

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

# Chandokya Upanishad



Swāmi Paramārthānandāji's  
classes on Cāndokyapaniṣad -  
6th, 7th and 8th Chapters

Transcribed by Sri. Balasubrahmanyam Pattoo and Sri Srinivasan

**Published by :**



**Arsha Avinash Foundation**  
**104 Third Street, Tatabad, Coimbatore**  
**641012, India**

**Phone: +91 9487373635**

**E mail: [arshaavinash@gmail.com](mailto:arshaavinash@gmail.com)**

**[www.arshaavinash.in](http://www.arshaavinash.in)**





## Table of Contents

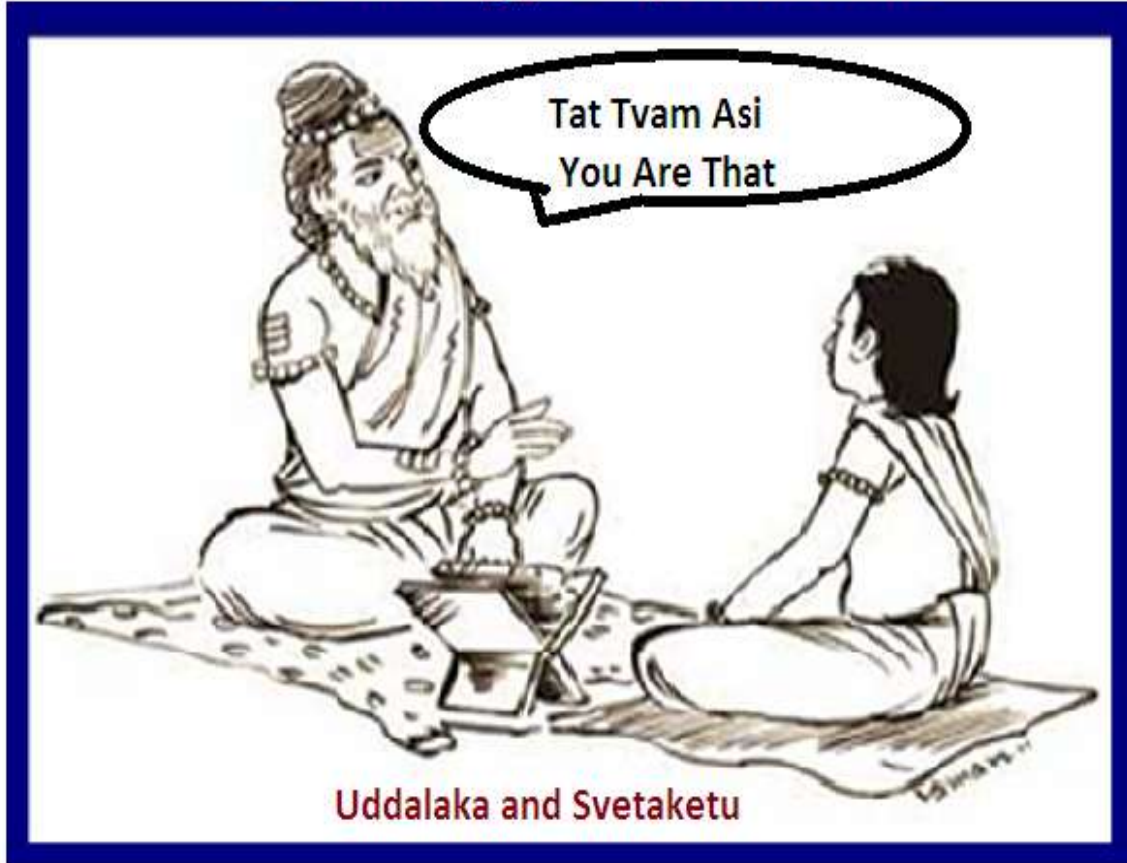
1. General Introduction .....	9
2. General Introduction (Cont'd) and Chapter 6.1.1 to 6.1.3 .....	18
Sixth chapter – Section 1.....	24
3. Chapter 6.1.3 to 6.1.6 .....	28
4. Chapter 6.1.6 & 6.1.7 and 6.2.1 .....	38
Sixth chapter –Section 2.....	42
5. Chapter 6.2.1 to 6.2.3 .....	48
6. Chapter 6.2.3.....	58
7. Chapter 6.2.3 and 6.2.4 and 6.3.1 to 6.3.4.....	67
Sixth chapter - Section 3 .....	71
8. Chapter 6.3.4, 6.4.1 to 6.4.2.....	78
Sixth chapter – Section 4.....	82
9. Chapter 6.4.2 to 6.4.7 and 6.5.1.....	88
Sixth chapter – Section 5.....	98
10. Chapter 6.5.1 to 6.5.4. and 6.6.1 to 6.6.5.....	99
Sixth chapter - Section 6 .....	106
11. Chapter 6.6.5 and 6.7.1 to 6.7.6.....	110
Sixth Chapter – Section 7 .....	112
12. Chapter 6.7.6, 6.8.1 and 6.8.2.....	121
Sixth chapter - Section 8 .....	122
13. Chapter 6.8.3 and 6.8.4 .....	130
14. Chapter 6.8.4 to 6.8.7.....	139
15. Chapter 6.8.7, 6.9.1 to 6.9.4 .....	149
Sixth chapter - Section 9 .....	153
16. Chapter 6.9.4, 6.10.1 to 6.10.3, 6.11.1 and 6.11.2 .....	160
Sixth chapter - Section 10 .....	162
Sixth Chapter - Section 11.....	167
17. Chapter 6.11.2 & 6.11.3, 6.12.1 & 6.12.2, and 6.13.1.....	171
Sixth Chapter - Section 12 .....	175

Sixth Chapter - Section 13 .....	179
18. Chapter 6.13.1 to 6.13.3 and 6.14.1 .....	182
Sixth Chapter - Section 14 .....	189
19. Chapter 6.14.1 to 6.14.3, 6.15.1 to 6.15.3 and 6.16.1 .....	192
Sixth Chapter - Section 15 .....	198
Sixth Chapter - Section 16 .....	201
20. Chapter 6.16.1 to 6.16.3 and Summary of Chapter 6 .....	204
Sixth chapter summary .....	210
21. Summary of Chapter 6 (Cont'd) and Chapter 7 Intro, 7.1.1. to 7.1.2.....	214
Seventh Chapter .....	221
Seventh Chapter - Section 1 .....	224
22. Chapter 7.1.2 to 7.1.5, 7.2.1 and 7.2.2, 7.3.1 .....	227
Seventh Chapter - Section 2 .....	233
Seventh Chapter - Section 3 .....	237
23. Chapter 7.3.1 and 7.3.2, 7.4.1 and 7.4.2 .....	238
Seventh Chapter - Section 4 .....	244
24. Chapter 7.4.2 7.4.3 & and 7.5.1 .....	248
Seventh Chapter - Section 5 .....	257
25. Chapter 7.5.1to 7.5.3, 7.6.2 & 7.6.1 and 7.7.1.....	259
Seventh Chapter – Section 6.....	264
Seventh Chapter - Section 7 .....	268
26. Chapter 7.7.1 & 7.7.2, 7.8.1 & 7.8.2, 7.9.1 & 7.9.2, 7.10.1 & 7.10.2, and 7.11.1 .....	270
Seventh Chapter - Section 8 .....	273
Seventh Chapter - Section 9 .....	276
Seventh Chapter - Section 10 .....	278
Seventh Chapter- Section 11 .....	281
27. Chapter 7.11.1 & 7.11.2, 7.12.1 & 7.12.2, 7.13.1 .....	282
Seventh Chapter - Section 12 .....	286
Seventh Chapter - Section 13 .....	291
28. Chapter 7.13.1 & 7.13.2, 7.14.1 & 7.14.2 and 7.15.1 & 7.15.2. ....	292

Seventh Chapter - Section 14 .....	296
Seventh Chapter - Section 15 .....	299
29. Chapter 7.15.2. to 7.15.4.....	303
30. Chapter 7.15.4, 7.16.1, 7.17.1, 7.18.1, 7.19.1 and 7.20.1.....	312
Seventh Chapter - Section 16 .....	314
Seventh Chapter - Section 17 .....	316
Seventh Chapter - Section 18 .....	320
Seventh Chapter - Section 19 .....	321
Seventh Chapter - Section 20 .....	323
31. Chapter 7.20.1, 7.20.1, 7.21.1, 7.22.1, 7.23.1, 7.24.1 .....	324
Seventh Chapter - Section 21 .....	325
Seventh Chapter - Section 22 .....	326
Seventh Chapter - Section 23 .....	328
Seventh Chapter - Section 24 .....	332
32. Chapter 7.24.1 .....	335
33. Chapter 7.24.1 & 7.24.2 and 7.25.1 & 7.25.2.....	344
Chapter 7 - Section 25 .....	347
34. Chapter 7.25.2, 7.26.1 and 7.26.2 .....	354
Seventh Chapter - Section 26 .....	359
35. Chapter 8.1.1 to 8.1.4.....	366
Eighth Chapter – Section 1 .....	367
36. Chapter 8.1.4 to 8.1.6.....	376
37. Chapter 8.1. 8.2.1 ,6to 8.2. 10and 8.3.1.....	387
Eighth Chapter - Section 2.....	391
Eighth Chapter – Section 3 .....	396
38. Chapter 8.3.1to 8.3.4.....	399
39. Chapter 8.3.4 & 8.3.5 and 8.4.1 and 8.4.2.....	409
Eighth Chapter - Section 4.....	416
40. Chapter 8.4.2 & 8.4.3 and 8.5.1 to 8.5.3 .....	420
Eighth Chapter - Section 5.....	425
41. Chapter 8.5.3 & 8.5.4 and 8.6.1 .....	431
Eighth Chapter - Section 6.....	439

42. Chapter 8.6.1 to 8.6.5.....	442
43. Chapter 8.6.5 & 8.6.6 and 8.7.1 & 8.7.2.....	452
Eighth Chapter - Section 7.....	458
44. Chapter 8.7.2 to 8.7.4.....	464
45. Chapter 8.7.4, and 8.8.1 to 8.8.5.....	474
Chapter Eighth - Section 8.....	476
46. Chapter 8.8.5, 8.9.1. to 8.9.3 and 8.10.1.....	486
Chapter Eighth - Section 9.....	490
Chapter Eighth - Section 10.....	496
47. Chapter 8.10.1 to 8.10.4 and 8.11.1 .....	499
Eighth Chapter - Section 11.....	507
48. Chapter 8.11.1 to 8.11.3 and 8.12.1 .....	511
Eighth Chapter - Section 12.....	517
49. Chapter 8.12.1 to 8.12.3.....	522
50. Chapter 8.12.3 to 8.12.4.....	532
51. Chapter 8.12.4 to 8.12.6 and 8.13.1 .....	542
Eighth Chapter - Section 13.....	552
52. Chapter 8.13.1, 8.14.1 and 8.15.1 .....	554
Eighth Chapter - Section 14.....	557
Eighth Chapter – Section 15 .....	561
53. Summary of 8 <sup>th</sup> Chapter.....	566

# Chandogya Upanishad



Commentary by Swami Paramarthananda

## Sixth Chapter



## 1. General Introduction

### General introduction:

We look upon the **vedās** as an independent and valid source of knowledge. Exactly like we look upon the sense-organs as independent and valid sources of knowledge. And, in this respect, we look upon the '**vedic** words' as different from 'the words' used by us, the normal ordinary human beings. When we are using 'the words' in our communications, already we have attained the knowledge, through some other source; and we are using those 'words' *only as a carrier of the **already produced** knowledge*. When I am reading a report in the newspaper, the words in the newspaper do not **produce** knowledge. Because, even before the words were used [by the reporter], the knowledge [of the words] has been produced in the reader's mind, through perception. And, through this already generated knowledge, the reporter is only transporting or carrying the news, in the form of words. SO, NORMALLY, THE WORDS ARE ONLY THE CARRIERS OF THE KNOWLEDGE.

But, in the case of the **vedās**, we do not look upon the **vedic** words as mere *carriers* of the knowledge; but, as the *producers* of knowledge. Whatever knowledge the **vedās** contain, they are not already produced in the mind of the **ṛṣis**. Not that the **ṛṣis** got the knowledge by some other method and they use the words to carry their knowledge. It is not. The **ṛṣis** themselves got the knowledge only through the words of the **vedās**. Thus, there is a difference between **vaidikaśabda** and **laukikaśabda**. **laukikaśabdās** *carry the already produced knowledge*. **VAIDIKASABDA** DOES NOT JUST CARRY THE KNOWLEDGE; BUT, IT **PRODUCES** FRESH **KNOWLEDGE**, WHICH KNOWLEDGE CAN NEVER BE GENERATED BY ANY OTHER METHOD. AND, THEREFORE, WE LOOK UPON THE **VEDĀS** AS AN INDEPENDENT **PRODUCER OF KNOWLEDGE**, which knowledge cannot be generated by any other means/source of knowledge. And not only they produce fresh knowledge, not only they are independent sources of knowledge, they are valid source of knowledge also. Valid source of knowledge. And this is technically called **svatantrapramāṇam**. **svatantrapramāṇam** means, INDEPENDENT AND VALID SOURCE OF UNIQUE KNOWLEDGE, WHICH CANNOT BE MADE THROUGH ANY OTHER SOURCE OF KNOWLEDGE. **vedā** is beautifully defined as –

**"pratyakṣeṇa anumityāvā yastūpāyo na budhyate enam, vidanti vedena tasmāt vedasya vedatā"**.

**vedā** is called **vedā**; because, it is independent and valid source of a unique knowledge, which cannot be produced by any other source.

Every sense organ is an independent and valid source of knowledge. Eyes are an independent and valid of source of the knowledge of colours, which knowledge no other instrument can generate. Similarly, ears are an independent and valid source of sound, the knowledge of the

sounds, which can never be gained through any other means of knowledge. Thus, we look upon the **vedā** as the sixth sense organ. SINCE WE LOOK UPON THE **VEDĀ** AS THE SIXTH SENSE ORGAN, WHATEVER KNOWLEDGE WE GAIN FROM THE **VEDĀ** IS VALID AND UNIQUE KNOWLEDGE.

And suppose, there is some knowledge given by the **vedā** which has been refuted by somebody, some other source of knowledge, then, what is our approach to the **vedā**? Even if the **vedic** knowledge is falsified by anybody, we do not say, 'the **vedā** is defective'. We always say that, "the deficiency does not belong to the **vedā**; but, the deficiency belongs to the various conditions in which **vedā** can give valid knowledge". We never attribute the deficiency to the **vedā**; but, the deficiency or defect belongs to the conditions in which **vedā** has to produce knowledge.

For example, eyes we look upon as a valid source of knowledge. But, we do have several situations where there are optical illusions. In every optical illusion, the eyes give what knowledge? In every optical illusion, the eyes give an illusory or false knowledge. Eyes report the stars as small; which is an optical illusion. The eyes report the sky as blue. It is again an illusion. Thus, there are 100s of optical illusions where the eyes give false knowledge. But, the beauty is, EVEN IF EYES GIVE FALSE KNOWLEDGE ON SEVERAL OCCASIONS, WE NEVER DOUBT THE VALIDITY OF THE EYES AS A SOURCE OF KNOWLEDGE. How many ever optical illusions come, we never find fault with the eyes. What do we say? "**Eyes can give valid knowledge only when the conditions are ideal**". The object must be at the right distance. That is important. And the light etc must be appropriate. And, of course, our spectacles must be alright! *So many conditions are required for the eyes to produce valid knowledge.* And therefore, in the case of optical illusion, the deficiency belongs to what? Not the eyes; but, to the extraneous conditions. *Thus, we put the blame on other factors; and our faith in our eyes continue.* Even in the law Courts, eye-witness is considered valid, in spite of optical illusions! This approach is called **śraddhā**. Like, taking the eyes as valid source of knowledge, irrespective of optical illusions. How? By blaming the extraneous factors, we never find fault with the eyes. So, **what is our approach? Eyes are always valid.**

This is an axiomatic truth for every scientist. Every scientist approaches the eyes as the *valid of source of knowledge*; because, it is **svatantrapramāṇam**. And we approach the **vedās** also exactly like the eyes. Just as eyes are **svatantrapramāṇam**, the **vedā** is also **svatantrapramāṇam**. Eyes are independently valid; **vedā** is independently valid. And eyes can produce unique knowledge; and the **vedās** also can give unique knowledge. Even if eyes produce optical illusion we do not question the validity of the eye. In the same way, even if certain conclusions of the **vedās** are refuted by modern science, suppose some of the conclusions are refuted by modern science, what do we say? The problem is not with the **vedā**; but, **vedā** has produced *audio illusion*. Like, optical illusion, audio illusion; not because of the

deficiency of the **vedās**; but, because the various conditions required for the **vedā** to produce the valid knowledge, those conditions are defective. Then what should we do? We need to correct the conditions and use the eyes once again. You do not discard the eyes, if the eyes produce optical illusion. You do not discard the eye, you set right the conditions and again use what? The eyes only. Similarly, even if we derive 100s of wrong knowledge from the **vedās**, we have to only set right the conditions. That is the job of **mīmāmsā**.

**mīmāmsā** means what? **῀῀῀῀, ῀῀῀῀῀῀** [Fish & meat]; **it is not!** **mīmāmsā** is the method of setting-right the conditions for the operation of the **vedās**. Anybody who uses **mīmāmsā** will create ideal conditions for the functioning of the **vedā**, which is a **valid source of unique knowledge**. Both are important. 1. **Valid source**; 2. **Unique knowledge**. All those people who have used **mīmāmsā** and used the **vedā**, they have been able to get a **unique** and **valid knowledge**, which has been useful in life. How? Like, when eyes are used it is useful to us. If you have a doubt, after the class, close your eyes and walk. You will know if there is a benefit or not! Just as we get benefit by operating the ears, just as we get the benefit by operating the nose, similarly, by operating the **vedās** the **ṣaṭkamsvatantpramāṇam**, we get benefit in life. So, we approach the **vedā**, remembering this axiomatic truth. And the one who approaches the **vedā**- *with this understanding*, is the one who has got **śraddhā**. Just as the scientist's faith in the eyes are never shaken in spite of optical illusions, similarly, a **vaidika'sśraddhā** in the **vedā** is never shaken, whatever be the discoveries of the science. This is called, **śraddhāvān labate jñānam**.

This **vedā**, even though it is one text, *is broadly divided into two śāstrams*. Even though **vedā** is one voluminous text, it is broadly divided into **śāstradvayam** called **veda pūrvāśāstra** and **veda antāśāstram**. Why do we divide the **vedā** into two **śāstrams**? Because, **anubandhacatuṣṭayabhedāt**. And **anubandhacatuṣṭayabheda** means, what? THE AUDIENCE ADDRESSED IS DIFFERENT. The target audience is different. For **veda pūrvāśāstram**, the target audience is **rāgi**. For **veda antāśāstram**, the target audience is **virāgi**. **rāgi** means, what? [You should not say, I am taking about **rāgimāit** in the morning!] **rāgi** is *the one who is attached to the worldly, materialistic goals*. The seeker of the worldly, materialistic goals is called **rāgi**. **virāgi** is *the one who is no more passionate about materialistic goals*. He is interested spiritual goal. So, **rāgi-virāgi**.

And similarly, THE SUBJECT MATTER ALSO IS DIFFERENT. **veda pūrva** deals with **paricchinnaviṣaya**, finite entities in the CREATION. All that is within time & space. **deśa kālaparicchinnaviṣaya**. WHEREAS, **VEDAANTAŚĀSTRAM** DEALS WITH **APARICCHINNAVIṢAYA**, THE ABSOLUTE REALITY, WHICH TRANSCENDS TIME & SPACE. THE TARGET AUDIENCE IS DIFFERENT; SUBJECT MATTER IS DIFFERENT; AND THE BENEFIT ALSO IS DIFFERENT. One will produce **paricchinnaānandā**. Because, finite entities will produce what happiness? Finite happiness. Finite peace. Finite

security. **PSH** you should not forget. Peace, Security & Happiness in a finite measure. **paricchinnānandā** is the benefit of **veda pūrva**.

Whereas,[you can fill up the blank!] **aparicchinnānandā** is that in which Peace, Security & Happiness are stable, long-lasting, reliable. It will not pull our leg at the wrong time. Thus, audience is different, the subject matter is different, the benefit is different; and finally, even the method by which it produces the benefit is also different. *The veda pūrva will produce the benefit **only when the knowledge is followed by action.** veda pūrva will produce the benefit only when knowledge is *implemented* into activities. However many rituals you may study, mere knowledge of the rituals will not produce the benefit. *Those rituals will have to be performed.* That also, *correctly.* Else, problem!*

THEREFORE, IN **VEDA PŪRVA**, KNOWLEDGE WILL PRODUCE THE BENEFIT **INDIRECTLY**, THROUGH THE INTERVENTION OF ACTION. **anuṣṭhāna dhvārā, prayojanam. jñānaprayojanayohkaḥsambandhaḥ? paramparāsambandhaḥ.** And what is the **paramparā? jñānamanuṣṭhānadhvārā, prayojanamjanayati;** whereas, **vedaanta produces** the **jñānam;** produces the benefit, without requiring any action in-between. We will be seeing in **chāndogya upaniṣad** itself, "**tarati śokaṃ ātmavid**" - *one who understands the ātmā, crosses śokaṃ.* After doing what? Doing nothing! **jñānamātreṇaprayojanam.**

Therefore, in **veda anta**, what is the connection between **jñānam** and **prayojanam? sāḅṣāt sambandhaḥ.** Whereas, in **veda pūrva, paramparāsambandhaḥ.** Thus, there is a difference in the audience. Difference in the subject matter. Difference in the benefit. And, difference in the method of generating the result. Thus, **adhikārī, viṣaya, prayojana** and **sambandhaḥ**- all the four being different, we treat them as **sāstradvayam.** This **veda antabhāga** - that is, the final or end portion of the **vedā**, is known by the name **upaniṣad.** **veda antabhāgaḥ** - the final part of the **vedā** - is known by the name **upaniṣad.** And why it is called **upaniṣad? upa** means, **ātmā.** How can the **upa** mean, **ātmā?** The word **upa** in **Sanskrit** grammar refers to '**the closest entity**'. And what is the closest thing to me? "I" am closest to 'myself'; because, the distance between me and myself is zero. Therefore, myself or myself (we have to put it in two different ways!), that is myself - **ātmā** is the closest. Therefore, **upa = ātmā. ni** means, **niścayajñānam.** Therefore, **upani** means, **niścayaātma jñānam.** Clear self-knowledge.

This is a unique knowledge produced by **vedā** only. Nothing else can produce this. So, clear self-knowledge is called what? **upani.** Then, the last part, **sad** means, the destroyer. **avasādayati itisad. sadis** derived from the root **sad. sādayati** - to destroy. Destroyer of what is said to be **upaniṣad? "Destroyer of self-knowledge", do not translate!** Self-knowledge need not be destroyed. Why? if it is there only you can destroy!! Hence, **upaniṣad**

is destroyer of **saṃsārā**. That, *we have to supply*. **sad** = **saṃsāra nāśakaḥ**. **saṃsāra nivartakaḥ**. So, 'upaniṣad' means, **saṃsāra nivartaka ātma vidyā**. 'upaniṣad' final meaning is, what? **saṃsāra nivartakaātma vidyā**. **saṃsārā** destroying, self-knowledge. **saṃsārā** destroying, self-knowledge. **saṃsārā** dis-obeying - **ṣaṣṭhītatpuruṣasamāsa**. **saṃsārā** destroying, self-knowledge. Do not ask, "what is **saṃsārā**?!" I will be in trouble. **saṃsārā** means, the eternal struggle of life. Simple translation. *The eternal struggles of life is called **saṃsārā***. **upaniṣad** means, **saṃsārānivartakaātma-vidyā**.

And this **vedāntā**, which gives this **ātma vidyā**, has got several dialogues between **guru** and **śiṣyā**. The **vedāntā**- which is the final part of the **vedā**- contains innumerable dialogues between **guru** and **śiṣyā**, dealing with what? The self-knowledge.

And why does **vedāntā** present it in the form a dialogue? **śaṅkarācāryā** says elsewhere, it is because of *two reasons*. One reason is, dialogue form is easier to understand. Because whatever be the common doubt, FAQ, frequently asked questions, all the FAQs will be presented through the mouth of the **śiṣyā**. Whatever doubt we think of, the same will come through **śiṣyā**'s mouth. Therefore, **sukhārthaavabodhanārtham**, the **saṃvāda** method is used, **śaṅkarācāryā** says.

There is a second reason also. THE DIALOGUE METHOD IS GIVEN TO SHOW THAT A SEEKER SHOULD GAIN THIS KNOWLEDGE **ONLY** FROM A **GURU**; BECAUSE, A **GURU** ALONE WILL USE THE **MĪMĀMSĀ** METHOD TO EXTRACT **VALID KNOWLEDGE** FROM THE **VEDĀ**. **GURU** ALONE WILL USE THE **MĪMĀMSĀ** METHOD, CONTROLLING ALL THE EXTRANEOUS FACTORS, IN WHICH **VEDĀ** WILL PRODUCE OR GENERATE VALID KNOWLEDGE. Just as eyes will produce optical illusion if the conditions are not proper; similarly, if we study the **vedās** independently, **vedā** will produce audio-illusion, called misconception. Every misinterpretation of the **vedā** is **vedic** illusion; because of non-application of **mīmāmsā** or wrong application of **mīmāmsā**. Therefore, a **guru** is required.

And if somebody asks, "how does the **guru** know; 'how to apply **mīmāmsā** properly?' Does he have two horns?" - one may ask. We reply, "**guru** does not have any specialty or double horn. **guru** knew "how to extract the knowledge" from his **guru**. And if you ask the **upaniṣadic ṛṣis**, they never claim any credit. The **ṛṣis** themselves say, "**iti śuśrūma pūrveṣāṃ ye nastadvyācacakṣire** ||"[1.4] - [In which **upaniṣad** it comes? In **kenaupaniṣad** it comes. And I am assuming that all the students who are attending, they have done the other **upaniṣads** which I have taught before.]

Therefore, the dialogue version is given for what purpose? To show that "you should learn from the **guru**". This is very clearly said, "**tadvijñānārthaṃ sa gurumevābhigacchet**"

[**muṇḍaka1.2.12**]. And, one dialogue or a group of dialogues put together, is treated as one **upaniṣad**. One dialogue or a group of dialogues. One dialogue we get in **kathopaniṣad**, **muṇḍakopaniṣad** etc, which is between one **guru** and one **śiṣyā**. Whereas, in **praśnopaniṣad**, every chapter is a different dialogue between a **guru** and different **śiṣyā**. In **brhadāraṇyaka** and **chāndogya upaniṣads**, several **gurus** and several **śiṣyās** are there. Thus, one or more dialogues put together is treated as one **upaniṣad**.

And the **vedāntā** has got innumerable **upaniṣads**. **vedāntā**- the final part of the **vedā**- has got innumerable **upaniṣads**; more than 1000! 1180, they say. And of those numerous **upaniṣads**, ten **upaniṣads** are considered important. They say, those are the *primary upaniṣads*. But, the word '*primary*' should not confuse you. Every **upaniṣad** *is primary*. Here, the word '*primary*' is within quotes. *As far as their validity is concerned, all the upaniṣads* are equal. But, ten **upaniṣads** are termed 'major', 'primary' etc., because of two reasons. One reason is, **vyāsācāryā** has heavily borrowed from the ten **upaniṣads** for constructing a cogent teaching. Out of the ten **upaniṣads**, **vyāsācāryā** has **extracted "vedānta darśanam"** - a cogent and systematic teaching; because, **upaniṣads** do not present the teaching, *cogently*. **Upaniṣads** *contain* the teaching strewn all over. It is like a wild forest. So, we have to extract the teaching, like extracting butter from the milk. Milk has the butter; but, it cannot be used as it is. We have to take it out. Similarly, the **upaniṣads** contain the teaching; but, it is **not directly accessible; it is not explicit, it is implicit**. Hence, கடையணும் [we have to churn]. That work **vyāsācāryā** has done in His **brahma sūtrā**. And therefore, **brahma sūtrā** is called "**vedānta darśanam**"- which is the teaching extracted from the **upaniṣads**.

What do you mean by **cogent teaching**? By cogent teaching what we mean is, it contains six topics arranged in a systematic manner. Six topics arranged in a systematic manner. What are the six topics? You should know.

1. **jīvasvarūpam**. the nature of the individual. *Who am I?*
2. The second is **jagatsvarūpam**. *What is the nature of this world?* Cosmology. So, "who am I?" "What is this world?"
3. Then, **īśvarasvarūpam**. *Who is God and what is His nature?* **īśvarasvarūpam**. It includes, whether God exists or not. That is also included. Is there a God? And if there is one. what is his nature? **īśvarasvarūpam**.
4. **bandhasvarūpam**. *What is the cause for human pains in life?* What is the cause of human pain or sorrow or grief or bondage or struggle? You can keep it any way. By struggle we mean, physical, emotional and even intellectual pain. Many people are intellectually pained when the

good, moral, religious people face setbacks in life. They are moral, ethical life they lead, and they are very, very religious people. Yet, they go through problems after problems; and the neighbour who is consistently doing **akramam** he is fine! It disturbs the thinking intellect. It questions the validity of the **ethics**. It questions the validity of **religion**. Very **bhakti** is shaken. Which is what pain? Intellectual pain. So, we have emotional pains, intellectual pains, of course physical pains. [Knee pain should have started because 45 minutes are gone!] Emotional, physical, biological pain. All forms of pain and the struggle, the eternal struggle to get over the **trividha tāpaḥ**. This is called what? **bandhasvarūpam**. This has to be discussed.

5. And then, **mokṣasvarūpam**. Is there a freedom from this struggle? And what is the nature of that freedom? Is it going to the heaven? Is it going to **vaikuṅṭha** and sitting near **viṣṇu**? Is it going to **kailāsā** and sitting on the lap of **Lord śivā**? Is it going to **goloka brindāvanam** and eternal **dāsā** dance? According to some philosophy, what is **mokṣa** do you know? Always being with **kṛṣṇā** and dancing! - that is **mokṣa**. Will hands and legs not pain? No, no. You will get a special body! What exactly is **mokṣa**? This is the fifth topic.

6. And the final topic is, "what is the **means** of by which a person goes from **bandha** to **mokṣa**" - called, **sādhnam** or **sādhanā**. These are the six basic topics which every **darśanam** or philosophy should discuss.

**veda anta** discusses all these six topics; not cogently; but, spread all over. And **vyāsācāryā** has **extracted** the six topics in his well known **brahma sūtrā**. And for extracting the teaching, he has made use of these ten **upaniṣads**, *primarily*. Of course, some other **upaniṣads** are also there. That is why I use the word '*primarily* or *predominantly*'. And therefore only, **ādi śāṅkarācāryā** also chose to write commentary on all these ten **upaniṣads**! Because **vyāsācāryā** used these ten, **śāṅkarācāryā** decided to comment on these ten. [**śāṅkarācāryā** comes after **vyāsācāryā** or before **vyāsācāryā**? Chronological confusion is not there, I hope! **śāṅkarācāryā** came much later.] He wrote commentary on not only the **daśaupaniṣads**; but, on the **brahma sūtrā**, also.

Of these ten **upaniṣads**, one of the important **upaniṣads** is **chāndogya upaniṣad**. To remember the **daśaupaniṣads**, they have composed a **ślokā**. That was the method used in our tradition. Either **sūtrā** form or **ślokā** form. **sūtrā** means, what? Pithy statements, easy to remember. If you see **brahma sūtrā** book, I have given you a booklet. 555 **sūtrās** will come in 6 to 7 pages. Thus, it can be got by-heart. Another method is what? **ślokā** form. Then, we can chant. We can use **rāgam** also! What are those 10 **upaniṣads**? "**īśa kena katha praśna muṇḍa māṇḍūkya tittiriḥ | Itareyan ca chāndogyam bṛhadāraṇyakaṃ tathā II**" - **īśa**-another word is **īśāvāsyam**. [Both are the same.] **kena, katha, praśna, muṇḍa,**

[means, **muṇḍakam**, shortened name], **māṇḍūkya**, **tittiriḥ** [means, **taittirīyam**], **itareyam cachāndogyam**, **brhadāraṇyakamtathā**. "**tathā**" -do not add! It will become 11! **tathā** is only a conjunction.

And, of these, **īśāvāsya** belongs to **ṣukla yajurvedā**. **kena** belongs to **sāmavedā**. **katha** belongs to **kr̥ṣṇayajurvedā**. **praśna** belongs to **atharvaṇavedā**. **muṇḍaka** belongs to **atharvaṇavedā**. **māṇḍūkya** belongs to **atharvaṇavedā**. Many from **atharvaṇavedā**. **taittirīya** belongs to **kr̥ṣṇayajurvedā**. **itareyam** belongs to **ṛgvedā**. Only one from **ṛgvedā**. Big **vedā**; but, only one **upaniṣad**. Then **chāndogyam**, we have to underline. This is what we are going to study. **chāndogyam** belongs to **sāmavedā**. Finally, **brhadāraṇyakam** belongs to **ṣukla yajurvedā**.

Of these ten **upaniṣads**, generally, we confine to the first five only. **īśa kena katha praśna muṇḍa māṇḍūkya tittiriḥ I**. If you leave **praśna** and **taittirīya**, first five only generally I teach. Because, these five contain the essence. WHEREAS, **CHĀNDOGYA** IS AN IMPORTANT **UPANIṢAD** FROM THE STANDPOINT OF **BRAHMA SŪTRĀ** STUDY. BECAUSE, **CHĀNDOGYA** IS ONE **UPANIṢAD** IN WHICH **SAGUṆĀĪŚVARA** AND **NIRGUṆAM BRAHMAN** - BOTH ARE ELABORATELY TREATED. This is unique to **chāndogyam**. Whereas, in **īśa kena katha praśna** etc **saguṇāīśvara** is not treated elaborately. **nirguṇam brahman** alone. But, in **chāndogyam**, **saguṇāīśvara** and **nirguṇam brahman** - both are given equal importance. **saguṇāīśvara upāsanā** is elaborately dealt with. **nirguṇam brahman vicārā** is also elaborately dealt with. Therefore, it becomes an important **upaniṣad**. Therefore, **vyāsacāryā** in his **brahma sūtrā**, borrows maximum from **chāndogyam**. Not even from **brhadāraṇyakam**; but, from **chāndogyam** maximum quotations in **brahma sūtrā**. THEREFORE, WHOEVER WANTS TO STUDY **BRAHMA SŪTRĀ**, WILL HAVE TO NECESSARILY STUDY **CHĀNDOGYA**.

This **chāndogyam upaniṣad** is a big **upaniṣad**, consisting of 627 **mantrās**. Big **upaniṣad**. **kena** has 26 **mantrās**. **māṇḍūkya** has 12 **mantrās**. **īśāvāsya** 18 **mantrās**. **muṇḍaka** has 65 **mantrās**. That is all. **chāndogyam** has 627 **mantrās**, spread over 8 chapters. Size of the text-wise, **chāndogyam** and **brhadāraṇyakam** are equally big. **brhadāraṇyakam** has got 434 big **mantrās**. **chāndogyam** has got 627 small **mantrās**. Totally, size is the same. Both are equally big. BUT, COMMENTARY-WISE **śāṅkarācāryā**'S COMMENTARY ON **brhadāraṇyakam** IS FAR BIG AND ALSO SUPERIOR, QUALITATIVELY AND QUANTITATIVELY. IN **chāndogyam** IT IS RELATIVELY BETTER ONLY.

Of these eight chapters, the first five chapters deal with **saguṇāīśvara upāsanam**. For getting qualification. And the last three chapters deal with **nirguṇa īśvara jñānam**, for the qualified students. THE FIRST FIVE CHAPTERS ARE FOR QUALIFICATION. THE LAST THREE CHAPTERS ARE FOR



QUALIFIED STUDENTS. And I look upon all of you as qualified students! And therefore, I propose to teach the last three chapters, which deal with **nirguṇaiśvarajñānam**.

Details in the next class.

ॐपूर्णमदःपूर्णमिदंपूर्णात्पूर्णमुदच्यते । पूर्णस्यपूर्णमादायपूर्णमेवावशिष्यते ॥ ॐशान्तिःशान्तिःशान्तिः॥

**(prepared by Sri. Balasubrahmanyam pattoo and Srinivasan)**

## 2. General Introduction (Cont'd) and Chapter 6.1.1 to 6.1.3

The word **chāndogya upaniṣad** means, "the **upaniṣad** belonging to the **sāma vedī** people". The word **chandogya** means, it belongs to the **sāma vedī**. And why it is so? The word "chandah" means, **vedaḥ. cakārāntaḥ napuṃsakalingaḥ chandas śabdaḥ. chandah. chandasi chandāṃsi**. The word "**chandāṃsi**" must be familiar. Some where it has come?! 15th chapter of the **gītā [15-1]** - "**chandāṃsi yasya parṇāni yastaṃ veda sa vedavit**". **chandāṃsi** is **veda**. **chandah** is the singular **vedā**; and, **chandogaḥ** means, those people or that person who sings the **vedā. chandah gāyati iti chandogaḥ. gaḥ** means, a singer; and **chandah** means, **vedaḥ. chandogaḥ** means, a **vedic** singer. And if you refer someone as a 'vedic singer', he belongs to which **vedā**? **ṛg vedī** cannot be a **vedic** singer. He is only a **vedic** chanter. **yuajur vedī** is also a chanter. **atharvaṇa vedī** is also a chanter. Only a **sāma vedī** is a **vedic** singer; because, **sāma vedā** alone is set to music. Therefore, **chandogaḥ** means, a **vedic** singer; and a **vedic** singer means, a **sāma vedī**.

Then, the word **chāndogyaḥ** means, "that which belongs to the **sāma vedī**". **chandogaḥ** means, **sāma vedī** people. **chāndogam [long ā]** means, 'that which belongs to **sāma vedī** people'. And what belongs to **sāma vedī** people? **sāma vedaḥ**. See how round-about way we are going. **chandogaḥ** means, **sāma vedīs**; and **chāndogya** means, that which belongs to the **sāma vedī** people. And what belongs to **sāma vedī** people? **sāma vedā**. Therefore, **chāndogya** means, **sāma vedāḥ** and **chāndogyā upaniṣad** means, the **upaniṣad** belonging to **sāma vedā. chandogaḥ** is, **sāma vedī. chāndogyaḥ** is, **sāma veda. chāndogya upaniṣad** is, **sāma veda upaniṣad. sāma vedāntaḥ**. So, the **upaniṣad** we are going to see is a **sāma veda upaniṣad**.

Here, naturally, a doubt will come. Then, **kena upaniṣad** also must be called **chāndogya upaniṣad**?! Because, **kenopaniṣad** also belongs to **sāma vedā! chāndogyaḥ** means, **sāma vedā**. Therefore, **kenopaniṣad** must be known as **chāndogya upaniṣad** only; because, that also belongs to **sāma vedā**. If you so ask, we say, 'you are right. **kena upaniṣad** is also **chāndogya upaniṣad**; **chāndogya** is also **chāndogya upaniṣad**'. But, if you retain this name for both the **upaniṣads**, we will not know the difference. Therefore, what did we do? The **kena upaniṣad** was given a different name, so that it can be differentiated from **chāndogya**. And therefore, it got the name **kena upaniṣad**; because, the **upaniṣad** begins with the word 'kena'. The **kena upaniṣad** begins with the word 'kena'. Therefore, it was called **kena upaniṣad**. Thus, that is **chāndogya kena upaniṣad**. This is **chāndogya upaniṣad**. This is the basis for the **title** of the **upaniṣad**.

We have got the **chāndogya brāhmaṇam** and **chāndogya upaniṣad**. The **upaniṣad** coming at the end part of the **chāndogya**, the **sāma vedā**. As I said in the last class, this has got 8 chapters. And the first five chapters deal with **saguṇa brahma upāsanam**; that is meant for, **citta śuddhi** and **citta ekāgratā**. Otherwise, we can call that **jñāna योगyatā prāptiḥ**. So, five chapters happen to be **saguṇa brahma upāsanam**, meant to develop **jñāna योगyatā** - fitness for knowledge. And the last three chapters are **nirguṇa brahma jñānam** - the actual **vedāntā**.

And as I said, all the **saguṇa upāsanam** occurring in the **vedās** have now become unpopular; because, the **vedic saguṇa upāsanās** have now been replaced by the **purāṇic saguṇa upāsanā**. Like, **Rāma upāsanā**, **Kṛṣṇa upāsanā**, **Devī upāsanā**, **Śiva upāsanā** etc. These **upāsanās** occurring in the **purāṇās** are more appealing; because, there **saguṇa īśvarā** is given a human form. And people would love to see **saguṇam brahman** as a person. A personal GOD is always appealing; because, we can talk, we can cry, we can fondle, we can feed [especially, those items *we like!* We offer as **prasādam**, and eat it for ourselves! Whether **Kṛṣṇa** likes butter or not, in His name we can consume!] Therefore, the **purāṇic upāsanās** are more appealing, because we get a personal GOD. Whereas, in **vedic upāsanās**, most of the **upāsanās** are nature centered.

In the first 5 chapters of **chāndogya**, there is rain **upāsanā**, cloud **upāsanā**, thunder **upāsanā**, lightning **upāsanā**, there is river **upāsanā**, there is space **upāsanā**, various aspects of nature are taken for **upāsanā**. And of course we have the **viśvarūpa upāsanā**, known as **vaiśvānara vidyā**. Not only that. The **vedic mantrās** are also taken-up for **upāsanā**, like various **sāma mantrās** are taken. Not only the **mantrās** themselves are taken for **upāsanā**, even *portions of some mantrās* are taken for **upāsanā**, as we find in **taittirīya upaniṣad vyākṛti upāsanā**. In **vyākṛti upāsanā**, we meditate upon what? **bhūḥ bhuvaḥ suvaḥ mahāḥ** - these **vyākṛti mantrās** are meditated upon. And the people could practice those **upāsanās**; because, they were soaked in **veda adhyayanam** and **veda pārāyaṇam**.

But, gradually, we have stopped studying the **vedās**; stopped chanting the **vedās**. If I ask, 'how many people in this hall regularly chant **gāyatri**?' [I will not ask, do not worry! We will be in trouble.] If I ask, '**poonal** you have, are you doing **sandhyāvandanam**?' They will say, 'I am doing **gāyatri**'. The whole **sandhyāvandanam** is given up. After **upanayanam**, the boy chants **gāyatri** three times a day. After a month, two times a day. After six months, once a day. And, thereafter, **gāyatri sanyāsaḥ!** **gāyatri** is given-up! In **chāndogya upaniṣad**, **gāyatri upāsanam** is given as a great **upāsanam**. **catuṣpād brahma upāsanam**. Thus,

**gāyatri** was taken; **vyākṛti** was taken. The **veda mantrās** and nature were taken for **vedic upāsanam**. But, when the **purāṇams** and **itihāsā** came, those **upāsanams** got replaced; and therefore, **vedic upāsanās** are studied only out of academic interest. **VEDIC UPĀSANĀS ARE NO MORE PRACTICAL, NOW.**

Therefore only, I decided to skip the first five chapters of **chāndogya** as they are full of such **veda mantrās** and nature **upāsanā**. Not that **upāsanās** are not required; but, now-a-days, we have got - like, we are chanting **ratnaiḥ kalpitam āsanam** etc - we have got the personal **īśvara upāsanā**. Therefore, I feel, that is more than enough for a seeker.

And so, I propose to take only the last three chapters of **chāndogya**. The last three chapters deal with **nirguṇam brahma**. The sixth chapter reveals **nirguṇam brahma** as **sat brahman**, the pure existence. Therefore, the sixth chapter is called **sad vidyā prakaraṇam**. The seventh chapter reveals the **ānandam** nature of **brahman**, known by the name **bhūmā**. **bhūmā** means, **pūrṇam**. **pūrṇam** means, **ānandam**. **pūrṇam** means, *kozakkattai*. **pūrṇam** is **ānandam**. Therefore, **bhūmā = pūrṇam = ānandam**. Thus, the seventh chapter reveals the **ānandam** nature of **brahman**, revealed by the word **bhūmā**. Therefore, it is called **bhūma vidyā prakaraṇam**. The eighth chapter reveals **brahman** as the **turīya caitanyam** the **cit** nature of **brahman** is revealed. It is **turīya vidyā prakaraṇam**. **turīyam** meaning, **caitanyam**. **sat**, **cit** and **ānanda**. Only the order only is reversed. Instead of **sat cid ānandā**, we get **sat**, **ānanda** and **cit**. This **turīya vidyā** in the eighth chapter is revealed through the teacher **prajāpati** or **brahmā** and since **prajāpati** is the name of the teacher. The 8th chapter is called **prajāpati vidyā prakaraṇam**. Thus, **nirguṇam brahma** is revealed beautifully in the form of **sat**, **cit** and **ānanda** in the last three chapters. And of them, the sixth chapter, known as "**sad vidyā prakaraṇam**" is the **most famous** because the **mahā vākyam** "**tat tvam asi**" occurs in this sixth chapter only.

With this background, we will enter into the **upaniṣad** with the **śānti mantrah**. I will chant the **śānti pāthā**, you can repeat after me. The **śānti mantrā** -

ॐ आप्यायन्तु ममाङ्गानि वाक्प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि । सर्वं ब्रह्मोपनिषदम् । माऽहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरणमस्त्वनिराकरणं मेऽस्तु । तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु । ॐ शान्तिः शान्तिः शान्तिः ॥

**om āpyāyantu mamāṅgāni vākprāṇaścakṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi | sarvaṃ brahmopaniṣadam | mā'haṃ brahma nirākuryāṃ mā mā brahma**

**nirākarodanirākaraṇam- astvanirākaraṇam me'stu | tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu | om śāntiḥ śāntiḥ śāntiḥ | |**

This is one of the beautiful **śānti pāthās** occurring in the **upaniṣad**. It is relevant to all people, whether they are **vedāntā** students or not. One of the most beautiful prayers of the **vedās**. First, the seeker prays to the LORD for a healthy body-mind-sense complex. Which is the basic need for spiritual pursuit or material pursuit. Therefore, the student prays to the LORD, 'let my **sthūla śarīram, sūkṣma śarīram** be fit. Let me be able to sit for one hour, without any disturbance. **āpyāyantu** means, 'let all of them grow into strength and fitness'. **āpyāya** means, **vrddhiḥ** - let them grow strong. **vardhayantu. mamāṅgāni** - all my limbs. And what are those? **vāk** - you can understand, **vāk prāṇaḥ cakṣuḥ śrotam** and **indriyāni ca sarvāni** - and all other left out organs. 'If something I have left out, Oh, LORD, please fill them up'. All of them let them grow well. Let them be fit. And **balam api** - along with their strength. Means, both health & strength let it be there. **sarvāni āpyāyantu. sarvaṃ brahma aupaniṣadam** - what the student wants to discover later he is presenting in the beginning itself. What is the thing that I want to discover? **sarvaṃ brahma. [sarvaṃ khalu vidam brahma** - occurs in **chāndogya** itself]. **sarvaṃ brahma** means, what? Everything is nothing but, **brahman. BRAHMAN, WRONGLY PERCEIVED IS, WORLD. WORLD, RIGHTLY PERCEIVED IS, BRAHMAN.** Therefore, everything is **brahman**. What type of **brahman**? **aupaniṣadam brahma. A technical and important word. aupaniṣadam** means, knowable only through the **upaniṣad. upaniṣan mātra vedyam, aupaniṣadam**. By no other means can a person discover this fact. And therefore, 'everything is **aupaniṣadam brahma**'. And what is my aim? Until I discover **the truth**, I should not lose my faith in that truth. However much I do not understand, I should not reject **brahman**. One can say, "I do not understand". That is Okay. But do not say, "**brahman** is not there". He says, **mā'haṃ brahma nirākuryāṃ - aham brahma mā nirākuryāṃ** - let me not reject or negate that **brahman**, just because I do not see that **brahman**. Because, the **upaniṣad** points out that, "**brahman** is not visible or available for all sense organs. It is not available for the thought also. "**yatovāco nivartante aprāpya manasā saha**"- [taittirīyam]. If it is not available for any instrument of knowledge, what will we conclude? "I know why **brahman** can never be seen. I understood it only now. It is not there!" So, many people may get a fundamental doubt: 'whether **brahman** is there or not?' Therefore, the student says, 'even if I do not understand, I will not question the existence of **brahman**. I will question only my understanding'. Therefore, let me not reject **brahman** and also equally, **mā mā brahma nirākarod** - let not the **brahman** or the LORD reject me. I should not reject **brahman. brahman** also should not reject me from its grace. Here, **brahman** refers to **īśvarā**. May not **īśvarā** reject me, throw me out of his grace. Because, as we have seen often, to understand **nirguṇam brahma**, we require **īśvara kṛpā**, we require **guru kṛpā**, we require **śāstra kṛpā**, we also require **ātma kṛpā** - my own grace. And you

know what is **ātma kṛpā**? **Faith**. Therefore, I require the grace of **īśvarā**. So, let not **īśvarā** reject me. There are two words **mā mā**. What is it? [Is it our *mama, mami* it is not.] First **mā** refers to 'me', second **mā** refers to 'let not'. So, 'let not **īśvarā** reject me' or 'may not **īśvara** reject me'. [First **mā** is declinable. **dakārāntaḥ, asmad śabdaḥ dvitīyā vibhaktiḥ eka vacanam**. अहम् - अवाम् - वयम् - माम्/मा - अवाम्/नौ - अस्मान्/नः That **mā** is declinable. Second **mā** is in-declinable - **avyayam**.] Second **mā** = 'may not; let not'. Let not, what? Let not **īśvarā** reject. Whom? First **mā**. Me. "என்னைக் கை விட்டுடாதே" - is the meaning. 'Do not write me off as a lost-case'. So, **mā mā brahma nirākarod**. Since the student is very much particular about that, the student repeats that again. **anirākaraṇam astu, anirākaraṇam me' astu**. Let me not reject **īśvarā** and let not **īśvarā** reject me. Hence, **anirākaraṇam me' astu**. So, there is prayer for **ārogyam** - health. There is prayer for **śraddhā** - faith. There is prayer for **īśvara anugraḥ** - grace. **ārogyam, śraddhā** and **īśvara anugraḥ** or **kṛpā**.

Then, the last prayer is **tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu**. In the **upaniṣad**, many qualifications are mentioned for gaining this knowledge. **dharmāh** - means, what? **Qualifications**. So, in simple terms, **sādhana catuṣṭaya saṃpatti** is mentioned. And, if you go to **Bhagavad gītā** [ch-13], **amānitvam, adambhitvam, ahiṃsā** - 20 virtues are mentioned. In the 16th chapter, 26 virtues are mentioned. They are intimidating qualifications. "All this is possible?!" will be the doubt. Putting me off qualifications! And therefore, the student feels, 'I do not think I am ever going to qualify myself and gain the knowledge'. Thus, whenever we have diffidence, how do we get over it? **īśvarā anugraḥ**. Therefore, the student says, 'let all those **upaniṣadic** qualifications reside in me; or, arise in me'. **amānitvam** you have to pump. Like gas connection, water connection, you give the necessary connection and also you have to give regular supply. Not like corporation water; but, regularly. Until I get **jñānam** and **jñāna niṣṭhā** and **jñāna phalam**. What all I require, all that you please supply. You should not charge. See the **akramam**! The only thing that I can offer is what? **namaskāram**. Even that is difficult, because of knee pain! Even the regular **namaskāram** is difficult. I will give you this **namaskāram**; you give me all the qualifications. What a beautiful prayer! Let all of them be in me. **mayi**. What type of me? An explanation. **ātmani nirate mayi** - in me, who am a **mumuḥṣu** - a spiritual seeker. **nirataḥ** means, committed. 'I am not a casual student coming for time-pass; but, I am a serious, committed student'. Of what? **ātmani** - in **ātma** or **brahman**. [**ātmani** is **viśaya-saptamī**]. So, 'may all qualifications be there in me, who am committed to the pursuit of **ātman** or pursuit of **brahman**'. Thus, the fourth prayer is what? All the qualifications.

And, **om śāntiḥ śāntiḥ śāntiḥ**. Repeated thrice to ward off obstacles at three levels. One is at the subject level, surrounding level, neighbours etc. Third one at the super-natural level. Let all the obstacles at least go away during **vedānta śravaṇam**. After that, let them come. But, at least during **śravaṇam** let me be free from all the obstacles. This is the **śānti pāṭha** of all the **sāma veda upaniṣads**. **kenopaniṣad** also has same **śānti pāṭha**. I have explained the **śānti pāṭha** when I taught **kenopaniṣad**, long before. It is like the last **janmā**! I do not know whether you remember or not; therefore, I deliberately repeated the meaning of the **śānti pāṭha**. With this background we will enter the text.

Now, you can take the 6th chapter [page number 410].

## SIXTH CHAPTER

### *Sixth chapter – Section 1*

श्वेतकेतुर्हारुण्येय आस तह पितोवाच श्वेतकेतो वस ब्रह्मचर्यं न वै सोम्यास्मत्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवतीति ॥

**śvetaketurhāruṇeya āsa taḥ ha pitovāca śvetaketo vasa brahmacaryaṃ na vai somyāsmat-**

**kuḷīno ananūcyā brahmabandhuriva bhavatīti ॥ M-6.1.1**

The sixth chapter is divided into sixteen sections. Each chapter is called an **adhyāyaḥ** and each section is called a **khaṇḍaḥ** and there are 16 small **khaṇḍās** or sections and each section is divided in to **mantrās**. **adhyāyaḥ khaṇḍaḥ mantra** - Chapter, section, verse. This is the division. Now, we are entering into sixth chapter first **khaṇḍa**. This is the first **mantrā**. That is why they have given three numbers. 6.1.1, 6.1.2. First number is **adhyāya**, second one is **khaṇḍa**, third one is **mantrā**.

And here the first section happens to be the introductory section, where the student and teacher are introduced. Because, the **upaniṣad** is going to be in the form of **guru śiṣya saṃvādaḥ**. As I said in the last class itself, most of the **upaniṣads** are in the form of **saṃvāda**; so that, 1. it will be easier to understand; and 2. the message is also given: "never study **upaniṣad** independently". Always learn from a **guru** only. When we study independently, if we do not understand, we are lucky. If we do not understand we are lucky. But, if you *misunderstand*, it is a great problem. Because, later, if a **guru** comes, **guru** will have a tough time to erase the misconception. Hence, if you do not understand it is okay. Misunderstanding will create the problem. Therefore, **saṃvāda rupeṇa bodhanam**.

And here, the **śiṣya** is going to be **śvetaketuḥ**. And the **guru** is his father **uddālakaḥ**. And **śvetaketu** is known by another name, **āruṇeyaḥ**. **uddālaka**'s father is **aruṇiḥ**. **śvetaketu** is his son. **uddālaka** is father. **aruṇiḥ** is grandfather and **uddālaka** being **aruṇi**'s son, **uddālaka** is called **āruṇiḥ**. **aruṇiḥ**'s son is called **āruṇiḥ**. And **śvetaketu** is **aruṇi**'s grandson, **āruṇiḥ**'s son. Therefore, he is called **āruṇeyaḥ**. **aruṇi** is grandfather, **āruṇiḥ** is father, **āruṇeyaḥ** is grandson. [You will not get **mokṣa** because of this! But since it is there, I am telling you.] **śvetaketu** is **āruṇeyaḥ**. **uddālaka** is **āruṇiḥ** and **aruṇi** is his father. The **saṃvāda** is between **śvetaketu** and **uddālaka**. Not only they are **guru** and **śiṣya**, they



happen to father and son also. The first section is bringing them together as **guru** and **śiṣya** together. Therefore, a story comes in the section. And what is the story?

The **upaniṣad** says, once upon a time [ஒரே ஒரு ஊருல, ஒரே ஒரு ராஜா - 'ore oru urula, ore ore raja', they sing], there was a boy by name **śvetaketuḥ**. And who was **śvetaketu**? **āruṇeyaḥ**. He was the grandson of the great **Sage aruṇiḥ**. What happened? He was standing or sitting near his father **uddālaka**, otherwise known as **āruṇiḥ**. And what did **uddālaka** do? He addressed his son. '**tam śvetaketum**' - that **śvetaketu. pitovāca** - father addressed. [And here, the **upaniṣad** does not give the name of the father. It will come later. So, we can supply father **uddālaka** otherwise known as **āruṇiḥ**]. So, **pitovaca**.

[These words occur in **kathopaniṣad** also - **yathā purastād bhavitā pratīta auddālakirāruṇirmatprasṛṣṭaḥ | auddālaka āruṇiḥ**. There is some problem in the names. **śāṅkarācāryā** analyses that problem. Family problem He analyses. Anyway, I am not getting into that. You can read the **bāṣyam** there.]

Father **uddālaka** addressed him. What did he say? Hey, **śvetaketo! vasa brahmacaryam** - Oh **śvetaketu**, may you go to **gurukula** and live a life of a **brahmacārī**; which means, learn the **vedās**. May you be a resident student. **brahmacāryam vasa** means, live the life of a **brahmacārī** in a **gurukula**. And why am I sending you? He gives the reason also. 'If you do not study the **vedās**, you cannot claim yourself to be a **brāhmaṇā**. If you do not study the **vedās**, you do not even deserve the title "**brāhmaṇā**". You will only get the name, "**brahma bandhuḥ**". **brahma bandhu** means, a *psuedo* **brāhmaṇā**. *psuedo* **brāhmaṇā** means, **jāthi brāhmaṇaḥ**, one who is born to a **brāhmaṇa** father. That is the only qualification. He says, "my grandfather has studied the **vedās**". From that what do you understand? When he says, 'my grandfather has studied', that means, 'I have not'!

Here, **uddālaka** says, 'hey **somya** - oh dear one - **asmatkuḷīno** - being born in our great family. **asmatkuḷīnaḥ** means, what? Being born in our great family of **vedic** scholars, **ananūcya** - how can you remain without **vedic** study? **anūcya** means, **veda adhyayanam kṛtvā**. **ananūcya** means, **veda adhyayanam akṛtvā**. **anūcya** is derived from the root, 'anuvac' - to study the **vedā**. And, **ananūcya** means, without studying the **vedā**. **brahmabandhuriva bhavatīti** - you will be only *psuedo* **brāhmaṇā**. **nām ke vāste brāhmaṇā!** [using the sacred thread for scratching the back or for hanging the key. We use it only for these two! For hanging the key or scratching the back! We are renouncing that thread also! It seems, the problem was there then also!]

**uddālaka** is worried about **śvetaketu**. **brahmabandhuriva bhavati** - like a *psudeo brāhmaṇā*, how long you want to remain? It is time; because, you are already 12 years old. In the 7th year he should have gone. Already late. Better you go to **gurukula** now. What did **śvetaketu** do? He was a boy of the olden days. Now-a-days they will say, 'you do not have any work, you go'. **śvetaketu** being an obedient son, he listens to his father's advice and goes to **gurukula**. Look at the following **mantrā** -

सह द्वादशवर्ष उपेत्य चतुर्विंशतिवर्षः सर्वान्वेदानधीत्य महामना अनूचानमानी स्तब्ध एयाय तं ह पितोवाच ॥  
**saha dvādaśavarṣa upetya caturvaiṅśativarṣaḥ sarvānvedānadhītya mahāmanā**  
**anūcāna- mānī stabdha iyāya taṅha pitovāca** ॥ M-6.1.2

**saha dvādaśavarṣa upetya**. **dvādaśavarṣaḥ** means what? At the age of 12. **upetya** - he went to a **gurukulam**. And **caturvaiṅśativarṣaḥ** - up to the 24th year. How many years? 12 years. So, from the 12th year up to the 24th year, he studied the **vedās**. **sarvānvedānadhītya** - that means what? 12 years over now. Okay. In one minute, 12 years are gone. He has gone there. Studied for 12 years. And he has returned from the **gurukulam**. And how does he return? Like, the modern teenagers only! **mahāmanāḥ** - with a **great intellect, great learning**. With an **informed** mind. As a **vedic** scholar he returned. But, what was the problem? Along with the scholarship, arrogance also had got into him. **anūcānamānī**. In **vedāntā**, what did it say? **mānitvam** it says. Now, he is full of **māntvam**. **anūcānaḥ** means, **vedic** scholar; and **anūcānamānī** means, the one who looks upon himself as a great **vedic** scholar. **aham anūcānaḥ iti mānī - anūcānamānī**. And therefore only, **stabdhaḥ** - with his chest up and head up, thinking that he need not prostrate anyone hereafter. In fact he deserves prostration from all others! With a puffed up head. **stabdhaḥ** means, what? Without humility. "**vidyā vinaya sampanne**", it is said. Learning must make one more and more humble. But, this boy became arrogant. **stabdha iyāya**. **iyāya** means, *approached*. [इ धातु. **parāsmāipadi lit prathama puruṣaḥ eka vacanam**. इयाय ईयतुः ईयुः - **iyāya īyatuh īyuh'** - **iti rupāṇi**. 'a' is the prefix. Therefore, it becomes **iyāya**. It is the verbal form. Approached. Came to].

**śvetaketu** came to his father, approached him. And the father has to give him a **kuttu**; because, his head is up. Therefore, he wanted to puncture the balloon, so that his head will get depleted. So, **taṅha pitovāca** - the father addressed the arrogant boy. Of course, the son has got the scholarship. It is a legitimate thing. There is some meaning. **taṅha pitovāca** and what did his father say ?

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

**śvetaketo yannu somyedaṃ mahāmanā anūcānamānī stabdho'syuta  
tamādeśamaprākṣyaḥ yenāśrutaḥ śrutam bhavatyamataṃ matamavijñātaṃ  
vijñātamiti katham nu bhagavaḥ sa ādeśo bhavatīti ॥ M-6.1.3**

Hey **śvetaketo, yannu somyedaṃ mahāmanā anūcānamānī** - you appear to be **mahāmanā** - a learned boy, a **vedic** scholar. And, **anūcānamānī** - you look upon yourself as a great scholar. **stabdhaḥ asi** - you are arrogant also. Have you asked for the following teachings? Have you learnt the following subject matter from your **guru**? What is that subject matter? **brahma vidyā**. That is going to be the subject matter. He is going to ask about **brahma vidyā**. Have you gained that spiritual knowledge? To use the **muṇḍaka upaniṣad** expression, 'did you gain the **parā vidyā**?'

And then only he will discover that he has got all the knowledge, **except the main thing** - which makes the difference. And therefore the father asks, **tamādeśam. ādeśam** refers to that **brahma vidyā**. The spiritual wisdom. **aprākṣyaḥ** - did you seek from your **guru**? **DID YOU SEEK THE SPIRITUAL KNOWLEDGE FROM YOUR GURU.** [**aprākṣyaḥ** is पृच्छ (pṛccha) dhātu. **parāśmaipadi लुङ् (lung) madhyama puruṣaḥ eka vacanam**]. Did you ask?

And naturally, the son **śvetaketu** is overwhelmed or stunned. He thought, he knew everything. Now, there seems to be **something** which he has not learnt! Therefore, he raises eye brows.

And the father is going to define / explain that wisdom. What is that wisdom the father is meaning. What is that? He is going to tell that in the next **mantrā** which is, **eka vijñānena sarva vijñānam.**

Those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

### 3. Chapter 6.1.3 to 6.1.6

श्वेतकेतुर्हारुणेय आस तह पितोवाच श्वेतकेतो वस ब्रह्मचर्यं न वै सोम्यास्मत्कुलीनोऽननूच्य ब्रह्मबन्धुरिव भवतीति ॥

**śvetaketurhāruṇeya āsa taḥ ha pitovāca śvetaketo vasa brahmacaryaṃ na vai somyāsmat-**

**kulīno ananūcyā brahmabandhuriva bhavatīti ॥ M-6.1.1**

स ह द्वादशवर्ष उपेत्य चतुर्विंशतिवर्षः सर्वान्वेदानधीत्य महामना अनूचानमानी स्तब्ध एयाय तह पितोवाच ॥

**sa ha dvādaśavarṣa upetya caturvai ṣṭativarṣaḥ sarvānvedānadhītya mahāmanā anūcāna-mānī stabdha eyāya taḥ ha pitovāca ॥ M-6.1.2**

श्वेतकेतो यन्नु सोम्येदं महामना अनूचानमानी स्तब्धोऽस्युत तमादेशमप्राक्ष्यः

**śvetaketo yannu somyedaṃ mahāmanā anūcānamānī stabdho'syuta tamādeśamaprākṣyaḥ**

The 6th chapter of **chāndogya** begins with a story through which the **upaniṣad** introduces the **guru** and the **śiṣya**, so that the teaching can be given in the form of **guru śiṣya saṃvāda**. And here the **guru** happens to be his father himself. And the father **uddālaka āruṇiḥ**, [the name is not given here; we have to supply]. The father **uddālaka āruṇi ṛṣi** addressed his son **śvetaketuḥ āruṇeyaḥ**. And he said, "you have to study the **vedās** by going to **gurukulam**; otherwise, you cannot have the title **brāhmaṇaḥ**. Without **vedic** study, you can only have the title 'psuedo **brāhmaṇaḥ**', which in **Sanskrit** is called **brahma bandhuḥ**. **brahma** means, **brāhmaṇāḥ**, **bandhuḥ** means, relation. So, **brahma bandhu** means, a person whose relatives are **brāhmaṇas**. Means what? Himself does not deserve to be a **brāhmaṇā**. Therefore, **brahma bandhuḥ** means, a 'psuedo **brāhmin**. **brahma brāhmaṇāḥ bandavaḥ yasya saḥ**. And **uddālaka** told **śvetaketu** to avoid this particular unfortunate status. 'Better you join the **gurukulam**, even though it is late now'. [Because, father is addressing the son at the age of 12. He must have joined the **gurukulam** at the age of 7, 8 or 9.] Therefore, at least now, you go.

And **śvetaketu** joins at the age of **dvādaśavarṣaḥ**. **dvādaśavarṣaḥ** is the name of **śvetaketu**. **dvādaśa varṣāṇi yasya saḥ dvādaśavarṣaḥ**. **śvetaketu** of 12 years went to the **gurukulam**. And he came back as **śvetaketu** of 24 years. Therefore, **caturvai ṣṭativarṣaḥ - caturvimśati varṣaḥ** [it is also **bahuvrīhi samāsa**]. **caturvimśati varṣāṇi yasya saḥ caturvimśati varṣaḥ**. As a boy or young man of 24 years. And youth is there, his education is there. Naturally, **garva**, arrogance comes. As **śaṅkarācāryā** says, "**mā**

**kuru dhana jana yauvana garvaṃ harati nimeṣātkālaḥ sarvam** |" But even though he was arrogant, there was some meaning to the arrogance; because, it was not an empty arrogance. He had learnt a lot. **mahāmanā** - well informed; and **anūcānamānī** - not only he himself was informed, he was capable of bringing the teaching out. He can teach also. **anuvacana samarthaḥ**. **anūcānaḥ** means, what? **anuvacana samarthaḥ** - capable of sharing or communicating. Therefore, he claimed, "I am educated, informed and capable of communication". In **muṇḍaka upaniṣad** language, He is a **śrotīaḥ**. Because of that, unfortunately, **stabdha**, he became. **stabdha** means, proud and arrogant. Therefore, the father addressed him and asked the question, "you have a learnt a lot of things. Have you acquired the following wisdom from the **guru**?"

So, **yannu so myedaṃ mahāmanā anūcānamānī stabdho'si** - indeed, oh son! you are learned and arrogant also. I would like to ask you a question. What is that? **tamādeśamaprākṣyaḥ uta** - did you ask for that teaching? What is that teaching? He will tell that only in the next **mantrā**. And that teaching is going to be **brahma vidyā, parā vidyā**. Without telling that he is communicating. Did you ask for **that important teaching, significant teaching**, did you ask from your **guru**?

The word **uta** makes it a question mark? In **Sanskrit**, if you write a sentence and if you add **uta** is will become a question. So '**annam khāditavān**', if you say, it means, 'you have eaten food'. '**uta annam khāditavān**', if you say, that will become a question. Have you eaten food? Similarly, **uta tamādeśam. ādeśaḥ** means, **upadeśaḥ**. **upadeśaḥ** means, **vidyā**. **aprākṣyaḥ** means, 'did you ask for' from your teacher. Did you seek that particular knowledge. **aprākṣyaḥ** is verb. **tam ādeśam aprākṣyaḥ**. How to split it? **tam ādeśam aprākṣyaḥ**. **aprākṣyaḥ** is **prcch [dhātu]** - 'to ask' [**prasmaipadi lung madhyama puruṣaḥ eka vacanam**]. Did you ask for that knowledge?

Naturally, the son **śvetaketu** does not know what the father is intending. Therefore, he must have raised the eyebrows. Because, His conclusion is what? There is nothing left for me to learn. What is there which I do not know? He must be pretending to be a **sarvajñāḥ**. As **Dayānanda Swāmījī** says, a person who claims to be **omniscience** may not know its spelling! That itself is problem. Is it *scient*, *taent* or add all? From that itself the problem starts. But, *we think*, we know everything. Therefore, **śvetaketu** raised his eyebrows. And therefore, the father explains '**that teaching**'. And what is that teaching that is given in **mantrā** number 3. We will read –

येनाश्रुतं श्रुतं भवत्यमतं मतमविज्ञातं विज्ञातमिति कथं नु भगवः स आदेशो भवतीति ॥

**yenāśrutaḥ śrutam bhavatyamatam matamavijñātam vijñātamiti katham nu bhagavaḥ sa ādeśo bhavatīti || M-6.1.3**

Now, the father, **uddālaka āruṇi** explains. **yena** - the teaching that I am referring to is a very, very unique teaching or knowledge. And what is the uniqueness? By gaining this knowledge, one will know **everything**. So **yena. yena** means, by that knowledge. **āśrutaḥ śrutam bhavati** - everything that has not been heard or listened will become heard. Everything unheard, becomes heard. That means, everything becomes known. **āśrutam śrutam bhavati. amatam matam bhavati. matam** means, what? Un-experienced, everything un-experienced, becomes experienced. **man** here means, to experience. And, **avijñātam vijñātam bhavati**. Everything unknown, becomes known. To put in simple language, **eka vijñānena sarva vijñānam bhavati**. By that one knowledge, everything will become known. That means, by that one knowledge all the intellectual curiosities will be settled.

Every thinking intellect has got three fold curiosity. One is centered on oneself. **jīva** centered curiosity. When did we start our life? Where did we begin? Why are we born? How long we will continue? What is the purpose of life? [In every question answer session, this question will be there. What is that? 'What is the purpose of life?' And the question comes from a 90 year old person! Without knowing the purpose of life, he has lived for 90 years!] Therefore, **JĪVA CENTERED QUESTIONS**. When did we start? Where did we start? Where are we going?

Then, we have got intellectual curiosities, centered on the world. And what is that? Why did **bhagavān** create the world? Why could not he have kept quiet? Why did **bhagavān** create the world? What is the purpose of this CREATION? If **bhagavān** is a compassionate **bhagavān**, why did **bhagavān** include sufferings in this CREATION? He could have made it wonderful, without suffering, without at least mosquito, minimum! Why did he include suffering in the world, if he is **karuṇānidīḥ**. Okay. You cannot say He is a selfless GOD; because, you say, he is omnipotent also. If **bhagavān** is omnipotent, he can do everything; and he is embodiment of compassion also. Omnipotent and compassion if they join together, what CREATION should have come? Omnipotent and compassion - if these two are there, **bhagavān** should have created a happy, happy universe. But, daily in the newspaper I read what? Sufferings. Why? This is the second intellectual curiosity which turns many people **nāstikās**. Every large scale suffering in the world, like tsunami, turns many people **nāstikās**. So, what is the second curiosity? **WORLD CENTERED CURIOSITY**.

What is the third curiosity? **GOD-CENTERED CURIOSITY**. Is there such an omniscient, omnipotent GOD at all? And how is He able to remain **śāntākāram**, seeing all **akaramams** in the world? Thus, **jīva jagat īśvara** - with regard to all these three, every thinking intellect has got fundamental questions.

Is there one knowledge which will, in one stroke, remove all the curiosities centered on these three topics? Is such a thing even possible? There is some such knowledge which will answer all the questions. "**bhidiate hṛdaya granthiḥ chidyante sarva saṁśayāḥ**" That is what he says here.

Such a knowledge did you ask for from your teacher? **iti**. These are the words of the father **uddālaka**. That is **pitovāca** [in previous **mantrā**]. After **pitovāca**, inverted comma starts. From **Hey śvetaketu** onwards are the words of the father. They end with **avijñātam vijñātam. iti**. Up to that is father's dialogue.

What is the student, that is, **śvetaketu's** reply? He is already arrogant and therefore his argument is, "I did not ask". He should have said, "I never have thought of that knowledge", he must have humbly said. On the other hand, with arrogance, he counter questions, "how is such a knowledge possible?" Therefore he says, "**katham nu bhagavaḥ sa ādeśo bhavati?**" We have to supply, **śvetaketuḥ uvāca. śvetaketu** said, "hey **bhagavaḥ**", [he says the word nicely]. "Oh Lord, **katham sa ādeśaḥ bhavati?**" - how is such a teaching possible? How is **eka vijñānena sarva vijñānam** possible? **jīva jagat īśvara vijñānam katham eśa vijñānena bhavati? iti śvetaketuḥ uvāca**. Then what did the father say? That comes in the next **mantrā**. We will read –

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ॥  
**yathā somyaikena mṛtṭpiṇḍena sarvaṁ mṛnmayam vijñāta ṁ syād vācārambhaṇam vikāro nāmadheyam mṛttiketyeva satyam ॥ M-6.1.4**

Now, the father explains. **uddālaka āruṇi** says, "such knowledge is possible." And what is that? He gives three examples to convey the possibility of that knowledge. And what is that? He says, when you get *the knowledge of the cause of everything then, by the knowledge of the kāraṇam, the cause, all the products will be known*. So **eka kāraṇa vijñānena sarva kārya vijñānam bhavati**.

How is it possible? Because, we see that one **kāraṇam** alone, material cause alone, appears as manifold products, with different names & forms. One material cause alone, appears as manifold products, with different names & forms. Thus, gold alone - with different forms & different names, appears as different products or ornaments. And when you study all the ornaments, you will discover an interesting fact. That the ornaments *exist only verbally*. **Ornaments exist only nominally or verbally, there are no substances called ornaments**. And, what is the only substance? **Gold is the only substance**. Thus, when a

person gains the knowledge of **eka suvarṇam**, one gold, he has gained the knowledge of all the ornaments. Because, ornaments do not exist separate from gold.

Extending this principle, suppose we trace the **one singular cause** of the whole cosmos, [because gold is the cause of only ornaments, wood is the cause of only furniture] imagine we are able to trace the one **mūla kāraṇam** of the entire cosmos! In cosmos, not only the inert materials, as well as living beings, **carācara prapañca**; and, let us *assume* that single **mūla kāraṇam** is **brahman**. [Let us keep it that way. We can see what it is, later]. Suppose, we are able to trace that **eka mūla kāraṇam** called **brahman**, then what will be fact? There will be only one substance in the CREATION! And what is that substance or stuff? **brahman** will be the only stuff in the CREATION. Everything else will be what? The products of **brahman**. **And what are the products?** ALL PRODUCTS ARE NOTHING BUT NAMES & FORMS. AND THEY DO NOT EXIST SEPARATE FROM THAT ONE **BRAHMAN**.

Therefore, what is this mike? **brahman** + name and form, which is non-substantial. Similarly, what is wall? **brahman** + **nāma rūpa**. Who is **indrā**? **brahman** + **nāma rūpa**. What is **ākāśa**? **brahman** + **nāma rūpa**. What is time? **brahman** + **nāma rūpa**. **Thus, there is only one substance and you need not know anything else**; because, everything else is what? **brahman** only, with different **veśam**. Therefore, **there exists a knowledge** by which **jīva** can be known, **jagat** can be known, **īśvara** also can be known. And that is revealed by **vedāntā**. So, **jīva** = **brahman** + **nāma rūpa**-1. **īśvara** = **brahman** + **nāma rūpa**-2. **jagat**, world = **brahman** + **nāma rūpa**-3. **jīva** is also **nāma rūpa** with **brahman** substance. **īśvara** is also **nāma rūpa**, with the same **brahman** substance; and the inert world also is **nāma rūpa**, with the same **brahman**. Therefore, **brahma vijñānena jīva jagat īśvara sarva vijñānam bhavati**.

Guru gives three example to convey this idea. So **yathā somya**. **yathā** means, the following are the examples. Hey, **somya**. **somya** means, oh! pleasing one. When you see arrogance you will get angry only; but, being his father what should he do? He should tolerate his child! Therefore he says, Oh, **somya** - the pleasing one! [Really, the irritating one! But any way] He says, oh, **somya** - pleasing child, **ekena mṛtpiṇḍena**. Here, the word **mṛtpiṇḍa** literally means, *lump of clay*. And in this context you have to take a different meaning. **mṛtpiṇḍa** here means, **mṛtpiṇḍa vijñānena**. So, by that one knowledge of clay. **ekena mṛtpiṇḍena** = **ekena mṛtpiṇḍa vijñānena**. Through that one clay knowledge, what will happen? **sarvaṃ mṛnmayam**. **mṛnmayam** = **mṛt kāryam**. [**mayam** is **mayat śabdha**, **kāryārte**]. So, **mṛnmayam** means, **mṛt kāryam** or all the earthen products; like, what? jug, plate, cup and all those clay products, **mṛt kāryam**, **mṛnmayam**. **vijñāta śyād**. Why? Because, jug is not a separate substance. Jug is what? Clay only!



Then why do you give it a new name? The **new name does not reveal a new substance.** THIS IS VERY IMPORTANT. A NEW NAME DOES **NOT** REVEAL A NEW **SUBSTANCE**. What is our thinking? How many ever names are there, that many substances are there! That is our thinking. We think, the CREATION has got as many SUBSTANCES as the number of words are. **vedāntā** says, 'கெடயவே கெடயாது' [Not at all there]. It is just A NEW NAME IS GIVEN TO WHAT? NOT TO A NEW SUBSTANCE; BUT TO A NEW FORM, BELONGING TO THE OLD SUBSTANCE. And a bowl is what? A new name, revealing not a new substance; but, revealing a new form belong to the old substance. Similarly, **ākāśā** is NOT A NEW THING CREATED. **ākāśā** is just a NEW NAME GIVEN TO THE OLD SUBSTANCE. Old substance is what? **brahman**. **vāyu** is the name for whom? Not a new substance. It is a new name given to the good old substance. What is that? **brahman**. If I say, 'a new baby is born', remember, the baby is not a new substance born. But, it is a new name given to what? **brahman**.

In **brhadāraṇyaka upaniṣad**, when the **nāma karaṇam** is to be done, **nāma karaṇa** ritual is there. First, the father says, 'your name is **brahman**'. **vedosi**. **vedah** means, **brahman**. Oh child, you are **brahman**. And then later says, "**sadasya sad guhyam eva nāma bhavati**". 'That is your secret name'. Both son and father forget that! Father also forgets. Father said when he was a baby. *Kulicchāchu* they say. All forgotten! And I am going to give you a new name. "You are **brahman only**. But, I am giving a new name for the convenience of transaction". Otherwise, what will happen? If all the four children are given the name '**brahman**', and if you call "**brahman**", all four will come! Therefore, remember, what **is** is **brahman** alone. **Nothing is created. Nothing is destroyed**. Exactly like what? Jug, plate, bowl, pot etc- THEY ARE ALL ADDITION OF **NOT** NEW MATERIALS; BUT ONLY ADDITION OF NEW, NEW NAMES. Therefore, **mṛnmayaṃ** - all the earthenware; **vijñātagm syād** - all of them are known if only you know the **kāraṇam** - clay.

And what is the reasoning? **VĀCĀRAMBHAṆAM VIKĀRO NĀMADHEYAM** - A VERY, VERY, VERY, VERY - I CAN GO ON TILL 7 P.M! **THAT MUCH IMPORTANT MANTRĀ. VĀCĀRAMBHAṆAM VIKĀRO NĀMADHEYAM.** FOR **ŚAṆKARĀCĀRYĀ**, THIS IS THE **MOST IMPORTANT STATEMENT** TO ESTABLISH **MITHYĀTVAM** OF THE UNIVERSE. In **brahma sūtrā**, an exclusive **adhikaraṇam** is dedicated to the analysis of this. It is called "**ārambhana adhikaraṇam**". The topic name is **ārambhana adhikaraṇam**. **śaṅkarācāryā** writes a very brilliant **bāṣyam** on this. **Therefore, it is very important.**

What does the statement say? **ANY PRODUCT IS NOT A SUBSTANCE.** This is the statement. Any product is not a substance. That means, what? **No substance is produced by anyone, including GOD.** 2 important statements. 1. Any product is not a substance. 2. No substance is ever produced.

Then what is a product? **A product is nothing but, a name.** So, **vikāraḥ**. **vikāraḥ** means, product. Very careful. **vikāraḥ** in this context should be translated as **product, kāryam iti arthaḥ**. Normally, in **tattvabodha**, when we talk about **ṣaḍ vikāra - asti, jāyate, vardhate, vipariṇamate, apakṣīyate, vinasīyati**, there we translate the word **vikāraḥ** as modification. In this **mantrā context**, **vikāra** should be translated as **product** or **kāryam**. And what is any product in the CREATION? **NĀMADHEYAM** - it is nothing but **a name**. So, what is "**world**"? Remove the letter **L**. When you remove the 'l', you get "**word**". So, what is world? The seemingly tangible, solid, substantial world, does not exist; it is nothing but what? **A word!** And if the world does not exist, what exists?

"**brahmārpaṇam brahma havirbrahmāgnau brahmaṇā hutam**" - [if we say this you will feel hungry! We use **brahmārpaṇam** for eating. **vedāntā** we will forget!] "**brahmaiva tad amṛtam purastāt brahma paścāt brahma dakṣiṇataḥ, brahma uttaraṇa**". What **is** **brahman**? "World" is a "word" only! And, you are trapped in your own world. Because, WORLD SEEN AS **BRAHMAN** IS **ĀNANDA SVARŪPAḤ**; WHEREAS, WORLD SEEN AS WORLD IS FULL OF PROBLEMS. World seen as world will consistently produce problems. See it from tomorrow. Why tomorrow, from today itself you can see. When you get up itself, you get knee-joint pain! So, WORLD SEEN AS WORLD IS PROBLEM. WORLD SEEN AS **BRAHMAN** IS **ĀNANDA SVARŪPAḤ**. How you want to see it, you decide.

Therefore, he says, **vikāraḥ nāmadheyam**. **Any product is just a word**. What is a word? For that, an adjective is given. **vācārambhaṇam**. **vācārambhaṇam**. **śāṅkarācāryā** comments this as **vācaḥ ālambhanam**. **vācā** is **tritīyā vibhakti**; He converts that into **ṣasthī vibhakti** - **vācaḥ ārambhaṇam** He translates as **ālambhanam**. Therefore, **vācārambhaṇam** = **vācaḥ ālambhanam**. **ālambhanam** means, **an object**. Therefore, **vācaḥ ālambhanam** means, **a word; which is nothing but, an object of the your organ of speech**. A word; which is nothing but, the object. **ālambhanam** means, **viśayaḥ**, an object of your of speech. That means, **world** is a **word**. And word exists where? On your tongue only. There is no world outside. So, where is world? Sticking only in your tongue. World is in the form of a simple sound produced.

Remember my example. When you say, 'there is a desk in front which is supporting the solid book'. [**Chāndogya** is really a very solid book]. "The solid book is supported by the solid desk", when you say, **vedāntā** says, there is no such substance called desk. Desk exists only on your tongue. What you are seeing is not the desk. What you are touching is what? Not the desk. You are touching the wood alone. Therefore, the tangibility belongs to what? Not the desk. Tangibility belongs to the wood, solidity belongs to the wood, substantiality belongs to the wood. Weight belongs to the wood, what is the weight of **nāma rūpa**? How many grams it is? There is not even .0000001 milligram of desk. Not there. There is only wood. Do extend that. What is there is only **brahman!** World does not exist separate from **brahman**. And therefore,

World is called **asatyam**. Whatever exists only **nominally**; 'nominally' means, what? That which exists only at the verbal level, is called, **asatyam**. Whatever is non-substantial is **asatyam**; otherwise called, **mithyā**.

Then, the next question is, if the whole **world** is **asatyam**, [in the example, if all the earthenware are **asatyam**], then, what is **satyam**? He is saying, **mṛttiketyeva satyam** = *clay alone is tangible*. Substantial. To put in general language, **kāraṇam satyam; kāryam mithyā. mṛtt satyam; kāraṇatvāt, brahmavat. and ghaṭaḥ mithyā; kāryatvāt, rajjusarpavat**. That is the argument. Here, **mṛttikety eva satyam** [**mṛttikety** = **mṛttikā iti**] is there. Why the word '**iti**'? It is to show that, "in the example" clay is **satyam**. Okay. So, after the class do not say, "in the entire universe there is only one **satyam**!" What is that? **clay!** Remember, here it is within inverted commas.

In the example of 'clay and earthenware', we say clay is reality. "After **chāndogyam** study I have understood, '**mṛttikā satyam**'", do not say. **brahman** alone is **satyam**. Here, in the limited context, **mṛttikā** is **satyam**. It is a contextual reality. This is example one. Then comes the second example.

यथा सोम्यैकेन लोहमणिना सर्वं लोहमयं विज्ञातं स्याद् वाचारम्भणं विकारो नामधेयं लोहमित्येव सत्यम् ॥

**yathā somyaikena lohamañinā sarvaṃ lohamayaṃ vijñātaṃ syād vācārambhaṇaṃ vikāro nāmadheyaṃ lohamityeva satyam ॥ M-6.1.5**

Now comes the second example. **aikena lohamañinā**. Here, the word **lohamañiḥ** means, a lump of **gold**. The word **lohaḥ** means, any metal; and the word **lohaḥ** can mean gold also. In this context, we will take it as gold. **loha** - which is different from **loka**. **loka** means, the world. In **Tamil**, **loka** will be pronounced as **loha**. We have a name '**lokanāthan**'. It is the name of the LORD of the universe. In **Tamil** - **ha** & **ka** is a problem. They call him **lohanāthan**, they spell it as **loha**. **lohanātha** means, *lord of metals!* That meaning **it is not**. **lohaḥ** means, lump of gold.

Here also, you have to translate it as **loha maṇi vijñānena** - by one gold knowledge, **sarvaṃ lohamayaṃ vijñātaṃ syād. lohamayaḥ** means, what? **loha kāryāṇi**. **maya** is a suffix in **Sanskrit** language. It conveys the meaning of '**product**'. Therefore, **lohamaya** = all the golden products, ornaments. **vijñātamsyād** -because there are no ornaments in the world. You might become afraid! **Swāmīji**, we are wearing so many ornaments! Remember, there are no ornaments at all. Then what are ornaments? **vācārambhaṇaṃ vikāraḥ**. It is nothing but a word, hanging on to your tongue. *Mārgā mālai, theṅgā mālai* - they say! They are all only in the tongue. Then, what is the substance? **lohamityeva satyam** - **gold alone is the only**

**substance.** Here too, "iti" is important. Contextually, Gold is real. Ornaments are what? **asatyam** or **mithyā**. Then comes the third example.

यथा सोम्यिकेन नखनिकृन्तनेन सर्वं कार्ष्णायसं विज्ञातं स्याद् वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेव सोम्य स आदेशो भवतीति ॥

**yathā sohyaikena nakhanikṛntanena sarvaṃ kārṣṇāyasam vijñātaśyād vācārambhaṇaṃ vikāro nāmadheyam kṛṣṇāyasamityeva satyameva, sohya sa ādeśo bhavatīti ॥ M-6.1.6**

Clay example is over. Gold example is over. Now, iron example is given. **aikena nakhanikṛntanena. nakhanikṛntanenam** itself means, a *nail cutter*. **nikṛnt** means, to cut. **nikṛntanam** means, a cutting instrument. Cutting what? **nakha. nikṛntanam** - a *nail cutter* is the literal translation. In this context, we should translate it as **iron**. Contextual meaning. Because, the nail cutters are made out of iron. Therefore, **nakha nikṛntanam = iron**. What is the **Sanskrit** word for that? The **upaniṣad** itself gives in the third line. **kṛṣṇāyasam. kṛṣṇāyasam** means, black iron. **ayatam** means, iron. [**akārāntaḥ napuṃsakaliṅgaḥ ayata śabdaḥ**. There is a word **ayaḥ** also. That also means **iron**. That word is **sakārāntaḥ napuṃsakaliṅgaḥ. ayaḥ, ayatī, ayāmsī** is another word. Here it is **ayatam. napuṃsakaliṅgaḥ**]. And **kṛṣṇa** here means, what? Not LORD **KṚṢṆĀ**. Here, **kṛṣṇa** means, black iron. And also, you should add **vijñānena**.

Therefore, **nakhanikṛntanena** means, **kṛṣṇāyasa vijñānena** - by one iron knowledge, by one iron knowledge what will you get? **sarvaṃ kārṣṇāyatam vijñātaśyād. kārṣṇāyatam** means, iron products. **kṛṣṇāyata kāryāni, kārṣṇāyatam**. Do you understand? **kṛṣṇāyatam** is iron. **kārṣṇāyatam** is, iron products. Like, nail cutter and all other things. And all of them **vijñātaśyād** - will be known. Why? Because, they is no single iron product. Nail cutter does not exist. Your [iron] window and all of them do not exist at all. Then what are we seeing? You are not seeing the window. You are not touching window. You are touching only iron. Then, what is window? **vācārambhaṇaṃ vikāro nāmadheyam**. Window exists only on your tongue. There is no [iron] window outside [your tongue]. So, **vācārambhaṇaṃ vikāro nāmadheyam**. What is **satyam**? **kṛṣṇāyatamityeva satyam**.

AND THEREFORE, WHAT IS THE PRINCIPAL TEACHING HERE? **EKA KĀRAṆA VIJÑĀNENA, SARVA KĀRYA VIJÑĀNAM BHAVATI**. By knowing that one cause, all the products are known. In **vedāntā**, the **mūla kāraṇam** is **brahman**. Therefore, **brahma vijñānena, sarva vijñānam bhavati**. This is what the question was in **muṇḍaka upaniṣad** also. "**kasminnu bhagavo vijñāte sarvamidaṃ vijñātam bhavati?**" That **muṇḍaka** idea is given here.

After giving these three examples, the father cum teacher, [what is his name? **uddālaka āruṇih**, the father cum teacher] says, "hey **somya**", oh dear child, pleasing one, **evagm** - in this manner, as said above. **sa ādeśo bhavatīti** - such a teaching is possible, such a teaching exists. And what is that?

"**kāraṇa vijñānena, kārya vijñānam**". By knowing one product, you cannot know the other products. Because, products themselves are different. And therefore, you should say, '**BY KNOWING THE ONE CAUSE BEHIND ALL PRODUCTS, YOU CAN KNOW EVERY PRODUCT**'.

The problem with modern science is what? **Till now they have not arrived at that one single cause**. They do not know it. They have reduced the world into 110 or 120 elements. Then, those elements into molecules. Molecules into atoms; into sub atomic particles. They have come to few forms of energy. The whole world is reduced in to energy. They divide the energy into 4 or 5. gravitational energy, electro-magnetic force, weak nuclear energy, strong nuclear energy, they have come to four or five. Now, they have to further study the five-fold energy; and try to come to that **one basic energy**. That they have to find. Before that, we will all get **videha mukti!**

**vedāntā** has arrived at that. And **vedāntā** says, THE ULTIMATE CAUSE IS NOT MATTER AT ALL. When you go to the ultimate cause, it is not matter. It is not materials. It is not even energy; because, even energy is a form of matter. Then, what is the ultimate cause? The CONSCIOUSNESS principle is the ultimate cause. Where is it? अहं! [Oh, uninformed one]. "**THAT IS YOU!**" So, that you, the aware-full being **is** the crux of the universe! ऐतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति - "**aitadātmyam idagm sarvam sa ātmā 'tat tvam asi', śvetaketo**". Those details we see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते I पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते I ॐ शान्तिः शान्तिः शान्तिः ॥

#### 4. Chapter 6.1.6 & 6.1.7 and 6.2.1

यथा सोम्यिकेन नखनिकृन्तनेन सर्वं कार्ष्णायसं विज्ञातं स्याद् वाचारम्भणं विकारो नामधेयं कृष्णायसमित्येव सत्यमेव सोम्य स आदेशो भवतीति ॥

**yathā somyaikena nakhanikṛntanena sarvaṃ kārṣṇāyasaṃ vijñātaṣyād vācārambhaṇaṃ vikāro nāmadheyaṃ kṛṣṇāyasamityeva satyameva somya sa ādeśo bhavatiti ॥ M-6.1.6.**

We are seeing the first section of **chāndogya** sixth chapter in which the **upaniṣad** is introducing the **guru** and **śiṣya**. And the actual teaching will begin from the second section only. In this first section, we are getting a story in which a **brahmacāri** by name **śvetaketu** has taken **gurukula vāsa** for 12 years and he has come back to his house. And his father **uddālaka hāruṇi** is having a dialogue with his son **śvetaketu**. And seeing the arrogance of the son, the father asked the question, "you seem to have known everything. You are arrogant as though you are an omniscient one. DID YOU GAIN **THAT KNOWLEDGE** FROM YOUR **GURU** WHICH IS A UNIQUE KNOWLEDGE BY WHICH EVERYTHING IN THE CREATION CAN BE KNOWN?"

Naturally, the son is wonderstruck, "how is it possible?!" Normally, when we gain one particular knowledge, we do not get the knowledge of other things. When I study physics, I have only physics knowledge. I do not have the knowledge of economics or architecture. Therefore, normally, when I gain one knowledge, I do not automatically get other knowledge. If that were true, in college, I would have to take only one subject! How nice it would be! But, I am forced to study each science separately, proving that, the study of one will give the knowledge of only that one, and not others. BUT, TO HIS UTTER SURPRISE, HIS FATHER IS INTRODUCING A NEW TYPE OF KNOWLEDGE, WHICH HE CLAIMS, WILL GIVE THE KNOWLEDGE OF EVERYTHING IN THE CREATION!

Therefore, the son, **śvetaketu** asked, "**kathaṃ nu bhagavaḥ sa ādeśo bhavatiti**". How can such a teaching ever exist? Then, the father is explaining the possibility of such knowledge, by giving three examples and the principle conveyed is, "**eka kāraṇa vijñānena sarva kāryam vijñānam bhavati**". How does it happen? Because, all the **kāryams** or products, do not exist separate from one **kāraṇam**. And, therefore, **kāraṇa jñānam** is **kāraṇa abhinna sarva kārya jñānam**. Do you understand the **Sanskrit**? **eka kāraṇa jñānam** is **kāraṇa abhinna sarva kārya jñānam**. THE KNOWLEDGE OF ALL PRODUCTS IS NON-DIFFERENT FROM **KĀRAṆAM**.

And, how do you say that, "**kāryams** are non-different from **kāraṇam**?" For that, the father said, "because **kāraṇam** is the only one substance which appears as manifold products, by merely taking different **nāma** and **rūpa**. **nāma** and **rūpa** are not "new substances". They are

not new and separate substances; but, they are only dependent on the only substance, called **kāraṇam**. And he gave three examples. How the ornaments are non-different from gold. How the iron products are non-different from the iron. And how the earthenware are non-different from the clay. Thus, the father **uddālaka hāruṇi** concludes, **evaṁ somya - evaṁ somya**, in this manner, **sa ādeśo bhavatīti** - such a teaching is possible.

In the case of gold, gold is the cause of only a limited set of ornaments. Wood is the cause of a limited number of furniture. But, when you go to the **mūla kāraṇam**, the ultimate **primal cause**, by knowing that one ultimate cause, everything in the CREATION is known; because, we know that **matter is never created or destroyed**. There is only one substance appearing as the manifold universe, with different **nāmās** and **rūpās**. Therefore, **eka jagat kāraṇa vijñānena sarvam jagat kāryam jñātam bhavati**. OMNISCIENCE IS POSSIBLE IN THIS MANNER. **Hey somya, evaṁ** - in this manner, **sa ādeśo bhavati** - SUCH A UNIQUE TEACHING CAN HAPPILY EXIST.

When this much was said the son's arrogance comes out further. After this at least, he should have shown humility. Instead, further arrogance he shows, by declaring that '**my guru did not know this!**' How does **śvetaketu** know this? 'He has not taught me'. The very fact that he has not taught me indicates, he himself does not know! This is what son's reply is. That we will see in the next **mantrā**.

न वै नूनं भगवन्तस्त एतदवेदिषुर्यद्भ्योतदवेदिष्यन्कथं मे नावक्ष्यन्निति भगवाँस्त्वेव मे तदब्रवीत्विति तथा सोम्येति होवाच ॥

**na vai nūnaṁ bhagavantasta etad avedīṣuryadhyetadavedīṣyankathaṁ me nāvakṣyanniti bhagavāṁstveva me tadbravītviti tathā somyeti hovāca ॥ 6.1.7**

The son **śvetaketu** mentions here, "**te bhagavantaḥ nūnaṁ na avedīṣuḥ**". **te bhagavantaḥ** - he uses the word **bhagavantaḥ** - those great masters, lordships, those respectable **gurus**, **nūnaṁ na avedīṣuḥ** - definitely did not possess this knowledge, that you, my father, are talking about. **bhagavantasta** is there, because of **sandhi** rule it has been written like that. If you split it will be **bhagavantaḥ te yetat**. **te** is adjective to **bhagavantaḥ**. **te bhagavantaḥ** means, those teachers. Here, the plural number is also out of respect. He does not mean the teachers. One **ācāryā** alone he refers to. My **ācāryā** definitely did not know this. He is using the word definitely. **nūnaṁ avedīṣuḥ**. How does **śvetaketu** know? That is because of arrogance. He gives a logic for why he has made such an inference. He says, '**etad na avedīṣuḥ**'. **na** should be connected with **avedīṣuḥ**. **avedīṣuḥ** means, "to

know". **na avedīṣuḥ** means, 'did not know'. [**vid dhātu parasmaipadi lung** लृङ् **prathma puruṣaḥ bahuvacanam. avedī avedīṣṭhām avedīṣuḥ iti rūpāṇi**].

Why has he made such a guess work? He gives the reason. **yaddhy etad avedīṣyan** - if my **guru had possessed** this knowledge, **avedīṣyan kathaṃ me nāvakṣyann** - hypothetical clause, conditional clause. If only my **guru had known** this truth, **kathaṃ me na avakṣyann** - how come the teacher did not teach me? His argument is, "I am his student. I have gone there to study. And I am very intelligent. [That also!] I am the student; I have gone there for study; I am extremely intelligent. Therefore, the teacher **must have taught me**. And, if he did **not** teach, it means, he does not know". Therefore, **kathaṃ me na avakṣyann**. [**avakṣyann** is also a **lṛṅ** लृङ् usage; conditional. **vac dhātu parasmaipadi lṛng** लृङ् **prathma puruṣaḥ bahuvacanam**].

What is our answer? [Father does **not** say that. But, we should know the answer]. Why did **śvetaketu's guru** not teach him? Is it because He did not know? **NO**. The reason is, if a person wants spiritual knowledge, A SPECIAL AND SEPARATE REQUEST IS REQUIRED. By joining the **gurukulam** only **aparā vidyā** will be taught. Any **guru** will teach **aparā vidyā. aparā vidyā**, do you understand? Any knowledge - *other than spiritual knowledge* - will be taught by every **guru** in the **gurukulam**. If a person wants **ātma jñānam**, a general request is **not** enough; **a separate and special request is required**. "**tadviddhi praṇipātena paripraśnena sevayā** |" - Lord **kṛṣṇā** in **gītā**.

Thus, the **guru** did not teach because there was no special request. But, **śvetaketu** misinterprets that and concludes that the **guru** does not know [**parā vidyā**]. Father **uddālakā** would have corrected the mistake and sent **śvetaketu** again back to **gurukulam**; but, **śvetaketu** does not want to go back. Because, till now he was in **āśramā**. In **āśramā**, food will be general [okay] only. *So, he must have been tired, perhaps*. Therefore, before the father could send him back again, **śvetaketu** pleads, 'oh father, I will ask **you** for that teaching. Teach me at home itself. You please give me this knowledge in the house **gurukulam** itself'. **śaṅkarācāryā** writes in His commentary, "**prati nivartana bhayena**". **śvetaketu** was frightened or scared that the father will send him back to **gurukulam** once again! Therefore, before the father tells that, the son **śvetaketu** surrenders to him.

So, he says, "**bhagavāḥ stveva** - kindly do not send me back to **gurukulam**. You yourself please give me that wisdom". So **bhagavāgmstveva** how do you split it, **bhagavān+tu+eva**. Here, **śvetaketu** is addressing whom his father **uddālaka** as '**bhagavān**'. No more, daddy or dad! Reverentially he addresses his father. Oh Lord. And, **me**



**tadbravītviti - me tad bravīti iti** - may you teach me that particular truth. Impart me, impart that particular wisdom to me. Therefore, in the 7th **mantrā** alone the father is getting converted into the **ācāryā**. Until the sixth **mantrā**, **śvetaketu's ācāryā** was someone else. **uddālaka** was only his father. Only in this **mantrā**, the father is getting converted into **ācāryā**, as we have seen in the second chapter of the **gītā**.

**"kārpaṇyadoṣopahatasvabhāvaḥ ṛcchāmi tvāṃ dharmasammūḍhacetāḥ |**

**yacchreyaḥ syānnīcītaṃ brūhi tanme śiṣyaste'haṃ śādhi māṃ tvāṃ prapannam ||" [2-7]**

Until that particular verse, **kṛṣṇā** was only a driver; and **arjunā** was the **Swāmi**, the master. Only in that particular verse **arjunā** got converted into the disciple, and **Lord kṛṣṇā** got converted into the **ācāryā**. Same way, in this 7th **mantrā**, **śvetaketu**, the **putraḥ**, becomes **śiṣyaḥ**. **uddālaka**, the **pitā**, becomes **ācāryaḥ**. And now that **guru** and **śiṣya** are together, and now that the **śiṣya** is interested in that knowledge; because he has done the **paripraśnam**. What is the **paripraśnam**? "**tad me bravīti**" - please teach me. Explicitly he has asked for **sat vidyā**.

Therefore, the father understood that the son-cum-disciple has an open mind to learn. And therefore, what does the father do? Fortunately, the father had this knowledge. We will not get it in our house! Fortunately, here the father had this knowledge. Therefore, **uddālaka** says, **tathā somyeti hovāca** - oh dear son, certainly I shall impart that wisdom. So, with this **mantrā** the 7th and last **mantrā** of the first section is over. Hereafter, **sat vidyā** has to begin. The first section is over.

## Sixth chapter –Section 2

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥

**sadeva somyedam agra āsīd ekamevādvitīyam | taddhaika āhur asadevedamagra āsīd ekam evādvitīyaṃ tasmādasataḥ sajjāyata || 6.2.1 ||**

Straight-away father **uddālaka** begins the teaching. And what is the teaching he has to give? "**eka kāraṇa vijñānena sarva kāryam vijñānam bhavati**" - which means, he has to deal with the **cause** of whole cosmos, including **deśa** and **kāla**. He cannot teach clay or gold; because, they are only **āpekṣika kāraṇāni**. *Means, they are only relative causes of a few limited products.* Here, we have to deal with what? The primal, absolute **kāraṇam**; which we call **mūla kāraṇam** or **jagat kāraṇam**. And after introducing the **mūla kāraṇam**, father **uddālaka** has to show that, the whole universe - including space & time - is **kāryam**, product only. And once he has established 'x' is the **kāraṇam** and the UNIVERSE is the **kāryam**, then he can easily say that, "the universe does not exist separate from 'x'. And therefore, by the knowledge of 'x', everything else is known".

How do you prove that the whole UNIVERSE is the **kāryam** of that **kāraṇam**? That you can prove only by the discussion of **srṣṭiḥ** or CREATION. Only by the topic of **srṣṭi** or CREATION you talk about **kāraṇam** and **kāryam**. Is not it correct? Once you say, 'y' has come out 'x', 'y' becomes the **kāryam**, 'x' becomes the **kāraṇam**. *Therefore, kārya kāraṇās are introduced only through srṣṭi.* Thus, the teaching has to be cosmology. Cosmology means, the teaching of the CREATION. That is why most of the **upaniṣads** begin with CREATION only. If you take **aitareya upaniṣad**, "**ātmā vā idaḡm ekam eva agre āsīt**"; thereafter, CREATION is talked about. "**satyam jñānam anantam brahma**". "**tasmāt vā etasmāt ātmanā ākāśa sambhūtaḥ**" Generally, the teaching begins with **srṣṭi**. Only then the **kāraṇam** and **kāryam** are introduced. Therefore, **uddālaka** begins with **srṣṭi**.

How does he begin that topic? He says, "before the universe arose, BEFORE THE UNIVERSE EMERGED AS A PRODUCT, THERE WAS ONLY THE **CAUSE** OF THE UNIVERSE". Just as, before the emergence of ornaments, what was there? The causal gold alone was there. Before the emergence of furniture, the causal wood alone was there. Similarly, BEFORE THE EMERGENCE OF THE WHOLE UNIVERSE, THERE WAS ONLY ONE CAUSE. Now, the question is, "WHAT IS THAT **MŪLA KĀRAṆAM**?" In different **upaniṣads**, the **mūla kāraṇam** is given different names. Sometimes, it is called **ātmā** or **paramātmā**. Sometimes, it is called **brahma**. In this particular chapter, the cause is called **sat**. **sadeva**, how do you split? **sad+eva**. The word **sat** is another name

for **brahman**. Therefore, the **upaniṣad** says, **idam** - this entire universe, **agre** - before it emerged, **sadeva āsīd** - [the universe] was in the form of **kāraṇam "sat"**, [which is otherwise called, **brahman**].

This is very easily understandable; because, EVERY **KĀRYAM** - BEFORE ITS EMERGENCE - EXISTS IN THE FORM OF **KĀRAṆAM**. Is not it correct? Ornaments before emergence exist in the form of gold. Furniture exists in the form of wood. Similarly, the universe already existed; but, not in universe form; but, it was existing in the form of '**sat**' **brahma**. This is so because, essentially, **kāryam** & **kāraṇam** are one & the same substance only.

**kāryam** and **kāraṇam** are ESSENTIALLY ONE AND THE SAME SUBSTANCE ONLY. Gold is also gold; ornaments are also what? Gold. Clay is also clay; and all the pots are also what? Clay only. So, you must remember the law, "**KĀRYAM AND KĀRAṆAM ARE ONE AND THE SAME SUBSTANCE**".

Then, the question comes, we have enter into some analysis, okay. If **kāryam** and **kāraṇam** are one and the same substance, *why do you give them two different names?* One as **kāryam**, and another as **kāraṇam**. If substance is one and the same, the name also should be one and the same?! Why do you call one as **kāraṇam** and another as **kāryam**? For that, we give the reason - "**kāryam** is a **SUBSTANCE**, in which all the names & forms are **MANIFEST**. They have been brought out for manifestation. Whereas, in the **kāraṇam**, the **nāma** & **rūpa** are not in manifest condition; they are all hidden, in un-manifest form. Therefore, what is the difference between **kāryam** and **kāraṇam**? One and the same substance with un-manifest **nāma-rūpa** is called **kāraṇam**; and the same substance with manifest **nāma-rūpa** is called **kāryam**.

Let us take an example. You have a lump of clay and clay is the substance and what is the shape of clay? It has got a *lump* form. Lump means, what? A spherical form. And, you know what? In that spherical form of the clay, all the forms are hidden! Square is also in that, circle is also in that. We do chappātti dough that way. If you are experienced, chappātti will be round. If you are new to chappātti making, you will get all other forms, like, hexagon, octagon, sometime ameba like also! So, tell me, from where did all the forms emerge? Did you bring the form from the shelf and add on to the chappātti dough? *You did not bring the form from outside. All the forms were already there hidden.* In what? In its lump form. Therefore, what is lump form? Un-manifest **nāma-rūpa** plus chappātti maavu. Later, when you make chappātti, what happens? The very same dough is there with *manifest* **nāma-rūpa**. Therefore, what is the definition of **kāraṇam**? **vastu + avyākṛta nāma rūpam = kāraṇam**. Instead of **avyākṛtam**, you can say **avyaktam** also. **vastu + avyakta nāma rūpam = kāraṇam**. **vastu**, the same **vastu**, with **vyakta nāma-rūpam** is **kāryam**. In that one lump form, how many forms are hidden?!

Geometrically, IN THAT SPHERICAL FORM, HOW MANY FORMS ARE HIDDEN? INFINITE FORMS ARE HIDDEN!  
THIS IS POINT NUMBER ONE TO BE NOTED.

Now, we will come to the second point. When all the **nāma rūpās** [names & forms], are **avyaktam**, in un-manifest form, the **nāma rūpās** are utterly useless. When they are in potential form, a lump of clay is there, lump of gold is there, with potential **nāma rūpa**, that clay or gold cannot be used for anything. But, once it goes to the gold smith and the gold smith gives varieties of **nāma rūpa**, then what happens? It becomes bangles, chain, ring etc. ONCE THE NAMES AND FORMS ARE **MANIFEST**, THEN THEY BECOME **USEFUL**. What is the use? We can hang it everywhere. Therefore, nobody hangs a lump of gold normally. After now, they may do that also! Normally, nobody hangs a lump of gold on the necklace. But, when the **nāma rūpa** have been *manifested* - as bangle, chain, ring etc - then alone the gold lump becomes useful.

Okay. What are we arriving at? What we are arriving at is, WHEN THE **NĀMA RŪPĀS** ARE IN UN-MANIFEST FORM, SINCE NO **NĀMA RŪPĀS** ARE USED, WE GENERALLY DO NOT NOTICE THE **NĀMA RŪPĀS** HIDDEN. When the **nāma rūpās** are in un-manifest form, since they are not useful, we do not notice the un-manifest **nāma rūpās**. Therefore, if asked, '*what is there?*', we only say, '*there is gold*'. We only mention *the gold*; we do not mention gold + un-manifest **nāma rūpās**. We do not say that. Why do we not mention that? Because, it [gold lump] is not useful. Therefore, we do not mention un-manifest **nāma rūpās**. If somebody asks, 'what is there?', we only say, 'there is gold'. But, what is the truth? gold + un-manifest **nāma rūpa** is there.

In un-manifest form, Gold overpowers the **nāma rūpa**. But, once all the **nāma rūpās** have become manifest - in the form of bangle, chain, ring etc - these **nāma rūpās** have now become useful. Bangle **nāma rūpa**, chain **nāma rūpa**, ring **nāma rūpa** are all useful. You are wearing it! Since the **nāma rūpās** are useful, now what happens if somebody asks, 'what is there?' You forget the gold! Earlier, we noticed the gold and we lost sight of what? The un-manifest **nāma rūpās**! Because, gold was in un-manifest form. Now, it has become manifest. So, if somebody asks, 'what is in your hand?', what do we say? Nobody says, 'I have gold in my hand'. We are referring to what? The bangle **nāma rūpa**. And so we say, 'I am wearing a bangle'.

THEREFORE, IN **KĀRAṆA AVASTĀ**, SUBSTANCE DOMINATES. IN **KĀRYA AVASTĀ**, **NĀMA RŪPA** DOMINATES. [Like in some houses, husband dominates; in some houses, wife dominates. I do not want to say which houses! You decide!] In **kāraṇa avastā** substance dominates; **nāma rūpās** do not. In **kārya avastā**, **nāma rūpās** dominate; not the substance. How do you know? Because, in **kāraṇa avastā**, we always name the substance. In **kārya avastā**, we always name what?

The **nāma rūpa**; and we do not mention gold at all. Bangle we say, chain we say, gold we do not talk at all.

Similarly, before this CREATION came, **brahman** and un-manifest **nāma rūpās** were there. Before CREATION, **brahman** and un-manifest **nāma rūpa** were there. But, since the **nāma rūpās** were un-manifest and therefore useless, [do you understand], therefore useless, we do not mention the **nāma rūpās**. What do we say? **brahman** alone was there. Thereafter, what happens? That **brahman** - which is in **kāraṇa avastā** alone - became the universe. And what is this universe? The universe is also **brahman** only. What is the substance for that? The same **brahman** only. But, now, all the un-manifest **nāma rūpās** have become what? Manifest **nāma rūpās**. **ākāśā vāyu agni jalam** - they are all what? Manifest **nāma rūpās**. Thereafter, wall, chair, fan, mike - they are all what? Manifest **nāma rūpās**. But, what happens? WHEN THE **NĀMA RŪPĀS** ARE MANIFEST, WE LOSE SIGHT OF WHAT? THE ESSENTIAL SUBSTANCE! And we name these **nāma rūpās** not as **brahman**. We call it THE UNIVERSE. So, that **brahman** alone is now 'UNIVERSE'. This UNIVERSE was then **brahman**. WHEN IT WAS **BRAHMAN**, SUBSTANCE IS DOMINANT; **NĀMA RŪPĀS** ARE NON DOMINANT. BUT NOW, **NĀMA RŪPĀS** ARE DOMINANT AND SUBSTANCE **BRAHMAN** IS LOST SIGHT OF!

மரத்தை மறைத்தது மாமத யானை, மரத்தில் மறைந்தது மாமத யானை. பரத்தை மறைத்தது பார் முதல் பூதம், பரத்தில் மறைந்தது பார் முதல் பூதமே ! - [திருமுலரின் "திருமந்திரம்"]

**maraththai maraiththathu mamatha yanai maraththil marainthathu mamatha yanai |  
paraththai maraiththathu par muthal butham paraththil marainthathu par muthal  
buthame | |**

So, what was the substance? **brahman**. And how do we recognise that one substance - which was previously in **kāraṇa avastā** and now in **kārya avastā**? The **upaniṣad** says, in both **kāraṇa avastā** and **kārya avastā**, **brahman** is available in the form of **EXISTENCE**.

PURE EXISTENCE, existed *previously* also. The PURE EXISTENCE exists, *now* also. Then, what is the difference? Previously, EXISTENCE existed with un-manifest **nāma rūpa**; and now, the EXISTENCE, the same EXISTENCE, exists with manifest **nāma rūpa**. So, **avyakta nāma rūpa sahitam sat, kāraṇam; vyakta nāma rūpa sahitam sat, kāryam!** What is the proof that the EXISTENCE continues? For the same EXISTENCE continues, what is the proof? When you are looking at the clip, what do you say? 'Here **is** a clip'. What do we say? 'Here **is** a clip'. What is **the SUBSTANCE**? 'Clip', if you say, குட்டு கிடைக்கும் [kuttu kidaikkum]. We should say, SUBSTANCE is PURE EXISTENCE only. And clip is what? PURE EXISTENCE, with manifest **nāma rūpa**. What is mike? PURE EXISTENCE, with mike **nāma rūpa**. What is the proof? You say mike **is**. Wall **is**? Brain **is** -

சொல்லி வைக்கறேன் [Let me just say that!] Brain **is**. **That 'is'ness was all the time there.** **That PURE EXISTENCE alone is the SUBSTANCE.** Before CREATION, EXISTENCE was with un-manifest **nāma rūpa**; and now, it is with manifest **nāma rūpa**. So, before the CREATION the PURE EXISTENCE alone was, with un-manifest **nāma rūpa**.

If you want to know '**how this un-manifest nāma rūpa, will be like?**' **śaṅkarācāryā** in His **Dakṣiṇāmūrti Stotram** says, 'you are regularly experiencing that!' Have you understood? PURE EXISTENCE, with un-manifest **nāma rūpa**, **you daily experience!** "**rāhugrasta divākarendu sadṛśo māyā samācchādanāt; sanmātraḥ karaṇopa saṃharaṇato yo'bhūt suṣuptaḥ pumān I prāgasvāpsamiti prabodha samaye yaḥ pratyabhijñāyate tasmai śrī gurumuṛtaye nāma idam śrī dakṣiṇāmūrtaye II**"

During sleep, when all your organs are resolved, the entire **nāma rūpa prapañca** is resolved, what is there? PURE EXISTENCE is there, in the form of '**I**' the sleeper. What is the proof? **śaṅkarācāryā** says, after waking up we say, 'I slept'. That means what? '**I**' was there. But, '**I**' was there in what form? In the form of PURE EXISTENCE, without any **nāma rūpa**. [How is the **chāndogya upaniṣad**? Tough?! I hope you will come to the next class]. **upaniṣad** says, 'hey **somya**. oh dear son. **idam** - this universe, which is EXISTENCE with manifest **nāma rūpa**, was there before as EXISTENCE with un-manifest **nāma rūpa**. **agra** means, *before emergence*. **sad eva āsīd**. What type of EXISTENCE? PURE **EXISTENCE**. With capital E.

What is the definition of "PURE EXISTENCE"? Whatever be the definition of "PURE CONSCIOUSNESS", **the same** five we have to remember here. Shall we try? 1. EXISTENCE is not a part, product or property of anything in the CREATION. 2. EXISTENCE is an independent entity which pervades and lends existence to everything in the CREATION. [When we say *mike is*, *mike* has borrowed EXISTENCE] 3. PURE EXISTENCE is not limited by the boundaries of any substance in the CREATION. 4. EXISTENCE continues to exist even when everything in the CREATION is resolved [everything in the CREATION, including **ākāśa** resolves, as we experience in which state? As we experience in **suṣupti**, when everything is resolved, including **deśa** and even **kāla**. During sleep, you do not have time. But, EXISTENCE continues to exist even after the resolution of everything.] And what is the fifth principle? 5. The surviving EXISTENCE cannot be recognised, not because it is non-existent; but, because there is no medium to recognise it.

That is why when you are asleep, since there is no medium available, you do not say, 'the world **is**'; you do not even say, '**I am**'. But, during sleep you are there or not? Do you have any doubts? You are very much there! That is why you go to sleep happily. Suppose you will become non-existent in sleep, nobody will go to sleep. சொல்லி இருக்கேனோல்லியோ. கண்ணுல

மொளகாப் பொடிய போட்டுண்டாவது தூங்காம இருப்பா! [I have said before, they will even add chili powder to the eyes and be awake!] Why do we sleep, happily go to sleep? We know we exist; but, even though we exist, we cannot claim, 'I exist'; or, 'the world exists'. Why? Because, *claiming requires a medium*. THEREFORE, THAT PURE EXISTENCE ALONE WAS THERE BEFORE CREATION. What about the **nāma rūpa**? *It is as good as absent*, because, they were all in un-manifest form.

What is the nature of that PURE EXISTENCE? **ekamevādvitīyam - ekam eva advitīyam**. It was one only, without a second. **ekam** means, one. **eva** means, only. **advitīyam** means, without a second. By using these three expressions **one, only** and **without a second - ekam, eva, advitīyam** - the **upaniṣad** negates *all types of divisions*. All forms of divisions or **bhedas** are *negated* by this expression. And what do you mean by *all types of divisions*? Divisions themselves are divided into three types. **sajātīya bheda, vijātīya bheda, svagata bheda**. All these three division were absent in that PURE EXISTENCE.

Now the question is, what do you mean by **sajātīya - vijātīya - svagata bheda**? We will see that in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते I पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते I ॐ शान्तिः शान्तिः शान्तिः ॥

## 5. Chapter 6.2.1 to 6.2.3

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् । तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं तस्मादसतः सज्जायत ॥  
**sadeva somyedam agra āsīd ekamevādvitīyam | taddhaika āhur asadevedamagra  
āsīd ekam evādvitīyaṃ tasmādasataḥ sajjāyata ॥ 6.2.1 ॥**

The **guru** and **śiṣya** have been introduced in the form of a **uddālaka hāruṇiḥ** and **śvetaketu**. And the **śiṣya** has surrendered to the **guru**, who happens to be his own father. And he has asked for the teaching of **ātma jñānam [parā vidyā]** and so, now the ground is ready for the philosophical dialogue to take off. Therefore, from the second section begins the actual teaching, in which the **guru** introduces the **srṣṭi prakriyā**, the CREATION, so that, He can establish "**eka kāraṇa vijñānena sarva kārya vijñānam bhavati**". And with that intention He is introducing the **mūla kāraṇam**, the root cause of the entire universe, which is in the form of **brahman**, the PURE EXISTENCE. Otherwise, called **sat**. And the whole world is a **kāryam** or a product, which emerges out of **brahman**. So, **brahman** is **kāraṇam** and **jagat** is **kāryam**.

We were analysing in the last class, WHAT IS THE NATURE AND RELATIONSHIP OF **KĀRAṆAM** AND **KĀRYAM** IN GENERAL. And by studying the clay and pot example, by studying the gold and ornament example, we come to know that, the **kāraṇam** is also nothing but "**substance with nāma-rūpa**"; and **kāryam** is also the same **substance + nāma-rūpa** only. **kāraṇam** is also nothing but **substance + nāma-rūpa**. **kāryam** - the product - is also nothing but **substance + nāma-rūpa**. And if both of them are the same, namely **substance + nāma-rūpa**, what is the difference between **kāraṇam** and **kāryam**? For that, we said **kāraṇam** is **substance + un-manifest nāma-rūpa**; whereas, **kāryam** is the same **substance + manifest nāma-rūpa**. Thus, both contain the **same component, substance and nāma-rūpa**. The components are common to both **kāraṇam** and **kāryam**. The difference is what? **vastu + avyakta nāma-rūpa = kāraṇam. vastu + vyakta nāma-rūpa = kāryam.**

And thereafter we said, since the **kāraṇam** contains the **nāma-rūpa** in **avyakta** form - in potential form - that **nāma-rūpa** is **not useful** to us. Just as a lump of gold has got ornamental forms hidden in it; but, the un-manifest ornamental form cannot serve any purpose. Whereas when the un-manifest **nāma-rūpa** has been made manifest, which is the work of the gold smith. Remember, gold smith does not bring the **nāma-rūpa**. **nāma-rūpa** - where from is it coming from? From inside, from the lump of gold only. All the forms are hidden. The hidden shape, the gold smith is bringing-out. And when the shapes are brought out, then it is useful.



So, when the clay has been given the pot shape, then alone it can carry the water; but, when the very same lump of clay has got the pot shape - in what form? Un-manifest form, that *un-manifest pot shape cannot carry water*. If you have a doubt, take a lump of clay and pour water. Nothing will happen. It cannot carry. Thus, in **kāraṇam, nāma-rūpa** is un-manifest. Therefore, it is useless.

And since the un-manifest **nāma-rūpa** is useless, its presence is not noticed by us. Potential pot shape is not noticed. Potential jug shape is not noticed. Why? It is not noticed. Because it is useless. Therefore, in **kāraṇa avasthā, nāma-rūpa** is not prominent. Why it is not prominent? What is the answer? Because, it is un-manifest. 'Okay, so what?' if someone asks, what is the answer? Un-manifest **nāma-rūpa** is useless; and therefore, in **kāraṇa avasthā, nāma-rūpa** is not prominent.

Then, what is prominent? Substance is prominent. Therefore, if somebody asks, 'what is there?', you mention the **clay** alone. You do not give prominence to the un-manifest **nāma-rūpa**. When one asks, 'what is there?', we only say, 'clay is there'. Therefore, **kāraṇam** is **substance pradhānam, nāma-rūpa apradhānam**. Whereas, when the very same un-manifest **nāma-rūpa** have been brought out by the gold smith - and the ring form, the chain form, the ear ring form, the māṅgā mālai form, the ṅgā mālai form - when all these shapes are given, now also what is there? The same gold. With what? Manifest **nāma-rūpa**.

Once the **nāma-rūpa** is manifest, it becomes useful. How? It hangs all over. Some in hands, some in ears, now where all they are putting it! Newer fashions are coming, they do not know where all ornaments should hang! I do not want to go to the details. It hangs all over. Because, the manifest **nāma-rūpa** is useful as ornaments or vessels, in **kārya avasthā**, what is **pradhānam**? In **kārya avasthā, nāma-rūpa** becomes dominant. As I said, in some houses husband is dominant; in some houses wife is dominant. In **kārya avasthā, nāma-rūpa** becomes dominant. Then, what is not dominant? The **substance** - gold - is not dominant. If I ask you, 'what is on your neck?' You never say, gold is there. Even though what is hanging on you or you are hanging on to; even though it is nothing but gold, you never mention gold. You say ornaments. Therefore, what is there is nothing but one **substance** and a bunch of **nāma-rūpa**.

**nāma-rūpa** in **avyakta** form which is **kāraṇa avasthā**, where the **substance** is **pradhānam**. In **kārya avasthā, nāma-rūpa** is manifest; and therefore useful; and so that **nāma-rūpa** becomes **pradhānam**. But, if you remember the truth, in **kāraṇa avasthā** what is there? It is the **substance**. In **kārya avasthā** also what is there? It is the same **substance**!

If you understand till now, WHAT **VEDĀNTĀ** SAYS IS, IN ALL THE THREE PERIODS OF TIME THERE IS ONLY ONE FUNDAMENTAL **SUBSTANCE**. WHICH WAS, WHICH IS & WHICH EVER WILL BE. WHICH IS **ADVAITAM**. THE NON DUAL **SUBSTANCE**. WHICH WE CALL AS **BRAHMAN**. OTHER THAN THAT ONE **SUBSTANCE BRAHMAN**, NOTHING ELSE IS THERE; AND THAT **BRAHMAN** ALONE HAS GOT **KĀRAṆA AVASTHĀ** AND **KĀRYA AVASTHĀ**.

In both **avasthās**, **brahman** is associated with what? **nāma-rūpa**. Just as gold is associated with **nāma-rūpa** in the **kāraṇa avasthā** and **kārya avasthā**, **brahman** is associated with **nāma-rūpa**. In **kāraṇa avasthā**, **brahman** is associated with what **nāma-rūpa**? Un-manifest **avyakta nāma-rūpa**; which is absolutely useless. Why? Because, it is **avyakta nāma-rūpa**! Since the **avyakta nāma-rūpa** is not useful in the **kāraṇa avasthā**, **nāma-rūpa** is not prominent. Then, what is prominent? The **substance** is prominent. Therefore, I say, '**brahman** was there before'. How should you understand it? **brahman** was there *with un-manifest nāma-rūpa*. Thereafter came the **kārya avasthā**, which is called **śṛṣṭi**, the CREATION. What is there now? Normally, what answer we should give? "The same **brahman** alone is there now also". It is associated with what? **nāma-rūpa**. But, what type of **nāma-rūpa**? Not, un-manifest; but, manifest **nāma-rūpa**; which is useful.

Therefore, **ākāśa nāma-rūpa** is useful. Why? It is accommodating all of us. **vāyu nāma-rūpa** is useful; because, it is fanning you. **agni nāma-rūpa** is useful. So, when the **nāma-rūpa** is manifest, it is useful. Therefore, what happens? **nāma-rūpa** becomes dominant. And once **nāma-rūpa** becomes dominant, the **substance** is forgotten. What is the **substance**? The very same **brahman**! Not only it is forgotten, when somebody talks about **brahman**, people ask the question, '**where is it?**' It is like asking the question, 'I have ornaments in the hand and you say there is something called gold; and where is it?' "I will keep aside the ornaments. Where is the gold?" People ask. What foolishness?! Where is the gold? In whichever place **nāma-rūpa** is there, in the very same place gold is there! But, we have shifted the attention from gold to the ornament **nāma-rūpa**. So, to realise the gold, what should you do? 'I am going to do **dhyānam**. I will keep-aside all the ornaments, and I want to do spiritual **sādhanā** to realise the gold'. What do I do? Sit in meditation! **अज्ञ!** [Oh, uninformed one] YOU NEED NOT SEARCH SOMEWHERE ELSE TO DISCOVER THE GOLD. WHERE THE **KĀRYAM** - THE MANIFEST **NĀMA-RŪPA** IS THERE, IN THAT VERY SAME PLACE, SHIFT YOUR ATTENTION FROM THE **NĀMA-RŪPA** TO THE GOLD. It is there, behind. Same way, where to look for that **brahman**? The **upaniṣad** says, the very same CREATION IS **brahman** alone - the **substance** - with a **nāma-rūpa**.

Now, the next question is, "what is the nature of that basic **substance**, called **brahman**. What is the nature of the basic **substance**, called **brahman**, which was present in **kāraṇa avasthā** also; which is present in **kārya avasthā** also. Which is associated with manifest **kārya nāma-rūpa avasthā** also; and which is associated with un-manifest **kāraṇa nāma-rūpa avasthā** also. What is the nature of that **brahman**? The **upaniṣad** says, that is called **sat** or PURE EXISTENCE. Is the EXISTENCE associated with **nāma-rūpa** or not? If one asks what answer should you give? Anything in the CREATION you take. Just as with every ornament gold is associated, with every product in the CREATION, what is the common factor? **śāṅkarācāryā** said in His **Dakṣiṇāmūrti Stotram**, "**yasyaiva sphuraṇaṃ sadātmakam asatkalpārthakam bhāsate**" - Whatever object in the CREATION you experience, your experience is always what? There is the mike; there is what you call the desk; there is the clip; there is the book; there is ! is the **substance**. Even when the whole thing goes to un-manifest condition, causal condition, there also you have to say what? '*The cause is*' - you have to say. **That 'is'ness** is there in causal condition also. **That 'is'ness** continues in the effectual condition also. Therefore, **brahman** is **sad rūpam brahma**. That is why in **taittirīyam** also, "**satyam jñānam anantam brahma**". **satyam** word meaning is, '**sat**' - PURE EXISTENCE - is the meaning.

Therefore, the **upaniṣad** says, '**hey soṃya**'. We are now going to the text. We have to cover the text. **hey soṃya**, '**idam**' - this universe, was existent before, in **kāraṇa avasthā** also. This universe itself was existent before, in **kāraṇa avasthā**, consisting of the basic **substance** and un-manifest **nāma-rūpa**. And what is that? He says, **sad eva āsīd** - it was pure EXISTENCE only; **agre** - before the CREATION. And what was the nature of that EXISTENCE? **ekamevādviṭiyam** - which is one only, without a second.

In the last class I said, these three words negate three types of divisions. [**ekam, eva, adviṭiyam** - the **upaniṣad** negates *all types of divisions*]. **ekam** negates **sajātīya bheda**, **eva** negates **svagata bheda** and **advitiyam** negates **vijātīya bheda**. Three types of divisions. What are the three types of divisions? We have seen before. When there is a tree, within the tree itself, there are so many divisions - in the form of the trunk, the branch, the leaf, the fruit, the flower etc - which is called **svagata bheda**. Internal divisions. And when you take one particular tree, like a coconut tree and another particular tree, say, a mango tree, or a tamarind tree, the differences between these two trees is called **sajātīya bheda**; because, there are differences between these two trees, though both of them belong to the same species. What is the species? Both are '**tree**' species. Even though both are different, both belong to what? The same **jāti**. Therefore, it is called what? **sajātīya bheda**. In English, the difference between two members of the same species. What is **svagata bheda**? Internal

difference existing within one member. If you take one member it is **svagata bhedam**. Two members belonging to same species is **sajātīya bhedam**. Like, between man and man. I am there, you are there. Our difference is what? Difference between members of the same species. We are all human beings. [Hope you do not have a doubt!] So this is called what? **sajātīya bheda**. Then **vi jātīya bheda** means what? Difference between two members belonging to two different species. Like, between a tree and a human being. Because, the tree belongs to tree species, human being belongs to human species! Therefore, the difference is called **vi jātīya bheda**.

Now, the **upaniṣad** says, 'before CREATION, one PURE EXISTENCE alone was. There was no second thing at all - either belonging to the same species or belonging to another species. What about the internal difference - within EXISTENCE. Internal difference also was not there. The top of the EXISTENCE, bottom of the EXISTENCE, that difference was also not there. Therefore, the pure division-less EXISTENCE alone was there. That was the **substance** with un-manifest **nāma-rūpa**. And this un-manifest **nāma-rūpa** alone is called **māyā**. This un-manifest **nāma-rūpa** alone is called **māyā**. And when you take this **substance** and un-manifest **nāma-rūpa** [i.e.] **brahman** and **māyā** together, it is called **īśvarā**. **SUBSTANCE IS BRAHMAN. UN-MANIFEST NĀMA-RŪPA IS CALLED MĀYĀ. AND THESE TWO PUT TOGETHER IS CALLED ĪŚVARĀ**. Therefore, the **upaniṣad** says, this alone was there.

