be asked.

### Mantra 3.9 28 contiuation

*Yadvrkso vrkno rohati mulannavataarah punah marttyah svinmrtyuna  
vrknah kasmannulat prarohati.(4)*

*Retasa iti ma vocata jwatastatprajayate; danaruha iva vai  
vrkso'njasa pretya sambhavah.(5)*

*Yatsamulamavrheyurvrksam na punarabhavet martyah svinmrtyuna  
vrknah kasmannulatprarohati.(6)*

*Jata eva na jayate ko nvenam janayetpunah vijnanamanandam  
Brahma ratirdatuh parayanam tisthamanasya tadvida iti.(7)*

In the second portion of the mantra, in one line Yajnavalkya puts his question to the brahmins. He says when a tree is cut the tree grows again.

## Muni Kandam

When tree is cut it is not destroyed but it grows again. If this is true the same must be the case of a jiva also. That means when a jiva is destroyed either during death or during pralayam, the jiva will not be totally destroyed.

Jivah also must be growing again being born again. I hope the question is clear to you. When the tree is cut the tree grows again and when Lord Yama cuts jiva tree with mrithyu he also must come into existence again from some origin.

The tree is reborn from a particular origin. In the same way the jiva also must be reborn from a particular source or origin, and what is the source of jiva. If you analyse the question it amounts to the statement jagat karanam or jivanam karanam.

Yajnavalkya himself considers a few possible answers and dismisses them. A few possible answers he considers which may be given by the brahmins and he dismisses them. Three possible answers are taken.

The first possible answer is this. One may argue that the tree does not grow again. Therefore, there is no question of source of re-growth. For this, the possible answer Yajnavalkya says is that I admit that the tree does not grow again if it is cut and destroyed along with its root. But if it is not destroyed along with the root, it will grow again,

In the same way I admit that jiva will not be reborn if he is destroyed along with moola ajnanam. But if that ajnanam Moolam is not destroyed jiva will grow again or be born again. So the question comes as to what is the origin of ajnani jiva.

Yajnavalkya says I am asking about ajnani jivas and therefore you should not say tree does not grow again. And when the root is not cut the tree grows again which is proved by our own personal experience; from the seed it comes again or from the braches it comes again and we see the tree growth. Thus the first possible answer Yajnavalkya sets aside.

The second possible answer is this. Some people may say that jiva is born again from purusa Bijam or retus. Retus means purusa Bijam the male seed, or the seed of the father. Yajnavalkya says this answer is also not a proper answer because purusa Bijam presupposes a jiva. Retus requires a jiva.

My question is how the jiva is born out of purusah Bijam, purusa Bijam itself requires a jiva, therefore there is Anyonya asrayah dosha, and you cannot say that jiva is born out of purusa Bijam. Then I will ask purusa Bijam is born out of what? Than what you will answer. You will say out of jiva. Jiva is born out of male Bijam and Bijam is born out of jiva.

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They are mutually dependent. My question is both jiva and purusa Bijam are born. I want to know the root cause. Therefore second possible answer also cannot be accepted.

The third possible answer is called swabhava vadhaha. Some kind of an evolution theory is suggested here. According to this swabhava vadha creation is not a cyclic process at all. Only if there is a cyclic process, there is a question of rebirth of going and coming again; dying and again reborn; rebirth is possible only in a cyclic process; in fact rebirth is nothing but recycling of jiva. This is the difference.

Therefore the question about rebirth is possible only if I accept a cyclic process. Here creation is not a cyclic process but it is an accident. Somehow it came. Like saying somehow big bang happened. Even now the creation is expanding.

By accident a living born is born. Because of the various situations because of the theory of natural choice and according to that, jiva evolved in the form of fish and gradually from fish it came down to the human being of now.

There is no question of jiva appearing again. Jiva comes by an accident and jiva dies away. There is an extinction of species and there is no question of recycling of species. Another creation etc., is out of question.

How long it will continue? It depends. According to some people the creation is a process. Therefore every jiva is born alone and there is no question of rebirth. He uses the expression yathaha eva.

How one comes back and there is no question of that happening? When there is no question of reappearance and where is the source of reappearance. Where is the question of reappearance? It is not possible.

This is the third possible answer known as swabhava vadhaha. Accident theory or evolution theory both are negated. For this Yajnavalkya does not give an elaborate answer. He only negates that saying it is not true. Jiva is recycled. Jiva is reborn. There is no question of jivas dying and fresh jivas coming. It is not there.

Adhi Sankaracharya and other commentators elaborate this answer. They talk about the defect of the swabhava Vadha. This defect we have seen before. In technical language this defect is called krida hana akrida agama doshaha. What is this dosha?

Suppose a jiva dies totally, when another jiva is born, the birth of a new jiva is not the re-birth of previous jiva. Because you don't accept rebirth cyclic process; therefore when one jiva dies, since the jiva is totally died, the

## Muni Kandam

punya papam will remain without fructification. All the unexhausted punya and papa will remain without fructification with jiva gone permanently. It will indicate a moral chaos in the creation.

In the same way when a jiva is born, the question comes as to what is the basis of the birth of a jiva. We have got an answer and that answer is that the Purva punya and papa determines the present jiva and jiva's conditions. But in swabhava Vadha there is no answer to this question.

Because there is no Purva janma; there is no recycling of jiva and therefore the conditions of the jiva becomes accidental; and it is chance based. So one jiva may be an animal and another jiva may be a plant and another jiva may be a human being that also healthy or sick male or female; born with golden spoon or plastic spoon all these becomes accidental and once you accept accidents, it means the universe is not governed by moral laws and it is not governed by dharma. That is not acceptable because scientists accept that laws govern the physical universe and there is no accident in the physical universe.

That is why science itself is made possible. That is why theories are possible. That is why experiments are possible. The very possibility of science is because of physical laws; moral laws also known, as dharma must govern extending that, we say that if physical laws at deeper level the universe must be governed by dharma.

Therefore they cannot be accidents and therefore if a jiva has got certain experiences it is purely because of Purva janma, which presupposes a cyclic process, and therefore swabhava Vadha is not acceptable.

What are the three possible answers? First the tree does not grow; Yajnavalkya says it is not true and you find tree grows again if the roots are in tact; second possible answer is that jiva is born out of purusah Bijam for which Yajnavalkya answered that I am asking about the source of both the jiva and purusa Bijam and therefore that does not answer my question,

Third possible was answer is the swabhava Vadha, which also has been dismissed by Yajnavalkya outright. Then finally Yajnavalkya says my question is unanswered. Look at the seventh verse first line. 'Swabhava Vadha' na swabhava Vadha jayade is refutation of the swabhava wadha since all possible answers are negated.

Yajnavalkya puts the question once again. My question remains that is the creator of all these jivas. Or what is the Moolam of jiva vriksaha. [15<sup>th</sup> chapter of Gita] The answer is oorthva moolah. Oorthva moolah means Brahman.

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This answer is the Brahman and the brahmins did not know this answer. This expression Gauda Pada has quoted in third chapter 25<sup>th</sup> verse of his Mandukya Karika. With that Yajnavalkya has defeated the brahmins.

As brahmins could not answer the question regard the Moolam of jiva vriksaha. And Yajnavalkya does not answer the question because his aim is to defeat the brahmanas and therefore what is the position. All their questions Yajnavalkya had answered whereas Yajnavalkya's question none of them could answer.

Therefore Adhi Sankaracharya writes a note here that the whole story part is over. The whole purpose of Janaka's arrangement of a debate is over. You should remember the story. Janaka arranged a debate to find out who is the most scholarly person, Yajnavalkya took all the cows kept as prize money and at that time brahmins got wild as to how could he take the prize money thinking that he was the greatest. His action was said to be arrogant.

Yajnavalkya said he was small but he took the cows, as he wanted them badly. Therefore cow is remaining; debate is going on; the verdict has not been made. Now that Yajnavalkya's question was not answered the purpose of the tournament is over. Who has won? Yajnavalkya has won over all the brahmanas. So the debate is over. Story part is over.

Adhi Sankaracharya says Yajnavalkya took all the cows to his house. Now the sruti comes. Sruti introduced the story and the purpose of the story is over. Sruti therefore comes back. Sruti understands that the people who read this have the question in the mind. The question Yajnavalkya asked the brahmins remains in the minds of all. Brahmins could not answer the question.

Yajnavalkya also did not want to answer the question. Hence the upanisad itself gives the answer. With the previous line Yajnavalkya's debate part is over. Now the next two lines are the words of Yajnavalkya giving the answer regarding the Moolam of jiva vriksah.

This is the words of the upanisad what is the Moolam of jiva vriksha or samsara vriksha and the answer is given here. What is the Moolam? Moolam is Brahman. Of course Brahman is the Moolam you have to understand maya sahitam Brahman, i.e., Brahman assisted by maya.

You should always remember that upanisad uses the word Brahman very loosely. It will not always say whether Brahman is maya sahitam or maya Rahitam. Whether Brahman is soupathikam or nirupathikam; it is our job to find out whether Brahman is with upadhi or without upadhi.

## Muni Kandam

How can we find out? The context will show us very clearly. What is the Moolam of samsara vriksha? It is Brahman. And what is the nature of Brahman. Vijnana anandam Brahman. So the upanisad itself defines Brahman as vijnanam anandam. Vijnanam means chit and anandam is ananda. Therefore vijnana anandam means Chidananda Brahma.

This is a famous line and very often quoted by Adhi Sankaracharya. Because to prove that Brahman is ananda Swarupah; Brahman is satchitananda rupaha we do not have one single quotation showing all the three together except this one. Sachidanandam the word is not there in the upanisad. This line is an important quotation.

And here the word vijnanam should be carefully understood. We are not referring to a particular knowledge or object, which is a result of intellectual process. This is called pramana jnyam. By using various pramanams you get the knowledge of gata jnyam etc., they are called vritti jnyam they are intellectual knowledge; and they are in the form of thought mode.

Even Brahman jnyam, which arises out of vedanta pramanam, is an intellectual knowledge and it is vritti jnyam that takes place in the mind. The word vijnanam is often used for vritti jnyam. In fact in the seventh chapter when we had the title of jnana vijnana yogah and it refers to vijnanam. Vijnanam of the seventh chapter is not the vijnanam mentioned in this mantra. In Gita in several places jnana vijnanam occurs and in all such places vijnanam is an intellectual process and the knowledge that arises out of that study. But in this context vijnanam does not refer to the intellectual vritti or the process, which arises out of study.

Here the word vijnanam refers to the eternal awareness which is not born in the intellect and which is the illuminator of the intellect and which can exist even without the intellect. So to differentiate this, we use this word swarupa jnyam. Jnyam is divided as vritti jnyam and swarupa jnyam. Vritti jnyam is that which rises in the intellect and swarupa jnyam is that which never rises.

What about 'Aham Brahman Asmi the Brahman jnyam'? If somebody asks the question whether Brahman jnyam is vritti jnyam or swarupa jnyam. We should be very careful that Brahman jnyam comes under and vritti jnyam alone and it is an intellectual process only. You should not have any doubt in this regard. Brahman jnyam is an intellectual process, which is a result of vedanta sravanam mananam nididyanam.

If you say Brahman jnyam is swarupa jnyam what will be the harm? It will mean Brahman jnyam is eternally there and it need not rise at all. If it need not rise, you don't require a pramanam. There is no need of guru. Let is

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be very clear Brahman jnanam is vritti jnanam and it is called akandakara vritti jnanam. Brahman jnanam is vritti jnanam whereas Brahman is swarupa jnanam. It is nithya jnanam; it is nirvikara jnanam, in English it is objectless awareness.

So here vijnanam means awareness. The next word is anandam. Adhi Sankaracharya makes a small analysis of the word ananda and he establishes that the word ananda here does not refer to any experiential pleasure. So brahmananda is not an experiential pleasure and it establishes that which I consider very important aspects to be noted, because many people claim they have experienced brahmananda. It is not true for brahmananda is never an object of experience.

Adhi Sankaracharya says that it is not samvada sukham that means experiential pleasure. Then what is it? It is you yourself. You yourself is brahmananda. It is ever the subject the experiencer never an object of experience never a state of experience. More in the next class.

Hari Om



Mantra 3.9.28 contd. And 3<sup>rd</sup> Chapter Summary

We see the seventh verse of the last mantra that is the twenty-eighth mantra in the ninth brahmanam of Brihadaranyaka upanisad, third chapter. In these seven verses Yajnavalkya asked a question regarding jiva Moolam, the substratum of all jivas just as tree has got Moolam and all the jivas have got the Moolam. What is the Moolam is the question and of course the answer is Brahman, which the brahmanas were not able to give. Brahman is the Moolam or substratum of all jivas.

When we say this you must remember the main teaching in vedanta is jiva Brahma aikyam. Jiva is none other than Brahman and jiva and Brahman are one and the same. But in this context we say Brahman is the Moolam or karanam of all jivas. This means Brahman is karanam and jiva becomes karyam. Is it not a contradiction? In some places we say that jiva and Brahman are one the same and in another place we say jiva and Brahman have got karana karya sambanda. Which is correct?

Remember whenever we refer to jiva Brahma aikyam it is from the standpoint of nirupathika jiva and nirupathikam Brahman, Brahman without upadhi. Whereas whenever we may say jiva and Brahman have got karana karya sambanda, there we refer to soupathika jiva and soupathika Brahman. When Yajnavalkya compares jiva to a tree, there jiva is referred to is soupathika jiva and therefore there is no contradiction.

We saw in the seventh verse consisting of three lines, the first line is Yajnavalkya's question which is 'who is the creator of all jiva?' The brahmanas were not able to answer and therefore Yajnavalkya takes away all the cows. Therefore the first line is story part is over and even Yajnavalkya is gone with the cows.

Now the next two lines vijnanam anandam Brahman and sisyanasye are the words of the upanisad. Because the brahmanas did not answer the question and Yajnavalkya also did not prefer to answer the question because Yajnavalkya's aim was to defeat them and not to teach them. Hence he did not care to answer them.

Therefore upanisad wants to define the jagat karanma Brahma here and this famous definition is vijnanam anandam Brahma. Vijnanam here means pure awareness, Nirvishesha caitanyam or Nirvishesha chit. Anandam we

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were analyzing in the last class based on Adhi Sankaracharya's bashyam. He makes a small analysis on the word anandam.

In the last class I said that the normal meaning of the word ananda means the experiential pleasure. Because of this ananda word many people have taken it as a type of experience. To Adhi Sankaracharya's words samvekya sukham. Thus there is a biggest misconception in the vedantic field and that brahmanandam is experiential pleasure.

They themselves feel that there is something unique about brahmananda and therefore to point out the uniqueness of this ananda they just say that it is not ordinary experiential pleasure and being brahmanandam it is spiritual experiential pleasure or mystic experiential pleasure. Adhi Sankaracharya refutes this idea. Our conclusion is that no experiential pleasure can be brahmananda.

How to understand this? What is the logic behind this? Remember here that the word anandam is used as equal to Brahman and Brahman is equal to ananda. Since both are equated nature of ananda should be same as nature of Brahman because sruti equates anandam and Brahman.

If you take ananda as experiential pleasure it can never be equal to Brahman. I will give you three reasons for that. Firstly, Brahman is never an object of experience whereas all the experiential pleasures are objects of experience. Therefore experiential pleasure and Brahman can never be the same.

The second reason is that Brahman is nirvikara changeless whereas all experiential pleasures are subject to Taratamyam or gradation. Experiential pleasures are savikara and Brahman pleasure is nirvikara and therefore both cannot one and the same.

Thirdly Brahman is anagama payi which means Brahman is free from arrival and departure. All experiential pleasures including mystic experiential pleasures are subject to arrival and departure. Experiential pleasures are ahama payi and Brahman pleasures are anagama payi.

The experiential pleasures can never be equal to Brahman pleasure. Here we should be very careful and you should not ask does it mean that all the mystic experiences are myths. Are they bluffs? Are they all telling lies? So-called great people do they tell lie. We should be very careful and we should not become emotional and fanatic. What we say is mystic experiences are there and it is not bluff. We never say mystic experience is a bluff.

Vedanta accepts all mystic experiences of all mystic people. Vedanta never says mystic experiential pleasures are bluff. All must have gone

## Muni Kandam

through such pleasures. They all must have even shed tears of joy. They must have jumped with joy.

We don't say mystic pleasures are non-existent and what we say is mystic experiential pleasure having nothing to do with brahmananda, which is definition of Brahman. There is very subtle difference. It has nothing to do with brahmananda, which is the definition of Brahman.

Then how do you explain them? We need not explain them and sastra itself explains them with all experiential pleasures are the swarupa ananda which is reflected in the mind. All experiential pleasures are not brahmananda but Brahman pratibimba ananda.

All this pratibimba ananda is but ananda maya kosa anandah as already discussed in Taittiriya upanisad. They are vritti pratibimba ananda whereas original brahmananda, original bimba ananda is never available for experience. Then what it is? It is myself the experiencer.

Thus the word ananda has two meanings. One is vachyartha and another is lachyartha. One is the primary meaning and another is the secondary meaning. The primary meaning of ananda is experiential pleasure and the secondary meaning of ananda is brahmananda, which is non-experiential 'I' the experiencer, the witness the saksi.

Therefore here the word anandam Brahman does not refer to vachyartha but it refers to laksyartha. That is why to avoid this confusion alone when the word ananda is used in its secondary meaning, we avoid the translation happiness joy etc. All the English words give only experiential pleasures only.

Hence we call spiritual pleasure by the name ananda. The best word in English is fullness or purnatvam is the meaning of anandah. Hence, Brahman is anandah is equal to anandah. Thus vijnana anandam Brahman is of the nature of 'awareness' and Brahman is of the nature of 'fullness' and that 'Brahman I am'.

Now having done this analysis we will go to the next part of the verse. Now here the upanisad says Brahman 'itself' as Iswara is the shelter of all the people. Here the word Rathihi means wealth. Ratha means wealth giver or a charitable person.

Here the word dana karta refers to all the ritualistic people who practise the vedic discipline. It should indicate that all the people who are performing rituals and who perform pilgrimages and who give charity etc., and in fact for all the people who follow spiritual life. For such people Brahman is the

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protector. What type of Brahman? It should be taken as soupathikam Brahman or maya sahitam Brahman or Iswara.

What is the significance of this line? Why do we say for all the vaidhika people isvara is the protector? Isvara is protector as the karma phala dada. For leading a vedic life the local people may help me or not; the world may help me or not; help the world help me or not, the government may help me or not; but one person will always take note of my dharma karma and that person is isvara and that is why they say dharma will take care of us.

Therefore karma phala dadu rupene soupathikam Brahman parayanam bhavati saranam bhavati. This is with regard to karma kanda people.

Now in the next line the upanisad says that the very same Brahman is refuge for even the spiritual seekers, the mumuksuhs. Remember a jnani's strength comes from Atman. Atma is none other than Brahman.

For the jnani Brahman is the shelter. For even ajnani also Brahman is the shelter. Then what is the difference between jnani and ajnani? For ajnani Brahman is the shelter as soupathika rupam as different from himself. Soupathika rupene bedena parayanam. Brahman is in soupathika rupam. For a jnani Brahman is in nirupathika rupena abedena rupena Brahman the shelter.

That is said in the second line of this brahmana. Note for an ordinary jnani Brahman is the nirupathika rupene. Nishta is important and it is emphasized here. Jnani should be Brahma nishtaha.

For a karma kandi Brahman is parayanam as Nimittha karanam and for a jnana kandi one who is a jnani, Brahman is upathana karana rupena parayanam. In karma kanda the stress is Nimittha karanam and for jnana kanda the stress is laid on Upadana karanam. With this the upanisad has answered the question put by Yajnavalkya to the Brahman. Brahman is the Moolam for all the jivas is concluded here. With this ninth brahmanam is over and third chapter is also over.

### Summary of the third chapter.

The third chapter consists of 9 sections or brahmanam and of these first three brahmanam deals with upasanas and the next 5 brahmanams deal with Brahman vidya and the last brahmanam deals with both upasanas and Brahman vidya. This is the bird's eye view. Now I will give you the gist of each brahmanam/

## Muni Kandam

The first one is known as Aswala brahmanam. Because Aswala was the challenger and in this brahmanam alone the story is introduced i.e., the story of Janaka arranging a debate for finding the greatest vedic scholar with a price money in the form of cows with gold capped horns.

And in the form of a discussion between Aswala and Yajnavalkya we get four karmanga upasanas and four sambath upasanas. Karmanga upasanas are meditations practiced as part of a ritual for which brahma lokam is the phalam as given here.

And sambath upasanas are the meditations in which ordinary mantras are seen as the higher lokas or extraordinary lokas. It is seeing the ordinary as an extraordinary thing. That is seeing a stone as the idol of god. This is the first brahmanam. There is no special mantra in this brahmanam.

The second is called arthabagha brahmanam after the name of the challenger. And in this brahmanam it is pointed out that even hiranyagarbha is limited, conditioned and limited by his organs and the objects.

The organs are called graha and objects are called adhigraha. This is to show that the karmanga upasanas as well as sambath upasanas will lead to only limited Brahman or hiranyagarbha. That means upasana cannot lead to moksa. This is conveyed through this brahmanam. In this brahmanam there is one important mantra [11<sup>th</sup> mantra] in which it is said through jnanam alone one will attain moksa.]

The third Brahman is known Bujjyu brahmanam dealing with the dimensions of the brahma loka to show that it is limited. It is named after the challenger Bujjyu. Upto this we get upasana prakatanam. Now the Brahman vidya starts

The fourth one is called Ushasta brahmanam named after the challenger. It is important because the famous definitions of the Atma swarupam or Brahman swarupam are given here. In this the important mantras are one and two. In fact there are only two mantras are there and both of them are important.

The next is known as Kahola brahmanam named after the challenger Kahola. In this Atma Brahman aikyam is revealed. Sannyasa is emphasized as a supporting sadhana. And sravana manana nididyanam is taught as direct sadhana. Aikyam sannyasa and sravana manana nididyanam are taught in this brahmanam, it is very important brahmanam, and there is only one mantra, which is very important.

The sixth brahmanam is known as Gargi brahmanam. Here we find an analysis of the word sarvantarah, the inner essence. Here Gargi asked a

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series of questions to know the inner essence, Yajnavalkya goes up to Brahman loka as the inner essence and the next inner essence is hiranyagarbha or Brahmaji who is not available for logical discussion.

Therefore Yajnavalkya shuts Gargi's mouth. Thus up to Brahman loka Sarvantara analysis goes and thereafter Gargi does not ask and this is called Gargi brahmanam named after the questioner and there is no important mantra in this.

The seventh brahmanam is Antaryami brahmanam. This is also a famous brahmanam, which gives the definitions of hiranyagarbha and isvara. The only difference is hiranyagarbha is known as sutram here and isvara is known as Antaryami and akasa. Akasa the word is used in the name of isvara. This is the essence of this brahmanam.

It is known as Antaryami brahmanam not because the questioner is Antaryami. Here the questioner is Uddalaka. This can be called as Uddalaka brahmanam also. For Antaryami is elaborately discussed here so it is called Antaryami brahmanam. The important mantras are 2,15, and 23.

The eighth brahmanam is known as Akshara brahmanam. Here Gargi continues with her questions regarding sarvantarah. Already she had discussed half in the 6<sup>th</sup> brahmanam and another half continues in the eight brahmanam.

Here hiranyagarbha is the inner essence of Brahman loka and isvara is inner essence of hiranyagarbha and Aksharam is inner essence of isvara. From Brahman loka go to hiranyagarbha and from hiranyagarbha to go to isvara and from isvara to Aksaram and that Aksaram is sarvantarah here. Up to isvara is sagunam and Aksaram is final one and it is Nirgunam.

This brahmanam is called Aksara brahmanam not because Aksaram comes and asks question. Gargi alone comes and asks the question. As Aksaram is beautifully discussed it is called Aksara brahmanam. The important mantras are 7 to 11. Here alone we get jnanadeva kaivalyam and here we get the definition of brahmana. Those who do not have jnanam is here called kripanan.

In the ninth and final brahmanam is known as Sakalya brahmanam after the name of the challenger. Here we get four topics of which the first three topics deal with hiranyagarbha and they are hiranyagarbha Sthuthihi, glorification of hiranyagarbha; Ashtavita hiranyagarbha upasana meditation on eightfold hiranyagarbha and panca vidha hiranyagarbha upasana meditation on fivefold hiranyagarbha.

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And final topic is Atma swarupam. In fact Yajnavalkya asks a question regarding Atma and Sakalya could not answer and the upanisad gives the answer giving the definition of Atma swarupam.

These are the four topics and the important mantras are 26, 7<sup>th</sup> verse of the 28<sup>th</sup> mantra. Both mantras are important; one giving the definition of Atma and the other gives the famous definition vijnanam anandam Brahman which we saw just now.

Both are definitions of Atma given by the upanisad. With this Sakalya brahmanam is over three brahmanams dealing with upasana and five brahmanams dealing with Brahman vidya and one brahmanam dealing with upasana and Brahman vidya. More we will see in the next class.

Hari Om

## Class # 96

### Mantras : 4.1.1 and 4.1.2

Before taking up the fourth chapter of Brihadaranyaka upanisad I will give you a general introduction of this brahmanam. We have seen before that Brihadaranyaka upanisad consists six chapters divided into three sections and each section having two chapters. Each chapter is called kandam. First kandam is called Madhu kandam, the second is called Muni kandam, and the third is called Khila kandam.

Madhu kandam is called so because in this section alone the well-known topic of Madhu is there. Madhu is used as a technical word indicating the interdependence of the universe, which is an important argument for us to establish the mithyatvam of the universe.

Madhu is the basis for mithyatvam. Because of this importance of the Madhu topic the first section is called Madhu kandam. The second section is called Muni kandam because in this section Yajnavalkya Muni happens to be the teacher even though the students vary the entire section Yajnavalkya happens to be the Acharya. Since Yajnavalkya is a Muni the kandam is called Muni kandam.

The third kandam is called Khila kandam because it consists of assorted topics, which is not in the form of systematic teaching but consists of various miscellaneous topics, assorted topics in the form of upasanas in the form of rituals etc.

Brahman vidya is not there in this last kandam. That is why the first two kandams become important from the standpoint of Brahman vidya unlike Chandogya upanisad. First four kandams contain vedanta.

These three kandams themselves are known by another name also based on the contents. First kandam is also called upadesa kandam because here alone vedantic teaching is primarily undertaken. Therefore it is called upadesa kandam.

The second kandam is called upalapti kandam. Upapatti means logic. That upalapti kandam gives the logical support for the upadesa given in the first kandam.

The final kandam is also known as upasana kandam because here many types of upasanas are discussed. Thus Madhu kandam or upadesa kandam



## Muni Kandam

Muni kandam or upapatti kandam Khila kandam or upasana kandam are the main sections of this upanisad.

In the Updesa kanda, sravanam takes place primarily whereas in upapatti kanda mananam takes place. Upadesa can be taken as sravanam; upapatti can be taken as mananam. In the sravanam itself there are two stages one is adhyaropa stage of sravanam and the second is apavada stage of sravanam. And in the first kandam two chapters are there. Each kandam consists of two, two chapters.

The first adhyaya deals with adhyaropa and the second adhyaya deals with apavada. In the second kanda, it corresponds to mananam. It has got two aspects because the reasoning itself is divided into two aspects; one is called jalpa and another is called vaadha. Jalpa is primarily used to get victory; their knowledge is not given important; enlightenment is not given importance. Winning the opponent or corner the opponent is the sole aim of jalpa.

Bur vaada is a debate or discussion in which knowledge is important; cornering the other person is not important; victory is not important; ego is not important; and you will find in the Muni kandam Yajnavalkya uses both jalpa and vaadha. In the third chapter Yajnavalkya uses jalpa to defeat his challengers Asvala or Kahola; Bujjyu, Gargi, artha Baga, Sakalya etc.

Each rishi challenged Yajnavalkya. The poor Yajnavalkya while he was just taking cows for his personal use and just to win the cows, he had to defeat the other people and therefore it is victory pradhanam.

This we find very clearly in the last brahmanam which we had just completed where Yajnavalkya answered all the questions of Sakalya and when Yajnavalkya questioned none of the brahmanas including Sakalya could not answer.

Yajnavalkya put two questions in the last brahmanam to Sakalya; one was to Sakalya and thereafter Yajnavalkya asked another question to all the brahmanas. These points we had already discussed in the last class.

Both Sakalya and the brahmanas could not answer the questions of Yajnavalkya. In the case of Sakalya something else happened which we all know. And when they were not able to answer we find that Yajnavalkya did not give his answers to the questions.

If the discussions were knowledge oriented and if the knowledge were important what should Yajnavalkya have done? He should have answered in the event they did not know the answer. He did not care to answer Sakalya

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or brahmana indicating that his aim was not teaching. His aim was to defeat his opponents and therefore all his arguments were jalpa pradhana.

Had it been vaadha pradhana he would have answered the questions. We get the answer not from Yajnavalkya but the upanisad itself interferes and as an aside note, upanisad gives the answer.

Similarly for the second question, directed to the brahmanas, the brahmins were not able to answer and Yajnavalkya also did not answer. In fact, after asking the questions there is no address of Yajnavalkya in the Upanisad and he had gone with all the cows. The upanisad alone stays back and gives the answers to Yajnavalkya's two questions.

The third adhyaya is jalpa pradana yukthih, which Yajnavalkya adopts. Whereas the fourth chapter which we are going to see is going to be vaadha pradhana yukthih where Yajnavalkya's aim is not to defeat but to teach or enlighten, not to snub the other person or not to displace the ego of the other person.

Thus, we find Muni kanda there are two adhyaya first deals with jalpa pradhana yukti and second deals with vaadha pradhana yukti and both of them together make upapatti pradhana kandam or mananam. This is my general introduction to the fourth adhyaya.

Coming to the details of the chapter this chapter consists of six brahmanams. The Chapters here are called in Sanskrit adhyaya and the fourth adhyaya consists of six brahmanam and in most of them, Yajnavalkya is the teacher and in the most of them Janaka happens to be the student.

Thus most of the chapters are in the form of Janaka Yajnavalkya samvadhah. Janaka is the student and Yajnavalkya is the guru. Of the six chapters, the first chapter deals with upasana and the next four brahmanams deal with Brahma vidya or Atma vidya and the last brahmanam just gives a list of guru sisya parampara. It is called vamsa brahmanam.

The list itself is called brahmanam. Similar list we have seen at the end of Madhu kanda and we have also one at the end of Muni kanda. These are the contents of the six brahmanams.

### 1. Om Kham Brahmanam

The first brahmanam is called Shadacharya brahmanam. Why it is called so? I will give you the reason. Here, we find Yajnavalkya meets Janaka and asks him what all things you have learnt from different acharyas. Janaka

## Muni Kandam

mentions six lessons that he learnt from six acharyas. The teachings Janaka received from them were in the form of saguna Brahman.

Yajnavalkya approves of them and says that they are correct as they are learnt from learned people and says that their teachings are wonderful but all their teachings are incomplete.. What you have learnt are not wrong but they are all incomplete and therefore I will complete the teaching says Yajnavalkya. The details I will tell you later.

Since six acharyas are introduced in this brahmanam, this brahmanam has got the name Shadacharya brahmanam. This is how the name came, with this background we will go in to the text proper, and we will see the details.

### Mantra 4.1 1

*AUM janako ha vaideha asancakre atha ha yajnavalkya avavraja;  
tam hovaca, yajnavalkya kimarthamacarih, pasunicchan,  
anvantaniti; ubhayameva samraditi hovaca.*

This section begins with a story introducing the teacher and the student and Adhi Sankaracharya says that the significance of the story is to show the importance of guru's necessity and also to show as to how one should conduct oneself before the guru.

Here, we find that Janaka himself comes down to the feet Yajnavalkya without any ego even though Janaka was himself an emperor, well learned and well respected that he did not have any ego problem when he wanted to learn Brahman vidya from Yajnavalkya.

Janaka's guru daksinas were also really great and large amount. Adhi Sankaracharya says that this indicates the importance of guru daksina and danam. This is how the story begins.

Once upon a time Janaka was seated in the visiting hall of the palace. Vidhegah is the name of the kingdom and vaidhegah means videhanam raja. Some people say videha is the name of Janaka himself. He is called videha because he did not have deha abhimana or the body attachment. In other words, it means Janaka is a jnani.

Vidheha is taken as name of Janaka also and videha is taken as name of the kingdom also. Here, we should take it as kingdom. When he was seated expecting people, there appeared Yajnavalkya.

Janaka was willing to please the desires of Yajnavalkya and Janaka knew what Yajnavalkya needed most. What Yajnavalkya wanted was the materialistic as also the spiritual needs. King asks Yajnavalkya 'Have you

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come here seeking cows [stands for wealth] or come to face spiritual questions about paramatma”. Here anuhu means subtle, paramatma, or the sukshma vastu. Janaka asks whether Yajnavalkya came to answer the spiritual questions of his and bless him or he came to seek cows and other material wealth.

The one who knows vedanta, the jnani is ever interested in answering the questions on vedanta. That is why even Yama was very happy when Nachketus asked for adhyatma vidya and Yama praised the boy. Therefore, guru also loves to have good sisya. What did Yajnavalkya do? Yajnavalkya says that one need is to meet the physical food and another for intellectual food. He says that I cannot say. I want things not only to meet vedantic needs but also to meet the needs of the materialistic needs the ‘pasus’ or cows.

Life is not food alone but it is something higher; so Janaka says he wants to discuss on vedanta with Yajnavalkya. This is the introduction to this as also all other brahmanams so commences the dialogue between Yajnavalkya and Janaka.

### Mantra .4.1.2

*Yatte kascidabravittacchrnavameti; abravimme jitva sallinih vagavai  
brahmeti; yatha matrmanpitrmanacaryavan bruyat, tatha  
tacchailinirabravidvagvai brahmeti, avadato hi kim syaditi; abravittu  
te tasyayatanam pratistham; na me'braviditi; Ekapadva etat  
samraditi; sa vai no bruhi yajnavalkya vagevayatanam, akasah  
pratista, prajnyenadupasita. Ka prajnata yajnavalkya vageva  
samraditi hovaca vaca vai samradbandhuh prajnyate, rgvedo  
yajurvedah samavedo'tharvangirasa itihisah puranam vidya  
upanisadah slokah sutranyanu vyakhyananani vyakhyananistam  
hutamasitam payitam, ayam ca lokah, parasca lokah, sarvani ca  
bhutani vacaiva samrat prajnyante; vagvai samrat paramam  
Brahma; nainam vagjahati, Sarvanyenam bhutanyabhiksaranti, devo  
bhutva devanapyeti, ya evam vidvanetadupaste; hastyrsabham  
sahasram dadamiti hovaca janako vaidehah; sa hovaca  
yajnavalkyah, pita me'manyata nan anusisya hareteti.*

In the six mantras from the second to the seventh final mantra, we get Yajnavalkya’s teachings of six saguna Brahman upasanas. These saguna Brahman were introduced by six different acharyas and Yajnavalkya only completes the teachings. These are in the form of upasanas and therefore as

## Muni Kandam

usual I don't want to go into the details of every mantra every word. Not only that these six mantras are of similar patterns also.

Therefore, I will just give you a summary of these six mantras and then I will give you a chart of these upasanas. I will also just mention certain important portions of each mantra worth noting.

The common features are general summary. These six Acharyas introduced six devatas as sagunam Brahman. These six devatas are the presiding deities of various organs like ears, eyes, mind, prana, vak etc. Six organs are taken and their presiding deities are given for upasanas.

Yajnavalkya does not mention the name of the devatas, the names of the organs are only mentioned, and we have to take the devatas as the sagunam Brahma. Vak brahmana means we should take vak devata Brahman. Vak devata Brahman denotes the deity agni devata Brahman. Thus six devatas of six organs are introduced here. Janaka says that I have heard six Brahmans from six acharyas.

Then Yajnavalkya says if you know that devata alone as Brahman you have only known one quarter [of knowledge] not the whole knowledge. You know only one aspect and not the full knowledge.

The purna saguna Brahman is Chaduspad Brahman. If you take a devata as Brahman knowing devata as Brahman is only Ekapad Brahma jnanam and it is incomplete and it is of no use. Only you should know all the three parts of the knowledge also.

Yajnavalkya says you have to know three more aspects in each sagunam Brahman in addition to devata. What are the three aspects? Number one is ayatanam. Adhi Sankaracharya explains that ayatanam means sariram.

You have to know the ayatanam, the abode, and the residence of that devata; then the second pada you have to know is pradista, which means the asrayah or the support. Pratista is used in upanisad and Adhi Sankaracharya comments as support or asrayaha, which blesses. Then the next factor is the upanisad meaning here it not the regular meaning.

Here, the upanisad means Rahasya namadeyam or the secret name. Upanisad means the secret name of the devata. Ayadhanam, pradista and upanisad are the three and only if you add all the three, the sagunam Brahman will be complete and that Chaduspad is full in all respects. Having introduced all the four padas of six devatas Yajnavalkya teaches six upasanas One should meditate that devata with its secret name. The secret name indicates the glory of that devata.

## Brhadaranyaka Upanisad

Therefore, you do the upanisad upasana, and then Yajnavalkya gives the upanisad upasana phalam also. These are the common features of each mantra. What is the phalam given? In all of them the common phalam is that, that particular organ will be healthy.

We have said that each devata is the presiding deity of a particular organ. Whichever devata we pray, that particular devata will take care of the organ concerned. Thus, all the organs will be healthy is the Ikaloka phalam and the paraloka phalam is also given and that he will become one with that devata. Devata praptih is paraloka phalam. In all these mantras there are two expressions, which are very famous often quoted by Adhi Sankaracharya, and they are worth underlining.

I will just give the context and give you the meaning. Janaka says the names of each Acharya and mentions what he has learnt from each one of the six Acharyas. Yajnavalkya gives certificate that each Acharya as authentic and says that they are trustworthy and cultured Acharya etc.

And to say that they are cultured and trustworthy Yajnavalkya uses the expression mathruman pitruman acharyavan that means that that particular rishi has been brought up well by his mother; again that particular rishi had ideal relation with the mother. He has got good growth through mother's relation and he has also got good growth through the good relationship with his father and he has also acquired good growth through good relationship with his Acharyas.

This is important in sastra and important from psychology also and they say a child becomes fully-grown up and psychology only when he has gone through the three relations successfully. If any one of them is missing then some dent is made in the personality of the individual.

What growth mother can give, the father cannot give, what growth father can give, mother cannot give, and what a guru can give both mother and father cannot give which is given in the lines mathruman pitruman acharyavan. All the three make the ideal individual.

This alone is referred to in the Kathopanisad also when Nachiketus was taught Brahman vidya. A person has ideal growth when he goes through three relationships successfully. And another expression is also there which we will see in the next class.

Hari Om

Class # 97

Mantra : 4.1.3

In this Shadacharya brahmanam, Janaka talks about six saguna Brahma upasanas as he has learnt from six Acharyas. Yajnavalkya listens to this from Janaka and says that this knowledge of sagunam Brahma is incomplete because Brahman is known as Chaduspad. The rishis have taught only the one padam of Brahman, it is Ekapad Brahman that Janaka has learnt, and Yajnavalkya says the king has to learn three more padas. Yajnavalkya completes the three padas of all the six saguna Brahmas learnt from six Acharyas.

These details we get from the second mantra up to the seventh mantra and I said that I am not going to the details of the mantra. First I was discussing the common features of all the six mantras. In all of them Janaka mentions the rishi and the saguna Brahma as one, one devata.

The agni devata is saguna Brahma and surya devata is saguna Brahma etc. This, we find in all the six mantras. And Yajnavalkya says, that if you know the devata aspect alone, it is only Ekapad because devata is only one aspect.

Then, he says three padas are there and he calls them ayatanam, pradista and upanisadi. Ayatanam means abode residence or locus for each saguna Brahma and hence six ayatanam for six devatas and so the pradista meaning support, sustaining principle and the upanisad for which I gave the meaning as Rahasya namadeyam is the secret name, which reveals the glory of that devata that is sagunam Brahma.

So this is the second common feature in all the mantra. And then the next common feature is that we see is the upasana of the secret name of the sagunam Brahma, upanisad upasana. That sagunam Brahma must be meditated upon along with its secret name.

In fact, the meditation on the secret name is only the meditation of its glory because the secret name reveals the glory. So, the upanisad upasana is as good as Vipudhi upasana or Mahima upasana. And this upasana, we see in all the six mantras.

And then, the upasana phalam is also given in all the six mantras. Then the first phalam is that the corresponding organ, which is presided over by that devata, will be in good condition. Agni devata if you meditate, the vak will be in good condition.

## Brhadaranyaka Upanisad

Similarly surya devata means the eyes will be in good condition. Tad tad taranam yenam na jagadi. Yajnavalkya says the word that the organs do desert the seeker. This is the upasana phalam and another phalam is saguna Brahma aikyam after death that on, which you meditate upon. This is the phalam.

One is Ikaloka phalam and the other is the Paraloka phalam. And thereafter wards, Janaka is very happy and therefore at the end of each teaching, Janaka offers daksina. Hasti rishabam sahastram. Janaka gives thousand cows along with a bull, which is as big as an elephant, to Yajnavalkya. This offer from Janaka we find at the end of every mantra.

Then what will Yajnavalkya do? He says that my father has taught me an important rule. His father has told him not to take daksina without completing the teaching.

Then, Yajnavalkya will introduce second rishi, second devata and second ayatanam and second upasana phalam daksina pradhanam and daksina niraharam. These are the common features.

Then I said two important statements, which occur in all the six mantras, which are often quoted by Adhi Sankaracharya. The first one I mentioned in the last class was matruman pitruman acharyavan. That means a person becomes reliable or trustworthy only when he has grown up with threefold relationship and threefold grooming.

Every individual has to be groomed by the mother, father, and the Acharya. If a person grows up with these three ideal relations, then that person will be emotionally sound, intellectually sharp; verbally truthful, character-wise honest and he will be a complete person. Yajnavalkya as a certificate to the six Acharyas saying what they said was correct gives this statement. Yajnavalkya never negated but only added to what they have taught.

The second statement which is repeated in all the six mantras and which is often quoted by Adhi Sankaracharya is Devo butva devan apyeti.

This is quoted because of the one uniqueness of this statement. Devan apyeti means upasaka merges with the devata. Devan apyeti means upasaka merges or becomes one with that devata and generally this phalam is gained after 'Maranam or death'.

But here peculiarly, the upanisad says that deva butva deva apyeti, and says that he becomes a devata and merges into the devata. He becomes devata and merges into devata both are same. When a river merges into



## Muni Kandam

ocean, the river becomes one with ocean and both are same. Then why it is repeated.

For that Adhi Sankaracharya says first devo butva means even while living, he becomes a devata. Jivan eva devo butva marananataram deva apyeti. And what does this mean? It does not literally mean that a person becomes a devata with manushya sariram. But, the upanisad says that the upasaka becomes a devata.

This has to be interpreted as the upasaka attains many virtues, many faculties, many glories of the devata like purity, Satya kamatvam, Satya sankalpatvam, the capacity to know the future are some of them which one can abuse and be damned also if the upasaka is not careful. He may get some of the powers of devata and if he is not careful he may use it for materialistic benefit and it may cause downfall also. This is indicated by devo butva.

These are the statements often quoted by Adhi Sankaracharya. Now, I will give you a chart, which contains the six devatas and the four padas. So we have a chart with five columns, four padams and the rishi who taught that the relevant pada. We will have rishi, devata, ayatanam, pradista and upanisad.

## Brhadaranyaka Upanisad

Table

Rishi 1	Devata 2	Ayatanam 3	Pradista 4	Upanisad 5
Jitva Prajna	Agni [Samast]	vak [Vyasti]	[akasa of antaryami Brahmana or isvara] Akasah  Supporter of secret name  All devatas. So isvara the supporter Of all devatas Is pradista in all the Cases.	
Udhanga	Vayu	Prana	-do-	priyam
Barkuh sathyam		Adityah	Eyes [caksuh]	-do-
Bharadvaja anantah	Dik [sides]		Srotram	-do-
Satyakama anandah	Moon		Manas	-do-
Sakalyah	Prajapathi	Heart [Hridaya]	-do-	sthithih

I will read each mantra 'only one part' is the meaning of the secret name and why such a secret name has been given I will explain. Because, the upanisad mantra explains the secret name and so I will explain this. In the second mantra we will see the secret name. The name is Prajna. This name is given for the vak devata.

Why such a secret name is given to vak devata? Yajnavalkya himself explain and you can see that in the middle it comes. Yajnavalkya says ninety percent of our knowledge is gained through sabda or sound alone.

## Muni Kandam

He says that you should know who is your bandhu? How do we come to know of all these things? It is because the parents or somebody introduce them through words alone. So, the knowledge depends upon vak and not only loukika jnanam not only relations but also the rig Veda, Yajur Vedah, Sama Vedah adharva itikasah [history occurring in the Veda and it is not Ramayanam, baghavatam etc.] Puranam [the sristi portions of the Vedas] vidya [various systems of knowledge known by the devas [Deva Jana vidyas] which are mentioned in the Vedas and upanisadah means the secret names like Prajna etc mentioned here.

Sutrani means the cryptic statements or sutras occur in the Vedas, which we saw in the beginning portions of Brihadaranyaka upanisad itself like avidya sutram, vidya sutram Atma iti Upaseeta etc.,

Then anuvakyanani means the commentary on the sutrams given by Vedas themselves. In Brihadaranyaka upanisad we found avidya sutrams, vidya sutrams were explained in the first second chapters. Brahmavid apnoti param is in Taittiriya upanisad.

Finally, Vyakyanani means commentary on the mantras or slokas, this we find in Saptanna brahmanam. The upanisad itself quotes five or six mantras. Thereafter wards, the upanisad comments upon the mantras. That which is commented upon sutram is anuvakyanam and that which comments upon sutras is vyakyanam.

Ishtam means the 'punyam' gained through yaga Nimittam phalam and 'kutham' means homa Nimittam phalam. Yaga is sankalpa and homa means Praksheba. 'Ashitam' means annadana nimittam punyam. 'Payitam' means Jala dana nimittam punyam.

Then 'Ayancha lokah' means this world or according to Adhi Sankaracharya this janma and Paracha lokah means the future world or future janma and sarvani bhutani means in short about all beings. Vaca eva vijnanante, we come to know all these things through written or spoken words. We come to know everything through vak or sabda alone. It talks about the glory alone. That is why vak is given such a secret name.

### Mantra 4.1 3

*Yadeva te kascidabravittacchrnavameti; abravindra udankah  
saulbayanah; prano vai brahmeti; yatha matrmanpitrmanacaryavan  
bruyat, tatha tacchaulbayano'bravitprano vai brahmeti, apranato hi  
kim syaditi; abravittu te tasyayatanam pratistham; na me'braviditi;  
Ekapadva etatsamraditi; sa vai no bruhi yajnavalkya; prana  
evayatanam, aksah pratistha, priya mityenadupasita; ka priyata  
yajnavalkya; prana eva samraditi hovaca, pranasya vai samrad*

## Brhadaranyaka Upanisad

*kamayayajyam yajayati; apratigrhyasya pratigrhnatyapi, tatra  
Vadhasankam bhavati yam disameti pranasyaiva samrat kamaya;  
prano vai samrat paramam Brahma; nainam prano jahati,  
Sarvanyenam bhutanyabhiksaranti, devo bhutva devanapyeti, ya  
evam vidvanetadupaste; hastyrsabham sahasram dadamiti hovaca  
janako vaidehah; sa hovaca yajnavalkyah, pita me; manyata  
nananusisya hareteti.*

The content of the third mantra we have already seen. You have to look at the second line of the chart and this mantra is over. Second line of the chart is Uddanga rishi taught that prana devata [vayu] and that is Ekapada Brahman and therefore Yajnavalkya adds other three padas and individual prana is abode; Antaryami or akasa is the pradista; and the secret name is priyam.

After this teaching Yajnavalkya prescribes priya upasanam and he gives the phalam also the phalam being while living prana will be well protected. He will not have accidental death. Apa mrithyu na bhavati and not only that the upasaka will live comfortably until death.

Sarvani bhutani abiksaranti is a vakyam is repeated in all the mantras. Abiksaranti means give offerings. It is nothing but performing puja. Upasaka will become devata and all the devatas will offer puja to him.

Yajnavalkya refuses to take daksina when offered by Janaka. Prana has got a secret name and that is priyah. Yajnavalkya justifies by saying for everyone the dearest thing is prana. Yajnavalkya says that some people do even improper things for the sake of money. The improper thing is according to varnasrama dharma certain people are entitled to do certain rituals.

Brahman can do some rituals while ksatriyas can do some other rituals. The rituals cannot be interchanged between various varnas. Some cannot do certain rituals as they are prohibited by Vedas. Some brahmanas while officiating as priests they officiate for the wrong people also because they get better daksina.

For money priests violate the rules and this is not proper. Brahmanas helps Anathikari for the sake of money and why he is interested in money and it is only because of his love for prana and the survival of life. So, the society gets corrupted and all are due to earn money and it is due to the priyah pranah. Similarly, we are not supposed to receive gifts from any and every one.

## Muni Kandam

Six types of duties are there for brahmana. Patanam, bhatanam learning and teaching Vedas. Yajanam and yajanam doing ritual and officiating rituals; the right only brahmana should do. Ksatriya if he wants to do yajna he has to appoint officiating priest as brahmana. Danam means giving gifts when he does rituals etc. The pratigrah means he has the rights to receive gifts also.

Ksatriya can study and he cannot teach; he can do but he cannot do for others. He can give gifts and cannot receive gifts. Sastra prohibits that you should not receive gifts. That is why in Sandhya Vandanam there is special prayachitta to absolve any papam for receiving gifts from people unqualified to give gifts. Again the reason is money and the money he wants because of his love for prana. Then, one more thing he says is that they go even to the dangerous places to earn money and even to places where there is fear of death or threat to one's life. All this is being done due to his love for prana. Therefore the secret name for prana is priyam or love. More in the next class.

Hari Om

## Brhadaranyaka Upanisad

### Class 98

#### Mantras : 4.1.4 to 4.2.1

In the first brahmanam of the fourth chapter known as Shadacharya brahmanam, the upanisad teach six saguna Brahma upasanas. They are primarily taught to Janaka by his Acharyas. That is the reason why this brahmanam is called Shadacharya brahmanam. Even though six Acharyas taught all about six sagunam Brahman their teachings were incomplete because they taught only Ekapad Brahman in the place Chaduspad Brahman, the Chaduspad being devata, asrayah, pradista and upanisad.

Devata refers to the deity that is seen as sagunam Brahman; the Asraya is the location of the devata; pradista is the support and upanisad is the secret name revealing the glory. I gave you the names of the six rishis, six devatas, six abodes and six secret names of the upanisads in the form of a chart. I hope that you keep the chart in front of you because I don't intend going through the details of the mantra.

We have discussed about agni devata whose ayadanam is vak whose pradista is akasa and whose upanisad is Prajnam. Then we saw the second devata vayu whose Ayatanam is prana; whose pratistha is akasa [Isvara] and whose secret name is priyah. Up to this we have seen in the last class. Now we will read the fourth mantra wherein the third sagunam Brahman is introduced.

#### Mantra 4.1.4

*Yadeva te kascidabravittacchrnavameti; abravimme barkurvarsnah;  
caksurrvai brahmeti; yatha matrmanpitrman acaryavan bruyat, tatha  
tadvarsno'braviccaksurvai brahmeti, apasyato hi kim syaditi;  
abravittu te tasyayatanam pratistham; na me'braviditi; Ekapadva  
etatsamraditi; sa vai no bruhi yajnavalkya; caksurrevayatanam,  
akasa pratistha, satyamityenatupasita; ka satyata yajnavalkya;  
caksurreva samraditi hovaca, caksursa vai samrat  
pasyantamahuradraksiriti sa ahadraksamiti, tatsatyam bhavati;  
caksurrvai samrat paramam Brahma; nainam caksurrjahati,  
Sarvanyenam bhutanyabhiksaranti, devo bhutva devanapyeti, ya  
evam vidvanetadupaste; hastyrsabham sahasram dadamiti hovaca  
janako vaidehah; sa hovaca yajnavalkyah, pita me'manyata  
nananusisya hareteti.*

## Muni Kandam

The third sagunam Brahman is taught in this mantra. You look at the chart. Bargu rishi introduces the third sagunam Brahman and the devata is adhitya devata [sun]. Of course the upanisad does not say adhitya devata; caksur devata it is said but we should understand it as adhitya devata.

The adhitya devata being samasti it is adhidaivam and it is to be located in adhyatmam or vyasti and the individual location is called ayatanam and that ayatanam is caksur which is the eye; and the pradista or the support of this devata is akasa, which is the same in the case of the previous one and then the upanisad or the secret name is sathyam.

In between the story part and all, you have to extend in the same way. Yajnavalkya asks who taught you. Janaka says the whole story as is in the previous case. I want to give you the significance of the Upanisad, the secret name of the caksur devata and the secret name here is sathyam. Why is caksur devata having a secret name of sathyam?

Yajnavalkya himself justifies that in the mantra and just you can see that particular portion which comes in the middle of the mantra. The essence of the few lines is anything is taken as sathyam once a person has directly witnessed it. Even if you have heard from someone it is considered as rumour only and it may be a fact or it may not be a fact.

Once a person says that I have seen with my own eyes, he says it as truth and that is why witness plays an important role. Only eyewitness and not ear witness or tongue witness or skin witness plays an important role.

In English we say 'Seeing is Believing'. Of course, we should not extend it too much generally. For every generalization there are exception and the whole vedanta is based on the exceptions.

What is experienced need not be real and that is the vedantic statement. We don't talk of exception but we talk of general or vyavaharika rule. We know that the eyes reveal the facts. Therefore, eyes have got the secret name sathyam.

And thereafter wards, Yajnavalkya talks about upasana and that the upasana has got Ikaloka phalam and Paraloka phalam. Ikaloka phalam is eyes will be in good condition. Para loka phalam is devata praptih all those things are said in this mantra. On hearing this, Janaka offers thousand cows and a bull with the strength of elephant and Yajnavalkya refuses to take it saying that I cannot take daksina unless I complete the teaching. All these things are repetitions of the previous mantra.

## Brhadaranyaka Upanisad

### Mantra 4.1.5

*Yadeva te kascidabravittacchrnavameti; abravimme gardabhivipito  
bharadvajah; srotram vai brahmeti; yatha  
matrmanpitrmanacaryavan bruyat, tatha  
tadbharadvajobravichchrotram vai brahmeti, asrnavato hi kim syaditi;  
abravittu te tasyayatanam pratistham; na me'braviditi; Ekapadva  
etatsamraditi; sa vai no bruhi yajnavalkya; srotramevayatanam,  
akasih pratistha, ananta ityenad upasita. Kanantata yajnavalkya;  
disa eva samraditi hovaca, tasmadvai samradapi yam kam ca disam  
gacchati naivasya antam gacchati, ananta hi disah, diso vai samrat  
srotram, srotram vai samrat paramam Brahma; nainam srotram  
jahati, Sarvanyenam bhutanyabhiksaranti, devobhutva devanapyeti,  
ya eam vidvanetadupaste; hastyrsabham sahasram dadamiti hovaca  
janako vaidehah; sa hovaca yajnavalkyah, pita me'manyata  
nananus'isya hareteti.*

Now, comes the fourth chaduspad [5<sup>th</sup> mantra] Brahma, which was introduced by Bharadvaja rishi. And the four pada we have written in the chart are Bharadvaja is rishi; Dik devata; Srotram ayadhanam; akasih pradista and anandah upanisad.

You will note that the organ involved here is Srortram i.e. Adyatmam and devata involved is Dik devata, adhidaivam; devata has got its abode in adhyatma Srotrendriam and devata is blessed by isvara and isvara is the pradista and the secret name is anantah.

The upanisad itself justifies its secret name in the middle portion. Dik devata is ananta as, it is directly experienced by us. To travel any direction is endless. To the east you go endless so the other sides too. The space is endless. Dik also is endless. Directions are only expressions of akasih.

For all practical purposes, the directions can be taken as akasa itself. Since akasa is ananta, the directions are also ananta and that is the glory of the Dik devata. That is the secret name of the Dik devata also and therefore ananta is the upanisad. The rest of this mantra is same as in the previous mantras..

One has to do the upasana upon the secret name and the phalam is the Srotra indriyam is well taken care of and will be in good condition. That is the Ikaloka phalam and the paraloka phalam is identifying with that devata which here is dik. Janaka gives daksina and Yajnavalkya as usual refuses to take for he want to take daksina after completing the full teaching.



## Muni Kandam

### Mantra 4.1 6

*Yadeva te kascidabravittacchrnavameti; abravimme satyakamo  
jabalah; mano vai brahmeti; yatha matmanpitrmanacaryavan  
bruyat, tatha tajjabalo'bravinmano vai brahmeti, amanaso hi kim  
syaditi; abravittu te tasyayatanam pratistham; na me'braviditi;  
Ekapadva etatsamraditi; sa vai no bruhi yajnavalkya mana  
evayatanam, akasah pratistha, anada ityenadupasita; kanandata  
yajnavalkya; mana eva samrad iti hovaca, manasa vai samrat  
strijamabhiharyate, tasyam pratirupah putro jayate, sa anandah  
mano vai samrat paramam Brahma; nainam mano jahati,  
Sarvanyenam bhutanyabhiksaranti, devo bhutva devanapyeti, ya  
evam vidvanetadupaste; hastysabham sahasram dadamiti hovaca  
janako vaidehah; sa hovaca yajnavalkyah, pita me'manyata  
nananusisya hareteti.*

Now comes the fifth sagunam Brahman [Mantra 6], which was introduced by sathya kamah. Incidentally every rishi is given two, two names in the mantra and I am choosing only one name that too, the easier one. What are the four padas of sagunam Brahman?

Looking at the chart the chandra or the moon is devata, mind is the ayatanam, the locus; then akasah and the secret name is anandah. And of course, chandra devata is not said in the upanisad and it is said as Mano devata but we have to understand it as chandra devata.

Now I will come to the secret name and the other details are the same as before. Mind is given a secret name as anandah. Why mind is said to be anandah? Upanisad itself justifies in the middle of the mantra and we can see that portion. Upanisad says that because of the mind, a person is attracted to his wife; so manasa purusah is understood; sthrijam abhi haryate which means she is attracted by the mind alone. Male is attracted towards the female and it is because of that association alone, the children are born. And what is the type of the child and the child is but an image of its father or its parent.

Because of that alone a person is happy and he is able to see his own image in the child and that is why upanisad says that the child is almost like the father reborn in the form of a child and because of the putra, a person is happy. These are the general rules and exceptions may be there. The attraction of mind is because of ananda and ananda is the cause of patni and patni is the cause of getting putra it is said.

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Therefore mind is the source of joy or anandah. And there afterwards the chandra devata upasana as ananda is to be done.

The Ikaloka phalam is that the upasaka's mind ever will be healthy and happy. The paraloka phalam is identification with chandra. Janaka gives daksina and Yajnavalkya as usual refuses it saying that he will take it only after teaching the Brahma vidya fully.

### Mantra 4.1.7

*Yadeva te kascidabravittacchrnavameti; abravimme vidagdham  
sakalyah; hrdayam vai brahmeti; yatha matrmanpitrmanacaryavan  
bruyat, tatha tacchakalyo' - bravidhrdayam vai brahmeti, ahrdayasya  
hi kim syaditi; abravittu te tasyayatanam pratistham; na me'braviditi;  
Ekapadva etatsamraditi; sa vai no bruhi yajnavalkya  
hrdayamevayatanam, akasah pratistha, sthithirityenadupasita. Ka  
sthitata yajnavalkya; hrdayameva samraditi hovaca, hrdayam vai  
samrat sarvesam bhutanam pratistha hrdaye hyeva samrat sarvani  
bhutani pratisthitani bhavanti; hrdayam vai samrat paramam  
Brahma; nainam hrdayam jahati, Sarvanyenam bhutanyabhiksaranti,  
devobhutva devanapyeti, ya evam vidvanetadupaste; hastyrsaham  
sahasram dadamiti hovaca janako vaidehah; sa hovaca  
yajnavalkyah, pita me'manyata nananusisya hareteti.*

Now comes the sixth and final Chaduspad Brahman introduced by sixth rishi [Mantra 7] that is Sakalya. The one who lost his head in the ninth Brahman of the third chapter has come back. What are the four padas mentioned here.

Prajapathi is the devata; hridayam the heart is the ayatanam; of course akasah or isvara is pradista; and the secret name of upanisad is sthithih. If you look at the sixth devata or sagunam Brahman the teacher has taken the samasti here.

Previously one, one aspect was taken but here Prajapathi happens to be Brahma or hiranyagarbha who is all devatas put together. And for that, the ayatanam is given as heart or hridayam. Why do we say hridayam is the support for the whole creation?

The principle is this, that you cannot experience the world without the corresponding thought or Mano vritti. World is there because of your experience and without your experience there exists no world for you.

## Muni Kandam

You may say that, there is world for other people; but remember even to say that other people you require the appreciation of other people. When you don't see the world, there is no question of other people seeing the world also.

This is dristi sristi vada is taken up here. There is now world without mind. World is nothing but sapta sparsa rupa gandha etc. They are there because panca indriyas function because of the mind and minus the mind panca indriyas will not function.

What is the world? According to sastra, the mind has got a heart as its location. It means the physical heart only because mind is an indriyam belonging to sukshma sarira and hridayam is golakam belonging to sthoola sariram. Sthoola sariram is visible and sukshma sariram is invisible.

Mind belongs to sukshma sariram and the golakam of mind is hridayam the physical heart. Adhi Sankaracharya makes it very clear hridayam is something which is see when the body is cut. Therefore the whole world is based on the mind, and mind is based on hridayam and therefore adding two together we can say the whole world is based on hridayam.

This aspect has been clearly discussed in the previous chapter Ninth brahmanam in panca vidha hiranyagarbha upasana. Therefore, Prajapathi has got ayatanam in hridayam. Pradista is akasa and so hiranyagarbha also. The secret name is sthithi meaning support adhisthanam. Why such a secret name? Yajnavalkya himself justifies the name in the middle of the mantra.

All beings exist because of my perception, and my perception is because of mind and mind is supported by heart and therefore when mind is resolved no more beings are there. The secret name is sthithi.

The upasana here is Prajapathi upasana as the support of everything. The upasana phalam is two fold. Ikaloka phalam is heart will be in good condition. After maranam he will get Prajapathi praptih. Janaka is happy and gives thousand cows and Yajnavalkya refuses to take and says I have not completed the teachings.

Yajnavalkya feels that the teaching is incomplete for Nirgunam Brahman is not dealt with so far. This will come in the later chapters. With this Shadacharya brahmanam is over.

Now we will enter into the second brahmanam wherein Brahma vidya is briefly given the outline of Brahma vidya is narrated here. Aparā Brahman has been taught but Para Brahman has not been taught. Soupathika Brahman has been taught and nirupathika Brahman has not been taught. Before teaching Brahma vidya once again we get the introduction of guru and sisya.

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Always this is given to show that one should learn from guru alone and one should have proper attitude towards the teacher. For this purpose the teachings are repeated.

### 2. Kurcha Brahmanam

#### Mantra 4.2.1

*Janako ha vaidehah kurcadupavasarpannuvaca, namaste'stu  
yajnavalkya, anu ma sadhiti; sa hovaca, yatha vai  
samranmahantamadhvanamesyan ratham va navam va samadadita,  
evamevaitabhirupanisadbhiih samahitatmasi; evam vrndaraka  
adhyah sannadhitaveda uktopanisatka ito vimucyamanah kva  
gamisyasiti; naham tadbhagavanveda yatra gamisyamiti; atha vai  
te'ham tadvaksyami yatra gamisyasiti; bravitu baghavaniti.*

We have to imagine that after teaching the Chaduspad saguna Brahma, Yajnavalkya went back and now he reappears. Another day Yajnavalkya has come choosing the right time when Janaka was in his visitor's room in the palace. Janaka was seated on a high pedestal, which is called Kurcham here.

So the moment Yajnavalkya entered the hall, Janaka immediately jumped down from the Kurcham to show how much respect Janaka had for Yajnavalkya. That sraddha or Bakti are indicated here between sisya and guru. Since Janaka gets down from Kurcham on seeing Yajnavalkya, and as the brahmanam begins with this, this brahmanam is called Kurcha brahmanam.

The naming of the brahmanam is given to remember the particular topic and whatever is unique in the brahmanam is taken to be the topic, or a word so that we can remember the context.

There is no serious purpose in naming the brahmanam. Janaka got down and approached Yajnavalkya. Even if the sisya is emperor, he has to respect guru and the emperor is not an exception to the rule. Guru should not teach his own personal philosophy but should teach keeping the tradition and here the word 'ma' means me. Then Yajnavalkya is going to teach the details of which we will see in the next class.

Hari Om

The second brahmanam in the fourth chapter of Brihadaranyaka upanisad is called Koorcha brahmanam. Kurcha is the higher seat or higher pedestal of the King Janaka. Janaka who is seated on a Kurcha comes down to greet Yajnavalkya when he visits him. Janaka then requests Yajnavalkya to teach Anuma sadi.

Now, Yajnavalkya asks a question to Janaka, which Janaka is not able to answer and Yajnavalkya himself answers that question. He asks suppose a person follows the upasanas mentioned in the first brahmanam, the six-fold sagunam Brahma upasanas, where will that person go.

And he compares all the upasanas to various types of vehicles with which a person can reach a destination by making use of one of the vehicles. Similarly a seeker can reach the destination by making use of upasana vehicle also.

What is the destination such upasaka will reach? And the answer in the mind of Yajnavalkya is Nirgunam Brahma itself because the upasanas will lead to siddha suddhi, he will become sadana catustaya sambanna, he will get vairagyam, he will get teacher and ultimately he will attain Nirgunam Brahma. But this answer Janaka is not able to give and therefore Yajnavalkya himself will give the answer later. Now we will look at the question.

Suppose a person wants to travel a long distance, he will either take the help a chariot or if he has to cross an ocean he will take the help of boat or ship. Similarly, the spiritual goal also is far, far away and therefore to travel the spiritual distance, he has to take up the help of a chariot, a boat or a ship; not the local one but he has to take the chariot in the form of karma yoga, upasana etc. That is what is said here.

The upanisad refers to the secret names mentioned in the first brahmanam the Prajna, sathyam, anantam, anandah etc. The upanisad refers to the six upasanas taught by six Acharyas. Yajnavalkya asks Janaka as to whether he has followed the six upasanas? Because of these upasanas, he has got integrated mind, a refined mind, and a disciplined mind. That means he is sadhana Chadustaya Sambanna.

Not only that Janaka is brindaragah means poojyah or the adorable and honourable one. This title is given to Janaka because of his status and

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qualification etc. Also Janaka has got material wealth and spiritual knowledge. Hence he is adored. Adhi Sankaracharya says Janaka has lot of material wealth being an emperor.

Mere wealth does not make him great and he can abuse the wealth and indulge in vices also. Here Yajnavalkya says you are not merely materially rich. You have studied the scriptures very well. You have done Veda Adyayanam even though you are ksatriya. For the question whether the mere study of scripture is of any use Yajnavalkya says 'no'. It should be implemented and followed.

Janaka has not only studied, the scriptures but also follows the instructions. Jnanam is not sufficient in the case of dharma and it requires anustanam, acharam also. You Janaka happens to be follower of the teaching also. Janaka is endowed with all upasana, which should be taken as that he has gained the spiritual wealth. Yajnavalkya tells Janaka if you follow the upasanas and follow such a lifestyle I will tell you as to where you will go on your death.

In such cases who follows all these upasanas, either such a person will practice vedanta in this life itself and attain jivan mukti and if a person does not come to vedanta and dies as upasaka, he may not get jivan mukti but will go to brahma loka through a special vehicle called upasana or the chariot of punyam and attain brahma loka and there he will get jnanam and ultimately gain mukti. This is the answer Janaka did not tell although he knew it well.

Then Janaka answers 'Hey baghavan Yajnavalkya I don't know where I will reach.' Then Yajnavalkya again says ' I myself answer all these questions'. Janaka is an emperor. Janaka says I can set aside all other things and I am ready to hear the answer from you. First mantra is the introduction and lays down the stress of importance of guru and guru Bakti. Now begins the teaching.

### Mantra 4.2.2

*Indho ha vai namaisa yo'yam daksine'ksan purusah; tam va  
etamindham santamindra ityacaksate paroksenaiva; paroksapriya  
iva hi devah pratyaksadvisah.*

In these following mantras Yajnavalkya reveals the Nirgunam Brahma as the destination of sadhana shad Sambanna adhikari. This Nirgunam Brahma is revealed with the help of sagunam Brahma. Thus every upasaka will reach Nirgunam Brahman through the path of, through the steps of sagunam Brahma.

## Muni Kandam

And for the facility of the students, the sagunam Brahma itself is divided into three steps sthoola sagunam Brahma, sukshma sagunam Brahma and karana sagunam Brahma and then Nirgunam Brahma.

Thus a student has to pass through the three steps before reaching Nirgunam Brahma or sthoola soupathikam Brahma sukshma soupathikam Brahma or karana soupathikam Brahma and nirupathikam Brahma or sthoola Savishesam Brahma, sukshma Savishesam Brahma or karana Savishesam Brahma and Nirvishesam Brahman.

Three sagunam Brahma are associated with three states of experiences. Sthoola sagunam Brahma is jagrat Sthanam; sukshma sagunam Brahma is swapna Sthanam and karanam sagunam Brahma is susupti Sthanam and Nirgunam Brahma, which is in and through all the sagunams, free from all the attributes. Since, Brahman is taught in fourfold form, this Brahman is called Chaduspad Brahma through Avasthatriya Vichara.

The first pada being sthoola sagunam Brahma, second being sukshma sagunam Brahma and third being karana sagunam Brahma and fourth being Nirgunam Brahma the teaching is Chaduspad Brahma gained through Avasthatriya Vichara. This is not going to be elaborately done and we get only the outline here. Only in the next brahmanam we get the elaboration of this topic and here it is the bird's eye view of Avasthatriya Vichara.

What is sthoola sagunam Brahma? Sthoola sagunam Brahma is the Consciousness obtaining in the Waking state, waker; sukshma sagunam Brahma is the Consciousness obtaining in the dream state and karanam sagunam Brahma is the Consciousness obtaining in the sleep state and Nirgunam Brahma is the Consciousness obtaining in and through all the three states.

Thus, it is the waker, dreamer and sleeper. First waker, dreamer and sleeper are taught as Consciousness associated with three states and then we are asked to look at as the Consciousness is without any associationship. Associated Consciousness is taught and then revealed disassociated Consciousness. First we are asked to note the awareness obtaining in the three states and thereafter appreciate the awareness minus the three states, minus Desa, minus kala and minus vastu etc. This is the brief method of teaching here.

First we are taught waker in the pradhama pada. The waker is taught in the second mantra and also in the first line of the third manta. Here what Yajnavalkya wants to say is that once awareness is associated with any state or for example with waking state, the absolute awareness becomes relative waker, once it is associated with a particular state.

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Awareness by itself is absolute but the moment awareness gets associated with any state with the state cloak or when it is dressed in statehood, the absolute awareness becomes a relative waker. And what do you mean the relative waker?

By using the word 'relative' I mean the waker is invariably associated with sthoola prapanca, the gross universe whether he likes it or not. He takes the status of an experiencer, and sthoola prapanca takes the state of experienced and these two are interconnected and inter-related.

You can never find waker alone without sthoola prapanca. Try and it will not work. If he wants to remove sthoola prapanca either he will become a dreamer or he will be a sleeper for the waker is ever related to the sthoola prapanca. And in the same way you can never imagine sthoola prapanca without waker.

Sthoola prapanca without waker is impossible, and waker without sthoola prapanca is impossible and therefore these two are one couple. They are called Mithunam. Waker is a couple married, well married and dreamer is also another couple associated with sukshma prapanca and in sleeper also the pair is there but in potential form.

Thus pradhama pada is a couple, dvidiya pada is a couple, tridiya pada is a couple in potential forms, whereas Turiyam or Chaturta and this pada alone is a non-couple sannyasi. This is the unique approach here. This couple experiencer-experienced couple has been given four different names some of which are used in this mantra.

The first name is that the waker is called bogta; and sthoola prapanca is called bogyam; the couple's name bogta bogyam couple. The pradhama pada consists of bogta bogyam or experiencer-experienced couple.

Another name given to the couple is Visva and virad. Waker is called Visva and sthoola prapanca is called virad. Bogta and Visva are synonymous and bogyam and virad are synonymous. The third name of the couple, the waker is called Indrah and the sthoola prapanca is called Indrani. Thus bogta Indrah and bogyam Indrani is the name of the couple.

Thus three pairs we have got. For the sake of symbolism the speaker is located in the right eye or for upasana. Therefore it is called daksinakshi purusah is another name for the waker. If Indra is located in the right eye where will Indrani be located?

Indrani is therefore located in the left eye. Indrani is represented as caitanyam in the left eye. Thus bogta bogyam virad virad, Indra Indrani daksinakshi purusa and Vamakshi purusa [left eye] all refer to Jagaristana



## Muni Kadam

pradhama pada. Indrani is represented as caitanyam in the left eye. E will see the significance of this verse. Some of them are evident and some of them are not evident. First one is bogta. Bogta means the waker or the experiencer. Sthoola prapanca is called bogyam because it is an object of experience. Bogta is the subject of experience.

The second instance the bogta is called Visva. Why he is called Visva? It is because during the waking state alone, the Consciousness is using all the three sarirams as the upadhi. Upadhi means medium here. We identify the sthoola sariram through sukshma sariram and we identify sukshma sariram through karana sariram.

We put on three dresses banian, shirt and sweater during waker state. Waker is fully expanded therefore Visva. Visva means fully expanded. Therefore we call it Visvah fully expanded. Whereas a dreamer does not have one of the outer most dresses and therefore he has only two media and therefore he is not Visvah.

The sthoola prapanca couple, the corresponding object of experience is called virad and why it is called virad because vividam rajade iti virad. It appears in manifold forms. Virad appears in many forms. 'Rad' means appears and 'vi' means many. This is the significance of Viswa and virad.

What is the next pair? Indraha and Indrani is the next pair. The upanisad says the word Indraha is corrupted form of the word Indhah. Indhah has changed and it has assumed the form Indrah. Then the question comes what is the meaning of Indhah. Indhah means the 'shining one'. It is derived from the root 'idhu'. Indhe means prakasade.

Waker is called the 'shining one'. Why is he the shining one? Because he illumines, he recognizes, he knows the entire prapanca. Why is his name get corrupted? Why Indhah became Indrah? For that the upanisad itself gives the reason.

The gods or devatas do not like them to be called by their original names. They don't like them to be called by prathyaksam; prathyaksa priyah devah. Therefore, if you call Indraha he will get annoyed and therefore Indrah is called Indhah. Indrasya patni is called Indrani. This is the significance of the third set of names.

The last pair is daksinakshi purusah and Vamakshi purusah. Why waker is located in the right eye? Adhi Sankaracharya gives the reason. He says that of all the organs that we use, the the most important and the powerful organ is the 'eye' alone.

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I had also told before, whenever some one is dear we call 'kanne' comparing to eyes. Ninety percent of knowledge is gathered through eyes only. Therefore, eyes are chosen for representing the waker. Even if eyes are chosen why should you choose the right one.

Adhi Sankaracharya says that generally the right side is stronger than the left one. The people are generally right handed. Left-handed means one is of a special kind. This mantra alone Gauda Pada refers to in his Mandukya Karika. Then for Indrani Vamakshi purusa Vamakshi has been given the left hand side. This is going to be the topic. Now look at the mantra.

This Consciousness obtaining in the waking state is Indhah vai namah. It is known Indha, the 'shining one'. Where is he located? Dakshine aksam purusah. He is the caitanyam obtaining in the right eye. Akshine means the eye. The termination is dropped and tanva etham indham sandham even though he is really Indha only but he is called Indrah.

People don't directly name him because they are afraid of Indrah. Indhah is indirectly called Indrah. According to dharma sastra also says that we should not use the name of several people. Father's name, guru's name, husband's name, wife's names should not be uttered as per sastra. The gods dislike direct reference by name and therefore they are called indirectly.

### Mantra 4.2.3

*Athaitadvame'ksani purusarupamesasya patni virat; tayoresa  
samstavo ya eso'ntar hridaya akasah; athainayoret adannam ya  
eso'ntarhrdaye lohitapindah athainayoretat pravaranam  
yadetadantarhrdaye jalakamiva; athainayoresa srtih; samcarani  
yaisa hridayadurdhva nadyuccarati; yatha kesah sahasradha bhinna  
evam; asyaita hitanama nadyo'ntarhrdaye pratisthita bhavanti,  
etabhirva etadasravadasravati; tasmadesa praviviktaharatara ivaiva  
bhavatyasmacchariradatmanah.*

In the first line, the pradhama pada continues and Indra and Indrani are being introduced here. There is another one located in the left eye and it is the Indrasya patni or the wife of Indra or Indrani.

Who is the Indrani? Upanisad says the Indrani represents virad. Virad means the bogya prapanca, sthoola prapanca is represented by the word Indrani in the left eye. With this pradhama pada is over. Indra Indrani Visva virad, bogta bogyam, daksinakshi and Vamakshi purusah are pradhama padah.

## Muni Kandam

The second pada can be given the similar names. Bogta bogyam there is no change. Here virad and Taijasa [Hiranyagharbha] is the sukshma prapanca. The third name is Indra and Indrani with no change. They have come down to the dream state.

And again they are not in the akshi. Eyes are used only in the waking state and they are going to be in the heart or hridayam. Some more details about Indra and Indrani in the second pada are given in this mantra, which we will see in the next class.

Hari Om

## Class # 100

### Mantras : 4.2.3 and 4.2.4

In the second brahmanam of the fourth chapter, Yajnavalkya teaches Janaka the Chaduspad Atma briefly. Atma is endowed with four padas, the first being saguna or soupathika or Savishesha padas and the fourth one is Nirguna Brahman. The first three padas are associated with three avasthas, jagrat swapna and susupti. Therefore, they are called waker, dreamer and sleeper whereas the fourth one, Turiyam is not associated with any of the thing and it is the 'Atma as it is'.

When Atma is associated with three avasthas, Atma assumes a relative status as waker, sweeper and sleeper etc. Once it assumes the relative status, it gets associated with the corresponding world also just as the waker is connected with sthoola prapanca invariably and the dreamer with sukshma prapanca and the sleeper with karana prapanca.

Therefore, the first three padas exist as the couples, fourth one is non-couple and non-dual, the first three are Midhunatmakam, and the fourth one is non-couple and ekarupam. The second mantra the first line of the third mantra talks about the pradhama pada, the first pada, this is the first couple, and we saw that four different names are used for them. They are called Indra or Indrani; called Visva and virad; or they are called bogta and bogyam; or they are called daksinakshi purusah and Vamanakshi purusah.

Thus Indrah bogta, and Visva and daksinakshi purusaha all the four refer to waker while Indrani, virad, bogyam, and Vamakshi purusah refer to the waker's universe, the sthoola prapanca.

Now in the third mantra from the word tayoha esha samastavah onwards we enter the second pada. Here also there is a Mithunam couple and for this couple also some of the names are retained Here we use the word Indra and Indrani, bogta and bogyam; but we do not use the expression Visvah as it is connected with pradhama pada. We use Tajasa and hiranyagarbha, in place of virad and Visva, which is of course, is not mentioned here explicitly.

We cannot use the word daksinaksi purusah and Vamakshi purusah here because these two words are based on their position for the sake of upasana.

The pradhama pada is in the right eye we said earlier. Indrah and Visvah are located in the right eye. Now the question is what is the location of the second pada. They are dealt with in mantra three. Now here the teacher introduces four factors connected with dvidiya pada. What are they?

## Muni Kandam

The first factor is called samsthavah, which Adhi Sankaracharya translates as sankama Sthanam where they live together. There live Indra and Indrani being a couple. What is the meeting place of the couple? Upanisad says it is the hridaya akasa or the inner place of the heart and it is considered to be the sankama sthana of Indra and Indrani. This is the first factor.

The second factor discussed is annam. What is the annam or the food for them? For that the upanisad answers lohita pindah. What is the lohita pindah? It reminds us of one section in Chandokya upanisad? In Chandokya upanisad wherein it is said that any food item we eat can be divided into three portions.

One is sthoola amsa; second is sukshma amsa and the third is Sooksmatara amsa. They are the gross, subtle, and subtler respectively. In Chandogya it is said that the sthoola amsa part of food goes for the taste only and it does not give any nourishment at all and it will be rejected by the system. It goes as waste. Sthoola amsa is lost.

Then, sukshma amsa goes to nourish the physical body. That alone modern people call it as carbohydrate, fat etc.

Then comes the third amsa called sukshmatara amsa and that goes to nourish the sukshma sariram.

Here we talk about the second pada and we are associated with sukshma sariram and therefore what should be their ahara and it should be sukshmatara amsa of food. So the word lohita pinda in this mantra refers to sukshma tara amsa of annam of the Tajjasa, the tridiya pada. This is the second factor.

What is the third factor? Upanisad says Pravaranam means a covering. It can be taken as dress or it can be taken as some kind of a shawl or some kind of a blanket. And what is the vastram for Indra and Indrani? The upanisad says jalaga samanam hridayam.

The very heart, the physical heart is the covering or the vastram for the Indra and Indrani who reside within the heart. The heart covers them for privacy.

Then ventilation is required and therefore jalaka samanam hridayam. Hridayam has got so many holes it seems. So many nadis come out and therefore hridayam seems to have got many holes. The heart with minute holes and apertures is like a jalakam, the net. In fact I would translate it as mosquito net. This is the third factor. Hridayam jalakam eva is the third

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Sthanam. Sankamasthana hridaya akasa; annam lohita pindah and pravaranam hridayam.

Fourth factor is srithihi or margah. They cannot ever remain enclosed in a room. They would like to go out. If they want to move about what is the marga through which they move if you ask, the upanisad say it is through hita nadi with the help of which they move about. Within the body there are special nadis called hita. These nadis we cannot exactly translate in English and the best translation is that we can call it as 'Nadis'.

Different people say different things. Some say they are blood vessels and some say nerves etc. The best translation we use is nadi. Therefore hita nadi or nadis, which move within the body and through the nadis move. And how big is the road?

The upanisad says it is very, very, very subtle nadi and if you take one hair and cut it into thousand times lengthwise, that is the size of the nadi, and within that nadi Indra and Indrani have honeymoon trip. This is the essence of the third mantra.

Only two words I would like to mention that comes in the last line of the third mantra. There the word is pravitta ahara tarah, which means sukshmatara aharah. This I have explained before for it is associated with sukshma sariram. And then another word I would like to mention is saarirad atmanah. Saarira Atma refers to sthoola sariram. The idea conveyed here is that ahara taken by the sukshma sariram is subtler then the ahara taken by sthoola sariram. That is the essence of the last line.

If you take the ahara of the physical body as sukshmam, the ahara of subtle body must be sukshma taram and that is the essence of this mantra. With this mantra the second pada is over. Now we have to go to the third pada. We will read mantra number four

### Mantra 4.2.4

*Tasya praci dik prancah pranah, daksina digdaksine pranah, pratici dik pratyancah pranah, udici digudancah pranah, urdhva digurdhvah pranah, avaci digvancah pranah, Sarva disah sarve pranah, sa esa neti netyatma; agrhyo na hi grhyate, asiryo na hi siryate, asango na hi sajyate, asito na vyathate na risyati; abhayam vaijanaka prapto'siti hovaca yajnavalkyah sa hovaca janako vaidehah, abhayam tva gacchatadyajnavalkya yo no baghavannabhayam Vedayase; namaste'stu; ime videhah, ayamahamasmī.*

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Now begins the tridiya padah. Here Indra and Indrani come to karana avastha, and Taijasa, and hiranyagarbha become Prajna and isvara. And bogta and bogyam will merge into one indistinguishable whole nirvikalpam.

Only in the waking state subject object relationship is clear. In dream it is little bit clear and in deep state the relationship is unmanifest. It is not absent but it is un-manifest because it has gone to extreme subtle state or karana avastha.

Therefore in the tridiya pada there will be no difference between vyasti and samasti for everything becomes one prajna. Prajna eka rasaha and therefore vyasti samasti beda is not there and prajna and isvara have become one. That is why in the Mandukya upanisad it is said after defining prajna in the fifth mantra, the upanisad says that at the third pada level vyasti samasti beda is broken in the sixth mantra. The same thing is said here.

What is the uniqueness? The pranas in the eastern side or the front side if you are facing the east have merged into the prana in the eastern direction. Prana has become one with prana in eastern direction.

Internal and external have merged into one; vyasti and samasti have merged into one. That means you cannot differentiate Prajna from isvara. In the same way, daksina Dik and Dakshine prana, the right hand side or the southern side pranas have merged into southern direction.

Similarly, the western prana or the prana in the backside merges into the western direction. Similarly, northern prana merges into northern direction and left hand side prana merge into the left hand direction; the prana belonging to the upper side merges into the upper direction and prana belonging to the lower side merges into lower direction. In short, the internal external division breaks down, which is very much present in the jagrat avasta, and to some extent exists in the swapna avastha.

That wall dividing internal and external world is broken in sleep state. This avastha is associated with tridiya pada and this is the Consciousness associated with nirvikalpa condition or indivisible condition. It is called avidya or ajnanam and that blankness is called avidya or ajnanam. Atma associated with ajnanam or total blankness is called tridiya padah. Thus, Sarva disaha sarve prana. Upanisad concludes all pranas have temporarily merged into all the directions.

With this third pada is over. Here Indra and Indrani are in subtle form; bogta and bogya are in subtle form; after sarve pranah we enter into the fourth pada beginning from 'tayesa neti neti'. This portion we have come

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across in the fourth mantra 3.9.26; third chapter 9<sup>th</sup> brahmanam and 26<sup>th</sup> mantra.

The fourth pada is called Turiyam and it is absolute where there is neither Indra nor Indrani; neither bogta nor bogyam, neither vyasti nor samasti and it is 'Atma as it is'. Since, this Atma cannot be positively conveyed, the upanisad uses the negative expression 'neti-neti'.

This is not anyone experienced by us and it is ever the subject and never the object. It is ever the experiencer and never the experienced. What is the difference between the tridiya pada and Chathurta pada. In the third pada we don't experience duality. In the third pada duality is in potential form. Third pada is only experiential non-duality. It will not give moksa because duality is potentially there. And that is the reason we don't give much importance to the samadhi avastha also while yoga sastra gives so much importance to the samadhi state.

We don't give much important to the samadhi state of a person in a stage where duality is in potentially absent and when he comes out of samadhi duality comes; vyavahara comes; and with it samsara also comes. Whereas in the Turiya duality is not potentially there and in Turiyam duality is negated as false as it is permanently absent.

Therefore, Turiyam can be understood as jnani. Every jnani is Turiyam. Because, he knows I am not associated with duality either in manifest form or in un-manifest form.

Suppose I associate with duality in the manifest form I will be Visva or Taijasa. If I associate with duality in un-manifest for I will become prajna. After wisdom I claim I do not have duality in all the three periods of time either in manifest form or un-manifest form and therefore Turiyam is not a state acquired but it is a nature of 'myself understood'.

That is why Yajnavalkya said Asangah. Why should you give up duality? Only if you are associated with duality you should give up. Since Asangah is your nature, you need not give up anything but understand that you are ever free from duality and therefore only you are ever free from sorrow. With this Chaduspad Atma has been discussed and Janaka is very happy with the discussion because he has understood the teaching and Yajnavalkya says 'Hey! You have attained abhayam by knowing that I am the Atma the Turiyam'.

And the word abhayam can be taken in two meaning. One meaning is moksa. You have attained moksa, which is defined as fearlessness. Second



## Muni Kandam

meaning of the word abhayam is Brahman 'Itself'. You have attained Brahman and you are free from samsara.

Adhi Sankaracharya takes this as a very important statement and he quotes this very often in his commentary to show that moksa does not require any action or process other than mere understanding.

Understanding itself is moksa and thereafter no process is involved no activity is involved no event is involved for that Adhi Sankaracharya takes his vakyam. If something other than jnanam is required Yajnavalkya should have said that you have understood the theory only and hereafter wards you have to practise something. He has not said so.

But Yajnavalkya never says it is theory and based on the theory you have to work; Yajnavalkya said nothing. He holds on to saying abhayam prapti and hence Adhi Sankaracharya concludes that nothing or no action is required to gain moksa other than understanding that he is non-dual.

He has misunderstood and in other wards he has understood misunderstanding. It is never possible Aham Asangah Asmi and my wife is not all right. Asanga has no wife. There is no Mrs. Turiyam. Viswa alone is samsara; Taijasa alone is samsara; prajna alone is samsara and as Turiyam I have no samsara. If I understand I am Turiyam, I can say Aham mukta asmi. Adhi Sankaracharya says that jnanam eva moksa.

Here you note the verb is very important. 'Praptaha asi' is in present tense. If you understand reality, it is said you are Brahman. You should know the tense properly or else you will become tense. What was Janaka's response? A satisfied Janaka replied. 'Hey Yajnavalkya I want to do something for you in return'.

By giving jnanam Yajnavalkya has become infinite. What is equal to 'infinite'? There is nothing equal to infinite. Therefore, Janaka feels that if I give you anything else, it is meaningless. In return you should also get 'infinite' only and therefore 'may you also enjoy the same moksa' as I am enjoying. This is my prayer and it is my guru daksina. A wish, a prayer is the guru daksina we see here.

Abhayam is the subject and 'tva' is the object. May the moksa be with you all the time! You gave me moksa and you also get moksa. Why I pray like this? Because 'hey baghavan you have taught me abhayam Brahma'. Janaka is not satisfied because Janaka cannot give moksa. For Yajnavalkya is already a mukta purusah. And therefore Janaka says as a compromise I can give some other thing as guru daksina.

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Real guru daksina is 'infinite' that I cannot give anything because you are already infinite and you are a jnani. As a compromise I give you something else as guru daksina. I first offer my prostrations and through that prostration I offer 'let the whole kingdom be hereafter be yours'. What a magnanimous offer!

It is easy for him also because after attaining Brahman what is the use of the kingdom?. From the relative angle he gives this, and still he is not satisfied and therefore he says not only the kingdom I am offering to you and with the kingdom I also offer myself to you as guru daksina.

That means hereafter wards 'I am your Dasah' so says Janaka to Yajnavalkya. 'Whatever you want me to do I will do'. Thus he offers his kingdom and himself for getting moksa that is jnanam. With this the second brahmanam is also over; Chaduspad Atma praharanam is over. Next brahmanam we will take up in the next class.

Hari Om

Mantra : 4.3.1 to 4.3.5 = 3. Jyotir Brahmanam

Mantra 4.3.1

*Janakam ha vaideham yajnavalkyo jagama; sa mene na vadisyā iti;  
atha ha yajjanakasca vaideho yajnavalkya - scagnihotre samudate,  
tasmai ha yajnavalkyo varam dadau; sa ha kamaprasnameva vavre,  
tam hasmai, dadau; tam ha samradeva purvam papraccha.*

Now we enter the third section of the fourth chapter. Third brahmanam, which is also in the form of dialogue between Janaka and Yajnavalkya and it is known as Jyotir brahmanam or Swayam Jyotir brahmanam. This is the biggest brahmanam in Brihadaranyaka upanisad consisting of thirty-eight mantras. Not only that, it is the biggest as also the most important and the best of all the brahmanams of this upanisad.

This has got maximum number of quotable quotes. Very often these mantras are quoted. It has been given the name Jyotir brahmanam because in this brahmanam Atma is revealed as the 'self-effulgent one' as 'Swayam Prakasaha or Swayam Jyotihi'. Therefore, this gets the name Jyotir brahmanam. The brahmanam begins with an introduction of the teacher and the student who happen to be Yajnavalkya and Janaka respectively.

The first mantra gives the introduction. Janaka is also known as Vidhegaha, the king of videha. Once upon a time Yajnavalkya approached Janaka or went to Janaka as he did in the second brahmanam. After the previous brahmanam Yajnavalkya had gone back. Once again another occasion Yajnavalkya has approached Janaka. But on this occasion, he has made a sankalpa. What is that sankalpa?

Yajnavalkya thought to himself. What did he think within himself? This time, he did not want to discuss anything with the king. He wanted to bring some cow, money, or anything. But even though, Yajnavalkya decided not to have any dialogue with the king but what happened was just the opposite. But it became the biggest discussion with Janaka that forms thirty-eight mantras. He could not keep up his sankalpa. Upanisad itself wants to give the reason for not keeping the sankalpa by Yajnavalkya.

Why did Yajnavalkya break his sankalpa? What happened? Thirty-eight mantras happened. The upanisad tells a story in this regard. It means that once upon a time before this occasion Yajnavalkya had visited Janaka and

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they had a big discussion on agnihotra topic. Janaka was interested not only in jnana kanda but also in karma kanda and upasana kanda.

And therefore it seems Yajnavalkya discussed on agnihotra elaborately and afterwards Janaka repeated the whole things correctly like Nachiketus repeated Yama dharmaraja's teaching. Just as Yama was pleased with his disciple in Kathopanisad, Yajnavalkya here was also pleased with Janaka because Yajnavalkya asked interesting questions and Janaka grasped very well and therefore he wanted a boon to ask any question at any time.

Janaka is also intelligent like Nachiketus and he did not want any material things. Nachiketus also did not want any material things because of vairagyam. Janaka also did not want material things because of two reasons.

Nachiketus had one reason. In the case of Janaka he had two reasons. As emperor he had everything. Therefore he did not want to waste the boon and the varam that I want is that I should be given permission to ask any question to you at any time about anything. He also wanted to ask any question at any time so Janaka asked Yajnavalkya. This boon upanisad refers to be kama prasnah. Kama prasnah means kamadah prasnah. This was the boon that Janaka asked and Yajnavalkya had no choice like Yama dharmaraja. Yajnavalkya said 'tadastu'.

So Yajnavalkya accepted and he had no choice but fulfill his varam. Therefore, what happened? Even though he took a sankalpa I will not speak and when Janaka asked a question Yajnavalkya could not keep his sankalpa because of the previous varam he had given to Janaka. Athaha refers to the previous to the present occasion. King and Yajnavalkya had dialogue with regard to the agnihotram topic.

Upanisad further says that at that time Yajnavalkya gave a boon to the King Janaka. Upanisad does not say why Yajnavalkya gave the boon. Therefore Adhi Sankaracharya supplies the reason. What reason can be? If the teacher gives a boon to the student, the teacher must keep that up.

The reason is student must have conducted properly, grasped properly answered the questions properly. Adhi Sankaracharya says because Janaka proved to be an excellent student Yajnavalkya gave that boon. And what boon he asked for now on this occasion is to ask any question when Yajnavalkya came to the palace. Janaka proved to be an excellent student and hence Yajnavalkya gave the boon in the form of kama prasna.

The boon is in the form of kama prasna, the choice the permission to ask any question any number of questions, at any time for any length of time. When something takes place long before, we use the word 'lit' so the

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upanisad uses the word 'lit'. Yajnavalkya has promised himself that he would not have any dialogue.

It is a promise to 'himself'. He had given a promise to Janaka that he would talk when Janaka asks the question. Now Janaka himself asks a question giving a conflict to Yajnavalkya. Now the conflict is complete.

The conflict of Yajnavalkya is as to whether to keep up his own promise or not keep up the promise given to Janaka. What does Yajnavalkya do? He gives up his own personal sankalpa and chooses to protect the kama prasna varam given to Janaka.

Adhi Sankaracharya takes this story to teach an important value of sathyam Vadha. What we understand is that when we give a promise to someone we must keep up our promise to others even if it involves breaking one's own sankalpa. Yajnavalkya does that. I will take a small diversion before taking up the actual teaching.

The fulfillment of promise to others is very important. I had said before that Sureshwaracharya one of the disciples of Adhi Sankaracharya has written a varthikam an analysis of Adhi Sankaracharya bahsyam. The varthikam is called Brihadaranyaka Bhasya varthikam with 12000 and odd slokas. Varthikam is supposed to be a particular form of commentary.

A varthikam is a commentary, which should discuss three topics. Three topics are uktam, anuktam and duruktam. It should discuss what is said in the bashyam [uktam], then should discuss whatever is left in the bashyam [anuktam]; and duruktam is that he should critically study the text and if he has any objection, he should bring it out and criticize the earlier work boldly in his varthikam.

Now in fact writing a varthikam is easier but writing a varthikam on one's own guru's text is a tough job. He should critically study his guru's words. That means Sureshwaracharya has to critically study Adhi Sankaracharya's bashyam. Now there is a conflict that one side there is sraddha. On the other side, there is intellectual honesty. If I find something is defective I should be intellectually honest enough to write that.

Generally we think that where sraddha is there intellectual honesty cannot be there. Generally people say blind faith, and say where there is faith there is no reason. But, you will find peculiarly in our tradition that faith does not suppress the reason. Having faith and respect to one's guru is one thing and reasoning and intellectual analysis is another.

Here, we find that Sureshwaracharya respects Adhi Sankaracharya in the beginning and in the end glorifies Adhi Sankaracharya but when he analyses

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the bashyam, in several places he disagrees with Adhi Sankaracharya. And why I am telling all this you may wonder. In this particular mantra Sureshwaracharya differs and he gives another type of commentary. What is the criticism here? He says that there is lot of problems here.

First we say that Yajnavalkya took a sankalpa within himself just 'as a sample case' I give this. It is not too complicated or technical. First Yajnavalkya takes a sankalpa to himself that he would not speak. Then upanisad tells a story he had given a boon to Janaka.

Then there is a conflict between the promise to oneself and promise to Janaka. Sureshwaracharya feels that if Yajnavalkya had given a boon to Janaka, that you can ask any question that means afterwards Yajnavalkya had no choice with regard to Janaka after giving the boon.

Before giving the boon he had a choice. Once, Yajnavalkya had given a boon to Janaka, Yajnavalkya had lost his freedom. This Yajnavalkya knows this or not. He had lost his freedom at least with regard to Janaka. He had consciously given the boon. Having consciously given the boon how can Yajnavalkya take a vow that I would not talk to Janaka.

And therefore no intelligent person will take such a sankalpa if he had given a boon. And Yajnavalkya is intelligent and Yajnavalkya would not have taken a vow. In fact, if at all he has taken a vow, it should be that he would talk with Janaka now.

Having come to this conclusion Sureshwaracharya rereads this mantra especially the first line. Sureshwaracharya says the line should be read as Yajnavalkya had decided that I should have a discussion not against the boon he had given. It is because of the boon, the brahmanam has become the longest one. This is the varthikam version of the first mantra. Now we will go to the second mantra.

### Mantra 4.3.2

*Yajnavalkya kim Jyotiriyam purusa iti. Adhityajyotih samraditi  
hovaca, adityenaivayam Jyotisaste palyayate karma kurute  
vipaiyetiti; evamevaitad yajnavalkya.*

Janaka begins his question 'Hey! Yajnavalkya! What is the light with the help of which the human beings function? With what help of light human beings transact their business with the world?'

Yajnavalkya answers that the sun is the light [Adhitya Jyoti] with the help of which we do all the transactions. We generally we don't notice this light. All the work from the morning till evening is done with the help of

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light from the sun. It is only through the light of the sun alone, this person sits in a place. We need the light where to sit. Not only that. We move about; we do many, many actions and finally we return home. Everything we do because of the adhitya Jyoti.

We generally do not notice this light in our day-to-day transactions. Sitting, traveling, working, and coming back home etc., we do with the help of the light from the sun alone. We should add that all the jobs we do is with the help of the light of the sun alone. So says Yajnavalkya to Janaka. What did Janaka say? 'Hey! Yajnavalkya what you say is exactly so'.

### Mantra 4.3.3

*Astamita aditye yajnavalkya kim Jyotirevayam purusa iti; candrama evasya Jyotirbhavatiti, candramasaivayam Jyotisaste palyayate karma kurute vipalyetiti; evamevaitad yajnavalkya.*

Then, Janaka asks his second question. What happens when the sun sets in the west? Wherefrom one gets light for transacting the business after the sunsets? For those transactions we need light and what is that light that a person has to transact the business in the night. Yajnavalkya answers that one gets the light from the moon.

Here the moon provides the light that enables all of us to conduct all the transactions in the night after the sun is set. In other wards the transactions continue even after sun is set with the help of the moonlight. The rest of the mantra is similar.

Because of the light of the moon alone one sits; one goes around; one works and one returns home. These are repetitions as is in the case of the sun light. Then, Janaka says what you says is perfectly right. Then, Janaka asks the next question.

### Mantra 4.3 4

*Astamita aditye yajnavalkya, candramasyastamite, kim Jyotirevayam purusa iti; agnirevasya Jyotirbhavatiti, agninaivayam Jyotisaste palyayate karma kurute vipalyetiti; evamevaitad yajnavalkya.*

Then Janaka asks suppose the sun is set, moon is also set; and both sun and moon are not there; it may be full moon night. Then also a person does his vyavahara and conducts all his transactions. What is the light with which he does all his transactions? I don't want to go word for word because it is similar to the previous mantra.

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Then, Yajnavalkya answers that one gets light from agni or the fire that gives light for the transactions when we do not get light from the moon. Because of the light from the fire alone a person sits, moves around, transacts and returns home. Janaka says to Yajnavalkya 'you are right'. Then Janaka asks the next question

### Mantra 4.3.5

*Astamita aditye yajnavalkya, candramasyastamite, sante'gnau kim  
Jyotirevayam purusa iti; vagevasya Jyotirbhavatiti, vacaivayam  
Jyotisaste palyayate karma kurute vipalyetiti; tasmadvai samradapi  
yatra svah panirna vinirjnyate atha yatra vaguccarati, upaiva tatra  
nyetiti; evamevaitad yajnavalkya.*

Now Janaka raises the question suppose when the sun is set and the moon is not there perhaps on full moon night and suppose the fire also is gone or the fire is extinguished then how does one do the vyavahara or transact the business.

Then Yajnavalkya says that on such occasions when the light is not there, the person uses vak and vak here means sabdah to transact his business. Either the sound or the words help one to do the vyavahara in the absence of light from sun, moon, and agni. Vak does not mean here the indriyam.

Under these circumstances, one uses words and guide by giving instructions in words. So therefore the sabda becomes 'light' the means by which one does his vyavahara [transactions]. The vak does not mean the indriyam here. But vak refers to Bashya sabdah.

Adhi Sankaracharya says it is a upalakshanam and it includes gandhah [smell] it helps the agarbatti smell informs where the pooja room is there; sparsa, rupa and rasa gandha help mainly the gandha and smell.

Adhi Sankaracharya tells suppose a person is in the dead of the night and he does not know, where a particular house and in that house there is a dog or cow or something and when dog barks or cow makes the sound and then the person knows that us the direction, and he reaches the place through the sound and his vyavahara takes place despite the absence of light from surya, chandra and agni.

In Dhanur vidya there is a particular type of skill that is called sabda rekhah. It is shooting the arrow just by hearing the sound from that place. When I say you must remember the story of Dasarada and how he used the sabda skill because of this he had to face a curse.



## Muni Kandam

When Dasarada shot arrow what was the light for the transaction. It was not sun, moon or fire but it was sound. With sabda light alone a person does all his vyavahara. Upanisad feels that some explanation should be given.

Because of this reason only yatra swas panihi na vinir nyayate. Suppose there is pitch darkness, the upanisad says it is so dark that swaha panihi api na vinir nyayate, one is not able to see his own hand. Even in such a thick darkness what does he do? Yatra vak uchcharadi.

Suppose he hears some sound, it need not be spoken word, it can be the sound of a cow, or barking of a dog or sound of the lizard what does he do. Where the sound takes place, a person goes in that direction knowing that there is a house.

Here also you see the prefix and verb are separated. Upa is the prefix neti is verb in between Tatra used. Tatra upaneti. Therefore sabda is also a light with the help of which one can transact all the vyavaharas. Janaka says that you are right Yajnavalkya. Then Janaka is going to ask the next crucial question, which will introduce the Atma Jyotihih in the next mantra, which we will see in the next class.

Hari Om

## Class # 102

### Mantras : 4.3.6 and 4.3.7

The upanisad through Janaka Yajnavalkya samvadha reveals Atma as the 'ultimate light' that helps jiva to perform the day-to-day transactions or the vyavaharas. This section is called Swayam Jyotir brahmanam.

Here, the upanisad wants to teach this Jyotih as the one, with the help of which all the transactions take place in the vyavaharika prapanca. Thus, all the transactions are defined as Jyoti karyam or Jyoti sadhyam etc. And to reveal this Atma Jyoti, as the ultimate light, the upanisad introduces some relative lights obtaining in the world.

Some empirical lights are introduced to reveal the ultimate light. And up to the fifth mantra, which we saw in the last class; four lights were introduced with the help of which transactions take place in the world.

The first Jyoti is adhitya Jyotih because of which deha vyavahara takes place. And this is made possible during daytime. Later the second light was introduced as chandra Jyotih when the sun has set, with the help of which deha vyavahara takes place. And then the third Jyoti was introduced as agni Jyotih when both sun and the moon are not available when all our vyavaharas depend upon the agni Jyotih.

And then the fourth Jyoti was introduced the vak or sabda Jyotih. I told you in the last class that the word vak should not be taken as the vak indriyam but vak should be taken as the bashya sabdah which includes bhashya gandhah also.

Adhi Sankaracharya says the bhashya gandhah [smell] also sabda [sound] can guide our deha vyavahara day-to-day transactions. That is even when the surroundings are utterly in darkness, by hearing the sound of a dog, cow, well from which water is drawn, and by hearing the sound of the stream flowing, we can always direct ourselves.

Similarly by getting the smell we can know and travel in that direction. In that case the vyavahara depends upon the vak Jyotih and not the sun or moon etc. When we translate vak, as sabda and sabda can be sound or language or sentences also. Both are called sabda here.

In the case of dark barking it is the sound that is directing me and if a person is giving instructions those words and sentences guide me. Thus, four Jyotis have been introduced, four empirical Jyotis have been introduced, four bhashya Jyotis have been introduced, and now in the next mantra the

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upanisad wants to introduce the fifth Jyoti, which is Aanthara Jyotih, which is paramarthika Jyotih, which is cetana Jyotih and which is going to be the hero of this brahmanam, which is Chaturnam Jyotisham abhi Jyotih.

### Mantra 4.3.6

*Astamita aditye yajnavalkya, candramasyastamite, sante'gnau  
santayam vaci kim Jyotirevayam purusa iti; atmaivasya  
Jyotirbhavatiti, atmanaivayam Jyotisaste palyayate karma kurute  
vipalyetiti.*

Janaka asks his fifth question. Suppose all the external Jyotis are not available, the sun has set; the moon also has set and gone; agni also is also subsided; and vak Jyoti etc., that is sabda gandha are not available and when does such a situation comes.

Adhi Sankaracharya takes that situation comes in dream state. Swapna deha vyavahara is a situation intended here. Because in swapna or dream, we do not function through this body and therefore the external world is not available. This means that all the four Jyotis are not available for transaction because all the four Jyotis belong to the bahsya prapanca.

In swapna with which light do you conduct your transactions? We cannot say that there are no transactions in dream. We very well know that we have got as much hectic transactions as we have in the waking state.

In dream also there is a deha swapna sariram, vasana maya sariram in dream also there are indriyams, organs and in the dream also there is an external world; Now, what is that light with the help of which the deha vyavahara takes place. He asks the question Ayam purusah kim Jyotih iti wherefrom we get the light to transact the business in the swapna state. This is Janaka's question to Yajnavalkya.

Yajnavalkya introduces Atma as witness Consciousness as the Antara Jyotih the internal light, which illumines the dream. Atma alone is the Jyotih for the body for all transactions in the dream. That 'eva' is used to indicate that no other Jyoti is available at the time of dream.

Adhi Sankaracharya adds a note that at least in the waking state there are two types of Jyotis available. One is bhashya Jyoti in the form of sun etc. And the other is antara Atma Jyotih. So you won't know which one is illumining one at the time of dream when no other lights are available..

Since the light is also illumining, the sun is also illumining you will not know to what extent the light is illumining and to what extent the sun is

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illuminating and when the two lights are illuminating the relative role cannot be established. Imagine a situation when tube light is burning in a room, which is also illumined by the sunlight.

In waking state, we have bashya Jyoti and Atma Jyoti and therefore we don't know which one gives light. That is why upanisad goes to swapna vyavahara where bashya Jyoti is not available. Therefore swapna is the ideal state to understand aantara Jyotih. In jagrat also aantara Jyoti is available but it is overlapping with bashya Jyoti. But in swapna that mixing up is not there. Therefore, swapna is taken to reveal the Swayam Jyoti Atma. And therefore Yajnavalkya uses the word 'Atmana eva'.

Without depending upon any other light Atma alone becomes the light. And therefore, Atmana eva Jyotisha. How do you give the anvayam the order should be Atmana Jyotisa eva ayam aste. Because of the light of the Consciousness alone, one transacts the business in the swapna state.

This man sits in a place, moves about everywhere, does work; return home with the help of the Swayam Jyoti. All the four put together Adhi Sankaracharya calls it as deha vyavahara. [for detail refer to the commentary Brihadaranyaka upanisad Madhavananda]

### Mantra 4.3.7

*Katama atmeti; yo'yam vijnanamayah pranesu hradyantarjyotih  
purusah; sa samanah sannubhau lokavanusancarati, dhyayativa  
lelayativa; sa hi svapno bhutvemam lokamatikramati mrtyo rupani.*

The previous mantra is very important mantra, which is very often quoted. Adhi Sankaracharya quotes this mantra umpteen times. This mantra is also very important mantra. Adhi Sankaracharya bashyam on this mantra is very elaborate and technical.

In the previous mantra Yajnavalkya introduced Atma Jyotihi, the light of Consciousness and now Janaka asks the question as to what is that Atma Jyotih. What is the light of Consciousness? We see that the individual is made up many parts. Sthoola sariram is there; Indrias, the sense organs are there. Mind is there. Prana is there.

Since the individual is an assemblage of all these parts, Janaka wants to know which one is the Atma. Which is the conscious being, which is the light of Consciousness? Therefore he uses the word Kathamah. In Sanskrit the word kathamah means which one is of the many. Katharah means which one of the two. Kathamah means which one of the many. Kathamaha

grandhah; idani patyate. Kathama upanisad idani patyate. Which one of the ten upanisad is taught? It is Brihadaranyaka upanisad.

So is like that. That means Janaka has many member in his minds so he asks the question kathamah. The members in his mind are body, sense organ, prana and mind etc. Of the three, which is, Atma asks Janaka?

This question is natural because there are many philosophers claiming each one of them as Atma. Some people say prana is the Atma; some say indriya is the Atma. Some say manas is the Atma. Therefore Janaka wants to know which one is the Atma. Now Yajnavalkya answers the question. We have to supply Saha Atma.

Atma is that which is in the form of a light. This word should be carefully understood. I have often discussed this aspect in other upanisads. The meaning is the 'light' in vedanta. This word should be carefully understood. If this word is not clearly understood we may mistake Atma as some kind of a glowing thing inside and many people start meditating in the heart that there is some flame there; not only that Kathopanisad says it is said to be the smokeless flame and this has been said to be Atma. Some may think that this light and other light as the Atma.

Many people after many years of meditation come and declare we have realized that yesterday I saw the light. They talk about different colours, forms etc. Appearing light disappearing light etc. Is the mistaken notion because of the one notion Jyotih.

In vedanta meaning light should be clearly understood and I have defined before. I will remind you that definition. 'Light is that' in the presence of which things are known and in the absence of which things cannot be known.

If you take this definition the sun, moon etc., can be called light because in their presence we are able to know things and in their absence we are not able to know.

Remember according to this definition even sense organs are called lights because in the presence of sense organs alone the things are known and in their absence there is no sabda, sparsa, gandha etc. In vedantic language the sense organs are lights in a way.

Even when the external light is there or even if the light from sense organs is there, one cannot see or transact any business. For a blind man, even in the mid afternoon in the presence greatest sunlight, he does not have another light, the indriya Jyoti.

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According to this definition even the mind is a light in the presence of which things are known and in the absence of which things cannot be known. Here bright light may be there. Your eyesight may be clear. If your mind is not behind the senses, you cannot see if your mind is somewhere also. Hence the mind also is here light. In fact every pramanam is light.

Finally we say that the Consciousness is the ultimate light because all the others can serve as lights only if 'Atma' is there. The mind becomes the light because of borrowed Consciousness of the Atma. From Atma the mind gets the light. The sense organs become the light because of borrowed Consciousness from the mind. Atma makes the mind a light and mind makes the sense organs the lights, sense organs make the sun moon etc., the lights.

The sun can illuminate a thing only if the sense organs are functioning. And therefore Jyotih is here used in the sense of that principle because of which we are conscious of things and therefore Atma is that which is Jyotih. It is the light of Consciousness and which is purusah. Purusah means purnah or Sarvagathah. Atma is the 'light of Consciousness', which is all pervading. That means it is not only in one individual but it pervades in all the individuals and also it is there between the individuals.

Purnatvad purusah. And even though it is purnah, every individual can recognize that all-pervading light only in one place. It is all pervading but it is available for recognition; it is identifiable or noticeable only in one place, which is the mind of the individual. I cannot see Consciousness anywhere else not even in your mind.

When your mind itself is invisible, how can I see the Consciousness in your mind? Even the Consciousness in the body I cannot see. All because my eyes cannot tell which body is alive and which body is dead when the Consciousness is invisible. Therefore I cannot recognise Atma Jyoti anywhere even though it is everywhere, Yajnavalkya says Atma Jyoti obtains in the heart.

Adhi Sankaracharya makes it clear that heart does not mean separate spiritual heart on the right side left side etc. He says hridayah mamsa pindah. When you cut the animals you can see that. Therefore, no spiritual heart or anything and there is only one physical heart hridayam [Hridayam the physical heart] is the location of the mind according to the sastra. It is not the brain.

Brain is not considered as the locus of the mind. That is why we tell in English heart felt thanks. And whenever, we refer to our feeling etc., we touch our heart only. The heart is only the location of the mind. The visible physical heart is the location of invisible subtle mind.

## Muni Kandam

Therefore Adhi Sankaracharya says that the word heart has got one primary meaning vachyartham and another is lachyartham the secondary meaning. The primary meaning is the physical heart and the secondary meaning is the mind.

Mind is located in the heart is meant here. Hridi means in the heart, the mind; Andhah means inside or inside the mind. Therefore, Atma is that which is in the form of the light of Consciousness, which is all pervading, which obtains in the heart or in the mind as Sarva vritti saksi dena in the mind as witness of all the thoughts as well as the absence of all the thoughts.

And here be careful I am using the word the Atma that obtains in the heart and I don't say Atma is in the heart. I make the difference between the two. Don't say Atma is in the heart. You say Atma obtains in the heart.

If your Atma is in the heart, then it will mean that Atma is confined to the heart and it will become smaller than the heart or limited by heart just as a person inside the room is smaller than the room. He has got location and also it automatically means that he is not outside.

When one is inside it automatically means that he is not outside. To avoid this problem we should say Atma is all pervading and is recognizable in the mind. That is what nicely told in Atma bodha sada [sarvagadho pyatma na Sarvatra avabhasate buddhavevavabhaseta svacchesu pratibimbavat 17 Atma Bodha].

Then the next word is Pranesu which is very closely associated with and it is intimately associated with all the organs; here the word prana is karanani and it is not only panca prana but also it refers to Sarvendriam, antahkaranam, jnanendriam and karmendriams etc.

Normally Saptami vibaktihi and Adhi Sankaracharya specifically mentions that here it is location and here it does not mean location but means 'closeness'. They give the example pashane vrikshah. There is a tree on the stone, which means there is a tree, which is close to the stone.

In the same way if you say Atma is there in prana means Atma is near, intimately near the prana. Therefore pranesu means intimate to the organ. Then Adhi Sankaracharya derives a corollary out of this definition.

What is that corollary that Atma is different from all the organs and the mind? How do you derive that meaning? It is because the Atma is close to the organ means it is none of the organs. Not only that the upanisad says Atma is in the mind hridi andhah, that also indicates that it is different from the mind. If water is in the pot then water is different from the pot. You don't say pot is in the pot.

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Therefore Atma is in the mind, Atma is close to the organs and therefore Atma is different from all then organs including the mind. The definition shows deha vidhiriktah Atma Jyotih. Then comes the crucial word vijnana mayah. Each word Adhi Sankaracharya elaborately discusses in his bashyam.

Atma is the absolute Consciousness. What the upanisad wants to say is that the absolute Consciousness the chit Jyotih is available in the empirical world or in the vyavaharika prapanca, it is available in vyavaharika form or in an empirical form, which, we call as cidabhasa.

And the 'chit the Atma' in the form of cidabhasa is available for worldly transactions. This is nothing but the paramarthika Atma obtaining in vyavaharika level as cidabhasa for transaction purposes. Paramatma himself obtaining in vyavaharika level is jivatma for transaction purposes and this jivatma is none other than paramatma.

The upanisad says the cidabhasa has become 'one' with the buddhi. And buddhi or antahkaranam is called vijnana maya. Further we have to go two steps.

Paramatma has come down in the form of jivatma and chit has come down in the form of cidabhasa and this cidabhasa has become inseparably one with the buddhi and therefore now cidabhasa is 'as though' buddhi itself. Cidabhasa is 'as though buddhi' itself because it has become inseparably one.

Therefore, for jivatma there is another name that is vijnana mayah. Who is the jivatma? It is paramatma. Paramatma alone is jivatma and jivatma alone is paramatma now appearing as buddhi. I hope it is clear.

Chit alone is cidabhasa and cidabhasa alone is appearing as the very buddhi because cidabhasa has become inseparably one with the buddhi and vijnana mayah means Atma is now functioning 'as though' very buddhi itself which is jivatma.

That means now the paramatma has come down to vyavaharika level and it has put the vesham of jivatma and it is now non-different from the buddhi and buddhi's biography has become the biography of Atma. Buddhi's biography has become cidabhasa's biography because buddhi and cidabhasa has become inseparable. Cidabhasa's biography is chit's biography because chit alone appears as cidabhasa.

When someone asks who are you, you should say I am the chit who am obtaining amidst karya karana sangatha I am illumining buddhi. But we say I have become cidabhasa and identify with the buddhi and say I have become



## Muni Kandam

jivatma. That is the lot of this miserable jivatma now. It is said in the second line.

This jivatma is buddhi samanahasan buddhi tadatmiapannahasan that has become identical with buddhi and therefore, it has become located; which has become limited. For chit there is no location. For cidabhasa there is location. For buddhi there is location. The jivatma has joined the wrong party which has become one with buddhi and travels alternately here and there in this world as well in the other worlds. Ikaloka paralokau anu sancharathi.

Atma is there in the bhuloka for sometime and later in the other worlds. Thus punarabhi jananam and punarabi maranam is the cycle for Atma and so the birth and death continues. More we will see in the next class.

Hari Om

## Class # 103

### Mantra 4.3.7 contd.

In this Swamjyoti brahmanam of the fourth chapter the upanisad reveals that the Atma as the internal light because of which all the worldly transactions takes place. For this purpose, the upanisad first pointed out that all vyavaharas or transactions take place only with the help of some light alone.

Without light, without Jyotih, vyavaharas cannot take place. And to convey this idea the upanisad introduced a few external lights to show that vyavaharas require light. Surya Jyotih, chandra Jyotih or agni Jyotih or sabdadi Jyotih and we make use of different lights for us to have the worldly transactions.

Then the question comes as to what about the transactions in dream. In dream the bashya Jyotis are not available and still the internal transactions go on in dream exactly as in the jagrat avastha. And as an answer to this question Yajnavalkya said that we have an internal light of Consciousness with the help of which alone swapna vyavaharas take place.

Atma Jyotihi antara Atma Jyotisa eva ayam aste palyayate karma gurute vipalyeti. Then Janaka asked the question as to what is that Atma Jyotih because the individual consists of many parts such as anna maya, prana maya, Mano maya etc. Which one of the individual is the Atma Jyotih, the light.

As an answer Yajnavalkya said in the seventh mantra, which we see that Atma Jyotih is different from all the organs. It is intimate with every organ pranesu vartate pranah means karanam karanesu karana sameepyata prakasate; it is different from karanam. It is not even the buddhi but it is the 'light' available inside the buddhi. This is the Atma Jyotih, which is paramarthika tattvam the Absolute Reality.

And then Yajnavalkya pointed out that this paramarthika Jyotih is caitanyam and it is not available in empirical transactional form by itself because paramarthika caitanyam is vyavahara ayogran avyavakaryam paramarthika caitanyam the absolute Consciousness is not useful for any vyavahara and that is why it is said in Mandukya upanisad it is said avyavam avyavakaryam etc. When the topic of Consciousness is discussed.

But even though the original Consciousness is not available for vyavahara that Consciousness is available in a different form for vyavahara

## Muni Kadam

and that is the reflected form, which we call as caitanyam pratibimba or cidabhasa.

Chit paramarthikam bavati chidabavastu vyavahara. It is some kind of Avatara the incarnation of chit in the form of cidabhasa, which alone is available for transactions call as jivatma and this jivatma is only ordinary form of paramatma. This cidabhasa being reflected buddhi and the reflection cidabhasa can never be separated from buddhi, the reflecting medium. We find that the reflection and the medium of reflection are inseparable. Therefore, the cidabhasa and the buddhi are inseparable and therefore we can say that cidabhasa is jivatma.

Or we can also say buddhi is jivatma. For all practical purposes we can say that buddhi is jivatma and so we can say cidabhasa is jivatma or we can say buddhi is jivatma. When we say cidabhasa buddhi is included and when we say buddhi cidabhasa is included. We can say cidabhasa plus buddhi is jivatma and when we say that buddhi and cidabhasa is included in jivatma.

Now paramatma has come down to jivatma form and jivatma has become one with buddhi and now paramatma is available in buddhi form 'as though'. Paramatma has come down two steps. Another name for paramatma is buddhi in empirical form. Buddhi means paramatma to put it differently.

That idea alone is given in this mantra as vijnana mayah. Paramatma now obtains as vijnana mayaha in empirical form. And what does this jivatma do in vyavahara. It is said that paramatma which is in the form cidabhasa becomes one with buddhi.

That original chit is in the form of cidabhasa become one with buddhi and therefore what has happened now? Buddhi is located because it is limited, because of location of buddhi cidabhasa is also located and since cidabhasa is located, it appears 'as though' paramatma Himself or the caitanyam is located.

That is why if I ask some one whether there is caitanyam is in the table, most of the people will answer it is not in the table and it is there only in the human being. What is the fact? Caitanyam is all pervading. Why do we commit the mistake is because buddhi is located; therefore reflected Consciousness is located; and falsely we conclude that the Original Consciousness is also located.

In fact even after the study of vedanta we can commit a mistake saying in the table 'Sat' alone is there and 'Chit' is not there. It is not correct because 'Chit and Sat' are non-different and wherever there is 'sat there is chit' also.

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There is 'sat' as also 'chit' in the table. Then what is the difference between 'sat' and 'chit'. In the table cidabhasa is not there but in the body cidabhasa is there and therefore remember caitanyam is un-located and reflected Consciousness is located.

Because of our confusion, we take the location of cidabhasa and we falsely attribute it to the 'chit' and conclude the 'chit' is located and therefore upanisad says saha samanahasan that original chit which is now in the form of cidabhasa becomes 'One with buddhi' and it travels from loka to loka.

From one loka to another loka is the travel. The cidabhasa travels along with buddhi. What about me? I do not travel. I am the original paramatma who do not travel and because of ignorance I identify with cidabhasa and conclude I am with Manusya janma now and I want to do karma and I want to die in the uttarayanam all because I mistake to be cidabhasa sahida buddhi which is otherwise called jivatma, ahamkara, Pramata, karta bogta etc. Upto this we saw in the last class.

Then the upanisad says that the Atma is Akarta because we don't have direct statement available in the upanisad to show that Atma is Akarta. In Gita in several cases the same thing is directly stated. Adhi Sankaracharya here quotes the sentence in Brihadaranyaka upanisad alone. Thus jayati means to know jaanati and lelayati literally means to move or to waver or act. That is 'doing work' is the meaning here.

All our functions can be classified into these two alone either in the form of functioning of 'knowing' or we function in the form of 'doing'. That is why all our ten sense organs are broadly classified into two groups one is jnanendriyams and karmendriams.

Jnanendriam does knowing function and karmendriams have got the doing function. Antahkaranam supports jnanendriams and prana supports karmendriams. Thus antahkaranam plus jnanendriams help us in 'knowing function' and prana plus karmendriams helps in 'doing function'.

Thus when you are listening to me it is 'knowing function' and while writing you do the 'doing function'. Upanisad says both actions are mithya and they are not real. 'Both functions are mithya', the upanisad says. How do you know that both are mithya?

Adhi Sankaracharya says jayati iva. 'Iva' means 'as though' knows. Lalayati 'iva' means 'as though' acts. What is happening? I the paramatma do not do anything, I the paramatma do not also know. I have neither the 'knowing function or doing function'.

## Muni Kadam

My reflection is formed in the buddhi and because of that, the buddhi is doing all these functions and the buddhi functions I mistake them as my function. Why I mistake because I have become 'One with buddhi' not in my original form but through cidabhasa.

And therefore it appears 'as though' I am karta but really speaking I am only an Akarta but also I am chit rupah and Antar Jyotih. This very paramatma who is in the form of jivatma [buddhi plus cidabhasa] swapna botva becomes one with the swapna or gets converted into swapna. At the same time remember buddhi does not see swapna, the dream because buddhi itself gets modified into swapna form.

In dream, the objects are non-existent because we have closed all our sense organs. Man, woman, car, chair, mountain or rivers, none of them is available. In dream what is an elephant and it is nothing but the 'buddhi assuming the thought form of elephant'. Dream elephant is buddhi. Dream man is buddhi. Dream woman is buddhi.

Therefore, buddhi does not see the dream; buddhi becomes the dream. This is the difference between the jagrat avastha and swapna avastha. In jagrat avastha world is the object and buddhi is the subject.

In swapna avastha world is not the object because it is not available. Then what is the object? Buddhi itself is the object. What type of buddhi? Not in buddhi form but buddhi, which is modified to become swapna prapanca swapna kala and swapna visayah? And therefore buddhi can never see the dream because 'Buddhi is seen as the dream'.

So naturally, the question will come who is the seer or illuminator of the dream. We say that the seer must be different from buddhi because buddhi is seen and that seer alone we call as the Witness Consciousness.

In dream, buddhi is the object saksi is the subject. In waking, buddhi is the subject and world is the object. The main difference is that when buddhi is the seer of the world buddhi is a changing seer Savikara drasta whereas when saksi is the seer of buddhi, saksi is nirvikara drasta. Saksi sees without being a karta. Saksi experiences without being a karta; there is no doing involved, no action involved. I have discussed this point elaborately before.

Buddhi modifies itself to become swapna prapanca. It goes beyond jagrat prapanca or jagrat sariram. During jagrat avastha I am identified with the physical body mind complex whereas in swapna avastha I am identified with swapna karya karana Sangathah. Then upanisad says that when I identify with swapna sarira, I give up the jagrat sarira abhimanam. What is the intention of the sruti? What Yajnavalkya wants to say is this.

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Whatever you can drop is not your 'original nature'. Why? It is because what is the original nature cannot be dropped like the heat in the water, and the heat in the fire. Heat in the water is not intrinsic because water drops lose the heat and that is why we should have the flask. Fire does not lose its heat because it is its swarupam.

Similarly if my physical form is intrinsic to me, I can never drop this but in swapna we find that I transcend this physical form in dream. From this it is clear, that the body is temporary dress I am wearing. And in the same way I make use of swapna sarira in dream and when I wake up I drop that physical form also; thus different physical forms are used and dropped and therefore I am not a physical form at all. It only facilitates my transaction but I am not this 'physical form'.

And the upanisad gives a beautiful definition for this sariram. Adhi Sankaracharya takes Mrithyoho rupani. He takes the word mrithyoho as avidya or ajnanam. Why do you take such a meaning is because mortality is due to avidya and the immortality is because of vidya. That is why mrithyoma amritam gamaya. Tamas is mrithyu and Jyoti is amritam. Rupam means Adhi Sankaracharya says that which reveals or that which indicates a clue, a mark, a sign, or an indication.

Now the ignorance is an invisible thing. That is why it is problem for the teacher. Teacher cannot understand as to whether the student understood the teachings or not. Unfortunately ignorance and knowledge both are invisible Aprathyaksam and therefore it has been inferred through some other lingam and through anumanam only and the anumanam requires some mark and what is the mark of self-ignorance.

Adhi Sankaracharya says that the body is the mark of self-ignorance. It is so because the body indicates punya papa karma and punya papa karma indicates kartritvam and kartritvam indicates ignorance because Atma is originally Akarta. Being karta I got punya papa and because of punya papa I got the janma of the body.

Therefore mrithyuhorupani is equal to ajnanasya jnapakani is equal to sthoola sukshma sariram. And these two words are explanation of 'Imam lokam'. Here lokam means sariram. So from this mantra what do we get? So much we have discussed.

Here the essence is 'I am different from body mind complex'. I am Akarta and Apramata. I am neither the knower nor the doer. I make use of the sthoola sukshma sariram for transactions and drop them. I am the essence of waking transaction; dream transactions etc. I use different sarirams for different vyavaharas

## Muni Kandam

We have jagrat karya karana Sangatha for jagrat vyavahara and swapna karya karana Sangatha for swapna vyavahara and during sleep undress and sleep. That is the idea conveyed here.

Before going to the next sloka I would like to have a discussion based on Bashyakara's discussion. Adhi Sankaracharya has an elaborate bashyam on the sixth and seventh mantra. I wanted to discuss both the topics in the seventh mantra itself and in the sixth mantra he has got lokayata mathakandanam. It is the refutation of the materialistic philosopher or Carvakah. This is the in the sixth mantra and it is not very elaborate. In the seventh mantra, he writes elaborate bashyam refuting Bouddha Madha kandanam.

Our discussion is two fold. And for this purpose Adhi Sankaracharya first introduces the topic through logic. Because you should remember Carvakas and Bouddhas do not accept sruti pramanam. They don't accept Vedas as pramanam. Therefore they are Nastikavadis.

You cannot approach them through sruti and you have to approach them with yukti or logic alone. Hence Adhi Sankaracharya enters into logical discussion. And for this first he presents a logical presentation of Atma based on the previous mantras of the upanisad.

What is the logical presentation? I had discussed this in Mandukya Upanisad before as to how a logical statement should be there. I am just reminding you that.

A logical statement should have four factors. First is Paksah; second is sadhya; third is Hetu; fourth is dristanta. Paksah means the disputed subject or the debated subject; sadhyah means the conclusions; hetuh means the reason; the reason for the conclusion; and dristantah means the example.

The standard example they give in tarka sastra is Parvadah agni maan doomatvad yata patasalayam. The mountain is with fire or is fiery Doomatvad because there is smoke as in the olden day kitchen. Parvatah is disputed subject whether there is fire or not? What is the conclusion? Mountain has got fire; what is the reason because there is smoke. What is the example Patasala, the kitchen?

To make this logical statement, we require 'one particular knowledge' called Vyapti jnanam. All the logical statements are based on 'a particular knowledge', which is the vyapti jnanam. Vyapti means co-existence. Jnanam means knowledge. For this logical statement what is the vyapti jnanam we have. It is wherever there is smoke there must be fire. Yatra yatra doomaha tatra tatra agnihi. You should note that this knowledge of coexistence of smoke and fire, and it is not fire and smoke. You cannot say wherever there

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is fire there is smoke. For smokeless fire is possible. But fireless smoke is not possible.

Based on this I make a logical statement parvadah agni man doomatvad yada patasalayam. This vyapti jnanam is gained through repeated observation. Thus through observation vyapti jnanam based on Vyapti jnanam anumanam or reasoning is made. Now Adhi Sankaracharya makes such a study here.

Now in this Swayam Jyotir brahmana, if you study the first few mantras you see that the mantras point out that all the vyavaharas take place because of the presence of some Jyoti. And then in every mantra we see that surya Jyotih assists the transactions, if sun is not there chandra Jyotih and if both are not there agni Jyotih and if all the three are not there vak Jyotih. What we understand from this mantra is that all deha vyavaharas take place because of one Jyotih or the other.

Adhi Sankaracharya makes a Vyapti out of it. What is vyapti? Yatra yatra deha vyavaharaha deha vyavaharatvam Jyoti sathyatvam. Wherever there is transaction there is Jyotih the light you have. And Adhi Sankaracharya observes another important point. That is the crucial point. What is that? Not only Jyotih assists deha vyavahara but also we find that Jyotih the light is other than the body. The light. The assisting light, the blessing light is other than the body.

Suryah is a Jyoti assisting vyavahara; surya is other than the body. Chandra is Jyoti assisting vyavahara is other than the body. Similarly, agni and sabda are arising and they are other than the body. Therefore let us define the vyapti now.

Adhi Sankaracharya says yatra yatra deha vyavaharatvam tatra tatra deha vitirikta Jyoti sadhyatvam. What is the example? Yada jagrat vyavaharah as we see in jagrat avastha.

Now we have a full anumana vakyam. Deha vyavaharaha deha vitirikta Jyoti sadhyaha vyavaharatvad jagrat vyavaharavatu or any vyavahara you can take. Now having done this study, Adhi Sankaracharya extends this logic to swapna deha vyavahara also. Swapna deha vyavaharaha; deha vitirikta Jyoti sadhyah, vyavaharatvad jagrat vyavaharavatu.

Thus there must be a Jyoti, which is other than the body and in swapna and that Jyoti is not outside which is other than the body but that Jyoti is inside. Not only it is inside Jyoti but it is other than the body also. This is going to be the development, which we will see in the next class.

Hari Om



Muni Kandam

Class # 104

Bouddha Madha kandanam.

Adhi Sankaracharya makes an independent enquiry into Carvaka madham otherwise known as lokayata madham and also Bouddha madham. He refutes these two madhams and he establishes that the Atma is different from the body mind complex. Both Carvaka and Bouddha are Nastika madhams, therefore they do not accept sruti pramanam, and therefore a debate with them will have to be only in the field of logic.

Therefore Adhi Sankaracharya makes a logical analysis of the whole situation. For this purpose Adhi Sankaracharya himself gives his logic to establish that the Atma is different from the body.

Any logical statement should have four factors Paksa, sadhya, Hetu and dristanta. Paksa means debated subject; sadhya means the conclusion; Hetu means the reasons for the conclusion and dristanta means the example. And all the logical statements are based on a particular knowledge, which we call as Vyapti jnanam, the knowledge of coexistence.

That is, if I see smoke and fire coexisting all the time, from that I can gain 'a knowledge' that a particular place has got fire because it has got the smoke. And this logical statement, the anumana vakyam is based on Vyapti jnanam yatra yatra doomah tatra tatra agnih.

You should always remember that the logic is used only when perception has no access. When I am seeing the fire there directly, I need not infer the fire. And Adhi Sankaracharya takes a Vyapti jnanam from the five mantras of the upanisad and that Vyapti jnanam is that wherever deha vyavahara or bodily transactions are there, in all those places there is a Jyoti a light, which is different from the body.

Sunlight helps and it is different from the body; moonlight helps and it is different from the body. The firelight helps and it is different from the body so also vak or sabda. Therefore Adhi Sankaracharya takes the vyapti yatra yatra deha vyavaharaha tatra tatra deha vyatirikta Jyoti sadhyatvam.

And this we come to know, that this Vyapti we come to know by observing various jagrat vyavahara, the waking experiences. Based on this Vyapti jnanam, Adhi Sankaracharya wants to analyse the swapna deha vyavahara. Here also there must be one Jyoti and that Jyoti must be different from the body also. Adhi Sankaracharya anumanam is like this. Swapna

deha vyavaharah, swapna deha vyatirikta Jyoti sadhyah, vyavaharatvad jagrat deha vyavaharavad.

We have made the anumanam and once we have made the anumanam, what is the Jyoti, which is other than the body? We have come to the conclusion that there is deha vyatirikta Jyoti and we find that it is not any bashya Jyoti. Because during swapna, bashya, surya bashya moon or bashya agni are not available. Therefore by elimination know the absence of the above external source of light and we come to the conclusion that the Jyoti is antara Jyoti, the inner light.

The first step is to arrive at the Jyoti and the second step is to understand that the Jyoti is different from the body and the third step is that you should know that the Jyoti is different from the body is not bashyam but it is anthara and it is from within. Why we say anthara Jyoti because it is swapna vyavahara. In the case of jagrat bashya Jyoti is available. In the case of swapna it is Jyoti from within. This is the next step.

Adhi Sankaracharya goes to one more step. We find all the bashya [external] jyoti happen to be perceptible to sense organs and therefore they happen to be boudhikam also made up of five elements. They are material in nature. Bashya Jyotih happens to be indriya gocharam and therefore Boudhikam also whereas Antara Jyotih obtaining in swapna is not indriya gocharam.

Therefore Adhi Sankaracharya concludes Anindriya gocharadvad iti aboudhikam Jyotih. It is not a physical light but it is a spiritual light of Consciousness within. Through the logical analysis Adhi Sankaracharya establishes that the swapna deha vyavahara swapna Jyoti is involved and that Jyoti is different from body and the Jyoti is internal and the Jyoti is non-material i.e. Consciousness. This is Adhi Sankaracharya's famous anumanam. Up to this is the presentation of our conclusion.

Now for this anumanam, Carvaka or lokayata brings in an objection. We get a debate between Adhi Sankaracharya and lokayata for this anumanam or in the field of this anumanam. What does Carvaka state? He says that the anumanam should be based on pratyaksa.

Any inference is based on pratyaksa because inference requires perceptual data. The data-less inference does not exist. If you infer without data it is called imagination. If you say there is no smoke without fire it is inference. First there must be smoke. There must be fire. If both are not there the anumanam is not correct. It is not knowledge and it is speculation or imagination. It cannot be called knowledge.

## Brhadaranyaka Upanisad

Therefore inference is valid only when it has got the perpetual data. Inference depends on pratyaksa whereas pratyaksa does not depend upon inference. Since pratyaksa is independent pramana and inference is dependent pramana, the pratyaksa is more powerful than inference. Hence anumanam is dependent pramanam. All these things we also agree.

Since pratyaksa is prabalam [stronger] and anumana is durbalam [weaker] whenever there is a contradiction between these two between pratyaksa and anumanam, pratyaksa alone wins. As far as Adhi Sankaracharya is concerned he also accepts all these principles put forward by carvaka.

Now he wants to apply this law for his purpose. How does he apply? He says that you say that there is Consciousness Jyoti; aboudhika Jyoti; the light of Consciousness different from the body. So Carvaka addresses Adhi Sankaracharya. This is a conclusion arrived at by inference. So deha vyatirikta caitanyam is an inferential conclusion. Carvaka contends that whereas from perception itself, from direct experience itself I see that the body is 'Conscious' by itself. And hence the Consciousness is an integral property of the body.

Because I see when there is deha, Consciousness is there, when deha is not, Consciousness is not there; when I touch the body if find the conscious is there just as I see the colour is the intimate property of the cloth, I see Consciousness as the intimate property of the body.

The body has got height; the body has got weight; complexion so body has got Consciousness also; and the Consciousness is not different from the body is the conclusion that I arrive at through perception.

He says that caitanyam is not different from the body. This is the conclusion from the perception. And when there is contradiction between your conclusion and my conclusion we have to see the source of the pramanam for the conclusion. Consciousness does not exist separate from body. It is carvaka's argument. You have got weak inferential pramanam and I have strong pratyaksa pramanam and so what I say is correct. The Consciousness does not exist separate from the body. These are the arguments of the carvaka.

For this Adhi Sankaracharya gives the answer. Adhi Sankaracharya says that if body is the Consciousness principle swapna, smriti na sambavatah the dream and memory cannot take place. It is so because in dream and memory we experience things without using the medium of the body and the sense organs.

## Muni Kandam

In dream I do not use this physical body at all, still I have got the experience of the sabda sparsa etc., in fact I do every transaction exactly as in the jagrat. Don't say dream is unreal. This you are able to say only after waking. During dream, I have got every vyavahara exactly as in waking. And if body were the only Consciousness principle, dream would have never been possible. Similarly is the case of the memory also.

In memory also I re-live all my past. It is like daydreaming. And there also I go through every experience; I see that person who shouted at me one year before that person is so solid in front of me and not only that, now also my anger increases as I think of him.

How does this happen? Not only that even a person who is blind after sometime, he perceives forms in his dreams even though physical eyes are not available and therefore, other than the body, there is some other principle because of which one experiences the world.

Not only that, finally if the body has got innate Consciousness, death should never happen because the body can never lose its Consciousness. But, we find immediately after death everything is in tact; the heart is there; liver is there; brain is there; they are so in tact that they can even be donated. Even when all organs are in tact, the body is declared to be dead. From this it is very clear the Consciousness is not 'innate nature' of the body. This is our answer.

And carvaka asks if body cannot be the Consciousness principle why can't we take the sense organs as the Consciousness principle. Why do you require an Atma different from the body? Why should you bring an Atma there? This is carvaka's question for which Adhi Sankaracharya states that it is not possible because what the eyes see, ears do not know and what the ears know, the nose does not know; so there is no common factor which can connect all the five perceptions.

There cannot be any common factor, which connects all the five perceptions, but our experience is 'I hear; I smell; I taste; I touch', in fact 'I who heard' before 'I am seeing now'. Because hearing indriyam cannot write; writing indriyam cannot hear; so there is someone who is behind the writing and hearing, which is functioning through both these organs, and therefore sense organs also cannot be the conscious principle.

And then carvaka raises the final question. I accept that there is a deha vyatirikta Jyotih. But still I would say that the Jyoti should be only Boudhika Jyotihi and it must be a material light like the one obtaining in the jagrat avastha. And for this he gives an argument. He gives a general law.

## Brhadaranyaka Upanisad

The law is samana jathiya eva upakarya upakaraka bhavaha. He says if two factors or members have to help each other, they must belong to the same or similar species. And for that he gives the example. The eyes perceive the world. For this perception eyes need the help of sunlight. Eyes are upakaryam [helped] and sunlight is upakaraka [helper] and we find that both of them belong to boudhika species and that both are material in nature.

Similarly when the sun is not available the moon helps and that is also Boudhikam. Another material vastu helps hence one material vastu because the law is samana jathiya eva. In the swapna also the antara Jyoti helps deha vyavahara, the physical activity. And the deha is helped and antara Jyoti is helper. Since deha is Boudhikam physical body made of matter, the antara Jyoti also must be physical and material alone. He accepts Jyoti but he does not accept that it is connected with 'Consciousness' principle. This is the argument of caravaka.

Adhi Sankaracharya refutes this theory and says your law is not true. Two members need not be of the same species for helping each other. And he gives various examples; one example is that the fire is generated with the help of the fuel and the fuel belongs to partipa jathi [priti tattvam] and fire belongs to agni tattvam. One is agneyam and another is parthipam but still they help each other.

Each one belongs to different bhutas [elements] and then another example Adhi Sankaracharya gives is lightening; lightening is the fire principle; and the lightening comes because of what? It comes because of rainy clouds, the water principle. The lightening is what fire principle. The water and fire are of totally different nature; one is Jala tattvam and another is agni tattvam and still they help each other.

Finally we human beings are there. We are helped by other members of the world; is it there all of them are human species. From cow we get the milk. It is different from human beings. It is not samana jathi. And for growing or nourishing the body you make use of food and the food does not come from manushya.

We are eating plant species and therefore samana jathiya rule does not apply here. Aboudhika caitanyam can bless Boudhika vyavahara. And therefore, deha vyatirikta antara caitanyam asti. This is the brief discussion on caravaka matham, which comes in the sixth mantra.

Now in the seventh mantra there is an elaborate discussion on Bouddha madham. And they also do not accept sruti pramanam and therefore we have to use logical discussion alone. And before entering into that, some basic

## Muni Kandam

principles of buddhism I would like to mention not very elaborately but give some bare outline.

Buddhism has got four divisions. Number one is vaibhashika madham; number two is soutrantika madham; number three is Yogachara madham; number four is madhyamika madham. Of these, the first two are known as hinayanam and the last two are known as mahayanam. These four madhams have got subtle differences in different aspects. But I will discuss two aspects of these four madhams.

I will discuss one of their views regarding the objects outside. The other is their view regarding the subject. Vaibhashika madam says that the object is real and it is perceptible. According to them the whole world will come under this category. It is real and perceptible.

Soutrantika madham says that the object is real and it is inferable. First one says the object can be seen; second one says that you cannot see the object with the eyes but you only infer it. The idea is that what I see is only my image in the mind. From the image in the mind I infer the worldly objects. Soutrantika madham believes that the object is real and it is inferable. Then the third one Yogachara madham says the object is unreal. Then the fourth madhyamika madham says object is unreal.

Third and fourth are the same as far as the object is concerned. Even Advaidam is the same as far as the object and Reality is concerned. These are the four views of the four madhams with regard to the objects.

Now we will go to their views regarding the subject [aham]. Now we will talk about the experiencer or the observer. The vaibhashika madham says that the subject is Consciousness. Soutrantika madham says subject is Consciousness. Yogacharya madham says subject is Consciousness; and madhyamika madham says the subject is soonyam [vacuum or unreal or non-existent].

With regard to subject the first three have got the same opinion. They uniformly declare vijnanam Atma. The Consciousness is the subject. They all agree. Whereas sunya vada says subject is sunyam. Now Adhi Sankaracharya analyse the idea that the subject is Consciousness. Adhi Sankaracharya discusses vijnana Atma vadhaha of vaibashika, soutrantika and Yogachara.

As regards Atma there is uniform opinion. Only with regard to the object they have different opinions. Adhi Sankaracharya asks them that the question as to what do you understand by the word vijnanam. So they give their view, which is common to all the three.

## Brhadaranyaka Upanisad

They [three groups] say vijnanam kshanigam. Kshanigam means momentary or fleeting lasting for one kshanam only. So vijnanam ekam kshanam eva distathi. This opinion is common to all the three. That is the first and second thing is pravaha rupanacha. It is in the form of continuous flow. So vijnanam kshanigam vijnanam pravaha rupanacha. According to all these people Consciousness will be there and that is the subject.

The Consciousness will go in a moment and thereafter, another Consciousness come just as the river flows the Consciousness flows. When you refer to the river, even though you keep the name same, every second river is flowing. The water you show during the first moment is not the water that you show in the next moment. Every flow of water is the same river. Like that, I am the Consciousness before and after. The thing is, it is kshanigam.

Now Adhi Sankaracharya wants to establish that kshaniga pravaha vijnanam is not Atma and it is not the subject; but nithya nirvikara vijnanam is Atma. Kshaniga pravaha vijnanam na Atma nithya nirvikara vijnanam Atma. The common word here is vijnanam Atma.

Vijnanam Atma we also say. We have no controversy regarding vijnanam being the Atma. Our controversy is regarding the nature of vijnanam. And what do we say about their view. We say the buddhist has got confused. It is not that kshaniga vijnanam is absent. We accept kshaniga vijnanam is definitely there.

We say that kshaniga vijnanam is nothing but the vritti jnanam. Vritti jnanam means the knowledge or cognitions that takes in the mind in the form of thoughts. And we accept vritti jnanam is kshanigam and vritti jnanam is pravaha rupanacha.

But what we contend is that even though there is a kshaniga pravaha rupa vritti jnanam that is not to be taken as Atma. Even though kshaniga pravaha vijnanam vritti jnanam is there, it cannot be taken as the Atma at all. They have taken kshaniga vritti jnanam as Atma. This is the confusion

Once they say kshaniga pravaha rupa vritti jnanam there it cannot be Atma at all. Once you take kshaniga pravaha vritti jnanam is Atma then it is as good as saying that buddhi is the Atma because vritti jnanam belongs to buddhi alone. So we can conclude that buddhi is the Atma for all these three people.

Now our debate is whether buddhi is the Atma or whether there is Atma other than the buddhi, which is the Atma. This is our debate. What is their conclusion? Buddhi is Atma. But remember when we say that they are



## Muni Kandam

saying buddhi is Atma, they don't use the word buddhi and they use the word vijnanam.

They call vijnanam Atma but that vijnanam the final meaning we see is buddhi alone. Therefore our debate is whether buddhi is Atma or not. They are going to say buddhi is Atma. We will say buddhi is other than Atma. This is the discussion we will see in the next class.

Hari Om

## Class # 105

### Bouddha Madha kandanam contd..

In the seventh mantra of the Swayam Jyoti brahmanam, the upanisad reveals that Atma is different from the body. In this context, Adhi Sankaracharya analyzes the views of some of the buddhist philosophers who also point out that Atma is different from the body. But the problem with them is that when they say that Atma is different from the body, they refer to the buddhi as the Atma. Adhi Sankaracharya elaborately analyses buddhist's views and refutes their philosophy.

In the last class I pointed out that there are four branches of buddhism. Among the four branches, the first three branches agree that is Atma is in the form of buddhi except Madhyadmika. Even though they say buddhi is Atma, they don't use the terminology buddhi. What they mean by buddhi is the expression of kshaniga vijnanam pravagaha.

The kshaniga vijnana pravagaha means the flow of momentary Consciousness. The continuous and constant flow of momentary Consciousness. But even though it is a constant flow of momentary Consciousness we do not feel the flow because it is so close like a movie when it moves very fast we have the illusion or the feeling that there is a constant flow although individual pictures keep on moving. In the same way the subject is not a constant continuous entity, the constancy is but an illusion but the fact is that the subject is a constant flow of momentary Consciousness. Kshaniga vijnana pravagaha is seen as Atma. This is the buddhist argument.

This kshaniga vijnana pravaga of buddhist is nothing but buddhi. In buddhi alone there is constant flow of thoughts and along with the constant flow of thought there is constant flow of knowledge also. Every thought corresponds to knowledge. Therefore, the knowledge flow is equal to the thought flow, the thought flow is equal to buddhi, and therefore kshaniga vijnana pravaga is equal to buddhi alone. This is the buddhist's view.

Before refuting this philosophy, we have to make a note here. This is the buddhism as presented by the traditional Acharyas. But there are university scholars who have got totally different views. According to these modern buddhist scholars, our traditional people including Adhi Sankaracharya have not understood the buddhist teachings properly.

## Muni Kandam

They say that buddhism teaches exactly the Advaidin's views only. Therefore they contend that kshaniga vijnanam of buddhism is nothing but Advaidin's concept of nithya caitanyam alone as some people interprets. And similarly, they say sunyavada is not total nihilism and sunyavada is the 'absence of the world in Brahman'. This is Advaidam. I am not going into the details. What I want to say is buddhism is being interpreted by two sets of people, in two different ways.

According to the modern scholars of buddhism, the buddhism is talking exactly the same as Advaita only. And when somebody argues like that, what should be our answer. Dayananda Swamiji gives a beautiful answer. He says that we are not interested in refuting people.

We are not against Buddha. We only analyse the teaching of Buddha objectively. If buddhism also teaches the same thing as Advaita, then we will never refute their teaching and we will absorb the teaching and not only that we will install Buddha as one of the traditional Acharyas. After all, we have had so many Acharyas and we may add Buddha also in the list of Acharyas and treat Buddha also as one of the Acharyas.

We have no problems. We don't hate people for hating sake. We have no raga dvesa problem at all. We will object one thing. We will not accept the name buddhism. If Buddha taught the same teaching of Advaidam, then it is also nothing but vedanta, which was taught by people even before Buddha was born. Buddha was born Hindu. Even before Buddha came into existence, we had so many rishis; we had Vedas and Buddha only propagated the vedantic teachings and you should not call it buddhism just as we don't use the Sankaraism or Vyasayasm.

Therefore, if buddhism and vedanta are one and the same remove the word buddhism. If buddhism is different from vedanta then we will analyse and if it is found illogical we will refute that. Here when I am discussing buddhism I am taking buddhism as seen by the traditional Acharyas. The buddhism presented by me now is not the university view but it the traditional Acharyas presentation and according to that what is Atma? It is not nithya vijnanam but kshaniga vijnanam, which is nothing but buddhi.

So therefore, what is our task now? We have to point out buddhi is not the Atma. On the other hand, there is an Atma different from the buddhi.

And this Adhi Sankaracharya has to establish purely with the help of logic without quoting sruti because buddhists do not accept sruti pramanam and sastra pramanam. And therefore we will see how Adhi Sankaracharya approaches their point of view.

## Brhadaranyaka Upanisad

Now the first part of discussion is the refutation of vaibashika and soutrantika systems. First Adhi Sankaracharya addresses the first two people. Adhi Sankaracharya says that buddhi is not Atma because buddhi has got an illuminator, a knower different from buddhi itself.

That is in short buddhi is not the ultimate knower and buddhi itself is known entity and therefore, there is a knower of buddhi; there is an illuminator of buddhi, which is someone different from buddhi; that illuminator of buddhi is called Atma. Buddhi is not the Atma; buddhi's illuminator is Atma.

This Adhi Sankaracharya presents in the form of anumana; buddhih swa itara basaga vati basyatvad ghatavadu. What does it mean? Buddhi has got an illuminator different from itself. We see that buddhi is illumined like a pot.

For example this clock has an illuminator different from itself because clock is illumined and there is an illuminator light different from clock. Extend this logic to buddhi; it is like a clock illumined and therefore there should be an illuminator different from buddhi. This is Adhi Sankaracharya's anumanam.

For this vaibhashika and soutrantika comes out with an answer. What do they say? They say that you should not take the pot example. You take an example that is convenient to you. If pot is taken as an example there is a lighter. It is an illuminator different from the pot. In the same way you will talk of an illuminator of buddhi. I take a different example. What is that?

Light itself is the example that I will like to take. What is the uniqueness of light? Light illumines the other objects and not only that the light illumines itself also. It is self-illumining as well as illumining 'others as well'. Therefore light is capable illumining itself and other objects. Therefore light does not require another illuminator and in the same way buddhi does not require another illuminator known as Atma. Buddhi does the two jobs.

Buddhi will illumine the external world and it will illumine itself also. Therefore, we don't require another Atma. Therefore what is his anumanam? Buddhi swa para basika basagatwad deepavad. Buddhi illumines itself and others also like a lamp or light. This is the statement of Purvapakshi buddhists. What is their conclusion is that, they want to arrive at? Just as light illumines itself and others, so also, there is no need for anything to illumine the buddhi. This is buddhist argument.

For this Adhi Sankaracharya gives his answer. The first step Adhi Sankaracharya says that the light illumines itself is a wrong statement. Why?

## Muni Kadam

Because, firstly if you say light illumines itself, it will mean light itself is the illumined and illuminator. Light itself becomes the subject the illuminator and light itself becomes the object illumined. This statement is illogical. One and the same entity cannot be subject illuminator and the object illumined.

The eyes can see everything except the eyes themselves. The subject can never be the object and object can never be the subject. Hence the statement is illogical. The second defect is this. When you say light illumines something, what happens?

Suppose the light illumines this clock. What does it mean? Before the process of illumination the clock was covered by darkness. Therefore it was a covered clock or invisible clock. The moment light illumines what happens. The moment the light illumines, the darkness that covered the pot is no more there. The pot is evident pot and it has become anavruta gatah.

So whenever illumination takes place there is a conversion from avruta avasta to anavruta avasta. So the light illumines the pot means the light converts avruta pot to anavruta pot. This conversion is called illumination.

Adhi Sankaracharya asks suppose you say that light illumines itself, if we have to use the verb of illumination there must be some process-taking place in the light itself. Verb refers to an action. The action should be at a point of time. And the moment you say, the light illumines and at time what happens. Before that time the light must be avruta light. After the appointed time it should become anavruta light. Do we see such avruta anavruta beda. We do not see at all.

Therefore, the light is not an object of illumination. Because any object of illumination should have two avasthas as above avruta and anavruta avasta. Light does not have avruta anavruta avastha beda and therefore Adhi Sankaracharya says visesa abavad. Therefore, what is the first mistake? Kartru karma virodhah. Subject and object are the same is the first defect.

Second defect is that there is no avruta anavruta visesa to point out that the light is illumined. That is why we say that in the case of Atma also we should never say Atma knows itself. It will be subject to the same defects if we say Atma knows itself. Not knowing this alone, many people make a mistake saying that in Nirvaikalpaka avasta Nirvaikalpaka samadhi Atma will know itself.

We have to study about the self in sravanam and understand it in mananam and through Nididhasana reach nirvikalpaka samadhi to know Atma. This is logically wrong. This is mistake. This is the second point. This is kartru karma virodhah and avruta and anavruta beda.

## Brhadaranyaka Upanisad

Third point Adhi Sankaracharya says is this. Let us assume that the light is the illuminator of the object. Even though the light is the illuminator of objects, that light itself is known by the Consciousness only. It is illumined and it is known by Consciousness. Therefore, the light has got a knower different from itself. In the same way, let buddhi be like a light. Light illumines the objects.

Buddhi also illumines the object. Light is known by Consciousness. In the same way buddhi is also known by Consciousness. Therefore, we say buddhihi swa itara basagavati basagatveti basyatvad deepavad.

Light is known by Consciousness even though it is illuminator. Similarly buddhi is known by Consciousness even though it is illuminator of external things. Then, buddhist asks a question. Buddhists asks that the light illumine the object. Buddhi illumines the light.

You say Atma different from buddhi illumines buddhi. He says if you go on saying like that, what is the problem. It will become an endless business. The light illumines the object. Buddhi illumines light. Atma illumines buddhi.

Then the question will be as this. Atma is illumined by something else. There will be anavasta doshah. Infinite regress defect will come. It will be endless. So he will say Atma itara basagavan basagavatwad deepavad. The argument will be endless. This is his question.

For that Adhi Sankaracharya answers that problem will not come because all other things are illumined therefore they require an illuminator whereas Atma is never illumined and it does not require an illuminator. Atma is never Basyah Atma it is never an illumined object. Therefore it does not require an illuminator. If Atma is not illumined what is it? Atma is self-evident and self-effulgent.

We don't say Atma that illumines itself. We will never say Atma illumines itself. We will say Atma is illumination itself; Atma is self-effulgent. Therefore we don't have the problem.

Then he asks one more question. You say that the eyes illumine the pot, buddhi illumines eyes, and Atma the saksi illumines buddhi. There will be a problem. What is the problem? Buddhist is presenting a new problem. Karana Anavastha problem. What does he say? He says that when the eyes see the object, they make use of the instrument of light.

When the buddhi receives the objects, it makes use of the instruments called sense organs and vrittis, the thoughts. Therefore, his argument is, if anything has got to illumine something, it has to use an instrument like light,

## Muni Kandam

thought, senses etc., therefore his argument is that if Atma has to illumine anything, then Atma also must make use of some instrument like thoughts, senses etc. Atma has no instrument whatsoever. How can it illumine? And even if you accept an instrument there will be a problem. To illumine that instrument, you require another instrument. So it will go on. This is the argument of buddhist.

Adhi Sankaracharya answers 'no no no' you cannot uniformly say that instrument is always required. How do you say so? Even if you accept an instrument and to illumine that instrument you require another instrument and there will be karana anavasta dosha. Adhi Sankaracharya says the eyes require instrument called light to illumine the object. You require the eye; object illumined and light is the instrument.

Here the seer object and the instrument is the light. Adhi Sankaracharya asks suppose you see the light, eyes are the seers and what is the object. Light is the object. What is the instrument that you use? You don't use any instrument. When it sees the object, the light is the instrument.

When the eyes see the light itself, the eyes do not make use of any instruments. So instrument need not be necessary always. There are exceptions. It is not uniform law. Owls are there without the instrument of light able to see anything.

Adhi Sankaracharya concludes the instrument is not a must in all cases. In the same way Atma also illumines buddhi without requiring any instrument. With this, the vaisashika soutrantika madhams are negated. Now comes the third buddhist who is yogachara madham.

Yogachara philosopher comes and says I don't accept the philosophy vaibhashika and soutrantika. They have got a quarrel. The Yogachara comes and tells that I do not accept the example of the light at all. That example is too light. Because when you take the light example we face the problem that there is an avruta gatah there is an anavruta gatah etc. According to our system there is no external world at all. Where is the question of example? Since we do not accept the external world, we don't give you the example of light etc.

Remember the previous two systems accepted the external world. Yogachara says that there is no external world at all. It is only an illusion. Then what is there? We have got only kshaniga vijnana pravagah. It is exactly like our dream.

Of course they have not said this. I give you the aside example. In dream there is no external world at all. There is no dream tiger. What is dream tiger? It is nothing but tiger thought. There is no dream mountain. There is

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only a mountain thought. It looks as though outside. Seeing the tiger is an illusion.

In swapna you see the tiger outside is an illusion. What you see in swapna is the tiger in the form of tiger thought? Yogachara and Advaidins are very close. There is no world other than buddhi they say. Therefore when I say all of you, you are not there.

I have got one, one thought. Asthika samajam thought then I see asthika samajam. Student thought comes and then I see a student. Thus, pot is an attribute of Consciousness. Man is another attribute kshaniga vijnanam. Sorrow is another attribute of kshaniga vijnanam. All are kshaniga vijnanam. Nothing is there. This is said by the yogachara madham.

Now Adhi Sankaracharya refutes them giving several arguments. Some of them I will tell you.

Sarva vyavahara lopah. All transactions become meaningless including your teaching transaction. When the buddhist teacher teaches he gives certain sadhanas to attain certain sadhyams.

But in your madham sadhana sadhya beda itself is not there because sadhanam is also kshaniga vijnanam; sadhyam is also kshaniga vijnanam. Therefore, there is no reference for your teaching.

Sadhana sadhya beda abhavah vadhi pradhivadhi beda abhavah. You need not give arguments refuting Advaidins. Why do you refute me because what is Advaidi? He is another kshaniga vijnani.

Therefore, you are the vadhi and you are the pradhivadi and since everything is nothing but flowing Consciousness, who should negate whom? Therefore, that transaction is not possible. This is the first dosha. Sarva vyavahara lopah.

Then the second dosha or the defect is this. We have got a faculty known as praty vijna. Praty vijna means recognition. That word itself is a beautiful word. Recognition means re-cognition. It is cognizing the same object the second time. If you are cognizing for the first time that is called cognition. When you come for the second time, then you realize the same hall, then it is 're-cognition'.

When I say I recognize means, you will know that I knew the person before. Re-cognition is a perception of the same object second or third time etc. This recognition is different from memory. Because when you recognize the object is in front of you second time. In memory the object is not in front of you.



Muni Kandam

I can remember someone even after death. Recognition means seeing an object for the second time. And the recognition of the object is the proof for the continuity of the object. It is not only the proof for the continuity of the object and it is the proof for the continuity of the subject also.

Adhi Sankaracharya says in your kshaniga vijnanam since there is 'no continuity at all prajna Vijna cannot be explained. I will give you the details in the next class.

Hari Om

## Class # 106

### Bouddha Madha kandanam contd..and Mantra : 4.3.8

Adhi Sankaracharya refutes buddhistic philosophy in his commentary upon the 7th mantra of swayam jyothi brahmanam and he refutes the vaishashika and Soutrantika madham of buddhism. Now Adhi Sankaracharya has taken up the Yogachara madham of buddhism. We saw that all the three people accept kshaniga vijnanam or the momentary Consciousness or flow of momentary Consciousness as the subject. The only difference between the previous two and the third one is that the previous two people accepted the external object of the momentary Consciousness.

Thus along with Gatajnanam Gatavishaya, they accepted along with pata jnanam pata visaya they accepted and that every momentary Consciousness has a corresponding object also. This was accepted by both vaibhashika and soutranika.

But in Yogachara madham the difference is that Gata jnanam alone is there but there is no corresponding Gata outside. And after Gata jnanam, Patajnanam comes but there is no Gata or Pata outside. There is only momentary Consciousness flowing constantly and there is no objects at all.

And if you ask how is it possible, the answer is exactly as in dream, we have got only the thoughts in the mind and there is no corresponding object, even though, we feel that there is a dream tiger, even though we feel there is a dream tree, there is no tree other than the tree thought, no tiger other than the tiger thought.

This is the same in the case of waking also. This Yogachara madham Adhi Sankaracharya condemns by giving difference reason.

The first reason that Adhi Sankaracharya gave was praty vijna asambavaha. According to this philosophy recollection of a thing is not possible. I explained what is the recollection in the last class.

When you see the object first time it is pratyaksam. When you perceive the object second time it is recognition. Therefore whenever you recognize an object you indirectly tell that I have cognized the object before and the object has continued to exist and that continuing object I now cognize the same object for the second time.

The recognition is a proof for the continuity of an object. Cognition does not prove continuity. Cognition connects to the present alone, whereas recognition connects the object not only to the present but also it connects

the object to the past also. That cognition connects to the present that the re-prefix connect it to the past that the object is associated with the present as also with the past also that means the object is continual.

And Adhi Sankaracharya says in Yogachara madham, recognition is not possible because there is no continuity because there is only kshaniga vijnanam. There is only flow of momentary Consciousness and there is nothing permanent. They cannot argue that object is permanent because in their philosophy there is no object at all.

If they accept an object, they can talk about the permanence or impermanence of the object and they have no right to talk about the permanence of the object. According to them object is in the form of kshaniga vijnanam. There is no object outside. The object is in the form of kshaniga vijnanam. And that kshaniga vijnanam is non-continuous.

Therefore how do you account for the recognition? Recognition of anything is expressed in Sanskrit in the form of Soyam. What is the example we give? Soyam Devadutta. That is this. So when you say 'saha' ayam connects Devadutta 'saha' adjective connects with the past ayam connects Devadutta connects with the present. The two adjectives indicate Devadutta was in the past and is in the present also. Recognition is always in the form of soyam. This is the first argument Yogachara try to refute.

What is their answer? They say that recognition is possible but the recognition does not indicate continuity. How? They say when you recognize Devadutta, and then you say it proves the continuity of Devadutta. These are the words of Yogachara, whenever you say soyam Devadutta, it does not mean Devadutta continuously exists.

Then what does it mean? It means that there are two separate Devadutta. One Devadutta is associated with the past, which is one kshaniga vijnanam, and now there is another in the present kshaniga vijnanam corresponding to another Devadutta.

Devadutta is the name of the person. If there are two separate Devadutta how do you say that Devadutta is this Devadutta? For that Yogachara answers it is because both of them are similar Devaduttas. The past Devadutta is gone with past moment. The present Devadutta is with present moment. You recognize because both Devaduttas are similar.

When you look at the clock at 7 o'clock and looking at the clock at 8 o'clock and that 7 o'clock is gone with that moment and at 8 o'clock there is another clock. They are separate but 7 o'clock and 8 o'clock are seen to be similar.

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Because of similarity, there is a seeming continuity between the first cognition and the next or second cognition. There is recognition mainly due to similarity. Recognition is a Brama. Recognition is an error. You can never re-cognise a thing. Since, one thing goes there is no question of re-cognition. Because of similarity there appears to be a feeling of re-cognition. This is the argument of Yogachara.

Sadrishya asambavah. For that Adhi Sankaracharya gives the answer. Adhi Sankaracharya says that this is the second dosha. Adhi Sankaracharya says you [the Yogachara] say that re-cognition does not prove continuity at all. No object is continuous and there is only constant flow of objects.

What is happening is two objects are similar and when two similar objects are there you get a feeling that the previous object continuously exists. In fact the previous object is gone and in that place there is another similar object. What Brama I will have? I think the same thing is there.

Thus you say that recognition is only a Brama, a delusion and what is happening is that there is only similarity of object.

Adhi Sankaracharya says in your Yogachara madham even similarity concept cannot exist. The similarity in your madham is not possible. You cannot talk of similarity of object. I can talk about similarity only if I know both the things, which means the Purva Devadutta and Varthamana Devadutta, the previous Devadutta and present Devadutta.

If I should know Purva Devadutta I should have existed when Purva Devadutta existed. And I should be continuing to exist when the varthamana Devadutta is there. One who talks about the past and the one who talks about the present must exist both in the past as also in the present. Similarity, between the past Devadutta and present Devadutta is possible only if you accept a continuous subject.

If the subject is kshanigam, who will talk about similarity? Present subject cannot know past object, the past subject cannot know present object, and who will compare these two objects? The comparison is possible only if the subject was in the past and the same object is also in the present. It is impossible in your philosophy. Sradrishya asambavah it is not possible in your philosophy.

Then the fourth dosha is mamata adhi asambavah which mean you cannot even use the word that objects belong to you or that object belong to me and the expression of belonging, possessive adjectives cannot exist in your philosophy. It is because 'any possessive' connects two objects. And in your madham when one object is seen, the other object is not there when the

other object is seen the first object is not there and the two objects cannot co-exist at all.

Therefore you cannot say that this house is Devadutta's. When you see the house Devadutta is not there. When you see Devadutta the house is not there. Both belong to two kshanigams. When you remember and say the house for the purpose of remembering the house subject is not there. Therefore all possessive adjectives are impossible. Yours, mine, his, etc will not be there. That is mamakadhi asambavah.

The fifth dosha is similar only. Vyabadesa asambavah. You cannot name any object. Because when you see the object, the name is not there. When you name, the object is not there. Because the object is one kshaniga vijnanam and name is another kshaniga vijnanam. Each one will last for one kshanigam only and therefore you cannot name anyone.

Then the next dosha is virutta anegancha asambavaha doshah. What is the defect? You say that the objects are not outside. Then all the objects must be only part of kshaniga vijnanam only. Gatajnanam means the jnanam qualified by Gata because there is no Gata outside.

Pata jnanam means qualified by pata. There is no cloth outside. Similarly when I see the whole world, since there is no world at all, it should be taken as an attribute of Consciousness and Adhi Sankaracharya asks how can the opposite attributes belong to one Consciousness or vijnanam? This is another dosha.

Now, for this Yogachara gives an answer. He says that all these opposite attributes including the subject object division, which are really not there because there is only one kshaniga vijnanam for the opposite attributes do not really belong to kshaniga vijnanam and it is only an impurity of vijnanam, which we have to eliminate. What we say? We ask how the opposite attributes will come. He says the opposite attributes are not there and it is only an impurity. The removal of the impurity is moksa.

For that Adhi Sankaracharya gives the answer. This is another dosha. That is in your philosophy you cannot use the word impurity at all. Because impurity means a thing other than itself is impurity. Purity is always extraneous. Water is impure means water contains something other than itself. You cannot say water has got impurity of water. Always malam is other than itself. Now, you say kshaniga vijnanam has got impurity.

Adhi Sankaracharya asks my dear you say that there is nothing other than kshaniga vijnanam. There is no pot other than pot jnanam. There is no cot other than cot jnanam. There is no tree other than tree jnanam. If there are no

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objects other than jnanam, how can there be impurity other than jnanam. Acceptance of impurity is swa madha hanih. This is the next dosha.

The last dosha is to avoid this problem, if you say that the impurity also is kshaniga vijnanam, and if you say that impurity also is vijnanam means Adhi Sankaracharya states if that be so, there is no question of eliminating such an impurity.

He argues that you can eliminate only something other than itself. If you accept impurity is other than the original, the removal of impurity itself is not possible and therefore anirmoksa prasangah. In your philosophy moksa itself is not possible. And because of all these reasons Yogachara madham does not stand the test of logical analysis.

Because of these reasons, Yogachara madham does not stand the logical reasons and also is not tenable, therefore kshaniga vijnanam is not Atma, therefore buddhi is not Atma, and therefore Atma is something other than buddhi, which is nithya vijnanam. Thus Adhi Sankaracharya has refuted three branches of buddhism. Only one more branch is left out and that is the fourth branch known as madhyamika madham or sunya vadah.

If the three branches they had one common feature. And that was all the three accepted kshaniga vijnanam as the subject. Whereas the fourth madhyamika madham, he does not accept the kshaniga vijnanam also. Therefore, in his madham sunyam or nothingness alone is the truth and that is why it is called Sunyavada or nihilism etc.

Fourth one rejects object and the subject. Adhi Sankaracharya does not spend much time in refuting the sunyavada or madhyamika. Throughout the prastanatria bashyam Gita, Brahma sutra and upanisad bashyams Adhi Sankaracharya do not spend much time refuting sunyavadi. He takes lot of time only for discussing Yogachara madham. Because Yogachara madham also says that vijnanam is the Atma with no object and we also say vijnanam is the Atma with no objects.

The third madham and Advaida madham are closest. Yogachara says vijnanam is the subject and there is no object. Advaita also says vijnanam is subject and no object. What is the difference between us? We say according to Yogachara kshaniga vijnanam is subject and no object. According to Advaida nithya vijnanam is the subject and there is no object.

Because of the very close similarity Adhi Sankaracharya takes pains to distinguish the two madhams. He does not spend much time in refuting Sunyavada. He has only one line against Sunyavada. It is Sarva pramana virodhah.

## Muni Kandam

Sunyavada is against all pramanams. It is so because, all pramanams reveal the existence alone. They don't give the knowledge of asti and asti and it does not give the knowledge of nasti and nasti.

All the pramanams reveal asti asti only and therefore you cannot talk about nonexistence. And even if you say that all these pramanams are erroneous perceptions are objects only then also for the errors to exist, there must be a substratum as existent entity. Not only that, even to talk about nonexistence, because nonexistence will not talk about nonexistence, we require an 'existent' talker.

Thus because of all these basic reasons Sunyavada is untenable. Therefore our conclusion is that buddhi is not Atma. With this bouddha madha kandanam is also over. In the sixth mantra carvaka madha kandanam was done. In the sixth and seventh carvaka and bouddha madha kandanam took place. And why the negation of these two madhas and what did Adhi Sankaracharya achieve. Achievement is that I am not the body; I am not the buddhi also and I am the Jyotih I am the Swayam Jyotih, which is different from the body and different from the buddhi.

And therefore, upanisad's statement falls into place. Look at the seventh mantra. Atma is in the buddhi and it is said Atma is not the buddhi. If water is in the pot, then water is not the pot. If you are in the hall, then you are not the hall. If Atma is in the buddhi, Atma is not the buddhi. If water is in the pot, the water is not the pot. If you are in the hall you are not the hall.

And thereafter wards in the second part of the seventh mantra the upanisad reveals two aspects of the Swayam Jyotir Atma, which we should remember for the sake of following discussion. What are the two features of Atma?

One is paramarthika feature, which is chit swarupam, and the other is its own vyavaharika feature that is cidabhasa swarupam. Atma takes two forms; one is paramarthika it is chit and the other is vyavaharika cidabhasa swarupam. Paramarthika chit swarupam is called paramatma and vyavaharika cidabhasa swarupam is called jivatma.

Therefore one Atma itself has got paramarthika nature and vyavaharika nature also. And when you use the word paramarthika I, it is lachyartham I, aham Brahma asmi and when you use referring to vyavaharika nature, it is vachyartham cidabhasa I.

Once I come to operate from vyavaharika nature and once I begin to identify the jivatma role then I have become a located individual. Not only that I have got intimate association with the buddhi. It is because the

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cidabhasa is inseparably associated with buddhi, I have got the name vijnana mayah.

When you say paramarthika swarupam means vijnanam and when you say vyavaharika swarupam vijnana mayah. I become subject to fluctuation and change and not only that I am subject to avasthas; fully active state is called jagrat avastha; Semi active state is swapna avastha; fully passive state is called susupti avastha. Not only that, I have got the avasthas; I am Ikaloka paraloka the traveler going from one loka to another loka.

In the following portion, what you should remember is that the upanisad uses the word purusah in a very loose form, which can lead one to confusion. This word purusah will have two meanings; one is the vyavaharika cidabhasa swarupam, jivatma swarupam and another is the paramarthika chit swarupam or paramatma swarupam.

Purusah is used for both of them. Where you should take as jivatma and where you should paramatma and we should be very agile and alert. Otherwise the following mantras will be confusing. In the following mantra the jivatma swarupam will be discussed. That is the paramatma Himself has come down to vyavaharika form and takes up the role of jivatma.

### Mantra 4.3.8

*Sa va ayam puruso jayamanah sariramabhisampadyamanah  
pamabhih samsrjyate; sa utkraman mriyamanah papmano vijahati.*

So sava ayam purusah means this purusa who is originally the Chit paramarthika Sarvagatha nithya purusa, this original purusah which is ayam, which has come down to vyavaharika world assuming the form of cidabhasa as the reflected jiva and this jiva, this reflected version of the original what does he do. He is constantly born. So, he is jaayamanah. He is continuously born. His very business is 'taking birth'. Puranabi jananam and punarabi maranam. That is why he is given the title jandhu.

According to sastra we are all jandhu with only business of being born and dying constantly. What do you mean janma? The upanisad itself defines sariram abhi sambatya manah. Jayamanaha is equal to sariram abhi sambatya manah. Sariram sthoola sariram abhi sambatya manah assuming. This purusa is constantly assuming newer and newer body. If it has to constantly put on new sariram another thing should happen. Therefore constant birth presupposes constant death also.



## Muni Kandam

So the upanisad says priya manah. This means equal to ukraaman. It is constantly dying and what is the definition of death. Death is defined as ukraaman. That is quitting the body. This purusa is constantly been born by assuming the body and constantly dying by quitting the body. Every time he does what happens.

Here the word papma has got special meaning. Papma means the body and the organs. Papma means papasriya sariram karanani. He gets constantly associated with organs and gets constantly disassociated with organs. More in the next class.

Hari Om

Class # 107

Mantra : 4.3.9

In the seventh mantra of Swayam Jyoti brahmanam Yajnavalkya introduced the self-effulgent Atma, which is different from the body mind complex. This Atma alone is available in vyavahara as the jiva i.e. Cidabhasah mixed with antahkaranam or mind. So the original nature, which is the paramarthika swarupam and that itself is available as cidabhasa mixed with the mind as vyavaharika swarupam. The paramarthika swarupam is called paramatma and the vyavaharika swarupam is called jivatma. Yajnavalkya calls both as purusah.

We should be careful that purusah is loosely used sometime referring to paramatma as chit swarupam sometimes referring to jivatma as cidabhasa swarupam; both are meant by the word purusah. Then only by seeing the context whether we are talking about vyavahara feature or purusartha. In the seventh verse itself both are referred to when Jyotih is meant it refers to paramarthika swarupam when vijnana mayah is used it refers to vyavaharika jivatma swarupam. One refers to vachyarthā and another refers to lachyarthā. Both are mixed up.

In the seventh mantra itself the very same purusa goes to two lokas Ika and Para loka and when the upaniṣad says purusa travels in both lokas, there the word purusa refers to vyavahara swarupam cidabhasa, which is mixed with antahkaranam. From the eight mantra onwards, the upaniṣad continues to talk about purusa as the jivatma, the vyavahara swarupam.

This purusa the jivatma who in his paramarthika swarupam is paramatma and this purusa alone leaves this body at the time of death and it takes another body at the time of birth. Thus Ika loka Para loka gamanam is discussed in the eighth mantra. Therefore we say that the eighth mantra is a commentary upon the upou lokau anusancharati of the seventh mantra as to how purusa goes to both the lokas.

The very same purusa the jivatma is in vyavahara swarupam, which was described in previous verse as vijnana mayah and that vijnana maya purusa is jayamanah. It is constantly born which is nothing but sariram, which repeatedly assumes new bodies. At every birth this jivatma is associated with papa.

As I said in the last class the word papa refers to the body and sense organs. It is because jivatma gets associated with body at every birth and

## Muni Kandam

why the body is called papam because body is the product of punyam and papam only. We choose papam word because the body is responsible for samsara, limitation, janma, mrityu, jara, vyathi etc., therefore papam is emphasized to indicate that it is the samsara karanam.

The very same purusah ukraaman constantly dyes also and what do you mean by dies. It means quitting the body is called death and it is constantly vacating the body and every time it vacates, it gives up the papam.

In this context also the word papam should refer to the sariram and the organs therefore gives up the sariram. This entering one body and leaving that body and entering another body is called ika loka para loka gamanam Eka sarira sariranthara gamanam. Ikalokam means this body and paralokam means another body.

### Mantra 4.3 9

*Tasya va etasya purusasya dve eva sthane bhavatah Idam ca  
paralokasthanam ca; sandhyam tritiyam svapnasthanam; tasmin  
sandhya stane tisthannete ubhe sthane pasyati, Idam ca  
paralokasthanam ca atha yathakramo'yam paralokasthane bhavati  
tamakramamakramyobhayan papmana anandamsca pasyati; sa yatra  
prasvapiti, asya lokasya Sarvavato matramapadaya svayam vihatya,  
svayam nirmaya, svena bhasa, svena Jyotisa prasvapiti; atrayam  
purusah svayam Jyotirbhavati.*

In this mantra Yajnavalkya introduces the dream as a means of knowing ika loka and para loka. Here the swapna as means of knowing Ika loka and Para loka is introduced. Therefore swapna is given a title sandhyam Sthanam. Sandhyam means sandhou bhavam Sandhyam that which is at a junction connecting two things.

Swapnam is something like a door. Just as door connects two rooms, sandhi connects two things. And Sandhyam is something, which is connecting two things like a room. And what are the two rooms here?

Ika loka is one room as though one room and Para loka is as though another room. Ika loka Sthanam is one thing and Para loka Sthanam is another thing. Swapna is presented as Sandhyam Sthanam, a vantage point, a central point, and a connecting point.

The upanisad points out that remaining in swapna a person can peep into two lokas. And here the upanisad conveys a peculiar idea, which we don't see in all the other upanisads before. What is that?

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Generally swapna experience is nothing but a replay of the jagrat experience. That is how we have defined swapna in Tattva Bodha. So whatever we have seen in jagrat avastha that is registered in the mind as vasana and that alone is replayed. This is our general understanding about the swapna jagrat vasana janyam.

But the upanisad says something new here. It says, that when a person is in the early childhood, then the swapna is not based on jagrat avastha anubhava because the child has got only minimum jagrat avastha anubhava, because sense organs have not well developed and therefore in the during early childhood whatever swapna the child sees is connected with the Purva janma, just the child is able to experience Purva janma anubhava in its early childhood. The paraloka Sthanam connection we get in swapna.

During the middle age, our swapna experience is predominantly ika loka experience alone this world alone, which is recorded and replayed.

The upanisad says that as we reach the old age and death, already the next loka is getting ready, because the present prarabdha is going and the next prarabdha is getting ready and therefore the next 'to be prarabdha' or 'the would be prarabdha' at least some of them are activated and because of the future prarabdha phalam or dharma adharma phalam in the dream, a person experiences that which is expected to come in the next janma which is the other paraloka Sthanam.

Early childhood we experience the past janma and in the old age future janma, this purusa experiences in the swapna avastha. Therefore, the upanisad says that swapna is Sandhyam Sthanam. This gives purusa a glimpse of the past janma as also a glimpse the future janma during one's own lifetime. That is said in this mantra in the first portion.

For this purusa [Jivatma] in vyavahara form, the lower self, the ahamkara aspect is talked about here. There are two fields of experiences and two lokas for jivatma. And what are the two Sthanams? Ika loka and Para loka Sthanams are two worlds, which can refer to the past janma as well as the future janma, the past sariram as well as the future sariram. Idham sariram is paraloka Sthanam and it means the future sariram.

And there is a 'third one', which is Sandhyam Tritiyam Sthanam. There is a third field of experience, which is called Sandhyam. This means the sandhi, the remaining in which one can see the present janma; one can see the future janma and one can see the past janma. Yajnavalkya does not mean the intermediary state but we have to understand it as swapnam. The intermediary state is called the swapna Sthanam.

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There are two types of approach one by Adhi Sankaracharya and another by Sureshwaracharya. It is an incidental minor difference of opinion. There is a grammatical problem.

In the first line the upanisad says that there is dve eva sthane. So dve eva sthana means there are only two Sthanam for purusa. What does it mean? I don't have the third Sthanam. When you look to the second line the upanisad seems to contradict as it says Tritiyam swapna Sthanam. There is a third stage called swapna Sthanam.

What about first line eva means Tritiyam should not come. Something is wrong. Only two means third should not be there. If third is there eva should not be there. Adhi Sankaracharya says eva should be emphasized.

For dve eva is clearly said. And therefore Tritiyam should not be taken as Tritiyam and it should be in inverted with an inverted comma and it is 'as though Tritiyam' and it should be taken as intermediary Sthanam only. It should not be counted as the third. Adhi Sankaracharya gives the logic also for that.

If there are two villages and if there is a connecting road or connecting path, the connection is not called third village. Or to take our own well known example that there are two rooms and in between there is a door and the door cannot be taken in either in the room number one and or it can be taken in the room number two and it cannot be called room three also.

But it is something different from two rooms and it is something connecting. Tritiyam means it is not the third but Sandhyam Sthanam in this regard. This is Adhi Sankaracharya's view.

Sureshwaracharya counters and says since the upanisad says very clearly Tritiyam Sthanam you should take swapna as the third state as a separate Sthanam. How do you account for 'eva' kara. Sureshwaracharya manages by saying 'eva' should not be connected to 'dve' but 'sthane eva' and you should take those two are Sthanams and this is the third state. Any way they are incidental topic and we need not bother about it. There is swapna, swapna is presented as a corridor as a sill remaining in which one can expect Purva janma in early stage, and one can experience future janma in later state. That is the idea.

Remaining in that swapna Sthanam, remaining in the corridor remaining in the connecting state, we have to supply the subject purusa and purusah the jivatma experiences this world, the Ika loka and Para loka as well as the next janma. What are the two Sthanams? The upanisad clarifies it as Idamcha paraloka sthanancha. And therefore if we get some strange dream, we see ourselves in some other form and it indicates we get it in the other janma.

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Coming events cast their shadows, as we grow old, we get the idea of next janma story. What will happen to jnani? He can have swapna of Ikaloka or Purvaloka but may not be that of future janma. Now the question is as to how is that we are able to see the future janma. The upanisad answers and it says here that a word is used 'Akramah'. Word Akramah means punya papa phalam or karma or dharma adharmam phalam.

Adhi Sankaracharya uses a technical word in Brihadaranyaka upanisad itself. He uses the word 'Vidya karma Purva Prajyah'. We will discuss this later. Akramah is equal vidya karma Purva Prajyah. Why it is called Akramah? Akramah literally means attacking the kingdom. In this context, it does not mean attack; it does not mean unfair things.

It is a beautifully derived word. Akramah means that resorting to which a jiva experiences the world or reaches the world. It is a vehicle through which jiva reaches various lokas.

Punya papam is the vehicle by which we reach the lokas. Since punya papa is a vehicle, punya papas are called Akramah or the 'reaching medium'. Depending upon the punya papa alone one reaches Para loka. Now the upanisad says depending upon the same punya papams, he glimpses the Para loka also during the present life in the swapna state.

Even when punya papam fructify one is able to see what type of body one will get in the future loka; this he is able to see in the swapna state. Not only he sees the Ika loka Para loka, he also sees the sukha, dukha of the future lokas. In fact he sees the trailer of the happy and unhappy experiences in his old age, in the swapna state that is likely to be in store for him in his next janma.

Upanisad tells us as to how exactly the swapna is created. How is the swapna loka is born? The upanisad says that in jagrat avastha jivatma experiences the world. The body is there, the sense organs are there, the objects are there, and the devatas are there to bless the organs sariram, karanani, karana Anugraha devatas and visayaha all these things are there in jagrat avastha. And every experience creates a vasana also in the mind. Samskara is also there. Then what does the jivatma do?

When it goes to swapna state, it drops four items among the five items in this loka itself. It takes only one item with that. What are the four items dropped? Sariram, karanams [Karmendrias], karana Anugraha devatas are not functional; and the visayas, the objects are dropped.

There is only one thing that jivatma carries along with it and that is vasanas or samskara bhutas. This is only 20% of the jagrat avastha. Therefore the upanisad says saha yatra prasvabith. When the jivatma goes to

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swapna, the jivatma takes only a matra [a small portion] only or one-fifth portion of the jagrat purusah. Here we should not take susupti into account. What we discuss here is all about swapna or the dream state only.

The jagrat purusa is given a title Sarvavathah. It is the name of the waker purusa, the waker jivatma. Why is he called Sarvavathah? Adhi Sankaracharya gives two derivations here.

One meaning is sarvam aisia asti iti Sarvavan Sarvavan eva Sarvaavan tasya Sarvavatah the one who has got everything. It means that when I go to swapna, I carry only one fifth whereas in jagrat avastha I use all the hundred percent of my karanam, visayah and the faculties. So swapna purusa is asarvavan. Jagrat purusa is Sarvaavan. This is the one vitpatti of Sarvaavan.

Then Adhi Sankaracharya gives second derivation also. Sarvan avati iti Rakshayati Sarvaavan. It means the one who protects all. Jagrat purusa is 'all protector'. How does the jagrat purusa protect all?

Adhi Sankaracharya asks us to go back to first chapter Saptanna brahmanam. There he says that in Saptanna brahmanam it is said that jiva alone protects devatas by giving them Tarpana etc., and all devatas get food because of his Tarpana, homa etc. All devas are nourished by the offerings of the manushya alone.

This manushya nourishes even pitrus. [refer to Gita first chapter Arjuna's argument all pitrus will suffer without food if manushyas do not do pitru karmas; devatas are nourished by manushyas and even animal life is nourished by manushya]

So jagrat purusa is called Sarvaavan. Jagrat purusa takes one portion of samskara and goes to swapna. This jagrat purusa cuts off his physical body and drops it down. Why cutting of the body? Abhimana thyaga is said to be cutting off the body. He drops the sarira abhimanam. It lies down like a dead body. It does not do any function when in sleep. Jivatma itself cuts off the deha abhimana.

Jivatma itself creates a swapna prapanca with the help of vasanas. What is the material of the dream world? Here panca bhutas are not the material with which the dream world is created.

In the swapna bricks are not taken, mud is not taken, wood is not taken to make the swapna prapanca. The upanisad says vritti rupena basa and they are in the form of mano vrittis. The jivatma creates a dream world, which is in the form of mano vrittis, the dream tiger is tiger Vrutti, Dream Mountain is mountain vrittis.

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Having created the dream world how does it illumine the dream world. Here Bashya Jyotih is not available. No external light is available. It is illumined with its 'own saksi Prakasah'. Illumining with its 'own higher nature of paramarthika swarupam'.

Here, it refers to saksi caitanyam. This jivatma thus experiences or enjoys the dream. In the dream alone upanisad says that the Swayam Jyotihih of Atma is very evident. Atrayam purusah Swayam Jyotir bhavati; it is a very famous statement and very often quoted by the Acharyas.

Now the question comes how the self is self-effulgent in swapna state. Is not Atma is self evident in jagrat avastha. It is self-effulgent all the time but upanisad says in swapna avastha Atma is self-effulgent in susupti also. It is self-evident in all the three states. Adhi Sankaracharya says that there is a significance of the self-effulgence in the swapna state. More in the next class.

Hari Om



We see the ninth mantra of the Swayam Jyoti brahmanam in which the upanisad introduces three Sthanams or three states of experience of purusa or the jivatma. And in this context three Sthanams must be understood differently. Normally when we talk about three Sthanams, we understand this as waking, dream and sleep. But in this context, the upanisad introduces three Sthanams, they are different and they are Ika loka Sthanam and Para loka Sthanam and Sandhya Sthanam respectively.

Ika loka Sthanam refers to the state in which we experience this world; the Para loka Sthanam refers to the state in which we experience the other world and Sandhya Sthanam means the intermediary state in which we can experience Ika loka and we can also experience the Para loka. It is like a corridor or it is like a gate remaining in which, we can see both the sides of Ika loka and Para loka.

Then the upanisad itself defines the intermediary state as swapna Sthanam. It defines it as swapna Sthanam and therefore Sandhya Sthanam is equal to swapna Sthanam. Sandhyam is a word occurring in the mantra itself. Sandhyam means that which happens in inter-section. Now the question comes how does one experience Ika loka and Para loka during the dream. The upanisad itself gives the answer.

Often in dream we experience the object, which we had experienced during the waking state, which is Ika loka Sthanam is recorded in the mind and during dream, it is projected and that projection is called Ika loka Sthanasya Anubhava.

The projection is nothing but the action replay. Thus, dream helps us in experiencing the ika loka Sthanam replayed or reproduced. Then the upanisad said that sometimes especially during old age especially towards the end of life, this jiva experiences the future janma also as a glimpse.

As we grow old, the next set prarabdha gets ready and they are about to fructify and that prarabdha which will is going to make the next sariram, next loka, next relations, next visaya in next janma because the power of dharma adharma some of them get projected not always, not consistently.

Like a trailer movie, they appear before in our dream. The future experiences get projected in swapna state. Not only that, the commentators

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point out further that in early childhood one can get the glimpse of Purva janma also.

Thus childhood dreams are predominantly of past janma less of present janma; towards the old age dream is predominantly of future of less of the present and in the middle age the dream is predominantly of the present janma less of the past and future janmas.

Thus, in dream we get the glimpse of the past, the glimpse of the future and the glimpse of the present. Therefore Ika loka Para loka sthana yogo sandhihi swampanah And having introduced the dream as Sandhyam Sthanam, the upanisad further explains the phenomenon of dream. How does it happen? The upanisad says that during dream the jivatma takes a portion from the various factors of the waker experiences.

It means jivatma that is the waker is associated with many factors in the waking state such as sense organs, sense objects, and those devatas presiding over the sense organs. Sensory experiences, and these experiences leave vasanas or samskaras in all.

Thus indriyani, visayah, devatah, anubhavah and vasana are the five factors are there in the waker state. When the jivatma goes to dream state the jivatma leaves aside the first four factors and takes only one factor. Those, which are left factors, are sense organs are dropped in dream, sense objects are dropped in dream, those devatas don't function and they are left aside, and the deities presiding over the sense organs are left aside in dream, and sensory experiences. Then what is left is the samskaras or the vasanas. Those vasanas alone, the jivatma takes and from those vasanas, some of them are activated.

There are subha vasanas or subha samskaras there are dukha samskaras or dukha vasanas. Some of the vasanas are activated in the swapna as decided by the karma, karma phalam. Some of the subha vasanas or asubha vasanas or misra vasanas are activated and thus those vasanas or vrittis themselves become the sense objects of the dream as decided by karmas and karma phalam.

The dream mountain is nothing but mano vritti, a piece of mind. Mano vritti alone is the dream tiger, dream lion, dream sun and dream stars. The entire swapna prapanca is mano vritti parinama eva. Having presented this phenomenon of dream, the upanisad introduces the Atma, the purusa as the very saksi, the illuminator of the mind, which is in the form of swapna prapanca.

The dream phenomenon, the dream experiences are illumined by the saksi caitanyam. The upanisad talks about the uniqueness of the saksi. What

is the uniqueness? The saksi happens to be Swayam Jyotih. Why the upanisad says so? When the mind illumines the external world, the mind requires external light. It depends upon the external light like sun, moon, stars or agni or the lightening or the sabda whereas saksi illumines the mind without requiring any external light. Therefore, Atma is self-effulgent and Swayam prakasate. Up to this we saw in the last class.

I said that the statement here is very important which Adhi Sankaracharya often quotes, 'Atra Ayam Swayam purusah Swayam Jyoti bhavati' [9<sup>th</sup> mantra 3<sup>rd</sup> brahmanam 4<sup>th</sup> chapter last line]. Since, it is a very important statement we will make some more analysis of this statement. The upanisad uses the word 'atra'. Atra means in this state. Asmin sthane. Asmin sandhya sthane asmin swapna sthane purusaha Swayam Jyoti bhavati.

Adhi Sankaracharya raises a question. Why upanisad says Atma is self-effulgent in swapna? If Atma is self effulgent during dream does it mean it is not self effulgent in jagrat, and other states. That Adhi Sankaracharya himself answers 'no no'. Atma is self-effulgent at all times.

Atma is self-effulgence at all times; but 'Atma self-effulgence' is clearly recognizable particularly in dream not in the waking or in the sleep state. Why do we say so? Adhi Sankaracharya explains. He says that during jagrat avastha, Atma illumines the mind. Atma is the subject and the mind is the object.

Not only that, simultaneously another thing happens. The mind illumines the world. That is with respect to the world, the mind is the subject. With respect to the mind Atma is the subject. One Atma is the subject illumining the mind and the mind is the subject illumining the world.

Mind illumines the world requiring the external light. The Atma illumines the mind without requiring the external light. The two illuminators function during jagrat avastha. One illuminator is Atma and another illuminator is the mind.

Therefore, Adhi Sankaracharya says since two illuminators function we are not able to distinctly understand the Atma illuminator separating it from the mind illuminator. It is like the keeping a candle in the afternoon when the sun is in the middle.

No doubt the candlelight has the power to illumine. But we are not able to distinguish because two lights are simultaneously functioning and we do not find out the Swayam Jyoti, the Atma light even though it functions in the jagrat avastha. Now why can't we go to susupti avastha? In susupti avastha we are not able to recognize Atma, the illuminator because there is no

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illuminated object available, that is particular objects are not there; it is a passive state or blank state and therefore Atma illuminator we are not able to discuss.

In swapna we find an ideal condition because in swapna Atma alone functions as the illuminator while the mind does not function as the illuminator. Why do you say so? If mind functions as the illuminator, external world will be seen.

But the very fact that the external world is closed indicates that the mind does not function as the illuminator and that means during dream, mind plays only one role and that is being an illumined role. Who is the illuminator principle, the saksi? What light is required? No light. Therefore Adhi Sankaracharya says it is saksi Swayam Jyoti illumines the mind. This is the significance of 'atra'

Now certain confusions can come in this discussion. We say that during dream, the mind is the illumined, mind itself becomes the swapna prapanca and the Atma or saksi is the illuminator. The basic question that we can get into here is 'who is the dreamer'. Is Atma the dreamer? Or is the mind the dreamer? If I say Atma is the subject, mind is the object what will we will conclude is Atma is the dreamer. If Atma is the dreamer, then who is the waker? Is Atma the waker or the mind the waker?

Then the next question is if Atma is the dreamer then who is the one who recollects the dream experience? Does Atma recollect or does the mind recollect? If the Atma is the dreamer, mind cannot be recollecter. If the mind is dreamer, the Atma cannot recollect. We come back to the most fundamental question as to who is the dreamer.

Let us analyse who is the dreamer. Remember we say Atma illumines the mind. The mind alone because of its vasanas or vrittis undergo modifications becomes swapna prapanca we said. Therefore, we should clearly know that dream is a vritti parinama.

Dreams or swapna is a modification of vasana vrittis. The dream is a vasana vritti Parinama. If the dream is a phenomenon, vasana vritti Parinama, what is the location of the dream? Where does the vritti Parinama take place? Remember vritti modification does not take place in the Atma.

Vritti modification takes place in the mind alone. Therefore, dream is a phenomenon occurring in the mind or to put it other way round, therefore mind is the locus of the dream phenomenon. Hence mind alone is the dreamer. Mind is the locus of the dream, which is the vritti phenomenon.

What about the waking? Waking also is another phenomenon, which is another vritti Parinama, another type of modification of thought. Therefore, waking phenomenon is another type of vritti Parinama and that phenomenon also takes place in the mind and not in saksi. Therefore, waking phenomenon is located in the mind or to put it in other way round, the mind alone is the locus of the waking phenomenon also. Thus the mind alone is the waker. Mind alone is the dreamer. Extending it further, sleep is also another vritti Parinama; another modification of the mind.

Therefore it is also located in the mind. Mind is the locus of sleep phenomenon also. Mind is therefore the sleeper. Mind is the waker; mind is the dreamer; mind is the sleeper; therefore when you say I slept, I dreamt, or I am awake, the word I is equal to the mind which is the locus of the dream phenomenon, the sleeping phenomenon and the waking phenomenon.

Not only that even in the waking state itself when you say I see a pot, I hear a sound or I smell a taste; in all these statements the I refers to the mind in which the seeing phenomenon takes place in the form of vritti; the hearing phenomenon takes place in the form of vritti etc. This alone is the meaning of 'I' and not the saksi.

Now comes further basic question. What is that? If I is equal to mind and I am there as a waker; I the mind is there as a waker, as a dreamer, or as a sleeper; in all the three avasthas, then why cannot we conclude that the mind is the Atma, the very 'self' the fundamental essence.

Mind is the constant thread obtaining in jagrat, swapna and susupti and we refer to mind as I and I am the mind in all the three avasthas why cannot we say that I, the mind is equal to Atma? Why do you unnecessarily bring in a saksi and confuse us?

Now, let us come to the purpose and the role of saksi. It is very subtle. Let us take the case of any perception. Now I see this book. When I see a book, the 'I' refers to the mind. I see a book means the 'mind' sees a book.

Because seeing phenomenon takes place in the mind. So when you refer to this perception, you simultaneously aware to two things. One is the book as the object and the mind as the subject I, which are co-existence. Both you see simultaneously. You are aware of the mind as the subject and book as the object.

Now the question is who is aware of the mind and the book simultaneously i.e., as the mind as the subject and book as the object. Simultaneously we are aware because I see the book. Can you say mind is aware of both the subject and object simultaneously is the question? When you say I see the book, the mind should be aware of two things

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simultaneously is the question; mind should be aware of mind itself as the subject and mind is aware of the book as object. Can you say so? To answer this question, you should know how the mind functions or knows a thing. For this there are two principles, which you must remember. Principle one is the mind knows anything through thought or vritti alone. Principle two is that the mind can entertain only one vritti at a time.

Now when I say I see the book I am aware of two things. What are they? Mind as a subject I and book as an object 'this' now who knows the book. You can say the mind knows the book by entertaining book Akara vritti.

Now the question is as to how does the mind know itself as the subject at that time or at the time of perceiving the book. How does the mind know itself as the subject of the book? You cannot say that the mind knows by entertaining vritti. It is because the mind is already entertaining or preoccupied with the vritti of the book. You cannot say that the mind entertains a vritti of itself, you will see the mind whether it is possible or not; the mind will be known and at that time, book will not be known. Therefore, the question is as to how do we refer to the mind as the subject at the time of perception.

Not only that. You will find the mind that the mind as the 'I' is known not only at the time of book perception but also mind as the 'I' is known at the time of all perceptions continuously. Mind never has the time to know itself as the subject at any time, still I know I was there as the subject throughout the class.

How did I know that? It is certainly because of the thought has been utilized all the time to hear my lecture. Then, you cannot say without thought, the mind cannot know anything without thought.

You cannot say mind entertain two thoughts simultaneously. How does mind know itself as the continuous subject? I see; I hear; I smell; I slept etc. There is continuous I, how does the mind know? To answer the question, there are two possibilities. We may take the first possibility and rule out.

First possibility is that the answer given by the buddhist and that answer is the mind is 'self evident' or 'self effulgent' should be the answer. And if that be so, mind is all the time self evident as vritti is used to illumine the world. But in this first answer mind should be taken as 'self effulgent'.

Then you answer all the questions. Then mind is Atma all the time present. It illumines the world also. Unfortunately mind being 'self effulgent' is sruti yukti virodaha. How do you say so? It is because we know that by reasoning that every changing vastu is an 'Inert matter or matter which is 'not self-effulgent'.

## Muni Kandam

We know from our experience that the mind is also a changing vastu when all changing vastus are not 'self effulgent' how can you accept mind alone is 'self effulgent'. You cannot accept mind as self-effulgent; it is as much changing as any other changing matter.

It is yukti virodaha to accept it is self-changing. There is contradiction from sruti point of view also. It says mind is anatma. Mind is Prakriti vikaraha. Sruti clearly says that the mind is ksetram. Sruti says the mind is a product of annam.

And therefore, the mind is anatma. Atma alone is self-effulgent and anatma is not self-effulgent. Thus how does the mind know itself as the continuous subject? We have ruled out that the mind knows through vritti. Mind is busy knowing external world. You cannot say mind knows through without vritti. You cannot say mind that self-effulgent. So there is only one answer.

Mind is known because of some other light principle and that principle is constantly shining. Mind is known as I the subject because of another light principle, which alone we call as saksi. Whenever you say, I slept I dreamt I am awake etc., the word 'I' refers to the mind and you are able to refer to that because of the saksi.

When you say I see the book etc. I refer to the book because of the mind. But I am able to refer to the mind not because of the mind itself not because of vritti but because of the light of saksi. Therefore 'I' refers to the mind but the 'I' implies the saksi caitanyam. It is exactly like when I refer to a word in a book, word is an object in the book but I am able to refer to the word because of the sunlight. If I am to I it involves, it presupposes the saksi caitanyam. The meaning of I is the mind. We refer to the mind as I only because of the caitanyam. Therefore, the caitanyam part in the 'I' belongs to the saksi. The Jada part in the 'I' refer to the mind.

Therefore, who is the dreamer? Mind is the dreamer. Who recollects, the mind? Who is the sleeper mind? What is the saksi? Saksi is the light because of which, I am able to say I slept, I dreamt I take etc. And this 'I' is nothing but Swayam Jyotih. More in the next class.

Hari Om

Class # 109

Mantras : 4.3.10 to 4.3.14

We saw in the last class the Avasthatriya asrayah antahkaranam Avasthatriya saksi Atma. Therefore, when a person says I am the waker I am the dreamer, I am the sleeper; the word 'I' refers to Avasthatriya Asrayah antahkaranam. And we are able to refer to the antahkaranam as the common or constant subject 'I', because it is nothing the saksi caitanyam. Antahkaranam does not shine because of vritti; antahkaranam shines constantly because of saksi caitanyam.

When you use the word 'I', 'I' the subject refers to the mind but the shining of the 'I' is the saksi caitanyam. When you use the word 'I', 'I' the constant subject refers to the mind but the shining in the 'I', the 'I' awareness in the 'I', the 'I' light in the 'I', is the saksi caitanyam. Asraya part is the mind; the shining part is the saksi caitanyam. In the sastra antahkaranam is taken as the vachyārtha of the word 'I' whereas the shining in the antahkaranam the awareness in the antahkaranam is taken as the lachyārtha of the word 'I' the saksi caitanyam.

Thus antahkaranam also can be referred to by the word saksi and the word 'I' but the antahkaranam 'I' is not Swayam Jyotihih but the saksi 'I' is the Swayam Jyotihih. Antahkaranam 'I' is not the Swayam Jyotihih; saksi 'I' is the Swayam Jyotihih. Antahkaranam 'I' is constantly present as the subject but it is not Swayam Jyotihih; saksi shines constantly as the Swayam Jyotihih.

Avasthatriya Asarvatvam antahkaranam sadha prakasate parantuna na Swayam Jyotihih. Atma to avasthatriya saksi dvena Sarvada prakasate parantu Swayam Jyotihih. That alone upanisad said atrayam Swayam Jyotihih bhavati. Up to this we saw in the last class. We will now go to mantra number ten.

Mantra 4.3.10

*Na tatra ratha na rathayoga na panthano bhavanti, atha rathan  
rathayogan pathah srjate; na tatananda mudah pramudo bhavanti,  
athanandan mudah pramudah srjate; na tatra vesantah; puskarinyah  
sravantyo bhavanti, atha vesantan puskarinih sravantih srjate; sa hi  
karta.*

This verse is an answer to a Purva Pakṣa or a question, which the upanisad itself presents later. The answer is given first and the question is



given later. Normally there will be the question and later the answer. But here it is different. In the fourteenth mantra Purva Paksa comes. I will give you the gist of Purva Paksa contention now and give the answer.

What is the question? Why can't you take swapna also as part of jagrat itself? Why do you take swapna as a separate avastha? Why cannot you club both of them together? Why does such a question arise? The Purva Paksa's contention is that the swapna experience is also the very same as jagrat experience. In jagrat also sariram is there. In swapna also sariram is there. Jagrat and swapna prapanca are there and the experiences are also there; sukha dukha is there. In every respect swapna and jagrat are same.

Why can't you take swapna also as jagrat itself? Let us go to anna Nagar or T. Nagar. Swapna also is another place of experience. What is the advantage that he gets by that? Once he takes swapna also as like jagrat he can establish the Bashya Prakasa because we accept that in jagrat external light is available like surya, chandra, Nakshatra agni etc.

So once we accept swapna also as jagrat, then it will mean in swapna also Bashya Prakasa is there or the external Prakasa is there, that is the advantage we get. So what? Once he establishes Bashya Prakasa, the external light, then we cannot talk about the Swayam Jyotih Atma and Atma is self-effulgent we cannot establish.

Now, we are able to establish that because he takes swapna is a different avastha and in swapna Bashya Prakasa is not there therefore it is only Atma Prakasa that is available. This advantage he will lose. Therefore he wants to take that advantage. It is imaginary Purva Paksa. This question comes only in the 14<sup>th</sup> mantra. But he answer appears here.

The answer is given here. What is the answer? In jagrat external world is there made up panca Boudhika prapanca is there in jagrat avastha. This prapanca exists independent of mind; independent of my perception and independent of mind and independent of my acknowledgement. Thus jagrat prapanca is independently existent and it is panca Boudhikam.

But in swapna there is no panca Boudhika prapanca, the independent world. If in swapna also if an independent world should be there then our head must be soaked with real mountain, real elephant, must be there in brain and our head must be so big and must be so big and so hollow also, to accommodate all these things. This we clearly know panca Boudhika prapanca is not there.

Then what are they? It is vasana maya prapanca projected by my own thought. Jagrat has Bashya panca Boudhika prapanca whereas swapna has Antara vasana maya prapanca. How both can be one? There are no vehicles;

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no chariot no horse; na panthanaha bhavanti; there are no marga or paths by which the chariot and horses move; all these are not there. When you go to bed, you go inside your room and there you do not find any chariot or any horse. Then how do we experience all of them? One 'Self' creates all these things. Atma tridiyade. Atma alone or self-alone creates all these things like the chariots, horses etc.

Atma alone creates all margas. Priya, Modha and Pramodha are pleasures caused by external objects. Desired objects are seen they are called priya; when desired objects are possessed it is modha; when desired objects are enjoyed, they are called pramodhah. All these are not possible in swapna because in swapna no objects are there. How do these three come? Atma itself creates priya modha and pramodha in dream.

Similarly, the pools of water, tanks of water, then lakes, rivers are not there in dream. None can be accommodated in the bedroom. Still, the dreamer experiences all of them because the dream experiences are the creations of the Atma. Therefore, the upanisad concludes Atma alone is the creator or sristi karta of the swapna prapanca in dream.

Then we may get a doubt as to how do you say that Atma is the creator. It will be a contradiction to our experience and our scriptures. In the scriptures Atma is said to be Akarta. You cannot say Atma is the creator. Our experience shows that the mind alone is the creator of swapna prapanca. How does the mind create? We know the method. A mind experiences object in jagrat avastha, receives experiences as vasanas or samskaras, and then during dream, those samskaras are reactivated and then turns as swapna experience.

Therefore you should say that mind is the karta and Atma is Akarta. Upanisad says that Atma is karta. Therefore, Adhi Sankaracharya answers that question. He says yes it is true that the mind alone receives the impressions and projects but mind is able to do that because of the blessings of the Atma alone.

Chidabasa pradanena caitanyam pratibimba pradanena Atma blesses. If Atma is not there mind by itself is not Swayam Jyotih; mind is jada vastu; mind cannot perceive jagrat prapanca; mind cannot receive the vasanas and mind cannot project. Therefore Atma is indirectly a karta and therefore it is a figurative expression. Atma upadidvara karta bhavati. [refer to Gita 15 chapter]

Muni Kadam

Mantra 4.3.11

*Tadete slokaa bhavanti - swapnena sariramabhiprahatya suptah  
suptanabhi cakasiti; sukramadaya punaraiti Sthanam hiranmayah  
purusa Ekahamsah.*

The upanisad itself or the teacher himself quotes some mantras in support of the Swayam Jyotih Atma. The following slokas are there to throw more light. What does the Atma do? Upanisad says swapnena sariram abhi prahatya.

Through swapna avastha, Atma makes the body inactive or inert. That is why holding on to vasana alone the Atma makes the body abhiprahatya literally make it inert, passive as though dead. Because at that time body does not perceive the external world; body does not know the surroundings. Here Saariram means sariram only

Even though the physical body is insentient, Atma continues to be sentient therefore it is asuktah. This means nithya caitanyam swabhavah that is eternally sentient and this Atma suktan abikasatihi means swapna patharthan abikasatihi means it illumines the swapna patharthas; perceives swapna pathartha after having made the body insentient.

Not only that, Atma does that after illumining dream for sometime again the Atma goes to jagrat avastha. Therefore punah Sthanam eti means once again Atma enters the jagrat avastha 'as it were' sukram adhaya by taking to indriyani, the sense organs. While illumining dreams sense organs are not utilized; while illumining in the jagrat avastha sense organs are utilized.

Thus, what does Atma do during swapna it illumines without sense organs, during jagrat it illumines jagrat prapanca through sense organs, and Atma seems to go from one avastha to another avastha.

Atma plays around in the three avasthas. Of course the usage is figurative. We say that Atma travels from one to another avastha. Really speaking, Atma is not traveling but he it is the avastha, which are shifting. It is like saying sun is rising in the east and setting in the west. Sun never travels but the earth moves.

Similarly we say Atma illumines jagrat and runs into swapna avastha and illumines the swapna etc. What is the nature of the Atma? Atma is Hiranmaya which means Swayam Jyotih and like gold it is shining and purusa, which means Atma. The one who indwells and resides in the sariram is called purusah.

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Eka hamsah means 'a lone traveler'. One who travels alone? There is only one Atma and it 'travels, as though' from one avastha to another illumining each one. This word 'hamsah' has come in Kathopanisad.

### Mantra 4.3.12

*Pranena raksannavaram kulayam bahiskulayadamrtah caritva; sa  
iyate'mrto yatra kamam hiranmayah purusa Ekahamsah.*

Almost the same idea is repeated here. Amritah means Atma; avaram pulayam pranena raksan during swapna the Atma makes the body passive, inert 'as though' insentient but at the same time, the body does not die in dream.

It is 'as though dead' but it is not dead. If it were really inert or dead, before he thinks of waking up, the people would have disposed of the body. Therefore, Atma wants to 'come back' to the same body once again and therefore what does Atma do. Atma keeps the body alive through the panca prana. That is why breathing continues, pulse continues and therefore people will conclude that the person is alive. It is the abode, the nest etc., inferior house, the lowly house because it is subject to janma mrityu jara vyati and it is made of impure material and it is asuddha sariram.

The sariram Atma protects with the help of panca pranas during swapna. What does the Atma do? The Atma leaves this physical body as it were and here also we should be careful and we should not take it literally that Atma physically goes out of the body, for Atma is all pervading. Therefore, going out means it is only 'as though going out' because Atma does not function through the physical body.

Nonfunctioning in the body is said to be 'going out' of the body. Where does it go? That immortal Atma goes to another world i.e., swapna loka here. Here, the word kama means swapna pathartha or vasana maya pathartha. What type of Atma it is. It is Hiranmaya, Eka amsah, purusah, the lone traveler.

### Mantra 4.3.13

*Svapnanta uccavacamiyamano rupani devah kurute bahuni; uteva  
sribhah sah modamano jaksadutevapi bhayani pasyan.*

Almost the same idea as to what happens in the dream is stated here. Swapna avasthayam not at the end of swapna but during swapna uchcha

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avacham iya manaha the Atma takes to superior deva sariram or inferior Asura or pasu sariram. This jagrat body is kept aside. Fresh body is taken either superior or inferior during swapna.

Assuming either superior or inferior body Swayam Jyotihih Atma creates many objects in dream. Here also 'Atma creates' is only a figurative expression. It means Atma blesses antahkaranam which projects vasana maya sariram or the pathartha.

Through the sariram what all things he enjoys. He enjoys with women, which includes wife children men etc. Or he laughs alone either with people; he enjoys or he enjoys within himself. He does not have happiness all the time. Or he sees a frightening thing. He sees people; he sees things; all these things he creates 'as though'. Because, Atma by itself does not do anything but it only illumines the changing mind but it appears that the changes belongs to the Atma. Therefore he says I slept or I dreamt all those things he is able to say.

### Mantra 4.3.14

*Aramamasya pasyanti na tam pasyati kascana iti tamnayatam  
bodhayedyahuh durbhisajyam hasmai bhavati yamesa na  
pratipadyate atho khalvahuh, jagaritadesa evasyaisa iti; yani hyeva  
jagratpasyati tani supta iti; atrayam purusah svayam Jyotirbhavati;  
so'ham baghavate sahasram dadami, ata urdhvam vimoksaya bruhati.*

Asya araamam pasyanti the place of enjoyment; the place of recreation is called araamam. In swapna avastha Atma illumines or perceives the araama the sporting place etc., which are created by itself. Atma creates for itself and enjoys all experiences. Again Atma creates for itself which means Atma blesses antahkaranam and through antahkaranam and through antahkaranam vasana activation takes place and then the Atma illumines that araamah. Everything Atma creates and illumines during swapna.

Even though Atma illumines everything; Atma perceives everything; nobody can illumine the Atma; nobody can perceive the Atma because everything else is the object inert in nature. The mind itself is not Atma, which cannot be perceived. [Refer to Kenopanisad] Atma illumines the mind and the mind cannot illumine; the mind cannot itself and how can illumine others. With the borrowed light mind illumines the world.

Therefore, tam kachchanana paschadi. If no one illumines, who illumines the Atma. Atma is Swayam Jyotir bahavati. With this iti the Rg mantra quotation is over. The sloka portion is over. Then, the upanisad gives

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Yajnavalkya himself a nice idea. He says that during jagrat avastha the sense organs are in the golakams, the physical part of the body.

I hope that you remember what is indriyam and golakam. Indriyam belongs to sukshma sariram and golakam belongs to sthoola sariram. In jagrat every indriyam is in the respective golakam and in swapna indriya is withdrawn from golakam. During jagrat they will go back to respective offices. In swapna eyes do not respond; ears do not respond because the sense organs are withdrawn.

Yajnavalkya says that there is a popular saying amidst the doctors. What is the popular saying? You should not wake up a person suddenly. What is wrong? Doctors will say if you suddenly wake up the person, the sense organs will have to go to respective Golakam and in a hurry the five indriyas instead of going to respective Golakams, they may go to wrong Golakas. Then what happens that person will be blinded or will become deaf. And it will be so permanent that it cannot be treated and untreatable problem will come. A disease or Roga, which cannot be treated and the Roga is 'permanently becoming blind or deaf' because the indriyam gets exchanged. And that is said here. More in the next class.

Hari Om

Yajnavalkya quotes three Rg mantras 11, 12, 13 and the first line of the 14<sup>th</sup> in support of the Self-Effulgence of Atma and also its distinction from the body. Atmanaha Swayam Jyotisyah vishaye atmanaha sarira vilaksanatva vishaye Yajnavalkya quoted Rg mantra and in that he points out that during swapna Atma get out of the physical body as it were making the body passive making the body as though inert and Atma gets out of the body taking the sense organs along with that 'as it were' and experiences swapna.

Of course when we say the Atma experiences swapna the mind is the experiencer and Atma is the illuminator of the swapna experience, which is located in the mind. And after quoting the Rg mantras in the tenth mantra Yajnavalkya gives a common saying also in support of his teaching.

He points out that the individual jivatma is different from the body a common saying by the doctors although pointed out that one should not wake up a person suddenly because the individual gets out of the physical body, the individual takes all the ten organs away from physical body and dreams or sleeps.

Therefore, during sleep sense organs are not in their respective Golakas and when a person wakes up the sense organs again come back to their Golakas the physical parts. Therefore, they want one should not wake a person suddenly and if suddenly a person is woken up, the sense organs in a hurry or in confusion may go to wrong Golakas.

I hope you remember the indriyam and Golakam. Indriyam is subtle power or instrument, which is part of sukshma sariram and Golakam, is physical part, which belongs to sthoola sariram. If the sense organs get mixed up, the disease cannot be cured at all and that condition cannot be cured at all; a person may turn blind, a person may become deaf etc.

Therefore, Yajnavalkya wishes to protect the individual from Dur vishajnam the incurable disease. A sleeping person should not be woken up suddenly. What will happen? He will get an incurable disease for which there is no cure. Jiva does not get into the Golakas, which means jiva indriyani will not get into Golakas properly. From this what do we prove? What is the Tatparyam of the quotation?

Adhi Sankaracharya says that from this it is clear jiva leaves the physical body at the time of swapna and operates individually which is its own

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sukshma sariram, vasana maya vrittis and vasana maya prapanca that it can independently operate. From this it is very clear that the jiva is distinct from the body. What you can drop is not your integral part is very simple logic; what you can drop is not your integral part. You can drop physical body in dream and therefore physical body is not the integral part. Up to this we have seen before.

Purva Paksa has raised an objection. Some people object in this manner. Their objection is that the dream also is part of jagrat prapanca. Just as in waking we go to different places and see different things in swapna also we go to different places and why treat it as different. What is the logic he gives? In swapna also we experience the same thing as in the jagrat Avastha. He says jagrat yanihi eva jagrat pasyati tani suktah iti. Whatever object he experiences in jagrat, yani pasyati tani suktaha the same object, a person who dreams also sees.

In swapna also Desa is there; kala is there; pathartha is there; sense organs are there; sukha dukham are there; why do you separate swapna. Therefore, it is another type of land you go. And for this objection, the upanisad does not give answer. Yajnavalkya does not answer the question in this mantra; because the answer has been already given in the 10<sup>th</sup> mantra. 10<sup>th</sup> mantra is answer to the objection in the 14<sup>th</sup> mantra.

In fact, I mentioned this when I dealt with the 10<sup>th</sup> mantra. The upanisad answers first and question is given later. The answer given is swapna cannot be compared to jagrat because in swapna external objects are not there. And he cannot perceive the external objects because sense organs are passive. Eyes are closed to see the external objects; ears are not functioning to hear external sounds. Again the tongue is not functioning to taste the external things. Horses are not there and the paths are not there.

By experience how come I experience everything in swapna? For that the answer is given. All are the creation of the jiva. Jiva himself creates them from his vasanas. Thus they are only projected impressions of the mind. Dream chariot is chariot of thought projected. Therefore, jagrat and swapna cannot be equated, why does the Purvapakshi give this objection? What is the advantage of this objection?

Once you say in swapna also there is external world like jagrat then Purva Pakshi can say swapna also Bashya Prakasa is there. That is the advantage he gets and he will say in swapna also suryah is there etc. And Bashya Prakasa is there in swapna and it cannot prove Swayam Jyoti Prakasa. Therefore to prove Atma Prakasa we have to negate Bashya



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Prakasa and to negate Bashya Prakasa you should say swapna is different from jagrat.

Thus, we have to supply the answer to objection and then the mantra continues. Therefore swapna is a different state. In swapna, Bashya Prakasa is not there and in swapna Atma Prakasa alone is there. And that Atma Prakasa is Swayam Jyotih. Yajnavalkya thus asserts the Atma Swayam jyotistvam. Now Janaka is happy and he says 'I have understood Atma swarupam and what is the nature of Atma'. It is swayam Jyotitvam deha vilakshanatvam the self effulgence and distinction from the body.

Janaka says he has understood. Distinction from body also he has understood. Can we conclude the teaching? Janaka wants to know more about Atma. For what you have taught until now I will give special daksina to encourage you so that I can ask you to continue the teaching. Janaka wants Yajnavalkya to teach more.

Now tells Janaka to Yajnavalkya that your teaching enlightens me. Janaka is ready to give Yajnavalkya thousand cows not to send him out. The purpose of daksina is not to send him off but to get more teaching. He requests him to teach more to gain liberation and for clear understanding of the self.

### Mantra 4.3.15

*Sa va esa etasminsamprasade ratva caritva, drstvaiva punyam ca papam ca, punah pratinyayam pratiyo-nyadravati svapnayaiva; sa yattatra kincit pasyatyananvagatastena bhavati; asango hyayam purusa iti; evamevaitadyajnavalkya, so'ham baghavate sahasram dadami, ata urdhvam vimoksayaiva bruhiti.*

Until now two features of Atma have been pointed; out one is Swayam Jyotistvam and the second is deha vilaksanatvam the distinction of Atma from the body. In this 15<sup>th</sup> mantra Yajnavalkya teaches karma vilaksanatvam of Atma. Atma has no connection with karma. Atma does not have any connection with sancita karma, Agami karma or prarabdha karma or their phalams also.

And how does Yajnavalkya show that. By taking the swapna experience itself Yajnavalkya points out that in swapna the jiva, the individual performs some actions and reaps the results in swapna itself. Identified with swapna sarira, he performs some actions and reaps the results. When he wakes up and comes back to the jagrat avastha, the jiva drops off all swapna karma and swapna karma phalams.

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Then he comes back to jagrat avastha and there also he is identified with sariram and he does karma and takes phalam for all karmas and for each avasthas karma and phalams are there and they are dropped in the next avastha. Since, karma and karma phalams come incidentally or temporarily, they cannot be the nature of the Atma, the jiva. What comes and goes is not its swarupam.

For that which incidentally comes and goes cannot be the nature of the Self. This is the idea conveyed here. This Atma this purusah, you have to supply the word swapne in the swapna avastha having enjoyed, having reveled, he has so many sense objects in the dream and he enjoys all of them in swapna.

Having exhausted one set of enjoyments he goes to another place for sometime, he watches television and then he goes to kitchen and eats or he goes to a movie and watches something or goes to music concert and then he experiences many punyams and papams. How can he experience punyam and papam? Punyam and papam are adristam.

Adhi Sankaracharya says here punyam means punya phalam and papam means papa phalam. Having experienced punya and papa phalams in the form pleasurable and painful experiences, he goes back to the susupti Avastha. Why susupti is called samprasadeh? Adhi Sankaracharya says samyad indriyani prasidandi asmin iti samprasadah means a state in which all the organs are totally resting, totally tranquil, totally non-operative.

In swapna also some of the organs do not operate and some organs partially operates especially the mind and vasanas. In swapna we are resting but we are not totally resting. Body rests; indriyas rests; thinking faculty rests; mind rests; buddhi rests but the memory faculty vasana faculty is working and Chittam faculty is working. In swapna rest is partial.

In susupti the rest is total. Swapna is prasadhah and susupti is Samprasadhah [total tranquility]. The jiva goes to susupti avastha. And thereafter wards what? Once again jiva comes back to swapna avastha. Therefore, dreams, goes to sleep and once again comes back to dream and how does it come? It comes through the same path or marga. The path in which it goes to susupti and in the same marga it comes back to swapna. It comes back in the reverse direction.

Therefore, jiva comes back through the same path in the reverse direction. Where does it come back? It comes to the very same state in which it was before. Jiva enjoys punya papa in dream and takes total rests in sleep and again comes back to dream to enjoy pleasure and pain against punya and papa. Yajnavalkya says that whatever the jiva experiences in

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dream, that is punya or papam, tena ananvataha it is not associated, it unconnected with that.

Jivah is unconnected and unassociated. How do you prove that? In susupti it is able to drop all punya and papa and when it comes back to swapna punya and papa comes back. This shows that punya and papa are incidental. Because, the rule is if the punya and papa are intrinsic they must be experienced in all the three states.

Consciousness is 'intrinsic' to jiva and it is present in all the three states. What is 'intrinsic' is ever permanent. Consciousness is my nature because I enjoy Consciousness in all the three periods of time. Punya and papa is not my nature because I don't have that in all the three periods of time. Therefore, Yajnavalkya concludes this discussion with very famous statement 'asangohi ayam purusah iti Adhi Sankaracharya quotes very often.

What Yajnavalkya conveys is this that all the swapna experiences are temporary modifications in the mind. The mind is shining because of the Consciousness. And 'I am that Consciousness'. And therefore, the 'experiences belong to the mind' not to 'me the conscious principle'.

But if we identify with the mind, there is problem. I am the waker I am the dreamer and I am the sleeper means problems will come. Through this Yajnavalkya conveys punya and papa vilaksanatvam or karma vilaksanatvam of Atma. Then Janaka says 'evam eva tat' Yajnavalkya. He says I have understood your teaching and I am so happy and therefore take another thousand cows. Janaka requests Yajnavalkya to teach more on the Atma jnanam.

### Mantra 4.3.16

*Sa va esa etasmin svapne ratva caritva, drstvaiva punya ca papam  
ca, punah pratinyayam pratiyonyadravati buddhantayaiva; sa  
yattatra kincit pasyatyananvagatastena bhavati; asango hyayam  
purusa iti; evamevaita dyajnavalkya, so'ham baghavate sahasram  
dadami, ata urdhvam vimoksayaiva bruhiti.*

This mantra is almost a repetition of the previous mantra. There is only slight difference. Previously Yajnavalkya said that one goes from swapna to susupti and susupti to swapna. Only thing is the word susupti was not used and the word used is samprasadhe.

Here he says that jiva need not always go to swapna and susupti and susupti to swapna. He says having enjoyed; jiva can come back to jagrat avastha also. Therefore, having enjoyed all the things jiva comes back to the

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jagrat avastha, which is called buddhantam. Buddhantam, swapnantam and Samprasadha are new words to show jagrat, swapna and susupti states respectively. The rest of them are the same thing as said before.

He says having enjoyed seen varieties of punya papa phalam; jiva once again comes back to buddhantaha jagrat avastha. Here also the principle is that whatever he experiences in jagrat avastha, he is not associated with that in the other avasthas. He is an illuminator and he does not have punya and papa. And why because asangohi ayam purusaha.

Then, Janaka also says I have understood and I will give you thousand cows and teach me further. Adhi Sankaracharya interprets the two slokas 16<sup>th</sup> and 17<sup>th</sup> kama vilaksanatvam or kama sambandha rahitatvam. The last sloka was karma sambandha rahitam. The 17<sup>th</sup> mantra conveys almost the same idea.

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Mantra 4.3.17

*Sa va esa etasmin buddhante ratva caritva, drstvaiva punyam ca papam ca, punah pratinyayam pratiyonyadravati svapnantayva.*

Having come to jagrat avastha, there also jiva experiences punyam and papam and once again jiva goes back to swapna avastha itself. That is why it is said in Kaivalya upanisad jiva moves about; plays about; dances about in all the three avasthas. Thus, jiva goes from one avastha to another avastha and from this it is clear that jiva is not stuck to any avastha. Jiva is associated with jagrat avastha then it will be permanently waker. If it is associated with swapna avastha it will be permanently dreamer.

The very fact that shows that avasthas vary indicates that jiva is neither a waker nor a dreamer nor a sleeper. And who is the waker dreamer and sleeper. The mind wakes up, the mind sleeps; and mind alone rests; and the mind alone dreams. It is jiva swarupam, which is different from mind and that is saksi caitanyam. Thus 16<sup>th</sup> and 17<sup>th</sup> mantra reveals kama sambandha Rahitvatvam.

What is taught so far? Atma is free from body; it is free from punya and papa karma; Atma is free from kama; Atma is self-effulgent and Yajnavalkya winds up this topic by giving an example in the 18<sup>th</sup> mantra.

Mantra 4.3 18

*Tadyatha mahamatsya ubhe kule'nusancarati Purvam caparam ca, evamevayam purusa etavubhavantavanu sancarati svapnantam ca buddhantam ca.*

Here the example of the big fish mahamasya dristanta is given. You can take it as shark or any type of fish. It is a huge fish. It gives the example of a big fish to indicate that currents in the river do not affect the movement or life of the fish. The current in the river does not shake the movement of the fish. What does the fish do? Imagine it is swimming.

While swimming, sometimes it is at the center of the river not associated with either banks, no sambandha with right or left banks; it moves in the middle; sometimes the fish moves closer to right bank and sometimes it moves closer to the left bank; even though, it moves from one bank to another bank, it is not associated with any thing that is on the right bank or on the left bank.

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It is unlike the trees on the bank which are stuck there, it cannot escape, whereas the fish does not belong to the right or left bank for it is not stuck with any of the two banks. The fish, the jiva sometimes is associated with jagrat prapanca [right bank] sometimes with swapna prapanca [left bank] and it swims and sometimes it is in the middle; it means it sleeps. It can happen even in the car while going, or even during the Swamiji's class.

It is what is called Asangah. Fish is Asangah because it does not belong to any bank or any sthoolam [bank] the bank of the river. In the same way, purusah, the caitanyam also moves from one avastha to another avastha and what are the two avasthas and they are swapna Avastha or susupti avastha or jagrat avastha. Fish physically moves from one bank to another. But caitanyam does not move in the real sense from one avastha to another avastha but it moves 'as though'.