Thereafter, what happens? The **upaniṣad** says, many people do not understand this PURE EXISTENCE; because, the PURE EXISTENCE CANNOT BE PERCEIVED BY ANY INSTRUMENT OF KNOWLEDGE. All our instruments can recognise the EXISTENCE associated with either **śabda sparsā rūpa rasa** or **gandha**. The EXISTENCE with sound we understand through **śrotrenindriyam**. When the EXISTENCE is associated with some FORM, we understand it through eyes. But, the PURE EXISTENCE is not available for sense organs. Therefore, we are not able to recognise. And that is why, in deep sleep state, when all the names and forms are resolved, we do not recognise the existence of anything. Neither the EXISTENCE of the world we notice; nor even the EXISTENCE of ourselves we notice. That is why I told in the last class, "**rāhugrasta divākarendu sadṛśo māyā samācchādanāt**" **māyā** means what? When **avyakta nāma-rūpa** alone is there you do not recognise it. How did we exist? **sanmātraḥ** - during that time, we do not say, 'I am'; we do not say, 'you are', we do not say, 'the world is'. First person, second person, third person. [Do you remember all this? We saw all this in English grammar, once upon a time]. I am, you are, he is - all these three we do not recognise.

And therefore, people conclude what? During **susupti** there was **śūnyam**. We do not experience anything. Therefore, the **upaniṣad** says, "those people who cannot recognise the

PURE EXISTENCE, conclude that, 'before the CREATION there was nothingness or blankness'. And they call it what? **asat**. Therefore, look at the **mantrā. eke āhuḥ** - some unintelligent people, **āhur** - they declare, that **agre. agre** means, before the CREATION, **asad eva āsīd** - there was nothing. There was only **śūnyam. asat** means, non-EXISTENCE or **śūnyam**. Especially, the **Buddhistic** philosophers talk about the **asat**. Of course, the **upaniṣad** has existed even before **buddhism**. Hence you cannot say **upaniṣad** is quoting the **buddhist**. Therefore, we are talking about general **pūrvapakṣa**, some people conclude. What is the nature of the pure non-EXISTENCE? **ekam eva advitīyam**. Pure non- EXISTENCE, without a second. Who is saying this? We are not saying that. Some unintelligent people declare. Not only that. What do they say? "**tasmādasataḥ**" - all this you have to put within quotation. It is not the teaching of the **upaniṣad**. This is the misconception. Given within quotation. From where did quotation start? From, **asadevedamagra āsīd**. The quotation continues **tasmādasataḥ** - from that nothingness or from that **śūnyam** what came? **tasmādasataḥ sat jāyata. sat** means, what? This existent world. Here the word **sat** means, this existent universe, **jāyata. jāyata** we should understand as **ajāyata. ajāyata** means, what? Emerged.

So, from nothingness, the world emerged. Their argument is, 'an existent world need not be born'. Is not it correct? An existent world need not be born. Why? Because, it is **existent!** **bhagavān** need not create an existent world; because, the world is already existent. Why should there be a CREATION at all? Therefore, only a non-existent world should come to EXISTENCE. If money is already existent, why should I earn money? The existent money you should earn or non-existent money you should earn? If the money is already existent, why should you earn? Therefore, they argue, the world was not there before. That non-existent world emerged out of what? **NOTHING!** Nothing was there; but, the world came! say the nihilistic people, the **śūnyavādhi. uddālaka** - the teacher, says, 'how is it possible?' That is going to come in the next **mantrā**. We will read.

कुतस्तु खलु सोम्यैव स्यादिति होवाच कथमसतः सज्जायेतेति। सत्त्वेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ॥

**kutastu khalu somyaiva syāditi hovāca kathamasataḥ sajjāyeteti | sattveva somya idam agra āsīd ekam evādvitīyam || 6.2.2 ||**

Now, the teacher **uddālaka**, is refuting this philosophy. What is the philosophy? "*The non-existent world emerged.*" **This philosophy he is refuting**. So, he raises a question to his disciple. **Hey Somya, kutastu khalu eva syād** - how is such an event even possible? What **pramāṇa** is there? **kutaḥ** means, **kasmāt pramāṇat**. What support is there to prove this particular stand? What stand? "A non-existent world coming into being". **kutaḥ syād**, how is it possible? **iti hovāca** - thus the father declares. And he clarifies the same idea. **kathamasataḥ**

**sajjāyeta** - how can an existent thing emerge out of non-existence? How can anything emerge out of non-existence ? A non-existent pot can never be born. It is not possible. This has been very elaborately discussed in **māṇḍūkya kārikā**. We have seen several reasons before. Just we will note one or two important reasons.

When we want to produce butter, we are only churning what? The curd. We are not churning water. Why cannot we try to produce butter out of water? Why cannot we try to produce butter out of water? Why invariably you go to only a particular material? The reason is, in water butter is not there in potential form. Only in the milk or curd, butter is already there in potential form. Therefore, by churning you are extracting what? The existing butter or non existing butter? *The existing butter*. And to extract oil, we go to what? Oil seeds. Why cannot you take some sand and try to extract oil out of sand. Why are we not doing it? Because, we know oil is not there in the sand in potential form. Only in **tilam** [that is why it is called **tailam**. **til** means, seed] - from the seed only, we can extract oil. Why? Because, oil is already existent there, in potential form. Therefore, **WHATEVER YOU WANT TO PRODUCE YOU ONLY GO TO THAT SOURCE WHERE IT IS ALREADY EXISTENT IN UN-MANIFEST FORM. AND THEREFORE, OUR EXPERIENCE SHOWS, YOU CAN CREATE OR BRING SOMETHING OUT, ONLY WHEN IT IS IN POTENTIALLY EXISTENT FORM.**

Even grammatically also, I gave the argument. When you say an non-existent thing emerges or is born, in that sentence there is a verb. What is that? Emergence or is born - the verb is there. The verb is there. And if there must a verb, there must be a subject for the sentence. And what is the subject? A non-existent thing? And if the subject is an non-existent thing, it means, there is a no subject. Is not it? Subject is a non-existent thing means, what? Subject is not-existent. When the subject itself is non-existent, how can you use the verb of 'emerging' 'arising' 'born'. "A non-existent thing is coming", how can you say? To use the word "coming", there must be something coming. Therefore, even grammatically a non-existent thing cannot be the subject of any verb.

And, if out of nothing, things can emerge, the greatest advantage is, you need not go shopping to produce anything. Because, out of nothing, you can create a building. You can cook food. All these things we do not find happening! Therefore, whether you go by experience or you go by logic or you go by grammar, "out of nothing, nothing can come". And science also clearly says, '*matter cannot be created or destroyed*'. **Therefore, everything was already existent in potential form.**

Therefore, **asat** can never be **jagat kāraṇam**. So, the teacher says, **katham asatah sajjāyeta**. Therefore, what is the **kāraṇam**? The teacher now says, **sattveva idam agra āsīd**

- therefore, everything was **already** existent. All the **jīvās** existed, **eternally**. The entire **jagat** existed, **eternally**.

Never ask the question, "WHY DID **BHAGAVĀN CREATE** THE **JĪVĀS**?" **BHAGAVĀN NEVER** CREATED EVEN A SINGLE **JĪVĀ**! We all were existing. From when onwards? **anādi kālātā**. What about the CREATION? That also existed. Then, what did **bhagavān** do? Whatever was in un-manifest condition, that has been converted into manifesting. That is why, we say never use the word CREATION. Always use the word MANIFESTATION. Therefore, **idam** - this universe; **agre** - before the **srṣṭi**, **sattveva āsīd** - was very much existent. **bhagavān** is **anādi**, **jīvā** is **anādi**. **jagat** is **anādi**. All the three are beginning-less. What has been happening is, manifestation & contraction. Expansion & contraction. Expansion is called **srṣṭi**. Contraction is called **pralayam**. This cycle was going on and on and on and on ..... [I can say this till 8 a.m. Even then, I have only to stop since the class has to end!]

**na rūpamasyeha tathopalabhyate nānto na cādirna ca sampratiṣṭhā |**  
**aśvatthamenam suvirūḍhamūlam asaṅgaśastreṇa dr̥dhena chittvā || Gītā 15-3 ||**

It has been beginning-less-ly and end-less-ly going on. Therefore, do not ask the question, "what is the purpose of the CREATION?" The question of purpose comes, only **if** there is a CREATION. Since nothing is created, *there is no question purpose also*. It is the nature of this to expand & contract. That is why in **māṅḍūkya kārikā** it was said **svabhāvah**. In the **Bhagvad Gītā** also, **svabhāvastu pravartate** - it is the nature of **jīvā** and **jagat** to manifest; and it is their nature to again go back to un-manifest condition. **Never ask about the purpose**. Therefore, the teacher said, **sattveva idam agre āsīd**. What kind of **sat** is it? **ekam evādvitīyam**. And thereafter, what happened? The un-manifest gradually became manifest. And how did it happen? We will read **mantrā** 3.

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत ।  
तस्माद्यत्र क्वच शोचति स्वेदते वा पुरुषस्तेजस एव तदध्यापो जायन्ते ॥

**tadaikṣata bahusyāṃ prajāyeyeti tattejo'srjata tatteja aikṣata bahusyāṃ**  
**prajāyeyeti tadapo'srjata | tasmādyatra kvaca śocati svedate vā puruṣastejasa eva**  
**tadadyāpo jāyante || 6.2.3 ||**

The beginning-less **jīvā** and the beginning-less **jagat** already existed in POTENTIAL form in the pure **sat**, in **brahman**, in the form of **avyakta nāma-rūpa**, the un-manifest name & form. And thereafter, at the time of the **srṣṭi**, the un-manifest gradually evolved into manifestation.

There is a gradual evolution or manifestation. Now, the question is, "is this manifestation of the universe governed by chance or governed by laws? Like the Darwin's theory of evolution, did it happen at random?" There was only molecules, matter alone. Matter was going round. By chance, some particular combination came; and by chance the combination became unicellular also! Why randomly it came? Again all the molecules were dashing about and another configuration came, by chance; and that was amoeba. "So, is it *at random*, governed by chance? Blind chance evolving out of inert and non thinking matter? Or, is it governed by any law and order?", if you ask, the **śāstrā** says, "it is governed by the law of **karmā**. The law of **karmā**.

Just as the assembly of the hall, like the bricks joining together is not a random combination; but, the brick has been arranged *thoughtfully*. Windows have to be provided, gaps have to be provided, doors have to be provided. Thus, it is governed by plans, designs etc. Therefore, we say, "there is an intelligent principle - which governs, supervises, controls the law of **karmā**. **kartu ājñayā prāptaye phalam karma kim param karma tad jayam** - Inert matter, by chance, cannot form into a well-designed universe. Therefore, we say, **īśvarā** visualised the CREATION. What is **īśvarā**? **sat**+un-manifest **nāma-rūpa**. Therefore, **īśvarā** contains within Himself, the entire **jīvā** and the entire **jagat**. Cosmic pregnancy. Everything is inside. Hence, **vināyakā** has such a big stomach. Why **vināyakā** has such a big stomach? It has to accommodate the **brahmānda**!

The next question is, WHAT IS THE BASIS FOR **BHAGAVĀN**'S VISUALISATION? Is it governed by **bhagavān**'s **rāga-dveṣā**; or, **bhagavān**'s whim & fancy; or, is there something that governs **bhagavān**'s visualisation? The **śāstrā** says, **bhagavān**'s visualisation is governed by the law of **karmā**. Thus, the **jīvās** are given the appropriate body, according to the law of **karmā**. **paśu śarīram, pakṣi śarīram, manuṣya śarīram**, in **manuṣya also, puruṣa śarīram, strī śarīram**, healthy **śarīram**, unhealthy **śarīram** - the bodies are also governed by the law of **karmā**. Not only that, the setup also. Whether we have to be in Madras or America? The infrastructure or the environment. Both the body and the setup are governed by the **karmā**.

Therefore, **īśvarā**'s visualisation is called **sāmānya kāraṇam**. The **jīvā's karmā** is called **viśeṣa kāraṇam**. Thus, governed by **īśvarā & karmā**; governed by **īśvarā** and **karmā** - the universe evolves or emerges. And therefore, this **māyā sahitam brahma**, the **avyakta nāma-rūpam sahitam sat** - otherwise called **īśvarā** - first visualises the universe.

Just as before building a house, how many plans you study. When you visit a home, you observe and notice. Because, so many plans are there. Once you decide to build or buy a



house, whenever you visit someone, you see the house. Normally, you will not notice. But, once you decide - where should I keep the window, in windows what materials to use. Even that has 55 or 550 varieties. Even the handle of the door you have 100s of designs. So, once you decide, you visualise - before actualisation. Visualisation precedes actualisation. [I like this, it is good. 'Visualisation precedes actualisation']. Similarly, **īśvarā** also

**"so'kāmayata | bahu syāṃ prajāyeyeti | sa tapo'tapyata | sa tapastaptvā | ida sarvamasrjata | yadidaṃ kiñca | tatsrṣṭvā | tadevānuprāviśat | tadanupraviśya | sacca tyaccābhavat | niruktaṃ cāniruktaṃ ca | nilayanaṃ cānilayanaṃ ca | vijñānaṃ cāvijñānaṃ ca | satyaṃ cānrtaṃ ca satyamabhavat |" - taittirīyopaniṣat – brahmānandavallī**

**satyam brahma** evolved into this whole universe. And therefore, the **upaniṣad** says, **tadaikṣata. tad** means, what? That **brahman**, with **māyā, aikṣata** - visualised. With the help of what? **māyā śakti. māyā** has got **icchā śakti, jñāna śakti, kriyā śakti. śrīlālītāsahasranāmā** says –

**"icchā śakti, jñāna śakti, kriyā śakti svarūpiṇī, sarvādhārā supraṭiṣṭhā sadsad rūpa dhāriṇī".**

**aikṣata - bhagavān** visualised, what to do today? When you get up, you decide what to do today. Same way, **bhagavān** also visualised.

What did He do? **"bahu syāṃ prajāyeya" iti** - let me multiply. **bahu** means, what? Plural. **syā** means, become. "Let me become pluralistic" because now I am non-dualistic or **advaitam**. In **advaitam**, what transaction you can do? Let, 'me' - the **advaitam** - become **dvaitam** as it where. Not by multiplying the **sat. sat** cannot be multiplied, just as gold continues to be one. Multiplication is at what level? **nāma-rūpa** multiplication. Multiplication of the **nāma-rūpa** appears as though the **substance** is multiplied. **Substance does not multiply**. Substance cannot multiply. **Vidyāraṇyā** tells elsewhere, "if **substance** multiplies, weight will increase". When you make ornaments, weight increases or decreases? Weight cannot increase. [Time has exceeded. We will see in next class].

**ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥**

### 6. Chapter 6.2.3

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत ।

तस्माद्यत्र क्वच शोचति स्वेदते वा पुरुषस्तेजस एव तदध्यापो जायन्ते ॥

**tadaikṣata bahusyāṃ prajāyeyeti tattejo'srjata tatteja aikṣata bahusyāṃ prajāyeyeti tadapo'srjata । tasmādyatra kvaca śocati svedate vā puruṣastejasa eva tadadhyāpo jāyante ॥ 6.2.3॥**

The teacher **uddālaka** has established that "**eka kāraṇa vijñānena sarva kārya vijñānam bhavati**" - *'by knowing one cause, all the effects or products can be known'*; because, all the products are nothing but **nāma-rūpa** upon that **one cause**, only. Since the products are only **nāma-rūpās**, the products cannot not exist separate from the **cause**; just as, the ornaments cannot exist separate from gold. Since products do not have separate EXISTENCE, by knowing the CAUSE, we have essentially known all the PRODUCTS. Because, all the products are **essentially** that **one CAUSE**. If at all there are differences among the products, the differences are not essential differences; the differences are only in the superficial **nāma-rūpa**. Thus, "**eka kāraṇa vijñānena sarva kārya vijñānam bhavati**" - he established. And therefore, if you know the one **mūla kāraṇam** of the universe, then by knowing that one **mūla kāraṇam**, the universe has been essentially understood; because, the universe is nothing but, that **kāraṇam**, with superficial **nāma-rūpa** differences. Therefore, the teacher **uddālaka** introduced the **mūla kāraṇam** called "**brahman**" - which was defined as "**sat**" - the PURE EXISTENCE. And then he pointed out that, BEFORE ALL THE PRODUCTS - IN THE FORM OF THE CREATION EMERGED - THAT **MŪLA KĀRAṆAM BRAHMAN ALONE** WAS THERE. From that **brahman** alone, the universe emerged.

Then, naturally, the next question will be, "if the products are nothing but the **nāma-rūpa**, **from where do the nāma-rūpa come?**" From where do the names and forms come? That question will come. For that **vedāntā** answers, 'ALL **NĀMA-RŪPĀS** WERE **ALREADY** EXISTENT IN **BRAHMA NIṢṬHAH** - because, **nāma-rūpās** cannot come from outside, since nothing else was there before **srṣṭi**. Therefore, all the names and forms also existed in **brahman** only. When? Before the CREATION.

Then, the next question is, "**how did the nāma-rūpa exist in brahman?**" And for that we answer, THEY ALL EXISTED IN POTENTIAL FORM, DORMANT FORM. Like in a lump of clay, all the shapes are *potentially* hidden; and that is why by pressing the clay you are able to mould it into jug form, pot form, tray form, etc. From where do the forms come? Within the lump itself all the

varied forms were there. But, in a dormant, **avyakta** form. Therefore, you should know - BEFORE THE CREATION **BRAHMAN** EXISTED; AND ALSO THE POTENTIAL **NĀMA-RŪPA**.

In **Sanskrit** it is called, **avyakta nāma-rūpa**, **avyākṛta nāma-rūpa** and this **avyakta nāma-rūpa** alone is called by various other names, also. One name is **māyā**. **māyā** is nothing but, **avyakta** or **avyākṛta nāma-rūpa**. The second name is **prakṛtiḥ**. So, before CREATION, **brahman** in the form EXISTENCE was there. And all the **nāma-rūpās** - names and forms - were there in un-manifest form. And this **avyakta nāma-rūpam** alone is known by different names, I said. One name is **māyā**. The second name is **prakṛtiḥ**. The third name is **śaktiḥ**. Thus, **māyā**, **prakṛtiḥ**, **śaktiḥ**, **avyakta nāma-rūpa** - all these are synonymous. And therefore, before CREATION, **brahman** + **māyā** were there. This mixture alone is called by the name **īśvarā** also.

Once we say this, **another technical question will arise**. Even though it is not discussed here, we have to note that point. If you say **brahman** and **māyā** both were there, then how does the **upaniṣad** say '**ekam eva advitīyam**'? This question you are *supposed* to ask! "If **brahman** alone is there, '**ekam eva advitīyam**' if you say, **brahman** and **māyā** were there you cannot say!" **advitīyam**. So tell me, what is this **māyā**? Is this **māyā** different from **brahman** or part of **brahman**? Either way, you will have difficulty; because, if **māyā** is taken as different from **brahman**, then there will be **duality**. '**ekam eva advitīyam**' you cannot say; because, then, **there will be two things**. To avoid duality you have to solve the problem by saying that "**māyā** is an integral part of **brahman**". And since **māyā** is an integral part of **brahman**, it cannot be counted as a second thing; just as, I do not count my hand as the second thing. I do not say, "I am here and my hand also is here", we do not say. Similarly, to avoid duality, what should you say? "**māyā** is not a separate thing; it is an integral part of **brahman**".

But, once we say, 'it is an integral part of **brahman**', then also there will be a problem. Not **a** problem; many problems! Because, if **māyā** is a part of **brahman**, there will be **svagata bheda** - internal difference - within **brahman**. **brahman** is one and as its part **māyā** is there. **svagata bheda** problem will come. **svagata bheda** means what? *Internal difference*. Also, there will be a second problem. What is that? Once you accept **māyā** as an *integral part* of **brahman** when **māyā** undergoes change, the un-manifest **nāma-rūpa** change to become manifest **nāma-rūpa**, what will happen? **māyā** will also undergo change. And, **māyā** is an integral part of **brahman**. That means, **brahman** also will be subject to change! Therefore, you have a problem. IF YOU SEPARATE **MĀYĀ**, YOU HAVE A PROBLEM; IF YOU JOIN THE **MĀYĀ** WITH **BRAHMAN**, THAT IS ALSO A PROBLEM!

So, what is the status of **māyā**? Is it separate or non-separate? For that, the **advaitin** gives the answer - "**anirvacanīyam**". You cannot say it is separate also; you cannot say it is part also. **bhinnatva abhinnatvābhyām anirvacanīyam. śāṅkarācāryā** beautifully explains **māyā** in **viveka cūḍāmaṇi** –

**sannāpyasannāpyubhayātmikā no bhinnāpyabhinnāpyubhayātmikā no |  
sāṅgāpyanaṅgā hyubhayātmikā no mahādbhutā'nirvacanīyarūpā || M-109**

In **pañcadaśī** second chapter - and again in 6th chapter also - this discussion comes. So, the next question is, "then tell me, **WHAT IS THE RELATIONSHIP BETWEEN BRAHMAN AND MĀYĀ?**" What is the relationship between **brahman** and **māyā**? *You have to tell something.* Either you say *different* or you say *non-different*. Tell me *something*. The **śāstrā** says that, *if at all you want to talk about a relationship, it is exactly like the relationship between a person and his shadow.* Suppose you want to talk about the relationship between a person and his shadow or a person and his reflection in the mirror. Is my reflection **in** the mirror, which reflection I am very clearly experiencing **upon** the mirror, is that reflection different from me or part of me? Is my **pratibimba** different or part of me? Suppose you say, the reflection is different, then even when I go away, the reflection should continue to exist?! Will it happen?! NO. Therefore, you cannot say, 'reflection is independent or different'. Okay. Can you say the reflection is an integral part of me? *If it is an integral part of me, what will happen? When the reflection is destroyed or something happens to the reflection, it will affect me also! But you know, whatever happens to the reflection - even if it is destroyed, nothing happens to me.*

THEREFORE, REFLECTION IS NEITHER AN INTEGRAL PART; NOR, IS IT AN INDEPENDENT THING; which relationship is called **satya mithyā sambandha**. One is, reality; and the other is, unreal. Like the **pratibimba**, it is *experienced* by me; but, it is **not** as real as me. Thus, **māyā** is there, exactly like the reflection; but, **māyā** is of a lower order of reality. It is called **anṛtam**. It is called **mithyā**. **AND ANYTHING UNREAL, CANNOT BE SEPARATE FROM REAL; IT CANNOT BE PART OF REAL ALSO!**

Similarly, **māyā** also is in **brahman**. *It is neither separate nor is it part of brahman.* So, what is the relationship between **brahman** and **māyā**? **satyam** and **asatyam**. Thus, before the CREATION, **satyam brahma** and **mithyā māyā** were there. Therefore, there is no question of duality. And not only there is no question of duality; when the **mithyā māyā** undergoes a change, the change of **māyā** will not affect **brahman**. Just as, the changes in the reflection will not affect the original. Therefore, **māyā** is **in brahman**; and that **māyā** evolves into the

**srṣṭi**. And therefore, the **upaniṣad** says, that **brahman** - with **māyā śakti** - were there before CREATION. This alone is called **īśvaraḥ**.

Then what happened? [Look at **mantrā** number 3, first line]. **tadaikṣata** - **tad** means, what? **brahma**. What **brahma**? **sat brahma**. And what kind of **sat brahma**? **māyā sahitam sat brahma**. It is not bachelor **brahma**; but, married **brahman**! Because, householder **brahman** alone can father the world. Therefore, **māyā sahitam brahman** or **īśvaraḥ** was there. And what did that **īśvarā** do? **aiksata**. **aikṣata** means, what? Visualise. Visualised what? The entire **māyā** which is within itself; and within the **māyā**, the whole would be CREATION. CREATION is in what form? **Potential form**.

And what type of CREATION? All these **jīvās** are there within the **māyā**, in dormant condition. We are all sleeping in **īśvaraḥ**. In **māyā** all the **jīvās** are sleeping, in the form of the **kāraṇa śarīra** or **prājñah**. If you remember **tattvabodha**, **prājñā** is the **jīvā**. **kāraṇa śarīra sahita caitanyam** is **prājñah**. [Hope you remember] And this **kāraṇa śarīram** started when? When did **kāraṇa śarīram** begin? குட்டு வேண்டாம்னா [if you do not want reprimand] say the answer correctly! **kāraṇa śarīram** is **anādi**. Therefore, the **anādi jīvā** - the beginning-less **jīvā** - was dormant within **īśvarā**. And not only it is the beginning-less **jīvā**. How many **jīvās** were there? Infinite **jīvās**. INFINITE, BEGINNING-LESS **JĪVĀS** WERE THERE WITHIN **ĪŚVARĀ**, WITH ALL THERE **SAṂCITA KARMĀS** WAITING TO SPROUT.

Not only all the **jīvās** were potentially there. The entire universe, the 14 **lokās**, **ākāśā**, **vāyu** - everything - they were within **īśvarā**, **māyā sahitam brahma**. And therefore, what did **īśvarā** do? He looked within and looked at all the **jīvās**; and He tapped his computer and saw what are their **karmās** which are ready for fructification. [We see the fixed deposits - what date they are maturing. *We have to keep watching*. Good banks are supposed to give you intimation; but they may miss. So you have to regularly see]. Similarly, **īśvarā** sees the **saṁcita karmās** for which **jīvā**? All the **jīvās**. And finds out which ones are all ready. And that is said here - **aiksata**. **aikṣata** means, visualised.

After visualising what did He decide? **bahu syāṃ** - 'let me multiply into many'. So, let me, who is one **īśvarā** multiply myself into infinite **bhokṭṛ jīvās**, and equally infinite **bhogyā prapañca**. **bhokṭṛ bhogyā rūpeṇa**. Just as we do it regularly when we create a dream! Who creates the dream? I myself, with my **māyā**. You know what is my **māyā**? **My mind**. Within my mind, what is **saṁcita karmā**? All the **vāsanās** are there.

And what do I do? I activate the **vāsanās**; and out of the dormant **vāsanās** in the mind, what is created? Dream **jīvās** are created; dream world is also created. And dream interactions, dream **sukham**, dream **duḥkham**. Similarly, **īśvarā**'s mind is **māyā**; and His **vāsanās** are nothing but our **saṃcita karmās**. Out of that, He decides, 'let me become many **jīvās** and many objects'. So **bahu syāṃ** - let me become many. And how to become **many**? **prajāyeya** - let me be born in the form of **jīvās**. **prajāyeya** means, '*let me be born*'; '*let me become*'. Like, who becomes the dream-experiencer? 'I myself' create the dream world. And who enters the dream world? We are not calling people from outside! I myself enter the dream world as the dream **jīvā**; and therefore, "*let me become many, let me be born*". This is within quotation. This is the thought of whom? **īśvarā** - the **māyā sahitam brahman**. During the present CREATION. [The present CREATION is first or last? The present CREATION is first or last? Neither first nor last. Every CREATION is neither the first nor the last; because, CREATION beginning-lessly comes and endlessly goes on. Therefore, contraction & expansion - goes on and on. We are talking about what? The present **sṛṣṭi**.

And thereafter, what did **bhagavān** do? He cannot directly produce the universe, for that raw material has to be created. Without raw materials nothing can be created. The whole universe is **bhautika prapañca**. The whole universe is **bhautika prapañca**. My body is **bhautika śarīram**. My mind is **bhautika** mind. Everything is **bhautikam**. **bhautikam** means, what? Created out of **pañca bhūtāni**. Therefore, the **pañca bhūtās** are the raw material for the **bhautika prapañca**. Therefore, the **upaniṣad** talks about what? **mahā bhūta sṛṣṭi**. So, **īśvarā** created the **mahā bhūtāni**.

**mahābhūtānyahaṅkāro buddhiravyaktameva ca |**  
**indriyāṇi daśaikaṃ ca pañca cendriyagocarāḥ ||**

Where does it come? In the 13th chapter of the **Bhagvad Gītā** [13-6]. And in **chāndogya upaniṣad**, especially in the **ṣaṣṭha adyāya**, the **upaniṣad** mentions *only three elements* instead of **pañca bhūtāni**. But, we should remember even though only three are mentioned, two additional ones we have to supply. So, throughout **ṣaṣṭha adyāya** the **upaniṣad** will talk about what? **bhūta trayam**. But, we have to understand, **pañca bhūtam**. Two are hidden. And what are the three elements mentioned? The **upaniṣad** leaves out **ākāśā** & **vāyu**. And why does it leave out **ākāśā** and **vāyu**? Because, both of them are not visible to the eyes; therefore, generally, we do not count them.

Suppose, I ask you to take an inventory of things in this hall. You will enumerate everything; but, you will miss two things. What are the two things ? **ākāśā** and **vāyu**. In this room **ākāśā**

is there or not? If **ākāśā** is not there, if space is not there, you cannot sit. So, Space is there. What about **vāyu**? What is the proof **vāyu** is there? We are alive! So, even though **ākāśā** and **vāyu** are very much there, we generally do not enumerate. And, even though you do not enumerate, they are understood. Similarly, the **upaniṣad** leaves out **ākāśā** and **vāyu** and mentions **agni**, **jalam** and **ṛthivī**. Therefore, what is our work? Whenever it says **agni**, we should understand **ākāśā vāyu sahita agniḥ**. That, mentally, we should add. Therefore, the **upaniṣad** says **tat**. **tat** means, what? That **brahman**. What **brahman**? Bachelor **brahman** or householder **brahman**? Remember, **māyā sahitaṁ brahman. tat tejo'srjata** - the created **tejaḥ. tejaḥ** means, what? **agni tattvam**.

And from this description, *we come to know an important thing*, which we have all studied. That we should remember. That **īśvarā** alone is the intelligent cause also; **īśvarā** alone is the material cause also. Because, it is said, **tadaikṣata. īśvarā** visualised. Therefore **īśvarā** must be the intelligent cause. Just as a carpenter visualises the furniture, the potter visualises the pot, **īśvarā** visualises the CREATION. Therefore, **He is the intelligent creator**. And not only He is the intelligent cause, what is the raw material? He took that from Himself only. He says, "let **me** become many". Therefore, **pañca bhūtās** came from where? **pañca bhūtā**'s raw material is whom? **īśvarā** is the raw material out of which the **bhūtās** themselves came. And why do we say **īśvarā** is raw material? Because, other than **īśvarā**, nothing else is there to serve as the raw material. Therefore, we should add here that "**brahman is nimitta, upādāna kāraṇam** of this universe".

[Incidentally, **chāndogya upaniṣad** can be studied well and understood well if a person has studied some of the other **upaniṣads**; and if there are fresh students, my recommendation is, to get full benefit, you should try to listen to some of the other **upaniṣads**, either from cassette or CDs. You try to do that. **muṇḍaka kena katha** etc. if you have that background, **chāndogya** will be understood better. I chose **chāndogya** here; because, already I have taken six **upaniṣads** in this centre. Therefore, I am assuming that the students have gone through some of the other **upaniṣads**. And so, if you have not gone through them, not that you will not understand anything. Some gaps will come. You will find in some places there may be some gaps. You ignore that gap and you have to make up by studying the other **upaniṣads** or wait for some other class, **upaniṣad** class, if I start somewhere. Hence, I am assuming that the student has gone through some of the other **upaniṣad**.]

And so, what is the well known example that we saw in **muṇḍaka upaniṣad**? The example of the spider. Just as spider is the intelligent cause also; and, it is the raw material also! So, **tat**

**brahma, tejo'srjata.** [For grammar students, the word is **tat** is neuter gender. So, **īśvarā** is neuter? How can you use the word **tat**? You should have said '**so kāmayata**', **saḥ īśvarā** should you not have said? The **upaniṣad** uses a neuter pro-noun; because, **īśvarā** was initially introduced as **sattveva somyedam agra āsīd**. And in **Sanskrit**, the word **sat** is neuter gender. Therefore, here the word **sat** means, **māyā sahitam tat brahma. tejo'srjata. tejaḥ** is **dvitīyā vibhakti**, object of **asrjata**]. **īśvarā** created **agni tattvam**. What type of **agni**? **ākāśa vāyu sahita agni tattvam**.

Thereafter what did **īśvarā** do? **tat teja aikṣata** - thereafter the **agni tattvam** has to produce the next element that is **jala tattvam**, if you remember **taittirīya upaniṣad** [that is taken for granted].

**"ātmana ākāśaḥ sambhūtaḥ | ākāśādvāyuh | vāyoragniḥ | agnerāpaḥ | adbhyaḥ pṛthivī |"**

So, the **agni** has to create what? **jala tattvam**. And how did **agni** do that? The **upaniṣad** says, **agni** being matter, **jaḍam** in nature, a **jaḍa tattvam** cannot think and create properly. And therefore, **īśvarā** went inside the **agni tattvam** - as it were - and **īśvarā**, with **agni tattvam**, visualised to create **jalam**. Therefore, **tat teja aikṣata**. That **brahman**, along with **agni tattvam** [that is the first product] **aikṣata** - visualised. All these are very elaborately discussed in **brahma sūtra**. Very elaborately, we saw. [What to say and what not say I do not know. I am restraining myself]. Anyway, **agni sahitam brahma** or **brahma sahita agniḥ aikṣata** - visualised.

And what did it visualise? **bahu syāṃ prajāyeyeti** - let me not remain merely as **agni** only. With **agni** alone what can we do? So, **bahu syāṃ** - let me further multiply and become the next element. So, "**bahu syāṃ prajāyeya**" - within inverted commas. **iti** - so decided **īśvarā**. Which **īśvarā** is now occupying **agni**. So, **īśvarā** "identified" with **agni**. Within inverted commas. **bahu syāṃ prajāyeya iti**. Thereafter, what did **īśvarā** do? Out of the **agni tattvam**, **tadaposrjata** - **īśvarā** created **jala tattvam**. **apah** means, **jala mahā bhūtam**. [apah is, for **Sanskrit** grammar students, **apah** is **dvitīyā bahu vacanam pakārāntaḥ strīlīṅga "ap" śabdaḥ nityam bahu vacanāntaḥ**. **apah** is **dvitīyā vibhakti**. You should not translate it as "water". In **Sanskrit**, always **waters**, plural is used]. So, **īśvarā** created the **waters. mahā bhūtam**. So from **agni** the **jala tattvam** came.

There is a next question that is to be asked when we talk about the **mahā bhūta sṛṣṭi**, "**are you referring to sthūla bhūtāni or sūkṣma bhūtāni?**" Do you remember that. In



**tattvabodha** we talked about subtle elements and gross elements. Which one was created first we saw in **tattvabodha**. First, the **sūkṣma bhūtāni**, the subtle; thereafter alone, the **sthūla bhūtāni**. Therefore, we have to note here **sūkṣma tejaḥ asrjata; anantaram sūkṣma jalam asrjata**. The subtle fire was created; and out of the subtle fire, the subtle **jalam** - water - is created.

Then the next question is, **how can water be created out of fire?** How can water be created out of fire? I am not able to understand. So, the **upaniṣad** says, I will give you some examples so that you will believe that. Because, intellect has to swallow it in some way or the other. The **upaniṣad** says, I will give you an example. What is that? **tasmādyatra kvaca śocati** - whenever a person experiences sorrow [and in **Sanskrit**, sorrow is called **manas tāpaḥ**. Mind getting heated up or mind getting **jvaraḥ**, mental **jvaram**. Pain or grief or sorrow]. Therefore, whenever there is **śocaḥ** or **tāpaḥ** - grief or sorrow - in the mind, out of that **tāpaḥ**, the heat, [the mental heat], what is born? Tears are born. What a logic?! From heat come the tears. And what are the tears? **āpaḥ!** Therefore, **agnerāpaḥ**. That is why when a person is not having sorrow, when a person does not get sorrow and he does not react to a difficult situation, what do we say in English? He is **very cool**. Very cool means, what? Will his body temperature come down? Means, at the mental level when there is no reaction, we say, 'he is cool'. *If no reaction is coolness, reaction is what?* Getting heated up! Out of that what comes? Tears come. And therefore, **agni** is the **kāraṇam** for **jalam**.

And then the **upaniṣad** says, if you are not convinced by this example, I will give you one more. [There is no scarcity; how many ever you want we will give!] Whenever during summer your body gets warmed up, heated up. What comes? You are sweating. And what happens during sweat? Water comes from the body. Because of what? Excess heat! So, **agnerāpaḥ**. That is it; you can go.

Therefore, **yatra kvaca śocati** = whenever somebody is heated up within in the mind or whenever a person is heated up in the body. Mental heat produce tears. Physical heat produces sweat. Either way, out of **agni tattvam jala tattvam** comes. Therefore, **agnerāpaḥ**. So, **svedate vā puruṣaḥ**. **sveda** is, sweat. **svedanam** means, sweating. And when that happens, **svedate vā** - out of internal heat or external heat alone, **āpaḥ adhy jāyante**. So, **adhyāpaḥ** in the **mūlam**. You have to split it as **adhy+āpaḥ**. **tadadhyāpaḥ**, that you have split it as **tat+adhy+āpaḥ**. And the **adhy** word should be connected with **jāyante** as the prefix; and you should take the verb as **adhyjāyante** and what **adhy jāyante?** **āpaḥ adhy jāyante** - waters are born out of the heat / **agni**. Thus, what all are associated? **agni** and **jalam**. That is

why today we got plenty of **jalām** also! [**Swāmīji** is referring to the heavy rains during the class!]

And out of **jalām** has to be created the **bhūmi tattvam**, **pṛthivī tattvam** - which comes in the next **ślokā**, the next **mantrā**, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

## 7. Chapter 6.2.3 and 6.2.4 and 6.3.1 to 6.3.4

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत ।

तस्माद्यत्र क्वच शोचति स्वेदते वा पुरुषस्तेजस एव तदध्यापो जायन्ते ॥

**tadaikṣanta bahusyāṃ prajāyeyeti tattejo'srjata tatteja aikṣanta bahusyāṃ prajāyeyeti tadapo' srjata । tasmādyatra kvaca śocati svedate vā puruṣastaijasa eva tadadhyāpo jāyante ॥ 6.2.3 ॥**

The teacher uddālaka wants to talk about the mūla kāraṇam of the universe by talking about the sṛṣṭi and He is going to point out that sat brahman is the mūla kāraṇam and the entire universe is its product, brahma kāryam. And by showing this, the teacher can establish that, there is no universe separate from brahman; because, any product is only nāma and rūpa. Substance is the mūla kāraṇam only. And to establish this, the teacher has entered into the sṛṣṭi prakaraṇam. And this can be taken as the 'tat' pada vicārā of the mahā vākyam; because, whenever we analyse the creation, it is paramātma vicārāḥ. And this will go up to section number 7. And, from section 8, the jīvātmā vicārā will start; and thereafter, the aikyam also will be revealed, in the form of 'tat tvam asi'. Therefore, we can take it as "jagat kāraṇa vicārā" or "tat pada vicārā" - to establish that brahman alone is appearing as the world, with different nāma rūpā.

The CREATION going to be presented in a few stages. First, the **upaniṣad** talks about the **sūkṣma bhūta sṛṣṭi** - the CREATION of the SUBTLE ELEMENTS. Thereafter, the **upaniṣad** will talk about **sthūla bhūta sṛṣṭi** - the CREATION of the GROSS ELEMENTS. And thereafter, it will go to the **bhautika sṛṣṭi**. **bhautika sṛṣṭi** means what? BORN OUT OF THE **BHŪTĀS**. The UNIVERSE, born out of the **bhūtās**. Thus, **sūkṣma bhūta sṛṣṭi**, **sthūla bhūta sṛṣṭi** and thereafter **bhautika sṛṣṭi**. And the **bhautika sṛṣṭi** also will be divided into two. 1] One is **bāhya bhautika sṛṣṭi** consisting of the external universe. Because the universe is the product of the elements. 2] And it will also talk about **āntara bhautika sṛṣṭi** consisting of our own body; because, body is also made up of the **bhūtās** alone. Thus, SUBJECTIVE **bhautika sṛṣṭi**, as well as the OBJECTIVE **bhautika sṛṣṭi**. With this, the **sṛṣṭi prakaraṇam** will be over. **sūkṣma bhūta sṛṣṭi** **sthūla bhūta sṛṣṭi**, **bāhya bhautika sṛṣṭi**, **āntara bhautika sṛṣṭi**. This is how the development is going to go.

Of this, in the second section, the **sūkṣma bhūta sṛṣṭi** is talked about. The CREATION of the subtle elements. As we saw in the last class, here, the **upaniṣad** does not talk about the **pañca bhūtās**. It does not mention **ākāśā and vāyu**; because, both of them are not visible. And therefore, they are not mentioned. But, in our mind, WE HAVE TO INCLUDE **ākāśā and vāyu**

also. As I gave the example, in the hall what all things are there, if somebody asks, we will enumerate - people, chair, fan, bulb etc. Two of the things we will not enumerate; but, they are understood. What are those two? **ākāśā** [space] is there, even though we do not mention. **vāyu** [air] is also there; but, nobody will mention that. What is the proof **vāyu** is there? We are still surviving! And therefore, **agni**, **jalam** and **pr̥thivī**, three **bhūtās** alone are to be mentioned; but, in the **agni**, you have to MENTALLY INCLUDE **ākāśā** and **vāyu**. So, when the **upaniṣad** says, "**agni** is born", how should we understand? **ākāśā vāyu sahita agniḥ jāyata**. Thereafter, from **agni** what was created? **jalam** was created. And we should remember, we are talking about **sūkṣma** or **sthūla** here? In this section, we are talking about the **sūkṣma bhūta** only. In the next, 3rd section only we will get the gross elements. In this section we have completed the third **mantrā**, in which the **jala sṛṣṭi** from **agni** has been talked about. And now, we have to go to the **pr̥thivī sṛṣṭiḥ**. That will be said in the 4th **mantrā** we will enter into.

ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति ता अन्नमसृजन्त तस्माद्यत्र क्व च वर्षति तदेव भूयिष्ठमन्नं भवत्यद्भ्य एव दध्यन्नाद्यं जायते ॥

**tā āpa aikṣanta bahvyaḥ syāma prajāyemahīti tā annamasrjanta tasmādyatra kva ca varṣati tadeva bhūyiṣṭhamannaṃ bhavatyadbhya eva tadadhyannādyam jāyate ॥ 6.2.4॥**

So, now, from the **jala tattvam**, the **pr̥thivī** is to be created. Before that, the **upaniṣad** says, the **jala tattvam** visualised, so that, it can convert or produce out of itself the **pr̥thivī tattvam**. Therefore, the **upaniṣad** says, '**tā āpa aikṣanta**' - the waters *visualised*. And naturally, we will get a question, "how can waters *visualise*?!" Because, water is only one of the elements; and an element is **jaḍam** or **cetanam**? It is only a **jaḍa, acetana tattvam**. How CAN AN **ACETANA TATTVAM VISUALISE AND DELIBERATELY EVOLVE**? This question will come. **upaniṣad** wants to answer that question. The **upaniṣad** says, 'water by itself cannot evolve into earth; because, it is an inert principle. And an inert principle cannot *INTELLIGENTLY* evolve into the CREATION'. Therefore, the **upaniṣad** wants to say that, 'THE INERT PRINCIPLE IS *BLESSED* BY **ĪŚVARA TATTVAM**. Thus, backed by **īśvarā** alone, all the inert matter evolved into the universe'.

Otherwise, it will be like the **sāṃkhya sṛṣṭi**. **sāṃkhya** philosopher says, 'matter *by itself* evolved into the universe!' Because, **sāṃkhya** philosophy does not accept **īśvarā**; like, the modern scientist. What do the modern scientist say? They say, 'the big bang took place and matter *by chance* evolved into unicellular organisms, multi cellular organisms'. 'Who did this?', if you ask, they say, '*just by chance this all happened*'. What about **īśvarā**? The scientist says,

'there is no proof for **īśvarā**'. Thus, '*matter evolved by itself*', he says.. **sāṃkhya** philosopher is like the modern scientist. He says, 'the inert **prakṛiti** evolves by itself'. Whereas, the **upaniṣad** says, UNINTELLIGENT MATTER CANNOT EVOLVE INTO THIS INTELLIGENT UNIVERSE AND THEREFORE WE SAY MATTER BACKED BY **ĪŚVARĀ** EVOLVES. Just as a car backed by the intelligent driver, [normally intelligent; sometimes he will do otherwise!] Backed by the intelligent driver, the inert car moves *intelligently*. How to present that?

So, when the **upaniṣad** says, 'water visualised', how should you understand it? 'WATER, BACKED BY **BRAHMAN**. WATER, BACKED BY **ĪŚVARĀ**. WATER, BLESSED BY **CIDĀBHĀSA**, THE INTELLIGENT PRINCIPLE. It *thought* - as it were - and intelligently evolved. Therefore, here **āpaḥ** means, **ap sahita īśvaraḥ**. The LORD, with the waters; or, the waters, backed by **īśvarā**, *visualised*. So, **āpaḥ aikṣanta**. Remember, even now, when our brain is thinking and planning, what type of brain is thinking? You know. Brain, *by itself*, is what? Only inert principle! What is the proof ? After a few years, you will know our brain is only inert. Now, that *inert* brain is *thinking*; because of what? Because, it is *backed* by **cidābhāsa**. Once the **cidābhāsa** leaves the body, the brain will become what? Dead matter.

So, here, the **upaniṣad** wants to say that, 'the water, backed by **īśvarā** - the **cidābhāsa tattvam** - *visualised*'. And what did it visualise? **bahvyaḥ syāma**. 'Let me not remain as water only; let me *evolve* into **pr̥thivī**. Multiply or evolve into **pr̥thivī**. Let me be born in the form of the **pr̥thivī tattvam**.' And after this visualisation, what did the water do? **tā annmasrjanta** - the waters *created* the **annam**. '**annam**', literally means, *food*. But, in this context, '**annam**' *represents* the **pr̥thivī tattvam**. Because, food is born out of what? The earth only. Therefore, by **lakṣaṇayā**, by implication, the word '**annam**' means, **pr̥thivī tattvam** or **bhūmiḥ** in this context. Here, **taḥ** means, waters. **annmasrjanta** - evolved into **sūkṣma pr̥thivī**. And if somebody asks, 'how can water *produce annam*', if somebody asks, the **upaniṣad** says, 'you experience it regularly!'

How do you experience? The **upaniṣad** says, **tasmādyatra kva ca varṣati** whenever there is plenty of rain out of rainy waters what is born? Immediately after rain we get what? Plenty of plants and sprouts mushrooming. Before rains it was not there; after rains, all forms of food [crops] come. Thus, **anvaya vyatirekābyām, jalam annasya kāraṇam bhavati**. So, **jalam pr̥thivyah, anna upalakṣita pr̥thivyah, kāraṇam**. Hence, the **upaniṣad** says, **yatra kva ca varṣati** - wherever there is rain, **tadeva bhūyiṣṭham annam bhavati** - there is plenty of **annam**. So, **annam**/food represents **pr̥thivī**. **bhūyiṣṭham** means, what? Plenty of **annam**. **anna samṛddhiḥ**, Therefore, what is the conclusion? **adbhya eva** - from the **jala tattvam** alone **adhyannādyam jāyate**. How do you split it? **adhi+ annādyam** the portion **adhi** must

be connected with **jāyate**; and you should read it as, **adhijāyate**. And what **adhijāyate**? **annādyam**! **annādyam** means, what? The food for consumption. **annādyam** means, *consumable food. Nourishing food.*

Thus, **agni, jalam** and **pṛthivī bhūta trayam** is born. All of them are **sthūla** or **sūkṣmam**? **sūkṣma bhūta trayam** is born. In the **chāndogya upaniṣad** the three elements are indicated by a particular idiom. That idiom we should remember. **agni** is called **tejah**. **jalam** is called **ap**. And earth is called **annam**. So, **tejah ap annam**. If you join these three together it will become **tejobhannam**. **tejah+ap +annam = tejobhannam**. **bhannam** does not mean *bun, roti* etc. **tejah+ap+annam** or, **tejobhanna bhūta trayam sṛṣṭam**. With this, the **upaniṣad** concludes **sūkṣma bhūta sṛṣṭi** and here after, what should come? The **sthūla bhūta sṛṣṭi** should come. That comes in the third section. We will read.

### ***Sixth chapter - Section 3***

तेषां खल्वेषां भूतानां त्रीण्येव बीजानि भवन्त्याण्डजं जीवजमुद्भिज्जमिति ॥

**teṣāṃ khalveṣāṃ bhūtānāṃ trīṇyeva bijāni bhavanty āṇḍajam jīvajamudbhijjāmiti ॥ 6.3.1 ॥**

You have to imagine **īśvarā** has created the **sūkṣma bhūtāni**; and before creating further, **īśvarā** is *visualising* the FINAL CREATION that is going to come ultimately. Now, we are only in the intermediary state; but, **bhagavān** is taking a short-break as-it-were; and he is visualising "what type world it is going to be?" and **īśvarā** visualises a world which varieties of living beings are going to occupy. **īśvarā** visualises all the living beings can be broadly classified into three varieties. And the three varieties of living beings are to be created. Not now, ultimately they have to come. Naturally the question is, "what are the three types of living beings?" This **mantrā** is visualisation of the FINAL **srṣṭi** which is not created now. This is *only visualisation*.

What did **īśvarā** do? **teṣāṃ khalu eṣāṃ bhūtānāṃ**. Here the word **bhūtānāṃ** refers to all the living beings. Not the three elements / **sthūla** or **sūkṣma** elements; because, that is now. But, here, **bhagavān** is *visualising* the final living beings. They are also called what? **bhūtās**. Confusing. They are also called **bhūtāni**. And, for all these varieties of living beings to be born, **trīṇyeva bijāni bhavanti** - there are only three basic causes. They will come under only *three categories*. **trīṇyeva bijāni bhavanti**. And based on the type of their emergence the type of their birth, they are going to be divided. What are they? **āṇḍajam jīvajamudbhijjāmiti**.

1. **āṇḍajam**. All the living beings which are born out of **āṇḍam**. **āṇḍam** means what? **Egg born**. All types of birds, all types of snakes, all types of insects - including mosquitoes. They all will come under what? **āṇḍajam** or **āṇḍajam**. This is one variety.

2. What is second variety **jīvajam**. All those living beings which are directly born out of the womb of the parent. **Womb-born** living beings. All the mammals - which include the human beings, and all other animals which are directly born out of the mother. They will come under **jīvajam** category.

3. What is the third one? **udbhijjam**. **udbhijjam** means, all those living beings which are born out of the earth. What are they? All kinds plant kingdom. Plant, trees etc which exist in the form of seed under the ground and from under the ground how do they come out? By breaking open the earth they come out. Therefore, they are called, **udbhijjam**. **udbhijja** means, what? Breaking open the ground. And what are they? All the plants. Thus, **āṇḍajam, jīvajam,**

**udbhijjam** will include all animals, all plants, all insects, all birds, all snakes, reptiles - in short, **all types of living beings.**

**īśvarā** thought, 'I am going to CREATE. For that, I have to get ready now. What should I do for that? Now, I have only the **sūkṣma bhūtāni**. Out of the **sūkṣma bhūtās**, I have to CREATE everything. The recipe is there. The raw materials are there. I have to make sām̄bār, rasam, chappātti and all. Raw materials are there'. Commentators point out, [this **upaniṣad** has got a very, very elaborate commentary] - there is a reference **eṣāṃ bhūtānāṃ**. **eṣāṃ bhūtānāṃ** means, ALL **THESE** LIVING BEINGS. Now, how can the **upaniṣad** say **these** living beings? You can use word **these** - only if they are available in front. How can the **upaniṣad** use the word **these**? They say, this word is used because, ALL THESE LIVING BEINGS ARE ALREADY EXISTENT IN **MĀYĀ**! All these living beings - *which are to be created later* - they are already existent! In the form of what? The **kāraṇa śarīram**. The **kāraṇa śarīra pratibimbita caitanyam** is called what? **prājñah**. If you remember the word **prājñā**, it will be good. So, in the form of **prājña jīvās**, the living beings are already existent within **māyā**, with infinite **saṃcita karmā**. **īśvarā** is *visualising* all the sleeping **jīvās**. All the dormant **jīvās**. And their **karmās** are going to fructify. Therefore, even though we do not experience, **bhagavān** can *visualise* the dormant **jīvās**. So, **eṣāṃ bhūtānāṃ** refers to what? All the **jīvās** which are dormant in the **māyā** of **bhagavān**. Therefore, he says, 'these **jīva rāsīs**, I am going to create'.

Continuing.

सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति ॥

**seyaṃ devatāikṣata hantāhamimāstisro devatā anena jīvenātmanānupraviśya nāmarūpe vyākaravāṇīti ॥ 6.3.2॥**

The **upaniṣad** presents the CREATION *only in dots and dashes*. It does not explain all the stages completely. In between, certain stages are skipped by the **upaniṣad**. Based on our study of **tattva bodha**, we have to fill-up the blanks in-between. Now, we have to supply some intermediary stage. What is that? These subtle elements are there. And out of the subtle elements all the subtle bodies and the subtle universe are evolved. That stage is not mentioned. **sūkṣma bhūtā** will produce what? **sūkṣma prapañca** and **sūkṣma śarīrāṇi**. And that we have to supply. Out of the **sūkṣma bhūtāni**, all these have been created. How? Backed by **īśvarā**, blessed by **cidābhāsā**.

After the CREATION of **sūkṣma prapañca** and all these **sūkṣma śarīrams**, **bhagavān** *visualised* that, 'I SHOULD ENTER ALL THE **SŪKṢMA ŚARĪRAM** AND THE ENTIRE **SŪKṢMA PRAPAÑCA** IN THE FORM OF THE *REFLECTED CONSCIOUSNESS*. In the form of **cidābhāsa**, **pratibimba caitanyam**,



I should enter what? All the subtle bodies and the subtle universe'. Once the **cidābhāsa** pervades all the **sūkṣma śarīram**, what is the name of the **cidābhāsa** obtaining in **sūkṣma śarīram**? Do you remember? The CONSCIOUSNESS *reflected* in **sthūla śarīram** is called **taijasa**. Until now, who was there? **prājña** and **īśvarā** were there. Now, after the CREATION of **sūkṣma śarīram** and **sūkṣma prapañcā**, what happens? The reflection is extended to that also. The REFLECTED CONSCIOUSNESS in the **sūkṣma śarīram** is called **taijasa**. And the CONSCIOUSNESS reflected in the **samaṣṭi sūkṣma prapañcā**, [what is its name? **hiraṇyagarbhaḥ**]. Therefore, **īśvarā** decided, 'now let me become what? **taijasa** and **hiraṇyagarbha**. How? By entering the **śarīram** and **prapañca**. In what form? In the form of my own reflection'. Just as once a mirror is set in my front, I enter the mirror in what way? Not directly; but, in the form of my *reflection* in the mirror.

Suppose you keep another mirror what do I do? I enter that also. Suppose there is a third mirror, I enter that also. You keep 100 mirrors, I enter all of them also. Since I enter several mirrors will I get tired? Entering one mirror after another, am I so tired? No. FOR THE ORIGINAL TO ENTER IN THE FORM OF REFLECTION, THERE IS NO EFFORT. IT WILL AUTOMATICALLY HAPPEN. Similarly, **īśvarā, saṅkalpa mātrena** He entered the universe in the form of all the **taijasās** and all the **hiraṇyagarbhās** you should not say. No all. Only ONE **hiraṇyagarbha. taijasa** is micro reflection; **hiraṇyagarbha** is macro reflection. Therefore, the **upaniṣad** says, '**anena jīvenātmanānupraviśya**' - let me enter all the **sūkṣma śarīrams** and the **sūkṣma prapañcā** in the form of these **jīvātmās**. And what do you mean by the word **jīvātmā** here? **taijasa, hiraṇyagarbha rūpeṇa**. Previously what was there? **prājña** and **īśvarā** were there. When did **prājña** and **īśvarā** come into being? **prājña** and **īśvarā** came when? They do not come. They are **anādi. taijasa** and **hiraṇyagarbha** emerge once the **sūkṣma prapañca** is created. So, **anupraviśyāmi** - let me become that.

And thereafter, what? Becoming **taijasa** and **hiraṇyagarbha** will not *complete* the CREATION. The **taijasa**, with **sūkṣma śarīram**, can never experience the world. To experience the world, **sūkṣma śarīram** is not enough. We require one more. What is that one more? **sthūla śarīram** is required. And, mere **sthūla śarīram** also is not enough! **sthūla prapañcā** is required. And **sthūla śarīram** is not enough, reflected CONSCIOUSNESS is required. So, **bhagavān** thought **ānupraviśyāmi**. Thereafter, **nāmarūpe vyākaraṇīti**. "Let me create all the **sthūla śarīrams** and the **sthūla prapañca!**" **nāma rūpa vyākaraṇam** means, what? The emergence of all the **sthūla śarīrams** and also **sthūla prapañca**. And not only that; there must be the **cidābhāsa** also. And the CONSCIOUSNESS, reflected in the **sthūla śarīram**, is called what? Do you remember? **viśva**. And the CONSCIOUSNESS reflected in the macro is called what? **virāt**. Therefore, **nāma rūpa vyākaraṇī** means, 'let me *become* **sthūla śarīram**

and **viśva**. Let me *become* **sthūla prapañca** and **virāt**. Let me *expand* into all these items. And this *expansion* is called, **nāmarūpe vyākaraṇam**. **vyākaraṇam** means, expansion. Thus, **prājña** to **taijasa** to **viśva**, **īśvarā** to **hiraṇyagarbha** to **virāt** - in this fashion, 'let me expand'. ONLY AFTER THE **TOTAL EXPANSION**, ALL THE **TRANSACTIONS CAN BEGIN**.

sarvāṇi bhūtāni vicitya dhīraḥ । nāmāni kṛtvā bhivadan yadāste । Do you know where it comes? In puruṣasūktam. sarvāṇi bhūtāni vicitya dhīraḥ. dhīraḥ means bhagavān. nāmāni kṛtvā. He created all the rūpams; means, the śarīrams also. All the nāmās also. rāmā, kṛṣṇā, govindā, lakṣmī, sarasvatī all the nāmās. Tom, Dick and Harry also you can add. All the nāmās and rūpās bhagavān CREATED. Thereafter, bhagavān alone is doing what? All the vyavahārā, abhivadan āste. Therefore, "nāmarūpe vyākaraṇāni". [This is within quotation]. In this manner devatāikṣata - īśvarā *visualised*. And then what did He do ?

Continuing.

तासां त्रिवृतं त्रिवृतमेकैकां करवाणीति सेयं देवतेमास्तिस्रो देवता अनेनैव जीवेनात्मनानुप्रविश्य नामरूपे व्याकरोत् ॥

**tāsāṃ trivṛtaṃ trivṛtamekaikāṃ karavāṇīti seyaṃ devatemāstisro devatā anenaiva jīvenātmanānupraviśya nāmarūpe vyākarot ॥ 6.3.3॥**

Then **īśvarā** *visualised* - 'now what is there?' **sūkṣma bhūtāni**, **sūkṣma śarīrāni**, **sūkṣma prapañca**, **taijasa**, **hiraṇyagarbha** - all of them would have come now. Will come now. And thereafter, I have to create **sthūla śarīram**, **sthūla prapañca**, **viśva**, **virāt** - all of them should emerge. But, the *elements* obtaining now are **sūkṣma bhūtāni**. Out of the subtle elements, the gross universe cannot be **directly created**. The gross body also cannot be created out of the subtle elements. Subtle elements can create only what? Subtle body and subtle universe. The gross body and gross universe can never be created out of the subtle elements. Therefore, what did **bhagavān** think? "I have to *convert* the subtle elements into the gross elements". **sūkṣma bhūtāni** must be converted into **sthūla bhūtāni**. And how can you do that? Only by *mixing* the subtle elements in a particular proportion. Only when an alloy of the elements - 'elemental alloy' - has to be made. In chemistry language we can tell. When the elements are independent, they are only subtle; only when alloys are made out of them - [How? By appropriate combination] - they will be converted into the **sthūla**.

And how did He do that? In **tattva bodha** we have seen. But, in **tattva bodha**, there were five elements; whereas, here, we have got only three elements. And therefore, the combination has to be done in a peculiar way. What is that? Each element is first divided into two halves.

Therefore, we have half **agni** and half **jalam**. Two equal portions each of **agni**, **jalam** and earth. Thereafter, what did they do? One part out of these 2 portions of each element is further divided into two. So that means what? We will have one half + one quarter + one quarter of **agni**. **agni** will have three portions.  $1/2 + 1/4 + 1/4$ . Similarly, **jalam** will be  $1/2 + 1/4 + 1/4$ . Similarly, earth will be  $1/2 + 1/4 + 1/4$ .

Thereafter, what do you do? They have to be inter-mixed. What should be the mixture. In the first group, Half of **agni**, one quarter of **jalam** and one quarter of earth will be there. This mixture of **agni**, **jalam** and earth will become what? Grossified mixture. So, the subtle, invisible, will become the tangible or visible mixture. This is called **sthūla agniḥ**. What is the composition of **sūkṣma agni**? **sūkṣma agni** will have only **agni**. That is why it is called **tanmātrā** [merely that]. **sūkṣma agni** is called **tanmātrā**; because, **sūkṣma agni** will have only **agni**. Whereas, **sthūla agni** will have what? Three items. That is - **agni**, **jalam** and **ṛthivī**.

Then, the next question is, 'if **sthūla agni** has got all the three, [all the three means what? **agni**, **jalam** and **ṛthivī**] 'how do you call it "**agni**"?' You should have called it **miśram** / mixture?! If **sthūla agni** has got all the three, why do you call it **agni**? For that we give the answer, "in this mixture, **agni** is 50% and **jalam** and **ṛthivī** are only 25% each. [One quarter is 25%]. Therefore, it is called **sthūla agni**". Similarly, **sthūla jalam** will have what? Half of **jalam**. 50% of **jalam** and 25% **agni** and 25% **ṛthivī**. Similarly, **sthūla ṛthivī** will have. And this process is called "**trivṛt karaṇam**". **trivṛt karaṇam** means, what? **Grossification process**. In **tattva bodha**, this process was called **pancīkaraṇam**. And why have you changed the name? Because, there 5 elements; therefore, we call it **pancīkaraṇam**. Here, three elements therefore we call it **trivṛt karaṇam**.

And after the **trivṛt karaṇam** we get what? **sthūla agni**, **sthūla jalam** and **sthūla ṛthivī**. Therefore, **īśvarā** thought - [all these are **īśvarā**'s thinking] - **īśvarā** visualised, "let me *grossify* the elements". So, the **mantrā** says, **tāsāṃ** - those subtle elements; **ekaikāṃ** - each one of them; **trivṛtam trivṛtam karavāṇi** - "I shall make a mixture consisting of this proportion". Each element will become a mixture of three elements, with what proportion? 50% of one and 25% each of the other two. **karavāṇi iti**. **iti** means, what? "Thus, **īśvarā** *visualised*". Since He is in still *visualisation* process. Cooking has *not yet started*. Today what is to be done is, "thought of". Cooking itself is not yet started. **īśvarā** still in the meditation process. What meditation? "Cooking meditation!"

And then what did He do? **seyam devatā imāḥ tisro devatā**. **seyam devatā** means, that **īśvarā**. **imāḥ tisro devatā** - *entered* the three subtle elements. And **anena jīvena ātmanā anupraviśya** - in what form? In the form of **taijasa** and **hiraṇyagarbha**, the **LORD** entered the subtle elements. Subtle elements include what? Subtle bodies and the subtle universe - all of them He entered - in the form of **pratibimba caitanyam**, known as **taijasa** and **hiraṇyagarbha**. And thereafter, **anupraviśya nāmarūpe vyākarot**. **ULTIMATELY, HE CREATED THE UNIVERSE**. We have to supply. Again there is a gap "*after grossification of the elements*". That *grossification process* will be mentioned later. So, we have to supply "*after grossification*", finally, **īśvarā CREATED sthūla śarīram, sthūla prapañca, viśva, virāt** - all of them.

Continuing.

तासां त्रिवृतं त्रिवृतमेकैकामकरोद्यथा तु खलु सोम्येमास्तिस्रो देवतास्त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति ॥  
**tāsāṃ trivṛtaṃ trivṛtamekaikāmakarodyathā tu khalu somyemāstisro devatāstrivṛttrivṛdekaikā bhavati tanme vijānīhīti ॥ 6.3.4 ॥**

So, after becoming **taijasa** and **hiraṇyagarbha**, what did **īśvarā** do? In the previous verse, the visualisation was done. In this verse alone the implementation is taking place. Therefore, the **upaniṣad** says, **ekaikāṃ trivṛtaṃ trivṛtam akarod**. That is why if you look at the **Sanskrit** verb also, previously it is **karavāṇi**; now, it is **akarod**. **karavāṇi** means what? Let me do that. That is only **visualisation**. **akarod** means, **bhagavān 'implemented'** what He visualised. So, **ekaikāṃ trivṛtaṃ trivṛtam akarod**. And therefore, what happened? **ekaikā trivṛt trivṛt bhavati**. So, "**hey somya**, [in between **guru** is checking if **śiṣyā** is sleeping! Only one student. And if he also sleeps, what will the **guru** do?! He wants to make sure that the son, [what is the name of the son? Do you remember? I am not asking the name of your son! Name of **uddālaka's** son. **śvetaketu**]. **'hey somya, śvetaketu, ekaikā trivṛt trivṛt bhavati'**. **ekaikā** means, *each one* of the subtle elements.

And here also one unique thing you have to note is what? Each element, the **upaniṣad** calls by the name "**devatā**". So, here, the word '**devatā**' refers to what? **agni tattvam, jala tattvam** and **pṛthivī tattvam**. Normally, we should use the word '**bhūtāni**'; but, the **upaniṣad** uses the word '**devatā**'. And **why should the upaniṣad do that?** Is it not confusing?! Remember there is a significance. The significance is that, the **ELEMENT IS PERVADED BY THE INTELLIGENT ĪŚVARĀ**. During **sandhyā vandha-nam** we are worshipping **sūryaḥ**. But, we do not say, "we are worshipping the sun". Why? Because, the sun is an inert mass of what? Helium only. Hydrogen-helium mass of gas only. What benefit you will get by doing **namaskārā** to the *inert sun*?! You will be wasting the time. Therefore, we say, "we are not worshipping the '**sūryaḥ**'.

**sūryā** is pervaded by, what? The **cidābhāsa virāt tattvam**. Therefore, we are not worshipping **acetana sūryaḥ**. But, we are worshipping **cetana sūry devatā!**" And, to show that elements are **pervaded** by the **caitanya tattvam**, the **upaniṣad** is using the word **devatā**. And that is why we say, '**agni devatā**' visualised; '**jala devatā**' visualised. We are using these expression **devatā**; because, even though they are superficially **jaḍam**, THEY ARE PERVADED BY THE **CETANA TATTVAM**.

Therefore, **ekaikā trivṛt trivṛt bhavati**. There, the *order* should be changed. **trivṛt trivṛt ekaikā bhavati** should not say. **ekaikā** - each one, becomes a *mixture of three*. Thereafter, you have to supply a few steps. The **upaniṣad** swallows that; and so, what we should supply? THE GROSS ELEMENTS ARE CREATED. THEREAFTER, GROSS BODY AND GROSS UNIVERSE ARE ALL CREATED. Details in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

## 8. Chapter 6.3.4, 6.4.1 to 6.4.2

तासां त्रिवृतं त्रिवृतमेकैकामकरोद्यथा तु खलु सोम्येमास्त्रिस्रो देवतास्त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति ॥

**tāsāṃ trivṛtaṃ trivṛtamekaikāmakarodyathā tu khalu somyemāstisro devatāstrivṛttrivṛdekaikā bhavati tanme vijānīhīti ॥ 6.3.4 ॥**

The teacher, uddālakā, has started the teaching introducing the jagat kāraṇam brahma as pure existence, which is endowed with the māyā śakti. And, this brahman, with creative māyā śakti, is the jagat kāraṇam. Minus the māyā śakti, brahman cannot play the role of kāraṇam. brahman by itself is kārya kāraṇa vilakṣaṇam. Therefore, brahman gets the 'kāraṇā status' only when associated with māyā; just as, any human being will get the status of a parent, only when associated with the spouse. Without the spouse association, neither the male, nor the female, can become a parent. Therefore, we should remember that, brahman depends upon māyā to be the kāraṇam. māyā also depends upon brahman to be the kāraṇam. Both of them are mutually dependent to become the cause of the universe.

So, naturally, the question will come, [it is an aside topic] if both **brahman** and **māyā** are *mutually dependent*, 'how do you say **brahman** is independent and **satyam**'? In fact, we define, "that which is independent is **satyam**; and that which is dependent is called **mithyā**". Based on that, we say, '**brahman** is independent; therefore, **satyam**'. '**māyā** is dependent; therefore, **mithyā**' - this is our regular talk. Now, you are quietly changing the stand, thinking that we will not notice?! We are intelligent students; therefore, we will ask the question, "how do you say 'both are mutually dependent'?" So, **this we have very, very carefully understand**.

**brahman** and **māyā** are mutually dependent to produce the universe. To be the **sṛṣṭi kāraṇam**, both of them mutually are dependent. Whereas, when it comes to the existence, **brahman** exists independent of **māyā**. Whereas **māyā**'s very existence is dependent on **brahman**. **brahman** is called '**satyam**'; because, it has an independent existence. When **brahman** wants to *produce* the universe, it is dependent on **māyā**. But, for pure existence, **brahman** is independent; therefore, it is called **satyam**. Whereas, in the case of **māyā**, not only to produce the universe it depends on **brahman**; *even for its mere existence* it depends on **brahman**. Therefore, **māyā** is called **mithyā**. **mithyā** and **satyam** are thus based on the **dependence for existence**. So, that is an aside topic.

Here, we are not talking about EXISTENCE; but, we are talking about the CREATION of the universe. For that, **brahman** uses the **māyā śakti**; and if somebody asks, 'will it not cause a duality?' **brahman** is there, **māyā** is there, will it not be **dvaitam** if they ask, we say, EVEN THOUGH WE SAY **BRAHMAN AND MĀYĀ**, WE DO NOT ACCEPT EQUAL DEGREE OF REALITY FOR THEM; BECAUSE, **BRAHMAN** IS EXISTENT INDEPENDENTLY; MEANS, IT IS **SATYAM**. WHEREAS, **MĀYĀ** IS DEPENDENTLY EXISTENT; AND SO IS **MITHYĀ**. SO, **MITHYĀ MĀYĀ** CANNOT BE COUNTED AS NUMBER 2. This is exactly like what? My image in the mirror. Even though I do experience my image in the mirror, I will not count it as number two.

The **pāramārthika satyam brahman** and **vyāvahārika satyam māyā**, these two were existing before. In this **māyā**, there are two portions. One is called **kāraṇa śarīram**; and the other is called **kāraṇa prapañca**. The potential bodies are also there in that. The potential universe is also there. Both micro and macro were hidden in that **māyā**. **brahman** was blessing the **kāraṇa śarīram** and **kāraṇa prapañca**, by having the **cidābhāsā** upon it. The **cidābhāsā** upon the **kāraṇa śarīram** is called **prājña**. The **cidābhāsā** upon the **kāraṇa prapañcā** is called **īśvarā**. Thus, **brahman** blessed these two were existing.

Thereafter, what happened? From the **māyā** evolves the subtle elements, the **sūkṣma bhūtāni**; the subtle bodies, the **sūkṣma śarīrāṇi**; and, all the subtle universes, the **sūkṣma prapañcaḥ**. **sūkṣma bhūtāni**, **sūkṣma śarīrāṇi**, **sūkṣma prapañcaḥ** - all of them evolved. And as soon they evolved, what did **brahman** do? Blessed them. Immediately blessed them. And how does **brahman** bless? By forming **cidābhāsa**. And the **cidābhāsa** formed in the micro is called **taijasa**; and the **cidābhāsa** formed in the macro is called **hiraṇyagarbha**. [I am assuming that **tattva bodha** is thorough for you. All these you can thoroughly enjoy relaxedly, *only if you know tattva bodha* upside down. Otherwise, this portion will be tough. Go through the **tattva bodha**; read it again. Then, all this will go inside like a peeled banana!] Therefore, **taijasa** and **hiraṇyagarbha** came.

And then, what happened? **īśvarā** *visualised* that mere subtle body is not enough to experience the universe; but, what else is required? The gross bodies are also required. Not only gross bodies, the gross universe is also required. Suppose, you all come to the class *without* your gross body, you know what will happen? You will be called a ghost. If you attend the class without physical body, you are called ghost. Therefore, you are coming, thank GOD, with your gross body. I am also coming with gross body. Thus, no transaction is possible even though I am only transferring my knowledge to you. Knowledge belongs to which **śarīram**? **sūkṣma śarīram**. What is actually required is, my knowledge has to be transferred from my **sūkṣma śarīram** to your **sūkṣma śarīram**. 'Why physical body is required?', you cannot ask!

All these transactions are possible only if there is a container for **sūkṣma śarīram**. Like water. I want to drink water; but, I also require what? A container, a cup is required. Thus, **sūkṣma śarīram** and **sūkṣma prapañca** - both of them - require **sthūla śarīram** and **sthūla prapañca**. Therefore, **īśvarā** thought '**anenaiva jīvenātmanānupraviśya**'. First I will bless the **sūkṣma śarīrams** and **sūkṣma prapañca** by *becoming* **taijasa** and **hiraṇyagarbha**.

And thereafter, what will I do? I will produce all the physical bodies and physical universe. After producing them, I will again bless both of them. When the **cidābhāsa** blesses the gross bodies, it is called what? **viśvah**. The very same **cidābhāsa**, blessing the gross universe, it is called **virāt** or **viśvarūpaḥ**. Therefore, **īśvarā** thought, let me CREATE the **viśva** and the **virāt**. Thereafter, **īśvarā** thought, if I have to create the gross body and the gross universe, I require the raw material for that. And, what is the raw material? The *gross elements*, called **sthūla bhūtāni**. At present, what **bhagavān** had is, **sūkṣma bhūtāni**, only the subtle elements. Therefore, **bhagavān** decided to *convert* the **sūkṣma bhūtāni** into **sthūla bhūtāni**.

How? By preparing a salad. What is the difference between salad and fruit? When you eat fruit, there is only one fruit. But, when you eat fruit salad, several fruits are mixed together. Similarly, **bhagavān** divides the **sūkṣma bhūtāni** and makes **bhūta** salads, alloys. Then what happened? The subtle elements got converted into gross elements; and, each gross element is a mixture of all the three. We saw the proportion also in the last class. **sthūla agni** will have 1/2 **agni**+ 1/4 **jalam** + 1/4 **pṛthivī**; **sthūla jalam** will have 1/2 **jalam** + 1/4 **agni** + 1/4 **pṛthivī**; and **sthūla pṛthivī** will have 1/2 **pṛthivī** + 1/4 **agni** + 1/4 **jalam**. Therefore, **bhagavān** thought. That is what we saw in the last class. **tāsāṃ ekaikāṃ trivṛtaṃ trivṛtaṃ akarod**. **tāsāṃ** means, what? **sūkṣma bhūtānāṃ**. Among the subtle elements, **ekaikāṃ** - *each* subtle element was *separately* grossified. So, **ekaikā** means, each one. **trivṛtaṃ** means, what? Made into mixture or combination or alloy of three components. So, previously it was said, **ekaikāṃ karavāṇi** - it was said. Now, it is **akarod**. What is the difference between these two? **karavāṇi** is the **saṅkalpa**. **bhagavān** *visualised*, 'let me do that'.

Now, between the previous week and this week, **bhagavān** has *executed*. He is not like us. He is implementing everything, fast. Now, we have what? **sthūla bhūtāni**, **sthūla śarīrāṇi** and **sthūla prapañcaḥ**. And now, all the **jīvās** are in full-fledged condition, ready to confront the **bandh**. Confront the **bandh**! **bandh** means, what? Varieties of situations. And, in this context, you have to remember the previous **mantrā** and connect it here. What is the **mantrā**? [Page 420. Do not mistake 420! '**chār sau bīs**' - they say, in Hindi! Page 420, **mantrā 6.3.1**]. There it was said three / four types of living beings are there. That **mantrā** should be read here. And why it is said there? There, it is *visualisation*. Now, you have to connect it and say that



**bhagavān** created *varieties* of living beings, in the form of varieties of physical bodies. What are they? **āṇḍajam jīvajam udbhijjam**.

Incidentally, an aside note. In **aitareya upaniṣad**, the teacher talks about **four types** of living beings. And there, a fourth one is introduced, as **svedajam**. **svedajam** means, **moisture born** insects, mosquitoes. mosquito is the best example. Moisture born mosquito etc. Small organisms or beings. And that **svedajam** category is not mentioned here. So the question will come, "why **chāndogya** left it out? For that, the commentators [the commentators tie up all the **upaniṣads**. Not only **upaniṣads**; but, **Bhagavad Gītā** also. Not only **Bhagavad Gītā**; but, **Brahma Sūtrā**. All of them they tie up. And what do they say? They] point out that, even moisture born insects are born out of minute eggs only. Only the eggs are not visible, being tiny. Therefore, they can be included in **āṇḍajam**. One is big **āṇḍajam**; another is small **āṇḍajam**! **āṇḍajam** means, Tamil **aṇḍā, kuṇḍā, śombu, pānai** etc - you should not take! **aṇḍā** means, **egg**. **āṇḍajam** means, born out of big and tiny eggs. In short, all types of living beings are also born.

Then the teacher said, **yathā tu khalu somyemāstisro devatāstrivṛttrivṛdekaikā bhavati** - how each element became three fold. That is, each subtle element became the three fold gross element. And how the gross universe was created. "**I will clarify may you to listen carefully**", says the teacher. **yathā** means, what? 'How all this happened I shall describe'. So, **trivṛt trivṛd ekaikā bhavati**, you have to read in reverse order - **ekaikā trivṛt trivṛd bhavati. tad me vijānīhi iti** - "I shall clarify. May you listen too, carefully". That is being explained further. We will read.

## ***Sixth chapter – Section 4***

यदग्ने रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागादग्नेरग्नित्वं वाचारम्भणं विकारो नामधेयं  
त्रीणि रूपाणीत्येव सत्यम् ॥

**yadagne rohitaṁ rūpaṁ tejasastadrūpaṁ yacchuklaṁ tadapāṁ yatkrṣṇaṁ  
tadannasyāpā-gādagner agnitvaṁ vācārambhaṇaṁ vikāro nāmadheyam trīṇi  
rūpāṇityeva satyam ॥ 6.4.1**

Here, the teacher refers to these **sthūla bhūta sṛṣṭi** and **sthūla bhautika sṛṣṭi** - which was *briefly* mentioned in the last **mantrā**. **sthūla bhūta sṛṣṭi** means, what? The CREATION of GROSS ELEMENTS. **sthūla bhautika sṛṣṭi** means, what? The CREATION of the ELEMENTAL. And, what is the difference between ELEMENT and ELEMENTAL? Element means, **agni, jalam** and **pṛthivī**. Elemental means, all the other products, which are born out of the combination of all of them. For example, the physical body itself is a **bhautikam**; because, here **agni tattvam** is there. We have got the temperature. **jala tattvam** is there. The body has got water. And, **pṛthivī tattvam** is there. Lot of clay! [Do not mis-understand!]. So, the earth is also there. Whichever is a **compound** made up of the many elements is called **bhautikam**. That **bhautika sṛṣṭi** is indicated here. Here, the teacher says, "the **sthūla bhūtam** and **sthūla bhautikam** [the gross elements and elemental] are born out of the subtle elements. Therefore, **sūkṣma bhūtam** is **kāraṇam** and **sthūla bhūtam** is **kāryam**.

The Teacher says, "you can recognise that by observing a fact. *The presence of the subtle elements is indicated by their own specific colours*. Each subtle element is represented by a particular colour in the gross elements. What is that colour? First, he takes the example of **sthūla agniḥ**, the gross **agni tattvam**. Imagine, you have got a flame. The flame is what? **sthūla bhūtam**, which is **agni tattvam**. And in that flame, what is there? The subtle three elements are there; because, gross is created by their combination. Therefore, in the flame, all the three subtle elements are there. The teacher says, "how one can recognise that? The colours will indicate them". What is that? **yad agne rohitaṁ rūpaṁ**. In a flame, in certain areas, you can see a **reddish** colour. **rohitam** means, **reddish** colour. And that reddish colour indicates what? **tejasasḥ tad rūpaṁ**. Here, the word **tejas** means, what? **sūkṣma agniḥ**. The presence of subtle fire is indicated by what colour? **Red colour**.

Again, in that **sthūla agni** itself, what else is there? Subtle **jalam** is also there. How to know that? The teacher says, **yacchuklaṁ yat śuklam**. In certain areas of the flame, it is bright white. [When you go home, see the flame. Light a candle and watch. **uddālaka** will be **happy**].

So, wherever the whitish colour is there, that represents what? **tadapāṃ**. It is indicative of **sūkṣma jala tattvam**. Very careful. **sūkṣma jala tattvam**. Where? In the flame! **yat śuklam. agneḥ** is understood. The white colour which is present in the flame, **agni, tadapāṃ rūpam**. 'ap' means, **jalam**. What **jalam**? **sūkṣma jalasya** indication. And then, **yatkrṣṇam** - even in that flame, closer to the wick, you will find a darker place. Have you seen it? [Now a days, you do not use much candle; because, other types of lights have come. Emergency light has come. So, we do not notice that]. The teacher says, **yatkrṣṇam**. Here, the word **krṣṇa** means, what? Not, **vāsudevaḥ, devakī putraḥ** and all! That meaning you should not take. **krṣṇa** means, the darker tinge, closer to the wick that we see. It represents the **sūkṣma pṛthivī tattvam. tadannasya** - the word **annam** here means, what? **pṛthivī tattvam**. And therefore, the teacher says, "in fact, there is no **sthūla agni** at all, separate from the three subtle elements. Why it is so? Because, **sthūla agni** is **kāryam, sūkṣma bhūtāni** is **kāraṇam. KĀRYAM DOES NOT EXIST, SEPARATE FROM THE KĀRAṆAM**.

Therefore, the teacher says, **apāgādagner agnitvaṃ**. From this part, **THE TEACHING IS TAKING A DIFFERENT DIRECTION**. Up to this portion, it is called, **adhyāropa** portion. And the following part is called **apavāda. apavādā** means, what? You negate the **kāryam** by saying that, "THERE IS **NO SUBSTANCE CALLED AGNI, SEPARATE FROM THE SŪKṢMA BHŪTĀNI KĀRAṆAM**". This is called **adhyāropa - apavādā** method of teaching.

I have talked about this in previous classes. I will remind you by giving an example. Suppose you have got a pot in your hand, keeping the pot in the hand when you say, 'there is a pot', that *acceptance* of the pot is called **adhyāropa**. Acceptance of the pot is called **adhyāropaḥ**. After accepting the pot, you ask the question, "what is the cause of the pot?" Then, I carefully teach you, "there is a cause; and the **cause** is called **clay**". Thus, I introduce the **clay**; and point out that, a pot is born out of the clay. This is also called **adhyāropa**. Accepting the pot is **adhyāropa**. Introducing the clay is **adhyāropa**. And pointing out that a pot is born out of clay is also **adhyāropa**. Thereafter, [Until now I have talked, so that I can win your trust. This is *trust winning* method. So that, **śiṣyā** will be in **guru's** control. And once the **śiṣyā** has come under the spell of the **guru**, what should be done?] The **guru** asks the question, "please show me a pot separate from clay".

"Tell me whether there is a pot **outside** the clay or **inside** the clay? Please **show** me the **substance** called 'pot!'" And then, I [the **guru**] point out that, "there is only one substance. What is that? Clay and clay alone is there. Then what is pot? It is nothing but, **nāma** and **rūpa**. Thereafter, I ask the question, "when you talk about the weight, what is the weight of the clay? And what is the weight of the **nāma rūpā**? Tell me, 'how many grams of clay is there? And

how many grams of pot **nāma rūpā** is there?' Then, what do you understand? All the weight belongs to the clay only. The **nāma rūpā** does not have even .0000001 milli gram weight! Suppose the **nāma rūpā** has got a separate weight, what will **happen**? Before, the clay was there. Let us assume it was 10 grams. And after the addition of **nāma rūpā**, the weight *should have* increased?! But, what is our experience? There is no increase in the weight. From that it is very clear that, pot is nothing but **nāma rūpā**, which does not have a weight of its own. **Therefore, pot is a non-substantial entity**, which is called **vācārambhaṇam vikāro nāmadheyam**. And since the pot is merely a **nāma** and **rūpa**, **it is as good as non-existent**. Therefore, you conclude, "**there is no such thing called pot**".

How did we start? 'There **is** a pot', we started. It is a clear deceiving job! Just to win the trust of the student, **guru temporarily** accepts and said, 'there **is** a pot'; and starting with the acceptance of pot, *what is the conclusion?* There is **no** such thing called 'pot'. What was is clay, what is clay, what will be is clay. When you are negating the pot, it is called **apavāda**. **ACCEPTANCE OF THE POT IS ADHYĀROPAH; AND NEGATION OF THE POT IS APAVĀDAH. IT IS A VERY, VERY IMPORTANT TOPIC IN THE ADVAITIC METHOD OF TEACHING, WHICH IS CALLED SAMPRADĀYAH, THE METHOD OF COMMUNICATION. śaṅkarācāryā** shows this 1200 years before. **śaṅkarācāryā** says, **THIS IS THE METHOD**. That means what? It existed even before that.

### **adhyāropapavādābhyam niṣprapañcam prapañcyate I śiṣyānām sukhabodhārtham tattvajñai kalpita kramaḥ II**

**kramaḥ** means, what? Method of teaching. And, last, one more point. When you accept the pot initially, from the standpoint of the pot, clay was called **kāraṇam**. Initially, you *accepted* the pot. Therefore, from the standpoint of the pot, clay is called **kāraṇam**. And once you *negate* the pot, what will **happen**? The clay *cannot* be called even a **kāraṇam**. **THUS, ACCEPTING THE KĀRAṆAM STATUS IS ALSO ADHYĀROPA**. Accepting the **kāraṇam** status is also **adhyāropa**. And finally, what will **guru** say? "Clay is not even a **kāraṇam**." Why? Because, there is no pot; where is the question of being its **kāraṇam**? Therefore, **śaṅkarācāryā** beautifully says, in **vivekacūḍāmaṇi** - [M-260]

### **ekameva sad aneka kāraṇam kāraṇāntaranirāsyā kāraṇam I kārya kāraṇa vilakṣaṇam svayaṁ brahma tattvamasi bhāvayātmani II**

In the same way, He says, '**world exists**'. First, we say, world exists. You will nod the head when we are talking about pot. Later, you have to see the whole universe **as what? A pot**. Accepting the world is **adhyāropa**; thereafter, we talk about the "**cause** of the world" as **brahman**; and then we say, "from **brahman**, the potty world, [potty world; not **world**!]"

potty world is **created**. Up to that is what? **adhyāropaḥ**. Then, finally, what do we say, "really speaking there is no such **thing** called world. World is nothing but, what? Non-substantial **nāma rūpā**. **THERE IS ONLY ONE SUBSTANCE**". What is that? Here you should not say, 'clay'. What is that? **brahman**. **BRAHMAN WAS, BRAHMAN IS, BRAHMAN ALONE WILL BE**. And once you have **negated** the world, **brahman** loses even the status of "*being the kāraṇam*". **kāraṇam** of what? We cannot even say **kāraṇam** of 'world'; since, we have already dismissed the world!

And having introduced that brahman, which is NOT EVEN a kāraṇam, the upaniṣad says, "THAT BRAHMAN YOU ARE". See how it is! "aitadātmyamida ṣ sarvaṃ tatsatya ṣ sa ātmā tat tvam asi śvetaketo II" Are you sleeping or awake? THAT kārya kāraṇa vilakṣaṇa brahman, where is it?! I the caitanyam. This *negation* of the kāryam is called, apavāda. *Introduction* of the kāryam is adhyāropaḥ. *Negation* of kāryam is apavādah. Now, we are starting the apavāda; therefore, I had to give a very big introduction. He enters apavāda, very casually.

**apāgād agner agnitvaṃ = agneḥ agnitvaṃ apāgād**. On enquiry, the **sthūla agni** *no more exists* as **sthūla agni**. **agneḥ agnitvaṃ** means, what? The **sthūla agni** status of **sthūla agni** goes away. Just as the pot status of pot goes away; and what is left there? Clay alone. Similarly, **agneḥ agnitvaṃ** - the **fireness** of the fire; **apāgād** - disappears. [**apa. gam dhātu parasmaipada luṅ prathama puruṣaḥ eka vacanam**]. **apāgād** means, **apagacchati**. In short, **the fire disappeared, on enquiry**. Disappeared, not from my vision. But, **in my understanding**, I know, there is no such thing called **sthūla agni**. Then, what exists? Nothing but their **kāraṇam alone exists**. Therefore, the **upaniṣad** says, **vācārambhaṇaṃ vikāro nāmadheyam** - all the **sthūla agni** and the other elements are what? Nothing but, **nāmadheyam**. **nām ke vāste!** They are existing only in your tongue. For **vācārambhaṇaṃ** - what meaning we gave? **ārambhaṇam = ālambhanam**. **ālambhanam** = an object. **vācaḥ** or **vāg** means, what? "Of your tongue". So, what is pot? It is only 'the object of your tongue'. That means, what? It exists only in your tongue. There is no such **thing** called pot. Why? Because, it is **vikāraḥ**. **vikāraḥ** means, what? **kāryam**. A product. Then, what is reality? So, for all practical purposes, **vācārambhaṇaṃ nāmadheyam** can be translated as, "**mithyā**". The **upaniṣad** does not use the word **mithyā**; but, we have got the equivalent of **mithyā**. And what is that word? **vācārambhaṇaṃ nāmadheyam**.

Then, if all the **sthūla bhūtās** are **mithyā**, what is **satyam**? Their **kāraṇam** is **satyam**. And, what is the **kāraṇam**? **sūkṣma bhūtās** are the **satyam**. Therefore, **trīṇi rūpāṇi** means, **trīṇi sūkṣma bhūtāni**. Literally, **trīṇi rūpam** means, what? Three colours. What are the three colours. Do you remember. Red colour, white colour and black colour. These three colours represent what? The **sūkṣma agni**, **sūkṣma jalam** and **sūkṣma pṛthivī**. Therefore, here,

**trīṇi rūpāṇi = trīṇi sūkṣma bhūtāni alone is real.** Thereafter, we have to do little bit home-work.

**uddālaka** leaves little bit home-work for us. But, I will not give home-work for you; do not worry. I know, you have no time! So, we have to understand the three elements are also what? The subtle elements are also products. And therefore, He should say, **sūkṣma bhūtāni** also is **vikāro nāmadheyam**. Then, what is **satyam**? Their **cause**. What is the cause? **tat brahma** - that alone is **satyam**. Thereafter, what should we do? **sat** is also **kāryam**?! [I am seeing whether you are following!] **Very careful. sat** is not **kāryam**. Once you reach the **sat, that is the ultimate kāraṇam**. Therefore, **that alone is the absolute reality. iti** - everyone should so understand.

Continuing.

यदादित्यस्य रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागादादित्यादादित्यत्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥

**yadādityasya rohitaṃ rūpaṃ tejasastadrūpaṃ yacchuklaṃ tadapāṃ yatkr̥ṣṇaṃ tadannasya apāgād ādityādādityatvaṃ vācārambhaṇaṃ vikāro nāmadheyam trīṇi rūpāṇityeva satyam ॥ 6.4.2**

So previously, **agni** was taken as a representative of **sthūla bhūtāni**; because, **agni** happens to be one of the **bhūtams**. Now, few representatives of **sthūla bhautika prapañca**, the **gross elemental product** is taken as examples; because, the gross universe consists of the gross elements and the gross elemental. The example taken in this **mantrā** is, **ādityaḥ** or **sūryaḥ**, which represents **sthūla bhautika prapañca**. The teacher says, if you study the sun, there also you can observe the three colours. This is a **colourful** portion! **yadādityasya rohitaṃ rūpaṃ** - wherever you see a reddish tinge in the sun, that represents what? **sūkṣma agni**, which is the **kāraṇam. tejasastadrūpaṃ. tejasah** means, what? **sūkṣma agni. yacchuklaṃ tadapāṃ** - you can understand. Wherever there is whitish form / colour, it represents the **sūkṣma jalam**. And **yatkr̥ṣṇaṃ** - in the sun also there are dark spots. They call it 'black spots'. The dark spot in the sun represents **sūkṣma pṛthivī**. So, **tat annasya apāgād. annasya** refers **sūkṣma pṛthivyaḥ**. Up to that is what? **adhyāropa**. Accepting the sun. Now, the whole sun is missing. How big is the sun?! **These ṛṣis** just sitting in one corner of the universe, under a tree, next **bhikṣā** where it is going to come from, they do not know! They are just bones and skin. Yet, **THESE ṚṢIS ARE SO POWERFUL; THEY JUST INTELLECTUALLY DISMISSED THE WHOLE UNIVERSE AS UNREAL**. What powerful wisdom they had! Therefore, on

enquiry, what happens? The sun-hood of the sun disappears. Just as the pot-ness of the pot is dismissed; similarly, the sun-hood of the sun. [put the spelling of sun, correctly!] **apāgād** - it disappears. Then, what is **sūryaḥ? vācārambhaṇam vikāro nāmadheyam!** The **sun** is just unreal name & form.

"**Swāmīji**, Sun is tangible and so powerful!" So what? In dream, the dream objects are so tangible. Tangibility does not prove reality. [All of you should read **māṇḍukyā** second chapter]. **TANGIBILITY DOES NOT PROVE REALITY. UTILITY DOES NOT PROVE REALITY. PERCEPTIBILITY DOES NOT PROVE REALITY. NOTHING PROVES REALITY.** Then, what is **sūryaḥ? vācārambhaṇam nāmadheyam!** It is also a product only. The advantage is, you do not have to study **vedāntā!** The modern science itself tells **vedāntā**. If you ask any advanced physicist or chemist or chemistry specialist, they will say, the whole '**world is nothing but energy in motion, all proton, neutron, electron in motion. Science has proved!** Even though I am seeing the solid wall, they say, it is nothing but, a nucleus and electrons moving around; and in between, there is empty space. And in every atom, 90% is what? Empty space! Therefore, in the wall also, 90% is what? Scientifically it is only space! Will you believe it? This is a scientifically proven truth. 90% of the tangible dent wall is nothing but, empty space. எப்படி?

**அப்படித்தான்.** Modern science also tells the same thing. **The intangible energy appears falsely as tangible matter.** Scientist say, intangible energy. **vedāntā** says, non tangible CONSCIOUSNESS! One step higher. They stop with energy, we go to **CAITANYAM**. More in next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

## 9. Chapter 6.4.2 to 6.4.7 and 6.5.1

यदादित्यस्य रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागादादित्यादादित्यत्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥

**yadādityasya rohitaṁ rūpaṁ tejasastadrūpaṁ yacchuklaṁ tadapāṁ yatkrṣṇaṁ tadannasya apāgād ādityādādityatvaṁ vācārambhaṇaṁ vikāro nāmadheyam trīṇi rūpāṇītyeva satyam ॥ 6.4.2**

**śāṅkarācāryā** presents the essence of **vedāntā** in one popular verse. It says, "**BRAHMA SATYAM; JAGAN MITHYĀ; JĪVOBRAHMAIVA NĀPARAḤ!**" **BRAHMAN ALONE IS SATYAM; JAGAT OR THE WORLD IS MITHYĀ; AND, JĪVAḤ 'I' AM NONE OTHER THAN BRAHMAN. THIS IS THE ESSENCE OF ENTIRE VEDĀNTĀ.**

Of this, in the **chāndogya** sixth chapter, in the first 7 sections, we get "**brahma satyam; jagan mithyā**" topic. The sixth chapter has got totally 16 sections or 16 **kāṇḍās**. And, in the first 7 **kāṇḍās**, the **upaniṣad** reveals: "**brahma satyam; jagan mithyā**". And, this is done, by talking about **srṣṭi** or CREATION. And, in this **srṣṭi prakaraṇam**, **brahman** is presented as **kāraṇam**; and, the world is presented as **kāryam**. This presentation of **brahman** as **kāraṇam** and the world as **kāryam** is called **adhyāropaḥ**. Once we have introduced **brahman** as **kāraṇam** and the world as **kāryam**, thereafter, we are ready for **apavāda**. In or during **apavāda**, we will point out that, A **KĀRYAM** DOES NOT EXIST SEPARATE FROM **KĀRAṆAM**. THUS, WE NEGATE THE **KĀRYAM**. THIS **KĀRYA NEGATION** IS CALLED **APAVĀDA**.

**kārya kāraṇa** *introduction* is **adhyāropaḥ**; the **kāryam negation** is **apavāda**. This **śāṅkarācāryā** beautifully presents in His **aparokṣa anubhūti**. [V-139] - "**kārye hi kāraṇam paśyet paścāt kāryam visarjayet | kāraṇatvaṁ tato naśyet avaśiṣṭam bhaven muniḥ |**" - Entire **vedāntā**, **ācāryā** has finished in half a minute! **kārye hi kāraṇam paśyet** - in all the products - for example, in all the ornaments - may you see the **kāraṇam**, gold. Ornament **madhye**, gold **darśanam**; **kārye hi kāraṇam paśyet**. And once you see the gold, the essence of all ornaments, naturally, the ornaments are negated; because, they are nothing but what?! **vācārambhaṇaṁ vikāro nāmadheyam!** So, once you have got **kāraṇa darśanam**, **kārya niṣedā** takes place. Therefore, **śāṅkarācāryā** says, **paścāt kāryam visarjayet**. ஆபரணத்தில் கோல்ட் பாரு. கோல்ட் பாத்ததக்குப் பிறகு, ஆபரணத்தை, கார்யத்தை நெகேட் பண்ணு! [See gold in **ābharaṇam** and then, negate the **kāryam**, the **ābharaṇam**]. **paścāt kāryam visarjayet**. Once you have negated



the ornament, the gold will lose even the status of **kāraṇam**. Therefore, **śaṅkarā** says, **kāraṇatvaṃ tato naśyēt**. The gold loses even the **kāraṇam** status. And finally, when you are focused on the gold, what is your vision? **kārya kāraṇa vilakṣaṇa** gold was, gold is, gold alone will be. This **kārya kāraṇa vilakṣaṇa** gold **darśanam** is called **jīvan mukti**. Only thing is, in the place of *ornaments* you substitute *the entire universe*. In the place of *gold* you substitute **brahman**. And so, finally, what should be the vision? **kārya kāraṇa vilakṣaṇa brahma darśanam**.

Therefore, in the first 7 sections of **chāndogya**, we get **adhyāropa** and **apavāda**. Of this, in the first section, we had a **general introduction**. In the second section, we had **sūkṣma bhūta sṛṣṭi**. In the third section, we had **sthūla bhūta sṛṣṭi**. And in the fourth section, we have the **bhautika sṛṣṭi**. **bhautika** means what? **The product**, made up of the various elements. And after introducing **bhautika sṛṣṭi**, the **adhyāropaḥ** topic is complete. Thereafter, the **upaniṣad** takes up the **apavādā** also, by saying, "there is no **sthūla prapañca** separate from the **sūkṣma bhūtāni**". THERE IS NO **STHŪLA PRAPAÑCA** SEPARATE FROM **SŪKṢMA BHŪTĀNI**. And when I say '**sthūla prapañca**', it includes **sthūla bhūtam**; it also includes **sthūla bhautikam**. **sthūla prapañca** - means, **sthūla bhūta-bhautika prapañca** - does not exist separate from the **sūkṣma bhūtāni**.

And the **sūkṣma bhūtās** are indicated here, peculiarly, in the form of three colours. Therefore, when we read these colourful **mantrās**, we should remember, the colours represent the **sūkṣma bhūtāni**. So, the **upaniṣad** says, **trīṇi rūpāṇītyeva satyam**. **trīṇi rūpāṇi** means, what? **sūkṣma bhūtāni eva satyam**. Why it is **satyam**? That is the **kāraṇam**. And what is **mithyā**? **sthūla bhūtam** and **sthūla bhautikams** - they are all **mithyā**. Why? They happen to be the **kāryam**. Therefore, the **upaniṣad** wants to enter into this **apavāda**. And instead of taking the entire **sthūla bhūta bhautika prapañca**, the **upaniṣad** takes few samples. ஒரு பாளை சோறுக்கு ஒரு சோறு பதம்! logic! So, when you want to find out whether the entire pot of rice is cooked or not - [now a days I do not think ladies cook!] - you do not keep on pressing every grain. You just take one; and from that you conclude. Like that, here also, in **Sanskrit sthālīpulāka nyāya**. **sthālī** means, the cooking vessel; **pulākaḥ** means, one cooked grain. **sthālīpulāka nyāya** means, the maxim of rice grain.

And here, what is the cooking? The whole universe is the vessel. And he wants to take a few sample grains. The **upaniṣad** says, **agni, ādityā, candraḥ, vidyut** - a few examples are taken. As representative of what? Of the **sthūla prapañca**. And then the **upaniṣad** says, 'in

all of them we see three colours'; these 3 colours represent what? The **sūkṣma bhūtāni**. That alone is **satyam**.

We saw the second **mantrā** in the last class. **yadādityasya rohita ̣rūpaṃ**. That means, you take **sūryā** as one grain representative. Representative of what? **sthūla prapañca. rohita ̣m rūpaṃ** - the reddish colour in the sun is **tejasastadrūpaṃ**. **tejas** here represents **sūkṣma agni**. And **śuklaṃ tadapāṃ**. The white colour represents **sūkṣma jalam**. And **kṛṣṇaṃ tadannasya**. The black sun spot that we experience, represents **sūkṣma annam**. Here, **annam** means, **pr̥thivī tattvam**. Up to that is **adhyāropaḥ**. Where does **apavāda** begin? **apāgād** - from that **apavādam**. **apāgād** means, what? **Disappears**. What disappears? **ādityādādityatvaṃ**. *The sun loses the status of the sun*; because, we know that there is no such **thing** called sun! What is the reason? Because, it is **kāryam**. Then, what is the sun? **vācārambhaṇaṃ vikāro nāmadheyam**. It is nothing but, a mere **nāma & rūpa**. And what is reality? **tr̥iṇi rūpāṇi**. The 3 **sūkṣma bhūtāni eva satyam**.

From this, we have to extend the **mantrā** a little bit more. If we do not extend the **mantrā**, our conclusion will be what? The three elements are the ultimate reality! Therefore, from there we have to go further and point out that **pr̥thivī** being **kāryam**, it is **mithyā**. **jalam** is **satyam**. What **jalam**? **sūkṣma jalam**. Similarly, **sūkṣma jalam** is **kāryam**; therefore, **mithyā**. **sūkṣma agni** is **satyam**. But, then, **sūkṣma agni** itself is **kāryam**; born out of what? **sūkṣma agni** is born out of what? **vāyu** you should not say. Because, in **chāndogya upaniṣad ākāśā and vāyu** are resting. Like, in a cricket match they rest a few players. Same way, **ākāśā and vāyu** are resting during **chāndogya**; and therefore, we should say, "**sūkṣma agni** is a product of **sadeva somya idam agra āsīd** - **brahman** is the **kāraṇam**. Therefore, that alone is **satyam**. And thereafter, **brahman** is the **kāryam** ... [are you listening?] With **brahman**, the journey ends. So, what is the conclusion? **brahma satyam; jagan mithyā** ! Up to that we have to extend the **mantrā**. Now, we are going to test another grain. That we will, in **mantrā 3**.

यच्छन्द्रमसो रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागाच्चन्द्राच्चन्द्रत्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥

**yacchandramaso rohita ̣rūpaṃ tejasastadrūpaṃ yacchuklaṃ tadapāṃ yatkr̥ṣṇaṃ tadanna- sya apāgāccandrāccandratvaṃ vācārambhaṇaṃ vikāro nāmadheyam tr̥iṇi rūpāṇīty eva satyam ॥ 6.4.3 ॥**

So, after **sūryā**, now the **upaniṣad** is coming to **candra**, the moon. Here also, the development is similar. The red colour, the white colour and the black colour represent the three subtle elements, and they are the **kāraṇam** and **candra** the **bhautika prapañca** is only

**kāryam**; and since **candra** is **kāryam**, it does not exist separate from the 3 subtle elements. Therefore, **yatkṛṣṇaṃ tadannasya** up to that, is **adhyāropaḥ**. And, **apāgād candrāḥ candratvaṃ** when we say, **apavāda** has taken place. **sūryā** has been dismissed; **candra** also has been **visarjayet** - dismissed. And, what is **candra**? **vācārambhaṇaṃ vikāro nāmadheyam**. Means, **mithyā!** Then, what is **satyam**? **trīṇi rūpāṇītyeva satyam**. And *extending* the **mantrā**, we should say, **brahman alone is satyam**. **agni** is **mithyā**; **sūryaḥ** is **mithyā**; **candraḥ** is **mithyā**.

Then what is the next one? Another example the **upaniṣad** takes in the next **mantrā**. We will read.

यद्विद्युतो रोहितं रूपं तेजसस्तद्रूपं यच्छुक्लं तदपां यत्कृष्णं तदन्नस्यापागाद्विद्युतो विद्युत्त्वं वाचारम्भणं विकारो नामधेयं त्रीणि रूपाणीत्येव सत्यम् ॥

**yadvidyuto rohita ṁ rūpaṃ tejasastadrūpaṃ yacchuklaṃ tadapāṃ yatkṛṣṇaṃ tadannasya āpāgād vidyuto vidyuttvaṃ vācārambhaṇaṃ vikāro nāmadheyam trīṇi rūpāṇītyeva satyam II 6.4.4**

You can see these **mantrās** are very, very similar. Here, the next item is what? The **vidyut**. **vidyut** means, **lightning** [electricity or electric lights also will come under **vidyut** only]. The **upaniṣad** says, **vidyut**, lightning, is the **kāryam**, the three colours are the **kāraṇam** and therefore **āpāgād vidyuto vidyuttvaṃ**. Why? Because, **vācārambhaṇaṃ vikāro nāmadheyam**. The whole lightning is **mithyā**. **trīṇi rūpāṇītyeva satyam**. By extension, **brahman alone is satyam**.

continuing.

एतद्ध स्म वै तद्विद्वा ङ्ग आहुः पूर्वे महाशाला महाश्रोत्रिया न नोऽद्य कश्चनाश्रुतममतमविज्ञातमुदाहरिष्यतीति ह्येभ्यो विदाञ्चक्रुः ॥

**etaddha sma vai tadvidvā ṅ sa āhuḥ pūrve mahāsālā mahāśrotriyā na no'dya kaścanāśrutam amatamavijñātamudāhariṣyatīti hyebhyo vidāñcakruḥ II 6.4.5**

Therefore, whoever got this knowledge that "**brahman alone is satyam**, everything else is **mithyā**" - they have understood that the CREATION HAS GOT ONLY ONE SUBSTANCE THAT IS **BRAHMAN** and every-thing else is what? Superficial **nāma rūpās**, which are formed on **brahman**. Therefore, **brahma vijñānena sarva vijñānam bhavati**. Whoever knows this truth, they are **sarvajñā**; because, in the introduction it was said, **eka vijñānena, sarva vijñānam**. So, the **upaniṣad** says, whoever knows this fact they were all **sarvajñā**. It says,

**etaddha sma vai tadvidvā ̣sa āhuḥ. vidvā ̣sa** means, all the wise people. [**vidvān, vidvāṃsau, vidvāṃsaḥ**] **vidvāṃsaḥ** means, **jñāninaḥ**.

And the wise people *know* what? **etaddha sma vai tad** - means, whatever we have discussed up to now. From section one until the previous **mantrā** - whatever we have discussed, is called **etaddha sma vai tad**. That means what? **BRAHMA SATYAM JAGAN MITHYĀ; BRAHMAN KĀRAṆAM, JAGAT KĀRYAM. BRAHMAN IS SUBSTANCE; WORLD IS NON-SUBSTANTIAL NĀMA RŪPĀ.**

Whoever knew this fact, **āhuḥ** - **they all declared this proudly**. And who are they? **pūrve mahāśālah** - all those wise people. And what type of wise people? **mahāśālah** - great **gṛhasthās**. **uddālaka** does not want to say, '**sanyāsīs**'; because, **uddālaka** Himself is a **gṛhasthā**! Very smart. And therefore, He wants to say that, "it is not that only **sanyāsīs** are wise; there are also great **gṛhastha jñānīs**" also. [like you. Let me say that, once in awhile!] Therefore, he says, **mahāśāla**. Means, **mahā gṛhasthā**. And, how do you say, **mahāśālah** means, **mahā gṛhasthaḥ**? Here, the word **śālā** refers to **yāgaśālā** & **pākaśālā**. **yāgaśālā** means, what? Centre for performing rituals. **pākaśālā** - you know, places for cooking. Because, when we do **yāgās**, it should be followed **annadhānam**. **annadhānam** is an integral part of any **pūjā**. And therefore, **śālāḥ** refers to "the people who maintained **yāgaśālā** and **pākaśālā**". And, who will maintain **yāgaśālā** & **pākaśālā**? **gṛhasthā** or **sanyāsī**? **sanyāsī** does not have **yāgaśālā**; because, He has renounced all rituals. **sanyāsīs** do not have **pākaśālā**; because, they live on **bhikṣā**. That is why, in **muṇḍaka upaniṣad** also, if you remember, "**śaunako ha vai mahāśālah**" - there also the same word **mahāśāla** came. Therefore, **mahāśālā**. Not only they were great householders, **mahā śrotriyās** - they were great **vedic** scholars too. **śrotriyaḥ** means, **vedic** scholars; and **vedic** scholars means [**vedā** includes **vedāntā**]; they were **vedāntic** scholars too! And **vedāntic** scholars means, what? "**brahma satyam, jagan mithyā**" - they knew! And therefore, they always claimed that, "WE KNOW EVERYTHING IN THE CREATION". Anything you ask, they will say what? 'I know it'. And what is that? **brahman + nāma rūpā**. What is America? I know. **brahman + nāma rūpā**. So, you need not go to America. If you had experienced **pañca bhūtās** in Chennai, any country is what? **pañca bhūtās** only. **nayagārā** water falls - what is that? Water! What type of Water? **Waterfalls** we have said. Do you understand? **False** means, **vācārambhaṇaṃ vikāro nāmadheyam**! So, **kailāṣ** or **mānasarovar** - the people are going around the world for **seeing** this and that. The **jñāni** declares, 'they are all what? **pañca bhūtās** re-arranged - naturally or artificially - with different **nāma rūpās**! And you pay 100 dollars ticket and go & come back; and fall sick also!

Therefore, **chāndogya upaniṣad** says, anything you name, if someone asks, you say, "I have not seen; but, I know". We do not want to **see** any blessed thing; because, they are nothing but varieties of **nāma rūpās** in one and the same **brahman**. Therefore, what do they say? **kaścana naḥ** - so all the scholars declare that, 'in our family [because all of them are scholars] these great scholar **gr̥hasthās** say, **naḥ. naḥ** means, "**asmākam kule**" - in our family, "**aśrutam amatam avijñātam udāhariṣyati iti**" - NO ONE WILL DECLARE ANYTHING AS UNKNOWN. Do you understand? Double negative. No one will declare anything as unknown. **aśrutam amatam** and **avijñātam** - put together, means, UNKNOWN. So, **NOTHING IS UNKNOWN**. Means what? **EVERYTHING IS KNOWN**.

Thus, the great scholar **gr̥hasthās** says, "in our family you interview anyone. Everyone will say, '*we know everything, nothing is unknown*". If you ask them, 'what about that unique planet which is existing in some other galaxy, 30 billion light years away, do you know that planet? "Yes. I know". What is that planet? **brahman + nāma rūpā!** What is the big deal?! That too, **changing nāma rūpā**. Therefore, "**aśrutam amatam avijñātam na udāhariṣyati**" - they will never declare, **udāhariṣyati** means, what? **na udāhariṣyati** means, THEY WILL **NOT** DECLARE ANYTHING AS **UNKNOWN**. If you ask those people a further question, "how do you say everything is known?" If you ask those **vedic** scholars, "how do you know, how do you say everything is known?" They will say, "very simple. Everything must have these three colours". Everything will have what? **rohitam, śuklam** and **kṛṣṇam. varṇatrayam** is everything! And, what is that? Nothing but **sūkṣma bhūtās**, which is nothing but **brahman**, ultimately. Therefore, **hyebhyo. hyebhyah** means, from observing these three colours. **hyebhyah. varṇebhyah**. Or, the 3 subtle elements indicated through these colours. **varṇebhyah** or **varṇabhūta sūkṣma bhūtebhyah** - by observing that, **vidāñcakruḥ** - they all knew that, "**everything is nothing but brahman!**" And not only that. They clarify this further. What is that? Any object you get, *look for the colours; and from the colours, you know it is bhūta trayam!* That is said in the next **mantrās**. We will read. **hyebhyah** means, *three colours, varṇah. vidāñcakruḥ* means, *they knew everything*.

यदु रोहितमिवाभूदिति तेजसस्तद्रूपमिति तद्विदाञ्चक्रुर्यदु शुक्लमिवाभूदित्यपा रूपा मिति तद्विदाञ्चक्रुर्यदु कृष्णमिवाभूदित्यन्नस्य रूपमिति तद्विदाञ्चक्रुः ॥

yadu rohitamivābhūditi tejasastadrūpamiti tadvidāñcakruryadu  
śuklamivābhūdiyapā ॐ rūpam iti tadvidāñcakruryadu kṛṣṇamivābhūdiyannasya  
rūpamiti tadvidāñcakruḥ ॥ 6.4.6 ॥

So, this is how the great scholar **gr̥hasthās** or **gr̥hasthā** scholars give the answer. What do they say? **yadu rohitamivābhūd iti** - wherever there is the reddish colour, **tejasas tadrūpam** - it indicates the **sūkṣma agniḥ. iti tad vidāñcakruḥ** - that, they recognise. Even when we do the chemical analysis in a chemistry lab, we have to do the salt analysis. We have done it once upon a time, and forgot. There, we have to show it in the flame; and by observing the colour - calcium means brick red. From the colour, they say, this is 'x' element. So, in chemistry, by observing the colour, they refer to a particular element. They have several elements, antimony, aluminum, barium, bismuth, etc. And using the periodic table, they sight over 100 elements. But, in **śāstrā** we confine to five. And therefore, just as in a chemistry lab by observing the colour in the flame they recognise the type of elements, the great scholars also recognise these three elements. **tejasas tad rūpam iti tad vidāñcakruḥ**. Similarly, **yadu śuklam iva abhūditya**. The word **yadu** you have to split as, **yad + u**. 'u' is for emphasis. Whichever object indeed has got a whitish tinge of colour, **apā ̣rūpam iti tad vidāñcakruḥ** - they recognise it as the expression of the **sūkṣma jalam**. And similarly, **yadu kṛṣṇam iva abhūditi** - whatever has got a darkish colour, **annasya rūpamiti tadvidāñcakruḥ** - the **gr̥hasthā** scholars understand it as the expression of **sūkṣma pṛthivī**. So, naturally, we will ask the question, "when the colours are *not very clear*, what will you do? Everywhere you are not going to see clean red, white and black. So, when it is a **mixture of colours** what will you do? 'Very simple. We will recognise it as **mixed elements**'. So, mixed colours mean, the mixed elements. But, the truth is what? They are all nothing but the elements only. In scientific language, you say, 'proton, neutron and electron'. Here, we say, **bhūta trayam**. That is said in the next **mantrā**. Thus, even when there is vagueness in the colours, there also these scholars recognise that the mixed colours are because of the mixed elements.

यद्विज्ञातमिवाभूदित्येतासामेव देवताना ऽसमास इति तद्विदाञ्चक्रुर्यथा तु खलु सोम्येमास्तिस्रो देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तन्मे विजानीहीति ॥

**yadvavijñātamivābhūdityetāsāmeva devatānā ̣samāsa iti tadvidāñcakruryathā tu khalu som- yemāstisro devatāḥ puruṣaṃ prāpya trivṛttrivṛdekaikā bhavati tanme vijānihīti ॥ 6.4.7॥**

So, **yadu avijñātam iva abhūd** - **yadu** means what? Whichever object in the CREATION, **avijñātam iva abhūd** - cannot be clearly recognised in terms of the three colours. In whichever object these three colours are not clearly distinguishable, there is a vagueness in their colours. The commentators write, **kapotaḥ iva**, like the macaw [பஞ்சவர்ணக்கிளி]. For that also, they take an example from nature! If you see that particular variety of parrot, you

will notice that varieties of colours are mixed so much, that you will not be able to clearly distinguish, each. Even if there are such objects, then what do the **gr̥hasthā** scholars understand? **etāsāmeva devatānā ̣samāsaḥ**. **devatā** here means what? The three **sūkṣma bhūtās**. And, we should remember that in **chāndogya** sixth chapter, especially in the first 7 sections, the elements are called **devatāḥ**. It is not that common; but, here the word **devatā** represents the **sūkṣma bhūtāni**; and therefore, **etāsām eva devatānā ̣ = etāsām eva sūkṣma bhūtānām - agni, jala, pṛthivī bhūtānām - samāsaḥ**.

**samāsaḥ** means, what? **Combination**. Just like the 7 colours [**VIBGYOR**], they say, there are three basic colours. **RGB** [I think so. Red, Green and Blue or something, I do not exactly remember]. Three colours are the basic colours; and others are what? Only by mixing up of these colours alone you get others also. So, like **RGB**, [it is like our **FIR**] Here it is - R red, G green, B Blue. Similarly, here also, **samāsaḥ** means what? Combination. [Here, **samāsaḥ** is **dvantva, tatpuruṣa, bahuvrīhi** or **karmadhāraya** etc, you should not ask. There it is called **samāsaḥ**; because, that is *a combination of words*. Here, it is a *combination of elements*. So, **samāsaḥ**. **samāsaḥ** is derived from the root **sam+as dhātu**. **समस्यति - samasyati** means, joining together, *carefully*. Careful combination, is called **samyak āsaḥ**. 'as' means, to throw. the colours are thrown. In big hotels, they will have beeda shop in front. He will have so many ever silver dabbas. What are all there, only **bhagavān** knows. He will take everything and mix it. That is called **samāsaḥ**. Throwing in a little bit of each item. Same way, **bhagavān** what did He do? All these elements **samyak asyati**, it is **bhāga vyutpatti samāsaḥ**. So, **devatānā ̣samāsa iti tad vidāñcak** - these scholars understand everything is nothing but **brahman** only.

And hereafter, the teacher says, 'Okay, **śvetaketu** are you awake? I want to continue a little bit further. Until now, I talked about the macro universe. The **ādibhautikam**. The **bāhya prapañca**. Now, I want to extend the same law to the individual body also'. So, until now, the **sthūla prapañca** has been talked about. Now, He wants to say that, the **sthūla sūkṣma śarīram** is also a product of the elements only. From the objective world to the subjective body. **ādibhautikam** to **ādhyātmikam**. And, what is the conclusion? The **ādibhautika prapañca** as well as **ādhyātmika prapañcaḥ** - both are *products* of these three elements only. And ultimately, they [these three elements] are also *products* of **brahman**. And thus, the **śarīra sr̥ṣṭi** is going to be talked about in the next section. For that, the introduction is given here.

'**hey somya**' [once in a while he calls out! He is addressing to make sure. After all, son only. Therefore, son might feel bored. Sometime fathers' give long lectures! Therefore, they say,

'enough of PD'. PD means personality development. The children have named the fathers' lecture as 'PD lecture'. "Appa! enough of PD; let me go out and play cricket". Same way, here, the father wants to make sure that the son will continue to listen, for some more time]. Therefore, he says, '**hey somya, śvetaketu, imāḥ tisro devatāḥ - imāḥ devatāḥ tisraḥ** - these 3 elements [here, the teacher is referring to **sthūla bhūtāni**.

In the previous section, previous **mantrā, sūkṣma bhūtās** were talked about. Now, He talks about the **sthūla bhūtās** - the 3 gross elements] **puruṣaṃ prāpya** - they enter the body of every human being, in the form of food. So, what are we consuming? **bhūta trayam** only. What are we regularly consuming? **bhūta trayam** only. Solid food is there; liquid is there. Therefore, **bhūta trayam**. We do not directly consume mud. We might have done it when we were a child. Now, we take a *modified form* of **bhūta trayam**. That alone enters the system and produces body-mind complex. Therefore, He says, **imāḥ tisraḥ devatāḥ. devatāḥ = sthūla bhūtāni. puruṣaṃ prāpya. puruṣaṃ** - here means, what? **manuṣya śarīram**. Not even **manuṣya śarīram; jīva śarīram**. Even animals are included. Here, **puruṣa** refers to the **jīva śarīram. prāpya** - having entered the three **sūkṣma bhūtāni**. And how do they enter? In the form of solid and liquid foods.

**trivṛttrivṛdekaikā bhavati. ekaikā** - each element, **trivṛt trivṛd bhavati** - gets converted into three components of the body. Each element gets converted into three components, within the body. So, **ekaikā** refers to what? Each **sthūla bhūtam - sthūla agniḥ, sthūla jalam** and **sthūla pṛthivī**. Each one, **trivṛt trivṛd bhavati** - gets converted into three. What are those three? Not the three elements. Three components or constituents of the body. And, **yathā** - how does this happen? How this great cooking takes place? The whole CREATION is a cooking only! **tat me vijānīhi iti** - I shall describe that [in the next section]. **tad** - that process, **vijānīhi** - may you understand, **me** - from my teaching. So we have to supply the word **vākyāt. me vākyāt** - from my teaching, may you know how it happens.

And what is the advantage of this discussion? The advantage is, the knowledge that, this body is born out of the **sthūla bhūtāni**. Therefore, the body will become what? **vācārambhaṇaṃ vikāro nāmadheyaṃ**. Why? The body is a **product**, but, what is the **satyam**? The three gross elements are **satyam**. So, body is **mithyā**; three gross elements are **satyam**. Then what is the next step? The gross elements are **products**, therefore, **mithyā**. Next, the subtle elements are **products**, so, subtle elements are **mithyā**. **BRAHMAN ALONE IS SATYAM**. Therefore, subtle elements, gross elements, the universe - including our body - all of them are **mithyā**. Therefore, you should not worry too much about the body. He is coming to that only. **mithyā** means what? I have told you, the other day. **mithyā** is *myth+yā*. In American



conversation 'yā, 'yā they say. I came yā, I went yā. What is this world? The teacher said - American teacher said - **myth+yā**. The whole world is a **myth!** Therefore, it is not worth too much worrying about. If you want to worry, worry about **brahman**. But, fortunately, **brahman** does not require your worry. It is, **saccidānanda svarūpam**. So, from the next section, we will get **śarīra sṛṣṭi**. I will introduce that.

## ***Sixth chapter – Section 5***

अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तत्पुरीषं भवति यो मध्यमस्तन्मांसं योऽणिष्ठस्तन्मनः ॥

**annamaśitaṃ tredhā vidhīyate tasya yaḥ sthaviṣṭho dhātustatpurīṣaṃ bhavati yo madhyama stanmā śaṃ yo'ṇiṣṭhastanmanaḥ ॥ 6.5.1 ॥**

Now, the teacher is going to take each gross element, which we consume. And what type of conversion happens. So, **annam aśitaṃ**. **aśitaṃ** means, what? To consume. So, when the food is consumed, the following process takes place. And **annam**, in this context, represents which elements? Remember, **annam** represents, **pr̥thivī tattvam**. Therefore, throughout this discussion, we should remember the teacher is using the word **annam** for **pr̥thivī**. So, **annam** means, **sthūla pr̥thivī tattvam**.

**tredhā vidhīyate tasya yaḥ** - and the moment it enters your mouth, it gets divided into three portions. And, what are the three portions? Gross portion, subtle portion and subtler portion. **Gross, subtle and subtler**. Gross portion is called **sthaviṣṭhaḥ**. Subtle portion is called **madhyamaḥ**. Subtler portion is called **aṇiṣṭhaḥ**. And, what do they do? He says, **tasya yaḥ sthaviṣṭhaḥ dhātustatpurīṣaṃ bhavati**. The gross part of food **dhātustat purīṣaṃ bhavati** - it purely contributes to your taste. And after contributing to the taste, it will get converted into **purīṣaṃ**. **purīṣaṃ** means, what? Excretion. Waste matter. **purīṣaṃ** means, **malam**. Waste matter. Excretion - which has to be disposed off the next day. That means what? Do not give too much importance to taste; because, the tasting part is not going to contribute much. Tomorrow it is going to be evacuated.

Whereas, **madhyamaḥ bhāgaḥ** - the subtle part - carry the nutrients of the food. Varieties of nutrients, like - carbohydrate, protein, fat, all minerals - they are called nutrients. All these will contribute to what? Not to the taste; but, to **tan mā śaṃ**. **mā śaṃ** means, what? Literally, **flesh**. Flesh stands for *physical body*.

**aṇiṣṭhaḥ. tanmanaḥ**. Also, the **annam** has got a **subtler portion** - which alone we call as **satva, rajas and tamo guṇaḥ**. The subtler **triguṇātmaka** portion contributes to **manaḥ**, the mind; and to the types of thoughts that it generates. This will influence your *thought process*. Details in the next class.

## 10. Chapter 6.5.1 to 6.5.4. and 6.6.1 to 6.6.5

अन्नमशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तत्पुरीषं भवति यो मध्यमस्तन्मांसं योऽणिष्ठस्तन्मनः ॥

**annamaśitaṃ tredhā vidhiyate tasya yaḥ sthaviṣṭho dhātustatpuriṣaṃ bhavati yo madhyama stanmā śaṃ yo'ṇiṣṭhastanmanaḥ ॥ 6.5.1 ॥**

In the first 7 sections of the sixth chapter of **chāndogya**, the **upaniṣad** wants to convey **brahma satyam; jagan mithyā**. And this important message is to be conveyed by the method of **adhyāropa** and **apavāda**. Technically, it means, super-imposition & negation. And for this purpose, **brahman** is presented as the **kāraṇam**; and the whole world is presented as the **kāryam**. And, this itself is done in three stages.

- 1] First, the **sūkṣma bhūta sṛṣṭi** - the creation of the three subtle elements.
- 2] Then, **sthūla bhūta sṛṣṭi** - the creation of three gross elements.
- 3] Thereafter, **bhautika sṛṣṭi** - the creation of the universe out of these three gross elements.

And, even though, the **upaniṣad** talks of only 3 elements, mentally you should understand three elements = five elements.

And, after introducing the **bhūta - bhautika sṛṣṭi**, the **upaniṣad** uses its famous expression **vācārambhaṇaṃ vikāro nāmadheyaṃ**. THIS SENTENCE YOU SHOULD REMEMBER AND ITS SIGNIFICANCE ALSO YOU SHOULD NOTE. The word **vikārah** means, a product. A **kāryam** is nothing; but, **vācārambhaṇaṃ nāmadheyaṃ. kāryam** is nothing but a name that we use; but, there is no corresponding substance at all. It is non-substantial. And since it is non-substantial, it does not have an independent existence of its own. Therefore, it is **mithyā**. So, THE FINAL CONCLUSION IS, EVERY PRODUCT IS **MITHYĀ**; AND **BRAHMAN**, THE ULTIMATE **KĀRAṆAM ALONE** IS A NON-PRODUCT. AND THEREFORE, **BRAHMAN** THE NON-PRODUCT IS **SATYAM**. MEANS, THE ENTIRE UNIVERSE IS **MITHYĀ**. This is the development that we have been seeing.

After this, **sthūla sūkṣma bhūta sṛṣṭi**, the **upaniṣad** is discussing the CREATION in two stages. First, it pointed out that, the external universe is made up of the elements; and therefore, it is **mithyā**. And to indicate the elements it referred to the three colours **rohita, śukla** and **kṛṣṇaṃ**. This expression **rohitachuklākṛṣṇaṃ** means, **bhūta trayam**. And **bhūta trayam kāraṇam** is **satyam**. The universe is **mithyā**. Then, **bhūta trayam** is also **kāryam**, which is **mithyā**. And from that standpoint, **brahman** is **satyam**. So, until the fourth section, *the external universe* was shown as **bhautikam**.

Now, in this section no. 5, as well as in 6 & 7 - in three sections - the **upaniṣad** wants to point out that *our body is also bhautikam*. And when we say, 'our body', both **sthūla śarīram**, as well as the **sūkṣma śarīram**, they are also what? **bhautikam**. **bhautikam** means, **bhūta kāryam**. **kāryatvāt, mithyā**. And, for this purpose, the **upaniṣad** points out that, the three elements which are available outside, in the form of food that we consume, and whatever we consume, will get divided in to three components. And, thus, the three components in our system is the product of the **bhūta trayam**, which we consume in the form of **annam**. That is the topic we have entered in to. We will see **mantrā** one of section 5.

**annamaśitaṃ tredhā vidhīyate** - the solid food that we consume, gets divided in to three components in our body. And when we read the word **annam**, we should understand it as the **ṛthivī tattvam**. **ṛthivī** means, the **bhūmi**, the earth. When we consume that, it will get sub-divided in to three portions. The gross, the subtle and the subtler. The gross part of the food will only cater to the **taste**; and thereafter, it will get converted in to waste, and it will be thrown out.

Therefore, the **upaniṣad** says, **annamaśitaṃ**. **aśitaṃ** means, consumed, eaten. **tredhā vidhīyate** - is divided in to three portions. And, **tasya yaḥ sthaviṣṭhodhātuḥ**. **sthaviṣṭhaḥ** means, what? The gross components. **dhātuḥ** means, the components, constituent elements, essential ingredients. What happens to that? **dhātustatpuriṣaṃ bhavati** - it becomes only waste. **puriṣaṃ** means, **malam**. **malam** means, waste or excretion or fecal matter is called **puriṣaṃ**. Very careful. It is not **puruṣaḥ**. It is **puriṣaṃ**. Both sound alike; so, be careful. **puriṣaṃ bhavati**. This is the gross part.

**yaḥ madhyamaḥ** - the subtle part of the food, which the medical people call as '*varieties of nutrients*' - like, carbohydrates, minerals, vitamins etc - which we do not physically see with our eyes; but, it is there inside. That is why it is called subtle. And what will it do? It will be *absorbed* by the physical body, the **sthūla śarīram**; and this **madhyamaḥ**, **madhyamaḥ** means, the middle portion. Here, the 'middle' means, subtle. **tat mā ṣaṃ bhavati**. You can understand. **māmsam** means, the flesh of the body. And by the word *flesh*, we mean all the gross tangible body - like, muscles, flesh etc. Of course, not bone; bone will be mentioned later. The fleshy portion.

Then, **yaḥ aṇiṣṭhaḥ tat manaḥ**. **aṇiṣṭhaḥ** means, still subtler part of the food, which the medical people do not know, and do not talk about. Which, the **yogic** people talk about; and call it the **sātvic**, **rājasic**, **tāmasic** part etc - which is not available for medical analysis. That subtler part, contributes to what? **yaḥ aṇiṣṭhaḥ**. **aṇiṣṭhaḥ** means, subtlest of the three.

**aṇiṣṭhaḥ** is, *superlative* degree of **aṇuḥ**. **aṇuḥ** means, *subtle*. **aṇīyān** means, *subtler*. **aṇiṣṭhaḥ** means, the *subtlest* one. That **aṇiṣṭhaḥ manaḥ bhavati** - that will determine the types of *thoughts*. As I was discussing in the last class, they will decide whether our thoughts will be **sātvic vṛttis** or **rājasic vṛttis** or **tāmasic vṛttis**.

And some of the vegetables, the scientists say, are very good for the physical body, blood purifier etc. Like, people glorify onion and garlic more than GOD. Even **īśvara stuti** will lose out! Not that our **śāstrā** did not know their values. But, the **śāstrā** still banned it; because, they are good for the **sthūla śarīram**; but, they are not good for the **sūkṣma śarīram**. Why? They are supposed to produce **rājasic** and **tāmasic vṛttis**. They even tell the **purāṇic** story of how onion and garlic came.