The shifting does not belong to Atma but shifting belongs to the mind. As the mind shifts, it looks 'as though' the Atma shifts. Earth moves around but it appears as if the illumining sun travels from east to west. In the same way I illumine and I don't move from one avastha to another avastha. Really speaking I don't belong to any avastha. I am Avasthatriya vilaksanam.

More we will see in the next class.

Hari Om

Class # 111

Mantras : 4.3.19 and 4.3.20

In this Swayam Jyotih brahmanam Atma was introduced first in the 6<sup>th</sup> mantra and then from 7<sup>th</sup> mantra onwards up to the 14<sup>th</sup> mantra Yajnavalkya revealed the 'Swayam Jyoti nature of the 'Self' and sarira vilaksanatvam of the effulgent self. This was done by taking the swapna experience and also by quoting many Rg mantras.

Through swapna experience and through Rg mantra Yajnavalkya revealed the Self-effulgent nature of Atma. Yajnavalkya also establishes the self-effulgent and the distinction of Atma from body was established. From 15<sup>th</sup> to 17<sup>th</sup> mantra, Yajnavalkya revealed the punya papa and kama karma abhava or kama karma Rahitvam.

Here alone the well-known expression comes repeatedly Asangohi Ayam purusah. The word asanga means kama karma Rahityam. Another well-known expression also came here ananvagatam punyena, ananvagatam papena, Atma is not at all associated with both punyam, and Atma is not at all associated with papa reminding us of the well-known mantra anyatra dharmad anyatra adharmad is its equivalent..

Thus Atma is Swayam Jyotih Atma is sarira vilaksanah; Atma kama karma rahitah. Yajnavalkya revealed the self and while revealing asangatvam and the main logic used is that Atma travels through all the three avasthas without getting tainted. When it moves about jagrat avastha, it seems to have association of the jagrat properties; but in swapna it is able to shake off all the properties belonging to jagrat avastha.

Similarly in dream it seems to have the properties of the dream but on waking up, it is able to shake off the dream properties belonging to dream, dream karma, dream karma phalam, dream sukha dukha in the jagrat avastha etc. Since it moves in all the three avasthas, it is free from their properties indicating that Atma is Asangah.

Now in the 18<sup>th</sup> and 19<sup>th</sup> mantra Yajnavalkya is concluding the discussion upasamharah by summing up the teaching that he has given till now. And while summing up the teaching Yajnavalkya gives two example one in the 18<sup>th</sup> mantra and another in 19<sup>th</sup> mantra. We saw the 18<sup>th</sup> mantra in the last class one the example is mahamasya dristanta. A well-known example often quoted by Adhi Sankaracharya. The example is quoted to the

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core that Atma is in every state but Atma is not related to, it is not connected to any state.

Atma seems to be connected with jagrat; it get the name Visva and when it seemingly get connected with swapna it is Taijasa; when seemingly connected with susupti when it is seemingly connected with sleep it is prajnah but really speaking it is not connected with anything and it continues to be Turiyam all the time. But in Mandukya upanisad we do not get any example and the well-known example is mahamasya, which we do not find in any other upanisad.

The big fish moves near the banks of the river and each bank corresponding to each avastha jagrat is one bank, swapna avastha is another bank, it moves close to the bank, and whatever is on the bank does not affect the fish. And the example of mahamasya is taken to show that just as the powerful current does not affect the fish, and it does not carry the fish away. Similarly Atma is not connected with the papa punya of the body or any that happens to jiva in jagrat or swapna.

How do you say nothing happens when I experience the sufferings? You may ask? Whenever you say I experience the suffering unfortunately the 'I' is a misplaced 'I' based on jagrat sariram, the swapna sariram or 'I'. We say the body will be affected and what we say Atma is unaffected. Daily we dream; daily we wake up and daily we go to sleep also since it is a repeated event, the upanisad uses the word Anu Sancharathi. Up to this we saw in the last class.

### Mantra 4.3.19

*Tadythasminnakase syeno va suparno va viparipatya srantan  
samhatyapaksau samlayayaiva dhriyate, evamevayam purusa etasma  
antaya dhavati yatra supto na kancana kama kamayate na kancana  
svapnam pasyati.*

This is also another concluding Upasamhara mantra. Here the example is a bird. Fish example was given before and bird example is given now. In both the examples, the central theme is that Atma moves in all the three states without getting affected.

Yajnavalkya says that a bird moves in the sky in search of its prey; it moves all over the sky; and after moving about for sometime, the bird gets tired; until evening it may be moving about throughout the day and thereafter wards it is tired of the movement and it has varieties of



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experiences also. At the end of the day, during the sunset what does the tired bird do? It goes towards its nest to take rest.

In the same way this jivatma also identifies itself with sukshma and sthoola sariram moves about in jagrat avastha and moves about in swapna avastha. We are the birds moving about in these avasthas and because of this movement we are tired by evening. With varieties of experiences in the offices, buses, autos with another car's driver and hear all kinds of things, we are so tired of so many experiences, and at least in dream can we escape? No. There is also the same problem.

After all the experiences what do I want is to get out of samsara; if I cannot get permanent moksa does not matter; at least can I get some temporary moksa and therefore I go to the third susupti avastha which is prajnah and karana Atma; I enter into my karana swarupam in which there are no more differences; there are no more interactions; there are no more raga dvesa; and no more bitterness and there is only total rest.

For what purpose, it is resting and it starts the game next day once again. In the morning, we experience samsara and in the evening we take rest free of samsara temporarily. Swarupa avasthanam is called Veedu or moksa. The only difference is susupti is temporary moksa and that is what is said in this mantra.

Adhi Sankaracharya says here the eagle, which moves faster is called suparnah. Suparnah is a fast moving eagle and slow moving eagle just as people themselves are fast moving and slow moving ones; the bird flies all over the sky and becomes tired of movement and when it is tired it folds its wings; having folded the wings, it carries itself towards the nest [samlayaha]. It carries itself to the nest. This is the example part.

Now comes the original. Evam ava ayam purusah. The same is the story of the jivatma and what he has done. He has also flown in jagrat avastha and swapna avastha for food, sparsa, rupa, gandha, rasa and jivatma flow all over and ultimately it is so tired, dead tired that it does not go to bed but rushes to the bed to take rest. Anthah means Sthanam. And Ethasma anthaya means it takes him to susupti sthanaya. He rushes to susupti Sthanam, which is the nest of the jivatma bird. And why do we say susupti Sthanam? It is the resting place because in susupti there are no more transactions and therefore Yajnavalkya defines susupti in the last portion, which is a definition, which we find in the Mandukya upanisad. The susupti defined as a state in which a person is free from all desires, and he is like a jivan muktah and he is not permanently jivan muktah but the sleeper temporarily a jivan muktah.

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Here kamaha means visayaha sense objects. Why he does not desire any object? Because, there are no objects to be desired because susupti sthanah ekhi boothah all dualities are resolved into 'himself' and the desire requires duality. Desire requires a desirer and desired. In susupti dvaida abhavad visaya abavad beda abhavad kama abhavad Sarvasya ekhi abhavad.

Sometimes even if we do not have external objects, we may project external objects as in dream. In dream also,, there is no external object. But still what we do is out of our own vasanas we create external object and having created, we ourselves fall in love and tempted by that, we run after that.

When I run after, there is another one to obstruct that. In swapna also there is a projected duality, projected desires and projected samsara. In susupti even projected duality is not there. Even apparent duality is not there. Therefore, he does not see any dream also. And you have to connect the sentence tasmai anthaya. To that sleep state or prajna avastha jivatma goes.

From the fish and bird examples Yajnavalkya conveys the idea that jiva can have problems in dream but jiva shakes off the problems in sleep indicating that all the problems are of incidental in nature because the logic is what is permanent cannot be shaken off. In sleep everything is shaken off; therefore I am Asangah. There is only one thing that is not shaken off is that we call caitanyam. That caitanyam is my nature.

### Mantra 4.3.20

*Ta va asyaita hita nama nadyo yatha kesah sahasradha  
bhinnastavatanimna tisthanti, suklasya nilasya pingalasya haritasya  
lohitasya purnah; atha yatrainam ghnantiva jinantiva, hastiva  
vicchayayati, gartamiva patati, yadeva jagradbhayam pasyati  
tadatravidyaya manyate; atha yatra deva iva rajeva, ahamevedam  
sarvo'smiti manyate, so'sya paramo lokah.*

When we study the three avasthas, in jagrat and swapna avasthas we experience Dvaidam or divisions. I am one of the duality. Therefore I experience samsara. Whereas in susupti, I am free from duality and I am in Advaidam and I am free from samsara.

In jagrat and swapna I am with samsara but in susupti I am without samsara. If I have got both natures I am samsara sahita in two avasthas and

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in the third avastha I am free from samsara. How do I know which one is my real nature?

Both ways you can interpret it. You can say my nature is samsara. In susupti I am temporarily enjoying moksa. I am primarily samsari and moksa comes once in a while temporarily. I can also say I am mukta permanently and samsara is experienced temporarily. How can we know which is swarupam and which is Vesham?

Samsari can be swarupam and mukta can be Vesham or mukta can be swarupam and samsara may be the Vesham. Which is incidental, which is intrinsic? If you take vote also samsara seems to win with two votes that is we are in two avasthas I am Samsari and in one avastha I am mukta.

Majority wise if you see the samsara wins. Since this confusion is there the upanisad or Yajnavalkya wants to establish that moksa swabhavikam and Advaidam is swabhavikam atmana purnatvam is swabhavikam and samsara is Paricheda limitation, adantukam is incidental. Samsara eva adantuka and moksa swabavika eva.

To put it technically it is samsara avidya karyam moksa vidya karyam. Samsara is result of ignorance and delusion and moksa is the result of knowledge of my real nature. And this idea is conveyed through swapna itself. Through swapna experience, this idea is conveyed that avidya vasad dvaidamdukhancha and vidya vasad Advaidam anandacha.

For this first dream is explained. What happens in dream? The upanisad says during dream jiva is withdrawn into the nadis as we had seen before. It came previously in the mantras 2.1.19 and 4.2.03. Jiva withdraws into the nadis and remain in the nadi alone, jiva experiences dream.

Therefore upanisad gives a nadi description first. As I had said before I don't want to translate the word nadi. Still there is a controversy whether it is nerves whether it is limbs vessels or blood vessels; so many people say so many things and the safest translation is nadi.

Upanisad says there are many numerous nadis known hitah. Why these nadis are called hitas? Because it seems through these nadis alone ultimately jiva withdraws into sleep. Therefore the nadis are the pathway for susupti which is called ananda; which everyone loves and which is favourable to all and therefore they are called hitas. These hita nadis are there for this jivatma and there are numerous nadis known as hita.

What types of nadis they are? They are as fine as subtle as the hair. Not hair by itself. The hair, which has been divided into hundred fold alongside

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lengthwise divided. The upanisad says cut the hair lengthwise thousand times so fine is the hita nadis.

Not only that, through these nadis several fluids are running. It is like a vessel. There is a gap within and through the nadi gap certain fluids known as anna rasa flows through these nadis. Not only various fluids flow; the fluid also are of various colours. The colours are white, blue, yellow, green and red. How do we get all these colours?

Adhi Sankaracharya takes Ayurveda Grandha and from that he gives explanation. He says that it is because of combination of the three basic principles viz., Vatha, Pitha and Kapam. And vatham that is the air vayu tattvam is supposed to be blue in colour; Pitham is agni tattvam is supposed to be in yellow in colour and Kapam, the Jala tattvam is supposed to be white in colour.

And of course there is blood, which is red in colour. We have got the four colours blue, yellow, white and red. When these four principles join together in various proportions, different colours arise.

Ananda Giri shows that Adhi Sankaracharya is familiar with Ayur Veda. He points out in what proportion what colour will come etc. Ananda Giri shows that he is well read as Adhi Sankaracharya in Ayur Veda. Different colours come and there is need to go into detail.

Nadis are the limbs vessels and the limb fluids are flowing with all these colours. Now, you have to supply a sentence through these nadis, jiva moves about and that these nadis are Asraya for Taijasa the dreamer. Now what all the things he dreams? The upanisad says that whenever there is avidya and papa karma predominant, then he has terrible dream nightmares frightening experiences.. When avidya is combined with punya karma, he has got nice dreams or wonderful dreams. But in both the duality is there; Dvaidam is there; but when there is knowledge or vidya and then he has Advaidam or sarvatma bhavah.

Papasahita avidya dur swapna punya sahita avidya sus swapnam vidyaya Advaidam sarvatma bhavah. This is the essence of sarvatma bhavah and this is this portion. Sometimes in dreams he sees 'as though' some people overpower or kill him. Sometimes, he dreams 'as though' some elephant chases him. He dreams falling into a ditch when the elephant chases him.

Whatever the frightening things happens in the waking, such experiences appear in the dream. All such experiences are because of 'avidya manyate' because there is no elephant, and none is there and he himself falsely created duality because of papa Sahita avidya. Thus, he creates all these scenes and he suffers in dream. It is all due to false duality.

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All the events are false. That is why the upanisad carefully uses the expression 'iva'. 'iva' means 'as though' someone is killing 'as though' someone is chasing. Nothing is there. Elephants etc. All are happening due to avidya only. Sometimes you get prarabdha punyam fructifies and you see yourself as gods in heavens in your dreams. All these are also due to avidya only. Punya sahita avidya manyade. Because there is no deva and there is no heaven etc. This is also due to false duality only. It is so because; here also 'iva' is used.

Sometimes what happens? The vidya becomes manifest if he has gained knowledge in jagrat avastha and when that knowledge is manifest in swapna avastha he will see the same thing aham eva idham sarvosmiti. We have to supply the word vidyatvam. He looks upon 'himself' as 'I am all'.

Here you carefully note that upanisad does not use the expression sarvatma bhava, 'iva' indicates that 'I am all' and it is not false and it is my innate nature. From this, what is the conclusion we arrive at? Vidya karyam sarvatma bhavah avidya karyam samsarah. Vidya karyam moksah.

And then the upanisad concludes saha asya paramo lokah. This is the highest goal. Advaida bhava sarvatma bhavah is the highest state; highest goal that every jivatma should attain in his lifetime. The conclusion is 'I am Advaidam in susupti' and it is my true nature and what obtains in jagrat and swapna is only incidental in nature. More in the next class.

Hari Om

Class # 112

Mantras : 4.3.21 and 4.3.22

Up to the 19<sup>th</sup> mantra of Swayam Jyoti brahmanam Atma swarupam has been talked about by analyzing Avasthatriyam and that Atma swarupam revealed Swayam Jyotitvam; Atma is self effulgent; sarira vilaksanatvam Atma is different from the body; karma Rahitatvam Atma is free from karma; and kama Rahitatvam Atma is free from kama desires.

Now Yajnavalkya talks about avidya karyam and vidya karyam consequent of ignorance and consequence of knowledge; or we can say avidya phalam and vidya phalam. What does Yajnavalkya say here? He points out that avidya is the cause of the division which is the cause of samsara.

Ignorance creates division and division creates samsara or problems. Whereas vidya removes divisions and abedah and because of abeda there is moksah or freedom. Avidya karyam bedah samsarah ca vidya karyam abedah moksah ca.

And this Yajnavalkya revealed by taking swapna itself, in dream also one person sees divisions because of ignorance, even though in dream there is no division at all.

What ever 'I see in dream' does not exist separate from me the waker. But because of ignorance I see different animals are there in dream; different people are there in dream and because of difference I have raga dvesa 'as though' an elephant is chasing me or 'as though' some people 'as though' some people are overpowering me and the upanisad uses the word 'iva' to show that it is not true.

Sometimes a person sees 'as though' going to heaven etc. Even that is another type of division, which is avidya karyam. Whether it is good division or bad division, division is because of ignorance. If it is unfavourable division, it is avidya sahita papa karyam and if it is favourable division it is avidya Rahita punya karyam.

The basis of both the experience is avidya. Whereas when a person has got vidya, there is neither good division nor bad division, and there is only sarvatma bhavaha and this was said in the last line of the 20<sup>th</sup> mantra. When there is knowledge one knows that I alone am everything just as the waker knows that all the divisions of dream are nothing but 'me' and in the same way all these divisions are nothing but 'me alone'.

## Muni Kandam

This is sarvatma bhavah, which is vidya karyam vidya phalam. Up to this we saw in the last class. Now, we have to see the last portion of the mantra.

Saha means sarvatma bhavah and this alone is the highest loka, the highest goal, the highest achievement of the human being. Sarvatma bhava means sarvam Atma iti. It is not enough sarvam Atma we should understand 'Atma means 'I'. Therefore, sarvatma bhava means 'I am everything knowledge'. This sarvatma bhava, abeda bhava or Advaida bhava is the highest loka.

Here the word loka is used which we should not take it literally. It is not another world, which we travel to but since we are used to swarga loka, brahma loka etc., the upanisad wants to say that moksa is also like another loka. Therefore, it is called brahma loka or parama loka. But the word 'loka' is only within inverted commas and it is not a place but it is 'wisdom' that we enjoy. Adhi Sankaracharya often quotes this line. Sosya paramo lokah sarvatma bhavah eva uttamam lakshyam

### Mantra 4.3.21

*Tadva asyaitadaticchanda apahatapapmabhayam rupam. Tadyatha priyaya striya samparisvaktu na bahyam kincana Veda nantaram, evamevayam purusah prajnaena atmana samparisvaktu na bahyam kincana Veda nantaram; tadva asyaitadapatakama atmakamam akamam rupam sokantaram.*

From this verse onwards i.e., 21<sup>st</sup> up to 33<sup>rd</sup> mantra upanisad talks about susupti as comparable to moksa itself or it is as good as moksa. Therefore, in all these mantras susupti is taken as moksa. We should understand that it as an example but it is not that susupti itself is moksa. Because, if susupti itself is moksa, then do we require any sastram, any guru or any sisya and we have to go on sleeping and we are experts, no problems also to gain moksa.

Here susupti and moksa are equated because of several similarities. What is the main similarity? In susupti, ignorance is inactive and non-functioning. It means it does not produce its results. Ajnanam sushuptou sva karyam na janayati. But ignorance is there in a passive form in susupti.

In the case of moksa also ignorance does not produce its karyam avidya sva karyam na janayati. What is the reason? It is because avidya is not there. I hope you follow this. In susupti avidya does not produce its effect because it is passive. In moksa avidya does not produce its karyam because it is not

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there. In both avidya karyam nasti. The commentators use an expression in susupti, we have got the absence of Vyakta avidya Heenatvad. Vyakta avidya Heenatvad means 'Active avidya' is not there in susupti.

Now the question is what is the karyam of avidya. If avidya becomes active what does it produce? We say avidya karyam is Dvaidam or bedah or division. The effect of avidya Dvaidam or bedaha or division. The type of beda is jiva jagat isvara bedah. So this is the first and immediate avidya karyam and once division is created, I automatically become a limited individual and the ego is generated.

One is qualified individual as a karta bogta Pramata as father or mother etc., individualized self, limited self, a specific individual is created when beda is there. There is a world for interaction and then because limitation desires come; because of limitation desires action comes; because of action results come; sukha dukha comes and because of this results punarabi jananam comes and everything starts from beda.

But in susupti avidya is there and I don't experience any bedha. Even I don't use the expression 'I'. There is no second person; third person even first person is not there. I don't use the word I. There is no grammar problem.

Therefore samsara problem is not there. Therefore for the Advaida bavah, the best example known to all is susupti. If you know how it will be the freedom from raga dvesa susupti is the example. For fearlessness susupti is the example; for ananda susupti is the example. For kala aditatvam susupti is the example.

Here the upanisad takes a sleeper as Brahman itself. So prajnah brahmaiva. Sushupta purusah brahmaiva. Therefore, hereafter wards the description will be of Sushupta purusa is seen as identical with Brahman. The nature of a sleeper, a person in sleep, is Adichandham is freedom from all desires. Sarva kama abhavah.

The nature of the self in susupti is freedom from all desires. So here adichanda is a vedic usage. The correct usage will be Adi chandam rupam. Chandah means kamah and therefore adi chandam means one who is beyond desires. Chandan kaman aditya vartade iti adi chandan Aditya vartade iti adi chandam this is an adjective to rupam, which means swarupam that is one's nature.

The desire that we have in jagrat, swapna is not our true nature, and desiring nature is incidental and non-desiring nature is innate. And apahata papma, it should be split apahata papma plus abhayam; It means freedom from all papams and sins.



## Muni Kandam

In susupti self is free from all papams. Adhi Sankaracharya carefully adds in this context papam includes punyam also because in vedanta 'punyam' is also is taken as golden bondage.

And therefore abhahata papma means punya papa aditah. And it is abhayam rupam. It is of the nature of fearlessness. It is because the fear comes because of the reason [Brihadaranyaka upanisad itself said before] the fear is because of duality either real duality or imaginary duality. Suppose I am in the room alone. There is no second person. I need not be afraid. Sometimes, I am afraid to be alone because of the imaginary duality. There is no real duality but it is imaginary duality. If there is no duality as in sleep, there is no fear.

Here Adhi Sankaracharya takes in a nice way and he takes abhayam as freedom from avidya. Adhichandam means freedom from kama abhahata papma means freedom from karma. Avidya kama karma abhavaha. These three go in a group. Avidya leads to kama, kama leads to karma and karma leads to samsara. This is in other wards three generation. Avidya, karma and kama. This alone put all of us to trouble.

Here atmanah swarupam in susupti is avidya kama karma abhavah. Then the upanisad wants to give the reason as to why this jiva does not recognize anyone including himself. It is because a doubt may come that in susupti I don't see duality because duality is resolved.

Then why cannot I recognize 'myself' in susupti. I don't recognize the world because world is not there. Why do not I recognize myself in susupti. I am a conscious being and I am caitanyam swarupam and why don't I recognize myself in susupti as an existent being. During susupti I do not know the object; I do not know the subject also. Why does this happen?

For this, the upanisad wants to give a reason. The jivatma, the individual is merged into paramatma the total samasti in sleep. Vyasti merges into samasti. Visva taijasa are resolved into prajnah isvara. And since, the individuality is forgotten or resolved, one does not claim 'I am sleeping'. This the upanisad puts in a peculiar language. Jivatma has embraced the paramatma in susupti. Priyaya striya samparisvakto.

And because of the embrace, the jiva is so thrilled that jiva forgets 'itself' also. And for this, upanisad gives an example. Sthree means wife and priya means dear wife; loveable wife; loving wife embraced; suppose a person is embraced by his dear wife perhaps he was not in station for a long time; son may be in America or daughter's delivery in America.

And my husband cannot come because he has got lot of work. And therefore for months he has missed his wife. Imagine that she is a loving

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wife. Sometime he enjoys wife being away from him. If it is a priya Sthree six months, he was away. Then, they embrace each other. He forgets himself and the wife.

There is total forgetfulness at the time of ananda. A person who is hugged by his wife does not know anything outside 'na antaran' not know anything inside. That is 'subject object division' collapses. In any ananda 'subject object division' collapses. It is not that he is 'Jadam or unconscious'. He is a cetana alone. He is a conscious of being alone. At the time of 'oneness' there is no question of object as 'object subject' as subject and therefore advaida bhavah sarvatma bhavah abeda bhavah. This is the example. Evam eva ayam purusah.

It is the case of sleeping jiva also because he has missed his dearest one who is the Lord. We missed Lord during jagrat and swapna and throughout jagrat and swapna we have been wandering and during susupti we get an opportunity to mix with the Lord that is 'his own' original nature.

Here ayam purusah means Visva taijasa purusah embraces, is embraced by prajnah purusah. Karana tattvam embraces karyam. Karanam swallows the karyam; he is embraced and therefore na bhashyam kinchana Veda he does not know 'anything outside nor inside'.

And therefore this is the tattva aisya edat Atma kamam in this state he has fulfilled all his desires. How do you know that he has attained all desires? It is because he is so happy. He does not say that I don't have a car, I don't have house etc. Only after getting up, he will start saying all these things. During sleep he does not complain anything. Atma kamam all the desired objects are non-different from him during sleep.

During jagrat and swapna desired objects are anatma, therefore I have to work to get at it. In sleep all things get merged with Atma. Therefore, no desire stand apart from me and there is no struggle to attain anything because 'Aham Sarvaha Asmi'. I am everything during sleep. Therefore Atma kamatvad eva aptakamah. And since, I have obtained all desires because all desires are non-different from me; I am free from all desires. The logical stages you must know.

I have fulfilled all desires because I have fulfilled all my desires and it is because all desirable objects are non-different from me. What is a definition of a jnani? Therefore only it is said sokantaram. Apta kamah are positive benefit. Now he is putting the whole thing negatively also. Sokantaram means soka rahitam free from all sorrow. During sleep a person is free from all sorrow and that is why everybody loves to sleep.

## Muni Kandam

Vidyaranya says that nobody hates sleep. How do you prove? When the sleeping time comes amount of attention he pays for preparation is evident about the interest he takes to sleep. If sleep is sorrow no body will do that. Not only that, everyone will complain also that he has to sleep today also. Whereas everybody complains again I have to go to work.

Therefore everybody struggles to wake up and everybody enjoys going to sleep indicating dukha nivrutti. So soha varjitham This is the rupam; this is the swarupam of a Sushupta purusah.

### Mantra 4.3 22

*Atra pitapita bhavati, matamata, loka alokah, deva adevah, Veda  
avedah; atra steno'steno bhavati, bhrunaha'bhrunaha,  
candalo'candalah, paulkaso paulkasah sramano'sramanah,  
tapaso'tapasah ananvagatam punyenananvagatam papena, tirno hi  
tada Sarvan soka hridayasya bhavati.*

This is another important mantra very often quoted by Adhi Sankaracharya. In susupti, individuality is not there; ego is not there; ahamkara is not there. 'It is not there' means it is not active because avidya is not active. So Mula vidya alone is there; karana vidya is there; karya vidya is not there; avyakta vidya is there; Vyaktha vidya is not there. Therefore, there is no individuality. All the qualification that we have belongs to individuality. All designation that we have belongs to individuality. Since the individuality is resolved; all the designations are absent and therefore Yajnavalkya says 'atra'.

Atra means susupti avasthayam or moksa avasthayam. Susupti is taken as an example for moksa, 'atra' susupti avasthayam moksa avasthayam' pita apita bhavati. Father is not a father; because he does not say I am a father. He does not have the worry attached to a father. All the worries attached to the father is there in jagrat and swapna state alone. In susupti, father has no worry. What about mother? Mother is no mother. One is not worried about running the family.

All the lokas becomes alokas. No more worlds are there. No bhuloka no Buvar loka no Suvar loka. All the lokas become Atma, there is only one Atma. Therefore also there is no lokas and there are no more worries. There are no more gods, no more asuras and no more manushyas.

Veda avedah bavanti. Even Vedas are not there. Vedas are valid only in duality. Why? Because Vedas are pramanam and pramanams can function

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when there is pramatha Prameyam duality is there. Vedas are meant to reveal sadhyam and sadhanam, the means and the ends. In Advaidam, there is neither means nor ends.

Then tenaha astenaha bahavati. A thief is no more a thief; then prunah aprunah bhavati. It means brahmana chanda. It means one who kills a brahmin or any cultured person. Killing a brahmin is considered as one of the panca mahapapam.

During sleep he does not have that papam. Then chandalah achandalah bhavati. Chandalah means a person born to a sutra father and brahmin mother. And other people may take a chandala and chandala as low or inferior and he might face various problems.

All these problems are there in jagrat and swapna avastha. Another mixed caste poulkasaha the son born to a sutra father and a ksatriya mother. Smavanaha asmavanaha bhavati. A monk. A monk is a monk only in jagrat and when he sleeps others may say he is a sannyasi but as far as he is concerned, he is not a sannyasi. Sannyasi is called sramanah.

Tapatah atapatah means one who is in vanaprastarama. It is tapapradhan. Ananvagatam punyaena ananvagatam papena. Why a person is of different characters? They have different types of character are due to their punya and papam, rich poor healthy sick person; human being and animal; bedas are caused by punya and papa alone.

It is not because of god's will. It is due to punya and papa. World will have inequality because there is punya and papa variety. Nobody can bring in equality at anatma level equality does not exist and that is why they say that all people are equal and some people are more equal than others.

Physical equality is nonexistent; mental equality is nonexistent; intellectual equality is not there. Why these inequalities? It is because of punya and papa sambandha. In susupti there is equality as already stated above. It is because ananvagatam punyaena because he is not associated with punya; he is not associated with papam in susupti. And therefore, he has crossed all the sorrows belonging to his heart. More in the next class.

Hari Om

In the 20<sup>th</sup> mantra of Swayam Jyotir brahmanam, the upanisad has talked about vidya karyam and avidya karyam. The consequence of knowledge and the consequence of ignorance is talked about it. Avidya karyam is Dvoidam or duality, which will lead to samsara; whereas the consequence of knowledge is sarvatma bhava or Advaidam and moksa. This was indicated in the mantra 'ahameva Idam Sarvah asmi de manyadhe' that is the consequence of jnanam, which is called sarvatma bhava, which is Advaida bhava or moksa.

And having talked about sarvatma bhava in the 20<sup>th</sup> verse, now from the 21<sup>st</sup> verse onwards up to the 33<sup>rd</sup> verse the upanisad gives an example for moksa, an example for Advaida bhava, or an example for sarvatma bhava. The best example for Advaidam is susupti or deep sleep state.

In these 13 verses the teacher talks about susupti 'as though' moksa. We have to understand that susupti is not exactly moksa and susupti is the nearest example to moksa. Peculiarly Adhi Sankaracharya also comments upon these mantras 'as though' moksa itself.

These verses are very confusing verses. Adhi Sankaracharya clarifies in his commentary on the 34<sup>th</sup> verse where he says that susupti is not moksa and susupti is the best example for moksa. Therefore, in this section a sleeping person is taken as a mukta purusah. Susupti is equated to mukti and Sushuptau is equated to mukta purusah. This point must be remembered throughout the section. And peculiarly, the best definitions of moksa are found here. The best definitions for Atma are found here. The best definition of jivan mukta is found here.

Even though the section is susupti, you will find that Adhi Sankaracharya quotes all these mantras while dealing with a jnani, while dealing with moksa. Adhi Sankaracharya takes the mantras from here. So all these 13 mantras are gem mantras and every mantra is a beautiful mantra.

Even Veda avedah bhavanti. Vedas are pramanam and valid only as long as Pramata continues to exist and in Advaidam both are not there. And towards the end, we were seeing anangavatam punyena anangavatam papena. Sleeper is beyond punya and papa and that means one is mukta purusah is beyond punya papam.

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Mukta purusah is beyond punya and papa. This line is also often quoted. Anangavatam means not related to not endowed with or not connected to any. Not only that hridaya Sarvan sogan teernah bhavati he has transcended; he has gone beyond all the sorrows, pleasures, and sukha dukha.

Upanisad indicates that all sorrows belong to hridayam meaning antahkaranam. All the sorrows belong to the mind not to the Atma. That is why, when the mind is active sorrow is there, when the mind is passive sorrow is not there.

That is why sorrow is or pleasure is felt in jagrat and susupti when the mind is active and the same sorrow and pleasures are not felt in susupti when the mind is dormant and inactive. Up to this we saw in the last class.

### Mantra 4.3.23

*Yadvai tanna pasyati, pasyanvai tanna pasyati, na hi  
drasturdrstervtparilopo vidyate'vinasivat; na tu taddvitiyamasti  
tato'nyadvibhaktam yatpasyet.*

This is another very important mantra. For that we have to go back to 21<sup>st</sup> mantra in which the upanisad says that a sleeper does not know anything and compared the state to a person who is embraced by his wife does not know anything. In the same way paramatma embraces jivatma does not know neither about himself nor about others. He has neither Atma jnanam nor anatma jnanam. During sleep there is no jnanam at all, which is 'as though' saying, there is no caitanyam in sleep.

But we have already said before that Atma is Swayam Jyotihih and it has got its own caitanyam, which is always there. Therefore, there seems to be a contradiction between the self-effulgence of Atma and the ignorance in deep sleep state. During sleep, at least Atma should know itself because it is self-effulgent; it has its own Consciousness and why it can't be self-conscious during sleep if Atma has its own Self-consciousness.

How do you account for the absence of knowledge in sleep? And for that possible doubt this mantra gives the answer in a peculiar way. And to understand this answer we have to know our Prakriya. The basic principle we have to remember which we have discussed often and I have only to remind you.

## Muni Kadam

We have said that Atma is self-effulgent Consciousness called saksi caitanyam. In the presence of Atma alone mind gets illumined because of the formation of the reflection of the Atma that is the cidabhasa in the mind.

Therefore in the presence of Atma, mind gets illumined because of the formation of the reflection of the Atma that is the cidabhasa. And therefore we say Atma is the illuminator or seer and mind is the illumined or seen.

Even though we use the expression that Atma is the 'Illuminator' or the 'Seer', we do not intend any action willful or un-willful action on the part of Atma. So the word 'illuminator' should be put in inverted comma and the 'seer' should be within inverted comma.

That is the Atma illumines the mind without will, without action, without a design, without a desire and without an action, without a change.

What is the actual meaning of the illuminator? The meaning here is that in the presence of Atma, mind gets cidabhasa and when the cidabhasa is formed mind becomes live 'Consciousness awarefull'. That is what Atma is called nirvikara drasta, the changeless seer.

Since the illumination of the mind is not an action on the part of the Atma, illumination is not a kriya, not an action on the part of Atma, and therefore it is nithya. It is not a temporary process on the part of Atma. Illumination is permanent and nithya and everlasting. The reason is that it is not an action, which is temporary.

Any action is impermanent because it is born; any process is impermanent because it is born; any process is impermanent because it is born. In the case of Atma illumination, is not a process, not an action and it is the very swarupam, the very nature of Atma.

And therefore the dristi of Atma is nithya dristih ajanyatwad. Atma is nirvikara drasta and Atma has got nithya dristih. This changeless illuminator through permanent illumination illumines the mind by forming the cidabhasa. Therefore, we say that Atma sees the mind permanently. This is the first part of our discussion.

Now, we have to go to the second part. I said that Atma forms a cidabhasa, a reflection in the mind while illumining the mind. Therefore, cidabhasa itself is only an inferior or lower expression or avataram of Atma itself. It is vyavahara expression or an empirical expression of Atma..

What is the original Atma? It is the seer of the mind, which is 'chit' that is the original nature of Atma. Cidabhasa is empirical expression of Atma. Cidabhasa, empirical self, lower expression of Atma; Chidhabasa itself becomes the empirical or relative illuminator, vyavahara drasta not the mind.

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Cidabhasa is not the seer of the mind but cidabhasa is the seer of the external world. Atma or the 'chit' is the seer of the mind.

Chidabasa is not the seer of the mind and cidabhasa is the seer of the external world. Cidabhasa itself is Atma's lower expression and therefore Atma as cidabhasa is the seer of the world also. Atma in the form of cidabhasa is the seer of the world. Atma has got two statuses. Atma directly the seer of the mind; then Atma as cidabhasa is indirectly the seer of the world. But, when cidabhasa becomes a seer of the world there are certain peculiarities.

What is that? When Atma sees the mind, Atma does not undergo any change, and seeing is not an action and the seeing is permanent. Hence, it is nithya. But when cidabhasa becomes the seer it is different in all respects; cidabhasa is the seer through change because cidabhasa is in the mind and whenever the mind plus cidabhasa sees the world, there are vritti vikaras thought modifications are there; mind modifications are there; cidabhasa modifications are bound to be there.

As you hear my speech your mind undergoes the change. Therefore, cidabhasa or the mind or you say both illumines the world through change therefore cidabhasa is Savikara drasta.

This illumination or perception is a process or kriya and it is an action. Any action has got a beginning and the end. When that begins? When vrittis are born, the perception ends. Therefore cidabhasa is Savikara drasta and its dristi is Anithyam and therefore it is impermanent; it is a kriya; it is impermanent. That is why you find that cidabhasa perceives the world during jagrat and swapna; cidabhasa does not perceive the world in susupti. Perception is a process subject to beginning and end.

What is the second part? Cidabhasa is Savikara drasta with Anithya dristi. Atma is nirvikara drasta with nithya dristih. When you say that Atma is nirvikara drasta with nithya dristi, what is the object of dristi? It is the mind; when you say cidabhasa is Savikara drasta with Anithya dristihi, the object is the external world. We have discussed these points before. Refer to mantras ibid 1.4.10 refer to Adhi Sankaracharya bashyam; 3,4,2; 3,7,23; 3,8,11. Here we are only presenting it in a slightly different manner.

In the place of cidabhasa we use the expression Atma itself. Why do you say cidabhasa is Atma? It is because cidabhasa is after all the inferior, empirical expression of Atma only. So it is compared to the Para Prakritih and Apra Prakritih.

Thus Atma in its superior form is nirvikara drasta with nithya dristi and Atma in its inferior form [Chidabasa1 form] is Savikara drasta with Anithya



Drisithi. Atma has got two dristi. One is nithya dristi and Anithya dristi. Therefore Atma has got dristi dvayam. It has got two perceptions; nithya dristi and Anithya dristi; nithya is higher form and Anithya is its lower form.

During jagrat avastha which dristi of Atma is active? Both dristi are active in jagrat avastha. Nirvikara drasta through its nithya dristi is illumining the mind so the mind is ever alive; therefore the mental condition even now is illumined by higher dristi of Atma and in addition to that, Atma in its inferior cidabhasa form illumines my words also as you hear my words also as bhashya sabda it is illumining.

In jagrat both dristi are active. It illumines the mind and cidabhasa rupa it illumines the prapanca. But during sleep which dristi of Atma is functioning? Don't say no dristi is functioning. You cannot say both are functioning. Both are functioning means you will see the world; then you cannot sleep.

Therefore, we say that during susupti one dristi alone functions and the second dristi does not function. Nithya dristi is functioning. Anithya dristi is not functioning. Nithya dristi of the higher nature of Atma, nirvikara drasta is functioning. Anithya Drasti of Savikara drasta, the inferior form or Savikara drasta does not function because the mind is not capable of having or entertaining the vrittis at the time of sleep.

Why so? The mind is in a passive state as it is resting in sleep; and not only that even the sense organs are incapable of generating vrittis. Even vasanas are folded. Mind is not functioning. Cidabhasa process of functioning is suspended. Only higher dristi functions and lower dristi does not function during susupti. To answer this contradiction in 21<sup>st</sup> mantra, it was said that a sleeper does not know anything, just as the man embraced by his wife example was given. Sleeper does not know anything that refers to the absence of Anithya dristi of Atma.

But really speaking even at that time nithya dristi of Atma continues illumining the sleeping mind or the relaxed mind. How do you know that sleeping mind is illumined? Even that condition of mind is illumined by the saksi and that is why we are able to talk about sleep once we wake up after sleep. That is what is said in this mantra. Tad navai pachchadi tad means susupti avastha.

Navai pachchadi Atma does not see anything during susupti. This is the statement of Purva Paksi who is raising an objection. Atma does not see anything during susupti referring to 21<sup>st</sup> sloka na bashyam Veda na antaram. Such a statement which was given before and which was asked by Purva

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paksi, that statement you have to add another word here 'tad na' 'That is not fully correct' that during sleep Atma does not see anything. This is Siddhanta's argument.

During sleep 'Atma is not seeing' is not fully correct statement. Then what is correct? In fact, in susupti 'seeing Atma does not see'; How to understand this statement? Seeing is equal to Atma continues to see the mind as the changeless seer with permanent perception or as nirvikara drasta with nithya dristi; at the same time in its lower cidabhasa form, Savikara rupena Bashya prapanca na pasyati does not see the world. Nirvikara dristi rupena nithya Drastyam manaha pasyan nabi Savikara drastu rupena anithya dristya prapanca na pasyathi.

Remaining as changeless perceiver, even when the Atma sees the mind through permanent perception, Atma does not see the world remaining as changing perceiver through impermanent dristi.

Then why do we say so? For the original perceiver the destruction or the loss of dristi the permanent perception, permanent illumination, does not take place. The original perception, the original awareness of the original self is never lost.

The temporary perception of cidabhasa is subject to loss. The permanent perception of the 'Chit' is never subject to loss. That is why the world can be sometimes perceived and sometimes it is blacked out.

The black out is due to cidabhasa perception and it is subject to blinking like our current. Whether the mind or world is blacked out or not, the mind is never blacked out; the Atma illumines mind, whether it is a perceiving mind or non-perceiving mind; whether it is dark mind or bright mind. It is because the caitanyam of Atma is permanent.

This line is the most important that Adhi Sankaracharya uses this line to refute kshaniga vijñana Vadha. Buddhist says kshaniga vijñanam sathyam and we say kshaniga vijñanam nithyam by quoting sruti mantras. He says the world is mithya and Consciousness alone is nithya. For this they say kshaniga vijñanam nithyam and we say kshaniga vijñanam Anithyam. Adhi Sankaracharya gives various reasons, which we saw earlier.

In susupti, why does the secondary perception the Anithya dristi does not function? The temporary perception is absent in sleep. The upanisad gives the reason that temporary perception depends upon Triputi, which means three factors viz., the knower, known and the instrument. Knower the mind; object should be there and instrument the mind should be there.

## Muni Kandam

The permanent dristi of Atma is not dependent on Triputi. In susupti, the temporary perception Anithya dristi does not take place because Triputi [knower, known and instrument is called Triputi] is not there. Na tu asti the following does not exist. Pramata, pramanam and Prameyam are not there in sleep. Mind is resolved and Pramata is not there. Sense organs are resolved and pramanam is not there. When both are not there the Prameya prapanca is also not there.

If they were there, Atma would have had Anithya dristi and once he wakes up all the Triputi starts functioning and he sees everything. This alone is repeated with regard to smelling action, hearing action etc. In sleep Anithya dristi is not there but nithya dristi continues. More in the next class.

Hari Om

## Class # 114

### Mantras : 4.3.24 to 4.3.32

In the Swayam Jyotir brahmanam, Atma swarupam is presented as the one obtaining in the susupti. Sushupta swarupam is seen as Atma swarupam. Sushupta swarupam is moksa swarupam; Sushupta swarupam is Advaida swarupam. This is the topic here, which we get from mantras 21 up to 34.

We should remember that when the upanisad describes Sushupta as mukta purusah and susupti as moksa, we should note that susupti is the nearest example for moksa. We should not literally equate susupti with moksa. However, the upanisad does not say it is an example but Adhi Sankaracharya makes it clear that it is an example only. Therefore in all these mantras we will find that susupti is talked about as moksa itself.

Sleeper is Suddhah; sleeper is Advaidah; a sleeper is free from all Triputi. Sleeper is free from raga dvesa. Thus, susupti and moksa are equated; and Sushupta and mukta are equated. In this mantra, Yajnavalkya shows the difference between susupti avastha and other avasthas like jagrat and swapna.

And for that purpose, we say that Atma has got two visions or perceptions dristi Dvayam atmanah asti. Atma has two perceptions or two visions. One is 'Chit rupena' nirvikara dristih; that is Pure Awareness and it enjoys changeless perception. The second dristi is cidabhasa rupena Savikara dristi as reflected awareness it has got changing perception.

The two dristi belong to the same Atma. The nirvikara dristi illumines the mind while Savikara dristi illumines the world. Now, what Yajnavalkya says is that in the jagrat avastha both dristi are functioning whereas in susupti avastha one dristi alone functions.

During jagrat, nirvikara dristi illumines the mind and Savikara dristi illumines the world. Whenever you talk about your mind, it is because of the nirvikara dristi illumining the mind and whenever you talk about the world it is the Savikara dristi illumining the world.

However, in susupti the Savikara dristi does not illumine the world because for Savikara dristi to function, mental functions are required. Savikara dristi to function or to be active, it requires an active mind a functioning mind. In susupti Savikara dristi is present in a passive mind and therefore it is incapable of seeing the world.

## Muni Kandam

Chidabasa obtaining in the mind in susupti is incapable to function because for cidabhasa to function the mind has to go out through sense organs. Mind should go out through sense organs for cidabhasa to function. Then only active cidabhasa is available.

During susupti only one-dristi functions and another one does not function. Therefore, Atma sees the mind that is 'chit' sees the mind but cidabhasa does not see the world. Chit rupena Pasyan nabi cidabhasa rupena na pasyati. I hope it is clear. And in the last class I referred to the previous section. Up to this we saw in the last class.

From mantra number 24 to 30 the mantras convey the same idea in different ways and therefore we will read all the six mantras.

### Mantra 4.3.24

*Yadvai tanna jighrati, jighranvai tanna jighrati, na hi  
ghraturghraterviparilopo vidyate'vinasitvat; na tu taddvitiyamasti  
tato'nyadvibhaktam yajjighret.*

### Mantra 4.3.25

*Yadvai tanna rasayate, rasayanvai tanna rasayate, na hi rasayitu  
rasayaterviparllopo vidyate'vinasitvat; na tu taddvitiyamasti  
tato'nyadvibhaktam yadrasayet.*

### Mantra 4.3.26

*Yadvai tanna vadati, vadanvai tanna vadati, na hi  
vakturvakterviparllopo vidyate'vinasitvat; na tu taddvitiyamasti  
tato'nyadvibhaktam yadvadet..*

### Mantra 4.3.27

*Yadvai tanna srnoti, srnvan vai tanna srnoti, na hi srotuh  
sruterviparilopo vidyate'vinasitvat; na tu taddvitiyamasti  
tato'nyadvibhaktam yacchrnuyat.*

### Mantra 4.3 28

*Yadvai tanna manute, manvanovai tanna manute, na hi  
manturmaterviparilopo vidyate'vinasitvat; na tu taddvitiyamasti  
tato'nyadvibhaktam yanmanvita.*

### Mantra 4.3 29

*Yadvai tanna sprsati, sprsanvai tanna sprsyati, nahi sprastuh  
sprsterviparilopo vidyate'vinasitvat; na tu taddvitiyamasti  
tato'nyadvibhaktam yatsprset.*

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### Mantra 4.3 30

*Yadvai tanna vijanati, vijananvai tanna vijanati, na hi  
vijnaturvijnaterviparllopo vidyate'vinasitvat; na tu taddvitiyamasti  
tato'nyadvibhaktam yadvijaniyat.*

All these mantras from 24 to 30 should be understood exactly on the same line as mantra 23, which is the model verse, and accordingly all these mantras should be commented and you will find that the words are very similar in all the mantras.

Pasyan nabi na pasyati vadan nabi na vadadi. Manvanah abi manyade. Thus you will find two types of perceptions are mentioned Jnanendriaya and antahkaranam perception all of them are included. The aim of all mantra is one that Atma caitanyam is nithyam. This is the unique thing, which differentiate Advaida from all philosophies, Nyaya and Vaisheshika etc. In Nyaya and Vaisheshika Atma is material, and Consciousness comes in the Atma as property and Consciousness can go away from the Atma. Atma is dravyam in Nyaya, Vaisheshika etc. When it comes buddhism they accept Atma is Consciousness but the problem is they say it is a changing Consciousness. That is kshaniga vijnanam. When it comes to Visistadvaiddam they tried to solve the problem by talking about two Consciousness, Consciousness as a substance and Consciousness as the attribute. They talk of Substantive Consciousness, and Attributive Consciousness.

But both Consciousnesses are real in Visistadvaiddam, guna caitanyam and guni caitanyam whereas in Advaida we talk about one Nirguna caitanyam and any other perception is only mithya, cidabhasa rupah. This cidabhasa is the unique idea, which differentiates Advaida from all other systems including Dvaiddam and Visistadvaiddam.

In Visistadvaiddam cidabhasa is not accepted. In the place of cidabhasa they call guna caitanyam attributive Consciousness, which they call dharma Bootha jnanam. Any way what I want to say is that atmanah Swarupa caitanyam nithyam is essence all these mantras and in this 23<sup>rd</sup> mantra and 30<sup>th</sup> mantra are often quoted by Adhi Sankaracharya.

I don't want to comment upon all these mantras. I would only give you the word meaning of the 24<sup>th</sup> mantra; jigrati means 'to smell' 25<sup>th</sup> mantra rasayate to taste 26<sup>th</sup> mantra vadati to speak 27<sup>th</sup> mantra srinoti to hear 28<sup>th</sup>

## Muni Kandam

mantra mante to think 29<sup>th</sup> mantra prasati to touch and 30<sup>th</sup> mantra vijanati to know.

In all these mantras you have to put two dristis are there; two types of smelling; two types of thinking; one is vyavahara touching and another is paramarthika touching cidabhasa touching the world is vyavahara touching and 'Chit' touching the mind is paramarthika touching. One is Savikaram and another is nirvikaram. Savikaram is Anithya and nirvikaram is nithya. This is the development. Now we will go to 31<sup>st</sup> mantra.

### Mantra 4.3.31

*Yatra vanyadiva syat, tatranyo'nyatpasyet, anyo'nyajjighret,  
anyo'nyadrasayet, anyo'nyadvadet, anyo'nyacchrnuyat,  
anyo'nyanmanvita, anyo'nyatsprset, anyo'nyadvijaniyat.*

This is also an important mantra, which Adhi Sankaracharya quotes very often. The essence of this mantra is that all transactions are possible only in Dvaidam. Sarve vyavahara dvaide bhavati advaide vyavahara na bavanti. That is why in Mandukya upanisad, Advaidam is called Avyavakaryam. When we say no vyavahara is possible, it excludes all karma vyavahara and all jnana vyavahara also.

All the vyavaharas [transaction] in the form of actions and all vyavahara in the form knowledge because karma vyavahara requires Dvaidam in the form karta karma karanam, subject, object and instrument. And jnana vyavahara also requires Dvaidam in the form of Pramata, pramana, Prameyam. Both require Triputi.

In Advaidam both are not there. This alone was said in the 30<sup>th</sup> mantra. Dvidiyam means Pramata anyad pramanam we saw vibaktam means Prameyam. This was discussed in the above mantra. These are absent in susupti and for Atma. That is why whenever we ask the question as to how to know Atma we are committing a biggest mistake.

When we want to know Atma knowing is a vyavahara and we want to bring down Atma to the vyavahara level. Similarly when we ask the question how to experience the Atma, again experience is another vyavahara and Atma cannot be brought down to the plane of experience; similarly how to realize Atma, for all the questions no answer can be given because the questions themselves are wrong. That is why in Kenopanisad why teacher said I don't know how to teach you.

## Bṛhadaranyaka Upaniṣad

Since the student still persisted, the teacher said it is not known; it is other than known; and the unknown. Meaning is that you can never bring it to the plain of jñāna vyavahāra. If it is not available to any vyavahāra how do you know that Advāida Atma is existent? For that we answer, it is not available for any vyavahāra but it is that because of which all vyavahāras are known or taking place.

It is that because of which all karma vyavahāras and jñāna vyavahāras shine. Just as photographer is not in the picture and at the same time every picture is the evidence for the presence of the photographer even if it is automatic the presence of the camera.

Similarly I am present all the time as Advāida caitanyam but I will not be one of the members in all the transactions. I will never be but I am ever self-evident. And that is said here. Where there is a second thing, that means where there is Tripuṭi, Tripuṭi means the triad of subject object instrument, there a perceiver can perceive through an instrument.

A smeller can smell through another instrument; similarly one can taste; one can speak; one can hear; one can think; one can touch; and one can know; in short all the transactions are possible only where the Pramātra pramāna Prameya tripuṭi is available.

This Tripuṭi obtains only in jagrat avastha and therefore in jagrat avastha alone transactions are possible whereas in susupti this Tripuṭi is absent and therefore all the transactions are not possible. Here there is one crucial expression.

Here the teacher says in jagrat avastha when there is Dvaidam there is vyavahāra. In susupti avastha when there is no Dvaidam in Advāida there is no vyavahāra. Daily we go through both experiences Dvāida vyavahāra in jagrat Advāida 'vyavahāra' in susupti. That means the truth seems to be both in the form of Dvaidam and Advāidam.

Atma is Dvaidam in jagrat and Atma is Advāida in susupti. The question comes as to what is the nature of Atma. Is it Dvāida rūpam or Advāida rūpam or Dvāida Advāida rūpam.

Some philosophers conclude that Dvāida rūpam alone is right and Advāida rūpam is incidental and not real; and some other philosophers say that we will compromise that Dvāida Advāida rūpa Atma beda abeda rūpa Advāida Atma and in fact v0isista Advāida also holds this view alone. So it is called Visistadvāida beda sahida Advāidam.

What we say it is not beda abedam; it is not Dvāida Advāidam and it is Advāidam alone. It is neither Dvaidam nor Dvāida Visistadvāidam and it is



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Advaidam alone. Why do we say so? Upanisad uses the word anyad ivasyad. 'Iva' means 'as though' Dvaidam is there in jagrat avastha.

Therefore by using the expression 'iva' upanisad points out beda is mithya vyavaharam maya karyam Advaidam is paramarthika swarupam. Jagan mithya is not imagination of Adhi Sankaracharya. Mithyatvam of the world is not the imagination of Adhi Sankaracharya and it is presented in the upanisad itself by the expression 'iva'. Therefore this mantra is often quoted to establish the unreality of the world.

### Mantra 4.3.32

*Salila eko drastadvaito bhavati, esa Brahmaloakah samraditi  
hainamanusasasa yajnavalkyah, esasya parama gatih, esasya  
parama sampat, eso-sya paramo lokah, eso'syaparama anandah;  
etasyaivanandasyanyani bhutani matramupajivanti.*

This is another very important mantra. The whole section is beautiful. In susupti when a person is in Atma swarupam, then what is his nature experienced by him is described here. The upanisad says or Yajnavalkya says here Advaidah bhavati. He is in his 'non-dual' nature. And here you see after 'Advaidah' 'iva' is not there.

Therefore wherever Dvaidam comes upanisad uses 'iva' where Advaida there is no 'iva'. In mantra 20<sup>h</sup> while talking about the dream and sleep the upanisad used the expression elephant 'as it were' chased him. 'Iva' is there wherever there is vyavahara. He is everything Advaida 'iva' is not used. From this it is clear that Dvaidam is mithya and Advaidam is sathya.

Not only that it is Ekaha. It is one and salilah. Salilah in this context should be translated as suddhah. Literally the dictionary meaning 'salila' is water. Therefore, Adhi Sankaracharya says salilavatu swachchah pure as water it is interpreted. But all these three words seem to convey the same meaning Ekaha Salilaha Advaidah; therefore commentators make subtle difference. Salilaha refers vijadiya beda rahitaha, Ekaha refers to sajadiya beda rahitaha Advaida refers to svagata rahita beda rahitaha.

I take for granted that you are advanced enough to know what is sajadiya vijadiya and svagata beda. Who is in this form? Drasta. Drasta means the Atma. And here also the word drasta should be understood properly. There are two drastas. One is Savikara drasta and another is nirvikara drasta. Cidabhasa rupena Savikara drasta; chit rupena nirvikara drasta.

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Here we should take nirvikara drasta Atma Advaidaha bhavati. And then the teacher says that this alone is your original nature. In this, you don't have any raga dvesa, you sacrifice manas and how can there be kama in the mind; such a sleep state is your real nature. We think waker is our real nature.

Sleep is temporary rest. Upanisad says that sleeper I is original nature; the waking state is incidental Veshha only the entire world is a stage etc. Susupti is our original nature. Upanisad says. Eshaha brahma lokah is mahavakyam. Eshaha means Advaida Atma swarupa is none other than Brahman the Infinite.

Here we should be very careful that the brahma loka should not be taken in the regular meaning. It is the seventh heaven which one reaches by going through shukla gati etc. But in this context brahma loka does not refer to hiranyagarbha loka but here the word brahma loka means Brahman the all-pervading Brahman. Brahma lokah means jnana rupam Brahma, caitanya rupam Brahma, Swayam Jyotihih rupam Brahma.

For long time we have been discussing and the upanisad is worried whether we remember who is guru and who is sisya. So the upanisad reminds oh! Emperor Janaka this is the real nature of yours. Thus Yajnavalkya taught Janaka maharaja. Not only that esha aisy paramagatihi this Advaida swarupam alone is your ultimate goal.

It is not going to any loka. Swarga is not the ultimate goal; Kailasa is not the ultimate goal; Vaikunta is not the ultimate goal. You need not go anywhere. Discover your Atma swarupam that is the parama gathih.

This Advaida swarupam alone is the true and real wealth. Self-effulgent wealth it is; that means all other anatma wealth cannot be depended upon for security. Only dependable wealth is your own inner wealth.

So esha aisy parama sambad eshaha aisa paramaha lokaha; this Advaida swarupam alone is the highest loka it is taught. Highest resting place highest resting place is Advaida swarupam.

Paranthama is my own Advaida swarupam. Advaida swarupam alone is the highest ananda. It is the highest fulfillment highest Thriпти. This is called Atmananda or brahmananda and when we say Atmananda or brahmananda we should remember that we are not talking about a particular experience because experience it can never be parama ananda for any experience belongs to the mind and it belongs to vyavahara; it belongs to time and is subject to fluctuation like priya modha and pramodha.

Parama ananda is 'me' myself alone. Therefore we should translate parama ananda purnatvam. Advaida swarupa alone is purnatvam, the

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fullness, freedom from bond freedom from struggle freedom from expectations; Atman eva atmana tustaha. Atma creedah Atma rahiti etc. Not only that, the upanisad says etasya eva anandasya matram anyani bhutani upa jivanti. Matram should be connected with anandasya.

Matram means a small portion an amsah or a bit of brahmanandam alone is experienced by all the ignorant people in the form of visayananda. And a portion we don't know whether it is big or small portion. Matra means a smallest bit of ananda here.

That is what Adhi Sankaracharya said in Manisha pancakam. He compares brahmananda to ocean and a bit of it is a droplet, a spray and that droplets alone are divided is brahmananda, or Indra ananda. They are not divisions of the samudram but they are divisions of droplet of that ocean of brahmananda.

So you can imagine what is brahmananda. Then how to experience that ananda? It is not experience but it is my nature. All Jjivahs resort to the bit of that brahmananda alone. More in the next class.

Hari Om

Class # 115

Mantra : 4.3.33

The nature of susupti is elaborately discussed here taking susupti as an ideal example for moksa. Therefore the upanisad describes susupti as moksa itself. Susupti is compared to moksa because in susupti a person is in his real swarupam or in his Advaida swarupam. Dvaidam is unnatural to a person and therefore jagrat and swapna are not the natural states of an individual.

In jagrat and swapna, there is projection of duality. This was said in the mantra 31. When there is a false duality, there is transaction. In susupti, when the projected duality is not there all transactions have ended, a person is in his Avyavaharya swarupam. This Advaida swarupam is defined as the drasta; the jivatma abides by his nature, which is salilaha ekaha Advaidah.

Salilaha means vijadiya beda rahitah; literally salilam means pure water; just as pure water is not mixed with anything else, the 'Pure Awareness' is not mixed with anything else. Ekaha means sajadiya beda rahitah, it does not have second 'Awareness' and Advaida swahata beda rahitaha, it does not have internal divisions; it is free from external and internal division.

Then the upanisad talks about this Advaidam as the highest goal and this as the highest anandah parama anandah. Then a statement is made at the end, that all worldly pleasures are infinitesimal part of that brahmananda. It is a well-known statement, which Adhi Sankaracharya quotes very often. Salila vakyam means this mantra. Up to this we saw in the last class.

Mantra 4.3.33

*Sa yo manusyanam raddhah samrddho bhavati, anyesamadhipatih,  
Sarvairmanusyakairbhogaih sampannatamah, sa manusyanam  
parama anandah; atha ye satam manusyanamanandah sa Ekah  
pitnam jitalokanamanandah, atha ye satam pitnam  
jitalokanamanandah, atha ye satam pitnam jitalokanamanandah,  
atha ye satam pitnam jitalokanamanandah sa eko gandharvaloka  
anandah; atha ye satam gandharvaloka anandah sa Ekah  
karmadevanamanandah ye karmana deva tvamabhisampadyante;  
atha ye satam karmadevanamanandah sa Eka  
ajnanadevanamanandah; yasca srotriyo'vrjino'kamahatah; atha ye  
satamajanandevanarnanandah sa Ekah prajapatiloka anandah,  
yasca srotriyo'vrjino;kamahatah; atha ye satam prajapatiloka*

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*anandah sa eko Brahmaloaka anandah, yasca srotriyo'vrjino  
kamahatah; athaisa eva parama anandah, esa Brahmaloakah  
samraditi hovaca yajnavalkyah; so'ham baghavate sahasram dadami,  
ata urdhvam vimoksayaiva bruhiti; atra ha yajnavalkyo  
bibhayancakara, medhavi raja sarvebhyo mantebhya udarautsiditi.*

In the previous mantra, Yajnavalkya pointed out that all the worldly pleasures are nothing but an infinitesimal part of the brahmananda. Sarve visayananda brahmananda matratvam. This idea is elaborated in this mantra.

This is conveyed through a particular method, which we call ananda mimamsa. It is an analysis of the nature of sensory pleasures. This analysis of ananda mimamsa is done here very elaborately. This is done in the brahmananda Valli of Taittiriya Upanisad as well.

This brahmananda I will discuss briefly now. Three points must be noted while studying this mantra. The first point is that all visayanandas [material pleasures] are nothing but a reflections of brahmananda in the mind.

All sensory pleasures and worldly pleasures are nothing but reflections of brahmananda in the mind. Therefore, if brahmananda is taken as Bimba ananda, all sensory pleasures are nothing but pratibimba ananda. And all experiential pleasure comes under pratibimba ananda alone. Bimbananda will not come under the experiential pleasures. All visayananda are the sensory pleasures or the worldly pleasures and they fall under the pratibimba ananda.

Then the second point is that these pratibimba anandas or reflected pleasures are figuratively said to be a part of brahmananda. That means we should not take visayananda as the 'real part' of brahmananda because brahmananda does not have any parts. Brahmananda is the same as Brahman. Brahman Brahmaiva brahmananda. So brahmananda is equal to Brahman and Brahman is indivisible and therefore brahmananda is indivisible and how can we talk about the 'matra of brahmananda' a part of brahmananda so we say it is not really a part; it is 'as though' a part.

If visayananda is a real part of brahmananda what will happen? Suppose there is a cloth and this cloth has got various parts as the top portion, bottom portion etc. These parts are as real as the cloth itself. If the parts are real what will happen, as even you remove the parts the original will become smaller and smaller, and a day will come when all the parts are gone and the whole will not be there.

## Brhadaranyaka Upanisad

Similarly if visayananda is a real part of brahmananda and every time you enjoy is nothing visayananda, brahmananda's bit will go and so many millions of people enjoy every time, and if visayananda is experienced, one chunk of brahmananda is gone and there will be no place of visayananda with the exhaustion of brahmananda.

Therefore visayananda is only 'an apparent part' of brahmananda. In fact any reflection is only an apparent part of the original. Then if it is not a real part why do you use the expression matra. Then why do you call it part? The answer is that the 'part cannot exist independent of the whole'. In the same way visayananda the reflection cannot exist independent of brahmananda, the original and to show the dependence, we call visayananda is part of brahmananda.

Then the third point to be noted is that visayananda is subject to gradation. Visayananda is the same as pratibimba ananda and therefore we can say that pratibimba ananda is subject to gradation or we can say Anubhava ananda is subject to gradation because all the experiential pleasures are subject to gradation. For the experience comes and it has got 'a time' duration and there is 'a gradation' in time also.

Therefore even the highest samadhi pleasure also is available during the time of samadhi and the duration can be as long duration or it can be short duration and again any experiential pleasure is subject to gradation or Taratamyam whereas brahmananda is not experiential and it is not subject to gradation also. Why is it subject to gradation? The logic must be clear. It is subject to gradation because it is reflected ananda.

Any reflection will be subject to gradation. Why do we say so? Any reflection depends upon the reflecting medium. Since the reflecting media can be of different types it may be very clear one or it may be slightly dull medium.

In a dull medium the reflection is dull and in a clear medium the reflection is brighter. In pratibimba ananda, the reflecting medium is the mind and the mind can be dull or the mind can be bright through Sattva vritti it can be bright; through Rajo vritti it can be disturbed; through Tamo vritti it can be dull. Hence the pratibimbananda is greater.

Hence the ananda depends upon upadhi, the equipment. Therefore when there is a better body, better environment and better sense objects then the mind will be calmer and brighter because in the body there is no health problem and there is no disturbance and sense objects are ideal. Therefore upadhi [body] visaya [sense objects] loka [environment] taratamyad and the mind becomes better and better.

## Muni Kandam

In the bhuloka if you have certain types of comforts, better upadhi, better visaya and better loka will be there and the pleasure you have is better. So also in Suvar loka, Tapo loka and brahma loka equipment will be better to give you better enjoyment. Therefore, the mind enjoyed by Brahma is very, very bright and clear. Thus, according to these reflecting media vary the pratibimba ananda also one has got Taratamyam whereas in Bimbananda, Atmananda or brahmananda there is no Taratamyam at all.

Then the next point the upanisad want to convey is this. This quiet mind or a better and clearer reflecting medium can be caused by two factors. The quiet mind can be accomplished through two factors. One is by procuring, accomplishing or getting whatever the mind wants. If the mind asks for better loka, do ritual and go to swarga loka and thus the mind becomes better by procuring visayas or sensory objects. Because of that, reflected ananda is greater and more comfortable and the people have more ananda. This is one method.

Second method the upanisad pointed out is through vairagyam or dispassion the mind can become quiet and calm. And for vairagyam what objects you should procure. For vairagyam you need not procure any sense objects and vairagyam requires another type of money that is the Viveka wealth.

Through material wealth you can purchase sense objects and get better pratibimba ananda whereas through Viveka wealth the wealth of discrimination you develop dispassion and not being interested in heaven or sense objects etc. Dance music etc., is enjoyed initially and thereafter wards we don't have any interest to hear or enjoy that dance.

Once I understand sense objects, the mind drops its wants, consequently the mind becomes calm, and that ananda is also pratibimba ananda alone. The ananda gained through sense objects and the ananda gained through swargadhi objects is nothing compared to the ananda gained through contentment. Pratibimba ananda has got two methods one through visaya and another through vairagyam.

How to get Bimbananda? One gains it through jnanam alone. Jnanadvara Bimbananda praptih. These are the points you should keep in mind when you analyse Bimba ananda. If you compare this portion the ananda mimamsa of Taittriya upanisad some slight changes are there. In Taittriya upanisad from manushya ananda up to hiranyagarbha ananda about ten or eleven stages are pointed out. Whereas in this section, all the stages are not mentioned while some of them are skipped and only seven stages are pointed out here.

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Thus some of them are mentioned there and second thing even there is difference in the order that is given between Taittiriya upanisad and Brihadaranyaka upanisad e.g., pitru loka ananda is seen to be superior to gandharva loka ananda in Taittiriya upanisad.

Even there is difference in the order given. Also there is some change in the order given. In the Brihadaranyaka Upanisad. First pitru loka and gandharva loka ananda is supposed to be superior to that. Which is correct? For that our answer is that the sruti is not bothered about which is superior and which is inferior.

Remember that whenever sruti contradicts you need not bother. The emphasis is not there; focus is not there. Sometime when you explain about your experience about visiting a temple or any place, it is the experience that gains importance and not the year or month and even if there is some changes in narrating the incidents at different times, it is not of any importance.

So also the various levels of anandas are mentioned in the different upanisads. We should not bother about the gradation but the Tatparyam about the ananda alone should be taken by us. This logic is used in Brahma sutra also. That is why while dealing with creation also sometimes upanisad talks about three elements, some times five elements and thus the sruti contradicts. Whether three, five, or one hundred eight we don't bother because our aim is not in showing how many elements are there but our aim is to show that all elements are mithya.

Similarly here also we should not ask the question pitru loka is superior or gandharva loka is superior but what we want to know is these lokas have pratibimba ananda.

With this back ground we will go to this mantra. For making comparative study, first one unit of ananda is defined. Comparison is impossible without a standard unit. Whether Bombay is nearer or Delhi is nearer how do you study? Immediately you see the number of kilometer. You require a standard kilometre or mile. Similarly the rate comparison is there. Without standard unit no comparison is possible. Upanisad defines the standard unit to compare the ananda at different levels..

For that standard unit ananda it is taking an ideal human being as the standard. Even though ideal human being does not exist for our study we imagine an ideal human being. This is very similar to the one taken in Taittiriya Upanisad. Ragtah is the unit taken in Brihadaranyaka upanisad. Ragtah means one who is well endowed. In this context it means all organs are in fit condition.



## Muni Kandam

They are healthy and they are strong; they are functioning and they are under his control. Sakala avayava sambannah bhavati. Sambrutah bhavati. Sambrutah means very prosperous. So every wealth upon the earth belongs to him only and he is the owner of all the riches; not only that, he is the emperor who rules over all other people and all other minor kings as well.

Anyesham refers to all the kings. He is the Chakravarthi. Since, he is the ruler of the world, he enjoys all the humanly or the worldly sense pleasures. All the sense pleasures are with him. Then, we should add two more words which is added later in this mantra and the two words are avrujanah and srortriyah; that means he is well versed with the scriptures and therefore he lives a Dharmic way of life. If dharma is not there ananda is not possible. Adharma will disturb the mind. Pratibimba ananda requires a Dharmic way of living. Dharmic way of living requires vedic study. Vedas alone teach dharma.

If you don't follow dharma you cannot have peace of mind and without this you can't get pratibimba ananda. Avrujanam means papa Rahitah adharma rahitah dharmatma. Srortriyah means Veda adhyayakah. What is his ananda? This is the highest pleasure of a human being. An ajnani human being and we are not talking about ajnani human being in this context.

Having talked about standard unit now the upanisad multiplies the unit to show the higher grade of ananda. Jita lokah is another name for pitru. Thus pitruloka ananda forms 100 units of manushya loka ananda. Hundred times pitruloka ananda is one unit of gandharva loka ananda. And then hundred units of gandharva loka ananda is equal to one unit of deva ananda or swarga loka ananda.

Karma deva is one who becomes by doing karmas and who attain swarga loka by doing karma. And one hundred units of karma deva ananda are equal to one unit of ajnana deva ananda. What is the difference between karma deva and Ajana deva? Both refer to devas alone. It is swarga loka alone. Karma deva is also in heaven; Ajana deva also is in heaven. Both are in heaven. Why should there be gradation in their ananda.

Adhi Sankaracharya in his commentary [Taittiriya commentary] karma devah has clarified. Karma devata is one who has been a human being first and through rituals he goes to swarga in the middle of creation, he became a citizen of swarga loka. Such one is karma deva. Who is Ajana deva? He does not become deva in the middle of the creation and he is born as deva at the beginning of the creation itself. He is born heavenly citizen. Therefore, he is a primary citizen and Ajana deva is born deva and karma deva is an immigrant in heaven.

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Then one hundred times of ajnana deva ananda is one unit of Prajapathi ananda. Here Prajapati means virad. Sthoola samasti sarira abimani or sthoola prapanca abimani is virad. Brihadaranyaka upanisad skips Brahaspathi etc. And one hundred times of Prajapathi ananda is equal to one unit of brahma loka ananda. Brahma loka means hiranyagarbha ananda samasti sukshma sarira abhimana ananda. In between we find a word 'akama hatah'. This is crucial word. This means he is a Vairagi or Viragavan. What does the Upanisad conveys through this is our question now.

Upanisad wants to show that ananda in higher loka is really not because of higher sense objects at all. Even though, normally what we think when the possessions are improved ananda will improve is what we think. Upanisad say it is not so. In higher loka when a person is in pitru loka, he is having vairagyam for manushya loka; when in gandharva loka he is having vairagyam for both the inferior lokas.

And when a person is in brahma loka, he has vairagyam for all the lower lokas. The higher a person possesses or more number of things a person possesses he develops greater vairagyam. It is this vairagyam that is responsible for gandharva loka ananda or pitru loka ananda or ajnana loka ananda. But the problem is a person has to get vairagyam if he has to get to higher and higher lokas.

Upanisad says that manushya can get the same amount of vairagyam without going to higher lokas. Therefore, a person can remain in manushya loka and develop vairagyam for all the lokas by sheer Vivekah. No need for karma, no need for upasana; sheer viveka is sufficient to get higher lokas. As the Vairagya increases the pratibimba ananda also will increase. If he has got bhuloka vairagyam what ananda he will get? He will get ananda equal to Buvar loka visayananda he will get.

If his vairagyam increases to Buvar loka he will get Suvar loka ananda. Vairagya he can get suvar loka ananda if he develop vairagyam to Buvar loka he will get higher loka ananda; all the six lokas he gets ananda equivalent to brahma loka ananda. It is an alternative method or inexpensive method of experiential pleasure. And having given vairagyam then Yajnavalkya concludes atha esha eva parama anandah. Highest ananda is not any one of them; the real highest ananda is brahmananda alone. That brahmananda is otherwise known as hiranyagarbha ananda. In this place, it means brahma loka ananda 'eva' paramananda in the relative field or in the experiential pleasure this is the highest. More in the next class.

Hari Om

We analyse the ananda Mimamsa portion occurring in Swayamjyoti brahmanam vide mantra 33. In this mantra, Yajnavalkya talks about the relationship between visayananda and Atmananda. Visayananda means all types of pleasures that we experience with the help of sense objects, the environment and also because of our upadhi or equipments.

Yajnavalkya points out that this visayananda is subject to gradation, as a person goes to higher and higher lokas, the visayananda, the sense pleasures also go higher and higher. All sense pleasures are here presented as a 'matra' of Atmananda, 'matra' meaning a small portion and an insignificant portion of brahmananda or Atmananda.

But here what we should remember is this. We have seen that all sense pleasures as the pleasures experienced by us and when we say brahmananda is the greatest ananda we will conclude that brahmananda is the greatest experiential pleasure.

All visayanandas are experiential pleasures and when we say this visayananda is a part of brahmananda, we are prone to commit the mistake of taking brahmananda as the greatest experiential pleasure but we should note that brahmananda is not an experiential pleasure at all.

Why does Yajnavalkya use the expression of part and whole? It is because the part and whole should be of similar nature. If part is the experiential pleasure, the whole also should be experiential pleasure. To avoid this problem, we say that the part and the whole is only a figurative expression. Really speaking, there is no part for brahmananda.

Then why do we use this expression? Visayananda is nothing but pratibimbananda and Atma ananda is Bimba ananda. Pratibimbam, the reflection can never be a part of the Bimbam, the original. Then, why do we use the expression 'part'? This expression is used to indicate that pratibimbananda cannot exist independent of Bimba ananda. That much alone is the significance. There is no sense pleasure independent of Atmananda.

Thus, visayananda will come under experience being pratibimba; Atmananda will never come under the experience because it is 'myself'. Then how do you get Bimba ananda or Atma ananda; we never get

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Bimbananda or Atmananda and it is never accomplished by us because it is owned up as our 'own nature'. And that is the idea conveyed here.

Up to this portion we got visayananda or pratibimbanandah. Now the upanīṣad talks about Bimbananda or Atmananda. Therefore word 'atha' is used to distinguish the Atmananda from visayananda. The word highest should be carefully understood here. Normally, the word tallest etc., indicates the gradation.

The word 'est' is added to indicate the superlative degree. Here the word 'highest' does not indicate superlative degree but here the word highest indicates that which is free from all degrees of comparison or free from gradation. It is called paramananda. Because of this reason alone, we say it is not an experience.

In experience the gradation can never be avoided. For any amount of happiness gradation cannot be avoided. That is why even people in samadhi, gradation of ananda are there. Intense samadhi, ordinary samadhi and ultimately samadhi itself go away leaving this person high and dry. Therefore, paramananda is gradation-less, non-experiential ananda, which is Atma Swarupa caitanyam. It is the name of caitanyam.

If it is not an experience how do you use the word ananda? The word ananda means happiness, which is an experience. Joy is experience. Pleasure is experience, bliss is an experience. So if it is not an experience how can you use the word anandah. For that our answer is whenever we use the word Atmananda, the word ananda means anantah. Anantah means purnatvam. It is nothing but 'Purnatvam', which is owned by jnanam.

Thus Atmananda can be defined as the fullness, which is owned by knowledge. In this purnatvam gained through knowledge, there is no gradation. No. Purnatvam is owned up any time of life and it is gradation-less and so it is called paramananda.

This Atma ananda alone is called brahma lokah. You should be careful here; the word lokah means caitanyam. Brahma loka means purna caitanyam Aparichinna caitanyam. Now alone we remember that this is the conversation between Janaka and Yajnavalkya.

Yajnavalkya addresses Janaka. And 'itika uvacha Yajnavalkya' is the words of the upanīṣad. What did Janaka do? Again Janaka assured to give Yajnavalkya a thousand cows. Janaka asks Yajnavalkya to teach him more for the sake of his liberation. Yajnavalkya got frightened it seems.

Yajnavalkya was disturbed it seems. This intelligent king, for all the questions he got answers in one session itself. Yajnavalkya thinks that the

## Muni Kandam

king is pressing and insisting upon nirbandham karodhi. So when Yajnavalkya is about to go away after answering the questions, Janaka gives him another one thousand cows and asks him for further teaching. So Yajnavalkya is frightened and he will be left with nothing to talk about. It is just to indicate the sincerity of Janaka and not that Yajnavalkya is frightened because he can answer all questions with no problem.

### Mantra 4.3.34

*Sa va esa etasmin svapnante ratva caritva, drstvaiva punyam ca  
papam ca, punah pratinyayam pratiyonyadravati buddhantayaiva.*

With the previous mantra, the topic of susupti is over. Through the susupti study, Atma swarupam is revealed from mantra 21 to 33. Now if you analyse until now it is seen that two main topics have been discussed. One is samsara and another is moksa. And these two topics were discussed through two examples. First we got the example for samsarasya dristanta.

What is the example for samsara? Traveling from jagrat to swapna again swapna to jagrat waking to dream and dream to waking, this travel is comparable to samsara. Samsara is literally defined as transmigration or traveling from one loka to another loka. It is punarabi jananam punarabi maranam. This is literal meaning of samsara.

Samyak sarathi lokad lokam gachchadi iti samsaraha. And to give an example, the upanisad takes swapna as another loka and jagrat as another loka because the objects are different, bodies are different; time is different; space is different, therefore swapna loka and jagrat loka are two distinct lokas. Going to swapna is rebirth in swapna loka and waking is again rebirth to jagrat loka.

Mahamasya dristanta was given moving one shore to another similarly jiva goes from jagrat to swapna loka and thus waking and dream together are the example for samsara. This came in verses 15, 16, and 17. Here samsara dristanta is discussed.

Thereafter wards for the sake of moksa, the example of susupti is taken. Susupti is moksa dristanta. So jagrat swapna is samsara dristanta and susupti is moksa dristanta. Why susupti is comparable to moksa because in susupti Triputi is not there. Differences are not there There is Advaida; Desa Paricheda is not there; kala Paricheda is not there; samsara dukhams are not

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there; travel from loka to loka is not there. This was discussed in mantras 21 to 33 came. Here moksa dristanta is discussed.

This moksa dristanta is susupti. Whenever you talk about dristanta as an example, the example is meant to reveal something. When you give an example for something e.g. You say tiger is like a cat. The cat is called dristanta. What do we call the tiger? Tiger is the main topic for which example is given. Tiger is called Darstanta. This means that the main topic for which example is given is Darstanta. If you say man is powerful like a horse; then horse becomes dristanta and man becomes Darstanta.

Now the thing is, jagrat and swapna is dristanta number one and susupti is dristanta number two; now the question is what is the Darstanta for the jagrat swapna. What is the Darstanta for susupti? The Darstanta for jagrat swapna is samsarah traveling from loka to loka and the Darstanta for susupti is nothing but moksa, which is cessation of travel.

Therefore from 34<sup>th</sup> sloka onwards we are entering into Darstanta Vichara. This is nothing but samsara Vichara. Samsara varnanam. This samsara varnanam continues in the next brahmanam also. This will go up to the next brahmanam mantra 6 [i.e., 4.4.6] which is Darstanta for jagrat and swapna. Then we will get moksa varnanam, which is the Darstanta for susupti.

So upanisad is now bringing the jiva to the waking state. Now, jiva is in susupti and we have to bring jiva to jagrat state. Jiva remains in susupti for sometime; we have to supply the word 'stitva' remaining for sometime. This jiva remains in susupti for sometime and thereafter wards he comes to swapna avastha and revels for sometime with sense pleasures and Charitva moves about in swapna loka for sometime and dristaiva punyancha papancha he experiences punya phalam and papa phalam in swapna, sukham and dukham and thereafter he comes back to the same old position of waking state by the same route through which he went, he comes back to experience the jagrat avastha.

He comes back Buddhantaya eva for experiencing jagrat avastha? Now this mantra is repetition of 4.3.16. Here afterwards you have to imagine that this jiva in the waking state has gone through varieties of activities, he has acquired punya and papa and has grown old, and he is about to die. Now, samsara varnanam is the topic. Samsara means going to another loka and that involves death so it is called marana varnanam.

Adhi Sankaracharya asks the question why should we explain about the maranam. Why should sastra tell something about what we all experience?

## Muni Kandam

Vairagyartham marana varnanam. 'Only if you repeat this, vairagyam will come' says Adhi Sankaracharya.

### Mantra 4.3.35

*Tadyatha'nah susamahitamutsarjadyayat evamevayam sarira Atma  
prajnenatmananvarudha utsarjan yati, yatraitadurdhvocchvasi  
bhavati.*

So what happens at the time of death? Jiva has to go to another sariram. And at that time, he has to carry all his sense organs. Now all the indriyas are in various Golakas [physical parts are there]. At the time of death, jiva drags all the organs, it has its own bundles of punya and papa, and when the jiva shifts its body with punya and papa, sense organs etc. What is the condition. He has to carry all of them to the next janma.

What is the condition? For this upanisad gives an example. It is like shifting a house. While shifting the house what the person does. He puts all things in a cart. And the cart, a wooden cart is heavily loaded and because of the loading, when the cart starts, it makes lot of noise. It goes very slowly making lot of noise and also the cart will not move by itself and a driver is necessary.

We also sit in the cart. In the same way jivatma travels and it is fully loaded with punya and papa and indriyas etc., and it is driven by isvara, the driver and when isvara driver removes sukshma sariram cart with punya and papa bundle and with all the organs etc., it makes lot of noise in the form of groaning, gasping for breath by the jiva at the time of death.

All types of sounds come from the body. This is the description. Jivatma quits the physical body loaded with punya and papa all the sense organs etc. Here isvarah guides the driver. Prajna Atma in this mantra refers to isvara. Why do we say so?

Isvara is karma phala dada. He is karmadyaksaha. He only knows where the cart should be driven. The dying person also makes lot of sound groaning sound, and he struggles for breath and he gags for breath and Udhana vayu in him becomes powerful while all other pranas becomes weaker.

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### Mantra 4.3.36

*Sa yatraymentanimanam nyeti jaraya vopatapata vanimanam  
nigacchati tadyathamram vodumbaram va pippalam va bandhanat  
pramucyate, evamevayam purusa ebhyo'ngebhyah sampramucya  
punah pratinyayam pratiyonyadravati pranayaiva.*

Marana [death] varnanam continues. Sah ayam yatrayment animanam nyeti the body of the jivatma has become very thin and emaciated. First he was very big and now his body has become very thin, very weak very emaciated like 'Anu'. Why he has become very thin? Upanisad says it is because of old age; his capacity to digest food is gone; therefore, his body does not absorb anything; his body has become weak and fragile because of the old age.

If he is young he may become emaciated because of disease. Because of that he becomes very thin and then ultimately what happens. The sukshma sariram and sthoola sariram were together until now, and the time comes when the sukshma sariram breaks connection with sthoola sariram and leaves the body. This leaving of the sukshma sariram from the body is otherwise called death.

Here three examples are given. Amra phalam, Udumba phalam and Pippala phalam. It is said that some fruits fall naturally; some fruits fall because of the wind; some falls because of birds pecking at it. Different people die because of different reasons. Some people die because of diseases. Some go because of various extraneous causes.

Bandanad pramucyate here it means the hold, the branch of tree. Just as the fruit falls from the stem or branch, here the physical body is the branch and sukshma sariram is the fruit. Evam eva ayam purusaha. He gets freed from all the limbs of the physical body; all golakams of the physical body, the jivatma gets torn off.

Again he comes to another body in the same way he leaves the body and in the same way he comes to another body for the sake of pranaya eva meaning fresh life or new manifestation of new life. Old manifestation is gone and now jiva seeks new manifestation, which we call as rebirth, and he takes to next janma.



Muni Kandam

*Mantra 4.3.37*

*Tadyatha rajanamayantamugrah pratyenasah sutagramanyo'nnaih  
panairavasathaih pratikalpante, ayamayati, ayamagacchatiti, evam  
haivamvidam sarvani bhutani pratikalpante, Idam Brahmayati,  
Idamagacchatiti.*

Marana varnanam or samsara varnanam continues. Upanisad compares jivatma to a king. When the king leaves a particular city and goes to another city in the kingdom itself, there are many of people in the city to see the king off. And not only the people wait to see him off and at the other place where he goes, many people wait to receive the king with malas etc. Here the reception is narrated here.

The send off is given in the next mantra. When a king is arrives in a place, many people wait there to welcome him. The secondary caste people, because of the inter marriage and they are called belonging to secondary varnas. When brahmana marries a ksatriya brahmana marries sutra etc. Such people are secondary caste. One type is known as Ugra. Ugra is equal to Ugrah.

For the secondary caste also duties are prescribed. The duties of Ugra are giving punishment for the crime. The persons giving punishment to the offenders and they are called ugrah. They assemble there to receive him. Suta is another secondary caste. They take up is the driver posts. The Sarathi post goes to them. Gramanyah means the village heads.

In short various people come with anna Panam things to eat; and things to drink and also offer the king the guesthouses, rooms, rest rooms etc. They all wait. How do they wait? They wait with all expectations. 'Ayam ayati' means here 'he comes'. That is within quotation.

In the same way, the samsari also enters the womb of a mother and all the other people are waiting for the delivery of the baby. Here samsari is the raja. The baby in the womb is the king. He has quit the previous loka, he has entered the womb of the mother, he is about to come out, and all the people plan to receive the baby. They buy cows for the sake of milk to the baby.

They buy the cradle; they submit application for pre-L.K.G. the mother, father, brothers neighbours, grand parents and Adhi Sankaracharya adds including adhithana devatas wait there to bless the bady the moment the baby comes; surya gives light in the sun; similarly vayu has to bless, Indra has to bless the hand. How do they wait? 'Here he comes'. Here Brahman has arrived, because of the ignorance that paramatma comes in the form of

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jivatma. Really speaking paramatma alone comes in the form of baby. This is the reception, how do they send him off?

### Mantra 4.3.38

*Tadyatha rajanam praiyasantamugrah pratyenasah  
sutagramanyo'bhisamayanti, evamevemamatmanamantakale sarve  
prana abhisamayanti, yatra ita durdhvocchvasi bhavati.*

Now is the send off to the dying man at the time of maranam is explained in this mantra. The first two lines are very similar. When the king goes to another place; all the people join to give him a warm send off. They travel along with him. They assemble together. All the sense organs withdraw from the body and they want to go with the jivatma to travel along with him. Here, the prana means indriyani. And of course, there are relatives also. Some people assemble to send him off; the sense organs assemble to go along with the dying jiva.

And he begins to gasp for breath and struggle for life. Why do you talk about all those things? Adhi Sankaracharya says only when I explain the plight in detail, you will get vairagyam and you will work for moksa and liberation. With this third brahmanam of the fourth chapter is also over. Samsara will continue in the next brahmanam also up to mantra 6 which we will see in the next class.

Hari Om

Summary of the Third brahmanam

First I will give you a summary of the third brahmanam of the fourth chapter namely Swayamjyoti brahmanam. It is very important brahmanam of the entire Brihadaranyaka upanisad. Here, the teaching is in the form of Janaka Yajnavalkya samvada, a dialogue between Janaka, the student the Yajnavalkya, the teacher. Janaka asks Yajnavalkya about Atma Jyotihih. The 'self effulgent' self and as an answer to Janaka's question entire brahmanam is given.

Here in the first six mantras Yajnavalkya establishes that Atma Jyotihi through an analysis of swapna. Through swapna analysis Atma Jyotihih is logically established. The anumana vakyam used here is the following. Swapna deha vyavaharah deha vitiriktah Jyoti sadhyah. Deha vyaharatvad jagrat deha vyavaharavad. This is the anumanam.

The idea is that someone other than the body illumines all the bodily functions. This is the logic. The only difference is that an external illuminator illumines the functions of the waker's body whereas an internal illuminator illumines the functions of the dreamer's body.

But in both the cases what is common? The illuminator is other than the body. In the waking stage the illuminator is outside, other than the body. In the dream state the illuminator is inside, other than the body.

And therefore swapna Jyotihih abouthikah athindriatvad the dream illuminator is not a material illuminator but it is a spiritual illuminator; because it is not available for sense organs. Thus two anumanams are used and the teacher establishes two points; point one is that there is an illuminator other than the body and the point two is that illuminator is non-material in nature. This is the discussion from mantra 1 to 6. Deha vitiriktah Atma Jyotihih is the topic here.

This is discussion from mantra 7 up to 19, we have an elaborate discussion on the nature of the Atma Jyotihih by analyzing the swapna once again through dream analysis. Through this analysis Yajnavalkya conveyed three points.

The first point is Atma Jyotihih deha vilaksanam; the Consciousness is distinct from the body and mind; this is very important from the scientific point of view. As far as science is concerned, they are not very sure about the nature of Consciousness.

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Every one of us knows about Consciousness because we are all conscious. What is the nature of Consciousness is the biggest mystery in science? Endless theories have been propounded. All of them consider that Consciousness is a part of matter or a property of the matter but it is an independent substance of its own.

This portion of vedanta is very relevant and in this they point out Consciousness is neither matter nor is it part of the matter nor is it a property of matter and it is an independent substance of its own. It is not an adjective of matter but it is a substance. And later we go and point out that matter is an adjective of Consciousness. In fact, the matter depends upon Consciousness and Consciousness is an independent entity. Thus, scientifically these portions are very relevant.

The first point we get is deha vilaksanam Atma Jyotihi. The second point conveyed here is karma Rahitvatvam; Consciousness is unassociated with any karma. Na punyam na papam na soukyam na dukham na mantra na theertho aham bojanam chidananda rupam; sivo ham sivo ham na punya karma sambandha no papa karma sambandha. And all the corollaries we have to derive, if karmas are not there; there is no question of sukha dukha boga; there is no question of punar janma and all these things will be absent.

Third paramarthika point conveyed here is kama Rahitvatvam free from all desires; Nishkamatvam or Akamatvam. These are the three points namely Atma is different from body; Atma is free from karma and Atma is free from kama.

Finally the section concludes with two well-known examples, the first being mahamatsya, huge fish and the second example is that of a bird pakshi dristandha. These examples convey is that the fish moves through the middle of the river and also it moves close to both the banks of the river. For sometime, it moves near the right side bank; sometimes near the left side of the bank, sometimes in the middle, but wherever it moves it is not affected whatever happens on the banks of the river. It is untainted by, unconnected with whatever happens on both banks.

Similarly jivatma also moves through two banks jagrat avastha bank and swapna avastha bank. And sometimes it moves in the middle of the river known as the susupti avastha; but wherever it moves, the most important thing is that it is not affected by whatever happens in the waking state, not affected whatever happens in the dream state.

Atma sports as if it were in the three cities of jagrat, swapna, and susupti but not affected by anything. This is mahamasya dristanta.

## Muni Kandam

The second example is the bird moves about in the sky from morning till evening. It does lot of things; eating lot of things. During the evening, it is tired because of its actions and experiences and it quietly comes back to its nest for resting.

In the same way, the jiva bird also moves about in the jagrat field and swapna field doing lot of things and more than that experiences lot of things sukha dukha Misra anubhava. After moving about in jagrat and swapna, the jiva bird is tired just as many people say, that I am tired of life etc., expressing that I wish to die. They are not aware of the fact, that the death would not end or stop the journey.

Why they ask for death? It is because they are tired of their life. When jiva is tired of jagrat swapna experience as it folds its wings i.e., that is the withdrawal of sense organs. They are the wings 'as it were' to move in the world of sparsa, sabda etc. They fold their wings and they go to their own nest i.e., prajnah. It is thereafter, after sleep the get up again and start the work. Two examples reveal the idea that Atma is unaffected by whatever happens around. This is from mantra 7 to 19.

In the mantra 20, Yajnavalkya gives vidya avidya phalam, the consequences of ignorance and the consequence of knowledge. These two are given by taking swapna and susupti example. Swapna example is for ignorance or avidya and susupti example for the knowledge or vidya. During swapna there is false duality, mithya Dvaidam is there in swapna because of ignorance projection. And because of mithya Dvaidam there are problems in dreams. The elephant chasing is the example.

Sushupti is taken as an example for vidya, knowledge because in susupti there is Advaidam. Or the upanisad gives a better word instead of Advaidam it says in susupti there is sarvatma bhava 'I am everything'. Nothing is away from me. This is the essence of the mantra 20.

From mantra 21 to 34 the Atma swarupam is revealed through the analysis of susupti. Here sleep is equated to moksa itself. No doubt in sleep there is no actual moksa. If sleep is actually moksa we need not gain knowledge. Here Sleep is equated to moksa because in sleep samsara is potentially there. Sukha dukha anubhavams are dormant. Samsara phalam is passive. Therefore it is not experienced.

In moksa, samsara is not even potentially there. Hence, experientially sleep and moksa are same but technically they are different; in one there is potential samsara and in the other there is not even potential samsara. Therefore the upanisad takes sleep itself as moksa swarupam.

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This is elaborately discussed from manta 21 to 34. Here you can extend many ideas. In sleep there is no Dvaidam, no kama Krodha no raga dvesa no karma and phalam. In moksa also all these are not there. No limitation no raga dvesa; karma is not there; karma phalam is not there. Therefore, they are as good as one and the same. In sleep there is no limitation, no Dvaidam, no kama Krodha, raga dvesa etc. In moksa also karma karma phalam raga dvesa etc., are not there and therefore sleep is as good as moksa.

From manta 34 to 38, the nature of Atma in the form of jiva is discussed. To understand this, we have to go back to the idea given in the manta 7, where one Atma itself is presented as paramatma and jivatma. The Consciousness in its original form is paramatma and when it is available as cidabhasa in the mind, in the relative plane or in its vyavahara plane, the very paramatma is called jiva.

Chit rupena paramatma cidabhasa rupena jivatma. Bimbarupena paramatma; pratibimba rupena jivatma;. Paramarthika rupena paramatma; and vyavaharika rupena jivatma. The word used was purusah for paramatma vijnana mayah word is used for jivatma in the 7<sup>th</sup> mantra.

And as paramatma, one does not travel at all but as jivatma one has got to travel. Now in the previous mantras the paramatma swarupam was pointed out and now from mantra 35 to 38 the very same paramatma becomes a samsari in the form of jivatma is pointed out.

Thus, as long as I claim I am paramatma, I am Asamsari but the moment I come down to the cidabhasa level, jivatma level then I will become a samsari. When the mind travels from one body to another, the cidabhasa also will have to travel.

As cidabhasa I will be a samsari. Jivatma samsara is discussed from this verse onwards. Why does Yajnavalkya discuss samsara? Adhi Sankaracharya says samsara is discussed to gain getting vairagyam. Once we know that we travel from one body to another body constantly, our attachment to this body will vanish. We will know that it is a temporary miserable residence.

By the time you prepare the body very well, we are forced to quit. And then again prepare in the next janma and by the time we are prepared, pack up like the people having transferable job. Like that the transference is samsara and in that one should get vairagyam, for that purpose samsara varnanam was given, and to convey the idea three examples are given.

## Muni Kandam

Three examples are given for samsara. First example is Sakata dristanda, the bullock cart example. Second is the ripening fruit dristanta and the third is raja dristanta.

What is Sakata dristanta? When a person changes his house, rented house what does he do? He puts all the materials on a cart and then the cart moves from one house to another. Since the cart is overloaded, it makes noise when it begins to move. Of course the cart man who is none other than isvara drives the cart.

In the same way, the jivatma also quits the body fully loaded with karma and punya and papa, sancita karmas, jivatma moves making lot of sounds at the time of death. Groaning mourning crying different types of sounds come out of different part of the organs and the body the jiva quits. This is described only for you to gain vairagyam.

We always think the death for somebody else. People daily see that everybody else is dying but their behaviour shows that they never think of the fact that one-day, they are going to join the majority. Hence upanisad has to remind the inevitability of death. Just as a cart man drives the cart, similarly isvara directs jiva's journey. This is the first example.

The second example is the fruit. It will remain in the tree until it ripens and thereafter wards, however close it may be, the fruit grew because of the tree but still the fruit has to fall from the tree and leave the tree. Similarly jiva fruit is clinging on to the physical body tree. There is no excuse neither the fruit can hold on to tree nor the tree can hold back the fruit.

Similarly the jiva fruit clings on to physical body tree now. It will cling to the body until it is ready for the next journey and once the right time comes the jiva fruit moves and here it is jiva fruit gets separated from the body tree. This is the second example for samsara transmigration.

The third example is raja dristanta. When a king leaves one place, he never leaves all alone. There will be a big group to see him off. And also people will join him in his journey. Similarly when jivatma leaves the body, panca prana ministers; Jnanendria attendants, Karmendriani servicemen etc will assemble at the time of death. They will come and assemble at the time death with no sense organ available in the respective golakams for performing their duty.

At the time of death no sense organ is available in the corresponding golakam. Eyes are open perception do not take place; ears open hearing does not take place; mouth is open no munching takes place. All the sense organs have joined the king to go with him on tour to another place. When the king

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goes to another place, there all the people wait to receive the king and give him proper accommodation food etc.

Similarly, when jivatma has to travel another body is ready and the parents of the future baby are also ready discussing about the time of arrival or when the child will be born. All preparations are there for welcoming the jiva king. Adhi Sankaracharya adds even devatas wait there to bless the arrival of the child. They bless the organs to function just as various people wait when the king arrives at a new place. This is another example for transmigration.

Thus, these three examples samsara varnanam is done. More samsara varnanam comes in the next brahmana also. In the next brahmana up to sixth mantra 4.3.35 up to 4.4.6 the samsara varnanam will continue. In this crucial moment the third brahmanam is concluded. Now we have to enter into the fourth brahmanam. This is the essence of the third brahmanam.

Now I will give some important mantras worth noting. The mantra 4.3.6 explains Atmana eva ayam Jyotisha aste Atma is the light with the help of which all transactions go on is an important statement. Next mantra 4.3.7 vijñānamayah praneṣu hrīyanatarjyotih puruṣah is a very important mantra where the definition of Atma is given here. Not only Atma's original nature is given, the vyavahara jivatma swarupam is also given in this mantra. This is pramanam for cidabhasa.

Then comes the most important statement dyayativa lelayativa. The statement means Atma knows 'as it were' Atma does 'as it were'. The most important part is 'as it were'. Adhi Sankaracharya says Atma is really not a knower or doer and it is Apramata and Akarta. Adhi Sankaracharya very often quotes this mantra.

In the mantra 4.3.9 the most important line is the last line atrayam puruṣaha swayam Jyotir bhavati. Because of this statement alone, this section is called Swayamjyotir brahmanam. Why is this statement important? This mantra alone points out that Atma is self-effulgent and self-evident.

Therefore, we need not do anything to know the 'self'. Adhi Sankaracharya repeatedly state never work for Self Knowledge. You can work for any knowledge and for the self-knowledge you need not work for the Self Knowledge. You need not work because Self-knowledge because it is 'self evident'? Then what are we working for here.

Here, we are not working for Self Knowledge we are working for the removal of our false ideas regarding the 'self'. 'I am here' is a false idea. Why? Here that is the problem. I am young or old is false idea; I am a follow



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'I am' is false idea. Then, what we should say. Say 'I am' and then stop there. 'I am' alone is the knowledge and thereafter adding anything is false idea. The aim of vedanta is removal of the predicative adjectives.

Then next mantra 4.3.10 is important. There also the last line is often quoted 'Sahi karta'. 'Sahi karta' means the Atma is the creator of everything. Karta here means isvara. Then the verse number 4.3.15 is important. In this the particular sentence is very important asangohi ayam purusah. In fact, the entire Advaidam is established in this statement. Even when we negate Visistadvaidam for negation of Visistadvaidam the sruti quotation used is Asangaha ayam purusah. Visistadvaidam says Atma is qualified 'self' or attributed 'self'.

We say that it is not and Atma being Asangaha Atma cannot have any qualification. Therefore Visista cannot be said and it is Nirvishesha Advaida alone is correct. It is repeated in three next mantra 4.3.16.

Then mantra number 4.3.18 is important for fish example. 4.3.19 is important for bird example. Then the mantra 4.3.22 is very important. The real 'self' is neither father nor mother; nor brother nor sister; nor husband nor wife; they are all temporary roles we play in jagrat swapna avastha and really speaking, we have nothing to do with them.

At the end the upanisad says Atma is free from punya and papa. Ananvagatham Punyena Ananvagatham Papena. Then manta 4.3.23 is also another very important mantra in which two types of knowledge or perceptions are introduced. Savikara dristi and nirvikara dristi are introduced. Savikara drasta and nirvikara drasta are discussed here. In fact the same point is made in upadesa sahasri 'tat tvam asi prakatanam'.

It is a brilliant chapter written by Adhi Sankaracharya and it is very big chapter and the whole chapter is based on this particular mantra that Atma has got changing and non-changing perception. Changing perception is in jagrat as cidabhasa aand swapna and non-changing perception is in susupti as 'chit'. Many following mantras are similar to this mantra.

Then mantra 4.3.31 is important and it conveys duality is apparent Dvaida mithyatvam is based on upanisad is clarified here. There is a misconception that Adhi Sankaracharya says world is unreal. Adhi Sankaracharya says that I have not said that the world is unreal but I teach only that is said in the upanisad. The unreality of the world is very much there in upanisad and this mantra is one occasion. There is transaction in duality and no transactions in non-duality.

The next mantra 4.3.32 is also important. Salila eko drasta advaido bhavati is an important sentence. That is Atma is non-dual. According to

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Visistadvaidi Atmas are many. There is one separate paramatma. We say many Atmas are not there. We say Ekah drasta advaidah. Eso'syaparama anandah; etasyaivanandasyanyani bhutani matramupajivanti. It is said here that Atma is ananda swarupam and this view is discussed elaborately in this mantra. The idea conveyed is that there is only one ananda and there is no such thing called visayananda; sense pleasure is a misnomer it is said. One Atmandanda manifests itself through various experiences, which we falsely call as sense pleasures. This idea is best explained in this mantra.

Finally the mantra 33 is very important. Here we get ananda mimamsa parallel to Taittiriya Upanisad. We have got so many mantras worth remembering in this Swayamjyoti brahmanam. We will take up sariraka brahmanam in the next class.

Hari Om

Mantras : 4.4.1 and 4.4.2 = 4. Sariraka brahmanam

In the Swayamjyoti brahmanam Yajnavalkya discussed the nature of Atma both its vyavaharika as also paramarthika swarupam. Its self-effulgent nature is all pervading, is changeless and is called in short as Brahman.

The vyavaharika or the relative or empirical nature of Atma is that it obtains in buddhi as cidabhasa caitanyam pratibimba. This vyavaharika nature is relative. It is subject to plurality because many reflections are there and it is subject to modification and it travels from one body to another on death and it moves from one avastha to another during the lifespan.

Its teacher loosely uses the word Atma in these two sections of Brihadaranyaka upanisad. When I say loosely used, it means that sometime, the word Atma refers to the paramarthika swarupaha, which is Brahman, or otherwise called paramatma and the same word is sometime used to indicate Atma's vyavaharika swarupa or cidabhasa swarupa otherwise called jivatma. This is to conclusively prove that Atma is only one which appears in its lower form as jiva and which is otherwise Brahman in its original form. Therefore, when we read these two sections, if the context and the meaning are not clearly understood, this section will prove to be a confusing section.

Sometimes upanisad will say Atma is free from punya and papa, sukha dukha etc., and the very same upanisad will say Atma travels after death. Therefore it may appear to be contradictory and contradiction and the seeming contradiction can be resolved only if we understand the empirical and absolute nature of Atma.

In the Swayam jyotir brahmanam the absolute nature of Atma is initially discussed. The teacher comes down to empirical nature of Atma which travels along with sukshma sariram and it is the traveling Atma that is being discussed, now, the Atma as jivatma Atma as a samsari.

This is stated in the Swayamjyoti brahmanam from verse number 34 onwards, we came know about the empirical self-known as jivatma but the upanisad uses the word Atma only. Therefore, samsara varnanam is the topic starting from the mantra 34 of the previous section. The same samsara varnanam continues in the present fourth section.

## Bṛhadaranyaka Upaniṣad

### Mantra 4.4.1

*Sa yatrayamatmabalyam nyetya samohamiva nyeti, athainamete  
prana abhisamayanti; sa etastejomatrah samabhyadadano  
hrdayamevanvavakramati; sa yatraisa caksusah purusah parang  
paryavartate'tharupajno bhavati.*

From the first mantra of the fourth section, we continue the samsara varnanam. There is in the last section three examples were given. The cart moving, fruit falling and king leaving and arriving etc., examples were discussed in detail in the last class. This was given at the end of Swayamjyoti brahmanam. The same topic samsara varnanam topic continues in the fourth brahmanam also and it will continue up to the sixth mantra.

Thereafter wards, the upaniṣad or Yajnavalkya will talk about mukti. Then Viveka mukti varnanam will be discussed. Adhi Sankaracharya asks the question as to why should sastra discuss all about samsara. Adhi Sankaracharya says it is for Vairagya sidhyartham or for one to gain vairagyam samsara is discussed in detail. This fourth brahmanam, which we will see now, is called sariraka brahmanam. Sariraka means miserable jivatma.

Sariram means the body; sariraka means that which obtains within a body. In Gita it was called dehi. And then sariraka 'ka' is added to indicate its limitation. Inferiority is indicated by the word 'ka'. Sariraka means miserable jivatma. Jiva is miserable because it is traveling. With this background, we will enter the fourth section of fourth chapter of Brihadaranyaka upaniṣad.

The scene is again is the marana kalam; the death scene is brought in once again. At the time of death what happens? Ayam Atma abalyam nyetya this jivatma, the empirical Atma abalyam nyetya means at the time of death it becomes weak.

Yatra means marana kale. At the time of death one becomes extremely weak with all energies getting centered to the heart. Samboham iva nyeti means he becomes almost unconscious. There is feebleness and the breathing becomes slow. The person in his deathbed is unable to recognize many things now. He is not able to recognize anything around him.

The upaniṣad uses the word 'iva' and it should be repeated after abalyam also. The 'iva' indicates 'as though'. So jivatma becomes unconscious or semi conscious 'as it were'. Why it is 'as it were'? Adhi Sankaracharya writes beautifully.

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Really speaking Atma in its original nature is Absolute, and its Consciousness never weakens and it does not go through any problem and because of deha sambandha it appears 'as though' Atma is going through all the problems. This weakness belongs to the body; it belongs to the mind and sense organs; but it appears 'as though' Atma is weakening etc. The Atma is ever in tact.

At the time of death all the pranas as well as the sense organs withdraw from their respective positions, which are called golakams, the functioning office of the sense organs. Every organ has got its Sthanam or its respective golakams. They come towards jivatma and they join jivatma at the time of death. And what does jivatma do?

The jivatma collects or withdraws all these sense organs unto 'itself'. Just like in airplane the wheels are withheld as the craft flies, the whole functioning of the organs etc., stops. Similarly during vyavahara, sense organs come out to their respective Golakas to be active and function while jiva is alive.

At the time of marana kalam all sense organs stand withdrawn. Matra means knowing instruments, the sense organs get withdrawn from the respective golakams. The brightness of the sense organs loses their shining at the time of death.

Why the sense organs are said to be bright? It does not mean dark room and light will come from sense organ. In vedanta light has got figurative meaning and here the light means the organs are capable of making things known again with the help of light.

From that angle every sense organ is a light because it makes sabda sparsadhi known. And where does the jivatma go? The jivatma comes to hridayam, the heart. Heart is supposed to be the center, where the mind rests. Once jivatma withdraws into the hridayam, what happens to the golakams or the office rooms of the sense organs?

The upanisad says that in the golakams, two things are there. Two things are; one is caksu or indriyam and the other is the devata amsa. A power of surya devata is also there in the golakam apart from the caksu Indirya. There is a total devata and part of total power is also there like central governments representative also will be there in the committee. So surya devata amsa is there in the golakam.

At the time of maranam the indriyam joins the sukshma sariram of jivatma and the devata amsaha the part of the total devata joins the samasti devata or surya devata. And this devata amsah is referred to caksusa

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purusah. Surya devata amsah turns back and goes back to surya devata. Thus the seeing power is withdrawn at the time of death.

That is why, once again in the 18<sup>th</sup> chapter of Gita, baghavan says that every action requires five factors. Annamaya,, pranamaya manomaya and vijnana maya all these four factors are required for functioning and the fifth factor is called Deivam, which is adhisthana devata amsa is required for functioning of the organs.

That amsa is called caksursa purusah. He turns back. Atha arupajna bhavati. This person, this jivatma is no more able to see anything when he is about to die. Things are not clear. Eyes don't see and what happens to the ears. Even ears don't hear. He loses the knowledge of forms. Then what happens? That we will see in the next mantra.

### *Mantra 4.4 2*

*Ekibhavati, na pasyatityahuh; ekibhavati, na jighratityahuh;  
ekibhavati, na rasayata ityahuh; ekibhavati, na vadatityahuh;  
ekibhavati, na srnotityahuh; ekibhavati, na manuta ityahuh;  
ekibhavati, na sprsatityahuh, ekibhavati, na vijanatityahuh; tasya  
haitasya hrdayasyagram pradyotate; tena pradyotenaisa Atma  
niskramati; caksursto va, murdhno va, anyebhyo va sariradesebhyah;  
tamutkramantam prano'nukramati; pranamanutkramantam sarve  
prana anutkramanti; savijnano bhavati, savijnanamevanvavakramati  
tam vidyakarmani saman varabhete Purvaprajna ca.*

Yajnavalkya continues with the same description of samsara or marana varnanam. Eki bhavati means 'becoming one'. What do we mean by 'becoming one' and with what? I have said two things. Indriyam becomes one with sukshma sariram. From the golakam indriyam is withdrawn to sukshma sarira.

Second one is devata amsah becomes one with adhisthana devata. And eki bhavati na pasyati iti ahuh some one says now he is not able to see eki bhavati na jigrati iti ahuh he is not able to smell; similarly na rasayete iti ahuh he is not able to taste; na vadati ity ahuh he does not speak; na srnoti iti ahuh he is not able to hear; na manute iti ahuh he is not able to think; thinking faculty is gone; na sparsati ity ahuh he is not able to touch; na vijanati iti ahuh he is not able to know; knowing is also not possible; in short

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all the sense organs gradually withdraw from their golakams and they stop their functioning faculty.

Adhi Sankaracharya adds that it need not be in the order as is stated in the upanisad. The withdrawal can be in any order. Devata can withdraw the amsa anytime from any indriyam. Then the question comes as to on what basis the devata withdraws.

Who is the controller who determines when the devata should withdraw? Adhi Sankaracharya writes everything in life is determined by one primary factor. We don't consider even baghavan as the primary factor. Baghavan also cannot determine the life and if he determines according to His plan, he will have raga dvesa problem.

Therefore baghavan is also a supporting cause; Desa is a supporting cause; and kala is supporting cause and the only one primary cause is 'karma'. Devatas function according to the karma of the jivatma. Don't ask what about the first karma? There is no question of first karma. It is anadi kala pravrutta cyclic process and there is no question of first karma.

And therefore according to karma various devatas withdraw at various times and he loses all faculties and jivatma comes to the hridayam. Since jivatma has no more functions in this body; jivatma prepares to go to another body. How does the jivatma travel?

It travels through various nadis. Nadi, we will translate as nadi, since there is no equivalent English word for nadi. Different people have different opinion about nadi. Safest thing is to translate it as nadi. How many nadis are there? They are countless and the main nadis are supposed to be one hundred one. [Refer to Kathopanisad]. Besides the 101 nadis there are many more nadis in the body.

All these nadis originate from hridaya. That is why it is doubtful whether it is in the brain. The upanisad says that the heart is the center from where the nadis go. This jivatma will have to come out through one of these nadis. Through which nadi will it come through? It will depend upon the type of janma or loka the jivatma has to take.

And therefore jivatma comes near that particular nadi through which it has to travel. It is like there are many gates and before going out and we collect ourselves in the right or left gate etc. We go near that particular gate from where jivatma has to go out. Since jivatma is caitanyam wherever the jivatma goes that place becomes bright 'as it were' with Consciousness.

The opening of the nadi is in the heart. Imagine a hall with many gates; and each gate will take a person outside and at the time of leaving you can

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go near any one of the gates and that opening of the gate is called Hridaya Agram. Hridayam is like the hall. Agram is the opening part of the nadi.

When jivatma is near that gate that portion becomes bright with cidabhasa pratibimba caitanyam. Through that bright portion of the nadi, the Atma goes out. And what are the different gates available? It is either through eyes or through the center part of the crown the top of the head through or through the main Sushumna nadi the jivatma goes out and death occurs. It all depends upon karma.

Adhi Sankaracharya writes that surya loka means the life goes through eyes and Brahman loka means it goes through the top of the head. That is why some people say before he died eyes became bright etc. I have not seen. Or through any part of the body, the life goes out depending upon the karma of the jivatma. Not only that when the jivatma travels, the prana also travels along with jivatma because the reflective medium and reflection cannot be separated.

When the prana travels prana Anu Ukramantam it takes all the organs also go with it. That is Jnanedriani and Karmendriani also quit the body. Adhi Sankaracharya says that there is no question of any order or anything. All the three will go together and they are inseparable based on the importance, the upanisad gives some kind of order. Atma, prana, sense organs is the order given. He says that when the marana kala comes, the old samskaras are revived which alone will determine the next janma.

The remembrance will depend upon our karma, our vasana etc., and if we have spent our entire life thinking of like Jada Bharada who thought of deer, janma will be accordingly be dear, so also children wife etc., samskaras. Of all the samskaras one is predominant and powerful that decided the next life. Apart from that, karmas also decide the next prarabdha or life. Karma does not ripen in the order of performance. At the time of maturity the same order need not be retained.

Even if you do good karma first, you may get the phalam of bad karma. When the prarabdha karma has to be determined not only this janma is taken into account but also all the sancita karmas are taken into account while deciding the next life. At the time of death itself, the next prarabdha starts acting and effective.

So also upasana and vasanas also start ripening at the time of maranam. Therefore the upanisad says that the thoughts are there in the mind of a dying person. The ripening prarabdha there generates thoughts. The prarabdha of next janma starts producing thoughts in the mind and therefore



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upanisad says savijnanah bavati; jivatma is fully aware of the knowledge with regard to the next janma.

The dying man is aware of the new body he may take in the next life after death. Activation of thought is not determined by our will. Karma upasana and samskara activate these thoughts. Thus, with that thought he is saturated. That is why we do not understand what thoughts are there in dying man at the time of death. It is with this knowledge that, jivatma quits this body. This 'knowledge' means the 'knowledge regarding the present life'.

Three things follow the traveling jivatma. The famous quotation is coming. Adhi Sankaracharya quotes very often. Tam vidya karmani samanvaya bheta prava prajna ca.

Here vidya means upasana. What have you concentrated more? Karma means punya and papa karmani. Upasana and karma follow the jivatma after death. Third factor is Purva prajna ca means samskara. These three will travel along with him and take him to any loka, which he is entitled to according to his karma.

We cannot order any of them at the time of maranam. Since we will not have freewill at the time of maranam, better we have noble karmas and noble upasanas when we bid farewell from the janma at the time of death.

Whatever thought at the time of thought that will determine the next janma. So Krishna says think of me all the time more particularly at the time of death and you will come to me. The entire 8<sup>th</sup> chapter of Gita is based on this mantra alone. More in the next class.

Hari Om

## Class # 119

### Mantras : 4.4.3 to 4.4.5

Yajnavalkya continues the description of samsara in the fourth brahmanam of the fourth chapter titled sariraka brahmanam. While talking about samsara Yajnavalkya points out how the rebirth of an ajnani takes place, and what happens at the time of death and how jiva travels and how the jiva takes to another body. This transference of the body or shifting of the body is described in these verses up to the sixth mantra of this brahmanam.

We saw the second mantra in the last class wherein Yajnavalkya pointed out that all organs withdraw at the time of death; withdraw from their respective golakams. At the time of withdrawal two things take place one is the devata amsa, which is in the golakam merges back into the corresponding devata; It means that the devata's blessing is no more available for the functioning of the instrument in the body.

The devata's decision is not an independent decision of the devata and the decision is based upon the karma of the jiva. The moment the prarabdha karma comes to an end, the functioning of the organs ends and the devatas withhold the blessings and the Golakas with no power of perception.

Every perception leads to a bhoga, a sukha or dukha anubhava. For every bhoga you make a payment in the form of either punyam or papam currency. Once the prarabdha punya and papa are exhausted, the particular bhoga is not possible because the devata withholds the blessings and the current is switched off. The body drops dead This is the one incidence.

Second thing that happens is that the indriyam, which rests in golakam, is withdrawn into the jiva. Consequently the jiva contracts 'as it were' into the heart. The expanded jiva withholds 'as it were' as it happens at the time of swapna.

During the waking, the jiva is fully expanded functions up to the skin. But during the dream jiva withdraws 'as it were' because the sthoola sariram does not function and that is why even when you touch the body, the body does not have the feeling.

Similar thing happens at the time of death also. During dream the contraction takes place and once again it comes back. But at the time of death there is no question of returning back. Jiva goes through one of the nadis, which originates from hridayam. From hridayam it chooses and the

opening nadis depends upon one's punya papa karmas. Through the nadi jiva goes out.

When jiva goes out who will accompany the jiva. Will there be anyone to accompany the jiva? Leaving the dead body aside, all the relatives walk back with their head down. Nobody accompanies the dead and the dead has to go alone after death through the route set out for him.

At least the relatives and friends have to show unhappiness although they may be happy otherwise. Then, what goes with the body till the end is what we are concerned now? Dharma, vidya and karma alone go with jiva after the death. Atma jnanam does not follow the traveling jiva because jiva with Atma jnanam does not travel. Traveling jiva means jiva has not gained jnanam. The context indicates vidya means vitiriktah vidya or Aparahita vidya. We can take it as upasanam. This will follow him as also all the karmas, he has done during his lifetime. Besides the Purva samskaras also follow him.

Adhi Sankaracharya in his commentary adds an incidental note. He says that since the vidya and karma are the guiding factors after death, one should do good karmas and good upasanas while living. It is because at the time of death, one has no control of oneself. Adhi Sankaracharya adds a person should be alert while leaving. The alertness meaning Vihita karma should be done and Nishiddha karma should not be done; Nihita upasana should be done and Nishiddha upasana should not be done; Subha samskaras should be entertained and asubha samskaras should be avoided. Subha vasanas should be entertained and asubha vasanas should be avoided. Adhi Sankaracharya asks us to lead an alert life. If you want a parallel from another upanisad we have that in Kathopanishad. Up to this we saw in the last class

Mantra 4.4.3

*Tad yatha trnajalayuka trnasyantam gatva anyamakramam akramya,  
Atmanam upasamharati evam evayam atma, idam sariram nihatya avidam  
gamayitva, anyam akramam akramya , Atmanam upasamharati.*

How a jiva shifts from one physical body to another is pointed out here with an example. The example is the worm moving on the grass. A centipede, a caterpillar how does the worms travel? In those days they were amidst nature. All the examples were those from the nature. The worm moves. One grass here and another grass there. The worm moves. Front portion moves first; withdraws the body and fix the head in front and withdraw the back portion. So it goes.

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Imagine the worm has come to the tip of the grass; it has to move from one grass to another grass. What does the worm do? It lifts the head and places the head on the other grass and the back portion is in the back blade of the previous grass. It is like a bridge, one portion in one grass and the back portion in the other grass.

Having pitched the head there it quietly it withdraws the back portion and has shifted from one blade of grass to another. Upanisad says that jiva also like a worm only. Jiva reaching the final state of life in the physical body is like the worm sitting at the tip of the grass 'as it were'.

Now the next body is another blade of grass 'as it were'. Even while remaining in this physical body, jiva takes over another physical body including the parentage and environment. Having taken another physical body the jiva withholds from this physical body. This is the statement of the upanisad. But in the statement there can be some confusion.

Upanisad says that jiva goes to another body and thereafter wards it leaves this body. Then a doubt comes that there may be a time when one part of jiva is on another body and with one body elsewhere and the other body here.

Adhi Sankaracharya adds that it is not physically going to another body but through vasana this jiva takes another body. It does not actually take another body while living here but at the time of departure mentally it has assumed another body because of the vasanas. Adhi Sankaracharya uses beautiful Sanskrit verse. This portion is discussed in Brahma sutra. [refer to Tatandra Pratipakti adhikaranam 3.1.1 page 87 vol II vedanta explained by V.H. Hate]. They say that when Vyasacharya wanted to test Adhi Sankaracharya to find out whether the latter is qualified to comment upon Brahma sutra. Vysya seems to have asked Adhi Sankaracharya to comment upon one topic and that topic is the above and it is based on this mantra merely to test the capacity of the Acharya before allowing him write the commentary on his work Brahma sutra.

Anyway Adhi Sankaracharya uses specific word in Brahma sutra. Vasana deerhi bhavah means through imagination he extends himself up to the next janma. This is not difficult to comprehend and we also do that all the time. Suppose you go for a camp. Even though we board here in Madras, even though we are physically in Madras only, mentally we travel to the destination and imagine the future life even before reaching the destination.

You cannot ask jiva for explanation. Already the person is not able to explain anything with his organs withdrawn. In fact, if some one is blabbering we may get some clue; other wise, we can know anything. That is

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the idea conveyed here. Trna jalayuka means grass. This worm moves about and amidst the grass only. Having reached the tip of the blade of grass, anyam akramam akramya Atmanam upasambharati means it takes to another blade of grass, it catches hold of, or seizes another blade of grass and only after holding another grass, it leaves the first grass and joins the second grass. If this is understood what happens to the jiva at the time of death. Evam evayam atma idamsariram nihatya in the same way cidabhasa Atma or the 'Self' withdraws setting aside the present body and dispelled ignorance after having another approach to another body draw itself together for making transition to another body.

After withdrawing from the golakam avidam it means jada bhavaha it converts it into an inert piece of matter. Until now it was live body bathed, decorated, powdered, scented and everything was done to it. Now it has become a dead body. Anyam akramam akramya having identified with another physical body through samskara through vasana; through karma and upasana which is called vasana dirgi bhavana jiva is technically alive. He is mentally in another birth. Having attained upasamharati and then jiva withdraws totally from this body. This aspect of andhakala smaranam is explained in Gita 8<sup>th</sup> chapter. This andha kala smaranam alone determines the type of the punar janma.

### Mantra 4.4.4.

*Tadyatha pesaskari pesaso matramapadayanyannava taram  
kalyanataram rupam tanute, evamevayamatmedam sariram nihatya,  
avidyam gamayitva, anyannavataram kalyanataram rupam kurute,  
pitryam va, gandharvam va, daivam va, prajapatyam va, Brahmam  
va, anyesam va bhutanam.*

In this mantra Yajnavalkya talks about the material out of which the next physical body is made. To put it in technical language, it is the Upadana karanam of the next physical body. The previous sloka dealt with the Nimiththa karanam of the next physical body and here we talk about Upadana karanam of the next physical body. Nimitta karanam is vidya, karma, Purva prajna or isvara etc. We also generally say that isvara is said to be the Nimitta karanam for the next birth.

What is the material cause? The panca bhutas are the material cause. More details are given in the Brahma sutra discussion and part of this we had seen in the Mundaka upanisad in the context of pancagni vidya. Even at the time of travel, the jiva acquires the physical body potentially. This means

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in a very, very subtle way sukshma rupena the physical body is formed even at the time of travel, and this physical body alone goes through various stages and each stage, the physical body begins to expand and become more and more manifest.

It is said if the body is cremated and to the agni devata it is offered and the agni devata himself takes the body and according to karma, agni devata presents the next physical body at the time of cremation itself not the visible physical body but in the form of sukshma sthoola Saariram and not exactly sukshma sariram and it is thus the next body is decided at the time of cremation itself.

And then it goes to various places and then comes to father's body and even when it is in father's body, the jiva has got physical body, and then it goes to mother's body from father and that body gets expanded. All those things are there in Chandogya pancagni vidya and also Mundaka pancagni vidya very briefly and also in Brahma sutra these details are given. Panca sthoola bhutas are the material cause.

How does isvara create a physical body out of the panca bhutas? For this the upanisad gives another example. For Nimittha karanam is a worm and for the Upadana karanam, Upanisad gives the example of the goldsmith making ornaments out of gold. The big piece of gold is there. A bit is taken to make a ring. And the goldsmith shapes it into a beautiful ornament.

Similarly, panca bhutas are there, and baghavan takes a portion of panca bhutas and he beautifully shapes the body. And generally the body shape is beautiful and that is why babies are beautiful at the time of birth. It is only afterwards the shapes change. That is said here.

The goldsmith takes a small portion of the panca bhutas and anyad rupam tanude. He shapes another physical form. Navataram means he makes more fresh body. A fresh body is made. Kalyanataram which is more auspicious ananda Pradam rupam kurute what all physical forms are possible?

A list is given here. It may be a physical body which is suited for pitru loka; it may be gandharva loka yogyam fit to live in gandharva loka; Deivam deva loka yogyam fit to live in heaven; prajapathi loka yogyam i.e., virad sariram and brahma loka hiranyagarbha sariram or anyesham va boothan or manushya sariram, Paksi sariram, or Mruga sariram the Lord or the vidya karma Purva prajna shape up such a body. Is it accidental? Nothing is accidental. Everything is based on karma; Lord's computer never makes any mistake and nor does it ever have the virus problem.

Muni Kandam

Mantra 4.4.5

*Sa va ayamatma Brahma vijnanamayo manomayah  
pranamayascaksumayah srotramayah prthivimaya apomayo  
vayumaya akasamayastejomayo'tejomayah kamamayo'kamamayah  
krodhamayo'krodhamayo dharmamayo'dharmamayah  
sarvamayastadyadetadida mayo'domaya iti; yathakari yathacari  
tatha bhavati, sadhukari sadhurbhavati, papakari papo bhavati;  
punysh punyena armana bhavati, papah papena; atho khalvahuh  
kamamaya evayam purusa iti; sa yathakamo bhavati  
tatkraturbhavati, yatkraturbhavati tatkarma kurute, yat karma kurute  
tadabhisampadyate.*

What happens when the jivatma takes another janma? What is the story after rebirth? The upanisad says that the jivatma identifies with everything and it becomes one with 'that'. It all depends upon the type of sthoola sariram, the type of thought, the type of environment, type of prana etc., and it becomes one with the new world. Here the upanisad presents the irony that actually who is this jivatma? Not this miserable one struggling to be reborn and die and running about all over being frustrated. This is not the lot of jiva.

Really speaking the jivatma is Sava Ayam Atma Brahma, this jivatma is indeed none other than Brahman the paramatma. This is mahavakyam. It occurs in the Mandukya upanisad. This jivatma is originally Brahman but having lost the state and having disclaimed His wonderful glory, the paramatma becomes one with vijnana mayah. Vijnanam means buddhi. He has become one with buddhi and has become buddhi mayah because of his identification with buddhi. Maya here means tadatmiyam apannah. It becomes one with buddhi and has become buddhi mayah and identified with manomaya and similarly identified with prana mayah, identify with eyes, srotram the ears; identified with other sense organs etc.

Then he talks about sthoola sariram. When I identify with my body, I am one with earth, prithvi mayah; then I am identified with Apo mayah it seems in some other janmas the body is predominantly made of water, the percentage changes; in Varuna loka the body is predominantly made up of water and in some other sariram it is of fire principle or and in some other sariram it is based on vayu principle etc.

Ghosts are made up of vayu maya sthoola sariram and Jala maya sthoola sariram and akasa mayah and still subtle beings are akasa maya sthoola sariram are identified with respective sthoola sariram I become one with

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prithvi. Jalam etc. Not only that Tejomaya sometime identified with Atejo mayah it means agni. Atejo maya means 'not agni' but ordinary sariram.

Then kama mayah, Akama mayah identified with desires and jivatma becomes one with desires; and Akama mayah means that sometimes there is satisfaction when desires are fulfilled and then one is identified with Akamah. Kroda mayah, Akroda mayah one becomes identified with anger and sometimes one, Akrodah means no anger and he is one with the absence of anger.

Sometimes he identified with dharma and sometimes identified with adharma; in short Sarva mayah. He becomes one with all anatma prapanca disowning the Atma swarupam. Yad edat idham-mayah adomayah iti either he is identified with 'this' or identified with 'that'. Idam means pratyaksa visaya and 'adhah' means aparoksa visaya. 'This' refers to present and 'that' refers to the future expectations.

Sometimes he identifies with the future happenings. He builds castles in the air. This is called Adomayah it means identify with the future expectation, which may prove futile sometimes.

According to his identification and expectations his future will be shaped. As a person sows so does he reap? Sadhukari sahdur bhavati more papam means dukha life and more punyam means better and happy life; sukha dukha is in the present life determines the future life. Papena karma papa janma bhavati and punyena karmana punya janma bhavati.

Now the upanisad wants to go to the root cause of samsara. It is said by all scriptures all rishis. All mahatmas say Ayam purusah kama mayah. This samsari is made up of kama, desires every samsari is bundles of kama with hands, legs and head. He is an embodiment of kama. Yatha kamo bhavati tatradir bhavati.

Whatever his desire will become his sankalpa or determination, his will, his goal. His goal of life, his will his plan etc., will depend upon his desires alone. The desire determines the will of a person. The will alone will determine the future action. As the commitment is, the priority is. So many other desires may be there.

Adhi Sankaracharya makes a distinction between kama and kratu. Kama is a weak desire and kratu has become determination. Weak desire will not determine the action. He will plan and nothing will be executed. Execution will take place only when kama is converted into kratuh sankalpah or determination. Then only he acts. Whatever the action, accordingly he will attain the karma phalam also. The karma phalam is the next janma.



## Muni Kandam

This next janma and so the cycle of birth goes on. The root is kama for the birth cycle. Avidya is the general cause for all that is the samanya karanam and the kama is the specific cause the birth cycle. Avidya is the same in all but kama varies from individual to individual and therefore kama nasah eva samsara nasah. This will see in the next class.

Hari Om

## Class # 120

### Mantra : 4.4.5 and 4.4.6

Yajnavalkya talks about the samsara of jivatma because of which jivatma travels from body to body. And he points out that really speaking this jivatma is none other than 'Paramatma Asamsari Brahman'. Even though, this jivatma is paramatma really but it has now become a samsari because of tadatmia adhyasa because of its abhimana with the sthoola sariram and sukshma sariram 'as it were'

His identification has made paramatma into jivatma 'as it were'. And this identification is so total, that jivatma appears 'as though' the body 'itself' as sthoola sariram 'itself' and at the same the jivatma also appears 'as though' the 'Sookshma sariram' itself.

Hence Yajnavalkya uses a nice expression 'Sarira mayah' both sthoola and sukshma sarira mayah. Because of abhimanam paramatma has become sarira mayaha abhavad. Paramatma has become totally 'one with the body' because of abhimana. When we say sarira mayaha, we mean both the sthoola sarira mayah and sukshma sarira mayah.

But instead of using the expression sthoola sariram mayah and sukshma sariram mayah Yajnavalkya uses another expression panca bootha mayah; for the reason that sariram is made of panca bhutas alone. The panca bhutas akasa agni, Apas Pritva and vayu so Yajnavalkya says paramatma has become akasa mayah, vayu mayah, Tejo mayah, Jala mayah, and prithvi mayah.

We should note panca Boodhatma sarira mayaha. Yajnavalkya has not used the expression sarira mayah. But he says akasa mayah, Tejo mayah etc. It is otherwise called panca Boodatmika panca Boudhika sarira mayah. This is said in the beginning of the fifth mantra. Similarly Yajnavalkya does not say sukshma sarira mayah and instead he says vijnana mayah Mano mayah, kama mayah, krodha mayah. So therefore, the maya includes sukshma sariram mayaha.

Therefore the essence of that entire portion is paramatma idanim sthoola sooshma sariram sthoola sarira mayah abhavad tadatmiya adhyasad samsarga adhyasad ca. Dharmi adhyasad dharma adhyasad mamakara adhyasad ca paramatma sarira mayah abhavad.

When paramatma becomes sarira mayah because of abhimana that paramatma is called jivatma. And therefore normally I should be saying

## Muni Kandam

‘Aham Brahma asmi’ I say ‘Aham sthoola asmi’, ‘pita asmi’ ‘disturbed asmi’ etc. All these expressions denote paramatma temporarily has become jivatma because of tadatmiya adhyasa.

Once paramatma has fallen to the level of jivatma, he becomes karta bogta and because of kartritvam kama comes; because of kama sankalpa comes; because of sankalpa karma comes; because of karma phalam comes; because of phalam janma comes. Janma cycle continues.

This is a big giant wheel. This is janma cycle. And what type of phalam will come and this depends on karma. Therefore, Yajnavalkya nicely says yatha kari yatha cari tada bhavati. Yatha karma yatha acharaha tatha phalam bhavati. Then sadhukari sadhur bhavati papa kari papah bhavati, man of good action becomes good man; man of evil action becomes an evil man punyah punyena bhavati. All these lines are important lines very often quoted. So papa papena bhavati.

Now, we see the last portion of the mantra. Here Yajnavalkya says that kama is the root of all problems. Papah samsarasya karanam. That is the essence of this last section. We may have a doubt as to how Yajnavalkya says kama is the cause of samsara instead of saying avidya is the cause of samsara.

Yajnavalkya says kama is the samsara karanam. Until now we have been learning avidya is samsara karanam. Ignorance is the cause of karanam we know. Now it is said that kama is the samsara karanam. Which is correct? We say both are correct and both belong to the same family. Avidya is karanam and kama is karyam. Avidya is mother and kama is the son. Mother is the cause of all the problems. All of them are the cause of samsara.

Then the question comes if avidya is also samsara karanam; kama is also samsara karanam why does Yajnavalkya emphasise kama here and not avidya. The reason is that this avidya is the general cause, the samanya karanam for samsara in the case of all beings. This avidya does not vary from individual to individual; avidya is Eka rupa.

Kama is the specific cause, which determines the type of samsara. The kama is visesa karanam that determines the types of samsara of every individual. Whether one goes to heaven or kama decides earth after death only. So kama is said to be samsara karanam. How does kama become the cause of samsara? That is being explained in this portion.

Yajnavalkya says that kama does not directly lead to samsara. Then what does it do. Kama causes sankalpaha or nichchayah. Desires cause determination to do or to accomplish something. Kama gets converted into

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Thivra kama, which is otherwise called sankalpah and Yajnavalkya calls it kratuh.

Kama's direct son is kratuh. Kratu, nichchaya, or determination lead to action. Kratuhu karma janayati. Kama leads to karma. Karma will produce the phalam in the form of punar janma. Therefore what is the route? Kama, sankalpa, Kratu karma samsarah.

Here one doubt may come if you remember Gita, a doubt will come. If you don't remember Gita, you can be blissful. In the Gita there is an expression. In the sixth chapter this sloka comes sankalpa prabhavan kamams tyaktva Sarvan asesatah manasai 've'ndriya gramam viniyamy samantatah [abandoning without reserve all desires born out of sankalpa and curbing in by the mind all the senses from all sides;] there it is said sankalpa is the cause and kama is the effect.

But in Brihadaranyaka upanisad we say kama is the cause and sankalpa is the effect. So there is a contradiction. There is no contradiction. In the Gita when you say sankalpa is the cause and kama is the effect, there sankalpa means feeble desire and kama means strong desire.

Here kama is feeble desire and sankalpa or Kratu is the strong desire. From feeble desire we go to the strong desire. Why do you make such a division in desire? Why do you hair split desires into two? This subtle division is required because feeble desire does not lead to action. It does not create problem. Such feeble desires do not lead one to action. Desire is not strong enough to crystallize into action. Therefore, people say man is made up of his desires.

The type of his desires, his goal, his ambitions etc determines his very personality. Sa yata kamo bhavati tad kratur bhavati. As the desire of a person is, so will be his determination, his plan, his scheme and his priorities in life; Adhi Sankaracharya translates kratuh as nichchayah adhyavasayah. Karma yogi has got a clean kratuh. That is moksa. What is your goal? I should get moksa. This is karma Yogi's goal.

Most of the people are after 'Artha or kama or maximum dharma' and they don't aspire for moksa. Then yakratur bhavati tad karma kurute as the determination is, so does he performs, so does he act..

Yat karma kurute tad abhisampadyate. As he sows so he reaps the results. Yata karma yata srutam yoni manye prapadyande. Tad means karma phalam. Thus, he will take another janma; there also what happens kama, Kratu, karma will follow and they will lead to another janma and we need not wonder that how people go round and round the cyclic process of punar janma because of their wrong aspirations is pointed out by Yajnavalkya.

## Muni Kandam

Yajnavalkya talks about our biography only. So goes this janma goes and comes a new janma. The process goes on endless.

### Mantra 4.4.6

*Tadesa sloko bhavati - tadeva saktah saha karmanaiti lingam mano  
yatra nisaktamasya prapyantam karmanastasya; yat kincheha  
karotyayam tasmalokat punaraiti asmai lokaya karmane; iti nu  
kamayamanah; athakamayamanah yo'kamo niskama aptakama  
atmakamo; na tasya prana utkramanti, Brahmaiva sanbrahmapyeti.*

Yajnavalkya takes the support of a Rg mantra ‘asmin arthe varthate’. According to kama there is karma because karma there is birth death cycle. In this regard there is a Rg mantra quotation. Upanisad does not belong Rg Veda and it belongs to shukla Yajur Veda hence Rg quotation. Tad eva saktah saha karmanaiti lingam mano yatra nisaktam asya.

This is elaborately discussed in the sloka 6, chapter 8 of Gita. Yam yam vapi smaranbhavam tyajatyante kalevaram tam tamevaiti kaunteya sada tadbhavabhavatah. According to priorities of life there will be thoughts, these thoughts will go to the subconscious mind, whatever is in subconscious mind will occur at the time of death also, and these thoughts will determine the next janma.

As in the case of Jada Bharata, he was all the time thinking of ‘dear deer’ and all the time meditating upon the deer and he became a deer in the next janma. All these are based on this beautiful mantra. Asya lingam manah yatra nisaktam suppose his mind is attached to some object, lingam manah means sukshma sariram manah; the mind belonging to sukshma sariram; asya means jivatmanah who has identified with sukshma sariram; yatra means in one object or the other; it may be an object or it may be a person because some people say in next janma also you must be my wife or you must be my husband etc. Some student say in the next janma also you must be my guru. Attachment to person, attachment to the environments, attachment to objects etc, tatra nishaddam strongly attached like ‘fevicol’ gets attached.

Asya lingam manaha yatra vishaye saktam then what happens? Saha saktaha purusa. And that attached human being tad eva yeti will attain that particular object of attachment only. So that object of attachment alone saktah that jivatma saktah purusah; yeti means prapnoti how karmana saha along with his punya and papa karma.

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Ayam iha yad kim ca karoti whatever action he performs in this world tasya karmanah antham prapya. Antham means phalam. He attains the phalam of that good and bad action. Afterwards tasmad loakad asmai lokaya punar aiti asmai lokaya karmane and from that loka whether it is swarga loka or brahma loka; he once again comes back to this loka and Mundako upanisad goes one step ahead and says that he may not come to this loka. He may take even a lower janma.

Straightaway he may become a worm also. Asmai lokaya punaha aiti. Why he comes back to this world? Again he starts fresh punya and papa replenishing karma granary. Up to this is rg mantra quotation. It is said that this is the biography of a kamayamana purusa, a desiring person or a person with embodiment of desires. Kamayamanah a kama sahita Pravruttiman. One who lives with desires is a kamayamanah. With this expression the samsara varnanam topic is over.

Hereafter wards we get moksa varnanam. This is our favourite topic. This begins from 'atha' onwards. There is a topic change. We will now talk about Asamsari or mukta purusah. What is difference between Samsari and Asamsari. Asamsari is akamaya manah. Samsari is kamaya manah. Now we will talk about a person who is free from kama Purvaka pravritti rahitah who is free from desire prompted action.

Naturally, the question comes how he became akamaya manah. What is the secret? For that upanisad gives the answer. This is most important mantra. Ya kamo nishkama apta kama. We will start with Apta kamah. What is the secret?

First thing is that never having anatma as your goal of life, you will be in trouble or in a soup. Anatma means any type of loka comes under anatma. Any type of person comes under anatma; any type of position, name or fame or status comes under anatma. Once your priority is to any one of them you will be in trouble.

Never have anatma as your primary goal. You can utilize anatma as a means for Atma prapti. Nothing is wrong with money as means. Nothing is wrong with family as means. Wife is also means. Husband is also means. They should not be end in itself. Everything should be converted as means to attain the end the moksa or to gain self-knowledge or realizing Atma.

Hence we are not asking a person to reject anatma totally. Total rejection of anatma is meaningless. Use anatma as a means. How I am to differentiate as to whether I use anatma as a means or as ends. If I use something as means I am ready to go out or renounce that at the right time.

## Muni Kandan

If I am using any thing as a means I am mentally prepared to renounce that at the appropriate time. Am I ready to renounce all these things at the appropriate time? The mind should be prepared to renounce all things. This alone will lead to moksa. When I cling to that Yama will forcibly take them away from me that will make my life terrible and miserable.

Therefore if I have to avoid misery and if I have to grow spiritually, I should use all anatma as means, which means I am ready to renounce them at the appropriate time. This is called vairagyam. The mental preparedness is Atma kamanah.

What is the superiority of Atma kama when compared to anatma kama? Why do you say anatma kama is inferior and Atma kama is superior? It is because anatma kama can never be fulfilled. It is endless. It is athruptikaranatvam; bandakatvam; dukha misritatvam.

Anatma desire can never be fulfilled. It will have lot of side effects. It is like some medicines, which has more side effects than the curing effect. Therefore they are Atma kamah. Then to what it will lead to? Atma kamah. Apta kamah. If a person desires Atma he will be able to fulfill all desires. Apta kamo bhavati Purno bhavati first Atma kamah Atma kamanah means Apta kamah.

When I desire Atma to fulfill that desire I will accomplish Atma. I have not accomplished anatma. Fulfillment of one desire is not equal to fulfillment of another desire. If I desire Atma and fulfill that desire I will still be incomplete; I would not have fulfilled any anatma desire. How can he become Atma kamah.

Adhi Sankaracharya says 'no anatma exists separate from Atma'. Atma vitiriktah anatma nasti and therefore fulfillment or accomplishment of Atma is equal to the accomplishment of all the anatma. That is why we say, that when dharma purusartha are fulfilled, the other three are not fulfilled. When artha purusartha is fulfilled, the other three are not fulfilled. When kama purusartha is fulfilled, the other three are not fulfilled. When moksa purusartha is fulfilled all are fulfilled. If I desire for Atma I will have fulfilled all my desires.

Therefore only Nishkamah bhavati since all my desires are fulfilled I become Nishkamah free from all desires. After the study of vedanta and understanding of vedanta and assimilation of vedanta, the whole note book of desires will become meaningless or invalid.

It is not available o.k. It is available it is equally o.k. Since he is Nishkamah tasmad akamah. Since all desires are gone from him he is desire-

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less. So Nishkamadvad akamah. Kamanam gadadvad saha akamaha bhavati. Since he is akamah therefore he is akamayamanah.

Since he is desire-less, he is free desire prompted action. At the same time we don't say that he is free from actions. He can do any number of actions. He may be busier than all other people in the world. Akamaya manah means he is not free from action. Akamaya manah means he is free from 'desire prompted' actions. What is the difference between them? He is free from desire prompted action of non-different action.

Desire prompted actions are binding one and non-desire prompted actions are non-binding one. Therefore for jnani's life becomes a game; for the ajnani, life has is a struggle. Both run about, one runs about as a game and the other runs about as a struggle.

How do you know that? See the face of the jnani and ajnanai. One will have gloomy face and the other one will have blooming face. The face that is blooming is the one of a jnani who has attained jivan mukti.

Hereafter wards videha mukti is being talked about. When the prarabdha karmas are exhausted at the time of death, his pranas do not leave the body to travel further to take punar janma. And leaving the body is only for one purpose; the purpose is punar janma prapti. Prana ukramanam means punar janma. Prana leaves the body only to take up another body. In the case of jnani his prana, his sukshma sariram etc., does not leave the body. Somewhere else it is said. The jnani merge into the 'total' here itself.

Then what happens to jivatma? What happens to caitanyam or real Atma? It is very, very important line. Brahmaiva san Brahmapyeti, being already Brahman, he merges into Brahman. Jivan muktah san viveka mukto bhavati. Apyeti means to merge. Jnani becomes one with Brahman. There is a brief analysis of the statement Brahmaiva san Brahma apyeti, which we will sum up this in the next class.

Hari Om



Class # 121

Mantra : 4.4.6 contd.

In the fourth section of the fourth chapter namely sariraka brahmanam the upanisad talks about samsara gathi for a person who has got kama and karma. Even though, avidya or ignorance is the Moola karanam for samsara, the upanisad here stresses that kama and karma is the cause of samsara. That does not mean avidya is not involved; avidya is the samanya karanam and kama and karma are visesa karanam for samsara.

Mere ignorance does not determine the direction of travel after death. Ignorance only determines the travel after death but in which direction jiva will travel after death is determined by kama and karma and therefore they too are stressed here as samsara karanam. This was done in the first five mantras and in support of this idea a Rg mantra quotation is also given. These points out that karma bhoga anantaram punar janma, the cycle is beautifully presented in the Rg mantra. With this Rg mantra Yajnavalkya concludes the samsara gathi discussion.

Kamaya Manah is the expression samsara gathi that is the lot of a desiring person. Thereafter wards, Yajnavalkya introduce Asamsari or mukta purusah as one who is Akamah, free from all desires. This definition of jivan mukta is given here beautifully Akamah Nishkamah apta kamah Atma kamah. How does he become free from all desire? Instead of desiring anatma he transfers his desire to Atma kama, which is called Viveka.

The advantage of desiring Atma is that once I develop an avid desire for Atma, all the anatma kamas get wiped out. Once Atma kama is fulfilled, we find even that Atma kama too is also wiped out. This is the difference between Atma kama and anatma kama..

When anatma kama is entertained it can never be fulfilled. When it is materialistic in desire, one can never get purnatvam [the full satisfaction] at all however much the desires are fulfilled. The anatma kama is but insatiable desires. It cannot be fulfilled. But Atma kama can be fulfilled and therefore one should entertain a desire that can be fully satisfied rather than after the anatma kama that can never give the purnatvam or the total fulfillment. That is why it is said that Atma kama Akamah bhavati.

If you desire for Atma soon you will become 'desireless'. If you want attachment be attached to the ever-detached one so that you will soon become never attached. This is called jivan mukti. This definition of Atma

## Brhadaranyaka Upanisad

has been already given before while taking up the susupti or deep sleep state. In the Swayamjyoti brahmanam deep sleep state is compared to moksha. In that section Atma is defined in this manner Atma kamah Apta kamah akamah in the mantra 4.3.21. This is an important mantra. Here also mukta purusah has been defined.

Because in sleep also we do not have any desires. In fact the above mantra is also an important mantra, which I forgot to mention while summarizing the fourth brahmana. Having enjoyed jivan mukti as long as prarabdha continues thereafter alone a jnani dies.

His death is not meant for travel or punar janma. All his sariram get dissolved here itself. Sukshma sariram will get merged into the samasti, karana sariram also will disappear into samasti or maya, and therefore there is no question of travel. And this idea is given before in manta 3.2.11 ibid. Here itself they merge into samasti.

What happens to jnani? If all the three sariram are gone we may conclude that jnani becomes nothing. Because his sukshma sariram is gone; sthoola sariram is gone; karana sariram is gone and that means that jnani has vanished into thin air. The upanisad says that jnani was Brahman enclosed in the body and jnani continues to be Brahman after the fall of the body enclosure.

The only difference is as a jivan mukta he was enclosed Brahman 'as it were' and later he is unenclosed Brahman 'as it were'. Previously he was Sadeha Brahman now he is videha Brahman.

It is like the space enclosed within a pot, the space continues to be same, when the pot is there and the space continues to be there after the breaking of the pot also. If at all there is a difference, the difference is not in space but in our verbal expression. Previously we called it pot space, now we call it total space. There is difference in our expression but there is no difference in the 'space as it is'.

In the same way we make a difference in the form of jivan mukti and videha mukti but actually there is no difference. As jivan mukta Brahman Apyeti, he becomes one with Brahman as videha muktah. So being Brahman as jivan muktah, he becomes one with Brahman as videha muktah. Apyeti means to merge.

As I said in the last class there is a small enquiry by Adhi Sankaracharya in his bashyam. It is on the word 'Brahma Apyeti'. Apyeti means merger. The subject is not supplied here and the subject is jnani or jivan muktah. Jivan mukta Brahma apyeti. So we will call 'Brahma Apyeti bashyam'.

## Brahma Apyeti bashyam

Why is an enquiry required? The question arises because Yajnavalkya uses a verb 'apyeti'. In vedanta any verb will create a problem. Why? Because when you use a verb, you will immediately conclude that something is going to happen. It is some kind of an event or an incident or a process.

Thus many people consider moksa is some kind of an event that is going to happen. In Purana also often such stories are told as though the devotee is merging into the Lord etc. You will hear the stories of various saints traveling up and merging with Lord. We are not against Bakti; we are not celebrations; we are not against nama japa etc. What we say is that Bakti etc., cannot be defined as moksa.

Because it is against all kinds of logic; because it becomes an event in which a jiva travels from one place to another place either goes near the Lord; Salokyam the loka where the Lord is so that he can enjoy the status where the Lord is; Samipyam mean go near the Lord; Sarupyam means seeing the Lord repeatedly and get the same shape of the Lord.

Thereafter wards the Bakta becomes not one with Lord but becomes a part of Lord. Thus we have got stories in purana, we have historical stories also, therefore we look upon moksa as an event, and once we call moksa an event, there is an expectation and anxiety as to when we will get that moksa and become part of the Lord.

Thus the verb always creates a problem and many people interpret Apyeti in their own way. Adhi Sankaracharya wants to establish Apyeti verb simply means 'Avidya nivrutti'.

Merges is equal to the disappearance of ignorance. There is no merging involved as a physical action because the gap between jiva and Brahman is an imaginary gap caused by intellectual confusion. There is an intellectual confusion requiring intellectual rectification born out of right thinking and right knowledge.

Through this enquiry, once I know that Brahman was not away; Brahman is not away Brahman will never be away, I need not become one with Brahman because 'I am already Brahman'. This point one should know. Knowing this fact is called as Brahma vidya. Apyeti is nothing but avidya nivrutti.

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But this many people do not accept and therefore they suggest various interpretations. We will see some of the interpretation and how they will not hold water.

One interpretation is taking that the jivatma joins paramatma. Taking as an 'apti'. 'apti' means reaching paramatma. Because we have stories that they say Bakta takes 10 steps forward and baghavan comes faster by taking 20 steps towards Bakta. All these are symbolic expression and we should not take them literally.

One person takes jivatma goes and joins paramatma. In fact, in some of the system like Visistadvaida, jivatma has to travel through shukla gathi to attain moksa. They do not accept jivan mukti. Mukti is merging with Lord. He has to go through shukla gathi. Thus in many systems moksa involve traveling and merging with Lord.

Adhi Sankaracharya says that is not acceptable. Why it is not acceptable? We can give any number of reasons. It is because paramatma is not confined to a place for us to travel and merge. Paramatma is not away from me to travel and merge. In fact, paramatma is not different from me, for me to go and merge.

Adhi Sankaracharya says you read this sentence correctly. Brahmaiva San Brahmapyeti. It is a million dollar statement. 'Being Brahman reaching Brahman' says Adhi Sankaracharya. If I say I am Brahman where is the need for me to get Brahman-hood. If I am already Brahman where is the need for the upanisad to say that I should become one with Brahman. Is it not there a contradiction? Adhi Sankaracharya says I join Brahman 'as though'. Being already Brahman I join Brahman 'as though'. Brahman is 'as though'.

It is said 'as though' joining because Brahman is 'as though' lost. We have the feeling that we are not 'Brahman' solely because of our ignorance. Ignorance causes a 'seeming loss' of Brahman and the knowledge provides a 'seeming gain' 'as though' we have attained Brahman. Ajnanena nasta vad abasade and jnane praptavad bhavati. Therefore 'apyeti' means it is only avidya nivrutti praptih iva. Thus, we will not accept the concept of 'merging into Brahman'.

Then somebody gives another suggestion. We are already 'Brahman' we accept. We need not travel and attain Brahman. But still we are said to be Apara Brahman, Samsari Brahman because of various problems. What we require is that by a process of change, we have to become 'Para Brahma'. Apara Brahman to Para Brahman is the process required. We have to change

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ourselves to become Para Brahman. This requires lot of efforts is required. We are 'Apara Brahman' and we have to become 'Para Brahman'.

Adhi Sankaracharya writes Apra Brahman has to become Para Brahman. Jivatma has to become paramatma. Samsari Brahman has to become Asamsari Brahman. This is the second suggestion given by some other person. Adhi Sankaracharya says that is also not acceptable because it will come under vikarah. If there is a change involved then it becomes a product 'in time' and if Brahman is a product 'in time' then it will be subject to loss..

Whatever happens in time is gained in time will also be lost in time. If there is a question of becoming, upanisad can never say 'tat tvam asi'. Tat tvam asi means you are Brahman. If we have to become Brahman 'in time' what should upanisad should say is that you go on doing sadhana and you will become Brahman 'tat tvam bavishyati' should have been said. As it is said 'tat tvam asi' you need not become Brahman. For mahavakyam says that 'you are Brahman'. Therefore, bavantara pathihi nasti. There is no question of becoming Brahman.

Then another suggestion is given by a third person. The suggestion is 'Go and join Brahman'. We need not become Brahman also and it is accepted; they argue that moksa is attainment of a new type of ananda; a peculiar ananda which is not like any type of worldly pleasures. This portion is very important. In all books they write moksa ananda is something all these. In vedanta you get another pleasure, which is unlike visayananda, a divine ecstasy. It is a type of ananda, which is unlike all the other pleasures.

All the pleasures are un-divine ecstasy some people say. In spirituality we get spiritual bliss. Once we conclude that spiritual bliss is moksa, daily we look forward for new bliss. I don't find any new type of bliss coming. So they conclude that what we have is only academic study. Sadhana is needed. Then only we get new type of ananda.

In fact Adhi Sankaracharya himself takes this misconception and suggests here that Vilakshana ananda anubhava moksa an experience of extraordinary bliss is moksa. Adhi Sankaracharya says unfortunately this interpretation is also totally illogical.

Adhi Sankaracharya says if a new spiritual bliss or divine ecstasy comes, that is also subject to beginning because it came on a particular day and at a particular time. If such an ecstasy or spiritual bliss happens 'in time' it is Janya ananda; it is Anithya ananda and therefore it will be subject to loss. Once it starts with a beginning it will end also. This cannot be nithya ananda.

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That is why all the people who get some kind of an ecstasy whatever it might be they get into that mood and thereafter wards get out of that ecstatic mood. The fact that they 'get into and get out of it' indicates that it is nothing but a mental state. It may be a physical state or mental state whatever you name it, it is a state of anatma and moksa has nothing to do with it whether it is ordinary state or extraordinary state.

Therefore, Adhi Sankaracharya says that the new ananda also will go away. It will have date of manufacture and date of expiry. Then Purva Paksi suggests that the divine ecstasy is not born but it is there already and the bliss is existent but it becomes manifest in attaining moksa. Once it is born, it will be gone. It is already there and at the time of moksa it becomes manifest in moksa.

Then Adhi Sankaracharya asks the question. Let us suppose that there is a new ananda already there but un-manifest becoming manifest in moksa avastha. Is this ananda new ananda Vilakshana ananda, extraordinary bliss belonging to anatma or Atma? If the new ananda Vilakshana ananda peculiar bliss extraordinary ecstasy belongs to anatma or Atma. If that new ananda belongs to anatma like different states of mind active mind etc. Adhi Sankaracharya says then you cannot call it any peculiar ananda because it is like any other anatma ananda.

If this new ananda appearing in moksa is not born but appear in moksa belongs to anatma then it is like visayananda only and every visaya ananda is peculiar. In the same way in moksa also he gets another flavour of visaya ananda and what is good deal in it. Visaya ananda falls under samsara only.

Even if it comes under samadhi, it is visaya ananda and it is only a state of mind. Anatma ananda born out of mental state any ananda born out of mental state is samsara. It is a greater samsara and I always want to retain that mental state. I don't want to talk to people. I don't want to open my eyes. I get angry when I am disturbed. Therefore we never approve of hunting different states of mind and it is the greatest subjective samsara. Now I try to keep the mind in one particular state. But the mind can never remain permanently in one state.

If you say new ananda belongs to anatma it is visaya ananda samsara. Then he says no no not like that. There is a new ananda if it is not born. It is already there. It does not belong to anatma. But it belongs to Atma itself.

Therefore, Atma ananda comes to manifestation in moksa as extraordinary ananda it comes. I tell you once he will start of jumping and it will be non-stop jumping. It will be eternal jumping. Something is good to hear. But once you start thinking and acting, it will burst as balloon.

Adhi Sankaracharya says that also is not acceptable. Something can appear if it was not appearing before because of some obstruction. What can appear in time? That which was not appearing before because of some obstruction, can appear again when the obstruction is gone.

Now you are talking about Atmananda and where is that ananda? It is in Atma. What is Atma? Atma is caitanyam 'I' the awareness. If there is ananda in the Atma it is ever effulgent and that ananda can never be obstructed by anything at any time. An ananda, which is present in the ever-evident Atma, can never be obstructed by anything at any time. If ananda is in anatma then there is a gap. Atma is here and anatma is there and there is a wall in between.

Because of the obstruction it was un-manifest and with removal of obstruction it is manifest. There is no self-evident distance between Atma and ananda. Atmananda cannot be obstructed at any time and therefore there is no question of Atmananda manifesting at a particular time as a blissful experience. Whatever comes, as blissful experience is a state of anatma; it is visaya ananda. Atmananda cannot remain obstructed for some time and again appearing another time.

Therefore a new ananda cannot be defined as moksa and thus Utpatti ananda, utpatti also is also negated. Then what is moksa?

We have already said that moksa is avidya nivrutti. Then Purva Paksi says let us assume can't you take avidya nivrutti as a change in the Atma? Previously avidya was there and then avidya is gone. Previously avidya sahita Atma moksa is now avidya Rahita moksa. There is some change is there. Avidya is gone.

Now change is involved and process is involved. Adhi Sankaracharya says that he cannot accept. Adhi Sankaracharya says that avidya has not gone from Atma because avidya does not belong to Atma. Avidya nivrutti cannot become a change nor you can say avidya is gone because avidya does not belong to Atma. Atma illumines avidya.

What Atma illumines is different from that, avidya is visayah Atma is Vishayi avidya is object Atma is the subject. How can that remain here? With eyes you cannot see the white colour or the black circle belonging to the eye. What belongs to the eye, eye cannot see. Similarly if avidya belongs to Atma, Atma cannot objectify that; the very fact Atma illumines avidya indicates that avidya does not belong to Atma.

Therefore 'Atma is changed' you cannot say. Thereafter wards Adhi Sankaracharya gives another argument. Even suppose avidya is in Atma, avidya is located in Atma; even then avidya nivrutti cannot bring in any

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change in Atma. How do you say so? The answer is that it cannot bring in any change because avidya is of a lesser order of reality. Mithya avidya cannot bring any change in sathya vidya.

Brahman is paramarthikam and avidya is vyavaharikam and avidya cannot bring in any change to Atma just as perception of snake on the rope will not cause any change upon the rope. In 'me is Brahman' and there is no change at all because of avidya asatvam 'I am and I will ever be Brahman'. Mithya avidya cannot bring any change in sathya vidya.

Therefore there is no question of samskara or purification also taking place in me. What is merging? Merging is nothing but knowing. Other than 'knowing' we do not expect any external change in the world, other than this never expect any external change in the body or external change anywhere.

Then comes the last question. If nothing is going to happen what is the use of moksa. What is the use of all our efforts? For that Adhi Sankaracharya says that when we say we don't get anything, we only mean that we are not getting anything 'in the real sense of the term' but there is a 'seeming accomplishment', which is very important.

Seeming accomplishment has a very big significance because the 'seeming accomplishment' negates the 'seeming loss [peace of mind security etc]' that is the cause of all our struggles in life. Remember when you lose something very valuable you are worried. And for worrying 'the loss need not be real loss'.

Worry is very intense whether loss is real loss or apparent loss. Imagine a diamond costing lakhs of rupees which was in hand fell down in dhoti itself, still the thought of seeming loss of that the diamond can create even heart attack and death.

Seeming loss creates samsara and seeming gain is the biggest gain in life and that is gaining nothing but moksa. This is useful because it puts an end to all our struggles in life. More in the next class.

Hari Om



Class # 122

Mantras : 4.4.7 and 4.4.8

After samsara varnanam Yajnavalkya has taken up the moksa varnanam the description of moksa. Samsara can be described in different ways and accordingly moksa also can be described in different ways. Since the root cause of samsara is ignorance, often samsara is defined as avidya or ignorance itself.

Out of ignorance desires are born and therefore samsara can be defined as desires or kama. Out of desires actions are born and therefore samsara can be regarded as karma out of karma dukham or sorrow is born and therefore samsara can be defined as dukham; and out of karma itself punar janma happens and therefore samsara can be defined as punar janma. Avidya is samsara; kama is samsara; karma is samsara; dukham is samsara; and finally dukham leading to punar janma and punar janma is samsara. All are samsara at various levels.

If samsara has these five definitions, we have five definitions for moksa also. These definitions are simple and you have just to add 'freedom from' to each of 'Samsara definition'. Freedom from avidya is moksa; Freedom from desire is moksa, freedom from karma is moksa; freedom from dukham is moksa, freedom from punar janma is moksa,

One cannot be without the other. Avidya nivritti, kama nivritti, karma nivritti janma nivritti, dukha nivritti punar janma nivritti dukha nivritti all are definition of moksa. One cannot happen without the other. Dukha nivritti cannot happen without janma nivritti; janma nivritti cannot happen without karma nivritti; karma nivritti cannot happen without kama nivritti and kama nivritti cannot happen without avidya nivritti, therefore if you save one all the other four are understood. We cannot say that I will work for any one of them. The whole things goes in a package form.

I will work for karma nivritti you cannot say avidya nivritti is not necessary. You have to work for avidya nivritti for all others to go. Here moksa is defined as kama nivritti. In this mantra 4.4.6 moksa is defined, as kama nivritti but you have to supply that avidya nivritti is prerequisite but it is understood though it not said explicitly.

Therefore mukta purusah is defined as Akamah. What happens to this mukta purusah Akamah or Akamayamanah Brahmaiva jivan muktah san Brahmapneyti. Being Brahman while living he becomes one with Brahman

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after death also. In the last class we elaborately analysed and established that Brahma prapti is not an action, it is not an event; it is not a process even though a verb is used here.

Then Adhi Sankaracharya defined Brahman prapti as ajnana or avidya nivrutti. The reason is this, that because of ignorance Brahman is 'as though lost'; and because of knowledge Brahman is 'as though gained'. Here the loss also is 'as though' and gain also is 'as though' and yet the benefit is very much there and it is real. When something is 'as though' lost also, the pain is very much there and the pain is very much real. When the lost thing is 'as though' gained, the purnatvam is also equally gained. 'As though' achievement alone is called Brahmaiva san Brahma apneti.

Adhi Sankaracharya nicely puts this in Atma bodha Atmatu satatam prapto pyapraptaavadavidyaya tannase praptavadbhati svakanthabharanam yatha [verse 44 Atma Bodha] Atma is indeed an ever present reality; yet because of ignorance it is not realized. When ignorance is destroyed it seems to be gained like an ornament on one's neck when one thinks that the ornament has been lost unaware of its being there in the neck. The loss and gain are 'as though' but the benefit is very much real. Because when something is 'as though lost', the pain is the same as real loss. In the same way when the lost thing is 'as though' gained then the purnatvam is also equally real.

Similarly Brahma prapti is 'as though' but the moksa phalam is very much there and it is real that 'as though' achievement alone is called Brahmaiva san Brahma apneti.

### Mantra 4.4.7

*Tadesa sloka - bhavati 0*

*Yada sarve pramucyante kama ye'sya hrdis stritah; atha martyo'mrto  
bhavatyatra Brahma samasnuta \ iti*

In support of the previous idea a Rg mantra is quoted by Yajnavalkya tad esa sloka bhavati to support Yajnavalkya's argument. What is the idea conveyed before; kama nivrutti moksa prapti. And of course kama nivrutti is through avidya nivrutti avidya nivrutti Purvaha moksa prapti. It is understood. The supporting this mantra is a familiar mantra, which occurs in Kathopanisad 2.3.14. I need not elaborate very much. You may refer to this in your notes.

What does the mantra say? Sarve kamah pramucyante in the case of wise man all desires are gone. The desires that were suffocating the mind; that

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were bugging the mind and making the mind burdensome making the life itself a struggle are very much there; Here 'hrdi' means antahkaranam or manaha.

We have to note carefully that when we talk about desires we talk two types of desires, one is 'binding desires' and another is 'non-binding desires'. Binding desire comes from a mind which is ignorant which has a sense of Apurnatvam that 'I am small I am limited I am not self-sufficient'; so because of the sense of inadequacy whenever such desire comes, it is a binding desire. Because its fulfillment will uplift me, and the non-fulfillment will drag me down.

Whereas there is a second type of desires called non-binding desire, which comes out of wise man's mind, which is ever purnah. In fact, it is an expression of purnatvam, which alone we call as Anugraha or grace? When the desire comes for an ignorant man it is a curse and when desire comes for a wise man it is a blessing to the society. It is the grace; it is isvara Anugrah.

Whenever we talk about moksa freedom from desire you should always add freedom from binding desire. Nonbonding desires any amount you can have as long as it is Adharmic and I have smoking desire, which is nonbonding; non binding; binding Adharmic desires are gone; nonbonding Dharmic desires any amount is o.k. In fact, such non-binding desires even baghavan has.

As told by Taittiriya sokamayata bahusyam praja yeyeti sahato tatpaya taatapad tattva even baghavan had desire to create the world and he wished to take Avatara but such desire does not bind him. Therefore yada sarve bandah kama apurvavta janya kama then what happens atha martyo ha amrto bhavati then the mortal becomes immortal. Martyaha means marana योग्यथा काला परिचिन्नाम अमृतम् means marana rahitah kala aparichinannah bhavati.

Then the question comes. How can a mortal ever become immortal? How can limited ever become limitless because limitlessness is never a product, never a becoming; you cannot say I become eternal from tomorrow onwards. How can I become eternal from tomorrow onwards? Eternity cannot begin in future.

If eternity cannot begin in future immortality also cannot be an event in future. How does the teacher say mortal becomes immortal? You should know that the one who took to 'himself' to be mortal becomes immortal by knowing that mortality is a 'confusion misconception'. Mortal does not become immortal, the one who thought to 'himself' to be mortal now knows

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himself to be immortal. Therefore, travel from mortality to immortality is travel from ignorance to knowledge.

That is why Mrithyo ma amritam Gamaya is always Tamaso ma Jyotir Gamaya. Mortality to immortality is not a travel; it is not an event; it is not a process; then it is travel from ignorance to knowledge. It is a matter for understanding. If you understand that you are immortal; if you don't understand it, you are mortal. He 'attains Brahman' who understand the truth here itself.

Here also 'attains' is in inverted comma 'attainment' is in the form of owning up 'Aham Brahma asmi'. This mantra is important from another angle also. Because it uses a word Athra is an important word and it says moksa is here itself which means jivan mukti is acceptable to sastram.

Whereas many philosophers say according to them first qualification is maranam. Then other qualification like upasana etc is there you will go through shukla gathi and you attain brahma loka etc. Only through loka you gain moksa. Upanisad clearly says athra, asmin jivati sarire; in this body, which is alive, one can attain moksa. 'iti' the word 'iti' indicates the end of the mantra quotation. Now, Yajnavalkya himself continues with the same topic.

### Mantra 4.4.7 continuation

*iti; tadyathahinirivayani valmike mrta pratyasta sayita, evamevedam  
sariram sete, athayamasariro'mrtah prano Brahmaiva teja eva;  
so'ham baghavate sahasram dadamiti hovaca janako vaidehah.*

How can you about jivan mukti because as long as the body is there, sufferings cannot be avoided is our question. Moksa is freedom from suffering, freedom from dukham and how can there be freedom from suffering as long as the physical body is there is our answer.

Because body will become old and get all pains and how the pains will go and therefore that as long as one is asarirah one has got the body and one cannot be free from pains. Therefore how is jivan mukti possible? This is the doubt a person can have after listening to 'athra Brahma samasnute'.

For that Yajnavalkya gives the answer. He says that sariram's presence is not the sorrow but sarira abhimanam is the cause of sorrow. Sarira tattvam is not dukha Hetu sarira abhimanam is dukha hetuh and in the case of jnani, sariram continues because of prarabdha karma but sarira abhimana is gone.

There is the biological experience of pain or hunger or thirst because of biological experiences cannot be stopped but mental worries, sorrows, fear

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tension anxiety, which we call samsara that is not there. Like a baby, a baby has to undergo physical pains. It may be ant biting; it may be hunger or thirst. The baby also undergoes the biological problems but because the baby does not have strong sarira abhimanam and individuality, it does not worry about the consequences. Baby does not know worry.

There are two types of pains psychological and physiological. Jnanam does not remove the physiological or biological pains but jnanam can remove all the psychological problems like anxiety, fear, worry etc. The baby does not bother about what will be the medical expenditure. What will happen to brothers and sisters? Will I survive? Will I get medi-claim properly etc. All these are projections of mind and that is what we call as samsara. Therefore Yajnavalkya says jivan mukta has got sariram but he has not got sarira abhimanam.

Therefore he is Asariraha because sarira abhimana abhavad. That is why jnani is given the name Vaidehah. Janaka is called videhaha. He is without deha abhimana.

To convey this particular idea Yajnavalkya gives an example. The example given by him is the snake. We know the snake removes its skin regularly. Snake sheds the sough of its body. As long as skin is on the body it is bothered about the skin and it has got skin abhimana but the moment it has set aside the skin, the skin continues to be there but the snake is not affected by what happens to the skin.

The example is only to show that the skin does not affect the snake because it has got separated from itself from the skin. In the same way the 'skin-like' body does not affect the jnani because he has separated himself from the body. Do not extend the example. The example has got only a limited purpose.

In the case of snake it throws away the skin and snake goes somewhere else. You should not ask the jnani also to leave the body here and go somewhere. The example should not be wrongly extended. The example should be taken only to show that snake is not worried about the skin. Similarly Atma anatma Viveka jnani does not bother about the prarabdham of the pleasures and pains to the body.

Jivan mukti is like following example. Nirlvayani the skin of the snake and ahihi means the snake therefore the final meaning is sarpa tvak, sarpam means snake tvak means skin; the snake skin or snake slough remains in the anthill or on the ant hill cast off by the snake or set aside by the snake lifelessly without life. Just like the lifeless skin of the snake, evadam sariram

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sete in the same way the body of the wise man also remains without the sarira abhimana.

The only difference is in the snake it is a physical separation but in the case of a jnani it is an intellectual separation. In the case of snake it is the original; it is physical separation but it is separation born out of understanding.

Because of the understanding regarding the real nature of the body, he accepts the prarabdhas of the body and he never bothers about the pains and pleasures. He forgets purusahartha. Hence, jnani is ever free. According to circumstances, he does not have desire of his own. He is will free. His body too goes through Desa kala prarabdha. What we find is that he does not have attachment to life; he does not have any attachment to death also. That abhimana rahityam is mentioned here.

This body lies here but not lifeless unlike the snakeskin. It is 'as though' lifeless. Then what happens to the jnani. Atha ayam asarirah bhavati now the jnani has become body-less, amurthah divyo murtha purusahah. I am disembodied. Therefore only amritah. Jnani is immortal. And pranah, jnani is pranah.

The word prana indicates pranasya prana and it is the life of the very pranatatvam. The pranasya prana means the life of life. [refer to Kenopanisad] because panca prana by themselves is jadam because it is made up of vayu.

They are Consciousness because of Atma alone and Atma lends Consciousness to prana. Therefore Atma is the very life of prana. Therefore prana and Brahmaiva jnani is none other than Brahman. And teja eva and jnani is nothing but tejah eva means caitanya Prakasah, chit Jyotihih. It is the very light of Consciousness. Thus, this is a mahavakyam; this talks about the oneness between the jnani and Brahman, the jivatma paramatma aikyam. With this moksa varnanam topic is over. In these two mantras moksa varnanam is done.

Janaka the student is extremely happy. Because the teaching is completed; Yajnavalkya has talked about samsara; he has talked about moksa and therefore Janaka offer to Yajnavalkya to take another thousand cows. Baghavate is address to Yajnavalkya.

Adhi Sankaracharya just asks an incidental question and Yajnavalkya answers that. Previously in the second section of this chapter at the end of the teaching Janaka offered the whole kingdom to Yajnavalkya. Then Janaka offered himself also as guru daksina.

## Muni Kandam

Adhi Sankaracharya points out that previously Yajnavalkya offered the whole kingdom and now why only thousand cows he offers and why not the whole kingdom be offered now. Adhi Sankaracharya himself answers and if the whole kingdom is given Yajnavalkya may think that Janaka is totally satisfied and he may go away. Janaka may like to hear some more about the sadhana of this knowledge.

Yajnavalkya talked about Brahman, samsara, moksa and he has not said anything about sadhana part and therefore thousand cows he has agreed to give and waited for further knowledge. Yajnavalkya will teach more about sadhana in the following portion.

### Mantra 4.4.8

*Tadete sloka bhavanti - anuh pantha vitatah purano mam  
sprsto'nuvitto mayaiva; tena dhira apiyanti Brahmaidah svargam  
lokamita urdhvam vimuktah.*

Tad ete sloka bhavanti the following mantra are there in support of my teachings says Yajnavalkya. Yajnavalkya is going to quote many mantras from 8 to 21. They are mantra quotations. What is the idea conveyed before? Kama nivritti ya moksa praptihi. How do you remove the kama? Kama cannot go by itself. Desire can never go by itself nor desires go away by fulfillment. When one desire is fulfilled, it will lead to another one or many.

Desire cannot go away by fulfilling desires but desires go away only by removing the root of desire. And the root is Apurnatvam. I miss always something or the other in life. What I miss varies but that I miss continues. As a child I missed toys; as youth wife and children; as married I miss so many other things. As long as I am Apurna, desire cannot go away. Apurnatvam is the cause by avidya and without Self Knowledge desire cannot go.

Kama nivritti means ajnana nivritti and it means jnana prapti. Jnana margah eva moksa margah. Jnana marga is not one of the margas of moksa. Jnanam is the only means for moksa. In all the fourteen slokas jnana marga is glorified. The glory of jnanam is glorified in Gita where it is called raja vidya; in Mundaka jnana marga is called Para vidya.

Here a rishi is giving this mantra after attaining jnanam. He says 'Panta' means path and in this context it is jnana marga. Anuh here means extremely subtle. Jnanam is very subtle because it deals with Brahman that is very subtle. That is why many people do not understand the glory of knowledge.

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In fact, they just set aside by saying that jnana marga is but an intellectual exercise.

They say sastra is of no use. This will hurt the heart of everyone. Therefore, the glory of knowledge is not known and don't tell me about sastra about meditation they say. Mystic people want the books and study. It is allergic to them to talk of the class, student etc., they are allergic to the sastram etc because remember clearer the understanding of sastra clearer is the understanding of myself. More I look at my self in the mirror, better I know about my face.

Every word of the sastra is like a mirror more serious my study is more clearer will be my understanding of 'myself'. This fact is not known so rishi says 'Anuh'. The jnana marga is subtle and many people do not understand it. Vitatah means which is extensive which is very long. It is long guru sisya; guru sisya is in the form of guru sisya parampara lineage it is very long unlike the inventions of science. The length of jnana parampara is from Brahman himself. It is a chain very, very extended.

There is another reading also which occurs in Brihadaranyaka upanisad in another branch of shukla Yajur Veda. There are two branches in Shula Yajur Veda and they are Kanva saka and madhyandina saka. In both the braches Brihadaranyaka upanisad occurs with slight reading differences.

Adhi Sankaracharya's commentary is on Kanva Saka Brihadaranyaka upanisad whereas madyandina saka has got another reading vitarah. There 'taraha' means a boat, which helps to cross the water. Jnanam is a float or boat, which takes a person across the ocean of samsara. Vispastam taraha visesana taraha taranam samsarasya taranam; it is a boat, which takes us across samsara.

Puranah you can understand and purana means the most ancient one the oldest tradition. It is because that it has come down from the Lord along with creation itself. All other religions are based on certain prophet but here it is based on Lord himself and therefore it is Sanadana dharmah. It is not description of Brahman. We describe jnana marga, which is ancient. More we will see in the next class.

Hari Om



Class # 123

Mantras : 4.4.8 to 4.4.10

In this sariraha brahmanam Yajnavalkya talks about samsara in the first six mantras and he concludes his discussion by pointing out that kama or desire is the cause of samsara. Yat akamo bhavati tatkritya bhavati yat kraty bhavati tad karma krute yad karma krute yad janma samvade. This is the action. As the desire so the action is; as the action is so the result is as the result is so the janma is.

Thus janma marana chakram is because of kama. Of course, we have to supply one extra statement here that this kama itself is because of self-ignorance that is taken for granted in this section. Therefore avidya Janya kamaha eva samsara hetuh is established.

In the sixth and seventh mantra, kama nivrutti is presented as moksa hetuh. Freedom from kama will lead to moksa. Thus akamatvam or Nishkamatvam eva moksa hetuh. Freedom from desire is the cause of moksa. Here also we should add an extra statement that this freedom from desire is the result of jnanam.

Jnana janya Nishkamatvam moksa hetuh; ajnana janya sakamatvam samsara hetuh. The essence of the first seven mantras moksa This jnana marga is not the one of the means but it is the only means for liberation. All the other sadhanas like karma, upasana, yoga and all of them can only prepare the personality to gain self-knowledge but none can be moksa hetuh. Thus, by following different sadhanas one prepares the personality and ultimately every one has to come to jnanam to attain moksa. With this Yajnavalkya concluded his teaching.

At that time Janaka said that I am giving some more cows as guru daksina and I want to learn more. Janaka indicated that he wants to know more. Even though Yajnavalkya had nothing to say about Brahman because he has said everything that he had to say and now he wants to talk something about jnana marga or jnana marga sadhanam. Sadhyavastu he has talked about and now about sadhanam he wants to talk.

For this purpose some quotations are given and all the quotations known as mantra or sloka and all of them talk about the glory of jnana marga. This eighth sloka or eighth mantra is the declaration made by a jnani after gaining jnanam. He is so satisfied, is so thrilled and in his happiness he is talking about the glory of jnanam that he has gained exactly like the Trisangu vachanam of Siksavalli we get another similar mantra with only difference is

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that the name of the rishi is given there but the name of the jnani is not given here.

The jnani here declares that the great jnana marga has come to me and it has blessed me. It is because jnana marga is not available to all. Of millions of jivarasis to be born as human being is a rarity and to have desire for moksa is still rare and even desiring moksa many people try many methods except jnana marga. Here the jnani says that he is blessed enough to get jnana marga and gain jnanam. Therefore Pantah means jnana marga.

Here also he uses a beautiful expression he does not say I went to jnana marga; but he says jnana marga itself approached me indicating that isvara's grace is required for taking up jnana marga. Individual effort is not enough; there must be isvara anugraha to gain jnana marga. Literally it means it has touched me and touched me means it came to me; and what is the glory of jnana marga? 'anuh' it is extremely subtle to understand.

We are not talking about Brahman here; Yajnavalkya does not say Brahman is subtle but he says that the very jnana marga is subtle or sukshma and that is why many people do not understand the relevance of scriptural study.

There are many people interested in moksa and many people have dedicated their life for moksa; but still they have not understood the importance of scriptural study and they think it is merely an academic pursuit like studying in a college. That is all not important. You have to do sadhana. Here study is not enough. They assume that study itself is not a sadhana. That is why they think study is secondary and sadhana is primary.

All the other sadhanas are preparatory and the primary sadhana is scriptural study alone and who has said this if Adhi Sankaracharya or I say it may be the personal opinion but upanisad itself says this. You have to dwell upon the teaching not for a month or two but for a length of time. But many people think that the study is not important and therefore Yajnavalkya says that jnana marga is too subtle for many people to understand the relevance.

Vitatah all these words are adjective to Pantah. Vitatah means 'extensive or very long'. Why do we say that jnana marga is very extensive? It is said that guru parampara is 'anadi'. It has been there from beginning-less time. Starting from Narayana it has come down to my teacher hopefully it has come down to me also and if I hand it over to the next generation it will continue. It is vertical lineage.

Many people may not know. Vitatah means vertically it has been extensive. There is second reading also which occurs in the Madhyandina saka of Brihadaranyaka upanisad. As I said the other day, the

## Muni Kandam

Brihadaranyaka upanisad occurs in two branches of shukla Yajur Veda one is Kanva Saka and another is Madhyandina Saka. Adhi Sankaracharya's commentary is on Kanva Saka.. Vidyaranya writes a commentary on Madyantina Saka.

Adhi Sankaracharya off and on refers to Madyantina saka also. In both the branches the upanisad is same except some stray differences. Here the reading is vitataha and in madyandina saka it is vitarah. Vitarah means with the use of which one crosses over samsara totally.

In short it is samsara tarana hetuh. This jnana marga is the means of going across samsara sarah. Puranah means jnana marga here. Sadhanam puranam here. The word purana means the most ancient one. It is not recently originated one but it is the most ancient, even though ancient, it is not obsolete.

Many think all that are old become useless. It is not like the newspaper and even though it is ancient still it is valid relevant. That is why purana means pura abi navah. Though old it is valid means of knowledge. Mamsprsto means it has touched me. Anuvittah mayaiva it has been totally assimilated by me.

Baghavan can bless us only by bringing sastra nearer or bringing a teacher, giving a janma through which we are exposed to our culture is due to isvara kripa, even though all the sastrams are old the knowledge gained from them is relevant and useful to gain moksa and the goal of purusarthah.

When we are sick, people can bring a doctor, doctor can test and he can also diagnose he can give medicine, he even can push tablet but ultimately swallowing the medicine I have to do. Similarly scriptures may be available; teachers may be available; All the relevant things may be available but it has to be assimilated it is called Anuvedanam that is becoming one with the eaching; and that is possible only when mananam and nididyanam are done.

Here mam sprsto refers to sravanam and Nuvitto mayaiva refers to mananam and nididyanam. Therefore I am free and I am happy and I have got the teaching; here also the person declares that therefore I am free; 'I am free' we have to supply. Then he says 'not only that I have got freedom' because of the knowledge. Many people have found freedom because of gaining the knowledge. The priority should be clear.

Dhirah and thereafter Brahma vidah svargam lokam abiyanti the discriminate people think that jnana marga alone is there and we should dedicate our life. All others margas are supporting sadhana and if others are

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over emphasized it will lead to confusion. One should give due stress to pursue vedanta sravanam mananam nididyanam.

Priorities must be clear. That person for whom the priority is clear is called deeraha. Therefore only he is called Brahma vidah. Once I give importance to vedanta Vichara I will definitely become Brahma vid. Those intelligent and knower of Brahman are Brahma vidah and they go to swarga loka. You may raise your eyebrows. How wise men go to swarga loka? You have said swarga loka is Anithya.

Adhi Sankaracharya adds a note here that swarga means moksa or Brahman. In this context it should be taken that Svarga loka means moksa. We have a similar expression in Kenopanisad also in the last mantra. We have said there that swarga means moksa. In this context also swarga means ananda hetuh. lokah should not be translated as world.

It means Swayam Prakasah. When do they attain swarga; loka itah urdhvam it means marana anantaram after death they attain param Brahma. That means they attain videha mukti. Then we will have a doubt moksa can be attained only after maranam. In this life there is no benefit at all. Then the people will start ask me something practical that is useful in this lifetime. After maranam what happens, we are not bothered.

Therefore Yajnavalkya says being free even while living they attain Brahman after death. Vimuktah santah means jivan mukta santah. Vedanta is beneficial not only after death it gives freedom while living and gives videha mukti after death. This is the glory of jnana marga.

### Mantra 4.4.9

*Tasminchuklamuta nilamahuh pingalam haritam lohitam ca, esa  
pantha brahmana hanuvittah tenaiti Brahmavit punyakttaijasasca.*

Again the glory of jnana marga is repeated in this mantra also. Up to the 21<sup>st</sup> verse we get mantras glorifying jnana marga. In the previous sloka the teacher said that many people do not know jnana marga's glory because it is subtle. That sukshmatvam is further being explained here regarding moksa marga. Who are the confused people? They are varieties of saguna upasakas. They are many saguna upasakas. And they are well learned and they have even written commentaries on Vedas and upanisads. But still they assume that sagunam Brahma is the Ultimate truth.

And not only that to attain sagunam Brahman different margas are mentioned in the sastram. And they are known as nadi margah. We have got

several nadis in the body through various nadis various saguna Brahma can be attained. We had seen before several time Sushumna nadi is a nadi through which jiva travels after death to attain brahma loka.

Similarly there are several nadis. What exactly nadi is not known? And according scriptures different nadis have different colours. Shukla nadi neela nadi pingala nadi harita nadi lohita nadi shukla is white in colour neela nadi is blue in colour; pingalam is yellow haritam means green; lohitam means red; in fact these nadis have been described before therefore I am not going to elaborate it. Refer 4.3.20 while discussing susupti we discussed the nadis.

There Adhi Sankaracharya had discussed even Ayur Veda why these nadis have got different colours. It is because of various propositions of vada, pitha and vayu. We are not interested in those Ayur Veda details.

Each nadi will take a person to one, one devata belonging to one, one loka like surya loka, chandra loka etc. Different nadis will take the upasaka to different devata belonging to different loka. What is the confusion here? Upasaka falsely concludes that these nadi margas are all moksa marga.

In fact according to Visistadvaidam itself Sushumna nadi marga is the marga for moksa. They do not accept jivan mukti. They say that you should go to solar disc and take it as moksa marga and jiva has to penetrate solar disc and go to Vaikunda loka which alone moksa.

Several people talk about several such margas and for them moksa marga is multi coloured or colourful marga. And what are the colours? Shukla marga neela marga pingala margah etc. Thus several people declare and thus Tasmin we have to supply a verb for grammatical completion that verb is viparati patyante. This means they debate with regard to moksa marga.

Upanisad does not answer which one is correct. Adhi Sankaracharya supplies the answer. He says all these are confusions. It is because we are discussing the colour of marga. Whereas what is the teaching of the scriptures? There is no marga at all for moksa. When marga itself is not there, where is the question of the colour. Thus marge eva asati kadam margasya varnana bhavati.

All the people are confused and there is no marga. No marga is marga it is concluded by Adhi Sankaracharya. Jnani does not have any travel at all. And this has been said not by Adhi Sankaracharya. It has been said before also.

Refer to Tasya prana na ukramanti mantra 3.2.11 ibid. In 4.4.6 of the upanisad it is said clearly. Sukshma sariram does not go out of the body. Where is the question of which nadi? It will take and what is the colour of

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the nadi. Thus all these are confusion. Jnana marga does not have any colour.

And such a wonderful jnana marga takes one to moksa. This jnani declares here esa pantha anuviktaha this jnana marga is gained by resorted to by brahmana meaning brahmanah. Here Brahman means brahmanaha. One attains Brahman through jnani marga. There 'anu' prefix is used to indicate the guru upadesa and I have taken the help of guru upadesa to get it.

The expression 'ha' is to indicate wonder. Wonderful indeed is my janma and I feel danyah. I feel so blessed. Here I said brahmana means Brahmanena. Brahmana attains jnana marga. This may create some doubt in the mind. Do you mean to say only brahmana should study vedanta? Here you should note that brahmana does not refer to jathi brahmana but it refers to purna brahmana by character and by virtue and not by birth.

What is the character of guna brahmana? Only those who have attained sadhana chadustayua sambatti is the qualification of the brahmana. Even Chandala is brahmana if he has the 'Brahmana character'. Brahmana is Chandala if he does not follow the virtues. The next question is how do you become guna brahmana. Jathi we cannot change. We are born already.

But guna can be changed so the question is how could I become guna brahmana? This is explained in the fourth line. First a person should be punya krutu Taijasa ca it means punya karma kari or karma yogi. One who does punya karma or Dharmikaha or karma yogi becomes a taijasa tejomaya suddha antahkaranavan.

Karma should be the first step. So Veda starts with karma kanda and thereafter only comes jnana kanda. By being punya krutu he becomes Taijasa, which means suddha antahkaranah bhavati or sadhana chadustaya sambanna bhavati. Once he becomes Taijasa sooner or later he becomes a Brahmaid. This has been nicely said in Gita refer to 5<sup>th</sup> chapter.

And once a person becomes a Brahma jnani what happens to him? Tena iti anu margena soosma margena vitata margena saha eti. Brahmaiva eti He becomes Brahman itself.

### Mantra 4.4.10

*Andham tamah pravisanti ye'vidyam upasate; tato bhuyaiva te tamo  
ya u vidyayam ratah.*

In the previous two mantras jnana marga has been glorified. Now in this two verses 10 and 11 the teacher is condemning jnana anya marga. All the margas other than jnanam are condemned in this and the next mantras. All of them are called avidya marga.

## Muni Kandam

Vedanta Vichara is called vidya marga and all others are called avidya marga. In this mantra avidya means all sadhanas other than vedanta Vichara. Karma, upasana, Astanga yoga etc., are called avidya marga. Why they are called avidya margah? They keep a person within samsara only that makes one an improved samsara and he never becomes a jnani.

Previously he was an agitated samsari. After this he will be a quiet samsara. Previously he was Abakta samsari but now he is a Bakta samsara. Karma, upasana yoga etc., cannot remove ignorance. Karma cannot destroy ignorance, upasana cannot destroy ignorance, and Yoga cannot destroy ignorance.

All the above said things can improve the status of the person but they cannot destroy ignorance. Knowledge alone destroys ignorance. Therefore by following all the sadhanas where do they reach? Antham tamaha prasidanti they go to dark lokas. Tamaha means inferior lokas. The reason why they are inferior is because all of them reach inferior lokas where the ignorance continues to exist.

From the vedantic angle even brahma loka is inferior loka as long as ignorance continues there. One may go to swarga loka and that is also antham tamah. There is also ignorance that covers the jiva. Therefore, they enter into such inferior lokas who are merely committed to other margas. Avidya means other margas. Other than jnana marga. Jnana binna margam e upasate. What are they? Karma, upasana, Astanga yoga are also avidya. Anything we do is avidya except jnana marga. Hundreds of janmas cannot give liberation so long as one fails to gain jnanam. Therefore e avidyam upasate. More in the next class.

Hari Om

## Class # 124

### Mantras : 4.4.10 to 4.4.12

In the fourth section of the fourth chapter we see the glory of jnana marga, which is the only means to liberation. Yajnavalkya talks about glory of the jnana marga by quoting some mantras from mantras from 8 to 21. We have seen mantra 8<sup>h</sup> and 9 in which it is said that jnana marga is very subtle and that many people do not know the relevance of jnanam. They are mumuksu all right but not knowing the importance of jnanam they take to many other margas for moksa. Up to this we saw in the last class.

This mantra occurs in Isavasya upanisad also in a different context. And since the context is different the meaning is also slightly different from Isavasya meaning. In these two mantras 10 and 11, the upanisad talks about the inferiority of all other margas like karma upasana etc.

What is the purpose of this revelation? The purpose is not to criticize karma and upasana. The purpose is to glorify the jnana marga. In these sastra we often find that it uses the methods of criticism to glorify something else. Therefore, the stress is not on the criticism but the stress or focus is on the glorification of something else, which is invariably jnana marga.

We often karma and upasana are criticized for glorifying jnanam. This principle is called nahininthan nyayah. What is the meaning of nahi ninthan nyayah. Nindha na nindhartham paranthu anya sthuthyartham. If you translate in English it means the criticism is not for the sake of criticism but criticism of one thing is for glorifying another thing. Thus, karma kandanam nathu karma kandanartham upasana kanadanam nathu upasana kandanartham paranthu karma upasana kandanam jnana sthuthyartham.

That is the inferiority of karma and upasana? Why they are inferior? It is inferior because both of them cannot give moksa. Both of them keep a person in samsara, whereas jnanam alone takes a person out of samsara. Thus, karma upasananca samsare eva sthapyati whereas jnanam samsarad uttarayati.

Jnanam uplifts one from samsara but karma and upasana keep a person in samsara. The noblest upasana cannot take one out of samsara. The highest karma cannot take a person out of samsara and to convey this, the upanisad uses a peculiar language. This language should be understood.

Normally, we use the word Narakam to convey the lower lokas, which is full of sorrow or suffering. In this mantra what the upanisad says is that even



## Muni Kandam

higher lokas are not free from sufferings. Bulokena abhi dukham vartate there is no proof for this. Everybody has got paroksa jnanam of dukham. Buvar loka indra loke all give dukham. If a person analyses Indra loke mahadukham Brahma Loke tataivaca.

Therefore the upanisad tells Narakam is not a lower lokam alone and higher lokas also is some kind of Narakam only dukhasya satvad. Only it may be graded Narakam. Indra is feeling dukham perhaps seeing Brahaspathi is in exalted position. Varuna and agni are jealous of Indra and they try to depose Indra in the next election. These kinds of politics and jealousy will continue as long as Taratamyams are there.

Therefore the upanisad points out all types of karmas will take a person to one of the fourteen lokas all of which are Narakam only. Therefore, the upanisad says karma is only Naraka karanam. Thus karma is strongly criticized. And in this karma, we have to include upasana also because upasana takes a person to higher lokas, which also has dukham.

This is a mild form of naragam. Therefore the teacher says suppose the people follow karma upasana marga, [avidya must be carefully understood] what happens should not be literally translated as ignorance. In this context avidya means vidyayaha anya avidya and vidya refers to jnana marga.

Vidyaya anya manana marga's anya that is any sadhana karma and upasana other than jnanam. It refers to any sadhana other than jnanam. Japa, pujas, pranayama danam etc will either come under karma or upasana thus all karma kanda upasana kanda sadhanani avidya sabdena uccaande.

Those who follow karma upasana marga will go to blinding darkness or the dark world. So the word tamah is used in the sense of Naraka loka or dukha lokam. In fact, this word was used in the 16<sup>th</sup> chapter of Gita. Kama Kroda are naragadwaram as per Gita.

Tamodvaram is used later on. Naraham tamaha both are synonymous. Tamaha pravisandhi means Narakam pravisandhi. How come upanisad says karma will lead to Narakam? We have heard in scriptures that karma will lead to swarga loka. For that we answer that from moksa dristi swarga is considered as Narakam. From the standpoint of moksa, swarga it is Narakam as it gives dukham.

It is exactly like another example. Moksa dristya or jnana dristya punyam is seen as papam. From vedanta sastra angle Narakam is Narakam swargam also Narakam why it is filled with dukham. Narakam represents all the fourteen lokas and entire samsara is taken as Narakam.

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Then why do you call it Antham Tamaha blinding narkam? Here blinding refers to the world of ignorance. Blindness with regard to 'self' will continue in swarga loka also. If I am blind to myself and I go to swarga loka through punya, the blindness will continue in swarga loka as I continue to be ignorant. The 'blinding Narakam' here refers to the world of ignorance.

This is the lot of people who follow karma and upasana. Here the word vidya occurs. For this, there is one meaning given in the Isavasya upanisad. In this Upanisad, another meaning is given. Now I will tell you how it is taken in Isavasya upanisad. There avidya is taken as karma and vidya is taken as upasana. First line refers to karma Ninda and the second line refers to upasana Ninda.

But Adhi Sankaracharya here makes a slight difference while commenting this Upanisad even though Isavasya meaning will also fit in here. Adhi Sankaracharya differs here. In the first line avidya refers to karma including upasana. In the second line, the word vidya refers to knowledge of karma and upasana.

To put in Mundakopanisad language, it is Apara vidya. Those people who are committed to the study of karma and upasana only, they enter into still darker lokas 'as it were'. That means ignorance will be only stronger and stronger and they are taken more and more away from moksa.

What is the essence of this mantra? We have to apply nahi Ninda jnanam here. The aim is not to criticize karma and upasana but to glorify jnana marga. Therefore, we should add that jnana marga is utkista marga. Why do we stress this aspect? It is not karma Ninda but it is jnana Sthuthi. Because we should note that upanisad does not want totally criticize karma and upasana.

This can prove dangerous to a seeker. In fact, vedantic seekers often fall into this pitfall. They criticize karma too much and upasana too much and they give up karma and upasana in the name of vedanta.

And this can prove dangerous because karma and upasana cannot give moksa all right but karma and upasana are very much required for jnana योग्यatha siddhi. For preparation of the mind karma is inevitable.

So also upasana. If a person condemns karma upasana and relinquishes them, the biggest problem and his personality will never change. He will not have a qualified mind, he will study endlessly, and his personality will never change. The whole vedanta will remain an academic study. Wherever we find a scholar of vedanta without character happens to be so because of karma upasana Ninda and karma upasana thyaga.

## Muni Kandam

Therefore we should have a balanced vision and what is balanced vision. It is that we should know relevance of karma upasana and should also know the limitation of karma upasana. Don't talk of the limitation only that is one extreme. Don't talk of relevance without knowing the limitation is another extreme. Balanced vision is you should use karma upasana; grow and come to jnanam and be free. Thus here the Ninda is na tu Nindartham parantu jnana marga sthuthyartham,

### Mantra 4.4.11

*Ananda nama te loka andhena tamasavrtah; tamste  
pretyabhigacchantyavidvamso 'budho janah.*

The first part of the mantra will be familiar to you. Miserable cows are given as daksina Nachiketusa taking objection to this. The same expression is given here. In the previous mantra karma upasana Ninda was given and in this mantra avidya Ninda is done. Criticism of ignorance is done. How do you criticize ignorance? It is done by criticizing the ignorant people. If the ignorant people are criticized, ignorance is criticized. Ignorant people will go to fourteen lokas which are within samsara and which are full of dukham.

Those fourteen lokas are described in the first line. 'Ananda' nama loka nandaha means full of joy; anandaha means without happiness i.e., sorrow. Anandah lokah means dukha yuktah lokah only and they are the worlds with full of sorrow. World full of sorrow is not only lower lokas but also it includes the higher lokas as well according to the vedantic point of view..

The upanisad says anandah is the very name of the loka. It is not an adjective. It is very nama. Ananda loka means dukha loka only. All the fourteen lokas are dukha loka as per the upanisad. What is the specialty of the fourteen lokas. Blinding darkness pervades them. Blinding darkness envelops the worlds. Here also word darkness should not be taken as physical darkness but it is the philosophical darkness called ajnanam from the vedantic point of view.

By changing the loka, ignorance cannot be removed. Ignorance will be there whichever loka you go to. Change of loka will not remove ignorance. Ignorance will go only when you gain knowledge alone. So those ignorant people go to such samsara lokas after death. Upanisad is not happy with general ignorance so another word it uses abodhah. It means ignorance.

Adhi Sankaracharya first refers to ignorance in general and secondly abodhah refers to the specific ignorance of Atma or self-ignorance. The

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ignorant people ‘ignorant of self’ will go to such samsara lokas alone after death.

### Mantra 4.4.12

*Atmanam cedvijaniyadayamasmiti purusah; kimicchankasya kamaya sariramanusamjvaret.*

In the previous two slokas jnana marga was glorified indirectly. It is done by way of criticizing karma and upasana marga and avidya. From this verse onwards, the upanisad takes up direct glorification of jnana marga. What is said here is also jnana Sthuthi alone. And what does it say? Atmanam vijaniyad ced. Ced means ‘suppose’. Suppose a human being knows the Atma, the supposition leads to doubt.

Adhi Sankaracharya says suppose you come to the next class means you may come or may not come. It indicates doubt. Therefore many people don’t come and among the comers many do not understand. Purusah is equal to purusah. Purusah means the person.

In fact person seems to be a mutilated form of purusah. Suppose a person knows the Atma, [Atma means here Brahman or paramatma] and how is his knowledge ‘ayam asmi’ ayam means here you should take it as ‘aham’; because if you say that there is a Brahman, it is only paroksa jnanam, if you say Brahman is inside me that is also paroksa jnanam.

If I say Brahman is outside me paroksa jnanam. Brahman is neither inside me nor outside me but it is ‘me’ it is ‘I’. This is aparoksa jnanam. This is gained through sravanam mananam nididyanam.

In fact in pancadasi, vidyaranya takes up this mantra for analysis in seventh chapter Tripti Deepa Prakaranam in which he introduces this mantra and every word he elaborates. Atmanam is elaborated ‘ced’ is elaborated ‘vi’ is elaborated; janiyad is elaborated; ‘iam’ is elaborated. He gives a commentary for this mantra in verse form. He comments on this one mantra by writing 297 verses.

If I am to give commentary on the pancadasi, I have to comment upon 297 verses. You can refer to that and go to the details aham asmi iti aparoksadaya purusaha vidaniya ‘ced’ then what will happen? Sariram anusamjvaret, he will suffer along with the body?

Upanisad conveys that ‘sariram’ is to convey the pains. None can stop the body from undergoing pains. The very arrival of the body is for the purpose of undergoing pains. It is like taking a person not for giving him all entertainment but to give him punishment alone.

## Muni Kandam

The very arrival of the body is to undergo pains, which is the result of prarabdha papam. No body's body can be free from pain. There is 'no way out' from physical pain. Even if a person takes sedative tablets, he can avoid pain for some time not permanently.

When person goes to samadhi or hypnotizes himself, he may be free from pain at that time when he is in samadhi but he cannot not be permanently in a state of samadhi. Therefore the body is meant for pain only. This applies to even Avatara sariram.

What vedanta can do to remove pains? There are two types of pains happening. One is physical pain caused by prarabdha and another by psychological pain caused by deha Abhimana. Identification with the body causes pains. The second pain is caused by sarira abhimana and vedanta alone can remove this. Sarira abhimanam is caused by ignorance and not by prarabdham.

In fact prarabdha comes because of sarira abhimana. Sarira abhimana is caused by the ignorance. Jnani is free from psychological worry. The projections or the imaginations worries anxieties etc., are caused by sarira abhimana.

In the case of jnani, he hands over the body to prarabdha, the prarabdham has to bring certain situations causing pains to him, and the same prarabdha may bring pains to other members bringing sufferings to them. Therefore upanisad asks samjvaraha refers to physical pain. Anusamjvaraha refers to psychological pain.

Vedanta removes anusamjvara pains. Will he go through the psychological pain along with the body? This sarira jvarah the physical pain is because of physical activity or struggle. This is for two purposes. One is to fulfill my desires and the other is the physical struggle to fulfill the desires of somebody else, the relations and relatives. I struggle for 'myself or struggle for another person' related to me.

The upanisad says both struggles are not there for a jnani. I don't struggle because myself for I have no desire. I don't have to struggle for myself; should not I struggle for another? After jnanam there is 'no another' at all. Because dvidasya anyasya abhavad. For fulfilling, which desire and for whose desire will a jnani struggle with his body? Jnani does not have any thing more to struggle. More in the next class.

Hari Om

## Class # 125

### Mantras : 4.4.12 to 4.4.14

Jnana marga Sthuthi continues in these mantras. The jnanam is glorified in terms of the phalam that it produces. Jnana phala kadana dwara jnana marga Sthuthi; the glorification of jnana marga is done by pointing out the benefits of jnanam. We see this in the mantra 12. One who realizes paramatma will attain moksa. The knowledge must be 'ayam asmi' the knowledge must be aparoksa jnanam.

The knowledge must be 'Aham Brahma Asmi'. If paramatma is known in any other way, then that knowledge cannot give liberation. If we create even a little bit of difference between paramatma and jivatma, we cannot avoid fear. And the teacher defines liberation as freedom from all types of mental struggles and the mental fear, and feelings of insecurity.

How do we experience the mental struggles along with physical struggles? The physical struggles are in the form of varieties of karma. Doing karma is one type of struggle, receiving karma phalam is another type of struggle, and these physical struggles constantly goes on in jiva's life.

And when there is this physical struggle correspondingly there is a constant mental pain too in the form of anxiety regarding karma phalam regarding success, followed by regrets with regard to failure followed by tension. All these are mental struggles going parallel with the physical activity. Once a person attains jnanam, the physical struggle will continue because the life involves physical activity.

For the mere survival of the body there should be some action and in moksa the difference is there; it will be external activity is there with internal relaxation. Dayananda Swamiji once said that the activity of the jnani is mixed with inner leisure; he never has any anxiety or pain while performing his regular activities.

External activities are there but along with the physical struggle there is no internal struggle and this is called jivan muktah. He does not have internal struggle because the success and failure of the external activity have no connection with his purnatvam with his security and with his fulfillment. When the success and failure are connected with my peace of mind, there is tension and I need success to boost my ego.

## Muni Kandam

Now my ego has lost its self-esteem and I look forward to every success so that I can have better image and in fact there is constant struggle for better image and image that we have is poor miserable image.

Often we dress up only for having a better image because we are not going to see our own body. But constantly other people see me and still I dress up, present up, and present myself very well for I want better image and even struggle for better image is a sign of samsara and is due to internal bankruptcy.

Every action is a struggle for better image and jnani does not have this struggle because he knows that he has the best image that cannot be improved and what is the best image is nithya Suddha Buddha swabhava.

Jnani does not have any desire to struggle and therefore he has no struggle or pain because he enjoys purnatvam. For whose benefit will he have to struggle along with his body? Adhi Sankaracharya says all our struggles are twofold either we struggle for the improvement of ourselves or for others belonging to us.

Adhi Sankaracharya says putratvam is doing something for the sake of my son, wife etc. Thus I struggle either for me or for others. Jnani does not work for himself because he is already purnah. Where is the need for him to struggle for himself or struggle for the improvement for some body else?

Adhi Sankaracharya says in Advaida dristi there is no second one at all Apurna vastu. Then you may ask the question even if there is no second real object, at least there are mithya jivas are there. Real second vastu Dvaidam may not be there. There are mithya jivas struggling in the world. Why not jnani help others?

Jnani does struggle for others but the struggle for mithya jivas will be only mithya struggle, which is as good as no struggle at all. It is only an action he does and there is no struggle in his action. Without attaching reality, all are mithya action for improvement of mithya world, which is mithya and it is loga sangrah, and it will not bind the jnani. He will serve the society and such action will not be binding action for a jnani.

Here upanisad negates the binding action on the part of jnani for himself and others. Non-binding action, he may do any amount but it does not matter to him. In the last class I pointed out that vidyaranya also writes an elaborate commentary on this mantra in pancadasi in chapter 7 the first verse is this particular verse he quotes and thereafter wards in 297 verses he comments upon this one verse.

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In that commentary he had given slightly different interpretation especially on this second line. But for the second line, he gives slightly different interpretation. Adhi Sankaracharya says jnani will not take the trouble for himself. But vidyaranya says differently. He says 'kim' is equal to bogya vastu for the sake of which bogya vastu will he work in life. For the sake of which bogya vastu will he struggle in life; this contains an indirect answer also; for the sake which bogya vastu, and there is no bogya vastu at all, for which he has to work. There is no bogya vastu at all, for which he has to struggle. Bogya vastu means object of enjoyment.

All the desires for bogya vastu belong to whom? They belong to bogta, the subject the experiencer. And therefore vidyaranya says for the benefit of which bogta will he have to struggle. Here also the answer is implied that there is no bogta at all for whose benefit will he have to work.

After Atma jnanam bogtru bogya Dvaidam nishiddam. After self-knowledge 'experiencer experienced duality' is negated. Since the 'duality' is negated because of the absence of bogya vastu jnani need not struggle and because of the absence of desirer also he need not struggle. Either way there is an end to all the struggles. This is vidyaranya's commentary.

### Mantra 4.4.13

*Yasyanuvittah pratibuddha atrnasminsandehye gahane pravistah; sa  
visvakrt sa hi Sarvasya karta tasya lokah sa u loka eva.*

The same topic continues. Jnana Sthuthi through jnana phalam, glorification of jnanam by mentioning the phalam of jnanam. The first two lines talk about jnanam itself. Suppose a person has attained self-knowledge and realized Brahman, he may misunderstand that Atma is another object that he can get.

When you say Brahman is accomplished, we will imagine that isvara or Brahman is an object to be gained and this is not only misconception of ordinary people but also of the great philosophers. They entertain this confusion thinking that they have in fact think that they travel towards god, god has travel towards them, or both have to travel to attain the state of merger of jivatma with paramatma. .

Jivatma has gone towards god and god has come towards jivatma. This is a misconception. The word 'attaining' god has created confusion, therefore upanisad is afraid, and therefore upanisad makes another sentence. Upanisad



## Muni Kandan

says that jiva means Atma recognized by or known. Here accomplishment of paramatma is nothing but attaining the knowledge of paramatma.

Anuvedhanam is nothing but Pratibodhah. Therefore accomplishment of Brahman is not possible without realizing the fact that paramatma was not away, is not away, and will not be away from the jiva. The loss of paramatma is in terms of ignorance and the gain of paramatma is in terms of knowledge and that is why we say that it is only epistemological problem and not ontological problem. We have nothing to do to attain paramatma but we have something to know and realize paramatma.

If a person says I know paramatma but I have not attained means that he does not know Brahman. Yasya atma anubuddhah Where does he recognize paramatma? Should he go to Kailasa or anywhere? Should he go to Vaikunta or anywhere else? The upanisad says that you need not go to any loka to realize paramatma. Paramatma is available within. Paramatma obtains asmin sandehye and is available within the body itself. The final meaning of Sandehyam is the body.

In this very body Atma is present. Body is called deha due to two reasons with the the root 'idh'; one meaning is anointing or applying various things. So the body is called 'degah' because everybody applies so many things upon the body. That, which is smeared with all kinds of perfumes etc., is body because of our attachment to the body. The second meaning of the root 'dih' is that which expands increases in size either vertically or horizontally. When the vertical growth stops, it starts growing horizontally.

That which floats is the body. How it is present? In the body also it is not superficially available and it is present deep in the body. What do you mean by deep? Because it is not one kosa, there are five Kosas, and even if I give up annamaya abhimana, pranamaya abhimana is there, if I give up prana maya abhimana vijnana maya abhimana is there; if I give up vijnana maya abhimana manomaya abhimana is there; only if I go beyond all the five abhimana I can get to know about Brahman. Each abhimana creates its own share of problems.

Annamaya abhimana gives the problem of aging and the fear of death and all worries are centered on this abhimana. Pranamaya abhimana gives thirst to living longer. Manomaya abhimana is the cause of emotional outbursts, tension, sorrow, worry etc. Vijnana maya abhimana gives the anxiety to add to the knowledge while it is not in a position to do it. Ananda maya abhimana longs to remain to be happy mood all the time. Each kosa abhimana is the cause of all the worldly. All are full of troubles and underneath everything lays Brahman. Such an Atma only is a wise man who

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has gained self realization. He struggles so much what is the benefit he gets. The phalam is given in third and fourth lines. He becomes prapanca karta which in other wards means he will become one with sristi sthithi karta which is applicable to isvara.

In this context, it means one who has done everything that is to be done in one's life. He is totally 'fulfilled' in life. He has attained the state of 'purnatvam'. He has nothing to achieve in the world. Nothing comes to his mind to achieve in life because he is full, satisfied and complete..

In the accomplishment of moksa purusartha there is accomplishment of all the four purusartha. He has no worry to earn punya or money or gain sense pleasures, or visiting places etc. Thus dharma artha kama anything the mind wants as long as expectations are there I am apurnah. Because as long as there is deep expectation, at the time of maranam whatever is the innermost want or innermost urge that alone surfaces and that alone decides the future life.

Whatever is there that will have to be fulfilled and when I look at my heart it should be brimful and it is called 'Saha Visva Hrid'. Why is Visva 'hrid'? He has done everything to be done. It is a commentary upon 'Visva hrid'.

Adhi Sankaracharya gives a beautiful connection that 'Visva hrid' and 'Sarvasya karta' both have the same meaning. 'Visva hrid' means 'Visvasya karta' 'sarvasya karta means Sarvasya karta'. Why do we repeat it twice?

Sankara says that if this is not repeated 'Visva hrid' is a jnani. Because we do nama karanam to people and the nama has got a particular meaning and the meaning and the person may not agree at all.

Normally the word vivehi means one who has studied Veda. Chaturvedi means one who has studied four Vedas. In these cases they all enjoy the names and names fit but the meaning does not fit.

'Saha visvahrid' means it is not just a name. Literally he has accomplished everything. Not only that Tasya lokah. Here also Sankara gives a special meaning. lokah here means Atma. Tasya Atma Brahma means Brahman is the very 'self' of the jnani or Brahman is the very essence of the jnani. This is one sentence.

The second sentence is saga lokah. Here also lokah means Atma. Then you have to supply the word brahmanah. He is the inner essence of Brahman. In the last sentence Brahman is his inner essence and in the second sentence he is Brahman's inner self. Jnani is self of Brahman and Brahman is the self of jnani. Therefore, both are one and the same. The truth

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of Brahman is Atma and the truth of Atma is Brahman. Tatvameva tvemavad.

Mantra 4.4.14

*Ihaiva santo'tha vidmastadvayam na cedavedirmahati vinastih; ye tadviduramrtaste bhavanti athetare duhkhamevapiyanti.*

This mantra should remind us of the parallel mantra in the Kenopanisad second section last mantra. From this mantra it is clear that Brahdaranyaka has got the essence of all the upanisads. Brahdaranyaka accommodates all the upanisads in it. Here also it is jnana Sthutih.

What is the glory of jnanam? Jnanam alone validates human life or jnanam alone makes human life meaningful, relevant, and purposeful. Minus jnanam human life is a very big waste of time. It is not much different from animal life. Animals also are born and they die samsaris. Human being is also born samsari and dies as samsari and what is a great deal about the human lives. We cannot claim that we are the hoofs and crowns of creation. Even baghavan will feel what use I gave the human life to this fellow.

Everybody at the time of death may assess what he has done during lifetime. Here jnani looks back and he says somehow he managed to make it. Living in body, we have at last known, recognized, and realized what is Brahman. What do we know? We know that Brahman. The student told the teacher 'I know Brahman'. How do you know? How I should know I have known. You have to supply this 'sentence is great indeed'. Jnani is totally satisfied with his life. The expression 'atha' here indicates 'somehow or the other'.

We are grateful to the god and we are grateful to the teachers and scriptures for we have made it. Then jnani says if he had missed now he would also be roaming the world in search of artha and kama. He also would have had a miserable life. What a great loss it would have been? If he had not known this Brahman, the loss would have been immense.

The loss is infinite for it is the loss of the infinite. Therefore it is not in his case and whoever knows that Brahman is like me will get the satisfaction. They all will become punyam, immortal, and eternal. On the other hand the other people the ignorant ones will suffer sorrows in this as also in the next world and they will be succumbed to punarabi Jananam punarabi maranam, the torment of birth death cycle. More in the next class.

Hari Om

Class # 126

Mantras : 4.4.15 to 4.4.17

The mantra quotation continues. And in the mantra quotation, which started from the 8<sup>th</sup> mantra onwards Yajnavalkya talks of jnana marga and its glory. To glorify jnana marga, the Mantr condemns the ajnanis by showing that they all waste their life. Therefore, ajnana Ninda dwara jnana Sthuthih. This is done by a jnani himself who says that my life is 'fulfillment' itself; he admits that 'I have attained fulfillment and thank god by knowing the self I have gained immortality'. All other people who failed to gain this jnanam in their lifetime will continue to roam about in samsara from pillar to post during this janma and suffer punarabi jananam punarabi maranam the birth death cycle.

Mantra 4.4.15

*Yadaitamanupasyatyatmanam devamanjasa; isanam bhutabhavyasya  
na tato vijugupsate.*

Here also pointing out jnana phalam the upanisad does jnana Mahima. The first the nature of jnanam is mentioned. Suppose a person recognizes this Atma, Atmanam anu pasyati here the word anupasyati indicates that the knowledge cannot come independently without the blessings guru sastra upadesa. This verb is very often used both in the upanisad and Gita. Really speaking pasyati itself is enough; pasyati means 'realize or know'.

But instead of using the word, pasyati repeatedly scriptures use anupasyati and that Anu is a significant prefix that underlines the importance of guru sastra upadesa. Upanisad thus categorically declares that Atma jnana cannot be gained through independent enquiry without guru sastra upadesa.

Many people in the name of Atma jnanam try to enquire independently 'who am I'. 'Who am I philosophy' in which he asks himself 'who am I'. Where does the thought come from? What is the source of thought and what they try to find out through the enquiry 'who am I' there is lot of confusion in this regard.

Unfortunately, certain books give sanction to such guru-less enquiry. If something falls into the well, you can get it with the help of hand. Similarly they think hridayam is a well and in which Atma is hidden and they go on asking where does the thought come from or wherefrom I come, or from or wherefrom ego comes and they hope that one day the Atma will come

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automatically on simple enquiry without studying the sastras. All these are totally wrong.

That is why Adhi Sankaracharya strongly warns us if one is taught through sastra he does not deserve to be a guru. He may deserve to be a mahatma and he may deserve prostration; he may deserve worship; he may deserve a picture; he can do namaskara etc., but he does not deserve to be one thing and that one thing is that he does not deserve to guide a person. Of such a person trying to guide with the help of his personal sadhana should not be recognized and no seeker should follow somebody else's personal sadhana because the persons differ.

Therefore my sadhana should be determined not by another person, not even own guru's should govern personal sadhana and my sadhana by scriptural teachings coming through a guru. Therefore, the most important thing in our traditional sastram is more powerful than any acharya. Because remember acharyas do not produce sastrams and on the other hand the anadi sastras has produced Acharyas. So in our tradition no Acharya gets more importance than the sastram and therefore we don't test the sastram with the help of Acharya and in fact we test Acharya with the help of sastram.

Therefore even the greatest person will be rejected if he is sastra virodhi. That is why many as baghavan Buddhah take Buddha and he is taken as one of ten Avataras and we don't care. We accept and give Buddha an Avatara status or not, he should be tested with the help of Vedas Buddha is therefore dismissed and his teachings are dismissed in Brahma sutra.

Similarly in the case of Krishna, we take Veda alone and if Krishna contradicts Veda we will not accept his teachings. Therefore it is sastra based culture not personality based culture. Other religions are personality based or prophet based and for us even Adhi Sankaracharya is subservient to sastram. Vyasacharya is subservient to sastram. Therefore this aspect must be very clearly understood otherwise the so-called mahatmas and books and the sayings coming from them will carry us away. Personality does not matter.

And therefore anupasyati. Guru sastra upadesa is Anu and pasyati atmanam. Suppose a person sees and recognizes Atma, the self, what type of Atma devam, the Atma that is Swayam Prakasam so here devah does not mean swarga vasi. Here deva does not mean one of the gods. We have to take the derivative meaning and not the primary meaning. Rudi arthah means direct dictionary meaning and it is celestial being; but here we have to take the yoga arthah, yoga means the derived meaning of the word which is swayam prakasate iti devata divyate prakasate iti devaka caitanyam rupam

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Atmanam driste drastaram srute srotaram Atmanam and what is this Atma. Not ordinary one. This Atma, which is called jivatma in the body, which is none other than paramatma, the Lord of all the three times. Past, present and future.

Butham means past bowyam means future and we have to supply the present. One who is the Lord of the past, present and the future, one who is the Lord of kalah is Vishnu. That means if paramatma is the Lord of time, it means that paramatma is not conditioned by time. That means there is no question of vikarah in paramatma. Because it is time alone brings changes. If there is no change caused by kala there is no question of jayate asti vardate viparimanate vinasate jana jara mrithyu Rahitam. Thus through this line, jivatma paramatma aikyam is revealed.

Suppose a person sees the jivatma paramatma aikyam and how should gain the knowledge. Anjasa means saksat. Saksat means aparoksayada. The knowledge is not an objective knowledge and it is not that you see the eternal paramatma it is not that you experience the eternal paramatma but you own up that I am the 'eternal paramatma'. Suppose a person realizes this aikyam, this is jnana margah. What is the phalam of jnana marga. This is the phalam.

And this expression has become before in Kathopanisad. Still because it is long time I will remind you. And for the word vijugupsade Adhi Sankaracharya gives two meaning, one is rudi and another is yogah. Rudi means direct meaning and yoga means derived meaning. What is the derived meaning? There afterwards that after gaining jnanam he does not want to protect himself or guard himself. Why he does not want to protect himself. That we should supply. Because he is ever secure after gaining jnanam.

There is no question of insecurity, which is samsara. It is the basic insecurity that troubles us all the time. We see security in money. We don't want to lose job because we see security in job. We see security in men. Still if that person is around I will some kind of inner comfort even if that person is an old man. I need external props for my security. After jnanam I knock off all the props not physically but psychologically. People are there they are not my props. Position is there not my props, money are there they are not my props. Imagine what happens if they are not there.

The greatest advantage of the jnanam is that a jnani does not want protection from external sources. He does not want protection even from isvara. We say protect from disease, death world and from everything but Adhi Sankaracharya says he does not protect himself even from the Lord. That means indirectly

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Adhi Sankaracharya wants to say that even Lord is a threat to a person as long as the Lord stands separate. In Kathopanisad Lord is taken as person as vajrayudham threatening the people. Or in the Gita itself how baghavan is bhayam in the chapter 11. Remember baghavan is bhayam in the form of kala tattvam. There is no difference between baghavan and kala.

Therefore the moment baghavan is different is from me that baghavan becomes the kala tattvam. Baghavan is inside mean baghavan is a source of security. If baghavan is outside baghavan creates time. If baghavan is inside he kills kala. Tasamad isvara kala rupad Yama ruad marana rupad means he does not want to protect. This is one interpretation. This is Yogatha.the deribed meaning vidi gupsate.

There is a rudi arthaha direct meaning for the word vidi gupsate. That is to criticize the others. Gossiping criticizing or finding fault with others, which is considered to be one of the worst types of characters. We criticize others because of insecurity. Criticisms come from insecure heart. Whenever you are afraid or insecure, you start criticizing others.

As you see more and more secure, you find you cannot criticize anyone. This is one of the methods of finding our progress in spirituality. It is very simple. Watch the time we spend in criticizing others. Then people will ask. What about genuine criticism? There is no question of genuine criticisms at all. If I say genuine criticism it is ok whatever criticism they will qualify it with genuineness.

Any criticism is a non-progress in vedanta and it is a very serious obstacle for a seeker. Refer to chapter 16 of Gita. Paisunam is criticism in Gita. That is publicizing the bad qualities of other persons. Apaisunam is an important value and this is a value which is required for jnanam and which is the consequence of jnanam also. Therefore nadi vidigupsade.

### Mantra 4.4.16

*Yasmadarvaksamvatsaro'hobhih parivartate; taddeva Jyotisam  
Jyotirayurhopasate'mrtam.*

In the previous mantra isanam bootha boudasya was mentioned. It was said that paramatma is Lord of time. The same idea is elaborated here also. Paramatma is beyond time kaladeethah. Time is above the whole process of duration. Instead of saying paramatma is above time, the mantra puts the other way round that time is below paramatma. Here the word below should

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not be taken in the physical sense. Don't imagine spatial distance and it is conceptual.

Kala belongs to vyavaharika plane and paramatma belongs to paramarthika plane. The very degree of reality is different, the very status or plane of existence is different. This is the idea conveyed. Here, we get the word samvatsarah. This means 'year'. In this context Adhi Sankaracharya points out that the year represents kala tattvam. And what is the kala tattvam doing. The kala tattvam revolves below paramatma. Below paramatma alone kala tattvam or kala chakram revolves. Kala tattvam works in the form of day and night. We find that the day comes and again night comes so it goes on. Kala chakram in the form of day and night and you can extend it to various seasons and other forms and it revolves under paramatma. That means paramatma is not touched by time. That is why the correct word for paramatma is 'Time-less'.

Even the word eternal is not very correct. Because when the word eternal is used what comes in our mind is that we think of something which existed in the past and which exist in the present and will exist in the future. That means we talk of something, which exists 'in time' permanently. The Eternal means that exists all the time.

So permanent as also the word eternal are not correct expression. The correct expression is in this context is 'Time-less'. Time is the lower of order of reality. That Brahman is Jyotisam jyotih amritam and it is the light of all lights. Refer chapter 13 of Gita jyotisamapi tajjyotistamasah paramucyate jnanam jneyam jnanagamyam bridhi Sarvasya vishitam and Mundako upanisad 2.2.8 Hiranmaye pare kose vrajam brahma niskalam, tacchubham jyotisam jyotih-tad yadatma-vido viduh. This word has occurred before. Light of lights when you say it means that the first light represents all the secondary sources of Consciousness.

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue - the highest. That is what the knowers of the Atman know. What are they? The body, sense organs, the mind, all these are secondary sources. And why they are secondary sources of Consciousness. They are cidabhasa, the reflected Consciousnesses. It is just like mirrors with reflected sun; if there are hundred mirrors with reflected sun they are all secondary sources of light. There are differences there also. Keep 100 mirrors and they are secondary source of light. Keep one light and keep a second mirror facing the second mirror and the second mirror is primary source of light, first mirror can give light to third mirror but all of them are secondary source of light.



## Muni Kandam

In the same way the mind is the first mirror borrows Consciousness and the body is the second mirror; it does not borrow Consciousness from Atma but borrows Consciousness from the mind. Thus, there are many secondary sources of Consciousness directly borrowed or indirectly borrowed. They are called Jyotih secondary lights.

All the secondary lights borrow Consciousness from the original sun that is the original Atma which is the primary source of Consciousness and that is called the Jyotih. So it is the 'Light of lights' with capital L will come in singular and the secondary sources are many and it is with small 'i'.

Primary source of light is one and secondary source of light are many. That Brahman is immortal. Immortal means kaladeetah, the time-less. And therefore mantra says devata ayuh upasate. The devas meditate on Brahman as longevity or immortality. Ayur ha upaste means those devas meditate upon the amritam Brahma as Ayuh. Then we have to supply and Adhi Sankaracharya adds since devas meditate upon immortal Brahman they have got a long life. The long life devas get is due to Brahma upasana. If you meditate upon Brahman you get long life, as you become Brahman you have longest life. What to talk of immortality if we know that Brahman as ourselves?

### *Mantra 4.4.17*

*Yasmin panca pancajana aksasca pratisthitah; tameva manya  
atmanam vidvan Brahmamrto'mrtam.*

Again aikya jnanam and phalam are mentioned. First the definition of paramatma is given. In that paramatma alone everything is based or supported. In paramatma alone everything is sustained. What are they? Panca Jana is a mysterious word. The word is not very clear and therefore Adhi Sankaracharya gives a different meaning to the word. It is a controversial word. In Brahma sutra there is a separate portion is there to discuss the word. Refer to 1.4.11 of Brahma sutra. Samkya philosophers take this word as representing their philosophy. So Brahma sutra takes lot of trouble to say that it does not represent Samkya philosophy. Panca Jana is a proper name. It has nothing to do with number five. Janah has nothing to do with the people. It is a proper name. Therefore translation of panca Janah is that Brahman supports five panca janas. The question now is what do we mean panca panca

Adhi Sankaracharya gives three different positive meaning. They are god's, manes, Celestial minstrels, [Gandharvas] Demons, and Rakshasas.

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This is one meaning of five panca Janas. The second meaning given here is brahmana, ksatriya, vysya, sudra and Nishadas. Nishada is outside the four varnas. Third meaning given is vital force prana, eye, ear, food or light and mind. Thus any meaning you can take and the final meaning is the entire creation.

All these panca panca janah means you can take any of the three meanings given above. It means samasthah or karya prapancah. Brahman and not only that karya prapanca but also akasa support them. Akasa here must be carefully understood. It does not mean space. It occurs in 3.8.11 it is used as isvara avyakrutam Brahman.

Isvara represents the karanam. So panca panca Jana means karyam; akasa means karanam to use Mandukya expression panca panca Janah represents first and second pada and akasa represents tridiya pada. Turiyam the Chaturta padam of Brahman supports all the three padas. Brahman supports the cause effect universe is supported by Brahman that is beyond the cause and effect. Rest we will see in the next class.

Hari Om

Class # 127

Mantras : 4.4.17 to 4.4.19

In these mantras beginning from the mantra 8 onwards Yajnavalkya give the nature and glory of jnanam. The glory of jnanam is that it can give moksa phalam. We see the 17<sup>th</sup> mantra. First line of the mantra talks about Brahman. Sarva adharah Brahman.

We saw that panca Janah is a proper noun, which indicates any group. Adhi Sankaracharya gives three different meanings that we saw in the last class devas, pitru, gandharvas, asuras and Rakshasas or five varnas or five kosas. The final meaning of panca, panca meaning is that it denotes the karya prapanca.

It is said that not only that the karya prapanca but also the karana prapanca is also based on Brahman. Karana prapanca or isvara refers to akasa. This is taken as third Pada of Mandukya upanisad. The virad and hiranyagarbha are taken as first and second Pada and isvara or Antaryami is taken as third Pada, karanam. Both karya and karana prapanca are taken as Brahman, the Nirgunam Brahman on which everything is based.

When we say based we should understand it as superimposed. Whenever we use the word adharah, we should know the significance of the meaning. We often say that Brahman is adharah and world is adheyah.

Normally Adharah means supporter and adheyah means supported, but in this case we should remember a point. If you take the desk as the adharah and the book as adheyah desk is the supporter and book is the supported. As we use this expression .the desk and the book have the same degree of reality. The desk and book have the duality because there are two things enjoying the same order of reality.

Whereas when you say Brahman is adharah world as adheyah there is a difference. And what is the difference? Adharah is higher order of reality, sathyam whereas Adheya prapanca is mithya and it is of lower order of reality. And how do you convey this idea? We use another technical term to convey the idea instead of using the word adharah we use the word adhistanam. Instead of using adheyah we use the word adhyasah.

Adhara adheya when we use they do not represent different orders of reality both have the same order. But when we use the word adhistanam and world and the Brahman represent lower and higher order of reality. In

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Visistadvaiddam Brahman will Adhara and world is adhaya and the world are Brahman have the same order of reality.

In Advaidam we say that they have two different orders of reality. All beings are in 'me' says Krishna in Gita. In this statement we get both Adhara Adheya supporter and supported. When Krishna says we may take both Adhara and Adheya enjoy the same order of reality. We may take it, as both are sathyam. We may take it so exactly like the desk and the book, the earth and people. Both enjoy the same degree of reality. Like that baghavan is adharam and prapancam adheyam. We take both as sathyam. Krishna wants to, knock of this misconception..

Krishna does not want us to take both belong to the same order of reality. Beings are not 'really there in me'. They are in me 'apparently' they are not in me really. Thus the sambanda is 'Adhistaana adhyasa sambandha'. That is the idea here also. This is the definition of Brahman and what is Brahma jnanam. That is said in the second line.

Tam Atmanam eva manyed means jagat adharam; tam Sarva adhistanam; this mantra is given out by a jnani. Jnani says I know Brahman. Then it is asked how do you know that Brahman? When did you see and meet that Brahman? When did you experience that Brahman? Jnani says I did not meet, or experience Brahman. Jnani says I did not experience Brahman I did not meet Brahman.

Because I know that Brahman is 'myself'. Brahman is not an object of experience; not an object of knowledge and it is something to be owned up as myself. Tam Atmanam eva manye. I do not understand Brahman in any other manner because if Brahman is understood in any other manner it is ignorance. If in any other way you know Brahman, it is not 'knowledge'. Then how do you know Atmanam eva manye. The same view is expressed in the Kenopanisad also. Because of that knowledge what happens to me? What benefit I got? That is said the next sentence.