It is a only a story; but, it conveys the message. When the **rāhu-ketu** during the **amṛta mathana** time they sat amidst the **devās** and they consumed **amṛtam**. By that time, **mohini** knew that it was the wrong persons who had come & sat among the **devās**. Therefore, what did **mohini** do? With that ladle, she cut their head. That is how the **rāhu** & **ketu** got divided in to two. One, is the head portion; and another is the tail portion. The **amṛtam** had gone up to the neck. And when it was cut, two drops of blood of this **rākṣasā** and also the flum of the **rākṣasā** fell down. Blood, what is the colour? Reddish colour. Flum, what is the colour? Whitish colour. And the **rākṣasā's** blood got converted in to onion; and the flum got converted in to garlic. But, even though it is **rākṣasā's** blood and flum, **amṛtam** portion got associated with that; because, he had taken half. As it got associated with **amṛtam**, it has medicinal value.

Okay. It got associated with **amṛtam**; therefore, it has medicinal values. But, even though it has medicinal value, it is what? The blood and flum of **rākṣasā**. So, you can decide whether you would like to consume that or not. Onion sāmbar is good to hear. **purāṇā** says, 'you decide whether you like to consume or not'. From now on, when you eat them, you will remember me only!

That is why, generally, I do not tell this story; but, anyway today I told it. Therefore, they both have **rājasa-tāmasa vṛtti** producing capacity. So, they say, avoid them. But, when it is cooked as a medicine, for medicinal purposes minimum amount required can be consumed. Whatever is medicine cannot be taken as regular food. Even cough syrup is medicine. It tastes good; but, can you say I will take one glass a day?! Even if it has got medicinal values, consume it to the minimum required, as a treatment; but, never as food. That is the **yogā** approach. Thus, the food influences the mind also.

Continuing.

आपः पीतास्त्रेधा विधीयन्ते तासां यः स्थविष्ठो धातुस्तन्मूत्रं भवति यो मध्यमस्तल्लोहितं योऽणिष्ठःस प्राणः ॥

**āpaḥ pītāstredhā vidhiyante tāsāṃ yaḥ sthaviṣṭho dhātustanmūtraṃ bhavati yo madhyama stallohitaṃ yo'ṇiṣṭhaḥ sa prāṇaḥ ॥ 6.5.2॥**

We have seen the three components of the **pr̥thivī tattvam** when it is consumed as **annam**. When we consume the **jala tattvam** as the water, what will happen? The **upaniṣad** says, **āpaḥ pītāḥ** - the waters that are drunk, consumed, **tredhā vidhiyante** - this is also divided in to gross, subtle and subtler. **tāsāṃ yaḥ sthaviṣṭho dhātuḥ** - the grossest part of water, **tat mūtraṃ bhavati** - it becomes the waste. **mūtraṃ** is urine, you know. And **yo madhyamaḥ** - the subtle part of the water **tat lohitaṃ bhavati** - that becomes blood. **lohitaṃ** means, blood. **yaḥ aṇiṣṭhaḥ** - still subtler part of water, **saḥ prāṇaḥ bhavati** - It becomes **prāṇaḥ**. That is why they have got water therapy and all. It is supposed to protect lives. Water is an important element in the body. Therefore, the **upaniṣad** says **aṇiṣṭhaḥ prāṇaḥ bhavati**. So, what we have note here is that, both the **sthūla śarīram** [the blood corresponding to **sthūla śarīram**] and, **prāṇaḥ** [corresponding to **sūkṣma śarīram**], both are influenced by or both are products of the **pr̥thivī tattvam** and **jala tattvam**.

Then, what about the third item, **agni tattvam**? We will read.

तेजोऽशितं त्रेधा विधीयते तस्य यः स्थविष्ठो धातुस्तदस्थि भवति यो मध्यमः स मज्जा योऽणिष्ठः सा वाक् ॥

**tejo'sitaṃ tredhā vidhiyate tasya yaḥ sthaviṣṭho dhātustadasthi bhavati yo madhyamaḥ sa majjā yo'ṇiṣṭhaḥ sā vāk ॥ 6.5.3॥**

So, the **pr̥thivī tattvam** and **jala tattvam** are over. Now, the **agni tattvam**. So, **tejaḥ aśitaṃ** - when the **agni tattvam**, the fire, **aśitaṃ** - is consumed. Now, you will be looking at me. What are you talking **Swāmiji**, do we consume fire?! Only some magicians do here and there; but, we do not consume fire. **śāṅkarācāryā** comments here, "fire stands for the oil etc *which can catch fire*". Thus, fire stands for oil and ghee, **ghṛtam**. So, they are supposed to be **tejas tattvam**. Oil, ghee etc when consumed, **tredhā vidhiyate** - it is divided in to three portions. **vidhiyate** - apportioned. **tasya yaḥ sthaviṣṭho dhātuḥ** - the gross part of the oil, **tat asthi bhavati**. Here, he does not say waste. Only in the case of the other two, it was *waste*. Here, the gross portion is very useful. And what is that? **asthi**. **asthi** means, what? Bone. **asthi bhavati**. **yo madhyamaḥ** - the middle or subtle part, gets converted in to **majjā**. **majjā** means, the *bone-marrow*, which obtains within the bone.

And, **yaḥ aṇiṣṭhaḥ** - the subtlest part - oil or ghee, **sā vāk bhavati** - that becomes the **vāk tattvam**. **vāk** belongs to which part of the **śarīram**? **sthūlam** or **sūkṣmam**? **sūkṣma śarīram**. Thus, while **asti** and **majjā** belong to **sthūla śarīram**, **vāk** belongs to **sūkṣma śarīram**. Both are nourished by the oil, ghee etc.

That is why they say, 'for the **vaidikās** who do **veda parāyaṇam** for hours together, consuming ghee is important'; because in those days, their job was what? Only *preserving and promoting the **vedic** chanting*. And unless they do that regularly, it cannot survive in the system. By printing books, **vedā** cannot be preserved. It has to be *learnt*. Therefore, they say, for **vaidikās**, consuming ghee is important. That is why they consume **தொன்ன** **தொன்னயா** [lot of] ghee. We talk about cholesterol etc; but, somehow, we do not know what will happen to them if they are going to chant the **vedās** continuously. All the ghee will get digested; because, that is used up by what? The **vāk indriyam**. So, **vāk** is the product of oil and ghee. What is the conclusion, therefore? That is going to come.

अन्नमयँहि सोम्य मनः आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥

**annamaya' hi somya manaḥ āpomayaḥ prāṇastejomayī vāgiti bhūya eva mā bhagavān vijñāpayatviti tathā somyeti hovāca ॥ 6.5.4॥**

"Therefore, Oh, student!" [What is the name of the student? Do you remember?] **śvetaketu**. 'Oh, **śvetaketu!** **uddālakā** addresses, "**hey somya, manaḥ annamayam**". Here, the word '**annamayam**' does not mean '**annamaya kośa**', very careful. **annamayam** means, **anna kāryam**. **So, the mind is also a product**. A product of the **prthivī tattvam**. **prāṇaḥ** is also a product. A product of water. And **vāk** is the product of **tejaḥ**. In short, the entire **sūkṣma śarīram** is a **bhautikam**. It is extremely difficult to know whether **mind** comes under matter principle or CONSCIOUSNESS principle. It is extremely difficult to understand whether mind comes under matter principle or CONSCIOUSNESS principle. With regard to the physical body, you can know it is matter; because, we can see a dead body rotting; and we know that the body does not have CONSCIOUSNESS of its own. **SO, IN THE CASE OF THE BODY, IT IS EASIER TO RECOGNISE IT IS BHAUTIKAM, IT IS MATTER. BUT, WHEN IT COMES TO THE MIND, IT IS EXTREMELY DIFFICULT.** And that is why, we have a common wrong expression - mind and matter. By using the phrase mind over matter, we are *assuming* that mind is different from matter.

And that is why, the **buddhist** people - even though they were very, very intelligent - they understood the body is **anātmā**; but, when they came to the mind, they concluded, "**dehaṃ prāṇām apīndriyāṅyapi calam buddhim ca śūnyaṃ viduḥ**" - they *wrongly concluded* that the mind is **ātmā**. So, it is very difficult to know. AND, MIND CAN NEVER BE SEPARATED FROM CONSCIOUSNESS. At least in the case of the body, we experience a conscious body and we experience an inert body also. Thus we know, CONSCIOUSNESS is an incidental property. But, in the case of the mind, we have no way of knowing whether the mind has got borrowed CONSCIOUSNESS or intrinsic CONSCIOUSNESS. Why it is difficult to know? Because, mind is always CONSCIOUS. **Mind is never separated from CONSCIOUSNESS**. Hence, it is difficult to comprehend. **Therefore, this portion is very important.**

The **upaniṣad** clearly says, '**MIND IS ALSO MATTER ONLY**'. It is **eternally CONSCIOUS**; but, it **has got an eternally borrowed CONSCIOUSNESS**. And therefore, **śāṅkarācāryā** quotes this line very often. What is the line? '**annamaya ḥi somya manaḥ**' - mind is the product of food. Therefore, it is a **material principle**. Similarly, **āpomayaḥ prāṇaḥ** - **prāṇā** is also **material** principle. We have the same **confusion** with regard to **prāṇā** also. Because, our experience is, when the **prāṇā** is in the body, the body is CONSCIOUS; and when **prāṇā** leaves the body, body becomes dead body. So, what will be our conclusion? By **anvaya vyatireka**, it *appears, as though* **prāṇā** is the source of CONSCIOUSNESS! Because, if **prāṇā** is there, then body is CONSCIOUS. If **prāṇā** goes, body is inert. So, **prāṇā** seems to be the *source of* CONSCIOUSNESS.

Here, the **upaniṣad** clearly says, "even **prāṇā** is not the source of CONSCIOUSNESS. **prāṇā** itself *borrow*s CONSCIOUSNESS from **ātmā**. Then by itself what is **prāṇā**? **āpomayaḥ prāṇaḥ**. That is why in the famous **kaṭhopeniṣad mantrā**, [not that famous, okay] - in the **kaṭhopeniṣad mantrā**, **yama dharma rājā** says, "**na prāṇena na apānena martyo jīvati kaścana**". **yamā** says, "**prāṇā** does not give life to the body". Then, what gives life? "**itareṇa tu jīvanti yasmin netāvupāśritau**" - something else, called **ātmā**, is there. **ĀTMĀ ALONE** GIVES LIFE! Then, what is the glory of **prāṇā**? Glory of **prāṇā** is, it borrows life from **ātmā** and lends to the body. [Some people will not give donation by themselves. I am not telling about any of you. General remark. For anything you ask for donation, what they do? They will ask someone else and get the donation and give it]. Same way, **prāṇā** is not a donor. It *borrow*s from **ātmā**, and gives life - *as though it is its donation*! Really speaking, **prāṇā** is **jaḍaḥ**. What is the **pramāṇam**? **āpomayaḥ prāṇaḥ**.

Similarly, **tejomayī vāg iti** - the **vāk indriyam** is a product. Here, in all the three, the suffix '**mayāḥ**' conveys the meaning of a **product**. **annamaya**, **maya** means, **product**. **āpomayaḥ** means, product. **tejomayī** - why they say **mayī**, why not **maya**? It is simple. **vāk** is feminine



gender; therefore, **mayī**. Whereas, **prāṇaḥ** is, masculine gender; therefore, **mayah**. There are three genders. **manaḥ** is, neuter gender; therefore **mayam**. **mayam**, **mayah**, **mayī**.

After hearing all these things, what was the response of **śvetaketu**? **śvetaketu** says, "I am able to understand very well; but, I want further clarification. I understand; but, **not totally**". Suppose the student says, "I do not understand at all", the teacher will go away; thinking, "no use in teaching". Suppose the student says, "I have understood well!", the teacher will get up and go. Therefore, he says, "Not that totally I have understood; I have understood somewhat. I want more clarity". So, he says, "**bhagavān, bhūya eva mā vijñāpayat**" **iti** - "so, may you, my **lordship**", he addresses his father, not as daddy or mummy. He addresses as, **bhagavān**. That honorific expression. "Oh Lordship, "may your Lordship teach me a little bit more". What did father do? Father patiently says, "I will teach you some more". So, with this, the 5th section is complete.

Now, we will enter section 6.

## ***Sixth chapter - Section 6***

दध्नः सोम्य मथ्यमानस्य योऽणिमा स उर्ध्वः समुदीषति तत्सर्पिर्भवति ॥

**dadhnaḥ somya mathyamānasya yo'ṇimā sa urdhvaḥ samudīṣati tatsarpirbhavati ॥**  
**6.6.1 ॥**

Here the teacher understands that the **śvetaketu** is able to accept/understand the relationship between the *food* and the *physical body*, because, they are more directly connected. Therefore, people will be able to understand. But, the difficulty is, in understanding the connection between what we *consume* and our **sūkṣma śarīram**, *inner personality*. Even the scientists, till recently, were only talking about the connection between food and the body only. But, now only, they are understanding more and more, that even emotional conditions, moods etc are also influenced by chemicals. When people have varieties of mental problems, they talk about the imbalance in body-chemistry. Recently, somebody was telling, if sodium level falls, one will keep on blabbering; and a person who was sensible and who was talking sense, suddenly begins to talk so many meaningless things! They go on studying, doing investigation, and they say what? *Salt is less*. Sodium is a little bit less or lithium or potassium, something like that. Also, the beauty is what? The amount is so minute. Not in kilo grams or grams. It is like 0.01, 05 mg etc. That minute difference makes the difference between taking a **chāndogya upaniṣad** class [I hope, I am talking sense!] and blabbering in the bed! The difference is what? An increase or decrease in a few chemicals. And we hear about HRT. You know HRT? Hormone Replacement Therapy. And what is hormone? Nothing but chemicals only! An imbalance in hormone can create mood-swing, depression etc. Thus, it is clear that between the gross chemicals and our subtle body - like, emotion, moods etc - there is a connection. Therefore, **prārabdham** not only can affect the body, it can affect the mind also. So, to enjoy the self knowledge, we require the support of **prārabdha**; because, both our body and mind should be in reasonably, not extra-ordinary, *reasonably* good condition.

What I want to say is, the connection between food and **sūkṣma śarīram** is not that evident. And therefore, **uddālakā** feels, he should *give an example*, to show the connection between food and **sūkṣma śarīram**. So, the previous section talked about the connection between the food and both **sthūla** and **sūkṣma śarīrams**; whereas, this section is focusing on the food and **sūkṣma śarīram** more, to show the connection further. And what is the example? He says, "**hey, somya!** oh, pleasing student! **dadhnaḥ mathyamānasya**. **dadhi** means, what? Curd. When the curd is churned, **yaḥ aṇimā** - the subtlest and most significant part of the **dadhi**, the most valuable of the **dadhi**, comes upwards. **saḥ urdhvaḥ samudīṣati** - the

subtlest, the most valuable, the most precious ingredient hidden in the **dadhi** potentially, that comes out in the form of butter. **tat sarpiḥ bhavati** - that butter is used in the form of **ājyam**, **ghṛtam** etc melted one is called **ājyam**. The solidified one, after melting, is called **ghṛtam**. All these valuable things come out of, what? The **dadhi**.

You cannot see that in the **dadhi**; but, by processing, it comes out. And when you taste the butter or ghee, it is so beautiful you do not see the connection between the curd and the ghee that you taste! The curd's any taste is not carried forward. *It has got a unique and wonderful taste*, even though *they do not allow us to taste it*. 'cholesterol, cholesterol' they say. **புராணனை வாங்குவா!** If you try and taste it, it indeed, has got a unique taste, that you will not even believe that it has come from the curds! Similarly, the connection between the food and your **sūkṣma śarīram** is not *very clear*. It requires what? A churning process. And in case of the curd, the churning process is outside. Whereas, here, the churning process is inside. Therefore, **tat sarpiḥ bhavati**. In the same way, what happens? This is **dṛṣṭānta**; and now, he comes to the **dārṣṭānta**, our subject matter.

एवमेव खलु सोम्यान्नस्याशयमानस्य योऽणिमा स उर्ध्वः समुदीषति तन्मनो भवति ॥

**evameva khalu somyānnasyāśyamānasya yo'ṇimā sa urdhvaḥ samudīṣati tanmano bhavati ॥ 6.6.2॥**

Here, **somyānnasya** - that **myā** should be long. **somya** + **annasya**. Due to **sandhi**, it becomes **somyānnasya**. So, **hey somya** - oh dear student. **evam eva khalu** - exactly like the churning process of the curd, the moment the food is consumed, the stomach is like the pot. [It also looks like the pot only! There, it is a go-curd holding-pot; here also, there is a pot-belly holding the food. And lot of chemical processing takes place. All those things **bhagavān** has not given in our hand; and those departments He has kept for himself. Wherever all complications are likely to come, there all **bhagavān** is holding the department!

Once food goes inside, the churning takes place. And enzymes are produced. They say, *even when you look at the food* some of the enzymes are produced in the mouth. We say, *mouth-watering!* What a remarkable process! You are only *observing* it; and the message goes to the mind; and the mind gives the message to the mouth; and enzymes are created! We have not yet *touched* the food. Sometimes, we do not even *see* the food! The food is made in some nearby house, and bhajji smell is coming; but, water comes in our mouth! What a fantastic system! Even an invisible bhajji, bonda whatever it might be, is capable of producing enzyme! And once it goes in to the mouth, some more enzymes. In the stomach, some more enzymes.

And powerful churning takes place. And what is the butter part? **THE MIND IS THE MOST PRECIOUS PART CREATED OUT OF THE FOOD.**

**yo'ṇimā sa urdhvaḥ samudīṣati tanmano bhavati** - and just as the butter comes upwards, [is not it correct, butter comes up only]. Just as the butter comes upwards, **manaḥ** also is where? Compared to the stomach, the mind is upwards. Thus, one portion joins with the mind. Whether you take the location of mind as the **hr̥dayam** [according to the **sāstram** mind is located in **hr̥dayam**] or, you may take the mind is located in the brain, whether heart or brain, compared to stomach **urdhvaḥ**. Therefore you have to imagine that as even you are eating food and churning mind is being catered to. **yaḥ aṇimā** - the subtlest power of the food, **saḥ urdhvaḥ samudīṣati** - it goes upwards, as it were. And it nourishes what? **tat manaḥ bhavati**. Here, the word **bhavati** should be translated as "**it nourishes the mind**". You should not say it *produces* the mind. Why? Why we should not say? Suppose I say, the consumed food *produces* the mind, then it will mean, before consumption I did not have the mind! Therefore, remember, it *does not produce the mind*. It caters to it. Nourishes the mind. **śaṅkarācāryā** observes these minute points and in His commentary he says, '**manaḥ upacayati**'. It nourishes the mind. But, mind we already have; brought forward from previous **janmā**. Thus, food caters to **sūkṣma śarīram**. Then what?

अपाँसोम्य पीयमानानां योऽणिमा स उर्ध्वः समुदीषति सा प्राणो भवति ॥

तेजसः सोम्याशयमानस्य योऽणिमा स उर्ध्वः समुदीषति सा वाग्भवति ॥

**apā ṅsomya pīyamānānāṃ yo'ṇimā sa urdhvaḥ samudīṣati sā prāṇo bhavati ॥ 6.6.3 ॥**

**tejasaḥ somyāśyamānasya yo'ṇimā sa urdhvaḥ samudīṣati sā vāgbhavati ॥ 6.6.4 ॥**

So, the second **mantrā** talked about the **pr̥thivī tattvam**. Now, the third **mantrā** talks about the **jala tattvam**. **jalam** is consumed *after eating*. In the stomach the churning process takes place; and out of water, the subtle **prāṇā** is generated. And that **prāṇā śakti**, is used to nourish our **prāṇā**. That is why they say, "*drink lot of water*". WATER DRINKING IS SUPPOSED TO BE EXTREMELY GOOD. There are some people who get up in the morning and drink glasses and litres of water! Very difficult; but, some people practice that. **Water of life!** Water is considered to be **prāṇaḥ**. And therefore, that **prāṇaḥ samudīṣati**. **sam+ud+iṣ dhātu**. **samudīṣati** means, "collects *upwards*". It gets collected *upwards*. It is called **samudīṣānam**. Coming upwards, it means. That is **jala tattvam**.

Similarly, in the fourth **mantrā**, **tejasaḥ somyāśyamānasya**. **tejah** means, what? I told you. Fire. And, in this context, it refers to oil and ghee. When that is consumed, **yo'ṇimā sa urdhvaḥ** - **aṇimā** the subtle part **urdhvaḥ samudīṣati** gets collected at the top. **sā vāg**

**bhavati** - and that becomes what? **vāk**. **vāk** is also upwards. From the stomach that **śakti** must come and nourish our **vāk indriyam**. Means, what? **Conclusion is the same. annamaya hi somya manaḥ**. That we will read.

अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ।  
**annamaya ḥ hi somya mana āpomayaḥ prāṇastejomayī vāgiti bhūya eva mā bhagavān vijñāpayatviti tathā somyeti hovāca ॥ 6.6.5॥**

This **mantrā** is the repetition of the last **mantrā** of the previous section. This is the last **mantrā** of section number six, which is repetition of the last **mantrā** of section five. So, that is 6.5.4. What has been said there, the same thing He says here. The conclusion is the same. What is that? **manaḥ prāṇaḥ** and **vāk** are respectively the products of **pṛthivī tattvam, jala tattvam** and **agni tattvam**.

Therefore, **sūkṣma śarīram** is **bhautikam, bhūta kāryam**. Therefore what? **vācārambhaṇam vikāro nāmadheyam**. And from this you have to go to its **kāraṇam**. From that you have to go to its **kāraṇam**. You have to ultimately go to **brahman**. "**brahma satyam; jagan mithyā**". **śvetaketu** happily listens to that; but, he is not satisfied. Therefore, he says, **bhūya eva mā bhagavān vijñāpayat** - may your Lordship, 'hey **guro**, may you teach **once again**. And, **uddālakā** says, 'it is late, come to the next class'!

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

## 11. Chapter 6.6.5 and 6.7.1 to 6.7.6

अन्नमयं हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ।  
**annamayaṁ hi somya mana āpomayaḥ prāṇastejomayī vāgiti bhūya eva mā bhagavān vijñāpayatviti tathā somyeti hovāca ॥ 6.6.5॥**

In the sixth chapter of **chāndogya upaniṣad**, the teacher **uddālakā**, in the first part of his teaching, is revealing "**brahma satyam; jagan mithyā**", in the first 7 sections, by the method of **adhyāropa** and **apavāda**. By pointing out that the entire CREATION is a product of **brahman** and when the CREATION is accepted and is presented as a product of **brahman** it is called **adhyāropaḥ**. And thereafter, the teacher points out, a product does not have a substantiality of its own; any product is only "**vācārambhaṇaṁ vikāro nāmadheyam**". THE SUBSTANCE IS CAUSE ALONE. And therefore, the entire world being a product, it is nothing but **nāma rūpa**. It is non-substantial; and it does not have an EXISTENCE of its own. And since the world does not have substantiality and independent EXISTENCE, it is called **mithyā**. And the cause of the world has substantiality and independent EXISTENCE. Therefore, the cause is **satyam. kāraṇam satyam, kāryam mithyā**. And the cause of the universe is called **brahman**, the pure EXISTENCE. So, we say, "**brahma satyam; jagan mithyā**".

And this process is going on. Initially, the teacher talked about the **bhūta sṛṣṭi**, the CREATION of the elements; and thereafter, the teacher has come to the bhautika **sṛṣṭi**, the CREATION of the elemental. And the **bhautika sṛṣṭi** itself is divided into two. One is the **bāhya bhautika sṛṣṭiḥ**, the **bhautika prapañca**, the external world, CREATION. And the second one is, the individual, micro **bhautika sṛṣṭi**, the individual consisting of the **sthūla sūkṣma śarīram**. Thus, both at the macro level as well as micro level, all the **bhautikams** are created only. And of this, in sections 4 to 7, we get the bhautika sṛṣṭi. And in the fourth section **bāhya bhautika sṛṣṭi** was pointed out. Now, we are dealing with the internal **bhautika sṛṣṭi**. There the teacher pointed out [I am giving a longer introduction; because of, longer gap. Instead of one week, we have had two weeks gap. I have forgotten! So, slightly longer]

And the teacher pointed out that, the food that we consume also has got the three components - namely, **agni, jalam** and **pṛthivī**. And the **pṛthivī tattvam** contributes to the **māmsam**, the physical body and the mind. "**annamaya hi somya manaḥ**". The jala tattvam contributes to the **prāṇaḥ** of the individual. And, the **tejas tattvam, agni tattvam**, contributes to the **vāg**. What is the **agni tattvam** in the food? We saw oil and ghee will come under the *consumed* **agni**. Not swallowing fire directly! But, in the form of oil and ghee.

And to corroborate this further, the teacher talked about the churning of the curd, by which, the butter, which is the essence, comes *upwards*. Similarly, when we consume food, out of the food churned in the stomach, comes *upwards* - the **prāṇā**, the **vāg** and the **manaḥ**. All the three are above the stomach! prāṇa tattvam, the breathing, is also above. vāg tattvam is also above. All the three **tattvams** have come out, out of what? Out of the food, which is in the stomach. What is the stomach? The **pānai**. The stomach is the pot. It is correct only! And because of the churning process, just as the butter comes upwards, these three come upwards. Up to this we saw in the last class. With this curd example, the sixth section, is completed. Now, we have to enter the 7th section.

## ***Sixth Chapter – Section 7***

षोडशकलः सोम्य पुरुषः पञ्चदशाहानि माशीः काममपः पिबापोमयः प्राणो नपिबतो विच्छेत्स्यत इति ॥

**ṣoḍaśakalaḥ somya puruṣaḥ pañcadaśāhāni māśīḥ kāmamapaḥ pibāpomayaḥ prāṇo napibato vicchetsyata iti ॥ 6.7.1 ॥**

In all these three sections 5, 6 & 7, the upaniṣad wants to convey the main idea, that THE SŪKṢMA ŚARĪRAM IS A PRODUCT OF THE THREE ELEMENTS ONLY. This is the conveyed in the statement - a very often quoted statement; and here itself repeated several times. Therefore, worth remembering, at least until we complete the sixth chapter. If you can remember it is nice. "ANNAMAYAꣳHI SOMYA MANAḤ ĀPOMAYAḤ PRĀṆAḤ TEJOMAYĪ VĀG". annamayam manaḥ means, what? The pṛthivī tattvam contributes to the mind. āpomayaḥ prāṇaḥ means, the jala tattvam contributes to the prāṇā. tejomayī vāg is, the agni tattvam contributes to the vāg indriyam. And this is the message of all these three sections. And the 7th section also is conveying the same idea through an experiment.

In this message also, the teacher is *concentrating on the first part of the message*. That is, *the food is contributing to the mind*. Therefore, mind is a product of *annam*; and so, the faculties of the mind will increase with nutritious food; and the faculties of the mind will decrease when food is not consumed. Thus, anna-manaḥ kāraṇa-kārya sambandhā is highlighted in this section. Here also, the upaniṣad is focusing on this idea; because, there are lot of confusions regarding the nature of the mind.

Modern science does not even accept a mind separate from the brain. Modern science does not even accept the EXISTENCE of a mind, separate from brain. A mind which will survive the death of the body; a mind which will be carried forward in the next janmā. Such a mind is not accepted by modern science. Modern science thinks, psychology is a pseudo science. They do not accept psychology as a science. Why? Psychology is studying the mind. When the EXISTENCE of the mind itself is not proved, where is the question of psychology? They will accept neurology; because, neurons are scientifically proved; but not, psychology. Do you understand the difference? What I want to say is, there are lot of confusions with regard to the mind. And where are the confusions? In the mind. There are lot of confusions regarding the mind, the very nature of mind, in the mind itself! ONE CONFUSION IS, MODERN SCIENCE DOES NOT ACCEPT THE MIND.

And if you go to buddhism, the BUDDHISTIC PHILOSOPHERS CONSIDER THE MIND ITSELF AS THE CETANA ĀTMĀ. THEY CONSIDER MIND AS A SENTIENT ENTITY. NOT ONLY SENTIENT; BUT THAT IS THE VERY ĀTMĀ!



"dehaṃ prāṇam apīndriyāṇyapi calām buddhim ca śūnyaṃ viduḥ" And that is why they use the expression *mind and matter*. From that what we understand? Because of the expression *mind and matter*, it is clear that *they look upon the mind as something different from matter*. It is confusion number two. Of the buddhistic people.

And there is a third confusion regarding the mind. ĀTMĀ IS SOMEWHERE. Okay, when there are confusions regarding the mind itself, what to talk of ātmā?! The nyāya vaiśeṣika philosopher considers mind as an atomic substance. MIND AS AN ATOMIC SUBSTANCE; AND THEREFORE, IT IS ETERNAL. IT IS AN INERT, ETERNAL, ATOMIC SUBSTANCE. This is the third confusion regarding the mind. The confusion of the nyāya vaiśeṣika philosopher. And all these people are considered to be vaidikās, followers of the vedā. But, still, they are confused.

The upaniṣad makes very clear the nature of the mind. No.1. It is not sentient. It is insentient. By that, buddhism is negated. No.2. It is a product. Therefore, not eternal. Thus, naiyāyikā philosophy is also negated. The nyāya philosopher what does he say? *Mind is eternal* he says. The upaniṣad says, mind being a product, how can it be eternal?!

HERE THE TEACHER WANTS TO CONVEY THE NATURE OF THE MIND THROUGH AN EXPERIMENT. What are the ideas to be conveyed?

1] MIND IS A PRODUCT OF MATTER; THEREFORE IT IS INSENTIENT.

2] Mind is subject to expansion and contraction, in terms of its faculty.

Therefore, it is subject to birth & death. Thus, IT IS INERT; IT IS IMPERMANENT. AND THEREFORE, IT CANNOT BE THE ĀTMĀ. It is inert. It is impermanent. Therefore, it is not ātmā. These are the ideas to be conveyed through an experiment.

This experiment is done by the guru upon the śiṣyā. śiṣyā is the guinea pig. [I will not do it to you!] But, there, it has been done. And who is the teacher? uddālakā. And the disciple cum son is śvetaketu. And now he is addressing the student. So, 'hey soṃya' - dear śvetaketu! puruṣaḥ ṣoḍaśakalaḥ. puruṣaḥ means, the individual human being. [Here, the puruṣaḥ is not ātmā. In some places, puruṣaḥ = ātmā meaning will come. In this place, puruṣaḥ means, the individual]. He has got ṣoḍaśakalaḥ, 16 components. With different faculties and skills, 16 components are there in the puruṣa. Therefore, the mental energy also is sub-divided into 16 components. We have got 16 units of mental energy. All are sixteen. Mental energy is 16 units. And therefore, what should you do to find out what nourishes these 16 units of mental energy? What you should do is, for 15 days may you not take food. [What an experiment!] For 15 days, may you not take food.

Therefore, he says, pañcadaśāhāni - in 15 days, māśīḥ. māśīḥ means, what? māsi, paṅguni it is not. mā āśīḥ - means, may you not do aśanam. 'aś' means, 'to eat'; mā āśīḥ - do not eat food. Not like our politicians' hunger strike. They will do something at the back. So, mā āśīḥ. 'But, one concession I am giving', the guru tells śiṣyā. kāmamaḥ piba. kāmam means what? *As much as you want, at will, as you like*. kāmam is indeclinable word, here. Means, yatheṣṭam. In Tamil also, they say, **எதேஷ்டமா சாப்பிடு!** [*eat, as you like*]. yatheṣṭam aḥ piba - you can drink water as much as you wish. And therefore, what is the advantage? āpomayaḥ prāṇaḥ. Since water alone sustains prāṇā, you will not have danger to your life! Hence, in this experiment the person will not be dead. Because you are allowed to drink water, your prāṇā will be intact. Therefore, the teacher says, āpomayaḥ prāṇaḥ na vicchetsyate - your prāṇā, which is nourished by the water, na vicchetsyate - will not perish; will not die. Therefore, the experiment is safe enough. It is not a life threatening experiment; because, you can drink water. So, na pibataḥ vicchetsyate. pibataḥ means, what? For a person who is drinking water. So, FOR A WATER DRINKING PERSON, PRĀṆĀ IS NOT, LIFE IS NOT, THREATENED.

But, when you stop eating food, what will happen? Food is the nourisher of the mind; because, what is the statement? 'annamaya hi somya manaḥ'. Since the food is the nourisher of the mind, WHEN YOU STOP EATING FOOD, THE FACULTIES OF THE MIND WILL BECOME LESSER AND LESSER. Totally how many units of mental energy are there? 16 units. And every day of fasting one unit of energy will go. 1/16th, 2/16th, 2/16th and when 15 days is gone, how much mental energy is gone? 15/16 is gone. Then what will be left out? 1/16. 1/16 of the mental skill will be sticking there! 15 units are lost because of 15 days fasting. And guru has gone away, leaving the student to fast. [guru did not fast! He takes food, normally!] After 15 days fasting, the boy comes. Then what happens? Next mantrā.

स ह पञ्चदशाहानि नशाथ हैनमुपससाद किं ब्रवीमि भो इत्यृचः सोम्य यजूंषि सामानीति स होवाच न वै मा प्रतिभान्ति भो इति ॥

**sa ha pañcadaśāhāni naśātha hainamupasasāda kiṃ bravīmi bho ityṛcaḥ somya yajūꣳṣi sāmānīti sa hovāca na vai mā pratibhānti bho iti ॥ 6.7.2॥**

You can understand. sa ha pañcadaśāhāni naśātha. sa ha means, that obedient śvetaketu, pañcadaśā ahāni - for 15 days. dviṭīyā vibhakti. pañcadaśā - is a separate word. dviṭīyā bahu vacanam. ahāni - dviṭīyā bahu vacanam. In Sanskrit, dviṭīyā vibhakti conveys the idea of duration. pañcadaśā ahāni means, for a duration of 15 days. 'ahan' śabdaḥ. Means, 'the day'. ahāni means, the days. nāśa. naśa means what? Not, **நாசம்** and all. na + āśa. You have to

split like that. na + āśa. nāśa means, he did not eat. [aś dhātu, parasmaipadi, lit, eka vacanam āśa is a verbal form]. He did not consume food.

Then, what did he do? atha hainamupasasāda - after 15 days, śvetaketu approached his father, conveying, 'I have fulfilled, obeyed your commandment'. upasasāda means, approached. hainam means, what? uddālakam gurum pitaram. And he asked the question to his father, "kiṃ bravīmi bho iti" - oh father, what should I chant? [Because he has gone to the classroom. All these things did not take place in the kitchen!] He has gone back to the classroom. Therefore, he asks the question, kiṃ bravīmi? What vedā should I chant? bhoḥ - is addressing the guru, with reverence. Oh, reverential teacher. iti - thus, śvetaketu asked his father. And what did father say? Chant all vedās! Hey somya, oh dear son. ṛcaḥ yajū ̣ṣi sāmāni iti sa hovāca. Chant the ṛg vedā, chant yajur vedā, chant sāma vedā - all the vedās you chant. ['somya' is not another vedā!] somya is, addressing the son. iti, here means, what? Thus, father commanded his son śvetaketu.

What did the son do? sa ha uvāca - the son looked in to his mind [computer?]; he tapped his brain [computer] and watched. What had happened? All of them erased! Therefore, sa hovāca - śvetaketu replied, 'oh, father! na vai mā pratibhānti bho iti'. Nothing, no vedā, comes to my mind. Nothing strikes my mind; everything is forgotten. [And remember, in the olden days, the vedās are repeated for thousands of times. That means, they are deeply registered in the mind.] In spite of that, he is not able to recollect! Why? 'annamaya ̣ hi somya manaḥ'. kāraṇa nāśe kārya nāśe. When annam was withdrawn, mind also behaves feebly. He had only 1/16th of the mind. That means what? One more day had he fasted, mind would have been permanently lost. But, now, there is a wee bit hanging. na vai, mā. mā means, 'for me'; na pratibhānti - they do not strike my memory. And what did the father do? anvaya vyatireka logic it is called.

anvaya vyatireka means what? 'In whose presence something is existent; and in whose absence something becomes absent', that becomes what? The cause of that. So, if sugar is added, sweetness comes. Sugar is not added, sweetness is absent. Therefore, sugar-eva sweet-nassaya kāraṇam! Same way, first we have seen what the vyatireka argument. "anna abhāve, medhā śakti abhāvaḥ". In the absence of annam, medhā śakti is absent. This is called what? vyatireka logic. And hereafter, the father is going to introduce anvaya logic. What is anvaya logic? He will ask the boy to eat well That will come later. We will see that.

तं होवाच यथा सोम्य महतोऽभ्या हितस्यैकोऽङ्गारः खद्योतमात्रः परिशिष्टः स्यात्तेन ततोऽपि न बहु दहेदेव सोम्य ते षोडशानां कलानामेका कलातिशिष्टा स्यात्तयैतर्हि वेदान्ानुभवस्यशानाथ मे विज्ञास्यसीति ॥

**taḥ hovāca yathā soṃya mahato'bhyā hitasyaiko'ṅgāraḥ khadyotamātraḥ pariśiṣṭaḥ syāttena tato'pi na bahu dahedevaḥ soṃya te ṣoḍaśānāṃ kalānām ekā kalātīśiṣṭā syāttayaitarhi vedān-nānubhavasyaśānātha me vijñāsyasīti || 6.7.3 ||**

Now, the father is educating the son. So, taḥ hovāca. Father uddālakā addressed his son, tam uvāca means, śvetaketum uvāca. And what he says? yathā soṃya mahato'bhyā hitasya - he gives an example. Imagine there is a huge conflagration of fire; and the fire is very huge; and also the heat and light radiates all over. It spreads widely; because, it has been fed or nourished by lot of fuel. And imagine, you withdraw the fuel. That means, you do not add further fuel. Then, what happens to the fire? It becomes smaller and smaller and smaller; and finally, eko'ṅgāraḥ - ekaḥ aṅgāraḥ. There will be only one small ember, கனல், a small one. ekaḥ aṅgāraḥ means, a small ember of fire will be there. Of what? mahataḥ abhyā hitasya. abhyāhitam means, what? Well kindled fire; and therefore mahat. mahat and abhyāhitam refers to huge fire. And after withdrawal of the fuel it becomes what? ekaḥ aṅgāraḥ. And what is the size of the fire now? khadyota mātraḥ. khadyota means, a fire-fly. A fire-fly. In Tamil, we say, மின்மினி பூச்சி. In Malayalam, minnā minungi. Add one na; then it is Malayalam.

So, why he takes the fire-fly example? It is a very beautiful example. It is extremely small. It is bright also; but, what is the intensity of its brightness? The brightness is only that much intense to *reveal its existence*. The brightness of the fire-fly is only that much to *reveal its existence*. The brightness cannot illumine the things around. Suppose there is no current & you want to read a book. Can you say, "bring a fire-fly; and with the help of fire-fly I will read!" That will not happen. It does not have radiating light; because, the light is very, very small. In the same way, the memory power was so vast before; that it could remember ṛg vedā, yajur vedā, sāma vedā - all of them. Now, it has become khadyota mātraḥ. *So small, that it cannot remember anything*. It can reveal only what? Its existence. *"I am here", that alone it can reveal. It cannot register or remember anything else*. Therefore, the mind is compared to the fire.

So, he says, mahato'bhyā hitasya. mahataḥ is ṣaṣṭhī vibhakti. abhyā hitasya is also ṣaṣṭhī vibhakti. agneḥ is understood; 'of the fire'. ekaḥ aṅgāraḥ khadyotamātraḥ pariśiṣṭaḥ syāt. pariśiṣṭaḥ means, what? Remaining at the end. When? When the fuel is withdrawn. And because of that *limited life*, tena tato'pi na bahu dahed - with the help of that light, it *cannot illumine* anything more than *itself*. It cannot illumine or reveal more than itself. And also, it cannot burn other material. That dot of flame cannot burn anything. Suppose you put a newspaper, why newspaper, if you put a page of a book that dot of fire cannot burn that paper.

On the other hand it will get put out. That is all. Therefore, it cannot illumine more; it cannot burn more, than itself. Up to this is the example.

evaṣṭomya te. Exactly as in this example, before the experiment you were fire. **நெருப்பு**. So much bright you were. In fact, in Sanskrit, there is an idiom. agnir māṇavataḥ. Means, the fiery student. So much memory power! And what happened to all that? ṣoḍaśānāṃ kalānām - of the sixteen units of medhā śakti, [unit is for just a measurement]. Of the 16 units of your medhā śakti, 15 have been lost; because of fasting. And what is left out? ekā kalātīṣiṣṭā syāt - one unit alone is remaining. Therefore, you remember what? 'My father has given me an experiment'. That much alone he can remember. He only remembers this much. What is the proof? He came back to his father! Therefore, that much alone he remembered; but, he could not remember ṛg vedā, yajur vedā, sāma vedā. But, you should know, that he has studied them before. [Otherwise, you will say, "we also do not remember!" Okay, you do not remember; because, you have not studied. You have to understand. That is not said here]. śvetaketu has studied all of them. He could reel out. Even now.

Somebody was telling. There is one person who is in America; but, he promotes vedās, śāstrās and all of them in India. Every year he comes and conducts various veda sammelanams, śāstrā sammelanams and encourages vedā adhyayanam and all. He says, there is a Mahārāṣṭrian boy or some North Indian boy, who is 8 years or 10 years. He knows the entire brahma sūtrā, along with śaṅkarācāryā's bāṣyam by-heart. brahma sūtrā 555 sūtrams. Learning the sūtram by heart itself is a tough job. That boy has learnt the sūtram, along with bāṣyam. You ask, 4.3.24. He rattles out the sūtram and bāṣyam! And they conduct competitions also. Another boy, he can chant all the 700 ślokās of the gītā upside down and downside up! Two sides he can chant. Any particular number say 9th chapter, 13th verse if you say, he chants 9th chapter, 13th verse; and also the previous one as well as the later one! What I want to say is, these things were possible. *Things are even now possible. There are people who chant even now a days.* Because computer is available and everything is in the computer. Even if somebody asks, '**இன்னிக்கி என்ன கிழமை?**' ['what day is today?'], we look into the computer! Because, when you do not use a faculty you lose it. The law is what? Use it or lose it. Now, we do not have to use memory power; and because we are not using, we are losing also. Anyway they are aside stories.

What I want to say here is śvetaketu remembered all the three vedās before; and now, he has forgotten all of them. Therefore, guru says, ekā kalātīṣiṣṭā syāt - you only have 1/16th of your memory; and with this limited memory power, tayaitarhi vedān na anubhavati - with that

limited medhā śakti, you are not able to remember. na anubhavati - you are unable to remember the vedās, even though you have studied them. And the father says, you need not worry; because, memory power is not lost; they are now in potential form; and if you feed the mind, [anvaya logic. When you feed the mind] you will get back all your medhā śakti. Therefore, father tells him aśāna. All these words should be properly split. tayaitarhi vedān na anubhavati. aśāna - may you eat food now. And, atha me, after implementing my commandment, here 'me' means, what? 'me vacanam śrutvā' - after listening to my commandment and implementing my instructions, vijñāsyasi - you will find, you will get back all your memory. And what did the son do? என்ன பண்ணினானா? 15 நாளா காஞ்சு கிடக்கறான்! He was waiting for the commandment. உடனே 'அம்மா' ன்னு சொல்லி ஒரு ஓட்டம் கிச்சனுக்கு! [He must have rushed to the kitchen, calling out, 'ammā!']

स हशथ हैनमुपससाद त ह यत्किञ्च पप्रच्छ सर्व ह प्रतिपेदे ॥

**sa hasātha hainamupasasāda taḥ yatkiñca papraccha sarvaḥ ha pratipede ॥ 6.7.4॥**

sa hasātha. sa ha āśa. āśa means, he ate food, to his fill. And, athaḥ - after eating the food, he came back to his father uddālakā. And what did uddālakā do? Again asked him to chant ṛg vedā, yajur vedā, sāma vedā. And what was his response? Whatever vedā was asked for, instantaneously he could recollect & chant them. Therefore, the upaniṣad says, yatkiñca papraccha - whatever his father asked him, sarvaḥ ha pratipede - he recollected all those mantrās and repeated them. So, this is what? anvaya logic. annam came. medhā came. So, anna abhāve medhā abhāvaḥ. anna bhāve medhā bhāvaḥ. tasmāt, "annamayaḥ hi soṃya manaḥ". Therefore, ANNAM IS THE CAUSE OF THE MIND.

Continuing.

त ह्योवाच यथा सोम्य महतोऽभ्याहितस्यैकमङ्गारं खद्योतमात्रं परिशिष्टं तं तृणैरुपसमाधाय प्राज्वलयेत्तेन ततोऽपि बहु दहेत् ॥

**taḥ hovāca yathā soṃya mahato'bhyaḥitasyaikamaṅgāraṃ khadyotamātraṃ pariśiṣṭaṃ taṃ tṛṇairūpasamādhāya prājvalayetena tato'pi bahu dahet ॥ 6.7.5॥**

Now, the father connects to the example given before. In the example, we withdrew the fuel and the huge fire has become a small ember. Now, the father says that, even though the fire has become very small, it is down; but not, out. Therefore, there is that dot. And out of that dot

of fire, it is possible to reconstruct. And how do you do that? ṛṇaiḥ ūpasamādhāya - by adding dry grass. The first part is repetition what we saw before. When the fuel is withdrawn, there is a small ember; and imagine you add fuel. You have to add carefully; otherwise, the fire will be put-out. ṛṇaiḥ ūpasamādhāya. upasamādhānam means, re-kindling the fire with the help of dry grass. prājvalayet - a person can again make the fire burn bright. And once that ember has become a conflagration, then the heat and light of the fire is not confined to the fire only, it spreads beyond its peripheries also! Therefore, he says, tena tato'pi bahu dahet - it burns and illumines more than its size. In the same way, in your case, what happened? When you started eating, the ember of medhā śakti again came back to full-fledged power!

एव ँ सोम्य ते षोडशानां कलानामेका कलातिशिष्टाभूत्सान्नेनोपसमाहिता प्राज्वाली तयैतर्हि वेदाननुभवस्यन्नमय  
हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति तद्धास्य विजज्ञाविति विजज्ञाविति ॥

**evaṁ somya te ṣoḍaśānāṃ kalānāmekā kalātiśiṣṭābhūtsānnenopasamāhitā prājvālī  
tayāitarhi vedānanubhavasyanamayaṁ hi somya mana āpomayaḥ prāṇastejomayī  
vāgiti taddhāsyā vijajñāvī vijajñāvī ॥ 6.7.6 ॥**

Exactly as in the case of fire, in your case also, evaṁ te ṣoḍaśānāṃ kalānāmekā kalātiśiṣṭā bhūt - in your mind also. the medhā śakti had got reduced to 1/16th. And then what happened? sā annena upasamāhitā - in the case of fire it was dry grass. In the case of memory, we cannot eat grass[!], in the case of memory, it is food. So, sā annena upasamāhitā means, kindled, nourished. prājvālī means, what? It became bright again. Grammatically 'lī' must be short [li]. But, here, it is vedic usage. prājvālī. [It is jval dhātu, passive voice, luṅ lakāraḥ, prathamā, eka vacanam]. It has become very bright. And, tayā etarhi vedān anubhavati - with that improved memory power, rekindled memory power, you are able to remember all the vedās, once again.

Thus, what is THE CONCLUSION OF THE EXPERIMENT? THAT IS VERY IMPORTANT. "annamayaṁ hi somya manaḥ". The mind is a product of annam. And in chāndogya 6th chapter, "annam" represents, pṛthivī tattvam. Then, āpomaya prāṇaḥ. prāṇa is a product of jala tattvam. tejomayī vāg. vāg is a product of agni tattvam. With this, uddālakā, concludes adhyāropa apavādā discussion.

And with this 7th section, "brahma satyam; jagan mithyā" teaching is complete. And what is the response of śvetaketu? taddhāsyā vijajñāv iti vijajñāv iti. śvetaketu was a bright student [like you!] and therefore, śvetaketu says, "vijajñāv". vijajñāv means, he has grasped the teaching.

And because the first part of vedāntā is over, the UPANIṢAD INDICATES IT BY REPEATING THE LAST PORTION. How? taddhāsyā vijajñāv iti vijajñāv iti. With this, the first part of vedāntā is complete.

What is that? "brahma satyam; jagan mithyā". After this, what else should we understand? "jīvo brahmaiva nāparaḥ" - the mahāvakyam should start from the 8th section. We will start that from the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥



## 12. Chapter 6.7.6, 6.8.1 and 6.8.2

एव ँ सोम्य ते षोडशानां कलानामेका कलातिशिष्टाभूत्सान्नेनोपसमाहिता प्राज्वाली तयैतर्हि वेदाननुभवस्यन्नमय  
हि सोम्य मन आपोमयः प्राणस्तेजोमयी वागिति तद्धास्य विजज्ञाविति विजज्ञाविति ॥

evaṁ somya te ṣoḍaśānāṃ kalānāmekā kalātīśiṣṭābhūtsānnenopasamāhitā prājavālī  
tayaitarhi vedānanubhavasy annamayaḥ hi somya mana āpomayaḥ prāṇastejomayī  
vāgiti taddhāsyā vijajñāviti vijajñāviti ॥ 6.7.6 ॥

With this sixth **mantrā**, the 7th section of the sixth chapter of **chāndogya** is over. And, as I said in the last class, in the first 7 sections, we have got the **sr̥ṣṭi prakāraṇam** which is **adhyāropa** and **apavādā** form of teaching. And through this **adhyāropa - apavādā** method, the teacher has conveyed, "**BRAHMA SATYAM; JAGAN MITHYĀ**". **BRAHMAN THE KĀRAṆAM ALONE IS SATYAM AND THE ENTIRE UNIVERSE THE KĀRYAM IS NOTHING BUT NAME AND FORM. VĀCĀRAMBHAṆAM VIKĀRO NĀMADHEYAM**. And with this the first part of the sixth chapter is over.

Broadly, the sixth chapter is divided in to two portions. The first portion consists of 7 sections. And the second portion is the rest, beginning from the 8th section up to the end. And in the first portion we get, "**brahma satyam; jagan mithyā**" teaching. And in the following sections, we are going to get "**jīvo brahmaiva nāparaḥ**". Therefore, the **mahā vākyā** part of the teaching is going to come hereafter. And to indicate this alone, the **upaniṣad** repeats the last line, **taddhāsyā vijajñāv iti, taddhāsyā vijajñāv iti**. How do you split that sentence? **tad ha asya vijajñāv iti. tad ha asya vijajñāv iti. tad** means, 'this teaching', in the form of "**brahma satyam; jagan mithyā**"; **asya** - of the **guru uddālakā, vijajñāv** - the student [śvetaketu] understood. That means, "**brahma satyam; jagan mithyā**" part has been received by śvetaketu, very well.

Hereafter, "**aham brahmāsmi**", he has to know. And that begins from the 8th section. You should not get confused between the chapters and the sections. We are now seeing which chapter? The sixth chapter. Of what **upaniṣad**? **Chāndogya upaniṣad**. And in the sixth chapter, we have completed 7 sections. We are going to enter the 8th section of the sixth chapter. We will read.

## ***Sixth chapter - Section 8***

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति तस्मादेन स्वपितीत्याचक्षते स्व ह्यपीतो भवति ॥

**uddālako hāruṇiḥ śvetaketuṃ putramuvāca svapnāntaṃ me somya vijānīhīti yatraitatpuruṣaḥ svapiti nāma satā somya tadā sampanno bhavati svamapīto bhavati tasmād enaḥ svapitītya- ācakṣate svaḥ hyapīto bhavati ॥ 6.8.1॥**

**uddālakaḥ hāruṇiḥ śvetaketuṃ putram uvāca.** Here, the teacher Himself continues the teaching further; because, the teaching is incomplete. So, the teacher himself, continues. Thus, **śvetaketuṃ putramuvāca** - putram, śiṣyam ca - son happens to be his disciple. And what did guru say? 'Hey somya, svapnāntaṃ me vijānīhi iti' - oh, dear student! may you know about the deep sleep state of the individual. Through the analysis of **deep sleep**, the teacher is going to point out that, 'brahman is our real nature'. By the analysis of deep sleep, the teacher is going to point out that, **brahman** is the real nature. Therefore, **He introduces the topic of deep sleep.**

So, He says, **svapnāntaṃ**. The word **svapnāntaṃ** means, **suṣuptiḥ**. How does the word **svapnānta** mean, **suṣupti**? **antaḥ** means, 'end'. **svapna antaḥ** means, that state in which all the dreams have ended or resolved. बहुव्रीहि समास - **bahuvrīḥ samāsa**. '**svapnasya antaḥ yasmin sthāne tad sthānam svapnāntaṃ**'. And what is that state in which all the dreams are resolved? **suṣupti** alone! Therefore, **svapnāntaṃ** means, **suṣupta sthānam**, the deep-sleep state. 'hey **somya, me vijānīhīti** - may you understand from my teaching. '**me**' means, **mama vacanāt** - from my teaching, **vijānīhi** - may you understand.

What is there to analyse in **suṣupti**? **suṣupti** is something to be *enjoyed*. So, why should you analyse **suṣupti**? The teacher says, **suṣupti** is to be analysed; because, that is the state wherein the **jīvā**, or the individuality, resolves in to the **svarūpam**. The individuality resolves only at the time of sleep; and whatever obtains at that time, **must be the real nature of the individual**. Just as when the pot is destroyed, it resolves in to clay, which is the real nature of the pot. Therefore, whatever be **THE LOCUS OF RESOLUTION MUST BE THE NATURE OF THAT THING**. What is the law? Whatever be the locus of resolution of a thing, that must be the nature of that thing! I will repeat. **WHATEVER BE THE LOCUS OR PLACE OF RESOLUTION OF A THING, THAT MUST BE THE NATURE OF THAT THING**. Pot dissolves or resolves in to clay. Therefore, clay is the nature of the pot. Similarly, if you have to find out the nature of the **jīvā**, you have to find out, "where the **jīvā** resolves?" And the **jīvā**, does not resolve in **jāgrat avasthā**. He is fully active. **jīvā**

does not resolve in **svapna avasthā** also. He is partially active. ONLY IN **SUṢUPTI, JĪVĀ** RESOLVES. Therefore, we have to find out, **WHERE HE RESOLVES DURING SUṢUPTI? WHAT IS THAT PLACE?** The teacher says, the **jīvā** resolves in to pure **EXISTENCE**. That is said here. Look at the **mantrā**.

**yatra etat puruṣaḥ svapiti nāma** - when a person is called **svapiti**, in sleep, asleep. **svapiti** means asleep, **puruṣaḥ** means, any **jīvā** or individual is asleep what happens to him? **Hey somya, tadā sampannaḥ bhavati** - he merges in to a state of pure **EXISTENCE**, **without any individuality**. During **jāgrat avasthā**, I have an individuality, associated with the **sthūla śarīram**. In **svapna avasthā**, I have got an individuality associated with the dream body and sense organs. In **suṣupti**, the sense organs are resolved; mind is resolved; emotions are resolved; **kartṛtvam** [doer-ship] is resolved. Enjoyer-ship is resolved. Knower-ship is resolved. **manaḥ, buddhiḥ, citta, ahamkāra;** even **cidābāsā** is resolved. That means, even **CONSCIOUSNESS** is [not resolved] but, not *manifest*; because, for the **CONSCIOUSNESS** to be manifest, what is required? **The mind has to be active!** Therefore, **jñānendriyam, karmendriyam, antaḥkaraṇam, kartṛtvam, bhoktṛtvam, pramāṭṛtvam** - **all of them are resolved**. Even the *manifest* **CONSCIOUSNESS**, called **cidābāsā**, is resolved. What remains at the time of sleep? **ONLY ONE THING REMAINS. WHAT IS THAT? I AM EXISTENT. I EXIST BUT I DO NOT EVEN CLAIM, 'I AM EXISTENT'. I EXIST.**

This is what is said by **śāṅkarācāryā** in **dakṣiṇāmūrti stotram**, "**rāhugrasta divākarendusadṛśo māyāsamācchādanāt sanmātraḥ, karaṇa upasamharaṇataḥ yaḥ bhūt suṣuptaḥ pumān** II [**sanmātraḥ** means, pure **EXISTENCE**] 'I' have resolved where? 'I' have resolved into my nature, which is pure **EXISTENCE**. Now, the question is, "what is the proof that I exist at that time?" What is the proof that I exist at the time of deep-sleep? If I do not exist at that time, after waking up, I will never say, 'I slept well'. So, the very fact that I make the statement, 'I slept well', it means, I continued to exist, without the individuality, **jīvatvam**. And if my **EXISTENCE** is going to end in **suṣupti**, if my **EXISTENCE** is going to end in **suṣupti**, I will never go to sleep! [I have told you often. We will use **மொளகாப் பொடி** and stay awake! Therefore, the **upaniṣad** says, '**hey somya, tadā sampannaḥ bhavati** - the **jīvā** has *merged* in to his original **svarūpam**, which is called pure **EXISTENCE**. And what type of **EXISTENCE**? **EXISTENCE**; not associated with body or mind or sense organs; because, they are all resolved. **EXISTENCE, IN ITS PURE FORM**. If you want to experience the pure **EXISTENCE**, the nearest state available is what? If you want to experience pure **EXISTENCE**, the nearest and easily attainable state is, just doze off. **இப்ப வேண்டாம்; ராத்திரி**, [Not now! At night].

Therefore, the teacher makes a very important statement. **tadā. tadā** means, what? With pure EXISTENCE. And what is that EXISTENCE called? **brahman. tadā brahman. tadā** - at the time of sleep, **sampannaḥ bhavati. jīvā** has merged; or become one with. And what is that pure EXISTENCE? **sva ॑ hyapīto bhavati** - and that EXISTENCE is nothing but one's own **svarūpam. svam** means, what? **svarūpam**. He has resolved in to his very nature. And by this, what does the **upaniṣad** communicate? **Very important**. In **suṣupti**, whatever be the nature that is experienced by us, that is our **svarūpam, the original nature**. If that is my original nature, what about that nature obtaining in **jāgrat** and **svapna**? That is, I am father, mother, husband, wife etc.? They are only incidental nature according to **upaniṣad**. And therefore, now whatever personality that we are experiencing is, incidental. And what we are experiencing in **suṣupti**, that is the original. But what is our [erroneous] conclusion? We think that, the nature that we have now, that is - father, mother, husband, wife, etc - that we take as our real nature! And what we experience in **suṣupti**, what do we think? That, it is temporary, we think. So, the 'localised self' is permanent, we think. **Un-localised self is taken as incidental!** The **upaniṣad** says, THE UN-LOCALISED SELF IS OUR REAL NATURE. AND, THE LOCALISED PERSONALITY, IS ONLY AN INCIDENTAL THING.

That is why somebody beautifully said, "you are not a human being seeking a spiritual experience. If you look upon yourself as a human being seeking a spiritual experience, it is a wrong notion. Your effort will never succeed. YOU WILL NEVER GET A SPIRITUAL EXPERIENCE, YOU SHOULD UNDERSTAND. **YOU ARE A SPIRITUAL BEING, TEMPORARILY HAVING A HUMAN EXPERIENCE**. This human experience has come with the birth of this body. And, this human experience will end with the death of the body. Thus, the human personality is an arriving-departing, **incidental** nature. **WHO AM 'I'? 'I' AM THE SPIRITUAL BEING!** Pure EXISTENCE; which existed before the arrival of the human experience and which will continue later also.

Therefore, the teacher says, **sva ॑ hyapītaḥ bhavati** - we are in our real nature during **suṣupti**. And from this, we get another conclusion also. In **jāgrat avasthā**, most of the time, our life is a struggle. But, in **suṣupti avasthā**, what is our experience? All the struggles end; and we are **ānandā** in **suṣupti**. And, if **suṣupti** is our real nature, then, **ānandā** becomes our real nature! And whatever struggles we have in **jāgrat** and **svapna**, they also become incidental. Therefore, so many corollaries we can derive from this very important line. **sva ॑ hyapīto bhavati. svam** means, **svarūpam. apītaḥ** means - one who is resolved. **apītaḥ** - means, resolved in to one's own **svarūpam**. And because we have dissolved or resolved in to our own **svarūpam**, **suṣupti** is given a name. **tasmād ena** - because of this reason; **svapiti iti ācakṣate** - sleep is called, in **Sanskrit** as **svapiti**. In **Sanskrit**, when a person is asleep,

the word used is **svapiti**. And the **upaniṣad** says, **svapiti**. How do you split? **sva+apiti**, **sva** means, what? Real nature. **apiti** means, resolved.

And therefore, our nature is, pure EXISTENCE, obtaining in the **suṣupti avasthā**. And **jāgrat** and **svapna avasthās** are only our **veṣam**. Look upon **jāgrat avasthā**, as a drama. **svapna avasthā also** as drama. The green room is what? **suṣupti avasthā** is the green room; in which we are in pure EXISTENCE and pure **ānandā**.

स यथा शकुनिः सूत्रेण प्रबद्धो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा बन्धनमेवोपश्रयत एवमेव खलु सोम्य तन्मनो दिशं दिशं पतित्वान्यत्रायतनमलब्ध्वा प्राणमेवोपश्रयते प्राणबन्धनं हि सोम्य मन इति ॥

**sa yathā śakuniḥ sūtreṇa prabaddho diśaṃ diśaṃ pativānyatrāyatanamalabdhvā bandhana- mevopaśrayata evameva khalu somya tanmano diśaṃ diśaṃ pativānyatrāyatanamalabdhvā prāṇamevopaśrayate prāṇabandhanaḥ hi somya mana iti ॥ 6.8.2 ॥**

So, this **jīvātmā**, during **suṣupti**, resolves in to its own nature; called **sat**, which also happens to be **ānanda svarūpaḥ**. And not knowing that this **sat svarūpā** alone is the peace, security and happiness, what does the **jīvā** do in **jāgrat** and **svapna**? Putting on the **jīva veṣa**, [**jīva veṣa** means, what? Identifying with the body mind complex], it puts on the incidental personality, called **kartā**, **bhoktā** etc; and goes on searching for peace, security and happiness; which are available only in its original **sat svarūpam**! But not knowing this, the **jīvātmā** looks for these three - peace, security and happiness - in **jāgrat avasthā** and **svapna avasthā**. So it is fluttering all over. And after struggling throughout the **jāgrat** and **svapna**, the **jīvā** discovers that they are not available anywhere else; and therefore, what does it do? It comes back to its own nest; its own original nature. That is again **sat rūpam** or **sat svarūpam**. And to convey this idea, an example is given.

Suppose there is a bird which is tied to a pole. That bird tries to fly all over looking for various places to rest; and after flying in different directions, ultimately, the bird has to come back to the pole alone! Because, nowhere else it can rest. Just as the bird flies all over and comes back to its own original nest, similarly, the **jīvātmā** flutters, travels all over and comes back to its own nature for resting! So, **sa yathā śakuniḥ. śakuniḥ**, means what? Not, **mahābhārata śakuniḥ**. Very careful. **śakuniḥ** means, a bird. **sūtreṇa prabaddhaḥ** - which is tied to a pole; **diśaṃ diśaṃ pativā**. Imagine that bird is tied by a rope to the pole on a ship. You can imagine. There is the ship and there the pole is there. The bird flies all over, all around what is there? Only ocean. No trees available. You have to imagine that. No trees available. No houses

available. It flutters to find some **āśraya** or the other. And after so flying, it becomes tired. At last, it comes back to the same pole!

Similarly, the **jīvātmā** in the **jāgrat avasthā** runs all over; after that he sleeps off in the office itself! Or, he goes back *home*; to his own *original pole*. What is that *pole*? **sat brahma**. So, **sūtreṇa prabaddhaḥ** - tied to a pole with a string. **diśam diśam pativā** - travels in all the directions, **pativā** means, flying; and, **anyatra āyatanam alabdhvā** - not finding a resting place anywhere in the world, finally comes to what? **bandhanam eva upaśrayate** - it comes back to the very pole to which it is tied. Similarly, the **jīvātmā** is connected to what? The **paramātmā**, which is the **sat rūpam**. And then, in **jāgrat** and **svapna**, it flies around. **evam eva khalu soṃya** - in the same manner, **hey soṃya**, oh dear student, **tanmanaḥ - tat manaḥ**. Here, the word **manaḥ** represents, the **jīvātmā**, the **cidābāsa**, the individuality, which is active in **jāgrat** and **svapna avasthā**.

Why do we say it is active only in **jāgrat** and **svapna avasthā**? Because, in **suṣupti** the mind is also resolved. Therefore, the **cidābāsa** is also resolved. Therefore, in **jāgrat** and **svapna avasthā**, the mind with **cidābāsa**, **diśam diśam pativā** - goes towards varieties of sense objects, in search for these three basic requirements - peace, security and joy. It searches all over. Either it does not get them; or, whatever comes is lost also. And, **anyatra āyatanam alabdhvā** - not finding any real resting place, anywhere in the world; **āyatanam** - means, support or resting place. **anyatra alabdhvā** - does not get in any other place; and so, ultimately comes back to what? Its own **svarūpam**! What is the **svarūpam**, the original nature of **cidābāsa**? '**cit**' is the original nature of **cidābāsa**; because, it has come from where? From the **cit** alone it has come.

Therefore, **prāṇam eva upaśrayate**. Very mischievous words. Here, the word **prāṇaḥ** means, **ātmā**. என்ன அக்ரமம் பன்றார், பாருங்கோ?! [what atrocity?!] Here, *very carefully note*. **prāṇāḥ** means, **prāṇasya prāṇaḥ** of the **kenopaniṣad**. Here, the word **prāṇā** means, **prāṇasya prāṇaḥ** of **kenopaniṣad**. Whether we remember **kena upaniṣad** or not, note this much. **prāṇaḥ** means "OC", the ORIGINAL CONSCIOUSNESS, **ātmā**. **prāṇam eva upaśrayate**. And why does it come to the **ātmā**? Because, **prāṇa bandhanaḥ hi soṃya manaḥ** - because, **manaḥ**, the **jīvātmā** or **cidābāsa**, is originally connected to the '**cit**' alone.

I have given the example before. Remember. When there is a mirror in front of me, the reflection of the face is formed in the mirror. Now, the reflection has got two fold **sambandha**. One is, it is connected to the original face. Why? Because it is the reflection of the original face only. Thus, there is one **sambandha** with the original face. Secondly, the reflection has got

connection with the mirror also. Because, it is formed upon the mirror. Now, the reflection can claim connection either with the mirror or with the original face. I hope you can imagine. The reflection has got two choices. One is, it can claim, 'I belong to the mirror'. Because the reflection is located in the mirror. What is the second choice? The reflection can claim, 'I do not belong to the mirror, mirror is temporary; it will come it will go, I originally belong to the 'OC' the original'. The reflection can claim **the original** also.

Similarly, **cidābāsa** has got two options. **cidābāsa** can claim, 'I am associated with the body-mind complex', which is only a reflecting medium. Or, the **cidābāsa** can claim, 'I originally belong to the 'OC''. But what do we do? Instead of claiming 'OC' as our real nature, we claim the temporary body!

Therefore, the **upaniṣad** says, **manaḥ**, the **jīvātmā**, is originally connected to the **paramātmā** only; and not to the reflecting medium, called the body or the mind. **bandhanam** means, what? 'Connected to'. **prāṇā** means, what? The 'OC', the ORIGINAL CONSCIOUSNESS. **manaḥ** means, what? 'RC', the REFLECTED CONSCIOUSNESS. 'RC' is originally connected to 'OC'. Therefore, you should claim, '**aham brahmāsmi**'. Do not claim this body as your 'self'!

Continuing.

अशनापिपासे मे सोम्य विजानीहीति यत्रैतत्पुरुषोऽशिशिषति नामाप एव तदशितं नयन्ते तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तदप आचक्षतेऽशनायेति तत्रितच्छुङ्गमुत्पतितं सोम्य विजानीहि नेदममूलं भविष्यतीति ॥

**aśanāpipāse me somya vijānīhīti yatraitatpuruṣo'śiśiṣati nāmāpa eva tadāśitaṃ nayante tadyathā gonāyo'svanāyaḥ puruṣanāya ityevaṃ tadāpa ācakṣate'śanāyeti tatrītacchuṅgam utpatitaṃ somya vijānīhi nedamamūlaṃ bhaviṣyatīti ॥ 6.8.3 ॥**

How they take simple, very ordinary things to reveal the extraordinary teaching! Previously, the analysis was of what? The most ordinary and regular thing. What is that? Sleep. By analysing sleep, our **sat svarūpā** was revealed. Now, the teacher says, 'we will analyse two more things. Very, very ordinary things. And by that analysis, we will arrive at **sat**'. What are those two ordinary things? Hunger and thirst. Hunger and thirst, which are common. Nobody can say, 'I do not have hunger or thirst. Sleep is also universal. Universal experiences are taken to reveal **brahman**. Otherwise, the student will say, 'I have not experienced the examples taken here.' Nobody can say, 'I have not experienced examples taken here'. Sleep is universal, hunger is universal, thirst is universal.

Now, that is introduced here. **aśanā pipāse me somya vijānihi iti**. May you understand the truth of these two experiences; 'me' - from me. What are the two experiences? **aśanā pipāse**. **aśanā** - means, hunger. **pipāsā** - means, thirst. And, what is to be analysed? The **upaniṣad** says, **yatra etat puruṣaḥ aśiṣati nāma** - when a person gets hungry, in **Sanskrit** we use the expression, **aśiṣati nāma**. The person gets the name **aśiṣati**. **aśiṣati** means, what? **aśitum iṣtati** - he *desires* to eat food. 'I am hungry', means, what? 'I desire to eat food'. And when he has desire to eat food and he consumes food, what happens? **aśiṣati nāma bhavati puruṣaḥ āpaḥ eva tad āśitaṃ nayante** - he takes food; because, the body desires to consume food. And he eats the food. The body has to absorb this food. How does the body absorb food? The **upaniṣad** says, the body has got several juices or enzymes etc., which are *liquid* in nature. Which we can claim as **āpaḥ**. **āpaḥ** - literally means, **water**. But, 'water', in this context, refers to, various liquid things in the body; like, enzymes, digestive juices, blood etc. And the food goes in to the stomach. But, the body cannot absorb it, directly. How is it absorbed? The juices, the enzymes, digest the food and convert the food in to various nutrients, which the body can absorb. The food is converted in to absorbable nutrients. **upaniṣad** is giving funny theories. It wants to derive somehow and reach **brahman**.

Now, once this food has been converted in to absorbable nutrients, the **āpaḥ** - the blood etc. carry the nutrients and distribute to the body organs, parts. And therefore, the water, which carries the food and gives to the body, is called **aśanāyaḥ**. So, whenever you use the word 'hunger, **āśana**' etc., it refers to the water. And how is the water called **aśanāyaḥ**? **āśa** means, what? Food. **nāyaḥ** means, the carrier. So, the water is called **aśanāyaḥ**, since it carries nutrition to the body. And from that, what is the conclusion we get? The conclusion is, body is a product of the **annam** that is consumed. **ŚARĪRAM, ANNA KĀRYAM**. THE BODY IS THE PRODUCT OF **ANNAM**. How do you arrive at that? You should be highly imaginative. Water is called **aśanāyaḥ**. Means what? '*The carrier of the nutrition*'. Since water is called, 'the carrier of nutrition to the body', you come to know that '**FOOD ALONE BECOMES NUTRITION**. Nutrition is carried by the water; and it is absorbed by the body. So, body is the product of the **annam**, which has been converted in to the nutrients and carried and distributed to the body. Therefore, the **upaniṣad** says, **ŚARĪRAM, ANNASYA KĀRYAM BHAVATI**.

Now, look at this **mantrā**. **āpaḥ eva**. Water in what form? In the form of various enzymes, blood etc. **tad āśitaṃ nayante** - water alone, like the courier service, carries the food and distributes to every limb of the body; and therefore, water gets a new title. What is the title? **aśanāyaḥ**. **āśa** means, what? Food. **nāyaḥ** means, what? Not dog! **nāyaḥ** is not dog. **nayati iti nāyaḥ** - carrier.



And the **upaniṣad** gives a few examples. **tad yathā gonāyaḥ** - so, a cow herd, who leads or tends the cows, is called **gonāyaḥ**. **aśvanāyaḥ** - the one who tends or leads the horses is called **aśvanāyaḥ**. And water is called **aśanāyaḥ**, indicating that it carries food. Therefore, **tad yathā gonāyaḥ aśvanāyaḥ puruṣanāyaḥ iti** - **puruṣanāyaḥ** means, the one who takes the people. **evam tad āpaḥ acakṣate aśanāya iti** - the water is called **aśanāyaḥ**. And from this, what do you understand? **tatra etat chuṅgam utpatita vijānihi** - so, from this word, we come to know that the *body is a chuṅgam*. **chuṅgam** means, what? **kāryam**. **chuṅgam** very careful. The Tamil *chungam* it is not. Sanskrit **chuṅgam**. Means, **kāryam**. **iti vijānihi**. What is the **kāryam** here? The body is the **kāryam**. **utpatitam** means, that which has been produced or effected or generated. And if the body is a generated product, what is the **kāraṇam**? **annam** is the **kāraṇam**. How do you know? Because, the water inside taken the **annam** and nourished the body.

Therefore, **uddālakā** says, **idam amūlaṃ na bhaviṣyati iti** - **idam amūlaṃ na bhaviṣyati**. **idam** means, what? **This body**, which is a product, can never come without a **kāraṇam**. This body which is a product can never originate, without a **kāraṇam**. And what is that **kāraṇam**? **annam** is the **kāraṇam**. Therefore, what should you do? From the body, you have to trace the **kāraṇam**, that is **annam**. And **annam** is, what? If you remember the previous portion, **annam** is the name of **bhūmi tattvam**. So, from body, you have to go to **annam**, the **pṛthivī**; and, from **pṛthivī**, you have to go to what? **jala tattvam**. From the **jalam**, you have to go to what **tattvam**? **agni tattvam**. From the **agni**, you have to go to what **tattvam**? **sat brahman**.

Thus, from analysing the hunger, you go to the body; from the body, you go to **pṛthivī tattvam**; from the **pṛthivī tattvam**, you go to **jalam**; to **agni**; and ultimately to "**sat brahman**". Thus, may you arrive at **sat brahman** as the **kāraṇam** of all the bodies. This is what is going to be said.

Very, very imaginative **mantrās**. Those details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते I पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते I ॐ शान्तिः शान्तिः शान्तिः ॥

### 13. Chapter 6.8.3 and 6.8.4

अशनापिपासे मे सोम्य विजानीहीति यत्रैतत्पुरुषोऽशिशिषति नामाप एव तदशितं नयन्ते तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तदप आचक्षतेऽशनायेति तत्रितच्छुङ्गमुत्पतितं सोम्य विजानीहि नेदममूलं भविष्यतीति ॥

**aśanāpipāse me somya vijānīhīti yatraitatpuruṣo'śiśiṣati nāmāpa eva tadāśitaṃ nayante tadyathā gonāyo'svanāyaḥ puruṣanāya ityevaṃ tadāpa ācakṣate'śanāyeti tatritacchuṅgam utpatitaṃ somya vijānihi nedamamūlaṃ bhaviṣyatīti ॥ 6.8.3॥**

Among the **daśa upaniṣads**, the **chāndogya upaniṣad** and **brhadāraṇyaka upaniṣad** are special; because, they are very big **upaniṣads**. And in addition to that, *there are certain portions in these two upaniṣads which are unique and different, which are not available in the other 8 upaniṣads*. And that unique portion is, these **upaniṣads** take up a general **Sanskrit** word, which word has got a regular language derivation and also a regular dictionary meaning. And, taking such a regular **Sanskrit** words, the **upaniṣads** give a special and different derivation, leaving out the general grammatical definition given in the grammar books. The **upaniṣads** drop the regular derivation and give a special derivation and a special meaning; and through this special meaning, the **upaniṣads** convey a particular aspect of the teaching. We can call it **nirvacana bhāgaḥ**. That portion of **upaniṣad** which deals with *special derivations*. In English we can say 'PORTIONS OF *WORD PLAY*'. Word play means what? Playing upon the words.

And what is the play that these **upaniṣads** do? They drop the **sāmānya nirvacanam**, [**sāmānya** means regular, **nirvacanam** means derivation], the **upaniṣads** drop the **sāmānya nirvacanam**, the regular derivation; and the **upaniṣads** give a **viśeṣa nirvacanam**, *a special derivation*. And through such a *special meaning*, a **vedāntic** idea is communicated. This **nirvacanā** portions, or word play portions, are unique to these two big **upaniṣads**. Which two? **Chāndogya** and **brhadāraṇyaka**.

Therefore, to enjoy or appreciate these portions, we should have some exposure, some knowledge, of the **Sanskrit** language; because, we should know "what is the **sāmānya nirvacanam**, [the general derivation and the regular meaning]; and how the **upaniṣad** is playing fun". Literally, fun only. And it gives a special derivation, **viśeṣa nirvacanam**, and a special meaning. And **chāndogya upaniṣad** sixth chapter, 8th section, is such a *section of word play*. And therefore, this portion may appear a little bit difficult. Not because the **vedāntic** idea is difficult. That is only a known idea; but, the **upaniṣad** conveys this, through the method of *word play*. It again comes in the 8th chapter of **chāndogya**; word play is there

also. In **brhadāraṇyaka** also, there are certain word play portions. **sākalya brāhmaṇam** is a **brāhmaṇam** where word play is there.

And, to understand "what a word play is", I will give you some examples in English and Tamil. Then you can apply it in **Sanskrit**. Suppose, a person asks a student, 'how are your studies going? Do you study well?' This boy answers, 'I am an *out standing* student'. And then this person asks, 'in the last examination, in all the subjects, how many marks you got, since you are an outstanding student?' The boy replies, 'I failed in all the papers'. Then this person asks, 'you only said you are an *outstanding* student?!' Then the boy says, 'that is right. Because I failed in all the subjects, every teacher, as a punishment, asked me to *stand outside*. Therefore, who am I? *Out standing* student'. This is word play. You split the word differently. The regular meaning is what? He is a student who 'stands out'. 'Outstanding' means, what? He is a student who 'stands out', among all others. That is the idea. But, instead of taking the regular derivation; or, **sāmānya nirvacanam**, he takes a special derivation. He takes 'out, as out' and 'standing, as standing' and says, 'I am an *out standing* student'. This is the word play in English.

In Tamil there are several word plays. We have a humorous **brahmacāri**, who always comes up with several such word plays. He says, all the old freedom fighters were great people who said '**vande mātaram**'. **வந்தே மாதரம்!** '**vande mātaram**' means, we salute our mother nation. Now, the present day politicians also say the same **mantrā**. '**vande mātaram**'. And what it means? **வந்து ஏமாத்தறோம்!** *vandu emāttarom!* When you change slightly, **viśeṣa nirvacanam**, *vandu emāttarom!* That is what politicians do! Once he asked me, 'tell me, why mother Goddess is *a beautiful spin bowler?*' What a question?! 'Why mother Goddess is a beautiful spin bowler?' Who will imagine mother Goddess and cricket and bowling and spin! He said, the reason is, one of the names of the mother Goddess is *bāla tripura sundar!* **பால திருப்பற சுந்தரி!** *Beautiful spinner of ball*. This is **viśeṣa nirvacanam**. Like this, he will say 100s of them. You take a word and play on the word and come up with a new meaning.

And this is *not* a new adventure. **upaniṣad** itself has done this, taking certain words and giving a non-**pāṇinīan** derivation. **pāṇinī** is the original grammarian. He has given derivation of words. But, the **upaniṣad** gives a different meaning. *This word play alone is unique;* but, the message conveyed is what? We have already seen that in the previous 7 sections. The 8th section of **chāndogya**'s 6th chapter is *a word play section*, which reinforces the idea we have seen in the previous 7 sections.

And, three words are taken for play. The first word is **svapiti**. I will try to explain the grammar part. If you understand it is good, even if you do not understand, it is okay; because, the message is not new. It is only playing upon words. The first word used for play, fun, is **svapiti**. The second word is **aśanāyā**. **aśanāyā** is the second word. And the third word is **udanyā**. Of these three words we have already gone through the words **svapiti** and **aśanāyā** and I will give you the grammar part of it. I will try to communicate. Then, we will go to the third word **udanyā**.

In regular **Sanskrit**, the word **svapiti** is derived from the root **svap**. [**svap** is the **Sanskrit** root and **svapiti** is the verbal form. **svap dhātu**. 2nd conjugation. **parasmaipada**, **lat**, **prathama puruṣaḥ**, **eka vacanam**]. **svapiti** is a verbal form derived from the **Sanskrit** root, '**svap**', which means, '*to sleep*'. And therefore, the word **svapiti** means, '*one who is asleep*'; or, one who sleeps, is the meaning of **svapiti**. This is the **pāṇinīan** derivation; regular derivation; grammatical derivation. We will call it **sāmānya nirvacanam**. **sāmānyam** means, '*regular*'. **nirvacanam** means, '*derivation of the word*'. And playing upon this word, [like '**வந்து ஏமாத்தறோம்!**' **மாதிரி**], the **upaniṣad** says, **svapiti** as a compound made up of two words. One is, '**sva**'; another is, '**apītiḥ**'. **sva** and **apītiḥ**. And **sva** means, '**svarūpam**', the real nature of EXISTENCE. Because, in **ṣaṣṭhādya**, real nature is what? '**sadeva somya**' EXISTENCE. So, **sva** means what? **sat svarūpam**, the real nature of EXISTENCE. And, **apītiḥ** is a word which means, **layaḥ**. Or, '*dissolution*'. So, **sva+apītiḥ** - joining these two words, normally, what should be the form? '**svāpītiḥ**' should come. But, playing on the words, [**"பால திருப்பற சுந்தரி"** **ஞாபகம் வெச்சுக்கோங்கோ!**] *bāla tripura sundari*, may you remember. By making certain changes, **svāpītiḥ** becomes, **svapiti**. And, what is the meaning of **sva** and **apītiḥ**? Dissolution or resolution into one's own nature of EXISTENCE. Therefore, instead of taking the word **svapiti** as, '*one who sleeps*', the **upaniṣad** says, **svapiti** means, '*one who has resolved in to his nature of EXISTENCE*' - **sat svarūpa layaḥ**.

And, it is taking this word as a **बहुव्रीहि समास - bahuvrīḥ samāsa a bahuvrīḥ** compound. This is **viśeṣa nirvacanam**. **bahuvrīḥ** compound. And, what is the derivation? '**svasmin sat svarūpe apītiḥ layaḥ. yasya saḥ svapītiḥ**'. What is the special derivation? **svasmin sat svarūpe**. **sva** means, '**sat svarūpam**'; and, **apītiḥ** means, '**layaḥ yasya saḥ**'. Therefore, whenever you say, 'a person is sleeping', **vedāntā** says, the meaning of '*sleeping*' is, what? '*The one who has resolved in to the **sat svarūpam***'. Therefore, the very word '*sleeping*', conveys that, '*a person has resolved in to **kāraṇa svarūpam***'. Thus, the very simple word of **svapiti** conveys, '*EXISTENCE IS KĀRAṆAM*'. Every **jīvā** is a **kāryam**; and during sleep, **jīvā** - the **kāryam** - is resolving in to EXISTENCE, the **kāraṇam**. All these are meaning for what? 'He is

sleeping', we say! When a person says, '**saḥ svapiti**', the **upaniṣad** says, the word **svapiti** means, [like, *bāla tripura sundari*], the word **svapiti** means, "the **kārya jīvaḥ** has now merged in to **kāraṇam brahma**". **SVARŪPA LAYAḤ** IS CONVEYED BY THE WORD **SVAPITI**.

Thus, what is the message conveyed? '**SLEEP**' IS, **MERGER IN TO BRAHMAN!** And if you study the other **upaniṣads**, it is repeatedly said, '*everyday during sleep we are only merging in to our nature of **brahman***'. That is why, in sleep, we have got **advaitam**. During sleep, we do not have *individuality*! During sleep, we have no *limitations*! During sleep, we have no *location*! During sleep, we have no *division*. During sleep, we do not have **karṭṛtvam bhokṭṛtvam pramāṭṛtvam**. Thus, **svapiti** means, what? **brahma layaḥ**. And this *special* meaning, **brahma layaḥ**, is not derived according to regular grammar rules. The **upaniṣad** comes to this meaning by **vīśeṣa nirvacanam**. And what is that? **svasmin sat svarūpe apītiḥ layaḥ yasya saḥ svapitiḥ**. This is the word play number one. How is it? Hope you like it. Now we will go to the word play number two.

{In the last class I thought I will leave-out all this headache. But, the response was not good. Therefore, I thought, I will explain. Do not say "today, it is worse!" [that we could have left-out this headache!] I am trying to convey what the **upaniṣad** is trying to do}.

The second word used for play, fun, is **aśanāya** and the regular **pāṇinīan** derivation or **sāmānya nirvacanam** is **aśitam icchā aśanāyā**. **aśitam icchā aśanāyā** it is derived from the root **aś** - 'to eat'. And **aśitam icchā** means, what? Desire to eat. And, when do you get a desire to eat? When you have hunger. Therefore, the final meaning of the word **aśanāyā** is equal to **hunger**. This is the regular dictionary, **pāṇinīan** meaning. But the **upaniṣad**, what mischief [**trisaman**] it does?! Like, *tripura sundari*, the **upaniṣad** splits the word **aśanāyā** into another compound, consisting of **aśa** and **nāyā**; and the final portion **nāyā** is changed in to **nāyaḥ**. How **svapiti** was converted to **svapitiḥ**? Was given a **visarga** and converted; the verbal form in to a noun form. Here also, the word **aśanāyā**, the **upaniṣad** makes **aśanāyaḥ**; and the portion **aśa** is taken as **aśitam annam**. **aśa** means what? Food that is consumed. And the word **nāyaḥ** is taken to mean, '*the carrier, the distributor to the body*'. Just as from the factory, the distributing vehicles take the product and distributes to various places, similarly, **nāyaḥ** means, what? **nayati iti nāyaḥ**. Therefore, **aśanāyaḥ**. The new, special derivation is, **aśitam annam nayati iti aśanāyaḥ** - the distributor of food to the various limbs of the body. And where is the factory? There is a huge factory called tummy. Huge. We can see! So, there is a huge factory, working three shifts! Day and night we are eating. After fridge has come, some people get up in the night and eat! Therefore this 24 hour '*tummy factory*' is converting the food in to the nutrients; and that eaten food is carried to various limbs of the body.

And therefore, the **upaniṣad** says, **aśanāyaḥ** means, "water or bodily fluids, like blood etc". So, what is the original meaning? **Hunger**. What is the special meaning? The water which distributes the food to the limbs of the body. And by extension, the word "**water**" means, the **fluid portion** in the body. Like, what? The blood, which carries the nutrition and hands over. Therefore, what is the final meaning of **aśanāyaḥ**? *The bodily fluid which carry nutrients to the limbs of the body.*

Okay. What is the advantage the **upaniṣad** gets by all this headache? It is simple *word play only*. And what is the message conveyed through this? The **upaniṣad** says, from this it is very clear that, the body grows or is nourished by **annam** alone. Why? Because, the bodily fluid alone takes the **annam** and gives to various parts of the body; and the body gets nourished. Therefore, body is **anna kāryam**. **That is the final message**. The message is known. It is a message which we have already seen. 'Whatever you consume that alone gets converted in to the body' - is a known message, which we saw in the previous section. [I will tell the section also where the food was divided in to 3 portions; Gross, subtle and subtlest portion. "**annam aśitaṃ tredhā vidhiyate**". Section 5. **mantrā** no.1]. The message is already known. Food consumed alone nourishes the body. Therefore, the body is a product of **annam** is the message. In this 8th section, the message is not new; but, it is conveyed through the *word play* of **aśanāyaḥ**. And therefore, the bodily fluid is converting the food in to the body.

Not only that, **śaṅkarācāryā** adds one more point, in His commentary. He says that, the food consumed alone gets converted in to the **puruṣa bijam**, the seed for the child birth in both the male body and the female body. As they say, the egg, ovum etc; the seed in the male body, and the egg in the female body - both of them are products of what? **annam** alone! Thus, **annam** produces the seed and the egg. The seed and egg alone, during conception, join together and produces the baby. Therefore, the new baby's body is born out of what? The seed and the egg, which is born out of what? The **annam** consumed. Therefore, the **śarīram**, not only the parents' body; but, the next child's body is also a product of what? **annam**! All these ideas you get from what? The special derivation of the word **aśanāyaḥ**. And therefore, the **upaniṣad** says, "**body is kāryam; annam is kāraṇam**". So, with this, the **aśanāyā** word you have to forget; and now, we have to hold on to what? Body is **kāryam; annam** or earth, [**annam** means, earth we saw earlier] is the **kāraṇam**.

Then you should remember, **vācārambhaṇaṃ vikāro nāmadheyaṃ**. **kāryam** does not exist separate from **kāraṇam**. Therefore, body does not exist separate from **annam**, the earth. And thereafter, you should know that, the earth is a product of **jalam**. Original **srṣṭi** we should remember. **annam** is **kāryam; jalam** is **kāraṇam**. Therefore, there is no **annam**, separate

from **jalam**. Then, **jalam** is **kāryam**; **agni** is **kāraṇam**. Therefore, there is no **jalam**, separate from **agni**. **agni** is **kāryam**; **sat brahman** is **kāraṇam**. Therefore, there is no **agni**, separate from **brahman**. Therefore, the body, the **pr̥thivī**, the **jalam**, and the **agni**, **none of them exist separate from brahman**. Hence, what? **sarvam brahmamayam jagat**. Where did we start all this? From **aśanāyā** *word play*, the **upaniṣad** raises up to **brahman**! That is said in the next **mantrā** no.4. Now we will see whether these **mantrās** communicate something or not. **mantrā** 4.

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

**tasya kva mūlaṃ syād anyatrānnādevam eva khalu somyānnena śuṅgenāpo mūlam anviccha adbhiḥ somya śuṅgena tejo mūlamanviccha tejasā somya śuṅgena sanmūlam anviccha sanmūlāḥ somyemāḥ sarvāḥ prajāḥ sadāyatanāḥ sat pratiṣṭhāḥ ॥ 6.8.4॥**

The **upaniṣad** says, 'by studying the *special derivation* of the word **aśanāyā**, the message that we have got is that, **śarīram** is the **kāryam**; **annam** is the **kāraṇam**'. Therefore, may you travel from **śarīram**, the **kāryam**, to **annam**, the **kāraṇam**. Therefore, he says, **tasya kva mūlaṃ syād** - what is the **kāraṇam** of this body? **anyatra annāt** - other than the food, what other **kāraṇam** is there for the body? What does it mean? 'Other than the food, what **kāraṇam** can be there for the body', means, what? **Food alone is the kāraṇam for the body**. How did we arrive at? **aśanāyā pada nirvacanāt**.

So, **anyatra annāt**. Therefore, from the **śarīram** you should go to **annam**. 'You should go to **annam**' means, what? Just as, 'going from pot to clay' means, what? You should 'go from pot to clay' means, *you should understand*, that "pot is born out of clay; sustained by clay; resolves in to clay. Therefore, there is no pot at all, other than clay". Same way, 'going from body to **annam**' means, what? You should understand, "body is born of **annam**; sustained by **annam**; goes back to **annam**. Therefore, there is no body, separate from **annam**". Which means, once you go to **annam**, body is converted in to **vācārambhaṇam vikāro nāmadheyam**. Body is just a non-substantial name and form. Then, what is the substance? **annam** alone is the substance. **annam** means what? In some houses for ladies they have **annapūraṇi** name, and they call her '**annam**'. That is not this **annam**. Here, it is food. So, **annam; anyatra annāt**. Once you have reached **annam** and dismissed the **śarīram**, what is your next step? From **annam** - which is the **pr̥thivī tattvam** - you should go to **jala tattvam**; and dismiss the **pr̥thivī tattvam**; and, **jala tattvam** alone exists.

It is like traveling from molecules to atom. What do you mean by traveling from molecules to atom? Scientifically looking, you understand "there are no such things called, **molecules**. Atoms alone, arranged in a particular configuration, is named a molecule". **Molecule** is **nāma rūpa**. What is the substance? **Atom**. After that, what should we do? From atom you go to sub-atomic particle. Like that, you dismiss the whole universe; and reduce it to what? *Energy in motion*. This is the scientific approach. The **vedāntic** approach is, instead of going from molecules to atoms to sub atomic particles, it is going from **pr̥thivī** to **jalam** to **agni**. Therefore, it says, **evam eva khalu**. Traveling upwards in the same direction, தொத்தி தொத்திப் போறது சொல்றாளோல்லியோ? same way, hold the rope and climb slowly to reach what? The **brahman**. You have to climb the stairs.

Therefore, he says, **evam eva khalu**. In the same manner, **annena śuṅgena** - with regard to the body, **annam** is called **kāraṇam**. But, from the standpoint of the **jalam**, what happens? **annam**, the **pr̥thivī tattvam**, itself has become a **kāryam**. Therefore, the **upaniṣad** says, **annena śuṅgena**. **śuṅgam** means, **kāryam**. So, just as you see atoms also as **products**, born out of what? Sub-atomic particles, similarly, **pr̥thivī** also is a product. And from the **pr̥thivī**, where should we go? **āpaḥ mūlam anviccha**. **āpaḥ** means, the **jala tattvam**. **mūlam** means what? The **kāraṇam**. So, for **kāryam**, **śuṅgam** is the word. For **kāraṇam**, **mūlam** is the word. [மூலம் you take it correctly. Everywhere there is a board **mūlam**, see this doctor, that மூலம் is different. That is a disease!]

**āpaḥ mūlam anviccha**. **anviccha** means what? "*May you seek*". And once you have arrived at **jala tattvam**, what do you do? **jalam** is a **kāraṇam**, from the standpoint of **pr̥thivī**; but, **jalam** itself is a **kāryam**, from the standpoint of what? **agni**. Therefore, the **upaniṣad** says, **adbhiḥ somya śuṅgena**. From the waters, which themselves are **kāryam**, [sāmānādhikarāṇya. **adbhiḥ** & **śuṅgena**. **sāmānādhikarāṇya tṛtīyā**]. Waters, which are them-selves products; so, where should you go? **tejaḥ mūlam anviccha** - you have to go to the **agni tattvam**. [**tejaḥ** and **mūlam** - **sāmānādhikarāṇyam**]. **agni** is the **kāraṇam**. **anviccha** means, what? "*May you travel*".

And the beauty is, what? As you go in to deeper and deeper **kāraṇam**, the **tangibility goes away**. Molecules are tangible. Atoms are subtle. We cannot see. Sub-atomic particles are still subtler. And when you say, "**energy**", it is non tangible. And modern science says, "there is no tangible universe at all". "But, I am seeing", if you say, that is an illusion! The non-tangible energy in motion only, appears as tangible! Same way here also. **pr̥thivī** to **jalam** to **agni** as we go, it will become subtler and subtler principles. Not perceptible to the sense organs. And



from the **agni tattvam** where should you go? [If we were in **taittirīya upaniṣad**, there are **pañca bhūtās**; therefore, we will go from **agni** to **vāyu**. And, **vāyu** to **ākāśā**. **ākāśā** is the subtlest form of matter available]. But, in **chāndogya ṣaṣṭhādyaṣā**, the **vāyu** and **ākāśā** are not mentioned. We have to supply in the mind.

And finally, what should you do? **That is important. Hey somya!** oh student! are you awake? Here only one student. **uddālakā** and **śvetaketu**. And, if he also goes to sleep what to do? Therefore, teacher says, '**somya, somya**', and he wakes-up the student! So, dear student, are you awake?

**tejasā somya śuṅgena** - **agni** itself, [you can take **agni** as energy also], that itself, is a **kāryam**. And so, from **agni** you have to make a big leap to the **PURE EXISTENCE. san mūlam anviccha**. And, what is the derivation of PURE EXISTENCE? Remember the five? It is NOT a part, product or property of anything in the CREATION. It is an independent entity, which pervades and lends EXISTENCE. It is not limited by any object. It survives even when the whole world is resolved; but, the pure EXISTENCE is not accessible to our instruments; not because it is non-existent. "EXISTENCE is non-existent", can anyone say?! So, not because it is non-existent; but, because pure EXISTENCE is beyond all transactions. Just as pure gold cannot be used to form ornaments. Because, they say, it is too malleable or something. Hence, you have to add few things. Then only, it is useful for ornaments. Same way, PURE EXISTENCE cannot be transacted. Only when the **nāma rūpās** are added - like, when 'mike' **nāma rūpa** is added to PURE EXISTENCE, only then mike is recognisable. Then, we say, 'there is a mike'. Can you see that? Do you understand? I think, you understand!

**san mūlam anviccha** - '*may you arrive*' at the **SUBTLEST, PURE EXISTENCE**. Naturally, the next question of the student will be, what? Next question will be, keeping **sat** as the **kāryam**, should I go to its **kāraṇam**? You will get **kuttu**. '**SAT** IS THE ABSOLUTE AND ULTIMATE CAUSE ITSELF; IT IS NOT A PRODUCT. EXISTENCE IS NOT A PRODUCT. If EXISTENCE is to be produced, it should be produced out of something else. Something else, other than EXISTENCE, will be what? Non-EXISTENCE! So, how can you produce EXISTENCE out of non-EXISTENCE?! That will not happen. Therefore, he says, "that pure EXISTENCE is called **brahman**. And from **brahman** alone, all these people have come; in **brahman** alone, all the people rest; and unto **brahman** alone, all the people will go away!"

Therefore, the **upaniṣad** says, "**hey somya**" - dear student, **imāḥ sarvāḥ prajāḥ** - all these living beings. So, what is the difference between this section and the previous section? In the previous section, we only talked about the **product** in the form of the **world**; but here, we are

including the **living beings** also. Therefore, **sarvāḥ prajāḥ** - all these living beings are **san mūlāḥ** - are born out of that **brahman**, the pure EXISTENCE only. So, what does it mean? **san mūlāḥ** means, **sat** is the **sṛṣṭi kāraṇam**. **san mūlāḥ** means, **sat** is the **sṛṣṭi kāraṇam**. बहुव्रीहि समास - **bahuvrīḥ samāsa**. **sat brahma eva mūlam, sṛṣṭi kāraṇam vyāsāmsāḥ prajāḥ bahuvrīḥ**. Adjective to **prajāḥ**. And not only is THE PURE EXISTENCE **sṛṣṭi kāraṇam**. **sadāyatanāḥ**. **āyatanam** means, abode, the support. Therefore, **sadāyatanāḥ** means, **brahman** alone is the **sthiti kāraṇam**, for all these living beings. Again, **bahuvrīḥ samāsa**. **sat brahma eva āyatanam sthiti kāraṇam vyāsāmsāḥ prajāḥ**.

So, **sṛṣṭi kāraṇam brahma**. **sthiti kāraṇam brahma**. And what is left out? You know the answer! **sat pratiṣṭhāḥ** - the word **pratiṣṭhā** means, the **laya kāraṇam**, the resolution ground. Again, **bahuvrīḥ samāsa**. **sat brahma eva pratiṣṭhāḥ laya kāraṇam vyāsāmsāḥ prajāḥ**. And therefore, **brahman** alone is the **sṛṣṭi sthiti laya kāraṇam**; is the *material cause* of the CREATION. And we all know that, **kāraṇam** alone is **substantial**; everything else is what? Non-substantial **nāma rūpa**.

Therefore, what is world? It is PURE EXISTENCE. THAT ALONE IS THERE; and upon that **only substance**, called EXISTENCE, **nāma rūpās** are added. The EXISTENCE plus **nāma rūpa** is this world!

And if somebody asks, "EXISTENCE is non tangible. So, how can the intangible EXISTENCE appear as the tangible world?", if one asks, what answer we give? *In science, if the intangible energy can appear as the tangible world, sheerly because of its configuration and arrangement, why cannot our non-tangible EXISTENCE appear as the solid tangible world?*

Therefore, **brahman** alone was, is and will be. Whatever else you experience is nothing but, **nāma** and **rūpa**. So, this is arrived at through the second *word play*. And what is that *word play*? **aśanāyā**.

And now we will have one more word play '**udanyā**' and *I will bother you with that*, in the next class, so that you can have some intellectual rest [in the meanwhile].

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते I पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते I ॐ शान्तिः शान्तिः शान्तिः ॥

#### 14. Chapter 6.8.4 to 6.8.7

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

**tasya kva mūlaṁ syād anyatrānnādevam eva khalu somyānnena śuṅgenāpo mūlam anviccha adbhīḥ somya śuṅgena tejo mūlamanviccha tejasā somya śuṅgena sanmūlam anviccha sanmūlāḥ somyemāḥ sarvāḥ prajāḥ sadāyatanāḥ sat pratiṣṭhāḥ ॥ 6.8.4॥**

In this 8th section of the 6th chapter of **chāndogyā** the **upaniṣad** conveys the teaching given before, by a unique method of *word play*, I said. Three words are taken for the special **vedic** interpretations, and the same message given before is given here also. That is the topic of the first five **mantrās**. And, as I said, to understand this *word play*, we should have some **Sanskrit** knowledge. Otherwise, this may appear a little bit odd. But, whether we enjoy the word play or not, the final message is easier to understand. The first word taken was **svapiti**; and the general grammatical derivation is that, it is *a verb*, which means, '*a person is asleep*'. 'He is sleeping'. And the *special derivation* is, the word **svapitiḥ** is *taken as a noun*, by adding the **visarga**; and this noun is divided in to two portions. **svam** and **apītiḥ**, **sva** referring to **brahma svarūpam**; and **apītiḥ** meaning, **layaḥ**. So, **svapitiḥ** means, *a person who has resolved in to brahman*. And by giving this *special derivation* of **brahma svarūpa layaḥ**, what is the message conveyed? Not only the **jīvās** originate from **brahman**; all the **jīvās** resolve also in to **brahman**, as we experience in deep sleep state. Therefore, **viśeṣa nirvacanena**, for the word **svapiti**, through the **viśeṣa nirvacanam**, special derivation, the message given is simple. "*Everything resolves in to brahman*". Not only **brahman** is **srṣṭi kāraṇam** **brahman** is **laya kāraṇam**, also. This is the message of **svapiti nāma, viśeṣa nirvacanam**.

Then the next word taken is **aśanāyā**, which literally means, '*hunger*' only. But, here, the **vedā** takes it as **aśanāyāḥ**, with a **visarga**; and it is a noun, in plural number; and the special derivation given means, it is '*water*'. **aśanāyāḥ**, the meaning given through the special derivation is, *water*. And that too, *the water which is in the form of fluids in the body which carries nutrition to the various parts of the body*. **aśitam annam nayati iti aśanāyāḥ, āpaḥ**. Thus, **aśanāyāḥ**. The special meaning is, *bodily fluid*. General meaning is, what? *Hunger*. And by this special derivation, what is the message that **upaniṣad** wants to give? It says, the bodily fluid alone is carrying the nutrition to the various parts of the body. The nutrition come from **annam**. Therefore, the body is a product of **annam**. Message is simple. So, **aśanāyā pada**

**viśeṣa nirvacanena**, through this special derivation, what the **upaniṣad** conveys is, **the physical body is anna kāryam**. Here, **anna kāryam yukta**.

And since the body is a product of **annam**, **annam** is the **kāraṇam**. The essential nature of the body must be what? The **kāraṇam annam**! Because, the essential nature of any **kāryam** is nothing but, **kāraṇam**. **deham** is **anna kāryam**. Therefore, **annam** is **kāraṇam**. Therefore, **annam** is the **svarūpam** of the body. But, this **annam** itself is a product of **jalam**. Therefore, **jalam** is the **kāraṇam**. Therefore, **jalam** is the essential nature of **annam**. So, body's nature is **annam**. The nature of **annam** is, **jalam**. But, **jalam** itself is a **kāryam**; whose **kāraṇam** is, **agniḥ**. Therefore, **agni** is the nature of **jalam**. And the **agni** itself is born out of **sat brahma**. [All that you should not forget]. "**sadeva somya idam agra āsīd**" - **sat brahma** is the **kāraṇam**, the essential nature of **agni**. Therefore, what is the final nature of **śarīram**? **annam**, **jalam** or **agni**? The final nature is **sat brahma** only. Therefore, **BRAHMAN** IS THE **SVARŪPAM** OF EVERYTHING. And therefore, the **mantrā** concluded - which we saw in the last class - "**imāḥ sarvāḥ prajāḥ san mūlāḥ sat āyatanāḥ sat pratiṣṭhā**". **mūlāḥ** means, **srṣṭi kāraṇam**. **āyatanam** refers to **sthiti kāraṇam**. **pratiṣṭhā** refers to **laya kāraṇam**. **SAT BRAHMA IS SRṢṬI STHITI LAYA KĀRAṆAM**. All this we arrived, by what? Special derivation of the word **aśanāyā**. We have thus seen two words. You have to tolerate one more. Okay. That we will see in the next **mantrā**.

अथ यत्रैतत्पुरुषः पिपासति नाम तेज एव तत्पीतं नयते तद्यथा गोनायोऽश्वनायः पुरुषनाय इत्येवं तत्तेज आचष्ट उदन्येति तत्रैतदेव शुङ्गमुत्पतितः सोम्य विजानीहि नेदममूलं भविष्यतीति ॥

**atha yatraitat puruṣaḥ pipāsati nāma teja eva tatpītaṃ nayate tadyathā gonāyo'śvanāyaḥ puruṣanāya ityevaṃ tatteja ācaṣṭa udanyeti tatraitad eva śuṅgam utpatitaḥ somya vijānīhi nedam amūlaṃ bhaviṣyatīti ॥ 6.8.5 ॥**

So, now, we are entering the *third word play*. **svapiti** over. **aśanāyā** over. Now, the third word taken is **udanyā**. u+da+nyā. **udanyā**. In **Sanskrit**, the word **udanyā** is otherwise known as **pipāsā**. And both words **pipāsā** and **udanyā** mean, *thirst*. Thirst, the desire for drinking water, is called **udanyā**. So **udakam pātum icchā udanyā**. This '*desire for water*' or *thirst* is the **sāmānya nirvacanam**; the general derivation of the word according to the regular **Sanskrit** grammar. Now, the **upaniṣad** wants to play upon the word; like, *bāla trupura sundari*, [hope you have not forgotten]. Do not forget! So, its playing upon the word.

What does it say? It says, **udanyā** refers to **agni tattvam**. **udanyā** refers to the **agni tattvam** or fire principle. And, what type of fire principle? The fire which is within the body, as the digestive fire called **vaiśvānara agniḥ**. Just as we said, **aśanāyā** refers to *water* - not,

outside water - but, *water within the body*, in the form of fluids carrying nutrition. Similarly, the word **udanyā** means, **agniḥ**. And what **agni**? **vaiśvānara agniḥ**. Digestive fire. And what does the digestive fire do? When you consume water, when we consume water, the digestive fire principle *absorbs* the water that we drink, and distributes it to the body. So, what does the digestive fire principle do? When you are thirsty [and that is why there is another word for thirst - **dāhaḥ**]. In Tamil also they say, **தாஹம்** - if you say, it is good. Literally, the word **dāha** means burning. So, when the body is burning with digestive fire, **dahati iti dāhaḥ**. And because of the digestive fire when the body is burning, you ask for what? Water. And when you drink water, the digestive fire absorbs the water and distributes it to every cell of the body. Therefore, digestive fire is called '**udanyā**'. And how did this particular word come? The **upaniṣad** says, **uda** means, *water*. Shortened version of **udakam**; and, **nya** means **nayati**. So, **udanyā** means, **udakam nayati iti udanyā**. The digestive fire, which **nayati**, **nayati** means, what? '*Carries*' the water and distributes to the body. Thus, general meaning is, **thirst**. Special meaning is, **digestive fire**. With this, the *word play part is over*. From this, we have to derive the corollary.

What is the corollary? Since the digestive fire is *absorbing* the water and *distributing* it to the body, body is not only the product of **annam**; body is the product of water also! Why? Because, the water enters every cell of the body and the cell gets nourished. Therefore, the corollary is that, **the body is jala kāryam**. In the previous derivation what did we say? **Body is anna kāryam**. Now, through **udanyā** definition, we say, body is **jala kāryam**. And therefore, **jalam** becomes what? **kāraṇam** of the body. Previously, what did we say? **annam** is **kāraṇam**, we said. Now we say, **jalam** is also the **kāraṇam** of the body. Therefore, the essential nature of the body is water. **kāraṇatvat**.

And then, the water itself is a product of **agni tattvam**. [All that is, like before]. Therefore, **jalam** is **kāryam**; **agni** is **kāraṇam**. Therefore, **agni** is the essential nature of **jalam**. And, **brahman** is the essential nature of **agni**. Therefore, again, what did we do? **śarīram** to **jalam** to **agni** to **brahman**. In the previous definition, **śarīram** to **annam** to **jalam** to **agni** to **brahman**. Here, what do we do? We skip **annam**. **śarīram** to **jalam** to **agni** to **brahman**. But, what is the final message? **śarīram** is **jala kāryam**, *immediately*; but, ULTIMATELY, **ŚARĪRAM IS BRAHMA KĀRYAM**. And therefore the **mantrā** says, [the **mantrā** is developed in the same manner].

**yatraitat puruṣaḥ pipāsati nāma teja eva tat pitaṃ nayate**. **tejaḥ** means, the inside **vaiśvānara agni** alone, takes the water and distributes. **tadyathā go nāyaḥ asva nāyaḥ puruṣa nāyaḥ** - the carrier of the cow is called **go nāyaḥ**. The one who takes the horses is

called **aśva nāyaḥ**. The one who takes the **puruṣās**, the human beings, is **puruṣa nāyaḥ**. All these are examples. Similarly, one who takes **udakam** is called **uda nāyaḥ**. **uda nāyaḥ** has become, what? **udanyā**. This is the word play. Therefore, the **upaniṣad** says, **evam tattejaḥ ācaṣṭe udanyā iti** - thus, the digestive fire principle is called **udanyā**. And, it should be in neuter gender, **udanyam**; but, it is called **udanyā**. **chāndasa prayogaḥ**. And, what you have to do is, you have to catch the **kāraṇam**, and go on climbing up and up, *until you reach the ultimate cause*, **brahman**. That is said in the next **mantrā**. We will read. This 5th **mantrā** is very much similar to **mantrā** 3. Therefore, I did not explain every word. C/o **mantrā** number 3. Okay. Now, we will go to **mantrā** 6.

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

**tasya kva mūlaṃ syādanyatrādbhy'dbhiḥ somya śuṅgena tejo mūlamanviccha tejasā somya śuṅgena sanmūlamanviccha sanmūlāḥ somyemāḥ sarvāḥ prajāḥ sadāyatanāḥ satpratiṣṭhā yathā tu khalu somyemāstisro devatāḥ puruṣam prāpya trivṛttrivṛdekaikā bhavati taduktaṃ purastādeva bhavati [asya somya puruṣasya prayato vāṅmanasi sampadyate manaḥ prāṇe prāṇāstejasi tejaḥ parasyām] ॥ 6.8.6॥**

Up to **purastādeva bhavati** we will see first. This portion is very much similar to **mantrā** number 4. Five and three are similar; six and four are similar. And here, the **upaniṣad** talks about the *journey of the student from kāryam to the kāraṇam*. **śarīram** to **jalām**, **jalām** to **agni**, **agni** to **sat brahman**. Only difference is, instead of using the word **kāryam** and **kāraṇam**, the **upaniṣad** uses the word **śuṅgam** and **mūlam**. Therefore, it *appears* like some special **mantrā**. **śuṅgam** in this **mantrā** is **śuṅgena**. Refers to **kāryeṇa**. **mūlam** refers to **kāraṇam**. May you go from **kāryam** to **kāraṇam**. How long you should go? Up to **brahman!** And you cannot go any further than **brahman!** Why? **brahman** is the dead end; like, some streets. They have dead-end. **brahman** is dead-end. Not because, **brahman** is dead! Very careful. **brahman** is the dead-end; because, **brahman** is not a **kāryam** having a **kāraṇam**. **brahman** is the absolute final **kāraṇam**. Therefore, the **upaniṣad** says, **sanmūlam anviccha** - may you continue the enquiry up to **sat brahman**. **anviccha** means, *conduct the enquiry*. And thereafter, you should come to this conclusion. And, what is that conclusion? **sarvāḥ prajāḥ sanmūlāḥ sadāyatanāḥ satpratiṣṭhāḥ** - these are very, very popular sentences which **śaṅkarācāryā** *repeatedly quotes*. It means, **brahman** is **sṛṣṭi sthiti laya kāraṇam**.

Then, the **upaniṣad** itself is worried whether the people would have understood the word play. Since some **Sanskrit** grammar is involved! And therefore, the **upaniṣad** says, *even if you do not understand the word play it does not matter*. This message has been already given before. What is the message? The body is ultimately the **kāryam** of **brahman**. Therefore, the **upaniṣad** says, **yathā tu khalu somya** - oh, dear student, whether the word play is clear to you or not, I have *already* talked about this, *before*. **tad uktaṃ purastād eva bhavati - purastād** means, *previously*. So, once you say, *previously*, the question will come *where?* That is the end of section four and the entire section five. [Not chapter, but section]. section 4, **mantrā** 7, third and fourth line you see. "**somyemāstisro devatāḥ puruṣaṃ prāpya trivṛttrivṛdekaikā bhavati tanme vijānīhīti**".

That message has been already given by pointing out that, what we consume is **agni**, **jalam** and **pṛthivī** alone. **agni** is consumed in the form of oil and ghee. Do you remember? Water we consume in the form of water. Earth we consume in the form of the solids, grains, vegetables. Therefore, the body is a product of **agni**, **jalam** and **pṛthivī** only. The details were given in section no.5. If you remember, the food was divided in to gross part, subtle part and subtlest part. The gross part becomes impurity, excretion and it is thrown out; and the subtle part becomes, the **sthūla śarīram**; and the subtlest part becomes, **sūkṣma śarīram**. In that section, it has been already mentioned that, the body is a product of the three **bhūtās** only. The same idea is now conveyed through the special derivation of **aśanāyā** and **pipāsā**. That is what is said here. **trivṛttrivṛdekaikā bhavati tad purastād eva uktaṃ** - in section number 5. With that, the topic of *wordplay* or **viśeṣa nirvacanam** is over; and thereafter, **asya somya puruṣasya** onwards, is a new topic.

In that sentence, there is no full stop also. In the same **mantrā**, within the same sentence, a new topic is begun. And the topic in last two lines mentioned is, "not only the body comes from **brahman**; at the time of **maraṇam**, the body or the **jīvā**, resolves back in to **brahman** only!" In the beginning of the section, [that is this 8th section], it was mentioned, during the sleep also the **jīvā** resolves in to **brahman**, losing its individuality. Now, the **upaniṣad** says, during **maraṇam**, death also, the **jīvā** resolves in to **brahman** only. And later, it will say, "during **pralayam** also, the **jīvā** merges in to **brahman** only. Therefore, **brahman** is the final **laya kāraṇam**.

Now, look at this. **hey somya** - oh dear student, **asya puruṣasya prayataḥ. prayataḥ** means, **prayāṇam kurvataḥ** - the one who is departing. 'The *departing jīvā*'. Do we not say? 'The *departed soul*', we say. **prayataḥ** means, the dying or departing person. Derived from the

root **pra+e dhātu**, second conjugation, and it is present participle **prayan, prayantau, prayantaḥ** and it is **ṣaṣṭhī vibhakti. takārāntaḥ puṁlīngaḥ prayat śabdaḥ ṣaṣṭhī eka vacanam. puruṣasya** ங்கறதுக்கு **viśeṣaṇam, prayataḥ**. 'of the dying person', is the meaning.

So, at the time of death, what happens? **upaniṣad** is making you afraid! We do not want to think of all that. **upaniṣad** says, this is a very, very natural process. What happens? **vāñmanasi sampadyate** - this person was a highly talkative person, all the time talking. First, the **indriyās** - the sense organs, will resolve their functions and get merged in to the mind. So, **vāk** [represents the **vāg indriyam**, the organ of speech] **manasi sampadyate** - resolves in to the mind. What does it mean? This person wants to say a lot; but, his speech does not come out; because, there is no energy. And therefore, the mouth does not speak. Sometimes, the tongue moves; but, the sound does not come; only air comes! You have to go near and listen. We will not be able to. **vāk manasi sampadyate**.

Then what happens? These are all typical situations; because, we want to share our thoughts; and the other people are eager to know what our thoughts are. But, there is no communication. Hence, what you need to say/do, do all that, now itself. And then, what happens? **manaḥ prāṇe** - the mind, which was also efficient, now gradually loses its thinking capacity, memory power etc. It was a problem, earlier itself! Memory power goes; **manaḥ, cittam, ahamkāraḥ** - all of them, gradually get resolved. **manaḥ prāṇe**. In the **prāṇa tattvam. manaḥ is annāmayam. prāṇaḥ is āpomayam. The annāmaya manaḥ, gets resolved in to āpomaya prāṇaḥ. And, that means what? Speech has come down. Thoughts also have come down. But, this person is still alive. They have resolved in to prāṇa.**

This person is not yet dead; but, alive. And for how many days? We do not know! Even though everybody prays for his quick departure. Everybody prays. But, we have no idea how long this condition will be. It is dependent on what? It is dependent on, not the wish of that person; it does not depend up on the wish of the other family members; it *purely depends on the law of karmā*. As long as **karmā** is there, the person survives. And I have often said, people ask the question, "when I have nothing to contribute, why should **bhagavān** keep me alive? I cannot contribute to the society. I cannot contribute to the family also. Why should I be kept alive?", people ask. *It is an un-intelligent question.* We should remember, we are not only **kartā**; but, we are **bhoktā** also. The **kartā** part of the individual might have stopped functioning. Therefore, I do not contribute. But, remember, the **bhoktā** has to go through the **prārabdha karmā**. And not only the old **bhoktā**; but, through him, the family members also are **bhoktās**. They have got their **prārabdhā**. What **prārabdhā**? For how many days they should



serve him - they have their **prārabdhā**. Let us not feel bad about it. If others have to exhaust their **prārabdhā** by serving us, and if we have to give trouble to our children, it is again governed by the law of **karmā**! By resisting or worrying, nothing can be stopped. Therefore, until the **prārabdham** of **kartā** and the **bhoktā** is over, **prāṇā** continues.

Then what happens? **prāṇā** also starts fading away. That means what? The digestive system becomes weaker. **prāṇa, apāna** - the excretory system becomes weaker; the circulatory system becomes weaker. They are all expressions of what? **pañca prāṇās** only. Only one particular **prāṇā** becomes active. What is that **prāṇā**? Do you remember? The **udāna prāṇā**, which is in charge of transportation. Because, time of quitting. The packers, they say! When do the packers come? When you have to vacate one house and go to another house, the packers have to come. **udāna prāṇā** is the packer; and when it becomes active, all the other **prāṇās** gradually come down. They come down to such an extent, that the others around even do not know 'whether this person is alive or dead'. Life is such a feeble thing, that we do not know whether he is there or not!

And, at that time, what has happened to the **prāṇā**? The **upaniṣad** says, **prāṇaḥ tejasi** - the **prāṇā** dissolves in to the warmth of the body. The final trace of life is in the form of what? The warmth of the body itself. It is called the **udāna tattvam**. It is there; and therefore, the **upaniṣad** says, **vāñmanasi sampadyate manaḥ prāṇe prāṇaḥ tejasi** - so, people touch the body and feel whether the warmth is there or not. And when the **jīvā** quits this particular body and merges in to **brahman**, then the body becomes what? **tandā hogayā**, in Hindi! The bodily warmth is gone. It is dead. Therefore, he says, **tejaḥ parasyāṃ devatāyām**.

So, what does the **upaniṣad** convey? At the macro level also, **pr̥thivī jalam agni**! And from **agni**, merger in to **brahman**. At the micro level also, the final part is what? The **agni tattvam**, in the form of the warmth of the body. The **jīvā**, is experienced in the body in the form of the bodily warmth, called **tejas tattvam**. Then, the **tejas** merges in to **brahman**; which means, the **jīvātmā** merges in to **paramātmā**. Therefore, the **upaniṣad** says, **tejaḥ** - the warmth [we have to take it as the **jīvātmā** in the form of **tejaḥ**]. **tejaḥ parasyāṃ devatāyām**, means, **paramātmāni**. You have to supply the verb '**sampadyate**' at every stage. **manaḥ prāṇe sampadyate. prāṇaḥ tejasi sampadyate. sampadyate** means, **ekī bhavati** or merges.

Then, naturally, the question will come, "do you mean to say that, every dying **jīvātmā** merges in to **brahman**? because, you are saying, **tejaḥ parasyāṃ devatāyām. parā devatā** here means, what? **brahman**. Therefore, do you mean to say that, every dying **jīvātmā** merges in

to **brahman**? The **upaniṣad** says, **definitely**. Because, the word used here is what? **brahma layam** or **aikyam**. So, naturally, the question will come, "does it mean all the **jīvā** gets liberation?" For this, the **upaniṣad** says, 'it depends'. Whether it is liberation or not will depend. Depend on what? Whether the merging **jīvā** is **ajñānī jīvaḥ** or **jñānī jīvaḥ**. [**bhagavān** will check whether he has attended **chāndogya** class or not! **bhagavān** will look into His diary! Do you understand? I am assuming; it is not said here!] And the **upaniṣad** says, an **ajñānī jīvā** also will merge in to **brahman** only. During **suṣupti** also **brahma layaḥ**. During **maraṇam** also **brahma layaḥ**.

All these **mantrās** are very elaborately studied in **brahma sūtrā** [fourth chapter second section. Several **sūtrās** are devoted for this one sentence]. Innocent looking sentence it is. Which sentence? **asya somya puruṣasya prayato vānmanasi sampadyate manaḥ prāṇe prāṇāstejasi tejaḥ parasyāṃ devatāyām** - for this one sentence, several **sūtrās** have been written. **śāṅkarācāryā** writes elaborate **bāṣyam** - about, what happens at the time of death; how the **jīvā** travels; and how, the **jñānī jīvā** does not travel. All these details are discussed. And based on that only, I am giving you the hint. Both **ajñānī jīvā** and **jñānī jīvā** will merge in to **brahman**. But, the problem is, in the case of **ajñānī jīvā**, **sañcita karmās** are not burnt. Therefore they remain in the form of **kāraṇa śarīram**. **Therefore, the merger is not absolute merger**. It retains the individuality.

It is exactly like what? When we go to sleep we have lost our individuality. We do not remember our name, form, parentage, knowledge - all these things we do not know. We have dissolved our individuality, in sleep. But, all that is there **in potential form**; and, when we wake up, again the individuality comes. Exactly in the same manner, during death also, the **ajñānī** merges in to **brahman**; but, the **kāraṇa śarīram** the **avidyā bījam** continues. Therefore, what happens?

‘போன மச்சான் திரும்பி வந்தான்’ னு சொல்லுமாதிரி from that **brahman**, again the **ajñānī jīvā** comes back with another **sūkṣma, sthūla śarīram** and all those things. Whereas, in the case of **jñānī**, "**nasatya prāṇāḥ ukrāmanti brahmaivasan brahmāsyeti**". So, **brahma aikyam** is common to **jñānī** and **ajñānī**.

Continuing.

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

**sa ya eṣo'ṇimaitadātmyamidaṃ sarvaṃ tatsatyaṃ sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavān vijñāpayatviti tathā somyeti hovāca ॥ 6.8.7॥**

So, all these previous portions are preparations for this **mahā vākyam** only. Until now, the teacher, **uddālakā** has elaborately established that, **sat brahman** is **sr̥ṣṭi sthiti laya kāraṇam**. Therefore, **sat brahman** alone is the material cause. And since **sat brahman** is the material cause, really speaking, THE MATERIAL CAUSE **ALONE EXISTS**. All the products are nothing but, **nāma** and **rūpa**. They do not have an EXISTENCE of their own. Remembering the example, they pot does not have an EXISTENCE of its own, other than the EXISTENCE of CLAY. The ornaments do not have EXISTENCE of their own. So, when you say, "bangle is, chain is etc", the **ISNESS** belongs to what? The bangle or chain? **ISNESS** belongs to the **gold only**. Bangle, chain etc have got the ISNESS *borrowed from gold* alone. Therefore, when I am experiencing the ISNESS of bangle, chain etc., really speaking, I am experiencing what? The ISNESS of the gold alone!

If I remember this, ultimately, **brahman** being the ultimate cause, the whole CREATION - from the minutest atom, to the biggest galaxy - all of them, are sheer non-substantial empty **nāma** and **rūpā** only. THERE IS ONLY ONE **SUBSTANCE** BEHIND THE ENTIRE **CREATION**. THAT SUBSTANCE IS **BRAHMAN**; and that **brahman** SUBSTANCE is *appearing* in the CREATION in what form? That **brahman** SUBSTANCE is appearing in the CREATION in what form? Just as gold *appears* in every ornament as 'is', 'is', 'is', as EXISTENCE, **brahman** the basic ULTIMATE SUBSTANCE behind the CREATION is experienced in the form of table 'is', chair 'is', pen 'is', mike 'is' when we say, the mike is **nāma rūpā**; but, behind the **nāma rūpā**, what is the SUBSTANCE? **brahman!** And how do I experience this? As the **ISNESS**. Therefore, "**brahman** experience do we have or not?" if someone asks, what should we say? "**Everyone has brahman experience in the form of sat**". "**yasyaiva sphuraṇam sadātmakam asat kalpārthakam bhāsate**". So, **BRAHMAN IS IN THE FORM OF PURE EXISTENCE**.

Now, naturally, the question will come, "I do experience **brahman** in the form of EXISTENCE in the world; but, when I experience EXISTENCE in the world, *it is always associated with* one **nāma rūpā** or another **nāma rūpā**. Here, I am experiencing **brahman** as the EXISTENCE; but, what type of EXISTENCE? **Not** PURE EXISTENCE; but, existence associated with what? **Mike nāma rūpā**. When I turn in this direction, I do experience **brahman**; but, again, not pure **brahman**; but, **brahman** associated with clip **nāma rūpa**. Therefore, I always experience what? **nāma rūpa sahita sattā**. EXISTENCE **brahman**, *adulterated with, alloyed with*, **nāma** and **rūpa**. When I turn towards my own body, here also **brahman** is there; but, *in the form of a body* **IS**, *associated with* **nāma rūpa**.

Now, the student's eagerness is, "how can I experience the **pure brahman** or EXISTENCE without adulteration; or, contamination with any **nāma rūpā**?" Because, when the existence is associated with **nāma rūpā**, it becomes localised. Is it not so? Mike existence is localised. Clip existence is localised. Therefore, **nāma rūpa sahita sat** is a localised, finite form, of existence. "How can I experience the *pure unlocalised*, all pervading, EXISTENCE; **brahman**?" This will be the natural eagerness of an intelligent student, like you. [Let me say that now and then, to please you!]

And **uddālakā**, the teacher, says, "PURE EXISTENCE, without **nāma rūpā** contamination, **you can never know or experience**". See the tragedy! The **pure existence** you can never experience, know or objectify. You can go anywhere, even in to the farthest galaxy; but, you cannot see PURE EXISTENCE! And suppose you travel inwards, [that is also there. Some people tightly close their eyes and travel inwards] inside also, what is there? Mental thoughts are there. Thoughts are also what? **nāma rūpā** only! There also, **nāma rūpa sahita sat**.

"PURE EXISTENCE", **uddālakā** says, "you cannot experience". Then, naturally, **śvetaketu** wonders, "then what to do? Why cannot I experience that?" Then, father **uddālakā** says, "you cannot experience that; because, **YOU, THE EXPERIENCING CONSCIOUSNESS, ARE THAT PURE EXISTENCE!**" The PURE EXISTENCE is **NOT** an OBJECT that you will come across. It is nothing but **YOU, THE CONSCIOUS ENTITY, the WITNESS ENTITY, THE SĀKṢI CAITANYAM!** Therefore, **EXISTENCE is CONSCIOUSNESS. CONSCIOUSNESS is EXISTENCE.**

Therefore, "**tat sat, tvam cid asi, śvetaketo**". So, what is that PURE EXISTENCE? Mind bogging statement - "**I AM THE PURE EXISTENCE**".

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

### 15. Chapter 6.8.7, 6.9.1 to 6.9.4

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

**sa ya eṣo'ṇimaitadātmyamidaṁ sarvaṁ tatsatyaṁ sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavān vijñāpayatviti tathā somyeti hovāca ॥ 6.8.7॥**

By the **adhyāropa - apavādā** method, the teacher **uddālakā** established that, **sat brahman** the **KĀRAṆAM** OF THE UNIVERSE **ALONE** REALLY EXISTS AND EVERYTHING ELSE IN THE FORM OF **KĀRYA PRAPAÑCA** DOES NOT HAVE AN EXISTENCE OF ITS OWN. It is nothing but non-substantial **nāma** and **rūpā**; and this **kāraṇam brahma**, the PURE EXISTENCE, **alone** lends existence to everything in the CREATION. Just as, gold alone lends 'IS'NESS to every ornament; wood alone lends 'IS'NESS to every furniture, **brahman** alone lends 'IS'NESS to everything in the CREATION; and therefore, whenever I experience anything in the CREATION, not only I am experiencing the **nāma rūpā**; but, I am experiencing **brahman** also, in the form of EXISTENCE or 'IS'NESS.

Therefore, according to **vedāntā**, we do not require any **sādhana** at all to *experience brahman*. In fact, **vedāntā** is giving us a challenge. 'Please *try to avoid brahman*! Let us see! You are struggling to *experience brahman*, my dear; you are struggling to *experience brahman*. Now, I am giving you a new *challenge, try to avoid brahman*. And to *avoid brahman*, you have only to *experience* things without EXISTENCE or 'IS'NESS. Try that out. You can never succeed. In wherever you perceive, the **nāmā** changes, **rūpā** changes, **karmā** changes; but, changelessly 'IS', 'IS', 'IS' will continue. Even when you use the word 'I', you may change the word from 'IS' to 'am'; but, 'am' is also another version of EXISTENCE only! Therefore, we **are experiencing brahman** all the time.

But the question is, we are only experiencing **brahman** with **nāma rūpā**. What should I do to experience **brahman**, the EXISTENCE, without any **nāma rūpā**? *Without any adulteration in its pure form!* The **upaniṣad** says, the pure **brahman**, the EXISTENCE, can **NEVER** become an object of experience. And what is the reason? The reason is given here. "**saḥ yaḥ eṣaḥ aṇima**". **aṇima** means, what? EXTREMELY SUBTLE. **aṇoḥ bhāvaḥ aṇimā**. And what do you mean by **aṇima**? **aṇima** is that "nature of subtlety", because of which, it is not available for the instruments of perception. As you travel from **kāryam** to **kāraṇam**, the **kāraṇam** becomes more and more difficult to perceive. If you take the **pañca bhūtās** themselves, earth is the grossest one, available for all the five sense organs. Its **kāraṇam** is **jalam**. It is available

only for four sense organs; because, water does not have *smell*. Do not say, "**Swāmīji**, our water has all types of smells". I mean, pure water does not have smell. The next higher **kāraṇam, agni**, is experience-able only by three sense organs. You cannot *taste* fire. If you go higher, to **vāyu**, it is still subtler; available only for two sense organs - **śabda** and **sparsā**. And when you go to **ākāśā** - which is the cause of all these things, it is almost imperceptible; *not available for any sense organ*. If you try to find out how we recognise space, it is a mystery. We do talk about space. We do say, 'there is lot of space'; 'there is no space' etc. Even though *we do have a concept of space*; but, how we recognise space is mysterious; because, it has no form, no colour, smell it does not have. Not available for any. It has only **śabda guṇa**, which can be indirectly experienced through echo. And **brahman** - THE PURE EXISTENCE - is the cause of even **ākāśaḥ**. Therefore, **sarva indriya agocaram**. Therefore, **mana agocaram**. Therefore, the teacher says, **saḥ yaḥ eṣaḥ aṇima**.