Amritam Brahma Vidvan Aham, Amritah bhavami. Now who am I? I, the knower of the immortal Brahman 'has now become' Immortal Brahman. By mere Brahman knowledge, I have become Brahman so declares the jnani.

Brahma Vid Brahmaiva bhavati. All these things we should remember, that is by mere knowledge I have become immortal. What is the corollary of this statement? Adhi Sankaracharya brings out an important corollary. By knowledge, no change can be brought about to the 'fact'. Suppose I know this is the hand.

Before the knowledge, this was nothing but the hand and I came to know that this is the hand because of that knowledge what change is brought about

## Muni Kandam

in the hand. No change has been brought in. So jnanam is Akarakam. Akarakam means that which does not do anything or that does not bring out any change.

Suppose I know this is my hand. That does not bring out anything. Jnani here declares that after knowledge I have become immortal. If you apply the previous logic, how can I become immortal after knowledge?

If I am mortal, knowledge cannot make me immortal because knowledge is Akarakam. Suppose if I was immortal previously, then I need not become immortal. Then, what is the benefit of this blessed knowledge? Does the knowledge convert mortal into immortal; does the knowledge convert immortal into immortal.

Both the knowledge cannot do. What does the knowledge do? This helps me to remove the obstacles to own up the immortality. Pradibanda nivrutti eva jnanena kriyate. Knowledge is not going to do anything to me. Before knowledge, I could not say that I am immortal. After knowledge, I can boldly say that I am immortal. That obstacle because of which I could not claim my real swarupam is now gone. Knowledge is more a Nivruttakam and it is only an eliminator of something and nothing new, you should expect from this jnanam.

I am stressing this repeatedly because generally every vedantic student expects some kind of a thing to happen because of study. All expectations are because of non-understanding of the role of jnanam. Such expectations will never be fulfilled. This is the glory of jnanam.

### Mantra 4.4.18

*Pranasya pranamuta caksursascaksuruta srotrasya srotram manaso  
ye mano viduh; te nicikyurbrahma puranamagryam.*

Incidentally the previous mantra is also a mahavakya mantra because first line talks about Brahman; second line talks about Atma aikyam. Brahma Atma aikyam is revealed and hence it is a mahavakya mantra. The present mantra is also another mahavakya mantra. The first two lines talks about jivatma swarupam. Who am I? It defines the Tvam Padha lachyartha.

The pranasya pranamuta caksursascaksuruta srotrasya srotram manaso ye mano viduh This has reference to Kenopanisad definition stated in mantra 1.2 srotrasya srotram manaso mano yad vaco ha vacam sau pranasya pranah caksusas caksur atimucya dhirah pretyasmal lokad amrta bhavanti. This

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clearly shows that the Brihadaranyaka upanisad has got all the upanisads in itself.

What is Atma? It is the Consciousness that is different from all organs, which pervades all organs, and because of which alone all organs are organs. Here three points are important. It is different from organ; it pervades all organs; because of which all organs are able to be organs. Take an example. Consciousness is different from the hand and at the same time, it pervades the hand and because of that alone the hand is the hand. Hand is a hand that hand is living.

In the absence of Consciousness hand will not be called hand and it will be called piece of flesh. That is why whenever a person is dead thereafter wards he is not called as he but the he is called a 'body'. Pronoun itself differs. Respectable 'he or she' is gone. We call the dead as 'it'. He becomes 'it' because of that, that Consciousness is the real 'I'.

I have discussed this elaborately in Kenopanisad. I don't want to give the detail. But I will remind you the example that I generally give. It is like the light upon the hand. The light is different from the hand; light pervades the hand and because of the light alone you are able to see the hand and know that the hand is the hand.

If the light is not there, there is no hand, there is no face and everything is same. It is called pranasya pranam. Hand of the hand; the first hand 'H' is capital and the second 'h' of the hand is small. The first hand refers to Consciousness because of which the hand enjoys the 'hand-ness' that is the capital 'H'.

So also the other organs enjoy the life because of the Consciousness. It is the 'Life of life'. It is the Eye of the eye; it is the Ear of the ear; it is the mind of the mind; how do you understand it is the mind of the mind, it is the Consciousness because of which, the mind enjoys 'mind-ness' the mind status. This is the Atma caitanyam.

The wise people know this as caitanyam. They know it is Atma caitanyam. The wise people know the Eye of the eye; prana of prana; Ear of the ear; they know Atma caitanyam. Those who know the Atma or Atma caitanyam they know Brahman.

They have got clear knowledge of Brahman. Here also, you see the trick of the upanisad. Upanisad says that those who know Atma and they know Brahman. This is possible only under one condition. The condition is that Atma and Brahman should be synonymous. They must refer to the same reality. If they were different the upanisad can never say 'that'.

## Muni Kandam

The one who knows physics will know economics. We can't say this because physics and economics are different. The very fact of knowing one we cannot know another mean they are different. But upanisad says 'one knows Atma knows Brahman'. Atma Vid will become Brahma vid bhavanti. And there is another beautiful idea that comes in Sad darsanam yadisutir viksanam iksitaram aviksyat tanmanasikeksanam syat na drastur anyah parama hi Tasya viksa svamule praviliya nishtha [Sloka 22].

Suppose a person says I have seen god, I have known god, or I have experienced god then he says ask him a question 'Do you know 'yourself''. Suppose a person says I don't know my reality and without knowing 'oneself', however much one experiences god all those experiences are fake only and unreality only. Maximum they can come to vyavaharika sathyam level and they cannot come to the level of paramarthika sathyam. God realization is nothing but Self-realization. Isvara jnanam is Atma jnanam.

There is no god realization other than Self-realization. In Viveka Choodamani it is said that Bakti is a means of 'Realizing god'. Then everybody thought how could that be. How Adhi Sankaracharya talks Bakti is a means of moksa? The problem is that what is the definition of Bakti is given in the next line.

He defines Bakti as an enquiry into the nature of the 'Self'. If Bakti were 'enquiry into the nature of the 'Self' then Bakti will give liberation. But any other definition for Bakti you give, we will say Bakti cannot give moksa. If Bakti means Atma Vicharah it is moksa sadhanam. If Bakti means pooja, japa etc., Bakti can never give liberation. Therefore, he is Bakti Vichara enquiry.

Without 'Self-realization' there is no 'God realization' because both are one and the same. What type Brahman it is? Puranam agriyam. The first and the foremost is 'Puranam' and it is Anadi. Puranam existed even before the origination or manifestation of the world.

Therefore Puranam is the most ancient one Anaditvad Puranam. Since it is Anadi therefore it is Puranam. Puranas are called puranas because they are very ancient one. It is the product of the most ancient saints. Scriptures are called Puranam. Atma is also called Puranam. Accordingly the context word Puranam should be understood. This mantra is also a mahavakyam indirectly. It says Atma jnanam is equal to Brahma jnanam. Remove jnanam from both side and we find Atma is equal to Brahman.

### Mantra 4.4.19

*Manasaivanudrastavyam neha nanasti kincana; mrtyoh sa  
mrtyumapnoti ya iha naneva pasyati*

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Previously Kenopanisad idea was given. Now the Kathopanisad mantra is given. Manasivanudrastavyam is more or less the repetition of Kathopanisad mantra 2.4.11 manasai vedam aptavyam, neha nanasa kincana mrtyoh sa mrtyam gacchati ya iha naneva pasyan. I will briefly describe the mantra. We have to supply Idam Brahma here.

This Brahman has to be recognized with the help of the mind alone and that with a purified mind. Kala titam Brahma Sarva Adhara bootham Brahma paratyagatmam brahma purana agriyam Brahma manasa eva anudrastaivam, Brahma jnanam has to be known with the help of the mind alone.

From this, it is very clear that Brahma jnanam cannot be attained after dismissing the mind or going beyond the mind. That is why we say stilling or stopping the mind is of no use at all except that a person can get some rest. Nirvikalpa samadhi only gets you except some rest similar to the one you get when you are in deep sleep state.

There is no spiritual benefit from nirvikalpa samadhi. Upanisad says that mind alone can know the knowledge. Sthoola sariram cannot gain knowledge; panca pranas cannot gain knowledge; karana sariram cannot gain knowledge; and Atma also cannot gain knowledge. Gaining knowledge is also an action. Therefore by elimination process, sukshma sariram or mind alone buddhi alone one can gain knowledge and therefore jnanam is gained only when buddhi is alive, receptive and alert.

There is no question of transcending the mind for jnanam or stopping the mind for jnanam and the mind has to fully operate to gain knowledge. Mind is not one of the instruments but it says mind is the only instrument and upanisad says manasai eva, which means through mind alone you can gain self-knowledge.

Naturally a question will come that the upanisad itself has often said that the mind cannot know Brahman. The very same upanisads themselves declare that the mind cannot know Brahman. Here it says mind alone has to know Brahman. What does it mean? There appears to be a contradiction.

This contradiction we can resolve in two ways. One is in a technical manner, which I have discussed often. When you say mind is required it means vritti Vyapti is required and when you say mind cannot know it, it means Phala Vyapti is not required. I will give you the second method of resolving the contradiction, which is simpler. Simpler method I will now explain. Adhi Sankaracharya generally uses the second method alone. Even in this mantra also Adhi Sankaracharya gives second method only.



## Muni Kandam

When the scriptures say the mind cannot know, it means unrefined mind cannot know. Then, whenever it says that the mind alone can know, we mean the refined mind alone can know. Refined mind alone knows Brahman. For this answer, what is the supporting sruti? In Kathopanisad a mantra says that Brahman can be known only by a refined mind. In Gita also there is an expression in the chapter 15 that people with unrefined mind do not know and only the people with refined mind know Brahman.

The next question is what do you mean by refined mind. Adhi Sankaracharya defines what is a refined mind. He says the consistent systematic teaching of the scriptures gained from an Acharya makes a mind refined. Here we find the importance of sastram and guru is stressed. Some funny argument is given by some people It is said that Atma is in hridayam. It is in hridaya Guha. Sastram is outside. Guru is outside. Why are you searching outside in scriptures for an Atma that is inside your heart?

Therefore don't waste your time looking outside for gurus and sastras, stop all study, and search within. For this we can give two answers, which I will give you in the next class.

Hari Om

## Class # 128

### Mantras : 4.4.19 to 4.4.21

Yajnavalkya continues with the Rg mantra quotation, which he started from the mantra 8 onwards. In all these mantras the jnana marga is glorified. In some mantras, the nature of jnanam is also mentioned. What is jnanam and glorious it is? This is explained in these mantras. The primary glory of jnanam is that it is the means of liberation or moksa. In fact, it is the only means of liberation. And in this mantra 19, which we see, the upanisad talks about the instrument required for gaining this knowledge.

What is the instrument required is the mind? Any knowledge is to be gained through the mind including the self-knowledge. We think that only material knowledge is to be gained through the mind. We should remember that the spiritual knowledge is also to be gained through the mind alone. People think that the spiritual knowledge is gained by the spirit. In short, Atma does not gain Atma jnanam nor does Atma gain anatma jnanam.

Because, any jnanam involves a modification or a process and no process is possible in the Atma. Therefore, the Atma neither gets anatma jnanam nor does it get Atma jnanam. Whether it is anatma jnanam or Atma jnanam, both are gained by antahkaranam cidabhasa Sahita antahkaranam called ahamkara known as Pramata alone gain both anatma jnanam and atma jnanam. Anatma jnanam is gained through anatmakara virutti and Atma jnanam through Atmakara virutti.

Spiritual and material knowledge are gained by the mind alone why do you call it spiritual knowledge.. Spiritual knowledge is called by this name because this knowledge is all about the spirit. It is the knowledge of the spirit gained by the mind. Through the Mano vritti alone, Brahman is to be known.

Then, there is a contradiction that may rise in the mind also must be taken care of and if the mind has to know the Atma, how do the scriptures say that mind cannot know the Atma. Only refined mind can know Atma.

What is the pramanam for that some may ask.. For that, we answer that whenever we say the mind cannot know, it means unrefined mind cannot know and when we say the mind can know we mean the refined mind can know. The Upanisad states this.

What is the pramanam for that? Agriyaya sooshmaya budhya drisyade. Several other answers can be given perhaps in other context we will collect

## Muni Kandam

all the answers. There is a word anudrastavyam. I was discussing the significance of the prefix 'anu'. Why anudrastavyam? I said that 'anu' indicates the support of sastra Acharya upadesa. So backed by sastra Acharya upadesa and blessed by sastra Acharya upadesa and refined by sastra Acharya upadesa, one has to realize the Atma.

There I raised an objection in the last class and stopped without giving the answer. What was the objection some people gave? They say that sastra and guru are not required to know Atma and in fact they contend that it is foolish to go to a guru or sastra to realize Atma.

A very interesting argument they give. They say that Atma is 'inner self' obtaining beyond the panca kosa. We remove the panca kosa and look within, for the Atma so they argue that when the Atma is within, where is the need to go to sastra and Acharya outside to know about Atma.. In fact, we are wasting time by going after gurus and Scriptures and instead it would be better we ourselves search 'inside' to gain Self-knowledge. This is the objection against the need for guru and sastra. For this, three answers can be given.

One straight answer is sastra itself. If guru and sastra are not required the sastras will never say so and in that case all Vedas would be falsified. A person who talks against guru is talking against Vedas themselves but unknowingly. Therefore the first answer is that it is sastra Viruddham. This is the first answer.

What is the second answer? They say Atma is within and then why do you search outside? We ask a counter question, who says Atma is 'within'. Who says it is not outside? Scriptures clearly point out that Atma is all pervading. Therefore, to say that searching outside is foolish, and to say searching inside is right is born out of ignorance. It is against the all pervasive nature of Atma.

Now I will come to primary answer. They say there is no need to search for Atma outside when it is within panca kosa. This statement is based on the assumption that a seeker is searching Atma. The whole objection is based on the assumption that the seeker is searching for the Atma. We should know very clearly that we never search for the Atma; we are clear about it.. If a person searches for Atma anywhere he will never find out. Searching for the Atma is the biggest mistake, we have been committing the mistake since the very beginning.

If we search for Atma neither inside nor can it be said it is outside me; Atma is 'me and it is myself'. It is myself. Therefore vedanta never asks you

## Brhadaranyaka Upanisad

to search for Atma. When vedanta says I am the Atma either I understand it or I don't understand it. There are only two possibilities.

If I understand the statement 'I am the Atma' will I search for Atma? I will not search for Atma. If I don't understand the statement 'I am the Atma' I should only work for the understanding..

We should not search for Atma but we should search for the understanding of the statement that I am Atma. Therefore if we don't understand Atma, we never search for Atma but we only search for 'Atma jnanam'.

We are to search for Atma where we have to search is our question. By dismissing the panca Kosas we can never get jnanam. You may argue that I am not interested in jnanam. Don't search for Atma for you are Atma. Better search for the knowledge because it is not found within the panca kosa and knowledge is found in the pramanam. And therefore search for Atma jnanam in the pramanam.

Don't search for Atma within panca kosa; then search for Atma jnanam in the pramanam. What is the pramanam? Guru sastra upadesa is the pramanam. We don't search Atma. But we search for Atma jnanam in the sastras with the help of guru.

It is like a person consulting a Railway timetable. Somebody comes and objects. Why do you see the timetable to know about the train timing? If you want to know about the train, you should go to the station and why do you look at the timetable. My answer is that I am not searching for the train but I am searching for the 'Train jnanam'. Train may be available in the station and 'Train jnanam' is available in the timetable. Similarly here, we are not looking for Atma and we are not that foolish to do such job. In sastra we look for jnanam of Atma, which is myself.

Therefore guru sastra upadesa alone is required and any thing else will make our trip permanent. Therefore anudrastavyam. The Brahman is described in the second portion. Iha nanasti kincana nana nasti. In this Brahman there is not even an iota of plurality or division. That there is no second thing other than the Atma; there is no second thing as part of Atma also.

All the other systems of philosophy make the world either as different from Atma or part of Atma. For example, Visistadvaidam says it is a part of Brahman. Here it is made clear that there is no plurality either distinctly or as a part. Therefore, sajadiya, vijadiya swagata Rahitam Brahman it is said..

## Muni Kandam

Finally what about maya sakti? That is the crucial question. Is maya sakti different from Brahman or it is part of Brahman? Many people take that maya sakti is an integral part of Brahman. Isvarah is Sarvasaktiman and that Sarva sakti is maya and therefore maya is an integral part of Brahman.

Here we say that even maya is not a part of Brahman. Why do we say so? Iha nana nasti. Even maya Brahman division is not here. If maya is neither different nor part of Brahman, then what is maya? Is it Brahman? No. Is it part of Brahman? No. Is it different from Brahman. No. Is existent? No; is it non-existent. No. It is Anivachaniya. Maya cannot be said it is not; it cannot be said it is. Then the question is whether it is other than Brahman or part of it. This cannot be said clearly. So we say that maya is the lower order of reality supported by Brahman.

If Brahman supports maya will it not be part of Brahman. That argument also we don't accept because a lower order of reality cannot become cannot become a part of higher order of reality.

If you have got five lakhs rupees, you cannot say of the four lakhs in the waking bank and one lakh in the dream bank. You cannot have one part in vyavaharika and another part in Pratipasikam. Vyavaharika maya cannot become part of paramarthika Brahman. Then in the second line upanisad gives a strong warning. Therefore naiha nanasti kimcana.

Suppose you don't accept this teaching because some people say that we can attend the teachings but take only those, which are suitable to us and we will take karma, upasana, isvara kalyana guna but where there is Advaita principle we will not take it. They say that you can use your discretion

It is not compulsory that you should accept whatever the teacher says. Teacher says if you don't accept plurality and not Advaita what will happen. Ya iha naneva pasyati. Suppose a person accepts plurality that I am different from isvara, isvara is different from the world, and the world is different from me I will suffer samsara in perpetuity.

It is different from world, world is different from me etc., and for one who accepts difference then what will happen? The punishment is mortality. The punishment is samsara. What is samsara jail? It is death. It is not enough that you have to cry in one janma but again take birth for attachment and die and cry. This process will continue. This cycle of being born having attachment, losing people, and die. This cycle continues.

This punarabi jananam punarabi maranam will continue. The teacher does not say from birth to birth. Instead of saying birth to birth the teacher is frightening death to death or maranam to maranam. If a person says I don't mind maranam, I accept duality and I accept janma; I accept maranam and I

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am ready for janma and maranam then we wish you all the best and continue. If you are tired of that, better come to Advaida. Dvaidadihi bhayam bhavati. Mrityoho mrityum apnoti. This sloka is the repetition of the mantra 2.1.11 of Kathopanisad

### Mantra 4.4.20

*Ekadhaivanudrastavyametadapramayam dhruvam; vtrajah para  
akasadaja Atma mahandhruvah.*

The jnana Mahima continues. Upanisad continues about the method of knowledge. It says without any type of division and sajadiya vijadiya svagata beda. Panca Dasi in one sloka vidyaranya defines all the three division. If you take one tree in that tree there are internal differences like trunk, branches, leaves, etc it is svagata beda; there is only one tree but we don't talk about anything else with internal difference; in fact this exactly is the example for Visistadvaidam; it also accept Advaidam. But his Brahman is with svagata bedah because Brahman has got many parts and world is cetana acetana parts of isvara and people are cetana parts of one isvara, which has got Svagata bedah;

Vruktsantaram sajadiya bedhaha i.e the difference between one tree and other trees is called sajadiya bedah. What is vijadiya bedah it is the difference between one tree and any non-tree; that is anything other than tree, a human being, tape recorder pen stone etc.

In Visistadvaidam they say there is no vijadiya beda in Brahman as there is nothing other than Brahman; there is no sajadiya beda in Brahman because there is no second Brahman; they accept svagata bedah in Brahman because Brahman has many parts 'chit achit' vishistam Brahma; chit is one part and achit is another part for that view we say ekadhaivanudrastavyam Brahman is to be understood which means svagata beda is not there. Svagata beda if you accept it is Visistadvaidam; if you don't accept it is Nirvishesha Advaidam.

Here we are talking about Nirvishesha Advaida. What is the pramanam for that; what is the nature Brahman; ekad apramayam means aprameyam; it is a vedic expression; in fact aprameya occurs in this upanisad alone and not in any of the ten upanisads. You don't find it anywhere.

In Gita also it occurs once in that particular meaning the word aprameya has two meanings; one meaning is immeasurable or too huge; and the

second meaning is unknowable. That can never be known through any pramana.

In this particular meaning in Gita once it comes; in another place also it comes in Gita it is immeasurable when talking about Visvarupa where it means immeasurable. Here again we seem to have a contradiction. Here anudrastavyam means it is known without any division. Immediately the upanisad says it cannot be known.

You have to know it but it is unknowable. Here, Aprameya we should understand. It is not knowable through any other pramana other than sastram. It is not knowable through any other pramana except sastra pramanam; we can know Brahman and not through any other pramana. Except sastram. How do you know through the sastram? Sastram reveals not positively but by it reveals by negating everything else. Why does it not reveal positively? It is because sastra need not reveal it, as it is the meaning of the word 'I'.

Brahman is the meaning of the word 'I'. 'I' the conscious being am Brahman. Conscious means 'chit' and being means 'sat'; I the conscious means 'I am sat chit Brahmann.. It retains I the conscious being by negating all the attributes that 'I' take unto be myself. I am not a man; I am not a woman.

The sastram negates whatever bio data I give. Negate all the bio data. What is left out is 'I the conscious being' and that 'conscious being' is not revealed and it need not be revealed as that is 'self evident'. Therefore aprameyam. This Brahman is eternal. It is 'avinasi' all those derivations I need not give. Whatever falls within duality, falls within time space frame and whatever is outside duality does not fall within any time space frame. Refer to verse 4.4.16 Atma is kala adeetaha.

Then virajah, rajah means impurity; virajah means nirmalah malarahitah dosha rahitah; and we can take any number of doshas but Adhi Sankaracharya takes two doshas i.e. Punya papa dosha rahitah. From this what is the corollary we get. Even punya is considered to be dosha only and as punya also keeps a person in janma marana cycle. Punyam cannot give immortality; punyam keeps a person in mortality alone.

Atma is virajaha without any doshah; it is beyond akasa. Here also Adhi Sankaracharya does not take the literal meaning of the word space. Here akasah means isvarah. avyakrta akasah. That is prajnah etc. That is samasti karana prapanca sahita Brahman is called akasah. This word was used before also in the Brihadaranyaka upanisad in the Aksaram brahmanam.

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Isvaraḥ abiparāḥ Brahman is beyond isvara; Brahman is beyond isvara also because isvara is associated with māya. Why do we say so? Because isvara is associated with māya therefore isvara is saguna therefore isvara is Savikara therefore isvara is vyavaharika only. Whereas Brahman is paramārthika vastu in which there is neither jīva nor jagat nor isvara. Isvara is a relative entity or absolute entity? It is relative entity as it indicates the ruler.

The ruler is a status and he can enjoy as long as there is something for ruling. Teacher can be teacher only because of the students. Isvara is a relative status therefore it can never be absolute truth. There is no second thing for ruling therefore Brahman is beyond isvara also.

Ajaha means janma rahitaḥ birth-less; Atma is birth-less and it is self of all; Mahan means aparicinnah that is the second aprameyam. It is immeasurable. Desa paricheda rahitaḥ. Also druvah kala paricheda rahitaḥ not conditioned by time also.

### Mantra 4.4.21

*Tameva dhiro vijñāya prajñam kurvita brahmanah; nanudhyayad  
bahunchabdan vaco viglapanam hi tat iti.*

This 'iti' in the mantra indicates the end of the Rg mantra quotation, which started from mantra 8 onwards. They are the quotations given by Yajñavalkya. In this concluding verse the mantra gives an advice to all the people. What should you all do? What should be the main project in life?

It says an intelligent person, a matured person, an informed person, an experienced person; viveki tameva vijñāya should work for that Atma jñanam alone primarily. Let all the other things be secondary in life; let those projects not occupy the mind; let this be the obsession in your life; then suppose somebody says I have already known it Then what is the next project? Prajñam kurvita if you have not learnt it, better learn; if you have learnt it take the next project is nididyaśanam alone and let nididyaśanam be your next project; assimilation should be your top priority which should be as important as śravaṇam; prajña means nididyaśanam here. Kurvita one should do; if that requires taking sannyasa better take it that is how Adhi Sankarāchārya would say.

Sadhana śhad sambanna adhikāri or guna brahmanaha and sattva pradhana. Bahun śabdān na anudhyayad stop reading and all other things such as dvāida sāstrāni here bhavaḥ śabdāḥ tarka, mīmāṃsa vyākaraṇa or



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dvaidda sastrams etc. One should not get into the reading of other philosophies; it is because such scriptures will tempt a person and drag one to the world of anatma. Why? Vaco viglapanam it is only waste and it will weaken the organ of speech. Therefore, viglaphalam means it is weakening and tiring the organ of speech and you should not have anything to speak except Advaidam. This is the height and it is ideal thing. What is required is to be within limit and be conscious. More in the next class.

Hari Om

## Class # 129

### Mantras : 4.4.21 and 4.4.22

Up to the mantra 21 Yajnavalkya quoted various Rg mantras, which are in praise of jnana marga. Jnana marga is glorious because that is the only means for liberation. In the mantra 21 Yajnavalkya through the mantra advised all the people to gain Atma jnanam that should only be the goal of one's life.

Everyone should become Dheerah first Dheerah means nithya Anithya Vivekhi Shreya Preyo viveki. All material pursuits will not to save us; they are not worthwhile and they are not dependable and they are not primary goal of life. This maturity is required to be achieved.

Dharma, artha, kama are not worth depending upon life. Worldly life cannot be primary source of life and they are not worth depending upon. The primary goal should be shreya, the spiritual pursuit. This maturity is the first step for which one should go through karma and upasana and after gaining the maturity one becomes a matured person and such matured person is called dheerah. Then one should gain the knowledge of the Atma; what is the advantage of gaining the knowledge of Atma or gaining Atma?

This Yajnavalkya had mentioned in the fifth mantra. Atma kamah; Apta kamah; Akamah. If you desire for anatma, the desires will be endless; if you desire for Atma, all desires will end. If one desires for anatma it will be insatiable and it will never end. Anatma desires will breed and multiply like our population whereas Atma desire is only desire that will make a person Akamah. Therefore sruti says Dheerah vijnyaya atmanam natva.

Yajnavalkya says through the mantra that this knowledge is not complete unless it becomes jnana nista. Therefore prajyam kurvita nididyanam kurvita one should dwell upon this knowledge, just as the pickle mango soaked in the salt water, how it is surrounded by salt water, all over surrounded by salt and in due course the salt permeates into that mango.

If you put the pickle on one day, the next day, you want to taste it you cannot. In the same way vedanta should surround one all the time. He should become vedanta mayah. Brahmanah means a sattvic person. He need not be jathi brahmana. Qualification does not depend upon jathi but qualification depends upon the guna.

Therefore one should be guna brahmanah. Sadhana shad Sambannah brahmanah. What about worldly activities? As much as possible you reduce worldly activities. Too much of reading of anatma sastra, Dvaida sastra is

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not advisable. That is why we find it difficult to prescribe vedanta for an youngster who is ready for worldly prosperity and fulfillment of worldly ambitions.

For the worldly ambitious person, one should read many books, he has to travel widely, he should embark many things, and for such a person one should teach dharma. For youngster who wants to grow vedanta advice will not help and he should be taught karma and dharma. Only the elders who have seen everything or any young person who does not want anything, the vedantic upadesa should be given. For other, this upadesa will create conflict.

This mantra assumes that the readers of mantra do not have any other programme in life. If there is only one point program and it is moksa. Moksa is not one of the programmes but it is the only programme in life. For them this mantra should be taught.

This the mantra assumes. Therefore the mantra says 'Do not read any thing else'. The person is Tivra mumuksu and only for such persons, we give this upadesa. There is parallel idea in Mundakopanisad also. Give up talking about anything else. This does not come so easily. It requires lot of training. The mind soaked in vyavahara cannot give up worldly activities or even after taking up to sannyasa. It requires long training to talk about vedanta.

What will happen if I talk about vyavahara? Vak indriyam, the organ of speech gets weakened. It is mere waste of energy and there is no benefit at all. The worldly talk only weakens the vak indriyam and therefore don't do that. So ends the Rg which began from mantra 8. Hereafter wards comes Yajnavalkya's direct teachings.

### Mantra 4.4 22

*Sa va esa mahanaja Atma yo'yam vijnanamayah pranesu ya  
eso'ntarhrdaya akasastasminchete, Sarvasya vasi Sarvasyesanah  
Sarvasyadhipatih, sa na sadhuna karmana bhuyan, no evasadhuna  
kanyan; esa sarvesvarah; esa bhutadhipatih, esa bhutapalah, esa  
seturvidharana esam lokanamansambhedaya;*

Here Yajnavalkya wants to conclude his teachings. So in this mantra, there are three topics; first he glorifies paramatma, a jnani attains which paramatma is. The paramatma is jnani's own mukta praptyaha. And after talking about the glory of paramatma, then Yajnavalkya will talk about the sadhanas to gain this knowledge. Jnana sadhanani. There afterwards, jnana phalam also Yajnavalkya discusses.

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This portion that we have read now speaks of the glory of paramatma. What is this paramatma? This paramatma is mahan, infinite, limitless. Ajaha it is free from janma. He reminds us what the Rg mantra said in the mantra 20. In the mantra 20 the words ajaha mahan are there and Yajnavalkya reminds the mantra by using the word mahan ajah.

Other glories we have to supply as already stated in the above Rg mantras. Where is that paramatma? Yajnavalkya says that paramatma is the very same 'Jivatma', which was discussed long before. Adhi Sankaracharya says it was said in the mantra 4.3 7 where jivatma is described. What is the expression used there?

Yajnavalkya reminds us the expression used there as yoyam vijnana maya pranesu to indicate the jivatma. Therefore mahanaja Atma refers to paramatma; vijnana maya pranesu refers to jivatma; and thus this line indicates jivatma paramatma aikyam.

Where is that Atma is our next question. Here after I will not use the word jivatma or paramatma and hence we will use the word Atma. The Atma is known by two different names. Nama bedah vartade na nami bedaha. Pada bedaha na tu pathartha bedaha. Atma is one only Where is that Atma?

This Atma obtains in the hridaya akasah. Where is the hridaya akasah? It is within the body. Thus, Atma obtains within the Hridayakasa and that Hridayakasa is within the body.

Body is like a temple and hridayam is like the sanctum sanctorum or the Garpagraham. There obtains the Atma. This idea we have seen several times before and therefore we should not take it literally. It is not that Atma is located within Hridayakasa.

We say Atma obtains in the Hridayakasa. We don't say it is located. There is difference between saying that Atma is located and Atma obtains in jivatma. The difference is that if Atma is located 'within' means Atma is only confined within the body and it is not outside. Then Atma will not be all pervading. Atma will be limited to the body. But on the other hand if we use the word, it obtains in the body means it is present everywhere and it is recognizable only in the hridayam. It is everywhere but in Hridayakasa it is obtainable and recognizable.

Why do we say it is recognizable within Hridayakasa because Hridayakasa is supposed to be the locus of the mind? Therefore, Atma obtains within the Hridayakasa means that Atma obtains in the mind. You should remember this statement all the time. Again it obtains in the

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antahkaranam or in the mind. How do you say Atma is in the mind? It obtains in the form of saksi rupam in the mind.

Now the question what is saksi about? Saksi of vritti and vritti bhava abhavah saksi. Vritti bhava ababava saksi. Virutti means thought. Mind has thoughts. It is the witness of thoughts and if the mind is without thoughts then, it is saksi of the blank mind also. It lies there in the mind. It is like our Ananthasayana isvara or Padmanabaswami. It is total relaxation in tranquility.

It is not physical lying but it indicates the total realization without any problem or thoughts. If baghavan is physically lying in temple or Vaikundam the baghavan will be limited. Therefore here baghavan is without tension and he has total relaxation. He has no movement at all.

What is the nature of that Atma? Atma here includes jivatma and paramatma both are one and the same Atma. That Atma is the controller of all. Why do you say Atma is controller of all? It is because the Atma is the adhithanam over which everything is superimposed. They are in me and I am not in them. Snake is on the rope and rope is not on the snake.

By blessing everyone with existence and Consciousness 'I' control everyone. I am the ruler of all. The Lord of all; it means isvarah or Sarveshvarah. Isanah is the lord of all. Sarvasya Adhipathihi. Here Adhi Sankaracharya says Adhipathi means independent. Swatantrah. Normally Adhipathi is the ruler but since the word Isanah is already used there will be repetition, so the meaning of Adhipathi is independent.

Normally rulers are not totally independent because there are ministers secretaries, advisers and they do control and influence the rulers. Some times even wives will control the ruler. Therefore often the ruler is not direct rulers but is namkevaste ruler and there is other people ruling the ruler also. There is no one to control the Atma.

Atma is Swatantrah. None controls the Atma. Atma is infinite that it cannot be increased and punya karma cannot improve by the status of Atma. It is because, in the relative field if we perform well our status will be better. As I perform better, my status improves not only in this bhuloka but also in the higher lokas better punya means better status is the set norm.

It is the world of Taratamyam. It is a world of gradation. It is good or bad? As long as we are in the field of gradation we will never be satisfied by the improvement in the status. Athrupti is bound to develop. Atma is only a thing, which is beyond Taratamyam and gradation. That is why, we say that moksa cannot be gained through punyam. Punyam functions within the field of gradation only. It is all very well known quotation.

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The whole mantra is very important. Adhi Sankaracharya often quotes every line of this mantra. This gives clue for the last verse of Gita. Punya karma will give a phalam which is within the field of gradation. You cannot get ungraded phalam. So you leave punya karma. Bhuyan means superior. Bhuyan is the comparative degree of bahu. It does not become superior by punya karma. In the same way because of papa karma, Atma cannot become inferior also. It cannot decrease also. Punya karma or papa karma neither has good effect nor does it have any bad effect on Atma. Punya and papa karmas do not affect infinite Atma.

Esah sarvesvarah Esa buthathipathih esa bootha palaha. Once again Atma's glory is repeated. Atma is Lord of all. Atma is the Ruler of all. The Atma is the Controller of all the living and the non living beings. Atma is the Protector of all.

It is with the help of maya alone Atma rules or controls all. Without the help of maya Atma cannot do anything. The moment we say Atma is ruler controller etc., we only mean the maya Sahita Atma, isvara. And why does the upanisad repeat it second time. It was said that the Lord rules everyone or Lord controls the entire creation; then, the doubt arises whether the actions of the Atma will add to karma or not. That ruling action and controlling action of Atma itself will produce punya phalam or papa phalam is the doubt raised by some people.

We say that Lord's action will not produce karma phalams. Atma is not only the Lord of the world and the Lord of karma also. Atma will do all but all the karmas will not affect Atma. Lord is the Lord of the world and Atma is the Lord of karma as well. Atma does not have punya papa phalam. Moreover here a figurative language is used. The final idea that is conveyed is that Lord is the protector of dharma. Atma is Sasvata dharma bogta.

For this a figurative expression is given. Lord is compared to a bund surrounding an agricultural field. Imagine there are fields here. The property belongs to some people and the property is divided with a bund dividing the property on the basis of the ownership of the property holders. In between two properties, there is a mud bund. The purpose of the bund is to keep the water going out of the particular field to the other one. At the same time the water should also not go away from the field.

Here four varnas brahmana ksatriya vaysya and sudra are compared to the agricultural land. Their Swadhara is compared to the water of each varnas. What will be the problem? If there is no control at all, just as water can violate the agricultural field and go out similarly dharma Sankara takes place.

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In fact, whether other people have violated or not is questionable and even if the other people violates it is only to a minor degree and the biggest violation is more in the case of brahmana. Which brahmana does Veda Adyayanam and practice vedanta. In fact brahmana is doing ksatriya or vysya dharma or even they do Adharmic acts.

This is the inter-mixture of dharma that is called dharma sankarah. To avoid this, there should be a bund. And who is that bund? Baghavan says that I am the bund. Esah sethuh and sethuh means a bund. What type of bund? A bund is needed to hold the people within the limits of dharma and to hold the people within dharma. Sambeda means dharma sankarah. Confusion is dharma sankarah. Asambedah means dharma sankara pariharah, which means the prevention of dharma sankarah.

For that purpose I serve as a bund. I am the protector of varnasrama dharma. How do I protect varnasrama dharma? I do this by punishing the people who violates the dharma. How do I punish the people? I punish the people by keeping them in samsara karagraham. They serve in the jails of samsara permanently. I punish such people and I protect dharma.

### Mantra 4.4 22 continuation

*tametam Vedanuvacanena brahmana vividisanti yajnena danena  
tapasanasakena;*

With the previous portion, paramatma Sthuthi is over and the glory of Atma was talked about. Atma is glorified as mahan, ajaha. Sarvesvaraha, Sarvaseshuhu, all these the are glories of Atma. Some of the glories are without maya and some of them are with maya, maya sahita atmanah Mahima and maya rahita Atmanha Mahima, soupathika Atma Mahima, nirupathika Atma Mahima. With this Sthuthi part is over. Here afterwards, the sadhana portion comes. This mantra is a very, very well known mantra. Why is this mantra important?

This mantra talks about twofold purpose of karma kanda. One angle is this. One purpose is 'expressed purpose' and it is widely advertised purpose. Another purpose is a 'secret purpose' not well expressed purpose. It is like a mother giving bitter medicine to the child with sugar coating so that the child takes the medicine without tasting the bitterness.

The child takes it for enjoying the sweet but secretly hidden within is that it serves as medicine. If the mother tells it to child that it is a medicine, the child will not like it. The karma kanda has got an expressed purpose that it

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will give prosperity. You will have no problems and all your desires will be fulfilled. Majority of the people are like children and are interested in chocolates of money, articles, cars, visiting America etc. Instead of telling I will give moksa and without expressing moksa, the Veda expresses everything else.

Hidden within karma kanda there is another benefit and that benefit is vairagyam. The karma that gives attachment to children gives detachment to the children. No body likes the word 'detachment' from wife, husband and children. Never use the word 'detachment'. Use the word what all will grow well and the under currant is if a person follows karma kanda properly, it will give vairagyam. This is one angle of this mantra. More in the next class.

Hari Om



Yajnavalkya himself after talking about the glory of jnana marga by quoting various Rg mantras and now in this mantra 22, Yajnavalkya himself gives paramatma Sthuthi. In this the glory of paramatma both in its original form as well as soupathika or saguna forms is given. Maya sahita paramatma and maya rahita paramatma, saguna paramatma and Nirguna paramatma both were talked about. That is isvara Sthuthi.

We should remember that the word paramatma is very loosely used sometime in the sense of saguna and some times in the sense of Nirguna. Similarly, the word isvara is also used loosely in the upanisads even though generally isvara refers to saguna only; rarely the word isvara is used in the Nirguna sense.. Not only that the upanisad does this and even Adhi Sankaracharya often loosely uses the two words paramatma, isvara and even the word Brahman is sometimes used in saguna sense and sometimes in Nirguna sense.

They are using these two words loosely because both Nirguna and saguna are one and the same substance only. They are not two separate entities both are one entity only with maya dress and sometimes without maya dress. Just as a person is the same whether he is wearing his shirt or he has removed the shirt person does not become different, one is dressed, and another is undressed one.

Isvara and Brahman and paramatma are loosely used and are interchanged. I stress this because there are commentators who criticize Adhi Sankaracharya for this. They point out Adhi Sankaracharya is confused regarding saguna and Nirguna. Not that Adhi Sankaracharya is confused but he wants to remove our confusion he loosely uses the above two words, so that we will not have the misconception that both are different.

In this section also paramatma mahima both in saguna and Nirguna form is mentioned. Maya rahita and maya sahita Brahman are described. This is the first portion of the mantra, which we had already seen in the last class.

Now we will take up the next portion of the large mantra. Now he talks of jnana sadhana. Both saksath sadhanam as also parampara sadhana and indirect sadhanas are under preparation. Saksat sadhanam and parampara sadhana are direct and indirect preparations. This section is important because it is here that Yajnavalkya points out that entire Veda is moksa

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sadhana only. That means karma kanda upasana kanda as also jnana kanda are moksha sadhanam.

The only difference is karma and upasana are indirect moksha sadhanams whereas jnanam is direct sadhanam. That is why it is said in Kathopanishad sarve veda yat padam amananti tapamsi sarvani ca yad vadanti, yad icchanto brahma caryam caranti tat te padam sangrahe na bravimy-om-iti-etat [Mantra 1.2.15] that the entire Veda Purva and Uttara bagah as all the four asramas are important as moksha sadhanas..

Brahmacharya asrama grahasthasrama vanaprasthasrama and sannyasrama are jnana sadhanams. Of these four asramas three are supposed to be indirect moksha sadhanani and sannyasa asrama is direct moksha sadhanam. Three asramas namely brahmacharya, grahastha and vanaprastha correspond to karma and upasana kanda whereas sannyasa asrama corresponds to jnanam. This is how the whole Veda is designed..

But the only thing is Veda does not want to reveal this secret for all the people because if Veda says everything is moksha sadhanam a person will say I am not interested in moksha. Therefore what Veda does is a mischief.

It presents the Purva bagha of the Veda as a means of material prosperity. Danyam danam pasum, bahuputra labam and dirkamayuhu etc. Children should be good and I should have money good wealth etc. Thus, Veda gives phalam as artha kama and dharma. This is the expressed as phalam. This is the present phalam offered.

But in and through there is an unmentioned, phalam which everyone will get. What is that phalam? It is becoming more and more spiritual. Follow Veda you get nearer moksha even without your knowledge exactly it is a sugarcoated pill. Veda gives dharma artha coated pill for gaining moksha. Therefore every vedic discipline will give two types of phalams; one is material results and another is spiritual results. They go to the extent of saying even kama karmas even desired motivated karmas produce a small percentage of Sidhha Suddhi. This idea Yajnavalkya conveys tametam Vedanu vacanena brahmana vividisanti. Those people, who follow the vedic teaching, accept Veda pramana or vaidhika or asthika and Adhi Sankaracharya says here brahmana represents brahmana, ksatriya and vasya.

All of them study Vedas and wear sacred thread. In short anybody who accepts vedic tradition even if they don't wear the sacred thread, if a person follows the scriptural teachings he is brahmana only. On the other hand even brahmana by birth and if they don't follow the discipline he is as good as sudra. He is called Brahma banduh. He is namkevaste brahmana.

## Muni Kandam

Scriptures point out Brahma bandhu cannot study the Vedas, if he does not follow the achara anustara and if he does not follow the discipline or the purification rites like Akara niyama etc., even a brahmin by birth does not have right to study the Vedas. They laid stress on the character and discipline of the people and not the birth.

Vividisanti means the one who desires to know Brahman and they work for Brahma jnanam. From birth itself from brahmacharya asrama itself the program beings to study Veda begins.

Even though a brahmachari student may not know his discipline, the design is set for him to gain the Brahma jnanam even at the early stage of his study. The brahmachari says that my whole life is meant for acquiring the most auspicious knowledge while performing the daily Sandhyavandanam. The brahmachari may not know Sanskrit language but he says 'May I have Atma jnanam as my goal'.

The brahmachari says that I need various qualifications for that and prays god that god should feed him with qualification. Here this example is given that a mother gives appropriate food at appropriate time to her baby. Child cannot have its own choice in the selection of food but the mother decides its food. The mother chooses to give the child liquid food at the right time, semi solid food and at the proper time solid food etc. So the guru decides what should be taught when and the brahmachari prays god 'give me Viveka, vairagyam etc., at the proper time and at the end give Atma jnanam'.

Let us become qualified and fit for the great grand knowledge. At what age does he start this, at the age of seven, eight or ten, these abohista mantras can never go waste, and unknowingly he inches towards moksa. Therefore the upanisad says that even Veda Adyayanam is meant for moksa only. Adyayanam is called anuvacanam here because the vedic study can never be done independently and only hearing guru uchcharanam should do it. It should be heard from guru and afterwards you should follow the instructions later.

At the time of Vedadyayanam he does not know the meaning. Adyayanam is different and mimamsa is different. Adyayanam is sabda grahanam and mimamsa is artha grahanam. At the time of Adyayanam the very listening to the mantras is supposed to purify oneself.

Mahesh Yogi says that even if people do not chant Vedas and if there are some people chanting and if those vedic vibrations there in the atmosphere, such an atmosphere itself will purify the mind and bring about the change in one's personality. That is why they use the word Veda Goshah, collective chanting so that whole place is purified when mantras are chanted. Veda

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Adyayanam is also a moksa sadhanam and it corresponds to brahmacharya asrama. It is said that the Veda Goshah is better than Veda pada.

Then comes yajna danena. After studying the Vedas in brahmacharya asrama a person has to come to grahasthasrama to implement the vedic teachings. It gives many values and many disciplines but what are the main disciplines to be followed in grahasthasrama.

Two samples are taken which are the most important for every grahastha. Yagnena danene. Yagnena means panca mahayagna about which I have talked about very often. The panca mahayagnas are contribution to the society in the form of isvara puja. Not only it is a service, but also it is worship also.

Another important virtue to be developed is danam also. It is rehearsal for sannyasa. Only if I can do small danams now at the end I can renounce all to become a sannyasi. It is another important discipline. It is service cum worship and worship cum service yajna and danam represents grahasthasrama.

Yajna and danam represent the most important discipline for grahasthasrama. The very grahastha's life is to refine one's personality. Even through kanyakadana what I am expecting is not grandson or granddaughter but even in that vivagam [marriage], which is most materialistic karma in the world, we say, let me attain moksa or freedom.

That is why house is also called ashram. According to our sastra even our house is an asrama. In grahasthasrama also moksa sadhana is going on. That is why all of them are asramanah, which is unique aspect of our culture. The grahastha is also an ashrami according to our tradition. Both in the city as also in Himalayas people seek their goal to gain moksa and people in both are ashramis only. This is unique in our culture.

Then 'tapasa' represents all types of disciplines and upasanas. In Mundakopanisad, it is said tapas stands for are willful self-denial. In grahasthasrama everything you have and vanaprasta asrama is rehearsal for sannyasa asrama where a person gives up some luxury and he gives up of most of the physical rituals and concentrate on meditation.

It is practical thing because in vanaprasthasrama, he is old and he cannot do physical work. In vanaprasthasrama Kayika karmas are reduced and he is asked to do the meditation. In this, there is an advantage; Kayika karma mind is extrovert whereas in manasa upasana mind is not extrovert because everything is within.

## Muni Kandan

Thus upasana neutralizes the extroverted-ness caused by karma. Tapasa during this vanaprastarama various niyamas or vows are given and one vow given here is anasakena which is an adjective tapas. It means the avoidance of indulgence in eating.

Adhi Sankaracharya adds that does not mean total stopping of eating. Adhi Sankaracharya says total stopping of eating will not give moksa but it will give maranam. Limited eating is suggested here. If you are having one time main food, it is good. It gives good health. If you take two times your body will become bigger and stronger. Three times food a day it will result in disease. Four times it ends in death. Maranam is saranam, and therefore in vanaprastarama it is said that take less food for good health. Grahastha cannot apply this rule when he has to do lot of work..

These two represents vanaprastarama. Thus through brahmacharya asrama, through grahasthasrama, through vanaprasta, through karma, through upasana everyone in vedic tradition works for the grand design of the Ultimate goal to gain moksa.

After gaining this knowledge, going through parampara sadhanas, going through three asramas, finally he knows the Atma alone. The final goal is jnana Nista or jivan mukti. Now having talked about the parampara sadhana, Yajnavalkya comes to saksat sadhanam of sannyasa. Sannyasa asrama has the final leg of the life's journey. Pravrajinah means sannyasinah. Sannyasi is called pravrad or parivrad or parivrajinaha etc.

One who quits the family for good is a sannyasi. One who leaves family for good is called pravrad. This means sannyasinaha. Renunciation or one who renounces is called pravrad and these pravrads give up everything to gain Atma jnanam the goal. He is the one who leaves the home for good. lokam means caitanyam rupah swayamjyoti rupah Atma. Desiring Atma alone is the sole aim of sannyasi and he renounces everything to achieve the goal.

Yajnavalkya says that this sannyasa tradition is not a new tradition but it has been there from ancient times. Sannyasa has been there in upanisad itself and that it has come from beginning-less time. The ancient wise people became sannyasis only because of this reason. This alone is the reason for taking sannyasa and that is to know Atma. It is not escapism.

Sannyasa is meant for greatest accomplishment in life, which is called moksa. Moksa alone is the purpose of sannyasa. Then incidentally opponents give another complaint also. If one renounces everything for the sake of moksa, is it not the selfishness some people charge. That charge is improper and incorrect because of two reasons.

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Sannyasa ashrama is taken after going through three ashramas and therefore he has contributed maximum to the society through three ashrams. Through panca mahayajna he has done in grahasthasrama. How can you call it selfish? Therefore a sannyasi can never be called selfish because in grahasthasrama he has given everything to the society and family and in final state if he works for his own moksa he has taken up sannyasa and what is wrong in that?

Second reason is even if a person does not enter grahasthasrama and straightaway sannyasa in younger age, then also remember sannyasa is used for Atma jnanam initially and then the very ashrama is used for loka sangrah later.

Adhi Sankaracharya became a sannyasi early and even now we get the benefit of that and his commentaries and remember giving up one family is to identify with all other families. He gives up relationship with one family only with the aim of claiming the universe as one family. Therefore, it is meaningless to say that a sannyasi is selfish.

Whether one becomes a sannyasi in younger age or whether he becomes in later age at any time, he contributes a lot to the society. In later age means, he contributes a lot to the society in his early age before becoming a sannyasi and in the younger age means he contributes after gaining moksa, he contributes to the society after becoming a sannyasi. After jnanam he will not resort to do bad things also being a wise man. Further therefore sannyasi can never be a selfish person. This portion of this mantra is famous sannyasa portion. In no other place in the sastra this is given so explicitly.

### Mantra 4.4 22 continuation

*etameva viditva muntrbhavati; etameva pravrajino lokamicchantah  
pravrajanti; etaddha sma vai tat purve vidvamsah praham na  
kamayante, kim prajaya karisyamo yesam no'yamatmayam loka iti; te  
ha sma putraisanayasca vittaisanayasca lokaisanayasca  
vyutthayatha bhiksacaryam caranti; ya hyeva putraisanasa  
vittaisana, ya vittaisana sa lokaisana, ubhe hyete esane eva  
bhavatah;*

Very often Adhi Sankaracharya quotes this portion of the upanisad in support of the sannyasa ashram. There are two types of sannyasa. One is krama sannyasa i.e., going through all three other ashrams in the beginning and thereafter entering into sannyasa ashrama.

## Muni Kandam

Second one is another [A-krama] sannyasa where he does not go through other asramas but becomes a sannyasa immediately after completing the brahmacharya. For both, sastra has the provision. There is another upanisad, which says that the sannyasi can take to sannyasa after going through the three asramas. And the very same upanisad also says that there is another option that a person can take to sannyasa from any asrama of the three provided he has vairagyam. [Refer to the Jabala upanisad for more details]]

It is the provisions of the second sannyasa that is being talked about here. That is brahmachari becoming a sannyasi straightaway. A person goes through brahmacharya asrama and at the end of brahmacharya asrama, he has to choose grahasthasrama or sannyasa asrama. What determines the asrama? In any case, the immediate goal of life of the aspirant will determine the type of asrama he may pursue in his life.

The Brihadaranyaka upanisad points out putrena manusya loka; karmana pitru loka and vidyaya deva loka decides the asrama. Through children one gets manusya loka. If a person aspires to have good and happy life here and in the next janma, then putra is important. Putra will take care of us in this life in old age and also conduct karmas after death. If you are interested in pitru loka or swarga one should take to karma. In this one can enjoy life here as also after death due to karmas done by the putras. One can get manusya loka in the next janma.

Then vidyaya deva lokaha. Vidya means upasana. Through upasana one can get brahma loka the highest. Brahmachari has got three choices one to take up grahasthasrama.

Some rare one or wise one takes up to sannyasa. He sees that Desa and kala bind all of them. He says that I am not interested in putra. I am not interested in karma. When I am not interested in sadhyam I don't bother about sadhanam. I am not even interested in upasana because I do not want three sadhyams therefore sadhanams are irrelevant when I am not interested in sadhyam. A Means becomes only when end is expected.

Therefore Yajnavalkya says that vivekis nithya nithya vastu viveki say I don't want children. I am supposed to get some benefit. This itself is a big question.. Even if I get benefit that benefit will be ephemeral. Similarly you have to add two more things. They sannyasis are not interested in pitru loka. They are not interested in deva lokah. So they prefer jnana loka. They are interested in sannyasa, that some people decide, and that we will discuss in the next class.

Hari Om

## Class # 131

### Mantra : 4.4.22 contd.

In this mantra 22 of sariraka brahmanam Yajnavalkya talks about the Atma jnana sadhanani. While talking about sadhanani, Yajnavalkya talks about two types of sadhanam, one is the indirect means to Atma jnanam and the other is direct means to Atma jnanam. The indirect means is karma and upasana and the direct means is jnanam. And therefore everybody has to go through karma, upasana and jnanam for all of them contribute indirectly or directly to gain Atma jnanam. For this purpose alone the four asramas are designed in our tradition.

Each asrama is specifically meant for a particular type of sadhana. Grahasthasrama is idea for karma; vanaprasthasrama is ideal for upasana and sannyasa asrama is ideal for jnanam. In brahmacharya asrama a person does Veda Adyayanam through which he comes to know about these sadhanas and sadhyams.

In brahmacharya asrama the study takes place. In the other three asramas the implementation of the study or the application of the study takes place. All the three asramas are designed for gaining moksha alone. Although three asramas are mention in the scriptures now we will discuss the particular portion that talks about sannyasa asrama. If a person goes through all the asramas and comes to sannyasa, it is called krama sannyasa but the upanisad talks about the other type of sannyasa wherein a person directly goes to sannyasa asrama from brahmacharya asrama itself.

What is the condition for the direct entry into sannyasa? The upanisad says esanad tria abhavah freedom from all desires is the condition to enter sannyasa. In this context desires are classified into three; therefore at the end of brahmacharya a person asks the question am I interested in manushya loka; am I interested in pitru loka; or am I interested in the ultimate brahma loka.

Family life gives again manushya janma; the rituals give swarga loka; the upasana gives brahma loka. Family life gives manushya loka; karma gives pitru loka upasana gives brahma loka. The brahmachari asks himself am I interested in any one of them and if the mind says I have no interest in any one of them as Nachiketus said and then he takes up sannyasa to gain moksha. He may resolve that I am not interested in any thing other than moksha.



## Muni Kadam

Then the question will come, suppose a brahmacharya finds that he does not have any desire for the material things. He is interested in moksa only. Then the question comes could not he enter grahasthasrama at least for siddha suddhi. But will he go through grahasthasrama for siddha suddhi siddha naischaryam..

For that we answer if a brahmacharya at that age has got vairagyam that vairagyam itself is the indication of sadhana shad sambatti. How did he get it without entering grahasthasrama if you ask, we will say that he has got it in the last janam; the sadhana shad sambatti which expresses in the form of vairagyam that makes him fit for sannyasa asrama.

Finally even if the brahmacharya does not have sadhana shad sambatti in full measure, then in the sannyasa asrama itself certain disciplines are kept for completing the sadhana shad sambatti. That is why sannyasa asrama itself has certain rituals. He has a dhanda, pranava japa as a compulsory rule, guru Sistrusa and such disciplines will help him in completing sadhana shad sambatti.

Therefore. Brahmacharya sannyasi is allowed in the sastra. It is such a sannyasa that is talked about in this famous portion, which Adhi Sankaracharya repeatedly quotes. The following are the reasons for taking up sannyasa.

Sannyasa is not a new tradition and that it has been there right from ancient time. Yajnavalkya quotes the ancient practice prevalent from ancient times. He says that the discriminative people, the Mumuksu of previous generations also did the same thing. Why? They were not interested in children because children are meant for manushya loka prapti. Through children, one can come back to manushya janma only if the children do their karmas properly. If anyone does the karmas and transfer them to the children on his death and the children continues the action of the father and then alone the father gets his manushya janma, a second chance for gaining moksa.

If they don't want children since they are not interested in pitru loka.. They are not interested in pitru loka, they are not interested in karma sadhanam. You have to add the third statement also. They are not interested in upasana also as they are not interested in brahma loka phalam or deva loka phalam.

If you ask them what will they say? Kim 'prajaya karisymaha'. What we will do with children. Because we are no more interested in manushya loka; and similarly we have to add kim karmana karismanah we are no more interested in brahma loka. Sadhanams are relevant only if we are interested

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in sadhyams. If they are not interested in any of the goals what do they want? We don't want manushya loka; we don't want pitru loka and we don't brahma loka and we want only Atma lokam.

We should be very careful the upanisad uses the word Atma lokah to rhythm with the other three lokas. The upanisad says that you should not imagine that Atma loka is another loka somewhere. In other three places loka means a particular place in each case. In the case of Atma loka, loka means Swayam Prakasah, jnanam lokah. Atma lokah means Swayam Prakasah Atma. The people take to sannyasa and go beyond their three basic desires.

They don't have desire for children; they don't have desire for wealth; they don't have various desires for other lokas. In fact this portion has already come before [refer to 3.5.1 of this upanisad]. There I have very elaborately discussed this subject. Here I will give you a brief summary only. All our desires can be taken as anatma Yeshanam.

This anantma yeshanam is divided into many forms in the sastra. Sometimes it is divided, as twofold desires; sometimes taken as threefold desires; sometimes taken as six-fold desires. I had given a chart in that particular section. On the top, you write anatma eshana; this is divided into two sadhanas eshana and sadhya eshana. Desire for means and desire for achieving the ends.

When we want to earn lot of money, this comes under sadhana eshana. It is only a means for various ends. I want to earn money so that I can to buy a car, house etc., or something or the other sadhyam is the house sadhanam is the money. Thus, money desire will come under sadhana eshana and house desire will come under sadhya eshana. All desires can be divided sadhana sadhya desires. This is twofold esana.

And this itself later can be classified as threefold; sadhana is divided into two putra eshana and vittha eshana. Sadhyam is taken as loka eshana. Putra means children and vittha means wealth and loka means various worlds of enjoyment. One desire means it is anatma.

These three desires themselves are subdivided into six. They are putra is number one; Vittheshana is subdivided into two; wealth is subdivided into two; they are karma and upasana. Rituals are one type of wealth and meditations are another type of wealth. Why they are called wealth. They are the purchasing power.

Karma can purchase, upasana can purchase, and therefore vittha is subdivided into karma and upasana. These three are sadhana eshana. The loka eshana is subdivided into three; they are manushya loka, pitru loka and

## Muni Kandam

deva loka. Pitru loka is the same as swarga and deva loka is the same as brahma loka. Sadhana Tria eshana and sadhya tria eshana then they are six-fold desires.

Therefore, the upanisad says they grow out of desires. That word vyutthaya is growing or growing about. Because the desires we can go out or desires we can suppress. Suppressed desires can harm a person and if a person grows out of desires it is harmless.

What is the sign of growing out of desire; growing out of desire means its presence or its absence should not disturb us. If either of them disturbs it is the problem.

The presence as also the absence also will not disturb me. This growing out of raga and dvesa is called sannyasa. Nirdvantvaha nithya satvasthah. This growing out of raga dvesa is called sanyasa yukthanam.

Not physical running away but growing out of both the presence and absence do not make any difference to him. Sannyasa is not an external event. It is some 'happening in the mind', it is maturity, and it is otherwise called sanity.

Therefore 'atha' means thereafter Vairagya prapti anantaram, Here, the upanisad talks about internal renunciation as also about external renunciation. How do you say it is internal or external renunciation? Living on Biksa is only for asrama sannyasi; a grahastha should not say I have inner renunciation and I will get Biksa. Inner renunciation will not qualify any person for Biksa taking. It qualifies one moksa alone.

One should leave the house physically and then alone one can take Biksa. And Adhi Sankaracharya gets into a technical enquiry here that biksa charyam caranthi is a vidhi vakyam. It means one should take to asrama sannyasa. The other person Purva mimamsa asks as to how do you say it is a vidhi vakyam. When it is in present tense it can be taken, as vidhi is their argument.

Adhi Sankaracharya after lot of enquiry says that this is not the present tense at all. In the Veda, there is a vedic tense which is not there loukika vyavahara and that tense called 'late'. Late vede 'caranti' is late lakaraha, which has the meaning of vidhi. Therefore Adhi Sankaracharya says it is a vidhi vakyam and one should take to sannyasa if possible.

All three desires are essentially one only. They are only superficially different and essentially they are all one only and it is called anatma eshana. Therefore the anatma desires are binding desires and therefore they should

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be given up. Then the upanisad says both are desires only. After having said three desires, upanisad says both are desires.

Three desires should be resolved into two in the form of sadhana eshana and sadhya eshana. Putra eshana and vittha eshana together will come under sadhana eshana, lokeshana will come under sadhya eshana, and all of them are desires only and a Vairagi goes beyond them and takes to sannyasa.

Whenever we talk about sannyasa in tradition, we have to include jnanam and vedanta Vichara. Sannyasa is exclusively meant for vedanta Vichara. Other than vedanta Vichara any action we want to do it has to be done either in brahmacharya, grahasthasrama, or vanaprasthasrama. Sannyasa asrama is meant for vedanta Vichara alone.

If each asrama does other asrama's karma then that will be asrama sankraha will take place if there are any violations. Grahashtasrama can study vedanta. He cannot give up karma but it is not said that he should not study vedanta. Sannyasa asrama cannot give up study of vedanta and grahashtasrama may study or may not study vedanta.

With this the fourth asrama has been talked about. All the four asramas are going only in one direction and that is moksa. But the Veda does not directly say that. If it is said that some people will say that I don't need moksa. Like sugar-coated pill sastra says grahashtasrama is for enjoyment of artha kama; it will talk about children and wealth etc., superficially artha kama is presented as prayojanam and the undercurrent of grahashtasramavasi also goes towards moksa alone.

### Mantra 4.4 22 continuation

*sa esa neti netyatma, agrhyo na hi grhyate, asiryo na hi siryate,  
asango na hi sajyate, asito na vyathate, na risyati;*

If a person goes through the four asrama even if he does not physically go through but follow threefold sadhana karma upasana and jnanam then, he will discover the Atma. Asrama phalam is Atma Praptih.

Now the question is what comes of what type of Atma. Sastra presents that it is the universal goal of all human beings, all over the world not only bhuloka but also the fourteen lokas there is one goal and it is Atma. If that were so what is the glory of Atma.

The nature of Atma is given in this portion. This famous mantra also has occurred before but I will not elaborate it but I will give you the reference. It occurred in 3.9.26 and 4.2.4 of this upanisad.

## Muni Kandam

Hence I am going to give you're the running meaning. Atma is that which remains after negating everything. Sarva nisheda avadhah. 'That means I am the Atma'. After negating the negatables, the unnagatable negator remains that is called Atma or Brahman. What is its nature? Agrhyo nahi grhyate it is un-objectifiable; because it is not available for any pramanam. Sarva pramana agocaram. It is decay-less and it decay-less Apaksaya rahitaha jara rahitaha. It is relation-less. It is connection-less and it is detached from everything.

That is why incidentally sannyasa is glorified because sannyasa is the nearest asrama, which is closer to Atma swarupam. Because sannyasa is the asrama in which a person has no relations.

Sannyasi is relation-less and Atma is relation-less; sannyasa asrama and Atma are almost closer and therefore Atma discovery is facilitated to sannyasa asrama and this is technical reason for choosing sannyasa to gain Atma jnanam.

The enemy of sannyasi is sangah. Therefore sannyasi is Asangah. There is no relationship. Atma is unbound. Atma is free from pains. It does not grieve. Finally it does not perish and does not die. After having talked about Atma swarupam, jnana phalam is taken up for analysis in the final portion of this mantra.

### Mantra 4.4 22 continuation

*etamu haivaite na tarata iti; atah papamakaravamiti atah kalyana  
makaravamiti; ubhe u haivaisa ete tarati, nainam krtakrte tapatah.*

Jnana phalam is presented in many ways. Here jnana phalam is presented as freedom from regrets in life. This is one of the greatest problems we face in life. This is another form of guilt alone. The 'feeling of guilt' can kill a person. It can cause sickness.

Some even commit suicide. The person who dropped the atom bomb is reported to have committed suicide and he never thought that so many people would die. The guilt can kill a person. Freedom from guilt and regret is moksa especially in old age. In old age, we cannot be active and when we sit idle and we cannot escape by talking to people and nobody will come near him.

The people avoid the old people. There is no escapism also. The mind goes on picking up the regrets and worrying. The idea given in the Taittiriya upanisad is seen here. The following two do not hurt him.

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The two types of regrets we mean here. They do not afflict him. What are the two regrets? I did papam because of these reasons; giving various excuses; we have done so many things and we have justified them by one reason or the other. I did not do these noble reasons. By giving excuses I failed to do any punya karma. Papam I did and punyam I avoided giving various excuses and thinking over them, he does not regret, as to what is gone is gone. There is no use regretting. More in the next class.

Hari Om

In the twenty second mantra Yajnavalkya elaborately gave the jnana sadhanam pointing out that all the asramas are ultimately meant for attaining moksa alone. In the case of the first three asramas, there are other worldly benefits also but all the worldly benefits are Avantara phalam, they are only the by products. A person may serve the society, may earn money; may raise a family; all other material benefits are the by products only but the primary benefit of all the asramas is moksa only.

This fact the people may know or may not know. A grahastha may know that grahasthasrama is meant for moksa or he may not know; he may use grahasthasrama for artha kama benefits but one thing knowingly or unknowingly if grahasthasrama is followed as prescribed in the sastras, it will definitely lead a person to moksa only. The first three asramas are meant for both shreyas and preyas, whereas the fourth asrama is the only asrama, which is exclusively meant for shreyas.

The first three asramas have got twofold benefits whereas the fourth asrama is exclusively meant for shreyas. Therefore, Yajnavalkya talks about all the asramas. If a person successfully followed these four asramas, he will get the knowledge of the Atma, which is 'neti neti' which is Sarva nisheda avathih, which is the reminder after the negation of everything.

At the end of this mantra, Yajnavalkya talks about the phalam of that knowledge. The phalam is jivan mukti, which can be presented in many ways. Here Yajnavalkya says that jivan mukti is freedom from regrets and freedom from guilt. What type of regret or guilt that afflicts a person?

The guilt or the regret is divided into two types. They are the regrets over commissions and regrets over omissions. That is punya karma akaranam is called omissions and papa karma karanam is called commission. That is doing what is not to be done is one type of regret and not doing what is to be done is the second type of regrets. It is the regret of omission. Then there may be worry that I did mistakes. That is the worry of commission. These two types of guilt do not disturb a jnani.

Because of these reasons I did papam. And because these reasons I did punyam; or I did not do punyam in this context etc. Jnani crosses both these types of regrets not because he is insensitive; an insensitive gross person also do not regret, he becomes stonehearted individuals and he does not regret. But any sensitive person should regret for his mistakes. An

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insensitive man and a jnani will resemble. Both are insensitive to his mistakes.

We should differentiate between a jnani and stonehearted person. With regard to our past, we can have three types of response. If a person is insensitive, he will not worry about his mistakes. He is blissfully ignorant of his mistakes and therefore, he will continue to commit more mistakes. This is the one type of response, which we call insensitivity.

There is a second type of response and it comes from a sensitive person and so he is worried about his mistakes; he is aware of his mistakes; he wants to remove his mistakes. But the problem is that, he goes on feeling guilty, even after the other person has forgiven him.

But in spite of other person's forgiveness he will go on regretting. Therefore, it is constantly guilty sensitive response. It is sensitivity with guilt. First one is insensitivity without guilt and the second one is sensitivity with guilt.

Vedanta or dharma sastra says both involve problems. In the first case man does not suffer [no guilt] but the problem is there, but there is scope for improvement. In fact, those foolish people, who do not have ideas of right or wrong, they are blessed because they live in the world of regrets. Second set of persons, have got some advantages. They are sensitive enough to know their mistakes and they are interested to improve them but their problem is that they go on regretting even after the victim has forgotten the incident.

Therefore this person is second person is eternally regrets and the second person will not have peace of mind. First person will stagnate and the second person will eternally disturbed.

Now we have to go to third person for response. He is sensitive enough to note the mistake and he is also ready and decides to grow. He also decides to grow. He is sensible enough not to worry over the past mistakes.

It is said that sensitivity must be supported by sensibility. You be sensibly sensitive. Otherwise, you will suffer all the time. Jnani is sensibly sensitive. He learns from his past mistakes and avoids them but does not worry over the past and worry does not change the past nor does the worry improve the future.

The past mistakes do not afflict him, torment him. This is the jnana phalam. As we are young the future is longer and the past is shorter. Most of the time, we project for the future. Lot of dreaming we do regarding the future. Future is longer and past is shorter. It is with regard to the present janma. As we grow older and older the future becomes shorter and past



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becomes longer. Younger people will have anxiety over the future and the older will have more regrets over the past. At no time of our life we are happy. Jnani does not have the problems either.

### Mantra 4.4.23

*Tadetadrcabhyuktam - esa nityo Mahima brahmanasya na vardhate  
karmana no kaniyan; tasyaiva syat padavit tam viditva na lipyate  
karmana papkena iti;*

*Tasmadevamvicchanto danta uparatastitiksuh samahito  
bhutvatmanyevatmanam pasyati, sarvamatmanam pasyati; nainam  
papma tarati, sarvam papmanam tarati; nainam papma tapati, sarve  
papmanam tapati; vipapo virajo'vicikitso Brahmano bhavati; esa  
Brahmalokah samrat, enam prapito'siti hovaca yajnavalkyah; so'ham  
baghavate videhan dadami, mam capi sahadasyateti.*

In support of this jnana phalam Yajnavalkya quotes a Rg mantra. As this upanisad relates to Yajur Veda brahmana upanisad, it takes support from the rg mantra. Brahmanasya esaha Mahima. The following is the glory of the brahmana. We should note that the upanisad uses brahmana as Brahmaavid, the wise man. Therefore, Adhi Sankaracharya says here, that a wise man alone deserves to be really called brahmanah. Mukyah brahmanah is Brahmaavid. The brahmanas other than Brahmavids like jathi brahmana; karma brahmana etc. Are all gouna or secondary brahmana or amukya brahmana.

Amukya brahmana will become mukya brahmana only when he becomes a jnani. From this analogy, another point becomes clear. Suppose he is not a brahmana by birth, suppose he is not a karma brahmana or he does not have a profession of brahmana he is not real brahmana. Suppose he gets Brahma jnanam then that Brahma jnani alone will be mukya brahmana while jathi brahmana will continue to be amukya brahmana. If a jathi brahmana and mukya Brahma comes together who should worship whom? A jathi brahmana should worship the mukya brahmana who is a jnani.

This you find in Brihadaranyaka upanisad in several places; brahmana is defined as jnani in several places in this upanisad. Everyone is sudra by janma; only when one takes to upanayana and follows vedic way of life, a jathi brahmana turns a cultured person and he is called twice born; and anyone who has undergone Veda adhyayanam, he gets the name viprah; all the time he does not deserve the name brahmanah. He may be sudra, he

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may be Viprah or he may be dvajah or he may be jathi brahmana. But he can be called real brahmana only when he becomes a Brahma jnani.

This definition was given twice before in 3.5.1 to 3.5.18 of the Brihadaranyaka upanisad. One who gains Self Knowledge alone is called brahmanah. He does not deserve the title brahmana who is an ajnani deserves a title kripanaha. 3.5.10 also defines brahmana; after sravanam mananam and nididyanam alone a person becomes a brahmana.

Here also the upanisad wants to say that Brahma jnani alone is called brahmanah. Refer to Vajra Sujika upanisad. It makes a small surgery as to find out who is a real brahmana. The whole upanisad is an analysis kaha brahmana as to who is brahmana. It takes everything, goes on negating all of them, and after a long analysis, concludes that brahmana is none than a Brahma jnani alone. [refere to the Vajra sujika brahmana upanisad] Here brahmanasya means Brahma jnani.

What is the glory of Brahma jnani? The upanisad says that the glory of Brahma jnani is the eternal glory. What is the eternal glory? He is moksa swarupam and purnatvam alone is the eternal glory of the jnani. Adhi Sankaracharya says any other glory, you talk about is Mahima, all right but it is Anithyo Mahima. That Mahima is not ever lasting.

Suppose there is a great musician. How long? May be 20 years 30 years etc. He can be great only up to certain age not for long. You cannot sit in the hall because the musician's throat goes. So also it is the case with the beauty queens. How long they look beautiful? Buddhi weakens. Any Mahima you talk about is Anithya. Sthoola sukshma sariram fluctuates, it has higher graph, and later it will be a declining graph. We all have to suffer later when that glory goes; the society forgets the great men when they are old.

All the people achieve great feats and they are all forgotten in the passage of time. We can be in limelight for some time and later the name goes. But the brahmana is that sensible person who holds on to nithya Mahima. What is that nithya Mahima? It is that purnatvam which never increases through karma. Nor does it decrease.

It does not become superior by punya karma and it does not become inferior through papa karma. Infinite cannot increase or decrease. That is moksa swarupam. Therefore the Rg mantra advises everyone to become a Brahma jnani and a knower of moksa swarupam. Mahima swarupam here is moksa swarupam and everyone should know moksa swarupam is nithya Mahima that the graph of which will never decline.

Then the upanisad says having known that moksa swarupam na lipyate. Papa karma never affects that person. Adhi Sankaracharya adds in his

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commentary that he is above punya and papa and he transcends dharma adharma.

This is the glory of that jnanam and also of a jnani. If a jnani is not affected by papam does that jnani can do any amount of papam without worry? Because the upanisad says that after jnanam papam will not affect him means that he can do any amount of sin. Does that mean that? No. The upanisad says that a jnani can do papam because the upanisad knows that jnani will not do papam.

Whereas the upanisad says that an ajnani should not do papam because in the case of ajnani, he can do papam or he will do papam. Since ajnani has a choice, there is a commandment not to do papam. But in the case of the jnani he is choiselessly a punyaavan. The 'freedom' given to a jnani will not be abused by anyone. Therefore, when there is a possibility of abuse of freedom Veda commands us. When there is no possibility of abuse of freedom, Veda says you may do it and gives the license. Now the upanisad continues the thread and once again, Yajnavalkya talks about some more sadhanas or preparatory discipline before repeating the jnana phalam.

Who are those sadhakas? A viveki is one who has got the paroksa jnanam of Brahman or has got the knowledge of moksa and such a person is called here a paroksa jnani. Such a person should develop the virtues. He should develop shama, dama, uparatah, ditiksa and samadanam [Refer to Tattva bodha fourfold qualification. It is shamadhi satka sambattih].

The source of fourfold qualification is taken from Brihadaranyaka upanisad. Then how did you gather fourfold qualification and we have culled them out from different upanisads? From Kathopanisad mantra 1.2.2 Sreyas-ca preyas-ca manusyam-etau tau samparitya vivinakti dhirah, sreyo hi dhiro'bhi preyaso vrinite preyo mando yogo-ksemad vrnite. Viveka vairagyam and Mumuksutvam Sreyah, dhiraj vrinite an intelligent person chooses Shreyas that represents Mumuksutvam. Sa tavam priyam piya rupams-ca kaman abhidhyan naciketo 'tyasraksih, naitam srnkam vittamayim avapto yasyam, majjanti bahavo manusyah.

Naciketus threw away preyas that represents vairagyam. For Shamadi shadka sambatti the source is the Brihadaranyaka upanisad mantra. Here also you may find a problem. Sama dama uparama ditiksa and samadanam. How do you talk about six when only five are there? There are two Brihadaranyaka upanisads. One occurs in the kanva branch of shukla Yajur Veda and another occurring Madyantina branch of shukla Yajur Veda. These two are almost the same with very slight difference only. Adhi Sankaracharya bashyam comes under Kanva Saka.

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The one we study is kanva saka. And vidyaranya has done a commentary on Madyantina saka. In both the branches this mantra occurs. And in the kanva saka we get the reading other than that of Madyandika saka. Thus we find that in one samadhanam is there and in the other shradda is there thus we find that six qualifications are prescribed.

Samah means mano nigraha the mind control; damaha is indriya nigraha sense control; uparatah or uparathihi what is difference shamaha and shantaha. Shamaha is the name of the virtue and shantaha is the name of the virtuous person. Damaha is the name of the virtue dantaha is the name of the person with that virtue. Uparati is the virtue uparatah is the person.

In Tattva Bodha the word uparati is translated as swadharma anustanam following one's own swadharma and that meaning is a rare meaning. Adhi Sankaracharya takes the meaning of uparati as sannyasa or renunciation or ascetic life.

Therefore uparatah means sannyasi. This is the popular and generally accepted meaning of the word uparati; then ditiksuhu means withstand ups and downs. [Sukaham dukham manam apamanam jaya para jaya samyoga viyoga]

All the pairs of opposites and the capacity to withstand them; samadhanam means oneness or one pointed-ness of the mind not losing sight of primary goal of life. Then we have to add shradda also from madyantina saka. It means faith in guru and sastra. Having enjoyed these six-fold qualification Atman eva Atmanam pasyati one becomes eligible to gain Atma jnanam..

Such a qualified one sees Atma is himself. Here the word Atma comes twice and the meaning should be carefully differentiated. Atmani means 'in the mind' Atmanam means the 'Self', the saksi. This is the first stage of knowledge. I am the Atma different from all the anatmas; sariram, world, mind all come under the anatma category and 'I am Atma' different from all of them. This is not sufficient. When I know I am different from anatma, I am in duality. Atma anatma beda will come and there will be Dvaidam.

So we have to go to the next step sarvam Atmanam pasyati and thereafter I should say there is no anatma at all. What I named anatma until now is also Atma only. Prapanca, sthoola sukshma sariram all are Atma sarvam Atmanam pasyati. This alone is the sarvatma bhava. As long as sarvatma bhava does not come bhayam will continue. As long as duality is there will be fear.

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Here afterwards, jnana phalam is given. Papam does not reach him; papam does not go anywhere near him. He crosses over all the papam. Similarly papam does not burn him.

On the other hand upanisad says that sarvam papmanam tapati. Papam does not burn him. He burns all the papams. Until you get jnanam, papam burns him and once he get jnanam, he burns all the papams. Papam includes punyam also in this context. Not only that. Here we get the third definition of brahmana. Such a person becomes a real brahmana. Until now, he was a Namkevaste brahmana. Not a real one. Now only he has turned out to be a real brahmana worth the name..

Adhi Sankaracharya says that until now he was called Brahman and now he has become brahmana. He is above punya papa. Dharma adharma rahitaha; he is free from karma; he is free from kama [desires]; he is free from samsaya rahitaha, free from doubts. Samsaya is only an expression of avidya, samsaya rahitah means avidya rahitah. Avidya rahitah kama rahitah karma rahitah. Ignorance lead to desire and desire leads to action. Action leads to samsara Chakram of the birth death cycle. Brahmana is beyond samsara Chakra or the birth death cycle. It means he is jivan mukta bhavati. More in the next class.

Hari Om

## Class # 133

### Mantras : 4.4.24 and 4.4.25

In the last portion of this section, Yajnavalkya talks about jnana phalam once again. He has talked about jnana sadhanani, both immediate sadhanam as well as the remote sadhanam. Now he talks about the jnana phalam. He said first that a jnani would not have any regrets with regard to the past.

Both omissions and commissions do not torment the jnani in his old age. This means that he accepts his past without judgment. Jnana phalam is given in another way also Sarva papa taranam. It means the jnani crossing over all the papams that include punyams also.

Sarva punya papa taranam also is a jnana phalam. Jnana phalam is once again presented in another manner that he alone is the true brahmana who he becomes a jnani. Mukya brahmanaha tadha Eka bhavati. Until then, he might be jathi brahmana 'Brahmin' by birth or he might be 'karma brahmana' brahmin by profession but a true Brahmanyam is only Brahma jnani. He becomes a true brahmana only when he becomes a Brahma jnani.

Jnana phalam is presented in another manner and that is freedom from avidya freedom from kama and karma abhavah or nasah. Ignorance leads to desire and desire to action and action to punar janma and the avidya is perpetuated.

Of course Yajnavalkya did not use these words directly but he used the words freedom from karma; freedom from kama and freedom from avidya. The joining the three words the phalam is freedom avidya kama karma it is a cyclic process. Ignorance leads to desire, desire leads to action and the action leads to punar janma janma where the ignorance is perpetuated leading the ignorant to the samsara chakram.

Again in punar janma also is avidya, and kama karma punar janma continues. Jnana phalam is freedom from the cycle. Up to this we saw in the last class.

Now we will see the last potion of the mantra. Hey! Emperor Janaka this alone this Atma nishta alone is brahma lokah so addressed Yajnavalkya. Here also we should be careful that the word brahma loka should not be taken in its common meaning. Normally brahma loka is one of the heavens, which a person attains through upasana, which is a place and that brahma loka is within the samsara alone. Brahma buvanad lokaha punaravta a

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regular popular brahma loka is within samsara and here brahma loka means Brahman itself.

Then what is the meaning of the word lokah? It has a special meaning. I have given the special meaning before in the last mantra. Here also we should take the same meaning. The special meaning of lokah means swayam prakasaha the self-effulgence; so brahma lokah means loka Brahma and loka Brahma means Swayam Prakasa Brahma. Jyoti rupam Brahman caitanya swarupam Brahma. Otherwise it is mokshah. This alone is the moksa, becoming a real brahmana alone is moksa; Atma jnanam is moksa; avidya kama karma nasaha is moksa; krita akrita tharanam is moksa, punya papa ateetatvam is moksa.

Then Yajnavalkya congratulates Janaka. You have done well and have reached the destination. You have reached brahma loka. You have been brought to brahma loka. Of course the expression brought in this context should not be taken literally. Guru does not carry the disciple to the moksa; he is not a mule to carry the people to another loka.

‘Carrying’ here means taking ignorance to knowledge Tamasoma Jyotir gamaya. Lead him from ignorance to light. That alone is called leading to moksa. But Yajnavalkya said ‘I have taken you to moksa’ which in other wards means that he has made Janaka a jnani enabling him to gain moksa.

Then Janaka felt extremely excited and he felt life had become meaningful one and he says his live has been validated and he was so purnaha and he was ready to give a big guru daksina. Soham baghavate vivehan datami he offered not a small daksina. Janaka offers the entire videha rajyam as daksina to his guru Yajnavalkya. Yajnavalkya wants it or not is another question. Janaka offered the kingdom to Yajnavalkya. Videha word is used in two meanings. Sometimes it is used to denote kingdom. Sometimes it referred to the king also. The word is used here in plural number.

According to Sanskrit grammar a word, referring to kingdom or place should be used in plural number. Hence it refers to kingdom. Janaka said to Yajnavalkya ‘Not only that I am offering myself as guru daksina to you. I am hereafter wards your slave. Whatever you want, you can do with me because I have nothing to accomplish in my life. In short this word indicate I am at your disposal’. It is nothing but Atma nivedhanam’.

### Mantra 4.4.24

*Sa va esa mahanaja atmannado vasudanah; vindate vasu ya evam  
Veda.*

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With the previous mantra Yajnavalkya Janaka samvadha is over. Now the upanisad itself concludes this section by giving two sadhanas one is saguna Brahma upasanam to mediocre students for madhyama adhikar and Nirguna Brahma jnanam for uttama adhikari. In this mantra saguna Brahma upasanam is prescribed. Saguna Brahma means isvaraha, maya sahitam Brahma that is otherwise called isvarah. Isvara can be meditated upon with any number of virtues.

Nirgunam Brahma does not have any virtue because virtue will come under property or characteristic. Nirgunam Brahma does not have any gunam and it does not have any dosha also; guna dosha atitham Brahma. Dharma adharma ateetham Brahman.

Whereas once Brahman is associated with maya, Brahman will have property. But the only difference is that Brahman with maya will have all kalyana guna or virtue. But jivatma will have avidya and all vices. This is the difference between jiva and isvara. When jiva is associated with maya, jiva will have all the vices; when Brahman is associated with maya isvara will have all virtues. Of these many virtues, we can use any of them for meditation purposes.

Here two virtues are taken for upasana. The only thing one likes most is food and has money to enjoy life. Generally people desire the two things. One should to have enough food to eat and lot of money to enjoy. Those two virtues are seen here annadaha Atma. Food remains in every body. Don't imagine baghavan sits somewhere and eats things. Baghavan does not individually or independently eats but he eats through every body. 'I' alone is the Vaisvanara agni in every stomach consuming everything. This is one aspect.

The second aspect is vasudanaha vasu means wealth. The second meaning is that is implied meaning is karma phalam. We can take both the meanings. Vasu is wealth directly and karma phalam indirectly. Vasu danaha means giver of all wealth to people. One who gives to people and also the one who gives karma phalam to people and he is a karma pala dadacha. This nature is with the help of maya or without maya who he is? He is mahan ajaha. He is the birth-less infinite one by itself. It is his natural Nirguna swarupam. Mahan ajaha refers to Nirguna swarupam.

Annada vasudana guan Vishista atma refers to the saguna aspect of Nirgunam Brahma. Such a saguna Atma, a person should meditate. Vasunah means karma palasya. Then what is the phalam of that upasana. Yaha vedam eva. Here Vedam means upaste. One who practices this upasana will get plenty of wealth. There will not be any shortage of money for him. We can



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mean that he will get all the karma phalam that is due to him. A third phalam we may add is that the upanisad does not say that. Since he has meditated upon annadam Brahma in his life he will also become good eater. He eats well means he will ever be healthy.

### Mantra 4.4.25

*Sa va esa mahanaja atmajaro'maro'mrto'bhayo Brahma; abhayam vai Brahma; abhayam hi vai Brahma bhavati ya evam Veda.*

Now comes the Nirguna jnana phalam. Saguna upasana and the phalam of saguna upasana is over. Now Nirguna jnanam for utama adhikaris is taken up. First Nirguna Brahma swarupam is presented. Sava esa mahanajah Atma, in fact it is an idiom used several times in the Brihadaranyaka upanisad. This we have come across in this upanisad in several places. Mahan aja atma. Mahan means anandaha; that is spatially infinite and time wise infinite. Since he is birthless he is Ajaraha, which means he is free from old age and the consequent problem of senility etc. Jara rahitah or apaksaya rahitah.

Then he is amarah and amrutah. Both the words amarah and amrutah means nasa rahitaha deathless or without destruction. If both the words being the same why should it two words be used and why should there be a repetition of words with the same meaning. Why to deathless twice. There is subtle difference between the two. Destruction is of two types.

One is abekshika nasaha relative destruction and another is atyantika nasaka or absolute destruction. Sanvaya nasaha or niranvaya nasaha. He is free from both. So what do you mean by relative destruction? The relative destruction means bringing a thing to an un-manifest or latent condition.

In fact when a person goes to sleep all his sorrows are destroyed in the relative sense of the term because during sleep there is no sorrow; there is no raga and dvesa. But here sorrow raga dvesa etc., are not totally destroyed but they come to laya or come to avyakta avastha. To bring to one to the avyakta avastha called sanvaya or abekshika nasah.

How do you know that it is abekshika nasa. When we wake up sorrow reappears and raga dvesa comes up. When jiva dies then all his sukha dukha are also destroyed but there also the destruction of sukha dukha is abeksikam because in the next birth all of sukha dukha come back. So this is also abeksika nasah. In pralaya the whole thing seems to be destroyed but all of them are back again. So the death is also abeksika nasaha.

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In pralaya the whole condition goes into a laya condition. That it is not destroyed is proved because in the next time they again creation comes.

Therefore, going to unmanifest state is called abeksika nasaha. What is adhyantika nasa that destruction after which it will not come up again. This happens only in the state of videha mukti. In videha mukti ahamkara is destroyed. The creation dissolves into Brahman; ahamkara dissolves; punya and papa karma dissolve never to return again. That is called Niranvaya nasa or adhyantika nasah. Thus the creation has got two types of nasam apeksikam and adhyantikam.

Here the upanisad says Atma does not have both types of destruction. How do you know that. Atma is abeksika nasa rahitah amritah means adhyantika nasa rahitah. Atma does not both the type of destruction.

Amarah means Abekshika nasa rahitaha amritah means adhyantika nasa rahitaha that is totally free from destruction.

Abhayah means is freedom from all fears; because where there is no Dvaidam there is no fear. This is the direct meaning of the word abhayam. Adhi Sankaracharya takes a special meaning here. He takes bhayam as avidya or ignorance. It is because the fear is an expression of ignorance. In fact, wherever there is ignorance there is fear and wherever there is knowledge there is no fear. More and more ignorance means, more, and more of fear. Abhayam means avidya rahitam. And in short Brahma is none other than Brahman. This is a mahavakyam often quoted. Ayam Atma Brahma.

Once again the upanisad stresses Brahman is fearless, ignorance-less, and maya-less; whoever knows this Brahman he is also becomes abhayam. One who knows abhayam Brahman will become abhayam Brahman. With this the upanisad concludes the Chaturtha brahmana discussion. Sariraka brahmanam is over. Sariraka meaning Atma obtaining in the body is called sarirakam. Sarire bhavam saarirakam. Now I will give the summary of this chapter.

### Summary of the fourth section

In the first 6 mantras from one to six the upanisad or Yajnavalkya continued his description of samsara which he started from previous brahmanam. Samsara varnanam continued. It started from 04.03.24 swayamjyoti brahmanam of the upanisad. Then in the mantra 7 moksa varnanam started. It was discussed very briefly. Moksa is defined as freedom from kama and samsara is defined as the presence of kama.

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Atma kamah apta kamah akamah. Freedom from desire through knowledge is moksa. Freedom from desire is freedom from Adharmic action or desires. Non-bonding and dharmic desires are allowed even to a jnani in fact baghavan has non-binding desires. Even baghavan had many nonbonding desires. There is no harm. In other wards freedom from binding and adharmic desires is moksa. Non-binding Dharmic desires are allowed to jnana, even baghavan has it, and for them there is no dosha.

From mantra 8 to mantra 21, upanisad glorifies jnana marga. This glorification was in Yajnavalkya's words but he quotes rg mantras for all these are quoted rg mantras glorifying jnana marga. Then in the mantras 22 and 23 jnana sadhanam and jnana phalam are discussed.

This is a big and important mantra alone Yajnavalkya pointed out that all the four asramas and all the duties ultimately contributed to moksa of which sannyasa is direct one and the other three are indirect ones.

Sanyasa is exclusively designed for moksa while other 'three are two' in ones and they take the seeker to moksa indirectly. They can be used for material as well as spiritual benefits. Sannyasa is designed only for spiritual benefits.

Jnana phalam is pointed out as freedom from regrets, freedom from omissions and commissions, being true brahmana, freedom from avidya freedom from papa punya etc. These are the jnana phalams. The two topics the sadhanam and phalam were discussed in 22<sup>nd</sup> and 23<sup>rd</sup> mantras.

Here Janaka Yajnalalkya discussion is over. Mantra 24 and 25 the upanisad concludes the section by talking about saguna upasana and Nirguna jnanam. Saguna upasana for madhyama adhikari and Nirguna jnanam for Uttama adhikari. This is the essence of the Saariraka brahmanams.

The important mantras of the section are noting. The last line of the mantra 2 is often quoted; three things follow a dead person karma, upasana and vasanas. We don't find any the parallel in the other upanisads therefore this is often quoted. The whole mantra 5 is important because sarvatma bhava is described here. Here, it is pointed out that Atma alone is everything. Vijana maya prana maya manomaya etc. Is said to be Atma.

At the higher level we say everything is Atma alone; then another popular quotation occurs here. Sadhukari sadhur bhaviti ethakari ethasari tatha bhavati as the man sows so he reaps. Towards the end also another important quotation 'as a person thinks so he becomes'. This is based on very important psychology that the thought moulds a person. It shapes a

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person. Good thoughts make a good man; bad thoughts make a bad man. The last portion is very important.

Then the sixth mantra the last three lines atha akamayamana yo kamo nishmama is important. The whole portion is important especially Brahmaiva sam bramapyeti. It is important because this line shows that moksa is not an event. The biggest problem that we face we look for the event for moksa. We expect it. Upanisad says moksa will not happen in future; you are Brahman now and you will be Brahman later. Non-understanding of this fact is samsara; other than knowing, there is nothing called moksa. This line is very elaborately discussed.

Then the next mantra is in the middle of mantra 7 an example given for jnani's body. It is compared to the skin of a snake, which has been removed. The snake's skin how it is detached in the same way jnani is detached from the body. Then the 12<sup>th</sup> mantra talks about Atma jnanam and phalam. Vidyaranya dedicates one full chapter of pancadasi to elaborate the meaning of this mantra a chapter consisting of 300 verses.

Then the next 20<sup>th</sup> mantra is very important but one particular word is worth nothing eyatu aprameyam Atma is aprameyaha. This is important because aprameya idea is not directly given in other upanisad. It is said only in this upanisad. In Gita it occurs. It occurs in Brihadaranyaka upanisad.

Mantra 21 it talks about nididyanam. An important advice to the seekers of Brahman is 'Reduce talking. Don't go on talking. Increase thinking. Do not increase worries. Try to dwell more and more upon the teaching that Nididyanam upadesa is given'.

7<sup>th</sup> line onwards to the end of the mantra 22 is very important. It is all about sannyasa. Then all the other asramas are also discussed. This contains the seed for the entire karma yoga of Gita. Finally the jnana phalam is also nicely given. Then mantra 23 is important. The Brahman's nature is given. There after wards sadhana sadka sambatti is given here. Beautiful definition of brahmana is given. Brahma jnani alone is brahmana. The whole mantra is important.

The last mantra 25 here Brahma swarupam and aikyam or Atma swarupam and aikyam are clearly given. Adhi Sankaracharya quotes this mantra very often. Atma Vai Brahma is the mahavakyam is seen in these mantras of the fourth section and the fourth section is over. More in the next class.

Hari Om

Mantras : 4.5.1 to 4.5.11 = 5. Maitreyi Brahmanam

Why does the upanisad repeat Maitreyi brahmanam again? Adhi Sankaracharya gives reasons for this. In logical discussions, there is a rule that is generally followed. The rule is that whatever, we want to establish; we have to present it as a proposition, which is called pratijna. When the proposition is made, no logical support is given. It is a statement without any logical support. The proposition is followed by reasoning or analysis. The entire reasoning is in support of this proposition alone. Then after elaborate analysis, elaborate reasoning and giving enough support, then the proposition is repeated once again.

The repetition of this proposition is called conclusion. Thus proposition and conclusion are generally identical. The only difference being that the proposition is in the beginning and the conclusion is in the end. Proposition is without logical support and conclusion is backed with logical support. In Sanskrit, a proposition is called pratijna and conclusion is called ligamanam. According to the logical parlance, pratijna and ligamanam are identical.

In keeping with this tradition Adhi Sankaracharya says the Maitreyi brahmanam, which occurs in second chapter is like a proposition, pratijna. Pratijna is of Atma aikyam. That is the Atma alone is there and there is nothing other than Atma. This Atma ekatvam is presented as pratijna in the second chapter of Maitreyi brahmanam of the second chapter.

Third and fourth chapters are in support of that pratijna vakyam. The entire Yajnavalkya dialogue in the Janaka's court or in the Janaka's yagasala with various rishis challenging him, each vedantins came and challenged Yajnavalkya not allowing him to carry the cows and then ultimately Yajnavalkya carried the cows defeating all the rishis. This was in the third chapter.

Then in the fourth chapter, we have dialogues with Janaka the third and fourth chapters are all in the form of logical support for the pratijna of the Maitreyi brahmanam. At the end of fourth chapter, having given enough logical support, the upanisad wants to do ligamanam.

The conclusion of the ideas is given in the previous Maitreyi brahmanam. Therefore this Maitreyi brahmanam is ligamana sthaneeyam while the earlier one is pratijna sthaneeyam and in between the chapter is logical support. Logical support is called 'hetu'.

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Therefore, the Maitreyi brahmanam is a repetition and I need not elaborately take up this brahmanam. Even though it is a repetition, we find that there are certain changes here and there, what I will do is we will read the mantras even though it is for second time, reading is good because it will give punyam as also the siddha suddhi and remind you what you have read before. I will read wherever required I will comment.

The first mantra happens to be in addition which we don't find in the previous Maitreyi brahmanam. Therefore the first mantra we will read and I will explain.

### Mantra 4.5 1

*Atha ha yajnavalkyasya dve bharye babhuvatuh, maitreyica  
kartyayani ca tayorha maitreyi brahmavadini babhuva striprajnaiva  
tarhi kartayani; atha ha yajnavalkyo'nyadvrttamupakarisyam.*

This brahmanam happens to be a dialogue between Yajnavalkya and Maitreyi, Yajnavalkya happens to be Maitreyi's husband and guru, and Maitreyi happens to be wife cum sisya. The upanisad gives the context in which this vedantic dialogue took place. It gives the story part. Yajnavalkya the great rishi had two wives. Rishi and sannyasi are not synonymous. Most of the rishis were either grahasthas or vanaprasthas. Yaga and sannyasa never go together. It was misconception that rishis they were sannyasis. Just because they lived in forest, it does not mean that they were sannyasis.

Yajnavalkya was a rishi with two wives. They called are Maitreyi and Kartyayini. Here also my mistake that Gargi is another wife of Yajnavalkya. Remember Gargi was a great Brahma Vadini, an expert in vedanta. Here the wives are Maitreyi and Kartyayini. They are totally different.

Between those two wives, Maitreyi was a Brahma vadini and always interested talking about Brahman only. She was not interested in worldly affairs. She was not loukika woman. She was always interested in talking about Brahman. Kartyayini was exactly opposite and she never liked to talk about even by mistake. She was Sthira prajna eva tarhi Kartyayini.

She had the general feminine character and she was like most of the other women interested in loukika affairs. It looks like criticism of women in those days, women predominantly dealing with only cooking etc. Therefore, in keeping with that society, the upanisad says feminine character means the loukika character.

## Muni Kandam

Why all these stories are told? After running grahasthasrama for some time, Yajnavalkya wanted to take to the next asrama or take to another life style. After grahastha next life style is sannyasa only. He wanted to become a sannyasi. Thus the purpose of the entire story is to show that people used to go from grahasthasrama to sannyasa asrama.

It is the case study of sannyasa asrama. I would like to say something about case study. Often I do refer to people who come to me and I give the examples of their personal experiences. In fact people generally say, 'you have said this, in the next class it will come'. I just give the story of the student. And some of them may wonder whether it is proper whether I should talk about student's family at all. After all we talk about highest vedanta. Why should we say about the student? I am only consciously doing that. All such example should be taken as case study.

The case study is an important part of communication. Whenever you talk about certain general idea it has to be supported by some particular instances or examples. That is called case study. A general teaching with a particular example is case study. You read any modern article in the newspaper and you will find if there is an article in five pages three pages will be case study. How to handle teenagers? Seven points are given for better handling of teenagers. For each point they narrate the cases. This is therefore one method.

The case study is part of research. The example is not part of the subject matter. Without example subject matter will not have the impact for the subject matter. Modern people call this as research. Tarka sastra has also had its own case study. They call this as dristanda. Without dristanda, any amount of arguments is incomplete. Dristanda is the case study. In Sanskrit literature there is a figure of speech arthantra nyasah. It is a figure of speech which is nothing but supporting a general theory with particular instances.

Vedic study is full of case study. There is no need of study of Naciketusa in Kathopanisad. But Kathopanisad begins with the story of Vajasvaras. First part of Gita is not necessary. In this particular brahmanam, Yajnavalkya had two wives. There was no need. This can even be abused. Therefore Yajnavalkya story is a down to earth family story, which has brought out vedantic teaching as case study only. The case study is a must in support of the teaching.

But there is a difference between modern case study and vedic case study. In modern case study the privacy of the people is protected by not mentioning their real names. But vedic case study takes the real name. Arjuna is quoted as coward in Gita. Vajasvaras's name is permanently

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damaged in Kathopanisad. In case study it is allowed in traditional and modern literature why cannot I have some case study.

The modern research people go house to house and interview them for case study. I never go house to house but they come to me. I always see that particular person is not there in the class. The modern case study is without giving the names. But in vedic case study the names are given.

The fact is that it is a general thing. And therefore I am warning whoever comes to me is a case study. Suppose out of fear you avoid me then also I will not leave you and I will take it as another case study and tell in another class some people avoid me fearing that their family story will come out. I am consciously doing and do not mistake me.

Yajnavalkya story is the case study for grahasthasrama and sannyasa asrama. What did the Yajnavalkya do?

### Mantra 4.5.2

*Maitreyiti hovaca yajnavalkyah, pravrajisyanva are'  
hamasmatsthanadasmi, hanta te'naya katyayanyantam karavaniti.*

### Mantra 4.5.3

*Sa hovaca maitreyi, yannu ma iyam bhagoh sarva prthivi vittena  
purna syat syam nvaham tenamrtaho neti; neti hovaca yajnavalkyah,  
yathaivopakaranavatamjivitam tathaiva te jivitam syat, amrtatvasya  
tu nasasti vitteneiti.*

### Mantra 4.5.4

*Sa hovaca maitreyi, yenaham namrta syam kimaham tena kuryam?  
Yadeva baghavanveda tadeva me bruhati.*

### Mantra 4.5.5

*Sa hovaca yajnavalkyah priya vai khalu no bhavati sati  
priyamavrdhat, hanta tarhi bhavatyetadvyakhyasyami te,  
vyacaksanasya tu me nididhyasasveti.*

### Mantra 4.5.6

*So hovaca, na va are patyuh kamaya patih priyo bhavati, atmanastu  
kamaya patih priyo bhavati; na va are jayayai kamaya jaya priya  
bhavati, atmanastu kamaya jaya priya bhavati; na va are putranam  
kamaya putrah priya bhavanti, atmanastu kamaya putrah priya  
bhavanti; na va are vittasya kamaya vittam priyam bhavati,  
atmanastu kamaya vittam priyam bhavati; na va are pasunam  
kamaya pasavah priya bhavanti, atmanastu kamaya pasavah priya  
bhavanti; na va are brahmanah kamaya brahma priyam bhavati,*



## Muni Kandam

*atmanastu kamaya brahma priyam bhavati; na va are ksatrasya kamaya ksatram priyam bhavati, atmanastu kamaya ksatram priyam bhavati; na va are lokanam kamaya lokah priya bhavanti, atmanastu kamaya lokah priya bhavanti; na va are devanam kamaya devah priya bhavanti, atmanastu kamaya devah priya bhavanti; na va are vedanam kamaya vedah priya bhavanti, atmanastu kamaya vedah priya bhavanti; na va are bhutanam kamaya bhutani priyani bhavanti, atmanastu kamaya bhutani priyani bhavanti; na va are sarvasya kamaya sarvam priyam bhavati, atmanastu kamaya sarvam priyam bhavati; atma va are drstavyah srotavyo mantavyo nididhyasitavyo maitreyi; atmani khalvare drstesrute mate vijnata idam sarvam viditam.*

### Mantra 4.5.7

*Brahma tam paradadyo'nyatratmano brahma veda, ksatram tam paradadyo'nyatratmanah ksatram veda, lokastam paraduryo'nyatratmano lokan veda, devastam paraduryo'nyatratmano devan veda, vedastam paraduryo'nyatratmano vedanveda, bhutani tam paraduryo'nyatratmano bhutani veda, sarvam tam paradadyo'nyatratmanah sarvam veda; idam brahma, idam ksatram ime lokah ime devah imani bhutani, idam sarvam yadayamatma.*

### Mantra 4.5.8

*Sa yatha dundubherhanyamanasya na bahyanchabdanchaknuyad grahanaya, dundubhestu grahanena dundubhyadhataasya va sabdo grhitah.*

### Mantra 4.5.9

*Sa yatha sankhasya dhmayamanasya na bahyan sabdanchaknu yadgrahanaya, sankhasya tu grahanena sankhadhmasya va sabdo grhitah.*

### Mantra 4.5.10

*Sa yatha vinayai vadyamanayai na bahyanchabdanchaknu yadgrahanaya, vinayai tu grahanena vinava dasya va sabdo grhitah.*

What we read i.e., from mantra 1 to 10, they are repetition of what we saw in the previous Maitreyi brahmanam. What we find is that Yajnavalkya talks about taking up to sannyasa and she tells that if I take sannyasa there is no relationship between, Maitreyi, and Kartyayini and their relationship is through Yajnavalkya alone. He tells whatever little possessions he has; he will divide between Kartyayini and Maitreyi.

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As expected Maitreyi asks the question 'what do I get out of the possession. Will the property will give me fullness will all the wealth give me fullness'. And Yajnavalkya says 'you will not be fulfilled in spite of all the possessions in the world. You may have a comfortable life and you may have a better life but it does not guarantee peace, security or fullness. Previously you were in complete without possession and you will be incomplete with possession. Previously your were uncomfortably unhappy and now you will be comfortably unhappy.

All the possessions will not give you peace of mind. Then Maitreyi says in that case 'I am not interested in any on of them and what is the knowledge which makes you independent of all these possession and that knowledge you give me. You have got some wealth in front of which all these possessions appear insignificant.

You are able to throw away all to see the fullness without wife, without wealth etc. I don't need a wife to be complete I don't need children to be complete. You have something to be independent to have the wealth, which is incomparable and above all these'. She asks for that wealth. Yajnavalkya on hearing this pleadings from Maitreyi is very happy and he tells her that you are very dear to me'.

Then Yajnavalkya gives the teaching after accepting her as a student. Essence of the teaching is there is nothing other than Atma; Atma is purnaha and Atma is ananda swarupaha.

Through various accomplishment people are trying to discover purna Atma only. Though they want to have purnatvam by marriage; by getting married I am not trying to change the set up but I change the bachelor I to husband the shift and I from bachelor I to husband I it is incompleteness to completeness. To my utter surprise husband I is as incomplete and then I think if I get children I will be elevated to the status of the father I, then the grandfather and then I am father-in-law I, president I and all the time, we don't tamper not with the world but tamper with first person singular and struggle is to purnatvam of I.

Yajnavalkya says it will not work and struggle will continue. As long as I wish to change I, I love the people around. I love you means I love myself in the presence of you. I love my house means, I love myself in the presence of the house. This is a fact. And the moment I find that I don't love myself in their presence I allow you. Love you to allow you. Nobody allows anything in the world but everyone loves self only.

## Muni Kandam

Atma ananda swarupaha Atma purna swarupaha and therefore only Atma advaida swarupam. This is the essence of the teaching. In the mantra 11 it is established Atma is Brahman and it is jagat karanam.

### Mantra 4.5.11

*Sa yathardraidhagnerabhyahitasya prthagdhuma viniscaranti, evam  
va are'sya mahato bhutasya nisvasitametadyadrgvedo yajurvedah  
samavedo'tharvangirasa itihasah puranam vidya upanisadah slokah  
sutranyanuvyakhyanani vyakhyananistam hutamasitam payitam  
ayam ca lokah parasca lokah, sarvani ca bhutani; asyaivaitani  
sarvani nisvasitani.*

The mantra is almost the same as in the previous Maitreyi brahmanam 2.4.10 is repeated here with slight variation. The essence of the mantra is that Atma paramatma or Brahman is jagat karanam especially sristi karanam. Two examples are given here. One example is the fire giving out smoke just as naturally the fire is lit smoke; the smoke emanate from the fire especially in the olden days. Just as smoke naturally comes similarly the smoky universe comes. Universe is like smoke only.

Second example is breathing. It is coming out of living being effortlessly. Similarly baghavan has created the world effortlessly. For breathing you don't have separate effort. We are not even aware that we breathe out. Similarly paramatma creates world effortlessly. The entire universe is divided into two parts from one angle. It can be divided in different ways, one method of division is following, and it is called sabda prapanca and artha prapanca the world of names and world of forms. Padha prapanca and Padhartha prapanca. This is all the world is.

The upanisad wants to say that both sabda and artha have come from Brahman alone. But while talking about sristi, in certain context artha prapanca alone is mentioned; and in certain other context, sabda prapanca is mentioned. Prapanca means the world, the world of sounds and world of objects. Now both of them are not simultaneously said generally because sabda and artha are inseparable.

If you say one, the other is included; the moment you created pot you also created the word pot. The moment you have got a child immediately you give the child a name. Parents create nama sristi and nami sristi. Vak and artha are inseparable.

In the Maitreyi brahmanam before, in the second chapter Yajnavalkya mentioned only sabda prapanca sristi. That alone is reported. Therefore upanisad said from the lord came rg vedaha yajur vedaha Sama vedaha upanisadaha etc. They are sabda prapanca sristi. The artha prapanca sristi

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was not stated earlier. In this context Yajnavalkya talks about artha prapanca also. See the fourth line in the mantra. Up to vakyanani it talks about sabda prapanca.

Thereafter wards artha prapanca is explained. Any material is assumed as an offering to the lord sankalpida dravyam [something kept as an offering] in the context of sacrifice when one takes material and says indrayas swaha mentally he assumes that this material is earmarked for indra. Earmarked material is called ishtam. It is not offered so far. The very thought of keeping something to offer is called ishtam.

The next word is kutham. Kutham means that materials offered unto the fire. Before offering it is called ishtam and the same thing when offered it is called kutham. When you say swaha it is ishtam; agniye idam mama means it becomes offered material kutam. Ashitam is all materials, which are eaten.

Payitam is all the liquid materials which are drunk; eaten material, drunk material ayamca lokaha means this body the present body; parascha lokaha the future body; all in the case of ajnani. They are called sarvanitha bhutani in short all being or sarirams. Thus from ishtam onwards up to sarvani bhutani it is artha prapanca is talked about.

For all the sabda prapanca and artha prapanca are like breathing of the Lord. When the Lord breathes out it is sristi. Afterwards if he breathes out fourteen lokas go into mahapralayam. For the Lord fourteen lokas comes in and goes out while breathing. More in the next class.

Hari Om

In this fourth chapter of Brihadaranyaka Upanisad, the fifth section or fifth brahmanam happens to be Maitreyi brahmanam and we see that this brahmanam is repetition of the fourth brahmanam of the second chapter. Both happen to be identical. Here, Atma vidya is taught by Yajnavalkya to his wife Maitreyi just before taking up to sannyasa. Since it is a repetition, we see only the essential part of the teaching. There, we saw Yajnavalkya establishes that Atma is ananda swarupaha logically.

What is the logic given by Yajnavalkya? It is, whatever is object of love is source of ananda. Yatra yatra priti visayatvam tatra tatra ananda swarupatvam. Based on this vyapti, when we analyse, we find that the 'self' is loved by all'. Everybody loves oneself, which is the universal love. Since Atma is universally loved, Yajnavalkya concludes that Atma is ananda Swarupaha. Atma is loved unconditionally all others are loved conditionally.

Anything other than Atma is loved only if there are certain conditions fulfilled. Therefore Yajnavalkya said that anything would be loved as long as it is conducive to me. If that object is not conducive or comfortable for me then I reject everything in the world. People reject children, wife, house; office, even reject god if their faith in god has not got its return by being blessed by god or think that the god had not blessed them but ignored them despite performing puja etc..

On the other hand Atma is loved unconditionally. Yajnavalkya concludes that Atma is absolute ananda. This is the first part of the teaching. Atma is ananda Swarupaha. Therefore Atma concludes such an Atma should be enquired into.

The second part of the teaching is Sarva Atma bhavaha; Atma is everything. Yajnavalkya proves logically and the logic that he gives is Atma is sarvam because it is the sristi sthithi laya karanam of everything.

For example water alone is all the waves; because the waves are born out of water; waves are sustained by water; and waves resolve into water. Therefore water is sristi sthithi laya karanam therefore water alone is wave water alone is wave etc. In short karyams do not exist separate from karanam. This he establishes through different examples.

For Atma is sthithi karanam, he gives the example of the veena sabda; sankha sabda etc., that is particular sounds do not exist separate from general

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sound. Similarly particular existences cannot exist separate from general existence.

Atma is the general existence samanya satta; the world is visesa satta, which cannot be separate from samanya satta Therefore Atma, is sthithi karanam. I am giving only a bird's eye view for I have very elaborately discussed in 2<sup>nd</sup> chapter, fourth brahmanam.

Atma is sristi karanam for which he gives the example of smoke rising from fire. The fire of wet fuel is the example here. The fire made with the help of wet fuel; if the fuel is very dry smoke will not come; when the fuel is wet from the fire lot of smoke come.

Just as smoke comes out of fire, similarly out of the fire of Atma of of the self-effulgent fire like Atma the smoky universe comes into existence. This idea is presented in the mantra 11 upto, which we read in the last class. The 11th mantra is very similar to the mantra occurring before. This is the tenth mantra of 2<sup>nd</sup> chapter.

Here there is a small addition, which is not there in the mantra in the earlier brahmanam. That we saw in the last class. What is the addition? It is this. In the previous portion the upanisad pointed out that the entire sabda prapanca is born out of Atma. Sabda prapanca consisting of Vedas, and all the other parts Rg veda, sama veda yajur veda itikasa purana etc., we have already seen in that brahmanam.

There is only sabda prapanca, utpatti was mentioned and the artha prapanca pathartha prapanca utpatti was not mentioned in the earlier mantra. The Pada prapanca was alone discussed there and pathartha prapanca was not discussed there. There what we did was that we supplied pathartha prapanca since upanisad did not mention.

In this brahmana, Yajnavalkya mentions both the Pada and Padartha prapanca. The Pada prapanca begins from rg yajur Veda onwards up to sutrani anu vakyanani. Upto the vakyanani word Pada prapanca sristi is mentioned. Three afterwards pathartha prapanca begins from ishtam kutham ashitam kutham payitham ashitam ayamcha loka paranca lokah sarvanika bhutani.

The meaning of these words we saw before; ishtam means materials, which have been kept in the hand for offering into the fire. Just before offering, such offering is called ishtam. When the same material is offered then it gets the name kutham. Sangalpita dravyam is called ishtam prakschitta dravyam is called kutham.

## Muni Kandam

When you say swaha means I have mentally allotted the item to agni; allocation has made allocated dravyam is called ishtam; offered the same dravyam is called kutham. Aashitam whatever offered as solid during tarpana etc, milk is offered all liquid materials are called payitam. All solid materials are called ashitam.

Then ayamca lokah means this sariram parasca; here lokah means sariram acquired before death and after death purva janma sariram and anantara janma sariram. It is also sarvanica bhutani. All these stand for pathartha prapanca. The whole universe consists of either sabda or artha. They are all born out of paramatma like the breath of the Lord.

The word nisvashitam is a significant word and this I had elaborately discussed in the fourth brahmanam. It is often quoted mantra. Niswashitam example is very famous in the sastra. Even in puranas the pouranikas mention this word. Refer to back to the mantra 2.4. Maitreyi brahmanam for details.

### Mantra 4.5.12

*Sa yatha sarvasamapam samudra ekayanam, evam sarvesam  
sparsanam tvagekayanam, evam sarvesam gandhanam nasike  
ekayanam, evam sarvesam rasanam jihvaikayanam, evam sarvesam  
rupanam caksurekayanam, evam sarvesam sabdanam  
srotramekayanam, evam sarvesam sankalpanam mana ekayanam,  
evam sarvasam vidyanam hridayamekayanam, evam sarvesam  
karmanam hastavekayanam evam sarvesamanandanam upastha  
ekayanam, evam sarvesam visarganam payurekayanam, evam  
sarvesamadhvanam padavekayanam, evam sarvesam vedanam  
vagekayanam.*

### Mantra 4.5.13

*Sa yatha saindhavaghano'nantaro;bahyah krtsno rasaghana eva,  
evam va are'yamatmanantaro'bahyah krtsnah prajnanaghana eva;  
etebhyo bhutebhyah samutthaya tanyevanuvinasyati, na pretya  
samjnastityare bravimiti hovaca yajnavalkyah.*

In this mantra 12, we see that Atma is laya karanam also and everything resolves into Atma ultimately. For this many examples are given here and the main example being samudra example just all rivers finally merge into the ocean similarly every creation resolves into Atma. Many other examples are given and this mantra also happens to be the repetition of the mantra 2.4.11 of this upanisad.

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Hence I don't go into the details. For this refer to the previous Maitreyi brahmanam. Then come the 13<sup>th</sup> wherein Atma swarupam is very clearly elaborated. This is an important mantra, which Adhi Sankaracharya quotes often. In this mantra the first portion is different from previous Maitreyi brahmanam. This has to be compared with 2.4.12.

In the thirteenth mantra we find that it is not an exact repetition but there are some slight variations are there and in fact this mantra is presented in a better way. This is more often quoted.

Here the upanisad says that Atma is pure Consciousness without any division sajadiya vijadiya svagatabeda rahitah. We have seen this idea before also; Atma is sajadiya beda rahitaha means that there are no plurality of Atma. There are only plurality of bodies and not Atma. This is very important point to be noted because almost all other systems say that Atmas are many. Samkya, yoga nyaya Vaisheshika and all other people declare Atma bahutvam. Even in Visistadvaidam jivatmas are many and paramatma is one they say. It is very clearly said that Atma is only one.

Similarly, Atma svagata beda rahitaha means Atma does not have internal divisions or portions like head, hands etc., and this aspect is also important because initially we worship paramatma with hands and limbs as Krishna with adaram maduram nayanam maduram etc. But ultimately we should remember that this is only a stepping-stone and ultimately paramatma is neither Vishnu nor Shiva nor Krishna in a particular form because it is svagata beda rahita it is without parts or portions.

In Visistadvaidam it is said that the both the world and the jivas are part of paramatma and the world and jivas are said to be the part of paramatma for that also we give the same answer. We cannot accept jivatma and the world as part of paramatma because paramatma does not have parts at all. Swagata beda rahitah is very important. It is second less and it is partless.

We also say paramatma Vijathiya beda sunyaha. There is nothing else other than Atma. This is the most important thing and difficult idea to swallow. This means there is nothing other than Atma. The very anatma prapanca is negated. The very universe is negated. Then, what is the universe that I see? It is nothing but Atma purastad. Atma daksinadah. Atma uttarena idam sarvam edayam Atma. And that is why the world is unreal or mithya that is also based on the same idea alone.

In fact the entire sastram can be derived from this one idea. The sastra sarah can be presented in one sentence Atma sajadiya vijathiya swagata beda



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sunyaha. For conveying this idea, the most important mantra is this particular mantra. In this mantra an example is also given.

The example is simple though the idea is very big. Atma is like a lump of salt. What is a lump of salt? Anywhere you taste it is salty. There is a big rock salt. Taste at the top it is salty; taste at the bottom it is salty. Take salt from the middle of the rock it is also salty. Dissolve the salt into the water.

Then it is asked that the student to sit on the top of the water and he said it is saltish. At the bottom it is saltish; right side it is saltish. Left side it is saltish. Everywhere it is saltish. Two teachers asked the question as to whether you can see the salt in the water. There is water without salt being mixed. The salt could not be seen. And then teacher asked another question 'can you physically separate the salt from the water?'

Normally, you cannot do that. So you cannot see the salt; you cannot separate the salt; but you can feel the salt. Similarly, the universe is water; the salt is nothing but existence Satta; existence cannot be seen with the sense organs. Existence cannot be physically separated and at the same time you experience the existence all the time.

It is because there is a man. There is a man; there is a woman; there is pen; there is sun; there is moon; the pure existence is Atma. So he says a lump of salt is rasa gana eva. It is homogenous mass of saltish taste. Anantaraha abashyaha. Without anything else inside without anything else outside it is salt mayam.

Now Yajnavalkya says Harey! Maitreyi! Ayam atma prajna gana eva. In the same way Atma is a homogenous mass of Consciousness. It is not man Consciousness or woman Consciousness or any particular Consciousness but it is Consciousness unqualified unspecified un-particularised.

In panca dasi in the beginning itself vidyaranya begins with this concept only. When you perceive the world you have sparsa knowledge rupa knowledge and you keep perceiving the world and gradually remove sabda sparsa rupa rasa and ganda sabda sabda jnanam minus sabda; sparsa jnanam minus sparsa; rupa jnanam minus rupa; ganda jnanam minus gandha and then he asks what is there.

We will say there is nothing. It is not so. Sabada jnanam minus sabda is jnanam. Rupa jnanam minus rupa is jnanam; ganda jnanam minus ganda is jnanam; rasa jnanam minus rasa is jnanam; jnanam is non-specific awareness. Here he says nonspecific is without inside and without outside and it is a homogenous mass of Consciousness. What are we to understand? Jnanam is nonspecific 'awareness' it is without inside or without outside.

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We have to understand as sajadiya vijadiya svagata beda rahitam. This part alone is an addition to 2.4.12. Here it is in a better form. Then the next part of this mantra is same as before. I don't want to go into detail. The idea conveyed is from this mass of Consciousness everything appears and everything dissolves. This alone is sristi sthithi laya karanam. Then we will read the next two mantras 14 and 15

### Mantra 4.5 14

*Sa hovaca maitreyi, atraiva ma baghavan mohantam apipipat, na va ahamimam vijanamiti; sa hovaca, na va are ham moham bravimi, avinasi va are'yamatmanucchittidharma.*

### Mantra 4.5 15

*Yatra hi dvaitamiva bhavati taditara itaram pasyati, taditara itaram jighrati, taditara itaram rasayate, taditara itaramabhivadati, taditara itaram s'rnoti, taditara itaram manute, taditara itaram spr'sati, taditara itaram vijanati, yatra tvasya sarvamatmaivabhut, tatkena kam pasyet, tatkena kam jighret, tatkena kam rasayet, tatkena kamabhivadet, tatkena kam s'rnuyat, tatkena kam manvita, tatkena kam spr'set, tatkena kam vijaniyat; yenedam sarvam vijanati tam kena vijaniyat; sa esa neti netyatma, agrhyo na hi grhyate, asiryo na hi siryate, asango na hi sajjate, asito na vyathate, na risyati; vijnataramare kena vijaniyat, ityuktanusasanasi maitreyi, etavadare khalvamrtatvamiti hoktva yajnavalkyo vijahara.*

The fourteenth mantra is almost a repetition of 2.4.13 except the last sentence. It is often quoted sentence. I am not going to explain the first portion and you can refer to the previous brahmanam. I will give you the meaning of the last line only. Atma avinasi; Atma is without destruction.

Consciousness does not perish; this is very important, as we are not able to study the Consciousness with the help of our pramanam. Consciousness happens to be a mystery; all the scientists have not yet solved the problem of Consciousness. Everybody wants to find out what exactly is Consciousness? Is it a matter or is it a property of matter? Either it should be a matter or it is a property of the matter. Either way Consciousness will be subject to destruction.

If it is matter also; if Consciousness is subject to destruction, if it is a property of matter then it is subject to destruction. Many scientists assume Consciousness is a phenomenon occurring in the brain because of electrical changes impulses and according to them brain functions because of these

impulses. 'Fits' is due to electrical problem in the brain the scientists say. It is brain where some phenomenon or action is producing Consciousness and once brain is dead there afterwards the Consciousness is also gone. This is the study of science.

Whereas we say that consciousness can never studies by the human beings. Human beings cannot study the Consciousness because it is not an object of study. It is aprameyah sarva pramana agocharah and therefore for the science, Consciousness will be an eternal mystery. And why do we say Consciousness cannot be studied. What is the logic?

To study Consciousness, it must become an object. Vedanta says it is never possible because Consciousness is ever the subject. Studying the Consciousness is studying myself, which I can never do. Vedanta says better take the help of sastram. You do not believe in that but understand sastram. When we try to know about Consciousness with the help of sastram, sastram says avinasi va areyam atma. You understand brain may perish; electrical impulses may stop; but Consciousness never stops.

So even in a dead brain Consciousness is there. Then how come it is dead brain? It is a contradiction how can it be. We say that in dead brain there is Consciousness but there is no expression of Consciousness; in a live brain also, there is Consciousness and there is the expression of Consciousness as well.. The difference between the live brain and the dead brain is only in the expression of Consciousness because of the cidabhasa.

In fact Consciousness is there everywhere. We will have to arrive at this knowledge that I am the 'Immortal Consciousness'. Harey! Maitreyi ayam atma avinasi anuchitti dharma. Avinasi means imperishable; anuchitti dharma means nasa rahita swarupaha. In short it means immortal. This is the significance.

Now coming to the last mantra this mantra 15 has to be compared to the mantra 2.4.14 of Maitreyi brahmanam. It is repetition of the above mantra. But I will tell you the essence of the mantra. All transactions are in Dvaidam in duality. No transaction is possible in Advaidam. And even knowledge comes under transaction only. It is a type of transaction. Epistemological transaction it is.

Yajnavalkya says that Atma, even the knowledge transaction is impossible because Atma can neither be subject of knowledge nor can it be an object of knowledge. Then what is Self Knowledge? You say that self-knowledge is not possible. It is because 'Self' is neither the subject nor the object.

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We answer that the 'negation of subject and object is the Self Knowledge'. Pramtru pramana prameya triputi nishedaha eva Atma jnanam. This is the idea conveyed here very elaborately and it is a repetition of the previous mantra. In the last portion there is one addition that part we will see in the next class.

Hari Om

In the 15<sup>th</sup> mantra of Maitreyi brahmanam, Yajnavalkya once again talks about the nature of the Atma as sarva vyavahara athithah. which means Atma is beyond all the transactions. All transactions requires duality whereas Atma being non-dual, it cannot be the locus any transactions. All transactions can be broadly classified into two; one is action transaction and the other is knowledge transaction.

Yajnavalkya says that Atma is beyond even knowledge transaction because knowledge transaction also requires pramatru pramana and prameya nisheda rupa Dvaidam. Atma jnanam is only in the form of negation of duality. This is the repetition of mantra 2.4.14. Towards the end of this mantra there is an addition, which did not occur in 2.4.14 which is sa esaneti nety atma agrhyah, na hi grhyate, asiryah na hi siryate; asangah, na hi saiyate, asito, na vyathate, na risyati, vijnataram are kena vijaniyat, ity uktanusasanasi, maitreyi; etavad are khalv amrtatvam, iti uktanusasanasi, Maitreyi; etavad are khalv amrtatvam, iti hoktva, Yajnavalkya vijahara. But this addition has occurred in 3.9.26; 4.2.4 and 4.4.22.

In all these portions the same idea is repeated. Therefore, I don't want to go into the details. The essence of the teaching is that Atma remains after negating everything. Then when we talk about negating we have to negate the knower also. As long as there is an attempt to know the Atma we are retaining the knower.

Therefore the final negation is the very negation of the attempt to know the Atma. This negation should not be a blind negation but it should be a negation with the understanding that Atma is not known through a process but it is 'Self-evident in all processes. With this awareness I negate the very attempt to know the Atma'.

This alone is technically called nisheda avadhih or nisheda saksi. Then in the last portion, which is an addition, which is not found elsewhere, is ityukta anusasanasi Maitreyi. Yajnavalkya addresses Maitreyi 'you have been instructed by me. Hey Maitreyi thus you have been taught by me'. Ukta anusasana then Yajnavalkya says that the teaching is complete and comprehensive. This knowledge itself is amritatvam sadhanam.

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Here amritatvam means amritatva sadhanam. Sadhanam we must add. This Adhi Sankaracharya underlines this, because upanisad says this much knowledge alone is enough for moksa and no karma is required.

No separate effort is required; no separate sadhana is required; no separate meditation is required. Other than jnanam nothing is required; even meditation is not required for gaining moksa. Other than jnanam nothing is required to gain moksa. That is indicated in this manta.

Adhi Sankaracharya considers this a very important phrase 'etavad'. There is no doubt about it. After saying this Yajnavalkya took to sannyasa. Yajnavalkya wanted to divide the property between his two wives and it is at that time Maitreyi asked about this self-knowledge. Yajnavalkya having replied, he took to Vidvad sannyasi. Vidvad sannyasi is one who has taken to sannyasi after becoming a jnani. If a person takes to sannyasa for studying vedanta he is Vividisa sannyasi.

If you take sannyasa after jnanam it is called Vidvad sannyasa. One is for sravana mananartham and another is for nididyanam. With this Maitreyi brahmanam is over. In fact, the teaching of vedanta is over with this.

Here afterwards, we will get more of karma and upasana last serious vedantic section here. Before going to the next section I would like to discuss a small portion of bashyam.

Adhi Sankaracharya writes another bashyam on sannyasa. Sannyasa bashyam number two. Already he had talked about sannyasa in previous Maitreyi brahmanam. But for the second time, he talks about sannyasa in the second Maitreyi brahmanam also. That is why I call it sannyasa bashyam number two. I will give you the essence of the bashyam briefly here. Adhi Sankaracharya chooses to write on sannyasa in this section because Yajnavalkya takes to sannyasa and also for the reason that the role of sannyasa is talked about in this brahmanam. That is why Adhi Sankaracharya chooses to talk about sannyasa once again.

First there is an objection from a person who does not accept sannyasa. We will call him purva pakshi one who is opposed to sannyasa. He says Veda does not prescribe sannyasa. He talks about karma throughout the life. In support of this he gives many direct and indirect quotations. Some of the direct quotations are there, wherein Veda says that one should do karma until death.

Agni hotram is called jara maryam, which means that it is performed until death. If sannyasa is taken karma cannot be done. Then certain indirect quotations also he also gives like yajna patarihi dahanti a ritual is done along with the ritual vessel. Yajna matram should be made of wood.

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When a ritualist dies and when he is cremated, his body should be cremated with yajna patras or the yajna vessals. That means until death he should do rituals and therefore no sannyasa. The second quotation is that the dead body is made basma meaning ashes. Body ends in ashes.

If it is to end in ashes it is possible only if the body is cremated. Cremation of the body is prescribed only for a grahastha and if a person becomes sannyasi, he is not cremated and his body cannot become ashes.

Therefore, if sannyasa asrama is accepted body will not become ashes. If a person gives up his rituals, it is as good as killing Devendra. His papam is as great as killing Devendra to take to sannyasa because sannyasa involves giving up of all the ritualistic fires. Therefore, the purva paksi concludes that sannyasa asrama is not allowed by the sastra.

Thereafter wards purva paksi says, of course, there are certain references to sannyasa in the Vedas. Few sannyasa references do occur in vedas. But purva paksi says that they are meant only for people who cannot perform rituals because of their physical incapacity like blindness, hand having been lost legs, deaf people. Of course, there are some references to the sannyasa. Purva paksa says that they are meant for people who cannot perform rituals.

Only handicapped people alone can take to sannyasa but unfortunately because they are unfit for karma anustanam. He gives another option even in the case of fit people sannyasa is allowed in certain rare cases like those people who are visvajit sarva meda yajinah.

These fit people have performed visvajit yaga or sarva meda yaga and in these two yagas one must give away all the possessions as Dakshina, all the money, gold, property etc. When a person gives away every thing as Dakshina thereafter wards he cannot do any karma because he is pauper. Such paupers who can no more do any karma are also entitled to take to sannyasa. Handicapped people and paupers alone can take to sannyasa. Normal people should lead grahasthasrama and live happily. This is the contention of purva paksi.

Adhi Sankaracharya replies this objection. Adhi Sankaracharya establishes sannyasa and he talks about twofold sannyasa. This I pointed out before one is vidvad sannyasa and another is vividisah sannyasa. First we will see how Adhi Sankaracharya establishes vidvad sannyasa. What are his arguments in favour of this Vidvad sannyasa?

Vidvad sannyasa is a person who has acquired jnanam during grahasthasrama. He takes to sannyasa pure for nista or nididyanam purposes. Adhi Sankaracharya gives two arguments in favour of Vidvad sannyasa. One argument is that sastram says that jnanam alone is enough for

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moksa. Once Brahma jnanam is gained, jnanam by itself destroys all the karmas and samsara and he does not require any other assistance.

Similarly endless quotations there that clearly show that jnanam gives moksa and it does not require the support of karma. This has been emphasized in this Brihadaranyaka upanisad itself. Finally in this mantra 15, which we finished just now also, emphasizes this point. Jnanam alone will give moksa. There is no need of karma, puja, japa etc to gain moksa except jnanam.

Since jnanam is enough because moksa and jnani need not continue any karma. Karma is synonymous with grahasthasrama, which I have discussed before. According to traditions grahasthasrama is exclusively meant for karma anustanam because brahmacharya is unfit for karma vanaprasta is unfit for karma anustanam; sannyasi is unfit for karma anustanam; and grahasthasrama is exclusively meant for karma and that is why she is called dharmasarini and not karmasarini so wife is called saha dharma charini.

Dharma means karma. For all karmas wife is required. One without wife is unfit for karma. Therefore jnani finds karma to be redundant and therefore he finds grahasthasrama is redundant and therefore his natural force of action is sannyasa. Argument Adhi Sankaracharya gives is that jnanam and karma are mutually exclusive or contradictory. Because in jnanam the saguna 'i' has to be distanced or negated.

Jnanam is consistent negation of saguna 'I' that brahmana I, the ksatriya I, the vysia I, causer I, mother I, richer I, poor I, manager I etc., all these are relative I qualified I. Jnanam is consistent disowning this ahamkara of the vyavahara 'I'. Whereas karma involves vyavahara the transactions and all vyavaharika requires owning up of saguna I and I have to invoke the cause I mother I husband I even if I refuse to invoke the other people's relation or status, the financial status are based on my relative status in the society.

Even in a function the chairs are arranged on the basis of the status of the person. Either I should remind or they will remind me continuously. Therefore all transactions involve invocation of social status, family status, financial status etc. Therefore right from the dressing up onwards I have to decide as to how I will look when I go to function. I have to disown the vyavahara I for jnanam.

Therefore jnanam and karma are contradictory. Therefore Adhi Sankaracharya says jnani cannot own up ahamkara because he practices disowning ahamkara and therefore they will never go together. Natural course of action for a jnani is asrama in which vyavahara is either nil or minimum. Even right from dress there are no evening dress morning dress



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casual dress for sannyasa. Sannyasa has no dress sense and he does not have even the hair in a sense.

Therefore vyavahara are minimum and that is why sannyasi also cannot be conscious of other people status. That is why, other people feel often comfortable in the presence of sannyasi for in his presence they also need not invoke their relative social status, therefore Adhi Sankaracharya concludes that jnanam and karma are contradictory and he gives up karma and grahasthasrama, which will mean he will take to sannyasa asrama. These are two arguments for Vidvad sannyasa.

Now purva pakshi gives a counter argument. He says that if jnanam and karma are diagonally opposite and if a jnani gives up those karmas, the entire karma kanda will become invalid apramanam.

If a person becomes a sannyasi he falsifies various statements of Veda particularly relating to karma kanda discipline. Entire karma kanda gets falsified if you accept sannyasa. For which Adhi Sankaracharya gives his reply. Why do you say that karma kanda is falsified? We say karma kanda is irrelevant for a jnani. At the same time karma kanda is not falsified because it continues to be relevant to the ajnanis who are in majority.

Adhi Sankaracharya gives another powerful argument even within karma kanda itself. So many kama karmas are prescribed for other asramis like putra kamesti yaga, pasu kamesti yaga vrusti kamesti are these are not relevant for all.

Putra kamesti is meant for only those who do not have children. Vristi kamesti is meant for the people praying for rain but where is the need for those who gets copious rains. Even in karma kanda, all vidhis are not relevant for all the people and for all the time. The one who has got kama dosha for him kama karmas are relevant.

Adhi Sankaracharya says in the same way one who has got ajnana dosha, for him karma kanda is relevant. If kama goes kama karmas become irrelevant. If ajnana goes kama karma becomes irrelevant. What is relevant and irrelevant is a subjective decision. Sastra does not interfere in that. What is the goal of life is purely a subjective decision. Veda does not want to interfere with that decision. What Veda does is, if a person has kama dosha, he has got kamas, desires. When he has got the desires for him the only relevant thing in life is the fulfillment of his desire. If one has no children and if you give him moksa, he will not accept it.

Veda understands that and what Veda says what one wants is more important than others. For those people who have kama dosha, they are interested in dharma artha and kama and Veda prescribe rituals for their

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fulfillment not because Veda considered they are ultimate goal but because they consider it as the ultimate goal.

Similarly, when a person gains jnanam and he does not find any relevance in dharmatma kama where is the need of telling him the needs of karma etc. He does not require them. Kama dosha people are prescribed kamya karmas and ajnani dosha people are given karma kanda discipline, Veda does not tell what you should choose. It leaves the people to select what they want.

Adhi Sankaracharya says Veda gives different karmas and all are not relevant for all people. For jnanis, karma kanda is irrelevant and that does not mean karma kanda is falsified. With this Vidvad sannyasa part is over.

Adhi Sankaracharya establishes vividisa sannyasa. I have told you the different between the two. Vidvad sannyasa is for nista and nididyanam only. Now, Adhi Sankaracharya establishes vividisa sannyasa and this is meant for one who is ajnani who wants to gain jnanam through sravanam and mananam. The very word vividisa means 'desires to know'. This stant is taken by jignasu. Jnani takes Vidvad sannyasa. There are many arguments in favour of both.

Adhi Sankaracharya says different types of sadhanas are prescribed for moksa. All these sadhanas contribute to moksa in different manner. We had seen before that all the four asramas contribute to moksa. But not all of them contribute for moksa directly. Some of them directly contribute to moksa; some others indirectly contribute to moksa. For example karma's contribution to moksa is not direct.

Karma produces siddha suddhi, siddha suddhi for desire for knowledge and desire for knowledge gives opportunity for sravanam, sravanam paves way for jnanam, and jnanam alone ultimately gives moksa. Therefore all the sadhanas are graded in the tradition based on its closeness and its remoteness the benefits are decided. Thus we find karma takes one to moksa indirectly.

We use two technical terms to convey that, one is called bahiranga sadhana, and another is called antharanga sadhana. Bahiranga sadhana is that which is indirect and more away. Andharanga sadhana is more interior. Karma yoga sadhana is considered Bahiranga sadhana and jnana yoga sadhana is antharanga sadhana. In this sadhana series, two sets sadhanas are mentioned in the sastra, which are known as Yema and niyama.

They are two groups of sadhana, which I have discussed before. Yema consists of five sadhanas namely ahimsa, sathyam, artheyam, brahmacharyam and aparigraha i.e., non-injury, truthfulness; not possessing

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somebody else's wealth non-stealing; celibacy; and non-possession respectively. These five disciplines are called yemaha.

Similarly there are five niyamas which are soujam, santoshaha, tapas, swadyayaha, isvara pranidhanam they are religious purity, contentment, vows and discipline, parayanam of scriptures not studying the meaning, ritualistic worship. These are called yema and niyama.

Adhi Sankaracharya analyses the antharanga and Bahiranga nature of these two and tries to establish the vividisa sannyasa. How he does that we will see in the next class.

Hari Om

## Class # 137

### Mantras : 4.5.15 to 4.6.3

At the end of Maitreyi brahmanam of the fourth chapter Adhi Sankaracharya writes a sannyasa bashyam just as he did at the Maitreyi brahmanam of the second chapter. In his bashyam, Adhi Sankaracharya establishes two types of sannyasa; one is vidvad sannyasa and the other is vividisa sannyasa. Vidvad sannyasa is the sannyasa asrama taken after gaining jnanam and vividisa sannyasa is sannyasa asrama taken before gaining jnanam and it taken for the sake of gaining jnanam.

First he establishes that one type of sannyasa taken up after gaining jnanam that does not require the support of karma to attain moksa. Therefore we find that karma is useful and relevant before one gain jnanam. Once one gains jnanam, there afterwards, jnani does not require the samuschaya of karma, the blending of karma for producing moksa.

Just as you require a matchbox for lighting the lamp or the flame but once the flame has come, the flame does not require the matchbox to remove the darkness. This is Adhi Sankaracharya's example only. Similarly, jnanam utpatyartham karma abeksa; jnana phala danartham na karma abeksa. Jnanasya karanam karma jnanam karma vivarjitam. The benefit requires flowers for its utpatti but thereafter wards, phalam to give its benefit, it does not require the support of the flower.

Jnanam for its rising requires the karma through siddha suddhi and jnanam to give moksa it does not require karma. Once a person gains jnanam, karma is not required; according to the traditions karma is equal to grahasthasrama, and grahasthasrama is equal to karma. Karma and grahasthasrama are synonymous in our tradition. Jnanam does not require karma means jnanam does not require grahasthasrama and therefore one can take to sannyasa exactly as Yajnavalkya did.

For Vidvad sannyasa, the ideal example is Yajnavalkya. Jnanam does not require the support of karma is proved by logic also but Adhi Sankaracharya does not give the logic and he gives sruti pramanam in support of this. There are many sruti statements, which point out that jnanam alone, can give the moksa phalam. This is the first argument.

The second argument Adhi Sankaracharya gives in support of vidvad sannyasa is that jnanam and karma are paraspara viruddham at all levels. Jnanam is preceded by vairagyam and karma is preceded raga. What

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precedes jnanam and what precedes karma are different. Jnanam involves removal of duality and karma involves the ascertainment of duality.

Hetu bedah swarupa bedah and phala bedah also. Jnanam leads to immortality or infinitude and karma leads to mortality and finitude. The causes are different, natures are different, and fruits are different at all levels. Therefore, jnana and karma cannot go together and jnanam and grahasthasrama cannot go together. So a jnani takes to sannyasa asrama. This is the second argument.

More details Adhi Sankaracharya has discussed all about sannyasa asrama in previous Maitreyi Brahman and later it came in the third chapter of the fifth brahmanam also. After establishing the Vidvad sannyasa Adhi Sankaracharya comes to vividisa sannyasa that sannyasa asrama is accepted for the sake of jnanam by an ajnani also by an ajnani.

Jnani can take sannyasa; ajnani can also take sannyasa. When jnani takes to sannyasa it is vidvad sannyasa and when ajnani takes to sannyasa it is called vividisa sannyasa. Vividisa means 'wishing to know'. For this also many arguments are there but Adhi Sankaracharya gives two arguments.

First one I started in my last class where we were talking about two types of sadhana yema and niyama. The yema group of sadhana consists of five sadhanas Yema consists of five sadhanas namely ahimsa, sathyam, artheyam, brahmacharyam and aparigraha and niyama consists of five sadhanas. We had introduced that in previous class. Grahashtasrama is niyama pradhana. Niyama consists of soujam, santoshaha, tapas, swadyayaha, isvara pranidhanam they are religious purity, contentment, vows and discipline, parayanam of scriptures. The yema is not absent but they can be only secondary. Grahashta cannot practice mukya, which is in other wards Yema. Amukya can only be practiced.

In the case of sannyasi it is other way round. Yema is mukya; niyama is secondary gauna. Sannyasa asrama is Yema is mukya pradhana. For sannyasa niyama is secondary. I will briefly explain that. First we will take up grahashta. We will see as tp how the fivefold niyamas are important and relevant for him.

First niyama is soucham or the religious purity of heart. We are not talking about physical hygiene here but religious purity. For grahashta alone religious purity becomes important because of two reasons. Grahashta has got many relations and there will be constantly some birth or some death somewhere or other. For him, following of that soucha and secondly soucha the religious purity has become important and he has to perform religious

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rights and rituals which require this soucham. Else the religious rituals will not be effective.

All these complicated rules he has to observe otherwise his rituals will not be fully effective for soucham. It is important among all the rituals. In the case of sannyasi there is no relationship, birth death asoucham are irrelevant for him although he has few rituals he has to perform. For him soucham is a limited only in the form of physical hygiene. Soucham in the form of birth and death etc., are not there for sannyasi. This requirement is important for grahastha only and not relevant for a sannyasi. First niyama is more important for grahastha.

Let us take second one. The contentment. A grahastha should have possessions to run a family. Because children are there, karmas are there, daksinas are there which require possessions and once the scope for possessions come there is scope for greed and therefore to check the greed santosha has to be kept as a rule. Possession is needed but don't be possessed by possessions. Don't go beyond the limit in asking for unlimited possessions.

This rule is not applicable for sannyasi because only when there is no question of possession there is the question of being satisfied with the possessions. Sannyasi needs minimum dress; if he is in north India some rags to protect winter but in Madras even this is not needed; if hungry beg for food; the vessel is both hands clasped together a natural vessel join two hands it is vessel. Separate the hand the vessel is disposed off. This is best possible disposable vessel.

Therefore, where is the question the rule of contentment when he has no possession at all for a sannyasi? And therefore, santosah is more relevant for grahastha. Then it is tapas or moderation. In the case of grahastha sense pleasures are allowed. This is not so for the brahmachari or a sannyasi. When there are sense pleasures, there is possibility of exceeding the limits and therefore we prescribe check for this. There is a possibility of excesses. Tapas in the form of avoiding excess and this does not arise at all in the case of a sannyasi.

Where overeating is possible fasting has to be kept as a rule. Ekasasi is not there for a sannyasi. He may choose to take and it is not compulsory. For grahastha it is supposed to be compulsory. Soucham, santosam and tapas and then comes Swadyaya and isvara pradidhana. Swadyaya is the regular parayanam of Vedas and isvara pradidhanam is regular pooja both are in the form of karma.

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Svadyaya comes under Brahma yajna and isvara pradidhana comes under deva yajna. These being karmas they are relevant for grahastha and for sannyasis all the karmas are to be renounced. Panca manha yajnas are not relevant for the sannyasi. All the niyamas are primary for grahastha but not so for sannyasis.

First yama is ahimsa. In the case of grahastha absolute ahimsa is impossible because some of the religious rituals in those days involved animal sacrifice and therefore part of the karma is himsa. Therefore, the scriptural rites themselves involve some amount of himsa and there afterwards maintenance of establishment like house etc., involves certain himsa like killing of pests etc. This is called soona.

Five fold himsas I don't want to go into details refer chapter 3 of Gita. There are certain inevitable himsas for compensating which alone panca mahayagnas are prescribed. Running an establishment involves some himsas. Many of the transactions required for grahastha that involves cooperative endeavour that needs discipline; while all the people may not be disciplined. You have to use sama, dana, beda, danda to discipline people to run the family, or to run the company, institution or an organization etc.

Often there will be dharma sankata situation a person may be unfit for the situation or for that venture if you dismiss the person his life and family is affected; if you don't dismiss the person that venture gets affected or the institution gets affected.

Many transactions involve himsa and hence absolute ahimsa cannot be followed by grahasthas. For sannyasis, the transactions are not there or not supposed to be there. But according to sannyasa as prescribed in the scriptures have no transactions; no establishments and therefore are practicable. Chatur masa vrutam is prescribed to avoid the killing of the insects.

Therefore mukya ahimsa is possible in sannyasa and gouna ahimsa is possible in grahasthasrama. Take take sathyam and grahastha if he takes to practice sathyam in letter and spirit, he will have to face innumerable problems and problems. The person who speaks sathyam will become more unpopular person. His family will be affected. He will be injured if he speak truth. Now for a grahastha to speak truth is not that good. For a sannyasi there is no such problems.

Sannyasi will not talk about vyavahara. Even if some one asks for the opinions by any one he can say not to ask him any thing about the vyavaharika or the worldly transactions. He will not be misunderstood. Whereas for grahastha, he cannot take any such steps and if he does so, he

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will be grossly misunderstood and his life will become miserable in the society.

Then comes hasteyam. Hasteyam or non-stealing a grahastha can practise hopefully. The tax laws are such that they cannot live by paying taxes. Suppose I don't follow the law and don't pay the tax it is like stealing the money of the government.

The fourth yema is brahmacharya. A grahastha cannot practice absolute celibacy for the sake of progeny. Mukya brahmacharya, which is not possible for grahastha. Secondary brahmacharya is chastity or being loyal not to wife etc. It is gouna brahmacharya for grahastha and mukya brahmacharya for sannyasi.

The non-possession is possible only for a sannyasi. A grahastha to run an establishment needs possessions. Hence all the five yemas cannot be absolute for a grahastha. Therefore sannyasa asrama is called yema pradhana asrama and grahasthasrama is niyama pradhana asrama.

One is mukyam and another is amukyam. Between the two sadhanas yema is antharanga sadhana, which is closer to jnanam without yema jnanam cannot take place.

Whereas niyama is a remote Bahiranga sadhana, therefore a person should first focus on niyama in grahasthasrama, and later he should focus on niyama positively and for the practice of yema sannyasa asrama is conducive. Therefore, vividita sannyasa can happily practice yema for gaining knowledge whereas a grahastha has to struggle yema to gain jnanam. Therefore, vividida sannyasa is conducive for jnanam. This is Adhi Sankaracharya's argument.

Vividisa sannyasa is prescribed in sastram also. Sanyasya sravanam puriyad. Uparadi has got primary meaning of sannyasa. There are certain brahmacharis who see samsara as nissara. In samsara there is no 'sara' and Brahman and moksa alone is 'sara' and therefore they take up vividida sannyasa param vairagya marsidam without taking to grahasthasrama. Because of that they are detached. Thus Vividida sannyasa is not only logical but also is supported by sastram.

Adhi Sankaracharya thus establishes vidvad sannyasa and vividisa sannyasa. Finally what do you say whether we should take to sannyasa or not. I have already discussed this before. But I will remind you once again.

The question is not whether sannyasa is a must or not for gaining jnanam. The primary qualification for jnanam is sadhana shadga sambatthi, yema and niyama especially yema otherwise called amanitvam. These are 'a



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must' for gaining jnanam and moksa. Now, if a grahastha asks the question whether sannyasa is required or not, there will be a counter question 'can a person or can you follow and practise sadhana shadga sambatthi remaining in grahasthasrama'.

If you can if the grahastha says that I am in such a position, the family is also situation is such and I have not compromised the values and if the grahastha claims he is able to follow, then our answer is that in grahasthasrama a person can gain moksa. In support of this we give the Gita statement.

And suppose a grahastha argues you say that all virtues you should follow and it is not possible for values and sadhana shadga sambatthi is not possible; if a person says to that person we say in grahasthasrama, since you are not able to follow sadhana shadga sambatthi, you cannot gain jnanam and moksa remaining in grahasthasrama.

Therefore answer depends upon the person who questions. The view of the questioner can follow sadhana shadga sambatthi in grahasthasrama and if the questionnaire view is that he cannot follow sadhana shadga sambatthi the answer is he cannot get moksa. This is the view sadhana shadga sambatthi is the primary qualification. With this sannyasa bashyam is over. With this the fifth brahmanam is also over. Now we will enter sixth and final brahmanam.

## 6. Vamsa Brahmanam

### Mantra 4.6.1

*Atha vamsah. Pautimasyo gaupavanat, gaupavanah pautimasyat,  
pautimasyo gaupavanat, gaupavanah kausikat, kausikah kaundinyat,  
kaundinyah sandilyat sandilyah, kausikacca gautamacca, gautamah*

### Mantra 4.6.2

*Agnivesyat, agnivesyo gargyat, gargyo gargyat, gargyo gautamat,  
gautamah saitavat, saitavah parasaryayanat, parasaryayano  
gargyayanat gargyayana uddalakayanat, uddalakayano jabalayanat,  
jabalayano madhyandinayanat, madhyandinayanah saukarayanat,  
saukarayana kasayanat, kasayanah sayakayanat, sayakayanah  
kausikayaneh, kausikayanih -*

### Mantra 4.6.3

*Ghrtakausikat, ghrtakausikah parasaryayanat, parasaryayanah  
parasaryat, parasaryo jatukarnyat, jatukarnya asurayanacca  
yaskacca, asurayanastraivaneh, traivaniraupajanadhaneh,  
aupajandhanirasureh, asurirbhar advajat, bharadvaja atreyat, atreyo*

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*manteh, mantirgautamat, gautamo gautamat. Gautamo vatsyat, vatsyah sandilyat, sandilyah kaisoryat kapyat, kaisoryah kapyah kumaraharitat, kumaraharito galavat, galavo vidarbhi kaundinyat vidarbhikaundinyo vatsanapato babhravat, vatsanapadbabhravah pathah saubharat, panthah saubharo' yasyadangirasat, ayasya angirasa abhutesvastro, abhutistvastro visvarupattvastro, visvarupastvastro'svibhyam, asvinau dadhica atharvanat, dadhyannatharvano' tharvano daivat, atharva daivo mrtyoh pradhvamsanat, mrtyuh pradhvamsanah pradhvamsanat, pradhvamsana ekarseh, ekarsirvipracitteh, vipracittirvyasteh, vyastih sanaroh, sanaruh sanatanat, sanatanah sanagat, sanagah paramesthinah, paramesthi brahmanah; brahma svayambhu, brahmane namah.*

This brahmanam is known as vamsa brahmanam. It gives the guru sisya parampara. Guru sisya parampara is given as vidya Sthuthi. It is the glorification of the teaching. It is time-tested wisdom and it has originated from Lord himself. Therefore this is trustworthy. It has come in the form of Karna parampara. It is a teaching never written and it is an oral teaching. Sanskrit language is oral tradition and Sanskrit has got no script. Different people have used different script for this language.

Now we use the devanagari, which is of latest origin. Even in Tamil Nadu many of the vedantic books are in grandha aksaram. Devanagari script is not Sanskrit script. Devanagari script is not devanagari script. Sanskrit does not have a script indicating that it is an oral tradition.

This is a very big list. This is just the list of guru and sisya. You just take the first word and how should you understand I would tell you. Poudimashya student got the wisdom from Goupavanad. Aad means from Goupavana. Later, Goupavana is sisya who got jnanam from Poudimashya number two. In the same name, two gurus may be there.

Similarly, we will have a pair in that pair first word will be name of the sisya and the second word ending in 'aad' is the name of the guru and guru will become sisya in second pair and so on. In the form of pairs guru sisya parampara is given, therefore it is called vamsa brahmanam. Towards the end we get paramesti kanagaha paramesti brahmanaha. Paramesti means virad Brahma means hiranyagarbha. Virad and hiranyagarbha; virad got the wisdom from hiranyagarbha.

And how did hiranyagarbha get the wisdom, he gets wisdom from Brahma swayambu. Hiranyagarbha got jnanam without any teacher like

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intuition knowledge came. Intuition is accepted in the case of hiranyagarbha. Therefore he is 'Adhi guru', therefore we are offering the prostration to Brahmadi Adhi guru, and when Adhi guru is worshipped that worship will go to all the sisya.

In fact this vamsa brahmanam is very similar to vamsa brahmanam, which occurred in the second chapter sixth section. 4.6 is almost the same as 2.6. Of this upanisad. In that vamsa brahmanam also there are three mantras of these three mantras the first and third are exactly the same of the previous vamsa brahmana.

First mantra and third mantra are same. Only in the second mantra guru sisya names have been changed. Perhaps some parallel to the names of sisya guru parampara. The guru might have had many sisyas. Therefore second mantra has slightly different list. It is a great tradition and one should value this.

The sixth brahmanam and fourth chapter is also over and the second kandam is also over. Here afterwards we have to go to third kandam with fifth and sixth chapters. More in the next class.

Hari Om

## BRHADARANYAKA UPANISAD Khila Kandam, Chapter-5

Class # 138

### Introduction to Third kandam.

Brihadaranyaka upanisad consists of three kandams each kandam consisting two chapters. Three kandams running to six chapters is the entire Brihadaranyaka upanisad. Of the three, the first kandam is called Madhu kandam or upadesa kandam; because in this first kandam the most popular section is Madhu brahmanam section.

In keeping with Madhu brahmanam section the first kandam is called Madhu kandam. It happens to be in the form of teaching without involving any argument. It is just the presentation of the siddhanta. Hence, it called upadesa kandam also.

The second kandam is called Muni kandam or upapatti kandam. It is called Muni kandam because here the teacher happens to be Yajnavalkya Munihi. Even though, the students vary, the teacher happens to be Yajnavalkya Muni and therefore it got the name Muni kandam. In this lot of reasons are given in support of its teachings.

Since the reasons are given, it is called upapatti kandam. It is logic pradhanam. First is called Madhu kandam or upadesa kandam and the second is called Muni kandam or upapatti kandam.

The final one is called Khila kandam or upasana kandam. It is called Khila kandam because it is more like a supplement and the word 'khila' means the supplement or an appendix.

The word khila has got another meaning also and that is collection. The khila kandam is not one topic but it is collection of many unconnected topics. It contains many upasana, it contains karmas, it contains values, and hence it is called Khila kandam.

It is also called upasana kandam because predominantly it deals with varieties upasanas. It does deal with some karmas; it does deal with some values but predominantly it deals with varieties of upasanas and therefore it is called upasana kandam. This is the content of the entire Brihadaranyaka upanisad. This we have seen already in the introduction.

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Of these three kandams we have completed two kandams viz., Madhu and Muni kandams. Or we have completed four chapters. Now we enter the last Khila kandam that is the fifth and sixth chapters. This starts with a dhyana sloka or mangala sloka, which is the well-known purnamadhaha purnamidham mantra. This mantra does not really occur in the beginning of the Brihadaranyaka upanisad but it occurs only in the fifth chapter of the upanisad.

Adhi Sankaracharya commentary on this mantra also is in the fifth chapter only and he does not deal with it in the first chapter. But since it is a beautiful dhyana sloka, we read this purnamidha mantra in the beginning of the upanisad and I have explained the meaning of the mantra and still since this mantra is important one and a little bit 'seemingly complicatory' mantra, I will discuss this mantra once again and then we will go to the text proper.

### Dyana sloka

*Aum purnamidah purnamida, purnatpurnamudacyate;*

*purnasya purnamadaya purnamevavasisyate*

*aum shanth, aum shatih, aum santih.*

Adhaha poornam and adhah means 'that paramatma' literally adhah means 'that' and in this context 'that' refers to paramatma adhaha purnam that paramatma is limitless; and then 'idham purnam' the word idham literally means 'this' and in this context 'this' means 'this jivatma' and therefore, 'idham purnam means this jivatma is limitless'. Thus, these two sentences mean 'that paramatma is limitless' and 'this jivatma is limitless'.

Now joining the two sentences we get some important corollaries. We will see those corollaries. We know that 'limitless' can be only one; you cannot have two limitless entities; therefore the upanisad says that paramatma is purnam this jivatma is purnam. If these two are separate one means there are two purnams. One will be purna paramatma and another will purna jivatma and there will be problem of two purnams, which is illogical.

Therefore, there is only one possibility that the purnam is one only and since paramatma is purnam jivatma is also purnam, we can conclude that paramatma and jivatma are one and the same. Therefore, these two sentences convey paramatma jivatma aikyam. These 'two sentences' together is a mahavakyam. This is the first corollary. We have to note another point also.

## Khila Kandam

When you say that paramatma can either refers to soupathika paramatma or nirupathika paramatma. What do we mean by soupathika paramatma, the paramatma that is the caitanyam alongwith samasti upadhi, the total equipment; samasti sthoola sariram. Samasti sukshma sariram; samasti karana sariram; the paramatma with samasti upadhi is called soupathika paramatma and nirupathika paramatma is paramatma 'as it is' without any of the equipments or any of the upadhis, which is nothing but the suddha caitanyam.

Similarly the word jivatma is also of two types soupathika jivatma and nirupathika jivatma; the soupathika jivatma is the jivatma with vyasti upadhi sthoola sukshma karana sariram. The nirupathika jivatma is jivatma minus the vyasti upadhi, which is nothing but suddha caitanyam.

Now the question is as to when we talk about paramatma jivatma aikyam which one we are referring to. On analysis we come to know that the soupathika paramatma and soupathika jivatma can never be identical.

Soupathika paramatma is sarvajna sarva Vyapi, sarva srasta, sarva bogta etc., in everything in it is macrocosmic but the soupathika jivatma is alpa srasta and is a confused one. Soupathika paramatma and soupathika jivatma cannot be identical and therefore we conclude adhaha purnam which means nirupathika paramatma is purnam idham means nirupathika jivatma is also purnam. Therefore, nirupathika paramatma and nirupathika jivatma are both one and the same. Thus purnamadhaha purnamadhama reveals 'the nirupathika Dristya aikyam'.

If you want to put it in another technical language and for those who can understand this, it is fine; many of you are advanced student, and if you cannot understand the technical language you can ignore. Purnamadhaha purnamidha refers to tattvam padhartha yogo aikyam from laksyarthha angle. This is the idea conveyed in the first two sentences.

Then, let us go to the third sentence purnad purnam udacyate. Purnad means from the paramatma purnam the jivatma udacyate rises or is born. Purnad paramatmanah purnam jivatma udacyate ud gacyati utpatyate jayate. What does it mean? The jivatma is born out of paramatma.

Now we have to study the corollaries of this one sentence. If you take the previous idea and this idea there seems to be a contradiction because in the previous two statements it was said jivatma and paramatma are one. In this sentence upanisad says jivatma is born out of paramatma that means one is karyam and another is karanam; they have karya karana sambanda. How is it possible? How can there be aikyam of karanam and karyam, if that be so it appears as though father and son are identical; this cannot be.

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Therefore we have to understand it properly; There aikyam was mentioned from nirupathika dristi and here karana karya sambanda is said from soupathika dristi. Therefore 'purnad' the meaning is from soupathika paramatma, purnam udahcyate the soupathika jivatma is born.

This can be put in a technical language. Vachyartha dristya tattvam padhartha yogo karya karana sambandah. First, we saw from lachyartha dristya tattvam padhartha yogo aikyam. Vachyartha dristya tattvam padhartha yogo karana karya sambanda. Paramatma and jivatma have got what relationship?

If someone asks as to what is relationship between jiva and isvara, never answer the question. You should ask the question, if it is from anatma standpoint, you should say 'karana karya sambanda'; if it is from Atma point of view, it is 'aikya sambandha'. It is this standpoint determines between jiva and isvara. If you don't follow this, you cannot follow Advaida.

Adhi Sankaracharya writes dhyana sloka praying to Lord in the beginning and later the very same Adhi Sankaracharya says Lord and I are one and the same. While praying the Lord, he says that I am small and Lord is great.

While writing Baja Govindam he talks 'as though' there is beda and throughout his commentary, he writes abeda and we don't follow what he means. Many people complain Adhi Sankaracharya himself is confused. They even make fun of him saying that he is not Sankara but Shankarah. It means mixing up. He himself is confused.

While writing the book he writes about beda and in the middle he talks of abeda. Sankara can be understood only when soupathika nirupathika dristis are understood and vachyartha lachyartha dristis are understood.

When he writes Baja Govindam he takes soupathika dristya namaskara and when he writes about aikyam he takes nirupathika dristya. Therefore this must be very clear purnamadha purnamidham purnad purnam udacyate. Since jivatma and paramatma are identical, we can remove the two words and we will retain one word Atma. Atma means it refers to both jivatma and paramatma.

Now in the second line the mantra says purnasya purnam idham adhaya; purnasya means soupathika Atma from the soupathika Atma [both jivatma and paramatma] purnam adhaya purnam here means purna atmanam adhaya; adhaya after separating the purna Atma from the soupathika Atma purnam evasisyate; what remains is the purna Atma alone, from the soupathika Atma what remains is only purna Atma. We will see what is the significance of the statement.

## Khila Kandam

Soupathika Atma along with upadhi i.e., Atma plus upadhi; now we have got soupathikah Atma means Atma plus upadhi; we have got soupathika Atma and from that we remove atma. If from Atma plus upadhi we remove atma and then upadhi should be there. But the Upanisad says that upadhi does not remain. In other words if you remove the Atma, anatma in the form of upadhi should remain. . That is Atma evasisyate.

Upadhi na evasisyate. Suppose if from everyone of us and if Atma is removed from the body, the body in the form of anatma should remain, technically speaking because we have got Atma and we have anatma as if remove Atma, anatma should remain but the fact is anatma does not remain. What is the significance? Anatma or upadhi does not exist independent of Atma.

Anatma or upadhi since it does not exist independent of Atma, since it does not have independent existence it is mithya. It is unreal it is avasthavam, it is vyavaharikam. The samasti upadhi and vyasti upadhi. World is samasti upadhi of paramatma. Body is vyasti upadhi of jivatma both samasti upadhi rupa prapanca and vyasti upadhi rupa sariram are mithya because they are zero when you remove Atma the adhithanam from them.

It is like saying that the pot is defined as clay plus nama rupa. Pot minus clay what should remain technically. Clay plus nama rupa minus clay; nama rupa should remain but what we find is that when the clay is removed from the pot the nama rupa does not remain indicating that the nama rupa is mithya.

In the same way upadhi is mithya prapanca mithya; sariram is mithya; nirupathika Atma alone is sathyah. This is the meaning of purnamada mantra. Nirupathika paramatma is limitless; nirupathika jivatma is limitless. From soupathika paramatma soupathika jivatma is born; from soupathika Atma when the Atma is removed Atma alone remains and upadhi does not remain. This is the meaning of the shanti pata.

Isavasya upanisad is the first upanisad of the ten. Many people start with the first Upanisad. When they start reading the first Upanisad you can imagine difficulty of the understanding the Shanti pata and it will not work. It gives the entire essence of all the upanisads. Adhi Sankaracharya says that this shanti pada is the essence of Brahma vidya and it is given here as the conclusion of the previsions two khandas as well as the introduction with the following khanda.

It serves two purposes. It is upasamsara with regards to previous two kandas and it is introduction to the following khandam. The previous two



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kandams Brahma vidya has been taught. This purnamada is the summary of Brahma vidya taught in Madhu and Muni kandams.

At the same time this very same mantra happens to be the ultimate goal of all the upasanas, which are going to follow hereafter. In the following kandam, upasana are going to be prescribed and the question comes what is the purpose of the upasanas. Then, we will say that the upasana will give the sadhana shad sambatthi, which will take a person to vedanta vichara which will take a person to Brahma vidya, which is ultimate goal of liberation.

And since Brahma vidya is the ultimate goal of all the upasanas, the purnamadhaha mantra introduces the ultimate goal of the following upasana. Thus purnamadhaha happens to be well sandwiched with the previous section, which is summary and following section it represents the goal. For Uttama adhikari it is summary and for madhyama and mandha adhikari it is the goal. Purnamadhaha is kept in the middle as summary of previous two kandams and introduction of the following kandams.

### Bashyam on the Purnamadha Vichara

Now I will discuss a small enquiry on this mantra made by Adhi Sankaracharya. There is a bhasya vichara on this mantra. This is purnamadha vicharah or it is purna vicharah. This mantra is interpreted by different people differently. And during Adhi Sankaracharya's time there was a famous commentator known as Bartru prapanca whose commentary got overshadowed by Adhi Sankaracharya's commentary.

And Adhi Sankaracharya takes this commentary or the matham, the philosophy of Bartru prapanca, and refutes that commentary and that philosophy. Partru prapanca's interpretations and his philosophy are very close to Visistadvaidam.

You should remember Ramanujacharya came only after many after Adhi Sankaracharya. Visistadvaidam as propounded by Ramanujacharya did not exist during the time of Adhi Sankaracharya. Some of the commentators and views propounded by Visistadvaidam and Bartru prapanca's interpretation are close to us the Advaidins.

Let us start with purva Paksi, Bartru prapanca madham. He says that the whole thing consisting of karma kanda and jnana kanda is pramanam and it is valid. And karma kanda clearly talks about bedah or Dvaidam. Because karma kanda involves a karta, doer of ritual, various devatas and agni kundam, dravyam etc., and of course it involves swargadhi lokas which are

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the benefits of the karmas. Thus we find that karma kanda clearly teaches Dvaidam.

And jnana kanda clearly teaches Advaidam ekam eva advidiyam Brahma. It is otherwise called abedam non-difference. Abedam means non-difference. Therefore, when you take the whole Veda we come to know that Veda teaches both Dvaidam and Advaidam. It teaches both beda and abeda.

The first part teaches Dvaidam and last part teaches Advaida first portion teaches beda and last part teaches abeda. Veda conveys both of them. If a person wants to be a mumukshu, he should follow a philosophy that is true to Veda and it accepts both abeda and abeda or Dvaidam and Advaidam.

Accepting any one of the two and forming a philosophy will be accepting only one part of the Veda. There will be defect of accepting only one part of the Veda and if you accept only Dvaidam or if you accept only Advaidam. Veda eka desa pramanya dosah. Partial pramanyam will come like saying a person is artha jaradiyan Nyaya will come that is half vridha and half yuva. He is half old and half young.

The whole person is either old or young. And therefore he says all the Dvaida and Advaida system both are defective. Defect of Dvaidam is that they accept Dvaidam part of Veda and reject Advaida part of Veda. Defect of Advaidam is that he accepts only Advaida part of Veda and reject Dvaidam part of Veda. In Advaida madham dosa will be karma kanda apramanyam. Dvaidam will be dismissed and karma kanda will be dismissed.

The first defect is karma kanda apramanyam, this is the view of Bartru prapanca. And the second dosha is that if Advaidam alone is accepted and if Dvaidam world is dismissed, it is as good as dismissing pratyaksa pramanam.

If you say that the world is not there means you reject pratyaksa pramanam. Pratyaksa pramanam clearly reveals Dvaida prapanca. It indirectly states pratyaksa is false. In fact all the pramanams will be falsified if you don't accept Dvaidam.

Second defect is pratyaksadi apramanya dosah. Thus Bartru prapanca cannot be accepted because of the above two defects. Therefore he says I am going to present a new philosophy which is free from all these defects. What is that philosophy? Brahma Dvaida Advaida atmakam. Brahman is both of the nature of Dvaidam as well as Advaidam. Or put it in another language Brahman is beda abeda atmakam. Brahman is Nana Rasam Brahma. Nana rasam means beda abeda atmakam. It is both non-dual as well as dual.

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What is the advantage of this system? The advantage is according to my system Dvaidam is also accepted as reality and Advaidam is also accepted as reality. Dvaidam is sathyam Advaidam is also sathyam. What is the advantage of that? Karma kanda is pramanam and jnana kanda also is pramanam talking about Advaidam. I am embracing Veda but you are not using both the eyes. You have lopsided vision. In my system both karma kanda and jnana kanda Veda eka desa Pramanya dosha will not come because purna Veda becomes pramanam in my system.

First dosham is not there and second dosha is not there. Bartru prapanca says in my system both the doshas will not come because I accept Dvaidam and reality and pratyaksadi pramanas, which reveal duality is also valid. Dvaida pramanams are valid and Advaida pramanas are valid and therefore you should accept Nana Rasa Brahma vadha beda bedatmaka brahma vada.. This is the contention of Bartru prapanca, which Adhi Sankaracharya refutes in this bashyam, the details of which we will see in the next class.

Hari Om

The upanisad introduces the fifth chapter with the well-known mantra purnam adah purnamidham purnad purnam udacyate etc., and Adhi Sankaracharya gave his commentary on this mantra, which we saw in the last class.

After giving his commentary he discusses another commentary given by Bartru prapanca a well-known commentator of his times. In the last class we saw what is the Bartru prapanca madham. He said that Brahman cannot be Advaidam; Brahman cannot be Dvaidam also. Brahman should be accepted as Dvaida Advaidam consisting of both Dvaidam and Advaidam; otherwise it is called beda abedah or nana rasam Brahma.

What is the advantage of such a view? They point out if you accept both Dvaidam and Advaidam; then accept both karma kanda as pramanam and jnana kanda as pramanam. Because we find that karma kanda clearly talks about Dvaidam in the form of karta karma sampradhanam apadanam etc., and jnana kanda talks about Advaidam.

If you accept Dvaidam alone jnana kanda gets rejected and if you accept Advaidam alone karma kanda gets rejected and if you accept Dvaida Advaidam then we accept both karma kanda and jnana kanda and the whole Veda gets fully accepted. But in the other system Veda gets partially accepted. Veda ekadesa pramanya dosha will come from them. This is the defect of Advaidam, which is not there in Dvaida Advaida vadha. There will be another defect also is there in Advaidam; according to him an Advaidin does not accept Dvaidam and when a person rejects Dvaidam, he is indirectly rejecting pratyaksa pramanam. Pratyaksa pramanam alone reveals Dvaidam.

Pratyaksa includes anumana, upamana arthapatti also. Pratyaksadi pramana reveals duality. When you reject Dvaidam, pratyaksa itself become invalid. Whereas Dvaida Advaida vada pratyaksadi pramanam is accepted; karma kanda as also the jnana kanda will get accepted; all the pramanams will be put in their proper position. This is found to be the contention of Bartru prapanca. Up to this we saw in the last class.

Now we will see what are the answers given by Adhi Sankaracharya. Adhi Sankaracharya says Dvaida Advaidam Brahman cannot be accepted or Visistadvaidam Brahma cannot be accepted because it has got the defect of contradiction. Viruddatva dosah; It is based on this principle that any object

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cannot enjoy opposite attributes. It can have any number of non-opposite attributes. For example, a person can be both tall and fat there is no problem. It is because tallness and fatness are not opposite attributes.

Similarly, he can be tall fat and fair. All these attributes you can add in locus and you cannot say a person is tall and short. Tallness and shortness cannot exist in one person because they are opposite attributes. You cannot say that a person is both fair and dark. He is heavy and light; he is fat and thin. Thus, the opposite attributes cannot coexist in one locus. So ekatra viruddha dharma asama veshah this is the rule.

Adhi Sankaracharya extends this it to Brahman also. If you accept Brahman as Advaidam then it cannot be simultaneously Dvaidam and if Brahman is accepted as Dvaidam, it cannot be simultaneously Advaidam. It is because; duality and non-duality are vriddha dharmou opposite attributes. This is the answer of Siddhanthi. Vruddatvad abhyama gamyate. This is the accepted principle.

For this Bartru prapanca gives a counter argument. We have to discuss it in the form of a dialogue. Adhi Sankaracharya or Siddhanthi has given his objection for which now Bartru prapanca gives a counter argument. He says that the opposite attributes can exist in one locus. It is possible in two ways he says.

One is 'avasta bedena' from the standpoint of two conditions, opposite attributes can exist in one locus. Or 'Dristi bedena' from two different angles or points of view, the opposite attributes can be there, vritti bedena sambavad He gives the example of a tree. Whether tree is Dvaidam or Advaidam? He says when the tree was in the causal condition it was in the form of indivisible seed.

Whereas the very same seed very same entity when it becomes a tree karya avastayam tadeva dvaidam rupena vartate. The very same thing you see is endowed with trunk, endowed with many branches; many leaves, many flowers many fruits, it is dvaidam atmakam. Karya avastayam dvaidatmakam karana avastayam advaidam atmakam. Evam ekam vastu eva dvaidam dvaidatmakam bhavati avasta bedana va kala bede avasta beda is same as kala bedah. It is possible from another angle also.

Dristi bedena dvaidam advaidam atmakam vastu bhavati. Let us take one tree. If you look at the tree as a whole, one piece, then it is called one tree. Ekaha vruksah. Vriksha dristya it is advaidam. But look at the same tree from the standpoint of leaves or flowers or branches. Then, you say that there are many flowers, many fruits, many leaves etc. If you look at the very same

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entity from the standpoint of flowers etc., it is anekatmakam though as a tree it is ekatmakam.

A person comes to you and say a person comes. Ekatmakam. When you see him as manasyah, he is Advaidam. But you look at him from standpoint of fingers etc., and then he is anekatmakam bhavati. Similarly Brahman is also one as a whole. Similarly when you see Brahman as a whole or if you see the Lord as Purum all, it is one and it is rightly called Perumal. Look at the same Brahman from the standpoint of lokas, from the standpoint of mountains, from the standpoint of the oceans etc. The very same Lord is anekatmakam. Thus avastha bedena dristi bedena ca dvaidadvaidatmakam vastu bhavati. There is no contradiction. This is the answer of Bartru prapanca.

For this Adhi Sankaracharya gives his answer. Adhi Sankaracharya says that it is very nice. If you look at the tree I accept that it is Dvaidadvaidatmakam. I accept. Avastha bedena dristi bedena dvaidadvaidatmakam vastu. It is possible as in the case of a tree. In fact tree example I give and in the bashyam the example of ocean is given. There also as the ocean, it is one and at same time if you take the ocean, the waves are many. Adhi Sankaracharya says that I accept this is possible. He contends that you cannot give this example for Brahman.

Adhi Sankaracharya says that no doubt a tree has got Advaidavastha and Dvaidavastha, the two avasthas are there. Avasthas here means condition. In the case of a tree, dvaidadvaidatmakam, Advaidatmakatvam is possible, as the tree happens to be Savikaram and it is subject to change.

The tree is subject to change and therefore it has got two avasthas karana avasthayam Advaidatmakam and it has underwent change and now karya avasthayam dvaidatmakam and therefore wherever avastha bedena dvaidadvaidatmakatvam bhavati in all such cases it is subject to vikara or change. The first point to be noted the dvaidadvaidatmakam vastu. Savikaram bhavati avastha beda vastuvad this is the first point.

Let us take the second argument. As a tree it is Advaidatmakam. From the standpoint of the leaves it is dvaidatmakam. Adhi Sankaracharya argues this is possible, because a tree has got many parts. When there is one entity with many parts it can be dvaidadvaidatmakam.

Manusya can be dvaidadvaidatmakam because he is one entity with many parts like fingers hairs etc. In the case of samudra dvaidadvaidatmakam is possible because as ocean it is one with many parts in the form of waves bubbles froth etc.

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The second point Adhi Sankaracharya says is that whatever is dvaidā advaidatmakam, it is savayavam that which is endowed with avayavas, parts, limbs etc.

The third point Adhi Sankaracharya derives from these two is this, that whatever yad savikaram yad savayavam tad anithyam. Tree is savikaram savayavam it is Anithyam; samudra is savikaram savayavam it is anithyam. They are anithyam in pralaya kale. Therefore yad dvaidā advaidatmakam tad savikaram savayavam anithyam.

Extending this argument Adhi Sankaracharya says that if Brahman is dvaidā advaidatmakam, then that Brahman will be savikaram savayavam and anithyam. These are the possibilities in dvaidā advaidatmakam.

For this Bartruprapanča says let Brahman be savikaram and savayavam with many parts and let it be subject to change. He says that purnamadhaha when it says, what does it mean is that karanam Brahma advaidam Brahman is purnam and purnamidham refers to Brahman is karyam Brahma Dvaidam Brahman and this is also purnam.

Even before sristi Brahman it was purnam as advaidam and the very same Brahman is now idham purnam in the form of dvaidā advaidatmakam. What is wrong in accepting that?

Let it be savayavam let it be savikaram what is wrong asks Bartruprapanča. For that, Adhi Sankaracharya says that if you accept Brahman as savayavam and Savikaram, then there will be two doshas namely one is sruti vruddam or it is against vedic teachings; because sruti says that Brahman is nirvikaram.

It has no karana, karya vasthas. Similarly it does not have parts also because it is called Nishkalam Brahman; nirkalam nirakaram niranjanam hiranmaye pare kose viraje brahma nishkalam etc. Therefore dvaidā advaidatmakam Brahma is savayava savikaram Brahma and savayava savikaram Brahma is sruti viruddam and therefore it is not acceptable. This is the first dosha

What is the second dosha? The second dosha is anirmoksa prasangah. Reaching that Brahman cannot give moksa. The poor jiva the individual now is savayava savikara anithya jiva. This savayava savikara anithya jiva after having done sadhana etc., and goes to Brahman and finds that Brahman itself is savayava saviakara anithyam Brahman.

I have not improved my lot. I have all problems now. Even Brahman will have all the problems and I have to go to another big Brahman doctor for treatment. Wherever avayavams are there, there will be problems, old age,

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disease death etc. Reaching such a Brahman will not be of any use. As a small individual I have small problem and by becoming big Brahman with big limbs I will have bigger problems. Therefore it is from small samsara to mahasamsara.

What does he say? He says O.k. If I talk about Dvaida advaidatmakam Brahman you say I have got two dosham. I agree with that. I have no reply. I am cornered. I don't have defense. When I don't have defense, I will try to do some offence. He says that you cannot blame my matham because in your matham also I have pointed out two doshas.

At least you cannot criticize me. Two philosophies have got two similar doshas and you don't have any right to criticize me. Therefore, you have got two doshas. This is the argument of Bartru prapanca.

First dosha is that if you accept Advaidam, karma kanda becomes invalid or becomes falsified because karma kanda teaches Dvaidam. If you hold on to Advaidam, you negate because karma kanda teaches Dvaidam. Karma means clean Dvaidam. Many things are required to do karma. Therefore you dismiss that.

The second dosha is pratyaksadi pramana reveal Dvaidam; when you reject Dvaidam the pratyaksadi pramanas gets falsified. Hence I have two doshas but what you will do for your doshas. We both are in the same boat? This is Bartru prapanca's question. For this Adhi Sankaracharya gives his answer. It is very important answer.

Adhi Sankaracharya says that karma kanda never teaches Dvaidam. Nor karma kanda can teach Dvaidam. Why? The reason is this. If you say that karma kanda teaches Dvaidam, it will mean that whoever has not studied karma kanda will not know Dvaidam. All Avaidika purusas must be Advaidins. If they do not know dvaidam they must be Advaidins. All Americans must be Advaidins. Chinese must be Advaidins. Wherever there is no karma kanda, they all will be Advaidins.

After reading karma kanda alone, they will come to know of Dvaidam. So Adhi Sankaracharya says everybody is born Dvaidin. Nobody needs to come to karma kanda for learning Dvaidam. Karma kanda does not teach Dvaidam because it need not be taught; because everybody is born Dvaidin. Then, can you say that karma kanda teaches the reality of Dvaidam?

Adhi Sankaracharya says that karma kanda does not teach the reality of Dvaidam also. Karma kanda neither teaches Dvaidam nor does it teach Dvaida sathyatam. Why? The same argument is given here.



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Suppose we say that karma kanda teaches Dvaida sathyatvam, the reality of Dvaidam then what will be the problem, whoever has not studied karma kanda, for him the reality of Dvaidam is unknown. When the reality is unknown that means he will think that Dvaidam is unreal.

If you say karma kanda teaches the reality of Dvaidam, what does it mean? It means whoever has not studied karma kanda for him the reality of Dvaidam is unknown. The reality of Brahman is unknown means he will think that Dvaidam is unreal. After reading karma kanda he will come to know Dvaidam is not unreal.

Therefore Adhi Sankaracharya says that everybody is born Dvaidin and everybody is Dvaida satyatva vadi. Even without reading Veda everyone is a Dvaidin. Therefore Adhi Sankaracharya says that Veda neither teaches Dvaidam nor does Veda teach Dvaida sathyatvam. It is because everybody is born Dvaidam and Dvaida Satyatva vadhi.

Then Veda is meant for teaching something which is not known. We all take Dvaidam as reality and Veda is meant to teach Dvaida mithyatvam that is true. Brahma sathyam jagan mithya. Jivo Brahmaiva naparah.

To use the technical mimamsa language that alone is apurva vastu. Dvaidam is not apurvam and there is nothing to be taught. Advaidam is apurvam and Veda has to teach this. Veda never teaches dvaidam or dvaida sathyatvam. It is meant to teach dvaida mithyatvam.

Now the second point is this. Even though Veda wants to teach dvaida mithyatvam, Veda finds that most of the people are not ready to swallow this startling teaching and the shocking revelation. This people cannot easily assimilate the teaching. Some take Advaidam in the vedic classes when attending the classes but at home he takes Dvaidam.

That is how even some student practice. Veda wants to prepare the person for the teaching and for that preparation Veda makes use of the already obtaining Dvaidam. Veda makes use of dvaidam not that it wants to accept the reality of dvaidam but it only makes use of the apparent dvaidam for some more time.

This method is called anuvadah. Anuvadah means temporary acceptance of dvaidam which people already accept it to be true. It is not a teaching. Teaching means to impart the knowledge what one does not know. Anuvadam means temporary acceptance of Dvaida, which everyone already accepts. Even during the temporary acceptance, Veda never says it is reality. Veda never says yejamana sathyam. Do karma being a yejamana. It has not said that karma is sathyam. This person during karma kanda assumes dvaidam as sathyam.

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When performing karma, Veda does not point out that he is wrong. Let him assume duality is real and I don't want to shake the misconception. Accepting dvaidam, let me teach something else that is new.

What is the new teaching of karma kanda? Dvaidam is not the teaching of karma kanda. Dvaida sathyatvam is not the teaching of karma kanda. The subject matter of karma kanda is dharmah. Dharmah is what is proper and what is improper which a person cannot know without studying karma kanda. Avidika purusa knows Dvaidam and he takes dvaida sathyatvam but avidika purusa cannot know what is dharma adharma.

Therefore karma kanda does not get falsified; Advaidin accepts karma kanda for leaning dharma. We are not contradicting karma kanda because karma kanda has never talked about dvaida sathyatvam. We also do not talk about dvaida sathyatvam. Where is contradiction?

Therefore, karma kanda apramanya dosha is not there. Learn karma kanda learn dharma dharma; get the qualification, come to jnana kanda, falsify Dvaidam learn Dvaidam and be free. Once a person has gone through karma kanda and jnana kanda and attained the knowledge for that wise man both karma kanda and jnana kanda become irrelevant or invalid.

Karma kanda is relevant for a karta and jnana kanda is relevant for a jnatha or pramata. Once a person becomes wise that person is neither a karta a pramata. But he is pramana for ajnani in first stage, karma kanda is pramanam not for revealing Dvaidam or Dvaida sathyatvam is pramanam for dharma jnanam and come to jnana kanda and jnana kanda is pramanam for Advaidam Dvaida sathyatva nivrutthi..

Thereafter wards, he does not require the entire Veda. Therefore, karma kanda apramanya dosa is not there. The first dosha is thus answered.

The second dosa is the 'pratyaksadi apramanya dosha'. Pratyaksa is falsified here. For that also we answer pratyaksam reveals Dvaidam. Nobody questions that. Advaidin also accepts this. But what we say is that pratyaksam does not say this that dvaidam is sathyam or mithya. Exactly like the eyes see the star as a small star. But whether it is the smallness is real or unreal, science is required. Science has to come and clear this fact to us. Smallness is only a misconception because every star is many more times bigger than the sun and the earth.

Similarly, the flat earth is pratyaksam science has to come and tell that experience is not real. Sunrise is pratyaksam and science has to come and tells sun neither rises nor it sets. Thus pratyaksa reveals Dvaidam and it is empirically o.k. But it never says Dvaidam is sathyam. Dvaida sathyatvam is our false conclusion.

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Vedanta does not negate pratyaksam but it negates our false conclusions of dvaidam sathyatvam. Vedanta does not question any thing. Vedantins do not question the pratyaksa pramana; vedanta negates our 'false conclusions that this Dvaidam is the 'Ultimate Reality'. Therefore pratyaksa adhi apramanya dosha also does not come and therefore this Advaidam Brahman alone is correct. Dvaidam Advaidatmakam Brahman is not acceptable to us. More in the next class.

Hari Om

1. Om Kham Brahmanam – Mantras : 5-1-1 and 5-2-1

I will start this with a story. The moral of the story is Veda does not teach Dvaidam. It is a favorite story of Dayananda Swamiji. It seems that there was an Advaita Acharya teaching vedanta. There were many disciples learning under him. He was teaching the essence of the sastra, which is jiva isvara aikyam through mahavakyam.

Of the disciples there was one disciple who was not satisfied with his teaching. He could never swallow the idea that jiva and isvara can ever be identical. He tried his best to accept the teaching giving the benefit of doubt to the acharya. And even after month and years he could not swallow jiva isvara aikyam.

Therefore he told the teacher I don't think Vedas are teaching jiva isvara aikyam and I feel that the Vedas teach the jiva isvara beda only. He quit the class and no more wanted to be a disciple of this Acharya and he went in search of another Acharya. After some searching at last he found one acharya who was teaching jiva isvara beda. He thought that I have found a right teacher by the grace of Lord and started learning under him; all the commentaries because there also there are literature talking about jiva isvara bedam, prastanatria bashyam are available etc.

He studied all of them and in support of his learning he studied tarka, mimamsa etc. After an elaborate intensive twelve years study he was convinced that the Vedas are teaching jivaa isvara beda only. He was so enthusiastic about his learning that he wanted to come back to his ex-acharya that Advaitic acharya and challenge him in debate. He came back to this acharya and said he studied the sastras for 12 years and he was very sure that Vedas were teaching jiva isvara beda only and I want to convince you about that and I come to challenge you for a debate.

Advaita acharya was surprised and he said that certainly we could have a debate. Before that I have one request and as a sannyasi this is my shaving day, the pournami day and barber has come and if I leave him it is difficult; I will just get shaved. It is not different types of crop etc. It will take no time and be over in five minutes, I will go through the ritual, the job will be over in five minutes and I will come back. And he offered an asana and that sisya was seated there.

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Guru was going through the shaving process. That boy brahmacharya was thinking of the future of debate. He was planning as to how to commence and continue the debate. All dvaida points he was recalling to the memory. The acharya got shaven completely. And that the barber ultimately showed the mirror. Still as a ritual perhaps the barber showed the mirror.

Acharya said wonderful and it appeared as though he got some tejas. Face shined and it looked as though the barber has given tejas to the Acharya. Acharya said to the barber you are indeed a great one and you have added tejas to me and you are to add tejas to me so you must be tejasvi purusah and you must be saksat Narayana yourself and I must offer you namaskaram; he told the barber that you are baghavan.

The barber who was afraid of punyam and papam immediately jumped shouting, 'apacharam apacharam'. He said, 'I am a barber and you are an acharya'. 'I am not isvara I am not isvara' shouting this, he was running not even waiting for the money or fruits. The acharya glanced at the boy seated there. The moment acharya looked at the boy and the boy understood the significance of the thing and immediately and came and apologized to the teacher even without debating.

He said 'Hey Acharya! A barber without studying any sastra tarka mimamsa or vyakarana bashyam, he is so sure that jiva isvara beda without undergoing any sastric training. What have you done? You have done elaborate sastric training what you have learnt is jiva isvara beda. Why should you study for 12 years for something, which you are convinced even before going for the study of sastras?

For beda darsanam, dvaida darsanam or sastric study is not required. You should know that everybody is born dvaidin. Everybody is born beda vadi and even a barber is a born dvaidin no body has to do gurukula vasa for dvaida darsanam. You can extend this to Brahman. Everybody is born prapanca sathyatva vadi knowing that the world is real. Nobody needs to go to a gurukula, live for 12 years and study tarka mimamsa, come, and declare that the world is real.

Veda never teaches dvaidam because it need not teach prapanca sathyatvam if at all Veda has to teach it has to teach something that we do not know. The very definition of Veda tells as to what a person cannot know through pratyaksa anumana etc., that alone Veda has to teach.

Prapancha mithyatvam we do not know. Jiva isvara abeda we do not know. Sastra is required only for teaching that. Therefore wherever beda vakyams are there in the Vedas they are all secondary because they are anuvada vakyam and they are not pramana vakyam. Whatever is Anuvada

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vakyam whatever is not apurva vakyam whatever does not teach a new thing; they are all apramanikam; they are all secondary.

The well-known example given in sastram is 'the fire is the remedy for coldness'. When you feel cold in Himalayan ranges during winter, people will light fire because fire is the remedy for the winter. This is a statement given by Veda.

Now this knowledge is not taught by Veda is already known experience. They know agni gives heat. This knowledge does not require vedantic study and therefore it is secondary. All the dvaida vakyams all beda vakyams are anuvada vakyams because they are not apurva vakyam and are apramana vakyam. Mahavakyams alone are the pramana vakyams. Why it is pramana vakyam? It teaches something new. It teaches something apurvam.

Therefore it is pramanikam. So purnamadhaha purnamidham is mahavakyam. Paramatma is purna and jivatma is purna and is therefore jivatma paramatma aikyam. Similarly karanam sathyam karyam mithya so one should follow and therefore Bartru prapanca vakyanam is not proper. This is the conclusion. With this purnamadah mantra is over.

### Mantra 5.1 1

*AUM kham brahma; kham puranam; vayuram khamiti ha smaha  
kauravyayaniputrah; vedo'yam brahmana viduh; vedainena  
yadveditavyam.*

As I said before, these two chapters deal primarily with upasanas meant for mediocre students. For uttama adhikari Nirguna Brahman was taught in the previous chapters. That is the difference between Chandogya and Brihadaranyaka upanisad. In Chandogya upanisad, the first five chapters deal with upasanas and saguna Brahman and later three chapters deal with Nirgunam Brahman. It starts from saguna Brahman and ends with Nirguna Brahman.

Whereas in Brihadaranyaka upanisad Nirgunam Brahman is dealt in the beginning chapters and sagunam Brahman is dealt with in last two chapters. This fifth chapter contains fifteen brahmanam and all are small brahmanams consisting of two/three mantras dealing different types of upasanas, in some places some values are also given.

The efficacy of upasana is directly proportional to the character of the person. This is a very important thing to be remembered while assessing the character of the person. That is why, in Indian system many of the things

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Ayur Veda or astrology, a doctor or an astrologer has to be an upasaka, the efficacy of the medicine depends upon the upasana, and the efficacy of medicine depends upon upasana and the efficacy of the upasana depends upon the character of the person.

As per Indian tradition success in any field requires character of the doctor unlike allopathic system. A 'Crocin' is effective whether a crow gives or man gives with or without character.

In Indian system most of them depends upon upasana. And the success of upasana depends upon the character. You attend any ayurveda college they have part of the teachings on upasana. Anyway in the fifth chapter along with upasana, certain values are to be given indicating that dharmika purusa can use upasana positively.

That does not mean to do upasana, you need character and for jnanam there is no need of character. Vedanta requires character and to get character you require upasana. Character is the common plank karma yoga, upasana, and jnanam rest. I said that character is required for upasana. It is not my view and it is clearly stated in Kathopanisad na-virato duscaritan, nasanto nasama-hitah, nasanta-manaso va'pi, prajnane-naina-mapnuyat. This reads as he who has not turned away from bad conduct whose senses are not subdued, whose mind is not concentrated, whose mind is not pacified, can never obtain this Atman by knowledge.

In vedanta character is mentioned in the name sadhana shad sambatthi. In the upasana kanda some of the values are specifically mentioned later. This is the background of this brahmanam.

The teaching begins the teaching with 'om kham brahma'. Therefore this brahmanam is called Om Kham brahmanam. You see that this brahmanam contains only one mantra. What is the essence of the upasana here?

This upanisad teaches omkara upasana. It is meditation upon omkara. Here omkara is presented as a symbol and an alambaman or pratikam for both Nirgunam Brahma as well as sagunam Brahman. The glory of Omkara is that, it can represent both Nirgunam and sagunam Brahman.

Om kham Brahma is a quotation of a mantra. The rest of the portion is brahmana portion that is a commentary on the mantra. Brihadaranyaka upanisad comes under brahmana upanisad and Isavasya Upanisad is mantra upanisad. Brahmanopanisad is considered to be a commentary upon the Mantropanisad. Both belong to the veda only. And brahmana is a commentary upon the mantra part. Mundaka upanisad is a mantra upanisad of Atharvana Veda. Prasna upanisad is brahmana upanisad of the Atharvana

## Khila Kandam

Veda. Therefore the Prasno Upanisad is taken a commentary upon Mundakopanisad.

Brihadaranyaka upanisad is based on Isavasya vyakyanam. It is the convention or the tradition. What does it say? Omkham Brahma iti upasita. Kham means akasa space. Brahma means Brahman. Kham Brahma means akasa rupam Brahman.

What is akasa rupam Brahma. Om is the akasa rupam Brahman. May one meditate upon the Omkara symbol taking the symbol as akasa rupam Brahman or space like Brahman. This is the mantra bagha. The brahmana baga elaborates what is brahmana portion of the mantra. Kouravyavani is the name of the rishi whose son has given this commentary. His son revealed this fact. What is the fact? What is akasa rupam Brahma?

He says that there are two types of akasa. One is called Chidakasa, the akasa which is none other than space like Consciousness and this akasa is Nirguna akasa and therefore it is nirupathika akasa. Chidakasa Nirguna akasa or nirupathika akasa there. May you look upon Omkara, the akasa as Nirgunam caitanyam Brahma that alone is done in Mandukya where Turiya pada is talked about. This is one akasa.

The second akasa is popular one bootha, which is one of the five elements. And bootha akasa is none other than sagunam Brahman. Akasa is also why the whole creation is with nama rupa. Everything is sagunam Brahma, soupathikam Brahma.

Thus Omkara is equal to Chidakasa Brahma and Omkara is equal to Boothakasam Brahma. Or Omkara is equal to nirupathikam Brahma and Omkara is equal to soupathikam Brahma. Or Omkara is equal to Nirgunam Brahma and Omkara is equal to sagunam Brahma. This is the essence. Kham puranam Adhi Sankaracharya says puranam means eternal. Therefore puranam kham means eternal space. Without Adhi Sankaracharya's bashyam it is difficult to follow the Upanisad particularly Brahadharaynaka upanisad.

Adhi Sankaracharya asks the question eternal space means what? Is it Boothakasa or Chidakasa. We know Boothakasa is not eternal because it is an element. It has a birth or origination and it has got death also. Puranam kham means Adhi Sankaracharya says puranam kham is equal to Chidakasa. This is the first akasa.

The second akasa is vayuram kham which is nothing but boothakasa. Vayuram means that which has got vayu in it. Vayu means air. Ra means has. That in which there is wind or air is called boothakasa. Refer also to sloka 5 chapter 9 of Gita yatha kashthito nityam vayuh sarvatrago mahan



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tatha sarvani bhutani matsthani'ty upadhatraya. Consider that all beings remain in me as the mighty wind, moving everywhere eternally remain in space. The final meaning of vayuram kham is Boothakasa. With this commentary we will enter the mantra.

Om Chidakasam Brahma and Om Boothakasam Brahma om Nirgunam Brahma om soupathikam Brahma Omkara is a symbol for om. And thereafter wards, the next portion is the glorification of Omkara and it is the Omkara Sthuthi. Why Omkara is glorified? Then only all will follow the Omkara Sthuthi. To create the interest in Omkara upasana, Omkara glorification is done.

There is another places Omkara upasana is given and glorification follows. [Refer to Siksavalli mantra 1.8.1 & 2 if Taittiriya Upanisad, omi brahma, omitidagm sarvam aomity etad anukrtir ha sma va apyo sravayety asravayanti omi samani gayanti ogmsomiti sastrani sagmsanti. Omiy adhvaryuh prati garam prati grnati. Omi brahma prasauti amiti agnihatra manu janati, omi brahmanah pravaksyann aha, brahmo papna vanity brahmai vapapnoti.]

Upasana is small but the Sthuthi is very big. And how does he glorify? He says ayam omkaraha vedah. Omkara is equal to the whole Veda. It is not an ordinary mantra. It is not one of the words. It is the word in which the whole Veda is packed in a capsule form. It is like a microchip or something in which everything is packed. Thus all the rishis declare that Omkara is Veda itself. Why? The reason is also given.

Through, the Omkara whatever you want to know you can know. Whatever you want to know in the creation can be only two things. Everyone in the world desires to know only two things. There is no third thing. One is sagunam Brahma and another is Nirgunam Brahma. All the topic in the world come under the sagunam Brahma chemistry, economics, mathematics etc.

Name anything all are but Brahman with nama rupa. In upanisad we learn everything is Brahman without nama rupa. And the glory of Omkara is through Omkara a person can know both sagunam Brahma and Nirgunam Brahma. If your remember Mandukya upanisad you can under the mantra very clearly.

The first three mantras is sagunam Brahma and the fourth is Nirgunam Brahma. Both sagunam and Nirgunam you can understand. Through the entire Veda, you learn only two things the veda purva deals with sagunam Brahma and vedanta deals with the Nirgunam Brahma. Veda deals with

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Brahma dvayam; Omkara deals with Brahma dvayam. Hence veda is equal to Brahman.

One is sathyam and another is mithya. Therefore Veda teaches two Brahman Omkara and reveal two Brahma and therefore Veda is equal to Omkara. Therefore he says Omkara eva vedaha vedah eva Omkarah. This is the logic we learn here. We know another logic, which we learn as logic in Siksavalli of we know another logic which we hear from Siksavalli of Taittiriya Upanisad sloka 1.4.1 that reads as Yaschanda-sam-rsbho visva-rupah Chandobhyo-‘dhyamrtat-sambabhuva, Sa mendro medhaya sprnotu, amrtasya deva dharano bhuyasam, sariram me vicarsanam, jihiva me Madhu-mattama, karnabhyam bhuri visruvam, brahmanah koso-‘si medhaya pihitah, srutam me gopaya

. There we saw that by churning the entire Veda Brahmaji has taken the butter of Omkara. Therefore, Omkara is churned essence of the Vedas; so Veda is the Omkara and Omkara diluted is Vedas.

Therefore, ‘Omkara expanded’ is Veda and ‘Veda contracted’ is Omkara. Here, a different logic is given. Either way Omkara is as great as Veda. Therefore, may you choose Omkara alampanam for both sagunam Brahma and Nirgunam Brahma. The upanishad does not give phalam.

We have to understand the phalam is yatha yatha upaste tad eva bhavati. If you take Omkara as Nirgunam Brahma you will attain the Nirgunam Brahman and if you take Omkara as sagunam the phalam also will be sagunam Brahman. It is also mentioned in Kathopanisad sloka 1.2.17 etad alampanam srestham, etad alampanam param, etad alampanam jnatva, brahma loka mahiyate. Whatever one wants, one gains. If you want Nirgunam you will get Nirgunam and if you wants sagunam you will get sagunam.

## 2. Prajapatya brahmanam

### Mantra 5.2.1

*Trayah prajapatyah prajapatau pitari brahmacaryamusuh - deva manusya asurah; usitva brahmacaryam deva ucuh, bravitu no bhavaniti; tebhyo haitadaksaramuvaca da iti; vyajnasista iti; vyajnasismeti hocuh, damyateti na attheti; aumiti hovaca, vyajnasistet.*

This brahmanam tells a story and through the story, three values are talked about. These values give necessary character for the upasaka. Because

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I said upasana minus character is as good as no upasana. Three values are given which should accompany all the upasanas. For the previous kham Brahma upasana as also all the following upasanas the values are important. The story is the incidents taking place between prajapathi and Brahmaji as guru and devas, asuras and manusyas as the disciples.

Prajapathi is teacher and deva Asura and manushya happens to be disciples. This brahmanam is called Prajapathya brahmanam, as the teacher happens to be Prajapathi. What are the three values emphasised here they are damaha, daya, and danam. Damah means sense control; daya means compassion; danam means giving charity sharing tendency or generosity.

Since prajapathi has taught they are considered to be basic values to be followed by all even baghavan has borrowed these three values alone as the basic values refer to mantra 16.21 of the chapter 16 of Gita. Trividham narakasya dam dvaram nasanam atmanah kamah krodhas tatha lobhas tasmad etat trayam tyajet the basic values are three fold renunciation kama thygaha is called damah; renunciation of desire is the sense control. Kroda thyagah is daya renunciation of anger and it is compassion. Loba thyagah is danam or renunciation of miserliness and it is nothing but danam. Thus three disciplines prescribed are dama danam and daya.

Krishna put it in nivrutti rupa. He asked to leave kama, kroda and loba. The part of the story we will see in the next class.

Hari Om

In the first brahmanam of fifth chapter Omkara upasana was talked about which is considered to be primary upasana. It is of the greatness of Omkara. And now in the second brahmanam, known as Prajapathya brahmanam the upanisad gives certain values, which should go along with all other upasanas. Because of the efficacy of upasana depends upon the character of upasaka. And therefore, these values should be there not only for Omkara upasana but also they should be there for all the following upasanas enumerated below..

This brahmanam is common all the other brahmanams. We saw in the last class that three values are highlighted here known as dama, danam, and daya. Self control, charitable nature and compassion. If you put it in the negative language dama represents kama thyagah renunciation of kama; daya indicates krodha thyagaha and renunciation of anger and danam represents loba thyagah the renunciation of miserliness. That is why Krishna borrowed this idea in sloka 21 of 16<sup>th</sup> chapter of Gita trivdham naraksye'dam dvaram nasanam atmanah kamah krodhas tatha lobhas tasmad etat trayam tyajet, which states lust, hunger, and greed are the three gates of hell leading to the downfall or bondage of jiva. .

The only difference is in the 16<sup>th</sup> chapter of the Gita three values are given to avoid naragam but in this brahmana these three values are given as a means of gaining higher lokas including moksa.

This teaching is given in the form of a dialogue between Prajapathi or Brahmaji and the three types of being devas, asuras and manushyas. All the three devas, asuras and manushyas are called here Prajapathya because they are born of Brahma alone ultimately. We will see the story part first and then the value part we will discuss later.

The three groups of children of Prajapathi putrah and they are deva, manushya and asurah. They lived a life of brahmacharya and they underwent gurukula vasa. Adhi Sankaracharya says in his bashyam that brahmacharya or celibacy is the primary value followed by every student in gurukulam. Student has many disciplines in gurukulam and the most important is brahmacharyam.

The word brahmacharyam indicates gurukula vasam. The three people had gurukula vasa in the Gurkulam of their father Brahma. The father

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Brahma was not only their father but also their guru. After leading a disciplined life, devas approached Brahmaji. We come to know another tradition, that the student had no right to ask for teaching immediately. After going to the teacher, the student cannot ask for the teaching immediately and the guru also will not give the teaching immediately but they should live with the teacher for a length of time.

In Chandogya upanisad towards the end, we saw how Indra and Vilochna went to the teacher and each time they had to live with him for a long time serving him. Thereafter wards only, he was taught. Student should know about the teacher, more than that teacher should also know in what state the student is. In the gurukulavasa if the student is found to be unfit, the teacher will send him back to discipline before coming as a better student. We get the clue here also.

Devas asked the question. They asked Prajapathi you please instruct us may you teach us. That is whatever we require you teach us so they asked the guru Brahmaji. Whatever is lacking in us you know and you better instruct us was their request. Prajapathi gave the smallest teaching in the world and said 'da iti'. Brahmaji said only one word 'da'.

Then Brahmaji asked them whether you have understood the meaning. 'Did you understand the meaning what I taught?' He asked. He asked whether you have any doubt regarding the teaching. They already knew what their problem was. Everybody knows the weakness one has. Ignorance is not the problem with everyone.

Nobody needs tell the values. What is required is the value of the values is to be assimilated. Devas knew their weakness and immediately they understood this. Similarly devas knew their problem and they said we have understood the teaching. Then Brahmaji looked at them and asked what have you understood. Devas said you advise to follow 'Dama'.

Therefore, 'may you be self restrained, may you be self-controlled, may you avoid sensual indulgences, may you avoid sensory excesses'. This is what you had taught us. Brahmaji said you are right. Brahmaji said 'Om itih au-vaca all right and o.k. So you have understood' devas have that kind of problem because due to their punya karma they enjoy a better loka in which all sense objects are available in full measure to enjoy pleasures making them more and more extroverts.

That is why in puranas, devas and Indra are shown all the time taking soma banam [soma drinks] and always there is music round the year. They have got better equipment and better lokas and therefore the tendency to get lost. In Isavasya upanisad sloka 9 andham tamah pravisanti yue'vidyam

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upasate, tato bhuya iva te tamo ya u vidyayagm ratah which says that there is greater darkness in higher lokas. Karma phalam is dark loka and upasana phalam is darker loka. Normally, we think karma phalam swargam and it should be bright. Upasana phalam is brahma loka and it must be still brighter. So the upanisad says andham tamah.

Adhi Sankaracharya says those lokas make a person more extroverts taking them away from Atma. The more external pleasures are the more away from Atma we are. And therefore the advice for devas is 'do get lost in the external objects'. They understood you are right. The first advice was 'Damah'. Deva upadesa is over.

### Mantra 5.2.2

*Atha hainam manusya ucuh bravitu no bhavaniti;  
tebhyohaitadevaksaramuvaca da iti; vyajnasista iti; vyajnasismeti  
hocuh, datteti na attheti; aumiti hovaca, vyajnasisteteti.*

Now manusyas went to Brahmaji. And then they asked for the teaching. It is similar to previous mantra. Brahmaji said that for you also I have the same upadesa 'da'. He asked the question do you understand the teaching and they knew what was their weakness. In spite of knowledge they are not able to get over it. Manushyas said that your advice is to give charity. Don't be a miser.

First give; then you give with sraddha. Danam alone leads you to thyaga and thyaga alone leads to moksa. This rehearsal for sannyasa is charity. Without sannyasa you cannot gain moksa. Then people will say I will do sannyasa of moksa. It is very different because money is as good as 'ourselves'. For an ignorant person money is 'ourselves'. For ignorance person I means anatma and hence money is anatma and entire prapanca represents the anatma.

Physical energy is condensed into money. Similarly his knowledge is itself by working in company and his knowledge is converted into money. Money represents sthoola sukshma sariram. I have converted 'body into money; knowledge into money; energy into money'. Therefore Money represents sarira Thriam.

For an ajnani giving up money is giving up sarira Thriam. For ajnani sarira Thriam is 'himself'. I am anatma and anatma is money. Giving money is like committing suicide. Only who is Atma, he will be free to give money to others. That is what Swamiji said nicely in his one of his lectures.

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That money is a problem for an ajnani. 'Whether you have or have not' is the problem. The only way to solve the problem is Lakshmi and Narayana can handle it only. Become Narayana and Lakshmi Narayana is not a problem. This means discovering Atma. So danam is difficult and it is like committing suicide because money is 'myself'.

Manushya finds it different to give danam therefore Brahmaji advice us 'da' meaning danam and Brahmaji advises 'Give charity without limit and without grudge'.

Brahmaji said to manushya that you are correct. You have understood. Whether you follow it or not is a different problem. Understanding the weakness is one thing and getting over the weakness is another thing. Getting over weakness requires our initiative. For understanding the weakness others can help. Teachers can help. Sastrams can help. All can help only to make one to understand the weakness. Getting over the weakness requires initiative, commitment, will power the initiative and commitment etc. Swamiji says give it even though you may not like it and take it.

First it will be difficult. After some time it will become natural giving out of fullness. Similarly all other values are also. Therefore the initiative is required for following and little bit common sense for understanding. Then comes the third advice.

### Mantra 5.2.3

*Atha hainamasura ucuh bravitu no bhavaniti; tebhyo  
haitadevaksaramuvaca da iti; vyajnasista iti; vyajnasismeti hocuh,  
dayadhvamiti na attheti; aumiti hovaca, vyajna sisteti; tadetadevaisa  
daivi vaganuvadati stanayitnurda da da iti - damyat datta  
dayadhvamiti; tadetattrayam sikset - damam danam dayamiti.*

Asuras approached Brahmaji and asked for instructions. Brahmaji said the same word 'da'. And asuras also knew their problem and they said yes we have understood. 'May you show compassion to all people. May you show 'daya' to and all. Why such an advice is given to Asura? We know all about asuras.

We saw the asuri sambat in the sloka 13 and 14 of the 16<sup>th</sup> chapter of Gita idam adya maya labdham imam prapsye manoratham idam astidam api me bhavisyati punar danam asou maya hatab satrur banisye ca paran api isvaro'ham aham bhogi siddho'ham balavan sukhi. I have destroyed this competitor I have destroyed that competitor and I want money and anyone

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standing in between us I will destroy. This cruelty is the problem of the asuras. This giving up the cruelty and anger is daya. Kroda thyagah. Brahmaji with that, the story part is over.

This teaching really took place long time before and this is repeated by the divine words even now. The divine words are repeated the Prajapathi teachings even today. Then you may ask where are heard the divine words 'I don't hear anything'. Divine words are in the form thunder. Thunder during the rainy season or any other season is the words of the Lord. How does the thunder comes 'da da da' iti. Da is the sound of thunder.

All the three words begin with the word 'da' only. Damyata datta dayatvam. These are the words of Lord. This is the repetition of the teachings already given. What is the moral of the story? Upanisad is worried about it therefore it tells every student should learn these three values. Adhi Sankaracharya makes small enquiry here. A person may argue that after all these three advices are for meant devas, asuras and manushyas.

Now we the students are manushyas. That means we need not follow all the three. Dayatvam and dama we need not follow, as we are not devas or asuras. Assuming that we have to go by whatever do our forefathers practice? We have to follow the human beings and asuras do not come under the value of our forefathers.

For this Adhi Sankaracharya gives a nice answer. You don't ask the question to whom it was taught. You ask the question who taught it. Prajapathi has given a teaching therefore it is valid for all. Whoever required that value and whichever person, it is relevant that person should take it because it is the teaching of prajapathi. Hence all the three values must be followed.

Adhi Sankaracharya gives another remark, which is very interesting. Really speaking we are not bothered as to whether there are devas or asuras in some other world. It is a question of belief. We don't care about that. They may be or may not be. It is mithya paroksam. As far as we are concerned, devas, asuras and manushyas are in one single individual. Every individual is, either deva, either manushya or either asurah or a combination of the three.

At different times different things manifest. Whenever lot of punyam is done and there are lots of prosperity sensory pleasures available, he tends to enjoy them, and he is a deva then. These are because of punyam. Whoever has got punyam, he has lot of pleasures around and to him the advice is to be careful. Therefore to him it is advised not to get lost in the sense pleasures.



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When a person becomes greedy and miserly earning as much as possible, giving is as much less as possible and whenever such tendency comes he is a manunya and loba is attacking him, and to him the advice is to develop and start giving charity.

Whenever a human being tends to be cruel to any one including the family member, abuse of children etc., and cruelty need not be physical and they can be verbal cruelty. Therefore it is a verbal hitting. That is also cruelty. At that time he is an Asura. To him the advice is to understand other's mind. Be aware of that.

Adhi Sankaracharya concludes that we are devas; manushyas and asuras and all the three values are relevant to all of us. With this, the second Prajapathya brahmanam is over.

### 3. Hridaya brahmanam

#### Mantra 5.3.1

*Esa prajapatiryadhrdayam; etad brahma, etat sarvam; tadetat  
trayaksaram - hridayamiti; hr ityekamaksaram; abhiharantyasmai  
svascanye ca ya evam veda; da ityekamaksaram; dadatyasmai  
svascanye ca ya evam veda; yamityekamaksaram; eti svargam lokam  
ya evam veda.*

This is a small brahmanam. In this brahmanam hridaya upasana is taught. It is called hridaya brahmanam. Here hridayam is alampanam or symbol the locus on which Prajapathi or hiranyagarbha is to be invoked. Just as Lord Shiva is invoked on Shiva linga and Vishnu on saligrama similarly hridayam is symbol on which Prajapathi or hiranyagarbha is to be invoked. Therefore it is called hridaya upasana.

Here hridayam represents the antahkaranam the mind, which is in the heart. Anthakaranam is alampanam. This hridayam is to be meditated upon as Prajapathi, the samasti antahkaranam, the hiranyagarbha. Prajapathi is rupam hridayam is Brahma, the infinite and the biggest. Brahma does not mean Nirgunam or sagunam Brahman etc. We take the derivative meaning of Brahman. Etad sarvam this hridayam being Prajapathi or Brahmaji is everything in the creation.

Adhi Sankaracharya here reminds us one previous topic that is panca vidha hiranyagarbha upasana or Ashta Vidha hiranyagarbha upasana and panca vidha hiranyagarbha upasana in which hiranyagarbha is seen in the mind. That he reminds here. In this upasana a little bit more detail is given.

## Khila Kandam

Hridayam has got three Aksaras and each Aksara indicates a certain faculty of hridayam that is the mind. Hridayam has got three Aksaram or three letters. They are one is 'hri' indicates bringing; 'harati' to bring; it indicates the mind is that to which all the sense organs and the sense objects bring their experiences.

They bring sabda anubhava, sparsa anubhava etc. The place to which they are brought is called 'hri'. The mind takes all experiences and hand over them to jivatma, the experiencer. Sense organs and sense objects are brought to the mind and mind takes these experiences to bogta jivatma since the mind is associated with brining, so it is called 'Hri'. The second letter is 'da'. Da represents nourishing or giving. Adhi Sankaracharya says that the sense organs and sense objects give their power of their nourishment to the mind. Hence, figuratively it is said that the mind and sense organs feed the mind.

Therefore 'da' indicates the nourishing that which receives nourishment. Sense organs and sense objects give to the mind and nourish the mind because of 'giving' it is called 'hri' and because of nourishment it is called 'da'. 'Ya' represents going to swarga loka or any loka according to punya and papa karma, it goes to various loka and therefore it is 'ya'. It is receiving, nourishing and also travel. Here hridayam is taken as the mind.

Some people define hridayam based on physical heart. Heart is called hridayam because it receives impure blood from the body and gives pure blood to the body. Hence it is called hridayam that is physical heart. There after wards upanisad gives the phalam also. The phalam is if a person does hridaya upasana then all the people will bring him all offerings and gifts.

Experience to the mind people of the world also will bring various things to the upasana. If you do gifting upasana you get gifts. Da upasana if you do since sense organs and sense objects nourish the mind, and so the people will nourish you well. First he will gift; secondly he will get nourishment. Thirdly you will go to swarga loka. The letter 'ya' is from root yi means to get out. The net result is that you will get gifts, get nourishment and finally gain moksa or the swarga loka. This is the hridaya brahmana hridaya aksara jnanam. More in the next class.

## Class # 142

### Mantras : 5.3.1 to 5.5.3

Having introduced the three basic values of dama, daya and danam, the upanisad gives upasanas for the madhyama adhikaris who are not ready for vedanta jnanam. All the upasanas are in the form of hiranyagarbha upasana. Hiranyagarbha is samasti sukshma sarira upahita caitanyam.

Some times hiranyagarbha is called Brahma and sometime hiranyagarbha is called Prajapathi and this hiranyagarbha upasana in various ways is prescribed in these brahmanams beginning from the 3<sup>rd</sup> brahmanam onwards up to 9<sup>th</sup> brahmanam. Seven brahmanams or seven sections deal with hiranyagarbha upasana.

Of this we saw third brahmanam in which hiranyagarbha upasana is prescribed as hridayam. Hridaya rupena hiranyagarbha upasana. Hridayam literally means the physical heart and in this context hridayam means antahkaranam or the mind which is supposed to be located in the physical heart.

Hridaya rupena upasana means antahkarana rupena hiranyagarbha upasana because hiranyagarbha is samasti antahkaranam, the total mind. The samsti antahkarana is meditated upon as the vyasti antahkaranam, which is accessible to us. To glorify this upasanam, the upanisad points out that even the very letters of the word here are considered sacred. Hridaya namaksara upasana abhi uttamam. The letters contained in hridaya nama aksaram 'hri, da and yam' it self is considered to be holy and sacred.

When hridaya nama aksaram is sacred what to talk of hridaya rupena upasana. Up to this, we saw in the last class. Everybody gives gifts to him, also everybody nourishes, and everybody who does this upasana goes to the swarga loka if he wants to. He will get siddha suddhi also if he wants. These are the phalams enumerated for the hridaya upasanas. Now will go to the fourth brahmanam.

## 4. Sathya brahmanam

### Mantra 5.4.1

*Tadvai tadetadeva tadasa --satyameva; sa yo haitam mahadyaksam  
prathamajam veda satyam brahmeti, jayatimamllokan; jita  
innvasavasat, ya evametam mahadyaksam prathamajam veda satyam  
brahmeti; satyam hyeva brahma.*

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It is another small brahmanam with one mantra. Here also we get hiranyagarbha upasana. Hiranyagarbha is meditated upon as sathyam. Sathya rupena hiranyagarbha upasana. Because of this reason this brahmanam is called sathya brahmanam.

I am not going to analyse every word being upasana portion. I will deal with the essential content of each mantra. Hiranyagarbha is taken as mahat yaksam prathamajam.

Mahat means infinite, vast, limit-less. Yaksam means adorable. The word yaksam must be familiar to you. In Kenopanisad yaksa came. Yaj means worship. Yajna also came from the word yaj. Yaksa also came from the word yaj. Hiranyagarbha is infinite hiranyagarbha is adorable hiranyagarbha is Prathamajam, the first-born.

The people who have read mahanyasa mantra eight-fold namaskaram are a famous portion and the first one relates to hiranyagarbha. First hiranyagarbha came. And therefore he gets the name Prathamajah.

This mahat yaksa prathamaja rupa hiranyagarbhasya upasanam is taken as sathyam. The word sathyam has got a special meaning, which we have seen Brihadaranyaka upanisad murtha amurtha brahmanam we saw. Here the word sathyam is not sathyam Brahma but it does not mean absolute truth but it a word formed by the combination of 'sad' and 'yad'; 'sad' means murtha prapanca and 'yad' means amurtha prapanca and it means murtha amurtha prapanca.

Akasa and vayu will come under amurtha prapanca and agni, jalam and boomi will come under murtha prapanca. Sukshma sariram comes under amurtha prapanca and sthoola prapanca will come under murtha prapanca. Hiranyagarbha's body is samasti murtha amurtha prapanca. It is samasti murtha amurtha prapanca. Thus, it is samasti prapanca rupena hiranyagarbhasya upasana. And this we have seen in the Siksa valli of Taittiriya upanisad.

Sathyatma Adhi Sankaracharya writes a bashyam there and he says it is murtha amurtha prapanca sarira hiranyagarbhasya. This is the hiranyagarbha upasana prapanca rupena.

What is the phalam? Of course it depends upon the motive of the upasaka. If he is a materialistic upasaka the phalam is loka jayaha and satru jayaha. He wins higher loka in future birth; he can go to bhuloka or buvar loka. The second phalam is satru jayaha. Winning over his enemies is the main phalam of this upasana. Adhi Sankaracharya adds the primary satru for sathyam is asathyam. Sathya rupena hiranyagarbha upasanasya rupena

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asathya satru jayaha. Winning over the asathyam or not telling lie is the benefit of this sathya hiranyagarbha upasana.

The weakness of telling lies will go if you do this upasana. This is the second phalam of this sathya brahma upasanam. For the people who are not interested in worldly benefit will get siddha suddhi. With this the fourth brahmanam is over. Now we will go to fifth brahmanam.

### 5. Sathya Brahman Samasthana brahmana

#### Mantra 5.5.1

*Apa evedamagra asuh ta apah satyamasrjanta, satyam brahma,  
brahma prajapatim, prajapatirdevan; te devah satyamevopasate;  
tadetatiryaksaram satyamiti; sa ityekamaksaram, tityekamaksaram,  
yamityekamaksaram; prathamottame aksare satyam,  
madhyato'nrtam; tadetadanrtamubhayatah satyena parigrhitam,  
satyabhuyam eva bhavati; naivam vidvamsamanrtam hinasti.*

This brahmanam also deals with hiranyagarbha upasanam and certain other details of the upasanams are given. The upasana prescribed here are anga upasanani, which is part of the main hiranyagarbha upasana. Before going to the details of those upasana the first mantra glorifies hiranyagarbha.

The upanisad points out that hiranyagarbha is that he is mahat yaksam pratamajam. This phrase Adhi Sankaracharya quotes very often. Here the first mantra explains these three words, why hiranyagarbha is Yaksam and gives the reason why hiranyagarbha is called pratamajam.

To explain this, the upanisad talks about how the creation took place. In the beginning everything was in avyakta rupam and that avyakta prapanca or karana prapanca was there which the upanisad refers to as apaha. Apaha means avyaktam or you can take it as isvara.

Jalam here means not local water but avyakta jalam. Adhi Sankaracharya analyzes jalam in detail that isvara who is born first is called hiranyagarbha, the sathyam brahma. Then, Brahma prajapathim came and then hiranyagarbha created virad. First isvara was there which is samasti karana prapanca; from isvara came hiranyagarbha is samasti sukshma prapanca and from hiranyagarbha virad came, which is samasti sthoola prapanca; this is the order of creation. Virad created all devas manushyas animals etc. This is the sristi.

In this sristi hiranyagarbha alone who came first is responsible for the later creation of the whole world. Refer to Mundakopanisad where it is

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stated that Brahmaji came out of the nabi of Vishnu. He is visvasya karta bhvanasya bogta the creator of the whole universe he is both nimitta karanam as also the and upadana karanam. So Brahmaji is all pervading. Since Brahmaji is creator of the universe; he pervades the whole universe therefore he is called mahat. Sarva karanatwad mahat uchate.

Since he is born first out of isvara he is called Pratamajam. He is karanam of the whole world so he is mahat. He is born first so he is Pratamajam. He is yaksam for all the devas worship the Brahmaji. No doubt devatas are born out of virad; virad is like father but hiranyagarbha is the cause and even virad is called parama Pithamaha,

The ultimate father of all of us and therefore all devatas worship him; hence he is called Yaksam. Thus we get hiranyagarbha sthuthi. This is the first part of the mantra. Hiranyagarbha is known as sathyam. And the upanisad says that the word sathyam itself is a great word. Why it is great? It has got three letters. 'Sa, th, yam' the. Upanisad says of these three letters the first and the last letters represent reality 'sa' and 'ya'. First letter and the last letter represent reality.

The middle letter 'th' represents the unreality, anrutam, the asathyam. The upanisad does not give the reason for this. But the commentators give some interesting reason. Letters 'sa' and 'ya' have got vowels in them that have got independent existence. Since they have got vowel, they can independently exist, and they can be pronounced independently.

The middle letter is a consonant, it does not have independent existence, and you can never pronounce the consonant independently. That is why if I ask you 'what are the consonants?' when you want to utter the consonant ka, kha, ga, gha, na etc., when you say ka there are two parts 'k' is the consonant part and 'a' is the vowel. Vowel is added to pronounce the letter. Akara uchcharanarthaha.

Then what is the real consonant? Similarly 'tha' is not the consonant 'th' is the consonant. It cannot be pronounced separately. Therefore, the madhya thakarah anritaha sakara yakara sathyam. So the upnisad says that word sathyam has got reality predominantly, which overpowers the unreality. 'Sa' and 'ya' sathyam conceals the 'ya' the unreality.

Whoever understands this fact, and whoever practices sathya hiranyagarbha upasana, they will not tell lies very often. They will be predominantly speaking truth. Their lies will be minimal.

Then Adhi Sankaracharya is worried. It looks minimum lies are allowed. But some people may think that the upanisad is permitting certain lies. So Adhi Sankaracharya says that it is not so. The person's life predominantly

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truthful and there can be inadvertent lies. Sometimes we may speak and it may prove not to be true. Inadvertent lies are possible and remember and according to sastra such lies unplanned lies will bring limited papam. But the punishment in this case that practises this upasana is less.

Adhi Sankaracharya says that if a person does sathya hiranyagarbha upasana, the inadvertent lies will not produce papam for him. For the other people inadvertent lies will get limited papams. Hiranyagarbha upasana will save the upasakas.

The lies will be minimum and it will be inadvertent lies and even for such inadvertent lies will not get the papam for this upasakas. Not only that they go one more steps further which is not said here. If a person has led a life of truth even without planning there is some untruth; baghavan will make it that his words somehow or other will become truth.

The ordinary people speak words and they try to use the words in keeping with what is happening in the world and if a person leads a life of truth for twelve years, thereafter wards whatever he speaks will become truthful.

### Mantra 5.5.2

*Tadyattatsatyamasau sa adityah, ya esa etasminmandale purusah,  
yascayam daksine'ksanpurusah; tavetavanyon-yasmin pratisthitau;  
rasmibhireso'sminpratisthitah, pranairayamamusmin; sa  
yadotkramisyanbhavati suddham evaitanmandalam pasyati;  
nainamete rasmayah pratyayanti.*

The previous mantra talked about the glory of hiranyagarbha; how he is mahat; how is yaksam and how he is pratamajam and how his very name sathyam is predominantly truthful and he is sathya namaksara mahima. Here hiranyagarbha upasana is talked about upon two different locus. Sthana dvaye hiranyagarbha upasanam.

Meditation on hiranyagarbha upon two different loci is talked about. The first one is aditya mandale hiranyagarbha upasanam hiranyagarbha upon the solar disc, which is the samasti aspect adhi deivika rupam. The hiranyagarbha obtaining in the surya mandalam is adhi deivika rupam, the samasti. The same hiranyagarbha is seen upon the right eye also daksina aksi. This is the vyasti rupam of the hiranyagarbha or adhyadmika rupam.

Adhi deivika rupena surya mandale adhyadmika rupena daksina askinasya hiranyagarbha upasana. This is the essence of this mantra. Some incidental ideas are given here. One idea given here is that adhyadmikam

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and adhideivikam are mutually dependent. The adhideivikam is called devata, ahyadmikam is called jiva, and jiva and devata are interdependent.

This alone is beautifully brought out in Gita 15<sup>th</sup> chapter sloka 6 na dad bhgasyate suryo na sasanko na pavakah yad gatva na nivartante tad dhama paramam mama wherein it is made that the hiranyagarbha in the sun blesses jivas by giving the solar rays or rashmis. Rashi dwara samasti blesses the vyasti and how does jiva reciprocates that devata.

Jivah reciprocates that by offering oblation to that devata. Brahmane swaha prajapathaye swaha etc. Refer to the Narayana upanisad. Through sense organs jiva offers oblations and help devatas and devatas help in return by giving the solar energy free of cost. Therefore they are mutually dependent. This is one idea. Both are hiranyagarbha rupam only.

Another idea is also given which the commentators call arista darsanam, aristam means bad omen. It talks about some bad omen.

Now I said that the samasti hiranyagarbha is blessing all of us vyasti through solar rays. When the time of death comes, naturally the devatas withdraw their blessings. Devata anugraham is not there nothing works in jiva. They are the presiding deity. When hiranyagarbha withdraws his blessings or grace, it means it is time for the death of jiva to come. How does we know?

The upanisad says that when the hiranyagarbha withdraws his grace and his blessings that person is about to die, if he sees the surya baghavan, the rays coming from the surya will be reduced. Since the rays or the rays arriving from surya is in lesser intensity, the sun will be like moon and it will not be glaring so that he will be able to see the sun comfortably as he is able to see the moon. That is what the 'aristam' means.

The dosha is the person about to die. When a person is able to see the sun without any glare in his eyes, it means the time of death has come because hiranyagarbha who is residing in the sun withdraws the rays. These are the incidental ideas. So ends Adhi deivika rupena surya mandale adhyadmika rupena daksina askinasya hiranyagarbha upasana.

### Mantra 5.3.3

*Ya esa etasminmandale purusastasya bhuriti sirah; ekam sirah,  
ekametadaksaram; bhuva iti bahu, dvau bahu, dve ete aksare; svariti  
pratistha; dve pratisthe, dve ete aksare; tasyopanisadahariti; hanti  
papmanam jahati ca ya evam veda.*



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Here another hiranyagarbha upasana is mentioned which is also another Anga upasanam. This is the Adithya mandale hiranyagarbha upasanam. It is an extension of the previous upasana. But here the addition is along with the avayavam of hiranyagarbha, along with the limbs hiranyagarbha the upasana is done. We are going to imagine certain limbs of hiranyagarbha and they are, one head, two hands and two legs.

The avayavams of hiranyagarbha is vyahriti mantras are seen here as the hiranyagarbha avayava. Vyahriti mantra means [refer to Taittiriya Siksavalli] the three vyahriti 'buh buvah and suvah'. Of this 'buh' is the head of hiranyagarbha; 'buvah' is the two hands of hiranyagarbha and 'suvah' is the two legs of hiranyagarbha.

Then you may get doubt 'buh' is one vyahriti and head is one; it is all right. 'Buvah' is one vyahriti and how can it represent two hands. 'Suvah' is one vyahriti and how can it represent two legs. Upanisad says it is all right. 'Bu' vyahriti has got one letter and therefore it is one head. 'Buvaha' vyahriti has got two letters and therefore there are two hands.

One letter one hand and another letter is another hand. So also 'suvah' has two letters and hence two legs. Sirah bahu patha rupena buhu buvaha suvaha iti vyahritinam darsanam this is the avayava of hiranyagarbha and such a hiranyagarbha should be meditated upon adhitya mandala.

Adhitya mandale vyahriti avayavaka hiranyagarbha upasana. Finally this mantra gives a secret name for this hiranyagarbha. This is otherwise called upanisad. One meaning of the word upanisad is secret name. Sathyasya sathyam analysis was made in this upanisad. [refer to murtha amurtha prapanca brahmana iuid] this hiranyagarbha adhitya mandala hiranyagarbha there is one rahasya namadeyam which is 'a haha'. Why this adhideivika hiranyagarbha is called 'a haha'? The upanisad says that this word is derived from two different roots.

One is ahanti to 'destroy'. Another root is 'a haha' this to 'give up' this hiranyagarbha is called a 'haha' because through hiranyagarbha and through hiranyagarbha upasana, the upasaka destroys all the papams and he gives up all the papams. Ajagati sarvani papani iti a haha.