Then, comes the crucial question, 'if the PURE EXISTENCE is not available for objectification how do I know "**it is**"? How do I know the pure existence is, for that alone the teacher gives the mind boggling answer. The PURE EXISTENCE exists in the form of the PURE CONSCIOUSNESS, the observer the witness, the experiencer; and therefore, the teacher said, **aitadātmyamida ṣ sarvaṃ**. So, **ida ṣ sarvaṃ** - the whole CREATION, has got this **brahman** as the inner truth. **ātmyam** means, the inner essence. Because, **KĀRAṆAM IS THE INNER ESSENCE OF THE KĀRYAM**. **tat satya ṣ - tat satyam**. [In some books, there is a different reading. **sat satyam**. Whether it is **tat satyam** or **sat satyam**, both are one and the same; because, **tat is sat**]. The word **satyam** means, that which can never be negated.

EXISTENCE is one thing which can never be negated; because, to negate EXISTENCE, there must be a negator. Is it not? To negate EXISTENCE, there must be a negator. The negator must be existent or non-existent? If the negator is non-existent, [it is little confusing], if the negator is non-existent, EXISTENCE cannot be negated! [Do you understand?] If the negator is non-existent, the EXISTENCE cannot be negated. Suppose, the negator is *existent*, then also EXISTENCE cannot be negated. Why? If the negator is existent, the existence cannot be negated; because, the negator is existent! Thus, WHETHER A NEGATOR EXISTS OR A NEGATOR DOES NOT EXIST, EXISTENCE IS ALWAYS UN-NEGATABLE. That is why, when you destroy a pot, the '**is'ness** will not be destroyed. It will intelligently, jump to the pieces of pot. And suppose you powder the pieces, then, in the form of the powdered mud the EXISTENCE will be there! Suppose, you mix it with the earth, again the EXISTENCE will jump to something else! EXISTENCE is **abādhyam**. And, '*that which is un-negatable*', is the definition of REALITY. That is why in **tattva bodha**, "**sat kim? yat trikāle api abādhyatvena tiṣṭhati tat sat**".

So, what is un-negatable is **satyam. sa ātmā**. That **brahman** alone, is the **ātmā**, the truth of everyone! And, do *not look* for that truth. **Swāmiji**, how to see that? How many minutes one should remain in **samādhi** for the truth to come? **uddālakā** says, "*never wait for the truth to come*". Why? **tattvamasi śvetaketo** - this is the most powerful mahā vākyam; in which, PURE EXISTENCE is equated to PURE CONSCIOUSNESS. And that is why the five features of EXISTENCE and the five features of CONSCIOUSNESS - both are - one and the same. Should I remind you? CONSCIOUSNESS is not a part product or property of the body, we say. Same way, existence is not a part product or property of any object in the CREATION. Even after the destruction of the whole universe, and even after the destruction of the whole body and mind, the PURE EXISTENCE, the PURE CONSCIOUSNESS, will survive. That surviving **sat cit** cannot be accessed; not because it is absent; but because, there is no medium. Therefore, **uddālakā** says, the only way you can know the PURE **brahman** is, only one way. What is that? **tasya smṛtis-tatra dṛḍhaiva niṣṭhā**.

**Ramaṇa mahaṛṣi's ślokā** comes to my mind. Anyway, **kārtikai dīpam**, in **Tiruvaṇṇāmalai**; it is special. And **Ramaṇa mahaṛṣi** was a great devotee. And in the '**sad darśanam**', **Ramaṇa mahaṛṣi** starts with the prayer, "**SAT-PRAYATYAYAḤ KIṂ NU VIHĀYA SANTAM HRDYEṢA CINTĀ-RAHITO HRDĀKHYAḤ, KATHAM SMARĀMAS-TAM-AMEYAM-EKAM TASYA SMṚTIS-TATRA DRḌHAIVA NIṢṬHĀ**" - he says, "I want to write the '**sad darśanam**'; and for that, I have to remember the **aṇṇāmalai īśvarā**, who is none other than PURE EXISTENCE. And how can I think of that PURE EXISTENCE? Because, it is not available for "thought", *as an object*. Therefore, I remember **Tiruvaṇṇāmalai** only in one way. What is that? "**tasya smṛtiḥ tatra dṛḍhaiva niṣṭhā eva**" - "I am the **jyotiḥ**!".

So what is **dīpam**? Not the local lamp. The original **jyotiḥ** is "**jyotiṣāṃ api tat jyotiḥ tamasah param ucyate**" [**gītā** 13.18] **brahman** alone is in the form of PURE **jyotiḥ**. **jyotiḥ** is nothing but CONSCIOUSNESS; and, **that CONSCIOUSNESS, "I am"**. This is alone is **brahma jñānam**.

Okay. All these things came for what purpose? You should not forget the **original question** of the student. Who is the student? **śvetaketu**. And, he asked the question, "what is that, knowing which, *everything* is known?" **eka vijñānena sarva vijñānam** was the question. For that, **uddālakā** said, **kāraṇa vijñānena kārya vijñānam**. Then, He said, **kāraṇam** is **brahman**. That means, **brahma vijñānena, sarva vijñānam**. Now, He says, "THAT **BRAHMAN** IS I". Therefore, by knowing "myself", I have known **everything**; and therefore, 'oh **śvetaketu**, if you want to know everything, know yourself!" "**ஒன்றைத் தெரிந்துகொள்; உன்னைத் தெரிந்துகொள்!**" [Know that one; know yourself!].

With this, the **tat padārtha jñānam** is over. **tvam pada jñānam** is over. **aikyam** is also over. The actual teaching is over. But, **śvetaketu** wants more of the teaching. Therefore, he says, '**bhūya eva mā bhagavān vijñāpayatu**' iti. "It is very, very interesting. I would like to know more!" And **uddālakā** says, '**tathā soṃya, iti hovāca**' - 'I am waiting for some student to ask me. I have you. I will happily share'. Because, for a **guru**, talking about **vedāntā** is talking about Himself. It is biography that is being talked about. Who will not like to talk about one's biography?! For a **vedāntic** teacher, **vedāntic** teaching is, 'teaching about himself'. And the students also enjoy; because, the teacher's biography is [supposed to be] the student's biography also. This is one place wherein we have got a common biography. So, with this, the 8th section is over. We will now enter the 9th section.



## ***Sixth chapter - Section 9***

यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति नानात्ययानां वृक्षाणा रसान्समवहारमेकता रसं गमयन्ति ॥

**yathā somya madhu madhukṛto nistiṣṭhanti nānātyayānāṃ vṛkṣāṇāṃ rasānsamavahāram ekatāṃ rasam gamayanti ॥ 6.9.1 ॥**

ते यथा तत्र न विवेकं लभन्तेऽमुष्याहं वृक्षस्य रसोऽस्म्यमुष्याहं वृक्षस्य रसोऽस्मीत्येवमेव खलु सोम्येमाः सर्वाः प्रजाः सति सम्पद्य न विदुः सति सम्पद्यामह इति ॥

**te yathā tatra na vivekaṃ labhante'muṣyāhaṃ vṛkṣasya raso'smyamuṣyāhaṃ vṛkṣasya raso'smītyevam eva khalu somyemāḥ sarvāḥ prajāḥ sati sampadya na viduḥ sati sampadyāmaha iti ॥ 6.9.2 ॥**

With the 8th section, the actual teaching part is over. Therefore, that is *equivalent* to the **śravaṇam** part; and from the 9th section, it is more like **mananam**; wherein, certain aspects of **vedāntā** are clarified, so that the mind or intellect is free from doubt. And only when the intellect is free from doubt, it can receive the teaching without any hesitation. Therefore, the following portions are not the teaching portions; but, *obstacles removal portions*, so that the teaching is received.

Here, the teacher, **uddālakā**, is removing a possible doubt, based on the teaching given in the previous section. In the previous section, in the beginning, the teacher pointed out that, "all the **jīvās** whenever they go to sleep, their **jīvatvam**, their individuality, is dissolving". At the time of sleep, the **jīvās** are losing their **jīvatvam** or individuality; and therefore, it is something similar to **pralayam**. The only difference is, in **pralayam**, all the **jīvās** are dissolving; whereas, in sleep, I have got a miniature of **pralayam**, in which, I the individual **jīvā** alone resolve. And when the **jīvās** resolve, where do they resolve? Into their **kāraṇam**! And, what is the **kāraṇam** of all the **jīvās**? PURE **sat brahman** only. And therefore, every **jīvā** is resolving into, becoming one with, **kāraṇam brahman**, at the time of sleep. Without any spiritual **sādhana**, without any **karma yogā, upāsanā, śravaṇam, sādhana catuṣṭaya sampatti**, without any effort, we all get what? **jīvā brahma aikyam**! And this **aikyam** is so complete, that our experience itself is what? **advaita anubhava**. We do not have any duality at all. People say, **advaita anubhava** they are lacking; and they are trying to sit in **samādhi** for **advaita anubhava**. **uddālakā** says, 'we all have **advaita anubhava; brahma aikya anubhava**. When? When we go to sleep. [Wherever it may be; I do not want to give the details. Wherever it may be!] And this process was called **sat sampattiḥ**. In the 8th section. In the first **mantrā** itself **yatraitatpuruṣaḥ svapiti nāma satā somya tadā sampanno bhavati**. **tadā** means

what? **sat brahma. tadā** - at the time of sleep, **sampanno bhavati** - means, **ekhī bhavati**. Therefore, we have got what? **sat sampatti. advaita anubhava**.

And, based on that, a doubt may come. What is that? If we are all merging into **brahman** during sleep, how come we do not have **that knowledge**? Even at the time of sleep, we do not have that knowledge; and after waking up also, nobody claims, "do you know where I went? I went to **brahman** and came back!" So, "how come, we do not have that **aikya jñānam** in **suṣupti**?" is the question. And, in this section, the answer is given. An example also is given.

And what is the answer? And that is, "the **jīvā** cannot know the **brahma aikyam** during the sleep or even in **samādhi**". **jīvā** can never know; because, **jīvā** has merged into **brahman** only by dropping the very **jīvatvam**. As long as **jīvā** has the **jīvatvam**, he will be a limited entity. **jīvatvam** means, **jīvāhood**, that is individuality. **Individuality is limitation**; therefore, the limited **jīvā** can never become one with limitless **brahman**. Therefore, condition for **brahma aikyam** is what? **jīvā** should drop the **jīvatvam**; and **jīvatvam** means, individuality; and individuality means, what? Three things - **kartā, bhoktā, pramātā**. That is called individuality. **kartā, bhoktā, pramātā**.

In what way all of us are different? We are different **kartās**. We have done **puṇyam, pāpam, akramam** - all we have done! And **bhoktā** status is different; **pramātā** status is different. So, individuality means, **kartṛtva, bhoktṛtva, pramātṛtva**. But, during sleep, for **brahma aikyam**, we drop the **jīvatvam**; which means, we drop the **kartṛtva-bhoktṛtva**. More than that, finally, [*that is important*] **pramātṛtva** - the very "*knower-hood*" itself is dropped. That is why, '**suṣuptau sukham ahaṃ asvāptam na kiñcit avedīṣam**' the knower is dissolved. All the differentiations are also gone. How can I know that, "I am one with **brahman**?", Therefore, there is no individuality to differentiate and to know. When I lose my individuality, I do not recognise other individuals also. That is by extension. I do not recognise other individuals also. **tripuṭi** is gone. Duality is gone. **knower-known** division being absent, where is the question of **knowledge**? This is the answer. And, for that, the teacher gives an example. What is that example? We will see the example.

"**yathā somya!**" **uddālakā** every time without forgetting **somya, somya** he calls. Oh dear one, **madhukṛto madhu nistiṣṭhanti. madhukṛt** means, the honeybee. And the honeybees, **madhu nistiṣṭhanti** - they extract the nectar or honey from different types of flowers; and the honey or nectar of each type of flower has its own individuality. So, the honey collected from different types of flowers will have different tastes. Some of them more sweet, some of them a

little bit sour etc. How long the honey will enjoy their individuality? Until they are brought and mixed together. Therefore, the **upaniṣad** says, **nānātyayānām vṛkṣāṇā** - the honey from varieties of flower plants. **vṛkṣāṇām** means, plants or trees. **nānātyayānām** - means, which are in different directions.

There are people who do research about honeybees. When one honeybee has gone to a place and discovered a source of honey, they come back and communicate that to other honeybees! We have compass and say, 'at this degree, east west and all', we can say. But, they do not have that facility. The researchers say, 'this honeybee does a particular type of dance'. What dance I do not know. Some dance it knows. By that particular dance and particular angle, rotation etc., it can communicate exactly what is the direction, what is the distance etc. They say it is one of the unique and wonderful methods of communication. Anyway, there is no connection between that and **chāndogya**. [I remembered reading this somewhere].

**nānātyayānām** - means in different direction. After that what happens? The other bees also go there. **te rasān. rasaḥ** means, what? The nectar or honey. Directly bee cannot extract honey. What it sucks enters in to the stomach and undergoes certain chemical processing within and comes out of the body of the honeybee, as Honey. Only then it becomes honey. Before that, it is not exactly honey. Therefore, **rasān samavahāram. samavahāram** means, what? Having collected. **samavahr̥tya** [**lyabantam avyayam**. An indeclinable word]. **samavahāram** means, collection.

Having collected and what does it do? **ekatā rasam gamayanti** - it merges or mixes all the honey collected from several flowers. Until they merge and become one, they retain their individuality; but, the moment they merge in to one, thereafter, you will not be able to recognise the division. Same way, what do we do? We are all honey! That is why people in some places address their partner as "honey, honey". We are all honey; and we have got sour taste, sweet taste - differences are there. But, the moment we go to sleep, merging in to **brahman**, the differences are gone; individuality is gone. So, how can I know I have merged in to **brahman**? It is not possible. And therefore, the **upaniṣad** says, **te yathā tatra na vivekaṃ labhante**. In the previous **mantrā, ekatā rasam gamayanti** is there. Word **rasām** should be converted to plural. **rasān**. All these **rasān, ekatā gamayanti** means, what? They mix it to one, pool.

And once they have mixed, **te yathā tatra na vivekaṃ labhante. vivekaṃ** means what? The individuality, the distinction. 'This is from mango flower; this is from neem flower; this is from that flower', **iti vivekaṃ na labhante**. The distinction is not possible. And the **upaniṣad**

is highly imaginative. The **upaniṣad** assumes that the honey is *sentient*. [Just for the sake of communication!] Therefore, the honeys from different flowers, before merging, each one was claiming, "I am the honey from mango tree". "I am from the neem tree". Slightly sour. *Each could recognise its individuality*. Therefore, previously, they were claiming, **ahaṃ amuṣya vṛkṣasya rasaḥ asmi** - "I am the honey coming from this flower". That is called **abhivādaye**. Do you know what is **abhivādaye**? Earlier everyone understood. Now, you have to explain also! **abhivādaye** means, each **jīvā** claims the **gotra**, the **ṛṣi paramparā**. And, we think, "it is great!" The **upaniṣad** says, that is the declaration of **ajñānam**! That *individuality* you are presenting! This **gotram**, this **sūtram**, we say. How long **abhivādaye**? As long as there is ignorance! That is why they say, according to tradition, when somebody does **namaskārā** to a **sanyāsi**, he is not supposed to say **abhivādaye**. Many people do not know. If they do that I do not protest; because, he is remembering **abhivādaye**. It is becoming rare. Many people do not do that; at least he is doing it. I do not protest! But, really speaking, *he is not supposed to say that*.

And so, each honey does **abhivādaye**. How? **amuṣya ahaṃ vṛkṣasya rasaḥ asmi** - "I belong to neem tree **gotram**"; "I belong to mango tree **gotram**" - **iti**. And once it has become **ekatām**, thereafter, the individuality is gone. So, losing **abhivādaye** is **mokṣaḥ**. Losing **abhivādaye** is **mokṣaḥ**. What is the proof? In **muṇḍaka upaniṣad**, what is the definition of **brahman**? "**yat tad adreśyam agrāhyam agotram avarṇam acakṣuḥśrotram tad apāṇipādam** I" No **gotram**! And if at all you are particular, you should say, "**brahma gotram**!" So, **amuṣya ahaṃ vṛkṣasya rasaḥ asmi**, repeated for emphasis; **iti vivekaṃ na labhante**. This individuality is gone when they merge in to one! **evam eva khalu soṃya** - in the same way, during **suṣupti** also, we merge into **brahman**.

Therefore, if somebody claims that in **samādhi** a **jīvā** *retains* individuality and *knows* His merger into **brahman**, *it is illogical*. If anyone claims that in **nirvikalapa samādhi**, a **jīvā** is able to experience **brahman** or the **jīvā** is able to *experience his oneness* with **brahman**, remember, it is illogical. **jīvā** might have experienced *something*, which has nothing to do with **jīvā brahma aikyam**! **advaita anubhava**, retaining one's individuality is, *illogical*. **advaita anubhava** retaining one's individuality is meaningless; because, retaining individuality is denying **advaitam**; and therefore, **advaitam** is not **anubhava**. **advaitam** has to be understood - in **jāgrat avasthā**, by knowing that the individuality is **mithyā**. **advaita anubhava** does not exist, separately. **advaita jñānam** exists; and **advaita jñānam** takes place in which **avasthā**? Not in **samādhi**; not in **suṣupti**; but, in **jāgrat avasthā** I should understand, "I am all the time **advaitam**; because, the differentiating individuality is **mithyā nāma rūpa**". This is what we say. It is not possible to know.

Who says? **uddālakā** says. **vivekaṃ na labhante**. So, **evam eva soṃya** - Oh dear one, oh honey! [in this chapter we can call that!] **imāḥ sarvāḥ prajāḥ** - similarly, all these **jīvās** also, **sati sampadya** - merge in to **brahman**. **sampadya** means, **ekī bhūya**. That is why sleep is called "**sat sampattiḥ**". It is an idiom, which **śāṅkarācāryā** freely uses in his **bāṣyam**. Another name for sleep is '**sat sampattiḥ**'. [If you want to have a secret code you can have that. What was he doing? '**sat sampattiḥ**' he was doing. Nobody will know. Only you will know. It means he was sleeping well]. So, **sati**. [**sati** is, **sat sabdah, takārāntaḥ, napuṃsakaliṅgaḥ, saptamī vibhakti, eka vacanam**] In **brahman, sampadya = ekī bhūya**. When you have to supply the word **suṣuptau** - in deep sleep state. **na viduḥ sati sampadyāmaha iti** - they do not know that "I am so and so, who has merged in to **brahman**". And what knowledge they do not have, that is put within quotation. "**sati sampadyāmahe**". Means, what? 'We are *merging* in to **brahman**; or, we have *merged* in to **brahman**'. Such a knowledge is *never possible*.

Continuing.

त इह व्यग्रो वा सिँहो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दँशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति ॥

**ta iha vyaghro vā siँho vā vṛko vā varāho vā kiṭo vā pataṅgo vā daँšo vā maśako vā yadyad bhavanti tadā bhavanti ॥ 6.9.3 ॥**

So, naturally, a doubt will come. "If during **suṣupti** we are all *merging* in to **brahman**, it means, we are *attaining* **mokṣā**. Because, **mokṣā** is defined as, "**brahma aikyam**", "**brahma nirvāṇam**" etc. And therefore, sleep must be equal to what? **mokṣā!** It may be good news or it may be bad news also. Why it is good news? Because, it is *attainment* of **mokṣā!** Why it is bad news? Tomorrow you will not wake up. Tomorrow you will not wake up. You have so many plans. We have to do this and that, we have to buy this and that. In fact, many people will not go to sleep if they are told sleep is **brahma aikyam!** Therefore, "it is **videha mukti**. Therefore, you will not wake up tomorrow", if one says, they will say, "I will rather use **மிளகாய்ப் பொடி** [chilly powder]; but, I will not go to sleep.

The question is, if **suṣupti** is **brahma ekhī bhāvaḥ**, how come the **jīvās** *comes back* again, after **suṣupti**? For that, we give the answer, "because, the **kāraṇa śarīram**, [**sthūla śarīram** is non-functional, non-operational; **sūkṣma śarīram** also is non-functional, non-operational, *as though* resolved]; but, **kāraṇa śarīram** has not been **DESTROYED BY KNOWLEDGE**. Therefore, this seed of the **jīvā**, called **kāraṇa śarīram** or **ajñānam**, **is** there. Therefore, what happens? From the seed, again it comes! It is like cutting a tree. Even if I cut the tree totally, after a few

days, again it will come up. Why? Under the ground, invisibly the root is there. If I do not want the tree to come up again, I should up-root it. In **suṣupti**, I do not do that. Therefore, what happens? The very same **jīvā comes back**; and the **upaniṣad** says, "if a human **jīvā** has gone to sleep, when he wakes up, he wakes up as what? Thank **GOD!** Only as a human **jīvā!** Otherwise, he might wake up as donkey, monkey. That is not there; because, the seed is what? Human **jīvā** seed, it is.

Therefore, the **upaniṣad** says, **vyaghraḥ**. **vyaghraḥ** means, a tiger. It goes to sleep as tiger and wakes up as tiger. Similarly, **siṃhaḥ** - lion; **vṛkaḥ** - wolf, **varāhaḥ** - boar, [word for word meaning it is there in the book itself], **kīṭaḥ** - worm; **pataṅgaḥ** - flying insect, a moth; and **daśaḥ** - a fly; any biting insect is called **daśaḥ**. Then, **maśakaḥ** - a mosquito, a fly. Why he gives these examples? Each one of them goes to sleep; and during sleep, **siṃha** is not **siṃha**. That is why you can go near safely. But, make sure it is asleep! **siṃha** is, not **siṃha**. That is why, in **brhadāraṇyaka** [I think, in **svayamjyothi brāhmaṇam**] "**tatra tenaḥ astenaḥ bhavati**"; and, "**vedāḥ avedāḥ** etc" - Everyone loses their individuality. But, again, when the **karmā** becomes *active, all of them come back*.

Therefore, **vyagthro vā, siṃho vā!** Here, **vā** is **Sanskrit vā**, not **Tamil "வா"** [come]. We are not inviting them. **vā** means, 'either', 'or'. It is **Sanskrit**. So, **yadyad bhavanti** - whichever individual **jīvā** it is, **tat ābhavanti**. After waking up, that **jīvā** becomes *that very same* individual. THEREFORE, YOU ARE MERGING INTO **BRAHMAN** ONLY. BUT, YOU HAVE NO WAY OF KNOWING THAT. And that **brahman** is what? That is said here.

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

**sa ya eṣo'ṇimaitadātmyamidaṁ sarvaṃ tatsatyaṁ sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti tathā somyeti hovāca ॥ 6.9.4॥**

Thus, **uddālakā** has answered the possible doubts. "We merge in to PURE EXISTENCE, during sleep. That is why in **dakṣiṇāmūrti stotram**, in the well known verse, "**rāhu grasta divākarendusadṛśo māyā samācchādanāt sanmātraḥ karaṇa upasaṃharaṇataḥ yo'bhūt suṣuptaḥ pumān II**" **sanmātraḥ** - "I am PURE EXISTENCE in sleep, without the individuality; including the knower-hood; because, knower-hood requires what? **antaḥkaraṇam**, to operate. Therefore, **śāṅkarācāryā** said, **karaṇa upasaṃharaṇataḥ**. All the instruments are resolved. **yaḥ bhūt suṣuptaḥ pumān** - after waking up, he does not talk about "**brahman aikya jñānam**". "**prāgasvāpsam iti prabodha samaye yaḥ**

**pratyabhijñāyate**" - He only talks about what? The loss of individuality. "I did not know anything." And, therefore, that doubt is answered.

And then, the teacher says, **sa ātmā tattvamasi śvetaketu!** This **mantrā**, the fourth **mantrā**, is repetition of the 7th **mantrā [6.8.7] That mantrā will be repeated 9 times.** Hence, I am not going to repeat the meaning. You can note & refer to **mantrā 6.8.7.** And what is that?

"**THAT BRAHMAN IS PURE EXISTENCE WHICH IS THE ESSENCE; AND THAT BRAHMAN YOU ARE!**" **śvetaketu** says, "I am not **satisfied**. I want you to teach me more". **uddālakā** says, 'come next week'.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते I पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते I ॐ शान्तिः शान्तिः शान्तिः ॥

16. Chapter 6.9.4, 6.10.1 to 6.10.3, 6.11.1 and 6.11.2

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

**sa ya eṣo'ṇimaitadātmyamidaṁ sarvaṁ tatsatyaṁ sa ātmā tattvamasi śvetaketō iti bhūya eva mā bhagavānvijñāpayatviti tathā somyeti hovāca ॥ 6.9.4॥**

With the 8th **kāṇḍa** of this chapter, the teacher **uddālakā** has conveyed the main message to **śvetaketu** namely, **tat tvam asi**. 'tat' referring to the PURE EXISTENCE, which is called **paramātmā**; and the word 'tvam' referring to PURE CONSCIOUSNESS which is called the **jīvātmā**. And the equation conveys the **ONENESS** of PURE EXISTENCE and PURE CONSCIOUSNESS. **tat eva cit bhavati. cit eva tat bhavati**. And when we say the EXISTENCE is *all pervading*, we should remember the CONSCIOUSNESS is also *all-pervading*. In fact, I should not say "CONSCIOUSNESS also"; because, the very word also will create a doubt; they are TWO! Therefore, when I say, "EXISTENCE IS ALL PERVADING, it means CONSCIOUSNESS IS ALL PERVADING"; which means, even in the **jaḍa vastu**, the inert object, CONSCIOUSNESS is very much there. But, we say 'inert', because of the limitation of the inert object, they are not able to *manifest* their CONSCIOUSNESS aspect. They are only manifesting the EXISTENCE.

Generally, we give this example. When a piece of iron comes in contact with fire and a glass of water comes in contact with fire, the fire pervades the iron also; the fire pervades the water also. When the fire pervades the iron, the iron manifests both the *heat* as well as the *light* aspects of the fire. **prakāśaḥ** alone is *experienceable* in the iron piece. We say red hot iron ball. But, not only **prakāśa** is manifest in that, **auṣṇyam** or heat is also manifest. If you have a doubt you can touch and you will get immediate *realisation!* The very same fire pervades the water; but, hot water is able to reflect or manifest only the **auṣṇyam**, the heat; but, water is not able to manifest the **prakāśaḥ**. The limitation does not *belong* to the fire principle; it only *belongs* to the medium of manifestation.

Similarly, the inert universe has got the *limited capacity* to manifest the **sat** aspect alone; whereas, the physical body has the capacity to manifest the **sat**, [hope you have no doubt! The body 'IS'] and also the **cit**, [the body is CONSCIOUS]. In fact, 'IS CONSCIOUSNESS' when you say, "both" [**sat** & **cit**] are there. Again 'both' within quotes! Whenever you are smiling, whenever you are smiling, in that particular condition of the mind, the **ānandā** aspect also *is manifest*. Of course, in the sixth chapter, **sat** and **cit** alone are discussed. Only in the 7th chapter, **bhūma**



**vidyā**, the **ānandā** aspect will be revealed. Thus, the main teaching, *equating sat and cit*, is over with 8th section.

From the 9th section onwards, the teacher **uddālakā** is *clarifying* certain aspects of **vedāntā**, through various examples. In the 9th section, the teacher clarified one aspect, through the 'honey' **dr̥ṣṭānta**. As long as honeys from different flowers are kept separate, their individuality is evident. When they are mixed together, we will not be able to recognise why the honey itself, [you have to imagine honey is a live thing. Honey itself] cannot identify itself as "I am from **ఘ౯౯౯౯౯** **౯౯** [or neem flower]. "I am from this flower" identification is not possible. Why? Because, the individuality has merged into **one**. Similarly, during deep sleep state, we all merge into **param brahma** and lose our individuality; and therefore, we do not know that we have merged into **brahman**. To know this fact, I should be a **knower**. To be a knower is, to be an individual; and therefore, the **upaniṣad** said, we all merge into **brahman only in sleep**; without knowing the fact! And even though we lose our individuality, the individuality is *not destroyed*; but, it is in *potential form*. What is the proof? Rāmā wakes up as Rāmā; Lakṣmaṇā wakes up as Lakṣmaṇā! That the very *individuality comes back* indicates that it is in **kāraṇa** / potential form. That is what we call as **kāraṇa śarīram. suṣuptau sat sampatti** was clarified through **madhu dr̥ṣṭānta**. And thereafter, the teacher once again reminded **aitadātmyam idaḥ sarvaṃ tatsatyā sa ātmā tattvamasi**. This current individuality is your fake nature. In deep sleep state whatever you are, that is your real nature. Waker is **veṣam**. Sleeper is real nature! But, we have all along thought, "waker is our nature; and sleeper is the **veṣam!**" Waker is in fact the **veṣam**, it is clear. Waker is the **veṣam** is clear. Therefore, nothing wrong in keeping the **veṣam**. Play the role of father, role of mother, cry where you have to, laugh where you have to; but, remember, "these are all only role-playing or drama! My real nature is what? Un-localised existence! **aham brahma asmi**". When the teacher says, "**tat tvam asi**", the student should not tell the teacher, "**tat tvam asi**"! The student should convert that into "**aham brahma asmi**". Up to this we saw in the last class. We have to enter into section 10.

## ***Sixth chapter - Section 10***

इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते पश्चात्प्रतीच्यस्ताः समुद्रात्समुद्रमेवापियन्ति स समुद्र एव भवति ता यथा तत्र  
न विदुरियमहमस्मीयमहमस्मीति ॥

**imāḥ sohya nadyaḥ purastātprācyāḥ syandante paścātpraticyastāḥ samudrāt  
samudram eva apiyanti sa samudra eva bhavati tā yathā tatra na viduriyam aham  
asmīyamahamasm īti ॥ 6.10.1॥**

In this section, another example is given. And another possible doubt is being clarified. In the previous section we said that, "the **jīvā** merges into **brahman** during **suṣupti**". I have become one with **brahman**! Then, the doubt was, 'if I have merged into **brahman**, how come I do *not know the fact?*' And teacher gave the answer, 'I do not know; because, the individuality, the knower hood, is *resolved*. Therefore, I do not know'. Then the student may ask a question. And what is that? "Okay, during **suṣupti** I do not know the fact; because, individuality is *resolved*. But, when I awake, the individuality comes back again, and since the individuality has come back in waking, why cannot the **jīvā** know that, "I *had merged* into **brahman**". 'During sleep I do not know I have merged into **brahman**. But, after waking-up, why cannot I claim, "I was *one with brahman?*" Because, after waking, individuality is there or not? Very much there. Therefore, "why cannot I *recollect my merger* into **brahman**? So that, I can tell everyone, 'do you know, in sleep, I was *with brahman?*' 'And, do you know *from where* I am coming? *From brahman!*'" So, why cannot an individual *recollect* his **brahman** merger, after waking up?

Suppose such a doubt comes, the teacher answers - through an example. And what is the answer? Very simple. The teacher says, "अशुभ" [ignorant one], when you wake up, you **cannot recollect or remember** your merger into **brahman**; because, **what you know alone you can remember**. *You can remember only what you know!* Suppose, in college, you have taken maths or physics, I can ask you, "whether you remember those lessons?" Suppose, you have never taken economics, [and the maths you studied itself you do not remember; that is a different matter! If you have not studied economics] and you do not have that knowledge, where is the question of *remembering* what we do not know? Therefore the teacher says, 'a waker can never remember his merger into **brahman**; because, in sleep, he did not know that he is merging into **brahman**. In sleep, he was totally ignorant. '**suṣuptau sukham ahaṃ asvāptam na kiñcit avedīsam**' In **kaivalya upaniṣad**, "**tamobhi būthaḥ sukhārūpameti**" Therefore, the teacher says, 'THE SLEEPER DOES NOT KNOW; THE WAKER CANNOT RECOLLECT'. For the first one, the example is honey; and for the second one, we are getting the example of rivers. Now, look at the **mantrā**.

**Hey soṃya**, father does not forget that word. **Hey soṃya**, oh dear one, **imāḥ prācyāḥ nadyāḥ. prācyāḥ nadyāḥ** means, Eastern rivers going towards the Bay of Bengal. Because, some rivers go towards Bay of Bengal; and some, towards the Arabian sea. Even though they originate from the north, they go towards two different directions. Therefore, the teacher says, **prācyāḥ nadyāḥ** - eastern rivers. **purastāt syandante** - they flow eastwards to merge into the eastern ocean or the Bay of Bengal. **syandante** means, what? They flow towards. And, **paścāt prācyāḥ. prācyāḥ nadyāḥ** means, the western rivers, the westward flowing rivers. **paścāt syandante** - they flow towards the west, towards the Arabian sea. But, ultimately, whether they are flowing eastwards or westwards, they all **samudram eva apiyanti** - they merge into the ocean losing their individuality. **Gangā** loses **gangā**-hood; **yamunā** loses **yamunā**-hood. All of them lose their individuality. And after merging into the ocean, again what do they do? From the ocean again during the summer season heated by the sun, they come up in the form of **clouds**; and again pour on the Himālayan mountains; and again, become what? Rivers! **punar api jananam punar api maraṇam**. Merge into the ocean; again reborn as **gangā, yamunā, sarasvatī**; and again they merge into the ocean! The rivers are like the **jīvātmā**. The ocean is like **paramātmā**!

And teacher says, "the rivers do not have the knowledge. Both type of knowledge they do not have. What do you mean by both types? After merging into the ocean they lose their individuality. Therefore, they do not know, 'this is **gangā** part'. [Do you know that in the ocean?] Or, "I am **yamunā**" - they do not have that individuality. That is one thing. Again, after being reborn from the ocean, they do not recollect that, "we all merged into ocean and again we have come back as rivers". They cannot recollect their *merger and reappearance*. These are highly imaginative. Rivers are inert only; but, the **upaniṣad** is imagining that **gangā** is a **devī. gangā devī, yamunā devī. upaniṣad** imagines and says. Therefore, look at this. **samudrāt samudram eva apiyanti** - they raise from the ocean and they again go back to the ocean; and, **samudra eva bhavati** - they become one with **samudra**.

But, what is the problem? **tā yathā tatra na viduḥ** - they do not have the knowledge. What knowledge? **iyam aham asmī iti** - they do not know, "I am **gangā**"; "I am **yamunā**" etc., after merging into the ocean. You have to supply, not only they do not have the knowledge when they have merged into ocean; but, later also, when they come back again, they cannot recollect that, "we have come from the ocean; and we are going back to the ocean", *recollection also* is not there. Neither, *knowledge* nor *memory*. In the same way, the **jīvās** do not know that "in sleep we *merge into* **brahman**"; and also "on waking, we are *coming from*

**brahman**". That *knowledge* is not there. That is said here in the next **mantrā**. First **mantrā** is example. Second **mantrā** is the original. **dr̥ṣṭānta** and **dār̥ṣṭānta**. We will read.

एवमेव खलु सोम्येमाः सर्वाः प्रजाः सत आगम्य न विदुः सत आगच्छामह इति त इह व्याघ्रो वा सिं हो वा वृको वा वराहो वा कीटो वा पतङ्गो वा दंशो वा मशको वा यद्यद्भवन्ति तदाभवन्ति ॥

**evameva khalu somyemāḥ sarvāḥ prajāḥ sata āgamyā na viduḥ sata āgacchāmaha itī ta iha vyāghro vā siṅho vā vṛko vā varāho vā kiṭo vā pataṅgo vā daṅśo vā maśako vā yadyadbhavanti tadābhavanti ॥ 6.10.2॥**

So, based on the river example, the teacher extends it to the **jīvātmā**. **evam eva khalu somya** - in the same manner, **imāḥ sarvāḥ prajāḥ** - all the **jīvātmās** *have experienced advaita anubhava*. Nobody is lacking **advaita anubhava**. People are struggling to *experience advaitam* in **nirvikalpaka samādhi**. **bhagavān** has given us natural nirvikalpaka samādhi! We are *one with brahman* and again we *come back from brahman* only. But, these **jīvās** do not know that. In fact, both anubhava we have. **advaita anubhava** also we have. **dvaita anubhava** also we have. **advaita anubhava**, when? In **suṣupti**. **dvaita anubhava**, when? In **jāgrat** & **svapna**. Our problem is not lack of **anubhava**. Our problem is not lack of **anubhava** or experience. Our problem is, we do not know which one is our real nature; and which one is our **veṣam**! Whether the localised personality is **veṣam** or unlocalised personality is **veṣam**? Which is nature; which is **veṣam**, we do not know.

Like some of the spies! In Reader's Digest magazine, there was an article of an American or Russian spy during the cold war years. For years he was playing the role of the spy. Therefore, he could never reveal his real identity. And so, all the time presenting a *false identity*. After several years, he had the problem - which one is the real one and which one is *false identity*?! He himself had difficulty in identifying his own real identity! In fact he claims, it took months or years to remove the **viparīta bhāvanā** - the *false identity*! Like that, we are all *spies* now.

The "real I" is what? **brahman**! But, what have we done? We have put on the **veṣam**. Like, **appā**, **ammā**, **akkā**, **citti**, **periammā** etc! And we do not know which one is the **veṣam**; and which one we **really** are! **śāstrā** is here not to give us any experience. **śāstrā** need not give any new experience. **śāstrā** has to tell us which one is the real 'I' and which one is the **veṣam**! And therefore he says, **sarvāḥ prajāḥ** - all the **jīvarāsīs**, **sataḥ āgamyā** - they all come from the green room. What is the green room? Sleep is our green room; because, during sleep, we are in our **advaita brahma svarūpam**. From that we have come to *the drama of life*; but, we do not know 'this is a drama'! It has become very, very serious/real. And therefore, he says,

**sataḥ āgamyā. āgamyā** means, coming from the green room of **brahman. na viduḥ** - we do not know. **sataḥ āgacchāmahe** - we are coming from our *real nature*, **brahman**; and this personality is merely a **veṣam**. And, why I am putting on this **veṣam**? Because, **bhagavān** has set the play going. That is why **bhagavān** is called [**kapaṭa**] **nāṭaka sūtradārī**. And **prārabdham** is our script. In an orchestra, while playing violin, they keep the script in front; same way, based on our **prārabdham** script, we laugh & cry. But, they are all mere drama! **na viduḥ** - we do not know/realise. **प्राणम्** [how sad!]

**iti ta iha vyāghro vā si ṅ ho vā** etc - this portion we have seen before. Because the individuality is in *potential form*, when he comes back again from the green room, both **Rāvaṇā** and **Rāmā** will be in the same green room, talking, joking to each other! They do not talk as **Rāvaṇā** and **Rāmā**; they talk about their next call sheet, next role, next act, **Rāmā** and **Rāvaṇā** are close; and talk to each other. But, when the next scene comes, suddenly **Rāvaṇā** will come ferociously and deliver his dialogue. How effortlessly they are able to play their allotted roles! Similarly, **jñānīs** know; **ajñānīs** do not know. [Up to **maśako vā** we have seen before, in **mantrā** 3. I have already explained.].

Continuing.

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

**sa ya eṣo'ṇimaitadātmyamidaṅ sarvaṃ tatsatyaṅ sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti tathā somyeti hovāca ॥ 6.10.3॥**

This **mantrā** is also the repetition of the **mantrās** [6.8.7, 6.9.4 - Refer to **mantrā** 6.8.7 for details.].

Therefore, the teacher **uddālakā** reminds, "in deep sleep state, you are in your PURE SPIRITUAL NATURE of PURE EXISTENCE; and in waking alone, you are putting on the material nature; because, your individuality - determined by the body mind complex - is material in nature; because, both body and mind are **temporary matter**. "My personality", based on my body & mind is what? Materialistic personality. That is why somebody very beautifully said, "*you are not a human being, seeking a spiritual experience; but, you are a spiritual being, temporarily having a human experience*". What a statement! You are not a human being, looking for spiritual experience; but, you are spiritual beings, *temporarily* having material experiences. **manuṣya** is material or spiritual? **manuṣya** corresponds to the physical body. It is material nature.

And that is why another person again beautifully said, "**transformation in life is, transcending the form!**" Transform means what? As a human being you have a form; whereas as a spiritual being, what form you have? You are formless. So, **transcend the form!** Instead of claiming the formed human status, claim the formless spiritual status. "**tat tvam asi**" **śvetaketu**. *You are the spirit; not the mortal human being.* [Take the correct meaning of spirit. Do not take the other meanings!] "**tat tvam asi**" **śvetaketu**. And what is the response of **śvetaketu**? He says, 'once more'. "I would like to hear more; because, I have got some more doubt." And **uddālakā** says, 'no problem, I will teach again'. With this the 10th section is over; now, we will go to the 11th section.

## ***Sixth Chapter - Section 11***

अस्य सोम्य महतो वृक्षस्य यो मूलेऽभ्याहन्याज्जीवन्स्रवेद्यो मध्येऽभ्याहन्याज्जीवन्स्रवेद्योऽग्रेऽभ्याहन्याज्जीवन्स्रवेत्स एष जीवेनात्मनानुप्रभूतः पेपीयमानो मोदमानस्तिष्ठति ॥

**asya somya mahato vṛkṣasya yo mūle'bhyāhanyājjīvansravedyo madhye'bhyāhanyājjīvansravedyo'- gre'bhyāhanyājjīvansravetsa eṣa jīvenātmanānuprahūtaḥ pepīyamāno modamānastiṣṭhati ॥ 6.11.1 ॥**

Another doubt is being clarified here. According to the **upaniṣad**, 'I am the CONSCIOUS principle, the EXISTENCE principle, which is not a part, product or property of the body. And we say that, even when the body is destroyed or the death occurs, only the body dies; but, the **caitanyam** the CONSCIOUSNESS principle does not die. And after death, if CONSCIOUSNESS is not available for contact or experience, it is not because CONSCIOUSNESS is absent; but, because, the medium - the body - which has to manifest the CONSCIOUSNESS, that medium has become unfit; because, the **prārabdha** is gone. But, the problem is, "how do I know I the CONSCIOUSNESS survive after fall of the body?" How do *I know*? You are saying; but, how do *I know*? After death, will I feel, 'I am the CONSCIOUSNESS?' Will I claim, 'I am the surviving CONSCIOUSNESS?' For that, the nearest answer that we can give in terms of experience is, when the body is gone, even to claim 'I am the CONSCIOUSNESS', you require what? The body medium! Therefore, the **nearest** example for death is what? **suṣupti avasthā**. In sleep, I continue to exist; but, I cannot and I do not claim, 'I am existent'. Remember, after waking up, the story is different. But, during sleep, I cannot claim.

Similarly, after **maraṇam**, I cannot claim, "I am the CONSCIOUSNESS", unless, I take another physical body, **punar janma**. Then, I can claim. And that is why, they give an example for rebirth also. [We have an example for death - the example is **suṣupti**]. For rebirth the example is what? You know? **svapnaḥ**. During **svapna**, I withdraw from this body. Therefore, I am no more functional as an individual in the waking state. Suppose, in the middle of the class anyone of you sleep, [I hope you will not!] then, what happens? You are no more a live individual functioning in the **jāgrat prapañca**. And imagine you go to dream. Then, what happens? You wake up where? In the dream world, dream time, dream space and in the dream body and you start your life. In that dream body you have a wife there! Do not mistake me. There also a wife, children, water, house - all are there. Now, exactly like that, when I drop this physical body and take up another body, I wake up as it were in that body and continue the transactions. These are the two examples for **maraṇam & punar janma**.

Now, how do I know that after death I continue to survive? For that, an example is given by the **upaniṣad**. What is the example? **vrkṣa drṣṭāntaḥ**. **Chāndogya** is, example-**mayam**! This is the third example. What was the first one? **Honey**. Do not forget. Honey is the first example. **River** is the second example. Now, the **Tree** is the third example. And the beauty is what you know? All these examples are widely available in nature. That is the beauty of **upaniṣad**. The teaching may be the highest truth; but, all examples are what? *Taken from nature only*. Sleep example; no difficulty, because we regularly sleep. Dream example; no problem, we regularly dream; day dreaming, night dreaming - all we do. In fact, we say, "I am waiting for my dream house!". Now, the third beautiful example is **vrkṣa drṣṭāntaḥ**.

Now, what does the **upaniṣad** say? **vrkṣa** is also a live-being; and therefore, that also comes under the **jīvā** category only. Even though in **Tamil** they use the word **தாவரம்**. Remember, even though it is **தாவரம்**, [**தாவரம்** means, what? Does not travel from place to place; stationary]. But, the tree is not an inert entity, like a stone. Tree is alive. It has got a physical body; and through the body, it experiences pleasures and pains. Therefore, behind the tree physical body also, there is the **jīvā**. Therefore, first the **upaniṣad** says, **jīvā** is the invisible principle which pervades throughout the tree. And how to know that? The **upaniṣad** says, **asya mahato vrkṣasya** - oh student, look at this huge tree. [In those days they were nearby. Now, there is a problem!] **asya mahato vrkṣasya mūle abhyāhanyā**. **mūlam** means, what? At the root or at the lower part suppose you strike with a knife or an axe - not totally cutting the tree - but, you strike. **mūle abhyāhanyā**. **abhyāhanyā** means, to strike, to hit, to wound. Even with a stone you hit hard. What do you find? **jivansraved** - you come to know that it is a live tree; because, the sap of the tree flows out. That sap indicates what? It is a live tree. So, **jīvan**. **jīvan** means what? Being alive. Since the invisible **jīvā** is behind the tree, **sraved**. **sraved** means, what? That sap, liquid that comes out, that liquid is called **sraved**. And now, I can make a conclusion. What is that? **jīvā** is pervading the root of the tree. Then, the teacher says, **yaḥ madhye abhyāhanyā** - suppose you hit or strike the middle of the tree, then what is your experience **jīvan sraved**. The **jīvātmā** is - what **jīvātmā**? the invisible **jīvātmā** is - inherent behind the middle part also. What is the proof? **jīvan sraved**. So, being alive, the sap comes out. And if you want to further probe, **yaḥ agre abhyāhanyā jīvan sraved** - suppose you climb the tree and go to the top and strike the tree, what happens? Again the sap comes. What is established? The **jīvātmā** pervades which part of the tree? *The whole tree, the trunk of the tree, the branches, the twig, the leaves and all of them jīvā pervades*. And therefore, the teacher says, **sa eṣaḥ**. **sa eṣaḥ** means, this huge tree is **jīvena ātmanā**. So this tree has got life or CONSCIOUSNESS; because of the inherent **jīvātmā** inside; and not only that, **ānu prabhūtaḥ** - this tree is pervaded by the invisible **jīvā tattvam**, **caitanya tattvam**. **jīvā tattvam** means **caitanya tattvam**. And because it is a **live** tree only, **pepiyamānaḥ** - it is



absorbing water from the ground! And whenever you water the plant, [those people who have got gardens or trees they know what that experience is], whenever they water the plants, the plants seem to be smiling and they are very, very happy! And therefore, the **upaniṣad** says, **modamānaḥ** - they swing their heads well. **modamānaḥ** means, enjoying the fullness of life, they remain there! Simple things are being told, elaborately. Okay. What are you arriving at? What is the connection between **chāndogya** **ṣaṣṭādya** and the tree being alive?! The teacher says, **be patient**. I will explain it.

Continuing.

अस्य यदेका ँशाखां जीवो जहात्यथ सा शुष्यति द्वितीयां जहात्यथ सा शुष्यति तृतीयां जहात्यथ सा शुष्यति सर्वं जहाति सर्वः शुष्यति ॥

**asya yadekā ॐ śākhāṃ jīvo jahātyatha sā śuṣyati dvitīyāṃ jahātyatha sā śuṣyati tṛtīyāṃ jahātyatha sā śuṣyati sarvaṃ jahāti sarvaḥ śuṣyati ॥ 6.11.2 ॥**

If you keep watching the huge tree, you will find, in due course, some of the branches of the tree dry up and fall off. What do you mean by drying up and falling off? They do not have life behind them. If you strike that dried-up branch, **jīvan sraved** - the sap will not exude; and it will fall off. And why does it happen so? Why does the branch of the tree dry-up and fall-off? The **upaniṣad** implies that **jīvās** association with the physical body of the tree is because of **prārabdha karmā**. Every part of the tree has got the **jīva sambandha**. The **sambandha** is caused by what? **sthūla śarīram** and the **sūkṣma śarīram** are the **jīvā**. They are together, because of what? **prārabdha karmā**. When there is a change in **prārabdha**, what happens? A particular branch of the tree does not get the support or blessing of the **jīvā**. Why? The **jīvā's karmā** [which **jīvā**? The plant **jīvā**. The **jīvā's**] **karmā** for its association with that branch is gone. Therefore, the **jīvā** withdraws - as it were. And when **jīvā** withdraws, what happens? That green, live-branch becomes what? Dried-up branch. And, it withers and falls off. The branch dies. What happens to the **jīvā** in that branch? That is what the **upaniṣad** wants us to think about. The branch dries up, withers and dies; falls-off and perishes.

But, what happens to the **jīvā** which was pervading that branch? The **upaniṣad** says, the **jīvā** has not died; because, the **jīvā** continues to survive and bless the other parts of the tree. So, during the death of the branch, during the death of the branch, the **jīvā** has not died. The **jīvā** has only withdrawn from that branch; and the **jīvā** continues to exist. What is the proof? Because, the rest of the tree is alive. Blessed by whom? The **jīvā**! Similarly, after some time, another branch dies. The **upaniṣad** says, **the death of the branch is not the death of the jīvā**. Then how do you define it? Death of the branch is, the withdrawal of the **jīvā**. Therefore,

from this example, you get **a new definition for death**. Death of the branch of the tree is not the death of the **jīvā** behind the branch. It is withdrawal of the **jīvā** from that branch. What is the proof? Branch dies; but, **jīvā** survives. What is the proof? In the other parts of the tree, **jīvā** is there! And the **upaniṣad** says, a second branch dries up and dies; the **jīvā** has withdrawn. A third branch dries up and falls; the **jīvā** has withdrawn.

Extend it to the entire tree, **the tree dies**. NEVER SAY, "THE **JĪVĀ** DIES", YOU USE THE EXPRESSION, "**JĪVĀ** HAS WITHDRAWN". In the same way, when the physical body of every one of us falls dead, [the doctor comes and tells, "the body is dead"], never say, "the **jīvā** is dead". Then, what should be the expression. "The **jīvā** has withdrawn from the body." And the body has become what? Dried up, withered away. Therefore, what dies? The physical part only. But, the **jīvā** is eternal. Therefore, "you are not the body, you bless the body. And what is your nature? **idaṁ sarvaṁ tatsatyāṁ sa ātmā tat tvam asi śvetaketo!**

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

### 17. Chapter 6.11.2 & 6.11.3, 6.12.1 & 6.12.2, and 6.13.1

अस्य यदेकां शाखां जीवो जहात्यथ सा शुष्यति द्वितीयां जहात्यथ सा शुष्यति तृतीयां जहात्यथ सा शुष्यति सर्वं जहाति सर्वः शुष्यति ॥

**asya yadekāṅ śākhāṃ jīvo jahātyatha sā śuṣyati dvitīyāṃ jahātyatha sā śuṣyati tr̥tīyāṃ jahātyatha sā śuṣyati sarvaṃ jahāti sarvaḥ śuṣyati ॥ 6.11.2॥**

In this 11th section of the sixth chapter of **chāndogya**, the **upaniṣad** is giving the example of a tree. And through this example, the **upaniṣad** wants to point out that the **JĪVĀ** SURVIVES THE DEATH OF THE PHYSICAL BODY. When a person dies, only the physical body dies; the **jīvā** behind the body which is invisible will continue to survive. In fact, **jīvā** survives even during **mahā pralayam**. And, it is that surviving **jīvā** which comes again in the next **sr̥ṣṭi**. **Lord kṛṣṇā** tells in the **Bhagavad gītā** [8.19] –

**bhūtagrāmaḥ sa evāyaṃ bhūtvā bhūtvā praliyate |  
rātryāgame'vaśaḥ pārtha prabhāvāty aharāgame ॥**

- the very same group of **jīvās** which dissolved at the time of **pralayam**; and which remained in **kāraṇa śarīram**; that **jīvā** alone comes up again. THERE IS NO DEATH FOR THE **SAMSĀRĪ JĪVĀ**. We are not talking about the **videha mukta jīvaḥ**. That will come under the *exception*. We are talking about the regular process. And how to know that the **jīvā** survives the death of the body? We do not see the **jīvā** of any individual surviving?! No doubt, we do **śrāddham**, **tarpaṇam**, **apara kriyā** etc. But, we do not see the **jīvā**! And similarly, we will also, after losing this body, even if we survive, we are not going to claim "I am surviving"; because, to claim that, I require a body!

Therefore, the question will come, "how do I know the **jīvā** survives?" For that, an experiment is given which we were seeing in the last class. When there is a huge tree and you cut any part of the tree, the presence of the *invisible jīvā* can be inferred. How do you infer? Because, the sap of the tree flows out. It is not a dry trunk or branch. That indicates the presence of **jīvā**. **jīvan sravet**. And every branch of the tree is associated with tree-**jīvā**, because of what? The **prārabdha karmā** is the force that keeps the **jīvā** and the tree-body together. And when the **prārabdha** of a particular branch gets exhausted, the **jīvā** withdraws from that particular branch of the tree. How do you know? That branch dries up. When that branch dries up and falls dead, the **jīvā** has not gone anywhere. The **jīvā** is behind the rest of the tree. What is the

proof? **jīvan sravet**. If you cut any other part, the **jīvā** continues to flow. From this it is very clear, when a branch dries up and falls, it is only the withdrawal of the **jīvā**; not the destruction of the **jīvā**. Similarly, the second branch dries up and falls. It is the death of that branch; but, not the death of the **jīvā**. So, what do you call it? Withdrawal of the **jīvā** from that particular branch. Thus, you can use this experiment with regard to a few branches. Like in chemistry lab, physics lab and all, we take a few readings; and thereafter, what do we do? We conclude. Extrapolation method. Every single thing we cannot read.

Thus, the **upaniṣad** talks about the experimentation with three branches. **dvitīyāṃ jahāti atha sā śuśyati tṛtīyāṃ jahāti atha sā śuśyati**. **dvitīyā** & **tṛtīyā** means what? First branch, second branch, the third branch. **jahāti** means, what? The **jīvā** withdraws. Then what happens? That branch dries up and falls. Having taken these three readings, we have to what? Extend it to the whole tree. And one day when the whole tree dries up and falls, what should we understand? Instead of withdrawing from one or two branches, the **jīvā**-tree or tree-**jīvā** has withdrawn from the whole of the tree. Therefore, the death of the tree is not the death of the **jīvā**. Then what is it ? Withdrawal of the **jīvā**!

And having done this through the *tree experiment*, what should you do? *Extend it to the human beings also*. In our case also, what happens? We do not have branches; but, we have got several parts / organs - hair, teeth, eyes, ears etc. When the **jīvā** withdraws from the hair what happens? **vazukkai bhavati**! When the hair falls from the head, the destruction of the hair is not the destruction of the **jīvā**; but, only withdrawal. What next? Teeth. When the **jīvā** withdraws from the teeth, teeth **gacchati**; denture **āgacchati**! Similarly, you can take any and every organ. Our ears do not work after sometime. Our eyes do not work. Our brain? Even now we have doubts! So, from different body parts, the **jīvā** withdraws and the part dries up. At the time of death what happens? **jīvā** *withdraws* from the *whole body*. That conclusion is given in the third **mantrā**. We will read.

एवमेव खलु सोम्य विद्धीति होवाच जीवापेतं वाव किलेदं म्रियते न जीवो म्रियते इति स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं सा आत्मा तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति तथा सोम्येति होवाच ॥

**evameva khalu somya vidhīti hovāca jīvāpetam vāva kiledam mriyate na jīvo mriyate iti sa ya eṣo'ṇimaitadātmamida ṣarvaṃ tatsatya ṣa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavān vijñāpayatviti tathā somyeti hovāca ॥ 6.11.3॥**

So, '**hey somya!**' - father does not give up that word; **hey somya!** Dear one, pleasing one. **evam eva khalu iti vidhī**. May you extend the same principle in the case of the **jīvā** of a

human body also. **jīvāpetam idam śarīram**, the word **ida** - **idam** in the second line refers to the **śarīram** or physical body. In the place of the tree, we have to take the physical body. **jīva apetam sat. jīva apetam** means what? When it is rid of, separated; when the body is separated from the **jīvā**. And when the **jīvā** chooses to withdraw from the body - which is dependent on what principle? The **jīvā's** with-drawl, partial or total, is based on the **prārabdha karmā** alone. So, **jīvāpetam sat. [apa+e dhātu, apaiḥ, and, past passive participle] separated from**. So, **idam śarīram mriyate jivo na mriyate** - the **jīvā** does not die.

In fact, the **jīvā** is **anādi** and **ananta**, until **videha mukti**. Thus, **videha mukti**, you should keep aside, exception. In the normal course, **jīvā** is **anādi** and **jīvā** is **ananta**. Which means, **BHAGAVĀN** DOES **NOT** CREATE ANY **JĪVĀ**! Because, if **bhagavān** has to create a **jīvā**, He will have a problem. What type of **karmā** He will give to that **jīvā**?! Because, **jīvā** should have what? A particular body; based on particular **karmā**. If **bhagavān** has to create a **jīvā**, on what basis He will determine the **karmā**? If He gives more of **puṇyam** or **pāpam**, **bhagavān** will become partial. **vaiṣamya nairguṇya doṣa** will come. Therefore, **jīvā** is **anādi**. And that is the reason, THE **SRṢṬI** OR THE UNIVERSE IS ALSO **ANĀDI**; because, **bhagavān** has to CREATE a world in keeping with what? Not, His likes & dislikes. **bhagavān** can never CREATE a world according to His whim and fancy. Then, He will become what? Partial. **bhagavān** CREATES a world in keeping with what? The **karmā** of the **jīvā**. SINCE **JĪVĀ** IS **ANĀDI**, **KARMĀ** IS ALSO **ANĀDI**. THEREFORE, THE **SRṢṬI** ALSO IS **ANĀDI**. EVERYTHING IS **ANĀDI**. **ĪSVARĀ, JĪVĀ, JAGAT, KARMĀ, SRṢṬI, AVIDYĀ** - ALL OF THEM ARE **ANĀDI** ONLY.

Because of that reason only, at the time death, **jīvā** cannot end also. If **jīvā** ends at the time of death, what will happen? So many **karmās** will be hanging. Loads and loads of **sañcita karmā** will be hanging! To whom will **bhagavān** handover these? Suppose **bhagavān** CREATES a new **jīvā** and hands over my **karmā** to that new **jīvā**, "keep it. There is some pending **sañcita karmā** of his; you keep it". Like, in school, we buy second-hand books from senior students to save money. Like that, can **bhagavān** CREATE a new **jīvā** and hand over this **jīvā's karmā**? Why cannot He? **bhagavān** cannot do that; because, it will create **kṛta hāna aśṛta abhyāgama doṣaḥ**; because, I will escape the suffering and enjoyment of my **karmā** and the new **jīvā** will have to suffer and enjoy some other **jīvā's karmā**. Therefore, **karmā** exchange is not possible. So, **jīvās** are always the same only. And that is why **Lord kṛṣṇā** said, **bhūtagrāmaḥ sa eva ayaṃ bhūtvā bhūtvā praliyate**. And therefore, the teacher says, **na jivo mriyate - kṛta hāna aśṛta abhyāgama doṣa prasaṅgāt**.

Then, one aside topic, even though not relevant here. Since a question may come, better I handle it. What about the **videha mukta jīvaḥ**? According to **śāstrā**, in **videha mukti**, **sañcita karmās** are all *destroyed*, **āgāmi karmās** are *avoided*, **prārabdha karmās** are *exhausted*. So, that **videha mukta jīvā** will not be reborn again. That means what? In the next **srṣṭi**, one **jīvā** is less. Will **bhagavān** compensate that by creating another **jīvā**? If you so ask, we have said, '**bhagavān** cannot CREATE a new **jīvā**'; because, there will be a problem. 'Which **karmā** to give' problem will come. Therefore, in every new **srṣṭi**, what happens? Some of the **jīvās** would have attained liberation; and new **jīvās bhagavān** does not create. Therefore, what happens? Count-down!

So, next, what will be the doubt? You can guess. Sometime in future the last **jīvā**, how he will get *liberation* we do not know. Whatever it is. There may not be a **guru**! Last **jīvā** gets **videha mukti**. And when **bhagavān** looks for next **srṣṭi**, there will be no jīvā! So, the **jīvās** will end, CREATION will end, **BHAGAVĀN** WILL HAVE TO END! Why? Because, **bhagavān** can be a ruler *only as long as there is something to rule over*. So, this doubt may come. For that, our answer is, the number of **jīvās** is *infinite*. The number of **jīvās** is infinite. And therefore, infinite -1 = infinite. Therefore **bhagavān** will be employed! WE NEED NOT WORRY ABOUT **bhagavān** GOING UNEMPLOYED! This is an aside note.

And thereafter, the teacher says, **sa ya eṣo'ṇimaitadātmyamidaṁ sarvaṃ** - this eternal **jīvā** alone is of the nature of **caitanyam**; and that **caitanyam** is the PURE EXISTENCE, the **jagat kāraṇam**, hey **śvetaketo**. [And since that portion is a repetition, I do not want to go to the word meanings.] And what did **śvetaketu** do? He said, "wonderful; but, I would like listen some more". **uddālakā** says, 'no problem. I also do not have work, I will tell'.

## ***Sixth Chapter - Section 12***

न्यग्रोधफलमत आहरेतीदं भगव इति भिन्द्रीति भिन्नं भगव इति किमत्र पश्यसीत्यण्व्य इवेमा धाना भगव इत्यासामङ्गैकां भिन्द्रीति भिन्ना भगव इति किमत्र पश्यसीति न किञ्चन भगव इति ॥

**nyagrodhaphalamata āharetīdaṃ bhagava iti bhinddhīti bhinnaṃ bhagava iti kimatra paśyasīty aṅvya ivemā dhānā bhagava ity āsāmaṅgaikāṃ bhinddhīti bhinnā bhagava iti kimatra paśyasīti na kiñcana bhagava iti ॥ 6.12.1 ॥**

Another example is given; of course, in the form of a dialogue between **uddālakā** and **śvetaketu** himself. And this example is to show, 'HOW A SUBTLE INTANGIBLE CAUSE CAN PRODUCE A TANGIBLE EFFECT OR CREATION'. When we study **cause and effect**, we can find two types. In certain groups, **cause is tangible**; the *effect is intangible*. And in certain other cases, the *cause is intangible*; and the **effect is tangible**. When we talk about clay and pot, gold and ornaments, in those examples, what is tangible and what is intangible? In cause and effect, when you study the gold, clay etc., you find that the *cause is tangible*. You are able to touch the gold, touch the clay, touch the wood; but, the effect is mere **nāma rūpā**, which is intangible. So, when there is a desk in front of me and I am touching it, I am really touching the wood or desk? சரியா பதில் சொல்லலைன்னா, "மரமண்டை" ன்னு சொல்லிடுவேன்! [If you do not answer correctly I will say, you are woodenheaded!] Okay. When I am touching the desk, am I touching wood or desk? Wood is the tangible solid part; desk is only a **nāma & rūpā**, which is not tangible. Similarly, ornaments. Similarly, vase etc - wherein, the cause is solid and tangible. In fact the weight of the desk is nothing but, what? Weight of the wood only. The weight also belongs to the cause; the effect is weightless. Ornament does not have weight. Gold alone has weight. So, this is one type.

In another type, *the cause is intangible; the effect is tangible*. When energy is converted in to matter - when the gaseous hydrogen and gaseous oxygen, the intangible gases condense and join together and become water and ice, *the effect is tangible* as water, ice etc. Here, the cause is intangible; and invisible. And according to the cosmologists and scientists also, before matter solidified, it was all in the form of energy, where, the energy, the cause, is intangible. The effect is what? Tangible. And therefore, a doubt may come, "*how can an intangible cause produce a tangible effect?*" Because, '**satyam jñānam anantam brahma**' - THE PURE **CAITANYAM** - is tangible or intangible? You cannot touch **caitanyam**; you cannot see. **aśabdā, asparśam, arūpam, avyayam**. How can that PURE CONSCIOUSNESS produce a world which is solid and tangible? If such a question comes, the answer is given with an example. For

modern students we can give the example of energy producing matter; but, here, **uddālakā** gives another example. What is that?

He talks about a banyan tree which is very huge, tangible and visible. But, if you take the seed of that huge tree, in that seed, you do *not see* anything. It is imperceptible. The banyan tree is hidden in the seed. And from that subtle, non-tangible cause, the seed, we are able to experience the arrival of the massive, tangible, distinctly available **nyagrodha vṛkṣaḥ**. That is the example.

Now, look at this. **uddālakā** commands **śvetaketu**. '**nyagrodha phalam ata āhara**' iti - 'from the banyan tree may you bring one fruit'. **phalam** means, *fruit*. **ata** - **ataḥ** means, from the tree. **āhara** - may you bring. And what did **śvetaketu** do? '**idaṃ bhagava**', iti. **iti** indicates, conversation. **Guru** said, 'bring it'. And, **śvetaketu** brings. **idaṃ bhagava**. **hey bhagavān** - 'here is the fruit'. And, what does father say? '**bhinddhi**' iti - **bhinddhi** means, what? 'May you cut open the fruit'. What does **śvetaketu** say? '**bhinnaṃ bhagava**' iti - 'I have cut it open it'. Then, father asks the question, '**kim atra paśyasi**' iti? 'What do you see within that fruit?' The fruit itself is very small compared to the huge banyan tree; and within that fruit, *what do you see?* '**kim atra paśyasi**' means, in this fruit what do you see? Then **śvetaketu** says, '**aṅvya ivemā dhānā, bhagava**', iti - **dhānā** means seed, **bījam**. **dhānā, ākārānta strīlīngāḥ, bahu vacanam**. **visarga** [:] is dropped; because of, **sandhi** rule. So, "I am seeing minute seeds within the fruit". **aṅvyaḥ** means, minute, subtle, small. Because **dhānāḥ** is feminine gender, **aṅvyaḥ** is also feminine. **īkārānta strīlīngāḥ, aṅvī śabdaḥ, aṅvī aṅvyau aṅvyaḥ**. And then, it is very, very difficult handle that seed.

Now what does his father say? 'You cut open that small seed'. It is like the scientist cutting open the molecule, arriving at atom; and from atom to sub-atomic particles! As you go inside, you get confusion! They are not able to go beyond a point. Same way, this also. Father says, **hey aṅga**. **aṅga** is another word for **somya**, oh dear one. **āsām madhye** - among the many minute seeds within this fruit, '**ekāṃ bhinddhi**' iti - **bhinddhi** means, break open one seed. Then, what does **śvetaketu** say? '**bhinnaṃ bhagava**' iti - Oh teacher, I have cut open one seed. [How he managed we do not know! He must have done it minutely!] And then teacher asked the question - '**kimatra paśyasi?**' iti. 'What do you see within that minute seed?' From that minute seed what is going to come? The would-be banyan tree, which can grow and spread over many square kilometers, [we have got one in Chennai; one is there in Calcutta; which are supposed to spread over huge area. All that has come out of what? From that dot! But what do we see now? He asks the question, '**kimatra paśyasi?**' What is the answer? '**na kiñcana, bhagava!**' iti - I do not see anything! **taddhaika āhuḥ asad eva idam agra āsid**



**ekam eva advitiyaṃ tasmād asataḥ sat jāyata** [Ch.Up 6.2.1]. And then, what did father say? We will read the next **mantrā**.

तं होवाच यं वै सोम्यैतमणिमानं न निभालयस एतस्य वै सोम्येषोऽणिमन् एवं महान्यग्रोधस्तिष्ठति श्रद्धत्स्व सोम्येति ॥

**taṁ hovāca yaṃ vai somyaitamaṇimānaṃ na nibhālayasa etasya vai somyaiṣo'ṇimna evaṃ mahānyagrodhastiṣṭhati śraddhatsva somyeti ॥ 6.12.2॥**

So, father **uddālakā** says, even though to our eye nothing is visible, in that minute seed, you should *infer and understand* - within that seed, *the huge tree is* unbelievably present, *in potential manner*. Just as in the modern micro chip, they are able to store millions of bytes of information. Millions and trillions of bytes of information within that seed is *unbelievably* present. What is the proof? If it is not there, the banyan tree cannot come. If you take a stone and plant it and regularly pour water, what will come? Nothing will come. Whereas, from that seed the tree it comes; therefore, father says, '**taṁ hovāca**' - so **hey somya, etam aṇimānaṃ na nibhālayasa** - this minute and subtle banyan tree in potential form - **avyākṛta rūpam - na nibhālayate** - your **pratyakṣa pramāṇam** is not able to perceive. That is why in the 15th chapter of the **Bhagavad gītā**, Lord **kṛṣṇā** said, **ūrdhva mūlam**. The **mūlam**, the seed, the cause of this CREATION is **ūrdhvam**. **ūrdhvam** does not mean, physically above. Many people show an upside down tree in the books! **ūrdhvam** means, **pratyakṣa agocaram**, it is beyond comprehension.

And similarly, here also, **na nibhālayate** means, **ūrdhvam vartate; indriya agocaram vartate. nibhālayate** - is from the root **ni+bhal dhātu** 10th conjugation **ubhayapati. nibhālayati, nibhālayate**. Here, it is **ātmanepada madhyama puruṣaḥ ekavacanam. nibhālayate**. 'a' is dropped because of **sandhi** rule. **tvam na nibhālayate** - you are not perceiving that [the tree]. But, you know what is the greatness? From this imperceptible minute dot alone, the whole banyan tree has come and stands here. Therefore, father says, **etasya aṇimna - etasya aṇimnaḥ [kāryabhutaḥ]**. **kāryabhutaḥ** we have to supply. The effect or the product of this extremely subtle dot of the seed is the tree. **asya** should be connected with **aṇimnaḥ**. Both are **ṣaṣṭhī vibhakti**. And you have to supply the word **product**. The **product** of this extremely subtle dot of a seed is what? **eṣaḥ mahānyagrodhastiṣṭhati** - visible, tangible, huge tree.

Extending the same principle, all the trillions of galaxies, *before the big bang* - to use the scientific language - it was all in the form of a minute dot. From that alone the whole cosmos emerged. And then the teacher says, 'it is unbelievable; but, better believe'. '**śraddhatsva somya**' **iti - hey somya, śraddhatsva**. [In between, one **takāra** is missing. **śraddhat tva**.

**ta** and then a stroke needs to be added. It should be **śraddhatsva. śraddhā dhātu, lot madhyama puruṣaḥ ekavacanam.** In the previous **mantrā** also there is a correction. In that **mantrā**, third line, **āsāmaṅgaikāṃ. aṅgaikāṃ**, it should be. **aṅga+ekāṃ = aṅgaikāṃ.**] This minute cause is the PURE EXISTENCE, the PURE CONSCIOUSNESS, which is called **brahman.** From that alone all this have come. Therefore he says –

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

**sa ya eṣo'ṇimaitadātmyamidad ṣarvaṃ tatsatya ṣa ātmā tattvamasi śvetaketu iti bhūya eva mā bhagavānvijñāpayatviti tathā somyeti hovāca ॥ 6.12.3॥**

So, this **mantrā** is again repetition [of 6.8.7 / 6.9.4 / 6.10.3 / 6.11.3]. This minute cause is called **brahman.** It is called PURE EXISTENCE. It is called PURE CONSCIOUSNESS. But, the crucial thing we have note is what? THE CRUCIAL THING IS, THAT PURE EXISTENCE AND CONSCIOUSNESS '**tat tvam asi**' **śvetaketu**, "YOU ARE THAT". That we should not miss. THAT ULTIMATE CAUSE AND MINUTEST STUFF OF THE CREATION is MYSELF; and therefore, "**mayyeva sakalaṃ jātaṃ mayi sarvaṃ pratiṣṭhitam mayi sarvaṃ layaṃ yāti**". **śaṅkarācāryā** says in his **ātmabodha** -

**upādāne'khilādhāre jaganti parameśvare |**

**sargasthityān yānti budbudānīva vāriṇi ॥ M-8**

"I, like the ocean, the material cause of the CREATION, am like the ocean. The all pervading reality. And the galaxies that rise in me, they are all like bubbles in the ocean!" If galaxies are bubbles, what must be my size?! We talk about our address in a small street and claim we are located here. **śaṅkarācāryā** says, galaxies are bubbles rising in you; and resolving in you! Should not you claim that binary format someday or the other?! Do you want to eternally remain in triangular format? "I am a small **jīvā, oh Lord** protect me". How long are you going to squeak like a mouse. Should you not roar like a lion? **ācāryā** is asking.

So, **tathā somyeti.** Okay. "**tat tvam asi**" **śvetaketu.** And what did **śvetaketu** do? 'Wonderful. It is so nice to hear'. [whether it is true or not, it is nice to hear!] It **is** true only. That is why teacher said, **śraddhatsva somya**, it is valid. And **śvetaketu** is very happy. Therefore, he says, 'teach me some more'. **bhūya eva mā bhagavānvijñāpayatviti.** All small sections.

### ***Sixth Chapter - Section 13***

लवणमेतदुदकेऽवधायाथ मा प्रातरुपसीदथा इति स ह तथा चकार त ह्योवाच यद्दोषा लवणमुदकेऽवाधा अङ्ग  
तदाहरेति तद्धावमृश्य न विवेद ॥

**lavaṇametad udake'vadhāyātha mā prātarupasīdathā iti sa ha tathā cakāra ta  
hovāca yaddoṣā lavaṇam udake'vādhā aṅgatadāhreti taddhāvamṛśya na viveda ॥  
6.13.1॥**

So, in the previous portions, the teacher **uddālakā** pointed out, "the **sat brahman** is the cause; and it is extremely subtle. From this subtle intangible cause alone, the whole CREATION has emanated or emerged. And since the subtle **brahman** is the cause of the universe, that **brahman** must be **inherent** in the entire universe. Just as the gold inheres every ornament, just as the wood inheres the furniture, **the cause must inhere, interpenetrate, pervade every effect**. Similarly, **brahman**, the cause, must be where? You should not search. It must be in everything in the CREATION. There is a saying, "கைல வெண்ணய வெச்சுண்டு நெய்க்கு அலயறான்!" [keeping the butter in hand, one searches for ghee!]. Like that, keeping the furniture, one should not seek the wood. Similarly, keeping the universe, I should not seek **brahman** elsewhere. **brahman**, as the cause, must be *pervading all over*. The question is, "if **brahman** pervades the whole CREATION, how come I am not able to perceive or recognise that **brahman**?!". If anybody asks, what is in your front? I say, "only the universe". I never say, "**brahman** is pervading".

So, the question comes, "how come *we do not recognise* the **kāraṇam brahma**, which pervades the **kārya prapañca**?" And for that, **uddālakā** wants to point out, you do not perceive; not because **brahman** is not there; but, *you do not have the appropriate instrument to perceive*. There are electro-magnetic waves in this room. That is why if you switch on the TV or radio, it is able to capture those waves in the form of music etc. Even though it is present, I am not able to recognise. Why? Because, I do not have a laser eye to recognise. Similarly, if the all pervading **brahman** is to be recognised, you require an appropriate **pramāṇam**. **brahma abhāvāt na adarṣanam parantu, pramāṇa abhāvāt eva adarṣanam**. So, you should make use of the appropriate **pramāṇam**.

And, what is that *appropriate* **pramāṇam**? Every **pramāṇam** that we have will not work. **pratyakṣa, anumāna, upamāna, arthāpatti, anupalabdhi** - [all these are what? you should not ask! I hope so]. So all these different means of knowledge are at our disposal; but, none of them is adequate to recognise **brahman**; and therefore, you have to go after another **pramāṇam** which is outside. That is called, **guru śāstrā upadeśa pramāṇam**. So, what one **pramāṇam** cannot perceive, some other **pramāṇam** can. And to convey this idea, **uddālakā**

is giving an experiment. Every class is a laboratory now. Another experiment! So, the *tree experiment* is over; and the seed, *banyan seed* experiment is over. Now, we are going to enter another experiment. I will just summarise that. Then we will go to the **mantrā, 6.13.2.**

**uddālakā** asks **śvetaketu** to bring a cup of water and asks **śvetaketu** to dissolve a lump of salt in that. Just to drop a lump of salt in the water. All very simple experiments; you do not require special laboratory and equipments worth crores of rupees; nothing is required. One vessel, some **jalam**, a dash of salt. Highest **advaita**, just with salt water! And **guru** says, 'you keep that salt in water over night and bring that next day'. And he brings. In the night salt has completely dissolved in to the water. Now, father asks **śvetaketu**, 'you please bring out that lump of salt. You bring that lump of salt. Not another; very careful. That lump of salt. Sometimes children will ask for the return of the burst balloon! Same way, **uddālakā** asks for that salt!

And **śvetaketu** goes on feeling the water; but, he is not able to feel the salt with the help of the **tvag indriyam**. **tvag indriyam** is one of the **pramāṇams**. The **tvak pramāṇam** is not able to find the lump of salt. Then, what about **sakṣu pramāṇam**? When you look at the salt water, you are not able to see the salt. You see only water. So, **tvak pramāṇam** is useless. **sakṣu pramāṇam** is useless. But, we know there is salt. How do we know there is salt? We have dissolved it! Even though we know the salt pervades all over the water. Even though it pervades the water, **tvak pramāṇam** and **sakṣu pramāṇam** are not able to perceive. Therefore, if you want to recognise/perceive the salt, what should you do? Do not be adamant; *make use of the appropriate **pramāṇam***. What should we do? **uddālakā** says, 'bring that water; take a drop of that water from the top and put it on your tongue'. **antādācāma iti. dācāma** means, the tip. As soon **śvetaketu** tastes it, he screws his face!

**uddālakā** asks what is it? "**lavaṇam iti**" - 'I am able to experience salt', with a different **pramāṇam**. "**madhyādācāma**" **iti** - take a drop from the middle. [Do not ask me how to take? May be using a pipette!] "**kathamiti?**" "**lavaṇam iti**" Again, from bottom also you take a drop. "**kathamiti?**" "**lavaṇam iti**" Then teacher says, if you want to see or perceive a thing, **you have to use an appropriate pramāṇam**, which does not depend upon **your will**; but, which depends upon what? The type of material that is there.

Similarly, the whole universe is like water. And **in & through** the universal water, the salt of **brahman** is dissolved and pervaded. Where is it? It is in the mike. தூணிலும் இருப்பார் துரும்பிலும் இருப்பார்னு சொல்றமாதிரி, [like **Prahlādā** told his father, 'God is there even in that pillar!'] **brahman** is there everywhere, all pervading; but, eyes cannot perceive. Ears cannot perceive. What should you do? You should go for another **pramāṇam**.

What is that? **guru śāstrā upadeśa!** And the moment we take the **upadeśa**, suddenly, it is an eye opener. IN EVERY OBJECT THERE IS ONE THING WHICH IS PERVADING. BUT, WHICH WE HAVE NOT IDENTIFIED OR TAKEN NOTE OF. What is that? We say mike **IS**. Table **IS**. Chair **IS**. The '**IS**'ness which is your EXISTENCE, which is not a part, product, property etc. **That inherent existence** we have taken for granted. We did not notice. **śāstrā** comes and declares, "that PURE EXISTENCE is the dissolved **brahman!**" **AND IN YOU IT IS THERE, NOT ONLY IN THE FORM OF EXISTENCE; BUT, IN THE FORM OF CONSCIOUSNESS ALSO.** This is the experiment. **ŚĀSTRA PRAMĀṆĀD EVA BRAHMA JÑĀNAM.**

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

## 18. Chapter 6.13.1 to 6.13.3 and 6.14.1

लवणमेतदुदकेऽवधायाथ मा प्रातरुपसीदथा इति स ह तथा चकार त ह्योवाच यद्दोषा लवणमुदकेऽवाधा अङ्ग  
तदाहरेति तद्धावमृश्य न विवेद ॥

**lavaṇametad udake'vadhāyātha mā prātarūpasīdathā iti sa ha tathā cakāra ta  
hovāca yaddoṣā lavaṇam udake'vādhā aṅgatadāhareti taddhāvamṛśya na viveda ॥  
6.13.1॥**

In these two sections 13 & 14, the teacher **uddālakā** is revealing two profound ideas with simple, ordinary examples. **Examples are ordinary; but, the idea conveyed is profound.** WHAT IS THE IDEA? "**BRAHMAṆAḤ AUPANIṢADATVAM**" - **BRAHMAN CAN BE KNOWN ONLY THROUGH THE UPANIṢAD ŚĀSTRAM.** **aupaniṣadatvam** means, **upaniṣad pramāṇa mātra avagamyatvam.** **upaniṣad pramāṇa mātra avagamyatvam**, means, it is knowable only through **upaniṣad pramāṇam, apauruṣeya pramāṇam, alaukika pramāṇa.** **brahman** can never be known through **pauruṣeya, laukika pramāṇam.** This alone, technically they say, **apūrvatā** or **anadhigatatvam** etc. Simply put, '*it cannot be known through regular instruments of knowledge.*' And to convey this idea, an example is given; which I introduced in the last class. With that background, we will enter the **mantrā**.

So, here, the teacher **uddālakā** says, **lavaṇametad udake avadhāya. etad lavaṇam** - take this lump of salt; and, **udake avadhāya** - may you drop it in a glass of water. **udakam** means, **jalam.** **avadhānam** means, to put, drop. **prakṣitya.** And after dropping the lump of salt in to the cup of water, keep it overnight. Go to bed. Sleep well. And come tomorrow morning. We will continue the teaching. [I am not telling you! Do not get up and go!] He says, 'go home and come tomorrow morning'. So, **atha.** Means, after dropping of salt in to water, **prātaḥ** - tomorrow morning, **mā upasīdathāḥ** - may you approach me, again. After all father and son; no problem. They can meet at home itself. **upasīdathāḥ** - means, may you approach. [It is vedic usage. The correct word is **upasīde thāḥ. upa+sad dhātu ātmanepadi vidiling madhyama puruṣaḥ ekavacanam**]. And **mā upasīdathā**, means, may you approach, **mā** means **me.** [**mā** is **dvitīyā ekavacanam mām/mā avām/nau asmān/naḥ**] And what did **śvetaketu** do? Being an obedient son, not like the modern children, 'you yourself do it' they will say! Being an obedient son-cum-disciple, **sa ha tathā cakāra.** After **iti**, there must be a full-stop. And then a separate sentence. **saha. saha** means, what? **śvetaketu**, the student, **tathā cakāra** - did exactly as he was instructed. **tathā** means, did, as told.

Then, **ta ṣ hovāca**. You have to imagine that the night is over, morning has come and **śvetaketu** has come with that cup of water in which he had dropped the lump of salt. Keeping that in hand, he has come. And father **uddālakā** addresses the son, **tam ha uvāca**. **tam** [śvetaketum], [pitā uddālakah] **uvāca**. And what did he say? **yad lavaṇam udate avādhā** - so you have dropped a lump of salt in the water last evening and over night, remaining in the water, it would have dissolved. That **lavaṇam yad avadhāḥ**. **avadhā** means, deposit, place, drop. [**ava+dhā dhātu luṅ madhyama puruṣaḥ ekavacanam**] That salt which you have dropped in the water. **aṅga** - oh dear son, **tad āhara** - I want you to bring *that lump of salt from the water*. Not another lump from **lavaṇa bharaṇi** or salt container. I want you to bring *that lump* of salt. So, **aṅga**. **aṅga** is **sambodhana** [addressing, calling], '**oh dear one, tad āhara**'. **āhara** means, what? You bring for me. **iti uvāca** - thus, the father commanded son **śvetaketu**. And what did the son do? **taddha avamṛśya** - by the hand he searched for the lump of salt by dipping the hand in to the water; means, *he felt for the salt*; and what did he find? **avamṛśya** - after feeling in the water, **na viveda** - he could **not find** that lump of salt.

So, you have to assume that, the lump of salt has been dissolved in water. And where is that lump of salt? Not in any particular part of the water; but, it has spread all over the water and **taddha avamṛśya** [**lyabantam avyayam**] - after feeling, **na viveda** - he could not find the salt. **vid** - to find, to get, discover. [**vid dhātu, parasmaipada liṭ lakāra** [लिट्कार] **prathama puruṣaḥ ekavacanam**]. **na viveda** - he could not find. That means what? Salt is very much in the water, pervading all over the water; but, it is not available for **tvāg indriya pramāṇam**. **tvāg indriyam** - the skin organ, is one of the sense organs, is one of the **pramāṇams**, which can know varieties of touch sensations, like heat, softness, hardness etc. Even though **tvāg indriyam** is a **pramāṇam**, the dissolved salt is not available for **tvāg indriya pramāṇam**. It is **tvāg indriya agocaram**. And if it is not available for **tvāg indriyam**, it *does not mean the salt is non-existent*; the salt is very much present.

If the **indriyam** is not able to find it, the problem is not with the salt; but, the problem is what? The limitation of the sense organ, called **tvāk**. So, **na viveda**. And you have to extend it, further. Not only the salt is not available for **tvāg indriyam**. [**tvāg** do you understand? I am assuming. **tvāg** means, the organ of skin which can feel touch sensations]. Not only the salt is unavailable for **tvāg indriyam**, it is not available for **caḥṣur indriyam** also. No doubt **caḥṣur indriyam** is a valid **pramāṇam**; but, it is valid only within its field of operation. Unfortunately, the dissolved salt is not within the range of even the powerful **caḥṣur indriyam**. Therefore, **tvāg indriya agocaram**, **caḥṣur indriya agocaram**, even though it is very much pervading. Then what did his father do?

Continuing.

यथा विलीनमेवाङ्गास्यान्तादाचामेति कथमिति लवणमिति मध्यादाचामेति कथमिति लवणमित्यन्तादाचामेति कथमिति लवणमित्यभिप्रास्यैतदथ मोपसीदथा इति तद्ध तथा चकार तच्छश्वत्संवर्तते त होवाचात्र वाव किल तत्सोम्य न निभालयसेऽत्रैव किलेति ॥

**yathā vilinamevāṅgāsyāntādācāmeti kathamiti lavaṇamiti madhyādācāmeti kathamiti lavaṇam ity antādācāmeti kathamiti lavaṇamityabhiprāsyaitadatha mopasīdathā iti taddha tathā cakāra tacchaśvatsamvartate ta ḥovācātra vāva kila tatsomya na nibhālayase'traiva kileti ॥ 6.13.2॥**

I have used two **pramāṇams** - **tvāk indriya pramāṇam** and **caḥṣu indriya pramāṇam**; and still I could not find the salt. I have two options. One option is, what? Look for some other **pramāṇam** which can reveal the salt; or, I can blindly **negate the existence** of the salt, asserting that, 'there is no salt'. Why? It is not available for **tvāg indriyam**; not available for **caḥṣur indriyam**! Seeing this, suppose I negate the salt, I am called a **nāstikā**. **nāstikā** means what? अशु! [the ignorant one]. Because, it is not available for two **pramāṇams**, instead of knowing the *limitations* of the **pramāṇam**, I am negating the very **prameyam** itself. The negation of this **prameyam**, not understanding the limitation of **pramāṇam** is called **nāstika buddhiḥ**. That is what **Lord kṛṣṇā** said in the 9th chapter of the **gītā** [9.3] - **aśraddadhānāḥ puruṣā dharmasyāśya parantapa । aprāpya māṃ nivartante mṛtyusaṃsāra vartmani ॥** - those people who do not understand that there are **pramāṇams**, *other than the sense organs* - do not come to the **śruti pramāṇam**, the **apauruṣeya pramāṇam**. And not coming to the **śruti pramāṇam**, they negate what? **ātmā nāsti, brahman nāsti** - they negate, just as this अशु negating the salt, because it is not available for **pramāṇa dvayam**. But, here, **śvetaketu** had **śraddhā**. Therefore, his father told him, 'other than these two **pramāṇams**, there is a third **indriyam**, which can experience, recognise the invisible, intangible salt.

And what is that **pramāṇam**? Very, very powerful. What is that? The tongue! Therefore, **uddālakā** said, **hey aṅga** - oh dear one. You are continuing to be an **āstikā** and therefore, I am asking you to use another **pramāṇam**. What is that? The tongue **pramāṇam**. **vāg indriyam**. Therefore, he says, '**hey aṅga asya antād ācāma**', **iti. ācāma** means, what? 'May you sip' a drop of water from the top layer of that cup of water. How? **yathā vilīnam eva** - with the salt in dissolved condition. That is, without disturbing the cup of water, with the salt in dissolved condition, may you sip a part or portion of that water from the top of the layer. **antād ācāma iti** - **ācam dhātu. ācam** means, 'to sip'. From that only **ācamanam** came. [**ācam** - **parasmaipada loṭ madhyama puruṣaḥ eka vacanam**]. **tvam ācama** - may you



sip. So, **ācama iti**. Who is telling whom? Father **uddālakā** is telling the son-cum-disciple **śvetaketu**. And you have to imagine the son sipping a little bit.

And then father asks the question, "**katham?**", **iti** - how does it taste? How does it taste? **Katham vartate jalam?** You have to imagine a dialogue, "**katham?**" **iti pitā uvāca**. Son's answer is "**lavaṇam**", **iti śiṣyaḥ śvetaketuḥ uvāca**. He said, it is full of salt. So, **sarvam khalu idam lavaṇam**. For a **jñāni**, **sarvam khalu idam brahma!** So, 'do I have to lick **brahman?**' you should not ask! YOU HAVE TO USE THE APPROPRIATE **PRAMĀṆAM**, THAT IS LESSON OF THIS EXAMPLE. So, "**katham?**" **iti**. "**lavaṇam**", **iti**.

The next question is, is the salt only on the top of the water? To find that out that, **uddālakā** says, take a small drop of water from the middle. So he says "**madhyād ācāma**", **iti**. **madhyād** means, from the middle. May you take a drop and taste. And then he asks, 'how is it'; and the son said '**lavaṇam**'. Then what did the **guru** do? "**antād ācāma**", **iti** - again go to the other end. That means, to the bottom of the cup. May you sip. How is it? It is saltish. Up to this is the example.

Now, based on this, we have it to extend it to the **vedāntic** truth that **uddālakā** is going to teach hereafter; THE LESSON THAT WE HAVE TO LEARN FROM THIS EXAMPLE. What is that? We will read. So, the father says, the experiment part is over. Now, we have to come to the conclusion. **abhiprāsyaitadatha mopasidathā iti taddha tathā cakāra tacchaśvatsaṃvartate ta ḥ hovācātra vāva kila tatsomya na nibhālayase'traiva kileti ||**

So father says, **abhiprāsyaitad** - may you throw away that water. **atha** and thereafter, "**mā upasidathāḥ**" **iti** - may you come back to me. "**mā upasidathāḥ**" **iti uddālakāḥ śvetaketum uvāca**. He commanded, instructed. And what did **śvetaketu** do? He must be wondering, 'what is this big experiment? I drank some salt water. What is the great deal?' But, anyway, he wanted to learn. Therefore, **taddha tathā cakāra**. So, **śvetaketu** did exactly as commanded by his father.

And then **upaniṣad** adds a statement. **tat chaśvat saṃ vartate** - the salt was there in the water all the time [**śaśvac-chaśvat**]. All the time means, relatively, throughout the experiment, salt was all the time there. Initially, I could not find the salt; not because the salt was not there; but, because, I did not use or employ the appropriate **pramāṇam**. And later, when I used the appropriate **pramāṇam**, salt did not come to the water anew; rather, I *recognised* the salt, which was there **through out**. Therefore, **tad lavaṇam, tatra jale, tat**

**śvat saṃ vartate.** And its knowability depends upon what? THE EMPLOYMENT OF THE APPROPRIATE MEANS OF KNOWLEDGE.

Therefore, **taḥ hovāca** - keeping this in mind, father **uddālakā** told **śvetaketu** - and what is that? He says, **hey soṃya**, "**atra vāva kila tat**" - **tat vartate**. **tat** means, what? The pure **brahman**, in the form of EXISTENCE, is there throughout the CREATION. Just as the invisible salt is pervading the entire water, EXISTENCE pervades the entire cosmos. Therefore, **atra** means, in this very CREATION that is in front of you, in your own body, **hey soṃya! tat vartate**. [**vartate** is understood].

The EXISTENCE is there. But, what is the problem? **na nibhālayate** - you are *not able to appreciate* that EXISTENCE. Even though EXISTENCE is *all pervading*, you are *not able to appreciate* that EXISTENCE. Why? Not because, it is not there; but, because, you are using all other instrument, all other **pramāṇam** which cannot operate in the field of EXISTENCE! If you use the **śrotra indriyam** it will register **śabda** only. Similarly, all the **pañca pramāṇams** will register **śabda sparśa rūpa rasa gandha**, belonging to the **anātmā**, matter. **pratyakṣa pramāṇa** is **anātmā viśaya**; therefore, any amount of study you make, you will only know more and more of what? **anātmā** or matter. And suppose, the scientists invent more powerful instruments - like, electron microscope or anything, again that will register what? Still subtler **śabda sparśa rūpa rasa gandha!** These belong to what? **anātmā**; the matter only!

That is why the scientists never ask the question, "what is EXISTENCE?" You will find they study everything else. The most common words we use in our life is what? EXISTENCE. But, nobody does research on the word "EXISTENCE". EXISTENCE is what? Is it a substance? Is it a property? Is it a relationship? What exactly is EXISTENCE? - they do not research at all. They do not even ask the question; let alone research. It is impossible; because, all their instruments can function only at the matter-level, **śabda sparśa rūpa rasa gandha**. At least with regard to CONSCIOUSNESS, they ask the question, "what is CONSCIOUSNESS?" Up to that, they have developed. But, they have not developed enough, to know the answer. They have developed enough to ask that question; whereas, with regard to EXISTENCE, even that question they do not ask! Why? Because, all our instruments, reasoning, mathematics, material sciences, they cannot deal with this topic. Even though the PURE EXISTENCE is where? Just as the salt is dissolved in water, EXISTENCE is "dissolved" in the word. *Dissolved* within quotation. It is in and through. Then what to do? Do not negate **brahman**; do not negate **ātmā**. Understand the limitation of all the **laukika pramāṇams**. All the instruments of knowledge at our disposal or intrinsically limited. They can access only matter, **anātmā**.

So, **pratyakṣa** is useless; **anumāna** is useless; **upamāna** is useless; **arthāpatti** is useless; **anupa-labdhi** is useless. **veda pūrva bhāga** is also useless. There is only one **pramāṇa**, which asks the question, "WHAT IS EXISTENCE?" And **vedāntā** gives us the knowledge, 'WHAT IS EXISTENCE'. EXISTENCE is not a part, product or property of matter. EXISTENCE is an independent entity, which pervades and lends EXISTENCE to the **mithyā** matter. EXISTENCE is not limited to the periphery or the dimensions of any particular object. EXISTENCE exists even when the entire universe crumbles down. The surviving PURE EXISTENCE will not be available for experience; not because it is not there; but because, there is no medium through which it can manifest. This NATURE OF EXISTENCE we can know only through one **pramāṇam**. And what is that **pramāṇam**? **upaniṣad pramāṇam!**

How will that PURE EXISTENCE be when the whole CREATION is resolved? Daily **bhagavān** gives us that experience. What is that daily experience? During deep sleep state when **śabda sparśa rūpa rasa gandha** are resolved, all the **pramāṇams** and **prameyams** are resolved, I continue to exist in what form? In the form of the pure, **tripuṭī rahita sattā**. "**yasyaiva sphuraṇam sadātmakam asat kalpārthakam bhāsate**" "**rāhu grasta divākarendusadrśo māyā samācchādanāt sanmātraḥ karaṇa upasaṃharaṇataḥ yo'bhūt suṣuptaḥ pumān II**" **sanmātraḥ** - That PURE EXISTENCE is where? "**tat tvam asi śvetaketu**". And in the form of PURE EXISTENCE where are you? At **Vidyā mandir** do not say. You will get kuttu. In the form of that PURE EXISTENCE you are **all pervading**. "**mayyeva sakalaṃ jātaṃ mayi sarvaṃ pratiṣṭhitam mayi sarvaṃ layaṃ yāti**".

This knowledge can be gained only through **upaniṣad pramāṇa**. Just as, the dissolved salt can be known only through tongue, the PURE EXISTENCE can be known only through the **upaniṣadic** tongue. Therefore, he says, **atra vāva kila tat somya** - so **hey somya, atra eva kila** - here itself, **tat** - the PURE EXISTENCE is there, about which you are not able to make enquiry. Therefore, **na nibhālayase** - therefore you are not *recognising* that. And that is reinforced. **atraiva kila iti** - it is **here itself**. And in the living being the very same **sat** is available in the form of **cit** also. But, just as PURE EXISTENCE is not available for scientific observation, PURE CONSCIOUSNESS also will never be available for scientific observation. Any instrument you use to probe in to the body, you will know what? The body consists of chemicals. That only we know. But, '**what is life or CONSCIOUSNESS**', no instrument can probe & perceive. That is why **brahman** is called **aupaniṣadam**. "**sarvaṃ brahmopaniṣadam । mā'haṃ brahma nirākuryāṃ mā mā brahma nirākarod**" **aupaniṣadam brahma**. And that is what is revealed through this salt example. Now the teacher concludes that example.

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

**sa ya eṣo'ṇimaitadātmyamida ṅ sarvaṃ tatsatya ṅ sa ātmā tattvamasi śvetaketo iti  
bhūya eva mā bhagavānvijñāpayatviti tathā somyeti hovāca ॥ 6.13.3॥**

This is repetition of the **mantrā** which comes at the end of every example. [of 6.8.7 / 6.9.4 / 6.10.3 / 6.11.3 / 6.12.3]. This PURE EXISTENCE is **aṇimā**. **aṇimā** means, extremely subtle. It means, '*not available for any conventional instruments of knowledge*'. So, never try to experience the EXISTENCE. You will never experience it; because, **THAT EXISTENCE HAPPENS TO BE YOU THE EXPERIENCER CONSCIOUSNESS** itself. **sadeva cit citeva sat**. In **upadeśa sāra** that equation is beautifully given - "सत्वभासिका चित् क्व वेतरा | सत्तया हि चित् चित्त्या हि अहम् ॥" = **sattva-bhāsika cit kva vetarā I sat tayā hi cit cit tayā hi aham II** - So, with this, the 13th section is over. HERE, **WHAT IS THE MESSAGE? BRAHMAN CAN BE KNOWN ONLY THROUGH ŚĀSTRĀ PRAMĀṆAM**.

Now, we will enter the 14th section, in which, another example is going to come.

## ***Sixth Chapter - Section 14***

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

**yathā somya puruṣaṃ gandhārebhyo'bhinaddhākṣamānīya taṃ tato'tijane visrjetsa  
yathā tatra prāṅvodaṅvādharaṅvā pratyāṅvā pradhmayītābhinaddhākṣa  
ānīto'bhinaddhākṣo visrṣṭaḥ ॥ 6.14.1 ॥**

So, in this section, through another example, THE TEACHER **UDDĀLAKĀ** EMPHASISES THE **IMPORTANCE** OF A **GURU**. Even though **śāstram** is the **pramāṇam**, it is **apauruṣeya pramāṇam**. It has the capacity to reveal **brahman**; but, **śāstram** can reveal **brahman** only when it is *employed properly*! And, if I do not know 'how to use the **śāstram**', then, I will misinterpret. Just as, one **prasthāna trayam** itself [one **prasthāna trayam** means, one group of **śāstrā - gītā, upaniṣad** and **brahma sūtrā**], are commented by different **ācāryās**; and they come to different conclusions. **gītā** is the same; **upaniṣad** is the same; **brahma sūtrā** is the same. One group of people say, 'you are a **nitya dāsaḥ**. Never free. That is the discovery you should have. **śāṅkarācāryā** asks, "why should I discover that? Already I know I am **dāsaḥ**!" Even the household assistant lady who comes, I am not able to command even that lady. I am afraid that she may stop coming! Therefore, when I am the **dāsa** of the **dāsa - dāsānudāsaḥ** - why should I study the **prasthāna trayam** and come to the conclusion that "I am **nitya dāsaḥ**"? But, there are people who interpret the **śāstrās** and come to the conclusion that "I am **dāsaḥ**". Why this problem? We should know "how to do the analysis properly!"

And therefore, it should come from an **ācāryā**, who has got the **sampradāya** or the key, to open the **śāstrā** box. This **sampradāya** also comes in the form of a **paramparā. nārāyaṇaṃ padmabhuvam vasiṣṭham** or **sadaśiva samārambhām śāṅkarācārya madhyamām**. Even the key to open the **śāstrā** box has been coming down, which is only with the **ācāryā**. And therefore, **śāstrā** and **guru** are complementary to each other. **śāstrā** will not communicate, unless there is a **guru**; and **guru** can never communicate, unless He has the support of the **śāstrā**! And that is why **śraddhā** was defined as **śāstrasya guruvākyasya sathyabuddhi**. That is why **yājñavalkyā** said, "**ātmā vā are draṣṭavyaḥ śrotavyaḥ**". He said, 'you should not read the **upaniṣad**; but, you should listen to the **upaniṣad**! What do you understand by that? Listening requires somebody to teach. You should not say, 'I will read loudly and listen'. In these times, anything can happen! Therefore, in another example, the role of the **guru** is said.

I generally give the example of the audio cassette and the cassette player. If you have the audio cassette, *without the player*, what will you do? You can sit quiet only, looking at that. If you keep it on your ears, it will not work. And therefore, another person said, 'then I will throw away the cassette and get only the player'. Then also, you cannot hear. The cassette has the music; but, it will come out only when an *appropriate medium* is there, in the form of a *player*. So, you require both the cassette & the player. Similarly, **śāstrā** is like the audio cassette. It has the teaching hidden in it; but, only a **guru** can bring out that teaching. And how did the **guru** get that capacity? Remember, **guru** does not have **ரெட்டைக் கொம்பு!** [twin horns!]. No such specialty. **guru** came to know; because, once upon a time, He Himself was a **śiṣyā**. He does not have any extraordinary ability. He was fortunate enough to listen. "**iti śuśruma pūrveṣāṃ ye nastadvyācakaṣire**" - in **kenopaniṣad, īśāvāsya upaniṣad** every **rṣi** says, "Copyright is not mine. Glory is not mine. We have heard it from our **guru**". Then, who is the **ādiguru**? FOR EVERYTHING, **ĀDI IS BHAGAVĀN**. THAT IS GOING TO BE THE MESSAGE. 13th section is **śāstrā pramāṇam**. 14th section is **guru upadeśa**. **guru** & **śāstrā** are complementary, is pointed out.

And, what is the example given? The **upaniṣad** says, let us imagine that there is a **deśā** called **gandhāra deśaḥ**. **gandhāra deśā** is present day āfghanisthān. Of all places, why **upaniṣad** chooses that, we do not know. Anyway, let us imagine that was very popular, perhaps. And let us also imagine that a person - maybe he was a rich person - was kidnapped by some persons and he was blind-folded and was brought to a dense forest. Imagine, they took away whatever valuables were there on his body and they dropped that person in the middle of the forest, blindfolded. And this person what did he do? He tried to escape by himself. Also imagine what will happen when one tries to escape from that dense and vast forest, blindfolded. He may have fallen in to some ditch and must have struggled for a long time. For what? For **mokṣā**; for freedom. You have to imagine all those things. He must have struggled. **'கண்ணைக்கட்டி காட்டுல விடறது'ன்னு சொல்றமாதிரி!**

So, what did he do? He shouted, cried out aloud, looking in all directions. **prāñ vā udañ vā adharāñ vā pratyañ vā** - looking at northern direction, eastern direction etc., because, he does not know from which direction help is to come. And what did he shout? "I am blindfolded and I am in the middle of the forest. Is there someone? I do not know. There may not be anyone. Even if there is someone, I do not know whether that person is blindfolded or not!" Why he thought so? A blindfolded person can never know whether the other person is blind or not! And then what happens? Because of **aneka janma samprāpta** - because of some **punyaṃ** which he had done in some **janma**, what happened? Somebody happened to pass

through. What did the passerby do? He removed the blindfold, and said, "your own வீடு [in Tamil, வீடு has two meanings. 1. வீடு means **home**. 2. Second meaning is, **mokṣā**. So he said, "your வீடு, [home, **mokṣā**] your **gandhāra deśā**, is in this particular direction. And also so much distance is there. You can go". Thus, he gave the directions and left. With the help of the **śruti**, [**śruti** means what? What he has *heard*]. And using **śruti** alone will not help. So, using both **śruti** and also his **yukti** [thinking capacity], this person started travelling. And, with the help of **śruti**, **yukti** and **anubhava**, at last he reached வீடு [home, **mokṣā**].

In the same way, we the **ātmā**, the **paramātmā**, the **brahman**, has been blind-folded by **ajñānam**. **ajñāna timarāndhāh varam**. And the **puṇya pāpa** kidnappers or robbers, **śaṅkarācāryā** writes a very elaborate **bāṣyam**. **puṇya pāpa sattarāhā** - they have brought me in to the dense forest called **pañca kośaḥ** or **śarīra trayam**. We are caught. And therefore, we feel, **aham pitā**, **aham mātā**, **prapitā**, **pitāmahāḥ** or **hā putraḥ naṣṭaḥ** and **dhanam me naṣṭam** - this person is wailing and crying, "I am a **samsārī**". And he is trying various methods. Various **parihārams** he does, he goes to several temples, does **parihāram** to **rāhu**, **parihāram** to **ketu**, so many things he does. What was the result? The priests earned lot of money. Anyway, he helped them all right.

And then he understands that, 'I cannot escape by myself'; and so, ultimately, surrenders. "**śiṣyaste'haṃ sādhi māṃ tvāṃ prapannam**". Comes to a **guru**, because of some **puṇyam**. And the **guru** gives the **upadeśa**. But, the teaching alone is not sufficient. The **śiṣyā** should have the **buddhi** to grasp the teaching. Thus, with the help of **śruti**, **yukti** and **anubhava**, we reach where? Our own வீடு, [home, **mokṣā**] - which is, "**sthūla sūkṣma kāraṇa śarīrād vyatiriktaḥ pañcakośa atītaḥ san avasthātrayasākṣī saccidānanda svarūpaḥ san yastiṣṭhati sa ātmā**". [Where have you heard all this?! Somewhere you have heard! In **tattvabodha**, **saccidānanda svarūpaḥ iti**] Thus, **jñānena** he comes to relief. This is the example. Details of which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

### 19. Chapter 6.14.1 to 6.14.3, 6.15.1 to 6.15.3 and 6.16.1

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

**yathā somya puruṣaṃ gandhārebhyo'bhinaddhākṣamāniya taṃ tato'tijane visrjetsa  
yathā tatra prāṅvodaṅvādharāṅvā pratyaṅvā pradhmayitābhinaddhākṣa  
ānīto'bhinaddhākṣo visrṣṭaḥ ॥ 6.14.1॥**

In these 2 sections, 13 & 14, the teacher, **uddālakā** is revealing the importance of **śruti pramāṇam** and the importance of a **guru** or **ācāryaḥ**. Therefore, **both these sections are important**. In the 13th section, through the *salt example*, the **upaniṣad** pointed out that, '**BRAHMAN CAN BE RECOGNISED ONLY THROUGH ŚĀSTRA PRAMĀṆAM**'. And here, through the **gandhāra puruṣa dr̥ṣṭānta**, the **upaniṣad** points out, '**ĀCĀRYĀ IS ALSO EXTREMELY IMPORTANT**'. **ŚĀSTRĀ** AND **ĀCĀRYĀ** ARE **NOT** TWO SEPARATE AND INDEPENDENT **PRAMĀṆAMS**. THEY **COMPLEMENT** EACH OTHER. The **ācāryā** gets validity only because of **śāstrā**; and **śāstrā** is able to reveal its meaning only because of **ācārya upadeśa**.

And that **gandhāra puruṣa dr̥ṣṭānta** I was explaining in the last class. How a person was kidnapped from **gandhāra deśaḥ** and blindfolded and left in the forest. He screams facing all directions; because, he does not know whether there is somebody; and if there is somebody, in which direction he is. And therefore, taking a chance, he is looking in all directions and screaming. Then somebody comes and rescues him. That is the example. We were seeing the first **mantrā** in the last class. **yathā somya puruṣaṃ gandhārebhyaḥ - gandhāraḥ** is the name of a country. **gandhāra deśaḥ**. Plural number indicates the nation. **gandhāraḥ**, in singular, refers to a person. **gandhārāḥ** refers to a country. A person was kidnapped. How? **abhinaddhākṣaḥ** - blindfolded. **abhinaddhām** - means, tied with a bandage. [**abhi + naḥ dhātu**, fourth conjugation. **parasamaipada. nahyati**]. To bind, to bandage. **abhinaddha akṣa** means, bandaged in the eye. That means what? Blindfolded. After blindfolding, he was brought into the forest and **taṃ tataḥ atijane visrjet** - he was left in a place where there was nobody. **atijane** means, **jana rahita deśaḥ**. So, an isolated place. A secluded place. As good as a forest. So, he was left in the forest; and thereafter, the kidnappers ran away.

They might have taken whatever valuables he had. And what is the most valuable thing? **śāntiḥ**. Whatever peace was available, they took the peace and left him. What is the proof? Now, there is no peace of mind! **atijane visrjet**. And what does he do? When he cannot help



himself, by himself, he requires grace from some unknown source. And therefore, what does he do? **sa yathā tatra** - in that particular place, **pradhmayīta** - he screams, loudly. [**pra+dhmā dhātu**, first conjugation. **dhamati**. In the **gītā** first chapter we saw "**śaṅkhaṃ dadhmau pratāpavān**" - from the same root, blowing the conches or loudly screaming].

And in which direction he looks? **prāñvā udañvā adharāñvā pratyāñvā** - in all directions; because, he does not know where his is **guru** available! Everybody cries for a **guru**. A **guru** is required. Where to find the **guru**? Therefore **prāñ**, the **eastern** direction he faces and screams; and no response. Therefore, what does he do? **udañ** - the **northern** direction, **adharāñ** - in the southern direction. **pratyāñ** - the western direction. In all the four directions, he screams. And what does he scream? **abhinaddhākṣa āñitaḥ** - I have been brought here blindfolded. **ajñāna timirāndhasya** - so every **saṃsārī** is blindfolded. He does not require a physical cloth! We all have got what? **ajñāna** bandage! So, **abhinaddhākṣa āñitaḥ**. [**bahuvrīhi. abhinaddham akṣam yasya saḥ abhinaddhākṣaḥ**]. Not only I have been brought here. **abhinaddhākṣaḥ viśṛṣṭaḥ** - I have been left here to die by myself. Then what happened? The story continues. **mantrā 2**.

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

**tasya yathābhinahanam pramucya prabrūyādetām diśam gandhārā etām diśam vrajeti sa grāmādgrāmaṃ pṛcchanpaṇḍito medhāvī gandhārānevopasampadyetaivamevehācāryavān puruṣo veda tasya tāvadeva ciram yāvanna vimokṣye'tha sampatsya iti ॥ 6.14.2 ॥**

**śaṅkarācāryā** in His commentary mentions this **saṃsārī** also has been brought into the forest. What is that forest? **śaṅkarācāryā** says, **dehāraṇye praveśitaḥ**. **dehā** - the **pañca kośā** is the **āraṇyam** [forest] where we have been left high and dry. And we are tied here, with what rope? **trṣṇā pātitaḥ**, **trṣṇa** means, attachment or **rāga**. Because of that we are tied. **puṇyāpuṇya taskaraiḥ āñitaḥ**. And who are the thieves who have brought us here? **puṇyam** and **pāpam** alone have decided in which body we should come. Then, what is the screaming? Looking for a **guru** is the screaming of the seeker. Because of the **puṇyam** of long time. [**ācāryā** says in **viveka cūḍamaṇi**] –

**durlabham trayamevaitaddevānugraha hetukam |  
manuṣyatvaṃ mumukṣutvaṃ mahāpuruṣa saṃśrayaḥ ॥**

- because of some **puṇyam**, some guide comes! And what does he do? The **upaniṣad** says, **tasya abhinahanam pramucya** - so, some **guru** comes. And here, **guru** means what? Some person, 'a good samaritan', they say. A good person, a well wisher, happens to pass by that area. It is not a place regularly visited by people. But, due to his **puṇya kālam**, the stranger comes. What does he do? **abhinahanam pramucya** - first he removes the bandage, the cloth, covering the eyes. And, then, **prabrūyāt** - he tells him, "I will not be leading you up to the house, I have other work; I will give you the directions. **etām diśam gandhārāḥ** - "the **gandhāra deśā** is in this direction", he says. And therefore, **etām diśam vraja** - "may you travel in this direction" [which we call as *the spiritual education* program]. So, '**etām diśam vraja**' iti prabrūyāt.

So, what does this afflicted person do? He cannot straight away travel in one direction *continuously*, because, it being a forest, there will be lot of obstacles. Therefore, he keeps the general direction [east] in mind. But, sometimes he has to travel in the west or even backwards. Therefore, the *general direction given by the guide must be kept in mind* and by himself he has to use what? His own discretion, in directing himself. And therefore, **saḥ** - while travelling, what does he do? Now and then he gets a doubt, 'am I in the right direction or going in the opposite direction?' He might get such doubts, now and then. Therefore, he has to regularly cross check. [Either with the scriptures or with the **ācāryā**. As we saw in **taittirīya** [bhṛguvallī 2.1] - **annaṃ brahmeti vyajānāt, punareva varuṇam pitaramupasasāra** [do you remember? I do not know]. And the teacher says, "you are in the right direction, continue". **praṇo brahmeti vyajānāt, mano brahmeti vyajānāt** - thus, at regular intervals, guidance is required. That is why, **paunaḥpunyena śravaṇam kuryāt**. One must repeatedly do **śravaṇam**. Okay, What does this person do? **sa grāmādgrāmaṃ pṛcchan** - he goes from village to village. While going to **gandhāra deśā** in between several villages come; and from each village, several roads branch. So, what does he do? Even though he has a *general idea or knowledge*, he confirms it by asking someone, **pṛcchan paṇḍito medhāvī**. So, he *takes further guidance during the journey*.

What happens finally? He travels adequately and in the right direction. Travel involves two factors. First, it must be in the right direction. Otherwise, what will happen? You may walk in the wrong direction and say, 'nothing has come?!'. So, wrong direction is useless. Second, one may travel in the right direction; but, not adequately. Direction is right; but, the problem is what? They take five steps and say, 'I am done', and sit down. So, not only direction must be right; it must be, adequate also. And so, if a person travels in the right direction, adequately - means, adequate **śravaṇam, mananam** and **nididhyāsanam**, then what will happen? **saḥ**

**paṇḍīto medhāvī gandhārān eva upasampadyeta** - such a bright seeker will certainly reach the destination.

Here, *two qualifications* are mentioned. One is **paṇḍītaḥ**; and another is, **medhāvī**. **paṇḍītaḥ** means, **an intellect which is able to resolve the interpretational confusions** regarding **śāstrā**. So, **pāṇḍītyam** refers to the *capacity to interpret properly* the scriptures; because, in the scriptures, **dvaitam** is also mentioned; **viśiṣṭa advaitam** is also mentioned; and, **advaitam** is also mentioned. **Madhvācāryā** says, '**dvaitam** is the reality'. **Rāmānujācāryā** says, '**viśiṣṭa advaitam** is the reality'. **śāṅkarācāryā** says, '**advaitam** is the reality'. All of them are quoting what? The same **upaniṣad!** And when a doubt comes in our mind 'which interpretation is correct?', we should be able to resolve the confusion, if there is confusion. This capacity is called **pāṇḍītyam**. It is a **mīmāṃsā** issue. One must be **mīmāṃsa kuśalaḥ**, if a doubt comes regarding interpretation.

**medhāvī** indicates *the capacity to resolve logical doubts and questions which arise in the intellect*. It is *not* an interpretational problem; it is *not* a textual issue; but, **it is a logical issue**. And when there is a logical issue is raised by **nyāya** or **vaiśeṣika śāstrā**, my intellect must be able to resolve that. So, **pāṇḍītyam** is the capacity to resolve interpretational obstacles; and **medhāvītvam** is the capacity to resolve logical problems.

If we do not have either, no problem! **Rāmānujācāryā**, if you read only, you will get doubt. Suppose, we do not read those books, and I find '**śāṅkarācāryā** is okay for me', if you say, you escape. You do not have to bother about elaborate analysis. What is "**dvā suparṇā sayujā sakhāyā**" - these head-breaking is not required. We accept the interpretation by our **guru**. "I have accepted it" if you say, no problem. But, if you do not accept, you require **mīmāṃsa kuśalata**. Similarly, if you do not read **tarka śāstrā**, no problem. But, if **tarka śāstrā** is read, they will raise many logical issues. **samavāya sambandham, samyoga sambandham** - they will say. If those problems come, I should have the capacity to resolve. And such a student reaches the destination.

**gandhārān eva upasampadyeta** - here, **gandhārāḥ** is what? **aham brahma asmi** - that is my **svarūpam**. In the example the travel is outwards. But, in **vedāntā**, the travel is *inwards*. As we were seeing in the morning class, from **ahaṅkāraḥ "I"** to **sākṣi "I"** travel. That is the toughest and subtlest travel. So, **gandhārān eva upasampadyeta. evam eva**. In the same way, **iha** - in this world of **samsārā**, **ācāryavān puruṣaḥ** - a person who has got the guidance of **śāstra pramāṇam** and the guidance of an **ācāryā**, such a person, **veda** - he will certainly arrive in **brahman**. So here **veda** is, **jānāti** - he will know, no doubt. THIS

ŚĀṄKARĀCĀRYĀ VERY OFTEN QUOTES. **ācāryavān puruṣaḥ veda** - the one led by a **guru** will certainly know the truth. See His confidence. But, the **ācāryā** must be an **ācāryā**. Then, certainly, he will know the truth. **veda** is a verb here; not **ṛg vedā, yajur vedā. veda** means, **jānāti**. [**vid dhātu parasmaipada lat prathama puruṣaḥ ekavacanam**].

Okay, *after knowledge* **what** will happen to him? What will happen? Nothing will happen! **tasya tāvadeva ciraṃ yāvanna vimokṣye** - he will remain in the forest, called the physical body. Even after knowledge he will remain in the forest, called the physical body, until he is relieved by the **prārabdham**. As long as **prārabdha** is there, the physical body will continue and until the exhaustion of **prārabdha**, the **jñāni** lives in the world. **tāvadeva ciraṃ** means, **kāyaḥ**, wasting time. But, even though he has got the physical body; and even though **prārabdha** gives various experiences, because of the knowledge of a higher reality, the impact of **prārabdha** comes down.

I have often given the example, "during the day time, in the sky, stars are there or not?" if one asks, what will you answer? "During the day time, in the sky, stars are there or not?", if someone asks, what should be the answer? During the day time also stars are there; but, they are as good as nonexistent; because, the light of the stars is over-powered by the brightness of the sun! Similarly, in the discovery of the **pāramārthika satyam**, all the issues of the **vyāvahārika satyam** will appear like what? An entertainment, a serial having episodes. How do we watch the serial? Even though we may shed tears now and then, we are able to shake it off, seeing the serial as a serial. Serial is not serious! Similarly, **vyāvahārika satyam** will become **mithyā**, from **pāramārthika drṣṭi**. Therefore, He is called, **jīvan muktaḥ**. So, **yāvat na vimokṣye. vimokṣye** is **uttama puruṣaḥ**, passive voice. It will be converted into **prathama puruṣaḥ, yāvat na vimokṣyate** - until He is released by **prārabdha**. **prārabdha** is holding Him. Until He is released, let go by **prārabdha**, He will have **jīvan mukti**! And **atha** - at the end of **prārabdha, sampatsya** - he will attain **videha mukti** also. Here also, **sampatsye** should be converted into **sampatsyate**. Means, **videha muktim prāpnoti**.

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

**sa ya eṣo'ṇimaitadātmyamida ṁ sarvaṃ tatsatya ṁ sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti tathā somyeti hovāca ॥ 6.14.3॥**

So, this **mantrā** is again repetition. [6.8.7 / 6.9.4 / 6.10.3 / 6.11.3 / 6.12.3 / 6.13.3] The **upaniṣad** or **uddālakā** says that, the truth which is revealed by **ācāryā** and **śāstrā** is none other than **aṇimā**, that subtlest **brahman**, which is **sat**, the **jagat kāraṇam**. So, **sa ya eṣaḥ**, we have to connect correctly. This **truth** is **the one** which is revealed by the **śāstrā pramāṇam**, as given through **lavaṇa dr̥ṣṭānta**; and **ācārya pramāṇa**, as given through **gandhāra puruṣaḥ dr̥ṣṭānta**. **The truth is revealed**. Where is that truth? Because, **gandhāra dr̥ṣṭānta** should not create a confusion. Just as **puruṣaḥ** travels towards **gandhāra deśaḥ**, we should **not** imagine, the seeker has to travel towards **gandhāra**! Travel is, nothing but **KNOWING THAT I AM THAT BRAHMAN**. Therefore, he says, '**tat tvam asi**' **śvetaketu**. Then, what did **śvetaketu** do? He said, 'it is very nice, I am enjoying the class'. [I am just saying that!] 'It is very nice. Therefore, I like to listen to more'. **uddālakā** is very, very happy. Therefore, he says, 'certainly. I shall teach further'. With this, the 14th section is over. Now, we will enter the 15th section.

## ***Sixth Chapter - Section 15***

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

**puruṣaṁ somyotopatāpinam jñātayaḥ paryupāsate jānāsi mām jānāsi māmiti tasya yāvanna vānmanasi sampadyate manaḥ prāṇe prāṇastejasi tejaḥ parasyām devatāyām tāvajjānāti ॥ 6.15.1**

In this section, ***the process of death*** or ***the mechanism of death*** is being described, once again. This we saw already in **mantrā** 6.8.6. [6th chapter, 8th section, 6th **mantrā**] - the process of death. The same idea is repeated here, just to show that the process of death is the same in the case of **ajñāni** also, as well as in the case of a **jñāni**. ***Death being the resolution of the faculties one by one.*** Gradual folding of the faculties; and in the end, the **jīvātmā** merges into **brahman** or **paramātmā**.

Up to this merger into **brahman**, the steps are common for **jñāni** and **ajñāni**. Then, where is the difference? **ajñāni jīvā** also resolves into **brahman**. **jñāni jīvā** also resolves. But, in the case of **ajñāni jīvā**, only the **prārabdha** is exhausted. **sañcita** is very much there. Therefore, the next **prārabdham** will come, and tell what? 'Get up, getup'. It will wake the **jīvā** up and push into another **śarīram**. Whereas, in the case of **jñāni's** death, everything folds; and the **jīvā** merges into **brahman**; and thereafter, there is no question of **punar janma**. Therefore, the **upaniṣad** wants to say, **brahma sampatti** is common to both. And in **mantrā** 6.8.6, **ajñāni's brahma sampatti** is talked about; whereas, in this section, **jñāni's brahma sampatti** is talked about. The stages are the same.

What is that? ***Folding of the faculties***, one by one. If you remember **muṇḍaka upaniṣad**, "**te brahmalokeṣu parāntakāle parāmṛtāḥ parimucyanti sarve**" - an **ajñāni's** folding is called **antakālah**; whereas, a **jñāni's** folding is called **parāntakālah**. Now, that is graphically described. Some people are afraid when they read this. These are truth. Bitter or sweet, these are all facts of life. Now, you have to imagine a dying person. So, "**hey somya**" - **hey śvetaketu! upatāpinam puruṣaṁ** - this dying person is suffering from varieties of illnesses or ailments. One of them has to be the cause of death. ***Some reason*** has to be written! So, **upatāpinam** means, suffering from some ailment or the other. And what happens at that time? **jñātayaḥ paryupāsate** - all the relatives - close as well as distant - they want to bid farewell, perhaps. Therefore, they all visit. Sometimes doctors also recommend, 'call who all should be called. Let them see and go.' And therefore, relations **paryupāsate** means, they attend to him, standing around. Till now they did not talk; they did not have time! Now, an

extra interest is shown. Not only they surround the dying person, they also ask, "**jānāsi mām jānāsi mām**" iti - "are you able to recognise me? Open your eyes, see who has come!" cittappā's grandson & all - something we say. Therefore, **jānāsi mām** - do you recognise me? Sometimes they open their eyes, sometimes they do not open the eyes; sometimes the mouth moves, sometimes it does not move; sometimes sound comes, sometimes only air comes!

And then, what happens? **mantrā** says, as long as the faculties are *not* folded, **tāvat jānāti yāvāt na sampadyate**. **sampadyate** means, what? **Folding**. And **na sampadyate** means, what? The faculties have not folded. And what are they? **vāk manasi**. The organ of speech has not folded into the mind. As long as it has not resolved into the mind, the organ of speech is active. Therefore, he is able to at least whisper and say, 'in this bank, this account is there'. NO, **rāmā - kṛṣṇā! vānmanasi na sampadyate**. Similarly, **manaḥ prāṇe** - as long as the mind has not resolved into **prāṇā**, the mind goes on thinking of various things. Everything, other than **GOD! manaḥ prāṇe**. And **prāṇaḥ tejasi** - and as long as the **prāṇā** has not resolved into the **tejas tattvam**, [all this I explained earlier in 6.8.6, hence I am not going elaborately. You can go back and refer to that].

As long as the warmth of life is there, even though all the **pañca prāṇās** have almost folded; but, still, the life is lingering! Because, the warmth is there, so long, minimum functions go on. During that time, **jānāsi** - this person is able to minimum recognise the people and surroundings. After that what happens? Gradually, the life force will dissolve; and he does not recognise. He has merged into **brahman**. That is said here in the next **mantrā**.

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

**atha yadāsyā vānmanasi sampadyate manaḥ prāṇe prāṇastejasi tejaḥ parasyāṃ devatāyām atha na jānāti ॥ 6.15.2॥**

All these **mantrās** are very elaborately discussed in **brahma sūtrā** 4th chapter, second section, third section and all. Each part is taken for elaborate discussion. The procedure of death is analysed there. All these faculties fold *ultimately* into **tejas tattvam**. And why does the **upaniṣad** take **tejaḥ** here? We should remember, while **srṣṭi** is talked about from **brahman**, what is the first creation? Not, **ākāśā** and **vāyu**; but, it started with **tejaḥ**. Therefore, death is in the *reverse order*. **brahman**, then, **agni tattvam**, then, **prāṇā tattvam** etc. Therefore, the resolution is in the reverse order. Final stage is, warmth of life. That is **tejaḥ**. Then, **tejas** merges. And therefore, **vānmanasi sampadyate manaḥ prāṇe prāṇastejasi tejaḥ**. [All this I have explained. Where? In **mantrā** 6.8.6 see that]. Then, all of them resolved into **parasyāṃ devatāyām**. Means, **brahman**. Where is that **brahman**? Do not look here and

there! All-pervading **brahman** is *within* ourselves only. **atha na jānāti** - when everything is so resolved, **na jānāti**. Therefore, the doctor pronounces the death of the **jīvā**. And what is the definition of death? Non-manifestation of **CONSCIOUSNESS**. *Very careful. Not, departure of consciousness.* **CONSCIOUSNESS CAN NEVER DEPART**; it is merely, non-manifestation. The **sūkṣma śarīram** has either left the body; or, it has dissolved into **brahman**. And that **brahman** alone is your real nature. That is said in the next **mantrā**.

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

**sa ya eṣo'ṇimaitadātmamidaṁ sarvaṁ tat satyaṁ sa ātmā tattvamasi śvetaketo iti bhūya eva mā bhagavānvijñāpayatviti tathā somyeti hovāca ॥ 6.15.3 ॥**

So, this **mantrā** is again repetition. [6.8.7 / 6.9.4 / 6.10.3 / 6.11.3 / 6.12.3 / 6.13.3 / 6.14.3] It is into this **brahman** the **jīvan mukta** will resolve at the time of death. And, as I said, the difference between the previous description and the present description is, previously it is the resolution of an **ajñāni**, to come back again; whereas, this **mantrā** is dealing with **videha mukti**, in which, the **jīvā** has permanently merged. This is **sat brahma**. **And this is your real nature**. The uniqueness of this section is, in all the previous sections one example was given. Only in this section, there is no example. An odd section, without an example. Now comes the final section. We will read.



## ***Sixth Chapter - Section 16***

पुरुष ः सोम्योत हस्तगृहीतमानयन्त्यपहार्षीत्स्तेयमकार्षीत्परशुमस्मै तपतेति स यदि तस्य कर्ता भवति तत एवानृतमात्मानं कुरुते सोऽनृताभिसन्धोऽनृतेनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति स दह्यतेऽथ हन्यते ॥

**puruṣa ḥ somyota hastagr̥hītamānayan̄tyapahārṣīts̄teyamakārṣītparaśumasmai tāpateti sa yadi tasya kartā bhavati tata evānṛtamātmānaṃ kurute so'nṛtābhisandho'nṛten ātmānam antardhāya paraśuṃ taptaṃ pratigr̥hṇāti sa dahyate'tha hanyate ॥ 6.16.1 ॥**

This is also a **famous example**, which **śāṅkarācāryā** quotes very often. It is called **taskara dr̥ṣṭāntaḥ**. **taskaraḥ** means a thief. So the example is like this. A policeman catches hold of a thief or someone who is supposed to be a thief; one who is accused of theft. And he is brought to the king. In the olden days, he is brought in front of the king; and the policeman says that, "this person has stolen". But, the thief himself says, "I have not stolen". Now, we do not know, which one is the truth. And in the olden days, they had a method of finding out the truth. What did they do? They bring a hot iron bar or a hot **paraśu**. **paraśu** means, axe. It need not be an axe, any metal. Therefore, this is also known as **tapta paraśu dr̥ṣṭānta**. Two names are there. **taskara dr̥ṣṭānta** or **tapta paraśu dr̥ṣṭānta**. Hot iron bar. And the king will tell him, "you say whether you have stolen or not. You have to make one statement. 'I have stolen' or 'I have not stolen'". And what will the thief say, generally? "I have not stolen". Now the king says, "if your statement is true, that truth itself will guard you, protect you as an immunity. And therefore, **with truth as your protection, may you hold the tapta paraśu**". [Now you do not try this. I am talking about the story of the olden days].

Now, between the hot iron piece and himself what is there? Only his own statement. That statement has to be what? Either truth or untruth. The king says, "if your statement is the truth, that truth itself will serve as a **kavacam** for you!" Like the raincoat or the gloves that we wear before handling electricity protects us. And what does this person do? The accused person holds this hot iron bar. And if his hand is burnt, what does it mean? His statement is untrue. And if it is untruth, two fold problem he has to face. First problem is, what? Hand gets burnt. And what is the second problem? Because he has stolen, he will be punished. Put in the jail. Imprisonment. Two fold **samsārā** or suffering is the result! Of course, if the statement is the truth, the **tapta paraśu** will not burn him; and so, he is relieved. He is free from **kārāgraḥ**.

Similarly, when a person says, **aham jīvaḥ asmi**. Is it true or untrue? It is untruth! And because we are stating the untruth, what is happening? The world is **tapta paraśu**. The world

is **tapta paraśu!** And it has got **ādhyātmika ādhyabautika ādhydaivika tāpa trayam**. And the **tāpa trayam** is burning us when we say, **aham jīvaḥ**. And not only we are burnt in this life for stating, "I am a **jīvaḥ**". For remaining in triangular format, not only I suffer now; again, that causes what? **samsārā. punar api jananam punar api maraṇam**. Whereas, when I say, "**aham brahma asmi**", because it is truthful, neither the **tāpa trayam** - which is called **jīvan muktiḥ**; and there is no imprisonment called **punar janma** - which is called **videha muktiḥ**. Thus I get both **jīvan mukti** and **videha mukti**. Therefore, what is the right statement? Not, '**aham jivosmi**' But, "**aham brahma asmi**", if you say, you escape!

Now look at this. **puruṣa ṣomyota hasta gr̥hītam ānayanti - hasta gr̥hītam** means what? A person who is held by the hand by the policeman; held by the hand or hand cuffed. **ānayanti** - the police bring that person to the Court of the king. And what do they say? **apahārsīt** - he has taken away the wealth of someone. And how did he take away? If it has been donated no problem. **steyam akārsīt** - he has taken away, without permission. That is called **steyam**. And when this much was said, you have to supply in between. [That person himself says, 'I have not done anything. I am not a thief', he says. And therefore, there is controversy. If he accepts, no problem. Police says that, 'he has stolen'; but, he says, 'I have not'. Therefore, what does the king do? He will do the litmus test. What is that?] '**asmai paraśum tāpata' iti** - may you keep the **paraśu** in fire and bring it here. Then what should the accused do? He has to hold that **tapta paraśu** in hand.

And the **upaniṣad** says, **sa yadi tasya kartā bhavati** - if he has really stolen and he says, 'I have not stolen', he is protected by what? Untruth. He is surrounded by, clothed by, untruth. So, **tasya kartā bhavati** - if he has stolen; but, says, 'I have not stolen', then what will happen? **tataḥ eva anṛtam ātmānaṃ kurute** - he becomes a liar, a dishonest person, who is surrounded by, who is clothed by, like the electricity conductor and non conductor, he is clothed by conductor. So, **anṛtam ātmānaṃ kurute** - here, **ātmā** is reflexive pronoun. He will not have help or protection. And because of that, **saḥ anṛtābhi sandhaḥ** - that person, who is committed to the untruth, who is holding on to the untruth, **anṛtena ātmānam antardhāya** - covering himself and his hand with "untruth", [*untruth*, within quote. Not that there is a physical thing called untruth. He is covered by untruth only] And **paraśum taptam pratigr̥hṇāti** - he takes, holds the **tapta paraśu**. And what is the consequence?

What should every **samsārī** - when we read this example - what should we think? The whole universe is the **tapta paraśu**. And we are all what? The accused people. So, 'am I **jīvaḥ**?' or, 'am I **brahman**?' Which statement I should say? If am in triangular format, we need to keep running. **saḥ dahyate** - he is burnt every other day. Burnt by what? In the example, he is

physically burnt. But here of course, by **tāpa trayam**. And not only he is burnt, **atha hanyate**. **hanyate** means, he is punished by the king. Punishment will depend upon the type of untruth. Literally, **hanyate** means, killed. Need not be actual killing; but, it refers to the punishment. What is the punishment? **saṃsārā kārāgṛham**. Rigorous imprisonment in this world! For how many years? Life imprisonment is all there you know! This is the problem. In the same way! That will be said in the next **ślokā** which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

## 20. Chapter 6.16.1 to 6.16.3 and Summary of Chapter 6

पुरुष सोम्योत हस्तगृहीतमानयन्त्यपहार्षीत्स्तेयमकार्षीत्परशुमस्मै तपतेति स यदि तस्य कर्ता भवति तत एवानृतमात्मानं कुरुते सोऽनृताभिसन्धोऽनृतेनात्मानमन्तर्धाय परशुं तप्तं प्रतिगृह्णाति स दह्यतेऽथ हन्यते ॥

**puruṣaḥ somyota hastagṛhītamānayan̄tyapahārṣītsteyamakārṣītparaśumasmai tāpateti sa yadi tasya kartā bhāvati tata evānṛtamātmānaṃ kurute so'nṛtābhisandho'nṛten ātmānam antardhāya paraśuṃ taptaṃ pratigṛhṇāti sa dahyate'tha hanyate ॥ 6.16.1॥**

In this final section of the **chāndogya ṣaṣṭhādya**, the teacher **uddālakā** is giving **taskara dṛṣṭāntaḥ**; otherwise known as, **tapta paraśu dṛṣṭāntaḥ**. The example of a thief; or, the example of a hot iron bar. And the significance of this section and this example is, "**satyābhisandhaḥ mucyate, anṛtābhisandhaḥ baddhyate**". **abhisandhaḥ** - means, the one committed to, who dwells upon, who holds on to. **abhi + san + dhā dhātu, abhi sandhānam** means, holding on to, committed to. **niṣṭhaḥ**. In fact, instead of the **abhisandhaḥ**, we can use the word **niṣṭhaḥ** also. The significance is, **satya niṣṭhaḥ mucyate; asatya niṣṭhaḥ baddhyate. THE ONE WHO HOLDS ON TO REALITY IS RELIEVED. THE ONE WHO HOLDS ON TO UNREALITY IS BOUND.**

The question is, "is **advaitam** reality or is **dvaitam** reality?" The **upaniṣad** has been teaching "**advaitam** alone is real", "**tat satyam**" - **tat advaitam brahman** alone is **satyam**. And what about the **dvaita prapañca**? "**vācārambhaṇaṃ vikāro nāmadheyaṃ mṛtika eva satyam**" - the **dvaita prapañca**, the product is **asatyam** or **mithyā**. And whoever holds on to **advaitam** will be released. Whoever holds on to **dvaitam** will be bound. Even if the **dvaitam** is in the form of **upāsya - upāsaka dvaitam**, do you understand? **upāsya - upāsaka dvaitam. upāsakaḥ** is a meditator. **upāsyaṃ** means, the worshipped, meditated **devatā**. Even if this division we hold on to, there is **dvaitam**. And **dvaitam** is "**vācārambhaṇaṃ vikāro nāmadheyaṃ**". **anṛtam**. Therefore, this will also keep a person in bondage only.

"**upāsanāsruto dharmāḥ jāte brahmaṇi vidyate prāg utpatter ajam sarvam tenāsau kṛpaṇa smṛtaḥ**". Even **īśvara bhakta dvaitam** is a cause of bondage. But, still, this **dvaitam** we look upon as sacred. Why do we look upon **bhakti** - the **bhakta bhagavat dvaitam** - as sacred? Why do we so look upon? *Not because that is a reality.* But, this **dvaitam** should help us, should serve as a stepping stone, to come to what? **advaitam** "**aham brahma asmi**" **jñānam**. So, if this **dvaita bhakti** is a stepping stone for **advaitam**,

then it is sacred. If one are going to permanently remain in **dāsa - īśvara bhāva**, he is **anṛtābhisandhaḥ dvaitābhisandhaḥ**. He will be **dahyate**. This is the significance of the **dr̥ṣṭānta**.

We saw the meaning of the first **mantrā** in the last class. A person has been captured by the police and he has been brought in front of the king; and he asked, "have you stolen or not?" And, as usual, the thief says, "No. I have not stolen". Now, the statement can be either right or wrong, truth or untruth. If he has stolen; but, says, "I have not stolen", he comes under what? **anṛtābhisandhaḥ**. But, if he has not stolen, and says, "I have not stolen", then he is **satyābhisandhaḥ**. Now, the king says, 'bring the **tapta paraśu**'. If he is **satyābhisandhaḥ**, the protecting **kavacam** for him is, his **satya vākya**. There is nothing else in the hand; it is not a hand with gloves or anything. It is a free, open, naked hand. And with that he has to catch hold of the **tapta paraśu**, making the statement, "I have not stolen". If the statement is **satyam**, it is that **satyam** which has to insulate him.

But, on the other hand, if he is a thief, and says, "I have not stolen", it is **anṛtam** [untruth] that has to serve as the insulator. And the **anṛtam** - the untruth, cannot insulate a person. Untruth cannot save a person; only truth can save. And that, we saw in **muṇḍaka upaniṣad** - "**satyameva jayate na anṛtam**". Of course, if we look at our politicians [and also, this is the statement in all our coins and what we call rupee notes], people will doubt whether the **upaniṣad vākya** is **satyam** or not! But, remember, **upaniṣad vākya** will never go wrong. **asatyam** politicians will have problems certainly.

And therefore, the **mantrā** said, **sa yadi kurute tasya kartā bhāvati tata evānṛtamātmānam kurute** - by saying, 'I have not stolen', if he has already stolen something, then, his statement becomes untruth. And, **saḥ anṛtena ātmānam antardhāya. antardhānam** means, covering, protection. So, covering his hand with the untruth when he holds the **tapta paraśu**, untruth cannot save him. Therefore, his hand will be burnt. And not only it will be burnt, he also has to go to jail. **saṃsārā** and **punar janma**. Burning is called, **saṃsārā**; and entering the jail is, **punar janma**!

So, in our context, when will it happen? If you say I am **kartā**, I am **bhoktā**, I am **pramātā**, I am **jīvaḥ**, I am appā, I am ammā - all those statements are what? **anṛtābhisandhaḥ**. Therefore, we should not say that. What is the punishment for all these statements. **dahyate** - burning. What is this burning? **ādhyātmika ādhyabautika ādhyadaivika tāpa trayam** - worries are the burning. Not only I will be burnt in this **janma, punar api jāyate**. On the

other hand, suppose he has really not stolen anything, what will happen to him? That is given in **mantrā** 2.

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

**atha yadi tasyākartā bhāvati tateva satyamātmānaṃ kurute sa satyābhisandhaḥ satyena ātmānam antardhāya paraśuṃ taptaṃ pratigṛhṇāti sana dahyate'tha mucyate ॥ 6.16.2॥**

You can understand. It is the opposite of the previous **ślokā**. **atha** - on the other hand, **yadi tasya akartā bhāvati** - he has not performed the theft, which he has been accused of. **yadi tasya** - **tasya** here refers to what? The theft or burglary **akartā**; he is the non-performer of the burglary. Means what? He has not really stolen. And therefore, when he makes the statement, "I have not stolen", the statement becomes what? **satyam**. Therefore, **tateva**, because of that very reason, **satyam ātmānaṃ kurute** - he makes himself truthful. Here, the word **ātmānam**, is reflexive pronoun. *He makes himself a truthful person*. And thereafter, **saḥ satyābhisandhaḥ** - thus committed to the truthfulness, who is holding on to the untruth, **satyena ātmānam antardhāya** - now he is wearing the invisible **kavacam** of truthfulness; so **satyena** - **satya kavacena**, **ātmānam** - here also **ātmānam** reflexive, **himself**. "Himself" means, especially the hand. He has to hold the hot iron in the hand. He has got a powerful glove. What is the glove? **satyam** shield he has got. **ātmānam antardhāya** - covering himself and his hand with "**truth**"; having covered, **antar** + **dhā dhātu**, third conjugation. [**lyabantam avyaya rūpam**] having covered his hand, protected his hand with truthfulness. **paraśuṃ taptaṃ pratigṛhṇāti** - he holds the **tapta paraśu**, the red hot iron axe. And what is his experience? **saḥ dahyate** - his hands are not at all burnt. That is indicative of freedom from the present **saṃsārā**. Otherwise known as, **jīvan muktiḥ**. **atha** - thereafter, **mucyate ca**, after the experiment is over, the king says, "you are free. You can go back". Released.

This is the example. This we have to extend to ourselves, the **jīvās** also. That extension is made in the next and final **mantrā** of the section / chapter. We will read.

स यथा तत्र नादाहोतैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा तत्त्वमसि श्वेतकेतो इति तद्भास्य विजज्ञाविति विजज्ञाविति ॥

**sa yathā tatra nādāhyetaitadātmyamidaṃ sarvaṃ tatsatyaṃ sa ātmā tattvamasi śvetaketo iti taddhāsyā vijajñāviti vijajñāviti ॥ 6.16.3॥**

**saḥ yathā tatra nādāhyeta** - just as a truthful person is not burnt by the **tapta paraśu**; similarly, the **jñāni** also is not burnt, afflicted by the **tapta paraśu**, called the universe. And this alone we present as the triangular format and binary format. In triangular format, I look upon myself as a **jīvaḥ**, which is **satyam** or **anṛtam**? As long as I say, "I am a **jīvā**, an individual, **kartā, bhoktā, pramātā**", I am in the triangular format; and I see the world as different from me; and **īśvarā** as different from me. This very **darśanam**, this very triangular format, makes me **anṛta abhi sandhaḥ**. Holding on to untruth. Because, really speaking, I am not a **jīvaḥ**. Then who am I? **tat satya ̣ sa ātmā tattvamasi śvetaketo** - I am not the miserable **jīvātmā**; but, the **paramātmā**.

Therefore, as long as I live in triangular format, **saṃsārā tāpa** will constantly afflict me. No doubt **īśvarā** will help me off & on; but, I can never be permanently free. I will have to keep on running to **īśvarā** every other day. One day one **parihāram**; another day another **parihāram!** There is no end to the SOS business! That there is the advantage of **īśvarā** it is there; but, the **jīvā** will have to *constantly fight* the attacking **prārabdha**. Even death is not a solution! The very same **īśvarā** - who comes and rescues me now & then - the very same **īśvarā**, *will have to give me punar janma*. **īśvarā** is *helpless*. **īśvarā** is helpless; because, as long as I am a **jīvātmā**, **sañcita karmā** will have to haunt me and chase me. And **bhagavān** has to act according to the *law of karmā*. Every now and then He may give comfort; but, the **karmā** thrashings **bhagavān** cannot stop.

At least now I have got **manuṣya janma**. In the next birth, I am not even sure of that! Therefore, we should remember, in triangular format, **bhagavān** is available to save me; but, *it is not a permanent solution*. **punar api jananam, punar api** suffering. Suffering will continue. And why it continues? Because, remaining in triangular format makes me **anṛtābhisandhaḥ**. Holding on to untruth. Then, what should you do? Sooner or later, drop the triangular format and raise yourself to the binary format. And binary format is what? I am not a **jīvaḥ**. I am not a **kartā bhoktā pramātā**. I do not have **ahañkāraḥ** and **mamakāra**. CLASP rejection I have practised. [Hope you remember. If you do not, it is Okay. CLASP rejection is the definition of **sanyāsa**. Hope you have not done **sanyāsa** to that!]

Therefore, I have given up that triangular format. I look upon myself as the **ātmā**; and the entire universe is **anātmā!** And, **I am the asaṅga akartṛ abhokṛ svarūpam**. With this knowledge I touch the **mithyā anātmā**, remembering the fifth capsule of **vedāntā**. [All our technical jargons!] The fifth capsule of **vedāntā**, what is that? "By forgetting my real nature, I am converting life in to a struggle. By remembering my real nature, I am converting life into an entertainment". The entire universe is the **viśvarūpa īśvarā darśanam**; and, I am not

affected by whatever happens; and therefore, **sa yathā tatra nādāhyeta**. Then, to have **satyābhisandhana**, I should be in which format? Binary format. Hence, sooner you come, safer you are; otherwise, regularly we have to run to the ICU. Means, we have to regularly run to **bhagavān**! "Oh, Lord, save me. Save me. Save me". We need to keep running. '**ārthānām ārthi hantāram**' we cry daily. Even **bhagavān** is tired of hearing our cries. Imagine, He would have got bored! So, **saḥ yathā tatra na adāhyeta** - just as that truthful person in the example is not burnt and is protected by his truthfulness, similarly. The **upaniṣad** leaves that sentence incomplete. Crucial sentence; should he not write? **uddālakā** thinks that we are all expert students; therefore, we will fill up. How should we fill up. Just as the person in the example got saved, similarly, a **jñāni** who is **satyābhisandhaḥ** - who claims "**aham brahma asmi**" - He is saved by that **satya darśanam, samyak darśanam**, from both **ihaloka saṃsārā** and **paraloka saṃsārā**. He will get both **jīvan mukti** and **videha mukti**. So, with this, that example part is over.

Now, the **upaniṣad** comes again to the **mahā vākyam**. "**ātmyamidaḥ sarvaṃ tatsatyaḥ sa ātmā**". That **sat** - **JAGAT KĀRAṆAM BRAHMA** - alone is **THE TRUTH OF THE ENTIRE CREATION**. **tat satyam** - that **brahman**, **THE PURE EXISTENCE** alone is **satyam**; the reality. And **saḥ ātmā** - that **brahman** alone is the **ātmā**, the inner essence of everyone! And *do not look for* that **brahman**. Do not look up and down. "**tat tvam asi**" **śvetaketo** - **YOU ARE THAT BRAHMAN!** And **śvetaketu** was such an intelligent student [like, you!] that with this much teaching, He grasped the whole knowledge! And therefore the **upaniṣad** glorifies **śvetaketu**. **taddhāya vijajñau**. [**śvetaketu**', we have to supply]. **śvetaketu** knew, realised the teaching. **tat** means, what? **THAT TEACHING**. **asya**. **asya** means, of the **guru uddālakā**. **vijajñau** - he realised, he got **aparokṣa jñānam**.

And this sentence is taken as a **pramāṇam** for an important idea in **vedāntā**. "Whether knowledge - **aparokṣa jñānam**, direct knowledge - can come through **śravaṇam**? Or, will it come only *later*, in **nididhyāsanam** and **samādhi**? This is a very big discussion in **vedāntā**. Do we get realisation in the class or we get only book knowledge in the class; and realisation will come in meditation and **samādhi** only? This is a very big debate. **śravaṇāt aparokṣa jñānam** or **dhyāṇāt aparokṣa jñānam**? And there are some people - among the **advaitic ācāryās** themselves, there are some - who claim that **aparokṣa jñānam** comes only in meditation. They claim. However much you may read, only in **dhyānam** you get **jñānam**, they say. There are many other **ācāryās** who point out that, 'if you listen to properly, then, direct knowledge is possible, even during **śravaṇam** itself'. Meditation is not required for **aparokṣa jñānam**. And to establish this, we quote this **mantrā** as the example.



**śvetaketu** did not go for meditation. Then and there, in front of his father, straightaway, **vijajñāu** he knew. [**vijajñāu** means he know. **vijajñāu** = **vi+jajñāu**. **jñā dhātu parasmaipada lit prathma puruṣa ekavacanam**]. That is repeated again.

And, incidentally, the question will be asked, if direct knowledge can come in **śravaṇam** itself what is the role of meditation? We say, the role of meditation is, *not for getting direct knowledge; it is only to remove the habitual triangular format*. As soon as early morning arrives, naturally the thought is **dvaitam**. And so, in binary format I get up. With what thought? "I am a miserable **jīvā**, to be protected by GOD." That should not be the thought. It should be –

प्रातः स्मरामि हृदि संस्फुरदात्मतत्त्वं सच्चित्सुखं परमहंसगतिं तुरीयम् ।

यत्स्वप्नजागरसुषुप्तिमवैति नित्यं तद्ब्रह्म निष्कलमहं न च भूतसङ्गः ॥

**prātaḥ smarāmi hṛdi saṁsphuradātmataṭvaṁ saccitsukhaṁ paramahaṁsagatiṁ turīyam ।**

**yat svapna jāgara suṣuptimavaiti nityaṁ tadbrahma niṣkalamahaṁ na ca bhūtaśaṅgaḥ ॥**

"I do not have problem to be solved by **GOD**". This is the habit which I have to deliberately nourish. And only for removing the old habit, **nididhyāsanam** is prescribed; not for getting any knowledge.

So, with this the 16th section is also over. The **chāndogya ṣaṣṭhādhyāya** is also over. And since I have got half an hour more, I thought I will give you summary of this chapter.

\*\*\*\*\*

## ***Sixth chapter summary***

This is a straight chapter. This chapter has got 16 sections. Of them, the first 7 sections deal with "**brahma satyam jagan mithyā**", which is the first component of spiritual knowledge. Spiritual knowledge has two components. First component "**brahma satyam, jagan mithyā**" is discussed from section 1 to section 7. And then, from section 8 to section 16 - the end, the second component "**jivobrahmaiva nāparaḥ**". This is the essence of **vedāntā. ṣaṣṭhādya** is what? This only!

And how is this idea conveyed? In the first 7 sections, **srṣṭi prakaraṇam** or CREATION is discussed. And through CREATION, **adyāropa apavāda nyāya** is employed. By which, the CREATION is introduced as a **product**; and then, CREATION is **negated**, as mere **nāma rūpa**. Introduction of CREATION as a product is called **adyāropaḥ**. Negation of the CREATION as mere non-substantial name and form - this *process* is called **apavāda**. And, for that, **brahman** - the **jagat kāraṇam** - was introduced as PURE EXISTENCE. "**sadeva somya idam agra āsīd**".

What is the definition of EXISTENCE? Remember 5. 1] EXISTENCE is not a part product or property of any object. 2] EXISTENCE is an independent entity which pervades every object and lends EXISTENCE to that. 3] EXISTENCE is not limited by the boundaries of any object. 4] The EXISTENCE survives, exists even after the disintegration of the entire universe. 5] And the surviving EXISTENCE [as in deep sleep, that is the example, as in deep sleep the surviving PURE EXISTENCE] is not available for transaction; not because it is non-existent; but, because, there is no medium for transactions. This **EXISTENCE**, with Capital E, is **brahman**. **brahman** is **kāraṇam**.

And thereafter, CREATION was given. In the second section, **sūkṣma bhūta srṣṭi**; in the third section **sthūla bhūta srṣṭi**; in the fourth, fifth, sixth and seventh, **bhautika srṣṭi**. So, **sūkṣma bhūta, sthūla bhūta** and **bhautika**. Thus, the entire CREATION was talked about up to the 7th section; which is called **adyāropaḥ**. And there itself, the **upaniṣad** did **apavāda** also, by saying that, "on enquiry, the **kārya prapañca** is, "**vācārambhaṇam vikāro nāmadheyam**". "**āpāgād agner agnitvam**" - **agni** is not **agni**; it is nothing but, **brahman** + **nāma rūpa**. "**āpāgād ādityād ādityatvam**" - **sūryā** is not **sūryā**; but, it is nothing but, **brahman** + **nāma rūpa**. Thus, the entire CREATION! Later, it extended to even the body, the mind etc. "**annamaya hi somya manaḥ āpomayaḥ prānastejomayī vāg**" even the micro creation is nothing but what? **brahman+nāma rūpa**. Then what is **satyam**? "**mṛttikā eva satyam**". **mṛttikā** means, what? **kāraṇam eva satyam**. **kāryam** is what? **nāmadheyam**.

This sentence is very important. What sentence? "**vācārambhaṇam vikāro nāmadheyam**". What is the meaning? **vikārah** = **kāryam**, a product. A product means, any product. **nāmadheyam** means, what? It is **only a name**, hanging on your tongue. Remember the example. There is no such thing called clip, other than the plastic that it is made up of. The plastic itself is what? Something else. And like that, when you proceed, **there is no such thing called CREATION!** Therefore, what is the essence of the 7th section? **brahman** alone is **satyam. jagat mithyā**.

Now, the next question is what? "I" come under *which category*? Should I claim, "I am **brahman**"; or, should I claim, "I am the **mithyā jagat**"? This is the question. For that, the enquiry is made from 8th section up to 16th section. And the **upaniṣad** said, "**jivobrahmaiva nāparaḥ**" - THAT **SAT**, THE PURE EXISTENCE, WHICH IS THE **ESSENCE** OF THE WHOLE CREATION, HAPPENS TO BE THE ESSENCE OF **YOU** ALSO! What is the essence of the ocean, happens to be the essence of the wave also. Therefore, "ocean and wave are different or identical?", if one asks, what should you answer? "Superficially, ocean & wave are different; one is **kāraṇam** and another is **kāryam**. One is macro; another is micro. One is more permanent; another is temporary. Thus, superficially looking, ocean and wave are different; but, essentially, there is no ocean other than water. There is no wave other than water."

Similarly, the essence of **kāraṇa paramātmā** is **ātmā**. The essence of **kārya jīvātmā** is also what? **ātmā**! Therefore, you are essentially **sat brahman**. And how is that **sat brahman** available in me? How is it available in me? **sat brahman**, the PURE EXISTENCE is available as the CONSCIOUSNESS principle, the **sākṣi caitanyam**. Thus, 'I' the experiencer of my body, 'I' the experiencer of my mind, 'I' the experiencer of the thought - that, 'I' the experiencer am different from the body, which is **nāma rūpa**, different from the mind, which is **nāma rūpa**; different from the thought, which is **nāma rūpa**. Body is **nāma rūpa**; mind is **nāma rūpa**; thoughts are **nāma rūpa**. "Worry alone is solid", you should not say. Worry also is a form of *thought only*, so, **nāma rūpa**. All of them are **nāma rūpa**. Then, "who am 'I'?" 'I' am the **sat cit ātmā**, which is *the witness* of all of them; different from all of them. As we saw in morning class, "**jyāsyamaneḥ iva paramātmā pratīpakaḥ sarvadī vyañjakah bhāvati**".

And therefore, the teacher said, "**tat satyam sa ātmā 'tat tvam asi' śvetaketo**". You are that **brahman**. And, here also, what is the most important part to be noted? **asi** is the verb used. **asi** is present tense. *Present tense reveals a particular fact, which is **already obtaining***. Therefore, you have to underline the verb. The **upaniṣad** says, "you are that **brahman**". Then, what is the meaning? When? Is it tomorrow? Therefore, the **upaniṣad** does not ask me to do **sādhana** "*to become*" **brahman**. The **upaniṣad** does not ask me to do **sādhana** to

become **brahman**. Then, what is the **sādhana** to be done? [What a question?!] Then, what is the **sādhana** to be done? The **sādhana** to be done is, **constantly reminding the fact!** What fact? "that **sādhana** need not be done to be **brahman!** " I will repeat it. THE **SĀDHANĀ TO BE DONE IS CONSTANTLY REMINDING THE FACT THAT SĀDHANĀ NEED NOT BE DONE TO BECOME BRAHMAN.** THIS IS THE **SĀDHANĀ!**

And then this **paramānanda śiṣyā** will ask, "if I do that **sādhana**, will I become brahman?" अहम्. [the ignorant one!]. All my struggles to become brahman and to attain **mokṣā** will be dropped! And, as I said in the morning class, after claiming "**aham brahma asmi**", thereafter also, I can *try to improve the mind*; but, I will not call it **sādhana catuṣṭaya sampatti**. I will call *improving the mind* as my hobby and entertainment. For **mokṣā**, I am not improving the mind; because, 'I' am not the mind. And 'I' am ever free also. I am not improving the mind for the sake of **mokṣā**; because of two reasons. One reason is, 'I' am not the mind. And second reason is, 'I' am already free! Then, should I improve the mind? Improve it. We have lot of time. Rest of the life what to do? Therefore, keep improving; but, do not connect it to **mokṣā**. Let it be for '**loka kṣemārtham**'; because, when mind is better, family members will have better treatment. Otherwise, you will be angry all the time. Mind will do all that. When mind is good, it is good for the family. **loka kṣemārtham** you can do.

But, one need not do any **sādhana** for **mokṣā**; because, **mokṣā** is not a **sādhya**, a goal; **mokṣā** is my very **svarūpam**. **śāṅkarācāryā** - at end of the 16th chapter, writes a *special commentary* to point out that, "the **upaniṣad** says, **we are already free!**"

Thus, from 8th to 16th sections, "**jivobrahmaiva nāparaḥ**"; and this '**tat tvam asi**' is the **mahā vākyam** which is repeated 9 times in these 9 sections.

**One last point.** And to convey the various aspects of the teaching, the teacher gave 7 examples. Each example clarifying one aspect or the other. I am not going to the details. Just I am giving you the list of the 7 examples. 1] **madhu dr̥ṣṭāntaḥ** - honey example. 2] **samudra dr̥ṣṭāntaḥ** - Ocean example. 3] **vṛkṣa dr̥ṣṭāntaḥ** - tree example. 4] **bīja dr̥ṣṭāntaḥ** - seed example. 5] **lavaṇa dr̥ṣṭāntaḥ** - salt example. All these are simple, ordinary, day-to-day things only. But **very, very important ideas** are conveyed. 6] **gandhāra puruṣa dr̥ṣṭāntaḥ** - the kidnapped āfghāni. **gandhāra** is āfghanistan. **gandhāra puruṣa dr̥ṣṭāntaḥ** - kidnap example. And the last one. 7] **taskara dr̥ṣṭāntaḥ** - thief example or **tapta paraśu dr̥ṣṭāntaḥ**. These are the well known 7 examples.

So, with this, the sixth chapter is over. Because, **brahman** is called "**sat**" here, this chapter is called, is titled "**sad vidyā**".

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

## 21. Summary of Chapter 6 (Cont'd) and Chapter 7 Intro, 7.1.1. to 7.1.2

**chāndogya** - 6th chapter summary [contd]

In the last class we completed the 6th chapter of chāndogya upaniṣad which is known as "sad vidyā" prakaraṇam. And in the tradition, the sixth chapter is taken as a 'model chapter' in vedāntā, which is taken for arriving at the central teaching of vedāntā. While studying vedānta sāra - especially in the 5th chapter, the author sadhānandā took this 6th chapter alone for analysis, to find out the central theme. This analysis is important; because, the same upaniṣads are analysed by different ācāryās; and they have drawn different and even opposing messages. In advaita, we take the central teaching as jīvātma paramātmā aikyam.

But the very same **upaniṣads** are taken by **Rāmānujācāryā** and other **viśiṣṭādvaita** followers, who strongly and vehemently argue that **jīvātma** can never be identical with **paramātmā**; and they claim that **jīvātma** is a minute part of **paramātmā**. **jīvātma** is of the size of the **aṇu** and **paramātmā** is all pervading **vibhū**. How can **aṇu jīvātma** and **vibhū paramātmā**, [**vibhū** means, 'all pervading'] **paramātmā** be ever equal? Therefore, *they say*, the teaching of **vedāntā** is that **jīvātma** is an **amśa** of **paramātmā**; and therefore only, the **jīvātma** *has to depend on* the **paramātmā**; and therefore, the aim of **jīvātma** is to *become the dāsā* of the **paramātmā**. Therefore, what is liberation? 'Discovery of my **dāsā** status and by going to **vaikuṅṭha lokā** and eternally serving **bhagavān** is liberation'. And this teaching is taken from where? The same **ekā daśa upaniṣad**. So **advaitin** says, "I am **svāmī**". **viśiṣṭādvaitin** says, "I am **dāsaḥ**". And there is **madhvācāryā** and His followers. And they equally-vehemently argue that, **jīvātma** is neither identical with **paramātmā**; nor, is it a part of **paramātmā**. The two are totally distinct entities. And they also say that, 'you can *never hope to become one with* **paramātmā**. Your aim should only be serving the LORD eternally, by going to **vaikuṅṭha lokā**, after death'. And they also extract this teaching from where? The same **ekā daśa upaniṣad**. The same **brahma sūtra**. And the same **bhagavat gītā**. The **prasthāna trayam**.

Therefore, even though the scriptures are considered to be **sources of knowledge**, when we are *extracting* the teaching, **there is the intervention of the human intellect**. You never receive the teaching without the intervention of the intellect. And when the teaching comes *through the intellect*, certainly there is *the influence of that*. Thus, different systems arise. Therefore, in the tradition, *we try to observe certain rules*, so that, we can explain the teaching with limited intellectual influence. How can we be **as close to the teaching as possible**? And

for that only, we have the method of **ṣaḍ liṅga vicāraḥ**, so that we can try to find out *what is the intention* of the **upaniṣad**. And for doing that enquiry, the model chapter we take is the sixth chapter.

And the **ṣaḍ liṅgās** [6 indicators] we have seen in **vedānta sārā**. But since we have recently completed the 6th chapter, I think it is still hot in your mind! I think it is warm. Therefore, I will briefly mention the 6 indicators to extract the teaching. [उपक्रमोपसंहारौ अभ्यासोऽपूर्वता फलम् । अर्थवादोपपत्ती च लिङ्गं तात्पर्यनिर्णये] The first indicator is **upakarama** and **upasaṃhāra**. Observe the **introduction & conclusion**. Then you can know, 'what the intended message is'. And in the sixth chapter we find "**sad eva somya idam agra āsīd ekameva advitiyam**". **advitiyam** is the beginning [**mantrā 6.2.1**] and at the end of this sixth chapter also "**aitadātmyamida ṣ sarvaṃ tatsatya ṣ sa ātmā TATTVAMASI śvetaketo**". So, **tat satyam** means, that **advaitam** which was introduced in the beginning, *that alone is satyam, the reality*.

So, if **advaitam** is declared as **satyam**, what does it indicate? Keeping two people alongside, if I say "this person is intelligent", then, without so declaring, it will mean, 'the other person is so so'. That is why never praise one of the children in front of **Swāmiji**. If you are praising, do so with all children; praise equally. So, here, the **upaniṣad** says "**tat sad advaitam satyam**" - indirectly saying, **dvaitam** is **mithyā**. Thus, the introduction and the conclusion [**upakarama** and **upasaṃhāra** of Chapter 6] reveal, **advaita satyatvam** and **dvaita mithyātvam**.

Then, **the second clue** that we see is, **abhyāsaḥ**. Whichever idea is **repeated several times** from that only **abhyāsa** got the translation, "practise". Why? **abhyāsa** is translated as practise? In any practise, you will repeat the same thing, again and again. In the sixth chapter of **chāndogya** which one is repeated? "**aitadātmyamida ṣ sarvaṃ tatsatya ṣ sa ātmā TATTVAMASI śvetaketo**". 16 sections are there. There, 9 times **TAT TVAM ASI** is repeated. From that, it is very clear that, the **upaniṣad** *wants to highlight only* the **jīvātma paramātma aikyam**. This is the second clue. **abhyāsaḥ**.

Then the **third clue** is **apūrvatā**. **apūrvatā** means, **unique**. The scriptures must teach us something which is *not knowable* through our own instruments of knowledge. Scriptures have to teach us something which is *not knowable* through our own instruments of knowledge. That which is inaccessible to **pauruṣeya pramāṇam**. **pauruṣeya pramāṇam** means, *instruments that we have*. **Whatever cannot be known through our instruments, the scriptures have to teach us**.

Why? Very simple. If we can know something by science, by mathematics, by reasoning, by perception, if we can learn something, why should the scriptures waste their time teaching something known or knowable?! Therefore, scriptures become valid only when they teach something **apūrvam**. And, is **advaitam** is **apūrvam** or **dvaitam** is **apūrvam**? Scriptures *need not* teach **dvaitam**. Why? All that we see, experience is **dvaitam**. Why should scriptures say, "**Rāmā** is **Rama**. **kr̥ṣṇā** is **kr̥ṣṇā**. World is world. Chair is not you. You are not chair". To say each one is different from the other, you do not require the scriptures! And to declare that, "I am a **dāsa**", we do not require scriptures; because, already we know we are the **dāsa**! **dāsa** of whom? Of all the people - including our domestic help! In fact, they dictate the terms! When you want a new domestic help, you think *you are going to* interview; on the other hand, *they interview* to find whether you are fit! Therefore, I am the **dāsa** of the car driver; I am the **dāsa** of domestic help; I am the **dāsa** of auto rickshaw fellow. And therefore, **dāsa bhāva** need not be taught by **prasthāna trayam**.

So, what is unique to scriptures? "**aham svāmi; brahma asmi**" we have no way of knowing by any instrument. Even science proves that we are *helpless creatures* only. In fact, science is tending towards fatalism only; because, they teach, "the whole world is governed by a set of laws". When everything is governed by the laws, where is the question of freewill?! Even **Einstein** questioned the very freewill. Hence, when our freewill itself is in danger, where is the question of freedom, called **mokṣa** or liberation?! No branch of science can tell me, "I am the substratum; I am the support of whole universe!" - no science can tell. Therefore, **that is the unique topic taught** by **vedāntā**, by **TATTVAMASI**. Thus, **introduction & conclusion** prove this. First clue. Repetition or **abhyāsaḥ** is the second clue. **apūrvatā**, [meaning, **uniqueness**] is the third clue. Fourth clue is **phalam**. **phalam** means, benefit. The teaching of the **upaniṣad** should give some practical benefits. Everybody will ask the question, "you are attending the classes, what benefit you get?" Because, one hour going to the class, one hour returning. One hour class. Minimum 3 hours are required. And time is scarce! And time is money!! So, everybody will ask, "what do you get out of it?" Thus, **phalam** is also a clue.

Incidentally, one point I have to tell. That this teaching is a unique teaching, not available for any other instrument of knowledge, is revealed in the sixth chapter, through the **lavaṇa dr̥ṣṭānta**. [If you remember **lavaṇam**, do you remember? If yes, then it is good]. The salt - which cannot be experienced through the eyes and the skin - can be known only by the tongue. Similarly, what can not be known through **pratyakṣa**, **aṇumānam**, **upamānam** etc that can be known by what? [Tongue do not say! Tongue is relevant in the example]. Here, **śāstram** is the **pramāṇam** to reveal that. What type of **śāstram**? **śāstram**, supported by **ācāryaḥ**,



which was given through **gandhāra puruṣa dr̥ṣṭānta**. Thus, **lavaṇa dr̥ṣṭānta** and **gandhāra puruṣa dr̥ṣṭānta** revealed the **apūrvatā** of **advaitam brahma**.

Then, what is the **phalam**, the 4th clue? That was also given in the **gandhāra puruṣa dr̥ṣṭānta** in the form of **jīvan muktiḥ** and **videha muktiḥ**. The greatest benefit of this knowledge is, **muktiḥ** or freedom. Freedom of what? Not the body, body is never free from the influences of the world. Even the mind can never be totally free from the influences of the world. When you read a terrible news, certainly the mind is disturbed. Freedom at the level of the **ātma caitanyam**. 'I', the **caitanyam**, am free from the influences of the world, the time and the space. **deśa kāla vastubyaḥ**; which is **svatantraḥ**. Thus, the fourth clue is what? There is benefit in **advaitam**. What is the benefit in **dvaitam**? In duality, the benefit is, **punarapi jananam**. That only! This is the fourth clue.

Then the fifth clue is **arthavādaḥ**. **arthavādaḥ** means, **glorification of the teaching**. Whichever is **glorified**, that has to be the message of the **upaniṣad**. **advaitam** is glorified or **dvaitam** is glorified? You find, **dvaitam** is strongly criticised in several **upaniṣads**. Whereas, **advaita jñānam** is glorified. How? **eka vijñānena sarva vijñānam**. By knowing this one, you have known everything, essentially. **Essentially is very important**. You have known everything, **essentially**. Thus, **eka vijñānena sarva vijñānam** is the fifth clue; called, **arthavādaḥ**.

And the sixth and final clue is **upapattiḥ**. **upapattiḥ** means, **reasoning in support of the teaching**. What is the reasoning given? **kāraṇam** alone can be **satyam**; **kāryam** can never be **satyam**. It has to be **nāma rūpa mithyā** only. This was shown through the example of gold and ornaments; clay and pot; iron and nail cutter; **yathā ekena mṛtpiṇḍena sarvaṃ mṛnmayam vijñāta śyād**. So, what is the reasoning? **kāraṇam** alone is **satyam**; **kāryam** has to be **mithyā nāma rūpa** only. Therefore, **brahman** alone has to be **satyam**! And *how many kāraṇams* are possible? *The ultimate cause has to be only one*. This is called reasoning. Thus, with the help of these six clues if we study the sixth chapter - which is the model chapter - and based on that you study all other **upaniṣads** also, it will be very clear that, THE TEACHING IS NOT **DVAITAM**, THE TEACHING IS NOT **VIŚIṢṬĀDVAITAM**, THE TEACHING IS ADVAITAM ONLY. Then, does it mean that we have to condemn and criticise and throw them away? **śāṅkarācāryā** says, 'we need not criticise **dvaitam** and **viśiṣṭādvaitam**. We will use them as stepping stones'. As somebody nicely said, '**deha buddhyātu dāsoham | jīva buddhyā tvadaṃśakaḥ | ātma buddhyā tvamevaaham iti me niścītā matiḥ ||**' - all three philosophies he has finished in just one **ślokā**.

'From the standpoint of the body, Oh Lord, I am your **dāsa**. I cannot claim all-pervasion. I do not even pervade the hall; so, where is the question of all-pervasion? From the standpoint of the physical body, I can never claim mastery. In fact, simple weather change disturbs the throat. What mastery we have?! Simple weather change, we start coughing. What freedom I have got from **deha buddhi**? Therefore, 'Oh Lord! Who am I? "**tava dāsoham tava dāsoham tava dāsoham dāśarathe**" - there is beautiful a song in **nāda-nāma kriyā** [by Saint Tyagarājā].

Then, **jīva buddhyā tvadaṃśakaḥ** - from the standpoint of **cidābhāsa**, I can never claim oneness with or identify with **brahman**, which is the **cit** itself. **cidābhāsa** has to depend on what? The **cit! pratibimba caitanyam** has to depend on **bimba caitanyam**. Therefore, **cidābhāsa dr̥ṣṭyā**, I am only one of the parts. Why one? Everyone of you have one one **cidābhāsa**. Not just one **cidābhāsa**. I am one of the **cidābhāsa**, depending upon *you*, the only **cit**. Every **jīva** is one **cidābhāsa**, depending upon one **brahman**. Therefore, **jīva dr̥ṣṭyā, tvadaṃśakaḥ**. Whereas, **ātma dr̥ṣṭyā, tvam eva aham** - from the standpoint of 'I' the **sākṣi caitanyam**, the **bimba caitanyam**, I am neither **dāsaḥ** nor **aśaḥ**. The **bimba caitanyam** cannot be a part of **brahman**; *it is one with brahman*. So, **ātma dr̥ṣṭyā, bimba caitanya dr̥ṣṭyā, sākṣi dr̥ṣṭyā, tvam eva aham. iti me niścītā matiḥ**.

Having known this, you can start from **dāsa bhāva**. In **karma yogā, dāsa bhāva** only. In fact **śāṅkarācāryā** himself, while talking about **karma yogā** says, **svāmi bhṛtya nyayena**, you have to claim you are a **dāsaḥ**. That is called triangular format. But, when you come to binary format, claim, 'I am neither the **mithyā** body; nor, am I the **mithyā cidābhāsaḥ**; but, I am **citrūpa sākṣi!** And therefore, we do not criticise **dvaitam** and **viśiṣṭādvaitam**. We say, 'they are stepping stones; they are not an end in themselves.' But, if a person says, 'I am not ready for **advaitam**'; we will say that, "come slowly, there is no hurry. But, one thing, both [**dvaitam** and **viśiṣṭādvaitam**] of them cannot give **mokṣa**. Only **advaitam** can give **mokṣa**. You can postpone; but, you cannot skip it". Thus, the sixth chapter is a model chapter. Now we will enter in to the seventh chapter.



# Chāndogya upaniṣad



Commentary by  
Swami Paramarthananda



Sanatkumara



Narada

Seventh Chapter

## Seventh Chapter

The 7th chapter is also dealing with **brahma vidyā** only, exactly like the 6th chapter. And in the 7th chapter **brahman** is called **bhūmā**. [In **Sanskrit** **bhūmā** is masculine gender; even though it ends in 'ā'. Normally, 'ā' is feminine, means lady. Here, it is masculine gender. **nakārāntaḥ puṁlīngaḥ bhūman śabdaḥ. bhūmā, bhūmānu, bhūmānaḥ**]. And the word **bhūmā** has two meanings. Both are going to be revealed in this chapter. The first meaning is, **anantaḥ**. The infinite one. **deśa kāla vastu pariccheda śūnyaḥ**. Free from the limitations of space, time and attributes. This is one meaning. And the second meaning of the word **bhūmā** is, **ānandaḥ**. First and second do you see the difference? First is **anantaḥ** [अनन्तः]. 'a' is short, and 'ta' is first 'ta'. Second meaning is **ānandaḥ** [आनन्दः], 'a' is long and 'da' is the third 'da'. In **Tamil**, everything is the same. But, in **Sanskrit**, it is third 'da'. **ānanda** means, what? **sukham**. And therefore, in the sixth chapter **sadrūpam brahma** has been talked about. In the 7th chapter, **ananta - ānanda rūpam brahma** is being talked about.

And here, the **upaniṣad** is going to point out that, "I am of the nature of **ānanda**". In the entire universe, there is no other source of **ānanda**! **alpe, sukham nāsti**. Very boldly it says. **alpe** means, what? In **Tamil** also they use [அல்பம், அல்பத்தனம்]. In any *limited entity*, **sukham nāsti**. So, what is the only source of **ānanda**? Remember the second capsule of **vedāntā**. "I am the only source of permanent peace, security and happiness!"

Thereafter, the **upaniṣad** also shows that, **ātmānanda** is *never an object of experience*. **ātmānanda** is never an object of experience. Why? Why it is not an object of experience? Because, it happens to be 'I', the subject; and therefore, you should never ask, "**Swāmiji**, how can I experience **ātmānanda**?" This question one should not ask. If someone asks, I will bring a **daṇḍa** and hit on your head. Whether you get **ānanda** or not, you will get **duḥkham**! Never ask the question, "how to experience the bliss of **ātmā**; the bliss of **brahman**; or, eternal **ānanda**". Eternal **ānanda** is *never an object of experience*. **IT IS MYSELF**. A very, very important lesson.

Then, the **śāstrā** will say, if at all you want to *experience ānanda*, if at all you want *experience ānanda*, you have to make a compromise. I have given the example before. If you want to *experience* your face, you can never experience your original face. I have said before. What a tragedy? You are all having beautiful face. [Let me say that!] But, you can never, never, never, never experience your own face! But, suppose, you are yearning to experience that, I can give you a compromise method. What is that method? Take a mirror and look. In the

mirror, you do not experience your face; but, you can experience a *reflected version*, which is certainly not original. Which is temporarily available, as long as the medium is available! But, what you should remember is, whenever you are seeing a beautiful face in the mirror, you have to remember, that beautiful face does not belong to the mirror; but, 'it is my own'.

Similarly, if you want to enjoy **ātmānanda**, what should you do? If you want to enjoy **ātmānanda**, what should you do? Never work for enjoying original **ātmānanda**. Why? ॐ८८. [the ignorant one!] **YOU ARE THAT!** Then, how to enjoy reflected **ātmānanda**? **ātma pratibimbananda**? It is by *remembering* - whenever you are enjoying anything in life, whenever you are enjoying anything in life, just remember that - *the thing itself does not have the pleasure*, just as the mirror itself does not have the face. Where did the face in the mirror come from? *It came from you only!* Similarly, when you eat a nice dish and when you are enjoying that, remember, *that ānanda does not belong to the dish. Rather, "I am enjoying ātmānanda!"*

Therefore, how does **jñāni** get **ātmānanda**? Do not think He will get a "special **ānanda** & it will come from somewhere", do not think. **jñāni** gets **ātmānanda** in two ways. One is, whenever he enjoys anything in life, brought by **prārabdha**, instead naming it as **viśaya ānanda**, He renames it as **ātmānanda**. In Tamil, "என-joy". That is said in English, "**enjoy**". They themselves are teaching **vedāntā**! So, whenever you enjoy, name it as what? "என-joy", 'my reflection'! And, whenever the question of infinite **ānanda** comes, He does not look for its cause, outside. He claims that, "the **original cause** of the **ānanda** - for all the xerox versions - is my own self! Whether it is music **ānanda**, or even class **ānanda** [assuming that you are enjoying the class!] - whether it is class **ānanda**, or food **ānanda**, or grandchild **ānanda**. [I have to tell this, because most of the students who come to the class are grandmothers only! Youngsters are not coming. Hence, I am saying, *grandchildren* instead of, *children*!

**vidyāranyā**, in his **pañcadaśī**, devotes the last five chapters to convey this idea only. And what does He convey? "*You are enjoying ātmānanda all the time!*". **vedāntic** study is, to relook / re-orient **viśaya ānanda**, as **ātmānanda**. And what type of **ātmānanda**? **pratibimbananda**. And not only to re-look every **viśaya ānanda** as **pratibimbananda**; and also to understand that, if there is a reflection of the face in the mirror, what is the source of that! You should not look up and down. The face that is there is of the **bimba** [the original face] only. So, the proof for original face is what? Every *reflected face* is proof for that *original face*! Every time I enjoy anything, I should claim, "*I am the original*! and what I am enjoying is only *my reflection!*" Thus, **ātmā** is **ānanda svarūpaḥ**. And, **ātmā** is the only source of **ānanda**. There is no **ānanda** in any other thing.

One **Swāmīji** nicely says, 'whenever you buy any food stuff from a shop, that would have a list of ingredients. That list of ingredients, does it have '*happiness*' as an ingredient? "Happiness 3% or 30% or 90%?" It is not there. If **ānanda** ingredient is 90%, all the people should get that! But, the very fact that no object in the creation has happiness as its ingredient, means, there is only source. What is that? "**I AM THAT HAPPINESS**". Do not work for experiencing this Original. Claim, "**aham ānanda ātmā**". This is going to be the beautiful topic of **bhūma vidyā**. With this background we will enter the section proper.

## Seventh Chapter - Section 1

अधीहि भगव इति होपससाद सनत्कुमारं नारदस्तं होवाच यद्वेत्थ तेन मोपसीद ततस्त ऊर्ध्वं वक्ष्यामीति स होवाच  
॥

**adhīhi bhagava iti hopasasāda sanatkumāraṃ nāradastaṃ hovāca yadvettha tena mopasīda tatasta ūrdhvaṃ vakṣyāmiti sa hovāca ॥ 7.1.1 ॥**

The 7th chapter is divided in to 26 **khandās**. Just as the 6th chapter had 16 **khandās**, the 7th chapter has 26 small **khandās**. In English, it can be translated as sections. 26 sections. And each section is divided in to **mantrās**. So, now, we are entering the 1st section and the **upaniṣad** introduces a **guru** and a **śiṣya** and **brahma vidyā** is given in the form of **guru śiṣya saṃvādaḥ**. And who is the **guru** here. **sanatkumāraḥ**. Later it will said, **sanatkumāra** is the **avatāra** of **Lord Subrahmaṇyā**. That is how **Subrahmaṇyā** has got one of the names, **kumāraḥ**. So, the **upaniṣad** itself says at the end, **tam skanda iti āsakṣate** - this **sanatkumāra**. That is why **Lord Subrahmaṇyā** is often visualised as **jñāna guruḥ**. They also say His **கோல்** [spear] is **jñāna கோல்**. They say. So **kumāraḥ**, **sanatkumārā** is the **guruḥ** and the disciple is **Nāradaḥ**. And **nāradā** approaches **sanatkumāra**, properly. 'Properly' means, according to the **śāstric** rules. That is said here. **nāradaḥ sanatkumāraṃ upasasāda**.

And having approached Him, He addressed, "**hey bhagava adhīhi**" - 'oh **bhagavān**, oh lord, may you teach me, impart spiritual knowledge'. So **adhīhi** means, 'may you teach'. The sixth chapter is a dialogue between who and who? Hope you have not forgotten. **uddālakā** and **śvetaketu**, father and son. Here it is, **Nārada - Sanatkumāra saṃvādaḥ**. And what did **Sanatkumārā** say? He said, 'before I begin to teach you, I should know what is your present level'. Without knowing your level if I am going to teach you, either it may become too high or it may become too low also.

That is the problem in public teaching! **guru** always has a problem. If He goes a little bit high, some students may be say, 'it is too tough', and they will not come. Suppose He teaches the fundamentals all the time, some others will say, 'boring', and will not come. Therefore, it should not be too low also; not too high also. Both has to be mixed up; otherwise, students will have trouble. And that is why in the olden days, in **gurukula sampradāya**, the teacher used to measure and teach. But, in the public class, you do not know what the student has studied and not studied! I remember one person attending my **Brahma Sūtra** classes. After 15 or 20



classes, he asked, "**Swāmīji** you used the word '**sūkṣma śarīram**', what is the meaning of that?! Then, I asked him, "there is a book by name **tattvabodham**. Do you know about it?" He said, he does not know! He has started attending! What to do?! Suppose I start explaining '**sūkṣma śarīram**' in the next class, other students will get angry.

Therefore, here the teacher asks the question, 'hey **Nārada**, you tell me, 'what is your current level?' So, **yadvettha** - what do you already know? **tena mā upasīda** - with that knowledge you come to me. In the next session you should clearly tell me what all you know. And even now, there are some **gurus**, after teaching a class, in the next class, the first half session, the **guru** will test the student. 'You have to summarise what happened in the last class', and based on that the **guru** will raise questions also! And after making sure that the previous class is assimilated, then alone he will go to the next lesson. All that if I do, students will not come! Hence, we have to assume that the previous class is assimilated.

Here, **guru** says, 'come to the next session and tell me what all you know'. So, **mā upasīda** means, approach me. **tena** means, with information regarding what you already know. And what will I do? **tataḥ** - after assessing you very well, **ta ūrdhvaṃ vakṣyāmi** - I shall teach you the next higher lesson. If you have completed **daśa upaniṣad** thoroughly, I can teach **Brahma Sūtra**. If you have completed **gītā** thoroughly, I can teach **upaniṣad**. So, 'tell me where you stand?' **iti**. Then **Nārada** must have gone back; and he came the next day. And, **sa ha uvāca**. **Nārada** told **sanatkumāra** regarding His knowledge. He gave a list of the various sciences he already knows. And what is that list? In the next **mantrā** He says, [we might get afraid!!] –

ऋग्वेदं भगवोऽध्येमि यजुर्वेदं सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पितृय र्शशिं दैवं निधिं  
वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां संपदेवजनविद्यामेतद्भगवोऽध्येमि ॥

**ṛgvedaṃ bhagavo'dhyemi yajurvedaṃ sāmavedamātharvaṇaṃ**  
**caturthamitihāsapurāṇaṃ pañcamaṃ vedānāṃ vedam pitryaṃ rāśiṃ daivaṃ nidhiṃ**  
**vākovākyaṃ ekāyanaṃ devavidyāṃ brahmadevyāṃ bhūtavidyāṃ kṣatradivyāṃ**  
**nakṣatradivyāṃ śarpadeva janavidyāṃ etad bhagavo'dhyemi ॥ 7.1.2॥**

He says, "I know only this much". What is that? You can see. **ṛgvedaṃ bhagavaḥ adhyemi** - oh lord, I have learnt **ṛgvedaṃ yajurvedaṃ sāmavedamātharvaṇaṃ**. **ātharvaṇaṃ** means **ātharvaṇa veda**. **itihāsapurāṇaṃ pañcamaṃ** - **pañcama** means, **pañcama veda**. **itihāsa purāṇaṃ** is figuratively looked upon or termed as **pañcama vedaḥ**. So **itihāsa** means, **rāmānyaṇaṃ** and **mahābhāratam**; and **purāṇaṃ** means, all the 18 **purāṇaṃs**. Then, **vedānāṃ vedam**. There are some people who wonder whether **itihāsa purāṇaṃ** existed during **chāndogya upaniṣad**. If you

look at the upaniṣad historically, we will have some problem. Because, in the upaniṣad itself, the word vāsudeva kṛṣṇā is there. vāsudeva kṛṣṇā is supposed to have come later in dvāpara yuga. The vedā is supposed to have existed before. How come the vedā talks about vāsudeva kṛṣṇā? If you study historically, you will have problem; and therefore, you should not get in to chronological enquiry. Do not get in to that. To avoid the problem, some people interpret itihāsa purāṇa as the stories occurring in the vedās themselves. If you take itihāsa as rāmāyaṇam and bhāratam, those came later?! question will come. To avoid the problem, itihāsa purāṇam they take as various portions of the vedās themselves. Anyway, what we have to know is, Nārada knows all that.

Then, **vedānām vedaṃ. vedānām vedaṃ** is **vedic** grammar. **vaidika vyākaraṇam**. There are two grammars, **laukika vyākaraṇam** and **vaidika vyākaraṇam**. It is a *special grammar* used for interpreting the **vedās**. That is called **vedānām vedaṃ**. Then, **pitryaḥ - pitryam. pitryam** means, all the rituals associated with the forefathers. **śrāddha kalpam**. Then, **daivaṃ. daiva** means, capacity to predict the future. So, based on various indications, like the meteor falling or the comet, meteor - based on that, *the capacity to predict the future*. Future prediction is called **daivam**. Then, **nidhiṃ** - knowledge of various treasures, underground. That will be good! Where you get diamond, where you will get gold etc if you say, it will be good. **vākovākyam** - means, **tarka śāstram**. [All, peculiar words. From dictionary, we can never know. **śaṅkarācāryā** gives this commentary. How **śaṅkarācāryā** knew we do not know. Otherwise, without **śaṅkara bāṣyam**, all these **mantrās** will be obscure **mantrās**]. **vākovākyam tarka śāstram** etc. Some more big list is there. Details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

## 22.Chapter 7.1.2 to 7.1.5, 7.2.1 and 7.2.2, 7.3.1

ऋग्वेदं भगवोऽध्येमि यजुर्वेदं सामवेदमथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पितृयं राशिं देवं निधिं  
वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवजनविद्यामेतद्भगवोऽध्येमि ॥

ṛgvedaṃ bhagavo'dhyemi yajurvedaṃ sāmavedamātharvaṇaṃ  
caturthamitihāsapurāṇaṃ pañcamaṃ vedānāṃ vedaṃ pitryaṃ rāśiṃ daivaṃ nidhiṃ  
vākovākyaṃ ekāyanaṃ devavidyāṃ brahmavidyāṃ bhūtavidyāṃ kṣatравidyāṃ  
nakṣatравidyāṃ sarpadeva janavidyāṃ etad bhagavo'dhyemi ॥ 7.1.2॥

In this first section of the 7th chapter of **chāndogya**, known as, **bhūma vidyā**, the **upaniṣad** is introducing the **guru** and **śiṣhya**. **guru** being **sanatkumāra** and **śiṣhya** is **nārada**. And **nārada** approaches the **guru**, and asks for knowledge. And **guru sanatkumāra** says, 'first you give me an introduction about yourself, giving your intellectual qualifications, so that I can teach beyond what you already know.' And **nārada** is giving the list of various sciences He has already mastered. The list is a scary list. Such vast knowledge He has got! The essence of this **mantrā** is that, all the branches of science that He knows happen to be **aparā vidyā**. And from **vedāntic** angle, **aparā vidyā** is **avidyā**. **aparā vidyā** is classified as **avidyā** only. Because, **aparā vidyā** is dealing with **anātmā**. So, He has known a lot of **anātmā**. But, He does not have **ātma vidyā**. That is what the idea is. We were seeing the meaning of the various sciences.

**vedānāṃ vedaṃ pitryaṃ rāśiṃ daivaṃ nidhiṃ**. **rāśiḥ** is **gaṇita śāstram**. That is mathematics. **daivaṃ** is **utpāta jñānam** - knowledge of the future. The capacity to predict the future from various indirect indications is called **utpāta jñānam**, **daivam**. Then, **nidhiṃ** - the capacity to know what is under the ground, without digging. After digging we also know; but, without digging the capacity to know what is underneath. **nidhi jñānam**. **vākovākyaṃ** is **tarka śāstram**. And **ekāyanaṃ** is **nīti śāstram** or **dharma śāstram**. Then, **devavidyāṃ**. **śāṅkarācāryā** comments as **nirukta śāstram**. **nirukta śāstram** is **veda mantrās** or **veda padam's** etymology. The knowledge of the derivation of the words occurring in the **veda** is called **niruktam**. That is called here **devavidyā**.

Then, **brahmavidyāṃ**. Here, we should be careful. The word **brahmavidyā** should not be understood as the original **brahma vidyā**. If he already knows that he cannot be a student here. Therefore, **śāṅkarācāryā** says, **brahma vidyā** means, *knowledge regarding various aspects of the vedās*. So, here the word **brahma** means, **veda**. And what do you mean by

'various aspects of *veda*'? **śāṅkarācāryā** comments, **śikṣā kalpam chandas** etc. **śikṣā** means, the knowledge about the pronunciation of **veda mantrās**. So, if you remember **taittirīya upaniṣad śikṣāvallī**, "**śikṣāṃ vyākhyāsyāmaḥ | varṇaḥ svaraḥ | mātrā balam | sāma santānaḥ | ityuktaḥ śikṣādhyāyaḥ || 1 ||** How to pronounce each letter and also about the **svara** etc - that is called **śikṣā**, the phonetics. The science of pronunciation of **veda mantrās**. Then, **kalpaḥ** means, the knowledge of the various rituals mentioned in the **veda**; and, **chandas** means, knowledge regarding the meters, [the vedic meters like **gāyatrī**, **uṣṇik**, **anuṣṭubh**, **br̥hatī** etc]. All these three will come under **brahma vidyā**. **śikṣā, kalpam & chandaḥ**.

Then the next one is **bhūta vidyāṃ**. **bhūta vidyā** means, what? Not, Tamil பூதம் [ghost]. **bhūta** means, all the material sciences. Sciences like, physics, chemistry etc. is called here **bhūta vidyā**. So, in local vernacular language, like **malayālam** and all, physics is called **bautika śāstram**. Even now, physics is called **bautika śāstram**. If you study in a Convent, you will not know. Local medium students alone will know. Chemistry is called **rasāyana śāstram**. Mathematics is called **gaṇita śāstram**. So, **bhūta vidyā** is material sciences. Then, **kṣatrawidyā**. The science of warfare. How to send the missiles, various **dhanur vidyā**. **kṣatrawidyā** is **dhanur vedaḥ**. Then, **nakṣatrawidyā**. You can understand. The science of astronomy & astrology. Astronomy is called **jyotiṣ śāstram**. Astrology is called **jyotiṣa śāstram**. Then, **sarpa devajana vidyāṃ**. This is to be divided in to two. **sarpa vidyā** and **deva jana vidyā**. **sarpa vidyā** means, knowledge about various types of poisons and the methods of neutralising those poisons. They call it **gāruḍa vidyā**, means **garuḍa mantram**. By chanting those **mantrās**, poison can be brought down. And here, **sarpa** refers to snake poison. By extension, all forms of poison and also the medicines for that is **sarpa vidyā**. Then **devajana vidyā** refers to all forms of fine arts. Like, dance music and varieties of musical instruments. How to play violin, **veenā**. Now, we can add piano also! All those will come under **devajana vidyā**. And, at last, **nārada** says, **etad bhagavaḥ adhyemi**. I know all this only. எப்படி! All this only. Why? Because, no **tr̥pti**. That He is going to express in the following **mantrās**. We will read.

सोऽहं भगवो मन्त्रविदेवास्मि नात्मविच्छ्रुतं ह्येव मे भगवद्दृशेभ्यस्तरति शोकमात्मविदिति सोऽहं भगवः शोचामि तं  
मा भगवाञ्छोकस्य पारं तारयत्विति त ह्येवाच यद्वै किञ्चैतदध्यगीष्ठा नामैवैतत् ॥ ७.१.३ ॥

**so'haṃ bhagavo mantravidēvāsmi nātmavicchrutaḥ hyeva me  
bhagavaddr̥śebhyastarati śokamātmaviditi so'haṃ bhagavaḥ śocāmi taṃ mā**

**bhagavāñchokasya pāraṃ tārayatviti taḥ hovāca yadvai kiñcaitadadhyagiṣṭhā  
nāmaivaitat || 7.1.3 ||**

So, **so'haṃ bhagavaḥ mantravidevāsmi**. Here the word **mantravid** means, **anātmavid**. 'I know only the **anātmā prapañca**. I do not know the **ātmā**, the reality!' And the knowledge of **anātmā** is called **aparā vidyā** in **muṇḍaka upaniṣad**. Therefore, **mantravid** = **aparā vidyā vid eva aham asmi**. Okay, so what? **na ātmavid**, I do not know **ātmā** the ultimate reality. Okay. But, He knows so many other things! After all, only one He does not know. We have to split the **nātmavid** properly. **na ātmavid** - 'I do not have self knowledge'. And I have heard a very, very important saying from **mahātmās** like you'. And what is that? He says, **chrutaḥ hyeva me bhagavaddṛṣebhyaḥ**. The following statement we have heard from many **mahātmās** like you. What is the statement? He will tell that later. The following statement is heard from many **mahātmās** like you. **bhagavad dṛṣebhyaḥ** means, great people like you. And what is that? **A very often quoted statement**. '**tarati śokamātmavid**'. You can understand. **ātmavid** means, **the knower of the self**. **śokam tarati** - He alone will cross the ocean of sorrow. The knower of the self alone will cross the ocean of sorrow!

And what is my position? I know everything, except this. Therefore, I am a knowledgeable, sorrowful person. Others are there, they are illiterate, sorrowful people. I am an *educated, sorrowful person*. That is the only difference! And that is what we get in the first chapter of the **Bhagavad Gītā** also. **Arjunā** had everything, except this knowledge. And therefore, **śokaḥ**. So **ātmavid eva śokam tarati. iti śrutam**. Now, what is my lot? **so'haṃ bhagavaḥ śocāmi**. Clearly, He presents His condition. Oh Lord, my condition is, I am an aggrieved person. I have got several grievances in life. And if you ask for details, I can give you several discourses; but, I have not come here to talk about my grievances. Then, you will not have much time left to teach! That way many people get caught. They come for advice; they tell their story for one hour; take **prasādam** and go! But, **nārada** is very, very intelligent. He wants to keep His words minimum, so that **sanatkumāra** is allowed to talk. Therefore, he says, '**aham [nāradaḥ] śocāmi**'. I am an aggrieved person. What should you do? **taṃ mā bhagavāñ chokasya pāraṃ tārayatviti**. You can understand. Oh, **bhagavān, sanatkumāraḥ**, your lordship should **take me across the ocean of grief**. **śokasya pāraṃ** - to the other shore of grief; that is to the shore of **ānandaḥ, tārayatviti** - may you take me across.

When this much was said **sanatkumāra** gives the answer. **taḥ ha uvāca**. Up to **tārayatviti** is the word of **nārada**. Then, the **upaniṣad** comes and gives the report. **taḥ ha uvāca** is the statement of the **upaniṣad**. It is giving us the report. **sanatkumāraḥ** answered. And what is

His answer? **yadvai kiñcaitad adhyagiṣṭhā** - 'all the sciences that you know, they are **nāma eva. yetat** - they are all nothing but mere **nāma**. Words, words, words only. Okay. What does he mean by 'words'? You have to remember the sixth chapter. **vācārambhaṇam vikāro nāmadheyaṃ mṛtika iteva satyam**. The whole creation is nothing but words, means what? It is non-substantial **nāma rūpa**. It is only **mithyā**. Therefore, you know all about the **mithyā prapañca**, which is in the form of **nāma** or words. So, **adhyagiṣṭhā** means, you know. [**adhi** + **ī dhātu**, second conjugation. **adhyaiṣṭha** or **adhyagiṣṭhāḥ**. **ātmanepada luñ madhyama puruṣaḥ ekavacanam**. In between, by grammar rule, the letter **gha** comes]. **adhyagiṣṭhā**. And therefore what? Based on this, **sanatkumāra** is going to develop the teaching. Up to this is the introduction. Hereafter the teaching is going to begin.

नाम वा ऋग्वेदो यजुर्वेदः सामवेद आथर्वणश्चतुर्थ इतिहासपुराणः पञ्चमो वेदानां वेदः पितृयो राशिर्देवो निधिर्वाको वाक्यमेकायनं देवविद्या ब्रह्मविद्या भूतविद्या क्षत्रविद्या नक्षत्रविद्या सर्पदेवजनविद्या नामैवैतन्नामोपास्वेति ॥

**nāma vā ṛgvedo yajurvedaḥ sāmaveda ātharvaṇaścaturtha itihāsapurāṇaḥ pañcamo vedānāṃ vedaḥ pitryo rāśirdaivo nidhirvākovākyamekāyanam devavidyā brahmavidyā bhūtaavidyā kṣatraavidyā nakṣatraavidyā sarpadevajanaavidyā nāmaivaitannāmopāssveti ॥ 7.1.4 ॥**

All the knowledge that you have is **nothing but "words"**. It is a philosophical expression by saying that all of them are words! **sanatkumāraḥ** wants to say, they all are **mithyā** in nature. He wants to point out that, even though this **nāma** is **mithyā**, since it is associated with the entire universe, this **nāma** is infinite in nature. Because, *nāma or a word or a name is associated with everything in the creation*. **nāma** pervades what? The whole creation is pervaded by **nāma** or name. Why? Because, every object has got a **nāma**. Even the farthest star also is associated with a name, **nāma**. Therefore, first he says, **nāma is infinite in nature**. And since **nāma** is all-pervading, you can say that, **nāma is brahman. nāma eva tat**.

**tat nāma upāssu**. 'And therefore, as a preparation for my teaching, I am prescribing a **upāsanā** for you'. And what is that **upāsanam**? **nāma brahma upāsanam**. What do you mean by **nāma brahma upāsanam**? You take **nāma** as a symbol, as a **pratīkam**, which is the **ālambanam** for visualising **brahman**. It is known as **pratīka upāsanam**. Just as **śivalīṅga** is a **pratīkam** for **śiva upāsanā**. **śālagrāma** is a **pratīkam** for **viṣṇu upāsanā**, here, **sanatkumāra** prescribes **nāma** as a **pratīkam** for **brahma upāsanā**. Thus it becomes a preparatory **sādhanā**.

And the development is going to be that, **nārada** will ask a question. "Is **nāma** really infinite?" Then, **sanatkumāra** will point out, "No. There is something *slightly* bigger than that!" Then, **sanatkumāra** will introduce *next* bigger one, which will be the second **pratīka upāsanā**. Thereafter, **nārada** will ask, "is it really **the** big one?" Then, **sanatkumāra** will say, "No. There is something *slightly* bigger!" Just as in **taittirīya**, the **guru** will say, '**annāmaya** is **ātma**'; and thereafter, he will say, 'No, no. **anyontara ātma prāṇāmayah**'. Thus, the student is gradually taken from **annam brahma, prāṇo brahma** etc. In **taittirīya**, only five stages we have got. But, in **bhūma vidyā**, we are going to get 15 **pratīka upāsanās**. Therefore, section number 1 to section number 15 we will get a **gradually expanding list** of **pratīkam**.

The first **pratīkam** is **nāma**. **nāma** means what? Not the one **vaiṣṇavās** use. It is not that **नामम्!** Here, **nāma** means, **word. śabda brahma**. And the 15th item is **prāṇah**. So, **nāmādi prāṇānta pañca daśa pratīka upāsanāni**. 15 **pratīka upāsanās**, beginning from **nāma** ending with **prāṇa**. And the idea is, as a student travels from **nāma** to **prāṇa**, the mind will expand, and the mind will become subtle. So, **manasaḥ sūkṣmatvam** and **manasaḥ vistāravatvam** or **viśālavatvam**. Expansion & subtlety of the mind. And once we have crossed these 15 stages, later, **sanatkumāra** will talk about the **real brahman**. And what is that **brahman**? **ānando brahmeti divyajānāt**, that **ānanda brahma** is going to come. Therefore, the first **pratīka upāsanā** is being introduced here.

**sanatkumārah** says, '**ṛgvedaḥ yajurvedaḥ ... devajanavidyā**', **nārada** gave a list earlier, **guru** is *repeating* that. All the sciences that you talk about are nothing but what? Various books in a college library! That is all. Look at the 5th line; **that is important for us**. Rest is all repetition only. **nāmaivaitat** - everything is just **nāma**. **nāma** is all pervading. '**nāma upāssva**' **iti** - therefore, may you practise **nāma brahma upāsanā**. And this is the basis for our **book-worship** during **sarasvatī pūjā** day! During **sarasvatī pūjā**, what do we worship? **The books**. The books contain what? **nāma**. Not, **Rāmā, Kṛṣṇā** names! Here, the word **nāma** means, **all the words**. We call it what? **śabda brahma**. And therefore, **nāma upāssva** - may you practise **nāma brahma upāsanā**. Okay. Then what will happen? The **phalam** is given. Next **mantrā**.

स यो नाम ब्रह्मेत्युपास्ते यावन्नाम्नो गतं तत्रास्य यथाकामचारो भवति यो नाम ब्रह्मेत्युपास्तेऽस्ति भगवो नाम्नो भूय इति नाम्नो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

**sa yo nāma brahmetyupāste yāvannāmno gataṃ tatrāsya yathākāmacāro bhavati yo nāma brahmetyupāste'sti bhagavo nāmno bhūya iti nāmno vāva bhūyo'stiti tanme bhagavān bravītviti ॥ 7.1.5 ॥**

For each **upāsanā**, we have got two fold **phalam**, depending upon the type of **upāsanā**. And you can have two types of **upāsanā**. One is **sakāma upāsanā** and another is **niṣkāma upāsanā**. When a person practises **sakāma upāsanā** for material benefit, these are the benefits that he will get. It is enlisted. And if a person practises **niṣkāma upāsanā**, then the benefit is what? Mind will get all the qualifications required for **bhūma vidyā. jñāna योगyātā prāptiḥ niṣkāma upāsanā phalam**. For **sakāma upāsanā**, the **phalam** is mentioned here. **sa yo nāma brahma iti upāste** - if a person practises that, then **yathā kāmacāro bhavati** - he will get capacity to move about everywhere without any restriction. He will get sufficient **puṇyam** to go to all the **lokās** that he wants to go. A free visa for all the **lokās**! Which **lokās**? Where ever **nāma** extends, to all those places he can freely move. **yathākāmacāro bhavati**. Because, in all these **upāsanās** the main idea conveyed is **pervasion**. And because of that, he also gets the **capacity to freely move all over**. That is the **phalam**. But, for **vedāntic** students, that is only secondary. So, '**yathākāmacāro bhavati yo nāma brahma iti upāste**' - up to this is the words of **sanatkumāraḥ**. Then, **nārada** asks, the question '**bhagavo nāmno bhūya' iti** - Oh Lord, is there something which is vaster, more expansive than **nāma**? For that **sanatkumāra** answers, '**nāmno vāva bhūyaḥ asti' iti** - yes, there is something which is vaster, bigger. And for that **nārada** says, '**tanme bhagavān bravītu' iti** - please tell me what is bigger than the **nāma**. So, with this, section one is over. **And what is the essential teaching of this section? nāma brahma upāsanā** - which is the first **upāsanā**. Now, we are going to enter the *next higher upāsanā*.



## Seventh Chapter - Section 2

वाग्वाव नाम्नो भूयसी वाग्वा ऋग्वेदं विज्ञापयति यजुर्वेदं सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं  
पित्र्यं राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां सर्पदेवजनविद्यां दिवं च पृथिवीं  
च वायुं चाकाशं चापश्च तेजश्च देवांश्च मनुष्यांश्च पशूंश्च वयांसि च तृणवनस्पतीञ्श्वापदान्याकीटपतङ्गपिपीलिकं  
धर्मं चाधर्मं च सत्यं चानृतं च साधु

चासाधु च हृदयज्ञं चाहृदयज्ञं च यद्वै वाङ्नाभविष्यन्न धर्मो नाधर्मो व्यज्ञापयिष्यन्न सत्यं नानृतं न साधु नासाधु न  
हृदयज्ञो नाहृदयज्ञो वागेवैतत्सर्वं विज्ञापयति वाचमुपास्वेति ॥

vāgvāva nāmno bhūyasi vāgvā ṛgvedaṃ vijñāpayati yajurvedaṃ  
sāmavedamātharvaṇaṃ caturthamitihāsapurāṇaṃ pañcamaṃ vedānāṃ vedaṃ  
pitryaṃ rāśiṃ daivaṃ nidhiṃ vāko- vākyaṃmekāyanaṃ devavidyāṃ brahmavidyāṃ  
bhūtavidyāṃ kṣatravidyāṃ sarpadevajana vidyāṃ divaṃ ca pṛthiviṃ ca vāyuṃ  
cākāśaṃ cāpaśca tejaśca devāṃśca manuṣyāṃśca paśūṃśca vayāṃsi ca  
tṛṇavanaspātīṅśvāpadānyākīṭapataṅgapipilakaṃ dharmaṃ cādharmaṃ ca satyaṃ  
cānṛtaṃ ca sādhu cāsādhu ca hṛdayajñaṃ cāhṛdayajñaṃ ca yadvai vānnābhaviṣyan  
na dharmo nādharmo vyajñāpayiṣyanna satyaṃ nānṛtaṃ na sādhu nāsādhu na  
hṛdayajño nāhṛdayajño vāgevaitatsarvaṃ vijñāpayati vācamupāsveti ॥ 7.2.1 ॥

Here **sanatkumāraḥ** introduces the *next superior* one. The highest one is **brahman**. For that we are progressing, slowly. From 1st we are moving to 2nd. What is the 2nd superior thing? **vāgvāva nāmno bhūyasi** - **vāg indriyam** is *superior* to the words. **vāg indriyam** - the organ of speech - is superior to the words. What is the reason? [For every step we have got some kind of **reasoning** also given]. The reason here is, **vāg indriyam** is **kāraṇam** and **vāg** - the words - are the **kāryam**; because, **vāg indriyam** alone generates or produces words. And therefore, **kāraṇam** must be more pervading than **kāryam**.

Now, all of you are listening to this **upaniṣad** and you are all producing what? Notes. Therefore, you are yourself generating **words**. Imagine, each one of you starts taking classes. Then, you are generating what? **Further words**. Many of my students have written books. They have written more than me! Therefore, what I want to say is [I am not criticising or negatively saying anything] the **vāg indriyam** can produce words. And that means what? More books can be generated. And what is the **cause** for those words? **vāg indriyam**. Imagine, the human beings do not have **vāg indriyam**. What will be the life on earth, like? All schools are out. Colleges are out. Libraries out. Audio cassettes out. CDs out. In fact, a big bunch of things will disappear. Life has become vaster, of great value addition, because of one thing. What is

that? The organ of speech. We are able to read the **upaniṣads**; we are able to read **śaṅkarācāryā**'s commentary. They are all what? *Written words are nothing but the symbol for the spoken word.* I am hearing **śaṅkarācāryā** when I am reading His **bāṣyam**. Therefore, **vāg indriyam** is one of the fantastic faculties, **unique to human beings**.

And therefore, may you meditate upon **vāg devī**. That is why in our culture, **sarasvatī** is given such an importance! And therefore **sanatkumāraḥ** says, **vāgvāva nāmnaḥ bhūyasī**. **vāva** is *emphasis*. The organ of speech *indeed* is superior to even the words! And that is why if the words are destroyed, you can again produce those words!

And what is the reason for superiority of **vāg indriyam**? He gives the reason. **vāgvā ṛgvedaṃ vijñāpayati**. **vāg indriyam** alone reveals the **ṛgveda yajurveda sāma veda** etc. That list is given as in the first **mantrā**. We need to add all that again. I do not want to go to the details. **ḥṣatravidyā ḥsarpadevajana vidyāṃ** - all of them are revealed by the organ of speech. And **guru** adds a few more. See after, **sarpadevajana vidyāṃ**. The list continues. He adds a few more. **divaṃ ca pṛthivīm ca vāyuṃ ca ākāśaṃ ca āpaśca tejaśca**. We are able to talk about **pañca bhūtās**, we are able to talk about the various **lokās**, like the earth, heaven etc. All because of **vāg indriyam**.

**devā ḥśca manuṣyā ḥśca paśū ḥśca vayā ḥśi ca**. And not only that. Upon the earth itself, upon these **lokās** themselves, **manuṣyā, devā, paśū** - we are **able to name each one of them!** In birds how many categories are there?! The birds themselves do not study! Okay, the ornithologist, he studies and categorises. And in Vedanthāṅgal, *for us* everything looks the same! But ornithologist says, "*this is a new variety*". What we know is 1,321 species only; the new one is something other than all of them", he will say! All this, how we are able to talk? **vāg indriyam**. Therefore, **paśū** - varieties of animals; **devās; vayā ḥśi** - birds. Moreover, **trṇa vanaspatīṅ śvāpadāni ākiṭa pataṅga pipilakaṃ**. **trṇa** means, grass. **vanaspatī** means, plants. **śvāpadāny** means, animals; **kīṭa** - insects, **pataṅga** means, moth; and **pipilakaṃ** means, ant. All these things we are able to talk about! And for each one, we have got a separate branch of science. There are people who are studying; also doing research; getting fresh PhDs! Study about what? **Cockroach!** All this is possible due to what? We are able to write because of what? **vāg**. Work of **vāg**.

**dharmaṃ cādharmaṃ ca satyaṃ cānṛtaṃ ca**. And not only these things, there are some extraordinary things also, **dharmaṃ cādharmaṃ ca**. We are able to talk about **dharma** and **adhama**. **satyaṃ cānṛtaṃ ca**. [That is the problem!] Truthfulness and untruth. Even that **vāg** does. **sādhu cāsādhu ca**. And, **sādhu asādhu** - good and bad. [In my book, there is a

dot after **sādhu**. Here the dot is extra. And in the previous page, in **mantrā** one, in top line, last word **gata** is there, it should be **gatam**. Take the dot from here and put it there! In **gata**, the dot is missing. In **sādhu** dot is extra!] So, **sādhu ca asādhu ca**. Then, **hṛdayajñam cāhṛdayajñam ca**. **hṛdayajñam** means, pleasing to the heart. And **ahṛdayajñam** - not pleasing to the heart. After every music program, dance program, there are critics, who evaluate. All this is done how? Again, **vāg indriyam** only. During the December season in all newspapers an extra supplement. 8 pages! On what? Each dance. Each music program. All this is done how? **vāg indriyam**.

Each one of this you have to connect to the first line. **vāgevaitatsarvaṃ vijñāpayati**. **vāg indriyam** alone talks about all these things. Not only that. **yadvai vāg na abhaviṣyanna** - in fact we do not think or meditate upon that possibility. If only we do not have the speech, the problem is huge. All the thinking, emotions, findings - all of them [what a particular scientist has discovered] he will never be able to pass on to the student! And so, everyone will have to learn everything, independently; because, you will not be able to transfer your experiences. You have to imagine this situation! It is a very, very interesting thing to imagine. The beauty of **vedā** is, many things that we do not imagine, **veda** focuses on them. If **vāg indriyam** were not there, what will happen? **na dharmo nādharmo vyajñāpayiṣyan na satyaṃ nānṛtaṃ na sādhu nāsādhu na hṛdayajñā nāhṛdayajñā** - we will not be able to talk about any one of the above mentioned things. **upaniṣad** is repeating. **na satyaṃ na anṛtaṃ na sādhu** etc - all these things we will not be able to talk about at all. [**na vyajñāpayiṣyan** - a peculiar verb, for Sanskrit students. **vi+jñā dhātu**, causal and **lṛng** form]. **ajñāpayiṣyat** - one will not be able to communicate if the **vāg indriyam** is not there. 'Therefore, **nārada**, may you graduate from **nāma brahma upāsanā** to **vāg brahma upāsanā**!' Then what will happen? **phala śruti** is given.

स यो वाचं ब्रह्मेत्युपास्ते यावद्वाचो गतं तत्रास्य यथाकामचारो भवति यो वाचं ब्रह्मेत्युपास्तेऽस्ति भगवो वाचो भूय इति वाचो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ ७.२.२ ॥

**sa yo vācaṃ brahmetyupāste yāadvāco gataṃ tatrāsyā yathākāmacāro bhavati yo vācaṃ brah-mety upāste'sti bhagavo vāco bhūya iti vāco vāva bhūyo'stiti tanme bhagavānbravītviti ॥ 7.2.2॥**

The **phala śruti mantrā** in every section is very, very similar. It says, if it is a **sakāma upāsanā**, then as a result of this **upāsanā**, the **upāsakā** is able to move about all over; which is of a vaster area; because, **vāg indriyam** is more expansive than **nāma**. If it is **niṣkāma upāsanā**, [that is not said here we have to supply] then we will be ready for the third **upāsanā**. **nārada** is not interested in **sakāma upāsanā**, He is interested only in **ātma**

**jñānam**. Therefore, He asks **sanatkumāra**, 'is there something which is greater than the **vāg indriyam**?' And **sanatkumāra** says, 'certainly, there is something greater'. Then **nārada** asks, 'what is that?' **sanatkumāra** replies in the next section. Two sections over. Two **upāsanās** over. Now we are entering the 3rd section and the 3rd **upāsanā**.

### **Seventh Chapter - Section 3**

मनो वाव वाचो भूयो यथा वै द्वे वामलके द्वे वा कोले द्वौ वाक्षौ मुष्टिरनुभवत्येवं वाचं च नाम च मनोऽनुभवति स यदा मनसा मनस्यति मन्त्रानधीयीत्यथाधीते कर्माणि कुर्वीयेत्यथ कुरुते पुत्रांश्च पशूँश्चेच्छेयेत्यथेच्छत इमं च लोकममुं चेच्छेयेत्यथेच्छते मनो ह्यात्मा मनो हि लोको मनो हि ब्रह्म मन उपास्वेति ॥ 7.3.1 ॥

**mano vāva vāco bhūyo yathā vai dve vāmalake dve vā kole dvau vākṣau muṣṭīranubhavaty evaṃ vācaṃ ca nāma ca mano'nubhavati sa yadā manasā manasyati mantrānadhīyīetyath- ādhīte karmāṇi kurvīyetyatha kurute putrāṃśca paśūṃścheccheyetyathecchata imaṃ ca loka-mamuṃ ceccheyetyathecchate mano hyātmā mano hi loko mano hi brahma mana upāssveti ॥**

You can understand. The next one superior to **vāg indriyam** is, **the mind**. Because, mind alone controls the **vāg indriyam**; and mind alone *desires* to *speak* something. And when the mind desires, then alone the **vāg indriyam** speaks or generates words. Therefore, **vāg indriyam** is within the control of the mind or the desire of the mind. Therefore, mind is vaster than both **nāma** and **vāg**. So, he says, **mano vāva vācaḥ bhūyaḥ** - mind is **bhūyaḥ** [vaster / superior]. More expansive than both **nāma** and **vāg indriyam**. What is the reason? Because, both of them are within the mental concept only. All the words that have come out *have existed* within the mind only. In fact, the mind has got more words; and of the words within the mind, I am only expressing some of the words. Therefore, the mind has got a **greater range**. So, the **upaniṣad** says, the mind contains within itself both **nāma** and **vāk**. The mind contains within itself both **nāma** and **vāk**. For that, an example is given. It is like two fruits being kept within the hand. Hand or palm is compared to the mind. Inside the palm you can keep two berries/fruits. Similarly, within the mind, **vāk** and **nāma** are contained. For that, a few examples are given. Which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

### 23. Chapter 7.3.1 and 7.3.2, 7.4.1 and 7.4.2

मनो वाव वाचो भूयो यथा वै द्वे वामलके द्वे वा कोले द्वौ वाक्षौ मुष्टिरनुभवत्येवं वाचं च नाम च मनोऽनुभवति स यदा मनसा मनस्यति मन्त्रानधीयीत्यथाधीते कर्माणि कुर्वीयेत्यथ कुरुते पुत्रांश्च पशून्श्चेच्छेयेत्यथेच्छत इमं च लोकममुं चेच्छेयेत्यथेच्छते मनो ह्यात्मा मनो हि लोको मनो हि ब्रह्म मन उपास्स्वेति ॥ 7.3.1 ॥

**mano vāva vāco bhūyo yathā vai dve vāmalake dve vā kole dvau vākṣau muṣṭīranubhavaty evaṃ vācaṃ ca nāma ca mano'nubhavati sa yadā manasā manasyati mantrānadhīyītyath- ādhīte karmāṇi kurvīyetyatha kurute putrāṃśca paśūṃścheccheyetyathēcchata imaṃ ca loka-mamuṃ ceccheyetyathēcchate mano hyātmā mano hi loko mano hi brahma mana upāssveti ॥**

In this 7th chapter of **chāndogya upaniṣad**, titled "**bhūma vidyā**", the student **nārada** approached **sanatkumāra** and asked for **ātma vidyā**. He pointed out that, 'I have got a lot of knowledge; but, they all happen to be **anātma vidyā** or **aparā vidyā** only; and they are not able to take me out of **samsārā** or **śokaḥ**; and I have heard that, 'only **ātma vidyā** - the knowledge of the infinite, can take a person across the ocean of **samsārā** or sorrow'. Therefore, he asked for **ātma vidyā**.

Here the word the **ātmā** should be understood as **bhūmā**, the infinite one. The word **ātmā** has several meanings. One of the meanings of the word **ātmā** is '**sarvam āpnoti vyāpnoti iti ātmā**'. The infinite one. And the infinite is known by another name also; that is **bhūma**. Thus, **nārada** asks for **ātma vidyā**; otherwise called, **bhūma vidyā**; otherwise called, **brahma vidyā**. All these three words are synonymous. **ātma = bhūma = brahma**. All the three mean, 'the infinite one'.

And **nārada** asked for it; and **sanatkumāra**, the teacher, has decided to teach **brahma vidyā** to **nārada**. But, **sanatkumāra** feels that **nārada** has '*to be prepared*' for this knowledge, through a series of **upāsanaḥ**, known as **pratīka upāsanaṇi**. And therefore, the actual **brahma vidyā** will come, very much later only; in the 24th or 25th section only it will come. In the first 15 sections, **sanatkumāra** teaches 15 **pratīka upāsanaṇi**; and by the word **pratīkam**, we mean '*any object which can serve as a symbol*'. And taking that **pratīkam**, the symbol, **sanatkumāra** suggests the superimposition or visualisation of the **infinite**, upon the finite **pratīkam**. So, '**paricchinne pratīke aparicchinasya brahmanaḥ drṣṭiḥ**'; or, **darśanam**. This is the subject matter.

And of the 15 **pratīkams**, we have already seen two, in section one & section two. The first **pratīkam** is **nāma. nāma**, meaning, 'the word'. And 'the word' has been chosen as the first **pratīkam**; because of two reasons. One is, 'word' is *all pervading*, since every object is associated with a word, which is its name. Even the farthest star has the name, 'a star'. Therefore, first reason is, **nāma** - the word - is all-pervading; almost all-pervading, like **brahman**. Therefore, **nāma** can serve as a symbol. So, here the word '**nāma**' should be understood as, 'a word', in general. Every **padārtham** is associated with a **padam**. What is the proof? That is why it is called **padārtham**! Every **padārtham** is called a **padārtham**; because, it is **padasya arthaḥ**! It is *an object referred to by a padam*. Therefore, every **padārtham** has got **pada sambandha**; and therefore, **padam** is '*as though*' **brahman**. Hence, 'may you meditate **brahman** upon **nāma**'. And what is that **upāsanā** called? **nāma brahma upāsanā**.

And there is a second reason also for choosing **nāma** as the **pratīkam**. Because, **nārada** has studied several **śāstrams** by heart. That is one of the practices in our tradition. Even though that tradition is fast dying, it is still alive. What is that? Learning many **ślokās**, by heart. Getting by heart is unique to India; that too, to South India! There also, unique to Keralā. In Kerala, they have got a game called **akṣara ślokā** game; and in that game, one person has to chant a **ślokā**. '**śuklāmbharataraṃ viṣṇuṃ śaśivarṇaṃ caturbhujam prasannavadanaṃ dhyāyet sarva vighnopaśāntaye**' - suppose I start the game, you have take the first letter of the third quarter. What is the third quarter? **prasannavadanaṃ dhyāyet** is third quarter. What is the first letter? **pra**. Now, the other person has to chant a **ślokā** beginning with **pra**. And in advanced games, you have to chant a **ślokā** exactly beginning with **pra**. But, if you are beginner, some concession is given. If **pra** is not possible, **pa, pi, pu** - any nearby letter he can begin. But, if you are advanced, then you do not have even that concession; and also, you will not have much time. You cannot look in to the books or switch on the computer and recite! As even the first person completes the **ślokā**, the second person has to start the chanting! And then, the next person will have to take over. Like that, they have the game. And even now, at the state level, they have got **akṣara ślokā** competition. And at the state level, they give prizes also. I do not see that anywhere. In TV they do it for cinema music. Why do not they do it for **ślokā**? For Cinema music, they are doing. What I want to say is, if I have to win that game, I should know 100s and 1000s of **ślokās**, by heart! And not only that. As even I hear the chanting, my brain should search the entire **ślokā** list and pick up the appropriate **ślokā**. That means what? In the traditional brain 100s and 1000s of **ślokās** are there.

All **ślokās** consist of what? **nāma**. And therefore, **nārada**'s mind also is full of what? **nāmā o nāma**. Therefore, let the first **upāsanā** be '**nāma brahma upāsanā**'. In the second section,

**sanatkumāraḥ** introduced the next **pratīkam**, which is still more extensive, compared to the **nāma**. And what is more extensive? '**vāk brahma upāsanam**'. **vāk** meaning, '*the organ of speech*'. And what is the relationship between the organ of speech and a word or **nāma**? The relationship is, speech is **kāraṇam** and words are **kāryam**. Is not it correct? One hour if I am going on uttering words, my speech organ is the **kāraṇam**; and it goes on producing what? **kāryam** after **kāryam**. Word after word I am producing. And therefore, **nāma** is **kāryam**. **vāg indriyam** is **kāraṇam**. **kārya kāraṇayoḥ madye**, which is more extensive? Between **kāryam** and **kāraṇam**, **kāraṇam** is more extensive! Just as clay is more extensive than pot. Wood is more extensive than furniture. Water is more extensive than wave. **kāraṇam** is more extensive than **kāryam**. In fact, one part of **kāraṇam**, when it is associated with a particular **nāma rūpa**, that part alone is called, a **kāryam**. **kāraṇasya eka śeṣaḥ** - one part alone - is **kāryam**.

And therefore, **sanatkumāra** said that, 'after practising **nāma brahma upāsanā** for some time, may you graduate to **vāk brahma upāsanā**. Once you have practised **vāk brahma upāsanā** for some time, you can go to something else, which is more extensive. You have to remember the word **bhūmā**. **bhūmā** means, '*more and more extensive*'; and in section 3, which I introduced in the last class [I have not forgotten. In section 3, which I introduced in the last class] we have entered in to the third **pratīkam** called **manaḥ**. What is the meaning of the word **manaḥ**? Generally, we say, 'mind'.

But, **śāṅkarācāryā** gives a special meaning. Here, the word **manaḥ** means, **manasyanam**. **manaḥ** = **manasyanam**. **manasyati** is a verb. Abstract noun of that is **manasyanam**. And **manasyanam** means, intention. **manasyanam** = intention, in Sanskrit. **śāṅkarācāryā** translates it as **vivakṣā buddhiḥ**. Why do we say so? If the organ of speech is able to utter certain words, the speech organ cannot utter by itself. If the speech organ goes on uttering something or the other, it will not be called speech. it will be called blabbering. If the speech organ is uttering a word, it is because, 'my mind has got an **intention** to communicate certain ideas', and that **intention** alone comes out in the form of words; because, ideas are converted into language, and language is in the form of words. And only when the **intentional mind** operates or persuades the organ of speech, the speech organ utters the word. Therefore, the speech organ is capable of talking because of what? **manasyana śakti** or the mind endowed with **manasyana śakti**. In English, I will translate it as **intention**. What is the relationship between speech and intention? The relationship is **kārya kāraṇa sambandhaḥ**. What is **kāryam**, and what is **kāraṇam**? Speech is **kāryam** or **kāraṇam**? Intention is **kāryam** or **kāraṇam**? What will you say? **Intention** is the **kāraṇam**; and because of that alone, speech



comes out. Thus, **manaḥ** being the **kāraṇam**, it must be more **bhūmā**; means, more extensive. Therefore, **sanatkumāraḥ** says, 'may you practise **mano brahma upāsanā**'.

If you take these three - which three? **nāma**, **vāk** and **manaḥ** - **nāma** is **kāryam**, **vāk** is **kāraṇam**; **vāk** is **kāryam**, **manaḥ** is **kāraṇam**. You know **kāryam** is enclosed within the **kāraṇam**. Therefore, **nāma** is included in **vāk**. Why? **kāryam** is included in the **kāraṇam**. And so, **vāk** is included in what? **manaḥ**. Therefore, ultimately, **nāma** and **vāk** - both of them are included in **manaḥ**, the **kāraṇam**. The son and the father are included in the grandfather! And the **upaniṣad** is giving an example. Just as within your hand you can keep two *small* fruits. Not papaya; either, two nellikkais or two grapes. Just as within the hand two small fruits can be contained or enclosed, similarly, within the mind, both **nāma** & **vāk** can be contained. Highly imaginative portion. All the 18 sections are high imagination, high poetry & high appreciation of the creation! It has to be enjoyed, as it is. Whether we practise the **upāsanā** or not, these are beautiful portions, for simple enjoyment. I am enjoying, hoping that you are enjoying also.

**mano vāva vāco bhūyo**. Mind is more expansive, extensive than the **vāk**; and within the mind both **nāma** and **vāk** are included. Like what? The three examples. **yathā vai dve vā āmalake** - you can understand. **āmalaka** is the நெல்லிக்காய். **dve vā kole** - **kole** is of another type of small fruit. We will translate as it **kola** fruit. Two **kola** fruits. So, two **kola**. Here two **kola** is not *coca colā* or *pepsi colā*! It is not English **colā**; but, Sanskrit **kola**. [**akārāntaḥ strīlīṅgaḥ** - **kola**, **kole**]. **kola** means, an animal also. Very beautiful. So **dve vā kole** or **dvau vā akṣau**. **akṣau** also is the name of another two small fruits. So, just as these pairs of fruits are contained within the hand, similarly, the **nāma** fruit and **vāk** fruit can be contained within what? The mind. We know the general law. What is that? The container is more pervading than the content. Is not it? Therefore, **manaḥ** is more extensive. Not only the mind is more extensive, the mind is more powerful also. What type of mind? The mind which is capable of intention. *Intention powered mind*. What are the different intentions possible?

**sa yadā manasā manasyati**. When a person intends to do the following activities he can accomplish it. What are they? **mantrānadhīyīya iti** - let me learn to chant the **veda mantrās**. **atha ādhīte** - the *intention* is later implemented and he is able to learn the **vedās**. If you are learning the **chāndogya upaniṣad** before coming to the classes in your mind what should be there? The *intention* to come to the class. Without *intention* you cannot come. Therefore, **chāndogya upaniṣad** knowledge is a result of what? **Intention**. Similarly, **karmāṇi kurvīya** - let me accomplish these activities. The intention comes first. Later they are realised. **putrā śca paśū śceccheyety** - here, **iccheya** means, **prāpnuyām**. [**iccheyam** -

'iṣ' dhātu, ātmanepada, vidhiliṅ, uttama puruṣaḥ, eka vacanam]. Here the word **iccha** refers to accomplishment, attainment. So, **iccheya** means, "let me" get children and also animals. Animals means, pets. So, a person wants to, they say, 'I want to start a family'; 'raise a family', they say. Thus, first, the intention is required, to get married, to get children. Similarly, getting animals, that is different. Getting children is different; getting animals is, buying pets etc. Again it starts with what? Intention. And that alone gets converted in to reality. So, **atha icchate**. Means, **prāpnoti**. A person fulfills his intention.

And, **imaṃ ca lokamamuṃ iccheyety** - 'let me attain the **bhūlokā** itself in the next **janma**; or, let me attain **svarga lokā** in the next **janma**'. That is also what? An intention only. Thus, because of the mental intention or the intentional mind, a person is able to accomplish everything. That is why *there is a beautiful proverb*. I have told you before. "WATCH YOUR THOUGHTS, THEY BECOME WORDS; WATCH YOUR WORDS, THEY BECOME ACTIONS; WATCH YOUR ACTIONS, THEY BECOME YOUR HABIT, WATCH YOUR HABITS, THEY BECOME YOUR CHARACTER; WATCH YOUR CHARACTER, THAT BECOMES YOUR FUTURE!" What is the beginning for all this? **Your thought!** Therefore, **manasyanam**, or, **intention** is very extensive and very powerful. So, remember, when you are living in a house that you have built, the solid **house is nothing but your own intangible thoughts**, which have crystalised in the form of the house. That house existed a few years before in the form of **intention**, in your mind. Therefore, wherever any **creation** is there, that is nothing but what? **Intention**. Thus, intention pervades where? Everywhere! All these walls are also what? The **intention** of somebody. Therefore, **WHAT IS THE WHOLE CREATION? INTENTION! INTENTION CRYSTALISED IS THE CREATION!**

And therefore, he says, **mano hyātmā** - the mind alone is the **ātma**. Here, **ātma** means, the **kartā**, the subject. Because, with the help of the mind alone, I play the role of a **kartā**. So, it is the mind that gives me **kartrtvam**. What is the proof? In sleep, when the mind is resolved, I do not have **kartrtvam**. In waking, when the mind becomes active, I become a **kartā**. Therefore, the mind alone is the **kartā jīvātmā**. And therefore, **mano hi lokah** [highly imaginative]. The **kartā** alone - through various actions - accomplishes the various **lokās**, like **svarga loka, bhū loka, bhuvan loka, mahar loka** etc. They are all accomplished by whom? The **kartā**. [Highly imaginative].

"Why did **bhagavān** create the world?" This is an often asked question. Why cannot **bhagavān** have kept quiet? Why did **bhagavān** create the world? The only purpose of creation is, **bhagavān** wants to give **karma phalam** to **jīva**. **bhagavān** creates the world; because, He wants to give **sukha duḥkha phalam** to the **jīva**. And, who is the **jīva**? The **bhoktā**. And how did the **bhoktā** come in to being? Because, he was a **kartā**. So, since **kartā**

is there, **bhoktā** comes. Since **bhoktā** is there, **bhogyā prapañca** comes. Therefore, ultimately, the **kartā** alone *is responsible* for the arrival of the **bhogyā lokāḥ**. And, how do I become **kartā**? Because of the mind. Therefore, because of the mind alone I am the **kartā**. And, because I am **kartā**, I become a **bhoktā**. And, because I am a **bhoktā**, a **bhogyā loka** is required. **THUS, THE MIND ALONE IS ULTIMATELY RESPONSIBLE FOR THE 14 LOKĀS**. Can you see the stretch of imagination? Mind alone is ultimately responsible for the arrival of all the 14 **lokās**. Do you understand the journey? From mind to **kartā**; from **kartā** to **bhoktā**; from **bhoktā** to **bhogyā lokāḥ**! Therefore, **sanatkumāra** says, **mano hi lokāḥ**. **MIND ALONE IS IN THE FORM OF, RESPONSIBLE FOR, THE LOKĀS; AND THEREFORE, MANO HI BRAHMA**. The mind extends to all the 14 **lokās**; because, **intention** alone has crystallised in to the 14 **lokās**. Therefore, mind is how extensive? **As extensive as the 14 lokās**. Therefore, **mano hi brahma**. Mind can be visualised as **brahman**. '**mano hi brahma mana upāssva**' **iti** - therefore **nārada, mano brahma upāssva**. This is the third **pratīka upāsanam**. How many we have to see? 15. I hope you will have the patience. 15 **upāsanams** we have to see. So, **mana upāssva**. **sanatkumāra** says, may you practise **mana upāsanam**, which means **mano brahma upāsanam**. Okay, if I do that what will I get?

स यो मनो ब्रह्मेत्युपास्ते यावन्मनसो गतं तत्रास्य यथाकामचारो भवति यो मनो ब्रह्मेत्युपास्तेऽस्ति भगवो मनसो भूय इति मनसो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ 7.3.2॥

**sa yo mano brahmetypāste yāvanmanaso gataṃ tatrāsya yathākāmacāro bhavati yo mano brahmetypāste'sti bhagavo manaso bhūya iti manaso vāva bhūyo'stīti tanme bhagavān bravītv iti ॥**

So, every section ends with the **upāsanā phalam** and the **upāsanā phalam** is similar in all the sections. And what is the **upāsanā phalam**? The **upāsakā** gets a free access and the capacity go through any place. And what is the extent of this access? As extensive as the **upāsanā pratīkam**. Thus, if you do **nāma upāsanā**, the access is up to a particular limit. If it is **vāg upāsanam**, it will be more extensive. **mana upāsanam**, still more extensive. Depending upon the extent of the **pratīkam**, the **upāsakā** will get a vaster access. This is the general idea. And at the end of the **phala śruti**, **nārada** asks the question, 'is there something more extensive?' **sanatkumāra** has come well prepared; and therefore he says, 'I am waiting for you ask! I have the answer.' What is the answer?

## Seventh Chapter - Section 4

सङ्कल्पो वाव मनसो भूयान्यदा वै सङ्कल्पयतेऽथ मनस्यत्यथ वाचमीरयति तामु नाम्नीरयति नाम्नि मन्त्रा एकं भवन्ति मन्त्रेषु कर्माणि ॥

**saṅkalpo vāva manaso bhūyānyadā vai saṅkalpayate'tha manasyatyatha vācamirayati tāmu nāmīrayati nāmni mantrā ekaṃ bhavanti manreṣu karmāṇi ॥**

### 7.4.1 ॥

sanatkumāra says, **saṅkalpaḥ vāva manaso bhūyān** - the next extensive principle which is going to serve as the **pratīkam**, symbol for **brahman**, is **saṅkalpaḥ**. What is **saṅkalpaḥ**? **śāṅkarācāryā** gives a special contextual meaning for the word **saṅkalpaḥ**. That *contextual meaning* is, "**the power of classification of the activity into proper and improper**". The classification power of the mind. Or the mind, with this classification power. And what type of classification? With regard to the propriety of various words and various actions. Especially, with regard to the words. So, '**kartavya akartavya viṣaya vibhāga samarthanam**', is **śāṅkarācāryā**'s definition of **saṅkalpaḥ**. '**kartavya akartavya viṣaya vibhāga samarthanam**'. It is very long.

So '**viṣaya vibhāgana samarthanam**' means what? Classification and fixing. What? The two **viṣayās**. These two factors. And what are those two? '**kartavyam & akartavyam**. The 'words' which can be uttered. Which words are proper and which words I should not utter. Even government has got certain rules. If you scold someone, the SC/ST group, if you use certain special words, like **paraya** word, if those words are used, government can arrest you.

Thus, '**vaktavya avaktavya viṣaya vibhāgam**'. **vibhāgam** means, **classification**. **samarthanam** [contemplation / deliberation]. And after classification - based on what? Propriety. It is called **propriety** classification. What is the meaning of the word '**propriety**'? What is proper, what is improper, mind has to classify that first. And once the classification has been done, then the mind develops what? The intention. What intention? **After classification, the intention is generated** to use which word? The appropriate word. *Only after classification, intention will come*, do you understand? Once the mind knows that this word should not be used, then I will not have the intention to use the word. Therefore, I will not speak out. But, once I know this word is appropriate, then in the mind the **manasyanam vivakṣā buddhi** comes. Thereafter speech, thereafter **nāma**. **Classification > intention >**

**speech > word.** Word is born out of speech. Speech is born out of intention. Intention is born out of the classification, which is **sañkalpaḥ**. **san** refers to **samyak**, **kalpaḥ** means, **kalpanam**. **samyak kalpanam, sañkalpaḥ**.

So, **sanatkumāra** says, **sañkalpa śakti** - classification power, is **bhūyān**, is *more extensive* than **manaḥ**, the intention. What is the logic? Because, *intention* is the **kāryam**; classification is the **kāraṇam**. And, **kāraṇam** is more extensive than the **kāryam**. Therefore he says, **yadā vai sañkalpayate** - once the mind has thought of the propriety [that is why when certain words come to the tip of the tongue and we are about to use that word, then what we do? We quietly swallow it. Because, the classification tells, 'do not say this, you will lose your teeth! The other person is stronger']. That is what is called **classification**. So, **yadā vai sañkalpayate**, once the classification is done, **atha manasyati** - then, the intention comes. And, **atha vācamīrayati** - based on intention, speech. **tāmu nāmni irayati** - and the speech is with regard to the various **nāmās**. **tāmu** has to be split as **tām**. **tām** refers to speech; **nāmniḥ** is **viṣya saptamī**. Speech is always with regard to varieties of words; because, the organ of speech can function only in the field of words.

As a result of that, what are born? **nāmni mantrā** - from the words are born all the **vaidika mantrāḥ**. Because, what are **mantrās**? Nothing, but 'words'! So, **nāmni mantrāḥ ekam bhavanti**. Means, **mantrās** are included in words. Here, the **mantrā**, is an extension of **nāma** only; because, **mantrās** are a part of the words. In the possibility of infinite words, **mantrās** are a portion of those words. Therefore, **mantrās** are included in words; word is included in speech; speech is included in intention; which is included in classification.

Okay, from **mantrās** what are born? Just an aside extension. **mantreṣu karmāṇi** - from the **mantrās** alone we come to know of **vaidika karmās**. **mantreṣu karmāṇi** - all the **vaidika karmās**, ritualistic activities, like **sandhyāvandanam** are born out of what? **veda mantrās**. So, **karmās** are the **kāryam**. **veda mantrās** are the **kāraṇam**. Now, you trace. **karmās** are included in the **mantrās**; **mantrās** are included in the **nāma**; **nāma** is included in **vāk**; **vāk** is included in **manaḥ**; **manaḥ** is included in **sañkalpa**. Like, the olden times *adukkupponi*. One vessel it will fit in to another; inside that another one; inside that another one. Same way, you have to have **sañkalpaḥ**, inside that **manaḥ**, etc. That is what is said. **nāmni mantrāḥ ekam bhavanti**. **ekam bhavanti** means, they are included. **mantreṣu karmāṇi ekam bhavanti** - and therefore, all the **vaidika karmās** are nothing but the '*classification power of the mind*'. Therefore, what do you do? That is going to be said here.

तानि ह वा एतानि सङ्कल्पैकायनानि सङ्कल्पात्मकानि सङ्कल्पे प्रतिष्ठितानि समकूपतां द्यावापृथिवी समकल्पेतां वायुश्चाकाशं च समकल्पन्तापश्च तेजश्च तेषां कूप्यै वर्षं सङ्कल्पते वर्षस्य सङ्कूप्या अन्नं सङ्कल्पतेऽन्नस्य सं कूप्यै प्राणाः सङ्कल्पन्ते प्राणानां सं कूप्यै मन्त्राः सङ्कल्पन्ते मन्त्राणां सं कूप्यै कर्माणि सङ्कल्पन्ते कर्मणां सङ्कूप्यै लोकः सङ्कल्पते लोकस्य सं कूप्यै सर्वं सङ्कल्पते स एष सङ्कल्पः सङ्कल्पमुपास्वेति ॥

tāni ha vā etāni saṅkalpaikāyanāni saṅkalpātmakāni saṅkalpe pratiṣṭhitāni samakūpatām dyāvāpṛthivī samakalpetām vāyuscākāśam ca samakalpantāpaśca tejaśca teṣāṃ saṃ kūptyai varṣaṃ saṅkalpate varṣasya saṅkūptyā annaṃ saṅkalpate'nnasya saṃ kūptyai prāṇāḥ saṅkalpante prāṇānāṃ saṃ kūptyai mantrāḥ saṅkalpante mantrāṇāṃ saṃ kūptyai karmāṇi saṅkalpante karmaṇām saṅkūptyai lokaḥ saṅkalpate lokasya saṃ kūptyai sarvaṃ saṅkalpate sa eṣa saṅkalpaḥ saṅkalpam upāsvveti ॥ 7.4.2 ॥

So, from this we come to know that in the **kārya-kāraṇā** chain, we have got **saṅkalpa** as the top **kāraṇam**. And everything else is a **kāryam**, a product; and, therefore the **upaniṣad** says, **saṅkalpā** is the **sr̥ṣṭi**, **sthiti**, **laya kāraṇam** of all the later **kāryams**. Later **kāryams** means, you should remember, **saṅkalpa** to **manaḥ** to **vāk** to **nāma** to **mantrā** to **karmāṇi**. Thus, all those later **paramparā** is born out of **saṅkalpa**. Therefore, he says, **tāni ha vā etāni** - all these members of the chain, the lineage, **saṅkalpa ekāyanāni** - they all resolve into **saṅkalpa** at the time of **pralayam**. **ayanam** means, the 'resolution ground'. So, **saṅkalpa ekāyanāni** means, **saṅkalpaḥ eva ekam ayanam eṣām tāni - iti bahuvrīḥ samāsā**. **saṅkalpa** is the 'resolution ground' for all the later products. What is the logic? Because, **kāraṇam** alone is the 'resolution ground', in which, all the **kāryams** will resolve.

And not only **laya kāraṇam**; **saṅkalpātmakāni** - all of them have got the **saṅkalpā** as the **sr̥ṣṭi kāraṇam**. So, **saṅkalpā** is the Origin also; the Source also. Because, only *after classification*, intention comes. When you decide to buy a house, first what should we do? Based on our financial status, that is the *classification*! Within Madras city if you see, it will be a few crores! So, where to go?! So, the mind has to classify the propriety & non-propriety. Thereafter, either in Pallavaram or in Maraimali Nagar - **மறைமலை நகர்** - [we look]; then, there is an intention.

Maraimali **மறைமலை** means, **veda giriḥ**, **marai** [மறை] means **vedam**, that which is a hidden teaching. [I am digressing!]; **malai** [மலை] means, **giri**; so, Maraimali Nagar means, **veda giri purī**! It only shows **vedā** was pervading all-over. All that is extinct [மறை] now! That is why '**marai**' *malai nagar*! Anyway, **after classification**, **there is intention**. Thereafter only, he tells various people, "I have to construct a house here", like that. And after

15 years, by raising loans all over, and pledging everything & all, then you have got a 300 sq.ft house, which is the crystallised version of what? **sañkalpaḥ**. Who says? **sanatkumāra** is telling.

**sañkalpātmakāni** - **sañkalpa** is the source. **sañkalpe pratiṣṭhitāni** - **pratiṣṭhitā** here means, **sthiti kāraṇam**. So, first one is the **laya kāraṇam**; the second one is **srṣṭi kāraṇam** and the third one is **sthiti kāraṇam**. More we will see in the next class. We get some more highly imaginative portions, that we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते I पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते I ॐ शान्तिः शान्तिः शान्तिः ॥

## 24. Chapter 7.4.27.5.1 and 7.4.3 &

तानि ह वा एतानि सङ्कल्पैकायनानि सङ्कल्पात्मकानि सङ्कल्पे प्रतिष्ठितानि समकूपतां द्यावापृथिवी समकल्पेतां वायुश्चाकाशं च समकल्पन्तापश्च तेजश्च तेषां सं कूप्यै वर्षं सङ्कल्पते वर्षस्य सङ्कूप्या अन्नं सङ्कल्पतेऽन्नस्य सं कूप्यै प्राणाः सङ्कल्पन्ते प्राणानां सं कूप्यै मन्त्राः सङ्कल्पन्ते मन्त्राणां सं कूप्यै कर्माणि सङ्कल्पन्ते कर्मणां सङ्कूप्यै लोकः सङ्कल्पते लोकस्य सं कूप्यै सर्वं सङ्कल्पते स एष सङ्कल्पः सङ्कल्पमुपास्वेति ॥

tāni ha vā etāni saṅkalpaikāyanāni saṅkalpātmakāni saṅkalpe pratiṣṭhitāni samakṣpatam dyāvāpṛthivī samakalpetam vāyuscākāśam ca samakalpantāpaśca tejaśca teṣāṃ sam kṣptyai varṣaṃ saṅkalpate varṣasya saṅkṣptyā annaṃ saṅkalpate'nnāsya sam kṣptyai prāṇāḥ saṅkalpante prāṇānāṃ sam kṣptyai mantrāḥ saṅkalpante mantrāṇāṃ sam kṣptyai karmāṇi saṅkalpante karmāṇām saṅkṣptyai lokaḥ saṅkalpate lokāsya sam kṣptyai sarvaṃ saṅkalpate sa eṣa saṅkalpaḥ saṅkalpam upāssveti ॥ 7.4.2 ॥

As a preparation for "**bhūma vidyā**", which is another name for **brahma vidyā**, the teacher **sanatkumārā** is talking about 15 **upāsanās**, known as **pratīka upāsanāni**. **pratīkam** meaning a symbol for **brahman**. The first **pratīkam** is **nāma** or words, the last **pratīkam** is **prāṇaḥ**. We have got **nāmādi prāṇānta pañcadaśa pratīka upāsanāni**. Very, very famous and often quoted in the **bāṣyams**. **nāmādi prāṇānta pañcadaśa brahma pratīka upāsanāni**. 15 symbol **upāsanams** on **brahman**, beginning from **nāmā** symbol, up to **prāṇā** symbol. Each one of the later **pratīkams** is more extensive than the previous one, to indicate that it is more and more **bhūmā**; because, the final one is **bhūmādiḥ**, THE INFINITE. Since we are travelling towards THE INFINITE as it were, each **pratīkam** is vaster, or more extensive, than the former. And its vastness is proved by showing that each one of the later is the **kāraṇam** for the former; and the **upaniṣad** shows that THE **KĀRAṆAM** HAS TO BE **MORE EXTENSIVE** THAN THE **KĀRYAM**.

Of these 15 **upāsanās**, we have completed three and we have entered into the fourth one known as **saṅkalpa brahma upāsanā**. And the previous three are **nāma**, **vāk**, **manaḥ**. And the word "**saṅkalpa**" primarily means, WILL. And that is that primary meaning alone is given in the English book that you have. But, even though the translation WILL is the dictionary meaning, **śaṅkarācāryā** takes a **different meaning**; because of the context. Those who are not seeing the English translation, no problem. But, if you happen to see the English translation also, there may be some slight discrepancy. Therefore, I thought, I will refer to that.



**śaṅkarācāryā** does not translate the **saṅkalpa** as WILL; and the reason is, in the previous **upāsanā**, the word **manaḥ** itself, contextually, means WILL. The word **manaḥ** itself in the previous case, [previous case means, in the previous **upāsanā**], the word **manaḥ** itself contextually means WILL. How do you know **manaḥ** means WILL? Because, in the **mantrā** it is said, "**sa yadā manasā manasyati mantrānadhīyetyathādhīte karmāṇi kurvīyetyatha kurute putrā śca paśū śceccheyet-yathecchata**" - if a person with the mind WILLS that, "I should study the **vedā**", with that WILL he studies. **karmāṇi kurvīyetyatha kurute** - if *with the mind* a person intends or WILLS to perform a **karmā**, then he performs it. Thus, the definition of **manaḥ** given in the previous section conveys the idea of **WILL**, which I translated as **INTENTION**. Therefore, **manaḥ** means **INTENTION** or **WILL**. Since the word **manaḥ** itself means WILL, the word **saṅkalpa** cannot be translated as WILL. So, **śaṅkarācāryā** gave a different meaning. And that is the meaning I gave you in the last class.

'**kartavya akartavya viṣaya vibhāga samarthanam**', is **śaṅkarācāryā**'s definition of **saṅkalpaḥ**. THE SENSE OF PROPRIETY. **kartavyam** means, 'this is the proper thing to do'. **akartavyam** means, 'this is not a proper thing to do'. **iti viṣaya vibhāgena** - thus doing the classification, the mind having THE SENSE, THE IDEA OF PROPRIETY, is called **saṅkalpaḥ**. And this is not the regular dictionary meaning. The proper dictionary meaning is what? WILL only. Therefore, this book has given the right *dictionary* meaning. I cannot say it is wrong. But, **śaṅkarācāryā** defines **saṅkalpa** as **saṃyak kalpanam**. Properly classifying as which is proper or improper. And therefore, I will translate **saṅkalpa** as either CLASSIFICATION or a SENSE OF PROPRIETY.

So, first the SENSE OR PROPRIETY operates; and after I have decided what is proper and improper; thereafter, I use my WILL POWER to do. Do what? Whatever is proper. Therefore, INTENTION BECOMES, **KĀRYAM**. SENSE OF PROPRIETY BECOMES, **KĀRAṆAM**. Therefore, **saṅkalpa** - the **kāraṇam** - is more extensive than **manaḥ**, the intention. Thus, **saṅkalpa** is the **kāraṇam**. **kāraṇam** for what? The previous, **manaḥ**. And **manaḥ** is **kāraṇam** for what? **vāk**. That you should not forget. **vāk** is the **kāraṇam** for **nāma**. Therefore, all the previous ones are **kāryams**. **nāma**, **vāk**, **manaḥ** - they are all **kāryams**; and **saṅkalpa** is the **kāraṇam**. What type of **kāraṇam**? **sr̥ṣṭi - sthiti - laya kāraṇam**.

And that is said in **mantrā** 2. First two lines we saw in the last class. **saṅkalpaikāyanāni - pralaya kāraṇam. saṅkalpātmakāni - sr̥ṣṭi kāraṇam. saṅkalpe pratiṣṭhitāni - sthiti kāraṇam. saṅkalpā is sr̥ṣṭi sthiti laya kāraṇam**. Up to this we saw. The **mantrā** continues. The **upaniṣad** is highly poetic and imaginative here. The **upaniṣad** says, if you look at nature, every thing and being in the nature seems to have a sense of propriety. The

**upaniṣad** is imaginative. Every thing and being in the **CREATION** seems to have a sense of propriety; because, they all function in proper order. You look at the sun, [put the spelling of sun correctly! It is *doubtful* if our sons have sense of propriety! No parent will agree with that!]. Sun seems to be perfectly functioning, according to the universal order. And it does not violate the order. It has a sense of propriety. Similarly, the moon. Similarly, the planets. The seasons. The rains. The rivers. The mountains. All of them have got what? **sañkalpaḥ**. Because of their **sañkalpa**, there is order in the **UNIVERSE**. And, if there is any disorder in them, it is caused by whom? We can answer that without even thinking! Until the humanbeings enter, there will be order. But, once he enters the mountains, போச்சு. He enters the ocean, போச்சு. Now, he is landing on the moon. Moon-ஐயும் குட்டிச்சவரு பண்ணப்போறான். Anywhere human being enters, there alone there is problem. But, in nature, there is order. That **sañkalpa** is everywhere.

So, the **upaniṣad** says, **samakḷpatām dyāvāpṛthivī**. **dyāvā** means what? **dyuḥ** means, heaven. The upper regions of the universe. **pṛthivī** means the earth, the lower region. All those regions of the cosmos, **samakḷpatām** - they function in keeping with the sense of propriety or order, as it were. **bhīṣā'smādvātaḥ pavate | bhīṣodeti sūryaḥ | bhīṣā'smādagniścendraśca** | [taittirīya brh. vallī 8] And not only the heaven & earth. **samakḷpatām**. For grammar students, **samakḷpatām** [समकूपतां] is a verbal form. **saṃ+klp** (recording inaudible at this point - some disturbance, due to mike or power).

**Dayānanda Swāmījī** says, "the whole **creation** has an order. And wherever there is orderly functioning, we have to imagine an intelligent principle harmonising. And this harmonising, invisible, intelligent principle alone we call as **īśvaraḥ**". This **samṣti cidābhāsa** - in the form of **īśvaraḥ**, the **cidābhāsa** pervades the **kāraṇa prapañca**. **hiraṇyagarbha** - the **cidābhāsa** pervading **sūkṣma prapañca**; and, the **virāt** - the **cidābhāsa** pervading the **sthūla prapañca**. Thus, because of the pervasion of **cidābhāsa**, we look at the universe as an alive, intelligent being only. We do not look at the 'sun' as an inert object. We appreciate the **śakti** which alone we present here as **sañkalpa śaktiḥ**. THAT SENSE OF PROPRIETY AND ORDERLINESS. And therefore, **samakḷpatām**.

**samakḷpatām** is derived from the root - that is what I was saying. **sama + klrp dhātu**, **klip** does not mean English clip, Sanskrit **klrp**. **klrp dhātu**. **kalpate**. Its **luṅ** [लुङ्] AORIST form, **prathama puruṣaḥ dvi bahuvacanam**. **dyāvāpṛthivī** is a vedic usage. The correct grammatical form is **dyāvāpṛthivyau**. It is dual number; and therefore, **samakḷpatām** is also dual number. The heaven and earth function with a sense of propriety. Not only the heaven and

the earth, **vāyuścākāśam ca** - the wind and the sky. They also function perfectly in order, as though they have a sense of propriety. **kartavya akartavya viśaya vibhāgena**. Here **samakalpetāṃ** is **lañ** [लञ्] form. The same root **samakḷpatāṃ** is **luñ** [लुञ्] AORIST and **samakalpetāṃ** is **lañ** [लञ्]. **lañ** [लञ्] is called imperfect past in Sanskrit. In Sanskrit there are two pasts. *Perfect past* [लुञ्] and *imperfect past* [लञ्].

And not only the wind & the sky. **samakalpanta āpaśca tejaśca, āpaḥ** means what? The water principle. The rivers, the ocean etc. And **tejaḥ** means, the **agni tattvam** - including the sun etc. They also **samakalpanta**. Again, **samakalpanta** means, PERFECTLY FUNCTION WITH THE SENSE OF PROPRIETY & ORDERLINESS. What is the proof? What is the proof that they are perfectly functioning? According to **śāstram**, the litmus test for the orderliness of the universe is, rainy season coming at proper time - '**kāle varṣatu parjanyaḥ, pṛthvī sasya śālinī, deśo 'yam kṣobha rahitaḥ, sajjana santu nirbhayāḥ**'. Just as we have got pressure, sugar etc. - some important features to find out whether we are healthy or not - similarly, for the orderliness of the cosmos, what is the primary test? The right flow of seasons. The most important season being, the rainy season. That is why when there is global warming because of **அக்டரமம்**, the rainy seasons go haywire. In January it is raining in Chennai! That is also a problem.

Therefore, the **upaniṣad** says, **teṣāṃ saṃ kḷptyai**. When all the **pañcabhūtās** and the natural forces have a sense of propriety, **varṣaṃ sañkalpate** - the rainy season also has a sense of propriety and it pours at the right time and the right amount also. One day 90 cm rain should not happen. It should be the right amount. **teṣāṃ saṃ kḷptyai. saṃ kḷptyai** means, **sañkalpa nimittam**. Because of the right **sañkalpa, varṣaṃ sañkalpate. varṣam** meaning, the rainy season, is orderly.

Okay. Because of that, what happens? You know. **varṣasya sañkḷptyā annaṃ sañkalpate** - when there is no **athivrṣṭi** or **anāvṣṭi**. In **athivrṣṭi** also, the crops are destroyed. **athivrṣṭi** means, too much rain. And in **anāvṣṭi** also, crops do not come. Therefore, for the **right amount** of food grains the Indian economy heavily depends upon the July to October season, that regular season. That is the main rainy season. If it fails, the economy is in doldrums. **வானம் பார்த்த பூமி** and all they say. It means, earth depends upon the rain. So, **varṣasya sañkḷptyā** - when the rain has got a **sañkalpa**.

In all these, what/where should we underline? THE TOPIC IS **SAÑKALPAḤ**. Because, we are going to do the **upāsanā** on what? **SAÑKALPĀ BRAHMA UPĀSANĀ**. Hence, **SAÑKALPAM** is coming, repeatedly. **varṣasya sañkḷptyā. sañkḷptyā** is because of **sandhi** rule. If you split it, it will

become **saṃ kṛptyai**. Because of the **saṅkalpā** of the rainy season, what happens? **anna ॑ saṅkalpate**. **annam** means what? All the crops and plants. They also follow the sense of propriety. **satya saṃvṛddhi**. **kāle varṣatu parjanyaḥ, pṛthvī sasya śālinī, deśo ʻyam kṣobha rahitaḥ**. That is what he says. **anna ॑ saṅkalpate**. Then what? **annasya saṃ kṛptyai** - the **upaniṣad** is beautifully bringing the chain reaction. When **annam** is plenty, we will get plenty of food to eat. There is no starvation death. Everything can have plenty of nutritious food. What will it lead to? The **upaniṣad** says, **annasya saṃ kṛptyai prāṇāḥ saṅkalpante** - all the **pañca prāṇās** will function properly.

There was an article recently in one of the magazines about, how because of the chemical fertilisers, pesticides etc all the food that we consume, without exception, they all have got traces of poison! Therefore, we are consuming what? Slow poison! What does it mean? All the **pañca prāṇās** are in trouble. So, when nature is in order and they interfere with nature; they do **akramam** by putting chemicals that give plenty of crops. They sell this cheap. Then, they themselves bring "organic foods" and they themselves charge three times! So, later, for natural food, we have to pay more! All are **akramam**. So, the **upaniṣad** says, when there is natural food, **prāṇāḥ saṅkalpante** - all the living beings are healthy. **prāṇāḥ saṅkalpante** means, they function in order.

Okay, then what will happen? When the **prāṇās** are in order, people can do all the **karmās** properly. **pañca mahāyajñāḥ**, all the **vaidika karmās** will be done in plenty. Therefore, it says, **prāṇānā ॑ saṃ kṛptyai mantrāḥ saṅkalpante**. **mantrāḥ** means what? **veda adhyayanam** and **veda pārāyaṇam** - people are able to do. Even for that, you need **śakti**. **ruḍram anuvākam**, continuous **anuvākam** chanting itself you will get heart-attack! It is a continuous **mantrā**, you need to hold **dhum** and recite. Therefore, the **upaniṣad** says, when there is **prāṇā**, there is **veda adhyayanam**. Study. Education.

Okay, so what? **mantrāṇā ॑ saṃ kṛptyai karmāṇi saṅkalpante** - when we have scriptural education we know how to live harmoniously. And all our actions will be what? In keeping with **dharmā**, the order. So, **mantrāṇā ॑ saṃ kṛptyai** - when the scriptural education is in order. That is what I said, there was a news item about, "How India was doing well and prosperous and its values were strong", It is a beautiful passage. In effect He said, India will be prosperous, powerful and will be proud of their own culture, as long as their **gurukulavāsa** system was strong. **THUS, THEIR TRADITIONAL EDUCATION SYSTEM WAS RESPONSIBLE FOR THEIR PROSPERITY**. And so, if we have to make India weaker and subjugate them, they should develop an inferiority complex about their own culture. So, what should we do? You have to completely change the **gurukulavāsa** system. This passage is there in the internet also. He said, we must

revamp their educational system, so Indians will look up to the Westerners and they will conclude that whatever is white is superior and whatever is Eastern, ours, is inferior. In 30 years India can be subjugated. This was the theory. He implemented it. This statement was in 1835 or so. Thereafter, they worked and the educational system was changed in 1920 or so. Now, all our youngsters value everything that is Western. Hence, what happened? I do not want to get lost in that. Few lines are there. I will read it next week.

[Note: The following is the passage referred to by Swāmīji] Lord Macaulay said the following about India in 1835 in British Parliament. "I have traveled across the length and breadth of India and I have not seen one person who is a beggar, who is a thief. Such wealth I have seen in this country, such high moral values, people of such calibre, that I do not think we would ever conquer this country, unless we break the very backbone of this nation, which is her spiritual and cultural heritage, and, therefore, I propose that we **replace her old and ancient education system, her culture**, for if the Indians think that all that is foreign and English is good and greater than their own, they will lose their self-esteem, their native self-culture and they will become what we want them, a truly dominated nation."

Why I say this is, in **gurukula sampradāyā**, one lived a life of harmony, following **pañca mahā yajña**. Now, **pañca mahā yajñās** are gone. Therefore, he says, **karmāṇi saṅkalpante - karmās** will be there in order. And, **karmanā saṅkṛtyai** when the **karmās** are noble, **śāstric**, in order, **lokaḥ saṅkalpate** - the **karma phalam** will be in order and the best. Here, the word **lokaḥ** means, **karma phalam**. **Lokyate anubhūyate iti lokah. lok dhātu, karma vyutpatti**. And what is **karma phalam**? Whatever we experience is **karma phalam**. The 14 **lokās** are **karma phalam** only! And all the different bodies that we have acquired, they are also what? Our **karma phalam** only! When the **karmās** are in order, the whole world also will be in order. And **lokasya saṅkṛtyai** - when the **karma phalam** is in one order, **sarva saṅkalpate** - everything will be in order.

Thus, what is the root for all of them? **saṅkalpaḥ**. And therefore, the **upaniṣad** concludes, **sa eṣa saṅkalpaḥ** - thus, the **kāraṇam SAṅKALPĀ** ALONE IS IN THE FORM OF ALL THESE THINGS. Because, **kāraṇam** alone expresses in the form of **kāryam**. Our **saṅkalpa** also, as I said in the last class, if this hall, tangible hall is there for us to experience, before it was produced, it has already come in the mind of someone. In what form? In the form of **saṅkalpa**. After **saṅkalpa**, WILL. After WILL, **vāk**. All of them follow. Therefore, **SAṅKALPĀ** CRYSTALLISED IS THE WORLD. And therefore, **saṅkalpā** is as extensive as the whole universe. Therefore, what do you do? **saṅkalpam upāssva iti** - may you do **upāsanā** upon **saṅkalpa**. As what? **brahma iti**. That is understood. **saṅkalpam brahma iti upāssva**.

Continuing.

What will we get? If you do **upāsanā**, what will be the benefit?