That hiranyagarbha with the help of whom a person destroys all the papas and a person gives up all papams and therefore upanisad says papmanam hanti papmanam jagati. The secret name of hiranyagarbha is ahaha. Hiranyagarbha adithya mandalasya hiranyagarbha. Adhitya mandalasya hiranyagarbha has got one secret name 'a haha'. More in the next class. Hari Om

The upanisad prescribes varieties of upasanas for the madhyama adhikaris so that they can get the qualification required for gaining Self Knowledge. These upasana can be used for material gains also who are interested in them. The most of the upasanas are hiranyagarbha upasanas and the Fifth brahmanam related to hiranyagarbha upasana in two different locus namely Adithya Mandale hiranyagarbha upasana and daksina Aksini hiranyagarbha upasana.

There itself hiranyagarbha was given various avayavas or limbs in the form of vyahriti mantras. It is Adithya Mandale daksina Aksini Vyahriti Avayava hiranyagarbha upasana. The buvah vyahriti is taken as the head of hiranyagarbha vyahriti buvah consisting of two letters is taken as two hands of hiranyagarbha and vyahriti suvaha consisting of two letters is taken as the two feet of hiranyagarbha. Up to this we saw in the last class

Mantra 5.5.4

*Yo'ayam daksine'ksanpurusastasya bhuriti sirah; ekam sirah;  
ekametadaksaram; bhuva iti bahu; dvau bahu, dve ete aksare; svariti  
pratistha; dve pratisthe, dve ete aksare; tasyopanisadahamiti; hanti  
papmanam jahati ca ya evam veda.*

Here the hiranyagarbha is seen as the locus of right eye. In the third mantra the same hiranyagarbha is meditated upon adhitya mandala whereas in the fourth mantra the same hiranyagarbha is meditated upon the right eye. Therefore there is no difference in the upasya devata and there is only difference in the locus in which, it is meditated upon. In the third mantra it is adhitya mandala hiranyagarbha and in the fourth mantra it is daksina aksistah hiranyagarbha.

One is adhideivika sthanam and the other is adhyatmika sthanam. There is only sthana bedah. There is no deva bedah. The limbs of hiranyagarbha are the same 'bu' vyahriti is head 'buva' vyahriti is the two hands and 'suva' vyahriti is the two legs. If you look at the mantra number three and four, both are almost the same, as already seen above. Additional information is given in the fourth mantra, which is with regard to the secret name of hiranyagarbha.

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Here the word upanisad is used for secret name. Upanisad means rahasya nama deyam. For hiranyagarbha also two secret names are given and one secret name is called Aditya mandalasta hiranyagarbha and another secret name is daksina aksistha hiranyagarbha. Both are hiranyagarbha secret names only,

What is the secret name for hiranyagarbha in the adhitya mandala haha? Why it was given the name I gave you the derivation ahaha meaning ahanti ahajaganti papani? Here it is assumed that hiranyagarbha will destroy all papams and hiranyagarbha will release or remove all the papams of the upasakas. This we saw in the last class. Now we have to see the rahasya namadeyam of hiranyagarbha that is located in daksina aksi and that rahasya namadeyam is 'aham'.

There it was 'ahaha' and here it is 'aham'. Why it is called aham? It is because the hiranyagarbha obtaining in the individual is identified as 'I'. Adhi Sankaracharya writes that the hiranyagarbha obtaining in the individual is identified as aham 'I' and therefore 'aham' is the upanisad. Whoever does this upasana will be free from all the papas.

This is Aditya mandalasta daksina aksistha vyavikavayavah hiranyagarbha upasana and since hiranyagarbha is called sathya, this brahmanam also called sathya brahmana. Thus both the fourth brahmanam and fifth brahmanam are called sathya brahmanam; one is sathya brahmanam and another is sathya brahmanam two. The word sathyam refers to hiranyagarbha. Now we will go to sixth brahmanam.

### 6. Manomaya Brahmanam

#### Mantra 5.6.1

*Manomayo'ya puruso bhahsastyastasminnantarhrdaye, yatha vrihirva  
yavo va; sa esa sarvasyesanah, sarva syadhipatih, sarvamidam  
prasasti yadidam kinca.*

Sixth brahmanam also is hiranyagarbha upasana only. Hiranyagarbha as endowed with various gunas, various glories, guna vishista hiranyagarbha upasana. The locus in which the hiranyagarbha is seen is our own heart or our own hridayam. Antar hridaye hiranyagarbha upasana. The gunas of hiranyagarbha are five in number. The first guna is manomayah, the one who obtains in the form of mind in all beings; mano rupena sarvsu pranisu upalapta manatvad manomayaha. This is one guna of hiranyagarbha.

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Then the second guna is bhas satyah. Bhas sathyah means prakasa swarupah. Prahasa rupah. Hiranyagarbha is prakasa rupah because he is in the form of all knowledge endowed with cidabhasa, the reflected Consciousness. This is the second guna.

The third guna is sarvasya isanah. He is the ruler of all. He is the samasti devata and as the samasti devata, he alone blesses every organ. Hiranyagarbha being samasti devata blesses every jnanendriam, every karmendriams, and every antahkaranam.

The fourth guna is sarvasya adhipathihi and he is the controller of all.

The fifth guna is sarvam idam prasasti sarvasya prasasta. He is the ruler and the Lord of all. In fact, all the three words have got almost similar meaning only with subtle differences have been made by Adhi Sankaracharya, which we need not bother about.

This manomayatvadi guna vishista, prahkasa rupah, sarva athibathihi and such hiranyagarbha has to be meditated upon. He is to be meditated upon in the heart. If you have to visualize within the heart what will be his size. Even though hiranyagarbha is all pervading, if the locus is limited, naturally the Lord obtaining there also will be limited and therefore the upanisad says that he is very small like the grain of rice or barley even though, he is all pervading. This is the upasana prescribed here.

This upasana is very similar to the one we get in Siksavalli of Taittiriya upanisad mantra 1.6.1 sa ya eso 'ntar-hridaya akasah, tasminn-ayam puruso manomayah, amrto hiranmayah, antarena taluke, ya esa stana ivava- lambate sendrayonih, yatrasau kesanto vivartate, vyapohya sirsa-kapale. In the Siksavalli mantra also manomayatva guna is called vishista upasana. Here also hiranyagarbha's gunas are described. Here also he is said to be sarvasya isanaha and sarvasya adhipathihi. Both upasanas are one and the same only. Since hiranyagarbha is seen as sanomaya this brahmanam is called manomaya brahmanam. Thus the sixth brahmanam is manomaya brahmanam.

## 7. Vidyut Brahmanam

### Mantra 5.7.1

*Vidyudbrahmetyahuh; vidanadvidyut; vidyatyenam papmano ya evam  
veda vidyudbrahmeti; vidyuddhyeva brahma*

Here, we get another type of hiranyagarbha upasana, which is in the form of lightning. Vidyut brahma upasana, here the word Brahma indicates

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sagunam brahma hiranyagarbha. This lightning upasana also must be familiar to you. We have seen a similar upasana in the Kenopanisad. There we had vidyut rupa upasana. There lightning was taken because of the story there a yaksa appeared like a lightning and yaksa disappeared like the lightning. Because of the momentariness, there the Lord was compared to the lightning.

Here hiranyagarbha is meditated as lightning for another reason. The reason upanisad itself mentions. It gives the derivation of the word vidyut as one, which that destroys darkness. It is derived from the root dyo dyati. Vidyati iti vidyut. Vidyati means 'to destroy'. It is that which cuts and destroys. Here lightning is the destroyer of darkness. Of course some times, it destroys the trees and sometimes it destroys the people also.

Generally it destroys darkness. If a person meditates on vidyut Brahma, the phalam is papmana ha vidyati, this upasana also will be a destroyer. Just as the lightning is the destroyer, lightning upasana also will become a destroyer. It is upasana of lightning. Because of the lightning upasana, upasana also becomes destroyer of papmana anti vidyati it destroys all the papams all the sins.

It is useful for vedantic seeker because papam or obstacles for guru prapti sravana prapti jnana prapti for our papams can become obstacles and this upasana will remove and pave way for the moksa. This is the seventh brahmanam. Since hiranyagarbha is meditated upon as vidyut this Brahman is lightning brahmana vidyut brahmanam.

### 8.Vagdhenu Brahmanam

#### Mantra 5.8.1

*Vacam dhenumupasita; tasyascatvarah stanah - svahakaro vasatkaro  
hantakarah svadhakarah; tasyai dvau stanau deva upajivanti  
svahakaram ca vasatkaram ca, hantakaram manusyah, svadhakaram  
pitarah; tasyah prana rsabhah, mano vatsah.*

Here we get another type of hiranyagarbha upasana. It is Veda rupena hiranyagarbha upasana. Hiranyagarbha is seen as the very Vedas themselves. It is a very important aspect in our culture that we see Vedas as hiranyagarbha or Brahma.

In the third chapter of Gita Krishna compares Brahma to Veda. Veda has four parts. One represents Rg Veda and another Yajur Veda etc. Here Veda

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is called vak denuhu. It is compared to kamadenu in the form of words. It is a poetic approach. It is compared to cow that gives milk.

Kamadenu is called so because that which milks all your desires. Once it is a milch cow, our attention is turned towards its udder, which has got four nipples or four teats. The Veda kamadenu also has got an udder with four nipples. The four nipples are swaha, vashad, handha and swadha. Swaha is one nipple; vashad is another; hanta is third and swadha is fourth one. We compare the four Vedas to the four nipples of the cow.

Through the nipple alone the cow is giving the milk or the feeding. In the same way when we utter the word swaha in rituals immediately it becomes the feeding milk for all devas.

As you utter the word 'swaha' deva gets food. Through the milk comes through swahakara devas get their food. Vashad is another mantra and it is uttered during ritual. The moment vashad is uttered the food comes to another type of devas. Two nipples are meant for devas. And third one is hanta. Upanisad hantha karam manushyah. The manushyas eat food they are given food with the expression antha. Antha means well taken. Therefore antha expression is like the third nipple through this expression manushya gets their food.

The fourth one is swadha. After the utterance of swaha pitru devas get their food. Because of the Veda mantras the devas get their food. Therefore Veda is called vak denuhu. If Veda sabdas is called vak denuhu what is the bull called? A Rishaba is required which has to support or sustain the cow. The Rishabaha is upanisad says 'pranah'.

Prana sakti is the bull. Because the vak our power of speech is sustained by, supported by or blessed by prana sakti alone. When the prana goes, we cannot speak. If your remember Chandogya saying that the guru asks sisya to be on fast for fifteen days. Afterwards guru asked the disciple to chant Sama Veda. Nothing comes and the air comes out of the mouth why because 'Prana' is required for chanting.

Therefore chanting is the denuhu and prana is bull rishabah. The next question is what is the calf. The upanisad says manovatsah. The mind is the calf. Because of the calf alone the cow gives out the milk.

Therefore we can say calf stimulates the secretion of the milk. That is why they say the terrible thing to hear if the calf has died they make a false calf, keep it before the cow, and milk the cow. Just as in Gita we say Krishna has got the knowledge to get the knowledge out of Krishna we required Arjuna.

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For guru cow to give out the teaching the student calf is required. The mind alone stimulates for the utterance of the Vedas. Veda sabda uccaranartham mind is the stimulant. A person should have desire to utter the Veda; should have desire to feed the deva; should have desire to fulfill the duty to the devatas; he should utter Vedas and therefore manaha iti vastaha.

Thus when the mind stimulates the prana sakti sustains the vak denu, Veda denu comes out. This is the idea. What is the upasanam here? Vakdenu rupena hiranyagarbha upasanam kartavyam. Therefore this brahmana is called vak denu brahmanam.

### 9.Vaishvanaragni Brahmanam

#### Mantra 5.9.1

*Ayamagnirvaisvanaro yo'yamantah puruse, yenedamannam pacyate  
yadidamadyate; tasyatsa ghoso bhavati yametatkarnavapidhaya  
srnoti; sa yadotkramisyan bhavati nainam ghosam s'rnoti.*

Here is hiranyagarbha upasana. This is in the form of vaisvanara agni in the stomach. Vaisvanara agni rupena hiranyagarbha upasana. How do you know vaisvanara agni is inside? The upanisad says that you can hear the presence of vaisvanara agni in the stomach if you close your ears. Of course when you get angry you hear the sound. Upanisad does not say that. You can hear a sound in the stomach and that the sound is vaisvanara agni kosha.

The presence of the sound indicates that hiranyagarbha from within blesses us all. By cooking the food by assimilating by digesting the food hiranyagarbha blesses the individual.

An incidental idea is given. Arista darsanam is the bad omen. This word has come before in the previous topic. We said that hiranyagarbha blesses every jiva through the rays of sun and if the hiranyagarbha withdraws the rays, it will not come and we will be able to look at the sun without glare i.e., at the time of death.

In the same manner it is another type of another Arista darsanam. Hiranyagarbha's blessing as an individual is indicated by vaisvanara agni rupena kashah. The sound is the indication of hiranyagarbha blessings. When at the time of death, hiranyagarbha withdraws that blessings in the form of digestion and internal sound will become less and less audible. At the time of death if you close your ears the kosha will not be heard. The

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internal sound from the stomach will not be heard. This bad omen is called Arista darsanam. Aristam means dosham.

Since hiranyagarbha is meditated upon as vaisvanara agni, this brahmanam is called vaisvanara brahmanam.

## 10. Gathi brahmanam

### Mantra 5.10.1

*Yada vai puruso'smallokatpraiti sa vayumagacchati; tasmai sa tatra vijihite yatha rathacakrasya kham, tena sa urdhva akramate; sa adityamagacchati, tasmai sa tatra vijihite yatha lambarasya kham, tena sa urdhva akramate; sa candramasamagacchati, tasmai sa tatra vijihite yatha dundubheh kham, tena sa urdhva akramate; sa lokamagacchatyasokamahimam, tasminvasati sasvatih samah.*

Up to the previous brahmanam varieties of hiranyagarbha upasanas were prescribed. In this brahmanam hiranyagarbha upasana phalam is given. The upasana has got two fold phalams and if it is nishkama upasana it will be siddha suddhi, siddha samsaraha etc. But if it is sakama upasanam, the phalam is brahma loka prapti. After maranam one attains brahma lokam. Upanisad talks about the gathi or travel.

Therefore this brahmanam is called gathi brahmanam. Gathi means travel of upasaka after death. The destination is brahma loka. While going to brahma loka, he crosses three stages and those stages are vayu devata, adhitya devata and chandra devata. The upasaka first goes to vayu, then crosses adhitya and then he goes to chandrama and crosses that devata also. When it is said, first they will welcome the upasaka and upasaka has to get the permission to travel further.

There will be gates, which will be closed. Surya devata opens the gate and chandra devata opens the gate. Then the upanisad talks about the size of the gate.

The first gate is ratha chakram meaning the wheel of the chariot and the second one is lambaraha a big drum and the third gate is dundubi, which is another type of drum that will be the size of the gate.

Three types of gates are there which the upasaka has to cross before reaching brahma loka where he lives long. More in the next class.

Hari Om



## Class # 144

### Mantras : 5.11.1 and 5.12.1

We are seeing the tenth brahmanam of the fifth chapter, which is known as gathi brahmanam because it deals with the travel of the upasakas after death. The upasaka and his phalams is described in the previous brahmanam. We already know about the gathi of the upasakas and it is the shukla gathi. The upasaka travels by shukla gathi whereas the ritualist travels by the krishna gathi. The jnani does not travel at all and jnani is gathi rahitah,

By traveling through the upasaka attains hiranyagarbha loka or brahma loka. And from brahma loka what will happen to him will be determined later. Some gain krama mukti by gaining knowledge and may not gain knowledge and they will once again take birth and come back to this universe. All will not get krama mukti in brahma loka. This is discussed in Brahma sutra. Some people gain knowledge in brahma loka and some do not. In the gathi brahmana the route map of the travel of the departed jiva is given 'as it were'.

Generally in the scriptures the route of shukla gathi is identified by the devatas who guide the upasakas. Just as we identify the route in terms of various places in terms of the intermediary places the route is identified whereas hula gathi and krishna gathi is decided by devatas who guide the upasakas. The guiding devatas are called athivahita devatas. They take upasaka from one place to another place.

Then the next spread is guided by another devata like a relay race they take charge. And these Athivahita devatas are mentioned in 8<sup>th</sup> chapter of Gita where the names of six devatas are mentioned as agni devata, duma devata, ahar devata, hula paksa devata uttarayana devata etc.

In this gathi brahmana three are mentioned guiding the upasakas. They are vayu devata, adithya devata and chandra devata. The mantra says that the upasaka first reaches vayu devata. Then vayu devata guides him to adhitya devata and adhitya devata guides him to chandra devata. Then chandra devata will guide him to brahma loka.

Here only three devatas are mentioned although there are more devatas. Then the mantra says each devata is in charge of that particular place and from there if the upasaka has to go to the next devata who opens the door to the next loka. If the devata does not open the door, the upasaka has to remain there only.

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The devata opens the gate and allows the upasaka to pass through. The size of the opening of the gate is ratha chakram the wheel of the chariot then the next devata is adhitya devata he opens the opening space is as big as the 'lambarasya hum' which is the name of an musical percussion instrument which is of a very big size. That size will be the opening.

Traveling through that he will go to chandra devata and the opening of the chandra devata will open and the size of the opening is dundubhi kham of the size of another percussion instrument. It is like a big drum.

Vidhiheede means leave the path. Then each devata will finally take the upasaka upwards. Ultimately upasaka goes to the brahma loka. The greatness of brahma loka is anyone who enters the brahma loka will be free from mental affliction and sorrow. Not only the upasaka will suffer mental afflictions but also he will be very happy during the travel before reaching the brahma loka, which is the Ultimate for him.

In fact the upanisad says that the place will be neither too cold nor too hot. It is free from physical and mental affliction. There are no problems physically or mentally and he will be having a very nice life. Therefore upanisad says the upasaka will live there for many years 'eternally'. We have seen this in 8<sup>th</sup> chapter of Gita. Thus ends gathi brahmana.

## 11. Vyahita Brahmanam

### Mantra 5.11.1

*Etadvai paramam tapo yadvyahitastapyate, paramam haiva lokam  
jayati ya evam veda; etadvai paramam tapoyam pretamaranyam  
haranti; paramam haiva lokam jayati ya evam veda; etadvai  
paramam tapo yam pretam agnavabhyadadhati, paramam haiva  
lokam jayati ya evam veda.*

This is a very useful brahmanam worth remembering by all of us. Here the mantra gives the advice how a person should look upon when he falls sick and suffers body injury. Whenever sickness comes, the patient should take it as a type of tapas and by definition 'tapas' is sarira peetanam tapah or willfully consciously giving some kind of pain to the body. When we do upavasa certainly it is some kind of affliction only like hunger and pain. That affliction is looked upon as tapas when we take to hunger voluntarily.

The difference between starving and fasting is purely attitudinal. The physical pain is both same in starving and fasting. The pain is physical

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discomfort. It is a suffering when somebody forces it upon me. It is tapas when I take it voluntarily. All tapas give us the sarira peetanam, physical pain. There is no comfort in tapas.

Now what the upanisad says is when you undergo some suffering voluntarily it is a tapas and sometimes the suffering comes due to karma or it is given by Lord because of prarabdha karma. When the suffering comes, you change your attitude and say that I am going to accept the suffering and I will not resist the suffering and I will willfully go through the sufferings.

I should accept the suffering voluntarily and go through the sufferings without grumbling, murmuring and complaining. One should not go on advertising the suffering seeking sympathy from others. Don't bother about it. There will be no problems

The moment this attitude is taken the vyathi [disease] becomes a tapas. Not only that the upanisad says that tapas will give rise to punya also. Disease is being converted into punya karma. If I accept the fever three days or seven days, it becomes seven or three days of tapas. If the doctor asks me not to eat anything, the seven days becomes seven days of ekadesi upavasam. At the end of seven days I increase my punya or siddha suddhi and I will go to higher loka for going through fever or any other diseases. This is the first type of tapas.

The suffering, which is undergone by a sick person, is considered as a great tapasvi provided he does not complains of his sickness. What is the phalam for this? He will get higher loka as phalam. Suppose it is a disease, an incurable disease and death is going to come, naturally the worry comes that I will die and people will carry me to the cremation ground or forest for disposal of the body.

Convert that also into another tapas the upanisad says. We are supposed to go to the forest even while living during vanaprasta or sannyasa asrama. We refused to go. So at least after death I am going to vanaprasta. I am going to sannyasa ashram; I am going to aranyam to do tapas. Take this pretha gamanam as aranya gamanam.

Take it as if going to vanaprasta asrama; he should change the attitude before death itself. Instead of saying I am going to die always say that I am going to next asrama. For this upasana taking the travels after death as vanaprasta asrama, the upasaka will go to higher lokas for the change of attitude. This is the second tapas. But we always avoid the thought of maranam or death.

The upanisad says never try to avoid death never try to forget death and welcome death and see death as another type of tapas. After taking to the

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forest, the body is consigned to flames and is cremated. The body is given to agni and it is a sarira tapah bhavati. It undergoes burning which is a type of tapas. This tapas of acceptance the heat and cold should be practiced by all of us even when while living itself. It is titiksa. It is very important tapas.

Summer heat we are supposed to accept without grumbling. When we are sweating we are supposed to accept it as a tapas. When the current goes in summer do not grumble. Accept it. The upanisad says that while living you did not accept the heat and at least at the time after death let the body accept the heat of fire. You look upon the cremation as tapas. In the end, the body itself is offered to the fire. If a person accepts the burning of the dead body as tapas and offer the body to the fire as an oblation, he will attain the higher of lokas. Thus three are wonderful tapas are prescribed here.

Accept sickness at least inevitable sickness that sickness in which you take to medicine; it will go in seven days and if not in one week; accept it as tapas taking the body to cremation grounds; the burning body in the cremation ground also you take it as another tapas. These three fold tapas are prescribed for attaining higher loka and and if the same tapas is nishkama upasana it will lead to siddha suddhi. The biggest fear of death and that will go away. Incidentally this brahmanam is called vyahita brahmanam. Vyahita means a sick person.

## 12.Pratrida Brahmanam

### Mantra 5.12.1

*Annam brahmetyeka ahuh, tanna tatha, puyati va annamrte pranat;  
prano brahmetyeka ahuh, tanna tatha, susyati vai prana rte'nnat; ete  
ha tveva devate ekadhabhuyam bhutva paramatam gacchatah;  
taddha smaha pratrdah pitaram, kim svidevaivam viduse sadhu  
kuryam, kimevasma asadhu kuryamiti; sa ha smaha panina, ma  
pratrda, kastvenayorekatabhuyam bhutva paramatam gacchatiti;  
tasma u haitaduvaca viti; annam vai vi, anne himani sarvani bhutani  
vistani; ramiti; pranovai ram, prane himani sarvani bhutani  
ramante; sarvani ha va asminbhutani visanti, sarvani bhutani  
ramante, ya evam veda.*

Now we get some more hiranyagarbha upasanas. In fact, the gathi brahmanam should have come later. Gathi brahmanam talks about upasana phalam. This should have come at the end. It is not in orderly manner.

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Anyway it is the upanisadic order and we have to accept it and read all the upasanas and finally read the gathi brahmanam for better understanding.

Here we get the anna prana rupena hiranyagarbha upasana. There is a specialty here anna prana is endowed with a glory which is veera gunah. It is veera guna vishista anna prana rupena hiranyagarbha upasana.

Hiranyagarbha is none other than anna prana. Veera guna vishista anna prana. For this purpose first the upanisad points out that annam and pranam are great together. They are not great independently and they are great only when they are together.

For that upanisad nicely presents the annam itself is not great if prana does not support it. Because annam is there in the form of annamaya kosa and this annamaya kosa will survive and be wonderful only as long as prana blesses it.

Everybody worships it, washes it cleans it decorates it only until we have prana and the moment prana goes away we call the body as it, or that. If we are to travel in a plane the body becomes cargo and it does not get a seat along with other people.

Not only that after twelve hours it begins to putrefy and even the wife who embraced the body will be frightened of the dead body and everyone wants to dispose it off at the earliest. The body begins to stink. The food alone is not great and similarly the prana alone is not great. If the life should continue in the physical body it has to be nourished by annam.

Only if you take food the prana will remain in sariram. Without food the prana cannot continue in the body. Upanisad says without annam, prana dries up. Therefore without prana the annam putrefy and without annam prana dries up and hence both of them are not great independently and they must be worshipped always together.

A person called pratrada gives out this idea. This is in the fourth line. It is a proper name of a person. Therefore, pratrada addresses his father. He says annam is not great independently; prana is not great independently; therefore meditate upon them together to become a great person. He will not be affected by good and bad.

The person who meditates upon hiranyagarbha upasana will not be affected by good and bad. Pratrada says this to his father. But his father replies 'no no no' this is not the perfect upasana. This is an incomplete upasana. Because in this you are seeing anna and prana together but you are not seeing their glory.

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You meditate upon the prana and anna with their glory of both and anna and prana and such meditation alone is called veera guna vishista anna prana rupena hiranyagarbha upasana.

The son talks about kevala anna prana upasana. The father says see anna prana with veera guna vishista anna prana rupene hiranyagarbha upasana. The veera gunam is they you should see annam is to be seen along with the with the letter veera. V letter goes with annam. Ra goes with prana. 'Vi' from and 'Ram' from prana becomes Viram. Annam has got 'Vi' because vishtam banad 'vi'. Vishtam; 'banam' means supporting.

From this only, we got the name sthambam. Sthambam is the one that supports the building. Annam is 'Ve' because nistambanad 've'. All living beings survive because of 've'. You will know this only if you don't take food for a few days. Prana is 'R' em it is because remante or ramanad 'r'em. People can revel only when he is a lively person.

Therefore for revelry one should become life and be lively. The life is none other than prana and if you have prana you will be lively and if weak you will be sickly. Annam plus prana is equal to 'Ve' plus 'rem'. Therefore veera guna vishistah anna prana. This anna prana is none other than hiranyagarbha. This is the upasana and the phalam is sarvani bhutani asmin vishanti.

All the beings will come to the upasaka for support. Because he meditates upon supporting annam and all beings come to upasaka and ask for support. All the living beings will revel in the presence of this upasaka. All will love to be in his presence of those who does this upasana. Incidentally this brahmana is called pratruda brahmanam because of the association of the person pratrudha. More in the next class.

Hari Om

## Class # 145

### Mantras : 5.13.1 to 5.14.3

Before taking up the 13<sup>th</sup> Brahmanam, I will briefly explain the 12<sup>th</sup> Brahman. In the fifth chapter of the Brihadaranyaka upanisad different types of hiranyagarbha upasanas are mentioned. In the 12<sup>th</sup> brahmanam known as prakruta brahmanam. It is a type of hiranyagarbha upasana called veera guna vishista anna prana rupena hiranyagarbha upasana is discussed.

Seeing hiranyagarbha as anna prana veera guna vishista. Why veera guna we saw that anna has got 'vee' guna and prana has got 'ra' guna. All beings revel because of prana alone. 'Vee' indicating sarvani bhutani, all the beings are 'asmin vishanti' supported by annam and therefore Vee guna and prana has got 'Ra' guna because all beings revel in prana alone. Therefore, when there is no prana or life in the body a person cannot be alive, active and happy. This annam and prana are mutually dependent and therefore the meditation is made together.

Without prana, the annam or annamaya begins to rot. Without annam prana begins to dry up sushyati and therefore they should go together. That is why in our life annamaya and prana maya should be together for an individual living being to live. Thus 'Vee' 'Ra' guna vishista anna prana rupena hiranyagarbha upasana and since Prakruta is involved here as is sisya of his own father, this brahmanam is known after the sisya who received this wisdom.

The phalam of this upasana is also mentioned sarvani bhutani asmin vishanti. Since 'Vee' gunam of anna is meditated upon, all the beings enter into him and they all come to him for help, for support etc. The upasaka will become a popular person. Vee guna and vishanti. Vee guna upasana vishanti and thereafter wards 'Ra' guna vishista prana upasana ramante. All the people revel in his presence. That Aksara samanyata must be appreciated. Up to this we saw in the last class. With this 12<sup>th</sup> brahmana is over.

### 13.Uktha Brahmanam

#### Mantra 5.13.1

*Uktham; prano va uktham, prano hidam sarvamatthapayati;  
uddhasmadukthavidvirastisthati, ukthasya sayujyam salokatam  
jayati, ya evam veda.*

In this 13<sup>th</sup> brahmanam we get another hiranyagarbha upasana in the form of prana. Hiranyagarbha manifests itself in every individual as prana. Prana is seen as endowed with various glories. Guna vishista prana rupena hiranyagarbha upasana. Here four gunas are talked about here and we get four upasanams in this section. All the upasanams are prana rupena hiranyagarbha upasanams only.

In each upasana, the guna of prana is discussed. Guna bedad upasana bedah parantu sarvatra prana rupenaiva hiranyagarbha upasana. The gunas are as follows; the first is uktatva guna vishista prana rupena hiranyagarbha upasana, in the second mantra Yajuh is there and hence it is called yajustva guna vishista prana rupena hiranyagarbha upasanam, the third is samatva guna vishista prana rupena hiranyagarbha upasanam, fourth one is the shatratva guna vishista prana rupena hiranyagarbha upasanam.

Now we will come to the ukthatva guna. Uktham is a particular type of mantra, which is used in the vedic ritual. That word is brought here. But here we are not taking the mantra but we are taking the derivative meaning of the word uktham. The popular meaning is a type of mantra but here we take the derivative meaning for the upasana purposes. In Sanskrit whenever we take the popular meaning it is rudih and when we take derivative meaning we take yogartha.

The derivative meaning of uktham means that which supports. It is that which uplifts or that which takes upwards is called uktham. This particular glory is there for prana as prana is the one which lifts people, every person to activity.

If the prana is weak life is weak a person cannot even sit on the bed when he is weak. If I am to sit up it is because of prana; if I am able to stand it is because of prana; if I am able to come to the class it is because of prana. Hence you do the upasana prana as the energizer, the activator, and the life giver. This is the first upasana. What is the phalam? The phalam is sakama upasana phalam we gain. Nishkama upasana phalam is siddha suddhi etc.

For sakama upasana two phalams are given. One is ikaloka phalam and para loka phalam. He will get putra praptih, a son who also is an upasaka or



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a cultured and religious person. This is the ikaloka phalam. Paraloka phalam is of two types depending upon the quality of the upasana. The seeker gets two types of paraloka phalams. One is called hiranyagarbha salokyam and the other called hiranyagarbha sayujyam.

Salokyam means going to the world of hiranyagarbha. Sayujyam means to become one with hiranyagarbha. Sayujyam means combination or Hiranyagarbhena aikyam. Both are the phalams you gain after death. The first qualification for you to get the phalam for this upasana is that you should die. Why these two phalams? It is because upasana quality may vary, duration can vary, intensity can vary; distraction can vary sraddha can vary. So the phalams vary according to the quality of the upasana. Upasana taratamyad pala taratamyam.

### Mantra 5.13.2

*Yajuh; prano vai yajuh, prane himani sarvani bhutani yujyante;  
yujyante hasmai sarvani bhutani sraisthyaya, yajusah sayujyam  
salokatam jayati, ya evam veda.*

You know the second upasana. Yajustva guna vishista prana rupena hiranyagarbha upasanam. Here prana is supposed to have the glory of yajustvam. The word yajuhu has got a popular meaning that is one of the types of Veda mantra. Yajuh is a veda mantra but in this context we take the rudhi not the popular meaning but we take the meaning of loka arthaha. This means that we take the derived meaning. Here, Yajuh means the root 'yaj'. Here, we take the meaning that, which brings people together and that which makes the interaction easy and possible.

Not remaining as in an island. This glory the prana has got when a person has got prana then alone he is alive and only when he is alive he can interact with the people. That is why, somebody said if there are no differences of opinion, it is only place where people lie down without any difference of opinion. That is the burial ground without life. The moment they get up the whole thing is that they fight or friendship starts. Interaction amongst two people requires life.

Even when the prana is weak, the person's interaction with people reduces. Or even after being grown are up, if the person is not well, he remains silent and he will not interact either physically fit or mentally sick. That is why prana is called liveliness. Lively means it is with life and with life means one is active with prana. Therefore, prana has got yajusva gunah.

## Khila Kadam

Meditate upon hiranyagarbha as Yajustva guna vishista prana rupena hiranyagarbha upasana. The phalam are two for this upasana ikaloka and paraloka phalam. Ikaloka phalam is that all the people will join him and will cooperate with him for his growth for without manpower a person cannot accomplish anything. We will get lot of manpower. He will get yojanam and all will offer him help for the betterment for welfare.

This paraloka phalam is salokyam sayujyamca. Solokyam means he will gain hiranyagarbha loka praptih and sayujyam here means that he will become one with hiranyagarbha.

### Mantra 5.13.3

*Sama; prano vai sama, prane himani sarvani bhutani samyanci;  
samyanci hasmai sarvani bhutani sraisthyaya, kalpante samnah  
sayujyam salokatam jayati, ya evam veda.*

The third upasana is samatva guna vishista prana rupena hiranyagarbha upasana. Here the glory of hiranyagarbha is Sama. The popular meaning of sama as mantra should not be taken. What is the yoga artha? Adhi Sankaracharya writes sangamanath samah.

This phalam for this upasana is the same as the previous one that the upasakas will come together with good interaction and cooperation. Therefore, upanisad says that the samyanci means samya ajanti is samyanti. Here there is a slight addition in the meaning. When you talk of yajus, it mentions that people come together.

When you talk about sama it is not only coming together but there is compatibility and fully mixing while coming together. 'People coming together' is wonderful only when there is harmony amongst them. Else the coming together will pose problem. Only with prana all people come together.

Without prana there is no sangamanam. Dead bodies never come together by themselves. Phalam is similar ikaloka phalam and paraloka phalam. All the upasakas live in harmony is ikaloka phalam. Compatibility is a must for success of marriage. Paraloka phalam is hiranyagarbha salokyam and hiranyagarbha sayujyam. The upasaka will gain hiranyagarbha padam and will become one with hiranyagarbha. This is the third phalam.

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### Mantra 5.13.4

*Ksatram; prano vai ksattram, prano hi vai ksattram, trayate hainam  
pranah ksanitoh; pra ksattramatram apnoti, ksattrasya sayujyam  
salokatam jayati, ya evam veda.*

This is ksattratva guna vishista prana rupena hiranyagarbha upasana. Here prana has got the meaning of ksattram. The popular meaning is ksatriya jathi the group of ksatriya but the derived meaning in this context is a protector, a saviour. He saves the society from adharma. This protector-ship is there for the prana. Prana is called protector here.

The prana protects the body from wounds. If there are some wounds in the body, it naturally gets healed which is the sign of healthy life with the help of prana. If there is no prana or if the prana is weaker no wound will get cured. The sign of health is prana. The health is because of prana sakti. Ksanitoho prayate iti ksattram. Ksanituhu means and any injury will get cured automatically. It is guna vishista prana rupena hiranyagarbha upasana.

The phalam is the upasaka will gain good health without any problem.. He attains good prana, get good immunity, and get good health is Ikaloka phalam. Prana is called as ksattram and atram. Ksattram means protector; atram means not protected by anyone. He is the protector of all but he does not need protection from anyone. Brahman supports all but Brahman itself does not need any support. Brahman is the supporter and not the supported. Prana is unprotected protector. 'Unprotected' means one who does not need protection. This is ikaloka phalam.

Para loka phalam is as stated earlier hiranyagarbha salokyam and hiranyagarbha sayujyam. Thus we have got four hiranyagarbha upasana in the form of prana endowed with four different vibhuti gunas or mahimas. This Brahman is called Uktha brahmanam because being the first guna mentioned here. With this thirteenth brahmanam is over.

## 14. Gayatri Brahmanam

### Mantra 5.14 1

*Bhumirantariksam dyaurityastavaksarani; astaksaram ha va ekam  
gayatryai padam, etadu haivasya etat; sa yavadesu trisu lokesu  
tavaddha jayati yo'sya etadevam padam veda.*

We are going to get another set of hiranyagarbha upasana. How important is hiranyagarbha you should know? Hiranyagarbha here is Gayatri Pada rupena hiranyagarbha upasana. Gayatri Pada rupena. Gayatri

## Khila Kandam

is a name of the vedic metre. And Gayatri mantra got its name because Gayatri mantra itself is in Gayatri metre. Gayatri mantra which we chant is not the only one but all the mantras falling under the Gayatri metre are called Gayatri mantra in general. So we have Rudra Gayatri, Ganapathi Gayatri etc., are there. The sign of Gayatri metre is that it should have three lines with eight letters each. Each line is called one, one padam.

Ashta aksara yukta tripada is Gayatri. Gayatri metre is very famous in the Vedas because the very word indicates gayantam trayate iti Gayatri. Any Gayatri mantra represents chants and evil forces; black magic forces etc protect such person. Veda has already provided protection and regular sandhya vandanam is the best protection and there is no other better protection required to an individual. No homa is required if you do the daily sandhya vandanam. All the kavachams are there for those people who are not qualified to chant Gayatri mantra. What we find even those are permitted to chant Gayatri mantra give up Gayatri and take to chant the kavacham instead of sandhyavandanam.

Gayatri is the best protection at grosser, subtler and any level. Gayatri is a great metre. Even in sandhya vandanam when they elaborate the vedic metre the first metre enumerated is Gayatri. Gayatri rupena hiranyagarbha upasana, even that Gayatri for each pada each upasana is prescribed. They are pradhama pada rupena hiranyagarbha upasanam, dvidiya pada rupena hiranyagarbha upasanam and tridiya pada rupena hiranyagarbha upasana.

The first pada of the Gayatri mantra has got eight letters. And the mantra says that this first pada can be equated to the three lokas. They are bumihi, antariksam and vyouhu. The earth, the intermediary world buvah; and vyouhu is another name for swarga loka.

We equate pradhama pada with three lokas because the upanisad gives an interesting reason. Gayatri padas have eight letters and three padas or three lokas also have got eight aksarams. Astaksara samanyad. The pradhama pada represents the lokathriyam.

First upasana is called lokatriatmaka Gayatri pada rupena hiranyagarbha upasana it is called. Only difference here is instead of using the padam, it uses the word pada. There is no significant difference between the two. The phalam is lokesu sarvam jayati. The upasaka of this upasanam will win everything and gain the three lokas.

### Mantra 5.14.2

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*Rco yajumsi samanityastavaksarani; astaksaram ha va ekam  
gayatryai padam; etadu haivasya etat; sa yavatiyam trayi vidya  
tavaddha jayati yo'sya etadevam padam veda.*

Now we are coming to the second pada of Gayatri, which also has got ashta aksadhani, and this second pada is equated with Veda tiratmakam. They are Rg Veda, Yajur Veda and Sama Veda. Why do you choose these three Vedas? The three Vedas contain eight letters, which are 'Rg' two, 'yajumsi' three, and 'samasi' three totaling eight letters. Gayatri pada has got eight letters. The upasana is veda triatmaka Gayatri pada rupena hiranyagarbha upasanam. The phalam offered in Vedas and all the karma upasana phalams mentioned in the Vedas, the upasaka normally get by doing this upasana.

### Mantra 5.14.3

*Prano'pano vyana ityastavaksarani; astaksaram ha va ekam  
gayatryai padam; etadu haivasya etat; sa yavadidam prani tavaddha  
jayati yo'sya etadevam padam veda; athasya etadeva turiyam  
darsatam padam paroraja ya esa tapati; yadvai caturtham  
tatturiyam; dar'satam padamiti dadrsa iva hyesah; paroraja iti  
sarvamu hyevaisa raja uparyupari tapati; evam haiva sriya yasasa  
tapati yo'sya etadevam padam veda.*

Pranah apanah vyanah. Prana triatmaka Gayatri pada rupena hiranyagarbha upasanam. What are the pranatriam? Pranah apanah vyanah. They contain seven letters only. For this, Veda allows for the sake of metre certain compound letters to be taken as two. Vyana can be taken as 'vi ya and na' making the word to have three letters. The phalam is sarva prani jayah. He wins over all the people and all beings. He has charisma to win over all the people. This is the third upasanam. Next is the fourth pada of Gayatri, which we will see in the next class.

Hari Om

Class # 146

Mantras : 5.14.3 to 5.14.6

In this fourteenth section of the fifth chapter we get another type of hiranyagarbha upasanam wherein hiranyagarbha is seen as Gayatri chandah. The vedic metre Gayatri has been taken because it is considered the greatest metre of all metres and when you study this section the word Gayatri should be understood as metre not as popular Gayatri mantra.

Gayatri mantra is a mantra, which happens to be in Gayatri metre and here not the mantra but the metre is taken. Gayatri metre is that composition in which there are three lines each line consisting of eight letters. Totally twenty-four letters are distributed in three lines. It is in the form of Gayatri hiranyagarbha is meditated upon and the upanisad says that each pada of Gayatri can be meditated upon as hiranyagarbha.

The pada rupena hiranyagarbha upasanas are Gayatri pradhama pada rupena hiranyagarbha upasana, Gayatri dvidiya pada rupena hiranyagarbha upasana and Gayatri tridiya pada rupena hiranyagarbha upasana.

Each pada is glorified in this mantra. The first pada is taken as three lokas or loka triam. The upanisad gives an interesting reason. lokatriam has got ashta aksarani and prathama ashta aksarani. Therefore the first upasana is loka triyatmaka Gayatri prathama pada rupena hiranyagarbha upasana.

The second pada is seen as Veda triam, because Veda triyam has got ashta aksarani and the second pada has also got ashta aksarani. Vedatriatmaka dvidiya rupena hiranyagarbha upasana.

Similarly the third pada was seen as prana triyam. The third upasana is prana tridiya Gayatri Pada rupena hiranyagarbha upasana. Since Gayatri is taken as representing hiranyagarbha this section is called Gayatri brahmanam. Up to this we saw in the last class.

Now comes the fourth padam or the fourth pada of Gayatri. Now there appears a contradiction because we have defined as three padam and how can we talk about the fourth pada of Gayatri. Of course it is true Gayatri three padams are only for chanting. Chanted Gayatri or chantable Gayatri has got three padas and fourth pada is not in the form of sabda.

It is not in sabda rupena whereas the first three padas are sabda rupa padas and you can repeat or chant them whereas fourth pada is not sabda rupah and it is artha rupah, which is the essence of first three padas. The first

## Brhadaranyaka Upanisad

three padas are avidanatmakam; the fourth abideyatmakam. Avidanatmakam is sabda rupa and the fourth is artha rupa.

One can only visualize the fourth pada. This is the essence of the three padas, which is taken as Turiya pada. Upanisad says hiranyagarbha is the inner essence of the first three padas. We know that hiranyagarbha happens to be the samasti sukshma sariram and the samasti has to be the inner essence of all the vyasti.

This hiranyagarbha is invisible because he is sukshma rupah. Hiranyagarbha is samasti sukshma sariram or samasti sukshma prapanca; hiranyagarbha is invisible; adhityah or suryah represents hiranyagarbha. The sun represents hiranyagarbha also in our tradition.

Thus, sun can represent three things. One is the adhitya devata who is the presiding deity of the eye and the surya devata can be seen in surya mandala. Or the sun can represent hiranyagarbha the samasti devata also and the sun can represent isvara too.

When you say adhitya devata there is only one devata; when you say hiranyagarbha all devatas are seen together; the difference between hiranyagarbha and isvara is hiranyagarbha is samasti sukshma sarira sahita caitanyam and isvara is karana sarira sahita caitanyam. Isvara is the father and hiranyagarbha is the son. They have father son relation.

Surya can represent any one of the three and from the context you should decide what does it represent. In Sandhyavandanam, adhitya when we worship it represents isvara. In this context, adhitya, the sun god, represents hiranyagarbha. The fourth pada of Gayatri is suryah.

This suryah is given two adjectives or two names. One name of suryah is Paroraja. Paro represents higher or above and rajas represents the loka. Paroraja means the one who is above the fourteen lokas; the one, who shines higher; the one who shines above the lokas is suryaha only. Therefore it is called paroraja. It is said to be visible pada of Gayatri. Darsana योग्यम्. Because the previous three padas are not visible they are audible padas because they are chanted.

First three padas are sabdatmakam are audible padas. Fourth being suryatmakam it is visible pada. The upanisad talks about the padam of chaturtha pada upasana. The phalams of the last three padas have already been stated above. The phalam of this pada is like the sun upasaka will shine brilliantly in the world with prosperity and also with name and fame. Some more details are given in the next mantra.

## Khila Kandam

### Mantra 5.14.4

*Saisa gayatryetasmimsturiye darsate pade parorajasi pratisthita;  
tadvai tatsatye pratisthitam; caksurvai satyam, caksurhi vai satyam;  
tasmadyadidanim dvau viva damanaveyatam, ahamadarsam,  
ahamasrausamiti, ya evambroyadahamadarsamiti, tasma eva  
sraddhyam; tadvai tatsatyam bale pratisthitam; prano vai balam,  
tatprane pratisthitam; tasmadahurbalam satyadogiya iti; evam vaisa  
gayatryadhyatmam pratisthita; sa haisa gayam statre; prana vai  
gayah, tatpranamstatre; tadyadgayamstatre tasmadgayatri nama; sa  
yamevamum savitrimanvah, esaiva sa; sa yasma anvah tasya  
pranamstrayate.*

It is a complicated mantra and I will not give the explanation by ‘word by word’. I will give you essence of this mantra. Two topics are dealt with in this mantra. Two forms of hiranyagarbha is discussed here. One is adhi deivika rupam and another is adhyatmika rupam.

The adhi deivika rupam means it is at samasti or macro level, that rupam is adithyah or suryaha. The adhyatmika rupam of Hiranyagarbha is pranah.

Thus adhitya rupena prana rupena ca hiranyagarbha eva vartate. Previously we said hiranyagarbha is the essence of Gayatri fourth pada. Fourth pada is also the essence of first three padas.

Hiranyagarbha is the essence of Gayatri. Gayatri hiranyagarbha rupena vartate. Hiranyagarbha is the essence of Gayatri, sara of Gayatri and Gayatri yaha swarupam hiranyagarbha. This hiranyagarbha has got adhyatmika rupam and adhi deivika rupam. Here we can say that Gayatri has got adhideivika rupam, which is adithyaha. Gayatri has got adhyatmika rupam, which is prana. Prana is adhyatmika rupam of Gayatri. This is the first topic.

The second topic is Gayatriyah nirvachanam the definition of the word Gayatri. For that also seemingly complicated approach is there. Gayatri is in the form of prana. Gayatri’s adyatmikam rupam is prana. So we say Gayatri is prana. The job of prana is to protect all the organs. The prana alone protects the organ when they are wounded.

The upanisad says that the organs are called gayah. Prana is the protector of gayah and therefore gayanu triayate iti Gayatri. Normally there is a different definition. Who ever chant Gayatri will be protected is normal derivation.

Here there is special derivation sarvani karanani prayate iti Gayatri. Now the question is as to why do you call the organ by the name ‘gaya’. For that



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the commentators say that among all the organs one of the most important organs is vak.

Organ of speech is very important. Vedic chanting requires the organ of speech. This vak is called gayaha. Gayatri iti gayaha. Gayatri is that sings or that speaks is called gayaha. Gayaha is the organ of speech. The organ of speech represents all other organs and therefore gayaha means all organs represented by speech is gayah.

All these organs the prana protects. Therefore, it has got the name Gayatri. Prana rupena sarvani karanani gaya rupani karani gayati iti Gayatri. This is the main thing. Incidentally two topics are given. I will mention this as an aside topic.

In the course of discussion in the mantra upanisad uses the word sathyam to represent the eye. The name of the eye here is called sathyam. The upanisad itself asks the question why do you call it sathyam. Suppose some incident has happened and there is a confusion what really happened. There are contradictory reports. Hence always we want to know the exact truth.

One gives a version and the second person gives another version. I have heard from another one like this I give this version. Second one says I give this version that I have seen that happening. First man said what he heard he repeats.

The second one says that he repeats what he had seen with his own eyes. When the two versions are presented, the listener will take the report from the one who has seen the incident as sathyam. If we ask whether one will take as sathyam as to what he heard with ears or what he had seen with eyes, it is declared that what one has been seen with eyes will be taken as sathyam. We have 'eyewitness' only and the eyewitness alone acceptable by all of us. It is because eye alone reveals the sathyam. Therefore what the eyes have seen is called sathyam. This is one aside topic.

There is another topic. Prana has been given the name bhalam that is the strength. We can easily understand this. It is called bhalam because prana alone gives strength to every organ and once prana is weaker thereafter wards he cannot talk; he cannot sit; he cannot see; and he has to lie down. Two names are given in the course of our discussion. This may be noted as an aside topic. Then we will go to the next mantra.

### Mantra 5.14.5

*Tam haitameke savitrimanustubhamanvahuh; vaganustup,  
etadvacamanubruma iti; na tatha kuryat; Gayatrimeva*

## Khila Kadam

*savitrimanubruiyat; yadi ha va apyevamvid bahviva pratigrhnati, na  
haiva tadgayatraya ekancana padam prati.*

In this mantra the glory of Gayatri metre is talked about or it is Gayatri Mahima or Gayatri Sthuthi. Word Gayatri here refers to the metre Gayatri chandah or Gayatri mantra. It is presented in a particular way. During upanayana ceremony, the boy is initiated to this mantra, which is known as Gayatri although the real name of Gayatri is savitri mantra.

Om buh buvasvaha is not the regular part of the Gayatri mantra. The mantra starts from Tatsaviduhu varenyam. Om buh buvasvah is an extra addition and it is not part of mantra. The original name of the mantra is savitri mantra. The mantra is called savitri because this mantra is a prayer addressed to savita devata surya devata.

Here savita means suryaha. Sun is called savita because savita is derived from su means to produce, to give birth to. And savita means sarvam prasuyate. Savita means is one who produces everything.

Because of sun alone the rain comes, crops come, plants come, living beings survive etc. Jagat sarvam prasute iti savitaha. Since the mantra deals with savita, mantra dealing with savita devata is called savitri mantra.

Now this upanisad mantra says that this savitri mantra is available in two different metres. Prayer to surya devata is available in two different metres; one is in anustub metre. This is a metre with four padas with each pada is having eight letters. The mantra has four lines with eight letters each. This is called anustub metre.

The second savitri mantra is in Gayatri metre. This is having three lines each line having eight letters. Now we have two types of savitri one is called anustub savitri mantra and another is Gayatri savitri mantra. Both are called savitri mantras because both are prayers addressed to savita or surya. One is anustub savitri mantra in anustub metre and another is in Gayatri mantra in Gayatri metre.

Between two savitri mantra, which is superior is the question here. Anustub savitri mantra is superior or Gayatri savitri mantra is superior? What is the anustub savitri mantra. This is not said here. This is popularly chanted in rituals etc.

The next one is savitri mantra, which is popular one in Gayatri metre. Now the question is which one is better. To find out which is better we have to ask the question which metre is superior. Superiority here will depend

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upon the superiority of the metre whether the Anustub metre or the Gayatri metre.

Normally we will say anustub seems to be superior on the basis of four lines with eight letters each. But for that the upanisad asks the question what are the devatas of these two metres. Metre has got devatas. It is said that vak devata or saraswati devata of anustub metre. Prana devata is presiding deity of Gayatri metre.

Gayatri is adhyatma prana rupena we have already said. The mantra says some people say anustub metre represents vak devata and hence it is very important for brahmachari as he is going to learn Vedas. Therefore anustub savitri mantra is superior this is the vadha of purva paksi. The upanisad says that one should be taught.

Gayatri savitri mantra alone should be taught. The reason is that Gayatri represents prana. When vak devata is the presiding deity it will bless one sense organ the vak indriyam only. Prana devata can bless vak indriyam and other indriyams also. Sarvan gayan tatre iti Gayatri. Gayan means Indrias here. Anustub savitri protects only vak indriyam and Gayatri savitri mantra will protect all the Indrias. All is because of the glory of Gayatri and that glory is in its metre.

## Khila Kandam

### Mantra 5.14 6

*Sa ya imamstrimllokanpurnanpratigrhniyat, so'sya etat prathamam  
padamapnuyat; atha yavatiyam trayi vidya yastavatpratigrhniyat,  
so'sya etadvitiyam padam apnuyat; atha yavadidam prani  
yastavatpratigrhniyat, so'sya etatrtiyam padamapnuyat; athasya  
etadeva turiyam darsatam padam paroraja ya esa tapati, naiva  
kenacanapyam; kuta u etavatpratigrhniyat.*

In this mantra, the Gayatri upasaka mahima is talked about. It is upasaka Sthuthi. And when the upasaka is glorified, indirectly it is the glorification of Gayatri itself. The glory of the upasaka who does the meditation of all the four padams is discussed here. [refer to the earlier paragraphs] The details we will see in the next class.

Hari Om

## Class # 147

### Mantras : 5.14.6 to 5.14.8

In the fourteenth brahmanam of the fifth chapter known as Gayatri brahmanam the four padas of the Gayatri metre was talked about. The upasanas upon those four padas also were discussed. Now the glory of Gayatri is mentioned as Gayatri sthuthi or Gayatri Mahima. The teacher points out that when a person is initiated to vedic chanting he is given a mantra known as savitri mantra and to teach the savitri mantra Gayatri metre alone is made use of.

Even though there are twofold savitri mantras one savitri mantra in Anustub metre and another savitri mantra in Gayatri metre. Both are mantras on savita devata only and the difference is in metre one in Anustub and another in Gayatri. In the tradition we use the savitri mantra belonging to Gayatri metre alone and not anustub metre.

The reason is anustub metre represents only saraswati or vak devata whereas the Gayatri metre represents hiranyagarbha or prana devata. Hiranyagarbha includes all devatas and vak devata does not include all other devatas. This is one glory of Gayatri metre.

Now we enter sixth mantra where another glory of Gayatri upasana is seen. The Gayatri upasaka is glorified and indirectly Gayatri upasana gets glorified. And to understand this, we should remember one principle in our tradition; this is in our tradition receiving gifts is considered to be a dosha. We are not supposed to give gifts or danam.

In Sanskrit receiving danam is called pratigraha. It means receiving. This is called a dosha known as pratigraha dosha. This is very interesting and important principle one side sastra says danam is a very great religious sadhana. We have got glorification of danam.

On the other side the very sastra says receiving danam is a dosha. One side danam is glorified there is a possibility that other people may exploit the dana niyama. Some people claim India got spoiled only because of dana niyama for everybody takes money food and everybody becomes lazy as everyone gets free food in temples etc.

Therefore they say it is a mistake of vedic the tradition that makes danam givers are responsible to Indians becoming lazy. Some argue the stopping of free food will make them active. It looks as though Veda does not know this. Veda knew the problem. It said that danam is very important and on the

## Khila Kandam

other said that receiving danam is a dosha. It is a nice balancing law. If this balancing law is kept people will receive danam only if it is a must.

People will not exploit the law of danam; they may be ready to give danam but the receiver should not exploit and take it if there is no other gathi. The moment you receive danam you have to do prayachittam. For brahmanas danam is allowed but the very sastram says after every dana sveekara, Brahman has to chant extra Gayatri 1008 times and it cannot be adjusted against Sandhyavadanam.

Sandhyavandana Gayatri is different. Prayachitta Gayatri japam for every danam should be done. Biggest danam godanam means 10000 Gayatri should be chanted. If danam is not compensated by prayachitta karma, it is papam. That is why in our culture we have got the principle of rhinam. Rhinam means gratitude. Let me not get anything free. The principle is never taking anything free.

Every time you receive something free or else your mind will prick inside I am not only saving money I am taking papam also with danam receipt. Immediately what should I do. I compensate with another gift. Some follow the principle if some take anything free immediately compensate giving something in return. Suppose he does not receive anything in return and keep some money and put it in hundi of the temple. Never take anything free. This is the principle.

Now to talk about the glory of Gayatri sastram says that in the case of Gayatri upasaka the pratigraha dosha will not come. That means he can receive any amount of gift and it will not create any papam for him. The reason is that Gayatri upasana consists of four parts pradhama, dvidiya, tridiya and chatusya pada. loka triyatmaka Gayatri veda triyatmaka and prana triyatmaka we have seen.

The phalam for the pradhama pada promised was since lokatriya matmaka he meditates upon all three worlds he takes as his own. He gets sufficient punya to acquire all three worlds. When he is getting some gifts, what he receives may be a small gift or even if he receives a country as gifts for it is not big thing because for the pradhama pada upasana in his account he can receive the loka triyam as phalam.

The pradhama pada upasana compensates pratigraha dosha. Similarly for the dvidiya pada upasana what is the phalam? There we saw in the case of Veda triyatmaka, the upasaka gets all the karma phalam mentioned in Veda belongs to him.

If somebody gifts any karma phalam to this upasaka, the receipt of the gifts will not create any papam because of the dvidiya papa upasana he has

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sufficient punya to acquire all the karma phalam; if somebody gives small phalam that will not affect the above upasaka and the pratigraha dosha is amply compensated in his case.

In tridiya pada there is an upasana. All the pranas are under his control. All of them work for him. If somebody works for me, remember that is also a pratigraha dosha only. I cannot take any free work from anyone. Now, for a Gayatri upasaka, even if people receive some gift from anyone, the pratigraha dosha will not affect the tridiya pada Gayatri upasaka because such upasaka has earned sufficient punya to compensate any service or gift received by him from anybody. At the same time the service rendered by the humanity will not create pratigraha dosha.

For the fourth pada hiranyagarbha upasaka, the phalam is infinite phalam ananta phalam and therefore any gift that he receives will not create any papam. In fact, he will not have to utilize the fourth pada upasana. The phalam of three padas will be so strong and one need not use the phalam of the fourth pada upasana. The services/gifts received by him from anyone will be nullified with the phalams of the various upasanas under the three padas of Gayatri upasana. Gayatri upasaka will not have the pratigraha dosha. This is the essence of this mantra.

### Mantra 5.14.7

*Tasya upasthanam gayatryasyekapadi dvipadi tripadi  
catuspadyapadasi, na hi padyase; namaste turiyaya darsataya  
padaya parorajase; adavado ma prapaditi; yam dvisyat, asavasmai  
kamo ma samrddhiti va; na haivasmai sa kamah samrddhyate yasma  
evamupa tisthate, ahamadah prapamiti va.*

In this mantra there is Gayatri namaskara. Offering of prostration to Gayatri known as upasthanam. In sandhya vadanam and all, that it comes pradastanam, upasthanam karishye. Upasthanam means namaskarah. In addition to namaskara, there is threefold prayogah of Gayatri as to how namaskara can be used to get three fold of phalams. Gayatri namskarah and Gayatri namaskarasya Trivida Prayogaha. Three types of utility is talked about.

You can ask for any one of the threefold phalams. Of these two are interesting but the third is a peculiar one. One phalam promised is Anista nivrutti, the removal of anything unfavourable. The second phalam is ishta praptih or getting something favourable. Ishta praptih. Asking for something

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favourable through Gayatri prarthana. Upasana topic is over. Now we talk of prarthana.

The third one is abhicharah. This is a negative or black magic use of Gayatri. By black magic I mean creating an adverse unseen power or inimical force which will harm somebody else. Such a prayer is called abhicharah. Such an action is called abhicharika karma.

This process is called abhicharaha and such an action is called aabicharika karma is sometimes in the form of ritual sometimes in the form of japa or sometimes it is in the form of vachika abhicharika karma pooja etc. Here vachika karma is talked about.

They are very powerful aabicharika karmas, which will destroy the enemy. We talk of minor aabbicharika karma of obstruction of another's prosperity, which comes out of jealousy. Kama samrutti pratibandah.

When we talk about obstructing the fulfillment of another person's wish, you may wonder how can sastra encourage such karma. Sastra only points out the presence of such karma. Sastra never encourages such karma. It does not encourage because the very sastra wants all aabicharika karmas are papa karmas and should be avoided by one and all to gain moksa.

This person out of jealousy may succeed in putting someone down but this person has to pay a terrible prize for that. He will have terrible suffering in this janma as well as the later janmas. Before going to that we will see the upasthana mantra. What is the Gayatri namaskara and three fold prayojanam we will see.

The devotee is addressing the Gayatri devi. Here we get another prayer to Gayatri devi. You are eka pathi and you have got one pada in the form of lokatriatmaka prathama pathaha. This first pada is comparable lokatriyam; you have got two padas lokatriatmakam and veda triyatmakam. Then you have got three feet in the form of lokatriatmaka vedatriatmaka and pranatriatmaka. Not only that chatuspathi asi. You have got the fourth pada which is in the form of hiranyagarbharmaka adithya mandalastha hiranyagarbha chatuspathi asi. You have four padas. This is the glorification and you should not argue.

And all the four padas are called padas because they are all saguna swarupam or soupathika swarupam. lokatriam, vedatriyam and pranatriam are sagunam and finally hiranyagarbha is also sagunam. All these are called pada or padam because these can be objectified.

They are objectifiable. And finally the prayer says if all the gunas are removed; all the upadhis are removed; then you will have the ultimate



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nature, which is not objectifiable subject nirupathika caitanyam rupam. And since it is not objectifiable, it is called apad asi. Apad means thing that can never be known.

Nirupathikatvad, nirgunatwad, apna swarupadvad. And namaste turiyaya darsadayaya. We are offering namaskara to you, who have got all these padams. Of these five, devotees worship the fourth pada hiranyagarbha specially. Since here the worshipper is not ready for Nirguna jnanam being manda adhikarai, he has not come to vedanta; it is a simple prayer for yoga and kshema and he has no qualification and he stops with the fourth pada, which is hiranyagarbha swarupaha.

Hiranyagarbha is the one, who is shining in the form of surya. Up to the parorajasa is prayer or namaskara part.

Hereafter alone, we utilize the prayer for one phalam or another phalam. Three phalams are possible first all the pratibandas or vignas all the papams all the satrus are called 'asav' and all enemies have got one power of obstructing my joys and prosperity.

Here enemy is not necessarily a person and our own papams are also called my enemy. It may be in the form of disease, adhiboudhikam, adhi deivikam, and adhyadmikam.

The word enemy is used here in a very general sense. All enemies have got the one capacity of obstructing my progress either material or spiritual. And that called karyam and that karyam is referred to here as adaha the power of obstructions.

'Asav' means the enemy 'adah' means power of obstructions. And ma prapad means let him not possess. Let my enemies not possess the power of obstructing my growth, whether it is dharma, artha, or kama preyas pratibanda or shreyas pratibanda.

It is very interesting. Let there not be enemies, it is not said. Once we have come to the world or born, the people become enemies even if we don't do anything to them. Even if you remove the enemies in the form of people you cannot remove enemies in the form of our own purva janma karmas.

Enemies cannot be removed hence the prayer is let the enemies be there all right and let the poison be removed and their capacity to obstruct be removed. Let the cobra be there but let us take the poisonous teeth removed. This is the first prayojanam of Gayatri upasthanam.

Then comes the second prayojanam abhicchara karma. The upanisad says suppose the devotee hates somebody or jealous of somebody due to competition etc., therefore I don't want him. The asav asmai kama mo

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samriddhi whom I am jealous of let not their desires be fulfilled. This mantra is called aabicharika mantra.

This is not on academic interest and none should practise. Then what will happen? Because of the power of the black magic or this wrong prayer, the desires of the other persons to create obstructions be not fulfilled. With this second prayoga is over.

Now the third one is ishta praptih. Aham adaha prapam iti. So let me acquire that all these favourable conditions for any phalam putra phalam, putrid phalam; ksetram phalam health phalam etc. We have to fill up our personal desires. In the case of vedantic students, gaining jnanam is the phalam required. After gaining jnanam, we should not stop there and we should seek jnana nishta. Let me acquire these favourable results and this ishta praptih phalam. With this Gayatri upasthanam and tridiya prayoga is over.

### Mantra 5.14 8

*Etaddha vai tajjanako vaideho budilamasvatarasvimuvaca, yannu ho  
tadgayatrividabrutha atha katham hastibhuto vahasiti; mukham  
hyasyah samranna vidancakareti hovaca, tasya agnireva mukham,  
yadi ha va api bahvivagnavabhyadadhati, sarvam eav tatsandahati;  
evam haivaivamvidyadyapi bahviva papam kurute, sarvameva  
tatsampsaya suddhah puto'jaro'mrtah sambhavati.*

Until now Gayatri, Gayatri padas, Gayatri as a mother and a person and four padas of Gayatri were talked about in detail. Now the upanisad wants to introduce one more thing and that is the mukam or the mukam of Gayatri. This mukam of Gayatri is going to be none other than agni devata.

It comes in Mahanarayana upanisad also. In this context the mukam of Gayatri is introduced. Gayatri upasana is complete only when the mukam is also included in that. For that a story is given.

There was one great Gayatri upasaka known as Budilaga. He has another name Aswatarasvihi. This Gayatri upasaka approaches Janaka, the videha raja. He claims that I am a Gayatri upasaka. If he is an upasaka especially Gayatri upasaka, he must be free from all the pratigraha doshas because of Gayatri upasana phalam.

Now Janaka addresses Budilaga and says you claim yourself to be Gayatri upasaka and you must be free from pratigraha dosha and you have got such pratigraha papas in you.

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The papam load is so big that you are like an elephant with such a big weight of pratigraha papam in spite of being a Gayatri upasaka. Then Budilaga says I have done Gayatri upasana without knowing the mukam of Gayatri and therefore my upasana is incomplete. And therefore, I have not acquired the full benefit of upasana.

Then Janaka tells not to worry about it and he says that mukham tasyaha agni deva mukham and agni devata alone is the mukam of Gayatri and therefore, hereafter wards, when you do this upasana that will includes Gayatri mukam also.

When you put anything in fire it will burn everything; similarly if you do Gayatri upasana with agni mukam all your papams will be burnt down by the Gayatri muka. For Gayatri mukam sits in the heart with mouth to swallow all the papams, especially pratigraha papams of the Gayatri upasaka.

It follows that this person becomes suddhaha ajaraha amrutah bhavati free from all papams. He will get hiranyagarbha phalam and he will become immortal as it were. More about this is in the next brahmanam, which we will see in the next class.

Hari Om

With the eighth mantra of fourteenth brahmanam is over which is known as Gayatri brahmanam in which hiranyagarbha is to be meditated upon as Gayatri chandah. The four padas of Gayatri and finally even the mouth or mukham and the upasana phalam have been pointed out. Now we enter the 15<sup>th</sup> brahmana, which is the final brahmanam of this chapter.

### 15. Suryagni Prarthana Brahmanam

#### Mantra 5.15.1

*Hiranmayena patrena satyasyapihitam mukham; tat tvam  
pusannapavrnū satyadharmaya drstaye; pusannekarse yam surya  
prajapatya vyuha rasmin; samuha tejah yatte rupam kalyanatamam  
tatte pasyami; yosavasau purusah so'hamasmi;  
vayuranilamamrtamathedam bhasmantam sariram; aum krato smara  
krtam smara krato smara krtam smara; agne naya supatha raye  
asman visvani deva vayunani vidvan; yuyodhyasmajjuhuranamenah  
bhuyistham te namauktim vidhema.*

This brahmanam consists of four mantras but all the four are presented as one mantra. These four mantras are well known mantras, which occur at the end of Isavasya upanisad. You should remember that both Isavasyam and Brihadaranyaka upanisad belong to the same shukla Yajur Veda. Isavasya upanisad is supposed to be mantra upanisad and Brihadaranyaka upanisad is brahmana upanisad.

Generally brahmana upanisad is supposed to be vyakyanam of the mantra upanisad. Therefore, it is natural Brihadaranyaka upanisad to borrow the teachings from the Isavasya upanisad mantra. These four mantras happen to be in the form of prayer. These prayers are directed towards agni devata and surya devata. Therefore, this brahmanam is called surya agni prarthana brahmanam, a prayer addressed to surya and agni devata..

Adhi Sankaracharya points out that this prayer is to be mentioned or invoked especially at the time of death even though we can chant these prayers at any time, specially these mantras are supposed to be chanted at the time of death that too specifically by the surya agni upasakas. Those

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upasakas who have practiced all the hiranyagarbha upasanas prescribed in the earlier mantras practice this.

There is one upasaka who has practiced all the upasana and he has not come to Atma jnanam and he continues to be ajnani upasaka and this upasaka chants the prayers just before maranam. You may wonder how do we know marana kala has come.

There are many people who do not know that this is marana kalam and suddenly they disappear and there are many other people who lie in deathbed for long time before ultimate death. Here we are talking about the upasakas who have led disciplined life and therefore they know that marana kala sambannah and therefore it is possible for them.

Adhi Sankaracharya says mumuksuh upasaka even prarthana karoti. Mumuksuh is one who is about to die that is at the time of his death. The upasaka cannot get moksa directly because jnanam bina moksaha na bhavati. This rule is inviolable rule and it cannot be altered anytime. Therefore, this upasaka will not get jivan mukti or vidheha mukti and he has to travel. But he will get something else known as krama mukti.

Krama mukti means jiva of the upasaka will travel through shukla gathih or devayanaha which we have seen in the chapter 8 of Gita and he will reach hiranyagarbha loka which is represented by the surya mandalastha purusah. This upasaka is supposed to travel and pierce the surya mandalam or the solar disc and breaking open the solar disc he enters hiranyagarbha loka.

This is the sastra teaching. Having reached hiranyagarbha loka, there he gets Nirguna Atma or Brahma jnanam taught by Brahmaji himself. There they get Nirguna jnanam taught by Brahmaji himself and then they enjoy jivan mukti in brahma loka and at the time of pralayam along with Brahmaji they all attain videha mukti.

This is the lot of the upasaka. This karma mukti phalam has been indicated in the previous mantra last mantra. There it was said that this upasaka destroys all the papams and he will become suddhah papa putah karma rahitah papa; karma phala rahitah.

Finally, ajarah amritah bhavati. There is an expression amrito bhavati indicates the krama mukti which he will attain. Before krama mukti, he has to do a prarthana, which is given in this final brahmanam. He says that hiranmayena patrene satyasya mukham apithitam pusa here refers to surya devata for he nourishes the entire universe.

I want to travel through and I want to travel through solar disc and I find surya mandala dwaram is closed. The gate is closed. Closed by with a

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golden disc or golden lid or golden cover; here patam means cover why he is called hiranmaya patram for it is shining like gold and therefore with a golden solar disc the sathyasya mukham abihitam; the word sathyam refers to hiranyagarbha. Mukam means the gate way or dwaram to surya mandalam.

Sathyasya dwaram means hiranyagarbha prapti marga the gateway leading to hiranyagarbha is covered by the lid, which is like gold. And he has to travel now and therefore you have to open. Therefore he says oh! Surya devate tad dvaram or patram apavrunu may you remove that pathram because I have got all the qualification for the entry for I am sathya dharmaya mahyam.

Sathya dharmaya means one who has got all the true virtues mentioned in the sastra. One who has followed all the virtues without failure? Sathyaha dharmaha yasya saha sathya dharma tasmai. What are the dharmas?

They were mentioned dharmyada datta dayatwam are the virtues, which are supposed to be followed by the upasakas, and if at all I, an upasaka has done any violations and I have done the prayachittams for that and for my sake, may you remove the door or the lid. The purpose of my going is to gain the darsanam of hiranyagarbha. May you open the door?

This is a very popular mantra. In fact the mantra here happens to be a mantra for krama mukti and it can be taken out of the context and take it and chant as the prayer of a mumuksu with slight variation.

When it is taken as mumuksu prayer we have to take sathyam as param brahma itself. In this context sathyam refers to hiranyagarbha because the whole adhyaya is dealing with hiranyagarbha alone.

According to mimamsa sastra when you have to find out the meaning of the word you should also see in which chapter that word is occurring; prakaranam is considered to be one of the six other pramanams of mimamsa sastra. They talk all about other pramanams. Prakaranam means on which chapter in which context it is occurring.

The fifteenth chapter occurs in the 5<sup>th</sup> chapter of Brihadaranyaka upanisad. It does not deal with Nirgunam Brahma or Atma jnanam but it deals with hiranyagarbha upasana and contextual meaning is sathyam of hiranyagarbha.

But we can compromise a little bit by taking the mantra out of this chapter and read it independently and then sathya means param Brahma. Jnana marga is the marga for Nirgunam Brahma and that sathyasya mukham

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and jnana marga shreyo marga and it is covered by Hiranmaya patrena; which means the gold that represents by our materialistic desires.

Swarnam stands for money and money stands for all the worldly desires for money can buy all the worldly things to satisfy our desires. Money represents artha kama and even the dharma because with the help of money alone we can do karma, with the help of karma alone we get punyam and therefore hiran maya pathra means dharma kama artha iccha.

In Kathopanisad language preya iccha is hiranmaya pathram it is said. Therefore my desire for anatma is the lid, which is covering the jnana marga. I cannot remove the desires. I want to get rid of my desires but the desires do not leave me. You remove the desires and give me vairagyam for sathya dharmaya for my sake because I am interested in sathyam.

To gain Brahman my name is sathya dharmah. I want to gain Atma jnana. I want to gain brahma jnanam. Thus this mantra can be a prayer of an adhikari or a mumuksu but of these two meanings, the first meaning alone is more proper because the first meaning is in keeping with the context of this chapter.

The prayer is addressed to surya devata continues. A very symbolic prayer and here he says 'hey surya devate your rays are so powerful that they create glare and I am not able to see your properly and therefore at least reduce your powerful rays and reduce your glaring brilliance. Let me have clear darsanam of adhitya mandalaysya hiranyagarbha darsanam'.

Surya devata is addressed in different names. Pusan is the nourisher of all the beings. Hey ekarse this means the single traveler; one who travels alone; sun rises and travels and sets. Surya baghavan always goes alone. Once you become a seeker, you have to practice loneliness. Hey yama yamah means the controller of all the living and other beings.

Surya is the controller of all living being without the presence and grace of surya the very earth will not survive and what to talks of living beings. Surya, the sun god is suryah for he activates everyone. Surya enlivens everyone. When the sunrises, we all rise and go for our work and even biologically our physical body is in a fit condition for work only after sunrise. Certain bio chemical changes are brought about by the presence of the sun.

Some more biochemical changes take place and certain changes takes place and that is why after sunset we withdraw from our activity. It is not so, because even biologically sun brings certain conditions for work and day alone is ideal for working and night is ideal for resting only. Praja-patya

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means prajapateha apatyam praja patya. Surya devata is seen as the son of hiranyagarbha.

Hiranyagarbha is samasti and surya devata is vyasti and therefore surya devata is the son of hiranyagarbha. Upto this sambodhana or sun is addressed. Now commencing the prayer to surya.

It is prayed to the sun to withdraw the glaring rays of the sun. Samuga tejah May you reduce your brilliance; because te rupam kalyanatamam hey hiranyagarbha hey surya rupa hiranyagarbha your nature is the most auspicious one which I am not able to see now because of dazzling glare. Let me see that mangala swarupam. To enable me to see you, you remove the glare.

And here also we can see it in figurative sense that glare is nothing but the attractions and detractions of the world alone and they obstruct our vision putresana vittheshana lokeshana; They are all there glaring and we are not able to see Atma esana never comes.

Therefore you may remove that glare and the dazzle. For this, the upasaka does hiranyagarbha upasana but that too, it is known as Ahangrah hiranyagarbha upasana otherwise it is called Ahangrah upasana.

Agangrah upasana means seeing hiranyagarbha upon oneself. Invoking hiranyagarbha on oneself is Ahangrah upasana. When you invoke Lord on Shiva linga or picture or Saligrama we are all invoking the Lord outside and there is beda buddhi and there is Dvaida buddhi.

They are deva upasana and in Ahangrah upasana. Lord is invoked within myself and that is why it is called abeda upasana. It does not come under jnanam. Because abeda upasana no knowledge is involved no enquiry is involved and it is mere imagination. Abeda upasana is imagination without enquiry and abeda jnanam is knowledge gained after enquiry.

He says that I have done abeda upasanam before now; marana kale abi I want to do that abeda upasana now at the time of death. According to sastra injunction, the upasana will totally fructify only if it is practiced at the time of death also. All upasakas I had practiced it earlier during my active life and I pray at the time of my death also. I have to practice this upasana, which I have been doing all through my life.

Start practicing isvara cintanam now and continue to practice throughout and practice that at the time of death also. This upasaka says asav purusah means that hiranyagarbha who is in surya mandala that hiranyagarbha is myself who is in the form of manomaya in the body.



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That hiranyagarbha is in the hridayam itself in the form of mind. That is remembered here. Also refer to Taittiriya upanisad where it refers to surya mandala but it is different from Brihadaranyaka upanisad. There it is jnanam but here it is abeda.

The first two mantras were prayers addressed to surya and the following two mantras are prayers directed to agni devata. Now, agni prarthana is given. Why prayer to agni baghava? He is a person who does different upasanas and he will have to continue to practice as his nithya naimityaka karmas.

The upasanas, a person can practise or may not practise is his choice. With regard to nithya naimithyaka karmas there is no choice. He can be ordinary karmi or upasana sahita karmi. Therefore this upasaka may have practiced karma upasana samscahya. When he had practiced upasana, all the upasanas were hiranyagarbha upasana upon the surya mandalam as alampanam.

The first prayer was addressed to surya devata because surya mandalam was the alampanam for all the hiranyagarbha upasanas. So he calls for an eyewitness to say that the surya baghavan is witness for my having done all the upasanas. Therefore hiranyagarbha upasana is alamabanam to pray surya baghavan. He has done nithya naimithyaka karmas also without fail. All the karmas especially vedic rituals have been done fully. All have been done through agni only.

The oblations are sent through the courier service called agni service. Hence agni is the witness of all the karmas. Surya devata is witness for all the hiranyagarbha upasanas. Agni devata is witness of all nithya naimithyaka karmas. He says vayuhu amritam anilam gachchadu.

Vayu stands for vyasti pranaha. The prana is within the body. Sarira avachinna pranaha is amritam anilam, which means the samasti prana. Anilam means vayu only. Vayu stands for prana and amritam means immortal prana and immortal prana is samasti prana gacchadu means let it merge.

Let the prana, which is within my body after the fall of this body, let the 'value within' merge with samasti prana, which belongs to hiranyagarbha. Let me the jiva merge with hiranyagarbha as the pot is broken the gada akasa merges with mahaakasa. Not only that idam sariram pasmatam bhavatu. Let this body end up in ashes. It is clear that this is said in the upasana context.

The whole section has nothing to do with Brahma jnanam or Atma jnanam. All these are prayers for grahastas that too for karma upasana

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samucchayawan. Because tasmantam sariram is applicable only for a grahashta. For body turned to ashes only when he is created. Sariram is offered into the fire not for destroying or burning but in the form of ahuti, so it is called final yaga.

In the previous upasanas I offered all and now after death I offer my body in the yaga and that is why I am not afraid of death. Regularly chant prayers and then you look upon death as another birth and cremation is only a ritual only. The very thought of the cremation as a ritual will reduce our fear of death. That is the reason why there is a separate prayers directed to Yama, the dharma raja. For dharma raja will never violate dharma. There is no dharma for me to stop it. Because he is grahashta body is cremated and body is offered to agni. But this is not the case with sanniyasis.

The sukshma sariram should go to hiranyagarbha and address the surya baghavan 'oh lord you should remember all my karmas and upasanas'. In other religions and all that they have got the Judgment day. All jivas come and baghavan will decide the place the jiva should go.

When my next janma takes place please remember my pleas so says jiva at the time of death through this prarthana. He addresses the Omkara itself. Omkara rupa agni. Then krato which means krat rupena agni krathu means sankapla visaya rupa agni one who is thought of by a devotee.

Krutam smara all my action may you recollect all my prayers and karmas. Because I have done everything in your presence and he is about to die; his voice is very simple and so he is afraid of whether whatever he had said fell into the ears of agni baghavan or not. More in the next class.

Hari Om

## Class # 149

### Mantra 5.15.1 contd.

This is the last brahmanam of the fifth chapter. This is a prayer addressed to surya devata and agni devata. This well known prayer originally occurred at the end of the Isavasya upanisad and the last four mantras there are presented together as one mantra. A person who has practiced karma upasana samucchayah gives out this prayer.

In his grahasthasrama and perhaps in Vanaprasta asrama also and we are not talking about a jnani and a sannyasi. He is a grahastha or vanaprasta who has practiced karma and by karma we mean nithya naimithyaka or vihita karmani. These karmas, a grahastha has to practice as they are compulsory and one has no option but do the karmas.

But this upasaka has got an option with regard to the performance of upasana either he can do kevala karma or he can do upasana samucchida karma. For example if we do Vishnu Sahasranama parayanam only, then it will come under kevala karma but suppose we take the dhyana slokas and instead of blindly and mechanically doing the parayanam, we see the meaning of the dhyana slokas where there is a description of Mahavishnu.

There is a description of the surrounding and the place in which Vishnu is seated and Vishnu is described in detail. Dhyana sloka is the physical description of the devata. Dhyana slokas are not meant for parayanam and they are meant for meditation or dhyanam. We are supposed to know the meaning of the dhyana sloka. All dhyana slokas are not meant for mechanical parayanam but should know the meaning of the sloka before meditation on that sloka.

In mechanical parayanam, we chant these verses. If we dwell upon the rupam of the deity that part will become upasana part and thereafter ward the parayanam becomes a karma part and then it becomes a karma upasana samucchaya. If this is done along with upasana the phalam is supposed to be more. If we do mere parayanam, there is some amount of punyam and if upasana is combined the punyam is more.

Kevala karma parayana phalam is krishna gathi dwara. If the karma is combined with upasana one gets then he will go through shukla gathi to hiranyagarbha loka or brahma loka and gain jnanam there and gain krama mukti. The phalam of Kevala upasana is never accepted; the Kevala upasana means karma is given up but the karma cannot be given up even in the case of vanaprasta.

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Vanaprasta can reduce karma and Parahansa sannyasa alone can give up the karmas. The second option is after death. Here is a person karma upasana samuchchaye and who is not a jnani. This prarthana is addressed to two devatas and first one is to surya baghavan and the next is addressed to agni devata. It is because surya represents shukla gathi; hence surya baghavan is addressed first. Surya mandalam is supposed to be route of shukla gathi and it is the route traveled by one after the death.

The krishna gathi is gained through chandra mandalam. Since surya is the part through which he has to go, the prayer is addressed surya and the second reason is that this person has done lot of hiranyagarbha upasanas and the hiranyagarbha is represented by surya baghavan or adhitya purusah.

Hiranyagarbha is seen in adhitya mandalam; even while doing Gayatri brahmanam we say hiranyagarbhasya vihitam deivikam rupam surya mandalah. He has seen hiranyagarbha upon surya purusah and hence the prayer is addressed to surya devata.

The third and fourth prayers are addressed to agni baghavan because all these rituals are done to the agni alone. All oblations are offered to agni. Even when karma upasana samuchchaye is done remember the upasana is done as a part of ritual and therefore done in the presence of agni devata only. Kathopanisad the second boon was karma upasana samuchchaya boon.

Samuchchaya means the combination. The ritual prescribed in Kathopanisad is Nachiketus ritual and an upasana was also prescribed and that upasana is virad upasana. Virad should be meditated upon the very name of Nachiketus agni and should imagine virad. Nachiketa agni virad upasana samuchchayaha. This is done before agni devata.

The agni devata as saksi is the witness of karma upasana samuchchaye. Agni witnesses karma upasana and agni is the saksi. Therefore this upasaka is addressing agni devata. The seeker seeks adhitya to take him to shukla gathi and give him krama mukti. This prayer is done at the time of death. Therefore these four mantras are chanted when somebody on the verge of death including us. This prayer can be chanted by all people and at all times.

The third mantra Krtam Smara indicates my karma. Don't forget the karmas I have done. And this prayer is addressed to agni devata. It is a request for karma smaranam. Now we get the fourth mantra to remember this upasana.

Hey! Agne the fire god! Oh! Fire god! You are the knower of all our upasanas. You are the sarvani upasanani and you are the knower. In the previous sloka, we said that you should note my karma and now it is prayed

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that you should know both the karmas and upasanas I have done till now. May you lead us through the auspicious path?

Supatha means sobanena margena shukla margena is shukla margena. Even krishna gathi is inauspicious because it is subject to return. If you know shukla and krishna gathi only, a fool will select krishna gathi forgetting the fact that the swarga loka is not permanent and one has to come back to this loka after completion of the punyam.

Krishna gathi is also Asobana marga or dush patha shukla gathi is Supata. Raye means wealth or danam. Danaya means dana praptaye.

In this context the wealth is not the local money but karma upasana samucchaya phalam. Here this is the wealth. You may take us to that result of our samucchaya that take us to hiranyagarbha loka. Even though I have done karma upasana samucchaya, I deserve to take to shukla gathi but because of prarabdha or Agami papam shukla gathi may be obstructed.

Therefore, the upasaka says that juhuranam ena asmaj yuyodhi may you take away or remove all the complex [juhuranam] papams [enam]. The shukla gathi is a beautiful raja margam super highway and if the papam is there, the road will take us to complicated routes and let that not happen.

May you remove the obstacles from us? Here is desperate request that this is the last chance for krama mukti and hence save me and I am giving my final namaskara so that you bless me with krama mukti. We are offering a repeated namaskaras. There also there is a beautiful expression.

If he says that I am doing namaskara but he has to get up to offer namaskara and where is the question of standing and offering namaskara. He cannot bend, he cannot stand and even he cannot get up. He says that I am not going to do physical namaskara and I am therefore offering verbal namaskaras.

Even if namaskara vachanam is not possible, I am doing the extra namaskaram now and keep it for the last moment when I am not able to do the namaskaram and save me. This is another beautiful prayer that is repeated in almost all the rituals. With this the 15<sup>th</sup> brahmanam is over which is known surya agni prarthana and with this the 5<sup>th</sup> chapter is also over. Now I will give you a summary of the 5<sup>th</sup> chapter.

### Summary of the 5<sup>th</sup> chapter

The fifth and sixth chapter together make the last kandam of Brihadaranyaka upanisad known as upasana kandam. The first two chapters

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of the upanisad are called upadesa kandam and the next two chapters are called upapatti kandam where there is logical establishment of vedantic teaching.

The first four chapters are vedantic portion or sravana manana or sruti yukti portion. The last two chapters are called upasana kandam consisting of upasanas for mandha madhyama adhikaris while first four chapters are meant for Uttama adhikaris.

Of the fifteen brahmanams of the fifth chapter eleven brahmanams happen to be variety of upasanas. Of these eleven upasanas one upasana is Omkara upasana and the ten upasanas are hiranyagarbha upasanas. That is where hiranyagarbha is seen in different forms like hridaya rupena hiranyagarbha upasana; sathya rupena hiranyagarbha upasana, then endowed with different gunas, Gayatri rupena hiranyagarbha upasana vidyut rupena hiranyagarbha upasana etc.

These are possible because hiranyagarbha is samasti and the total macrocosm and hiranyagarbha could be seen in any particular form. Thus eleven sections related to upasanas. The four sections had different topics worth noting. One was the second brahmanam, which is Prajapathya brahmanam. In this we had three important values the story of da da da, daya, dama and danam given by Lord Brahmaji.

The second Brahman or prajapathya Brahman dealt with three values. The tenth brahmanam dealt with the shukla gathi of the upasakas. That brahmanam was called gathi brahmanam. The eleventh brahmanam is another interesting Brahman called vyahita brahmanam in which we were asked to see all our diseases as an opportunity to practise tapas.

It is a very practical brahmanam. Don't get irritated when you are sick and we easily become irritated. Even the quietest person gets irritated when affected by disease. Sickness makes a person angry and if you have to neutralize take disease as a tapas. A beautiful idea is given here that we don't find in any of the ten upanisads. Vyathihi and maranam both are two types of tapas and dahanam is also another type of tapas being surrounded by fire.

The fifteenth brahmanam is known as surya agni prarthana brahmanam deals with marana kale krama mukyartam prarthana. This is addressed to surya devata and agni devata. This can be chanted at all times. These are odd brahmanam. All others are upasana rupa brahmanams.

Some important mantras I will refer to. First one is 5.1.1 first brahmanam first mantra i.e, poornamadha poornamidham best mantra available in the entire vedantic upanisad. In that mantra itself 'Om ham Brahma' is often

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quoted which means omkara is akasa rupam brahma. Seeing Omkara as the akasa rupam Brahma chidakasa rupam Brahma; the next important mantra is 5.2.3.

In that alone threefold upasana damya dayatvam data be disciplined be generous and be compassionate was taught which alone is the basis of Krishana's statement of kamatyagah logathyagah and krodathyagah; This is a very famous statement; this is the second mantra; third mantra is 5.4.1 wherein we get the definition of hiranyagarbha often quoted by Adhi Sankaracharya.

Mahat yaksam prathamajam great, adorable and the first born; the idea wise it is not big but come often but the phrase often quoted by Adhi Sankaracharya therefore it is worth nothing. 5.14.4 is a big mantra and two sentences are beautiful one is definition of Gayatri definition given is dad yad gayam tatre tasmad Gayatri nama; this statement defines the famous Gayatri mantra which is worth noting.

Then the next mantra is 5.14.7 in this alone Gayatri upasthanam is given upasthanam means namaskarah; and it is a beautiful prayer for all the people; because the prayer consists of two parts one is anista nivrutti and another is ishta praptih.

This prayer is universal because even those people who do not want moksa they are also interested in money or house or anything like that even for them it is relevant and even for a vedantic student it is relevant and he wants to get jnanam and siddha suddhi, dharma, artha kama, moksa all are included. Four purusas are included in this mantra. The sick person gets rid of sickness and mumuksu wants to get rid of either samsara or ajnanam and everybody can offer this prayer a beautiful universal prayer.

Abhichara pravirutti it can be used for harming others also and that use we should not we need not do. Gayatri upasthanam pratibanda nivityartham jnana prartyartham. The last important mantra is 5.15.1 even though this consists of final four mantras of Isavasya upanisad. Surya agni prarthana mantraha. Hiranmayena patrena they are very important mantras. These are the important mantras of the 5<sup>th</sup> chapter. With this summary is also over. We will go to sixth chapter, which we will do in the next class.

Hari Om

Now we will go to the sixth and final chapter of Brihadaranyaka upanisad, which consists of five sections or five brahmanams. We have seen that the fourth and fifth chapters together are called upasana kandam. The sixth chapter also deals with various types of upasanas alone. The first brahmanam, which we will see is known as prana samvadha brahmanam. We find that the first three chapters of this chapter are almost identical with the first three chapters of Chandogya upanisad fifth chapter.

Still I will give you the gist of these mantras. In this brahmanam, we get hiranyagarbha upasana. Hiranyagarbha is seen as prana, the life principle. The topic of this chapter is prana rupena hiranyagarbha upasana. The meditation on hiranyagarbha in the form of prana or life principle is found here.

And various glory of prana is enumerated. And we are supposed to see these glories during the upasana. The upanisad enumerates seven glories or seven gunas of the prana. The upasana is saptha guna vishista prana rupena hiranyagarbha upasana. The meditation of hiranyagarbha in the form of prana is endowed with seven glories. This is what is given in the fifth chapter of Chandogyam. With this in background we will see the mantra.

### 1. Prana Samvadha Brahmanam

#### Mantra 6.1.1

*AUM; yo ha vai jyestham ca srestham ca veda jyesthasca sresthasca  
svanam bhavati; prano vai jyesthasca sresthasca; jyesthasca  
sresthasca svanam bhavati, api ca yesam bubhusati, ya evam veda.*

In this mantra two gunas or two glories of prana are enumerated. They are pranaha vai jstahatvam sreshtahtvam. Jesta means the eldest one the first born; eldest among all the organs of the body. Adhi Sankaracharya says that all the organs of the individual can be formed and developed only if the baby is alive.

Even in the formation in the baby in the womb only if the baby has got the prana virutti, then alone baby can grow and develop every organ; if the life is not there, other organs cannot grow and therefore for the life, prana



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must be available. Of all the organs the prana is the firstborn. Jyestatvaha pranah.

The upanisd says that prana happens to be sreshtah and it is the greatest by virtue. Not only that prana is the eldest but also it is the greatest one. Adhi Sankaracharya says the eldest one need not necessarily be the greatest.

By birth the eldest son or daughter be there by virtue the younger one may prove to be better by intelligence or any thing. There is no rule that eldest should be the greatest. But what we find is that in the case of prana, prana is greatest and eldest.

The next question is that as to why we say prana is shrestah, the greatest? Adhi Sankaracharya says that it is clear from the story, which follows in this section. Through this story, the glory and greatness of prana is revealed. I will tell you the essence of the story, which we had seen in the Chandogya upanisd. The story is repeated again.

Through the story what is revealed is that prana can function without any of the sense organs whereas the sense organs cannot function without prana. Hence prana is the greatest one.

The upanisd gives the phalam of the upasana. The upasana is jyestatva shrestatva guna vishista prana rupena hiranyagarbha upasana. The upasaka will become the eldest and the greatest in terms of virtues. He will become a leader swanam madhye amongst the family members.

In that family he will become jyestah and sreshtah. Not only that he becomes great in his own family but also in other groups in the society wherever he wants to become great. Even in his profession he will become the greatest. If he is a musician he will be the best; if he is a doctor he will become the best and be a well-known doctor.

### Mantra 6.1.2

*Yo ha vai vasistham veda vasisthah svanam bhavati; vagvai vasistha;  
vasisthah svanam bhavati, api ca yesam bubhusati, ya evam veda.*

In the following five mantras, the upanisd talks about the glories of five organs viz., two jnanendriams and two karmendriams and one mind. Each organ has got one, one glory and whoever meditates upon the organs; he will get the benefit of the upasana.

First the upanisd talks about the glory of the organs and later we will read a story and at the end of the story all the sense organs surrender to prana and they say that no doubt, we have got all the glories but these glories

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are because of your grace and blessings only. Therefore all the organs surrender to the prana.

In the latter section we will see all these glories are ultimately belong to prana only. Here each one of the glories of sense organs and at the end of the story we will give back the glories to the prana. With that background we will see the glory of the sense organs.

Here the vak indriyam is taken the organ of speech. Vak vai vashita that is vak guna Vasistatva guna Visista vak indriyam is talked about here. Now the question is what do you mean by vasista? It means the prominent one almost equal to shrestah. It means the prominent one or the pre-eminent one.

Adhi Sankaracharya derives two meanings for the word vasistaha. Vasati vasayati iti vasuhu. The one who lives well and the one who makes other people well is called vasistah. He lives and he also make others live well.

Adhi Sankaracharya says that he is the wealthiest person. He lives well and he gives money to all family members and other people who are poor. Adhi Sankaracharya says that one who has got vak indriyam and one who has got good knowledge and good speech will become a wealthy person and because of his wealth, he is able to live well and make other people live well. Vak indriyam eva vasitatva gunavan. Lakshmi devi also is in the vak indriyam. This is the one meaning of the word vasistah.

The second meaning Adhi Sankaracharya gives is vasayati sarvan achhayati iti vasistah; it means that the one who overshadows everyone in a figurative sense; but literally vasayati means vastrena achchayati; it means covering with vastram.

Adhi Sankaracharya says that this person is such a nice vakvi and his speech is so eloquent and by his argument and by his knowledge, he wins over everyone and therefore other people get covered and they are under the cloud of his brilliance. Other people are covered by his eloquent speech. Therefore anya achchadanam is due to vak indriyam and therefore vasistah. Vashitatva guna vishista vak indriyam rupena hiranyagarbha upasanam.

After the story the vashitatva guna will be transferred to prana. Vak indriyam will surrender it to prana, what is the phalam? It is very simple. Vasistaha bhavati that upasaka will become prominent in the society and he will become the wealthiest person and not only that he will become most eloquent speaker overshadowing all the other people. He will become vasista among the family members or esham madhya vibhushadi in any other group in which he wants to become prominent.

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### Mantra 6.1.3

*Yo ha vai pratistham veda pratitisthati same, pratitisthati durge;  
caksurvai pratistha, caksusa hi same ca durge ca pratitisthati;  
pratitisthati same, pratitisthati durge ya evam veda.*

Of the five sense organs we have seen one sense organ that is vak indriyam that happens to be a karmendriam. Now we will go to caksurh, the eyes. The glory of the eye is that the eye is pratisthatva guna vishista caksuh indriyam. Here [rathista means the balance or support.

The upanisad says because with the eyes alone we are able to see the path clearly when the path is samam level path or durge that is which is full of ups and downs and potholes etc., where a person can easily lose the balance and fall. The eyes help the person in keeping the balance while walking; hence the eyes are called pratistha. Those who don't have the eyes, the stick become the pratistha. The function of the stick becomes the eyes.

The upasana is pratisthatva guna vishista caksur indriya rupena hiranyagarbha upasana. Later the caksur indriyam will surrender the glory to the prana. The phalam is that prathisthati and upasaka will keep the balance not on the road but here it is in the life's travel itself or in the journey of life itself. The path of life has all the ups and downs.

All the time you will not have the sama desam ups and downs, health problems etc. When they come in the family when all are violently reacting, he will keep up his balance. He becomes closer to a jnani because of the phalam and he will become closer to jnani sama dukha sukha srestah; he will be even, non reacting not getting upset.

Whenever the 'set up' gets reversed that is 'upset'. When the set up gets reversed he does not get upset among all the people. When the upasaka is faces with problems, he remains cool and patient and serene.

### Mantra 6.1.4

*Yo ha vai sampadam veda sam hasmai padyate yam kamam  
kamayate; srotram vai sampat, srotre hime sarve veda  
abhisampannah; sam hasmai padyate yam kamam kamayate ya evam  
veda.*

The next is srortrendiram or the ear. What is the glory of the ear? Srotram vai sambat. It means sambatva guna vishista srortrendriam. Sambat means wealth or prosperity. Srortrendriam is sambat because through the

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srotrendiram alone we get the wealth of the Vedas. Vedas are really the greatest wealth. Why do we say Vedas are the wealth? This can be interpreted in several ways.

Firstly the very vedic chanting itself gives him lot of benefit, which is in the form of wealth. Not only that, by following the vedic teachings, he can get all the four purusarthas both preyas wealth and shreyas wealth; dharma artha kama they are preyo rupa sambat and moksa is shreyo rupa sambat and all these he can get.

Therefore, purusarthas are because of vedic sadhana and vedic sadhana is because of vedic study and vedic study is because of srotrendriam, which is the ultimate cause of all prosperity. Sambat guna visista srotrendira indriya rupena hiranyagarbha upasana one can do. The phalam is sarva abhi sambannah sarve vedah abhi sampanna he will receive all the vedic teachings. He will become a vedic scholar first and he will become vedic follower and get all the four purusaharthas and everything will come to him. Here there is an interesting expression. Sam badyate this is all the vedic freedom, one word is split into two. He can fulfill all his desires whether artha kama or dharma. Thus, we have the third guna of the third organ.

### Mantra 6.1.5

*Yo ha va ayatanam vedayatanam svanam bhavati, ayatanam  
jananam; mano va ayatanam; ayatanam svanam bhavati, ayatanam  
jananam, ya evam veda.*

The fourth organ taken up is Manah or the mind. The glory of the mind is ayatanam. Ayathanam means the abode or resting place, support or resort anyone one word we can use. The mind is the abode because Adhi Sankaracharya says that the mind is the abode or support of all sense organs and sense objects. Every sense organ can function only if it is backed by the mind. If the sense organs stay away from the mind, the sense organ cannot function.

You sit in the class and your ears are open and you are here but you can hear but sometimes you don't hear because the srotrendriam from the field of mind and the mind is somewhere. Or the mind is bothering about the eyes seeing something else. All the sense organs must be rooted in the field in the background of the mind.

Similarly we say that the mind is the ayadanam of sense objects also. This we have seen before. The idea is this. You do not directly see the world

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at all. Nor do you directly experience the world at all; you experience that part of the world that is caught in the framework of the mind.

In Upadesa Sahasri Adhi Sankaracharya dedicates one full chapter for this purpose. Budhyarupa prakatanam, when your sense organs are open, these sense organs absorb certain forms, colours, sounds etc., and having absorbed them, those portions they give it to the mind and they get filmed in the mind and that part of it alone you notice.

The eye chooses to see only certain things and that get formed in the film of the mind and I am only aware of that part. In fact, sometime I may miss a few of the student and someone ask whether he had come I may not be able to tell for I might not have registered that student in my mind.

Sometimes even though the rope is present went through the sense organ, it is falsely absorbed and in my mind snake thought is formed and it is not the world of rope but I experience the world of snake alone. No doubt there is a public world I experience only a private world, which is formed in my mind. This is exactly like swapna.

In jagrat avastha also I do not experience isvara sristi but I experience whatever is formed in my mind and in whatever coloration I see. Some people I say they are handsome. What is beautiful is not beautiful for another. So is also music. Some say it is good for one and another will say it is bad. Some others may say that they enjoy nice music. What do you mean by nice music. Isvara sristi has given music. Nice music is what the framework of my mind gives.

The ayatanam of the world we experience is our own mind alone. Therefore mind is ayatanam. What is the upasana? Ayatanatva guna vishista mano rupena hiranyagarbha upasana. What is the phalam for this upasana? The upasaka will become the support, the abode, and the resort of all the family members. He houses everyone; he accommodates everyone; either in his own house or by providing house for other members who do not have. The upasana gives him the capacity to provide house for others. He becomes support of others in his family and also in any other group or institution, community, village or his office.

Perhaps we need not take it purely in the material sense alone and we can extend to the subtler sense of moral support. Adhi Sankaracharya says that he does not say that but we can take it in that sense also. He is like a counselor or an adviser. That kind of support he becomes.

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### Mantra 6.1.6

*Yo ha vai prajatim veda prajayate ha prajaya pasubhih; reto vai prajatih; prajayate ha prajaya pasubharya evam veda.*

Now the fifth organ is taken. We have seen two jnanendriam one karmendriam vak and manah. We now take up the organ of procreation or reproduction. It is the purusa bijam or seed, which becomes the baby but in this context it should be taken as upastha indriyam. It means progeny or procreation. Prajitit vaguna vishista upastendriam. Because of that organ alone we get children, the grand children. Refer to Taittiriya upanisad Brigu valli in this regard.

The phalam is prajaya pasubihi parajayate. He will be rich with children and he will have the wealth of children as also all the animals like cows etc. Thus five organs and five gunas we have seen and this is the upasana, hiranyagarbha upasana and later these seven gunas will join with prana. All the five gunas function with the grace of prana alone. More in the next class.

Hari Om

## Class # 151

### Mantras : 6.1.7 to 6.1.14

In the first brahmanam we get Vishista prana upasana or Vishista prana rupena hiranyagarbha upasana. Here various gunas of prana are given. Seven gunas were enumerated. And therefore these five glories also should be attributed to prana. Previously two glories were mentioned jyestatvam and srestatvam and five gunas of organs and seven gunas that belong to prana. This story has a debate or a dialogue between prana and other organs generally among all the organs themselves including prana.

The controversy was which organ is the greatest one; each organ claimed that I am the greatest one. When one organ claims that I am the superior most, the other organs did not accept the superiority and therefore the organ gets humiliated, feels very bad stating that I am not recognized, and each organ goes out of the body for a year challenging as to how all of you survive without me. Thus the story begins.

#### Mantra 6.1.7

*Te heme prana ahamsreyase vivadamana brahma jagmuh,  
taddhocuh; ko no vasistha iti; taddhovaca, yasminva utkranta idam  
sariram papiyo manyate sa vo vasistha iti.*

All the sense organs are called here prana. Normally, we understand prana as the panca pranah. But you should note that the jnanendriams are also called prana and karmendriayams is also called prana; mind, Chitta and buddhi and ahamkara are also called prana.

Prana alone gives life to every sense organ. The very life, the very essence in every sense organ is prana and therefore their very name is prana. Because of this name itself we can say that prana is superior. There is no need for any debate. Prana is tattvam of every sense organ. That itself indicates the superiority of prana. But the organs did not understand that.

That is why in the sastra we use two expressions mukya prana and gouna pranaha. Mukya prana and gauna prana. Because the word prana is used for panca prana; jnanendriyas, Karmendriaya, antahkaranams and all the things and all the parts of sukshma sariram are called prana. Mukya prana means panca prana and jnanendriams, karmendriams, all of them are called gauna prana.

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Upanisad says prana, which includes mukya and amukya pranah. All the organs were arguing. The argument was that each one organ claimed that 'I am the greatest one'. I am the superior most one. They were not able to come to any conclusion through mutual discussion.

Therefore they had to go to someone who is acceptable to both. They have to go to court. And for the organ, the Supreme Court is Brahmaji. Brahmaji, the creator the Lord of all, the first father was approached by all of them. First the debate was regarding vasistatva guna. Therefore all the organs asked Brahmaji who is vasistah. Vasistah means abode. Among us who is Vasistah one who is the wealthiest?

When the question was asked that vak indriyam thought it would be chosen as the Vasista and with that fond hope all the organs went. Brahmaji could have been satisfied and said that vak is vasista and the glory belongs to you.

On the other hand, Brahmaji said that you have to do an experiment. Each one organ should quit the body; and you should find in who's quitting the body, the body loses the wealth and the body become untouchable and unapproachable. In who's quitting, the body becomes useless, worthless, that particular organ must be vasistah.

Then each one started quitting for one year. Adhi Sankaracharya says don't ask how can the sense organs walk out of the body. Remember this is a story. It is only a story and it did not literally happen and just to glorify prana the upanisad is giving an imaginary story. It is not something, which can really happen.

### Mantra 6.1.8

*Vagghocakrama; sa samvatsaram prosyagatyovaca, kathamasakata  
madrte jivitumiti; te hocuh, yatha kala avadanto vaca, pranantah  
pranena, pasyantascaksusa, srnvantah srotrena, vidvamso manasa,  
prajayamana retasa, evamajivismet; pravivesa ha vak.*

The vak indriyam thought that vasitatva guna belongs to vak indriyam and to prove that vak indriyam left the body. It left the body for a year on pilgrimage all the time thinking that the body would suffer all the time. It came back to the body and asked how was the life without me. It found that the person was comfortably living. It asked the question as to how was it that you survived without me.



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They said that there are many people who do not have vak indriyam who are dumb people and still they live happily survived and in fact they even have special news broadcast for them. They somehow communicated and continued to survive as before. Such people are able to conduct lives through other organs.

They continued to breathe with mukya prana and could see with eyes; hear with their ears; they are even great scholars with their mind; with upastendriam they are even able to get children. Many of the arguments we don't require. It is not only convenient for them but also to others they lived comfortably. Gossip and rumours create all the problems and the problems are because of vak indriyam only. Vak indriyam alone gives maximum problem to man.

Then vak indriyam said that I would join you. The vak indriyam entered back into the body of the person and vak indriyam was humbled. Whenever we become arrogant and whenever we think that we are contributing to family or organization or community, we find that when we die all the people forget that we existed. After a few years time suppose we write a letter from heaven asking whether I could come, the dependents or the people would say that you need not come because they lived comfortably without the presence of the dead.

### Mantra 6.1.9

*Caksurhoccakrama; tatsamvatsaram prosyagatyovaca,  
kathamasakata madrte jivitumiti; te hocuh, yathandha  
apasyantascaksusa, pranantah pranena, vadanto vaca, srnvantah  
srotrena, vidvamso manasa, prajayamana retasa, evamajivismeti;  
pravivesa ha caksuh.*

Similarly, the eyes also quit the body for one year. It came back thinking that the individual would be suffering without eyes. The other organs pointed out that as the blind people survived without their eyes, all other organs functioned and the person survived without any problem. The eyes thought that pratisthatva gunam was because of the eye and individual was able to manage because of eyes. But the eyes found that without eyes, the person was able to manage, to walk, and in fact he did everything. The moment eye knew that the glory did not belong to the eyes, the eyes felt humbled and they also entered the body.

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### Mantra 6.1.10

*Srotram hoccakrama; tatsamvatsaram prosyagatyovaca, kathamasakata madrte jivitumiti; te hocuh; yatha badhira asrnavantah srotrena. Pranantah pranena, vadanto vaca, pasyantascaksusa, vidvamso manasa, prajayamana retasa, evamajivismet; pravivesa ha srotram.*

Similarly the deaf people do everything without their ears. Similarly we also could survive without ears, the other organs said. On return the ears also got humbled and ears also entered back to the body. The guna of the air is samatva and thought sampatva was because of ears and the glory did not belong to itself.

### Mantra 6.1.11

*Mano hoccakama; tatsamvatsaram prosyagatyovaca, kathamasakata madrte jivitumiti; te hocuh, yatha mugdha avidvamso manasa, pranantah pranena, vadanto vaca, pasyantascaksusa, srnavantah srotrena, prajayamana retasa, evamajivismet; pravivesa ha manah.*

Now it is the turn of the mind. Mind also took a holiday for a month. After one-year, the mind came back and it asked without intelligence how did you manage to survive and then the other organs pointed out that there are so many unintelligent people and they occupied great posts and the mind came to know the people without intelligence could also survive.

Deluded people or mentally retarded people, uneducated people could survive with the help of the other organs similarly a person can be without mind as seen in susupti avastha. Daily sleep shows that without mind and intellect and with the help of prana the body survives. No karmendriyam or no jnanendriyam all the inner organs functioning and yet the body survive with the help of prana. Mind understood that I am also not great and became one of the ordinary members in the body. The glory of the mind is also borrowed glory from prana.

### Mantra 6.1.12

*Reto hoccakrama; tatsamvatsaram prosyagatyovaca, kathamasakata madrte jivitumiti; te hocuh, yatha kliba aprajayamana retasa,*

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*pranantah pranena, vadanto vaca, pasyantascaksusa, srnvantah srotrena, vidvamso manasa, evamajivismet; pravivesa ha retah.*

Finally the upastendriyam also left for one year. The upastendriyam has got procreation and the it thought without that Indriyam, a person cannot survive and the indriyam found a person could survive without children. In fact, a childless people were happier compared with other people who are suffering with or because of the children? Therefore, the people could do everything and they could even get moksa without it. Therefore upastendriyam did not belong to me and came back. Now prana said that I would also go for one year. All the indriyams understood, that their glory belonged not to them but to the prana.

### Mantra 6.1.13

*Atha ha prana utkramisyanyatha mahasuhayah saindhavah padvisasankunsamvrhet, evam haivemanpranan samvavarha; te hocuh, ma baghava utkramih; na vai saksyamastvadrte jivitumiti; tasyo me balim kuruteti; tatheti.*

Now, it is the turn of prana. The upanisad does not say prana left the body. In the case of the other organs, all of them left the upanisad said. In the case of prana, the upanisad does not say prana left the body. If it had left the body, the person would be 'out'. Upanisad said that the prana was about to leave the body. It was getting ready to live. It was intending to leave.

The very preparation of the prana to leave the body uprooted the organs and the sense organs could not remain in tact within the body. The organs were dragged along with prana. They could not remain in the body. For that, an example is given. It seems, that a horse is tied to a stick or peg or pole, which is fixed to the ground. It means pada bandvisa sankuh or pada bandana sankuh.

The sankuh means the pole or peg. Four poles are there and the four legs of the horse are tied to the four poles. The horse is very powerful. The horse is very big and powerful horse. It comes from saindavah means it came from desastah. The horse from Sind is considered to be most powerful. It cannot be tied to any peg. If tied the horse so that it does not run away,.

When the powerful horse run off along with the horse the peg to which the horse is tied also goes with the horse. The peg is pulled out and is dragged by the horse. The peg and the rope goes along with the horse. The

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prana is compared to the saindavah mahasva horse. The sense organs are compared to the pegs. The physical body is compared to the earth.

When the prana prepared to quit the pegs in the form of sense organs and got dragged from the physical body, that is earth, the sense organs requested the prana not to leave the body. So powerful is prana. Similarly, the prana dragged the sense organs and when the sense organs were dragged; they did sastanga namaskara and accepted the greatness of prana and requested the prana to remain with body for some more time.

The other organs called the prana as baghavan. Eyes wanted to see the children, grand children etc. The tongue wanted to taste for some more time. Sense organs said that they wanted to taste all the sense objects and enjoy and they requested the prana not to leave the body.

All organs pleaded the prana that without you we cannot remain in the body and interact with the world. The organ whether it is kidney or lever it has to be transplanted to another body where the prana is there. Then all the sense organs accepted prana as the master and they glorified prana.

### Mantra 6.1.14

*Sa ha vaguvaca, yadva aham vasisthasmi tvam tadvasistho'siti; yadva  
aham pratisthasmi tvam tatpratistho'siti caksuh; yadva aham  
sampadasmi tvam tatsampadasiti srotram; yadva  
ahamayatanamasmi tvam tadayatanamasiti manah; yadva aham  
prajatirasmī tvam tatprajatirasiti retah; tasyo me kimannam, kim  
vasa iti; yadidam kinca svabhya a krmibhya a kitapatangebhya -  
statte'nnam, apovasa iti; na ha va asyanannam jagdham bhavati,  
nanannam parigrhitam, ya evametadanasyannam veda; tadvidvmsah  
srotrīya asisyanta acamanti, asitvacamanti; etameva  
tadanamanagnam kurvanto manyante.*

Prana asked all the organs to praise and therefore each organ praises prana. The first praise was from vak. That attribute of being most excellent which I have is yours the sense and other organs said. If I am the vasista gunavan, the vasista guna of mine does not belong to me but it belongs to you the prana so say all the sense organs. You have the vasista guna. Your vasista guna has given to all of us the life temporarily.

Then the eyes glorified prana the attribute of steadiness, which I have is 'yours', it is not my guna you alone are pratistatva gunavan temporarily extended to me. The ears said that the attribute of prosperity that I have is

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'yours'; so the mind handed over its guna and organ of creation, the guna of procreation also was handed over to the prana.

All the gunas of all the organs, the organs said they all belonged to prana alone. The giving back the guna is glorification of prana.

We also pray god that all that I have, all the life with the blessings are all yours the god's. Disclaiming my glory and handing over it to the Lord is the best glorification of the Lord. I think I have written wonderful Soundarya Lahari and it is all ridiculous for you have given me the words. With the very same words I offer the glorification to you. Like the ocean water because of the sun becomes clouds and clouds offer water to the ocean. How can the cloud claim the glory because the cloud has the water drawn from the ocean?

The very fact I glorify you, is made because of your glory. Then, prana asks the question. You do pooja and the prana asks what is the naivadyam for me. What is the dress that you are going to offer?

Then the sense organ points out that all the annam of the world are your annam only. Whether it is dog's food, whether it is germs' food, whether it is moth's food, whatever animal or tree is consuming all those food really your food only because the food is consumed by prana which is in the dog, worm etc. Your dress is the water that we drink is the dress of prana. It is symbolic. The water is the dress to cover the prana. Details we will see in the next class.

Hari Om

In the first brahmanam of the sixth chapter we get the visista prana upasana or visista prana rupena hiranyagarbha upasana. We use the word various visista prana for various guna are enumerated. Seven gunas are enumerated jyestatva, shrestatva, vasistatva, pratistatva, sampatva, ayatanatva, prajatitva, guna visista prana rupena hiranyagarbha upasana.

To reveal the importance of prana a story was imagined in which all the organs accepted the glory of prana. Jnanendriam, karmendriyam and the antahkaranam all of them accept that prana is the most glorious because without the blessings of prana none of these organs can function.

Adhi Sankaracharya points out that the story is only imaginary and don't take the story literally because sense organs cannot quit the body and independently live and cannot come back to the body after one year. We have to note another point also here that the Acharya does not say it but it is said somewhere else that since prana alone blesses all the organs; all organs are called gouna prana or secondary to prana. Thus the organs, karmendriyam and jnanendriam are called prana because their very life is nothing but prana.

Pancha prana for the purpose of differentiation are known as mukya prana. The reason we get from the story and the reason is that mukya prana alone blesses the gouna prana. At the end of the brahmanam the prana receives praise from all the organs. So all organs glorify prana after receiving the sthuthi, prana asks that it is not enough that you praise me but you should give me food and drink.

Prana asked as to what would be my food and drink and what would be my dress. Dress also must be offered the prana said. And that is the portion we see and the organs point out that [14<sup>th</sup> mantra of first brahmanam of the 6<sup>th</sup> chapter] for prana there is no particular type of food because all types of food are the food of prana alone. Prana is said to be the sarva anna bogta.

Therefore, krimi annam; krimi means an insect krimi's food, dog's food, moth's food or food of a worm all types of food can be taken as pranasya annam. The logic behind this is that because there is only one prana, which is residing in all the sariram whether it is dog, moth, worm or devas or manushya one samasti prana alone consumes all the food for the varieties of sariram.

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Apaha the drink is treated as the dress for the prana. Water that is taken before eating food and the water taken after eating is taken as the dress of the prana.

Adhi Sankaracharya points out that the water is not the real dress of prana but it has to be meditated upon as vastram. It is an upasana and it is not literal. Adhi Sankaracharya says that a prana upasaka when he takes parisesanam, he should imagine that let this water that I take as amrita upastaranam or amritapadanam and let this water become vastram of prana. Jaslasya prana vastra rupena upasana or bhavana kartavya..

Then what is the phalam of this upasana? The phalam is whatever food he eats whether it is allowed in the sastra or prohibited in the sastra, all those food taken by him; will not harm him and will not create papam for him.

For prana upasaka there is nothing like prohibited food. If a person is not a prana upasaka, the sastram prohibits certain types of food as tamasa annam. Certain types of food are barred for a vaidhika. If he is a prana upasaka even if he violates the rules, such violation will not affect him.

Then once the upanisad gives this sanction then wherever such a freedom is given it can be abused. Already without sanction people are abusing. Not if the sastra said eat everything, the problem will be more. For validating he may do that and therefore Adhi Sankaracharya interfrers and says this is not a sanction.

Prana upasaka also cannot violate the rules of ahara. Whatever ahara niyamas are prescribed for other people and they are valid and relevant for prana upasaka also and in the name of prana upasaka, he cannot take liberty to take anything. All the Acharyas were frightened and cautioned that sastra prescribed discipline and it is difficult to follow and we should always want to violate and wait for some excuse or other to violate the discipline.

Prana upasaka can eat every thing and it is not literally true and the sastra statement should be taken as artha vadah. Adhi Sankaracharya gives an interesting argument also. He says that I can take food of all the animals the dog's food, pig's food etc. Adhi Sankaracharya says that some of the insects live in poison. For them it is food but for the human body it is poison and can a prana upasaka take poison? He has to avoid it. If certain types of food, which are food for other beings and poison for human body and in the same way certain food are nishiddam and taking such food is papam for even the prana upasaka.

This should be taken as sthuthi and it is arthavada and no one should violate ahara niyama. The next part is apaha vasah. That part the upanisad explains further in the last few lines. That is why all the prana upasakas do

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acamanam before taking food. Before eating food, they have to do acamanam, which means sipping water.

Before eating food they do acamanam and it is done with a particular mantra before taking food and it is also done after completion of the eating. What is the purpose? The purpose is to give dress to the prana.

First acamanam perhaps taken as lower dress and the later acamanam perhaps the angavastram the upper growth and if acamanam is not done the prana remains naked. They dress up prana by acamanam without it prana will remain naked. Thus pranasya annam is mentioned and vasaha vastram has been mentioned. With this first brahmanam is over.

The main topic is Sapta guna visista prana rupena hiranyagarbha upasanam. This brahmana is called prana samvada brahmanam. Because we get a story in which there is a dialogue between prana and the other organs. As I said before this brahmanam or this topic is there almost in the same form in the first section of the fifth chapter of Chandogya upanisad, now we enter the second brahmanam

## 2. Karma Vipaka Brahmanam

### Mantra 6.2.1

*Svetaketurha va aruneyah pancalanam parisadam ajagama; sa  
ajagama jaivalim pravahanam paricarayamanam;  
tamudiksyabhyuvada, kumara iti; sa bho iti pratisusrava;  
anusisto'nvasi pitreti; aumiti hovaca.*

In this second section we get another upasana known as pancagni upasana or pancagni vidya. This is well-known topic of this section and this topic is also a repetition of the third section of fifth chapter of Chandogya upanisad. As an introduction to the teaching we get a story in the form of dialogue between the teacher and student is introduced.

Here the student is Svetaketu, a brahmana and the teacher is Jaivalihi, a ksatriya. His full name is Pravahana Jaivalihi. This is a unique aspect because normally brahmanas enjoy the status of a teacher and even according to varnasrama dharma brahmana alone acted as a teacher. Even archery etc even in the case of warfare, the teacher is brahmana and the student is a ksatriya. But here the case is different.

Brahmana has got right to teach warfare but he cannot fight. As a teacher he cannot impart all the teaching. Brahmana is guru and all the others are sisyas. Here we find there is a reversal and ksatriya is guru and a brahmana



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is a sisya. Svetaketu approaches the king of pancala Desa. He entered the assembly of Pravahlim Jaihili and at that time the king had many attendants serving him. He was relaxing. Then seeing Pravahana Jaivili seeing Svetaketu addressed the latter hey kumara indicating that Svetaketu was a small boy who is Aruneyah.

Svetaketu's father is Aruneyi. He is the grand son of Aruna rishi. When Svetaketu approached him after completing his studies under his father, father had two names they are Arunih and Gautamaha. He was arrogant.. He had vidya garvah. We see a similar situation in Chandogya Sastadyaya because Tat Tvam Asi teaching occurs in the 6<sup>th</sup> chapter. There also we find that he goes to one guru and comes back.

After completing the education he comes back. His father asked a question? Did you ask for self-knowledge? He says that I don't think my teacher knew it. That is called the arrogance. Self-knowledge can be given if it is asked for and in this case Svetaketu had not asked for it.

In the sixth chapter of Chandogya also Svetaketu was arrogant. Here also he comes with arrogance. Then in reply Svetaketu said 'yes' your highness and then Jaivili asked him back oh! Have you been educated or trained by your father. Svetaketu with all arrogance 'yes I have been taught and I am master of everything and there is nothing I do not know'. Then Jaivili asked five questions to Svetaketu.

### Mantra 6.2.2

*Vettha yathemah prajah prayatyo vipratipadyanta iti; neti hovaca;  
vettho yathemam lokam punarapadyanta iti; neti haivovaca; vettho  
yathasau loka evam bahubhih punah punah prayadbhirna  
sampuryata iti; neti haivovaca; vettho yatithyamahutyam  
hutayamapah purusavaco bhutva samutthaya vadanti iti; neti  
haivovaca; vettho devayanasya va pathah pratipadam, pitryanasya  
vayatkrtva devayanam va panthanam pratipadyante, pitryanam va;  
api hi na rservacah srutam - dve srti asnavam pitrna -maham  
devanamuta martyanam; tabhyamidam visvamejatsameti yadantara  
pitaram mataram ca iti; nahamata ekancana vedeti hovaca.*

Jaimili, a ksatriya asked five questions to Svetaketu and Svetaketu was not able to answer any of the five questions. All the five questions are the same as in the Chandogya pancagni vidya portion. But the wordings of the

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questions are not the same as in Chandogya Upanisad but are different here. However it is in the same order only.

The first question is 'Do you know the various paths by which the jiva travel after death?' Svetaketu replied 'I don't know'. Then the second question is 'Do you know how the other world is never filled by so many people dying thus again and again. How the jivas come back to this loka?' The route of going is one question and route of coming is another question.

The third question is 'Do you know how the higher lokas are not overpopulated'. The answer is 'I don't know'. The fourth question is a technical question and this alone leads to pancagni vidya. This is the main question leading to pancagni vidya. In fact, to understand the question we have to study the answer.

I will rearrange the question for our convenience. How do the jivas come to this world after coming through various stages or after passing through how many stages do the jivas come to manushya loka. After death we say the sukshma sarira comes back to life or take fresh birth. This travel and arrival is presented in five stages. That five stages whether Svetaketu knows or not, Jaivili wanted to find out. This is the main question of this brahmanam.

The fifth and final question is 'what are the sadhanas that lead to devayana marga or shukla gathi and Pitrayanam otherwise known as krishna gathi?' This topic also is not new to us. [Refer to the Mundakopanisad, Taittiriya upanisad and the 8<sup>th</sup> Chapter of Gita.] The mere rituals will take a person through krishna gathi and the rituals mixed with meditation will lead a person through shukla gathi. This is the answer. In fact, all the five question answers we know. But some more details are given which we will see later.

Devayana and pitrayanam themselves are discussed in detail by Jaivili. In support of these two paths Jaivili quotes a Rg mantra also. He does not say it is Rg mantra. He says that these paths are invented by me but the rishis themselves have talked about these two paths and gives quotation of the rishis.

In Gita the words used are krishna gathi and shukla gathi but here krishna gathi is called as Pitrayanam and shukla gathi is called devayana. The entire world or entire humanity will have to travel through these two paths alone generally. This is not exactly true. Entire humanity will not go through these two paths.

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For those who do not follow this, there is another path for travel as per the Chandogya upanisad. Even by doing nithya naimityaka karma, one will get krishna gathi and veda expects a person to do the minimum nithya naimityaka karma.

These two paths exist between the earth and heaven. Pita here does not mean father and mother does not mean mother. Between the heaven and earth these margas are there. Between higher lokas and lower lokas the question is about margas connecting the earth and heaven. Earth is the starting point and heaven is ending point. Between the starting and the ending point, there is the marga. Svetaketu says that I do not know the answers for any of the five questions.

### Mantra 6.2.3

*Athainam vasatyopamantrayancakre; anadrtya vasatim kumarah  
pradudrava; sa ajagama pitaram; tam hovaca, iti vav kila no  
bhavanpuranusistanavoca iti; katham sumedha iti; panca ma  
prasnan rajanyabandhurapraksita, tato naikancana vedeti; katame ta  
iti; ima iti ha pratikan yudajahara.*

When Svetaketu expressed his inability to answer the Jaivili said it is ok. You can study from someone or other and go to my guesthouse and I will give you the annam taking him as an atithi. He honoured Svetaketu even though Svetaketu was a small boy. But do you think that Svetaketu can go and stay because he was insulted and his ego was pricked and the insult has in fact turned him angry.

In fact, Jaivili did not want to insult him because of his attitude it became an insult. Svetaketu was angry with his father. He ran back to his father. He questioned his father in anger ‘did not you tell that we have completed our study. Why you have not taught full?’

The father understood there is some problem. He asked the question ‘oh! Intelligent one how come you are upset? What happened to you?’ Svetaketu was angry with the raja also. He said ‘he is only a raja for namesake and not a real raja’.

Similarly if a brahmana is only a brahmana by birth and if he does not have the brahmana karma or brahmana guna and merely one is brahmana by birth, it is insulting for the brahmana; so also raja is raja by birth only. Svetaketu did not understand the questions asked by the raja let alone answering the questions’ the father asked ‘what are the questions’.

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The upanisad does not repeat the question and it says that Svetaketu enumerated all those five questions to his father Aruni or Gautama. Then we get a peculiar answer and father say 'I myself do not know and let us both go to the king to know the answer'. It only shows the intellectual honesty. Father accepts his ignorance the details we will see in the next class.

Hari Om

## Class # 153

### Mantras : 6.2.4 to 6.2.9

In the second brahmanam of the sixth chapter we find Svetaketu approached the king Jaivili after completing his education under his father Gautama. Gautama told Svetaketu that he had taught everything he knew. Svetaketu was arrogant about his knowledge and approaches Jaivali to exhibit this knowledge.

The king wanted to conquer all the people of pancala desa in debate and finally he comes to the king with intention of arguing with the asthana vidvan, the scholars of the king's assembly. The king had already heard about Svetaketu's garva and the king had decided that he should be taught an appropriate lesson with the intention of correcting the boy.

When Svetaketu approached the king, his servant attended the king and he asked Svetaketu have you finished your education and even in that statement, arrogance was writ large. The king then asked five questions about life after death but not vedantic questions but life after death. Five questions are;

1. How do people travel after death? [gamanam]
2. How do people come back? [agamanam]
3. Why the higher lokas are never filled up; never overpopulated and ever under populated
4. The main question is what are the stages through which a jiva goes after death before taking another body; this is elaborately answered
5. What is Pitrayana sadhanam and what is the means of going through krishna gathi and devayana sadhanam and what is the means of coming to shukla gathi.

These are the five questions Svetaketu could not even one among these five questions and he was humbled and utterly humiliated and once the job was over Jaivili said after all you are a guest and stay in my guest house. But Svetaketu's ego burnt and he runs back to his father.

Humiliation got converted into anger and he questioned his father that 'you had taught me everything and if that be so I should have been able to answer all the questions and since I have not been able to answer means that you had withheld some information as secret that too to your sisya cum son'.

The father Gautama consoles him and says I have not withheld any information till I say the same thing I have taught you everything. He

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accused the father of withholding some information from despite the sisya being his own son.

Father said that if you don't know something it means I also don't know the same thing. In fact I myself do not know the answers to these five questions. To be ignorant is not a sin. The father was ready to learn from Jaivili and become a sisya to the king. Father had no ego problem. Up to this we saw in the last class.

### Mantra 6.2.4

*Sa hovaca, tatha nastvam tata janitha yatha yadaham kinca veda  
sarvamaham tattubhyamavocam; prehi tu tatra pratitya  
brahmacharyam vatsyava iti; bhavaneva gacchatviti; sa ajagama  
gautamo yatra pravahanasya jaivalerasa; tasma  
asanamahrtiyodakamaharayanacakara, atha hasma ardhyam cakara;  
tam hovaca, varam baghavate gautamaya dadma iti.*

Father consoled his son Svetaketu and said, 'Really I have taught you everything that I knew. And if you were not able to answer the five questions it is because I have not taught you and I have not taught you because I myself do not know. It is not a big crisis or anything. Many things we do not know. We need not feel bad about it. You come along with me and let us both go together and let us have gurukula vasa. Here the word brahmacharya means let both us become brahmacharis'.

You may wonder Svetaketu is still not normal and his ego has been hurt and he has been humbled and he is still angry with his father and like any other boy he says to his father Gautama 'you go'. Father understood that his son would be like this for sometime and he decided to learn from the king and teach the newly acquired knowledge to his son. With that consolation, Gautama otherwise called Aruni goes to Jaivili.

The king offered him seat and some water to drink. In this context, argyam means offering water. Adhi Sankaracharya says that the king asked his attendants to do everything to Aruni. He said 'we are offering any gifts that you want'. In those days, brahmanas did not earn any money. They were not supposed to keep some money for the future.

Whatever money comes from priesthood with that they have to survive. They had to live from hand to mouth. Once money comes the knowledge goes away. Lakshmi and Saraswati often do not co-exist. Simple living and high thinking was their philosophy. Therefore whenever they had extra

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expenditure they had only one source and they had to go to the king and ask for financial help.

The kings were the banks of brahmana and the kings used to help them. So whenever a brahmana comes to the king, the latter knew what the brahmana wants. Here Jaivili says, 'Bhagavan Gautama I will offer you any gift that you want'.

### Mantra 6.2.5

*Sa hovaca, pratijnato ma esa varah; yam tu Kumarasyante  
vacamabhasathastam me bruhiti.*

Always the king gives boons and get into trouble. We find Nachiketush also got three boons and yama did not want to give 'Self Knowledge'. Because he had given the boon and Yama had to give Self Knowledge. Gautama jumps at the offer of word from the king. In those days giving a word means it had to be protected. Now vak tapas is not required. Gautama says that you have given a word. The Varam I want is that to my son Svetaketu you had asked five questions regarding the five topics. May you tell me about those five topics? May you teach me the answer to those five questions?

### Mantra 6.2.6

*Sa hovaca, daivesu vai gautama tadvareshu, manusanam bruhiti*

Jaivili gives the same answer as Yama dharma raja gave to Nachiketush. This knowledge belongs to god and manushyas should not ask about this. If Jaivili can know this, what is the problem if Gautama is taught? Therefore, he says that manushya should not ask any varam, which which should be asked only by devas. Hence the king suggest Gautama to change the boon. May you ask such a boon, which is natural to human beings like asking for wealth, money, children, dress house, pets, horse, cow, elephants etc. So says Jaivili to Gautama.

### Mantra 6.2.7

*Sa hovaca, vijnayate hasti hiranyasyapattam goasvanam dasinam  
pravaranam paridhanasya, ma no bhavan  
bahoranantasyaparyantasyabhyavadanyo bhuditi; sa vai gautama  
tirthenecchasa iti; upaimyham bhavantamiti; vaca ha smaiva purva  
upayanti, sa hopayanakirtyovasa.*

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Gautama tells the general boons asked by human beings I don't want to ask because I have already have all of them. Here Gautama happens to be rich in possession. He says that he has acquired the possessions like the gifted gold, thousand of horses, servant maids, lot of friends and relatives and assistants are there and lot of clothes etc.

Now I want a boon, which is of infinite value, great and inexhaustible that will last from generation to generation. If it is a boon in the form of knowledge it can never be exhausted and not only I can enjoy but also I can hand them over to my children and grand children.

May you not be uncharitable with regard to this boon? May you not be ungenerous with regard to this boon? Because I have heard about your glory and I have heard about you that give people whatever they want. Please maintain your status with regard to this boon also. Then Jaivili answers. He says that there is a difference between knowledge and money gifts. Money gift is only a simple thing to give. If it is knowledge gift you have to become my disciple.

Without becoming a disciple knowledge cannot be imparted. You cannot casually stand aside and ask for knowledge. If you have to become a disciple there is a procedure. There is a vidhi known as upasadana or upanayana vidhi. Sastric procedure of becoming a disciple is called Theerthah. Through the proper method may you desire to learn? May you ask me the question?

Gautama knows this procedure. He formally declares that I am becoming your disciple. I formally approach you for learning. That means I am not approaching you not as a guest but approach you as a disciple. Then the upanisad adds a note here. According to varnasrama dharma, which was followed in those days, brahmana alone had the right to teach and he was always the teacher. Others other than brahmana have got only the right to learning but teaching others.

Ksatriya can do Veda adyayanam but he cannot teach. Vysya can do Veda adyayanam but cannot do Veda adyayanam. Since brahmana was always a teacher and others did namaskarams to brahmana and brahmana never does namaskarams to ksatriya and vysya etc. He had the teacher status in the society and society will thrive only when the teachers in society will respect them.

Any society will come down when the teachers get inferior status. When the teacher status is respected then alone society will thrive and here generally vysya, ksatriya, sudras do namaskaras too brahmana and brahmana never does namaskarams to them. Here brahmana has to learn from ksatriya and one of the rules to become a disciple is doing namaskara.



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Now the question is if brahmana has to learn from ksatriya and should he do namaskara to become a disciple. Sastra gives a special rule. He need not go through all the ritualistic procedure of offering things and doing namaskara, offerings etc., when a brahmana wishes to learn from a ksatriya. He has to verbally declare that I am your disciple. This is sufficient for brahmana to become sisya,

There is no physical procedure and there is only a verbal procedure. The procedure is that I am approaching to learn. In previous generations also when brahmanas went to ksatriyas for learning they became disciple only verbally and not by doing namaskaram. In keeping with that tradition, Goutama upanayana vachanena uvaca. It means verbal upanayanam making a statement that I am approaching you to become a disciple. He became a resident student.

### Mantra 6.2.8

*Sa hovaca, thatha nastvam gautama maparadhastava ca pitamaha  
yatha, iyam vidyeta purvam na kasmimscana brahmana uvasa; tam  
tvaham tubhyam vaksyami, ko hi tvaivam bruvantamarhati  
pratyakhyatumiti.*

When Gautama humbly approached Jaivili with a statement I am your disciple, the king feels bad and he did not want to humiliate Gautama by forcing him to become a disciple because the king has made a statement that if you want to learn you become a disciple. It is as though humiliating a brahmana.

The king feels bad about it therefore he says I asked you to become a disciple but not to humiliate him. I told you to follow the sastric rule and without that statement you will not get the benefit. For your own benefit I asked you to verbally say that I am your disciple. You please don't mistake me.

It is not that I want guru status, not that I want to convert you to be a disciple nor I wanted to humiliate you. Your forefathers also have done similar things in the past. It means brahmanas have done the same thing when they had to learn from ksatriya.

They verbally uttered they are disciples. They were ready to follow the sastric rule and you should not mistake me. There is another guilt also in the king's mind. He said you do not ask me this boon. This boon is deivah varaha. You ask for manushya varaha in mantra number six.

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That also created guilt in king's mind as though I am a miser or ungenerous, I don't want to share this knowledge or petty hearted etc. Therefore he says, really speaking I am not petty hearted and in the previous generations also this knowledge was known only to the ksatriya. No brahmana knew this knowledge especially with reference to pancagni vidya.

Brahmana might have studied shukla gathi etc., but here it is presented in the form of an upasana and that upasana method is only with ksatriya. It is going to be very highly symbolic upasana. Each state is compared to the fire and the brahmana only knows the state of fire, embers the flame, the sparks as taken as symbolic representations.

Since it is with ksatriya generation, I always wanted to avoid teaching the wisdom to the brahmana. It is out of my respect for our tradition not out of my miserliness. I first did not want to teach you. No brahmana was taught of this knowledge before me by any ksatriya king.

This knowledge was with ksatriya and not known to any brahmana. Therefore the king says that I always hesitated to violate the tradition. Now he says that I have decided to break that tradition. The tradition is that the knowledge should be with ksatriyas but now I have decided to teach the brahmana to you Gautama says Jaivili.

Now I have decided to break this tradition with pain. I break this tradition because I find you to be extremely sincere and you do not have the brahmana arrogance. If the abhimana is an obstacle for knowledge we have to get rid of that. Jaivili says that you do not have that brahmana abhimana and therefore I will teach you says Jaivili to Gautama.

How can I refuse to teach you the knowledge to the one who approach me with such sincerity, with such humility without any brahmana abhimana? The teaching has not come. Up to this is introductory part. Jaivili is guru and Gautama is sisya.

### Mantra 6.2.9

*Asau vai loko'gnirgautama; tasyaditya eva samit, rasmayo dhumah,  
ahararcih, diso'ngarah, avantaradiso visphulingah,  
tasminnetasminnagnau devah sraddham juhvati; tasya ahutyai somo  
raja sambhavati.*

The teaching begins with the ninth mantra introducing guru and sisya. Of the five questions the king is answering the fourth question first. He is not giving the question in order and he changes the order. The fourth question is answered first. This goes from ninth mantra to fourteenth mantra. This is the

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most important question. The answer to this question alone is the main teaching of this chapter.

This teaching alone is known as pancagni vidya. This means five-fire meditation is the literal translation of pancagni vidya. Fourth question is what are the stages a jiva goes through before getting a rebirth. That means what are the stages that a jiva goes through before getting another physical body. Put in another language after how many stages, a new physical body is formed. He is going to say after five stages a new physical body is formed.

What are the stages will be explained independently and thereafter wards I will explain the mantras. Those details we will see in the next class.

Hari Om

In this second brahmanam of the sixth chapter Svetaketu's father Gautama goes to Jaivili and asks for answers to the five questions he had asked his son. He becomes his disciple and the king begins his teachings from mantra 9 onwards.

First he answers the fourth question and it is after how many stages does a jiva get a new physical body after death. This question is answered up to mantra 14. The answer is that the jiva has to go through five stages before getting a full-fledged body in the next janma. These five stages are imagined or meditated upon as agni and therefore the teaching is called pancagni vidya.

Pancha agni represents five stages before taking this body. And this is one of the famous upasanas mentioned in the sastram and we have seen this in the third chapter of Chandogya upanisad.

Before going to these mantras I will give a briefing to make mantras easier. After a person dies, his body is taken for the final ritual called anthiyesti karma. It is the final ritual in which the body itself is offered unto the fire. Cremation is also a vaidhika samskara of the forty-one samskaras. Cremation is final forty-first samskara.

This offering is done into the Gargapatya fire, which a grahastha is supposed to maintain from the date of his wedding itself. Thus grahastha does forty samskaras in the fire and the forty-first samskara is the offering of the very physical body into the fire. This he cannot do while he is alive and then he will be committing suicide and therefore other people who carry the body and offer it to the fire do the final samskara.

That is why it is not there for sannyasi is one who does not maintain Gargapatya agni. He cannot be cremated but buried or other method prescribed in the sastra. When this body is burnt in the agni at the time itself the agni devata gives the next physical body in a very minute rudimentary form or in a sukshma form. Agni does not give the sukshma sariram. Sukshma sariram is not destroyed by fire.

But agni provides a new sthoola sariram, which is in an invisible form. This sthoola sariram consists of panca sthoola bhutas. The type of the body depends upon the various karmas he has done during his lifetime. Even though this body, the invisible physical body is made up of five elements the

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scriptures say that the body is predominantly consist of water principle. It is jalapradhanam.

This jalapradhana sariram or jaliya sariram, which is invisible form alone, will in due course develop gradually into the next physical body. It is jalapradhanam and it is more of liquid nature because most of the oblations that he offered into the fire during his life are in liquid form like milk, ghee etc. These samskaras he has done throughout the grahasthasrama life. He has given to agni devata liquid principle and the same liquid principle, the agni returns to him in the form of next physical body.

Therefore, according to the sastra these oblations contribute the physical body or jaliya sariram ammaya [appu mayam is equal to ammaya that means jala sariram] sariram up plus maya becomes smmaya. Jiva consists of Atma, karana sariram and this new sthoola sariram the invisible ammaya sariram. This jiva consisting of these four factors Atma karana sariram sukshma sariram plus jaliya sariram or jalapradhana sthoola sariram travels. While traveling, it crosses five stages.

It is like in a factory the raw material go through various stages and in each stages the raw material goes through various changes before the final product is fine and attractive. So the divine factory functions to make the wonderful physical body. When it passes through the jaliya sariram becomes more and more gross. From minute gross body it gets grosser and grosser as it passes through each stage and final stage it assumes this form. This conversion process is compared to five types of yajna. For example the jaliya sariram is compared to a homa dravyam then it is a material.

The first stage is compared to the fire, when the jaliya sariram goes through first stage, the jaliya sariram is offered to the first fire. It comes out of first stage in a grosser form and that grosser form is compared to the phalam. The grossified sariram is compared to the phalam. It is the benefit of performance of the yajna. This grossified body becomes the material offered into the second fire. The product out of the first fire becomes the dravyam for the second fire. Then it again produces the result still grossified body that becomes the second phalam.

The second phalam becomes the dravyam for the third fire. This is the kalpana and this is the upasana. We have got five agnis, which means five dravyams and five phalams. Now I will present in the form of a chart so that it will be easy to follow.

Dravyam

Agni

Phalam

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Jaliya sariram	Swarga	Grossified soma sariram Connected with soma devata
Soma sariram	Parjanya agni The clouds Associated with Parjanya devata	Vristi sariram [rain waters]
Vristi sariram	Prithvi [bhoomi]	Oshadi sariram Plants associated with plants
Oshadi sariram	Purusha agni Productive male	Retas sariram the seed
Retas sariram	Osha [sthree] Woman	Purusa sariram Manusya sariram

Pancha agnis are swarga agni, parjanya agni, prithvi agni, purusa agni and sthree agni final product is purusah sariram. Here this discussion is primarily meant for upasana. That is why it is dealt with as one set of human beings. Therefore we should bother about pancagni upasana.

There may be some more questions that may surface your mind, which you should not ask. We said that the agni devata gives the sariram at the time of cremation. Then you may ask what about the people who are not cremated. In other religion they are buried. Remember the purpose of the Veda is not to give the details of punar janma and it wants us to practise a type of upasana and it does not deal with the rebirth of human beings. It does not deal with all type of jivas. This is only to present a type of upasana.

The second benefit is vairagyam praptyartham. It is not to know about the details of punar janma but only to create vairagyam. This cycle is endless one and how to break it you must worry and not bother about the process details. Since each state is compared to agni the upanisad gives further upasanas and imaginations also.

The name of the flame, the name of spark, the name of the embers the name of the smoke etc., are not only confined to fire imagination and each state involves smoke imagination, fire imagination etc. I am not going in details. This you may understand by reading the text. The mantra says the various adhithana deities perform the cosmic yajna to make the physical body. For details refer to the table.

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Mantra 6.2.10

*Parjanya va agnigautama; tasya samvatsara eva samit, abhrani  
dhumah, vidyudarcih, asanirangarah, hradunayo visphulingah,  
tasminnetasminnagnau devah somam rajanam juhvati; tasya ahutyai  
vrstih sambhavati.*

The second agni is said. The clouds or the fire and the offering is the soma sariram. The product is the vristi sariram. So vristi sambhavati.

Mantra 6.2.11

*Ayam vai loko'gnirgautama; tasya prthivyeva samit, agnirdhumah,  
ratrirarcih, candrama angarah, naksatrani visphulingah;  
tasminnetasminnagnau deva vrstim juhvati; tasya ahutya annam  
sambhavati.*

Now Vristi sariram is dravyam and bhuloka is agni and the product is annam is the sariram. Veda assumes we are vegetarians and so anna sariram is the product.

Mantra 6.2.12

*Puruso va agnirgautama; tasya vyattameva samit, prano dhumah,  
vagarcih, caksurangarah, srotram visphulingah;  
tasminnetasminnagnau deva annam juhvati; tasya ahutyai retah  
sambhavati.*

The Oshadi or anna sariram is the material in the fourth stage. The agni is purusah agni. The anna sariram gets converted into retaj sariram. Purusah is also pregnant with a baby and he has jiva in his body. Remember even in purusah sariram itself jiva is there incapable of functioning. Jiva enters the mother's womb from purusah. Hence abortion is papam according to Veda since jiva is there in purusa's body itself.

Mantra 6.2.13

*Yosa va agnirgautama; tasya upastha eva samit, lomani dhumah,  
yonirarcih, yadantah karoti te'ngarah, abhinanda visphulingah;  
tasminnetasminnagnau deva reto juhvati; tasya ahutyai purusah  
sambhavati; sa jivati yavajjivati, atha yada mriyate.*

This Retas sariram is fifth oblation, which is offered into the fifth fire which is Sthree agnihi. Going through Retas sariram gets converted into

## Khila Kandam

purusah sariram. Thus the going through five stages the jaliya sariram gets converted into manushya sariram. So Jaivili has answered the fourth question, which he himself asked Svetaketu. After five ahutis the jaliya sariram becomes manushya sariram.

Upanisad does not say jaliya sariram. It says water becomes manushya sariram. Water body, which was received at the time of cremation, becomes the manushya sariram. We are all agni putrahs since we are born by going through pancagni; we are agni putrahs. Going through five fires purifies us. He lives as long as he has to live. It varies from individual to individual based on the prarabdha karma.

Once the prarabdha is over then he dies and at the time of death once again the body has to go back to it; the body came from fire and it has to go back to fire. The sixth offering takes place. Cremation becomes the sixth oblation to the fire.

### Mantra 6.2.14

*Athainam agnaye haranti tasyagnir evagnir bhavati, samit samit dhumo dhumah, arcir arcih angara angarah, visphulinga visphulingah. Tasminn etasminn agnau devah purusam juhvati; Tasya ahutyai puruso bhasvara varnah sambhavati*

When the person dies, his body is taken and it is offered into the real fire; previous agnis were not real fires and they were all imaginary fires. They are gauna agni. They are not mukya agni. But after maranam this body is offered into fire, which is real, or mukya agni.

In the previous examples the smoke was an imaginary fire, imaginery embers imaginery fuel etc. Now in this particular case the smoke is real. To show the reality upanisad says archihi archihi the flame and flame.

In this devaha, the devatas functioning through various relatives, the son offer the body into the fire. Once it is offered into the fire the jiva becomes a bright one. Becomes bright upanisad says because he had gone through all the forty-one samskaras. The scriptures assume that he has gone through all the forty samskaras.

Grahasthas are to do 21 yajnas in addition to sandhya vandhanam etc. Each samskara is polishing the jiva. Since jiva goes through all the samskaras jiva becomes polished and mature ready for Brahma jnanam. Without samskaras Brahma jnanam is not impossible. If someone gets Brahma jnanam without samskara, he has done it in the previous janmas.



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With this, the fourth question is over. The answer is five stages that jiva has to pass through to get a new physical body. This is the famous panca agni vidya. This is very elaborately in Brahma sutra. 3.1. Known as Tatantara pratipatti adhikaranam.

### Mantra 6.2.15

*Te ya evametadviduh, ye camī aranye sraddham satyam upasate,  
te'rcirabhi sambhavanti, arciso'hah, ahna apuryamanapaksam,  
apuryamanapaksadyansanmasan udannaditya eti; masebhyo  
devalokam, devalokad adityam, adityam adityadvaidyutam;  
tanvaidyutan puruso manasa etya brahmalokan gamayati; te tesu  
brahmalokesu parah paravato vasanti; tesam na punaravrttih.*

### Mantra 6.2.16

*Atha ye yajnena danena tapasa lokan yayanti te dhumam  
abhisambhavanti, dhumad ratrim, ratrer apakshiyamana-paksam,  
apakshiyamana paksad yan san masan daksinaditya eti, masebhyah  
pitrlokam, pitrlokac candram, te candram prapyannam bhavanti;  
tams tatra deva yatha somam rajanam apyayasva apakshiyasveti,  
evam enams tatra bhaksayanti; tesam yada tat paryavaiti, athemam  
evakasam abhinispadyante, aksad vaum, vayur vrstim, vrsteh  
prthivim; te prthivim prapyannam bhavanti; te punah purusagnau  
huyante, tato yosagnau jayante lokan pratyutthayinas ta evam  
evanuparivartante, atha ya etau panthanau na viduh, te kitah,  
patangah, yad idam dandasukam*

In these two mantras 15 and 16 the other two questions are answered. The topic of these two mantras is shukla gathi and krishna gathi taken by jivas after death. Here, alone shukla gathi and krishna gathi are very clearly mentioned. Therefore these two mantras are well known mantras. This alone is the basis of sloka 8.24 of the chapter of Gita agnir Jyotir ahah suklah sanmasa uttarayanam tatra prayata gacchanti brahma brahmadev Janah also refer to sloka 4.15.5, 5.10.1 of Chandogya Upanisad, Prasno upanisad 1.10, Isavasya upanisad 18. On this subject. Incidentally, pancagni vidya is not only there in Brihadaranyaka upanisad and Chandogya elaborately and is briefly indicated in the Mundakopanisad second chapter first sloka also.

These shukla gathi and krishna gathi we get in other upanisads as also in Gita. Here shukla gathi is talked about. This mantra also talks about who will get shukla gathi or what are the sadhanas to go through shukla gathi

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assuming that you will not ask the question as to what is shukla gathi. The sadhana is mentioned here. All the pancagni upasakas will get shukla gathi. The grahastha do pancagni upasanas that is grahasthas who do pancagni upasana. They can get shukla gathi and krama mukti. They need not go to vanaprasta or sannyasa asrama etc. They need not bother about brahma jnanam. They get shukla gathi and reach brahma loka and from brahma loka to gain moksa.

Those who do hiranyagarbha upasanas in vanaprasta asrama will get shukla gathi. Here sathyam word means hiranyagarbha. Here Adhi Sankaracharya adds that all the sannyasis who follow the sannyasa asrama dharma will get shukla gathi if they don't get Atma jnanam during lifetime. Once you follow sannyasa dharma niyamas one gets shukla gathi. Sannyasi need not do any upasana including pancagni upasana. The details about shukla gathi are given. It is represented or indicated that various devatas who guide jivas and the guiding devatas and the guide devatas are Adhivahika devatas. The list of the devatas is given in the next portion, which we will see in the next class.

Hari Om

Class # 155

Mantra : 6.2.15

In the second brahmanam of the sixth chapter teaching is taking place between Jaivili the ksatriya teacher and Gautama the brahmana student. Here the teacher Jaivili answered all the five questions which the student [Gautama] was not able to answer and of those five question the fourth question has been answered in the form of the pancagni vidya and through this pancagni vidya the teacher points out that every jiva goes though five stages before taking another physical body.

Having given that information an upasana is also is prescribed in which each stage is imagined as sacred agni. It is imagined or meditated upon as the sacred fire because it converts an inferior thing to a superior status. The glory of agni converts something inferior to a superior state.

Even if you take the regular cooking itself before cooking it is in vegetable form which is not in an eatable state unless one is a naturopath and when the very same vegetables when cooked turns out to be delicious eatable and digestible dish. Before cooking it is in nikrusta status and after cooking it is in ukrusta status.

The conversion is taking place due to the sacred fire. Similarly, our body is also initially in subtler state not usable not vyavahara worthy and after going through each state, the body becomes useful and grosser and gets more and more refined and turns the finest most refined state is this physical body. Therefore in each state, the body is taken to superior status from grosser to subtler state and that chage is compared to agni.

The whole creation is compared to a yaga and the world is in inferior state as it were, and transaction is not possible and the world became manifest. Why compared to a yaga? In every yaga something inferior is converted to something superior. So these five stages are compared to pancagni and the famous meditation is compared to pancagni vidya. In mantra 9 and 14 and from mantra 16 to 19 the teacher answers the other four questions. The topics discussed in these two verses are five in number.

One is krishna gathi the dark path which certain jivas take after death and the second topic is krishna gathi sadhana as to what type of sadhanas will take a person through krishna gathi and third topic is shukla gathi and shukla gathi sadhanam and the type of sadhana will take one to shukla gathi and finally the path by which jivas come down to the lower loka which we may call it as adhogathi although such a name is not given in the Upanisads..

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The mantra 15 shukla gathi sadhanam and krishna gathi and krishna gathi sadhanam and adhogathi are discussed here. For gaining shukla gathi three sadhanas are prescribed. One sadhana is the pancagni vidya, which is to be practiced by a grahastha. For pancagni vidya is shukla gathi sadhanam. Secondly for vanaprasta various saguna upasanas like hiranyagarbha upasana etc., are considered to be shukla gathi sadhanas. For vanaprasta and sannyasi generally pancagni vidya is not prescribed. Adhi Sankaracharya gives the reasons. The pancagni involves purusa, agni, purusa sthree samyoga, conjugal union comes in which grahasthas are familiar. Vanaprasta give up the sthree purusa samyoga as they practise brahmacharya sadhanam.

Sthree purusa samyoga is the fourth state and grahastha practices it because he is in that field. For vanaprasta various other upasanas are prescribed that is hiranyagarbha upasana. For sannyasis the very practise of sannyasa dharma gives him shukla gathi. He does japa, Parayanam, Mahavakya japa, Omkara japa and Hamsa mantra japa.

When he holds danda various rituals are prescribed for danda. They will come under sannyasa asrama dharma and he need not practise any upasana because the very pursuit of sannyasa asrama dharma will give shukla gathi, if he does not come to the state of Self Knowledge. We are not talking about jnani sannyasi but ajnani sannyasis who follow the sannyasa asrama dharma.

A naistika brahmachari following the brahmacharya vrutam will get shukla gathi without any upasana. Incidentally brahmachari is of two types. One is called Upakurvana brahmachari and he is a temporary brahmachari before becoming a grahastha.

The second type is naistika brahmachari is one who has taken a vow to be a brahmachari for the rest of life like Bishma, Anjaneya etc. Nishta means vow or discipline. For that they have to take separate goal. Those people who live in gurukula and spend the whole life learning and learning take to naistika brahmacharya.

In our tradition, we have got so much to read and thereafter one is to serve the guru permanently. Guru seva etc. Is not possible once a person takes to grahasthasrama. A person who loves guru seva and person who love lifelong learning takes to naistika brahmacharya vrutam.

Even if he becomes a sannyasi he has to leave the gurukulam. After learning a sannyasi also has to leave his guru. The rule of paramahamsa sannyasi is to live alone. Therefore, grahasthasrama also one has to leave gurukula and sannyasa asrama also he has to leave gurukula. Naistika

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brahmachari alone can live with his guru. He can get shukla gathi if he does not get Self Knowledge. Four sadhanas are said for pancagni vidya,

Hiranyagharbha upasana, naistiga brahmacharya anustanam and sannyasa asrama dharma anustanma are the four sadhanas are practiced to get shukla gathi and gain krama mukti. This has been said in the first part of the mantra. Aranya means it represents two asramas, which are vanaprasta and sannyasa asrama. For all ashramis shukla gathi is possible.

Next part of the description of the shukla gathi is in terms of guiding devatas who are known as Athivahita devatas. There are many portions in Brahma Sutra dealing with this section. From Brahma sutra angle this brahmana is very important.

First devata is Archir, the devata or deity presiding over the plain. This devata is the first guide is Archihi. Because of this reason shukla gathi is otherwise called Archiradi margaha. This word is often used in Adhi Sankaracharya's bashyam. Shukla gathi is Gita word.

The next devata is ahar devata. Ahar devata means deity presiding over the daytime as opposed to nighttime. The next devata is shukla Paksa devata.

In this mantra it is called apuryamana paksam is nothing but shukla Paksa. Paksa is that in which the moon is gradually waxing and becoming purna. The next devata is Uttaryana devata. In this mantra this word is not used. For six months the sun goes north which represents uttarayana kalam and Uttarayana devata and from that it will take the person to devalokam. Here devata is not mentioned but the place is mentioned. Devaloka adhitya lokam gachchadi. Devalokam means heavens in this context.

From there it will go to adhitya lokam. Here adhitya loka is the land of the sun. From there it will go to vidyut devata. Uttarayana devata will take him to deva loka, adhitya loka and be handed over to vidyut, the lightning devata deity presided over lightning that is the last loka before landing the brahma loka.

Then comes a special guide called manasa purusah. Because he has come out of Brahmaji's mind. He takes charge of the person from vidyut devata. This manasa purusa will take him to brahma loka. One of the commentators says that within brahma loka itself there is taratamya different statuses are there. Why there is Taratamyam?

The gradation in brahma loka is called Taratamyam. Even though one might have done pancagni upasana in the manner of performance there can be qualitative and quantitative differences be there that makes all the different statuses in brahma loka.

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Above all there is gradation in the faith of the person and it is based on the sincerity of the person. There is difference in performance of pancagni dharma, hiranyagarbha upasana etc., which make the difference.

In sannyasa asrama dharma also gradations may be there and compromises are also there enjoying an exalted position being superior to all other lokas that too for a long time for many years. The duration of brahma loka year and manushya loka year may vary and their one-day is equal to two thousand Chatur Yuga of human beings [refer to 8<sup>th</sup> chapter of Gita]. Not only they enjoy brahma loka but also they will not return back to this universe.

There in the brahma loka, they will attend classes in brahma loka and attain Self Knowledge and later gain jivan mukti and along with Brahmaji in the pralaya kale and they will all gain videha mukti.

### Mantra 6.2.16

*Atha ye yajnena danena tapasa lokanjayanti  
tedhumamabhisambhavanti, dhumadratrim  
,ratrerapaksiyamanapaksam, apabsiyamanapaksa  
dyansanmasandaksinaditya eti, masebhyah pitrlokam,  
pitrlokaccandram; te candram prapyannam bhavanti, tamstatra deva  
yatha somam rajanamapyayasvapaksiyasveti, evamenamstatra  
bhaksayanti; tesam yada tatparyavaityathameva  
kasamabhinispadyante, akasadvayum; vayorvrstim; vrsteh prthivim  
te prthivim prapyannam bhavanti, te punah purusagnau huyante, tato  
yosagnau jayante lokanpratytthayinah; ta evamevanuparivartante;  
atha ya etau panthanau na viduste kitah patanga yadidam  
dandasukam.*

Three topics are discussed in this mantra and they are krishna gathi sadhanam, krishna gathi and also athogathihi the path of return.. First we will take up the krishna gathi sadhanam to go through krishna gathi and reach swarga loka. These sadhanas prescribed here are yajna, danam and tapah. They are repeatedly emphasized everywhere also and in this regard refer to the 17<sup>th</sup> Chapter of Gita.

The whole 17<sup>th</sup> chapter talks about three types of yajna, three types of danam and three types of tapas. Kriishna also talks about it in the 18<sup>th</sup> chapter. All these indicate that these three are considered to be very important sadhana.

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Yagna means worship of god; dana means charity our contribution in cash or kind, the consoling words and simple smile are contributions; finally tapas that means the self control, self discipline, moderation in everything avoidance of excesses.

Tapas also includes upavasadi and certain types of self-denial, self-mastery etc. What is missing here is upasana and therefore they do not get to the higher loka.

If upasana is added then it will take to shukla gathi. These people do not do upasana. The next is about the krishna gathi devatas. They are the devatas who serve as guides for these persons. First devata is dooma devata. Doooma means smoke; the devata presiding over the smoke. He is great; then dooma ratri that is ratri devata presiding over night.

Next is the krishna paksa devata but here word used is apakseeeyamana paksah in which moon is waning. That is why in this all the devatas are associated with principle, which are not bright; the path is called dark path. There is no brightness. Smoke, waning moon, night etc., all resemble darkness.

The shukla path has a bright path. This is the significance of the dark path. Booma devata will take Ratri devata and ratri devata to krishna paksa devata and krishna paksa devata to daksinayana devata. When the sun turns southward, daksina means lean southward. This daksinayana devata will take the ritualist karmi to pitru loka. From pitru loka he goes to chandra loka. Here it is the name of a place.

Chandra loka alone is generally called heaven and there he becomes annam. He becomes food for the devas. Adhi Sankaracharya says that the food means that the devatas will make use of him; all the devatas in the heaven make use of him for all their daily work. Devas make use of him. He is called annam bogyah for devatas. They make use of him just as soma rasa repeatedly. In the soma yaga, this soma rasa is offered to various devatas through the fire.

Soma Rasa means a hue, which is crushed out of soma creeper, and the creeper is called soma because it is blessed by moon. The soma creeper grows well with moonlight. Soma means moon god, creeper or the hue. This soma is given by the ritualists and gives this to devatas through agni. Devas enjoy drinking soma rasas. They drink empty and they fill up and they drink. So they repeatedly make use of the ritualists.

What is the advantage? It is like a driver of an air-conditioned car. Even though he is a driver, he can enjoy air-condition comfort. Instead you gain Self Knowledge, you try to gain moksa instead of going to deva loka. When

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that punya karma gets depleted or gets exhausted that person comes back. If a person practices yajna, dana, tapas karma, he is supposed to go to swarga loka and come back therefore we are not interested in swarga loka and then a doubt comes whether we can give up yajna dana tapas karma.

For that our answer is you cannot and you should not give up them. Why I cannot give up? If I am not interested in swarga loka, why cannot I give up them? For that we answer that the main yajna dana tapas karma can be performed for other purpose is also for moksa. By changing the attitude we can get better loka.

The phalam of yagan, tapa and dana will give immense benefits. The very same karma can prepare a person for moksa by giving sadhana sadga sambatthi by giving guru by giving opportunity sravanam mananam nididyasanam we should get time to do these all. We require finitepunyam for sadhana shadga sambatthi punyam for sravanam mananam nididyasanam.

This means the ideal conducive situation including health to do sravanam mananam etc. We require another type of punya, which is spiritual punyam. To get swarga we require materialistic punyam. Punyam is of two type one is material and the other is spiritual.

The seeker of moksa or vedantic student requires spiritual punyam. After enjoying swarga loka he return and what is the route for return. He comes to akasa in an invisible form; he comes to vayu; from vayu he comes to the rain; he enters the rainy waters; and from rain to the earth; from earth he enters the plants; from the plants; plant has plant jiva identified with plant sariram and another jiva that comes as the body.

From the plant kingdom the jiva enters the male body the productive male body; productive male is called rejastic; one who transfers jiva to beget children; then alone transference takes place and from there to the female body; from female body, they are born into the loka in the form of full fledged human being.

After a long tour they come back to the manushya loka. Having come to manushya loka they do yajna, tapa, dana and so the cycle continues. This is the krishna gathi and krishna gathi sadhanam and also athogathi is over.

Then teacher concludes saying that there are jivas who do not do either karma or upasana. Non-performers of karma upasana will go to Athogathi. They will get lower janmas like worms, insects etc. With this the brahmana is concluded and the other four questions also have been answered. What route they take after death? This has been answered krishna and shukla



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gathi; second question was how do they return akasa vayu etc., why is the higher lokas not overpopulated.

The answer is because people come back quickly and very few people perform karma and upasana. They are busy returning as insects etc.; few who go up also come back. Fourth is pancagni vidya. The fifth question is about the sadhanas that is karma and upasanas. More in the next class.

Hari Om

4. Shrimantha Brahmanam – Mantras : 6.3.1 to 6.3.4

Mantra 6.3.1

*Sa tyah kamayeta; Mahat prapnuyum iti, udagayana apuryamana  
paksasya punyateh dvadasaham upasad vrati bhutva audumbare kames  
camase va sarvausadham phalanti sambhrtya, parisamuhya, parilipya,  
agnim upasamadyaya, paristirya, avrtajyam samskrtya, pumas  
naksatrena, mantam samniya, yukoti,*

*Yavanto devas tvayi, jata-veda, tiryanco ghnanti Purusasya Kaman,  
tebhyoham bhaga-dheyam juhomi; te ma trptah sarvaih kamais  
tarpayantu; svaha ya tirasei nipadyate aham vidharaniti tam tva  
ghrtasya dharaya yaje samradhanim aham swaha*

In the second brahmanam of the 6<sup>th</sup> chapter which we have just completed, we had a dialogue between the King Jaivili and Gautama. Through this dialogue karma phalam and upasana, upasana phalam were discussed. One of the well-known upasanas also was given namely pancagni vidya or pancagni upasana. Since it talks about the karma phalam the second brahmanam is known as karma vibhaga brahmanam. Karma vibhaga or karma phala brahmanam it is called.

Here the word karma includes upasana also. Karma upasana phala pratibathaka brahmanam. This brahmana, reveals karma phalam and upasana phalam. Karma phalam being krishna marga dwara swarga prapti and upasana phalam is shukla marga dwara brahma loka prapti. Krishna marga is the word is not used here and it is otherwise called booma marga and it starts with booma devata. Archiradi marga is used for shukla marga here. With this the second brahmanam is over. Now we will enter into third brahmanam.

The third brahmanam is going to deal with a ritual called shreemantha karma. Since this brahmanam deals with shrimantha karma pratipathaka dvad this brahmanam is called shrimantha brahmanam. This ritual is prescribed for the sake of wealth. Shriprapthiyartham ordhana prapthiyartham.

The question is why should one attain wealth when one is interested in moksa? Why should a mumuksu be after wealth? Adhi Sankaracharya has nicely answered this question in his Siksavalli of Tittiriyam where another ritual is prescribed for dana prapthih. The ritual is called avahanti homa.

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Thus there a ritual is prescribed in Taittiriya upanisad for dana prapti where Adhi Sankaracharya pointed out danam karmartham karma siddha suddhiyartham siddha suddhi to jnana artham and for jnanam mokartham wealth is required to do noble karma; why should one do noble karma and it is for siddha suddhi.

Why should one have siddha suddhi and it is for gaining jnanam. Why should one should have jnanam and it is for moksa and why should one have moksa and it is nanda; why should one have ananda because it is our swarupam. Even a mumuksu requires wealth.

Adhi Sankaracharya in his introduction to this brahmanam makes a beautiful statement upasanam swatantram karma dana tantram. Upasana performance does not require any assistance. Upasana is manasa vyaparah. You can gain this without single pie expenditure.

Whereas karma cannot be done by a poor person and karma requires lot of money. For performance of karma one has to buy materials. He has to give daksina and the ritual involves anna danam, vastra danam, godhanam etc. Therefore karma dana tantram and tantram means dependent on. Upasana is independent while karma depends upon wealth.

In the previous brahmana karma has been talked about and therefore in this brahmanam money is talked about for performance of karma. This is talked about in shrimantha karma. Here the ritualist has to eat a type of food, which is made in paste form, and in Sanskrit it is called mantah.

This manta is made out of grains and fruits. The seeker has to make a paste out of prescribed grains and allowed fruits. He has to do a homa and at the end of the homa he has to eat that paste. Then a ritual is to be performed. Two things are involved in this ritual; the manta eating and for what purpose and it is for Shree Praptiyartham. Shree is involved as phalam and manta is involved as sadhanam and therefore the ritual is called Shree manta karma.

This is the ritual prescribed in the karma kanda. This ritual involves four stages first stage is sambharah or preparation; the second stage is homa. It is the actual obligation or offering in the fire. The third stage is prasanam that is eating that paste manta; the fourth stage is japa or manta avrutti repetition chanting the prescribed mantra. Now I will briefly explain each stage.

The first stage is sambarah. The person has to choose an auspicious day in Uttarayana shukla paksah. It is the time when the sun goes northwards. It must be an auspicious day and that day must have a nakshatram, which has a masculine name or a feminine name also. Having chosen the auspicious day he has to live on milk alone for the preceding 12 days. Such a Vratam is

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called Upasad vratam. He has to be an upasad vrati for 12 days and the 13<sup>th</sup> day must be the chosen good day of the uttarayana shukla paksa day.

Then he has to get the materials for the ritual; he should have a vessel in which he has to prepare the paste, the paste vessel is called chamakhah. The vessel should be made out of fig tree.

Then the second part of the ritual is that he should have churning rod with which he has to make the paste; the churning rod is called upamanthani. It means churning rod. Third part is incidentally Upamanthani; the rod must be made out of aushumbara [fig tree]; then next is about the ladle with which the oblations are made; he should get the ladle also made out of aushumbhara tree and it is called sruvah.

Fourth part is the twigs, which are to be used as the fuel for kindling the fire. It is known as Idhmah. All these four materials should be from udumbara tree. And then he has to put 10 types of grains, which are prescribed here. The commentators say that ten types of grains are to be used means minimum ten types are prescribed and one may use many more types of grains also can be added. Then he has to add the allowed fruits. This is the second part of the preparation.

Clarified butter or ghee are purified in ritualistic manner is required. How to purify Adhi Sankaracharya? Adhi Sankaracharya says that the people who know the ritual only know the method prescribed for the ritual. The purification method is given in some other yaga, which has to be followed here. This is the next thing.

Thereafter wards he has to prepare the altar for the fire ritual or yaga vedi, which is nothing but a mud platform, in which homa kunda is made. For this also there are some mantras to be chanted. One should not use the ordinary broomstick to clean them. A special broomstick made out of darbha grass is to be used.

Then he has to plaster it with mud. Parilepanam is called the plastering of the homa kunda with the mud. Then he has to prepare the homa kunda properly and then Paristaranam he has to put darbha grass on all four sides of the homa kunda all with proper mantras and those mantras are not given here. They have to be borrowed from the other rituals. They are fundamentals like those prescribed in the Tattva Bodha.

There afterwards kindle the fire and it is called agni Upasamadhanam. And the fire in which the ritual is done is known by various technical names. They talk about five types of fire like gargapyatni, agavani etc., this fire in

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which the shrimantha karma is done is called Avasathya agnih. Thus it is there in the book itself and you can see.

The phalam is presented as Mahatvam to those who want to become a mahan. Here mahatvam is daritvam being great in terms of prosperity. Those who want to become a mahan has to do this ritual and the upasaka gains prosperity by doing this ritual. That is the only point to be noted. Now comes the second part of homa.

He has to offer the oblations into the fire with the adhyam chanting a particular mantra. This mantra is directed towards those devatas who are obstructing out prosperity. Here those devatas are called Tiryak devatah. Tiryanca devatah. Since they are obstructing which means they do not like us to do the ritual or whatever be the reason therefore I will not be able to talk to them and therefore we are taking agni devata as mediator.

Devatas are against me but they are under your control. They will listen to you and you have to be a mediator and for those devatas I am offering this oblations through you and I am pacifying those devatas and be pacified by my efforts and ask let them to fulfill my desires. Let them be pleased me with my desires. I am pleasing them through the oblations and let them please me by fulfilling my desires.

Among all these obstructing devatas and one are among them is the most powerful. The devatas are called tirasti vidharani devatas who is behind all problems and for that leader devata I am offering this special oblation through the stream of ghee. That leader devata is also under agni devata. And therefore I worship them through you the agni so that there will be no obstructions and then the oblations are offered.

### Mantra 6.3.2

*Jyesthaya svaha, sresthaya svaha, ity agnau hutva, manthe samsravam  
avanayati, pranaya svaha, vasisthayai svaha, ity agnau hutva, manthe  
samsravam avanayati, vace svaha, pratisthayai svaha, ity agnau hutva,  
manthe samsravam avanayati caksuse svaha, sampade svaha, ity agnau  
hutva, manthe samsravam avanayati srotraya svaha, ayatanaya svaha,  
ity agnau hutva, manthe samsravam avanayati manase svaha, prajatyai  
svaha ity agnau hutva, manthe samsravam avanayati relase svaha ity  
agnau hutva, manthe samsravam avanayati*

Now some more oblations are given here. Firstly we have brought five pairs of oblations going together. Between the pairs he has to keep the ladle

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just above the manta paste so that the ghee will tickle. The process is called samsrava avanayanam. That is not an incidental thing and that is a part of the ritual.

The trickling process is not a incidental process and that is also a conscious ritualist process. All the nama refer to the prana glory. That is why Adhi Sankaracharya makes an observation that this ritual should be done by the prana upasaka. The mantra is repeated after every oblations/or offering. Then there is a last offering. Tejase svaha. Hereafter wards the oblations are to be single. This is the ritualistic part. Then come further oblations.

### Mantra 6.3.3

*Agnaye svaha, iti agnau hutva manthe samsravam avanayati somaya svaha iti agnau hutva manthe samsravam avanayati, bhu svaha iti agnau hutva manthe samsravam avanayati bhuvah svaha iti agnau hutva manthe samsravam avanayati,svah svaha iti agnau hutva manthe samsravam avanayati, bhur svah svaha iti agnau hutva manthe samsravam avanayati brahmane svaha iti agnau hutva manthe samsravam avanayati, ksatriya svaha iti agnau hutva manthe samsravam avanayati, bhutaya svaha iti agnau hutva manthe samsravam avanayati bhavisyate svaha iti agnau hutva manthe samsravam avanayati, visvaya svaha iti agnau hutva manthe samsravam avanayati sarvaya svaha iti agnau hutva manthe samsravam avanayati prajapataye svaha iti agnau hutva manthe samsravam avanayati*

Now some more oblations are mentioned here. These oblations are single in which various devatas are worshipped and after each oblations manthe samsravam avanayanathi is repeated. He allows the ghee to trickle through manta chamakah. Various devatas are mentioned and I don't want to give the details. I want to indicate one or two. Boothayaswaha bavishyate swaha. He invokes the devatas of the past and even kala devata are invoked. Thus, all the devatas are invoked

### Mantra 6.3.4

*Athainam abhimrsati, bhramad asi, jvalad asi, purnam asi, prastabham asi, eka-sabham asi, hinkjrtam asi, hinkriyamanam asi, adgitham asi, udgiyamanam asi, srvitam asi, pratyasravitam asi, ardre samdiptam asi, bibhur asi, prabhur asi, annam asi, jotir asi, nidhanam asi samvargo siti.*

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With the previous mantra the second part is over; the homa part is over. Now we enter into the third part namely the eating the manta. It involves three stages; the first is before eating one has to mix the ghee that has trickled and take the churning rod and take the ghee and mix it with the paste very well and thereafter wards touch the paste which is called abhimarsanam. While touching the paste he has to chant a mantra.

The ritualist is invoking the prana devata into the space just like invoking the god through the alampanam of Siva linga etc. Here the devata is invoked in the manta. Here hiranyagarbha is samasti and it includes all the vyasti devatas. All devatas put together is hiranyagarbha. Therefore in this mantra the ritualist points out that you hiranyagarbha are everything. You are all. In sandhyavandanam in apaha water the hiranyagarbha is invoked. Sandhyavandanam is a beautiful mantra. In this context the manta is the locus the alampanam in which hiranyagarbha is invoked. The meaning of some of the words we can see in the next class.

Hari Om

We see the third brahmanam of the sixth and final chapter of Brihadaranyaka upanisad and this brahmanam is called shrimantha brahmanam. It prescribes a ritual for prosperity. It is for gaining prosperity; it is also meant for the performance of dharma', it is meant for siddha suddhi; it is meant for jnanam; it is meant for moksa. This ritual is called shrimantha brahmanam.

We saw that the ritual involves four stages; the first stage is the preparatory stage when where the materials have to be acquired, the homa kunda is to be prepared being a fire ritual; the paste called manta has to be prepared out of grains and fruits and ghee has to be kept ready; the first stage is called sambharah which means preparation.

The second stage is called homa stage wherein actual oblations are given with ghee keeping the paste in a bowl in front. The bowl is called chamah and it has to be kept in between the ritualist and homa kunda and after every oblation that ghee which is excess ghee, which is trickling down has to be allowed to trickle down into the paste kept in front.

Several oblations are mentioned which we saw all the matras are the most of the mantras deal with the glory of the prana tattvam or hiranyagarbha devata. These we saw in the first brahmanam jyesta shrestatva vasishtatva pratistatva ayadanatva etc., which are the glories of prana or hiranyagarbha that we invoke.

Adhi Sankaracharya makes an observation that this ritual has to be performed by prana upasaka only. Only hiranyagarbha upasaka alone is qualified to do this shrimantha ritual and in fact this is a part of hiranyagarbha upasana. This is the second stage of the actual offering of oblation. These two stages came up to the third mantra and now we enter into the stage, which is discussed in the fourth mantra. First two stages we have already discussed in the past class and now we enter the third stage given in the fourth mantra.

The third stage of the ritual is the eating of the paste. Manta prasanam otherwise upanisad calls it manta acamanam. Here acamanam means eating. This eating also cannot be done in a hurry and eating also is to be done in a ritualistic manner just like bhārata natyam stage even the walking of the dancer there is a procedure. Even namaskaram has got its own style.



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What I want to say is that the eating has to be done in ritualistic manner when performing the yaga. The eating involves three steps. The first step is chanting mantra touching the food the manta; this is called abhimarsanam. Thereafter wards he has to lift the vessel and divide the food into four-handful grassam, which means one mouthful, and this process is called udyamanam.

Finally prasanam is given for eating. Each step involves some mantra chanting. And before doing all these three that is before abhimarsanam itself this yejamana has to mix the paste and the trickled ghee because when the ghee has trickled over the paste it will remain on the top only. Hence mixing is required. This is called alodanam. There is not any mantra for the purpose. You cannot mix with hand.

The mixing is done with a churning rod made of audumbara tree. It is to be used immediately after ritual to mix the trickled ghee. Then starts abhimarsanam and abhimarsana mantra. That is the fourth mantra.

Since this ritualist is a prana upasaka or hiranyagarbha upaska, he invokes hiranyagarbha on that paste. He no more looks upon the paste as a sweet dish or something but he should look upon the manta as prana tattvam hiranyagarbha tattvam like in sandhyavadanam; one has to chant a mantra saying the spoon full of water and he look upon this as isvara himself. The little water is compared to isvara.

Just as sarvatma tattvam is seen on that spoon full of water so he look the sarvatma tattvam upon the paste. Therefore he addresses the paste. He says ramadasi like vayu you move all around chalana ruosi jvaladasi like fire you are effulgent and radiant. The paste is not purnam but the hiranyagarbha invoked on the paste is sarvatma bhavah. Hiranyagarbha is but samasti sukshma prapanca and sarva devatapta rupah.

He invokes that paste is as still as akasa. Then he says you are eka sabhah and you are like vast assembly hall in which the whole world is accommodated. That means you are visvadarah asmi. Hingara is the name of the mantra chanted by a samavedi in the yaga and it is like om, he has to render the letter 'hm'.

That mantra hm is chanted by samavedi and you indicate that you are the essence of sama Veda. Then udghidamasi udghiyamana masi means omkara chanting by a samavedi. When it is chanted loudly in a special manner in sama ganam, it is called udgita.

Thus you are himkara you are omkara and sravitamasi means pratyasrvita masi, which means the mantra, chanted by yajurveda priest in a yaga. All are in Taittiriya siksavalli. These are technical words used in a

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ritualistic language. Really speaking it is a mantra chanted by yajurveda priest asking permission for doing the ritual.

Asking for permission is sravitam and when the head priest gives permission that is called praty sravitam. There are methods for that. Adhi Sankaracharya writes that it is like the lightning. When water bearing clouds are there, the lightning so also the upasaka is compared to the lightning in the sky and in short the upasaka is lightening and he shines like lightening.

You are the all pervading one. You are vyapakah means you are the omnipresent one and you are the omnipotent one; one who is all powerful; samarthaha asi; then annam asi so you are the one which is the bogya prapanca. Annam stands for bogya prapanca. You are the entire universe of experience. You are the conscious principle, which is the experiencer also. You are Bogtru prapanca.

Finally you are nidhanam asi that means you are the layasthanam where everything resolves or the resolution ground. You are the resolver also. You are the destroyer and you are the ground of destruction; in short you are everything. You are visvarupam or samasti rupah. Thus the invocation is done asayenam abhi mirsayati. You should tell touching it. What is the next state?

### Mantra 6.3.5

*Athainam udyacchati; amamsi, amam hi te mahi, sa hi rajesano dhipatih,  
sa mam rajesanodhipatim karotv iti*

Athayenam udgachchadi thereafter he has to lift the chamaka patra the bowl in which the manta paste is there and again address the prana tattvam, which is invoked on the manta. How does he address? All are said in the vedic Sanskrit. Anansi means you know all; you are omniscient. Demahi amamsi, which means glory or mahatvam your glory amamsi, means we are aware of your glory. Who are you? You are the king and supreme ruler of the creation. Then he asks for the boon.

The boon is that you may make me also a capable ruler and prosperous one. Hence this ritual is called shrimantha. Once I become an emperor I become prosperous one. He asks for prosperity indirectly. Let me become a king and let me enjoy all wealth is the plea made here. Having done this prayer, he divides the paste into four mouths full. Even at the preparatory level, he should know how much paste is to be made. Then he has to chant the following mantra and eat. What are they?

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### Mantra 6.3.6

*Atainam acamati; tat savitur varenyam; Madhu vata riayae, Madhu  
ksaranti sindhavah, madhvir nah saniv osadhih; bhv svah; bhargo  
devasya dhimahi; madhui naktam utosasah madhumat parthivam rajah,  
Madhu dyaur astu nah pita; bhuvah svaha dhio yo nah pracodayat;  
madhumam no vanaspatih, madhuman astu Suryah, madhvir gavo  
bhavantu nab, svah svaheti. Sarvam bhuyasam, bhur bhuvah svah  
svaheti, antata acamya, pani praksalya, jaghanenagnim praksirah  
samvisati; pratar adityam, upatisthate; disam eka=pundarikam asi,  
aham manusyanam eka pundarikam bhuyasam iti yathetam etya,  
jaghanenagnim asino vamsam japati*

Now comes the actual eating and while eating he has to chant these mantras. Four mantras are there and each one ends with swaha. After chanting swaha he has to eat. These mantras are famous mantras *tat savitur varenyam* that is the first pada of Gayatri has to be chanted which is part of the Gayatri mantra. Savita means sun god; varenyam means holy and effulgent one the surya devata. Thereafter wards the madhu vada itarayete, which is chanted in every ritual and madhu means sweet, beautiful and auspicious.

Through this mantra a person prays that let everything around me be holy and sacred and pleasing to me. Let the whether be holy; let the water be sacred and let the people be sweet. Sweet means one who gives happiness. Let everything in my life be a happy one pleasing one; if we wake up in the morning with this thought how nice it will be. Let the wind blowing around be sacred one and let it be unpolluted air. Let the waters flowing in the rivers be good sacred holy and unpolluted life giving; let all the plants be sacred ones; blessing ones; and boohu swaha it is first vyahruti mantra; then swaha is said.

Then comes the second mouth full. Second pada of Gayatri is sung burgo devasya dimahi. I meditate upon the effulgent sun god. Then madhu mantra continues. Let both the day and the night be holy; let it is sacred and sweet. Let the night be not nightmare; let me sleep in the night. Let the days and nights are welcome for me.

In fact life is nothing but days and nights and if both are welcome for me, the whole life is welcome for me. Let the bhulokah the world be auspicious for me. Let the earth be auspicious for me; let the sky be auspicious for me. In scriptures earth is visualized as mother and the sky as the father and we are the products of earth and sky.

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Second vyahriti is uttered and second mouth full is taken. Then third mantra is chanted; the third pada of Gayatri is chanted; let the sun god enliven my intellect, let me have Viveka sakti let me have Medha sakti and let me have intelligence. Then the Madhu mantra continues, vanaspati is nourished by moon and the soma plant is considered as the king amongst the plant. Why so?

That is used in soma yaga, which is considered to be a very sacred ritual. Since soma plant is the king amongst the forest so it is given the title vanaspati, let vanaspati be auspicious and sacred to me. Let the sun be auspicious to me. When we talk about the sun we get angry being this is a summer season. Surya is also very important, even though it is very warm. Surya let it be auspicious.

Let the cows and all the elephants and other domestic animals be Madhu sweet. Then suvah swaha. Then the third vyahriti is uttered and the third mouth full is eaten. What is to be chanted for the fourth mouth full? For this one has to chant the whole Gayatri mantra. Not only that sarvascha Madhumathi the whole Madhu mantra is to be chanted.

Thereafter wards, he has to offer a special prayer, which is most important Aham eva idham sarvam bhutasyam. Let me become all. That means let me be one with samasti hiranyagarbha. Hiranyagarbha aikya praptihi. Learn to identify with sthoola prapanca and then with sukshma prapanca and then samasti isvara and later think of Aham Brahma Asmi chaturta pada aikyam. If the upasana portion is skipped vedanta will enter or work.

That is why in karma kanda there is a prayer Aham eva idham sarva let me become one with hiranyagarbha. Finally bur buvah swaha. Here all the three vyahritis are chanted and said swaha. With this Prasana part is over.

Thereafter wards, there is the formal conclusion of the ritual. It is given how to conclude the ritual. Then he has to wash the hands. He has to come to western side of the homa kunda. He has to spend the whole day there. He should not come out and spend the whole day and he has to sleep there only keeping the head on the eastern side.

Then having got up early morning he has to do all the ablutions and then he should do prata sandhya and while doing the sandhyavadanam a special prayer has to offer along with the Sandhyavadanam. He should say you are like the most attractive lotus in the sky in all direction; it is like there are many flowers and each star is compared to a flower; the quarters are like waters and waters of the quarters many flowers are there.

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Moon is also a flower and among all you are the outstanding flower and that is lotus flower. Pundarika means a name of the lotus, which is white in colour. Surya is also white and therefore like lotus flower.

Aham manusyanam eka pundarikam booyastu. Let me also become an outstanding personality. This is the extra prayer and remembers in the society outstanding person is a fool who is ever the emperor. Let me become emperor the greatest one in the world and also along with that let me have wealth.

This is the prayer, which is done along with sandhyavandanam karma. The next day he has to continue the homa. He has to come to western side second time. Here it is western side. Seated there he has to chant the following mantra, which is the fourth stage of the ritual. Next stage is japa and that is chanting the following mantra.

The japa is called vamsa japa. Here vamsa refers to guru parampara mentioning the names of the gurus. The guru of this particular ritual is said here.

### Mantra 6.3.7

*Tam haitam Uddalaka arunir vajasaneyaya Yajnavalkya madhukaya yantevasina uktvavaca; api ya enam suske sthanau nisincet, jayeran sakhah praroheyuh palasaniti*

### Mantra 6.3.8

*Etam u haiva vajasanyo Yajnavalkya madhukaya paingyayantevasina uktvovaca; api ya enam suske sthanau nisincet, jayeran sakhah, praroheyuh palasaniti*

### Mantra 6.3.9

*Etam u haiva madhukah paingyas culaya bhagavittaye utevasina uktvovaca; api ya enam suske sthanau nisincet, jayeran sakhah, praroheyuh palasaniti*

### Mantra 6.3.10

*Etam u haiva culo bhagavittir janakaya ayasthuna yantevasina uktvovaca; api ya enam suske sthanau nisincet, jayeran sakhah, praroheyuh palasaniti*

### Mantra 6.3.11

*Etam u haiva janakir ayasthunah satyakamaya jabala yantevasina uktvovaca; api ya enam suske sthanau nisincet, jayeran sakhah, praroheyuh palasaniti*

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### Mantra 6.3.12

*Etam u haiva satyakamo jabalo ntevasibhya uktvovaca; api ya enam  
suske sthanau nisincet, jayeran sakhah, praroheyuh palasaniti tam etam  
naputraya vanante vasine va bruyat*

So from these mantras the japas start which is up to the twelfth mantra. He has to chant and this is called vamsa japah. Here a list of guru parampara is given and also the glory of this ritual is given. The exact meaning we will see in the next class.

Hari Om

## Class # 158

### Mantras : 6.3.7 to 6.4.12

In this third brahmanam of the sixth chapter, the upanisad prescribes shrimantha karma a ritual for shree or prosperity. We saw that this ritual involving four stages the first stage is sambharah state of preparation; the second is actual homa the fire ritual; the third stage is prasanam eating that manta the special paste in a religious way chanting mantras etc., known as prasanam and fourth stage is vamsa japa after completing the ritual the next day, the yejamana has to come to yagasala or near the homa kunda and has to chant the vamsa mantras which are given from verse 7 to 12 which we read in the last class.

In this mantra two things are given one is rishi vamsa the names of the teachers who are responsible for the continuation of this particular ritual; shrimantha karma guru parampara is stated here. This is one thing that is vamsa or guru parampara and the second is the glory of the ritual the Mahima or shrimantha mahima.

Six gurus are the names of the six rishis mentioned here. They are the first one is Uddalaga; the second is Yajnavalkya; the third one is Madukah; fourth one is Choolah; the fifth one is Janakih; the sixth one is sathya kama javalah. This is the parampara. Sathyakama taught to many students and hence the names have not been mentioned here.

We are supposed to remember the names of these rishis as part of the vamsa mantra japa. The second topic contained here is the glory of this and the glory is presented in a nice way and is repeated in all these mantras.

Yaha enam sushke sthanou nishinjed jaydan shakah prareneu palasani this manta the paste, made out of ten or more grains honey etc., and upon this paste alone extra sticking ghee is trickled upon and this is the mantra in which prana or hiranyagarbha is being invoked and therefore the mantra is full of prana tattvam and during the ritual, he invokes prana devata in this manta.

The invocation comes in fourth mantra the yejamana invokes purnamasi etc. Upon the paste prana or hiranyagarbha Tattva is invoked and it is full of prana devata. The upanisad says that there is a tree, which is fading, and which is dying a dying tree and suppose we don't want the tree to die then what should do is that the manta or paste is put at the root of the tree.

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At the root of the dry stump of the tree suppose one puts that manta and dead tree or almost dead tree comes to life slowly and the branches and shoots sprout and finally the tree blooms with leaves and fruits. The leaves of the tree are called palasah indicating that manta is full of prana tattvam.

This is the glory of manta and it will make a dead one alive. With this vamsa japa portion is also over. With this shrimantha karma is over. It is an incidental rule and it is said that this ritual is taught only to two types of people; one can initiate this ritual only to two types of people one is putrah and the other is Andhevasi. Andhevasi means sisayah. Putrah means son. This is not given to any other persons. With this ritual part is over. Now comes the concluding mantra number 13.

### Mantra 6.3.13

*Catur audumbaro bhavati, audumbarah sruvah, audumbaras chamasah,  
audumbara idhmah audumbayra upamanthanyau dasa gramyani  
dhanyani bhavanti; vrihi yavas tila-masa anupriyamgavo godhumas ca  
masuras ca khalvas ca khalakkulas ca tan pistan dadhini madhuni ghrta  
upasincati, ajyasya juhوتي*

This mantra should have been introduced in the beginning of the brahmanam. The mantra says the materials used in this ritual should be udumbara tree or fig tree. Four items are there chaturav audumbarou bhavati. First is the ladle with which the oblations are to be given; the next is chamataha the bowl or the vessel in which the manta or paste is to be made.

Third one idmaha that means the fuel or twigs which are used for kindling the fire that also must be from audumbara twigs only and the fourth one is upamathani the churning rod or the mashing rod whatever you call should also be made of audumbara tree. One rod for making the paste initially and the second one is to mix the ghee after the ritual is over.

During the ritual the ghee would have trickled and one should not use the earlier rod. New rod should be used. No question should be asked and the ritual practise should be followed without any question. There is no logic there. If you want to do it, do it according to the rule. The rule is vachanat pravruttihi or vachanad nivruttihi. I use the fig tree because it is vachanat. I don't use mango tree it is because vachanad. These are the parts of preparation.

Ten types of grains to be used are mentioned. They are cultivated grains and not wild ones. The names of the grains are given in the textbook. Rice



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barley, billet wheat, etc. Adhi Sankaracharya says you can add more and not less. Then thereafter wards there must be ground and the ground grains must be mixed with three things bradhani, madhuni and gride. It is curd, honey and ghee these three must be mixed and fruits are not mentioned in this 13<sup>th</sup> mantra but they are mentioned in the first mantra.

They also must be upasingathi and the paste is made and thereafter wards adhyasya vipodhi. Then he should have ghee. He does oblations with ghee. He will get Aisvarya prapti shree and dana praptrih. This is the benefit of that. Danam karma artha dharma artham dharma siddha suddhi artham siddha suddhi jnana artham and jnana artham leads to moksa. Since this Brahman discusses shrimantha karma it is called shrimantha brahmanam.

The fourth Brahman deals with some grahasthasrama dharmas, certain duties of a householder. Our Vedas consider grahasthasrama also as sacred and holy like sannyasa asrama. In the third and fourth adhyaya sannyasa is glorified. Why does Vedas consider grahasthasrama as holy. It is because of several reasons. First in grahasthasrama alone a person is qualified to do most of the vedic rituals.

In other asramas he is not qualified to do 95 percent of the vedic rituals. In sannyasa asrama no rituals are there. In grahasthasrama one has to do most of the vaidhika karmas to gain spiritual growth or refinement. It is because we have seen before karma itself is known by the technical word pantham, which means that which involves five factors yejamana, patni, deivam viththam manusam vitththam. Of those five factors patni is mentioned as one of the factors required for all vedic rituals and therefore he alone can do all the karmas and therefore grahasthasrama is sacred for he alone can do vedic rites. It is sacred from another angle and in this asrama alone he becomes an active social member.

The member of society in grahasthasrama alone and in all other three asramas he never takes any active role in society. Brahmachari goes to gurukulam he is out of society. He is confined to four walls. What contribution he can do to society nothing. As vanaprasta he is in forest and he is out of society.

Sannyasi is no more a member of society and even at the time of sannyasa says I am no more a member of society or organization. He loses all rights including the rite of voting. Therefore grahasthasrama also makes him a society member. varna dharma he alone follows. Whether it is brahmana dharma, ksatriya vasya or sudra dharmas, he can follow only in the grahasthasrama. This includes the protection of three other asramas by giving bhiksas to them.

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This is social duty and he has to feed brahmacharis and he has to feed vanaprasthas and he has to feed sannyasis for they have to live on bhikasas and three are to live on bhikasas and fourth one has to give bhikasas.

Third reason is in grahasthasrama alone is responsible for the next generation, the arrival of the next generation and also for the quality of the next generation. Arrival of next generation is relatively easy and to make it very qualitative, the grahasthasrama alone is responsible and not any other asramas.

Let us study the third aspect little bit more. How do you say that grahasthasrama is responsible for arrival and quality of next generation? For this we should have some background. Scriptures point out that every human being should go through certain discipline for his spiritual growth and spiritual personality. For the birth and growth of physical personality, there is no problem. That everybody knows.

For intellectual personality one should go to school and colleges. The education will take care of the intellectual personality. For the growth of spiritual personality Veda prescribes certain rites called samskaras. And scriptures talk about forty samskaras which have to be followed throughout rites for the birth and growth of spiritual personality and they involve one is dosha Apanayanam and the second guna adhanam.

The removal of obstacles for spiritual growth and the cultivation of virtues required for spiritual growth. Asuri sambath apanayanam devi sambath adhanam is needed to quote Gita. They are called samskaras. Then only spiritual personality will grow and he will be a spiritual man. Suppose a person is drawing a picture, initially he gives an outline of the picture he proposes to draw; and as even one, one stroke, the bare elephant or man etc., the picture becomes more and more clear and finally the picture becomes a beautiful one.

Similarly the scriptures say the brahmanatvam that is guna brahmanyam, which is a spiritual personality, and it has to be created stroke by stroke. A person may be born as jathi brahmana or a person may be karma brahmana and a person has to become guna brahmana, sattva brahmana. That is called spiritual personality that comes stroke by stroke and each samskara is addition of one stroke after one stroke. He becomes gradually a brahmana in terms of guna. Just as a picture gradually gets shaped through various angas or limbs a guna brahmana is made.

Thus forty samskaras are mentioned and of these forty samskaras, the individual cannot do the first eight samskaras for himself or by himself. It is because I am a child. As a child I don't know how to do samskaras for I am

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too young to do that and therefore first eight will have to be done by the parents alone. Parents do that for the benefit of the child. This is up to Upanayanam starting from garbhadanam.

Of these forty samskaras, the first eight samskaras cannot be done because they are to be done by the parents. Of the eight three are considered to be before birth and five are the postnatal after birth. Through these samskaras parents become responsible for the quality of the next generation. Therefore they are grahasthasrama dharmas.

If the children are wild, the society blames the parents only. If the sisya is bad the guru is blamed. Therefore eight samskaras are the responsibility of the parents and after Upanayanam he has to take the responsibility for later samskaras. They are thirty-two samskaras he has to do himself.

Of these thirty-two also twenty-seven are to be done in grahasthasrama and five in brahmacharya asrama. Samskaras are to be done for his own benefit. We are not going to deal with thirty-two but the eight, which have to be done by the parents for the benefit of children. All these are for the betterment of the future generation.

The present brahmanam deals with three samskaras namely Garbhadanam [conception of the child]; the second karma is Jatha karma which is to be done immediately after birth of the child;; the third one is nama karanam. It is the naming ceremony of the child. Not that the other samskaras are not required for they are not dealt with here.

All these three karmas are connected with the birth of a child. Putra utpatti ritual they are. Since putra utpatti is related this brahmanam is called putra manta brahmanam. The previous one is shrimantha dealing with property. As a part of conception or garbhadana rites, the upanisad deals with Stree purusa samyoga or the conjugal union, which is an angam of garbhadana samskara.

The Veda considers these Stree purusa Samyoga as sacred or holy rite because it is part of a samskara. These must be clearly understood. What is the attitude of the vedic culture towards stree purusa samyoga? Veda looks upon it as samskara Anga and therefore sacred only which is totally different of some other religions and cultures.

They do not look upon Stree purusa Samyoga as sin. We do not look upon it as sin. If it is looked upon, as sin, then the husband will be a sinner; wife will be another sinner; and the whole grahasthasrama life is with full of sins and children born to them will be embodiment of sins. Because it is a product of one sinner and another sinner born out of sinful act in a place,

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which is a place of sin therefore those people will address the entire humanity as sinners for they are born out of sins.

Remember vedic traditions never call the married couples as sinners. Stree purusa samyoga is discussed as garbhadana samskara, which is a holy rite. Life of grahastha is called asrama. Stree purusa samyoga is a sin, it will not be called asrama. And again because stree purusa samyoga is not a sin, the discussion on stree purusah samyoga is not considered as vulgar. The level of discussion is a totally different.

If stree purusa samyoga is discussed as an instinctive process, then it has got a different name and in Sanskrit it is called pasu karma. Then it is a vulgar topic, which is not discussed in the sastra. It is not only not discussed and need not be discussed. What is instinctive happens indistinctively. Sastra therefore does not discuss about cow garbhadana. Stree purusa samyoga as a conscious spiritual process for a spiritual purpose is garbhadana samskara.

One stree purusa samyoga is vulgar and the other is garbhadana or spiritual samskara and it is not vulgar and Veda in this fourth brahmanam discusses it in detail as garbhadana samskara angam. Because of this reason alone Adhi Sankaracharya does not feel bad about to write a commentary on that. Anandagiri Vishnu devananda writes about it. It is garbhadana samskara, which can be discussed by one and all including sannyasis.

Therefore we discuss garbhadana samskara and stree purusa samyoga etc. This is the topic of fourth brahmana and it is called putra manta brahmana. First twelve mantra deals with stree purusa samyoga as a part of garbhadana samskara. First twelve mantra since it is not a vedantic topic I will not go in detail and I will give a summary after reading the mantras. The first twelve mantras discuss stree purusa samyoga as a part of Garbhadana samskara. Now we will read the mantras.

### Mantra 6.4.1

*Esam vai bhutanam prthivi rasah, prthivya apah, apam osadhayah,  
osadhinam puspani, puspanam phalani, phlanam purusah, Purusasya  
retah*

### Mantra 6.4.2

*Sa ha praja-patir iksam cakre; hanta asmai pratistham kalpayaniti; sa  
striyam sasrje; tam srstvadha upasa; tasmad striyam adha upasita, sa  
etam prancam gravanam atmana eva samudaparayat, tenainam  
abhyasrjat*

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### Mantra 6.4.3

*Tasya vedir upasthah, lomani barhih, carmadhisavane, samiddho madhyatastau muskau; sa yavan ha vai vajapeyena yajamanasya loko bhavati [tavan asyaloko bhavati] ya evam Vidvan adhopahsam carati, asam kstrinam sukrtam vrnkte, atha ya idam avidvan adhopahasam carati, asya striyah sukrtam vrnjate.*

### Mantra 6.4.4

*Etadd ha sma vai tad Vidvan Uddalaka arunir aha; etadd ha sma vai tad Vidvan nako maudgalya aha Etadd ha sma vai tad Vidvan kumara harita aha; bahavo marya brahmanayana nirindriya visukrtosmal lokat prayanti; ya idam avidvamso dhopahasam carantiti bahu va idam suptasya va jagrato va retah skandati*

### Mantra 6.4.5

*Tad abhimsrset anu va mantrayeta; yan medya retah prthivim askantsit, yad osadhir apy asarat, yad apah idam aham tad reta adade, punar mam aitu indriyam, punastejah punar bhagah punar agnir dhisnyah yathasthanam kalpantam ity anamikangustabhyam adaya, antarena stannau va bhruvau va nimrjyat,*

### Mantra 6.4.6

*Atha yady udaka Atmanam pasyet, tad abhimanatrayeta; mayi teja indriyam yaso dravinam sukriam iti, srir ha va esa strinam yan malodvasah, tasman malodvasasam yasasvinim abhikramyopamantrayeta*

### Mantra 6.4.7

*Sa ced asmai na dadyati, kamam enam avakriniyat; sa ced asmai naiva dadyat kamam enam yasya va panina vapahatyatikramet, indriyena te yasasa yasa adade, ity ayasa eva bhavati*

### Mantra 6.4.8

*Sa ced asmai na dadyati, indriyena te yasasa yasa adadhmi iti; yasasvinmai eva bhavatah*

### Mantra 6.4.9

*Sa yam icchet, kamayeta meti, tasyam Artham nisthaya, mukhena mukham samdhaya upastham asyo abhimrsya japet angad angat sambhavasi hrdayad adhijayase sa tvam anga kasayosi digdha viddham iva madaya imama amun mayi.*

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### Mantra 6.4.10

*Atha yam icchet; na garbham dadhiteti, tasyam Artham nisthaya, mukhena mukham samdhaya abhipranyapanyat, indriyena retas areta adada eva bhavati*

### Mantra 6.4.11

*Atho yam icchet; garbham dadhiteti tasyam Artham nisthaya, mukhena mukham samdhaya apanyabbipranyat; indriyena to retasa reta adadhmi, ity garbhiny eva bhavati.*

### Mantra 6.4.12

*Atha yasya jayayai Jarah syat, tam ced dvisyati, amapatre gnim upasamadhaya pratilomam sarabarhis tirtva, tasminn etah sarabrstih pratilomah sarpisakta juhuyat; mama samiddhe housih pranapanau na adadeasav iti, ,mama samiddhe hausih,putra pasums ta adadeasav iti mama samiddhe housih ista sukrte ta adade, asav iti, mama samiddhe hausih asa parakasau ta adade asav iti, sa va esa nirindriyo visukrto small lokat praiti, yam evam vid brahmanah sapati, tasmad evam vit srotriyasya darena nopahasam icchet, uta hy evam vit paro bhavati*

We will continue our commentary on the above mantras in the next class.

Hari Om

## Class # 159

### Mantras : 6.4.1 to 6.4.25

In this fourth brahmanam of the final chapter the upanisad deals with some of the grahasthasrama dharmas. Among the various dharmas of the grahasthas three karmas are dealt with in this section namely garbhadana samskara, jathakarma samskara and nama karana samskara. They are important from the standpoint of grahastha himself and it is more important from the standpoint of the child, which is born, and it is growing that is from the standpoint of future generation. Since these three karmas are primarily connected with putra utpatti these brahmanam is called putra manta brahmanam.

In this brahmanam in the first portion the upanisad elaborately deals with garbhadana samskara and there also the first twelve mantras the upanisad deals with stree purusa samyoga the conjugal union of husband and wife as an Anga of garbhadana samskara. Being part of a samskara, the upanisad wants to show that stree purusa samyoga is also sacred and therefore it discusses elaborately in the first twelve mantras. I will give you the summary of these mantras.

The Vedas prescribes two types of karmas. One type of karma is called apurvam karma that is an action or a rite, which is completely new to us, whom we do not know at all like Sandhyavadanam agni hotram etc. They are known apurvam karma, and we come to know of it only from the scriptures. Apurvam means that which is not known before. This is one type of karma prescribed by Vedas and most of them are apurva karmas.

There is a second type of karma called prahritam or swabavigam karma. And as the words they are not new karmas and human beings naturally follow them. Scriptures need not teach these prahritam karmas and they are not apurvam but they are natural instincts.

Therefore Veda does not ask a person to stop the prahritam karma because they are natural but Veda prescribe the methods of transforming or refining the prahritam karma into samskritam karma and how does this transformation takes place is by number one by proper attitude and number two proper discipline; once this prahritam karma is refined by these two, attitude and discipline the very prahritam becomes a samskara and it is capable of elevating a human being towards dharma and moksa.

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Prahritam karmas direction is artha kama but samskritam karmas direction is karma moksa. In this all samskrita karma itself is not new and all of them but the attitude and discipline are newly presented by Vedas. One of the basic prahritam swabavitham karma is eating which starts right from the moment of birth. Mother need not tell, yet the child takes food on birth and it is prahritam karma that continues until death.

This being prahritam karma Veda does not want us to stop it but it wants us to convert the prahritam karma of bojanam into samskritam karma of yaga and yajna. It can be refined to yaga, which is given a very sacred name by the upanisad as pranagnihotram. Pranagnihotram is nothing but eating. The difference between bojanam and pranagnihotram is while one is ordinary but with good attitude and discipline it is equal to pranagnihotram. This leads even to moksa. Then what is the attitude?

The very word pranagnihotram indicates that it is offering of oblations to the prana agni the fire, which is in the form of samana prana vaishvanara agni. Pranaya swah or apana swaha. We don't change any attitude in our action of eating and the change is only in the attitude.

The moment it becomes homakunda the food becomes ahuti or havis. Here there should be attitudinal change. Once bojanam is changed to yaga, the rules and regulations of yaga will come for bojanam. The rules of yaga will become immediately operative.

Yaga cannot be done without snanam that is taking bath. Bojana rupa yagah pranagnihotra yaga also should be done at the proper time at proper place and after proper purification. It cannot be any stuff that I like for the food is like ahuti and the dravyam should be yajna yogya dravyam.

The eater should eat what is allowed in yajna alone. What, when how should be eaten is decided by Veda as if a yaga. Once the rules have come naturally sastra has to provide prayachittam for the violation of the rules. One should draw a line for transit rule and at once there should be prayachittam for violation and with regard to bojanam the pariharam also comes with the introduction of attitude and discipline in taking food. In the daily Sandhyavandanam, we make pariharam for any food taken in violation of the rules.

A person is supposed to chant adhamarsana suktam during snanam is supposed to remove the papams one of them being overeating papam. Therefore prahritam karma is association with attitudes plus rules plus pariharas and are converted into samskritam karmas. The same is followed in the case of stree purusa samyoga and Veda converts this prahritam karma into a samskritam karma.



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And once this transformation is intended by the Vedas, it should introduce three factors like attitude, rule and prayachittam and these three are the topics of the twelve mantras. This is with regard to prahritam stree purusa samyoga because of which it will be converted into Samskrita karma.

The stress is not with regard to karma but it is upon the converting factor of the mode, the attitude and rule and prayachittam connected with the samyoga. With regard to the natural karma, it is itself not dharmikam or adharmikam. Instinctive action the actions, themselves are not called dharma adharma and not following the disciplines becomes adharma and following the disciplines becomes dharma.

Eating by itself is not dharma or adharma but not following the discipline makes it Dharmic and Adharmic karmas. It is not given as choice. Conversion is not given as choice but given as compulsory prize we have to pay for being born as a human being. According to the Veda, prahrita karma as prahritam karma is adharma but prahritam karma as samskritam karma is dharma. The same rule applies in the case of stree purusa samyoga. It should be looked upon as yoga.

Adhi Sankaracharya says it should be taken as vajapeya yagah. As bojanam is visualized as agni hotram and stree purusa samyoga also is taken as vajapeya yaga and that means it is for moksa praptih or dharma praptih and it is not for artha or kama.

If it is a yaga, whatever be the consequences the birth of child is also looked upon as yaga phalam, which is Dharmic putra praptih. Stree purusa samyoga is a yaga and putra is yaga phalam and it is as sacred as higher loka or as sacred as dharma. This is the attitude. The second topic that is discussed here is the rules of stree purusa samyoga.

The first rule being one should be a grahastha. Others should not ask for this. It is not for other Asramis. Second rule is chastity; third rule is proper time and proper place etc. And fourth rule is harmony between husband and wife because in the case of the bojanam etc., it is a prahrita karma where one person is involved.

Cooking may involve many people but eating involves only one person but here in this prahrita karma involves two people and therefore discipline should be followed both by husband and wife and therefore commands husband to have equal attitude and discipline on both husband and wife. The husband knew how to convert prahrita into samskrita karma and since wife did not know about it and she is supposed to become a disciple of the husband and therefore the relationship is one of guru and sisya.

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Husband is not god as husband but husband is god as guru. Guru is like isvara. Husband is guru if he had the knowledge, refinement etc., then he is supposed to discipline and therefore the coordination in educating the wife also with regard to the karmas. Not only that but also because of another reason since husband is taken as guru and wife is taken as sisya according to sastra if wife commits any mistake the papam does not go to the wife but to the husband.

If a citizen commits a mistake it goes to the king; if raja commits a mistake it goes to raja guru. All kings had guru as advisers. If wife commits a mistake the papa goes to partha or husband and if a sisya commits a papa it goes to the guru. I am not creating a guilt or fear or anxiety but I am telling what is the provision in the Vedas regarding dharma and adharma.

These are the rules regarding the attitude and discipline and the third is the prayachittam for the violations of the rules. Thus these three topics with regard to stree purusa samyoga of Prahrita karma, which is the anga of garbhadanam, are stated from verse 1 to 12. From 13<sup>th</sup> mantra to 18<sup>th</sup> mantra certain vratams are prescribed for Garbhadanam.

### Mantra 6.4.13

*Atha yasya jayam artavam vindet, try aham kames na pibet ahata vasah;  
nainam vrsalah na vrsaly upahanyat, triratranta aplutya vrihin  
avaghatayet*

### Mantra 6.4.14

*Sa ya icchet, puto me suklo jayeta, vedam anubruvita, Sarvam dyur iyad  
iti, ksiraudanam pacayitva sarpismanlam asmiyatam; isvarau janayita  
vai*

### Mantra 6.4.15

*Atha ya icchet putro me kapilah pingala yayeta, dvau vedav anubruvita,  
Sarvam ayur iyad iti, dadhy odanam pacayitva sarpismautam asniyatam  
isvaran janavitavai*

### Mantra 6.4.16

*Atha ya icchet putro me syamo lohitaakso jayeta, trin vedam anubruvita,  
Sarvam dyur iyad iti, Udodanam pacayitva, sarpismantam asniyatam;  
isvarau janayita vai*

### Mantra 6.4.17

*Atha ya icchet dubita me pandita jayeta Sarvam ayur iyad iti tilodanam  
pacayitva sarpismantam asniyatam isvarau yanayita vai*

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### Mantra 6.4.18

*Atha ya icchet putro mepandtio viitah samittim gamah, sasrusitam  
vacam bhasita jayela, sarvan vedam anubruvita Sarvam ayur iyad iti,  
mamsodanam pacayitva sarprismantam asniyatam, isvarau janayita vai  
auksnena varsabhena va*

From mantra 1 to 12 the garbhadhanam vratam is discussed. According to Vedas a couple have got a choice to determine the type of child to be born. And if they want a particular type of child they have to follow a particular relevant vratam. The religious practice of the sacred vratam can determine the child. Vratam is in the form of eating a particular food, which is prepared in a religious manner.

I am not going in details and you can understand the meaning as you read the mantras. What all things the couple can decide. They can decide the sex of the children whether girl or boy can be determined; then the education of the child can be decided whether apara vidya or para vidya; they should be visiting places; the complexion also can be decided; dark fair or otherwise; the colour of the eyes whether it should be blue or otherwise; or the colour of Anjaneya; or of golden colour; all can be determined by following the vratam a list is given. Then the longevity is the general prayer of all of them.

The couple also can determine the age of the child. Adhi Sankaracharya prescribes a condition here. Since in this section prana upasana is the primary topic with which this adhyaya started, prana upasana is the basic condition of all these karmas. Prana upasaka alone is qualified for both shrimantha karma and putra manta karma. These vratams also only prana upasaka is entitled to follow and gain the benefits.

If others follow the benefit may or may not be and they are guaranteed. This is the second idea to be noted. Because there is some eating is involved that is why this chapter got the title putra manta. This garbhadana vratam is the second topic. Now we will go to third topic that is garbhadana samskara proper.

### Mantra 6.4.19

*Athabhipratar eva sthali pakavriajyam cestitva, sthalipakasyopaghatam  
juhuti; agnaya svaha, anumalaye svaha, devaya savitre satya prasavaya  
svaha, iti; hutva uddhrya prasnati, prasyetarasyah prayacchati;  
praksalya pani, uddhriya prasnati, prasyetarasyah prayacchati;  
praksalya pani, udapatram purayitva tenainam trir abhyuksati;  
uttisthato visvavaso anyam Iccha prapurvyam, sam jayam patya saha iti*

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### Mantra 6.4.20

*Athainam abhipadyate amoham asmi sa tvam sa tva, aso, amoham  
samaham asmi, rk vam; dyaur aham, prthivi tvam; tav chi  
samrabhavahai, saha reto dadhavahai pumse putraya vittaye iti.*

### Mantra 6.4.21

*Athasya uru vihapayati; vijihitham dyavaprthivi, iti tasyam Artham  
nisthaya, mukhena mukham samdhaya, trir enam anulomam anumarsti;  
vinur yonim kalpayatu, tvasta rupani pimsatu asincatu prajapathi, dhata  
garbham dadhatu te; garbham dhehi, sinivali; garbham dhehi,  
prthustuke, garbham te asvinau devau adhattam puskara-srajau*

### Mantra 6.4.22

*Hiranmayi Arani yabhyam nirmanthatam asvinau; tam te garbham  
havamahe dasame masi sutaye; yathagni garbha prthivi, yatha dyaur  
indrena garbhini vayur disam yatha garbhah, evam garbham dadhami te  
asav iti*

From 19 to 22 is the actual garbhadana samskara. This portion discusses three topics; one is fire ritual; the second is once again stree purusa samyoga is discussed that is disciplines and niyamas and third is prayers, the Prarthanas to various devatas. Thus there is fire ritual is involved and details are given; I don't want to go to the details and this is the essence. Secondly the rules of the stree purusa samyoga the attitudes, rules, prayachittams etc., are talked about once again. This is the second topic and then the prayers.

Some of the vivaha mantras are coming wherein the harmony between the husband and wife is repeatedly stressed. So many comparisons are given in this regard. Without relic the music is sound and without music the lyric is not beautiful to hear; like earth and sky etc. Are given and harmony is prayed for and the importance of harmony we need not stress for the broken families are increasing causing great sociological problems. In broken family the psychological problems are very great.

The third one is the prayer for having a healthy child. Dharma abivrittyartham. They looked upon putra virutti as kula dharma parampara virutti. Therefore let the child be healthy physically mentally and above all the child is a spiritual child. We think handicapped child is an exception but if you go to the child's hospital and see the number of handicapped children you will feel definite that the healthy birth is rare rather than the handicapped. I am praying to all the devatas for healthy children to be born.

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Also it is prayed let the adhithana devata of procreation the Prajapathi be responsible for the child through me. Let me not be creator but let the Prajapathi produce the child through me and let the child be like Prajapathi.

With this Garbhadana vratam is over. Twenty-two mantras are dedicated for garbhadana samskaras and vratams and stree purusa niyamas. This indicates how the Vedas considers it as sacred of converting prahritam karma to samskritam karma.

Now we will go to Jatha karma. Literally garbhadanam means the transference of jiva from male to female. [refer to pancagni vidya in this regard] from the fourth stage jiva is transferred to fifth stage. This is Garbhadanam. Jatha karma is done after the child is born.

### Mantra 6.4.23

*Susyantim adhbir abhyuksati; yatha vayuh puskarinim samingayati  
sarvatah eva te garbha ejatu sahavaitu jarayuna; indrasyayam vrajah  
krtah sargalah saparisrayah, tam, indra, nirjahi garbhena savaram  
saheti*

### Mantra 6.4.24

*Jategnim upasamadhaya, anka adhaya kames prsad alyam samniya,  
prsad alyasyopaghatam juhوتي; asyopasandyam ma chaitsit prajaya ca  
pasubhis ca, svaha; mayi pranams tvayi manasa juhomi, svaha; yat  
karmanatyariricam yad va nyunam ihakjaram, agnistat svistakrd Vidvan,  
svistam suhutam karotu nah; svaha*

### Mantra 6.4.25

*Athasya daksinam kjarnam abhinidhaya; vag vag iti trih atha dadhi  
Madhu ghrtam samniya anantarhitena jata upena prasayati; bhus te  
dadhami, bhavas te dadhami, svas te dadhami bhur bhuvah svah Sarvam  
tvayi dadhamiti*

In these mantras, Jatha karma is discussed which is another samskara. It is to be done immediately after the childbirth. The moment the child is born this samskara is to be done. It is called Jatha karma. It is not primarily the purification of the father and it is to help the child. Up to Upanayanam even though it is the duty of the parents, the benefit of this karma goes to the child.

Parents do get the benefits as a bye-product. Therefore garbhadanam and Jatha karma are samskara of the child and in this field before the birth of the child some more samskaras are there. Such details are not discussed in details for they are there in the karma kanda. Bhumsavanam and

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shrimantham are discussed there in detail. Now we will discuss the Jatha karma, which involves few stages, and we will discuss them in the next class.

Hari Om

## Class # 160

### Mantras : 6.4.26 to 6.5.4

In this fourth brahmana the upanisad talks about some of the duties of the children in the form of samskaras. Three samskaras are highlighted here, Garbhadanam, jatha karma and nama karanam. Garbhadana samskara we have already discussed. Jatha karma is highlighted in the mantras 23 to 25. We should remember that the upanisad is interested only in giving the outline of the samskaras and if a person wants to do these samskaras he is to go by the original samskara discussion, which comes in karma kanda, and the same is more elaborate and more specific.

Here it wants to give the outlines only and therefore some of the stages are not talked about and some of them are incomplete and it should not be used to perform the ritual. This is only to show that these portions are given. In Jatha karma upanisad talks about five stages of the karma, which are the first one is proksanam, then homa, then parthana, then Karna japah, then is the Prasanam. Proksanam is the thing to be done at the time of the delivery of the baby itself.

At that time the husband has to sprinkle water on the wife who is going to deliver the baby and at the time of proksanam, the husband has to pray and the prayer is directed towards the prana sakti or prana devata.

According to sastra the labour pain and labour contraction of the body etc., for the sake of bringing out the child are caused by the prana sakti only. Prana vayu is responsible for all physiological function of the child is responsible for bringing out the body by causing labour pain etc. That faculty of the prana is called prasuthika vayuh.

Therefore at the time of delivery, proksanam is done with the prayer directed to prana sakti, which has to function now as prasuthika vayu and it is for safe delivery of the baby without any harm to the mother. In that mantra he says and addresses vayu oh! Air you are producing waves in the ocean or lakes without destroying the ocean and you are responsible for the origination of waves in the ocean without destroying the source the mother of the waves the lake or ocean.

In the same way this mother who is his wife is like the ocean that brings out the baby child wavelike child and therefore you are responsible for arrival the wave like baby for safe arrival. Prana devata is addressing the Indra. This is the first stage; the proksanam.

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The second stage is homa. This is to be done immediately after the birth that is even before cutting the umbilical cord or as an option on the 11<sup>th</sup> or appropriate day this home is to be done. This homa is also a prayer for the well being of the child. The homa details are not given in this portion.

The third stage is prarthana. That keeping the baby on the lap, pray the Lord for healthy, prosperous, long life of the baby and continuity of the parampara. Thousands of members should come in the family so one prays. And also he tells I am giving my prana sakti to you because you are going to represent to me and also complete the tasks that I may leave incomplete. This is also a part of the prarthana breathing life into the child. Mentally I offer my prana unto you so goes the prayer.

The fourth stage is karna japa. It is that the father utters the word 'vak' three times into the right ear of the child. The word vak represents the Vedas. Veda is sabda pradhanam Veda is given out by the Lord; and Veda is our guideline in our life; therefore vak means Vedah. Why it is repeated three times. That is to represent Rg, Yajur and Sama Veda. Atharvana Veda is generally excluded because it deals more with loukika aspect of life.

It is more secular than the other three Vedas. As the vak is uttered it is presumed all the Vedas enter the child and the child is purified and the child begins to get the trust in Vedas. Sastra sraddha is most important thing for a naistika all this becomes irrelevant. Veda is injected to prevent the child to become a naistika. With this intention father utters the word vak thrice.

The fifth and final item is prasanam. Prasanam means feeding the baby with a mixture of dhadhi madhu and hrutam that means curd, honey and ghee. Then it has to be fed with the help of swarnam, a piece of gold. This is supposed to be to give the spiritual, mental and emotional health of the child.

At the time of Prasanam, the father says that he gives everything to the child. By placing the dhadhi part I give the entire bhuloka; by placing the madhu part I place the entire buar loka and by placing hrutam in the mouth I place the entire suvar loka and you should have all the three lokas. This is an imagination that you should possess everything in life. With this prasanam part is also over. With this Jatha karma part is over. Now we have to go to the third samskara namely nama karanam.

### Mantra 6.4.26

*Athasya nam karoti; vedo siti; tad asya tad guhyam eva nama bhavati*



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Here nama karana is also briefly given. Nama karana is not complete with this mantra. Much more karmas are there and upanisad does not mention here and the details are given in karma kanda portion of the Vedas. Upanisad gives only the outlines. It points out that father should give one particular name to the child which is a secret name. It is common name to all the children. He should give the first name, which is a secret name.

The first name is Vedah. The meaning of the word Veda is does not mean Rg, Yajur, Sama Veda the sabdam; the commentators say Vedah in this context means caitanyam, jnanam etc. Vedosi means clean mahavakya precept. It is said that you are none other than Brahman. Even though the child does not understand anything now itself let the samskara enter the Aham Brahma Asmi principle.

That name is bushyam nama and it is the secret name because the child does not understand the significance of that name. This secret name becomes meaningful only when the child becomes a sisya and become a brahma vid. Why this name is kept a secret? This name cannot be used for vyavakara for transactions because this name is common to all.

To avoid confusion we give a second name which is not mentioned in the upanisad here and what name should be give and what all letters are allowed and what will do if odd numbers are there etc., there are rules for namakaranam. Those details upanisad does not discuss but it mentions that we are all Vedah. With this, nama kararana part is over.

Now comes another one, which is not mentioned as a separate samskara and this has to be done along with nama karana samskara or Jatha karma samskara. That is sthana danam. This means giving the baby to the bother for suckling the baby or for feeding milk for the first time. Although these are all natural process, even these natural processes are made conscious prayerful samskara. There is a prayer and that is called sthana dana mantrah.

### Mantra 6.4.27

*Athainam matre pradaya stanam prayacchati; yas te stanah sasayo yo  
mayobhuh, yo ratnadha vasuvid yah sudatrah yena visva pusyasi varyani  
sarasvati tam iha dhatave hah*

Now this prayer is chanted at the time of giving the baby to the mother and it is addressed to Saraswathi Devi. First he glorifies Saraswathi and how her blessings give all knowledge all intelligence all purity and all prosperity and all auspiciousness etc. He pleads Saraswati to give everything. Now you

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have to enter the body of the mother and if the mother is going to feed the child the human feeding will not make it very great and therefore oh! Saraswati I don't want the mother to feed the child and I want you to enter the mother and through the mother you have to feed the child.

Adhi Sankaracharya himself glorifies jnana Sambandh who was fed by Parvati. Not only the child should be given knowledge but also give all prosperity etc. Nothing is done mechanically and every process is made sacred and holy. At the time of garbhadanam also father made the prayer. He addressed prajapathi and said that let the Brahmaji enter me and let Brahmaji produce the child through me.

Now Saraswati is prayed to make the child intelligent. Father is brahma and mother is Saraswati. Their child has got to be holy and sacred.

### Mantra 6.4.28

*Athasya mataram abhimantrayate; ilasi maitravaruni; vire viram  
ajijanat, sa tvam viravati bhava, yasmin viravatokarat iti, tam va etam  
ahuh; atipita batabhuh, atipitamaho batabhuh, paramam bata kastham  
prapat, sriya yasasa brahma varcasena, ya evam vido brahmanasya  
putro jayata iti*

In this mantra the father is glorifying the child and addresses the child that you are a great child. You are going to become more glorious than your father. Here father says that you are a great child and you are going to beat me in glory. It is stated that not only that you are greater than your father and that you are greater than your grand father also. You are great in our family and you are going to outshine all the others. How does the father know about the child?

Remember these are based on psychology and if a strong autosuggestion and will is there what a person strongly wishes will certainly come true. As a person thinks so he becomes. In the very nama karanam the meaning of the name should be according to the what the parents wants the child to become. If he wants the child to become a wise man he is given vidyasagarah. It is nothing but a name but he meaning is sarvajnah. Every time somebody addresses you are the words are powerful and it can convert the child into that.

The next is the congratulation of both the mother and father. Who is doing the job is the father himself. He addresses the mother and says that you have done a great job and you have become a mother. After

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congratulating the mother he congratulates himself for doing a great job of becoming of a father of a child. With regard to gaining wealth, knowledge, personality etc., you will excel the father and the grandfather.

So he congratulates the mother and himself. With this mantra the samskaras are over. They are part of other samskaras. With this fourth brahmanam is also over. This brahmanam is known as putra manta brahmanam. Now we will go to the last brahmanam of the upanisad and it is called vamsa brahmanam. It talks about the guru sisya parampara. We had this before also. First two vamsa brahmanas we have seen and now we will recite the one at the end of this chapter.

### 5.Vamsa Brahmanam

#### Mantra 6.5.1

*Atha vamsah; pautimasiputrah katyayaniputrat, katyayaniputro gautamiputrat, gautamiputro bharadvaji - putrat, bharadvajiputrah parasariputrat, parasariputra aupasvastiputrat aupasvastiputrah parasariputrat, parasariputrah katyayaniputrat, katyayaniputrah kausikiputrat, kausikiputra alambiputrac ca vaiyaghrapadiputrac ca, vaiyaghrapadiputrah kanvi-putrac ca kapiputrac ca, kapiputrah*

#### Mantra 6.5.2

*Atryi ptrat, atreyi putro gautami ptrat, gautami putro bharadvaji putrat bharadvajiputra parasari putrat parasari putro vatsi putrat putrat, vatsi putrah parasari putrat, parasati putro varkaruni putrat, varkaruni putroi varkaruni putrat varkaruni putra arthabagi putrat, artabagi putrah saungi putrat saungi putrah sankrti putrat, sankrti putra alambayani putrat alambayani putra alambi putrat alambi putro hayanti putrat jayanti putro mandukayani putrat putro manduki putrat manduki putrah sandili putrat sandili putro rathitari putrat rathi tari putro bhaluki putrat, bhaluki putrah kraunciki putrabhayam krauniciki putrau vaidabhrti bputrat vaidabhrti putrah karsakeyo putrat karsakeyi putrah pracinayogi putrat, pracinayogi putrah sanjivi putrat, sanjivi putrah prasni putrad asurivasinah prasni putra asurayanat, asurayana asureh, asurih*

#### Mantra 6.5.3

*Yajnavalkya, Yajnavalkyaddalakat, uddalako runat, aruna upaveseh, upavesih kusreh, kusrir vaja sravasah vaja srava jihvavato badhyogat, jivavan badhyogo sitad varsaganat, asito varsagano*

## Khila Kandam

*baritat kasyapat, haritah hasyapah silpat kasyapat, silpah kasyapah  
kasyan naidhrueh, kasyapo naidhruvir vacah, vag  
ambhinyah, ambhiny adityat, adityanimani suklani yajumsi  
ambhinyah, ambhiny adityat, adityanimani suklani  
yajumsivajasaneyena Yajnavalkyenakhyayante*

### Mantra 6.5.4

*Samanam a sanjivi putrat, sanjivi putro mandukayaneh  
mandukayanir mandavyah kautsat, kautso mahitheh, mahitthir vam  
akaksayanat vama kaksayanah vacasah rajastambayanat, yajnavaca  
rajastambayanah turat kavaseyat, turah kavaseyahnprajapateh  
prajapatir brahmanah, brahma svayambhu; brahmane namah.*

The rishi parampara is given. This parampara alone the shukla Yajur Veda and this Brihadaranyaka upanisad is given. The chanting the parampara is supposed to gain the grace of the rishis. Reading the rishi parampara is supposed to gain punya and it is like acknowledging the contribution of the rishis and the reading will give siddha suddhi. Also it shows how ancient the wisdom is. It is the most ancient wisdom.

Therefore it is a time-tested wisdom it is indicated. Third purpose is to show that in this guru parampara the ultimate one is Brahma that is the Veda rupa prajapathih. Hiranyagarbha or Brahma is the first guru which itself is swayambhu, which means anadhi ever existing self-manifesting. Therefore the origin of the wisdom is lord himself and it is apouruseya pramanam and therefore it is reliable.

Ultimately it gives prostration to Brahma the Adhi guru or the Brahma the Veda itself. And here while talking about the parampara the upanisad points out initially it was single parampara and at a particular place parampara was divided into two and so it spread. I do not want to give word for word meaning.

First name is the guru and the second is the sisya. In the third mantra the end portion it is said adhityani imani shuklani yajuni vajasaneya akyayante. In this parampara Yajnavalkya comes in the middle and he was responsible for the spread of this knowledge. Therefore only it is given the name Vajasaneyi samhita. It is another name of Yajnavalkya. Yajnavalkya is responsible for spreading the upanisad.

For the teaching the name is given by the upanisad itself. The Veda itself gives the word shukla Yajur Veda the name shukla Yajur Veda is not given by any of the name and us. The biography of Yajnavalkya is given in a big

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book and I do not want to go to the story part. With this the sixth brahmanam is also over and the sixth chapter is also over and with this khila kandam is also over and with this Brihadaranyaka upanisad is also over.

First two chapters are called Madhu or upadesa kandam and third and fourth chapters are muni kandam and last two are khila or upasana kandam. Now I will quickly go through the summary of the chapter, which is not much.

### Summary of the sixth chapter.

Here there are five brahmanam. First is called the prana upasana. Prana Samvada brahmanam. It deals with hiranyagarbha upasana. There is not any important mantra worth remembering in this brahmanam. In second brahmana we get the pancagni vidya as the main topic. It is known as karma Vibhaga brahmana wherein various topics are discussed. Of these many topics pancagni vidya as a topic is very important and it is repeated in Chandogya upanisad also.

The main mantras to be noted are occurring in fifteenth and sixteenth mantra of second brahmanam. They talk of shukla and krishna gathi. The third brahmanam is called shrimantha brahmanam, which talks of ritual for prosperity. This will work for only prana upasaka. There is not much mantra worth remembering.

The next fourth brahmanam is putra manta brahmanam, which deals with samskaras to be done by parents as ones responsible for the next generation both in quality and quantity. It is sociologically relevant mantra. This shows the vedic vision and as to how they converted the ordinary events to a sacred pursuits.

Finally we get vamsa brahmana, which talks about guru sisya parampara because of which alone we could read the upanisad today. The Veda itself is the author of the Veda and we prostrate to Veda and Brahma and it is not only the offering of prostration but also the thanks giving to the Lord for successful completion of our study.

Hari Om

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