स यः सङ्कल्पं ब्रह्मेत्युपास्ते सङ्कृप्तान्चै स लोकान्ध्रुवान्ध्रुवः प्रतिष्ठितान्  
प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिध्यति यावत्सङ्कल्पस्य गतं तत्रास्य यथाकामचारो भवति यः सङ्कल्पं  
ब्रह्मेत्युपास्तेऽस्ति भगवः सङ्कल्पाद्भूय इति सङ्कल्पाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

**sa yaḥ saṅkalpaṃ brahmetyupāste saṅkṛptānvai sa lokāndhruvāndhruvaḥ  
pratiṣṭhitān pratiṣṭhito'vyathamānānavyathamāno'bhisidhyati yāvatsaṅkalpasya  
gataṃ tatrāsya yathā kāma- cāro bhavati yaḥ saṅkalpaṃ brahmetyupāste'sti  
bhagavaḥ saṅkalpādbhūya iti saṅkalpād- vāva bhūyo'stiti tanme bhagavānbravitviti  
॥ 7.4.3 ॥**

So, **saṅkalpa brahma upāsanā phalam** is given in this **mantrā**. **sa yaḥ saṅkalpaṃ  
brahmeti upāste** - if a person practises this **upāsanā**, he will get the following results. And,  
we should always remember, the **upāsanā** can be done in two ways. **sakāma upāsanā** and  
**niṣkāma upāsanā**. **niṣkāma upāsanā phalam** the **vedā** does not give; because, it is  
uniform for all the **niṣkāma upāsanās**. Since it is uniform and understood, it does not  
mention. WHAT IS THE UNIFORM RESULT OF **NIṢKĀMA UPĀSANĀ**? **JÑĀNA YOGYATĀ PRĀPTI** - THE MIND  
WILL GET PURIFIED. MIND WILL GET EXPANDED. THE MIND WILL BECOME READY FOR "**BHŪMA VIDYĀ**". That  
is the **phalam**, which we can take for every stage of **upāsanā**. **nāma brahma upāsanā** also  
will get that **phalam**. **mano brahma, vāk brahma, saṅkalpa brahma** - for all these,  
uniform **citta naiścalyam, citta ekāgratā, citta viśālatā** etc.

If it is **sakāma upāsanā**, the result will vary from **upāsanā** to **upāsanā**. Therefore, the  
**upaniṣad** mentions **sakāma upāsanā phalam**. What is that **phalam**? The **upaniṣad** says,  
**sa lokān abhisidhyati**. After death, he will go to higher and greater **lokās**. Various attributes  
are given to those **lokās**. What type of **lokās**? **kṛptān lokān** - so, those **lokās** which are  
ordered by **bhagavān**. **kṛptān** means, **īśvara saṅkalpitān lokān**. Why it is so said? Because,  
**īśvarā** is **karmā phala dātā**. Therefore, any benefit - good or bad **phalam** I get, who is the  
commander? The controller being **bhagavān**, every **karma phalam** is **īśvara saṅkalpitam**.  
Therefore, it is called, **kṛptān lokāḥ. īśvara anujñābhūtāḥ, ājñābhūtāḥ**.

Not only they are **kṛptān, dhruvān lokān**. **dhruvān** means, the **lokās** which last longer  
compared to these **lokās**. The higher **lokās** are long lasting. So, **dhruvān** means, more  
permanent. Then, **pratiṣṭhitān lokān**. **pratiṣṭhitān, śaṅkarācāryā** comments, **samasta  
upcarana sampannān**. Well equipped; well furnished, **lokās**! In some places, when you rent

a house, certain houses are totally empty. After you go only, you have buy almirāh, fridge, phone etc. But, there are certain houses where everything is already there. Ofcourse, you have to pay a higher price. It is well furnished and equipped. Same way, all these have not come just now! In **svarga lokā**, every house will have a fridge, TV, home theatre, swimming pool [with water inside! What can you do in a swimming pool without water?] So, **upaniṣad** envisages. **pratiṣṭhitān**. **śāñkarācāryā** comments **samasta upcarana sampanna sampannān**. Then, **avyathamānān** - without any disturbances; like, the power cut in the middle of the class! Okay, **avyathamānān** means, without any disturbances. The four adjectives to **lokās**, **kṛptān**, **dhruvān**, **pratiṣṭhitān**, **avyathamānān lokān**, **saḥ abhisidhyati**.

But what is the use of the world being wonderful, if my body mind sense complex is not wonderful? Tooth pain! Everything is fine, enjoyable; but, my tooth is aching?! All the organs, my own personal **upkaraṇams** also must be in good condition. Therefore, **dhruvān lokān dhruvaḥ san**. The word **dhruvaḥ** means, the **upāsakā** also will have longevity. Not only the world is long lasting, if the world is long lasting and I am not long lasting, what is the use? Therefore, **dhruvān lokān dhruvaḥ san**. Two times it has been said. First **dhruvān** goes to the **lokā**. The word **dhruvaḥ** means, what? The **upāsakaḥ** will also be long living. Similarly, **pratiṣṭhitān lokān**. Not only the surrounding are well equipped; but, he also is well equipped means what? **pañca jñānendriyam**, **pañca karmendriyam**, **pañca prāṇādayaḥ**, **manaśca**, **buddhiśca** - all of them are **pratiṣṭhitam**. Means, in fit condition.

So, world is well equipped; and, he is also well equipped. That is why he is saying everything twice. **pratiṣṭhitān pratiṣṭhitaḥ**. Similarly, **avyathamānān avyathamānaḥ**. The world is also without disturbance; and, he himself is also without any disturbance. **ādibhautika** disturbances are not there. **ādhyātmika** disturbances are also not there. How carefully presented, you must see! **avyathamānān lokān avyathamānaḥ san**. [**san**, we have to add]. **avyathamānaḥ san** - **upāsakaḥ abhisidhyati**. **abhisidhyati** means, accomplishes - as a result of **upāsanā**. Therefore, if in the current **janmā** we are enjoying an ideal surrounding and also we have got an ideal set of body mind complex, what should we understand? Some **upāsanā** we have done, sometime in the past! That is why we have got ideal conditions. If it was not there, we cannot blame the LORD. We do not deserve it. Powercut, watercut means what? We have not done **upāsanā**!

Not only that, **yāvatsaṅkalpasya gataṃ tatrāsyā yathā kāmacāro bhavati**. This is the general result which was mentioned in the previous sections also. The **upāsakā** will have free access to various **lokās**, without requiring H1 visā, all those visās! Without requiring any document, he can travel all over. Like, **nāradā** - the **triloka sañcārī**. **yathā kāmacāraḥ** -

means, free movement. How much? **yāvatsaṅkalpasya gatam** - as extensive as the **saṅkalpā** is! All these are for whom? **yaḥ saṅkalpaṃ brahma iti upāsteḥ**. So said, **sanatkumārā**.

And, **प्राणम् sanatkumārā!** He has so elaborately taught; and **nārada**, even before **sanatkumārā** completed this, he asked the next question! Is there something more extensive than **saṅkalpa**? Should not he give some breathing time at least? Immediately, he asked the next question. '**asti bhagavaḥ saṅkalpāt bhūya?**' **iti** - **nārada** asked. '**saṅkalpādvāva bhūyaḥ asti**' - **iti sanatkumārā** replied. '**tanme bhagavān bravītv**' **iti** - **nārada** asked. **nārada** asked, **te bhavavah** - oh **bhagavān sanatkumārā**, is there something **bhūyaḥ**? **bhūyaḥ** means, bigger. Greater. More extensive, than **saṅkalpa** - the sense of propriety? And **sanatkumārā** answers. What is that? '**saṅkalpādvāva bhūyaḥ asti**' - **iti**. The **asti** will continue. How long? Till the 15 sections are over **asti**, **asti** will keep coming! '**saṅkalpādvāva bhūyaḥ asti**'. This is **sanatkumāraḥ uvāca**. Again, **nārada** asked, '**tanme bhagavān bravītu**' **iti** - Oh Lord, may you teach me the next level! With this, the fourth section is over. Now, we will enter the fifth section.



## Seventh Chapter - Section 5

चित्तं वाव सं कल्पाद्भूयो यदा वै चेतयतेऽथ सङ्कल्पयतेऽथ मनस्यत्यथ वाचमीरयति तामु नाम्नीरयति नाम्नि मन्त्रा  
एकं भवन्ति मन्त्रेषु कर्माणि ॥

**cittaṃ vāva saṃ kalpādbhūyo yadā vai cetayate'tha saṅkalpayate'tha  
manasyatyatha vācam-īrayati tāmu nāmnīrayati nāmni mantrā ekaṃ bhavanti  
mantreṣu karmāṇi ॥ 7.5.1 ॥**

So the next one, that is the fifth. What is that? **cittaṃ vāva saṃ kalpād bhūyaḥ** - the word **cittam** has been translated here [in the Book] as *intelligence*. That is fine. But, **śāṅkarācāryā** gives a clean definition of **cittam**. He presents it as '**THE AWARENESS OF THE TOTALITY OF THE SITUATION**'. **cittam** means, **ceta itrutvam** - the total awareness of the setup; and the awareness of the people, the society etc. The awareness of the things around. Only when you are aware of the totality, you can know what is proper and improper. You can never know what is proper and improper until you are aware of not only the setup, the people, the things and also what produces which effect etc. That is why when we travel to other countries, we are asked to read their culture, their habits. What words are good words, what is not good, what you should do, what you should not do.

So, one man went to America from India. A traditional man, he does not know much about other cultures. When he was travelling in some - what you call a museum or aquarium, where lot of people come and visit - there was a small baby looking at him. He just only touched the baby. Small baby. Because, when we see a baby, we do that here. But, there, it is not proper; because, child abuse, kidnap so many things are happening! Some camera had taken the picture. And after a day or two, he gets a notice for an enquiry! An innocent person, he did not even remember that incident. He was grilled questioned and all kinds of things. Hence, you note this when you go to America. **யாரயன்னாலும் போய் தொட்டுடாதீங்கோ!** [Do not touch anybody!] They will arrest you. So, what is allowed here may not be allowed elsewhere. Cultural awareness is required. To know what? What is proper and improper. **ஒரு காலு மேல இன்னொரு கால போட்டுண்டு ஸ்டைலா உக்காற்றது** [Putting one leg over another] is proper in international meetings. **பேண்டெல்லாம் போட்டுக்கறதுனால்** [You have pants and all]. So it is okay. Here, it is not okay. **பின் கையக் கட்டிக்கறது** [Folding one's arms behind] In one culture it is a normal habit. Here, it is considered improper!

Anyway, what I want to say here is, *a person must have the awareness of the totality.* Therefore, **śaṅkarācāryā** translates **cittam** as –

**cittam cetayitruṭvam prāpte vastuni idam vastu evam iti tad anu rūpāt tad jātiyā āgāmini api tad prayojana avadhāraṇa rūpā buddiḥ ॥**

எத்தனை பெரிய definition பாருங்கோ! [See, how big a definition! ] So, we should know what is what; and act in keeping with that. Then alone, you will know the propriety. Therefore, I will translate it as **THE AWARENESS OF THE SETUP**. By setup, I mean - the people, the culture, the things, even what to eat, what not eat.

**Swāmī Chinmayānandā** tells about His experience. He went to some international religious dinner meeting. When they pass the plate around, there will be lot of things, lot of items will be there. In the middle of the plate, there will be an item. When they pass the plate around, you are supposed to take only the middle one it seems. All other items are only for **alaṅkāram**, [may be]. When the plate went to **Swāmīji**, he finished off the whole thing! Other people were wondering! But, we do not know what to eat, when to eat, how to eat etc. Anyway, what I want to say is, **tad anu rūpāt vrittiḥ**. So, what is the best thing? அவாஅவா ஊர்ல ஸௌக்கியமா இருந்துடலாம்! [Stay in one's place. Safely!]

Okay. And this **cittam**, this awareness, is the **kāraṇam** for what? **saṅkalpaḥ**. **saṅkalpaḥ** means, SENSE OF PROPRIETY. **saṅkalpā** will lead to what? **manaḥ**. **manaḥ** means, what? Right intention or **WILL**. And based on that, there will be **vāk**. Based on that the words, based on that **mantraḥ**. **karmāṇi**. Thus, **cittam** is the **kāraṇam** for all the previous four. Therefore, it is more extensive.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

## 25. Chapter 7.5.3to 7.5.1,and 7.6.2 & 7.6.1 7.7.1

चित्तं वाव सं कल्पाद्भूयो यदा वै चेतयतेऽथ सङ्कल्पयतेऽथ मनस्यत्यथ वाचमीरयति तामु नाम्नीरयति नाम्नि मन्त्रा  
एकं भवन्ति मन्त्रेषु कर्माणि ॥

**cittam vāva saṃ kalpādbhūyo yadā vai cetayate'tha saṅkalpayate'tha  
manasyatyatha vācam-īrayati tāmu nāmnīrayati nāmni mantrā ekaṃ bhavanti  
mantreṣu karmāṇi ॥ 7.5.1**

**nāradā** the student, in this 7th chapter of **chāndogyā**, has approached **sanatkumārā** the **ācāryā** and has asked for "**atma vidyā**", which is going to be called here as "**bhūma vidyā**". And as a preparation for this "**bhūma vidyā**" the teacher **sanatkumārā** is presenting 15 **pratīka upāsanāni**. The word **pratīkam** meaning, an **ālambhanam** or symbol, upon which **brahman** is invoked. And the idea is, if a person practices these **upāsanās**, or at least some of these **upāsanās**, the mind of the **upāsakā** will not only get purified; but, the mind will also EXPAND. Because, the mind has to expand to such an extent, to appreciate the infinite **brahman!** And not only the infinite **brahman**, one has to learn to claim, "I am that infinite **brahman!**" And not only I have to claim, 'I am the infinite **brahman**', I should look upon the entire cosmos as bubbles rising in me. "**mayyeva sakalam jātam, mayi sarvam pratiṣṭhitam, mayi sarvam layam yāti**". Thus, instead of looking upon myself as a bubble in the world, I SHOULD LOOK UPON THE ENTIRE UNIVERSE - INCLUDING ALL THE GALAXIES DISCOVERED & UNDISCOVERED - ALL OF THEM, I SHOULD SEE AS A BUBBLE. Which means, my concept of **aham** should not be a dot of flesh; but, the 'I' must mean, **THE INFINITE ITSELF!**

This requires lot of **upāsanā**, preparation. Therefore, **sanatkumārā** is introducing 15 **pratīkams**. And each one of the later **pratīkams** are vaster than the previous one. And the later ones are all vaster or bigger; because, the later ones are the **kāraṇam** for the former one. Thus, **kāryam** to **kāraṇam** and **kāraṇam** to its **kāraṇam** to its **kāraṇam** to its **kāraṇam** ....! AND, WE APPRECIATE CAUSE AS MORE EXTENSIVE THAN ITS EFFECT. And in this journey, we have covered four layers and have entered in to the fifth. What are the four layers we have seen? **nāma brahma upāsanā. vāk brahma upāsanā. mano brahma upāsanā. saṅkalpā brahma upāsanā. nāma**, indicating any **WORD** that we utter. **vāk**, indicating the **ORGAN OF SPEECH** which is the **kāraṇam** for **nāma**. And **manaḥ**, the **MIND**, is the cause of the **vāk** also; because, before uttering a word, it must have taken place in the mind. **vivakṣā - buddhiḥ**, the intention, must be there. Thus, **nāma** to **vāk** to **manaḥ** and from **manaḥ** we went to **saṅkalpa**.

And we said, **sañkalpa** is the **SENSE OF PROPRIETY**. Because, only when my mind first analyses what is proper and improper - based on that, the **manaḥ** is developed. **manaḥ** means, **vivakṣā**. From that only, **vāk** etc. will come. Therefore, **sañkalpa** we translate as a **SENSE OF PROPRIETY**. Even though the word **sañkalpa** has the meaning of **WILL**, we have already included that in **manaḥ**, the intention. Therefore, **sañkalpa** means, **THE SENSE OF PROPRIETY**. And thereafter, **nāradā** asked the question, "is there something vaster than that **sañkalpa**?" For which, the answer comes in section five.

And in the first **mantrā** - which I had introduced sometime before, we saw, **cittam** is the fifth layer. And we said, **cittam** is **THE AWARENESS OF THE TOTALITY** of the surroundings or setup. Because, only when I know the surroundings properly, I know what is proper and improper. From society to society, nation to nation, community to community, setup to setup, there are rules & regulations. **dharma śāstrā**. Even Constitutions vary from country to country. Therefore, I should have **the awareness of the totality**. Then alone, the sense of propriety. Thereafter, **manaḥ** etc.

Therefore, **sanatkumārā** said, **cittaṃ vāva saṃ kalpād bhūyaḥ** and **yadā vai cetayate** - when that awareness is there, **atha sañkalpayate** - one knows what is proper and improper. **atha manasyaty** - thereafter, one intends to speak. Speech represents actions also. So, speak or do other actions. Thereafter, he utters. Thereafter, the word comes. Thus, each one is a cascading effect. And therefore, **cittam** is **kāraṇam** of the other four. Of course, from **nāma**, two more extensions are said, which is not in our list. The extension is **nāmni mantrāḥ ekaṃ bhavanti; manreṣu karmāṇi** etc. In short, the whole world rests upon **nāma** or, the words only. Up to this we saw in the last class. Now, **sanatkumārā** wants to talk about the glory of **cittam**. **citta stutiḥ** or **citta mahimā**.

तानि ह वा एतानि चित्तैकायनानि चित्तात्मानि चित्ते प्रतिष्ठितानि तस्माद्यद्यपि बहुविदचित्तो भवति नायमस्तीत्येवैनमाहुर्यदयं वेद यद्वा अयं विद्वान्नेत्थमचित्तः स्यादित्यथ यद्यल्पविच्चित्तवान्भवति तस्मा एवोत शुश्रूषन्ते चित्तं ह्येवैषामेकायनं चित्तमात्मा चित्तं प्रतिष्ठा चित्तमुपास्वेति । ।

**tāni ha vā etāni cittaikāyanāni cittātmāni citte pratiṣṭhitāni tasmādyadyapi bahuvidacitto bhavati nāyamastity evainamāhuryadayam veda yadvā ayam vidvānetthamacittaḥ syādity- atha yadyalpaviccittavānbhavati tasmā evota śuśrūṣante cittaḥ yevaiṣāmekāyanaṃ cittam ātmā cittaṃ pratiṣṭhā cittamupāssveti II 7.5.2**

So, **citta stutiḥ** as a preparation for **citta brahma upāsanā**. He says, **tāni ha vā etāni** - from the above description we come to know that all the previous four **pratīkams. etāni** referring to previous four - **nāma, vāk, manaḥ** and **saṅkalpa**. All these four, **citta ekāyanāni** - they have got **cittam** as **ayanam** - the basis. That is, **cittam** is the **laya kāraṇam. cittātmāni** and **cittam** is the **utpatti kāraṇam** also; and, **citte pratiṣṭhitāni** - **cittam** is the **sthiti kāraṇam**, also. So, **ekāyanāni citt- ātmāni citte pratiṣṭhitāni**. All three put together indicates, **sr̥ṣṭi sthiti laya kāraṇam**. Which is the **sr̥ṣṭi sthiti laya kāraṇam**? And, of what? **Confusion should not come. cittam** is the **sr̥ṣṭi sthiti laya kāraṇam** of the previous four - **nāma, vāk, manas, saṅkalpaḥ**. Therefore, **cittam** is **sarva kāraṇam**. And **kāraṇatvāt** vaster, more pervading. Not only that. Therefore only, whoever has got **cittam** as a virtue, he is glorified in the universe! And the one who does not have this virtue, he or she is looked down upon.

**tasmād** - therefore, **yad yapi bahuid acitto** - suppose there is a person who is very, very scholarly in the academic sense. He has got all the degrees - **bahuid. bahuid** means, great scholar. But, **acittah syād** - suppose he does not have the virtue of **cittam**. What is the meaning of **cittam**? Hope you have not forgotten. **cittam** meaning, AWARENESS OF THE TOTALITY of the setup. If a person does not have this much worldly wisdom, about how to conduct himself in a setup; if he does not have that knowledge, even if he is a great scholar, *if that knowledge is missing*, then, what will the world say about him? **ayam na asti iti āhuḥ** - this person is as good as non-existent. That means, *his existence is not worthy*. He is not worthy of counting as a person. If one does not know how to behave in front of other persons, generally we avoid taking that person for a public function. Why? How to behave in a setup if he does not know, that person is immature. And **sanatkumārā** says, such a **acitta** person **ayam na asti iti āhuḥ** - people say he is not worthy to be counted as a person. So, "**ayam nāsti**" [that is, within quotation], **iti enam āhuḥ** - thus, people talk of that person. And not only they say, 'he is as good as non-existent', **yat ayam veda** - they will say, 'his scholarship also is as good as not there'. Because, the SCHOLARSHIP SHOULD BE CONVERTED IN TO WORLDLY WISDOM AND AWARENESS. IF THAT AWARENESS IS NOT THERE, HIS SCHOLARSHIP ALSO IS AS GOOD AS NOT THERE. Therefore, **yat ayam veda** - 'whatever this person knows'. [The sentence is incomplete. We have supply '**tad api nāsti iti āhuḥ**']. People will declare that he does not have any knowledge. Because, his knowledge is *purposeless*. So, **yat ayam veda tad api nāsti iti āhuḥ**.

What is the reason? They say, '**yadvā ayam vidvān**'. [This is also within quotation. The comment of the other people]. What do they say? '**yadi ayam vidvān bhavati**' - if this person is really educated, *not a mere academic scholar* - but, if this person is really educated, **yadvā** has to be split as **yadi vā. yat = yadi. yadi** means, what? If this person is really educated,

**ittham acittaḥ na syād** - this person would not have been an **acittaḥ**. **acittaḥ** means, an immature person; lacking the awareness of the surroundings. So, **yadi ayaṃ vidvān syād saḥ ittham acittaḥ nasyād** - he would not be. But now we find he does not have **cittam**. So, his knowledge is as good as no knowledge. **syād iti āhuḥ** - thus people will talk. Therefore, **cittam** is a great virtue.

Then, the **upaniṣad** says, **yady alpa vid cittavān bhavati** - like many people in the village who do not have formal education; but, because of sheer experiences in life, they know how to handle situations. Therefore he says, **yady alpa vid**. Even if a person is not that scholarly in the academic sense of the term, MA, PhD etc even if he does not have it all, even though a person lacks formal education, **cittavān bhavati** - if a person is worldly wise, mature, knows how to conduct himself, **tasmā eva uta śúsrūṣante** - then, all the people in the society would like to approach a mature, even though illiterate person; rather than, an immature, literate person. These are all **glorification of cittam**. That is to be underlined. **tasmai eva** - because of **sandhi** rule, it is **tasmā eva**. If you split it, it should be **tasmai eva śúsrūṣante** - people would like to listen to such a person only.

Therefore, what is the conclusion? **CITTAM ALONE IS SARVA KĀRAṆAM**. Therefore, he says, **cittaḥ hyeva eṣām eka āyanam** - therefore **cittam** is the **ayanam**, the **ādhāram**, the support - of the previous ones. **cittam ātmā** - therefore, as **kāraṇam**, **CITTAM ALONE IS THE INNER SUBSTANCE BEHIND ALL OF THEM**. Why? According to the general rule - "CAUSE ALONE IS THE INNER SUBSTANCE OF ALL THE PRODUCTS", **cittam** is the **kāraṇam**. Therefore, it is the **ātmā** - the essence of all. Therefore, **cittaṃ pratiṣṭhā**. Therefore, '**cittam upāssva**' **iti** - may you meditate upon **cittam**. You have supply '**brahma iti**' - as **brahman**. Okay, then what will happen? The **phala śruti** is given in next **mantrā**.

स यश्चित्तं ब्रह्मेत्युपास्ते चित्तान्वै स लोकान्ध्रुवान्ध्रुवः प्रतिष्ठितान्प्रतिष्ठितोऽव्यथमानानव्यथमानोऽभिसिध्यति यावच्चित्तस्य गतं तत्रास्य यथाकामचारो भवति यश्चित्तं ब्रह्मेत्युपास्तेऽस्ति भगवश्चित्ताद्भूय इति चित्ताद्भाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

**sa yaścittaṃ brahmetyupāste cittānvai sa lokāndhruvāndhruvaḥ pratiṣṭhitān pratiṣṭhito 'vyathamānān avyathamāno' bhisidhyati yāvaccittasya gataṃ tatrāsyā yathākāmacāro bhavati yaścittaṃ brahmetyupāste'sti bhagavaścittādbhūya iti cittādvāva bhūyo'stīti tanme bhagavān bravītviti ॥ 7.5.3 ॥**

**upāsanā phalam** is mentioned here. **citta brahma upāsanā phalam**. And as I said, this is the **phalam** for **sakāma upāsanā**. For **niṣkāma upāsanā**, the **phalam** is not mentioned here. That is understood. In every section it is uniform. What is that? **bhūma vidyā yogyatā**

**prāpti** is the common **niṣkāma upāsanā phalam**. Here, the **sakāma upāsanā phalam** only is said.

And what is that? This person gets freedom to move about in all the **lokās**, which are within the range of **cittam**. And here the **phalam** given is the same or similar as the **phalam** given for the **saṅkalpa brahma upāsanā**. So, I do not want to go word by word. This we have seen in **mantrā** number 3. **cittānvai sa lokāndhruvāndhruvaḥ pratiṣṭhitān pratiṣṭhito 'vyathamānān avyatha māno'bhisidhyati yāvaccittasya gataṃ tatrāsya yathākāmacāro bhavati yaścittaṃ brahmety upāste'sti** - these words repeated again. Therefore, I do not want to repeat the same. You can note the meaning based on that **mantrā**. In short, **upāsakā** can go to all the **lokās** and he will have the best equipment; not only the internal equipment like the body, the external ones also will be good. He can move about and enjoy. [Thus, c/o **mantrā** 3 to understand this **upāsanā phalam**].

Again, as even the **upāsanā phalam** is completed, **nāradā** is impatient. Okay, okay. 'Tell me, is there something vaster, more extensive than **cittam**?' So, '**bhagavaḥ cittād bhūyaḥ asti?**' **iti**. Who is asking whom? **nāradā** is asking **sanatkumārā**. And **sanatkumārā** answers, '**cittād vāva bhūyaḥ asti**' - there is. **iti**. Then, **nāradā** again requests, '**tanme bhagavān bravītva**' - may you teach the sixth layer of **pratīka upāsanā. iti**. Totally, how many layers are there? 15 layers. 5 only are over. We have to be patient. The sixth is going to come in the next section. With this third **mantrā**, section number 5 is over. Now, we have to enter section six. Here, the section number and the **upāsanā** number both are same. It is easy to remember. We will go in to that. [Page 501] section 6 **mantrā** 1.

## **Seventh Chapter – Section 6**

ध्यानं वाव चित्ताद्भूयो ध्यायतीव पृथिवी ध्यायतीवान्तरिक्षं ध्यायतीव द्यौर्ध्यायन्तीवापो ध्यायन्तीव पर्वता देवमनुष्यास्तस्माद्य इह मनुष्याणां महत्तां प्राप्नुवन्ति ध्यानापादां शा इवैव ते भवन्त्यथ येऽल्पाः कलहिनः पिशुना उपवादिनस्तेऽथ ये प्रभवो ध्यानापादां शा इवैव ते भवन्ति ध्यानमुपास्स्वेति ॥

**dhyānaṃ vāva cittādbhūyo dhyāyatīva pṛthivī dhyāyatīvāntarikṣaṃ dhyāyatīva dyaurdhyā- yantivāpo dhyāyantīva parvatā devamanuṣyāstasmādyā iha manuṣyāṇāṃ mahattāṃ prāpnu- vanti dhyānāpādāṃ śā ivaiva te bhavantyatha ye'lpāḥ kalahinaḥ piśunā upavādinaste'tha ye prabhavo dhyānāpādāṃ śā ivaiva te bhavanti dhyānamupāśsveti ॥ 7.6.1 ॥**

So, what is the sixth one that is superior to and the cause of **cittam**? **sanatkumārā** says, **dhyānaṃ vāva cittād bhūyaḥ**. **dhyānam** - we know the popular meaning only. Meditation or concentration. In this context, we can understand it as **ATTENTIVENESS** or **ALERTNESS**. Because, during the practise of **dhyānam**, we focus upon, we have attention on, one object or the other. Therefore, **dhyānam** is the practise of **attentiveness** or **alertness**. This **dhyānam** is the cause of **cittam**; and therefore, it produces **cittam** as a result. How? We said, **cittam** is **awareness** of the surroundings or the setup. When do you get awareness of the setup? Only when you are alert and attentive, you will be aware of the setup. Even when you walk in this hall, suppose you are not attentive or alert, what will happen? [It might have happened to you]. There is a gradual flow of the steps here. If you are looking here and there and thinking of something when you are walking, then you will fall down. When walking, one must be alert and attentive. Only then I can operate properly. It is not only at the level of walking, but at the level of operation of all the sense organs. Therefore, **sanatkumārā** says, **ATTENTIVENESS IS THE CAUSE OF AWARENESS. OR, ALERTNESS IS THE CAUSE OF AWARENESS.**

In fact, in the class also, if you have to listen to one hour without dropping a single word, you require what? Attentiveness and alertness. Otherwise, gaps will come. If you do not want gaps, you need not close your eyes; but, what is important? The mind must be open, alert, vigilant and attentive. Therefore, he says, **dhyānaṃ vāva cittād bhūyaḥ**. **vāva** means, what? It is not, Tamil **வாவா**. But, Sanskrit. Indeed **superior** to the cause - and **more extensive** than - **cittam**.

And the **upaniṣad** is highly poetic. If you watch nature, the **upaniṣad** says, *it appears as though everything in nature is practising meditation!* He does not say everything is practising meditation. Be alert. Be attentive. Everything is, *as though*, practising meditation. And every



law of nature seems to be so alert that they do not violate their laws. Therefore, the **upaniṣad** says, **pr̥thivī dhyāyatīva** - the earth seems to be alert, attentive and careful, doing whatever it has to do, without fail. So, **dhyāyati iva pr̥thivī** - that is **bhū lokah**. **dhyāyati iva antarikṣam**. **antarikṣam** means, the **bhuvar lokah** - the intermediary world. **dhyāyati iva dyauḥ**. **dyauḥ** means, the **suvar lokah**. The upper regions. In fact, the whole **creation** seems to be in meditation, following the force of their action, perfectly. So, **dhyāyati iva dyauḥ**. **dhyāyanti iva āpaḥ** - the waters, the ocean. They are also *as though in meditation*. **āpaḥ** is plural number. Therefore, **dhyāyanti** is plural. **āpaḥ** is **waters**. [**pakārāntaḥ strīlīngah 'ap' śabdaḥ. nityam bhauvacanāntaḥ. āpaḥ apaḥ abhdiḥ abhdyāḥ abhdyāḥ apāṃ apsu āpaḥ - iti rūpāṇi**]. Then, **dhyāyanti iva parvatāḥ**. If you go to **himālayan** ranges and see all the peaks, it looks as though each peak is a **sage**, sitting in meditation, being erect all the time. Some imagination! **dhyāyanti iva parvatā**.

**dhyāyanti iva devamanuṣyāḥ**. Here, **śāṅkarācāryā** gives two meanings. **devāḥ manuṣyāḥ ca - devās and manuṣyās**. He gives a second meaning also, which seems to be better. Which means, **deva manuṣyāḥ** - the *godly human beings*! **deva tulyāḥ manuṣyāḥ**. They are also meditating, all the time; because, they are attentive & alert all the time. And therefore, **dhyānam** is a great virtue.

In **bhaja govindam**, **śāṅkarācāryā** concludes all the series of **sādhanaḥ**. He presents varieties of **sādhanaḥ**. And at the end, He gives one **sādhana**. **kur avadhānam mahad avadhānam**, He says. And closes. After that, **gurucaraṇāmbuja nirbhara bhaktaḥ saṃsārādacirādbhava muktaḥ I sendriyamānasa niyamādevaṃ draḥṣyasi nija hṛdayasthaṃ devam II**

But, the last virtue He mentions is what? **avadhānam**. **avadhānam** means, what? **Alertness & attentiveness**. From that only in Hindi, the word is there. What is that? **sāvdhān**. **avadhānam**. Because of this **dhyānam**, this virtue alone, a person attains all the great results in life! So, the later portion is **dhyāna stutiḥ**. Up to this is imagination. After that, **dhyāna stutiḥ** comes. What is that?

**tasmād** - therefore. Therefore, means wherefore? You should be attentive. Since **dhyānam** is a great virtue, which is the cause of the previous five virtues; therefore, **manuṣyāṇām mādhye** - among the human beings, **ye iha mahattāṃ prāpnuvanti** - whichever human beings, men or women, have accomplished greatness, among the human beings whoever have accomplished greatness, **mahattāṃ prāpnuvanti** - means, accomplished greatness; that is, great achievers in life. All those achievements are what? Result of **dhyānam** only. Result of an

alert, attentive life only. Thus, in any field success requires alertness and attentiveness. Whether it is sports, football or cricket, when the ball comes at 160 km per hour, one second I cannot see away. In one second, all 3 wickets will fly. Cannot afford to lose alertness. Therefore, accomplishment in any field is **dhyāna phalam**. Therefore, the **upaniṣad** says, **dhyāna apādā ॐ śā. apādā** - means, **anuṣṭhānam**. **dhyāna apādā** - means, **dhyāna anuṣṭhānam**. **dhyāna anuṣṭhānam** means, the practise of meditation. And here, it refers to **anuṣṭhāna phalam**. **dhyāna anuṣṭhāna phalam**. **aṃśaḥ** means, a small portion of **dhyāna phalam** is all the accomplishment.

Do you see the difference? He does not say all the accompaniments are **dhyāna phalam**. He does not say. He says, all the accomplishments are just a portion of **dhyāna phalam**. Which means what? **dhyāna phalam** is much, much greater than all these! So, **dhyānā pāda aṃśaḥ - bahuvrīhi**. **dhyāna anuṣṭhāna phalasya aṃśaḥ eṣām te**. This is the result that they are enjoying. **ivaiva te bhavanti** - thus, they enjoy the result of their alert life. On the other hand, those people who do not have **dhyānam**, **atha ye** - the opposite, contrast. Those people who do not have this **dhyānam**, so **dhyāna rahitāḥ ye bhavanti**. [**dhyāna rahitāḥ** is understood]. **ye dhyāna rahitāḥ bhavanti** - they are all of what nature? **alpāḥ**. In Tamil also they say, **அல்பம், அல்பத்தனம்**. They are **alpāḥ** - mean people. **kalahinaḥ** - quarrelsome people. One minute interaction, they pick up some quarrel or the other. You ask, 'when did you come?' That is enough. They will start. **kalahinaḥ piśunā. piśunāḥ** means, fault finders. **piśunāḥ - para doṣa utpādakāḥ**, means what? They loudly proclaim or declare the **doṣam**, defect of other people. **piśunāḥ** and **upavādinaḥ** - those who are abusive people; whose language is very mean. **upavādinaḥ** abusive. **te bhavanti**. **upavādinaḥ te bhavati**. **te** means what? **dhyāna rahitāḥ ye bhavanti**.

On the other hand, **atha ye prabhavaḥ** - he comes to the original topics, **ye prabhavaḥ** - means, those great people, who have got **dhyānam**, the virtue of alertness [it is repetition of the previous idea only]. So, on other hand, those people who are great ones, **prabhavaḥ** means, great one, **dhyāna sahitāḥ** - they enjoy the result of **dhyānam**. **dhyānāpādā ॐ śā ivaiva te bhavanti** - they have achieved that greatness because of their **dhyānam**. Their alert and attentive living. Therefore what? **dhyānam upāssva iti - dhyānam upāssva** - may you meditate upon that. *You do **dhyānam** on **dhyānam***. What is this **upāsanā**? **DHYĀNA BRAHMA DHYĀNAM. DHYĀNA BRAHMA UPĀSANĀ**. Okay, what will happen? The **phala śruti** is given in **mantrā 2**.

स यो ध्यानं ब्रह्मेत्युपास्ते यावद्भ्यानस्य गतं तत्रास्य यथाकामचारो भवति यो ध्यानं ब्रह्मेत्युपास्तेऽस्ति भगवो ध्यानाद्भूय इति ध्यानाद्भाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

**sa yo dhyānaṃ brahmetyupāste yāvaddhyānasya gataṃ tatrāsyā yathākāmacāro bhavati yo dhyānaṃ brahmetyupāste'sti bhagavo dhyānādbhūya iti dhyānādvāva bhūyo'stīti tanme bhagavānbravitviti || 7.6.2 ||**

Here also **sakāma upāsanā phalam** is given, which very, very similar to the previous **phalam**. If you want to put the **phalam** in one word, it is nothing but, **kāmacāratva phalam**. What is common to all? **kāmacāratvam**. **kāmacāratvam** means, free movement, free access. **kāmataḥ yatheṣṭam carati**. **carah** means **carati** or **caranam** - movement. **kāmaḥ** means, **at will**. What is the difference between **kāmacāratvam** of the previous **upāsanā** and the **kāmacāratvam** of the present **upāsanā**? As the **upāsanā** gets more and more extensive, the **range of access also will extend further**. So, previously if **kāmacāratvam** in 5 **lokās**, now it will be 10. **kāmacāratvam** is common. But, **the extent increases**. That is the idea. And **nāradā** is not interested in all these things; or, he has got already those qualifications. Therefore, he asks the question, 'is there something superior to **dhyānam**?' And **sanatkumārā** says, 'certainly there is'. Then, **nāradā** requests, 'please tell me what it is'. Thus, with the second **mantrā** - [earlier three **slokās** came. Now it is only two] - the sixth **upāsanā** is over. Now, we will enter the 7th section. I will introduce.

## Seventh Chapter - Section 7

विज्ञानं वाव ध्यानाद्भूयः विज्ञानेन वा ऋग्वेदं विजानाति यजुर्वेदं सामवेदमाथर्वणं चतुर्थमितिहासपुराणं पञ्चमं वेदानां वेदं पित्र्यं राशिं दैवं निधिं वाकोवाक्यमेकायनं देवविद्यां ब्रह्मविद्यां भूतविद्यां क्षत्रविद्यां नक्षत्रविद्यां सर्पदेवजनविद्यां दिवं च पृथिवीं च वायुं चाकाशं चापश्च तेजश्च देवांश्च मनुष्यांश्च पशून्श्च वयांसि च तृणवनस्पतीञ्छवापदान्याकीटपतङ्गपिपीलिकं धर्मं चाधर्मं च सत्यं चानृतं च साधु चासाधु च हृदयज्ञं चाहृदयज्ञं चान्नं च रसं चेमं च लोकममुं च विज्ञानेनैव विजानाति विज्ञानमुपास्वेति । ।

**vijñānaṃ vāva dhyānādbhūyaḥ vijñānena vā ṛgvedaṃ vijānāti yajurvedaṃ sāmavedam āthar-vaṇaṃ caturthamitihāsapurāṇaṃ pañcamam vedānaṃ vedam pitryaṃ rāśiṃ daivam nidhiṃ vākovākyamekāyanaṃ devavidyāṃ brahmavidyāṃ bhūtavidyāṃ kṣatravidyāṃ nakṣatravidyāṃ sarpadevajanaṃ vidyāṃ divam ca pṛthiviṃ ca vāyuṃ cākāśaṃ cāpaśca tejaśca devāṃśca manuṣyāṃśca paśūṃśca vyaṃsi ca tṛṇavanaspatīñchvāpadānyākīṭapataṅga pipilakaṃ dharmam cādharmaṃ ca satyam cānṛtam ca sādhu cāsādhu ca hṛdaya jñam cāhṛdayajñam- cānnaṃ ca rasaṃ cemaṃ ca lokamamuṃca vijñānenaiva vijānāti vijñānamupāśsveti II 7.7.1**

It [slokā] keeps going on & on. Let us see up to a part. What is the 7th layer. You can understand **vijñānaṃ vāva dhyānādbhūyaḥ** - here the word **vijñānam** means, **śāstrārtha vijñānam**, especially, the **upāsanā kāṇḍa śāstrārtha vijñānam**. So, **śāstrārtha vijñānam** is here referred to as **vijñānam**. What does it mean? The knowledge of the various **upāsanās** prescribed in the **upāsanā kāṇḍam** of the **vedā**. The knowledge of the varieties of **upāsanās** prescribed in the **vedās** in general; and there also, in the **upāsanā kāṇḍam**. You can understand why **vijñānam** is presented here. The previous one is **dhyānam**. If I have to develop alertness & attentiveness by practising **dhyānam**, then I require what? THE KNOWLEDGE OF MEDITATION. And that meditation knowledge, where do I get? From the scriptures. Therefore, **śāstra jñānam** helps in **dhyānam**. **śāstra jñānam** helps in **dhyānam**. Can you see the connection? Only when I study the **śāstrā**, I can practise the **upāsanā**; and only when I practise **upāsanā**, I can develop what? Attentiveness or alertness. Therefore, **vijñānaṃ vāva dhyānādbhūyaḥ**. And through this **vijñānam** alone, one gains the knowledge of all the **śāstrams**.

A big list is given. This list is not new to you. Do you remember? In the beginning itself, when **nārada** introduced himself to **sanatkumārā**, he gave a list of what he has learnt, he gave this list. Which means, I need not give you the word for word meaning [c/o the first **mantrā**]. **nārada** gave the list **ṛg vedam**, **yajur vedam** etc. That entire list has been reproduced here. By gaining this **śāstra jñānam** alone, one develops what? Attentiveness or **dhyānam**. And from **dhyānam** to **cittam**. You should not forget the order. From **cittam** alone **saṅkalpaḥ**,

**sañkalpaḥ** to **manaḥ**, **manaḥ** to **vāk**, **vāk** to **nāma**. Therefore, **vijñānam** is **sarva kārṇam**. This is going to be the development, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

## 26. Chapter 7.7.1 & 7.7.2, 7.8.1 & 7.8.2, 7.9.1 & 7.9.2, 7.10.1 & 7.10.2, and 7.11.1

Sanatkumārā, the 'ātma vidyā' guru, is giving a series of brahma pratīka upāsanāni, as a stepping stone for brahma vidyā and I said, 15 upāsanās are being given. And in this, each one of the later objects is superior and more extensive, compared to the previous one. And the reason is, the later one happens to be the kāraṇam of the former one. And in this series, we have entered in to the 7th upāsanam, which comes in the 7th section and we have read the first mantrā in the last class. It is a very long mantrā. Therefore, I did not want to read it again. And in this mantrā, sanatkumārā introduces vijñānam as the 7th pratīkam. What were the previous six? First one is, nāma - the word. Second is, vāk or speech. Third is, manaḥ or intention. Fourth one is, saṅkalpa or sense of propriety. Fifth one is, cittam - awareness of the totality. Sixth one is, dhyānam. dhyānam meaning, attentiveness or focus. And the 7th one is vijñānam.

Only where there is vijñānam, dhyānam is possible. By vijñānam, we mean śāstra vijñānam. Especially, upāsanā śāstra vijñānam when I have, then I can practise upāsanam. And dhyānam will come. And when I have dhyānam, then cittam or awareness will come. When there is awareness, I have a sense of propriety. When I have a sense of propriety, I will have right intention. And when there is right intention, it is verbally expressed as speech. When there is speech, there is nāma. Thus, from dhyānam we have come down to nāma! Each one is responsible for the other. And sanatkumārā glorified the vijñānam in this long mantrā, pointing out that, through vijñānam alone one will be able to know all these items.

A big list is given. ṛg vedam, yajur vedam, sāma vedam etc. And in the last class I said that, this list we have already seen before. [Where did we see? Better I give the reference so that you can refer back to that. The first mantrā in section 2]. ṛg vedam, yajur vedam, sāma vedam, itihāsa purāṇam etc. There, I have explained the meaning. You can take it and put it here. The net result is, through śāstra jñānam alone, we come to know all these things. The bhūta bhautika prapañca, as well as all the other animals, paśū śca vayā si ca tṛṇavanaspatīñchvā padānyā kiṭa pataṅga pipīlakam - all of them we come to know through vijñānam. Both laukika vijñānam and śāstrārtha vijñānam. Then, dharmam cādharmaṃ ca. dharmam and adharmam. satyam cāṅṛtam ca. satyam and asatyam. [In mantrā-1, fourth line from the bottom].

satyam cāṅṛtam ca sādhu cāsādhu ca. śaṅkarācāryā asks the question, "what is the difference between dharmam adharmam and sādhu asādhu? Both of them are same only. śaṅkarācāryā differentiates. dharmam and adharmam is from śāstrīya drṣṭi, whereas sādhu and asādhu is from laukika drṣṭi. One is from adṛṣṭā angle. The other is from drṣṭā angle. So, sādhu cāsādhu

ca hr̥dayajñam cāhr̥dayajñam ca - what is pleasant and unpleasant. annam ca rasam ca - food and nutrition. imam ca lokām amuṃ ca - this lokā as well as other lokās - all of them, vijñānenaiva vijñānāti. Therefore, hey nārada, vijñānam upāssva - may you meditate upon knowledge as brahman. So, vijñānam upāssva how should we read? vijñānam brahma iti upāssva. This is the 7th upāsanā. Now, the phalam will be mentioned in the next mantrā. We will read.

स यो विज्ञानं ब्रह्मेत्युपास्ते विज्ञानवतो वै स लोकाञ्ज्ञानवतोऽभिसिध्यति यावद्विज्ञानस्य गतं तत्रास्य यथाकामचारो भवति यो विज्ञानं ब्रह्मेत्युपास्तेऽस्ति भगवो विज्ञानाद्भूय इति विज्ञानाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

**sa yo vijñānam brahmetyupāste vijñānavato vai sa lokāñjñānavato'bhisidhyati yāvad vijñān- asya gataṃ tatrāsya yathākāmacāro bhavati yo vijñānam brahmetyupāste'sti bhagavo vijñānādbhūya iti vijñānādvāva bhūyo'stīti tanme bhagavānbravītviti II 7.7.2**

The phalam is very similar to the phalam of previous upāsanās. sa yo vijñānam brahmetyupāste - the upāsakā if it is a sakāma upāsanā, he will go to such lokās which are full of vijñānam and jñānam. vijñānavataḥ lokān. The world which posses vijñānam. vijñānavataḥ is adjective to lokān. [takārāntaḥ puṃliṅgaḥ 'vijñānavat' śabdaḥ. dviṭiyā bahuvacanam]. Not only the world of vijñānam, jñānavataḥ lokān - the world of jñānam he will go to.

So, here, two questions. 'What is the difference between vijñānam and jñānam?' In Tamil, normally, **ஞானம்** jñānam means 'spiritual knowledge' and [**விஞ்ஞானம்** vijñānam in Tamil they say as, **விஞ்ஞானம்**], in Tamil, **விஞ்ஞானம்** is material science. Spiritual science they call as **மெய்ஞ்ஞானம்** meyjñānam. śāṅkarācāryā is reversing that here. In Sanskrit, it is the opposite. vijñānam means, śāstrīya jñānam. Scriptural knowledge. jñānavataḥ means, laukika jñānam, material knowledge. The upāsakā will go to the world of scriptural and material knowledge.

And then, śāṅkarācāryā asks the second question, 'how can the world have scriptural and material knowledge? World is after all inert! How can the inert world have knowledge?' śāṅkarācāryā says, here, the world of knowledge means, the world of the people who have got scriptural and material knowledge. Means, the upāsakā will be surrounded by learned, educated people. Such lokās he will go to, as a result of this upāsanā. And tatrāsya yathākāmacāraḥ bhavati - he will have free access to all those lokās. [And here in page 506 top line tatrāsya in my book it is wrongly printed as tatrasya. It should be tatrā. Long. If that mistake is there in

your book, make a correction]. tatrāsya yathākāmacāraḥ bhavati. "yaḥ vijñānaṃ brahma iti upāsva" iti.

And, immediately after listening to this, nāradā is in a hurry for the next state! Therefore, he asks, "asti bhagavaḥ vijñānād bhūya" iti - 'hey bhagavaḥ, is there something vaster than vijñānam? And sanatkumārā says, "vijñānād vāva bhūyaḥ asti" iti - yes, there is something vaster. Then again, nāradā asks, "tanme bhagavān bravītva" iti - what is that? Can you tell me about that? And sanatkumārā says, 'certainly I will tell you'. sanatkumārā is going to give that in the next section. Section number 8. We will read.



## **Seventh Chapter - Section 8**

बलं वाव विज्ञानाद्भूयोऽपि ह शतं विज्ञानवतामेको बलवानाकम्पयते स यदा बली भवत्यथोत्थाता भवत्युत्तिष्ठन्परि- चरिता भवति परिचरन्नुपसत्ता भवत्युपसीदन्द्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता भवति बलेन वै पृथिवी तिष्ठति बलेनान्तरिक्षं बलेन द्यौर्बलेन पर्वता बलेन देवमनुष्या बलेन पशवश्च वया ऽसि च तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलिकं बलेन लोकस्तिष्ठति बलमुपास्वेति ॥

**balam vāva vijñānādbhūyo'pi ha śataṃ vijñānavatāmeko balavānākampayate sa yadā balī bhavatyathothhātā bhavatyuttiṣṭhanparicaritā bhavati paricarannupasattā bhavaty upasīdan draṣṭā bhavati śrotā bhavati mantā bhavati boddhā bhavati kartā bhavati vijñātā bhavati balena vai pṛthivī tiṣṭhati balenāntarikṣaṃ balena dyaurbalena parvatā balena devamanuṣyā balena paśavaśca vayā' si ca tṛṇavanaspatayaḥ śvāpadānyākīṭapataṅgapipīlakam balena lokastiṣṭhati balamupāssveti II 7.8.1**

What is the 8th stage of upāsanā? sanat Kumārā says, balaṃ vāva vijñānādbhūyaḥ - balaṃ means power or strength. Strength at all levels. Physical strength must be there. Only when there is physical strength, mental strength will be there. Only when mental strength is there, intellectual strength will be there. Strength in general is superior to even vijñānam; because, vijñānam requires strength to gather vijñānam. To come and attend the class, you require what? Strength. And to sit for one hour, you require strength. And to remember what has been taught, you require strength. Therefore, strength is the kāraṇam for vijñānam.

And if you remember the sixth chapter [section-7] of chāndogya, there was an experiment. Do you remember? The guru told the student, 'you can drink water. Water will give you prāṇā; but, do not eat food for 15 days'. annamaya' hi somya manaḥ - when you do not have physical strength, mind will not be able to recollect. After 15 days, guru asks him to chant the sāma vedā, and the śiṣyā says, 'nothing strikes'. Therefore, balaṃ is basic. So, here, the teacher says, balaṃ vāva vijñānād bhūyaḥ. And how do you prove it? He says, api ha śataṃ vijñānavatām - imagine there are 100 lean, educated people. 100 lean - முருங்கைக்காய் like - but, educated people; and, there is one gūndā, strong person. This one strong person, with one stroke, will push all of them! Therefore, upaniṣad says, api ha śataṃ vijñānavatām ekaḥ balavān - even if 100s are there, one balavān can pooh-pooh every one. ākampayate - he shakes them off.

śāṅkarācāryā gives the example of an elephant. Elephant does not have vijñānam. But, even if 100 people come, just with its trunk, it can throw them off. Therefore, śataṃ api vijñānavatām

ekaḥ balavān ākampayate - therefore, do not neglect strength. And what are the advantages of having strength? upaniṣad is enjoying. sa yadā balī bhavaty. balī means, what? Not, mahābali. balī means the one who is strong. Only when a person is physically strong atha utthātā bhavati - first he can get up and stand. So, mere standing itself requires some strength. In school they will say, 'stand up' - 'sit-down'. Let us assume, I say that! I can say only once! I cannot say four times! Therefore, that will be a project! [you can remember this]. So, upaniṣad says, atha utthātā bhavati. First getting up requires strength; and, uttiṣṭhan - only when a person can get up and stand, paricaritā bhavati - he can do some service to a learned person!

He is connecting it to vijñānam. Only when there is strength, he can get up. And only when he can get up, he can serve anyone. And serve a learned ācāryā, also. That, we have to supply. And paricarann upasattā bhavati - only when a person serves an ācāryā, then alone he will become a dear disciple. So, before becoming a disciple, "tat viddhi praṇi pātena pariprasnena sevayā" [gītā 4.34]. Therefore, strength is required for sevā; and sevā is required for becoming a dear disciple. upasattā means, priya śiṣyaḥ. He will become close to an ācāryā. And only when he becomes a priya śiṣyaḥ, draṣṭā bhavati - he can approach and meet, draṣṭā bhavati means, meet an ācāryā as a disciple. So, here, in this context, draṣṭā means, he can become dear to an ācāryā and meet a guru. Okay, what then? śrotā bhavati. Where all it starts? Strength. Only then he can do the śravaṇam of the śāstrā. And only when he does śravaṇam, mantā bhavati - he can do enquiry or think about the teachings of the śāstrā. Here, we are not talking about brahma vidyā; this is a general study of any śāstrā. And only when he listens to and analyses, boddhā bhavati - he can become a learned person. For vijñānam to come, balam is required. This development he is communicating. So, only then boddhā bhavati - he becomes a learned person.

And only when he is a well educated person, he can work somewhere and have a career. Why is he doing all this? To work! kartā bhavati. kartā means, what? Implementation of whatever knowledge he has gathered; like, vaidika karmāṇi. kartā bhavati - means, śāstrīya karmā anuṣṭhātā bhavati. So, he can go to a guru, he can study, he can learn and he can work. And only when he implements his learning, vijñātā bhavati - here vijñātā means, karma phala bhoktā bhavati. karma phala anubhavitā bhavati. Thus, the entire series begins with what? balī bhavati. That is why when children are not healthy enough, you cannot send them to school. Where is the question of learning or getting employed. Therefore, be strong. So, balam is superior. vijñātā bhavati - means, karmā phala bhoktā bhavati.

Thus, balam is not only important at the micro level, vyaṣṭi level. balam is required at the macro samaṣṭi also. Therefore, sanatkumārā glorifies. balena vai pṛthivī tiṣṭhati - how much energy

power must be there for the earth to rotate around itself and also go around the sun also?! Therefore, pṛthivī survives because of its strength. balena antarikṣaṃ tiṣṭhati - the intermediary lokās stand because of power. balena dyauḥ the upper lokās the heavenly regions pṛthivī is bhūlokā, antarikṣaṃ is bhuvar lokā, dyauḥ is suvar lokā, mahar lokā - all the upper ones. balena parvatāḥ tiṣṭhanti - all the mountains. balena devamanuṣyāḥ tiṣṭhanti - all the devās and manuṣyās. balena paśavaśca vayāḥ si ca tiṣṭhanti. paśavaḥ means, animals. vayāḥ si means, birds. tṛṇavanaspatayaḥ. tṛṇa is grass, vanaspatayaḥ is creepers. śvāpadāni is insects.

kīṭapataṅgapipīlakaṃ. pipīlakaṃ means, ant. So, they had written in the paper, somebody had asked the question, "how is the ant able to carry a weight which is many more times than the weight of its own body. 20 times, 30 times, 50 times its weight ant can carry. Imagine us?! Let us say we are 50, [not 50] but 80 kg! Suppose, we are 50kg, can we carry 50k. 5kg itself is a problem! Ants can carry, it seems. Why? balena pipīlakaṃ tiṣṭhanti. pataṅga means, moth; kīṭā means, insect. In short, balena lokaḥ tiṣṭhati - everywhere there is balam. So what should I do? sanatkuṃārā says, balam upāssva - may you meditate upon balam, as brahman. Then what will happen?

Continuing.

स यो बलं ब्रह्मेत्युपास्ते यावद्बलस्य गतं तत्रास्य यथाकामचारो भवति यो बलं ब्रह्मेत्युपास्तेऽस्ति भगवो बलाद्भूय इति बलाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥ 7.8.2॥

**sa yo balaṃ brahmetyupāste yāvadbalaśya gataṃ tatrāśya yathākāmacāro bhavati yo balaṃ brahmetyupāste'sti bhagavo balādbhūya iti balādvāva bhūyo'stīti tanme bhagavānbraṇvītviti ॥**

You can add ditto to all. Same type of result. This person will go to all the lokās which are as extensive as the balam is. And then, again nārādā asked the question, 'is there something superior to balam?' And sanatkuṃārā says, yes; and agrees to teach that. balam is the 8th in the upāsanā. Now, the question is, 'what is superior to balam?' That comes in the 9th section we will read.

## **Seventh Chapter - Section 9**

अन्नं वाव बलाद्भूयस्तस्माद्यद्यपि दश रात्रीर्नाश्रियाद्यद्युह जीवेदथवाद्रष्टाश्रोतामन्ताबोद्धाकर्ताविज्ञाता भवत्यथा  
न्नस्यायै द्रष्टा भवति श्रोता भवति मन्ता भवति बोद्धा भवति कर्ता भवति विज्ञाता भवत्यन्नमुपास्वेति ॥

**annaṃ vāva balādbhūyastasmādyadyapi daśa rātrīrnāśniyādyadyuha jīved athavā  
adraṣṭā aśrotā amantā aboddhā akartā avijñātā bhavaty athānnasyāyai draṣṭā  
bhavati śrotā bhavati mantā bhavati boddhā bhavati kartā bhavati vijñātā bhavaty  
annamupāssveti 7.9.1**

Now the 9th one sanatkumārā says, annaṃ vāva balādbhūyaḥ - annam or food, is certainly superior to balam. What is the reason? Because, balam is the kāryam; annam - the consumed food alone is the kāraṇam. How do you prove annam is the cause of balam? Very simple! anvaya-vyatirekaḥ - you do not eat for śivarātri and see what is the condition?! Later, you eat and see the condition. You will know. Therefore, he says, annaṃ vāva balād bhūyaḥ. tasmād - therefore, yadyapi daśa rātrī - I said only one śivarātri; but, sanatkumārā wants to make sure. Therefore, he says, for 10 nights or 10 days, suppose a person does not consume food. daśa rātrī. rātrī is dvitīyā bahu vacanam. For a duration of 10 nights, [here night stands for 10 days] nāśnī - if one does not consume food, [then you have to complete the sentence by supplying mriyeta - he may die. Not, he will; but, he may die.

On the other hand, yādyadyu ha jīved athavā. athavā means, on the other hand. yady jīved - suppose a person has not died, after fasting for 10 days, if he has not died, the upaniṣad says, even if he is alive, he is as good as not living. Why? As good as not living. Because, he cannot do anything mentioned in the previous sections. What is that? sa yadā balī bhavaty athothhātā bhavaty uttiṣṭhan paricaritā bhavati paricarann upasattā bhavaty upasīdan draṣṭā bhavati śrotā bhavati mantā bhavati boddhā bhavati kartā bhavati vijñātā bhavati - that list, all those activities will not happen. "a" "a" "a" - he adds. yadyuha jīved athavā - if by chance a person survives, adraṣṭā bhavati. adraṣṭā bhavati means, he cannot even see things properly. And aśrotā bhavati. Due to sandhi rule, "a" is not visible; but, you have to understand. athavā adraṣṭā bhavati; then, aśrotā bhavati - he cannot hear the teaching. amantā bhavati - there is no question of analysis. aboddhā bhavati - no question of knowing. akartā bhavati - no question implementing. Only when you know you can implement. avijñātā bhavati - he cannot reap for experience the phalam. avijñātā bhavati means, karma phala bhoktā api na bhavati.

And suppose, after 10 days, you give him food. Then what happens? atha annasya āyai. āyai is chāndasa prayogaḥ. It should be read as āyesati. āyaḥ means, arrival. āyesati [sati saptamī]

when the food arrives after 10 days and also he consumes, [if he just looks at the food what will happen?!] Then, what will happen? atha annasyāyai draṣṭā bhavati śrotā bhavati mantā bhavati boddhā bhavati etc. All we have to add. Thus, annesati balam, anne asati bala abhāvaḥ. tasmāt annam eva balasya kāraṇam. Means, kāraṇam [annam] is more extensive than kāryam [balam]. Therefore, hey nārādā, annam upāsva. Do not say, 'that is what am doing! All the time thinking of food only!' Then, what is the phalam for anna upāsanā? We will read.

स योऽन्नं ब्रह्मेत्युपास्तेऽन्नवतो वै स लोकान्पानवतोऽभिसिध्यति यावदन्नस्य गतं तत्रास्य यथाकामचारो भवति योऽन्नं ब्रह्मेत्युपास्तेऽस्ति भगवोऽन्नाद्भूय इत्यन्नाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

**sa yo'nnam brahmetyupāste'nnavato vai sa lokānpānavato'bhisidhyati yāvadannasya gataṃ tatrāsya yathākāmacāro bhavati yo'nnam brahmetyupāste'sti bhagavo'nnādbhūya ityannā-dvāva bhūyo'stīti tanme bhagavānbravītviti II 7.9.2**

Why cannot the upaniṣad enlist all the 15 together, in one section? That is upaniṣad! The upaniṣad enjoys presenting the dialogue one by one. It is a style in the vedās. We should have patience with that pattern. What is the phalam for anna upāsanā? The upaniṣad says, 'he will go to those lokās where is plenty of annam and also plenty of pānam. If annam is there, but jālam is not there, what to do? Therefore, annavataḥ lokān pānavataḥ lokān abhisidhyati as a result of this upāsanā. And, as usual, nārādā asked for the next one. And sanat Kumārā says, 'I shall teach you'. Now where are we? annam is the 9th one. Now, we have to go to the 10th upāsanā.

## **Seventh Chapter - Section 10**

आपो वावान्नाद्भूयस्तस्माद्यदा सुवृष्टिर्न भवति व्याधीयन्ते प्राणा अन्नं कनीयो भविष्यतीत्यथ यदा सुवृष्टिर्भवत्या- नन्दिनः प्राणा भवन्त्यन्नं बहु भविष्यतीत्याप एवेमा मूर्ता येयं पृथिवी यदन्तरिक्षं यद्द्यूरीयत्पर्वता यद्देवमनुष्या यत्पशवश्च वया ऽसि च तृणवनस्पतयः श्वापदान्याकीटपतङ्गपिपीलकमाप एवेमा मूर्ता अप उपास्वेति ॥

**āpo vāvānnādbhūyastasmādyadā suvr̥ṣṭirna bhavati vyādhiyante prāṇā annaṃ kaṇīyo bhaviṣyatītyatha yadā suvr̥ṣṭirbhavatyānandinaḥ prāṇā bhavantyanṇaṃ bahu bhaviṣyati- tyāpa evemā mūrtā yeyaṃ pṛthivī yadantarikṣaṃ yaddyauryatparvatā yaddevamanuṣyāyat paśavaśca vayā ॑ si ca tṛṇavanaspatayaḥ śvāpadānyākīṭapataṅgapipīlakamāpa evemā mūrtā apa upāssveti II 7.10.1**

You must have understood as even we read. You would have started understanding Sanskrit, by now. āpo vāvānnād bhūyaḥ - in some books there is another reading, bhūyasyaḥ. bhūyaḥ is neuter gender. Better reading is bhūyasyaḥ. āpaḥ is feminine plural. Therefore, bhūyasyaḥ must be better reading. So, what is the meaning? Water is superior to annam. Why? Because, annam, vegetable kingdom etc comes only when there is rain. Therefore, āpo vāvānnādbhūyaḥ.

How do you prove that? anvaya-vyatireka logic. When there is plenty of rain, there is sāmṛddhi. kāle varṣatu parjanyaḥ, pṛthivī sasya śālinī I deśo'yam kṣoba rahitaḥ sajjanāḥ santu nirbhayāḥ II That is the prayer. And the upaniṣad says, tasmād - therefore. Therefore means, what? Since water is kāraṇam and annam is kāryam, yadā suvr̥ṣṭir na bhavati. When there is deficiency in the rains, vyādhiyante prāṇāḥ - all the pañca prāṇās of the jīva - of an individual, becomes afflicted, affected. pañca prāṇās are affected means, what? Life itself is threatened. vyādhiyante means, duḥkhinaḥ bhavanti. All living beings are afflicted. Disturbed. And annaṃ kaṇīyo bhaviṣyati iti - and they are worried that there will not be enough annam. That year is going to be drought year. The growth will not be 8.7%, [they are publishing in paper], it will come down to 5.7% Thus, without rain, we are caught. Therefore, annaṃ kaṇīyaḥ. kaṇīyaḥ means, what? alpam. Deficient. So, food will be deficient, iti cintāḥ vyādhiyante prāṇāḥ - all the jīvās are disturbed.

Whereas, yadā suvr̥ṣṭiḥ bhavati - when there is plenty of rain. That is, enough rain; not, athivr̥ṣṭi, excessive rain is also problem. When there is plenty of rain, ānandinaḥ prāṇāḥ bhavanti. Here, the word prāṇāḥ can be understood as prāṇinaḥ - the living beings. They all will be ānandinaḥ, they will be happy. They year we will have plenty of annam. Especially from the farmer's angle. Their life is dependent on from agriculture. Our life is dependent on them also.

What is their thinking? annaṃ bahu bhaviṣyati - "we will have enough annam". With this thought, ānandinaḥ bhavanti. And therefore, āpaḥ is important. This is at the level of jīva rāsis.

And the upaniṣad also says, 'all this solid materials in the creation have ultimately come from water alone!' If you remember the taittirīya upaniṣad [brh.vallī] - ākāśadvāyuh, vāyoragniḥ, agnerāpaḥ, adbhyaḥ pṛthivī, pṛthivyā oṣadhayaḥ, oṣadhībhyonnam, annātpuruṣaḥ, sa vā eṣa puruṣo'nnarasamayāḥ. Therefore, all the mūrtāḥ - tangible, solid, physical materials ultimately have come out of water only; or, come out of liquid state only. Even the earth was once upon a time molten and then, it condensed. Thus, āpaḥ can be understood as water or liquid state also. āpaḥ eve imāḥ mūrtā. mūrtā means, tangible substances. And what are they? yeyaṃ pṛthivī - the earth, yad antarikṣaṃ. [The list we have seen before. Same list we have to add here]. pṛthivī yadantarikṣaṃ yaddyauryatparvatā yaddevamanuṣyāyat paśavaśca vayāḥ, si ca tṛṇavanaspatayaḥ śvāpadānyā kiṭa pataṅga pipīlakam antarikṣaṃ. All the visible world is ultimately from water only. That is why in sandhyā vandanam also - āpovā idaḥ sarvaṃ viśvā bhūtanyāpaḥ prāṇava āpaḥ paśava āpaḥ annamāpaḥ amṛtamāpaḥ samṛādāpaḥ virādāpaḥ chandaḥ, siāpaḥ jyothiḥ, sy āpaḥ yajūḥ, sy āpaḥ sathyam āpaḥ sarvadevathāpaḥ bhūḥ bhuvāḥ suvāḥ āpaḥ. That water he takes - a spoon full of water - and address the water. See, what an awareness! Therefore, āpaḥ evemā imāḥ mūrtā!

Okay, so what? sanatkumārā says, āpaḥ upāssva. Therefore, may you practise jala brahma upāsanā. āpaḥ is waters. [pakārāntaḥ strīlīṅgaḥ 'ap' śabdaḥ. nityam bhauvacanāntaḥ. āpaḥ apaḥ abhidiḥ abhdyāḥ abhdyāḥ apāṃ apsu āpaḥ - iti rūpāṇi]. apaḥ is dvitīyā bahuvacanam - object of upāssva. May you meditate upon jalam as brahman. Okay, what will happen? The phalam is said.

स योऽपो ब्रह्मेत्युपास्त आप्नोति सर्वान्कामांस्तृप्तिमान्भवति यावदपां गतं तत्रास्य यथाकामचारो भवति योऽपो ब्रह्मेत्युपास्तेऽस्ति भगवोऽद्भ्यो भूय इत्यद्भ्यो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

**sa yo'po brahmetyupāsta āpnoti sarvānkāmāḥ strptimānbhavati yāvadapāṃ gatam tatrāsya yathākāmacāro bhavati yo'po brahmetyupāste'sti bhagavo'dbhyo bhūya ityadbhyo vāva bhūyo'stīti tanme bhagavānbravītviti II 7.10.2**

So, whoever meditates on jalam, as brahman, he will go to the extensive lokās where he will enjoy tṛptiḥ because, in the mantrā it was said jalam in the form of rains gives tṛpti to the humanity. tṛpti, how? By giving lot of food. Since jalam is tṛpti janakam, the jala upāsakā also will go to lokās where he will have tṛpti - contentment. So, tṛptimān bhavati, is the phalam. Again, nārādā asks, 'what is the next higher thing?' And sanatkumārā gives that in the next section. I will introduce.





## **Seventh Chapter- Section 11**

तेजो वावाद्भ्यो भूयस्तद्वा एतद्वायुमागृह्याकाशमभितपति तदाहुर्निशोचति नितपति वर्षिष्यति वा इति तेज एव तत्पूर्वं दर्शयित्वाथापः सृजते तदेतदूर्ध्वाभिश्च तिरश्चीभिश्च विद्युद्भिराह्वादाश्चरन्ति तस्मादाहुर्विद्योतते स्तनयति वर्षिष्यति वा इति तेज एव तत्पूर्वं दर्शयित्वाथापः सृजते तेज उपास्वेति ॥ 7.11.1

**tejo vāvādbhyo bhūyastadvā etadvāyumāgrhyākāśamabhitapati tadāhurniśocati nitapati varṣiṣyati vā iti teja eva tatpūrvaṃ darśayitvāthāpaḥ sṛjate tadetadūrdhvābhiśca tiraścībhiśca vidyudbhiraḥvādāścaranti tasmādāhurvidyotate stanayati varṣiṣyati vā iti teja eva tat pūrvaṃ darśayitvāthāpaḥ sṛjate teja upāsveti ॥**

So, what is the next one? Superior to jalam, water. And when he said jalam, primarily the rainy waters are kept in mind. And the upaniṣad says, these waters come because of the summer heat caused by sūrya bhagavān. Rain is always preceded by heat, the fire principle. And also, before rains, there is thunder and lightning. Lightning is also agni tattvam. Thus, before rain, we experience two forms of agni tattvam. One agni tattvam is, heat in the atmosphere. And the other agni tattvam is, lightning among the clouds. And thereafter, rain comes. Therefore, agni is kāraṇam; vṛṣṭiḥ - jalam is kāryam. Even though from taittirīya angle, agner āpaḥ, directly itself it is said. But, here, the upaniṣad quotes our experience. Whenever there is heat, experience of summer heat, we ourselves say, 'it is too hot, it may rain in the evening', we say. So, the upaniṣad says, agni is the cause of jalam. Thus, kāraṇam agni is more pervasive than kāryam jalam. Therefore, agni upāsanam kuru. Details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

## 27. Chapter 7.11.1 & 7.11.2, 7.12.1 & 7.12.2, 7.13.1

तेजो वावाद्भ्यो भूयस्तद्वा एतद्वायुमागृह्याकाशमभितपति तदाहुर्निशोचति नितपति वर्षिष्यति वा इति तेज एव तत्पूर्वं दर्शयित्वाथापः सृजते तदेतदूर्ध्वाभिश्च तिरश्चीभिश्च विद्युद्भिराह्वादाश्चरन्ति तस्मादाहुर्विद्योतते स्तनयति वर्षिष्यति वा इति तेज एव तत्पूर्वं दर्शयित्वाथापः सृजते तेज उपास्वेति ॥ 7.11.1 ॥

**tejo vāvādbhyo bhūyastadvā etadvāyumāgrhy ākāśamabhitapati tadāhurniśocati nitapati varṣiṣyati vā iti teja eva tatpūrvaṃ darśayitvāthāpaḥ sṛjate tadetadūrdhvābhiśca tiraścībhiśca vidyudbhīrāhṛdāscaranti tasmādāhurvidyotate stanayati varṣiṣyati vā iti teja eva tat pūrvaṃ darśayitvāthāpaḥ sṛjate teja upāsveti ॥**

In this previous 10 sections which we have completed, the teacher sanatkumārā introduced 10 upāsanās known as brahma pratīka upāsanāni. And those 10 items were nāma, vāk, manaḥ, saṅkalpaḥ, cittam, dhyānam, vijñānam, balam, annam, āpaḥ. And now, in this 11th section, sanatkumārā is entering the next higher superior entity which is called tejaḥ and tejaḥ means the agni tattvam. And agni tattvam is not mere fire only. We look upon sūryā, candraḥ, lightning or vidyut - all of them as agni tattvam only and here sanatkumārā says, this agni tattvam is superior to the jala tattvam; because, agni is the kāraṇam of jalam. If you take the order of pañca bhūta sṛṣṭi, [taittirīya upaniṣad - brh.vallī] - ākāśadvāyuh, vāyoragniḥ, agnerāpaḥ. āpaḥ is fourth. But, here sanatkumārā says that, our regular experience also proves that agni is the cause of jalam. And that experience is being described here by showing that, the rainy season comes only *after* the hot summer season. The summer season indicates the agni tattvam as the kāraṇam; and the rainy season indicates the jala tattvam as kāryam. Therefore, this natural phenomenon is explained here; which we were seeing in the last class.

teja eva adbhyo bhūyaḥ - agni tattvam is superior to jala tattvam. And during summer season, what do we experience? tadvā etad vāyuh āgrhyā. tat means, the famous tattvam, the agni tattvam, taking the vāyuh as the support, āgrhyā means, ādhāratvena āśrayatvetna svīkṛtya - using the vāyuh as the support, through the vāyuh, the agni heats up the whole sky or ākāśā. It does not heat the ākāśā *directly*, but, through the vāyuh - which pervades the ākāśā - through that vāyuh āgrhyā ākāśā avastabya ākāśam abhitapati - the whole atmosphere warms up. And the temperature - we know in Chennai, it is 30, 31, 32, 33 - it goes on mounting up. And how do we express that? sanatkumārā says, tat āhuḥ - people start talking about this only. Conversation begins with this only. 'சம்மர் ஆரம்பிச்சாச்சு', 'summer has started'. After

śivarātri, "சிவ, சிவா' ன்னு சொல்லிப் போயிடும்!" Some logic is given! But, there is only one common topic. What is that?

tat āhuḥ - people always talk, niśocati. niśocati means, what? sāmānyena sañjapati - the temperature is warming up, all over. niśocati means, the general increase of the atmospheric temperature; and because of the increase in temperature, what is our experience? niśapati - because of that, we feel the heat in the body. viśeṣeṇa dehān tapti - therefore, nitapati. niśocati means, sāmānyena tapati; nitapati means, viśeṣeṇa tapati. The difference is both at the micro level & macro body level. Not only that. They say, 'sooner or later, the rains will come'. During summer season also, when the temperature goes up, we have summer showers. It is doubtful if it is here. But, sometimes, in Chennai also, we have summer showers. And later, during rainy season, normal rains will come. Therefore, sanatkumārā says, 'varṣiyati vā' [all these three are within quotation]. sanatkumārā is 'quoting' the peoples conversation. 'Temperature is up'. 'Body is burning'. 'Rain will be coming'. எப்படி? Temperature is up. Body is burning. Rain will be, hopefully, coming. iti āhuḥ.

In all these seasonal experiences, what we do see? ALWAYS, THE HEAT PRINCIPAL PRECEDES AND JALA TATTVAM FOLLOWS. THUS, AGNI IS KĀRAṆAM. PŪRVA BHĀTITVĀT. JALAM IS KĀRYAM PAŚCĀT BHĀTITVĀT. Therefore, he says, tejaḥ eva - agni tattvam alone, pūrvaṃ darśayitva - presenting itself first, as the preceding principle. atha - afterwards, apaḥ srjate, athāpaḥ has to be split as atha and apaḥ. [pakārāntaḥ strīliṅgaḥ 'ap' śabdaḥ. nityam bhauvacanāntaḥ. āpaḥ apaḥ abhdiḥ abhdyāḥ abhdyāḥ apāṃ apsu āpaḥ - iti rūpāṇi]. apaḥ is dvitīyā bahuvacanam. apaḥ srjate - creates water. And, not only in the form the summer heat, agni tattvam serves as *the cause of rain* later during rainy season also.

The agni tattvam alone appears in the form of *lightning*. Therefore, sanatkumārā says, tat etat - the very same agni tattvam, which was very much present during the summer season, that agni tattvam alone precedes before the rains also. How? ūrdhvābhiśca tiraścībhiśca vidyudbhi. vidyut means, *lightning*. And what type of lightning? All this you have seen. Two types of lightning. ūrdhvābhiḥ vidyudbhi - in the form of the vertical streak of lightning. Have not you seen it?! ūrdhvābhiḥ means, vertical streaks of lightning; and tiraścībhiḥ - through horizontal streaks of lightning. This lightning represents what tattvam? agni tattvam. Remember, our subject matter is what? agniḥ kāraṇam, jalam kāryam. Therefore, kāraṇam is more extensive than kāryam. *That is the topic; you should not forget.*

tiraścībhiḥ ca vidyudbhiḥ - through such streaks, tritīyā vibhakti, sahat tritīyā - along with this lightning. āhrādāscaranti - so this agni tattvam alone comes in the form of the thunder claps.

āhrādāḥ means, the sounds of thunder, the peels of thunder. āhrād dhātu, first conjugation, ātmane pada. āhrādaḥ means, dhvanita śabdāḥ, the sounds of thunder. Very careful; not, āhlādaḥ, instead of ṛ if you add ḷ, it will mean āhlādaḥ, joy, happiness. āhrādāḥ means, peels of thunder. What is that thunder? sanatkumārā says, agni tattvam alone appears in the form of thunder, along with streaks of lightning. Therefore, āhrādaḥ sandhaḥ caranti. sandhaḥ, we have to supply. caranti - it moves in the atmosphere. Because of this reason alone, again people declare the following. What do people talk? 'tasmād āhuḥ' - because of this alone people declare, 'vidyotate' - 'there are flashes of lightning'. stanayati varṣiyati vā iti. stanayati - 'there are peels of thunder'. 'There is lightning, there is thunder'. Lightning & thunder represent what? agni tattvam. And immediately, what do they say? 'varṣiyati' - 'soon it is going to rain'. Again this indicates, agni is kāraṇam; jalam is kāryam. And therefore, what is the conclusion? tejaḥ eva tat pūrvam darśayitvā agni tattvam alone appears in the beginning as the kāraṇam; and, ata - afterwards, apaḥ sṛjate - the agni tattvam alone produces the rains. And, therefore, agni is superior to jalam.

Okay. Therefore, what should I do? He says, teja upāssva - therefore may you practise agni upāsanā. So, if you take the 15 upāsanās mentioned here, you will find that all the forces of nature have been covered. Not only at the macro level, at the micro level also. mind, speech - all of them are covered; which means, if a person practises these upāsanās, he has indirectly practised viśvarūpa upāsanā. In the 11th chapter of the gītā, upon the body of kṛṣṇā we visualise. Here, nature itself is directly taken for upāsanā. Therefore, annam when you say, prithvī tattvam is over. When you say jalam, jala tattvam is over. Now, we have come to agni tattvam. All the elements sanatkumārā is covering. Okay, tejaḥ upāssva. Then, what is the phalam? That is given in the next mantrā.

स यस्तेजो ब्रह्मेत्युपास्ते तेजस्वी वै स तेजस्वतो लोकान्भास्वतोऽपहततमस्कानभिसिध्यति यावत्तेजसो गतं तत्रास्य यथाकामचारो भवति यस्तेजो ब्रह्मेत्युपास्तेऽस्ति भगवस्तेजसो भूय इति तेजसो वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

**sa yastejo brahmetyupāste tejasvī vai sa tejasvatolokān  
bhāsvato'pahatatamaskānabhi- sidhyati yāvattejasogataṃ tatrāsya  
yathākāmacārobhavati yastejobrahmetyupāste'sti bhagavastejaso bhūya iti tejaso  
vāva bhūyo'stīti tanme bhagavān bravītviti II 7.11.2**

The phalam is similar. yaḥ tejaḥ brahmeti upāste - if it is a sakāma upāsanā, then after death, he will become tejasvī bhavati - he will become very bright devatā. And having become devatā, tejasvataḥ lokān bhāsvataḥ abhisidhyati - he will go to higher lokās, which are bright. Bright we can take in the *regular primary meaning* also. They are bright lokās. And it can be taken in

*figurative sense* also. He will be bright and happy. That much joy will be there. And, apahata tamaskān - the worlds which are free from tamaḥ, darkness. apahata tamaskam is bahuvrīḥ samāsā. apahatam means, 'free from'. tamaḥ means, 'darkness'. teṣu lokeṣu apahata tamaskām. This, '*free from darkness*' also can be taken in the literal and figurative sense. 'It is a brightly lit world', is number one. And again, 'his face is free from gloom. He will also be bright and smiley'. Not, உம்மணாமூஞ்சி! *gloomy-faced!* apahatatamaskām - his face is bloomy, *not gloomy*. In both senses, we can take.

abhisidhyati - and how extensive it will be? yāvattejasaḥ gataḥ tatrāsya yathākāmacāraḥ bhavati - he will have free movement all over as the all pervading agni tattvam is. And agni tattvam is more pervasive than jala tattvam; because, agni is the kāraṇam and jalam is kāryam. Therefore, kāraṇa rūpeṇa more extensive he will have movement. This is for whom? yaḥ tejo brahma iti upāste. And nāradā is in a hurry. "Let us see all that later. Please tell me is there something which is more extensive than the previous one?" Therefore, he asked that question. And sanatkumārā says, 'yes'. Until brahman, this kārya-kāraṇā chain will continue. Only after reaching brahman - which is mūla kāraṇam, the journey will end. So, with this, the 11th section is over, and the 11th upāsanā is also over. Now, we have to enter the 12th section, the 12th upāsanā. We will read section 12, mantrā 1.

## ***Seventh Chapter - Section 12***

आकाशो वाव तेजसो भूयानाकाशे वै सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राण्यग्निराकाशेनाह्वयत्याकाशेन शृणोत्याकाशेन प्रतिशृणोत्याकाशे रमत आकाशे न रमत आकाशे जायत आकाशमभिजायत आकाशमुपास्वेति ॥

**ākāśo vāva tejaso bhūyānākāśe vai sūryācandramasāvubhau vidyunnakṣatrāṇyagnir ākāśen- āhvayaty ākāśenaśṛṇoty ākāśenapraṭiśṛṇoty ākāśe ramata ākāśe na ramata ākāśe jāyata ākāśam abhijāyata ākāśam upāsveti II 7.12.1**

sanatkumārā says, ākāśā tattvam is superior to even agni tattvam. ākāśaḥ vāva tejasah bhūyān. And, as even we read this, a question might arise in the mind, if it comes good; otherwise, okay. What is that? After agni tattvam, why does sanatkumārā jump to ākāśā, giving up vāyu? vāyu problem he does not want?! So, śāṅkarācāryā observes that, and gives a note. The reason śāṅkarācāryā gives is, while talking about agni tattvam, sanatkumārā has included vāyu also; pointing out, vāyum āgr̥hyākāśam abhitapati - taking vāyu as the support, agni heats up the atmosphere. Since agni goes along with vāyu as the support, agni & vāyu have been taken together, as one unit. That is śāṅkarācāryā's reason.

Also, we can see another reason. Later, prāṇa tattvam is going to be separately mentioned as the 15th stage of this upāsanā series. And since prāṇa tattvam is nothing but the vāyu's expression or manifestation, perhaps, sanatkumārā leaves out vāyu. Whatever be the reason, he does not mention that here. He says, ākāśā is superior; and what is the reason? Two reasons can be given.

Here, the upaniṣad gives one reason. We have seen in all the previous cases, that kāraṇam is superior and extensive. That is why we said, tejaḥ is kāraṇam and superior to āpaḥ. Similarly, we can argue ākāśā being the kāraṇam of all the later elements, ākāśā is more extensive. How do you know ākāśā is kāraṇam? taittirīya upaniṣad [brh.vallī] - tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ I ākāśādvāyuh, vāyor-agniḥ, agnerāpaḥ ... But, instead of giving kāraṇam as reason, sanatkumārā gives another reason. He says, ĀKĀŚĀ ALONE ACCOMMODATES EVERYTHING. Therefore, ĀKĀŚĀ IS THE ACCOMMODATOR AND CONTAINER OF EVERYTHING IN THE CREATION. Container must be bigger than the content. Is not it? You cannot have an elephant within a pot. Why? Because, the pot is smaller. Therefore, sanatkumārā says, all the four elements, like vāyu agni jalam and all the suns, moons, stars and planets, all living beings exist/rest in ākāśā. And not only they reside in ākāśā; they do all their transactions in ākāśā. Therefore, ākāśā is more pervading.

So, look here. ākāśe vai sūryā candramasāvubhau. The sun which is a form of agni tattvam exists in ākāśā. Therefore, agni is existing in ākāśā. So, ākāśā is greater than agni. Similarly, candraḥ - the moon, is also is a version of agni tattvam alone. And therefore, candramasau - they exist in ākāśā. Then, vidyunnakṣatrāṅyagnir. vidyut means, lightning, which is also a version of agni. Why am I mentioning that? Because, remember the previous one is agni tattvam. Therefore, specifically sanatkumārā says, all these agni tattvams - sūryā, candrā, vidyut, nakṣatram - all of them are accommodated in ākāśā. Therefore, vidyut - the streaks of lightning, flashes of lightning; and, nakṣatrāṅi - all the stars, are nothing but agni tattvam. They are all embodiments of fire. And of course, agniḥ - the regular fire that we use - they are all in ākāśā.

And not only all things and beings exist in ākāśā, all the transactions take place in ākāśā! What are the some of the transactions? sanatkumārā says, ākāśena āhvayati. āhvayati means, one person addresses another person & interacts where? In ākāśā. Thus, the caller is in ākāśā and the other person answers from where? In ākāśā alone. ākāśena śṛṇoti - through the medium of space alone we listen. And, ākāśena pratiśṛṇoti - he listens to the answer also in ākāśā only. In short, all the conversations - which are a form of transaction. All forms of transactions, mainly consisting of conversation - they are all happening in ākāśā.

And, ākāśe ramate, [in this verse, ramata it is given. That is not a printing mistake. Because of sandhi rule, it is printed as ramata. If you split it, it will be ramate]. Thus, a person revels because of his association with anything dear to him. priya saṃyogena ramate. Do you understand? priya saṃyogam means, association with a dear person or a dear object. All these saṃyogā are taking place where? In ākāśā. That is why, in deeply sleep state, there is no ākāśā; there is neither saṃyoga, nor viyoga. Therefore, jāgrat avasthāyām ākāśaḥ vartate saṃyoga viyogau; svapna avasthāyām ākāśaḥ vartate saṃyoga viyogau. Therefore, priya saṃyogena ramate - because of this saṃyoga, this person is very, very happy. He embraces. That is, ramaṇam. And, akāśe na ramate. Again, later, he experiences displeasure also. na ramate means, what? The opposite of pleasure. He experiences displeasure. Because of what? viyoga. And that viyoga also happens where? In akāśe. So, saṃyogasya kāraṇam ākāśaḥ. viyogasya kāraṇam ākāśaḥ. ramaṇasya kāraṇam ākāśaḥ. aramaṇasya kāraṇam ākāśaḥ. For everything, kāraṇam is ākāśam only.

Not only that, ākāśe jāyate - all the things, all the seeds or causes produce their kāryam in ākāśā only. Thus, a sprout grows in ākāśā. A sprout or a plant grows in ākāśā. Not only it grows in ākāśā, it grows into ākāśā. In and into. It needs a place to sprout; and to grow also it needs a place. It requires a place to stay; and also space to grow in to. Therefore, ākāśe jāyate

ākāśam abhi jāyata. abhi means, in to, in the direction of ākāśā alone all the leaves and sprouts expand. Therefore, as an accommodator, as an āśraya, as a container, ākāśā is more extensive than all the previous 11 tattvams. This is the 12th one.

And therefore what? So what? ākāśam upāssva - may you practise 'space meditation', which is nearest to brahman. I have often talked about this. Before you conceive of brahman, learn to conceive ākāśā. People always say, "Swāmījī how to meditate on brahman? It is aśabdām, asparśam, arūpam, arasam. How can I meditate on it?" vedāntā asks the question, 'how do you understand ākāśā?' You cannot say, 'I do not'. You cannot say, 'I do not understand ākāśā'. Why? If you do not understand, it will not come in your language. You can never have a word for something which you do not understand. We regularly use the word ākāśā. And, it is not 'absence of things'. ākāśā is a positive entity. If you say, ākāśā is nothingness, suppose you say, ākāśā is nothingness, then, what will it mean? Between that wall and this wall what is there? ākāśā is there. And, if you say, ākāśā is nothing, it means, between that wall and this wall 'nothing' is there. If 'nothing' is there, no distance is there! If there is no distance, these two walls must be in the same place?! Therefore, REMEMBER, WHEN YOU SAY SPACE OR DISTANCE, IT IS NOT NOTHINGNESS OR EMPTINESS.

ĀKĀŚĀ IS A POSITIVE DRAVYAM. vedāntā has been mentioning it millennia before scientists have been struggling to understand & continue to struggle. And now only they are getting some glimpse. They say, ākāśā is 'not absence of things. ākāśā is a positive substance'. Therefore, 'what exactly is ākāśā', if you try to conceive, you will get a mind subtle enough to conceive of or understand CONSCIOUSNESS; which is not a part, [do not get angry], 'which is not a part, product, property', all we say. What is that 'CONSCIOUSNESS'? Similarly, 'EXISTENCE' what do we say? NOT A PART, PRODUCT, PROPERTY. IT IS AN INDEPENDENT ENTITY.

When you are not able to conceive of PURE CONSCIOUSNESS, when you are not able to conceive of PURE EXISTENCE, start with ākāśā upāsanā. Because, ĀKĀŚĀ AND BRAHMAN HAVE GOT SEVERAL COMMON FEATURES. Both are formless. Both are all pervading. Both are indivisible. Both of them accommodate everything. Both are uncontaminated. Thus, you can see several common features. That is why ākāśā dhyānam is considered to be THE BEST UPĀSANĀ, preceding brahman jñānam. ākāśā upāsanā is considered to be the best upāsanā. We talked about eka rūpa upāsanā and aneka rūpa upāsanā. You can add the third one. This has not been said before. arūpa ākāśā upāsanā is a third form of upāsanā. And if a person crosses over eka rūpa, aneka rūpa, arūpa ākāśā upāsanā, the mind has been tuned for 'aham brahma asmi' jñānam. And that is why caitanyam is also called cidākāśaḥ. natarājā is what liṅgam? ākāśā lingam, called cit ambaram.



Dayānanda Swāmīji says, 'what is cidambara rahasyam? You will say, 'nothing is there; because, in the sanctum sanctorum, nothing is there! And they do āraṭi!' So, you wonder, "nothing is there!"

The idea is what? WHAT YOU THINK AS "NOTHING" IS SOMETHING. And what is that "SOMETHING"? ākāśā! Similarly, when you negate ākāśā also, [do not ask how? Suppose, you negate ākāśā also], 'Swāmīji, in meditation, NOTHING is coming' when you say, THAT NOTHING IS, YOU ONLY! When you say, 'there is śūnyam', the so called śūnyam is nothing but YOU, THE FORMLESS CONSCIOUSNESS.

This ākāśa upāsanā is a beautiful upāsanā, found rarely in the upaniṣad. We have only a few examples. One example is the 12th section of bhūma vidyā. And another place is, taittirīya bhṛgu vallī - "sarvamityākāśe, tatpratiṣṭhetyupāsīta, pratiṣṭhāvān bhavati, tan maha ityupāsīta, mahān bhavati, tanmana ityupāsīta, mānavān bhavati, tannama ityupāsīta, namyante'smai kāmāḥ, tadbrahmetyupāsīta, brahmavān bhavati, tadbrahmaṇaḥ parimara ityupāsīta ...". That, tat - tat - tat, is ākāśa upāsanā, beautifully presented in bhṛgu vallī.

Thus, this is a beautiful upāsanā. And therefore, sanatkumārā said, ākāśa upāssva iti. And in taittirīya śikṣāvallī also, "ākāśa śarīraṃ brahma, satyātma prāṇārāmaṃ mana ānandam, śānti samṛddham amṛtam, iti prācīnayogyopāssva". ākāśa śarīraṃ brahma! What is the body of brahman? Brahman is what? CONSCIOUSNESS. For brahman, the CONSCIOUSNESS, what is the body? ākāśā is the body. Both are unmeditable. Very beautiful. May you practise. Then the next question is what? What will I get? We will read.

स य आकाशं ब्रह्मेत्युपास्त आकाशवतो वै स लोकान्प्रकाशवतोऽसम्बाधानुरुगायवतोऽभिसिध्यति यावदाकाशस्य गतं तत्रास्य यथाकामचारो भवति य आकाशं ब्रह्मेत्युपास्तेऽस्ति भगव आकाशाद्भूय इति आकाशाद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

**sa ya ākāśaṃ brahmetyupāsta ākāśavato vai sa lokān prakāśavato'sambādhān urugāyavato'- bhi sidhyati yāvadākāśasya gataṃ tatrāsya yathākāmacāro bhavati ya ākāśaṃ brahmety upāste'sti bhagava ākāśādbhūya iti ākāśādvāva bhūyo'stīti tanme bhagavān bravītviti ॥ 7.12.2 ॥**

So, similar phalam; because, yathā yathā upāsate, tat eva bhavati. Whoever practices this extensive ākāśa upāsanā, he will also go to extensive lokās. Of course, the lokās are not named. The idea is, higher lokās. What is the nature of those lokās? ākāśavataḥ - where there is plenty of space. Not, 300 sq feet, 200 sq feet. It is not like that. Plenty of space. And, prakāśavataḥ - which is all bright; because of the tejas tattvam. And asambādhā - just as ākāśā

is asaṅgaḥ, unaffected by, uncontaminated by, whatever it accommodates. Similarly, this person also will remain unaffected in those lokās. He will be pīḍārahitaḥ. asambādhān - śāñkarācāryā comments as, anyonya pīḍārahitān. ĀKĀŚĀ IS IN CONTACT WITH EVERYTHING; BUT, IT IS NOT CONTAMINATED BY ANYTHING. Therefore, unafflicted. And, urugāyavataḥ - which is available for vast and free movement. urugāyaḥ means vistīrṇagatiḥ. They say, காலாற நடக்கறதுக்கு இடம் இல்லை! There is no space to walk freely. 'காலாற நடக்கணும்'. 'We want to walk freely'. I did not understand the meaning. In the city we do not get space. So, people talk about that. Those problems will not be there. urugāya-vataḥ - free movement, everywhere. Like some countries where people are less & area is more.

urugāyavataḥ - all dvitīyā bahuvacanam. Adjective to lokān. ākāśavataḥ - sakārāntaḥ dvitīyā bahuvacanam; prakāśavataḥ - again dvitīyā bahuvacanam; urugāyavataḥ - again dvitīyā bahuvacanam. They are descriptions of those lokās. abhisidhyati - he will go to such lokās. And what is the extent of those lokās? yāvadākāśasya gataṃ tatrāsya yathākāmacāro bhavati - whatever be the extent of ākāśā, that will be the extent of his motion or movement also.

yaḥ ākāśaṃ brahmeti upāste. And this is the phalam for whom? The sakāma upāsakā. And, what is the phalam for niṣkāma upāsakā? Later, brahman is going to be described as pure ānandā; because, just as we use five principles for EXISTENCE and CONSCIOUSNESS, we will use the same principle for Happiness also, with capital H. [Happiness is not a part product or property of the mind. Happiness is an independent entity which pervades and reflects in priya, moda, pramoda vṛtti. Happiness is not limited by the boundaries of the mind etc - we are going to see them later. I do not want to say everything; If I say everything now, then, I will have nothing to say there!]

Therefore, PURE CONSCIOUSNESS, PURE EXISTENCE and PURE HAPPINESS - all these three are as unobjectifiable as the space is. And they have to be understood exactly as we understand space. In a peculiar way. எப்படி? In whatever way you understand space, better you understand sat cit ānandā also. Then, nāradā asked, 'is there something superior to ākāśā'; and sanatkumārā said, 'yes'. What he is going to say, we do not know. 'Yes, there is something superior to ākāśā also'. And nāradā asked for that. That comes in the next section. I will introduce.

## **Seventh Chapter - Section 13**

स्मरो वावाकाशाद्भूयस्तस्माद्यद्यपि बहव आसीरन्न स्मरन्तो नैव ते कञ्चन शृणुयुर्न मन्वीरन्न विजानीरन्यदा वाव ते स्मरेयुरथ शृणुयुरथ मन्वीरन्नथ विजानीरन्स्मरेण वै पुत्रान्विजानाति स्मरेण पशून्स्मरमुपास्वेति ॥ ७.१३.१॥

**smaro vāvākāśādbhūyastasmādyadyapi bahava āsīranna smaranto naiva te kañcana śṛṇuyur na manvīranna vijānīran yadā vāva te smareyur atha śṛṇuyur atha manvīrannatha vijānīran smareṇa vai putrān vijānāti smareṇa paśūn smaram upāssveti ॥ 7.13.1॥**

I will just give you the gist of it. The exact word meaning I will explain later. Here, sanatkumārā says, smaraḥ or smaraṇam or smṛtiḥ or memory is the most powerful one. Superior to ākāśā is memory. How do you connect ākāśā and memory?! Thank GOD, śāṅkarācāryā explains that! These are all unique things. What is the connection between ākāśā and memory?! ācāryā says, in the previous section it was said, ākāśā alone accommodates everything, and in ākāśā alone all transactions are taking place. Therefore, ākāśā is great, as an accommodator of things and transactions. śāṅkarācāryā says, all transactions are possible only if one can identify things, clearly. Only when a person experiences an object and understands what an object is, and then registers in the mind, like, 'this is water. Water can quench the thirst'. Thus, the mind should have the capacity to understand water and also remember the function or utility of water. Only when the mind has that capacity, it will identify and know its utility and transacts.

Suppose a person gets total amnesia or dementia - some problem or the other, that person will be staring at the world. Staring at the people. Sometimes even staring at his own children or wife! And the wife or children ask, 'I have come here. Do you realise me?' Even 'words' that person is not able to understand! Even the people he is not able to identify. And he is not able to even recollect the language to reply. All these are possible for how long? Only till one's memory works.

Thus, transactions are possible only because of smaraṇam, memory. Therefore, THE VERY EXISTENCE OF THE WORLD IS BECAUSE OF MEMORY. MINUS MEMORY, THE WORLD IS AS GOOD AS, LET US PUT IT THAT WAY, AS GOOD AS NONEXISTENT!

**ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते I पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते I ॐ शान्तिः शान्तिः शान्तिः ॥**

## 28. Chapter 7.13.1 & 7.13.2, 7.14.1 & 7.14.2 and 7.15.1 & 7.15.2.

स्मरो वावाकाशाद्भूयस्तस्माद्यद्यपि बहव आसीरन्न स्मरन्तो नैव ते कञ्चन शृणुयुर्न मन्वीरन्न विजानीरन्यदा वाव ते स्मरेयुरथ शृणुयुरथ मन्वीरन्नथ विजानीरन्स्मरेण वै पुत्रान्विजानाति स्मरेण पशून्स्मरमुपास्वेति ॥

**smaro vāvākāśād bhūyas tasmād yadyapi bahava āsīran nasmaranto naiva te kañcana śṛṇuyur namanvīran navijānīranyadā vāva te smareyuratha śṛṇuyur atha manvīrannatha vijānīran smareṇa vai putrān vijānāti smareṇa paśūn smaram upāssveti ॥ 7.13.1 ॥**

In the 12 sections which we have completed, sanatkumārā taught 12 upāsanās to nāradā. And all of them are pratīka brahma upāsanāni. And each one of the later upāsanā is upon the kāraṇam of the former one. Thus, we have been travelling from kāryam to kāraṇam. And naturally, kāraṇam is more extensive than kāryam; and therefore, it becomes closer to brahman, which is the most extensive one, which is the infinite principle. And in this list, the 12th one was ākāśā. And as I said, ĀKĀŚĀ UPĀSANĀ IS THE BEST UPĀSANĀ TO TUNE THE MIND TO APPREHEND BRAHMA CAITANYAM; BECAUSE, ĀKĀŚĀ AND BRAHMAN ARE VERY, VERY SIMILAR.

And, after ākāśā brahma upāsanā, now, in the 13th section, sanatkumārā is talking about the 13th upāsanā, which is smara brahma upāsanā. I had introduced this in the last class. smaro vāva ākāśād bhūyaḥ. The word smaraḥ here means, smaraṇam or memory. So, this memory faculty is superior to ākāśā. ākāśād bhūyaḥ. bhūyaḥ is neuter gender. It has been converted in to masculine gender, bhūyān. Because, smaraḥ is masculine, so grammatically, bhūyaḥ must be bhūyān. Superior. And what is the reason? I was explaining this in the last class. Memory is the basic power because of which, we are able to 'identify a thing' as it is; and after identifying a thing we 'register' that in our mind; like, when you take the pen from your bag or pocket, you are able to handle and use the pen; because, in your mind, you are not merely perceiving a substance. pratyakṣa pramāṇam 'will reveal only a substance' which has the physical features. pratyakṣa pramāṇam will never tell, 'this is a pen'. pratyakṣa pramāṇam will never tell, 'what is the use' of the pen is.

That is why, when you give a pen to a baby, what will it do? Baby has got pratyakṣa pramāṇam. It sees the pen physically; but, it does not identify it; and therefore, it does not know 'how to use' it. When you give something to the child, what will it do? It will put it in the mouth! It only takes it in to the mouth. That alone is the function it is aware of. But, if we are given an object, immediately we use the object, appropriately. chāndogya upaniṣad book we

open and keep in the front; we keep the notebook that side; keep the pen this side; keep the clip also! So, all those things, *even without thinking, you use, appropriately*. Why? Because, the mind has registered, identified and it knows its artha kriyā kārītvam. In mīmāṃsā terminology we call it, artha kriyā kārītvam. Means what? Its useful function or utility is registered. And not only you remember and identify objects, we are freely using language. I am able to communicate to you; because, you have remembrance of those words. Imagine, you come fresh as a baby; not even one language is known! I will not be able to do anything! That is why when you go to a new place, where there is a different language, you have lot of problem. Therefore, śāṅkarācāryā says, THE VERY UTILITY OF AN OBJECT, DEPENDS UPON OUR MEMORY. And when the memory is totally gone, as in dementia, in amnesia etc, the utility of the world is gone. And when the utility is gone, it is as good as non-existent. So, kārya abhāvāt, tattvam eva nāsti. tattvam means, its very existent is irrelevant. THEREFORE, THE VERY EXISTENCE OF THE WORLD DEPENDS ON ITS UTILITY. AND UTILITY ITSELF DEPENDS ON OUR CAPACITY TO IDENTIFY & USE. THUS, MEMORY LENDS EXISTENCE TO THE WORLD. Very beautiful. This is the explanation given by śāṅkarācāryā. upaniṣad does not say all this. upaniṣad merely says, memory is superior to ākāśa. The logical support is given by ācāryā. And the upaniṣad continues further.

tasmād - because memory is the significant faculty which is the basis for all transactions, tasmād yadyapi [there is a printing mistake here. So yadyapi means, even if bahava āsīran - many people are seated together in an assembly. Imagine every member in the group has forgotten everything; including, who is who. So, yadyapi bahava āsīran - they are seated. How? na smarantaḥ - without remembering 'who is who' or 'what is what', including language. Then, what will happen? naiva te kañcana śṛṇuyuḥ - they will not be able to hear the other person or understand what he is talking.

I gave you the example. Some people, because of some disease, they lose their total memory power, they are not able to register anything. Even if you give food, they do not know where to put it. Whether to put it in to the mouth or the nose they do not know. And even if you feed, they do not know whether to swallow or not. All can happen, when the memory faculty is gone. na smarantaḥ - without remembering, naiva te kañcana śṛṇuyuḥ - they will not be hearing each other. And since they do not hear and register any information, na manvīran - there is no question of analysing the received information. Only when you "receive" the information, 'analysis' can happen. Therefore, the upaniṣad says, na manvīran - they cannot do mananam. They cannot do śravaṇam. They cannot do mananam. na vijānīran - and therefore, there is no question of knowing anything; understanding or comprehending anything.

On the other hand, yadā vāva te smareyuḥ. So, now we greet each other. Why? Since we remember each other, we greet each other. Otherwise, it will not happen, he says. yadā vāva te smareyuḥ - when we remember things, including language, atha śṛṇuyuḥ - they will be able to listen. atha manvīran - then alone they will be able to think or reflect. And, atha vijānīran - as a result of reflection, they will be able to gain the knowledge. And, smareṇa vai putrān vijānāti - the upaniṣad says, parents are able to recognise, identify their children because of memory! In old age, it may go also. One may ask the son himself, 'who are you?!' You all might have had your own experiences in some family member or the other. So, smareṇa vai putrān vijānāti - they identify their children. smareṇa paśūn. paśūḥ means, their possessions they are able to identify. In fact, the entire world exists only if you can identify and recognise it! And śāṅkarācāryā says, it includes ākāśa also. And therefore, smaram is superior to ākāśa.

Okay, so what? sanat Kumārā says, smaram upāssva - may you meditate upon smaram. In tattvabodha language, it is called 'cittam'. That faculty may you meditate upon. Okay, what is the benefit? The upaniṣad gives.

स यः स्मरं ब्रह्मेत्युपास्ते यावत्स्मरस्य गतं तत्रास्य यथाकामचारो भवति यः स्मरं ब्रह्मेत्युपास्तेऽस्ति भगवः स्मराद्भूय इति स्मराद्वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

**sa yaḥ smaraṃ brahmetyupāste yāvatsmarasya gataṃ tatrāsya yathākāmacāro bhavati yaḥ smaraṃ brahmety upāste'sti bhagavaḥ smarād bhūya iti smarādvāva bhūyo'stīti tanme bhagavān bravītviti ॥ 7.13.2 ॥**

So, in computer, they say, there is a particular button which says "delete". By mistake if you press that 'delete', what will happen? Everything will go. During one digital recording - after the full recording was done - at the end, the 'delete' button was pressed; and the whole class was gone! So, one 'delete button' you press, the whole thing goes away! [Jaya did not do; someone else did it. You do not do not look at her. अव पावम्! Someone else did it. Okay, whatever it is]. Similarly, in our brain also, it is all nerve connections. Some concussion or something happens, and if the 'delete' button is pressed, the whole thing can go away! Do not worry, it will be there for us. Like that, he says, sa yaḥ smaraṃ brahma iti upāste - that person who meditates upon memory as brahman, yāvatsmarasya gataṃ tatrāsya yathā kāmacāro bhavati. We have seen these before. As a result of the sakāma upāsanā, he will go to lokās which are as extensive as smaraḥ.

Then, nārada asks, asti bhagavaḥ smarād bhūya? iti - is there something which is superior to smaraḥ. And sanat Kumārā says, there is. I shall teach you that. [in the next section]. Thus, we

have covered how many upāsanās? 13 we have covered, so far. Now, we have to enter the 14th one.

## **Seventh Chapter - Section 14**

आशा वाव स्मराद्भूयस्याशेद्धो वै स्मरो मन्त्रानधीते कर्माणि कुरुते पुत्रांश्च पशुंश्चेच्छत इमं च लोकममुं चेच्छत  
आशामुपास्वेति ॥

**āśā vāva smarād bhūyasy āśeddho vai smaro mantrān adhīte karmāṇi kurute putrāṃśca paśūṃścechchata imaṃ ca lokāmamuṃ cecchata āśāmupāssveti ॥ 7.14.1 ॥**

So, what is the next one superior even to memory? sanat Kumārā says, āśā vāva smarād bhūyaḥ - you can understand. āśā means, kāmaḥ. Desire. Liking. Admiration etc. Something that we value. So, this āśā or desire or like is superior to even memory. And at every stage the upaniṣad does not justify it. upaniṣad does not give the reason. Remember, it is śāṅkarācāryā's task to give the reason. śāṅkarācāryā says, the reason is, 'IN ANY SITUATION, WHATEVER YOU VALUE, YOU LOVE, YOU LIKE, THAT ALONE GETS REGISTERED IN MIND'. Even in one hour class, if you ask different students 'which one you remember?', some remember only the joke part. Because they like that. Some remember, something else. Even though all of them are receiving the same, whichever they love, like or value, that alone is registered. When you are travelling on the road, which ones will be registered? Whatever you value or like that alone you remember. In a hotel, if we remember what all we ate, then we are **శాపటాఁడు గాఁడనఁడు!** We remember some; because, we like.

Hence, śāṅkarācāryā says, MEMORY IS DEPENDENT ON YOUR VALUE. Therefore, āśā - that is like or value - is superior to even memory. Because, that is kāraṇam. Memory is kāryam. And, āśeddho vai smaraḥ - a person who has got desire for something, anything, mantrān adhīte karmāṇi kurute - he has got a value for a particular vedā, gītā or any text for that matter, he is able to study it. He is able to even remember those portions. Therefore, smaraḥ. smaraḥ means, a person who has the capacity to remember. Because of āśā iddhaḥ. iddhaḥ means, kindled by desire. Having developed memory power, kindled by desire in that particular field. Memory power is not general / uniform; you will find that *in particular fields* we have got greater memory power. In other fields we do not have. Why? We have no value for it. Having developed the memory power, kindled by a desire in that particular field, mantrān adhīte - a person learns the vedās. That is an example. mantrān adhīte and karmāṇi kurute - a person is able to remember sandhyāvandanam; and he is able to do those particular things. karmā. Therefore, karmā depends upon memory. Memory depends upon āśā. And, putrāṃśca paśūṃśca icchate - through total karmā, he desires to accomplish various goals in life. Like, what? Children or house or health or pet etc. That accomplishment of goals depends upon karmā.



karmā depends upon the remembrance of those vedā portions; which depends upon the desire. And not only that. imaṃ ca lokām amuṃ ca icchate - he desires iha loka phalam; as well as, para loka phalam. All of them ultimately are based on kāmāḥ, which is the basic drive in every human being. Therefore, āśām upāssva - may you meditate upon icchā śakti as the most extensive power or principle. Okay. Then the question is, what is the phalam for this upāsanā?

स य आशां ब्रह्मेत्युपास्त आशयास्य सर्वे कामाः समृध्यन्त्यमोघा हास्याशिषो भवन्ति यावदाशया गतं तत्रास्य यथाकामचारो भवति य आशां ब्रह्मेत्युपास्तेऽस्ति भगव आशया भूय इत्याशया वाव भूयोऽस्तीति तन्मे भगवान्ब्रवीत्विति ॥

**sa ya āśām brahmety upāsta āśayāsy sarve kāmāḥ samṛdhyanty amoghā hāsyāśiṣo bhavanti yāvad āśāyā gataṃ tatrāsyā yathā kāmācāro bhavati ya āśām brahmety upāste 'sti bhagava āśāyā bhūya ity āśāyā vāva bhūyo'stīti tanme bhagavān bravītviti ॥ 7.14.2 ॥**

Normally in the scriptures, the topic of kāmā or desire comes only in the context of obstacles or enemy to mokṣā. kāmā is generally discussed as a villain. Throughout the gītā, you will find [v. 3-37] kāma eṣa krodha eṣa rajoguṇasamudbhavaḥ, mahāśano mahāpāpmā viddhyenamihā vairiṇam. "Desire is the root cause". Popular proverb. "desire is the root cause of all evils". And in the second chapter of the gītā, mokṣā itself is defined "as a state when all the desires are eliminated". "prajahāti yadā kāmān sarvān pārtha manogatān" [v. 2-55]. Thus, generally, kāmā is introduced as a disease, as an enemy, as a saṃsāra bījam. avidyā kāmā kārma.

But, we should remember, this is not an absolute view. kāmā has got a very important, positive side also. And we should balance that view with this right understanding. kāmā is a unique blessing called icchā śakti, which is available only to human beings. If there is one faculty which makes human beings superior to all the other animals, *desire is one of the important faculties*. That is why here we are seeing the positive side of kāmā. jñāna śakti and kriyā śakti both will be operational only if icchā śakti is there. If there is no desire to learn something, what is the use of all the brains? I will not learn anything at all, if I do not have a desire. For either material knowledge or even spiritual knowledge, what is required? "athāto brahma jijñāsā". The first sūtrā in brahma sūtrā is, "now begins the desire for brahma jñānam". So, if desire is not there, jñāna śakti is useless. If desire is not there, kriyā śakti is useless. If desire is not there, all the śāstrās are useless; because, nobody will come to study the śāstrā! All the four puruṣārthās will become irrelevant. Why? Nobody will have desire for dharma or artha or mokṣā. Therefore, we should remember, icchā - by itself, is *never* a villain or evil. icchā - *polluted by* avidyā, is the problem. *Desire, contaminated by avidyā, is bondage*. Minus, the *contamination of avidyā*,

desire is the greatest blessing. In pañcadaśī, vidyāraṇyā says, "may you have crores of desire, without the avidyā pollution; it is a blessing to the world!" All the ācāryās wrote commentaries, because they wanted to bless the world. loka saṅgrahaḥ mevāpi saṃpaśyan. It too was a desire. And even *bhagavān* has got the "desire" to create the world; to take avatārā etc. Thus, THIS UPĀSANĀ IS A VERY IMPORTANT UPĀSANĀ.

In this upāsanā, we see kāma as a sacred, noble, unique privilege that we have. And we are grateful to the LORD, for blessing us with icchā śaktiḥ. Therefore, may you meditate upon icchā śakti, as brahman itself. kāma brahma upāsanā. And the one who practises this upāsanā, of course, he will get the material result, if it is sakāma upāsanā. That is the same idea given here. āśāṃ brahmetyupāsta āśayāśya sarve kāmāḥ samṛdhyanti - this person will have nobler and nobler desires, which will be all a blessing for the world. And not only he will have healthy desires, [I gave a talk on a new year day. I do not know whether you remember. I called it ABCD. ABCs Desire is a healthy desire]. That person will have plenty of healthy desires. And not only he will have that, all his desires will be fulfilled also. sarve kāmāḥ samṛdhyanti - all his desires, goals will be accomplished. amoghāḥ asya āśiṣaḥ bhavanti - he will become a satyakāmaḥ, satyasaṅkalpaḥ. All his wishes will become fruitful. amoghāḥ means, what? They will never become obstructed. They will never become futile. amoghā hāsyāśiṣo bhavanti. āśiṣaḥ means, āśāḥ. And this is the phalam. iha loka phalam while he is alive in this world. After death, he will reach those lokās which are as extensive as āśā is.

nāradā asked, 'is there something which is more extensive than āśā also?' So, now you would have lost track. Anyway, go home write down what are all the various items. nāmādi - āśāntam. From nāma, we have come up to āśā the 14th one. Now, we have to enter the 15th and the final in this series. We will read.

## **Seventh Chapter - Section 15**

प्राणो वा आशया भूयान्यथा वा अरा नाभौ समर्पिता एवमस्मिन्प्राणे सर्वं समर्पितं प्राणः प्राणेन याति प्राणः प्राणं ददाति प्राणाय ददाति प्राणो ह पिता प्राणो माता प्राणो भ्राता प्राणः स्वसा प्राण आचार्यः प्राणो ब्राह्मणः ॥

**prāṇo vā āśāyā bhūyān yathā vā arā nābhau samarpitā evam asminprāṇe sarvaṁ samarpitaṁ prāṇaḥ prāṇe na yāti prāṇaḥ prāṇaṁ dadāti prāṇāya dadāti prāṇo ha pitā prāṇo mātā prāṇo bhrātā prāṇaḥ svasā prāṇa ācāryaḥ prāṇo brāhmaṇaḥ ॥**

### **7.15.1 ॥**

The 15th and final in this series, just before brahman. The penultimate one is, prāṇaḥ, which is called, hiraṇyagarbaḥ at the macro level. Now, we have come to hiraṇyagarba brahma upāsanā which is in the form of the *sacred life principle*, prāṇa śakti in all the living beings. And not only prāṇa śakti is the life force in all the living beings, prāṇā or hiraṇyagarba is the life force behind the universe also; which maintains the harmony, the law and order of the whole cosmos. Because of which alone, the universe is alive; it does not disintegrate. That harmony of the universe is the prāṇa śakti. And therefore, sanatkumārā says, the prāṇa śakti - the harmonising force in the universe and the life force in the living beings - is superior to even āśā. In fact, āśā is possible only if you are alive. A dead body cannot have any āśā!

Therefore, sanatkumārā says, prāṇaḥ vāva. prāṇa śakti, the life force in the individual. āśāyā bhūyān - is superior even to āśā. And that is why, in brahma sūtrā, there is a discussion among all the organs - 'which is the most important one?' pañca jñānendriyāṇi, pañca karmendriyāṇi, catvāri antaḥkaraṇāṇi and prāṇaḥ of these, which one is the basic one? And vyāsācāryā establishes that, 'prāṇa is the basic one, because of which, all of them are alive'. And only if they are there, you can think of further transactions. Suppose any busy person falls sick, say, the Prime Minister, what will they say? 'The Prime Minister has cancelled all his programs. That means what? All the programs are relevant only if the prāṇa śakti is there. If there is a threat to that, there is a threat to health and even life. Then, all transactions become meaningless. That is the basic tattvam. Therefore, prāṇaḥ vā āśāyā bhūyān and yathā vā arāḥ nābhau samarpitā - just as the spokes of a wheel are connected to the central hub or axle, nābhi means, central part of the wheel. And this spokes alone sustain the outer rim. The outer rim is able to remain in shape and to move about only because of the spokes; and the spokes are there because of what? Because of the nābhi. Minus the nābhi, spokes are gone; and without that, the outside rim itself cannot survive. Similarly, he says, just as arāḥ, arāḥ means, spokes. nābhau - upon the hub of the wheel, samarpitāḥ - spokes are based or supported. We saw this in muṇḍaka

upaniṣad also. [mantrā 2.2.6] - arā iva ratha nābhau saṃhatā yatra nāḍyaḥ sa eṣo'ntaścarate bahudhā jāyamānaḥ II

evam - in this manner, asmin prāṇe sarvaḥ samarpitaḥ - the entire kārya prapañcā is supported in kāraṇa hiraṇyagarba. If you remember tattvabodha, from īśvarā the hiraṇyagarbā came. And from hiraṇyagarbā alone, all the other things originated. Therefore, hiraṇyagarbā is kāraṇam for the entire macro universe, called virāt or viśvarūpa. And therefore, he says, sarvam - the entire sthūla prapañcā is supported by or is based on prāṇe, the prāṇa tattvam only. Therefore, the whole CREATION is nothing but, prāṇa tattvam, with nāma & rūpa. And therefore, he says, sarvam prāṇamayam jagat. Why? kāraṇatvāt. prāṇaḥ prāṇena yāti - prāṇā is able to function because of its own power; whereas, the world is able to function because of prāṇā. So, this is said to show that, prāṇā is svatantram or independent; whereas, everything else is dependent on prāṇā.

Take the example of the individual himself. prāṇā can function even if the sense organs are not functioning. How do you prove that? During suṣupti avasthā, all the sense organs resolve. The jñānendriyams, the karmendriyams all resolve. manaḥ - emotions resolve; buddhi - thinking resolves. Even the ego - ahamkāraḥ resolves. cittam - memory power resolves. In suṣupti, even when everything else resolves, what continues to be active? prāṇā continues. What is the proof? பெரிய கேள்வி! Big question! If prāṇa had gone, resolved during suṣupti, we would not get up! Not only that, people would have disposed us off! So, when everything else is resolved, prāṇā continues to function. That means what? prāṇā is independent of others. But, you cannot say, 'let prāṇā go away; and let all the other organs function', you cannot say. So, prāṇaḥ svatantraḥ, sarvam anyat paratantram. Or, prāṇaḥ kāraṇam; sarvam anyat kāryam. Therefore, prāṇā is the greatest one.

And in chāndogya [and bṛhadāraṇyaka] itself we have got a story also. I do not know whether you remember. To find out who is the greatest one amongst them, the Organs agree on an arrangement. For one year each organ will go away & then come back. So, the eyes go away; this person becomes blind; but, he survives. Another year, ear goes away. This person becomes deaf; but, he survives. Thus, each organ goes away; yet, this person survives. Thereafter, prāṇā says, "I will now go away." It does not really go away. It only plans to go away, and withdraws a little bit. Then, all the organs become weaker. In praśnopaniṣad, this story is there. In chāndogya & bṛhadāraṇyaka also this story comes. And thereafter, all the organs join together and give a big stuti of prāṇaḥ. All those portions you should remember.

And so, sanatcumārā says, PRĀṆĀ IS EVERYTHING. So, prāṇaḥ yāti - the prāṇā functions, prāṇena - by itself, not because of any other organ. prāṇaḥ prāṇam dadāti - prāṇā alone gives prāṇā. The idea is what? The giver is prāṇā; the receiver is also prāṇā! sarvam prāṇamayam jagat. To emphasise that, he is saying this. So, prāṇaḥ dadāti - prāṇa is the subject, the giver. prāṇam dadāti - prāṇa is the object that is given. In our class also, I am able to speak because of what? prāṇā. You are able to listen, because of what? prāṇā. All this, prāṇa does. [He is saying, **ப்ராணனை வாங்காதே!** Do not nag me]. prāṇaḥ prāṇam dadāti, prāṇāya dadāti - the receiver is prāṇā. And prāṇo ha pitā - prāṇā is father; prāṇā is mother. That means, father continues to be father, because of prāṇā. But, the moment prāṇa goes away, you change the language! Similarly, mother is mother because of prāṇā. And if the mother enjoys any reverence, [**இருக்கோ இல்லையோ தெரியாது!** - I do not know if it is there or not!] If there is some reverence, it is because of prāṇā. The moment the prāṇā goes away - in bhaja govindam śāṅkarācāryā says –

**yāvatpavano nivasati dehe tāvatpṛcchati kuśalam gehe |  
gatavati vāyau deha apāye bhāryā bibhyati tasminkāye ||**

as long as the prāṇā is there, one has respect for that body. The moment prāṇā goes away, even the dearest husband or wife thinks of, 'how to dispose of at the earliest'. That is what is the dear one is! That means what? Apply anvayavyatireka logic. When prāṇā is there, body is loved. If prāṇā is not there, the body is disposed. So, you love what? The prāṇa alone. Therefore, prāṇo mātā prāṇo bhrātā. bhrātā means, brother. prāṇaḥ svasā - the dear sister. svasā means, sister. The dear brother; the dear and revered father; revered mother. prāṇa ācāryaḥ - [the dear and revered, put that also!] teacher; and, prāṇo brāhmaṇaḥ - dear and revered brāhmaṇā - a cultured, learned person. ALL OF THEM ENJOY THEIR STATUS BECAUSE OF PRĀṆĀ ALONE!

And in chāndogyā itself, another story is there. I do not want to go into the story part. There, it is said, a person is judged as good or bad based on the jñānendriyās and karmendriyās. The indriyās can be good or the indriyās can be bad, based on their type of activity. But, as far as prāṇā is concerned, there is no question of bad prāṇā! LIFE IS ALWAYS SACRED IN EVERYONE. When you talk about a criminal as a criminal, the criminality belongs only to his thoughts & actions. His prāṇā - by itself - does not have any pollution. Therefore, it is " jyeṣṭhanca sreṣṭhanca". śāstrā has talked a lot about prāṇā. All of them we have to remember here. Thus, prāṇā is unpollutable. It is always sacred. prāṇaḥ brāhmaṇaḥ.

Continuing.

स यदि पितरं वा मातरं वा भ्रातरं वा स्वसारं वाचार्यं वा ब्राह्मणं वा किञ्चिद्द्रुशमिव प्रत्याह धिक्त्वास्त्वित्येवैनमाहुः  
पितृहा वै त्वमसि मातृहा वै त्वमसि भ्रातृहा वै त्वमसि स्वसृहा वै त्वमस्याचार्यहा वै त्वमसि ब्राह्मणहा वै त्वमसीति ॥

**sa yadi pitaraṃ vā mātaraṃ vā bhrātaraṃ vā svasāraṃ vācāryaṃ vā brāhmaṇaṃ  
vā kiñcid bhr̥śamiva pratyāha dhiktvāstvity evainam āhuḥ pitṛhā vai tvamasi  
mātr̥hā vai tvamasi bhrātr̥- hā vai tvamasi svasṛhā vai tvamasy ācāryahā vai  
tvamasi brāhmaṇa hā vai tvamasīti ॥ 7.15.2 ॥**

The glory of prāṇā is pointed out here. So, when we are respecting our parents and others, the respect really goes to the prāṇā only; and vice versa. If we show any disrespect to any one of them, then it is like disrespecting the very prāṇa tattvam. And disrespecting the prāṇa tattvam is as good as killing them! And therefore, the upaniṣad says, sa yadi pitaraṃ vā mātaraṃ vā bhrātaraṃ vā svasāraṃ vācāryaṃ vā brāhmaṇaṃ vā. To any one of these people mentioned here, bhr̥śam iva pratyāha - suppose a person *talks little bit rudely, need not do anything*. śāstrā says, 'even a little bit rudely'. bhr̥śam means, rudely. Suppose a person talks to any one of them. Any one of them means who? Who all were said. pitā, mātā, bhrātā, svasā, ācāryaḥ, brāhmaṇā - any one of them. dhiktvā astu iti eva enam āhuḥ - immediately, the elders scold the person who talks rudely, "by talking rudely, you are killing them". 'Disrespecting them is a like disrespecting the prāṇā. It is like hurting the prāṇā or killing them'. Thus, they say. Indicating that their essential nature and respectability belongs to the prāṇa tattvam only. Therefore, the upaniṣad says, enam āhuḥ - all the others reprimand him. Whom? The one who talks rudely to the other members. The elders reprimand him, saying what? dhiktvā astu iti - "shame upon you. You are using such words. It a shame. Because, by using these words you are killing them. It is as good as killing them". Therefore, pitṛhā vai tvam asi. ha means, killing. So, you are murdering, destroying your father by using these rude words. The idea is, prāṇā is the essence in all of them. Details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

## 29. Chapter 7.15.2. to 7.15.4

स यदि पितरं वा मातरं वा भ्रातरं वा स्वसारं वाचार्यं वा ब्राह्मणं वा किञ्चिद्भृशमिव प्रत्याह धिक्त्वास्त्वित्येवैनमाहुः  
पितृहा वै त्वमसि मातृहा वै त्वमसि भ्रातृहा वै त्वमसि स्वसृहा वै त्वमस्याचार्यहा वै त्वमसि ब्राह्मणहा वै त्वमसीति ॥

**sa yadi pitaraṃ vā mātaraṃ vā bhrātaraṃ vā svasāraṃ vācāryaṃ vā brāhmaṇaṃ vā  
kiñcid bhr̥śamiva pratyāha dhiktvāstvity evainam āhuḥ pitṛhā vai tvamasi mātṛhā  
vai tvamasi bhrātṛ- hā vai tvamasi svasṛhā vai tvamasy ācāryahā vai tvamasi  
brāhmaṇa hā vai tvamasīti II 7.15.2**

In this 7th chapter of **chāndogyā**, known as **bhūma vidyā**, **sanatkumārā** is teaching various **upāsanās** to **nārādā**, as a preparation for the main teaching of **brahman**, which **brahman** is called as **ātmā** or **bhūmā**. All these three words [**brahman**, **ātmā**, **bhūmā**] mean, **THE INFINITE REALITY**. And 15 **upāsanās** are taught, known as **pratīka upāsanāni**; and each one should be taken as a **pratīkam** or a symbol, for visualising as **brahman**. And in this series, we have come to the 15th and final **upāsanā**, which is before the main **brahman** teaching. And the 15th and highest taken in this series is, **prāṇa tattvam** or **prāṇa śaktiḥ**. And here, the word **prāṇā** should be understood as the **samaṣṭi prāṇā**, which inheres all the living beings.

**THIS PRĀṆĀ IS THE SUPERIOR MOST PRINCIPLE IN THE CREATION**, because of several reasons. The first reason is that, **prāṇā** alone is *the controller* of the entire **sūkṣma śarīram**. All the **jñānendriyās** all the **karmendriyās** and even the four **antaḥkaraṇams** - they are all functional and efficient only when **prāṇa śakti** is powerful. When the **prāṇā** is weaker, as when we fall sick or when we are about to die, [let us not say we, someone else! You may be afraid]. When somebody is about to die or when we are sick, the **prāṇā** is weaker, then, all the organs are non-functional or feeble. That is why in **bṛhadāraṇyaka** it is said, **prāṇa śakti** alone is given to all the other organs. Therefore, all the other organs are known as **gauṇa prāṇāḥ**. In **brahma sūtrā** also, we studied this. The sense organs are also called **prāṇā**. **karmendriyās** are also called **prāṇā**. And why are they called **prāṇā**? Because, **prāṇā** alone lends energy or power to them. Therefore, the sense organs are called secondary **prāṇā** and the **pañca prāṇās** are called **mukhya prāṇāḥ**. Thus the first glory of **prāṇā** is, that alone controls the entire **sūkṣma śarīram**.

And not only that. The **prāṇā** alone keeps the **sūkṣma śarīram** in a particular physical body; and at the time of death, the **prāṇā** alone takes away the **sūkṣma śarīram** in the form of **udāna prāṇāḥ**. [Hope you remember, I do not know]. **udānā** is that aspect of **prāṇā** which takes the **sūkṣma śarīram** away from the body. During our lifetime, **udānā** is weak. At the time of death, all the others become weaker. **prāṇā**, **apānā**, **vyānā**, **samānā**. But, at the time

of death, the **udāna prāṇā** becomes stronger. And why is it called **udānā**? **ūrdvam nayati iti udānaḥ**. That alone drags away the **sūkṣma śarīram** and leaves the body. And because of the prominence of **prāṇā** alone, when the **sūkṣma śarīram** leaves the body at the time of death, we do not say **sūkṣma śarīram** has left. What do we say? **പ്രാണൻ പ്രാപ്ത!** only we say. We do not use the word **sūkṣma śarīram**, indicating that **prāṇā** alone is prominent. It keeps the **sūkṣma śarīram** within the body; and it drags the **sūkṣma śarīram** out of the body. Thus, **sūkṣma śarīram** is under the **കൃപ** or care of **prāṇa tattvam** alone. Not only **prāṇā** is the controller of the **sūkṣma śarīram**, the interesting thing is even the **ātmā**'s presence is *determined* by the **prāṇā** alone! I will explain. Even the presence of **ātmā** is available only because of **prāṇā**; because, [are you able to guess? You must have understood. Anyway, I will explain].

Only because of **prāṇā**, **sūkṣma śarīram** is in the body; and because of the **sūkṣma śarīram** alone, **ātmā** is able to reflect as the **cidābhāsa caitanyam**. Thus, the all pervading **ātmā** is able to come down as **cidābhāsā**, because of **sūkṣma śarīram**. And the **sūkṣma śarīram** is within the body, because **prāṇā** holds it. And therefore, if **prāṇā** leaves the body, the **sūkṣma śarīram** leaves the body, the **cidābhāsā** leaves the body, even if **ātmā** is present in the body, do you understand? Even though the all pervading **ātmā** is present in the body, **ātmā** is *as good as not* there.

In a dead body, **ātmā** is there or not? [What answer will you give? Say, correctly!] IN A DEAD BODY ALSO **ĀTMĀ** IS *VERY MUCH THERE*. BUT, STILL, **ĀTMĀ** IS *AS GOOD AS NOT* THERE; BECAUSE, FOR **ĀTMĀ** TO FUNCTION, IT HAS TO COME AS **CIDĀBHĀSA**. FOR **CIDĀBHĀSA** TO BE THERE, IT REQUIRES **SŪKṢMA ŚARĪRAM**. FOR **SŪKṢMA ŚARĪRAM** TO BE THERE IN THE BODY, THE **PRĀṆĀ** MUST BLESS. THEREFORE, **ĀTMĀ**'S EFFICIENCY IS DETERMINED BY **PRĀṆĀ**. So, if **prāṇan** is not there, **ātmā**'s **caitanyam** is not available for the body. If **prāṇā** is absent, **ātmā**'s **caitanyam** is not available for the body. What is the case? Dead body is the case! Therefore, for all practical purposes, when **prāṇā** leaves the body, we can say it is "AS GOOD AS" **ātmā** leaving the body. So, wherever **prāṇā** is, **ātmā** is available. Wherever **prāṇā** is not, **ātmā** is not available. Therefore, **prāṇā** is called **ātma pratinidih**. I have not used this word before. I am introducing a fresh word. **prāṇa** is called **ātma pratinidih**. A representative. A powerful secretary.

Like, often the secretaries are more powerful than the VIP boss! You would have experienced, perhaps. Because, if you want the boss for some function and you make a phone call, you do not directly contact the VIP boss. You contact whom? **prāṇā**!. The secretary is the **prāṇā**! And the secretary can make the VIP not available, just by saying, 'already some program is there'.



How can you know?! On the other hand, if she loves you - therefore only, they say, **காக்கா பிடிக்கணும்னா யாரை பிடிக்கணும்?** Not the boss; but the secretary! Similarly, **ātmā** is VIP boss all right; but, more powerful - within quotes, "as though more powerful" - than **ātmā** is **prāṇā**". If **prāṇā** is not there, even **ātmā**'s existence we cannot talk about; because, all will be dead bodies. How can dead body talk about **ātmā**?! That is why **prāṇā** is often equated with **ātmā**. And when **prāṇā** goes away, [in English we have an expression, 'the *departed soul*! What do you mean soul? **ātmā**!] Really speaking, **ātmā**, the soul, never departs. Cannot depart. Still we talk about '**jīvātmā departing**', '**jīvātmā traveling**' - in all these expressions, the word **jīvātmā** refers to what? The **prāṇā** alone!

Thus, **prāṇā** and **ātmā** are *as though synonymous*; and therefore, **sanatkumārā** says, **PRĀṆĀ IS THE GREATEST AND THE MOST POWERFUL SYMBOL FOR BRAHMA UPĀSANĀ**. And not only that. **sanatkumārā** gives certain practical experiences also as a proof for that. And, in this **mantrā** he says, if you analyse by **anvayavyatireka** logic, you will see that all respectable & lovable people are respectable & lovable *only as long as they are alive*, or, there is **prāṇā**. Therefore, what is the **anvaya** logic? **prāṇa satve** love **satvam**. Lovability **satvam**. Respectability **satvam**. **prāṇa abhāve**, once the **prāṇā** is gone, that very same body is treated as *impure* body. In fact, anybody who comes to that house, they have to go home and take bath. Therefore, **prāṇa satve ādahaḥ**. **prāṇa abhāve, ādharābhāvaḥ**. Thus, all love and respect are really directed towards whom? Not the body; it is impure. All the love and respect are directed towards **prāṇā** only! This **anvayavyatireka** logic is given in **mantrā** two and three. The second **mantrā** gives the **anvaya vyāpti** and the third **mantrā** gives the **vyatireka**. We were seeing this in the last class.

So, a few examples, people are taken as representatives of lovable & respectable persons. Who are they? Six of them. **pitā, mātā, bhrātā, svasā, ācāryaḥ, brāhmaṇā**. Father, mother, brother, sister, teacher and a learned person. **brāhmaṇaḥ** means, a learned, cultured person. All these six are lovable & respectable *only because of prāṇā's presence*. How much love and respect they deserve? The **upaniṣad** explains it. They are so lovable and respectable that even if somebody uses a slightly impolite word; during conversation, if a boy or girl uses a slightly sharp or impolite word; while conversing with these elders, then it is considered as a great sin. In fact, he has not done anything serious. Only a slight impolite expression. And therefore he said, **kiñcid bhṛṣam iva**, it is not even impolite. Only an '*as though*' impolite word. So, **bhṛṣam iva pratyāha** - directed towards whom? The six people. Any one of them - **pitaraṃ vā mātaraṃ vā bhrātaraṃ vā svasāraṃ vācāryaṃ vā brāhmaṇaṃ vā**, [**vā** - you can take Tamil **வா** also. **வாங்கோ** also]. Here, the **vā** means either or. Either father or mother or brother or sister - if a person talks to slightly impolitely.

And what is the impoliteness? You can take this Tamil 'வா' itself. Sometimes parents would have brought the child along. The child will tell, "Swāmijī வா!" அம்மா! will become jittery. "வாங்கோ! சொல்லுடா!" Therefore, do not say வா **vā**; it is disrespect. It is **vā** here also. But, it is not Tamil வா; but, you can take like that. **bhṛśam iva pratyāha** - then the elders cannot tolerate that impolite expression; and immediately they retort, **dhiktvā astu** - 'shame upon you. It is very bad to use such an expression. And how much sinful it is? The elders say, using impolite expression is *as good as* even killing them. Of course, this is an exaggeration; just to show that this much respect is there because of what? The **prāṇa tattvam**. To tell the **prāṇā's** glory, the **upaniṣad** is exaggerating. The elders reprimand. And what do they say? **pitṛhā vai tvam asi** - by using such an impolite expression, you have killed, *as though*. Similarly, **mātṛhā vai tvam asi; bhrātṛhā, svasṛhā** etc.

Thus, when **prāṇā** is there, all these people are lovable and respectable. This is what argument? **anvaya** argument. Now, in the next **mantrā**, the **upaniṣad** or **sanatkumārā** will talk about the **vyatireka**. What is **vyatireka**? The moment **prāṇā** is absent - remember **bhaja govindam ślokā**. That is the typical quotation. "**yāvatpavano nivasati dehe**". **pavanaḥ** means what? Life breadth. "**yāvatpavano nivasati dehe tāvatpṛcchati kuśalam gehe**". 'How are you? Are you hungry? Do you need food', people will ask, *generally*. [There may be exceptions!] "**gatavati vāyau, vyatireka, gatavati vāyau deha apāye bhāryā bibhyati tasminkāye**". But, when **prāṇā** is gone, even the wife treats the body differently. That is what he is going to say. We will read **mantrā** 3.

अथ यद्यप्येनानुत्क्रान्तप्राणाञ्छूलेन समासं व्यतिषन्दहेन्नैवैनं ब्रूयुः पितृहासीति न मातृहासीति न भ्रातृहासीति न स्वसृहासीति नाचार्यहासीति न ब्राह्मणहासीति ॥

**atha yadyapyenānutkrāntaprāṇāñchūlena samāsaṃ vyatiṣandahennaivainaṃ brūyuh pitṛhās-īti na mātṛhāsīti na bhrātṛhāsīti na svasṛhāsīti nācāryahāsīti na brāhmaṇahāsīti ॥ 7.15.3**

**sanatkumārā** says, 'suppose the **prāṇā** has left the body', **atha** - on the other hand, to indicate the contrast, the **vyatireka nyāyā. utkrānta prāṇān** - once the **prāṇā** has left any one of the six members - that is father, mother, brother, sister, **ācāryā** and **brāhmaṇā** - any one of them; then, even the physical body is not treated that respectfully! Previously, we did not talk about physical mis-handling; just a few impolite words are considered to be disrespectful. But, now, even if the body is physically handled in an impolite manner, then,

nobody considers it as disrespect. In fact, when the person is alive, suppose it is hot summer, and I forget to switch on the fan or AC, we profusely apologise. 'I forgot to switch on the AC / Fan' we say. Even that heat to the body is considered to be painful. But now, after the **prāṇā** is gone, the very physical body is going to be what? Is going to be lit up with fire! We said, summer heat should not make the body suffer; but, for that body, **sākṣāt agni dahanam** is done! And before the **dahanam** is done, the physical body may be handled in different ways in different communities. And in different occasions, the body may be handled differently. But, nobody will consider it as disrespect. The words "handling it" mean, 'burning it'.

Before that, when the body it handles [the **upaniṣad** is imagining a worst condition. And what is the worst condition?] Suppose there are so many dead bodies because of some violent accident or earth quake or tsunāmi, and several bodies have to be handled, and a person uses a sharp instrument, either to bring the bodies together or to separate the bodies, even when such actions are done, nobody considers it as disrespectful. Therefore, the **upaniṣad** takes an extreme case. What is that? **chūlena samāsaṃ, chūlam** means, a spear or any sharp instrument, used to handle the dead bodies, in certain contexts. And **samāsaṃ** means, what? Piling the bodies together. And **vyati śandahet. vyati** means, separating the bodies. So, when a person uses a sharp instrument, either for piling the dead bodies or separating the dead bodies, and all for what purpose? For burning the bodies. **śandahet** - burn the bodies. So, **vyati** - be separated; then, **śandahet. vyati** means, separating. **śam dahet** - burning; **samāsam** means, piling. So, by piling or by separating the bodies, suppose a person burns them, even when such activities go on, [often we do not have such experiences; because, we do not go to such places. When tsunāmi came, some people did service in the beach area and they were explaining their experiences. We will not sleep for three days just if we hear them. All those things. Often 10s and 100s of bodies are piled in one place and together they are burnt, buried] - at that time, nobody says, you are impolite. இடுதல்லாம், எதுனால்?

The **prāṇan** makes all the difference. Therefore, **sanatkumārā** says, **enaṃ naiva brūyuh** - when such a treatment is given to the body, **naiva brūyuh** - the elders never reprimand or scold the person then. And at that time they do not consider it as disrespect. And they do not use the words **pitṛhā, māṛhā** etc. In the last **mantrā** they said, **pitṛhā** etc. They criticised, saying, you are a killer. Now, they do not use that expression. **na brūyuh pitṛhāsīti. hā** means killer. It is derived from the root **hun** - to kill. **pitṛam hanti iti pitṛhā. mātaram hanti iti māṛhā**. Such words are never used. And therefore, what? Real respect goes to **prāṇā** only.

Even though it is not said in the **upaniṣad**, even in our own body, when the nail or hair is associated with a live body, it gets great respect. In fact, there is a **ślokā** in **hitopadeśa - rājā**

**kulavadhūr viprā mantriṅās'ca payodharāḥ | sthāna-bhraṣṭā na śobhante dantāḥ keśā narā nakhāḥ ||** - There are some things which deserve respect *only when they are in the appropriate place*. And what are they? [second line] **dantāḥ** - the teeth. As long as the teeth are inside the mouth, you regularly brush it and do all kinds of treatments; like, polishing. Some people even give gold cover! Now, it is not there much. But, the moment the teeth come out, it is **āśaucam**. If you touch it, you have to take bath. Similarly, **nakhāḥ**, the nails also. As long as it is associated with **prāṇā**, the live body, what all we do? Pedicure, manicure and so much care is given! But, the moment the nail is cut, according to **dharma śāstrā** you have to take **snānam** even if you touch it. Not supposed to touch. And similarly, **keśāḥ**. As long as it is on the head, [industries are surviving because of our love for our hair. Industries and industries and how much advertisements for varieties of shampoo!] But, the moment the hair is removed, it is **āśaucam**. Anyway, that alone is relevant for us. **prāṇa saṁbhande** even they get respect. Once the **prāṇa saṁbhanda** is gone, they do not. In that **ślokā**, the fourth one is **narāḥ**, human being. Even human beings have respect only as long as they occupy some power or position. The moment they retire, at home itself, you can see the difference! There is a difference at home itself. Anyway I do not want to dwell on that. Therefore, **prāṇā** is great!

Continuing.

प्राणो ह्येवैतानि सर्वाणि भवति स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नतिवादी भवति तं चेद्ब्रूयुरतिवाद्यसीत्यतिवाद्यस्मीति ब्रूयान्नापह्नुवीत ॥

**prāṇo hyevaitāni sarvāṇi bhavati sa vā eṣa evaṁ paśyann evaṁ manvāna evaṁ vijānann ativādī bhavati taṁ cedbrūyur ativādyasīty ativādyasmīti brūyān nāpahnuvīta || 7.15.4**

So from this **anvayavyatireka** argument, we come to know that, **PRĀṆĀ IS THE ESSENCE OF ALL LIVING BEINGS. PRĀṆĀ IS THE VERY ĀTMĀ OF ALL LIVING BEINGS**, in the relative sense of the term. Not absolutely; but, only in the relative sense of the term. And that is why **prāṇā** is meditated upon as **hiraṇyagarba tattvam**. **hiraṇyagarba** being the **CREATOR**, the sustainer, the resolver and the one who is all pervading. Known as, **sūtra ātmā**. The very word **sūtrā** means, what? The thread. Just as one thread sews all the beads of a **mālā** together, the moment the thread goes, the beads all get dismembered. They cannot stand as a **mālā**. **THE VERY UNIVERSE SURVIVES AS A UNIVERSE, ONLY BECAUSE OF THE SŪTRĀTMĀ, THE PRĀṆA ŚAKTI**. And the moment that goes away, the universe cannot survive. Therefore, **prāṇaḥ eva idam sarvam. prāṇo hi eva etāni sarvāṇi bhavati**.

Even in the temple, before a stone becomes **bhagavān** and the stone is honoured and respected, what do they do in the temple? What word we use? **PRĀṆA PRATIṢṬHĀ**. We do not use the word **ātma pratiṣṭhā**. We say **prāṇa pratiṣṭhā**. Use **anvayavyatireka** logic. Before **prāṇa pratiṣṭhā**, it is only a piece of sculpted rock. Nobody does prostration or worship or **abhiṣekam**. Nothing it deserves. But, the moment **prāṇa pratiṣṭhā** is done, it becomes a great temple; and people in **tirupati** like temples, 7 hours they stand to see what? A stone! After all what is **venkatācalapati** there. It is a stone only. But, that stone has got so much **caitanya**; so much **sāṃnidhya**; because of what? **prāṇa pratiṣṭhā**. **āvāhito bhava sthāpito bhava**. The prayer that they chant **prāṇa śaktiḥ parā naḥ**. In that **ślokā**, the prayer is, **parā prāṇa śaktiḥ**. It is called **parā śaktiḥ**. That is invoked. Thus, even **bhagavān** is **bhagavān** in the *relative sense* of the term. **bhagavān** gets the **bhagavān status**, only after **prāṇa pratiṣṭhā**.

Therefore, **sanatkumārā** says, **prāṇaḥ hi eva** - that all pervading **prāṇa tattvam** alone, **etāni sarvāṇi bhavati** - is in the form of all the loveable living beings and respectable living beings. They are all one **prāṇā** only. Therefore, whoever understands this **prāṇā** and practises this **prāṇa upāsana**, that person is the greatest person. Compared to **nāma upāsakā**, **vāk upāsakā**, do you remember? **mana upāsakā**, **saṅkalpa upāsakā**, **citta upāsakā**, **dhyāna upāsakā**, **vijñāna upāsakā** etc compared to all the 14 **upāsakās**, **prāṇa jñāni** and **prāṇa upāsakaḥ** and **prāṇavādi**, **vādi** means what? The one who talks about the glory of **prāṇā**, he is the greatest one. **prāṇa jñāni prāṇa upāsakā**, **prāṇavādi** is the greatest person. And the **upaniṣad** gives a special title to him - which title is not given to the previous 14 **upāsakās**, for him alone special title he is going to give. What is the title? **ativādi**. **ativādi** means what? He is a superior **jñāni**, he is a superior **upāsakā** and he is a superior speaker. **vādi** means, speaker. **ati** means, superior. **ativādi** means, 'superior speaker'. [I am not talking about our lok sabha Speaker. Is he superior or inferior? He looks like an elderly man! Of course, even in a democracy, Speaker has a powerful position]. So, this **prāṇa upāsakā** is called **ativādi** - a *superior* speaker; because, he is the speaker of the superior **prāṇā**. Okay, the *superior* - which is an adjective given to the speaker - is really an adjective belonging to what? The **prāṇā**! Since he is talking about the *superior prāṇā*, he is called a *superior* speaker. For grammar students, it is not **karmadhāraya samāsa**; it is **saṣṭi tatpuruṣa samāsaḥ**. If you take superior as an adjective of speaker it is called **karmadhāraya**. But **tatpuruṣa samāsa**, how should we understand? *Superior speaker* means, he is the speaker of the superior **prāṇā**. Do you understand the difference? If you understand it is okay; otherwise, note this much. He is superior speaker. Now, look at this.

**sa vā eṣa evaṃ paśyan** - that person who appreciates this fact. What fact? The glory of **prāṇā** in his own body, and the glory of **prāṇā** in everybody; and also who has THE KNOWLEDGE

THAT THERE IS ONLY ONE **PRĀṆĀ** WHICH PERVADES ALL LIVING BEINGS IN THE FORM OF **HIRAṆYAGARBHA TATTVAM**. Thus, the one who knows the glory of **prāṇā**. Now, they are talking about **prāṇic** healing etc. After that, some respect has come to **prāṇā**! They also say, the concentrated **prāṇic** energy is available in the **sūrya devatā**. That is why in our culture, **sūrya namaskāra mantrā** is considered sacred. Our **prāṇa śakti** is supposed to increase because WE LOOK UPON **SŪRYĀ** AS THE CENTRE OF LIFE FORCE OR LIFE ENERGY. And again, it has become popular because of another reason. After the BPO has come, there are many youngsters who work in the nights and they are all the time in the air-conditioned room where the sun light is not coming to them. And because they work in the night, in the day-time what do they do? They sleep. And so they say, because we do not get exposure to sunlight, it is creating varieties of health problems. From that, it is very clear that, our **prāṇā** is connected to the solar energy. So much is talked about that **prāṇā**.

All these glories - **paśyañ** - who ever appreciates or admires. And how does he do that? **manvānaḥ** - after thoroughly studying the glory of **prāṇā**. In fact, many **upaniṣads** talk about **prāṇa upāsanā**. In **praśna, chāndogya, bṛhadāraṇyaka** - in several **upaniṣads**. And **evaṃ vijānan** - after thoroughly gaining conviction, the one who has thoroughly studied the glory of **prāṇā**; and the one who is thoroughly convinced, [**vijñānam** means, **niścaya jñānam**]. **paśyañ** means, one who appreciates that everywhere, **saḥ ativādī bhavati**, if you allow him to talk, he will keep on talking about **prāṇā** and **புராணனை வாங்கிடுவான்!** [take your **prāṇā**!] So, if you let him talk about **prāṇā**, he will endlessly talk about **prāṇā**. Only that person becomes **ativādī**. He becomes the speaker of the superior most **prāṇā**! **atīta prāṇavādi, ativādi. madhyama pada lopa [lopi] samāsa. atīta prāṇavādi, ativādi.**

Not only that. The **upaniṣad** says, if anybody gives him the title **ativādi**, that **prāṇa upāsakā** need not hesitate to receive this glory. He can comfortably and happily declare, 'yes. I am **ativādi**', indicating, **it is a real and true title** that a **prāṇa upāsakā** deserves. Therefore, the **upaniṣad** says, **taṃ ced brūyuh** - suppose all the people of the world address the **prāṇa upāsakā** and they give him the title '**ativādi asi**' - 'you are an **ativādi**' if they say; if they glorify him, then what should the **prāṇa upāsakā** do? **sanatkumārā** says, the **prāṇa upāsakā** need not decline that title. The **prāṇa upāsakā** can happily accept the title; because, he deserves that title, since **prāṇa upāsanā** is the greatest. Therefore, **sanatkumārā** says, **saḥ brūyāt** - the **prāṇa upāsakā** can unreservedly claim, 'yes. That title I deserve', he can happily claim. He can declare what? **ativādi asmi** - 'yes. I am an **ativādi**'. And if he is declining or refusing to accept the title, it is a disrespect. For what? It is disrespect shown to **prāṇā**! Hence, he should not decline. He must accept the title; because, the glories belong to the **prāṇā** which he worships. Therefore, the **upaniṣad** says, **na apahnuvīta. na**

**apahnuvīta** means, what? Let him not negate or decline or refuse that title. **apa + hnu dhātu** second conjugation, **ātmanepada vidiliṅ prathama puruṣaḥ eka vacanam** [hnote, **hnuvāte, hnuvate** is the verbal form]. In **ātmanepada vidiliṅ, hnuvīta, hnuvīyātān**. **apa** is prefixed. **na apahnuvīta** means, **let him not refuse that title. THE ESSENCE IS, PRĀṆĀ IS THE GREATEST TRUTH.**

So, with this, the 15th **kāṇḍa** is over. The series of **upāsanās** is also over, culminating in **prāṇā**. And here, **prāṇā** is introduced as **sākṣāt ātmā** itself. And all the glories of **ātmā** have been given to the **prāṇā** itself.

When this much is said, in fact **nāradā** is happy. And *he thinks*, the teaching is over. He has falsely concluded. What is the false conclusion? '*That the ultimate reality is prāṇā! The real ātmā of everyone is prāṇā*' - **nāradā** has falsely concluded. When **prāṇā** goes, **ātmā** goes! And, **prāṇā** is the essence of the entire universe. Whatever be the description of **ātmā**, that has been taken as **prāṇā**, and **nāradā** is absolutely satisfied. He is about to do **namaskārā** to his **guru sanatkumārā** and say, '**hey guro!** I am very happy. You have given me the teaching of the ultimate reality. And **prāṇā** is that reality; whoever knows it becomes **ativādi**'. Therefore, **pūrṇamadaḥ** he is about to tell.

How do you know **nāradā** is satisfied? [We have five more minutes]. How do you know **nāradā** is satisfied? We know **nāradā** is satisfied; because, in all the previous sections, **nāradā** asked the question '*is there something superior?*' **sanatkumārā** used to say, 'yes there is' and the teaching used to continue. Now that **nāradā** is satisfied, he did not ask for anything superior to that. That means, **nāradā** wants what? **pūrṇamadaḥ**. Therefore, now it is **sanatkumārā's** responsibility to tell **nāradā**, "come to the next class". So, even though **nāradā** does not ask further, **sanatkumārā** himself *voluntarily decides to teach further*.

THIS SHOWS THAT, IF THE STUDENT IS A DESERVING STUDENT, EVEN IF THE STUDENT DOES NOT KNOW HOW TO ASK THE QUESTION, EVEN IF THE STUDENT DOES NOT ASK THE *APPROPRIATE* QUESTION, THE **TEACHER MUST TEACH** THAT STUDENT. WHAT IS THE GENERAL RULE? DO NOT TEACH, UNLESS ASKED. IT IS A GENERAL RULE. NOW, AN **EXCEPTIONAL RULE** IS GIVEN. WHAT IS THAT? **EVEN IF THE STUDENT DOES NOT ASK, IF HE IS DESERVES THE TEACHING, THE TEACHER MUST VOLUNTARILY TEACH.**

Therefore, **sanatkumārā** voluntarily teaches the **REAL ĀTMĀ** in the following sections, which we will be seeing from the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते I पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

### 30. Chapter 7.15.4, 7.16.1, 7.17.1, 7.18.1, 7.19.1 and 7.20.1

प्राणो ह्येवैतानि सर्वाणि भवति स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नतिवादी भवति तं  
चेद्ब्रूयुरतिवाद्यसीत्यतिवाद्यस्मीति ब्रूयान्नापह्नुवीत ॥

**prāṇo hyevaitāni sarvāṇi bhavati sa vā eṣa evaṃpaśyann evaṃmanvāna  
evaṃvijānann ativādībhavati taṃcedbrūyur ativādyasīty ativādyasmītibrūyān  
nāpahnuvīta ॥ 7.15.4 ॥**

In this 15th section **sanatkumārā** taught the 15th and final preparatory **upāsana** in the form of **prāṇa brahma upāsana**. And here, the word **prāṇa** refers to **samaṣṭi prāṇa** - the life principle pervading the whole CREATION. And **samaṣṭi prāṇa** is called **hiraṇyagarbha** or **sūtrātma**. Thus, here the **upāsana** is **hiraṇyagarbha upāsana**. And the glory of **hiraṇyagarbha** was talked about in several words. And we should remember that, **hiraṇyagarbha** is closest to **īśvarā** or **brahman**.

So, in several respects, the description of **brahman** and **hiraṇyagarbha** are very similar. We say, **brahman** is the **kāraṇam**. Similarly, **hiraṇyagarbha** is also the **kāraṇam** of the entire **virāt sthūla prapañca**. Both of them enjoy the status of being the **kāraṇam**. Therefore, just as **brahman** or **īśvarā** is all-pervading, **hiraṇyagarbha** is also all-pervading. That is why we say, **hiraṇyagarbha**, the **kāraṇam**, alone is in the form of the entire universe. And therefore, concluding the topic **sanatkumārā** said, **prāṇo hyevaitāni sarvāṇi bhavati - prāṇa**, the **hiraṇyagarbha** alone, is in the form of everything. And therefore **nārada** thought, 'this **hiraṇyagarbha** is the ultimate absolute **kāraṇam**; and therefore that is the real, infinite one'. We know the truth that **hiraṇyagarbha** is not the ultimate **kāraṇam**. **hiraṇyagarbha** Himself is born out of what? **īśvarā**, the **māyā sahitam brahma**! And that is why **muṇḍaka upaniṣad** begins with the **mantrā** - "**brahmā devānāṃ prathamā sambabhūva viśvasya kartā bhuvanasya goptā**". There, the word **brahmā** refers to this **hiraṇyagarbha** alone, who is the ultimate **kāraṇam** of all. Thus, because of its proximity, **nārada** mistook **hiraṇyagarbha** itself as the ultimate **kāraṇam**. And therefore He thought, His journey was over; that **hiraṇyagarbha jñānam** will give liberation!

And for this misconception there is another legitimate reason also. **sanatkumārā** says whoever talks about **brahmā**, the **hiraṇyagarbha** he deserves a special title. I do not know whether you remember; the title was not given to any other previous **upāsakā**. But, **hiraṇyagarbha upāsakā** alone is given a special title. What is that title? **ativādi**. **ativādi** means what? 'The superior speaker'. That means, 'the superior knower'. That means, '**the knower of the**



**superior most reality'**. So, **sarva atīta prāṇavādi** is called, **ativādi**. **sarva atīta prāṇavādi** means what? The one who talks about **prāṇā** or **hiraṇyagarbha**, which transcends all the previous things. Previous things means what? all the 14 items - **nāma brahma, vāk brahma, mana brahma** etc - compared to all of them, **prāṇā** is **sarva atītaḥ**; and therefore, **sarva atīta prāṇavādi**. The **upāsakā** who talks about **sarva atīta prāṇā** is given the title **ativādi**. And because of this special title, **nāradā** concludes that His journey is over. Therefore, He was about to do **namaskārā** and say 'thank you' and go away.

When He was about to go away because of the misconception, **sanatkumārā** Himself thinks that He should call **nāradā** back. 'Do not go away. There is something superior to even **hiraṇyagarbha**. **hiraṇyagarbha** is only the penultimate cause; but, it is not the ultimate cause. ULTIMATE CAUSE IS BRAHMAN ONLY - [taittirīya bṛgu vallī 1.1] **yato vā imāni bhūtāni jāyante | yena jātāni jīvanti | yatprayanyabhisamviśanti | tadvijijñāsasva | tad brahmeti |**

And therefore, this section is over with **nāradā** *getting ready for departure*. And in the next section, **sanatkumārā** is not going to allow **nāradā** to go, He continues the teaching. [I raised a question in the last class. If the **śiṣyā** does not ask for the teaching, how can a **guru** teach? Because, the rule is what? Only when asked, it should be taught. For that, the **ācārāyā** gives the answer, "if the teacher knows that the student is qualified and ready to know, then the teacher Himself can voluntarily teach!" In fact, in the **bhagavad gītā** itself, **arjunā** did not ask for 'self knowledge'. **arjunā** did not ask for **ātmā vidyā**. **arjunā** did not ask for **brahma vidyā** also. He only said, 'I want to get out of my sorrow; you please teach me. I have deep sorrow I want to get out of this sorrow. You please teach me' [gītā 2-8] –

**na hi prapaśyāmi mamāpanudyād yacchoka mucchoṣaṇam indriyāṇām |  
avāpya bhūmāu asapatnamṛddhaṃ rājyaṃ surāṇāmapī cādhipatyam ||**

He did not ask for **ātmā vidyā**. He only said, 'teach me'. And **Lord kṛṣṇā** could have taught **dharma śāstram**. But, **kṛṣṇā** chose to teach; because, **kṛṣṇā** felt that only this knowledge will take him across sorrow. **tarati śokam ātmavid**. Thus, **kṛṣṇā's** teaching also is voluntary. Here, **sanatkumārā** also voluntarily teaches the real **brahma vidyā**. How does he start. We will read.

## Seventh Chapter - Section 16

एष तु वा अतिवदति यः सत्येनातिवदति सोऽहं भगवः सत्येनातिवदानीति सत्यं त्वेव विजिज्ञासितव्यमिति सत्यं भगवो विजिज्ञास इति ॥

**eṣa tu vā ativadati yaḥ satyenātivadati so'haṃ bhagavaḥ satyenātivadāniti satyaṃ tveva vijijñāsītavyamiti satyaṃ bhagavo vijijñāsa iti ॥ 7.16.1 ॥**

So, **sanatkumārā** is voluntarily addressing **nārādā**. 'Hey **nārādā**, note this. **eṣa tu vā ativadati** - the word **tu** means, however or really speaking. So, in fact, really speaking, **yaḥ satyena ativadati** - whoever is talking about **jagat kāraṇam brahma, satyam jñānam anantam brahma** - that **brahmavādi** alone is the real **ativādi**. Previously what did we say? **hiraṇyagarbhavādi**. What is the meaning of the word '**vādi**'? The one who knows and talks about it. We can translate **vādi** as **jñāni**. So, previously it was said **hiraṇyagarbha jñāni** is **ativādi**. Here, **sanatkumārā** says, really speaking, **satya jñāna ananta brahmavādi** alone is the real **ativādi**. That means, what? The previous **ativādi** is, a *pseudo ativādi*; an **āpekṣika ativādi** alone. The **brahmavādi** alone is the **ātyantika ativādi**. Therefore, **sanatkumārā** says, **eṣa. eṣaḥ** here means, **brahma jñāni**. What **brahman**? **nirguṇa brahma jñāni**. **HIRAṆYAGARBHA IS SAĞUṆAM BRAHMA. SAĞUṆA BRAHMA JÑĀNI IS A RELATIVE ATIVĀDI. NIRGUṆA BRAHMA JÑĀNI ALONE IS THE ABSOLUTE ATIVĀDI**. So, **eṣa tu. eṣaḥ** means what? The following **brahman jñāni**. **eṣa** here refers to the **brahma jñāni**, who is *going to be talked about in the following portions*. Therefore, you should translate **eṣaḥ** as, 'the following **nirguṇa brahma jñāni**'; the one *to be discussed* in the ensuing **mantrās**. And this **brahma jñāni** alone is **ativadati**. He alone is the *real ativādi*.

Why is He called real ativādi? Because, **satyena ativadati** - **nirguṇam brahman** alone is **satyam**. Therefore, what is the statement? **nirguṇa brahmavādi** alone is **satya vādi**. And **satyavādi** alone is the **ativādi**. Or, if you replace the word **vādi** by **jñāni**, we can say, **nirguṇa brahma jñāni** alone is **satya jñāni**. **SATYA JÑĀNI ALONE CAN BE CALLED ATIVĀDI**. So, **yaḥ satyena ativadati**. And from this, we get another message also. By saying that **nirguṇa brahmavādi** alone is **satyavādi**, **sanatkumārā** wants to say, **NIRGUṆAM BRAHMAN ALONE IS SATYAM**.

Okay, so what? Once you say '**nirguṇam brahma** alone is **satyam**', it is like introducing two people. Suppose the mother introduces the two children and says, 'this boy studies well'. What does it mean? The other boy is going to feel bad! Because, once you say, 'this boy studies well', it implies, the other one does not. If both study well, either you do not say anything; or, you

say, 'both study well'. But, if you identify one and say, you are excluding the other. Therefore, by saying, '**nirguṇa brahma** is **satyam**', indirectly **sanatkumārā** says, 'all the previous 15 items are **mithyā**'. So, in one sweep, in one stroke, *all the previous ones are dismissed as **mithyā***. **prāṇā** is **mithyā**. **āśā** is **mithyā**. **smaraḥ** is **mithyā**. **ākāśā**, **vāyu**, **agni** - all of them are **mithyā**. **brahman** alone is **satyam**. That is why in **taittirīyam** - '**satyam jñānam anantam brahma**'. So, this **brahmavādi** is **satyavādi**.

And the moment this was said, **nāradā**'s curiosity got aroused; because, He is now only an **āpekṣika ativādi**. He is only a **prāṇavādi**. Now, **nāradā** wants to become the **ātyantika satyavādi**; a real **ativādi** he wants to become. Therefore, **nāradā** replies. Who says, "**eṣa tu vā ativadati**"? **sanatkumāraḥ uvāca**. Then, **nāradaḥ uvāca**. What does He say? "**hey bhagavah so'haṃ**" - now I am really interested **satyenātivadānīti** - to be a speaker of **nirguṇam brahma**. I am no more interested in talking about **prāṇā**. So, **prāṇā** has been pushed in to waste paper basket. Now, he wants to talk about the **nirguṇam brahma**, the real **satyam**. Therefore, he says, **ātivadāni**. **ātivadāni** means, let me be a real **ativādi**. For that **sanatkumārā** gives the answer.

What does **sanatkumārā** say? **satyam tu eva vijijñāsitavyam** - **nāradā**, wonderful. Now you have got a real desire to know **satyam nirguṇam brahma**. Therefore, if you want to be real **ativādi**, if you want to be **satya brahmavādi**, better you know what is **satyam brahma**. Therefore, **sanatkumārā** says, **satyam tu eva** - the **nirguṇam satyam jñānam anantam brahma** alone **vijijñāsitavyam** - should be really desired by all the seekers. **iti sanatkumāraḥ uvāca**. And for that, **nāradā** is giving His reply. **nāradaḥ uvāca**. And what does He say? **hey bhagavah, satyam vijijñāte** - now I have a desire to know the **satyam brahma** :: **athāto brahma jijñāsā**. For that, **sanatkumārā** is going to come with the reply in the next section. Here after, each section has only one **mantrā**. Therefore, with this one **mantrā**, 16th section is over. Now, we are entering the 17th section. We will read.

## ***Seventh Chapter - Section 17***

यदा वै विजानात्यथ सत्यं वदति नाविजानन्सत्यं वदति विजानन्नेव सत्यं वदति विज्ञानं त्वेव विजिज्ञासितव्यमिति विज्ञानं भगवो विजिज्ञास इति ॥

**yadā vai vijānāty atha satyaṃ vadati nāvijānan satyaṃ vadati vijānann eva satyaṃ vadati vijñānaṃ tveva vijijñāsītavyam iti vijñānaṃ bhagavo vijijñāsa iti ॥ 7.17.1 ॥**

In the following sections, through dialogue between **sanatkumārā** and **nārādā**, the **upaniṣad** shows that, a seeker should go through several stages to become the real **ativādi**. So, what is the aim of **nārādā**? He wants to become the real **ativādi**. And to receive the real **ativādi** title, He has to go through several stages. And all those stages are going to be mentioned in the following sections. So, the following sections are **sādhanā** sections; and **brahman** definition will come **later only**.

I will briefly mention 'what are the stages of **sādhanā** talked about in the following sections'. And in this, the **upaniṣad** *goes from higher stage to next lower stage*; and to come to that stage, one should come to the next lower stage. From Higher to Lower. It is like, the five stages of **bhakti** talked about in the 12th chapter of the **bhagavad gītā**. For **nirguṇa upāsanā**, **viśvarūpa upāsanā** is required. For that, **eka rūpa upāsanā**; and for that, **karma yogā** etc. Similarly, various stages are going to come. First I will mention the stages.

So, to become an **ativādi**, what is required? **satyavādaḥ** is required. **satyavādaḥ** means what? Talking about **satyam brahma** is required if I should become a superior talker. So, only **brahman** talker is the superior talker. Then, the next question is, "if I should become **satyavādi**, what is required? He says, **satya vijñānam** is required. Logical. Because, I can talk about **brahman**, when? Only when I know **brahman**. Therefore, to do **satyavādaḥ**, I require **satya vijñānam**. So, this is the next lower stage. **satyavādaḥ** to **satya vijñānam**. Then, the next question is, 'how can I get **satyavijñānam**'? **sanatkumārā** says, for that, you require **satya mananam**.

**satya mananam**. **mananam** means what? Enquiry in to **satyam brahma**. Enquiry will lead to knowledge. Knowledge alone will lead to talking about the truth. This **satya mananam** is called in the **upaniṣad** as **matih**. So, from **vijñānam**, the next lower stage is **matih**. **matih** means what? Enquiry. Enquiry into what? If **brahma jñānam** is required, we have to enquire in to the **śāstra pramāṇam**, the **upaniṣad pramāṇam**; because, **upaniṣad** alone talks about **brahman**. No other **śāstram** deals with **brahman**. Even **veda pūrva bhāga** does not

deal with **brahman**. Therefore, enquiry means what? Enquiry in to **brahman**, with the help of **upaniṣad pramāṇam, śāstra pramāṇam**. Okay, for that what is required? He says **śraddhā**. You can enquire in to **upaniṣad pramāṇam** or **śāstra pramāṇam** only if you have **śraddhā**.

**śraddhā** means what? Faith in **śāstram**; and of course, the **guru**. Thus, **matiḥ** requires **śraddhā. guru vedanta vākyeṣu viśvāsaḥ śraddhā**. This definition where did we learn? The definition of **śraddhā - guru vedanta vākyeṣu viśvāsaḥ śraddhā** [this definition we learnt in some **tretā yugam** or **dvāpara yugam**. And there was a text by name **tattvabodha**; and there, while talking about **sādhana catuṣṭaya sampatti**, we talked about **śamādi ṣaṭka sampattiḥ**; and there, the word **śraddhā** came! That you should remember]. Therefore, **satyavādaḥ** to **vijñānam. vijñānam** to **matiḥ. matiḥ** to **śraddhā. guru-śāstra śraddhā**. To get **śraddhā**, what should you do? The **upaniṣad** says **niṣṭā**. And, what is **niṣṭā** ? **śāṅkarācārāyā** comments **niṣṭā** means, **guru śāstra sevā** or **śuśrūṣā**. *You have to serve both of them*. The more you serve, the more you develop **śraddhā** & **bhakti**. And that is why **Lord kṛṣṇā** said in the **bhagavad gītā** - [4.34] "तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया - **tadviddhi praṇipātena paripraśnena sevayā**" **sevā** means what? [Not eating **ഭക്ഷണം!**] There is another word in Tamil **சேவை**. That **sevā** means, **śuśrūṣā** or service.

And service done to **śāstra** is **pārāyaṇam**, with reverence. Even if I do not know the meaning, if I do **pārāyaṇam** of the **śāstram**, my reverence will increase. That is why they prescribe **gītā pārāyaṇam. upaniṣad pārāyaṇam. pārāyaṇam** is **sevā** towards the **śāstram**. And similarly, service to the **guru** becomes **guru sevā** and that is called here by the name **niṣṭā. guru śuśrūṣā**. And this **guru śuśrūṣā** will lead to what? **śraddhā. śraddhā** will lead to what? **Enquiry**. Enquiry will lead to what? **Knowledge**. Knowledge will lead to **talking**. Talking will lead to what? **ativādi** status. It is **jīvan mukti. ativādi** status means **jīvan mukti**.

Then, the next question is, 'to do the **śuśrūṣā**, what is required?' The **upaniṣad** says, **kṛtiḥ. kṛtiḥ** means, commitment & integration of the personality. Commitment & integration of the personality. "**ekāgratā indriya sāmyamaḥ ca**" is **śāṅkarācārāyā's** commentary. **śāṅkarācārāyā** says, **kṛtiḥ** means, **ekāgratā indriya sāmyamaḥ ca** - which means, commitment & integration. Because, if a **śiṣyā** has to decide to become a resident student of a teacher and serve the teacher for a length of time, stay in the **gurukulam** and learn the **śāstrams**, he requires commitment & integration.

He requires what? A mind committed to remain in one place. That requires an integrated personality. For many people, it is impossible to stay in one place; serve the teacher; prepare, and then ask for knowledge; and go through consistent and systematic study for a length of time. That is not possible; because, many are 'scatterbrains'. In English, there is an idiom 'scatterbrains'. You know what is 'scatterbrair? [A person who tends to be disorganized & lacking in concentration]. They cannot remain in one place. We have experienced that in **gurukulam**. How many students joined the **gurukulam**? Ideal conditions are there. They are provided with room [single room, not even sharing]; and all the books are provided; dress is provided; food, clothing, shelter, medical facility; and the only job we have to do is, what? **Study and assimilate!** But, many people could not take to that atmosphere, because after one or two days [we experience that in our camps also! I request the students to continue for 7 days in the **Rishikesh āśramā** & not to go out. They cannot! Whenever there is a gap, they want to go to **gītā bhavan**, they want to go to **Haridwar**, they want to do shopping!] It is impossible to remain in one place.

A mind which cannot remain steady, cannot delve on the teaching & assimilate. It requires **śamādi ṣaṭka sampattiḥ. śamaḥ. damaḥ. uparamaḥ**. Means, what? Not going out in search of some escapism. I told you, in Siddhabhari, **Swāmī Chinmāyānanda** used to tell, "in the evenings, you go out and remain alone in one area, just assimilating the teaching that you have received" But, people cannot stay like that, alone! What they do, they will go out alone; because, **Swāmījī** will be watching! **Chinmāyānanda** was a very strict **ācārāyā**. So, what they will do? They will talk to each other, 'you come to that tree'. So, you will find in twos and threes they go and join together. And do what? Gossip! It is very difficult for the mind to remain in one field.

Therefore, integration. Gathering / collecting one's thoughts. Togetherness. That is called what? **kṛtiḥ**. So, **kṛtiḥ** will take a person to **gurukulam** and **guru sevā**. **guru sevā** will lead to **śraddhā**. **śraddhā** will lead to **enquiry**. Enquiry to **knowledge**. Knowledge to **ativādi**. Okay, to do the **sādhanā** and integrate the personality, what is required? What is required? The last stage.

**sanatkumārā** says, if a person has to do so much preparation to go through all the stages and gain **brahma jñānam**, it is possible **only under one condition**. What is that? He must know that to become **ativādi** is to "GAIN INFINITE **ĀNANDĀ**". Therefore, what is the last stage? The **AWARENESS** that by becoming **ativādi**, I will have INFINITE **ĀNANDĀ**. So, **ānanda prāpti jñānam**. That, it is worth all the trouble. Integration, **guru sevā, śraddhā, vicāraḥ, jñānam** all this effort is worth because it is going to give me what? **ānandam**. Thus, this **ānanda**

**prāpti jñānam** is the last stage. And the desire for **ānandā**, [what **ānandā**? Not, the finite sense pleasure], desire for **brahmānandā**, will drive the person to go through all these stages. Therefore, what is the last or lowest stage? **sukha jñānam**. These are going to be said in each section, for each stage one section is going to come.

We will now see the meaning of the 17th section. What is that? He says **yadā vai vijānāty** - only when a person gets **brahma vijñānam** or **satya vijñānam**. **atha. atha** means, *then alone*, **satyaṃ vadati** - he can become **satyavādi**; and consequently, **ativādi**. And, **na avijānan satyaṃ vadati** - [you can understand] - **na avijānan** means, without knowing **satyam brahma**, he cannot talk about **satyam brahma**. **na avijānan** - how do you connect it? **na vijānan satyaṃ na vadati**. **na** should be connected with **vadati**. 'On the other hand', **vijānan eva satyaṃ vadati**, only after **jñānam**, one can talk about **brahman**. All these are whose words? **sanatkumārā**'s words. Thus, **sanatkumārā** says, **vijñānaṃ tu eva vijijñāsitavyam** - therefore **nārādā**, first may you seek **brahma jñānam**. **vijñānaṃ tu eva**. Here **vijñānam** means, **brahma vijñānam** or **satya vijñānam**. The word **satyam** & **brahman** are synonymous. So, **vijñānaṃ tveva vijijñāsitavyam**. **vijijñāsitavyam** means, should be sought after. The moment **sanatkumārā** said this, what did **nārādā** say, 'okay, okay. Now, I am interested in **brahma jñānam**'. He says, '**hey bhagavaḥ**'. So, up to **iti** is **sanatkumāraḥ uvāca**. Now, **nāradaḥ uvāca**. What? **hey bhagavaḥ** - oh lord **sanatkumārā!** **vijñānaṃ vijijñāse** - I am desirous of **brahma vijñānam**. What does **sanatkumārā** say? The next section, we will read.

## **Seventh Chapter - Section 18**

यदा वै मनुतेऽथ विजानाति नामत्वा विजानाति मत्तैव विजानाति मतिस्त्वेव विजिज्ञासितव्येति मतिं भगवो विजिज्ञास इति ॥

**yadā vai manute'tha vijānāti nāmatvā vijānāti matvaiva vijānāti matistveva vijijñāsitavyeti matiṃ bhagavo vijijñāsa iti ॥ 7.18.1 ॥**

So, **sanatkumārā** says, **hey nārādā**, you are interested in **vijñānam**. If **vijñānam** or knowledge is a substance, you can keep it in place and distribute to everyone like the **śāṅkarācārāyās** giving the **tīrtham** at the end of the **pūjā**! Suppose, the **guru** can keep a huge vessel of **brahma vijñānam** and a long **uddharaṇi** and go on giving, it would have been easy. **tīrtham** can be distributed; but, **jñānam** can never be transferred in that manner. **jñānam** comes only through **vedānta vicārā**. Spiritual education you have to undergo. Therefore, he says, **yadā vai manute** - only when a person enters in to **śāstric** enquiry. And why do we insist on **śāstram**? Because, **śāstram** alone talks about **brahman**. No other **pramāṇam** deals with **brahman**. **atha vijānāti** - then alone, **jñānam** comes. **na amatvā vijānāti** - without systematic **vedāntic** education; **amatvā** - means, without education, without enquiry; **nāmatvā** how do you split ? **na** + **amatvā** and the word **na** should be connected with **vijānāti**. So what is the order? **amatvā na vijānāti** - without enquiry, one can never know.

**All these are important**; because you should know that **meditation cannot produce any knowledge**; because in meditation, I am not making any enquiry. In fact, I am holding back all the thoughts. Therefore, **DHYĀNAM** IS NOT A MEANS OF KNOWLEDGE. **VEDĀNTIC** STUDY ALONE IS THE MEANS. That, **sanatkumārā** insists. Therefore, he says, **matvā eva vijñānati**. So, only through **vedāntic** study, one can know; and therefore, what should you concentrate on? **matiḥ tu eva vijijñāsitavyeti** therefore you should look for **vedāntic** enquiry. Therefore your aim should be - "**tadvijñānārthaṃ sa gurumevābhigacchet samitpāṇiḥ śrotriyaṃ brahmaniṣṭham**" [muṇḍaka 1.2.12]. You should look for **vedānta vicārā**. Up to this are the words of **sanatkumārā**.

Then, **nārādā**, the obedient student says, 'okay, okay, okay! I am interested in **enquiry**'. So, **hey bhagavaḥ** - oh lord **sanatkumārā**, "**matiḥ vijijñāse**", **iti**. 'I seek that enquiry'. And, for that, **sanatkumārā** is going to talk further; which comes in the next section. We will read.



## **Seventh Chapter - Section 19**

यदा वै श्रद्धात्यथ मनुते नाश्रद्धन्मनुते श्रद्धदेव मनुते श्रद्धा त्वेव विजिज्ञासितव्येति श्रद्धां भगवो विजिज्ञास इति ॥

**yadā vai śraddadhāty atha manute nāśraddadhan manute śraddadhad eva manute śraddhā tveva vijijñāsitavyeti śraddhām bhagavo vijijñāsa iti II 7.19.1 ॥**

If you have to make **vedāntic** enquiry, **upaniṣad** enquiry, first you should know that, **vedāntā** is a direct means of **ātma jñānam**; and **vedāntā** is a valid **pramāṇam** which alone gives **brahma jñānam** and this is called **śraddhā**.

[I gave a long talk on **śraddhā**; and gave you the definition also. **upajīvyā pramāṇa svata pramāṇya jñānam śraddhā**]. Therefore, he says, **yadā vai śraddadhāty**. Remember the example. If you want to look at your face, there is only one way. However powerful your eyes may be, if you want to look at the face, there is only one way. What is that? You have to keep a mirror in front. Similarly, for **ātma jñānam**, there is only one mirror. What is that? **vedānta vākya**m is the only mirror. So, he says, **yadā vai śraddadhāty** - only when a person has got **śraddhā**; **atha manute** - then alone, he will enquire in to **upaniṣad**.

Otherwise, one will think, '**upaniṣadic** study is only an academic pursuit'. Many people say, 'do not study the **upaniṣad**; it is only looking outwards! **upaniṣad** is outside you know! It is looking outwards. Therefore, do not look in to the book. You have to look in to yourself. Why? Because **brahman** is inside. Therefore close your eyes and look within'. And if you look within, what will be there? **rāga dveśā kāma krodhā**. You do not get **brahman**! Therefore many people do not know how important **vedāntic** study is.

And therefore, **sanatkumārā** says, 'only the one who knows its importance; **manute** - he will make an enquiry. **aśraddadhan na manute. nāśraddadhan** How do you split? **na + aśraddadhat**. That '**na**'kāra will become '**ta**'kara. **aśraddadhat** - without this **śraddhā**, **na manute** - one will not make an enquiry. He will try other methods, like meditation; not knowing the importance of **śāstra vicārā**. And so, **sanatkumārā** highlights, **śraddhat eva manute** - only the one who has **śraddhā** will make **śāstric** enquiry. Therefore, **hey nārādā!** what should you work for? '**śraddhā tu eva vijijñāsitavya**' - **iti** he should work to build up **śraddhā**. So, **vijijñāsitavya** means, should be sought after.

In fact there is a **sūktam** called **śraddhā sūktam**. And **śraddhā** is in our tradition personified as a mother. **śraddhā devī**. When a **brahmacārī** puts on the sacred thread, since he is going

to study the **vedās** after initiation, he does many special prayers and **pūjās** to build up what? **śraddhā** in the **vedās**. Otherwise, like the modern youngsters, they will take **vedās** as a bunch of superstitions and a useless scripture! Therefore, buildup **śraddhā** first. **iti**. Up to this is the words of **sanatkumārā**. And what does **nāradā** say? '**śraddhāṃ bhagavo vijijñāsa**' - **iti** - 'Okay, okay! I am an obedient student; therefore, I am interested in developing **śraddhā**'. For that **sanatkumārā** has to answer. He does that in section 20. We will read.

## **Seventh Chapter - Section 20**

यदा वै निस्तिष्ठत्यथ श्रद्धधाति नानिस्तिष्ठञ्छ्रद्धधाति निस्तिष्ठन्नेव श्रद्धधाति निष्ठा त्वेव विजिज्ञासितव्येति निष्ठां भगवो विजिज्ञास इति ॥

**yadā vai nistiṣṭhaty atha śraddadhāti nānistiṣṭhañchraddadhāti nistiṣṭhann eva śraddadhāti niṣṭhātveva vijijñāsitavyeti niṣṭhāṃ bhagavo vijijñāsa iti ॥ 7.20.1 ॥**

So, how to develop **śraddhā**? **sanatkumārā** says, **yadā vai nistiṣṭhaty**. **nistiṣṭhaty** means, **nistiṣṭham karoti**. **śāṅkarācārāyā** comments, **nistiṣṭhā**, as **guru śuśrūṣāti paratvam** - as service, adoration and reverence shown or directed towards the **ācārāyā**. Because, the more a person worships the **ācārāyā** - if you remember the 13th chapter of the **gītā**, **Lord kṛṣṇā** talks about 20 virtues "**amānitvam adambhitvam ahiṃsā kṣāntiḥ ārjavam**" then what? "**ācārya upāsanam śaucam sthairyamātma vinigrahaḥ**". So, when I act it out, then, the mind also begins to develop a reverence to that. **This is what is called, *faking and making***. Initially, when I do **namaskārā**, it is a mechanical, physical routine. But, if I keep on doing **namaskārā**, gradually the physical action will bring about an internal transformation.

And what is that **transformation**? Whichever object I worship physically, I develop reverence, internally. So, initially my reverence is to the **guru** only. I do not know the importance of **śāstram**. But, when I develop reverence to the **guru**, the **guru** says, '**hey śiṣya**, whatever glory I have, is not because of my body or mind; but, because of my **wisdom**. Because, before wisdom, nobody respected me; after wisdom, people respect me. Therefore, respect is towards what? **Wisdom**. And this wisdom that I have, is coming from the **śāstram** alone'. Therefore, the **guru** repeatedly tells, '**hey śiṣyā**, the real glory belongs to the **śāstram**; and, I have got the great wisdom from the **śāstra** only. Therefore, may you study the **śāstram** properly. I will teach you'.

Therefore **śraddhā** in **guru** and **śāstram** comes only through **śuśrūṣā**. **śuśrūṣā** means, even simple **namaskārā** will gradually develop. Details we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

### 31. Chapter 7.20.1, 7.20.1, 7.21.1, 7.22.1, 7.23.1, 7.24.1

यदा वै निस्तिष्ठत्यथ श्रद्धधाति नानिस्तिष्ठञ्छ्रद्धधाति निस्तिष्ठन्नेव श्रद्धधाति निष्ठा त्वेव विजिज्ञासितव्येति निष्ठां भगवो विजिज्ञास इति ॥

**yadā vai nistiṣṭhaty atha śraddadhāti nānistiṣṭhañchraddadhāti nistiṣṭhann eva śraddadhāti niṣṭhātveva vijijñāsitavyeti niṣṭhāṃ bhagavo vijijñāsa iti ॥ 7.20.1 ॥**

In these sections sanatkumārā is dealing with some of the sādhanās beginning from the 16th section onwards. And first, sanatkumārā said, a person can become really ativādi, a superior speaker, only if he becomes a satyavādi. satyam meaning, brahman. SO, THE SPEAKER OF BRAHMAN ALONE CAN BE THE SUPERIOR SPEAKER. And thereafter, he said, if one should be a satyavādi, one should have satya vijñānam; because, without vijñānam, one cannot be a speaker of that. Therefore, to become a ativādi, you should a satyavādi. To be a satyavādi, you should have vijñānam. And then, sanatkumārā said, vijñānam is possible only when there is matiḥ or enquiry. Without śāstric enquiry, knowledge is not possible. Then he said, śāstric enquiry is possible only when there is śraddhā in the guru and śāstrā. Without guru śāstrā śraddhā, where is the question of enquiry? Therefore, śraddhā is important.

So, sanatkumārā says in the 20th section, which we were seeing in the last class, śraddhā is possible. One more step is there. śraddhā is possible only when there is niṣṭā. niṣṭā meaning, guru śāstra sevā or śuśrūṣā. Only when a person does service to the ācārāyā and śāstrā, the very service will generate reverence for the object of service. Therefore, śraddhā comes through niṣṭā or sevā. Thereafter, sanatkumārā said [that is what we are seeing now] this niṣṭā or service to a guru for a length of time is possible only when a person has an integrated personality, wherein the body, the mind, the sense organs, they are all well disciplined. Then alone, a person can remain with a guru for a length of time. Otherwise, the mind will be wandering and getting distracted. He will stay for a day, maximum for a week. Thereafter, he will run away for watching cricket match! Some kind of distraction is required. And therefore, the next step mentioned was, kṛtiḥ. kṛtiḥ means, integration of the personality, which is mentioned in the 21st section, which we have to see now. So, the 20th section deals with niṣṭā or guru śuśrūṣā. Section 21 is dealing with kṛtiḥ, the integration of the personality. We will read section 21.

## **Seventh Chapter - Section 21**

यदा वै करोत्यथ निस्तिष्ठति नाकृत्वा निस्तिष्ठति कृत्वैव निस्तिष्ठति कृतिस्त्वेव विजिज्ञासितव्येति कृतिं भगवो विजिज्ञास इति ॥

**yadā vai karotyatha nistiṣṭhati nākṛtvā nistiṣṭhati kṛtvaiva nistiṣṭhati kṛtistveva vijijñāsītavyeti kṛtiṃ bhagavo vijijñāsa iti ॥ 7.21.1 ॥**

So, in the previous section, niṣṭhā or guru śuśrūṣā, was talked about. And here, sanatkumārā says, if one should have consistent guru śuśrūṣā remaining in an āśramā as an antevāsi, as a resident student, one should have a disciplined personality. He says, yadā vai karoti - only when a person practises self-discipline; karoti, śāṅkarācārāyā comments as, indriya samyama citta ekāgratādi anuṣṭhānam. And by discipline we mean, pañca jñānendriyam, pañca karmendriyāṇi, catvāri antaḥkaraṇāṇi - all the 14 organs must be focused. Without focus, one cannot remain. Therefore, he says, yadā vai karoti. And for this integration of personality alone, the entire aṣṭāṅga yogā of patañjali ṛṣi has been designed & developed. The āsanās integrating the annamaya kośā, prāṇāyāma integrating the prāṇamaya kośā, pratyāharā, dhāraṇā & dhyānam integrating the manomaya kośā and śāstric study, like tarka śāstrā etc, integrating the vijñānamaya kośā. Thus, the entire aṣṭāṅga yogā is coordination, the organisation. Swāmī Chinmāyānanda uses the word '*the orchestratisation of the personality*', by which he means, all the organs should function like an orchestra - where 20 violins are there, clarinets are there. [What is the one which kadri gopalanath uses?] Saxophone and mandolin! So many are there. And even if one instrument goes apaśruti, it will be heard. Similarly, here also, like an orchestra, my personality should be disciplined. That is called karoti. Then, what will happen?

nistiṣṭhati - that person can go to a guru and study vedāntā. Consistent and systematic study for a length of time is possible. So, karoti atha nistiṣṭhati - then alone it is possible. na akṛtvā nistiṣṭhati - without integration of personality, it is difficult to become a resident student under an ācārāyā. Therefore, kṛtvā eva nistiṣṭhati. This is to emphasise - 'only by practising the indriya samyama, one will get niṣṭhā or guru śuśrūṣā'. Therefore, what should you do? kṛtiḥ tu eva vijijñāsītavya - may you understand what is discipline. And that alone in sādhanā catuṣṭaya sampatti we have got. The third one, śamādi ṣaṭka sampattiḥ. And naturally, nārādā says, 'I am interested in that. What should I do for that?' So, 'kṛtiḥ tu eva vijijñāsītavya' - up to that is sanatkumārā's words. Then, 'kṛtiṃ bhagavo vijijñāsa' is nārādā's request to sanatkumārā. Then, what does sanatkumārā say? We will read section 22.

## ***Seventh Chapter - Section 22***

यदा वै सुखं लभतेऽथ करोति नासुखं लब्ध्वा करोति सुखमेव लब्ध्वा करोति सुखं त्वेव विजिज्ञासितव्यमिति सुखं भगवो विजिज्ञास इति ॥

**yadā vai sukhaṃ labhate'tha karoti nāsukhaṃ labdhvā karoti sukhomeva labdhvā karoti sukhaṃ tveva vijijñāsityam iti sukhaṃ bhagavo vijijñāsa iti ॥ 7.22.1 ॥**

So, what is the next stage? sanatkumārā says, yadā vai sukhaṃ labhate - only when a seeker sees the possibility of ānandā in all these stages of sādhanā as the destination, only if the possibility of ānandā is known, then alone, a person will take the trouble of going through all these stages. Why? Because, ultimately, everybody wants what? ānandaḥ alone! Therefore, the carrot which is held before is, the ānandā carrot. Once you say that, 'by integration you can do guru śuśrūṣā. By guru śuśrūṣā you will get śraddhā. By śraddhā you can do enquiry. By enquiry you will get jñānam. By jñānam you will become satyavādi. By satyavādi you will become ativādi. And when you become ativādi, you will get infinite ānandā! The moment I say that, *then alone* a person will take the trouble of following all this. Therefore, ultimately what is required? sukha jñānam. One should know the potential or the possibility of sukham, through all these sādhanās.

Therefore, sanatkumārā says, yadā vai sukhaṃ labhate. sukham labhate must be understood here properly. śaṅkarācārāyā says, sukham labhdavyam asti iti jānāti. sukham labhate means, what? Literally translated, it will mean, '*when a seeker gets pleasure*'. First that is not the right translation. When a seeker knows that the sukham will be attained as the destination, then alone he will follow. Because, if he actually gets sukham here itself, then, he will not follow all of them. When he understands *the destination* as ānandā, it is called sukham labhate. Destination of what? This journey. What type of journey? All these stages as ānandā. atha karoti - then the person will go through all these stages; because, he knows he will get ānandā. na asukhaṃ labdhvā karoti - if a person thinks that there is no sukham in that, he will never pursue that sādhanā. Therefore, asukham labhadvā na karoti - otherwise one will not pursue.

Then, when will a person pursue? sukham eva labdhvā karoti - only when he knows that ānandā is the destination. And that too if you say it is a finite ānandā, he will say that, 'I don't want vedāntā; because, finite ānandā I will get through other simpler sources'. One masala dosai I can buy and eat. [I said this for example. You all do not bring masala dosai tomorrow!] Therefore, if I talk about alpa sukha prāpti, he will say, 'I can get it through other means'. So, you have to promise what? Infinite ānandā! Then alone, a person will work for that. Therefore,

he should know what is sukham. sukhaṃ tveva vijijñāsitavyam iti - he should understand the destination of this spiritual journey, which is sukham.

Naturally, **nāradā** says, 'now I am interested in knowing that destination, sukham'. Therefore he said, 'bhagavaḥ sukhaṃ vijijñāsa' - 'I am desirous of knowing what is ānandā'. For that only all these preparations. So, vijijñāsa iti. That is because of sandhi rule. If you split it, it is, vijijñāse iti. vi+jñā dhātu desiderative ātmanepadi lat uttama puruṣaḥ ekavacanam. vijijñāse means, 'I am desirous of knowing what is sukham, which is the destination of this spiritual journey'. For that sanatkumārā is going to answer. All these are one mantā in one section.

## **Seventh Chapter - Section 23**

यो वै भूमा तत्सुखं नाल्पे सुखमस्ति भूमैव सुखं भूमा त्वेव विजिज्ञासितव्य इति भूमानं भगवो विजिज्ञास इति ॥

**yo vai bhūmā tatsukhaṃ nālpe sukhamasti bhūmaiva sukhaṃ bhūmā tveva vijijñāsītavya iti bhūmānaṃ bhagavo vijijñāsa iti ॥ 7.23.1 ॥**

So, in this section alone bhūma vidyā is beginning. Up to section 22, it is all only preparation grounds. The main theme of the 7th chapter begins from this section alone. So, 23rd section, up to the end of this chapter, that is section 26, only these 4 sections are actually dealing with bhūma vidyā. 22 sections are preparations. 4 sections only are the actual teaching.

Here, nārādā asked the question, sukhaṃ vijijñāse - 'what is happiness?' *Very, very important question.* And sanatkumārā says, yo vai bhūmā tat sukhaṃ. bhūmā means the limitless one. The infinite one. Otherwise, popularly known as, brahman. Another word for bhūmā is brahman. Both are synonymous. Both mean, the infinite one.

The only difference is, bhūmā is masculine gender. brahman is neuter gender. brahman is not neuter gender. The word brahman is neuter gender. The word bhūmā is masculine gender. In Sanskrit, the words too have got genders, irrespective of the meaning. I have told you before. The word mitram means a friend. The word mitram is neuter gender. The friend may be a boy friend or may be a girl friend. Irrespective of the gender of the friend, the word mitram is neuter gender. Similarly, I have told the word dārā means, wife. You know wife is feminine. But, the word dārā is masculine. Thus, in Sanskrit, words have genders. And, these genders have nothing to do with the meaning of those words. Here, bhūmā is masculine gender. nakārāntaḥ puṃlīṅgaḥ bhūman śabdaḥ. bhūmā, bhūmānau, bhūmānaḥ. Whereas, the word brahman is neuter gender. nakārāntaḥ napuṃsakalīṅgaḥ brahman śabdaḥ. brahma brahmaṇī brahmāṇi.

And here, sanatkumārā says, the infinite brahman alone is sukham or ānandaḥ. This is parallel to the ṛḡvullī vākyam. "ānando brahmeti divyajānāt | ānandādhyeva khalvimāni bhūtāni jāyante | ānandena jātāni jīvanti | ānandaṃ prayantya bhisaṃviśantīti |

The same idea is given here. brahman is happiness. And we should be very careful. We do not say brahman is happy, we do not say. We don't say brahman is happy. We say brahman is happiness. It is pleasure. It is ānandā. It is joy. Joy is, brahman. And yo vai bhūmā tatsukhaṃ.



And then, sanat Kumārā says, *alpe sukham na asti*. There is no happiness at all in any finite thing in the CREATION. There is no happiness at all in any finite thing in the CREATION. *alpe* means, what? *alpa viṣaye*. In a finite object, there is no happiness. In the finite body, there is no happiness. In the finite mind, there is no happiness. In the finite thoughts also, there is no happiness. Happiness is not a part of any finite thing in the CREATION. From this statement alone we have to derive the five features of happiness. Which is very, very similar to the five features of CONSCIOUSNESS.

And what are the five features of happiness? You must be able to tell that! But, we will see that together. Because the upaniṣad says, 'happiness is not there in the world, body, mind or thought', our conclusion is: HAPPINESS IS NOT A PART OR A PRODUCT OR A PROPERTY OF ANYTHING IN THE CREATION. Why do we say so? Because of the upaniṣad vākyam - *alpe sukham na asti*. Mind is *alpam* or *analpam*? You know, mind is *alpam*. In the mind there is no *sukham* at all, the upaniṣad says. So, *happiness is not a part, product or property of any object, including the mind or thought*.

Then the second feature of happiness is what? HAPPINESS IS AN INDEPENDENT ENTITY WHICH PERVADES CERTAIN MINDS AT CERTAIN TIMES AND MANIFESTS AS PRATIBIMBA ĀNANDĀ, the reflected joy. Happiness is an independent entity which pervades certain minds at certain times. Certain minds at certain times means, what? Whenever you are happy, at that moment of joy, in that happy person, in that happy mind, the happiness is manifest or reflected. And that does not belong to the mind; but, it is separate. Just as the brightness of the moon on the purnami night is only manifest upon the moon; but, it does not belong to the moon. Similarly, during happy moments, the infinite ānandā is only manifest in the finite mind; but, it does not belong to the finite mind. So, it is reflected in mind. *tasya priyameva śiraḥ | modo dakṣiṇaḥ pakṣaḥ | pramoda uttaraḥ pakṣaḥ | ānanda ātmā |* [The *priya vṛtti* or *moda vṛtti* or *pramoda vṛtti* we saw in *tattvabodha* once upon a time; and which we also saw in *taittirīya upaniṣad*!] The mind gets *priya*, *moda* & *pramoda vṛtti* at certain times. At those times, the all pervading infinite ānandā reflects in the mind. But, it does not belong to the mind! Therefore, what is the second feature of ānandā? *Happiness is an independent entity which reflects in the finite mind at some time*.

Then what is the third feature of happiness? HAPPINESS IS NOT LIMITED BY THE BOUNDARIES OF THE MIND OR THE BOUNDARIES OF THE THOUGHT. HAPPINESS EXTENDS BEYOND THE MIND AND THOUGHT. It is all-pervading, just as CONSCIOUSNESS is all-pervading. And, in the 6th chapter of chāndogya we said, the PURE EXISTENCE is all-pervading - '*sadeva somya idam agra āsīd*'. Now we say, like the CONSCIOUSNESS, like the PURE EXISTENCE, the PURE HAPPINESS [with capital H] also is not limited by

the boundaries of the body-mind complex. It is all-pervading. This is the third feature of Happiness [with capital H]. Very careful.

Then what is the fourth feature? THAT PURE HAPPINESS CONTINUES TO EXIST EVEN WHEN THE HAPPY THOUGHT IN THE MIND ENDS. When the happy thought in the mind ends, only the thought ends. But, even when the happy thought ends, the PURE HAPPINESS continues to survive, continues to exist even when the priya vṛtti, moda vṛtti and pramoda vṛtti subsides, the PURE HAPPINESS continues to exist. What has ended? ONLY ITS REFLECTION IN THE THOUGHT, THE PRATIBIMBA ĀNANDĀ HAS ENDED; BUT, THE PURE BIMBĀNANDĀ CONTINUES TO EXIST. "sa yaścāyaṃ puruṣe | yaścāsāvāditye | sa ekaḥ | sa ya evaṃvit | asmāllokātpretya |". [taittirīya 2.8.5] And again, in taittirīya upaniṣad in the second vallī, "raso vai saḥ | rasa hyevāyaṃ labdhvā ānandī bhavati | ko hyevānyātkāḥ prāṇyāt | yadeṣa ākāśa ānando na syāt |" [taittirīya 2.7.1]

ānandā is referred to by the word rasaḥ. [When I say rasaḥ don't think of pepper rasam, tomato rasam, lime rasam and all!] rasaḥ means what? ānandaḥ! What ānandā? bimba ānandā, the PURE HAPPINESS. So, what is the fourth feature? *PURE HAPPINESS continues even when the happy thoughts in the mind are replaced by unhappy thoughts. Even during unhappy thoughts in the mind, pure happiness exists.* This is the fourth feature.

What is the 5th feature of happiness? EVEN WHEN THE HAPPY THOUGHT ENDS OR EVEN WHEN THE MIND IS DISSOLVED, THE SURVIVING PURE HAPPINESS IS NOT ACCESSIBLE TO US. The surviving pure bimba ānandā, the ORIGINAL HAPPINESS, [instead of OC, we have to say OH], THE ORIGINAL HAPPINESS IS *NOT ACCESSIBLE* TO US. NOT BECAUSE IT IS ABSENT; BUT, BECAUSE THERE IS NO MEDIUM FOR ITS MANIFESTATION OR REFLECTION. This PURE HAPPINESS is bhūmā or bhūmā is the PURE HAPPINESS.

And in the world, there is no happiness at all. Whenever a person argues that, 'I am getting happiness from music or dance or food etc', what will be our argument? Our argument will be, 'they do not produce happiness. They only create a condition in which brahmānandā is reflected. They do not give happiness. What is the example we give? *The dog and the bone! Never forget that example.* The dog gives the argument! Before biting the bone, no blood. After biting the bone, blood. Bone is very sharp edged. Therefore, the dog uses - anvayavyatireka logic - *bone satve blood satvam; bone abhāve blood abhāvaḥ; tasmād, bone eva bloodasya kāraṇam!* The dog argues! And when the dog gives the argument, we laugh at the dog and say, 'it is foolishness'. Bone only brought out the blood, which was within the dog itself, all the time. Because, bone is extremely dry. How dry is the bone? Bone dry! Similarly, all the music and dance - according to vedāntā, is what? Bone. They are dry, they do not have even a dot of ānandā.

There is only one source of ānandā in the entire creation. What is that? bhūmā. Therefore, sanatkumārā says, alpe sukham na asti. alpe jagati. And alpam includes all the sense objects in the world. All your family members. Do not get angry with me. All the family members. Your own body your own mind. All of them do not have even a dot of ānandā. So, bhūma eva sukham. Therefore, bhūmā tu eva vijijñāsitavyam - if you want to know sukham, you have to know bhūmā; and therefore, may you gain the knowledge of bhūmā, to know what is sukham. Therefore, sanatkumārā says, bhūmā tu eva vijijñāsitavyam - may you get bhūma vidyā, for what purpose? To get sukham. Up to this is sanatkumārā uvāca; then nāradaḥ uvāca.

And then immediately, nārada jumps and says, 'bhūmānam bhagavo vijijñāsa' iti - 'I want to know that bhūmā'. hey bhagavo bhūmānam vijijñāsa. Here, Sanskrit students, be careful. bhūmā is not feminine gender like bālā bāle bālāḥ or ramā rame ramāḥ. So, bhūmā bhūme bhūmāḥ you should not say. In Sanskrit, bhūmā is masculine gender; even though it ends in 'ā'. Normally, 'ā' is feminine, means lady. Here, it is masculine gender. nakārāntaḥ puṁlīngaḥ bhūman śabdaḥ. bhūmā, bhūmānau, bhūmānaḥ; bhūmānam, bhūmānau, bhūmānaḥ. That is why here it is written bhūmānam. dvitīyā vibhaktiḥ ekavacanam. Now, sanatkumārā is going to define bhūmā or brahman. What is the definition?

## **Seventh Chapter - Section 24**

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

**yatra nānyatpaśyati nānyacchr̥ṇoti nānyadvijānāti sa bhūmā atha yatrānyat paśyaty an yat chr̥ṇoty anyad vijānāti tadalpam yo vai bhūmā tad amṛtam atha yad alpam tanmartyam sa bhagavaḥ kasmin pratiṣṭhita iti sve mahimni yadi vā na mahimnīti ॥**

### **7.24.1 ॥**

SO, THIS IS THE MOST IMPORTANT SECTION OF THIS 7TH CHAPTER; BECAUSE, THE DEFINITION OF BRAHMAN IS GIVEN IN THIS SECTION. And, what is the definition of brahman or bhūmā? sanat-kumārā says, 'yatra' - BRAHMAN IS THAT PURE EXISTENCE PRINCIPLE. EXISTENCE is not mentioned here. That we have to borrow from the 6th chapter. Where? sadeva somya idam agra āsīd. That we have to remember here. 'yatra'. yatra means, what? sati. satvastuni. brahman is that PURE EXISTENCE in which there is NO SUBJECT - OBJECT DUALITY. BRAHMAN IS THAT PURE EXISTENCE IN WHICH THERE IS NO SUBJECT-OBJECT DUALITY. Or, to put it in another language, THE NON-DUAL EXISTENCE PRINCIPLE is called brahman. Or, you can also say, THE NON-DUAL CONSCIOUSNESS PRINCIPLE is brahman. And the duality is generally in the form of subject & object. Experiencer & experienced. Knower & known. Seer & seen. Hearer & heard etc. Therefore, a few samples of duality is given.

What is the first sample? anyaḥ anyat na paśyati. anyaḥ understood. anyaḥ means what? One subject. anyat paśyati - perceives an object. And na is what? The negation of that. brahman is that PURE EXISTENCE in which there is NO perceiver, perceiving an object. Or, to put in another language, there is NO perceiver subject, perceiving an object. That in which the perceiver-perceived, subject-object duality is absent, that PURE EXISTENCE, that NON-DUAL EXISTENCE is called bhūmā or brahman or ānandā. anyaḥ anyat na paśyati. Seer-seen duality is negated. Then, another example is given. anyaḥ anyat na chr̥ṇoti - anyaḥ anyat na śr̥ṇoti - a hearer subject does not have a heard object. That means, what? Hearer-heard duality is absent. So, bhūmā is that PURE NON-DUAL EXISTENCE in which hearer-heard duality is not there. Then, another example is given. nānyadvijānāti = anyaḥ anyat na vijānāti - there is NO knower-subject having a known-object. That means, brahman is that PURE EXISTENCE in which, the knower-known, subject-object duality is not there. That is why bhūmā is called advaita vastu. advaitam means, what? Where the subject-object dvaitam is not there. Or, sometimes it is presented in a different language also. bhūmā is that principle in which there is NO tripuṭi. tripuṭi means what? The triad in the form of subject-object-instrument. Seer, seen & seeing instrument. Hearer, heard & hearing instrument. Knower, known & knowing instrument. So, either you say, 'duality

is absent' or you say, 'plurality is absent'. Whatever you say, brahman is advaita sattā - pure EXISTENCE.

And therefore, how should you know brahman? Very simple! You take the EXISTENCE available in the world. EXISTENCE available in the world, where is it available ? If I ask you, 'where is it available?' what should be your answer. You should not answer. You should ask a counter question where is it not available? தூணிலும் இருப்பார்; தூரும்பிலும் இருப்பார்! எப்படி இருப்பார்? இருப்பாக இருப்பார்! brahman is there in every object in the form of EXISTENCE. Therefore wall IS, chair IS, table IS, pen IS, mike IS, student IS, teacher IS. You appreciate the 'IS' NESS in everything. And what should you do? Negate the duality in the form of subject-object. Seer-seen. Hearer-heard. IN SHORT, THE ENTIRE CREATION YOU NEGATE AND RETAIN THE PURE EXISTENCE. That is called brahman or bhūmā or ānandā .

So, thus, this is a statement which negates the duality and retains what? The PURE EXISTENCE. And therefore, THIS DEFINITION OF BRAHMAN IS CALLED DVAITA NIṢEDA VĀKYAM - a statement which negates duality. And since the entire universe is dvaitam only - in the form of subject-object, we can say this is a vākyam, a statement, which negates the entire universe. prapañca niṣeda vākyam. Retaining what? PURE EXISTENCE.

And this niṣeda vākyam [niṣeda means, what? Negation] is not new to us. In katopaniṣad we had a niṣeda vākyam. 'neha nānāsti kiñcana' - there is no duality at all. In katopaniṣad it is there. And we saw in kaivalya upaniṣad also, "na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca" is a niṣeda vākyam. In māṇḍūkya upaniṣad, "nāntaḥ prajñam na bahiṣprajñam nobhayataḥ prajñam na prajñānaghanam na prajñam na aprajñam prapañcopaśamam etc" we saw. In bṛhadāraṇya, neti neti etc.

ALL THESE NEGATION STATEMENTS ARE VERY, VERY IMPORTANT FOR AN ADVAITĀ STUDENT. Because, when the upaniṣad negates the world, an important idea is conveyed. What is that important idea? YOU SHOULD KNOW TWO IMPORTANT LAWS OR PRINCIPLES. VERY IMPORTANT PRINCIPLES. What is that? 1. WHAT IS EXISTENT CANNOT BE NEGATED. What is existent cannot be negated. Why? Because it is existent! Principle one. Very important. 2. WHAT IS NON-EXISTENT NEED NOT BE NEGATED. What is non-existent need not be negated. Why? It is non-existent! So, what is existent cannot be negated; and what is non-existent need not be negated. Therefore, whatever is negated has to be something different from existent & non-existent. [I hope your head is not reeling]. WHAT IS EXISTENT CANNOT BE NEGATED. WHAT IS NON-EXISTENT NEED NOT BE NEGATED. THEREFORE WHATEVER IS NEGATED HAS TO BE SOMETHING DIFFERENT FROM EXISTENT AND NON-EXISTENT.

In vedānta śāstrā, it is called sadasat vilakṣaṇam. Whatever is negated by the upaniṣad has to be what? sadasat vilakṣaṇam. And whatever is sadasat vilakṣaṇam is called mithyā. Whatever is sadasat vilakṣaṇam. vilakṣaṇam means, 'different from'. sat means, 'existent'. asat means 'non-existent'. Therefore, SADASAT VILAKṢAṆAM MEANS, WHATEVER IS DIFFERENT FROM EXISTENT AND NON-EXISTENT IS CALLED MITHYĀ. sad asadyām, anirvacanīyam mithyā. Then, how can we understand the word mithyā in English? I have told you. mithyā, "how do you do? Now a days, modern children whenever they use a word, they say 'yā' 'yā'. "I am coming yā", "you are going yā". Similarly, mithyā means what myth+yā. mithyā means, a myth! And myth means, what? It is neither existent nor non-existent; *it is seemingly existent*.

Thus, by negating the world, the upaniṣad says, THE ENTIRE WORLD IS SEEMINGLY EXISTENT. That PURE EXISTENCE is called bhūmā. And in that bhūmā, the duality is *seemingly existent*; but, it is not really existent! Or, to put in another language, brahman is the adhiṣṭhānam. adhiṣṭhānam means, what? The substratum, the support, of the mithyā duality, the seeming duality! And this brahman lends EXISTENCE to the *seeming duality*, in the form of hearer-heard etc. Some more corollaries we have to derive from this mantā. śāṅkarācārāyā writes a slightly longer bāṣyam on this. Some of the points there I would like to discuss; which we will do in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

### 32. Chapter 7.24.1

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

**yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti sa bhūmātha yatrānyat paśyatyan yacchṛṇoty anyad vijānāti tadalpam yo vai bhūmā tad amṛtam atha yad alpam tanmartyam sa bhagavaḥ kasmin pratiṣṭhita iti sve mahimni yadi vā na mahimnīti ॥ 7.24.1 ॥**

In the 7th chapter of the **chāndogya**, we had the preparatory ground for the teaching. **THE ACTUAL TEACHING IS GIVEN ONLY IN THE LAST 4 IMPORTANT SECTIONS. THE 23RD 24TH 25TH AND 26TH. SO THESE FOUR SECTIONS ARE THE MOST IMPORTANT PART OF THE 7TH CHAPTER AND IN THESE FOUR SECTIONS THE UPANIṢAD IS ANALYSING THE NATURE OF SUKHAM OR HAPPINESS.**

And I said in the last class, that the **upaniṣadic** definition of HAPPINESS is totally unique & different, which we remembered through these five features. 1. HAPPINESS is not part, a product or a property of any object or even the mind. 2. HAPPINESS is an independent entity, which pervades the mind some times. 3. HAPPINESS is not limited by the boundaries of the mind or any object. 4. HAPPINESS continues to exist even after everything, including the mind, resolves. 5. The surviving HAPPINESS is not accessible; because, there is no medium. So, this HAPPINESS alone we call as **bimbānandaḥ** or ORIGINAL HAPPINESS. And, according to **vedāntā**, this ORIGINAL HAPPINESS is exactly the same as the ORIGINAL CONSCIOUSNESS [i.e.] **bimba caitanyam. bimba caitanyam**, the ORIGINAL CONSCIOUSNESS; and **bimba ānanda**, the ORIGINAL HAPPINESS - both of them are synonymous. One and the same! **cideva ānandaḥ; ānandaḥ eva cit or caitanyam**. Also, this ORIGINAL HAPPINESS or ORIGINAL CONSCIOUSNESS is the same as the ORIGINAL EXISTENCE also, which is otherwise known as, **sat principle**. Therefore, according to **vedāntā**, ORIGINAL EXISTENCE [**sat**] = ORIGINAL CONSCIOUSNESS [**cit**] = ORIGINAL HAPPINESS [**ānandaḥ**]. **sadeva cit; cit eva ānandaḥ. THEY ARE THREE NAMES; BUT, THE SUBSTANCE IS ONE AND THE SAME BRAHMAN OR ĀTMĀ.**

And these three fundamental principles alone get reflected or manifest in the world. And when these three are manifest in the world, we call it **pratibimba ānandaḥ, pratibimba caitanyam** and **pratibimba sattā**. Thus, we have got *reflected existence* which is called **sadābhāsaḥ**. Reflected consciousness, **cidābhāsaḥ**. Reflected happiness which is called **ānanda ābhāsaḥ**. This reflection is experienceable as an object. **sadābhāsaḥ** can be experienced. **cidābhāsaḥ** can be experienced. **ānanda ābhāsaḥ** can be experienced. BUT, THE

ORIGINAL **SAT**, THE ORIGINAL **CIT**, THE ORIGINAL **ĀNANDĀ** IS NOT EXPERIENCEABLE; AND, THIS ORIGINAL **SATCIDĀNANDĀ** ALONE IS CALLED **SATYAM**, **JÑĀNAM ANANTAM**, WHICH ALONE IS CALLED **BRAHMAN**, WHICH ALONE IS CALLED **BHŪMĀ**.

And **bhūmā**, the ORIGINAL EXISTENCE-CONSCIOUSNESS-HAPPINESS is never experienceable; because, in the original **bhūmā**, there is no division in the form of experiencer and the experienced. Since subject object division is absent, **bhūmā** is neither an object of experience nor is it a subject. It is something in which subject-object duality is resolved.

And therefore, **sanatkumārā**, the teacher, in the 24th section first **mantrā** - which we were seeing in the last class - defines **bhūmā** as **non-dual reality**. He said, **yatra** - in that **bhūma brahma nānyatpaśyati nānyacchṛṇoti nānyadvijānāti** - a seer does not contact a seen; a hearer does not hear an object; a knower cannot contact a known. **This duality is not there**. Therefore, **bhūmā** is non-dual **brahman**.

And I said, **ŚĀṆKARĀCĀRĀYĀ** GIVES IMPORTANCE TO THIS TOPIC; BECAUSE, THIS IS THE **CRUCIAL DEFINITION** OF **BRAHMAN**, ESPECIALLY **BRAHMAN** AS **ĀNANDAḤ**, THE NON EXPERIENTIAL **ĀNANDAḤ**. We get this topic only in two places. One is this particular **mantrā** in **chāndogya**; and another place is, **brhadāraṇyaka upaniṣad** [3rd chapter, 9th **brāhmaṇam**, last **mantrā** 28. 3.9.28] - **brahman** is defined as **vijñāna ānandam brahman**. Here the word **sukham** is used. There the word **ānandā** is used. In both places, **śaṅkarācārāyā** writes *a significant commentary*. So, as I said in the last class, I will share a few points from **śaṅkarācārāyā**'s commentary.

**śaṅkarācārāyā** points out, many people mistake this definition as a non-dual state. **yatra nānyat paśyati** - we have to understand as **the definition** of non-dual **brahman**, which non-dual **brahman** is available all the time. "All the time" means what? **jāgrat svapna suṣupti**. But, there are some people who mistake this as a description of a non-dual state, as **advaita avasthā**. And this understanding will create a lot of problem; because, really speaking, **THERE IS NO SUCH 'THING' CALLED NON-DUAL STATE**. State means what? **avasthā**. **advaitic avasthā** does not exist at all. Any state of experience you go through - **jāgrat svapna suṣupti samādhi maraṇam pralayaḥ mūrchā**. [**mūrchā** means, what? Unconscious condition]. All the different **avasthās** that we can imagine - **jāgrat svapna suṣupti samādhi maraṇam pralayaḥ mūrchā** - all these various **avasthās** we can imagine. *They are all dualistic states only*. **There is no such thing called non-dual state**. Only that the dualistic state is of two natures. In certain dualistic states, duality is in *passive* condition. In certain other dualistic states, duality is in *active* condition. *Thus, all the states are either active*



*duality or passive duality.* THERE IS NO STATE CALLED NON-DUALISTIC STATE. **ADVAITA AVASTHĀ NĀSTI.**

In **jāgrat** or waking state, the duality is active or passive? During **jāgrat avasthā**, duality is active. During **svapna**, duality is active. During **suṣupti** - *here alone we should be careful* - during **suṣupti**, duality is there or not? Our tendency will be to say that 'in **suṣupti** duality is not there'; but, we should know, **during suṣupti also, duality is very much there.** But in what form? In passive, dormant, unmanifest form. Similarly, in **samādhi avasthā** also, you cannot call it non-dual state. You should call it what? 'Duality in dormant form'. Similarly, during unconscious state also, passive duality. During **maraṇam** also, passive duality. During **pralayam** also, passive duality. You should know, **there is no such state called advaita avasthā.** It is a misnomer.

And this is clearly proved by **śruti**, **yukti** and **anubhava**. **śruti** - the **vedās** - very clearly say, "**avyaktādīni bhūtāni vyaktamadyāni bhārata, avyakta nidhanān eva tatra kā paridevanā**" - **arjunā**, you go from manifest duality to unmanifest duality; and again, you come to manifest duality. Therefore, **śruti** declares, 'there is no advaita avasthā state'. Then, **yukti** - logic - also very clearly shows that, matter cannot be created or destroyed. Therefore, whatever state you go through, the dualistic universe will continue to be there. It can never be destroyed. Only condition is, in **pralaya**, it will be in dormant form. So, logic also proves there is no advaita avasthā. And our **anubhava** - experience - also proves that, all the **avasthās** are dualistic. In **suṣupti**, we are in which state? Dualistic state only! But, in potential form. How do you know there is duality in **suṣupti** ? Suppose, during **suṣupti**, the duality is destroyed, what will happen? Suppose when you go to **suṣupti**, the body is destroyed, your house is destroyed, your mind is destroyed, what will happen? You will never wake up! Not only that, if the body gets destroyed in **suṣupti**, you will never go to sleep. You will put chilli powder in your eyes and keep awake! Similarly, in **nirvikalpaka samādhi**, we have **advaita** state or **dvaitic** state? We should *carefully note*. **nirvikalpaka samādhi** is also **dvaita avasthā** only. There is no **advaita avasthā**. How do you know that in **nirvikalpaka samādhi dvaitam** is very much there? How do you know? Again this person wakes up! The mind wakes up! The thoughts wake up! Similarly, during **pralayam** also, the **dvaita prapañca** is very much there. What is the proof? Again next **srṣṭi** comes. **THEREFORE, THE FIRST AND FOREMOST IMPORTANT THING TO BE NOTED IS, THERE IS NO SUCH THING CALLED ADVAITA AVASTHĀ.**

So, **advaita brahma jñānam** should be gained in which **avasthā**? There is no **advaita avasthā**; and therefore, **advaita brahma jñānam** should be gained in which **avasthā**? Only

in **dvaita, jāgrat avasthā** we have to gain **advaita jñānam**. And for argument's sake, even if you are going to imagine an **advaita avasthā** [there is no **advaita avasthā** is our first theory; but, for argument's sake, let us imagine there is an **advaita avasthā**, called **nirvikalpaka samādhi**]. We argue that, even if such an **nirvikalpaka advaita avasthā** is there, it is of no use to us. It is of no use to us. Why? If there is an **advaita avasthā** in that non-dual state, what all things will be there? What a question?! If there is an **advaita avasthā**, what all things will be there? There cannot be a second thing. There can only one thing. In **advaita avasthā**, there is only one thing. Which one thing will be there? It should be only **ātmā**.

Now, let us imagine that there is an **advaitic** state, where **ātmā** alone exists; everything else has disappeared. Body has disappeared. Mind has disappeared. Intellect has disappeared. Thoughts have disappeared. **śāstrā** has disappeared. Poor **guru** has disappeared. **ātmā** alone is there! Tell me, what is the use of that **avasthā**? Because, **ātmā** cannot get any knowledge by itself. **ātmā** can never get any knowledge by itself. If **ātmā** is the knower, there will be no known. If **ātmā** is known there will be no knower. Therefore, even if there is an **advaita avasthā**, it is of no use to the seeker; because, pure **ātmā** is not a knower of anything. It is **apramātā**. And therefore, **advaita avasthā** is not there. Even if it is there, it is of no use; because, **ātmā** cannot know anything. Knowing is, a process. Process means, change. **ātmā** being changeless, it cannot do any action, including the *knowing action*. This also we have to carefully note. **SO, THE SECOND IMPORTANT THING TO BE NOTED IS, EVEN IF ADVAITA AVASTHĀ IS THERE, IT IS OF NO USE.**

And now the third point. For argument's sake, let us assume, **ātmā** knows itself. We have said, **ātmā** cannot know itself. This is our second theory. But, for argument's sake, let us assume there is an **advaita avasthā**. [First, we have said, it is not there. Let us assume there is an **advaita avasthā**]. And even if there is such an **avasthā**, **ātmā** cannot be knower of itself. But, let us assume, **ātmā** becomes a **jñāni** of itself. Then, we argue, even if **ātmā** knows itself in the **advaita avasthā** - called **nirvikalpaka samādhi** - that is of no use to us. Even if there is an **advaita nirvikalpaka avasthā**, in which **ātmā** alone is there knowing itself, [all these will not happen; but even if it is going to happen] **it is utterly useless**. You know why it is useless? Because, all our problems are in the mind and intellect. Our ignorance, our confusion, our **adhyāsā**, they are all in **ātmā** or **anātmā**? They are in the mind. And in **nirvikalpaka samādhi**, who gains knowledge? **ātmā** gains knowledge! What about the mind? Mind was not there; because, we called it **advaitic** state. Therefore, even if in **nirvikalpaka samādhi** **ātmā** knows itself, my mind will continue to be ignorant. My mind will have its own problems; we will not get any benefit. Therefore, we should know this

**mantrā** is not describing an **advaitic** state. It is not describing a **nirvikalapaka samādhi** state.

It is describing the **advaitam brahma**, which has to be known in **jāgrat avasthā**. At the time of **vedāntā śravaṇam** from the **guru**, I have to use my intellect. And in this **dvaita avasthā**, I have to *know* "**brahman** is **advaitam**". It has to be known in which **avasthā**? Not in **nirvikalapaka avasthā**. Not in **advaita avasthā**. In the **dvaita avasthā**, dualistic state, we have to gain what **jñānam**? **advaita jñānam**. And the *dualistic* state means, **jāgrat** or **svapna**? **jāgrat** / waking is also **dvaitam**. **svapna** is also **dvaitam**. 'Swāmījī, why cannot I know in **svapana**?' do not ask. In **jāgrat** itself we are finding it difficult! In **svapna**, when **buddhi** is not functioning, when only **vāsanās** are functioning, where do we have the freedom to **decide** what is going to happen?

THEREFORE, THIS **MANTRĀ** IS NOT DESCRIBING **ADVAITA AVASTHĀ**. THIS **MANTRĀ** IS DESCRIBING **ADVAITAM BRAHMAN**, WHICH HAS TO BE KNOWN IN **DVAITA AVASTHĀ** CALLED **JĀGRAT AVASTHĀ**. How do you know that? With the help of **guru śāstra upadeśa pramāṇam**; with the help of systematic teaching, I should *know & recognise* the **advaitam brahman**.

Then, the next question is, how can we *know* **brahman** as **advaitam**, in **dvaita avasthā**? In **dvaita avasthā**, I can know only what? **dvaitam**! How will I be able to know **advaitam brahman** in **dvaita avasthā**? [I hope the question is relevant. Otherwise for my satisfaction, I will raise this question and answer]. How can we know the **advaitam brahman** in **dvaita avasthā**? This question people may ask. And, for that, we answer that, 'in **dvaita avasthā**, even though we continue to experience duality, with the help of **śāstra pramāṇam**, we understand that THE EXPERIENCED DUALITY IS OF A LOWER ORDER OF REALITY. NOT WORTH COUNTING'. It is exactly like keeping a mirror in front of me and I experience two people. One is myself; and the other is, a person in front of me. Who smiles when I smile. Who frowns when I frown. Thus, even though I experience **dvaitam**, [what is that **dvaitam**? I am number one; and the second person - the reflection - is number two] I will still say, "there is only one person". Thus, **dvaita anubhava** is there; yet, **advaita jñānam** is possible.

Thus, retaining the **dvaita anubhava**, remaining in **dvaita avasthā**, remaining in **jāgrat avasthā**, using the **guru śāstra pramāṇam**, I will clearly know that, 'there is only one non-dual **brahman**'. The *experienced duality* is not worth counting; because; they are all **mithyā**; of a lower order of reality. And this knowledge of **advaitam brahman**, in the **dvaita jāgrat avasthā**, is the aim of this first **mantrā** in section 24, which we were seeing.

**yatra na anyat paśyati** - in that **brahman** there is no duality, even though we continue to experience duality. **EXPERIENCE CANNOT CHALLENGE KNOWLEDGE**. I have told this very often. A valid knowledge can never be challenged by the opposite experience. **Very important**. *Valid knowledge can never be challenged by the opposite experience*. What are the examples? I have given several examples. The sunrise is an experience. It will never challenge my valid knowledge that the sun does not go around the earth. The experience of a flat earth does not challenge my knowledge that the earth is spherical. The experience of stationary earth does not challenge my knowledge that the earth is moving very fast. The experience of a small star, twinkle twinkle *little* star; that experience of a small star does not challenge my knowledge that stars are much bigger than the earth. Similarly, **advaitin** has the knowledge, valid knowledge, that **brahman** alone **is**. This valid knowledge can never be challenged by the continuous experience of the duality in **jāgrat avasthā**. Therefore, we need not go to meditation. We need not go to **samādhi**. Keeping the eyes open, we can gain the knowledge - **advaitam brahma**.

And therefore **sanatkumārā** says, **saḥ bhūmā** - this non-dual PURE HAPPINESS is called **bhūmā**. Then, in the next sentence, **sanatkumārā**, **yatra anyat paśyaty anyacchṛṇoty anyad vijānāti tad alpam**. On the other hand, in the **vyāvahārika** field, the empirical field; **yatra** means, what? in the **vyāvahārika kṣetre**. **anyat paśyaty** - there is a perceiver, perceiving an object. Perceiver-perceived duality is there. **anyacchṛṇoty** - hearer-heard duality is there. **anyad vijānāti** - knower-known duality is there. And, in that **vyāvahārika** field, **tad alpam** - everything is finite. And, we have already said that, infinite alone is **sukham**. And therefore, we should derive the corollary. Finite does not have even a droplet of **sukham**. **pramātā-pramāṇam** they do not have **sukham**. **pramātr-prameya** - they do not have **sukham**. **drṣṭr-drṣṭa** they do not have **sukham**. Wherever they teach finitude, **sukham nāsti**.

Then, naturally, the question will come, "if the **vyāvahārika prapañca** does not have **sukham**, how come I derive happiness from music, dance, television serial and wonderful food etc?" **yadi alpe sukham nāsti, katham alpaviṣayebhyaḥ aham sukham anubhavāmi?** For that, you already know the answer. What is that answer? "They do not have the **sukham**; but, they are only reflecting the **ātma ānandā** or **brahmānandā**. Remember the example. [Of course one example is dog and bone. That you know. I will give another example I have given in **gītā** class. I will transfer it here!]

Imagine, you have got a mirror in hand. The mirror has got a glass, a frame, and a beautiful face. [**சொல்லிவைக்கறேன்!**]. So, I am experiencing three things. The glass, the frame and

a beautiful face. Even though three things I am experiencing, only two belong to the mirror. The third one does not belong to the mirror. Which two belong to the mirror? [I am just enjoying!] The mercury coated glass belongs to the mirror; and the beautiful decorative frame belongs to the mirror. But, the face that I experience in it, even though it is intimately associated with the mirror, it does not belong to the mirror. If the face belongs to the mirror, what will happen? Every time you see the mirror, that face will be there! Not only that. When I see my face my face will be there; and when a second person comes, he will see two faces! Therefore, we understand, though we experience three things in the mirror, only two belong to the mirror [glass & frame]; and one [face] belongs to something else.

Similarly, whenever a person enjoys any object, there are 3 things he is experiencing. One is called **nāma**, another is called **rūpa**, the third is called **ānandā**. I experience **nāma**, **rūpa** and **ānandā**. And **vedāntā** says, as in the mirror example, only two of these belong to the object. The third one does not belong to the object. Which two belong? Be careful. **nāma** and **rūpa** alone belong to the object. The **ānandā** experienced there, does not belong to **vyāvahārika prapañca**; but, it is **pāramārthika brahmānandā** *reflecting* in the **vyāvahārika viśayaḥ**. And so, **sanatkumārā** says, **tadalpaṃ**.

अस्ति भाति प्रियं रूपं नाम चेत्यंस पंचकम् आद्यत्रयं ब्रह्म रूपं जगद् रूपं ततो द्वयम् । -

**asti bhāti priyaṃ rūpaṃ nāma cetyaṃsa pañcakam ādyatrayaṃ brahma rūpaṃ jagad rūpaṃ tato dvayam ।**

In **dr̥g-dr̥ṣya viveka**, **vidyāraṇya swāmī** says, 'you experience five things always. **sat**, **cit**, **ānandā**, **nāma** and **rūpa**. Of these, **nāma** & **rūpa** alone belong to the world. EXISTENCE, CONSCIOUSNESS and HAPPINESS - all these three do not belong to the world. They belong to what? **bhūmā**. Therefore, look at the **mantrā**. **tat alpaṃ**. **tat** means, what? Any entity in the empirical world is **finite**. And so, joyless. **yo vai bhūmā tad amṛtam** - whereas, this original **ānandā**, which is none other than **brahman**, that original **ānandā** is **amṛtam**. **amṛtam** means, what? **Eternal**. It does not die.

But, when the very same **ānandā** is reflected in the mind, as **pratibimba ānandā**, that *reflected ānandā* is eternal or non-eternal? You can understand. Reflected **ānandā** has to be non-eternal; because, *it will be there only as long as the reflecting medium is there*. When I take the small mirror from the pocket [many people keep a mirror handy. They want to regularly check up whether they are presentable or not! Or, may be, out of consideration for the world! Okay. Good intention!] - they take out the mirror and they see the **pratibimba mukham**. The **pratibimba mukham** comes when you hold the mirror. **pratibimba**

**mukham** goes away when you put back the mirror. Similarly, in the mind, when there is **priya vṛtti**, **moda vṛtti** or **pramoda vṛtti** [which we saw in **taittirīya ānandamaya kośa**] - when conducive thoughts are there, **ānandā** reflection comes, *which is always ephemeral*. **pratibimba ānandā** is ephemeral; because, it depends upon mental condition. Good news you hear, **pratibimba ānandā** rises. Bad news you hear, the face itself becomes gloomy. Bloom to gloom is the lot of **pratibimba ānandā**. Therefore, it is **amṛtam** or **marṭyam**? Reflected **ānandā** will always be fleeting.

That is why **Lord kṛṣṇā** said, "**ye hi saṃsparśajā bhogā duḥkha yonaya eva te; ādyantavantaḥ kaunteya na teṣu ramate budhaḥ**" [gītā 5-22] - do not be attached to **pratibimba ānandā**. When it comes, enjoy. But, do not get attached; because, in **pratibimba**, there is gradation also. **priya**, **moda**, **pramoda**. Happy, happier, happiest. Whereas, in **bhūmānandā**, the original **brahmānandā**, there is no gradation; and the reflected **ānandā** alone is called *experiential ānandā*. So, all experiential **ānandā** will be reflected or original? All experiential happiness will only be *reflected ānanda*. That is why when the experiential joy comes, he jumps up & down, hits the head against the ceiling. Too high he jumped! Or, some people laugh too much and get a catch. Catch means, **ꣳꣳꣳꣳ!** [you had it!] Thus, reflected **ānandā** is experiential. Original **ānandā** is non-experiential.

Therefore, never ask the question, "how to *experience* original **brahmānandā**?" This question is the blunderous, the worst blunder. You never experience original **ānandā**, just as, you never experience your own original face. What a tragedy! You have never experienced your original face, only reflection you can. So, original **ānandā** is a matter for claiming. It is not a matter for experiencing.

And if anybody says that "in **nirvikalapaka samādhi** on April 1st [I only like that day!] - on April 1st, in **nirvikalapaka samādhi**, I had **brahman** bliss!", it is the biggest misconception. He might have experienced bliss, no doubt; but, that bliss has nothing to do with **brahman** bliss. It is only a reflection in the mind, at a particular time. Therefore, **sanatkumārā** says, **yo vai bhūmā** - the non experiential original **ānandā** is eternal. The non-experiential original **ānandā** is **amṛtam**, eternal. On the other hand, **atha yad alpam** - the experiential **ānandā**, reflected in the empirical world of duality, **tat marṭyam** - it will be perishable. Therefore, 'should we enjoy **pratibimba** or not?', if anybody asks, we will say, 'certainly enjoy; but, with the knowledge that the joy is not coming from that object'. Therefore, even when the object goes away, and even when the experiential pleasure goes away, I have not lost **ānandā**. Because, the original, the master copy, MC, the original, the master copy is not with wife, not with children, not with grand-children. Let them be there. Let them be not there. [Now & then I

add that also]. Whether the relationships continue or not, they have no power to take away the master copy, **brahmānandā**. Therefore, **yat alpaṃ tat martyam - pratibimba ānandaḥ** is **alpaṃ; tat martyam**. So with this, **THE DEFINITION OF BRAHMAN AS ĀNANDĀ** is over.

Now, **nāradā** is asking a question. What is that? **sa bhagavaḥ kasmin pratiṣṭhitah?** **bhagavaḥ** means, **oh lord**. [Who is addressing whom? I hope we have not forgotten the **guru** and **siṣyā**. **nāradā** is addressing the **guru, sanatkumārā**.

**hey guru**, please tell me 'where is that **brahmānandā** located?' 'What is the source and support of **brahmānandā**?' Because, **viṣayānandā** or experiential **ānandā** has a *support*. Either we say, 'it is in the external object' or we say, 'it is in the mind'. Either inside or outside. Experiential **ānandā** thus has a support; because, experiential **ānandā** is *reflected ānandā*. *Reflected ānandā* always requires the support of what? Any reflection requires the support of the **reflecting medium**. So, **pratibimba ānandasya āśrayaḥ vartate; bimba ānandasya kascid rūpasya bhūmnaḥ brahmaṇaḥ āśrayaḥ kaḥ? pratiṣṭhitā kā?** What is its support? And for that **sanatkumārā** says, 'what a question you are asking?! **sve mahimni pratiṣṭhitah. brahman** is supported by **its own glory**, or, in its own glory. **mahimā** means, **glory. brahman** is supported by its own glory. It is based on its own glory. And **sanatkumārā** feels that, this answer may confuse **nāradā**; and therefore, He gives another, *refined* answer.

The first answer is what? **brahman is based on its own glory**. And what is the refined, second answer? **yadi vā** - otherwise, to be more precise, **na mahimni - it is not based on anything**. It is not supported by anything. **It is un-supported**. It is baseless. [Baseless you do not mistake. Not the basement is baseless]. **brahman does not have a base or support**. And these two answers **sanatkumārā** Himself will explain in the next **mantrā**. One general answer; then, a refined answer. General answer is, '**brahman** is supported by its own glory'. Refined answer is, '**brahman** is not supported by anything'. **na mahimni**. Explanations come in the next **mantrā**.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

33. Chapter 7.24.1 & 7.24.2 and 7.25.1 & 7.25.2.

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

**yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti sa bhūmātha yatrānyat paśyatyan yacchṛṇoty anyad vijānāti tadalpaṃ yo vai bhūmā tad amṛtam atha yad alpaṃ tanmartyam sa bhagavaḥ kasmin pratiṣṭhita iti sve mahimni yadi vā na mahimnīti ॥ 7.24.1 ॥**

In this important **mantrā** the teacher **sanatkumārā** defined HAPPINESS as that absolute reality which does not have a division in the form of **observer** and **observed**. So, the pure ABSOLUTE HAPPINESS is not an **object** of experience; and whatever is an *experienced* happiness it is not **bhūmānandaḥ**; but, it is only **bhūma pratibimbānandaḥ** I said. And we saw the same definition was given to the PURE EXISTENCE in the 6th chapter and the very same definition is given to PURE **ĀNANDĀ**.

Therefore, we come to know that **PURE EXISTENCE IS PURE HAPPINESS WHICH ITSELF IS PURE CONSCIOUSNESS**. Therefore, **sat, cit** and **ānandā** - all the three are one and the same only. From the standpoint of inert object, we define **brahman** as **sat**; because, in the inert object, **brahman** manifests only in the form of **sat** principle. Even though the very same **brahman** is **cit** and **ānandā**, that aspect is not manifest in the inert object. Whereas, when you come to the physical body, there, the very same **brahman** expresses in the form of not only **sat** / EXISTENCE; but, in the form of the **cit** / CONSCIOUSNESS aspect also! Therefore, **brahman** is defined as **sat, cit**. And, in **ānandamaya kośa**, or, **priya, moda, pramoda vṛtti**, the very same **brahman** expresses in the form of **sat, cit** and **ānandā**. Therefore, the difference is not in **brahman**; but, the difference is in the manifesting medium. Based on the manifesting medium, we define it as **sat** or **cit** or **ānandā**. And this was done. Definition was given in the first half of the **mantrā**.

Then, the student **nārādā** asked the question, "what is the support of that **bhūmā**?" And for that, **sanatkumārā** gave two answers. The first answer was, "**sve mahimni pratiṣṭhitaḥ**" - it is supported by *its own glory*. **sve mahimni** means, 'in its own glory'. And later, **sanatkumārā** revises the answer and says, "no, no, no. It is not supported by its glory. **na mahimni**". Naturally, **nārādā** wondered, 'why **sanatkumārā** is contradicting himself?' First, He says, "**brahman** is supported in its glory". Then, he says, "**brahman** is not supported in its



glory". So, the question is, **why these 2 answers?** For that, **sanatkumārā** Himself gives the clarification in the next **mantrā**. We will enter the **mantrā**.

गोअश्वमिह महिमेत्याचक्षते हस्तिहिरण्यं दासभार्य क्षेत्राण्यायतनानीति नाहमेवं ब्रवीमि ब्रवीमीति होवाचान्यो ह्यन्यस्मिन्प्रतिष्ठित इति ॥

**gośvamiha mahimetyācakṣate hastihiraṇyaṃ dāsabhāryaṃ kṣetrāṇyāyatanānīti nāhamevaṃ bravīmi bravīmīti hovācānyohyanasminpratiṣṭhita iti ॥ 7.24.2 ॥**

This **mantrā** is commentary on the last section of the previous **mantrā**. '**sve mahimni pratiṣṭhitaḥ**' Then, '**na mahimni pratiṣṭhitaḥ**'. Here, **sanatkumārā** says, normally when we say somebody is 'supported by his glory', the word **glory** refers to the possessions & positions of that object or person. This is the normal convention when we say, 'a person is propped up by, supported by his own glory'. **The word 'glory' conveys the things possessed by him.** The possessions are referred to as the **glory**. And therefore, when you say, somebody is **supported** by his glory, it will mean that somebody is supported by his **possessions**. That means, there is a duality of **possessor** and **possessed**. Thus, when I say, "**brahman** is supported by his **glory**", one may misunderstand that, "**brahman** has certain **possessions** as its **glory**; and, those **glorious possessions** are supporting brahman!" Thus, **the idea of duality will be conveyed!** And therefore, **sanatkumārā** says, 'I revised my answer'.

So, first, the *conventional meaning* of the word **mahimā**, **sanatkumārā** gives. What is the conventional meaning? He says, **iha mahimā iti ācakṣate**. **iha** means, 'in this world', 'in the common parlance', 'conventionally'. **mahimā iti ācakṣate** - the following *possessions* are termed as one's glory. What are those items? **gośvam**. Means, what? The various domesticated animals like cow, ox, horse etc. Therefore, **gośvam** - cows & horses. What type of cows and horses? Not found somewhere; but, one's own possessions. Then, what is the next item? **hastihiraṇyaṃ mahimā iti ācakṣate**. We should add the word **mahimā** to each one. **hastihiraṇyaṃ**. You can understand. **hasti** means, elephants. [I do not think here elephant is possessed. For cow itself there is no place, like, cowshed. Where is the question of elephant?!] May be in Kerala, some people may possess. But, in those days, they must have been possessed. **hasti** means, elephant; **hiraṇyam** means, gold. These are **samāhāra dvandva samāsa**. **hasti ca hiraṇyam ca tayoh samāhāraḥ hastihiraṇyaṃ**.

Then, **dāsabhāryaṃ**. You can understand. **bhāryā** means, wife; and **dāsaḥ** means, what? Several assistants. **dāsaḥ** means, servants or help. They are also called **mahimā iti ācakṣate**.

And what is the next one? The real estate! **kṣetrāṅyāyatanānīti**. **kṣetrāṅi** means, land. For investment and all they say! **āyatanāni** - in the city and in Kodaikanal and Ooty and all such places. They are considered to be **mahimā** of a person. And normally, a person is propped up by all these possessions & people. The moment he loses all of them, that person is gone! He becomes flat! Both physically & psychologically. Therefore, normally **mahimā** means, **possessions**. But, you cannot say **brahman** is supported by its possessions! Because, we have seen **brahman** as without a second thing. **yatra nānyatpaśyati nānyacchṛnoti** - therefore, where is the question of **brahman** being *supported* by **mahimā**?! So, **sanatkumārā** says, **āham evaṃ na bravīmi** - I do not convey this meaning when I say, '**te mahimni pratiṣṭhitaḥ**'. And why I do not convey this meaning? If I convey this meaning, there will be **duality**.

And therefore, **sanatkumārā** says, **anyohy anyasmin pratiṣṭhita**. [Here, you have to rearrange the sentences properly. After **nāhamevaṃ bravīmi** you have to read **anyohyanyasmin pratiṣṭhitaḥ**. After **nāhamevaṃ bravīmi** you have to read **anyohy anyasmin pratiṣṭhitaḥ**]. "I do not convey this meaning; because, there will a duality". When the **possessed** supports the **possessor**, the **owned** supports the **owner**, duality will come. And therefore, what did I say? **na mahimni** - **brahman** is not supported by its glory. Which means, it is not supported by a second thing.

If you are not conveying this meaning, then, '**what is the meaning that you convey** when you say, '**brahman** is not supported by its glory?' - this will be **nāradā**'s question. [We have to supply]. If you did not convey this meaning by the revised statement, [what is the revised statement? '**brahman is not supported by its glory**'] "what is the idea you convey?" will be **nāradā**'s question. For that, **sanatkumārā** says, **bravīmi iti hovāca**. [That left out portion you have to put at the end]. **bravīmi iti hovāca** [and you have to add an expression **evam**]. **evam bravīmi iti hovācā**. **sanatkumārā** says, "what I want to convey through the revised statement is the following." And what do you mean by "*the following*"? That will come in section 25, which we will enter in to. With this 2nd **mantrā**, section 24 is over. Section 25 is *refining* this definition. "**Nothing supports brahman**". We will read that.

## Chapter 7 - Section 25

स एवाधस्तात्स उपरिष्ठात्स पश्चात्स पुरस्तात्स दक्षिणतः स उत्तरतः स एवेदं सर्वमित्यथातोऽहङ्कारादेश एवाहमे -  
वाधस्तादहमुपरिष्ठादहं पश्चादहं पुरस्तादहं दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति ॥

**sa evādhastātsa upariṣṭātsa paścātsa purastātsa dakṣiṇataḥ sa uttārataḥ sa evedaṁ  
sarvam- ity athāto'haṅkāraśa evāhamevādhastādahaṁ upariṣṭādahaṁ  
paścādahaṁ purastād ahaṁ dakṣiṇato'hamuttārato'hamevedaṁ sarvamiti ॥ 7.25.1 ॥**

So **sanatkumārā** had given a revised answer, "that **brahman** is not supported by anything; because, there is no second thing *possessed* by **brahman** which would have supported **brahman**, just as a normal human being is supported by the possessions". So, naturally, the question will come, 'how do you say there is no second thing possessed by **brahman** and it does not support **brahman**? What about the whole CREATION? Is it not *possessed* by **brahman** and would have supported **brahman**? This will be the natural question. **sanatkumārā** gives the answer here.

*There is no second thing possessed by **brahman** or possesable by **brahman** because the whole creation is nothing but **brahman** only, with different **nāma rūpā**. Therefore, what you see as the world is not a second thing possessed by **brahman**. What you see as world is nothing but **brahman** itself! In short, there is no world, other than **brahman**. Then, what about the world that I am *experiencing*? **sanatkumārā** says, 'what you are experiencing in front is nothing but **brahman**. What you are experiencing behind is nothing but **brahman**. What you are experiencing on the right hand side is **brahman**. Left hand side is **brahman**. Up above is **brahman**. Down below is **brahman**. **brahman** alone was, is and ever will be! It appears as though manifold, with different **nāma rūpā**. **nāma rūpās** are many; but, there is only one substance called **brahman**. Therefore, where is the question of a second substance to support **brahman**? You cannot say, 'wave supports water'. Why you cannot say, 'wave supports water?' Because, there is no such thing called wave, other than water, to support the wave. You cannot say ocean supports water; because, there is no such thing called ocean, other than water, to support the water. Thus, there is no second thing at all. **sarvam brahma mayam jagat**. Thus, it is a very important **bhāsa sāmānādhikarāṇya mantrā**, through which **mantrā**, THE WORLD IS DISMISSED AND  **BRAHMAN** IS ESTABLISHED AS NON-DUAL. And, by this statement itself, world is falsified. We had a similar **mantrā** in **muṇḍaka upaniṣad**. [2.2.11]*

**brahmaivedamamṛtaṃ purastād brahma paścād brahma dakṣiṇataścottareṇa |  
adhaścordhvaṃ ca prasṛtaṃ brahmaiva idaṃ viśvamidaṃ variṣṭham ||**

- the only difference is the word **brahman** is a neuter gender word; whereas, the word **bhūmā** is a masculine gender word. Therefore, **sanatkumārā** uses the expression 'he' instead of 'it'. Now, look at the **mantrā. sa evādhastātsa. saḥ** means, what? **bhūmā**. So, that **bhūmā** alone is down below. **saḥ upariṣṭāt - bhūmā** is up above. **saḥ paścāt - bhūmā** alone is behind. **saḥ purastāt - bhūmā** alone is in front. And, **saḥ dakṣiṇataḥ - bhūmā** alone is on the southern side. If you are facing the east, on your right side and **saḥ uttaraṭṭāḥ - bhūmā** alone is on the northern side, that is the left hand side. So, if you say **paścāt** - western side, **purastāt** is east, **dakṣiṇataḥ** is right, **uttaraṭṭāḥ** is left. In short, all the four directions + up & down, every where **brahman** alone is. Then what about world? **MISUNDERSTOOD BRAHMAN IS WORLD**. And what is **brahman**? **UNDERSTOOD WORLD IS BRAHMAN!** Just as misunderstood rope, [once I give that example, I hope, it will be clear.] *Misunderstood rope is snake; and understood "snake" is nothing but rope*. Thus, misunderstood **brahman** is the world. Understood world is **brahman**. So, what the wise people see as **brahman**, the otherwise people see as the world. **bhagavad gītā - 2.69 - yā nisā sarvabhūtānāṃ tasyāṃ jāgarti saṃyamī** - and therefore, there is no question of closing the eyes to realise **brahman**. Because, for a wise person, His problem is, he cannot miss **brahman**; and therefore, **sanatkumārā** said, **saḥ bhūmā eva idaṃ sarvam. idaṃ sarvam** means, all this is nothing but **bhūmā**.

And thereafter, **sanatkumārā** is worried. If you go on saying **saḥ bhūmā brahman** - that **bhūmā** - is **sat**, that **bhūmā** is **cit**, that **bhūmā** is **ānanda**, that **bhūmā** is reality. Everything you keep on saying "**that**", you will think, **brahman** is an **object!** And by knowing "**brahman** is great", I do not get any benefit. In fact, I will become more miserable. Therefore, **sanatkumārā** says, 'you have to replace the word **saḥ** by **aham**'. As long as you say "that" is **brahman**, your **jīvatvam** will not go away. Only when you claim "**aham brahma asmi**" your **jīvatvam** will be displaced by **brahmatvam**. If the wave is going to declare that, 'all the waves are water. The ocean is water. The bubble is water. Everything is water'. What about *you?* I am *wave*. *No use!* Therefore, the wave should learn to say, "I am the water behind all the waves, the ocean and bubble". Similarly, you have to replace the word **saḥ** by **aham**. That is why **guru** says, '**tat tvam asi' śvetaketu**. Therefore, comes **mahā vākyam**.

*Very important.* **athātaḥ** - after saying "that is **brahman**", you have to progress to the statement "I am **brahman**". Therefore, **ahaṅkāra ādeśa eva** - means, teaching by using the word **aham**. Here the word **ahaṅkāra** should not be translated as ego. But, the word

**ahañkāra** should be understood as 'employment of the word **'aham'** in the place of **saḥ bhūmā**'. Therefore, **ahañkāra ādeśa eva** - means, giving the same teaching, by *replacing* the word **saḥ** by the word **aham**. And then what should you say? Instead of saying 'He is in front. He is behind etc', learn to claim, 'I am everywhere'. **Come to the binary format**, is the meaning. Otherwise, you will say, 'I am **jīvaḥ**' and, 'this is **jagat**'; and, "அவனின்றி ஓர் அணுவும் அசையாது" அப்படின்து, 'அவன், அவன், அவன்து' சொல்லி, again you will say, "oh lord, protect me!" That miserable crying should not come.

Therefore, he says, [VERY BEAUTIFUL, VERY IMPORTANT **MANTRĀ!**] **āham eva adhistād aham upariṣṭād ahaṃ paścād ahaṃ purastād ahaṃ dakṣiṇato 'hamuttarato'hameveda sarvam iti**. So, joining the first part and the second part it is called **mahā vākya**. "I alone am", all the words are the same. "I alone am down below, I alone am up above, I alone am behind, I alone am in front. North-south-east-west-everywhere!" If you remember **taittirīya upaniṣad**, "**aham annam aham annādaḥ aham ślokaḥ**" - I am everything! So, **aham purastād** - I am in front; **ahaṃ dakṣiṇataḥ** - I am on the right hand side; **ahaṃ uttaraḥ** - I am on the left hand side; **ahaṃ eve ida sarvam** - I alone am all these! That is why I say, first you say when "I am all" it is Tamil ஆள். But, later, when you say "I am all", it should become English "all". **Tamil ஆளு to English 'all' is mokṣa!** Tamil ஆளு is சின்ன ஆளு; English 'all' is பெருமாள்! பெரும் ஆள்! So, **ahaṃ eve ida sarvam** - I am the very பெரும் ஆள்! - who is in the form of everything. **yaḥ sāksāt kurute prabodha samaye, sva ātmānam eva advayam** [dakṣiṇāmūrti stotram].

So, this is **mahā vākya mantrā**. The **mantrā** 7.24.1 - "**yatra nānyatpaśyati nānyacchr̥ṇoti**" is an important **mantrā**, as **BRAHMA LAKṢAṆA MANTRĀ**. BUT, **BRAHMA LAKṢAṆAM** IS NOT CALLED **MAHĀ VĀKYA MANTRĀ**. IT IS **AVĀNTARA VĀKYA MANTRĀ**. WHEREAS, THIS **MANTRĀ** ALONE IS **MAHĀ VĀKYA MANTRĀ**; BECAUSE, I SAY, "THAT GREAT BHŪMĀ IS NONE OTHER THAN MYSELF!" Continuing. **mantrā-2**

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्ठादात्मा पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेद सर्वमिति स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वराड्भवति तस्य सर्वेषु लोकेषु कामचारो भवति अथ येऽन्यथातो विदुरन्यराजानस्ते क्षय्यलोका भवन्ति तेषा सर्वेषु लोकेष्वकामचारो भवति ॥

**athāta ātmādeśa evātmaivādhastādātmopariṣṭādātmā paścādātmā purastādātmā dakṣiṇata ātmottarata ātmaiveda sarvamiti sa vā eṣa evaṃ paśyannevaṃ manvāna evaṃ vijānannātma ratirātmakrīḍa ātmamithuna ātmānandaḥ sa svarāḍbhavati**

**tasya sarveṣu lokeṣu kāmacāro bhavati atha ye'nyathāto viduranyarājānaste  
kṣayyalokā bhavanti teṣāṃ sarveṣu lokeṣu kāma cāro bhavati || 7.25.2 ||**

So, first **sanatkumārā** said that, **bhūmā** is everything. First, **sanatkumārā** thought that, it will be *objectification* of **brahman**. That will be **parokṣa jñānam** which will not give any benefit. It should be converted in to **aparokṣa jñānam**, by employing the word **aham**. "**aham brahma asmi**" it should be. Thereafter, **sanatkumārā** is further worried. What is that? When a person claims '**aham brahma asmi**', he should be very clear about the meaning of the word '**aham**'. If he is not very clear about the meaning, then he will always hesitate to claim 'I am everything' 'I am all' 'I am infinite'. It will appear like a contradiction. And therefore, **sanatkumārā** wants to clarify '**aham**' is understood as **aham pada lakṣyārtha**; not as, **aham pada vācyārtha**. Do not take the *primary conventional meaning*. We saw this elaborately in **vedānta sārā**.

The primary or the common meaning of the word '**aham**' is what? The **ahañkāṛā**, the individual - consisting of **sthūla śarīram**, **sūkṣma śarīram** and **cidābasa** - the localised **aham** is the **vācyārtha**. Therefore, **sanatkumārā** says, claim '**aham brahma asmi**', taking the **lakṣyārtham**. That is, OC, the ORIGINAL CONSCIOUSNESS. The **sākṣi caitanyam**. Which alone **sureśvarācāryā** is repeatedly analysing in the **naiṣkarmya siddhi**. The body, the mind, the **cidābasa** all of them should be transferred to **anātmā**. Body also should be the meaning of the word **anātmā**; and the mind also should belong to **anātmā**. I should refer to only the WITNESS CONSCIOUSNESS. And what type of CONSCIOUSNESS? That which is not a part, product or property of the body-mind complex etc etc. That 'I' - the witness CONSCIOUSNESS - am everything! And if you keep that **caitanyam** in mind, without batting the eyelid, without any hesitation, you can claim 'I am **satcidānandam brahma. mayyeva sakalaṃ jātaṃ mayi sarvaṃ pratiṣṭhitam mayi sarvaṃ layaṃ yāti**. I need not be protected by anyone. **pāhimām, rakṣamām** - all these are in triangular format. In binary format, no **pāhimām**, no **rakṣamām**; because, I do not have any insecurity, requiring security from outside!

And therefore, in this revised **mahā vākyam**, **sanatkumārā** says, **aham pada lakṣyārtham** is to be taken. So, **athāta ātmādeśaḥ eva - aham pada lakṣyārtha ādeśaḥ**. That is, shifting from triangular format I to the binary format 'I'. When I am in triangular format, the **mantrā** is **dāsoham**. When I am in binary format 'I' am **soham**. This **soham** is called **mokṣaḥ**. Now, look at this **mantrā. ātmādeśa eva** - the teaching using the real 'I', the higher 'I'. That is why in English also there are two "I"s in the alphabet. One is small I, which is crooked; and there is a capital I, which is tall and bigger! And that 'I' is called '**uttamaḥ puruṣastvanyaḥ paramātmetyudhāhṛtaḥ**' etc [bg 15-17]. So, **ātmādeśa evā athāta**.

**sanatkumārā** says, 'you need not change the word to **ātmā**; because, if you change the word to **ātmā**, again there will be problem. You will say, "**ātmā** is everything; but, I am miserable". Therefore, **ātmā** means, the real 'I', you have to claim as everything. **ātma upariṣṭād** - the real 'I' is up above. Similarly, **paścād**, similarly **purastād**, similarly **dakṣiṇataḥ**, similarly **uttarataḥ**. In short, **ātmā eva idaṁ sarvam** - the real 'I' am **everything**. Then, what about the false I? It is a temporary **veṣam** I have put on. For what purpose? Entertainment purpose I have put on this **veṣam**.

This you can understand with the help of the dream example also. When I am identified with dream body, I am a creature within the dream world. But, when I wake up, identified with the waker's body, I am *not a creature* in dream world; but, I am *the creator* of the dream world! Similarly, identified with this body, I am a creature. Identified with CONSCIOUSNESS I am the CREATOR. Claim the CREATOR- HOOD, drop the creature-hood. Claim the **paramātmā**-hood, drop the **jīvātmā**-hood; claim the **soham**-hood, drop the **dāsoham**-hood. That is the essence of this **mantrā. ātmā eva idaṁ sarvam!**

Once I have come to binary-format / **soham**, thereafter, what will be the result of this knowledge? **bhūma - ātma aikya jñānam** will lead to what? The **phalam** is given in the later portion. **sa vā eṣaḥ** - so that person, **evaṁ paśyannevaṁ manvāna evaṁ vijānan** - referring to **śravaṇa**, **manana** and **nididhyāsana**, claiming & internalising this teaching, through **śravaṇa**, **manana** and **nididhyāsana. paśyannevaṁ manvāna vijānan. paśyan** referring to **śravaṇam. manvāna** referring to **mananam. vijānan** referring to the **nididhyāsanam** and **niṣṭhā**. For him what is the **phalam? ātma ratiḥ ātmakrīḍaḥ ātmamithunaḥ ātmānandaḥ** - he at once gets all forms of happiness. All forms of **ānanda**, worldly pleasures belong to him. **saḥ aśnute sarvān kāmān saha brahmaṇā vipaścitā iti** or if you remember **taittīriya - "te ye śataṁ manuṣyagandharvāṇāmānandāḥ .... śrotriyasya cākāmahatasya"** - all the worldly **ānandā, simultaneously** belong to him. How do you say so? How can all the worldly pleasures be his pleasure? The logic is this. Whatever pleasures he enjoys or anybody enjoys in the world, he is not going to think that they are outside his nature. Because, he understands ALL THE PLEASURES IN THE WORLD ARE ONLY REFLECTION OF ONE **ĀNANDĀ!** And what is that **ānandā?** My own **ānandā!** Therefore, he is not going to miss any **ānandā**. He understands them to be his own xerox copy or reflection.

And what are various **ānandās** possible? A list is given. **ātma ratiḥ ātmakrīḍa ātmamithuna ātmānandaḥ. ātma ratiḥ. ratiḥ** means, any pleasure enjoyed with the help of the internal world of thought is called **ratiḥ**. Either by remembering the past experiences or by projecting the future experience. 'I am going to go there. I am going to go there'. Suppose

you have planned to go somewhere during vacation and you are looking forward to it, then, that is what **ānandā**? You are in the imaginary world. There is no external object. Any **ānandā** coming from within yourself is called **ratiḥ**. And that **rati ānandā** is also what **ānandā**? **bhūmānandā**, reflected in the internal world of thought. And what is another type of **ānandā**? **ātmakrīḍaḥ**. So, pleasures derived by contacting external world of objects. **bāhya sādhana sāpekṣā krīḍā** - **śāñkarācāryā** defines. **bāhya sādhana nirapekṣā ratiḥ**. **bāhya sādhana**, **sādhana** means *without object*. Some people they smile alone even when nobody is there. They just smile imagining something. So, **bāhya sādhana nirapekṣa ratiḥ**. **bāhya sādhana sāpekṣa krīḍā**.

All these pleasures are nothing but **ātmānandā** for a **jñāni**. Because, he knows, the **ānandā** does not belong to any object. How does he know? You have to go back to that **mantrā** [7.23.1] **yo vai bhūmā tatsukhaṃ nālpe sukhamasti bhūmaiva sukhaṃ** - that he remembers. No finite entity in the world has got even a drop of **ānandā**. If anything gives **ānandā**, what example you should remember? The dog & bone example! Therefore, if somebody somewhere is enjoying any worldly pleasures, **jñāni** does not feel, 'எனக்கு அது இல்லையே!' it is not there for me'. Especially, if he is a **sanyāsī**, he can miss many of the "குழல் இனிது யாழ் இனிது!" [there are beautiful statements about **ānandā** coming from children, from grandchildren. They are all glorified by people]. But, when **jñāni** sees the other people enjoying children & grand children, this **jñāni sanyāsī**, does He feel, 'I made a mistake, I got caught! Perhaps I could have gone through **brahmācārya āśramā**; maybe I should have finished **gṛhastha āśramā** and then taken **sanyāsā**'. No. **jñāni** does not miss any blessed **ānandā**; because, His wisdom tells that, 'all the so called pleasures they do not come from children, they do not come from grand children, they do not come from Ooty or Kodaikanal or Alāskā, for that matter! Because, no object has got even an iota of **ānandā**. All those **ānandās** are coming from where? So, 'I' am giving that **ānandā** to the parents, 'I' am giving **ānandā** to the grandparents. Therefore, when he looks at his heart, "குறை ஒன்றும் இல்லை! " He does not miss anything in life.

And suppose, because of **prārabdhā** he enjoys some sense pleasure. Because **pāpa prārabdham** is there. **puṇya prārabdham** is there. Because of the **puṇya prārabdham**, this **jñāni** may get some pleasures. After all, **bikṣā** itself is of several kinds, depending upon the type of devotees. Therefore, some nice dish he gets and He enjoys that **ānandā**. At that time also, He has the *awareness* 'this **ānandā** also does not come from tongue - food contact; but, that is also *my own ānandā*, reflected.' And when the food is exhausted, **ānandā** does not go away. Only the reflection has gone. The master copy [MC] is myself! So, he is not going



to feel miserable when the **puṇya sukham** comes & **puṇya sukham** goes away. Therefore, **raṭiḥ** is also **ātmānandā** for him. **krīḍā** is also **ātmānandā**.

Then, what is the next type? **ātmamithunaḥ**. Relationship-born pleasures. Previously, **krīḍā** refers to the object contact. **mithuna** means relationship with people, **saṅga ānandā**. Because, we will think that **jñāni** is claiming **asaṅgoham asaṅgoham asaṅgoham**, and He is negating all the relationships. **na mātā, na pitā, na bandhuḥ, na mitram, na gurur, na śiṣyaḥ**. If he has all the relationships, from where will he get **ānandā**? [Like some person who said, he had gone to some other place for job-work for two or three months, leaving the family here. I am not referring to any one of the students. Somebody not in this class. That person said, "**Swāmijī**, when I come back home, normally I see my wife or children and that used to give me such a joy. And after going to that place when I came back from office, there was nobody. Only walls were staring at me. I was feeling so miserable, that I could not stay there. I rushed for a movie."] That means what?

Many people think that **no relationship means no ānandā**. Here **sanatkumārā** says a wise person knows that **mithuna ānandā, saṅga ānandā** also does not come from **saṅga**. No relationship can give even an iota of **ānandā**; but, it is what? **ātmānandā** getting reflected temporarily. Therefore, **ātmamithunaḥ** means what? **mithuna ānandā** is also **ātmānandā** for Him. So, everything is nothing but one **ātmānandā**, either with reflection or without reflection. If there is a mirror in front your face comes. When the mirror is removed what goes away? Reflected face goes away. The original face exists. Thus, neither attached to **pratibimba ānandā** nor rejecting **pratibimba ānandā**! Comes, wonderful; goes, okay! This **ātmānandā** is the **phalam** of **bhūma vidyā**. More in next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते ॥ पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

### 34. Chapter 7.25.2, 7.26.1 and 7.26.2

अथात आत्मादेश एवात्मैवाधस्तादात्मोपरिष्ठादात्मा पश्चादात्मा पुरस्तादात्मा दक्षिणत आत्मोत्तरत आत्मैवेद सर्वमिति स वा एष एवं पश्यन्नेवं मन्वान एवं विजानन्नात्मरतिरात्मक्रीड आत्ममिथुन आत्मानन्दः स स्वराड्भवति तस्य सर्वेषु लोकेषु कामचारो भवति अथ येऽन्यथातो विदुरन्यराजानस्ते क्षय्यलोका भवन्ति तेषा सर्वेषु लोकेष्वकामचारो भवति ॥

**athāta ātmādeśa evātmaivādhasādātmopariṣṭhādātmā paścādātmā purastādātmā dakṣiṇata ātmottarata ātmaiveda sarvamiti sa vā eṣa evaṃ paśyannevaṃ manvāna evaṃ vijānannātma ratirātmakrīḍa ātmamithuna ātmānandaḥ sa svarāḍbhavati tasya sarveṣu lokeṣu kāmacāro bhavati atha ye'nyathāto viduranyarājānaste kṣayyalokā bhavanti teṣā sarveṣu lokeṣvakāma cāro bhavati ॥ 7.25.2 ॥**

The teacher **sanatkumārā** defined **ānandā** or **sukham** as **brahman** - the infinite principle. And that **brahman** was defined as the division-less entity which alone is the **jagat kāraṇam**. And this **ānanda svarūpam brahma**, being the **jagat kāraṇam**, that **brahman** alone is in the form of everything. This was the teaching given in the previous **mantrās**. In section 25 first **mantrā**, **sa evādhasāt sa upariṣṭāt sa paścāt sa purastāt sa dakṣiṇataḥ sa uttarataḥ** - which means, **bhūma brahma** being the **kāraṇam** of everything, that alone is in the form of everything. And after defining **brahman** as **everything**, later **sanatkumārā** says, the very same **brahman** can be presented as **ātmā**. In **mantrā** 2 that we read now, **athāta ātma ādeśa eva** - 'now I am teaching the very same **brahman** or **bhūmā** by using the word **ātmā**'. And then, **sanatkumārā** pointed out, that **ātmā** alone is in front and behind. **ātmā** alone is on the right & left. In short, **ātmā** alone is **everything**.

So, first he said, **brahman** alone is **everything**. Later he said, **ātmā** alone is **everything**. Combining these two statements, what is the teaching we get? First we say, **brahman** alone is **everything**. Then we say, **ātmā** alone is **everything**. Therefore, what is the conclusion? **BRAHMAN ALONE IS ĀTMĀ. ĀTMĀ ALONE IS BRAHMAN**. Thus, **brahma ātma aikyam** is revealed, *indirectly*. In the previous chapter, the teacher *directly* said, '**tat tvam asi**' **śvetaketu**. Whereas, in this 7th chapter, the **brahma ātma aikyam** is *indirectly* revealed. How? By first saying '**brahman** is everything'. Which **mantrā**? **sa evādhasātsa upariṣṭātsa** etc [7.25.1]. **saḥ** means, what? **brahman**, **bhūmā**. And in this **mantrā** it is said, **ātmā** is **everything**. So, when you combine these two **mantrās**, we come to know that **bhūmā is ātmā. bhūmā is myself**. Thus, **jīvātma paramātma aikyam** has been taught in this manner. Normally, the **aikyam** is revealed through **sat rūpā** or **cit rūpam**. But, here, **aikyam** is revealed through

**ānanda rūpā**. And therefore, the teacher concluded saying [in the 3rd line] - **ātmā eve ida sarvam**. But, when we use the word **ātmā**, we should remember that is not said here, we should remember **ātmā** does not refer to **sthūla śarīram**; it does not refer to **sūkṣhma śarīram** or **kāraṇa śarīram**. But, it refers to what? The **sākṣi caitanyam**!

And as a result of this, what is the **phalam** that a person enjoys? That is said here. **sa vā eṣa evaṃ paśyann evaṃ manvāna evaṃ vijānann** - the one who thoroughly goes through **śravaṇam**, **mananam** and **nididhyāsanam**, he recognises 'I' **AM BRAHMA SVARŪPAḤ**! What type of **brahman**? **ānandam brahma** or **sukham brahma**. Because it was said, [you should remember] **yovai bhūmā tat sukham**. **bhūmā** is defined as **sukham**. Therefore, when I claim, 'I am **brahman**', I claim 'I am **sukha svarūpaḥ**'. And thereafter, what is the benefit he gets? **He understands the important point**. [we had discussed before vacation; you have to remember here].

The teacher had said, **ONLY BHŪMĀ HAS GOT ĀNANDAḤ**. **bhūmā** means, what? **ātmā**. **ātmā** means what? 'I' **myself**. Only 'I' am the source of **ānandā**. [mantrā 7.23.1] **yo vai bhūmā tatsukhaṃ nālpe sukhamasti** - there is no **ānanda** in the world he said.

And at that time we raised a question [that you should recollect in this context]. "If 'I' am the only source of **ānandā**, and there is no **sukham** in the outside world, how come I am getting **ānandā** from the external world through sense pleasures?! *If there is no ānandā in the world, how come I am deriving pleasure from the external world through śabda sparśa etc?* And what was our answer? We said that, world does not give **ānanda**. What is the example? The dog & bone example. Whenever the dog bites the bone, bone does not give blood; but, what is in its own inside is brought out because of the bone! And therefore, according to **vedāntā**, *any pleasure coming from outside is my own pleasure*, manifest either in **śabda**, **sparśa**, **rūpa**, etc.

And therefore, what is the conclusion of a **jñāni**? We saw - **ātma ratiḥ ātmakriḍa ātmamithunaḥ ātmānandaḥ**. A **jñāni** *understands* "all forms of pleasures enjoyed by *all the people* are nothing but my own **ānandā**, which is manifesting in their respective minds when the mind is conducive!" And therefore, He does not run after pleasure. He understands, all pleasures are included in **ātmānandā**. Therefore, here the four words **ratiḥ**, **kriḍaḥ**, **mithunaḥ** and **ānandaḥ** refer to all forms of graded pleasures, which was expressed in **taittirīya** as **priya**, **moda**, **pramoda** etc. All those graded pleasures are **only reflection** of my own original **ānandā**, which is ungraded. Original **ānandā** is not graded; but, only the reflected **ānanda** becomes graded. Depending upon what? The type of the reflecting medium.

You have to remember the **taittīriya** - "**te ye śataṃ manuṣya gandharvāṇām ānandāḥ** ...". All **ānandāḥ** is **ātmānandāḥ**. Therefore, **jñāni** concludes, 'I do not have to run after any **ānandā**'. Thus, **ātma ānandāḥ bhavati**. Up to this we saw in the last class.

And this is called **jīvan muktiḥ**. What is called **jīvan muktiḥ**? **Not running after external pleasures!** And even when - because of some **puṇya prārabdham** - I get nice sensory pleasures, I do not look upon them as **sensory** pleasures. I understand it as what? En-joy. [स्वस्व joy] My pleasure, which is appearing through dance, music etc. Even when the dance goes away, music goes away, **ānandā** does not go. The reflection came, the reflection went. **The original is always there!** And what is the original? **'I am the master copy**. MC. And suppose somebody asks, "how to experience the original **ānandā**?" Then, I will ask the counter question, "how will you experience your original face?" [I know how you will experience your *reflected* face. How do you do that? Keep a mirror]. You can only experience the *reflected* face. *Unfortunately or fortunately, you can never, never, never, [I can go on up to 7 p.m!], never, never experience original face.*

Similarly, **brahmānandā** is not a matter for experience; but, it is a matter for claiming '**aham brahmānandāḥ asmi**' - which alone I enjoy now & then, reflected in conducive condition. And the reflected pleasure is not totally under my control. The reflected pleasure depends upon so many factors, including **karmā**. Therefore, **ātmānandāḥ bhavati**. **jñāni** claims, 'I am **ānandāḥ**'. This is called **jīvan muktiḥ**.

And thereafter what happens? The **upaniṣad** says, **sa svarāḍ bhavati**. So, when the **prārabdha karmā** is exhausted, what happens to that **jñāni**? He says, 'he becomes **videha muktaḥ**. [All these you know]. When the **prārabdha karmā** is exhausted, **prārabdhā** is gone. **sañcita karmā** has been burnt by knowledge. **āgāmi karmā** is not acquired. Therefore, His **karmā** balance sheet shows zero **karmā**! And therefore, He does not take another body as an individual. He remains as **ātmā**. That is **nirupādika ātmā**. He does not have that particular **upādī** or body. So, **svarāḍ** means, **videha muktaḥ**. **saḥ svarāḍbhavati**. And, as **brahman**, that **jñāni** is where? Where is the **videha muktaḥ** located? Where is the **videha muktaḥ** located? **sanatkumārā** says, **tasya sarveṣu lokeṣu kāmacāraḥ bhavati** - He is freely available everywhere. **sarveṣu lokeṣu** means, in all the 14 **lokās**. **kāmacārah** - freely or fully He is present. Present in what form? Either in the form of **sat**, which is everywhere; or, you can say, He is in the form of **cit** - in every being; or, He is in the form of **ānandā**. **saccidānanda rūpeṇa jñāni sarvatra vartate**. **videha muktaḥ sarvatra vartate**.

On the other hand, suppose a person does not gain this knowledge, [what knowledge? '**aham brahma asmi**' knowledge is not acquired] what will be his loss? That is said. **atha ye anyathāto viduḥ. athaḥ** means, what? Other than this. In any manner, other than the manner that has been taught here. **viduḥ** - if a person knows. And what can be *any other* manner? If **aikyam** is not known, **jīva īśvara bedhā** alone will be there. And once I am in **jīva īśvara bedhaḥ**, then, what is my loss? As a **jīvaḥ** I am subject to the influence of **karmā**; and therefore, naturally, I am a **dāsaḥ**. If **aikyam** is there, you can say 'I am **Swāmī**'. The moment I lose the **Swāmī** status, the only other status available is what? **dāsaḥ**. Triangular format means, **dāsaḥ**. Binary format means, **Swāmī**. If you leave **Swāmī**, then **dāsaḥ**. Okay, so what? So what?! Immediately, **bhagavān** will take out my **jātakam**. Because, **jīvaḥ** means, **jātakam**. [J & J - is coming correctly!] Once **jātakam** comes, naturally **karmā** comes. Therefore, even though **bhagavān** is compassionate, **bhagavān** as a **karmā phala dātā**, will have to give you **rāhu daśā, ketu daśā, śani daśā** etc. Means, I will be a **saṃsāri**. And even death will not solve the problem; because, **bhagavān** will take the old file and from **sañcita karmā** another birth will come. There is no escape! Thus, the **upaniṣad** says, **OTHER THAN AIKYAM, ANY FORM OF KNOWLEDGE IS BONDAGE.**

Therefore, **anyarājānaste bhavanti = te anya rājānaḥ bhavanti**. They have got somebody else as their master! Who have got somebody else? Ignorant people have got somebody else as their master. 'Somebody else' means what? **bhagavān** - who will control me through my **karmā**. So, **anya rājānaḥ** means, they will have somebody as their master. To put in another language, **they will be slaves**. Okay, then why cannot I do some good **karmā**? **bhagavān** will put me in to suffering only because of bad **karmā**?! Suppose, I keep doing good **karmās**, I can escape from this problem?! **sanatkumārā** says that also will not work; because, even if you do good **karmās**, those **karmās** will end one day. And again, **te taṃ bhuktvā svarga-lokaṃ viśālaṃ kṣīṇe puṇye martya-lokaṃ viśanti** [bg 9.21] Therefore, **kṣayyalokā bhavanti**. Means, they will be associated with limited, finite, **karma phalam**. They will be associated with **kṣayyam**. Means what? Perishable. **lokā** means, **karma phalam**. They can never permanently escape from **saṃsārā**. Therefore, the only way out is what? **aikyam alone will solve the problem. bedha will not solve the problem.**

And, **teṣāṃ**. What is their loss? **teṣā ̎ sarveṣu lokeṣu** - whichever **lokā** they go to, they are not free birds. Whichever **lokā** they go to, they are not free birds. Why? Because, their life is constantly governed by **karmā**. Therefore, **upaniṣad** says, **akāma cāro bhavati** - they move without freedom. And unfortunately, **karmā** - which controls us, happens to be in the form of **adrṣṭam**; and therefore, I cannot even fight the **karmā**! I hope you remember the example. Suppose there is a boxing sport and one boxer has got an invisible form and imagine I have to

fight him! I do not know where he is; but, he can see me. See the tragedy! Therefore, I look in this direction, I get one bash from behind! Heavy pain. I turn, I do not see him. From the other side, he gives one on my cheek. What kind of game it is?! I am absolutely helpless. Similarly, **ajñāni** means, life is a continuous boxing with our own **adṛṣṭa karmā**. Tomorrow morning how I am going to get up I do not know! Whereas, **karmā** can see me. Do you want such a **saṃsārā**?! Or, do you want to get out of this? If you are interested in getting out, the only way is what? **aham brahma asmi**! Thus, the **phalam** for **jñānam** was mentioned. The **phalam** for **ajñānam** also was mentioned. With this, the teaching of **bhūma vidyā** is over. Now comes the last section. The conclusion. Section 26, **mantrā** 1.

## Seventh Chapter - Section 26

तस्य ह वा एतस्यैवं पश्यत एवं मन्वानस्यैवं विजानत आत्मतः प्राण आत्मत आशात्मतः स्मर आत्मत आकाश  
आत्म-तस्तेज आत्मत आप आत्मत आविर्भावतिरोभावावात्मतोऽन्नमात्मतो बलमात्मतो  
विज्ञानमात्मतो ध्यानमात्मतश्चि- त्तमात्मतः सङ्कल्प आत्मतो मन आत्मतो वागात्मतो नामात्मतो मन्त्रा आत्मतः  
कर्माण्यात्मत एवेद ऽसर्वमिति ॥

**tasya ha vā etasyaivaṃ paśyata evaṃ manvānasyaivaṃ vijānata ātmataḥ prāṇa  
ātmata āśātматаḥ smara ātmata ākāśa ātmatasteja ātmata āpa ātmata  
āvīrbhāvatirobhāvāvātmato 'nnamātmato balamātmato vijñānamātmato  
dhyānamātmataścittamātmataḥ saṅkalpa ātmato mana ātmato vāgātmato  
nāmātmato mantrā ātmataḥ karmāṅyātmata eveda ṣarvamiti ॥ 7.26.1 ॥**

Just a **consolidation** of the teaching. In this, the vision of this **jñāni** is given. Previously, in the beginning of the 7th chapter, **sanatkumārā** introduced 15 **upāsanās**, **nāma brahma upāsanā**, [I hope you remember]. **vāg brahma upāsanā**, **mano brahma upāsanā**, etc. 15 **upāsanās** were mentioned; where, 15 items were taken for meditation; which included both the micro world, like **vāk**, **manah** etc., as well as, the **pañca bhūtāni**. All of them were taken. Thus, in the beginning stage, the student meditated upon the entire world, for expanding the mind. Then the world was outside him. And what about me, the individual? I am an insignificant entity. When I meditate upon **ākāśā**, what is my vision? **ākāśā** is infinitely big; and, 'who am I'? I am an insignificant speck of dust, who is located in one corner! That was the vision during **upāsanā**. And now, the whole table is turned.

**sanatkumārā** says that, now, after **jñānam**, the **jñāni** says, all these 15 items including the **pañca bhūtās**, which I meditated upon - *as though outside*, **they are all in me**; and **they have originated from me**. **mayyeva sakalaṃ jātaṃ mayi sarvaṃ pratiṣṭhitam mayi sarvaṃ layaṃ yāti**. Previously, I said, I am **in** the world. Now, the vision is, **the world is in me!** The only small difference is, when I said, 'I am in the world', the meaning of the word I was, the miserable body-mind complex.

Now, when I say, 'the whole world is **in** me', what is the meaning of the word 'me'/'I'? It refers to the **caitanya**! And this we can easily assimilate if you remember **the dream example**. When I am in dream, looking at the vast dream universe, my vision is what? The dream world is very big; and I am one of the members in dream. And you can never avoid this, as long as you are in dream. And when I wake up, then, instead of saying, 'I am in dream', I say, "**the dream was and is in me!**" The only difference is, when you wake up from the dream, the

dream world disappears; whereas, when you wake up through **jñānam**, this world would not disappear. Looking at this world, looking at this body, I have to declare that, "I am the **adhiṣṭhānam** of the universe!" And therefore, **sanatkumārā** says, 'for that **jñāni**', **tasya jñāninaḥ, etasya evaṃ paśyata evaṃ manvānasya evaṃ vijānata** - the one practises **śravaṇam, mananam** and **nididhyāsanam** of this, and assimilates this teaching, what does he say? All those 15 items are enumerated, in the reverse order.

First one was **nāma**, last one was **prāṇaḥ**. Here it is presented in the reverse order. **prāṇa** and thereafter **āśā, smarahaḥ** etc. All of them are born out of where? **ātmataḥ!** They are born out of 'me'!

And that is why I said in the morning class, that we should **never pray for escaping from the world**. **mokṣā** should never be understood as **escaping from the world!** I do not escape from the world; I cannot escape from the world. Because, **I am the adhiṣṭhānam of the whole world**. I do not, I cannot, and finally I need not, escape from the world; because, the **nāma rūpā prapañcā** cannot affect me in any manner. **Therefore, what is mokṣā? It is not escaping from the world; but, it is escaping from ignorance about myself.** And therefore, [I am not going through every word; because, they are nothing but repetition of those 15 items. Only two or three new words are added. In the fourth line]. **āvīrbhāva tirobhāva**. **āvīrbhāva** means, what? Appearance. **tirobhāva** means, disappearance. **ātmataḥ** means, from me. Just as dream world *appears* out of me and when I wake up, dream world *disappears* in to where? Not, elsewhere. It disappears in to me. Similarly, this world also, rises from me and resolves in to me. Thus, **āvīrbhāva tirobhāva** are new additions. Then, in the last but one line **ātmataḥ mantrāḥ**. **mantrāḥ** means, what? Even **vedās** arise out of me; and **ātmataḥ karmāṇi** - all the **karmās** are also born out of me. And then, **sanatkumārā** is tired of mentioning each one! Therefore, he says, **ātmataḥ eveda sarvam iti**. So we have to start with **Tamil ஆள்**; and we have to end with **English 'all'**. Do you understand ? I am this **ஆள்**. Then, after **jñānam**, what should you say? I am **all** (English, **all**). This is the wisdom! **iti**.

Continuing. **mantrā-2**.

तदेष श्लोको न पश्यो मृत्युं पश्यति न रोगं नोत दुःखता सर्वं ह पश्यः पश्यति सर्वमाप्नोति सर्वश इति ...

**tadeṣa śloko na paśyo mṛtyuṃ paśyati na rogaṃ nota duḥkhatā sarva ha paśyaḥ paśyati sarvam āpnoti sarvaśa iti ... [initial part of mantrā 7.26.2]**



**tadeṣa ślokaḥ** - with regard to this teaching, there is the following **ṛg mantrā**. So, the **upaniṣad**, [which **upaniṣad**?] A **sāma veda upaniṣad** is quoting a **ṛg veda mantrā**! **ślokaḥ** means, **ṛg mantraḥ**. First, we will take the last part. **sarvamāpnoti sarvaśaḥ** - after knowledge, **jñāni pervades** everything. After knowledge, **jñāni** pervades everything. How does it happen? Before knowledge, when I look at myself as the body, I am not all-pervading; I am confined to a place. But, after **jñānam**, I do not look upon myself as the body; but, I look upon myself as the **cit** behind the body. And the moment I **change my identification** from the body to **caitanyam**, at once, I can say, "I am the **caitanyam**, not only behind this body; but; I am the **caitanyam** behind all the bodies".

Therefore, **where** am 'I'? 'I' am all-pervading. **sarvam sarvaśaḥ āpnoti. sat rūpeṇa, cit rūpeṇa sarvam āpnoti**. And because of this, [see previous quarter], **paśyaḥ** - this **jñāni**, **sarva ātmatvena paśyati**, [**ātmatvena** we have to supply]. Therefore, **He looks upon everything as Himself. sarvam** means, everything. **paśyaḥ** means, **jñāni**. **paśyati** means, He sees. He sees everything as **ātmatvena** - His own expression. To remember the example, when a wave looks upon itself as a wave, the wave will look upon itself as a localised entity from the standpoint of **nāma rūpā**. But, the moment the wave shifts the vision, and instead of claiming, 'I am a wave', the moment it claims, 'I am the water'; then, the very same wave can say, 'as water, not only I pervade this particular wave, I pervade all the waves! In fact, not only I pervade all the waves, I pervade the entire ocean! And later, it can say, 'in fact, there is no ocean, other than me!' [this water]. Just, one shift from **nāma rūpā** to **content**, there is a radical change in outlook! Therefore, **jñāni** looks upon Himself as all- pervading. [Now, go back to the first line].

Such a **vidvān, paśyaḥ na mṛtyuṃ paśyati na rogam paśyati, na duḥkhatām paśyati**. Such a **jñāni** does not see any **samsārā** in Himself caused by birth death old age etc. **mṛtyuḥ** means, mortality. **rogam** means, diseases. **duḥkha** means, pain. All of them, the **jñāni** does not see; because, mortality belongs to the wave, not to the water. *In short, He is free from all the problems caused by modification or change. saḥ muktaḥ bhavati. iti ṛg mantraḥ.*

Continuing.

स एकधा भवति त्रिधा भवति पञ्चधा सप्तधा नवधा चैव पुनश्चैकादशः स्मृतः शतं च दश चैकश्च सहस्राणि च विशति राहारशुद्धौ सत्त्वशुद्धौ ध्रुवा स्मृतिः स्मृतिलम्भे सर्वग्रन्थीनां विप्रमोक्षस्तस्मै मृदितकषायाय तमसस्परं दर्शयति भगवान्सनत्कुमारस्त ँस्कन्द इत्याचक्षते त ँस्कन्द इत्याचक्षते ॥ [Continuation of later part of same mantrā 7.26.2]

sa ekadhā bhavati tridhā bhavati pañcadhā saptadhā navadhā caiva punaścaikādaśaḥ smṛtaḥ śataṃ ca daśa caikaśca saḥasrāṇi ca viśatirāhāraśuddhau sattva śuddhau dhruvā smṛtiḥ smṛtilambhe sarvagranthīnāṃ vipramokṣastasmai mṛditakaśāyāya tamaspāraṃ darśayati bhagavān sanatkumārasta śkanda ityācakṣate taśkanda ity ācak ṣa te ॥

Now, the **upaniṣad** concludes, by pointing out the idea which was given in the first **mantrā**. That **jñāni** understands Himself as the non-dual **jagat kāraṇam brahma**. That same idea is repeated here. **saḥ** - this **jñāni** alone, is **jagat kāraṇam brahma**; who **multiplies** into this universe. And this multiplication is given in the form of **various numbers**. It is enough if you say, 'He multiplies in the form of everything'. But, the **upaniṣad** gives that in this manner.

**saḥ ekadhā bhavati** - that **jñāni** is initially in the form of the non-dual **brahman**, before the **srṣṭi** comes. You have to imagine our **suṣupti avasthā**. There we are **ekadhā**. Then what do we do? We get up! Thereafter, [**srṣṭi kāle**] **tridhā bhavati** - he himself multiplies in to three. **pañcadhā saptadhā navadhā caiva. pañcadhā** in to five. **saptadhā** seven, [just random numbers there is no special significance] **navadhā** - means 9. **punaśca ekādaśaḥ smṛtaḥ śataṃ ca daśa ca saḥasrāṇi ca. ekādaśaḥ** is 11. **śataṃ** means 100. **daśa** means 10. **saḥasrāṇi** means 1000. **viśatiḥ** means 20. Then, in the form of this **multifarious** universe, **jñāni** Himself comes. If you remember **taittirīya upaniṣad**, **jñāni** thinks "**aham annam aham annādaḥ aham ślokaḥ** - I am everything!" - that you have to remember.

And then what happens to Him? **ekaś ca [bhavati]** - in the third line beginning there is a word **ekaḥ**. That means, again at the time of **pralayaṃ** what happens? All the 1000 get reduced to 100. 10. Then again 9,8,7,5, etc again **punaḥ ekaḥ bhavati**. Then what happens? Again, **ekadhā tridhā pañcadhā saptadhā navadhā** etc. Then what happens? Again, one! Thus, I myself, with my **māyā** power am enjoying the game of **expansion & contraction**. If this expansion & contraction is really happening, then there may be some pain. If it is a **real event**, there is some pain; but, the blessing is, this expansion & contraction is not **satyam**; it is only **mithyā**. I seemingly multiply; and then I contract. Exactly as in dream. I do not really multiply in to many. Comfortably lying down on the bed as **ekaḥ**. Seemingly, I become plural in dream; and, seemingly that plurality is resolved. My non-duality is not disturbed by this **seeming** expansion & contraction.

Then, what is the purpose of it? - if you ask, *sheer entertainment!* Otherwise, if this **māyā** and world are not there, 'I', the **brahman**, cannot even claim 'I am **brahman**!' Remember, **brahman by itself cannot claim, 'I am brahman**!' For that, what is required? **māyā** is required. Therefore, the whole life will be waste, if **māyā** is absent. If pure **brahman** alone is

there, that **brahman** cannot even claim, 'I am non-dual **saccidānanda brahma**'. To so claim, what do you require? **māyā** - mind - **upādi**. Therefore, all these fun is possible because of this **māyā**. This fun will not affect me. Remember the fifth capsule of **vedāntā**. What is the fifth capsule? "**By remembering my real nature, 'I' convert life in to an entertainment; by forgetting my nature, 'I' convert life in to a struggle**". **jñāni** remembers. So, **punaḥ ekaḥ bhavati**. And after **viśatīḥ** in the third line, you have to put a full-stop. There, the teaching is complete.

**sanatkumārā** thinks that this teaching would have been received by the student. But, there will always be some people who feel that this is too much; and it is difficult to understand. So, **sanatkumārā** says, for those people who cannot grasp the teaching, they have to start **sādhanā** from the LKG. And those **sādhanās** are outlined in the last portion. For whom? [Not for you; because, you all have understood!] But, there may be some people who are not able to grasp.

What all they should do is given here. **āhāraśuddhau sattva śuddhau dhruvā smṛtiḥ. āhāra śuddhau sattva śuddhiḥ** - first, one should purify the mind by controlling the **āhāra**. **āhāra** literally refers to the tongue; and tongue represents all sense organs. By the mastery of the sense organs, **citta śuddhi** should be acquired; which is called **karma yogā**. **karma yogā** in one line! **āhāra śuddhau sattva śuddhiḥ = karma yogā**. Then what he should do? **sattva śuddhau dhruvā smṛtiḥ** - after **citta śuddhi**, one has to gain clear knowledge. **smṛtiḥ** means **jñānam**, **dhruvā** means, firm. This refers to what? **jñāna yogā**. In one line, **karma yogā**; in another line, **jñāna yogā**!!

Then, what is the **phalam**? **smṛtilambhe sarvagranthīnām vipramokṣaḥ** - once knowledge comes, all the knots of the heart are destroyed. Knots representing ignorance and confusion. This is called liberation. **sarvagranthīnām - avidyā kāma karmāṇam vipramokṣaḥ**. With this, the **sādhanā** condensation is also over.

Now, the **upaniṣad** comes as the master of ceremonies and concludes this dialogue by saying, **tasmai mṛditakaṣāyāya bhagavān sanatkumāraḥ tamaspāraṃ darśayati** - until now **bhagavān sanatkumārā** took **nāradā** across the ocean of ignorance. **tamaṣaḥ** means, ignorance or **samsārā**. **mṛdita kaṣāyāya** means, for the pure minded **nāradā**. **kaṣāyā** means, impurity. **mṛdita** means, free from. To the pure **nāradā**, **bhagavān sanatkumārā** showed the shore across the ocean of darkness or ignorance. And this **sanatkumārā** is not an ordinary teacher! **taśchanda ityācakṣate** - He is an **avatāram** of **Lord subrahmaṇyā**. This **sanatkumārā** is **skandaḥ**. **skandaḥ** means, **subrahmaṇyā**! He alone has come down as

**ācārya sanatkumārā**. And therefore, we offer **namaskārā** to the **Great ācāryā**, for taking **nārādā** as well as us also across the ocean of ignorance. With this the 7th chapter named **bhūma vidyā** is over.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

# **Chāndogya upaniṣad**



**Commentary by  
Swami Paramarthananda**

**Eighth Chapter**

### 35. Chapter 8.1.1 to 8.1.4

In the last class, we completed the 7th chapter of **chāndogya**, named **bhūma vidyā**, which was in the form of a dialogue between **nāradā** and **sanatkumārā**. And in this **bhūma vidyā**, **brahman** was revealed as **sukha svarūpam** or **ānanda svarūpaḥ**. In the sixth chapter, **brahman** is revealed as **sad rūpam brahma**; in the 7th chapter **ānanda rūpam brahma**; and in the following 8th chapter **cid rūpam brahma. avasthātraya sākṣi rūpam brahma** will be pointed out. Thus, these three chapters - 6, 7 and 8 - reveal the **saccidānanda svarūpam** of **brahma**. With this background, we will enter in to the 8th chapter. And in this final chapter, we have got 15 sections or **khaṇḍās**. Of these 15 **khaṇḍās**, or sections, the first six sections are dealing with **saguṇa brahma upāsanā**. That is section 1 to section 6. Then, the next six sections, that is from 7th up to 12th section, we have got **nirguṇa brahma jñānam**, in the form of a dialogue between **prajāpati** and **indrā**. And therefore, this teaching is called **prajāpati vidyā**. And after dealing with **saguṇa brahma upāsanā** and **nirguṇa brahma jñānam** in 12 sections, then in the last 3 sections, the **upaniṣad** talks about some **general spiritual disciplines**. This is the layout of the 8th chapter.

In the first six sections, **saguṇa brahma** or **īśvara upāsanā** is talked about. And for that **upāsanā**, the **ālambanam** or symbol is **the inner space obtaining within our own heart. hṛdaya ākāśā** is taken - which is a small space obtaining within the heart; and that is called **dahara ākāśaḥ**. And in that **dahara ākāśā** - limited space, obtaining within the heart - we have to meditate upon **saguṇa īśvarā**. Therefore, this **upāsanā** is popularly known as **dahara vidyā**. A very, very popular **īśvara dhyānam** within our own heart. And it is very *elaborately* discussed in **brahma sūtrā** in a particular **adhikaraṇam** - **dahara adhikaraṇam**. [First chapter, third section, of **brahma sūtrā**, this **dahara vidyā** is discussed] And in this particular **upāsanā**, OUR VERY PHYSICAL BODY IS TAKEN AS THE TEMPLE; OUR OWN HEART IS TAKEN AS THE SANCTUM; and THE **CAITANYAM** OBTAINING WITHIN THAT HEART IS TAKEN AS **ĪŚVARĀ**. Therefore, instead of seeing **īśvarā** outside - as **bheda**, with division - we get **abheda upāsanā** here; wherein, **īśvarā** is **invoked in myself**. Because, in **karma kāṇḍā**, we get the habit of seeing **īśvarā** always outside. Gradually, we break that habit, and learn to see **īśvarā** within ourselves; so that, later, we can gain the knowledge **aham brahma asmi**. Thus, **bheda jñānam** to **abheda upāsanam** to **abheda jñānam** is our progress. And therefore, this **upāsanā** is considered **very significant**. With this background, we will enter Ch-8 Sec-1 **mantrā-1**.

## ***Eighth Chapter – Section 1***

अथ यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशस्तस्मिन्यदन्तस्तदन्वेष्टव्यं तद्वाव विजिज्ञासितव्यमिति ॥

**atha yadidamasminbrahmapure daharaṃ puṇḍarīkaṃ veśma daharo'sminnantarākāśas tasmin yadantastadanveṣṭavyaṃ tadvāva vijijñāsitavyam iti ॥ 8.1.1 ॥**

So, as I said, the first six sections deal with **saguṇa brahma upāsanā**. And here we do not get the name of the **guru** and **śiṣyā**. Here, the **upaniṣad** itself is imagining a dialogue between the **guru** and **śiṣyā**. The name **prajāpati** and **indrā** are introduced only in **nirguṇa brahma jñānam**. Here, the **upaniṣad** *itself* is presenting the **upāsanā** in the form of a dialogue. So, you have to imagine *some* **guru** is making a statement to *a set of disciples*. And what does this **guru** say? X **guru** and Y **śiṣyā**. **śiṣyā** is called Y because he keeps on asking **why!** Therefore, you imagine a Y disciple! Now, the **guru** declares **yadidam asmin brahmapure** - we all have got a physical body. This physical body is named **brahmapuram**. **puram** means what? The city. **brahma** means what? **brahma, saguṇa brahman** or **īśvarā**. The physical body is called **brahmapuram**; because, it is like a city in which the king, called **brahma**, is residing. Therefore, the body is called **brahma puram**.

And **this is important**; because, all the time in **vedāntā**, we keep on negating the body. We keep on looking down upon the body; and in fact, in the name of **videha mukti**, we even pray that "I should not take the body once again". Thus, constantly criticising the body, we will get a very, very negative opinion. In **vivekacūḍāmaṇi** and all, body is - why **vivekacūḍāmaṇi?** - in **naiṣkarmya siddhi**, we talked about the body as full of filth etc. *Here, we are changing the attitude*. Do not look down upon the body. Body is sacred. Why it is sacred? Because, it is **brahmapuram**. Why it is **brahmapuram**? Because, within it is **brahma** - that is **saguṇa brahma** - is residing. In this physical body there is the *sanctum sanctorum*. What is that? **daharaṃ puṇḍarīkaṃ veśma**. **veśma** means, a residence or abode. **veśma** - it is a residence or abode. Here, they translate it as mansion. Because, if **brahman** is the **Lord**, He cannot have an ordinary residence! Therefore, **veśma** means, a palatial residence. It is what? **puṇḍarīkaṃ** - the **hṛdaya puṇḍarīkaṃ**. The heart, which is like a lotus bud hanging upside down. The heart's shape is like a lotus bud hanging upside down. Therefore, within **brahmapuram**, there is the palatial residence, which is *the lotus like heart*. What is the size of the heart? **daharam**. **daharam**, means what? Which is a small one. Because, body itself is small; and within the body is the lotus like heart. So, **daharaṃ puṇḍarīkaṃ veśma**.

**daharaḥ asminn antar ākāśaḥ.** And, **asmin** - in that lotus-like heart, **daharaḥ ākāśaḥ**, there is small and subtle **ākāśā** [space]. And what is that **ākāśā**? Here, the word **ākāśā** - **alpa ākāśaḥ** - finally *refers to* **saguṇam brahman** or **īśvarā**. **daharākāśaḥ** refers to **cidākāśaḥ** or **saguṇam brahma**! And, how do you say so? We have to *understand* the logic. According to the **śāstrā**, the heart is the location, the physical heart - the pumping heart - is the location where the **mind** resides. Even though modern science talks about the mind as associated with the brain, according the scriptures, the mind is not associated with the brain; but, the physical heart is the location, where the subtle mind is there. When these medical people cut the body, they can see the physical heart; but, they cannot see the mind. Why? Because, the physical heart belongs to **sthūla śarīram**. The subtle mind belongs to **sūkṣma śarīram**. Doctors have not yet proved a **sūkṣma śarīram**. What is the proof for **sūkṣma śarīram**?, if someone asks, what should you say? **śāstrā** is the proof for **sūkṣma śarīram**; and therefore, within the body the heart is there. Which is small. Within the small heart, there is the mind. And, in that mind, lot of thoughts are rising! That means what? There must be some *subtle* space, within the heart, in which, thoughts are arising.

So, within the heart, there is the mind. In the mind thoughts are arising. That means, there must be a *subtle* space, where the thoughts are rising. Then, these rising thoughts are known or unknown? The problem is, they are known! If they are not known, perhaps, we may be well-off. But all the thoughts rising in the mind are known. That means, within the heart, there is the mind; and in that mind, there is the awaring WITNESS CONSCIOUSNESS. This CONSCIOUSNESS - obtaining within that subtle space - illumines all the thoughts. And this CONSCIOUSNESS is called **cidākāśā**. The physical space within the heart is called **bhūta ākāśā**. The non-physical CONSCIOUSNESS, obtaining within the heart, is called **cid ākāśā**. [Is it complicated? I will repeat]. Within the heart there are two **ākāśās**. One is, the physical space; another is, *non-physical, space-like* CONSCIOUSNESS. One is called **bhūta ākāśā**. [**bhūta** means, **pañca bhūtās** - **ākāśā, vāyu, agni** etc]. And, there is the **cidākāśā**; because of which, all the thoughts are known. This **cidākāśā** is called **daharākāśaḥ**. So, within the body there is heart. And in that heart-space, there is the mind. In that mind there is, WITNESS CONSCIOUSNESS. The WITNESS CONSCIOUSNESS is also formless; like, **ākāśā**. Therefore, the **caitanyam** also is called **ākāśā**. But, what type of **ākāśā**? It is called **cidākāśā**. Therefore, the **upaniṣad** says, **asmin** - within the heart, there is **daharākāśaḥ**, which is otherwise called **cidākāśā**, which is none other than **brahman** or **īśvarā**.

And if this **cidākāśā** is understood as the all-pervading CONSCIOUSNESS, then it is called **jīvātma paramātma aikya jñānam**. But, here, we are not talking about **jīvātma paramātma aikya**



**jñānam**. We say, "may you meditate upon it." It is not *understanding*; but, it is just *visualisation*. *Imagination* of that internal space of CONSCIOUSNESS as **īśvarā**. So, when you visualise something as something, it is called **upāsanam**. When you understand something as something, it is called **jñānam**. Here, we are not involved in *analysis* and *understanding*. You *imagine* that within the heart, **īśvarā** is there. In the form of what? The **caitanya tattvam**. Blessing the body, the mind etc.

**īśvaraḥ sarvabhūtānāṃ hr̥ddeśe arjuna tiṣṭhati** - [where does it come? Already secret is out! **arjuna**, when I say, you know where it comes! In the **bhagavad gītā**. Maximum I can ask is, 'which chapter?' V-61 in the 18th chapter]. Thus, I visualise **saguṇa īśvarā** within my heart, as **cidākāśā**. That is why in **lalitā sahasra nāma**, one of the **nāmā** of **devī** is **daharākāśa rūpiṇī**. **daharākāśā** means, THE INNER SPACE OR INNER CONSCIOUSNESS. So, **antarākāśaḥ** - there is an internal space. Here, the word **ākāśā** means, what? **cidākāśā**. And, **tasmin** - in that **īśvarā**, **tasmin** = **cidākāśā rūpa, daharākāśā rūpa saguṇa īśvare**, what all things are there; **yad antaḥ** means, whatever is based on / located on that **īśvarā**, the internal **īśvarā**, **tad anveṣṭavyaṃ** - may you **enquire** in to.

Thus, the **essence** is, 'may you enquire in to the inner **īśvarā**; and may you also enquire in to things which are located in that **īśvarā**. So, **tasmin** - **daharākāśā rūpa īśvare antaḥ yad vartate, tad anveṣṭavyaṃ**. **anveṣaṇaṃ** means what? May you enquire. And do not merely enquire. **tad vāva vijijñāsitavyaṃ** - you should also know about that internal **īśvarā**. **vijijñāsitavyaṃ** means, what? **You should know** that internal **īśvarā**. Later, it will be told, [I will break the suspense] - later it will be told that, the internal **īśvarā** which you think as a small **īśvarā** residing inside is not small **īśvarā**; but, that is nothing but '**viśvādhāram gagana sadṛśam**'. **īśvarā** is within you, as well as outside you. That will be taught later. For that, this is the introduction. **tad vijijñāsitavyaṃ**.

Continuing. v2

तं चेदब्रूयुर्यदिदमस्मिन्ब्रह्मपुरे दहरं पुण्डरीकं वेश्म दहरोऽस्मिन्नन्तराकाशः किं तदत्र विद्यते यदन्वेष्टव्यं यद्वाव विजिज्ञासितव्यमिति स ब्रूयात् ॥

**taṃ cedbrūyuryadidamasminbrahmapure daharaṃ puṇḍarīkaṃ veśma daharo'sminnantar- ākāśaḥ kiṃ tadatra vidyāte yad anveṣṭavyaṃ yad vāva vijijñāsitavyaṃ iti sa brūyāt ॥ 8.1.2 ॥**

Now, the **upaniṣad** continues. **taṃ cedbrūyuh** - suppose a **guru** makes such a declaration that "there is **īśvarā** within your heart and you should know what is located in that **īśvarā**" - if

a teacher declares in this manner, a student may ask a counter question. [Who says this? the **upaniṣad** says]. A Student may ask a question. **taṃ. taṃ** means, such a **guru. brūyuh** - a **śiṣyā** may address such a **guru** in the following manner. So, **brūyuh** means, what? **śiṣyā** may raise a question to such a teacher. And what will be the question? "What is the use? What is the use of knowing that **īśvarā**?"

Because, the **īśvarā** that you are talking about, must be EXTREMELY SMALL. Why? Because, the body itself is small; and within the body heart is still smaller; and within the heart you are talking about **īśvarā**! And that **īśvarā** is called, **dahara ākāśā**. The very adjective "**daharam**" indicates what? **alpam**. The very fact that it is called **alpa ākāśā** indicates that the **īśvarā** is *extremely small*. Within that extremely small **īśvarā**, what can be there? உழக்குல கிழக்கு **ஊற்று**! What can be there within that small **īśvarā**? Thus, the student may ask. Means, 'nothing will be there within that **īśvarā**! Even if there is something, it will be of no great value. Therefore, why should I do **anveṣaṇam**? **anveṣaṇam** means, enquiry. What is the use of knowing that small **īśvarā** within the heart?'

Therefore, the student is repeating the teacher's statement. **yad idam asmin brahmapure**. Okay, I am willing to accept that this is the body of **brahman**. Body is **brahmapuram**. And Okay, I am willing to accept that within the **brahmapuram** there is the lotus heart - **daharam puṇḍarīkaṃ veśma**. The student is paraphrasing. Not even paraphrasing; but, *repeating* the words of the teacher. Okay, there is **brahmapuram**; Okay, there is lotus heart I am willing to accept; and, **daharah asminn antar- ākāśaḥ** - I am also willing to accept that within that lotus heart there is the **daharākāśā** - there is the **cidākāśā**, which is called **paramātmā**; or, which is called **īśvarā**, I am willing to accept. What must be the size of that **īśvarā**? Certainly smaller than me. Because, I have such a big body and whichever **īśvarā** is there within the heart, must be குட்டி [small] **īśvarā**, like some people having the **pūjā** room. Small **pūjā** room. There, they will keep குட்டி [small] idols etc.

Now, the student asks, **kiṃ tadatra vidyāte?** - so within that small **īśvarā**, **alpa īśvarā**, what can be there? There is not enough accommodation to keep anything. So, **atra kim vidyāte?** **yad anveṣavyam** - what is there, which I should enquire in to? What is the worth of such an enquiry? And, **yadvāva vijijñāsitavyam** - and what is worth knowing within that **īśvarā**? That **īśvarā** Himself is not worth knowing; and what is within that **īśvarā** is also not worth knowing; because, **īśvarā** is small and within that **īśvarā** whatever is there, must be still smaller. And therefore, why make such an enquiry? **iti. iti** means, in this manner, the student may raise a question. And for that, **saḥ brūyāt** - **saḥ** means, what? The **guruh**. That **guru** -

who made that statement in the previous first **mantrā** - that **guru**, must give a reply. He will give a reply to the student. And what is that reply? "**īśvarā** is within the heart, does not mean, **īśvarā** is only within the heart." Like saying, space is within the hall, does not mean, space is within the hall only. That is your problem. Space is within means, it is **within and without**. Similarly, **īśvarā** is within and without.

If you remember **māṇḍūkya**, we said, **viśva & virāt, taijasa & hiraṇyagarbha**; similarly, **prājñā** and **īśvarā** must be understood as **one and the same**. [I do not know whether you remember] The **īśvarā** obtaining within you is called **prājñah**. Similarly, here also, the teacher says **īśvaraḥ** is **sarva vyāpī**, '**antar-bahiśca tat-sarvam vyāpya nārāyaṇaḥ sthitaḥ**'. And that all-pervading **īśvarā** is within your heart also. Initially, you learn to invoke the **īśvarā** outside. But, later, you should learn to invoke that **īśvarā** within. Thus, **saguṇa upāsanā** is **prājñā - īśvara aikyam**. **nirguṇa jñānam** is **turīya - brahma aikyam**. The first 6 sections talk about **prājñā - īśvara aikyam**. Later 6 sections talk about **turīya - brahma aikyam**. So, that is what is going to be said by the teacher. We will read.

यावान्वा अयमाकाशस्तावानेषोऽन्तर्हृदय अकाश उभे अस्मिन्द्यावापृथिवी अन्तरेव समाहिते उभावग्निश्च वायुश्च  
सूर्याचन्द्रमसावुभौ विद्युन्नक्षत्राणि यच्चास्येहास्ति यच्च नास्ति सर्वं तदस्मिन्समाहितमिति ॥

**yāvānvā ayamākāśastāvāneṣo'ntarhṛdaya akāśa ubhe asmindyāvāpṛthivī antareva  
samāhite ubhāvagnīśca vāyuśca sūryācandramasāvubhau vidyunnakṣatrāṇi  
yaccāsyehāsti yacca nāsti sarvaṃ tad asmin samāhitam iti ॥ 8.1.3 ॥**

Now, the teacher answers. 'Even though the **caitanyam** is recognisable within the body only, the **caitanyam** is not confined only to the body. **caitanyam** goes beyond the periphery of the body. If you remember the five principles of CONSCIOUSNESS, in that, what is the third? CONSCIOUSNESS is not limited by the boundaries of the body; but, it goes beyond. But, since the scientists cannot recognise the CONSCIOUSNESS outside, what do they conclude? They think, CONSCIOUSNESS is a property confined to the body. And therefore, the **upaniṣad** says, the **CAITANYAM** IS ALL-PERVADING. That all-pervading **caitanyam** is called **īśvarā**.

Therefore, he says, **yāvānvā ayamākāśaḥ** - whatever be the extent of the space outside, **yāvān** means, what? As much is the extent of the space. The expansiveness of the space as much it is. **tāvān eṣaḥ antar hṛdaya akāśa**. Here, the word **ākāśa** means, what? The **cidākāśaḥ**. The **caitanyam**, which is obtaining within the heart as the **sākṣi caitanyam**; that **caitanyam** spreads all over. So, **yāvānvā ayam ākāśaḥ tāvān eṣaḥ antar hṛdaya cidākāśa**. So, here, **yāvānvā ayam ākāśaḥ** - first **ākāśa** refers to **bhūtākāśa**, which is the

example. The second **antar hṛdaya akāśa** refers to **cidākāśā** - thus, the word **ākāśā**, is used for the inert space also; it is used for the **caitanyam** also. **We should not get confused**. And therefore, where is the **caitanya rūpā īśvarā**? That **īśvarā** is all-pervading. So, **antar hṛdaya akāśa** - in that all-pervading **caitanya īśvarā**, **dyāvapṛthivī antareva ubhe asmin samāhite**. **samāhite** means, located, based. **asmin** means, what? In that all-pervading CONSCIOUSNESS, called **īśvarā**. **dyāvapṛthivī**. **pṛthivī** means, the **bhūlokā**, **dyāvā** means, the **svarga lokā**. The lower **lokā**, the upper **lokā** - all of them, are located in **viśvādhāra īśvarā**.

And remember. We are not revealing that **caitanyam** as **nirguṇa caitanyam**. Then, it will become what? **nirguṇa brahma jñānam**! Here, we are not talking about **nirguṇa**. We are taking it as what? **saguṇa īśvarā**, endowed with the creative power, sustaining power, etc. The **caitanyam** is **sarvajña caitanyam**. Once you negate the omniscient, it will become what? **nirguṇa caitanyam**. Here, we are not going to **nirguṇam**. That is the subtle difference.

Therefore, in that ALL PERVADING CONSCIOUSNESS, which is omniscient, which is omnipotent, which has got creative power, which has sustaining power, upon that **īśvarā caitanyam**, both the higher & lower **lokās** are located. **dyāvapṛthivī samāhite**. Not only **dyāvapṛthivī**, **ubhāu agniśca vāyuśca** - upon that omniscient, omnipotent, all-pervading, **saguṇa caitanyam**, called **parameśvarā**, **agniśca vāyuśca** - **agni tattvam** and **vāyu tattvam** - in short - all the **pañca bhūtās** are located in that **īśvarā**. That is, **īśvarā** is **sarva ādhārah**. So, **agniśca vāyuśca**. Then, **sūryācandramasāvubhau** - you can understand **sūryā** means the **sūryā**. [**sūryā** - do not think anybody else!] **sūryā** means the sun. Then, **candramasāu**. **candramasāu** is - the moon. All of them are located.

This teaching of **īśvarā** is to get out of our previous concept of **bhagavān**. Before coming to this īśvara upāsanā, what is our concept of **bhagavān**? There is one place called **vaikuṇṭha**; and in **vaikuṇṭha**, there is milky ocean; and on the milky ocean is floating the **ādīśeṣā**. Upon that is lying **mahāviṣṇu**! Or, there is **kailāsā**, [do not say **viṣṇu** alone; say, **kailāsā** also!] Thus, we are so much used to **bhagavān** as *a person*. We have transcend that concept, and **bhagavān** should be seen as the **kāraṇa īśvarā** - the inherent one, who supports the whole CREATION! And later, we will say, '**bhagavān** is not **kāraṇam** also!' And when he negates the CREATION, then it will become what? **nirguṇa brahma vidyā**! So, **kāraṇa īśvarā** is **saguṇa brahma**. **akāraṇa īśvarā** is **nirguṇa brahma**. In these 6 sections, we are seeing **kāraṇa īśvarā**. In later 6 sections, we will see **akāraṇa īśvarā**.

Here, **sūryācandramasāvubhau** upon that **kāraṇa īśvarā**, **vidyunnakṣatrāṇi** - all the **nakṣatrams**. In fact, in Sunday class - **viśvarūpa darśanam** - we are seeing that only. **viśvarūpa īśvarā**. So, **vidyut** means, what? The lightning. **nakṣatrāṇi** means, the **nakṣatrams**, the stars, the galaxies - all of them. And for all of them, you have to supply the word **samāhitam**. **samāhitam** means, what? Based, located, supported. And not only that, **yacca asya iha asti** - whatever is obtaining now in the present they are all located in that **īśvarā**. And, **yacca nāsti** - whatever is not available now; but, which was in the past; or, will be in the future, they are also located in that **īśvarā**. **yaccāsyehāsti** refers to the *present* things. **yacca nāsti** refers to *past* and *future* things. Because, past & future are **nāsti** - are not here, now. Past is gone; future has not yet come. They also are located in that **īśvarā**! And therefore, that **īśvarā** is worth enquiring into. Worth understanding. Worth meditating upon. It is not a small thing, a small being, within the heart.

Then why do you say **īśvarā** is in the heart? For two reasons. One is, **īśvarā** is in the heart also; and the second reason is, **īśvarā** is available as **caitanyam** only within the individual. Outside, **īśvarā** is present; but, not manifest as **caitanyam**. Therefore, in manifest form, **īśvarā** is in you. Or, in the temple also. Why do you go to a temple for worshipping **īśvarā**? Even though we know **bhagavān** is all-pervading, we believe that in the temple we have *invoked* the Lord and chanted several **mantrās** called **prāṇa pratiṣṭhā**. **āvāhito bhava sthāpito bhava** etc. And because of that special worship, the presence of **īśvarā** is *more manifest* in temples.

Similarly, here also, **īśvarā** is available *in the heart*. And **śāṅkarācāryā** adds a note - "especially in the **upāsakā**'s heart **īśvarā** is manifest *more*; because of his chanting; because of his purity; because of his meditation etc". **In the upāsakā's heart īśvarā is more evident**. That is why he has got various **siddhis**; he has got the capacity to read your mind. He has got the capacity for அருள் வாக்கு. All because of what? **īśvara's siddhis** are manifest in the **upāsakā** more. Why? Because he has invoked. What about ordinary people? There are also **īśvarā** is there. But, lot of அழுக்கு, lot of impurities cover Him. And so the teacher says, **yaccāsyehāsti yacca nāsti sarvaṃ tad** - all of them. In short, the entire universe is present in that **saguna īśvarā**. **asmin samāhitam** - is located. And that all pervading **īśvarā** is in your heart. In the **gītā**, **kṛṣṇā** says, **aham ātmā guḍākeśa sarva bhūta āśayasthitaḥ - hey arjunā**, I am the very **caitanyam** who is present in the heart of everyone! All those **gītā** verses are based on what? The **dahara vidyā** of **chāndogya**.

Continuing.

तं चेद्ब्रूयुरस्मिंश्चेदिदं ब्रह्मपुरे सर्वं समाहितं सर्वाणि च भूतानि सर्वे च कामा यदैतज्जरा वाप्नोति प्रध्वंसते वा किं ततोऽतिशिष्यत इति ॥

**taṃ ced brūyur asmiṃśced idaṃ brahmapure sarvaṃ samāhitaṃ sarvāṇi ca bhūtāni sarve ca kāmā yadaitajjarāvāpnoti pradhvaṃsate vā kiṃ tato'tiśiṣyata iti ॥ 8.1.4 ॥**

**śiṣyāḥ** [understood]. So, **taṃ gurum cedbrūyuh**. The **śiṣyā** may raise another question to or in front of that teacher, the **guru**. Who says it? The **upaniṣad** is reporting. This is a reported dialogue. And what do the student say? 'If **īśvarā** is located in the individual body, the body & heart become the **containers**. And the **īśvarā** is the **content** within. What may happen if container is destroyed?' Whenever a container is destroyed, what happens to the content? That also will go! Suppose you have a pot full of milk or water. When it is destroyed, the content will also be destroyed. If there is a pregnant women and the women is destroyed, [let us hope it does not happen. Just for example]. Then, the baby within also is destroyed. Thus, the student may extend the same logic to **īśvarā**.

What is that? We are all pregnant. And within us, who is there? Poor **īśvarā** is located. And we are growing old; and one day when we die, [remember this is also the view of scientists. When the brain is destroyed, what do they say? **caitanyaṃ** also is gone. Because CONSCIOUSNESS is an epiphenomenon in the brain, it will also go is their view. And they will argue, we do not see an **īśvarā** surviving. A **sūkṣma śarīram** surviving. A **mind** surviving. **Thought** surviving. The **witness of thought** surviving. All these things we do not see. Therefore, "they are destroyed", they may think.

And so, the student argues here. **asmiṃśced** - suppose within this body-heart container, **brahmapure** - called **brahmapuram**, **sarvaṃ samāhitaṃ** - everything is contained, enclosed, supported or based. **sarvam** - meaning what? **sarvāṇi ca bhūtāni** - all the beings. **sarve ca kāmā** - all the pleasurable things. Everything is contained in this **brahmapuram**. [And, in this context, the **brahmapuram** should be taken as the **daharākāśa īśvarā**. Very careful]. So, **asmin brahmapure daharākāśa rūpa īśvare** - if everything is located and if that **īśvarā** is enclosed within the body pack; **sarve ca kāmā** - and also all the sense objects, then what will happen? A big tragedy will happen! **yadaitajjarāvāpnoti** - when the body becomes old, **īśvarā** inside also will be screaming, especially when there are heart problems! Heart shrinking or expanding, varieties of problems. **īśvarā** also must be screaming, "வலிக்கறதே, வலிக்கறதே", Oh, it is paining, it is paining! உள்ள உட்கார்ந்திருக்காறோல்லியோ! [He is inside you know!] So, this student takes it literally and he misunderstands.

So **jarāvāpnoti** - poor **īśvarā** must be suffering! And, **pradhvaṣate vā** - when the body dies - **naśyati**, then, what will happen? **kiṃ tato'tiśiṣyate?** - what will be left behind? Nothing will be left. **īśvarā** is also gone! Somebody wrote a book it seems 'Death of God' or, something like that. You will have write in the obituary column! God gone! So, **kiṃ tataḥ atiśiṣyate?** If this the question of the student, then what does the teacher say? [You know the answer]. Teacher says, whatever happens to the body, when **taijasa** itself is not destroyed. Maximum, **viśva** only goes away. [I hope **viśva**, **taijasa** all make sense to you]. When **taijasa** himself is not destroyed, what to talk of **prājñah**. **prājñah** is none other than **īśvarā** enclosed in the body. When that goes, **prājñah** is one with **īśvarā**. Therefore, the teacher says, NOTHING WILL HAPPEN TO **ĪŚVARĀ**. Just as, when an enclosure is destroyed, the space will not go away. Only there is a change in the name. Hall space will be called total space. Similarly, **prājñā** will be called **īśvarā**. That is the only change. Details in next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

### 36. Chapter 8.1.4 to 8.1.6

तं चेद्ब्रूयुरस्मि श्चेदिदं ब्रह्मपुरे सर्वं समाहितं सर्वाणि च भूतानि सर्वे च कामा यदैतज्जरा वाप्नोति प्रध्वंसते वा किं ततोऽतिशिष्यत इति ॥

**taṃ ced brūyur asmi śched idaṃ brahmapure sarvaṃ samāhitaṃ sarvāṇi ca bhūtāni sarve ca kāmā yadaitajarāvāpnoti pradhvaṃsate vā kiṃ tato'tiśiṣyata iti ॥ 8.1.4 ॥**

In this 8th chapter of **chāndogya upaniṣad**, the first six sections or **khaṇḍās**, are dealing with **saguṇa brahma upāsanā**, otherwise known as, **īśvara upāsanā**. And, in this portion, the **upaniṣad** uses the word **ātmā** and **brahma**. And we should understand that the words **ātmā**, as well as **brahman**, both refer to **māyā sahita paramātmā**. And **māyā sahitam brahma = saguṇam brahman**. In simple language, **īśvaraḥ**. [And **īśvarā**, according to our definition is **brahman + māyā**]. And this **īśvarā** alone is the **jagat kāraṇam** - the cause of the universe; and therefore, endowed with omniscience, omnipotence etc.

And this **īśvarā**, being the **jagat kāraṇam**, **īśvarā** will be **subtler** than everything in the CREATION; because, we know that, ALWAYS **KĀRAṆAM** IS SUBTLER THAN **KĀRYAM**. If you take the **pañca bhūtās** themselves, the **pṛthivī** - the earth, is the final product; and it is the grossest element available for all the five sense organs. And its cause is **jalam**. It is available only for four sense organs. **agni** is available only for three sense organs. These are all **tattvabodha** lessons. [You should not stare at me!] **agni** is available for three sense organs. **vāyu** which is its cause, is available only for two. **ākāśā** which is the cause of all the later elements, is the **subtlest** one, with only one **guṇā**. **ākāśa guṇa**, available for **kevala śrotrendriyam**. We know that the space is the subtlest element. How we recognise space is a mystery! We **somehow** understand. If you analyse "how", there will be lot of gaps, lot of space! If **ākāśā** itself is subtle, **īśvarā** is the cause of even **ākāśā**. "**tasmādvā etasmād ātmanaḥ ākāśa sambhūtaḥ**" [taittirīya 2.1.1]. Therefore, **īśvarā** is subtler than even **ākāśā**.

Whether you take the **brahman** part of **īśvarā** or whether you take the **māyā** part of **īśvarā** both components of **īśvarā** are **atīva sūkṣmam**. Because of this reason alone, the subtle **īśvarā** is invoked upon some **ālambanam**. Some symbol or the other. Like **śālagrāmā**, **śivaliṅgā** etc. We use a grosser symbol. But, later, to improve our intellectual faculty, we make the symbol also **subtler**, so that, the mind will get well **sharpened**. And among the **pañca bhūtās**, the subtlest being **ākāśā**, **ākāśā** is also treated as a symbol for meditating upon **īśvarā**, who is subtler than **ākāśā**. And that is why in **cidambaram**, the symbol for **natarājā**



is who? **ākāśa liṅgam**. Space is the symbol. And thereafter, what they do when you take space as the symbol? [It is very good; because, the mind becomes more and more subtle]. It is visualising **īśvarā** upon **ākāśā**. But, in this visualisation, **īśvarā** is taken as *different from me*; because, **ākāśā** is outside space. And therefore, what **śāstrā** wants to do is, even that division must be removed. Therefore, instead of taking the *external space* as the symbol for **īśvarā**, the **upaniṣad** goes **one step further**.

And what is that? The internal space obtaining within your heart, [when you close your eyes, varieties of things are happening within you; and for that, there must be some space] - this internal space is called **hṛdaya ākāśaḥ** or **dahara ākāśaḥ**. This **dahara ākāśā** is *internal* and *subtle* also. The **upaniṣad** says, may you invoke **īśvarā** [**māyā sahitam jagat kāraṇam sarvajñam sarva śakti brahma**], **brahma** means, **saguṇam brahman** or **īśvarā**, upon that internal space.

And naturally, we will get a doubt. "If **īśvarā** is invoked within the heart, that **īśvarā** - who is residing in the heart will certainly be **smaller**. Smaller than the heart?!" Because, the **content** must be smaller than the **container**. Is not it so? You cannot put the **நெந்திரம் பழம்** [A kind of banānā fruit. I do not know what is its English name], the Keralā banānā into your mouth. Why? Because, it is bigger than the mouth, however big the mouth may be! The content should be smaller than the container. So the question will come. Then, the **upaniṣad** says, we are invoking the **īśvarā** within our heart; but, that **īśvarā** is not confined to or limited within the heart. The all-pervading **īśvarā** is *available in the heart also*; and that **īśvarā** is invoked.

Then the next question is, "how big is that **īśvarā**?" For which, the teacher said, the entire universe is resting within that **īśvarā** only. He is **viśvādhārah**. He is **sarva ādhārah**. He is even **ākāśasya ādhārah**. What is the reason? Because, even **ākāśā** is a **kāryam**, a product. **īśvarā** is **kāraṇam**. **kāraṇam** must be *more pervading* than the **kāryam**. Just as the ocean must be more pervading than the waves generated in the ocean. And therefore, **sarva ādhāra īśvaram hṛdi dyāyet**. This is the essence of the four **mantrās** we have completed. **sarva ādhāra saguṇa īśvarā antar hṛdaye dhyāyet**. May you meditate within.

This alone **Lord kṛṣṇā** presents in a simple verse in the **bhagavad gītā**. **īśvaraḥ sarvabhūtānām hṛd deśe arjuna tiṣṭhati**. And this alone is presented in the **purāṇās** also, symbolically. When **yaśodā** asked **kṛṣṇā** to open the mouth, it is said, within the mouth of the Lord, all the 14 **lokās** she saw! You should not ask the question, "how is it possible?" It symbolises the teaching that **kṛṣṇā** is **paramātmā**, the **jagat kāraṇam brahma**. And when this much is said, a doubt is raised by the student. It is only an **அச்ச பிச்ச** doubt. A silly doubt

only. [But, all doubts are not silly, until you know the answer. Or silly, if you know the answer! It is profound, until you know the answer. It becomes silly, after you know the answer!] What is the doubt of the student? If **īśvarā** is within the heart and the whole world is within **īśvarā**, then what will happen? When the individual body perishes, then, **īśvarā** - the content - also will go away! I gave you the example of when a pregnant women dies, the baby also will die. And so, if **īśvarā** will die with the body, what will happen? Within **īśvarā**, all the **lokās** are there. The **lokās** also will perish. That is why the **bhaktā** sings **ஆடாது அசையாது வா கண்ணா!** All these songs are based on this idea only. Therefore, the student asks, "if **īśvarā** is within, will He not die when the body dies? And when **īśvarā** dies, will not the entire universe also perish?"

Therefore, he asked the question - **kiṃ tataḥ atīśīṣyate? tataḥ** means **śarīra nāśaḥ anantaram kim atīśīṣyate?** - what will remain? Because, his logic is what? **śarīra nāśe īśvara nāśaḥ. īśvara nāśe sarva nāśaḥ.** This is his extrapolation. Up to this we saw. [I do not know when! Some time before!] Now, what is the answer. It is going to come in **mantrā** five. We will read.

स ब्रूयात्नास्य जरयैतज्जीर्यति न वधेनास्य हन्यत एतत्सत्यं ब्रह्मपुरमस्मिकामाः समाहिताः एष आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पो यथा ह्येवेह प्रजा अन्वाविशन्ति यथानुशासनम् यं यमन्तमभिकामा भवन्ति यं जनपदं यं क्षेत्रभागं तं तमेवोपजीवन्ति ॥

**sa brūyāt nāśya jarayaitajjīryati na vadhenāśya hanyata etatsatyam brahmapuramasmikāmāḥ samāhitāḥ eṣa ātmāpahatapāpmā vijaro vimṛtyurviśoko vijighatso'pipāsaḥ satyakāmaḥ satyasaṅkalpo yathā hyeveha prajā anvāviśanti yathānuśāsanam yaṃ yamantamabhikāmā bhavanti yaṃ janapadaṃ yaṃ kṣetrabhāgaṃ taṃ tamevopajīvanti ॥ 8.1.5 ॥**

The teacher answers the question, pointing out that, **īśvarā** obtains within the body; but, **īśvarā** is not dependent on the body for His survival. **īśvarā** is available in the body. Do not take availability as dependence. When in a mud pot you have kept some liquid, then the liquid depends upon the pot. Therefore, when the pot is destroyed, the liquid will spill and disintegrate and disappear. Whereas, space is also obtaining within the same pot. SPACE IS AVAILABLE IN THE POT. BUT, IT IS NOT DEPENDENT ON THE POT. EVEN AFTER THE DESTRUCTION OF THE POT, SPACE WILL HAPPILY SURVIVE.

Similarly, **ĪŚVARĀ** OBTAINS IN THE BODY; BUT, NOT DEPENDENT ON IT. Therefore, even if all the bodies are destroyed, even if all the **lokās** are destroyed, **īśvarā** will happily survive. Not enough to say 'survive'. You have to say, '**happily survive**'. Therefore, he says, **sa brūyāt** - if the student raises the question [as given in the fourth **mantrā**], the teacher must give such an

answer. [It is a new method. The **upaniṣad** presents in this manner]. If the student raises such a question, the teacher should give such an answer. Who says? The **upaniṣad** gives that. **sa [ācārya] brūyāt**. What will the teacher say? **nāsyā jarayaitajjīryati. etat** means what? This **īśvarā** who is known by different names - **brahman, ātmā** etc. **etat brahma tattvam** or **brahma, na jīryati** - does not disintegrate or decay when the body goes through wear and tear. **na vadhenāsyā hanyata. asya vadhena etat na hanyate** - [you can understand]. Because of the destruction of this body, **īśvarā** is not destroyed. And **etat satyaṃ brahmapuram** - this **īśvarā** alone is called **brahmapuram. etat satyaṃ** - this **īśvarā** alone is the real **brahmapuram**.

So, here, the **upaniṣad** is doing a mischief. Previously, in the first **mantrā**, the **upaniṣad** said, body is **brahmapuram. puram** means what? Abode. So, there it said, body is **brahmapuram**. Body is the abode of **brahman, īśvarā**. But, here, the **upaniṣad** says, **īśvarā is brahmapuram**. How to understand? We should say that THIS **ĪŚVARĀ ALONE IS BRAHMAN**, WHICH IS THE ABODE OF THE ENTIRE CREATION. Previously, **brahmapuram** means, **brahman's** abode, **ṣaṣṭhītatpuruṣa samāsa**. [Here grammar will be useful]. Previously, when you said body is **brahmapuram**, how should you translate it? **BODY IS BRAHMAN'S ABODE. BRAHMAN'S**. Here, when you say **īśvarā is brahmapuram**, how should you translate? Not as **brahman's** abode. We should translate "**THIS is BRAHMAN, which IS THE ABODE OF**", what? "**THE ENTIRE COSMOS**". So, we can see it in both ways. We can say, **īśvarā** is residing in every living being. Or, we can also say, **īśvarā** is the resident of all the living beings. Both are equally correct only. Therefore, **satyaṃ brahmapuram** - this is **karmadhāraya samāsa**. IN **ṢAṢṬHĪTATPURUṢA**, IT IS, **BRAHMAN'S ABODE**; HERE IN **KARMADHĀRAYA**, IT IS, **BRAHMAN - THE ABODE!**

And, **asmin** - in this brahman. Again, it will be clear if you remember the example also I have given. First I say, 'space is inside the hall'. [Do you remember the example I gave?] First I say, space is inside the hall. Then I say, 'space is both inside and outside the hall'. Then I say, "really speaking, space is not inside the hall; on the other hand, all the halls are inside the space!" Just as we revise the statement, here also **brahman's** abode and **brahman** the abode. I hope you understand.

**asmin** - in this **īśvarā, kāmāḥ samāhitāḥ** - all the pleasures, all the objects of experience in general, and all the objects of enjoyment in particular, all of them are based upon this **īśvarā. kāmāḥ** - here we should translate not as desires; but, it should be translated as **desirable object**. It is not **bhāva vyutpatti** [व्युत्पत्ति], it is **karma vyutpatti** - objects of desire.

And hereafter, the **upaniṣad** is giving the definition of this **saguṇam brahma**. Giving 8 descriptions or 8 virtues of **īśvarā**, otherwise called, **saguṇam brahma**; otherwise called, **saguṇa ātmā**. And therefore, this portion is called, **aṣṭa guṇa viśiṣṭa īśvara lakṣaṇam**. **aṣṭa guṇa viśiṣṭa īśvara varṇanam**. **aṣṭa** means 8; **guṇa** means virtues. And the idea is this. I will give you a rough idea about the development of this portion.

The **upaniṣad** is going to talk about the **upāsanā** of this **aṣṭa guṇa viśiṣṭa īśvarā**. And **upaniṣad** will say, 'as a result of this **īśvara upāsanā**, this person will become **tanmayaḥ**. **tanmayaḥ** means what? Soaked in that **īśvarā**. And **īśvarā** will be soaked in Him. And because of this reason - **tasmāt sarveṣu kāleṣu mām anusmara yuddya ca** - this **upāsakā** will remember the **īśvarā** all the time. And as a result of that, at the time of death also, He will have this **īśvara cintanam**. This was given in the 8th chapter of the **bhagavad gītā** [bg 8.7]. In fact, these six sections are summarised in the 8th chapter of the **gītā**.

And as a result of this **saguṇa upāsanā**, the **upāsakā** will, after death, *that is the important condition*, after death - go through what **gati**? Do you remember **śukla gati**? He will go to **brahma lokā**; and later, He will get **krama mukti**. But, before getting **krama mukti**, in **brahma lokā**, He will get several powers which are *closer* to **īśvarā**! All the 8 virtues which we are describing here, all those virtues also, He will get. Thus, He will be a *mini* **īśvarā** in **brahma lokā**, with various **siddhis** or powers. And **siddhis** means what? Materialising things. Later, the **upaniṣad** will say, if He wants an object, He does the **saṅkalpa** of that. **saṅkalpa mātreṇa**, people will come; things will come; **lokās** will come. Just as **viśvāmitrā** created an intermediary **triśaṅku svargah**, similarly, He can create *at will*. He gets **svātantryam** and power to get anything. Therefore, this **īśvara upāsanā** will give both **iha lokā sukham**, **para lokā sukham** and **krama mukti** also. Therefore, may you practise **daharākāśa upāsanā**. This is going to be the development. For that, **īśvarā** is glorified here.

Who is He? **eṣa ātmā** [in this book there is a printing mistake, in some editions. **eṣa ātmā**, it should be. Not, **eva**]. And here the word **ātmā** refers to what? **paramātmā**. **paramātmā** refers to what? **saguṇa paramātmā**. **māyā sahita paramātmā, īśvarā**. [The **nirguṇa paramātmā** will come from 7th section; and the **nirguṇa paramātmā jñānam** will give **mukti**. When? In **bāla vidyā mandir** itself! Therefore, **krama mukti** is up to 7th section; and thereafter, we will get **nirguṇa paramātmā jñānam**. We have to use the appropriate language. **saguṇa paramātmā upāsanam**. **nirguṇa paramātmā jñānam**! And that **saguṇa paramātmā** is described.

The first glory is, **apahatapāpmā** - that **īśvarā** is free from influence of all the **karma phalam**. Here the word **pāpmā** refers to all types of **karma phalam**. Both **puṇyam** & **pāpam**. **pāpmā** means **pāpam**. **pāpam** includes **puṇyam** also! **īśvarā** is beyond **puṇya - pāpam**. And why is He is beyond **puṇya pāpam**? Because, He is not **saṃsāri**. If He also has got **puṇya pāpam**, He will become a **saṃsāri**. And He does not have **puṇya pāpam**; because, He does not have **kartṛtvam**. Only when **ahañkāra** is there, the actions will produce **puṇyam** and **pāpam**. **ahañkāra vimūḍhātmā 'kartā aham' iti manyate**. **īśvarā** does not have **ahañkāra**. Therefore, He does not generate any **puṇyam** or **pāpam**. Just as we say, a **jñāni** does not generate **puṇyam** or **pāpam**, after jñānam. But, in the case of a **jñāni**, after jñānam He does not generate **puṇya pāpam**; but, he generated **puṇya pāpam** before jñānam. Whereas, in the case of **īśvarā**, there is no question of before jñānam!

Why? *Are you listening?* In the case of **īśvarā** there is no before jñānam; because, He is **nitya jñāni**. Therefore, He does not have **sañcita**. Therefore, He does not have **prārabdha**. And **akartṛtvāt**, no **āgāmi**. Therefore, **puṇya pāpa rahitaḥ**, though busily active. **sṛṣṭi** He does; **sthiti** He does; **laya** He does. **avatāram** He keeps on taking. Still, He is **eṣa pahatapāpmā**.

Then the second virtue is **vijarah**. **vijarah** means, free from **jarā**. Decay. Again caused by **karmā**. **karma janya jarādi doṣa rahitaḥ**. So, **vijarah**. Then, the third one is, **vimṛtyuḥ**. Very evident. **īśvarā** being **kāraṇam**, He is *free from death*. If **īśvarā** also dies, next **sṛṣṭi** will not come! And therefore, **vimṛtyuḥ** and **viśokaḥ** - he is free from all forms of sorrow. Again, because of what? **jñānam**. As a result of **jñānam**, He is free from sorrow. If **bhagavān** does not have **jñānam**, He will have greatest sorrow in the world; because, how many millions of people are suffering all over! In **narakā** in the cauldron of oil. People are fried. They are roasted. We do not see all that. But, remember, **īśvarā** must be seeing all the sufferings of these people. Seeing that, if He does not have sorrow, the only saving grace must be what? **jñānam**! That alone can keep him sane. Otherwise, **īśvarā** will go crazy; because, even with limited knowledge, we are disturbed, reading the newspaper. Therefore, He is **viśokaḥ**. Being a **jñāni**. This is the fourth virtue.

Then the next one is **vijighatsaḥ**. All physical needs. **jighatsā** means hunger. [**astum icchā**, **jighatsā**. derived from the root 'ad'. **atti** - to eat. Its desiderative form is **jighatsā**]. **vijighatsā** means, free from hunger. Free from hunger - which is also considered to be **karma janyam**. So, free from hunger. Then **apipāsaḥ**. **pipāsa** means what? Thirst. So, **apipāsaḥ** means, free from thirst. Each one is connected with one, one **kośa**. **sthūla śarīram** - there is **jarā** etc. That is **annamaya kośa**. **prāṇamaya kośa** - hunger, thirst etc. **manomaya kośa** causes **śoka**, sorrow etc. **īśvarā** does not have all these problems.

Then, **satyakāmaḥ**. **satyakāmaḥ** means, what? The **one whose desires are always fulfilled**. Whose desires will never go in vain. Unobstructed desires. One whose desires are unobstructed is called **satyakāmaḥ**. And **satyasañkalpaḥ**, the one whose **will** is immediately materialised. **sañkalpa need not be followed by effort**. In the case of human beings also, **sañkalpa** has to take place first. A person decides to buy a house or build a house. Because, from the rented place they drove him a few times; then he thought, 'how long I should be a **parivrājaka**?' Therefore, 'a house of my own', he decides. That is **sañkalpaḥ**. After **sañkalpa**, so many things are required. Therefore, **sañkalpa** with **prayatna** produces the result for humans. Whereas, for **īśvarā**, **sañkalpa** itself produces results. Therefore, He is called **satyasañkalpaḥ**. In **brahma sūtra**, there is an exclusive **adhikaraṇam**, '**sañkalpa adhikaraṇam**' - with several **sūtrās**, discussing the mystic powers of **upāsakā** in **brahma lokā**. In fact, this alone, in **viśiṣṭa advaitam** they consider as **mokṣā**. **viśiṣṭa advaita mokṣā** is nothing but these *extraordinary glories enjoyed* in the **brahma lokā** by the **upāsakā**. Only thing is, **vaiṣṇavās** call that **viṣṇu lokā**, instead of **brahma lokā**. This is the only difference. In **brahma sūtra**, there is an elaborate discussion.

**sañkalpā**. So, this is the 8th virtue. All these 8 virtues belong to **īśvarā**, **in infinite measure**. And why are these virtues mentioned? This is to show a particular principle used in the **śāstrā**. What is that principle? Whichever particular virtue of **īśvarā** we meditate upon, that particular virtue we will get, as a result. As we have an English proverb, 'as a person thinks, so he or she becomes'.

In **śāstrā**, it is said, **yathā yathā upāste tadeva bhavati**. Therefore, if **īśvara upāsakā** meditates upon **satyakāma** and **satyasañkalpa** virtues of **īśvarā**, in **brahma lokā**, he will also be **satyakāmaḥ** and **satyasañkalpaḥ**. In **brahma lokā**; not, here. Otherwise, you will start thinking of petrol! Petrol price is going higher and higher. You may think of petrol and it will come! How nice it will be! It is not *here*; but, in **brahma lokā**. But, the only difference is what? **īśvarā** will have all these in infinite measure. The **upāsakā** will not have in infinite measure. Then, he will begin to challenge **īśvarā** Himself. **īśvarā** does not want a challenger to His post. And therefore, the **upāsakā** will be closer to **īśvarā**; but, not equal to **īśvarā**. All these are beautifully discussed in **brahma sūtrā**, we saw for several days. **brahma sūtrā** students should recollect. So, **satyasañkalpaḥ**.

Here after, the **upaniṣad** wants to talk about the **upāsanā** and the **upāsanā phalam**. The **upāsanā phalam** is what? The **upāsakā** will be free from all types of restrictions or limitations and to talk about the glory of the unrestricted, unrestrained life, the **upaniṣad** wants to

contrast the **upāsakā's** position with the position of the local human being here; so that, when the contrast is made, you will be interested in the **upāsanā!** Now look at your miserable condition here; and now you imagine the **upāsakā's** glory there! And once you have an appreciation of the superior glory, then, naturally, you will be interested in this **upāsanā**, and therefore in the following three lines, the **upaniṣad** is talking about what? The limitation of a local **jīvaḥ. bhūloka jīvā**. For what purpose? For contrasting his position with the **upāsakā's** limitless power and pleasures.

What is the condition of the local person? **yathā hyeveha prajā anvāśanti**. After **satyasaṅkalpaḥ** the topic is suddenly and totally changed. From **īśvarā** to miserable **jīvā** we are coming. **yathā hyeva iha. iha** means, in this **bhūlokā**; [and there also, in India!] Okay. **iha prajāḥ anvāśanti. prajāḥ** means, the people. **anvāśanti** - attain various things or **karma phalam. anvāśanti** means what? Acquire or accomplish or **prāpnuvanti**. What? Varieties of **karma phalam** [we have to supply]. Varieties of worldly benefits. According to what? **yathānuśāsanam** - according to the rules & regulations fixed by the local master. The local human being, even if he works 14 hours a day and 24X7, 7 days a week, he will get some local, earthly benefit. And the benefits are fixed by whom? Not the worker, the master fixes according to his rules & regulations. The worker will get some petty, paltry benefit. He may be dismissed from service any time also! **yathā anuśāsanam. anuśāsanam** means what? According to the rules of the local **Swāmī**. [That is understood]. The local master. The local boss. So, local people have got only *limited* power. This is one type of limitation.

And what is the second type of limitation? Whatever he accomplishes in this world, he will get the enjoyment that can be given by only that particular object; because, any accomplishment has got its own limitation. And therefore, if he buys a house in a particular area, only that particular limited result he can get. Therefore, it has got a second limitation also. What is that? It is said **yaṃ yaṃ antam abhikāmā bhavanti. antam** means, what? A **pradeśaḥ. pradeśaḥ** means, a particular land or **kṣetram**, an area. **abhikāmā bhavanti** - suppose the people are interested in a particular land for purchase, [this is always what city people will say - "village life is wonderful. No pollution, this is not there, that is not there". But, Once they go there, first complaint is, "no good hospital. We are growing old and hence, city is better!" City better or village better? If you have a debate, you will have advantages & disadvantages in both].

Therefore he says, **yaṃ yaṃ antam. antam** means, area or **pradeśa. abhikāmā bhavanti** - people seek. **yaṃ janapadaṃ yaṃ kṣetrabhāgaṃ taṃ tam eva upajīvanti. taṃ tam eva upajīvanti** - the limited advantages of only that particular place, **upajīvanti** - they can

resort to. They can enjoy. So, you have to connect in this manner. **yaṃ yaṃ antam abhikāmā bhavanti, taṃ tam eva upajīvanti**. [That way it must be connected]. And that land or **pradeśa** that a person chooses, may be, **yaṃ janapadaṃ** - it may be a vast country or land; it may be a state itself. People buy even islands. So, **yaṃ janapadaṃ** means, it may be a huge state or land. Or, **kṣetra bhāgam** - it may be small area. [So, here again, 'big bungalow is good or a small flat is good?' If you have a debate, people who vote for big bungalow will say that 'the flat is like matchbox, a small area'. So, they buy a big bungalow. And after some time, "**Swāmīji**, maintenance problem. No workers available. One day they come; another day they do not come. Therefore, we have decided a 400 sq.ft. flat is better!" So, you can debate eternally. From here, that appears better. From there, this appears better]. What the **upaniṣad** says is, *the limited result alone a local human being can get*. This is said, for what purpose? To contrast and show that the **upāsakā** does not have any such limitation. Whatever he wants [in fact the next section is going to talk about that only] whatever he wishes, that is in his front! Today, he wants a bungalow, given! And tomorrow he feels a small flat is okay, he wakes up with a flat only. Just by **kevala wish mātrena bhavati**. This is the idea. So, **yaṃ janapadaṃ** or **yaṃ kṣetrabhāgam taṃ tam eva upajīvanti**. Who? **iha prajāḥ**. The ordinary, non-**upāsakā** living being.

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो लोकः क्षीयते तद्य इहात्मानमनुविद्य ब्रजन्त्येता ऽश्च  
सत्यान्कामा ऽस्तेषा ऽसर्वेषु लोकेष्वकामचारो भवत्यथ य इहात्मानमनुविद्य ब्रजन्त्येत ऽश्च सत्यान्कामा ऽस्तेषा ऽसर्वेषु  
लोकेषु कामचारो भवति ॥ 8.1.6 ॥

**tadyatheha karmajito lokah kṣīyata evamevāmutra puṇyajito lokah kṣīyate tadya  
ihātmānam- anuvidya vrajantyetā ॽśca satyānkāmā ॽsteṣā ॽsarveṣu lokeṣvakāmacāro  
bhavaty atha ya ihātmānamanivudya vrajantyetā ॽśca satyānkāmā ॽsteṣā ॽsarveṣu  
lokeṣu kāmacāro bhavati ॥**

The first part of this **mantrā**, continues with this same topic of the **limitation**, which is suffered by an ordinary non-**upāsakā** human being. Previously it was said that, *within the rules prescribed by the master, he can acquire something. That itself is a restriction. And whatever he acquires, there also, he can enjoy only the limited benefit that object gives*. This is the second problem. And the third problem is what? *Even that benefit that he enjoys is not going to be eternal*. Being **karma phalam**, it will be lost in time. Even if he is going to get **svarga lokā** as a result of **karmā**, even that **svarga phalam** also will be limited; because, **karmā** will give what **gati**? **kṛṣṇa gati** or **śukla gati**? **karmā** can give only **kṛṣṇa gati**. [I hope you remember]. As a result of that, they may go to **svarga lokā**. But, what is the problem? "**te taṃ bhuktvā svargalokaṃ viśālaṃ kṣīṇe puṇye martya lokaṃ viśanti**" [gītā 9.21].



In contrast, the **upāsakā** will go through **śukla gati**. There, He will enjoy so much powers also and not only that. No return; but, He will attain **krama mukti** also. Therefore, time-wise limitation of the **karma phala** is talked about. If you remember the 8th chapter of the **gītā**, "**śuklākṛṣṇe gatī hyete jagataḥ śāśvate mate ekayā yātyanāvṛttimanyayāvartate punaḥ**" [gītā 8.26].

**karmā** will take a person through **kṛṣṇa gati**. There he will go to **svarga** and *return*. Whereas, **upāsanā** will take a person through **śukla gati**. There, He will enjoy not only **brahma lokā** pleasures; but, later, will attain **krama mukti** also!

So, between **karmā** & **upāsanā**, which is superior? Do not say, **jñānam**. Here I am asking between **karmā** and **upāsanā**. That is why at the end of 8th chapter, **kṛṣṇa** says, '**arjunā, upāsanā** is superior to **karmā**!' Thereafter, in the 9th chapter **kṛṣṇa** says, '**jñānam** is superior to **upāsanā**'. Similarly, here also, in the first six sections, the topic is **UPĀSANĀ IS SUPERIOR TO KARMĀ**. Then, in the later sections, **JÑĀNAM IS SUPERIOR TO EVEN UPĀSANĀ**. This is going to be the layout of this teaching.

Look here. **iha** - in this world, **karmajito lokāḥ kṣīyate. kṣīyata** is printed here. It is not a printing mistake; because of **sandhi** rule, it is **kṣīyata**. if you split it, it is **kṣīyate**. Here the word **lokāḥ** means, **karma phalam. lokāḥ** means, **karma phalam**. And when you say **karma phalam**, it can be in the form things. It can be in the form of particular atmosphere. It can be in the form of type of a body. It can be in the type of family that you have. It can be in the form of a relationship. **karma phalam** can be things, beings, situations, anything. **lokāḥ karmajitaḥ. jitaḥ** means, what? 'Accomplished through **karmā**'. **kṣīyate. kṣīyate** means, it is exhausted right in front of our eyes. If you plant a tree and you get a fruit, that fruit you have got as a result of your effort. But, whenever you pack the fruit what do you write outside? '**Perishable**'! And always the 'date of manufacture' is followed by 'date of **expiry**'. And the **upaniṣad** says, this is proved by what? **pratyakṣa pramāṇam**!

You can extend this to the enjoyment of **svarga lokā** also. You can extend the *perishable nature* to things of **svarga lokā** also. And how do you prove that? You cannot give **pratyakṣa pramāṇam**. Why you cannot give **pratyakṣa pramāṇam**? Because, **svarga** is not **pratyakṣa**. Therefore, the **upaniṣad** gives **anumāna pramāṇam**. What is the inference? Whatever is **karma phalam**, is **perishable. yat yat karma phalam, tat tat anityam. svarga sukham anityam, karmaphalatvāt**. Like what? **āmraphalavat**! Like, the mango fruit.

And therefore the **upaniṣad** says, **evam eva. anumānam**. First one is **pratyakṣa pramāṇam** - for **iha lokā karma phalam**. Now, **anumāna pramāṇam** for **paraloka karma phalam. amutra. amutra** means, **paraloka. puṇyajito lokah**. Here also, **lokah** means what? **karma phalam**, accomplished through **puṇya karmās**, like varieties of rituals. They also **kṣiyate**. Therefore, you have to go to **upāsanā**, rather than **karmā**. And what **upāsanā**? Our **īśvara upāsanā**. Who is our **īśvarā**? **aṣṭa guṇa viśiṣṭa īśvarā**. Very careful; not **kaṣṭa guṇa viśiṣṭa. aṣṭa guṇa viśiṣṭa īśvarā**!

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

**37. Chapter 8.1. to 8.2.1 ,68.2.8.3.1and 10**

तद्यथेह कर्मजितो लोकः क्षीयत एवमेवामुत्र पुण्यजितो लोकः क्षीयते तद्य इहात्मानमनुविद्य ब्रजन्त्येता ऽश्च सत्यान्कामा ऽ स्तेषा ऽ सर्वेषु लोकेष्वकामचारो भवत्यथ य इहात्मानमनिवुद्य ब्रजन्त्येत ऽश्च सत्यान्कामा ऽ स्तेषा ऽ सर्वेषु लोकेषु कामचारो भवति ॥ 8.1.6 ॥

**tadyatheha karmajito lokah kṣīyata evamevāmutra puṇyajito lokah kṣīyate tadya ihātmānam- anuvidya vrajantyetā ṽ śca satyānkāmā ṽ s teṣā ṽ sarveṣu lokeṣvakāmacāro bhavaty atha ya ihātmānamanivudya vrajantyetā ṽ śca satyānkāmā ṽ s teṣā ṽ sarveṣu lokeṣu kāmacāro bhavati ॥**

In this 8th chapter of **chāndogya** we get **īśvara upāsanā** in the first part of the chapter. And here **īśvarā - saṅuṇam brahma - māyā sahitam brahma** is invoked *not outside the body*, but, within oneself. Within the body there is the physical heart; and there is an inner space within the heart, which is known as **dahara ākāśaḥ**. **dahara ākāśa** meaning, **alpa ākāśa**. Limited space. That **dahara ākāśā** itself is visualised as **īśvarā**. And what type of **īśvarā**? **viśvādhāra īśvaraḥ**, the **lord** which is the **support** of the entire cosmos. And not only **īśvarā** is **viśvādhāraḥ**, **īśvarā** is **aṣṭa guṇa viśiṣṭaḥ**, endowed with 8 great virtues, which were enumerated in the 5th **mantrā**. **eṣa ātmā- pahatapāpmā vijaro vimṛtyurviśoko vijighatso'pipāsaḥ satyakāmaḥ satyasaṅkalpaḥ**.

[So, in the last class, while reading this **mantrā**, I read as **avijighatsaḥ**, it should be read as **vijighatsaḥ** only. Not **avijighatsaḥ**; but, **vijighatsaḥ**]. And here, the **upaniṣad** uses the word **ātmā**. And we should understand that the word **ātmā** in this context means, **paramātmā**. And that too, not **nirguṇa paramātmā**; but, **saṅuṇa paramātmā**. That is, **ātmā** means, **īśvaraḥ**. So, what is the **upāsanā**? **aṣṭa guṇa viśiṣṭa viśva ādhāra īśvara upāsanā** has to be practised within the inner space of one's own heart. And this **upāsanā** will lead a person to **brahma lokā**, after death; and in **brahma lokā**, the **upāsakā** will enjoy extra-ordinary powers and **siddhis**.

In the 8th chapter of the **gītā**, **bhagavān** talks only about **krama muktiḥ**; but, here, we get an additional information which is not in the 8th chapter. And what is that additional information? The **upāsakā** in **brahma lokā** will enjoy extra-ordinary powers. Which means, all the **aṣṭa guṇās** of **īśvarā** he will enjoy, to a great measure. Thus, he will be closer to **īśvarā**; and therefore, he will enjoy **satyakāmaḥ**, **satyasaṅkalpaḥ** etc. So, in **brahma lokā** he can enjoy any type of sense pleasure he wants. These are the material benefits of **īśvara**

**upāsanā**. These *siddhis* were *not* mentioned in the *gītā*. That is added here. And not only this **upāsakā** will enjoy these great powers; later, he will get **nirguṇa brahma ātma jñānam** also, and attain **videha muktiḥ**. Of these two, now the **upaniṣad** talks about the various *extra-ordinary powers* the **upāsakā** can enjoy in **brahma lokā**.

And to glorify the **upāsanā phalam**, the **upaniṣad** is talking about the *limitations* of **karma phalam**, so that, a person can contrast **karma phalam** and **upāsana phalam**, and he can know that **upāsanā** is far superior to **karmā**. Here, the comparison is between **karmā** and **upāsanā**. We are *not* bringing **nirguṇa jñānam**. Only **karmā** and **upāsanā**. And in the sixth **mantrā** which we were seeing in the last class, first the **upaniṣad** talks about the *limitations* of **karma phalam**. And **karmā** means what? **vedic** rituals. And what is the limitation? The **upaniṣad** says, **tadyatheha karmajito lokah kṣīyate**. This is *a very often quoted, famous sentence*. **śāṅkarācāryā** quotes it, very often. In the **brahma sūtra** introduction itself, this quotation comes. **karmajito lokah**. The word **lokaḥ** means **phalam**. **karmajito lokah** means, the result accomplished through **vedic** rituals. And what is the result accomplished? One can go to **svarga lokā**, and no doubt he can enjoy the material pleasures.

But, those pleasures are both qualitatively & quantitatively finite only. And once the **karma phalam** is exhausted in the heavens, one has to come back. Therefore, the **upaniṣad** says, **yatheha - yatha iha** - in this world, any result born of action is **kṣīyate** is exhausted. **evam eva** - in the same manner, **amutra**. **amutra** means, in the **svarga lokā** also, in the heaven also, **puṇyajito lokah**. **lokaḥ** means, **karma phalam**, **svarga** etc. Which is *accomplished through puṇya karmās* performed. Where? Not there. **puṇya karmās** performed in the **bhūlokā**. That also, **kṣīyate** - is subject depletion. Like the credit card! You keep on purchasing, then suddenly, it goes to minus, without your knowledge! Suddenly, one day, **Indra's** assistants come and say, 'time go back to Chennai!' Therefore, **puṇyajito lokah kṣīyate**. Based on this only, **Lord kṛṣṇā** tells in the **gītā**, "**te taṃ bhuktvā svargalokaṃ viśālaṃ kṣīṇe puṇye martya lokaṃ viśanti**" [**gītā** 9.21]. That famous **gītā slokā** is based on this **mantrā** only. [Which has borrowed from which? We should not say **chāndogya** has borrowed. You should not say so. **gītā** has borrowed from **chāndogya**]. The **upaniṣad** continues further. Up to this we saw in the last class.

**tadya iha ātmānamanuvidya vrajanty**. Therefore, suppose a person performs lot of noble activities, including **vedic** rituals etc., but, refuses to practise **īśvara upāsanā**, **tadya iha** - you split it as **ye iha**. **yaḥ** means, what? Those ritualist. **iha** means, what? In this **bhūlokā**. **ātmānam** - the word **ātmā** means what? **aṣṭa guṇa viśiṣṭa sarva ādhāra īśvaraḥ**. **ātmānam anuvidya** - means, without meditating. Without practising **īśvara upāsanā**; but,

merely practising **karmā**, a person dies and travels. **vrajanty** - means, he goes or he dies, or departs from this world. And since he does not meditate upon **īśvarā**, naturally, he will not meditate upon the universe also. Because, in this **īśvara upāsanā**, the universe is also included. Why? Because **īśvarā** is defined as **viśva ādhāra īśvarā**! Therefore, in **īśvara upāsanā**, the cosmos is also included.

Thus, this ritualist, neither meditates upon **īśvarā**, nor meditates upon the cosmos, *located in* the **īśvarā**. Therefore, **etān satyānkāmān**. The word **satyān kāmān** refers to the entire universe of objects. And you have to supply the word **anuvīdya**. **anuvīdya** means, without meditating upon **īśvarā** & the world. Suppose a person dies thus, then what is the benefit this ritualist will get? **steṣā sarveṣu lokeṣu akāmacāro bhavati** - he will not get the benefit of **satyakāmaḥ, satyasaṅkalpaḥ** etc. Therefore, he will have only limited powers. **kāmacāraḥ** means, **will power**. And, **akāmacāraḥ** means, he will not have the **satyakāmaḥ** & **satyasaṅkalpaḥ**. In short, he will not have **siddhis** which belong to **īśvarā**. **akāmacāraḥ bhavati. paratantraḥ bhavati, paricchinnāḥ bhavati.**

Whereas, there are some other people, who are intelligent enough to include the **īśvara upāsanā** also. They are talked about in the next sentence. **atha ya iha ātmānam anuvīdya vrajanti. atha ya iha** - on the other hand, there are some people who practise the following **upāsanā**. **iha** means, **bhūloke, manuṣya janmāni**. What do they meditate? **ātmānam anuvīdya** - here also, the word **anuvīdya** means, what? **upāsanam kṛtvā. anu + 'vid'** **dhātu** - to meditate upon. What type of **upāsanā**? **aṣṭa guṇa viśiṣṭa viśvādhāra upāsanā**. In fact, in **viṣṇu sahasranāma**, we get this - **śāntākāram bhujagaśayanam padmanābham sureśam**. Thereafter, **viśvādhāram**. There also, **gagana sadṛśam. gagana sadṛśam** means, what? The **dahara ākāśa** only; which is, **viśvādhārah**. But we do not practise that **upāsanā**. We do not do **viṣṇu sahasranāma pārāyaṇam**. Even if we do **pārāyaṇam**, these **dhyāna slokā**s we do *very fast*. They are supposed to be **dhyāna slokā**s; not, meant for **parayanam**. But, meant for **meditation**.

Suppose a person practises this meditation, **anuvīdya vrajanti**, according to the scriptures, even before death, even while living in this world itself, the **upāsakā** will get varieties of **siddhis**. But, because of the physical limitations, the **siddhis** are smaller **siddhis**. But, when he goes to **brahma lokā**, these **siddhis** will become expanded; bigger **siddhis**. In fact, the **upaniṣad** says, he will be closer to **īśvarā** Himself! So, the **upaniṣad** says, **vrajanti** - the one who departs from **bhūlokā**.

And **eta ॑ śca satyānkāmā ॑** - while meditating, he does not confine to **īśvarā** only. **īśvarā** should include what? The entire cosmos located in that **īśvarā**. Therefore, **etān ca satyānkāmān** - all these objects of this world. Then, what is the **phalam**? **teṣā ॑ sarveṣu lokeṣu kāmācāro bhavati** - after death, when he goes to **brahma lokā**, by mere **saṅkalpa**, he can materialise any part of the world. Any person he can bring in front of his mental eye, as a result of these two virtues. **sarveṣu lokeṣu kāmācāraḥ bhavati** - he has got free access. So, with this, the material result of **dahara upāsanā** has been introduced. **krama mukti** will be mentioned later. But, here, the **upaniṣad** is talking about **siddhis** as the result. And these **siddhis** will be explained in the next section. What are the various **siddhis** he can get?

## ***Eighth Chapter - Section 2***

स यदि पितृलोककामो भवति सङ्कल्पादेवास्य पितरः समुत्तिष्ठन्ति तेन पितृलोकेन सम्पन्नो महीयते ॥

**sa yadi pitṛloka kāmo bhavati saṅkalpādevāsya pitarah samuttiṣṭhanti tena pitṛlokena sampanno mahīyate ॥ 8.2.1 ॥**

In this second section, how this **upāsakā** becomes **satyakāmaḥ** and **satyasaṅkalpaḥ** - closer to **īśvarā** - is talked about. **saḥ yadi pitṛloka kāmo bhavati**. Suppose the **upāsakā** wants to experience the various people that he has been associated with, all his family members, parents, forefathers etc, whomever he loves, which ever **pitṛs** he wants to meet, **saḥ yadi pitṛlokakāmo bhavati**. **lokā** here means, *objects of experience*. The word **lokaḥ**, does not mean a world; but, it refers to **bhoga viṣaya**. Suppose a person wants to experience his forefathers, parents or any one that he likes, any of the ancestors, then what happens? **saṅkalpād eva** - by his mere **saṅkalpa**, all the forefathers are available in his mental screen. Not for others. They all will be available for him.

**saṅkalpād evā asya pitarah samuttiṣṭhanti**. And, he can **interact** with them; enjoy the transaction with them. And **śaṅkarācāryā** later says, [and also in **brahma sūtra**] *'it is exactly like projection of a dream world*. The only difference is, the dream world that comes is not according to our choice. If the dream world comes according to our choice, it would have been wonderful! But, here, it is something similar to the dream world, in the sense that, it is born out of his own mind or thought. So, it is comparable to the dream world; but, it is according to **his will and choice**. Just as in the dream we do **interact** with objects. And not only interact, we also get pleasures & pains. Similarly, this **upāsakā** can enjoy the interaction and the consequent experiences of pleasures. So, **saṅkalpādevā asya pitarah samuttiṣṭhanti**. Not only that. The dream world can last only a few seconds; which is not dependent on **our will**. But, for the **upāsakā**, the **saṅkalpa lokā** will last as long as he wants. In these respects, it is different from the **svapna**. Therefore, **pitarah samuttiṣṭhanti**.

And consequently, **tena pitṛlokena sampannaḥ**. So he is enriched; because of all these interactions. Enriched, experientially. And, **mahīyate** - he becomes great. He becomes happy because of the experiences. And suppose he is not interested in the **pitṛ**, but only **mātr**, then what about **mātā**? She also will come!

अथ यदि मातृलोककामो भवति सङ्कल्पादेवास्य मातरः समुत्तिष्ठन्ति तेन मातृलोकेन सम्पन्नो महीयते ॥

**atha yadi māṭṛloka kāmo bhavati saṅkalpādevāsya mātarah samuttiṣṭhanti tena māṭṛlokena sampanno mahīyate ॥ 8.2.2 ॥**

All the words in this **mantrā** are exactly like the previous **mantrā**. Only, you have replace the word **pitṛ** by **māṭṛ**. So, if **upāsakā** wants to experience his mother, grandmother or anyone, by mere **saṅkalpa**, he or she will be available and he can interact and experience. And **tena māṭṛlokena sampanno mahīyate**. And suppose he wants to experience brothers. Not, father or mother; but, close brother. Some time, the brother might have even passed away, early. So, he would like to revive that contact. Then, what should he do? Just, **saṅkalpa**! What **saṅkalpa**?

अथ यदि भ्रातृलोककामो भवति सङ्कल्पादेवास्य भ्रातरः समुत्तिष्ठन्ति तेन भ्रातृलोकेन सम्पन्नो महीयते ॥

**atha yadi bhrāṭṛloka kāmo bhavati saṅkalpādevāsya bhrātarah samuttiṣṭhanti tena bhrāṭṛlokena sampanno mahīyate ॥ 8.2.3 ॥**

Similarly, if he wants to experience the **bhrātā** [means **brothers**] he can re-live those experiences. Almost like *action replay*, without requiring a TV set. His mind itself can bring that world.

अथ यदि स्वसृलोककामो भवति सङ्कल्पादेवास्य स्वसारः समुत्तिष्ठन्ति तेन स्वसृलोकेन सम्पन्नो महीयते ॥

**atha yadi svasṛloka kāmo bhavati saṅkalpādevāsya svasārah samuttiṣṭhanti tena svasṛlokena sampanno mahīyate ॥ 8.2.4 ॥**

Almost similar. Only difference is, in place of **bhrāṭṛ**, it is **svasṛ**. **svasṛ** means what? Sisters. And sisters of not only this **janma**; but, all the other **janmās** also.

अथ यदि सखिलोककामो भवति सङ्कल्पादेवास्य सखायः समुत्तिष्ठन्ति तेन सखिलोकेन सम्पन्नो महीयते ॥

**atha yadi sakhiloka kāmo bhavati saṅkalpādevāsya sakhāyah samuttiṣṭhanti tena sakhilokena sampanno mahīyate ॥ 8.2.5 ॥**

If such a person is not interested in the family members, but in close friends. Some people are closer to friends. The **upaniṣad** says **yadi sakhiloka**. **sakhi** means, friends. Males or females. Okay. **sakhilokakāmo bhavati**. Then, he will get the same world as he wishes.



अथ यदि गन्धमाल्यलोककामो भवति सङ्कल्पादेवास्य गन्धमाल्ये समुत्तिष्ठतस्तेन गन्धमाल्यलोकेन सम्पन्नो महीयते ॥

**atha yadi gandhamālyaloka kāmo bhavati saṅkalpādevāsya gandhamālye samuttiṣṭhatas tena gandhamālyalokena sampanno mahīyate ॥ 8.2.6 ॥**

Here the **upaniṣad** says, not only various living beings; but, even other sense objects of pleasure also will come for **upāsakā**, **AT WILL**. Therefore, some of those sense pleasures are enumerated. **gandha mālya loka**. **gandhaḥ** means, what? The perfumes etc. And **mālya** means, what? The ornaments etc which a person would like to have. Whatever is there in all the shops in T.Nagar you can have! Imagine. Now, we cannot purchase anything. So expensive. But **upāsakā** can have all the ornaments of all the shops, can wear and enjoy, **saṅkalpādeva!**

अथ यद्यन्नपानलोककामो भवति सङ्कल्पादेवास्यान्नपाने समुत्तिष्ठतस्तेनान्नपानलोकेन सम्पन्नो महीयते ॥

**atha yadyannapānaloka kāmo bhavati saṅkalpādevāsyānnapāne samuttiṣṭhatastenānnapāna lokena sampanno mahīyate ॥ 8.2.7 ॥**

You can understand. **anna pāna**. **annam** means, what? Food. **pānam** means, drink. All types of foods and all types of drinks - whatever he wants - they also will be available **AT WILL**.

अथ यदि गीतवादित्रलोककामो भवति सङ्कल्पादेवास्य गीतवादित्रे समुत्तिष्ठतस्तेन गीतवादित्रलोकेन सम्पन्नो महीयते ॥

**atha yadi gītavāditraloka kāmo bhavati saṅkalpādevāsya gītavāditre samuttiṣṭhatas tena gītavāditralokena sampanno mahīyate ॥ 8.2.8 ॥**

So, ornaments have been said; and varieties of eatables have been mentioned. Now, music, dance, entertainments are mentioned. **gītavāditra**. **gītam** means, music; and **vāditram** means, musical instruments. And, all the entertainments associated with that. Whatever **upāsakā** wants, he can enjoy them also, **AT WILL**. And, in **brahma sūtra** there is a discussion. Is it by mere **WILL**, or some kind of effort is involved? There, it is said, **no effort is involved** for him. Because, here also we do **saṅkalpa**, that 'I should build a house'; but, mere **saṅkalpa** alone is not enough. It should be followed by time, effort, energy, earning etc. Between **saṅkalpa** and materialisation, there is a gap. Sometime in decades! And some of our wishes are *never* fulfilled, through-out this life also! Whereas, for the **upāsakā**, there is no question of time, energy, money etc. **saṅkalpa mātrena**, *instantaneously*, they are fulfilled. For each of

them, there are special **sūtrās**. In **brahma sūtrā** these are discussed. **sañkalpād eva tu tat śruteḥ** is the **sūtrā**. Here, he says, **sañkalpa mātrena**.

अथ यदि स्त्रीलोककामो भवति सङ्कल्पादेवास्य स्त्रियः समुत्तिष्ठन्ति तेन स्त्रीलोकेन सम्पन्नो महीयते ॥

**atha yadi strīlokakāmo bhavati sañkalpādevāsya striyaḥ samuttiṣṭhanti tena strīlokena sampanno mahīyate ॥ 8.2.9 ॥**

So, in this **bhūlokā**, we experience the people all right; but, it is a mixed crowd. Anywhere you go, there are males, females, children - all are mixed up. Suppose this **upāsakā** wants an **exclusive** world of either males only or females only or children only, even those **sañkalpas** He can fulfill! Previously mixed up; now, **strīloka**; or, **puruṣaloka**; or, 'all children only' **śīśu lokakāmo bhavati**. He can get any type of world **AT WILL**. **tena sampanno mahīyate** - the **upaniṣad** is tired of enumeration. And therefore, the **upaniṣad** says, [it could have done it before! But, the **upaniṣad** just enjoys a few; and now says] - "in short, whatever wishes he has, he can fulfill!" So, this is the last **mantrā** of **siddhi** section. This is the **siddhi** section of the **upaniṣad**. A unique section, which we do not find in the other **upaniṣads**. In **muṇḍaka upaniṣad**, there is a brief mention. **mantrā** 3.1.10 –

**yaṃ yaṃ lokaṃ manasā saṃvibhāti viśuddhasattvaḥ kāmayate yāṃśca kāmān ।  
taṃ taṃ lokaṃ jayate tāṃśca kāmāṃstasmādātmajñaṃ hyarcayet bhūtikāmaḥ ॥**

That is a brief of mention of **siddhi**. But, here, in **chāndogya**, it is **very elaborate**.

यं यमन्तमभिकामो भवति यं कामं कामयते सोऽस्य सङ्कल्पादेव समुत्तिष्ठति तेन सम्पन्नो महीयते ॥

**yaṃ yamantam abhikāmo bhavati yaṃ kāmāṃ kāmayate so'sya sañkalpād eva samuttiṣṭhati tena sampanno mahīyate ॥ 8.2.10 ॥**

So, in short, the advantage of this **upāsanā** is, instead of working and struggling and getting one object or the other, which is time bound, by this mere **upāsanā**, the whole cosmos consisting of all the 14 **lokās** are available for enjoyment. In fact this is the greatest material pleasure that a person can imagine. Through physical effort you will never be able to acquire all things.

Even if you go on a world tour, you cannot complete all the places. And when you go to a particular place, on that day, it will be a holiday! They will say, "**Swāmījī**, I saw all those

places". "Are you happy?" "No. That particular place I wanted to see; but, exactly on that day it was a holiday! There was a **bandh**, and I have to make another tour". So, you travel around the globe for several years, still you will be missing some objects. And even if you see all the sense pleasures on the **bhūlokā**, you will still be missing **rambhā, ūrvaśi, menakā**; because, they belong to another **lokā**. Whereas, this **upāsanā** is such a great **upāsanā**, that everything belonging to all the 14 **lokās** we can experience, **AT WILL**. Therefore, **this is the highest in sense pleasures**.

So, the **upaniṣad** says, **yaṃ yaṃ antam abhikāmo bhavati** - whichever part of the cosmos, [the entire universe. Not **bhūlokā** only]. **antam** refers to all the 14 **lokās**. **abhikāmo bhavati** - a person is desirous of experiencing. And in any part of the universe also, **yaṃ kāmam kāmāyāte**, whichever particular specific sense pleasure he wants to experience, **saḥ asya saṅkalpād eva samuttiṣṭhati**. **saḥ** means, what? That particular part of the cosmos and that particular sense pleasure. **saṅkalpād eva samuttiṣṭhati** - it arises for him, will be there for him, by mere **saṅkalpa**. And, **tena sampannaḥ** - he can materially enrich himself by those experiences. This is the result of what? **dahara ākāśa upāsanā**, if it is performed with worldly desires. **sakāma upāsanāyāḥ phalam**. With this, the second section is over. Now, we will enter the third section.

### ***Eighth Chapter – Section 3***

त इमे सत्याः कामा अनृतापिधानास्तेषा ऽसत्याना ऽसतामनृतमपिधानं यो यो ह्यस्येतः प्रैति न तमिह दर्शनाय लभते ॥

**ta ime satyāḥ kāmā anṛtāpidhānāsteṣā ḥ satyānā ḥ satām anṛtamapidhānaḥ yo yo hyasyetaḥ praiti na tamiha darśanāya labhate ॥ 8.3.1 ॥**

The **upaniṣad** continues with the topic of the material **worldly** results, the **upāsakā** can attain as a result of **sakāma upāsanā**. And what is the glory of this **upāsanā**? Most of the people in the world are interested in worldly pleasures, sense pleasures. All of them can be attained by the practise of this single **upāsanā**, which is a replacement for all the efforts that a person can put forth. Even though all these sense pleasures are available within his own heart, which he can bring these out through what? **satyakāmaḥ** and **satyasaṅkalpaḥ**. **AT WILL** he can bring out and enjoy. But, that power nobody is trying to exploit. On the other hand, they are all struggling to get them from outside. Therefore, the essence of this **mantrā** is, **WHATEVER SENSE PLEASURE IS AVAILABLE OUTSIDE, THEY ARE AVAILABLE WITHIN, IN THE DAHARĀKĀŚA**. *And even though his own heart is a treasure house of all the worldly pleasures, human beings do not want to unearth this treasure of worldly pleasures!*

Now, the **upaniṣad** comes down and says, 'even if you do not want **mokṣa**, it does not matter. Even if you are interested in materialistic pleasures, you have got a short cut method. They are available within the heart!' Therefore, the **upaniṣad** says, **ta ime satyāḥ kāmā**. **satyāḥ kāmāḥ** means, all the worldly sense pleasures. Here, the word **satyaḥ** means, **vyāvahārika satyaḥ**. **kāmāḥ** means, sense pleasures. All the possible sense pleasures in the external world are available where? Within your own heart! So, **ta ime satyāḥ kāmāḥ**. Where are they available? **ātma niścītāḥ**. That we have to understand]. They are all located in your own inner heart. You can replay, **at will**. But, now, they are all hidden; just as treasures are hidden under the ground. Similarly, the treasures which are within the heart, they are also **hidden!** Hidden by what? **anṛtāpidhānā**. **apidhānam** means concealment, covering. **apidhānam** means, covering, a cover, a lid. Here what is the cover? **anṛtam**.

**śāṅkarācāryā** says, **anṛtam** is the *misconception that the sense pleasures are available only outside*. **anṛtam** means, the **misconception** that the sense pleasures are only available outside. Then, what is the fact? They are not available outside only; but, they are available inside also! You can bring them into your mind. And remember, even when you are experiencing the external worldly pleasures like a dance or music, we think that the dance and music are outside. But, really speaking, you are not experiencing the outside world. All those

objects have entered your mind in the form of thoughts. So, what you are enjoying is not the external music; but, actually you are enjoying what? The external music which are **available in the form of thoughts**. What is the proof? If the music does not get converted into thoughts, for you, the music does not exist. Now, there may be a music program in Music Academy; but, you cannot enjoy it. Why? Because, they have not been converted into thoughts. **THUS, ALWAYS YOU ARE ENJOYING WHAT? THE WORLD OBTAINING IN YOUR MIND ONLY.**

The **ordinary person** wants to generate the thought **from outside**. The **upāsakā** generates these music **from inside**. Therefore, both have got the same status only. You are enjoying only a mental world of thought. When you go to Music Academy, the mental world has been generated from outside. But, for the **upāsakā**, the very same world is generated from **daharākāśa**, as a result of what? **upāsanā phalam**. And of these two, which one is cheaper? Now in the TV also, 'world travel' there is a channel. So, which one is cheaper? One person goes and stands in queue for tickets. And there also, lot of disturbances. Some cell phones will be on! But, here, the cheapest one is, from his own **daharākāśa**, the inner world, it can be generated, where it is available.

The **upaniṣad** says, the human being does not make use of the cheaper means of sense pleasures. Therefore, the **upaniṣad** is **sympathising** with these people. So, **satyāḥ kāmaḥ** - all the worldly pleasures, which are **daharākāśe vartamānaḥ**, which are in our own heart; but now, **anṛta apidhānaḥ** - they are covered; because of our own extrovertedness and the misconception that we have to go outside for that. And the **upaniṣad** says, **teṣā ˘ satyānā ˘ satām** - and those internal enjoyment are as much real as external enjoyment; because, the external enjoyments also will become enjoyments, when? Only when they are converted into thoughts. They are also in the form of thoughts only. Here also the **upāsakā** generates the enjoyment in the form of thoughts only.

That is why in the TV also, if they do not write whether it is **replay** or **not**, for the experiencer, he does not know whether he is watching it Live. Suppose in Wimbledon, [today what will happen we do not know! Williams sisters are playing] sometimes, because of rain delay, they will show a previous match. But, suppose you do not know the result of that match, for you, there is **no difference** between live and not live match! In fact, you have no way of knowing also. Similarly, remember the mind is like TV. **THE THOUGHT WORLD IS THE SAME, WHETHER IT HAS COME FROM EXTERNAL STIMULI OR FROM INTERNAL SAṆKALPA. THEREFORE, BOTH LOKĀS ARE THE SAME.**

**teṣā ˘ satyānā ˘ satām**. For those pleasures, **anṛtam apidhānaḥ**. Literally, the word **anṛtam** means, **unreal**. But, in this context, **anṛtam** means what? The **extrovertedness** of the mind.

Because of that, **he is missing the world within**; but, he has a desire to experience many things which are not available around. Like some people may have some relatives abroad and may like to see them & so call them to come here. The other day, a lady was telling, "I am calling my son to come to India for vacation; but, he is not coming!" So, we have so many people and objects we want to experience. And if only we had this method, we could have easily experienced! **But, these people are troubled**, the **upaniṣad** says.

**yo yo hyasyetaḥ praiti** - some people he wants to experience are already dead and gone. He is missing them. In fact he would be happy to meet them, at least briefly. Even though the heart craves, that person, the dear person, is not available. He is missing. So, **hyasy etaḥ iṣtaḥ**. You have to supply the word **iṣtaḥ** - the dear ones. **itaḥ praiti** - that person is gone and he is not available around. And even though he can bring them from inside, he does not know the method. And therefore, he is craving for interaction. And some people even ask, "**Swāmījī**, can I see them at least in dream?" So, there is a desire. But, what type of dream will come is not in our hand!

So, **tam iha darśanāya na labhate**. He would *like* to experience many things. He has that craving. But, not available! Whereas, the **upāsakā** is the most powerful person. Whatever he craves for, is available! All this is glorification of **upāsanā** and the worldly benefits. The details in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

### 38. Chapter 8.3.4to 8.3.1

त इमे सत्याः कामा अनृतापिधानास्तेषा ऽसत्याना ऽसतामनृतमपिधानं यो यो ह्यस्येतः प्रैति न तमिह दर्शनाय लभते ॥

**ta ime satyāḥ kāmā anṛtāpidhānās teṣā ṽ satyānā ṽ satām anṛtam apidhānaṃ yo yo hyasyetaḥ praiti na tamiha darśanāya labhate ॥ 8.3.1 ॥**

In this first half of **chāndogya upaniṣad** 8th chapter, the **upaniṣad** is talking about **saguṇa īśvara upāsanā**, wherein **saguṇa īśvarā** is invoked as "*the inner space obtaining in the heart, known as **hṛdayākāśa***". **hṛdayākāśa īśvara upāsanam** and here the **īśvarā** is visualised as **sarva ādhārah**, as the repository of everything in the cosmos. So, **sarvādhāra īśvarā** is meditated within the heart. And also, the **īśvarā** is endowed with **aṣṭa guṇāḥ** or **aṣṭa aiśvaryāṇi**. Of which, two powers or virtues are important. **satyakāmā** and **satyasaṅkalpaḥ**. Materialising or experiencing whatever one wishes to experience. So, **īśvarā** is meditated upon thus. And the glory of that meditation is talked about in the second section, third section etc. The meditation itself has been mentioned in the first section. From the second section onwards, it is glorified. In this third section also we get the glorification of **īśvarā**. We get the glorification of **īśvara upāsakā** and also the glorification of **īśvara upāsanā phalam**. So **īśvarā stutiḥ**, **īśvara upāsakā stutiḥ** and **īśvara upāsanā phala stutiḥ**.

And, in the first **mantrā**, the **upāsanā phalam** is mentioned. And therein, this **mantrā** says, for the **upāsakā**, as a result of this **upāsanā**, THE ENTIRE CREATION IS AVAILABLE **WITHIN THE HEART ITSELF** FOR INVOCATION **WHENEVER HE WANTS**. Because, his **hṛdaya ākāśa** is **īśvarā** and that **īśvarā** is **viśva ādhārah**. Therefore, within the heart, the entire cosmos is available. Even though it will be available for all the people, for the **upāsakā**, it is **specialy** available; because of the power of the **upāsanā**. And not only that, because he has meditated upon **īśvarā** as **satyakāmā** and **satyasaṅkalpaḥ**, this **upāsakā** also gets **satyakāmā** and **satyasaṅkalpā** power. And, as the result of this **siddhi**, what is the advantage this **upāsakā** has? Within the heart the whole cosmos is there; and he has got this **satyasaṅkalpa vṛtti**. Therefore, from his own heart, **AT WILL**, he can invoke any sense object or person which is in the CREATION. And, as a result of this invocation, that sense object will be available for him. Of course, it will not be available for others; but, will be available for him. And not only that, from that interaction he can enjoy the **bhogah** - the benefit also.

'And how can a subjective projection give me enjoyment', if you ask, **śāstrā** will give the example of **svapna**. **svapna** is also a subjective projection. And the **svapna prapañca** is capable of giving intense experiences - both pleasure & pain. Remember, '**for the dreamer**,

**the dream world is not a dream, in dream**'. For the dreamer, the dream world, in dream, is not a dream. It has got a intense **reality**. May be subjective. But, it is capable of giving both pleasure and pain. In this same way, the **upāsakā** is able to interact with any segment of the CREATION and draw whatever **bhoga** that he wants. The only difference between **svapnā** and this is, whereas the **svapnā** is decided by **prārabdha**, here the **bhogā** is decided not by **prārabdha**; but, by his own **saṅkalpa**. **svapnā** is **prārabdha siddham** this is **saṅkalpa siddham**.

The **upaniṣad** says, every human being can develop this power through **īśvara upāsanā**. A wonderful power; because, the advantage of this power is, we need not travel all over the globe! You do not need a passport. Do not need visa! Sitting here, you can get the experience of any part of the CREATION. Thus, everything is available within; but, the human being, not knowing the treasure with-in, is hunting outside! "இருக்கும் இடத்தைவிட்டு, இல்லாத இடம்தேடி, எங்கெங்கோ அலைகின்றார் ஞானத்தங்கமே! அவர் ஏதும் அறியாறடி ஞானத்தங்கமே!" [அஞ்ஞானத்தங்கமேன்னு சொல்லணும்!] Anyway, that is the song.

The **upaniṣad** is sympathising with the entire humanity, **which is not tapping the resources within**. Like the atom. After we developed the capacity to unearth the atomic energy, from one atom they are able to draw so much energy. [In fact our political problems are because of what? Are you in this world or in **brahman** only? Now, India is going through the hassles of "123 **Agreement**" (An agreement under Section 123 of the United States Atomic Energy Act of 1954); because, even though atom is a minute matter, it has got infinite potential]. **śāstrā** says, you have got everything within. We are not talking about **nirguṇa brahman jñānam** and **mokṣā**. That is a later topic. Here, we are talking about **saguna īśvara upāsanam** and **satyasaṅkalpādi siddhayaḥ**.

So, **upaniṣad** says, **ime satyāḥ kāmā** - all the possible desires of the entire humanity. **satyāḥ kāmāḥ** - they are all obtaining where? Within our own heart. In the **hr̥dayākāśā**. But, now, these internal resources are concealed; not available, because of our extrovertedness. *We have decided they are not available within!* Therefore, we look outward. So, **anṛtam**. I said in the last class, **anṛtam** means, **bahirmukhatvam**. And because of the **bahirmukhatvam**, **apidhānāḥ**. Means, all our inner treasures are concealed. **apidhānam** means concealment, covering etc. **teṣā ṅ satyānā ṅ satām** - for all this internal wealth - consisting of the entire cosmos, **anṛtam apidhānam**. This **anṛtam**, otherwise called *extrovertedness*, is the cover.

And therefore, what happens? The human being, instead of tapping the inner source, he is looking outside! Outside, he can see things and beings; but, he cannot have contact with



everything that he wants. And some of his near & dear ones, whom he would love to contact and interact, they are not available; because, they are gone from here. Either temporarily to another part of this world; or, they have left for another world. Therefore, the **upaniṣad** says, **yaḥ yaḥ itaḥ praiti** - so whichever person or object has left the individual, departed from the individual, either in the form of temporary separation or permanent departure, all those things and beings are not available for **darśanam**. So, **tam iha darśanāya na labhate**. **tam** means, that **bhoga padārthā**, it may be a thing or being, **darśanāya na labhate** - that object is not available. But, the very same object is available where? Within the heart, that being or object is available! One has to only unearth and bring out and enjoy the interaction. But, he does not know. Why? Because of **anṛta apidhānaṃ**. **na tam iha darśanāya labhate**. In the **purāṇās** they talk about the **trikāla drṣṭi**. **jñāna drṣṭi** of the **ṛṣis**. A **ṛṣi** closes His eyes and visualises the past of the devotee in front. He reels out, 'in the past **janmā** you were this and this'; or, He is able to see the future! All these are because of what? Varieties of **upāsana**. But, this ordinary person, does not have this advantage. Up to this we saw in the last class. Continuing.

अथ ये चास्येह जीवा ये च प्रेता यच्चान्यदिच्छन् लभते सर्वं तदत्र गत्वा विन्दतेऽत्र ह्यस्यैते सत्याः कामा अनृतापिधानास्तद्यथापि हिरण्यनिधिं निहितमक्षेत्रज्ञा उपर्युपरि सञ्चरन्तो न विन्देयुरेवमेवेमाः सर्वाः प्रजा अहरहर्गच्छन्त्य एतं ब्रह्मलोकं न विन्दन्त्यनृतेन हि प्रत्युद्धाः ॥ ८.३.२ ॥

**atha ye cāsyeha jīvā ye ca pretā yaccānyadicchanna labhate sarvaṃ tadatra gatvā vindate'tra hyasyaite satyāḥ kāmā anṛtāpidhānāstadyathāpi hiraṇyanidhiṃ nihitamakṣetrajñā uparyupari sañcaranto na vindeyurevamevemāḥ sarvāḥ prajā aharahargacchantya etaṃ brahmalokaṃ na vindantyanṛtena hi pratyūdhāḥ ॥ 8.3.2 ॥**

[From **atha** up to **anṛtāpidhānaḥ**, we can take as one sentence. We can put a full stop there]. So, here the **upaniṣad** says, there are many things and beings which are not available in front of our limited mind and sense organs. How many things can you contact with a limited mind and sense organs? If I am looking in this direction, in another direction I cannot see. If I am seeing behind, I cannot see the front. My back-side is not available at all, permanently. **Dayānanda Swāmiji** says, 'there are many people who die without seeing their back! Unless you several mirrors and make an effort for that, we will never see our back the entire life time; and we die also. Because of such **intrinsic limitations**, many things are not available for **bhoga**.

But, for this **upāsakā**, there is no such restriction. The **upaniṣad** says, **ye cāsyeha jīvā - ye ca asya iha jīvā** - there are many near & dear ones for an individual, who are **jīvāḥ**. **jīvāḥ** means, who are alive. There are many near & dear ones who are alive; but still, not available

for interaction or transaction; because, they are physically away from us - in another country or another state. This is one type not available. So **asya** means, for an individual. **jīvāḥ** means, live relatives; or, live near & dear ones. **ye ca pretā** - and there are other people who are **pretāḥ**. They are also near and dear ones and you cannot contact or interact; because, they are **pretāḥ**. **pretāḥ** means, they are departed souls. The previous ones are not yet departed. But, they are elsewhere; therefore, cannot be contacted. Or, **yacca anyad icchanna labhate** - there may be many other sense objects which a person desires to see or interact with; but, they are not available around; because, they are away. May be in some other country. So, it may be a mountain; it may be a water fall; it may be anything. So **jīvāḥ** and **pretāḥ** refers to sentient **beings**. **yacca anyat** refers to **sense objects**. All these are inaccessible, because of various reasons. **anyat icchan** - even though he wants, he **desires** to interact with, **na labhate** - they are not accessible; because of, human limitations.

But, for the **upāsakā**, such **limitations do not exist**. What does the **upāsakā** do? [**upāsakaḥ** we have to supply]. **sarvaṃ tadatra gatvā vindate. upāsakaḥ, atra gatvā** - by entering the **hṛdaya ākāśaḥ** - which is none other than **īśvarā**, which is **sarva ādhārah**; in which the whole CREATION is there - by his **satyakāmā** and **satyasaṅkalpaḥ**, what does he do? **atra gatvā - hṛdaya ākāśam gatvā** - which is **īśvarā**. By contacting **īśvarā. vindate. vindate** means, the **upāsakā IS ABLE TO ACCESS AT WILL** - as a result of this **upāsanā**. How he is able to access them? Because, **atra hi asya ete satyāḥ kāmāḥ. atra hi** means, in this **hṛdayākāśā** itself.

Now-a-days scientists talk about **hologram**. I do not know what it is. Hologram they talk about. It is a thing in which any part you take, it has got all of them inside. It is a wonderful, beautiful thing they have found out. And they think that, the whole creation may be a hologram. You know what is this hologram? We imagine it is like a ball. You imagine. Any part of the hologram is not containing a part of total. Any part contains the totality within. It is something like the stem cells of an individual. The uniqueness of the stem cell is, it is one cell - in which, all other cells are hidden. That is why stem cell research is becoming very important. These two you can study more & more. Wonderful revelations are coming. **Stem cells & Holograms**. What is that? **Any one part contains the total**.

Now, the **śāstrā** says, the **hṛdayākāśā** - even though it appears as a part of the CREATION - within the **hṛdayākāśā**, the totality is there! The only thing is, normally we do not know how to access it. But, the **upāsakā** has the capacity to access; and therefore, **atra asmin hologram madhye, stem cell madhye, hṛdayākāśā madhye, satyāḥ kāmāḥ** - all this **vyāvahārika satya prapañca**. Here, the word **satyam** should not be taken as

**pāramārthika satyam**; but, it refers to the **vyāvahārika satyam**. And the word **kāmāḥ** means, what? Sense objects of human desire. All the human desires. **atra** - are very much there; for tapping, for accessing. But, what is the problem? **anṛtāpidhānāḥ** - but are concealed, because of our extrovertedness.

**tadyathāpi hiraṇyanidhiṃ nihitamakṣetrajñā uparyupari sañcaranto na vindeyuh.** The **upaniṣad** gives an example. It is like a poor person who has got a small piece of land only. A barren land. He cannot even use it to grow any type of crop. And he is extremely poor. And he is wondering, 'how to earn some wealth and procure my needs?' And imagine, under the ground suppose there is a huge treasure; but, he does not know the treasure! Therefore, he does not dig and unearth that treasure. Thus, in spite of being the owner of a rich treasure, now he happens to be the poorest person! What an irony?! This is the example. **tad yathāpi** the story of a human being is like the story of this person. And who is this person? The one who has got a **kṣetram**. **kṣetram** here means what? A small piece of land he posses. But **akṣetrajñāḥ** - but he does not know the hidden treasure underneath. **akṣetrajñāḥ** means, possessor of hidden treasure underneath his land; but, who does not know the available treasure. And what type of treasure it is? **hiraṇya nidhiṃ** - treasure of gold [or you can add diamond or you can add oil, petrol! Now, that is the black gold! We know how we are suffering!] Imagine, underneath there is that treasure. **hiraṇyanidhiṃ nihitam**. **nihitam** means, hidden [treasure]. **akṣetrajñāḥ** - people who do not know the land and its wealth, **na vindeyuh** - they are not able to access and enjoy, claim the richness, claim the wealth. They are going with a begging bowl. So, **akṣetrajñāḥ, uparyupari sañcarantaḥ api** - even though they are repeatedly walking over the same land, they are not able to know.

[If only there is some treasure diviner! You would have heard about **water** diviner, I heard petrol diviners are also there! The diviner holds a rod made of a particular metal and in a plastic bottle he has some water. And keeping that water bottle and metal rod, he walks all over. He might be some **upāsakā**; we do not know! Or, **pūrva janma upāsanā** he did. We do not know! His body has got some speciality, that when he walks over the water resource, [I have seen that. That is why I am able to openly say] that rod violently moves! [Even though the water is there, when I took that rod and walked up & down, nothing happened! I might not have done **upāsanā** perhaps!] And it is so violent, he is wearing rubber glove; because of the violent movement sometimes his hand gets hurt. So violent is the movement! It is **nihitam** treasure. He is able to know. The other people are not able to even with that rod if they walk. And that person claims he can divine petrol also. Only in that plastic bottle he will fill petrol & not water. And when he walks, wherever petrol is, then the rod will go down. That I have not checked. Water I have seen.]

Similarly, **akṣetraññāḥ** - those who do not know; **uparyupari sañcarantaḥ api na vindeyuh** - they do not. **evam eva imāḥ sarvāḥ prajā** - just as these ignorant people move around; but, still they do not know; similarly, every **jīvā** has got a treasure within. That is **īśvarā**, with everything in Himself. So, **sarvāḥ prajāḥ**. And the **śāstrā** says, this **jīvā** is walking over the **hṛdayākāśā**, every day. In fact, he goes to **hṛdayākāśā** every day. At what time? Do you know? According to **śāstrā**, during sleep, we have withdrawn all our faculties - **jñānendriyam**, **karmendriyam** and **antaḥkaraṇa** faculties. And we go in to what? **hṛdayākāśā**! Even though we are walking over the treasure daily, sometimes several times also, like afternoon nap etc. The **upaniṣad** says, the human beings do not know the treasure within.

**satā somya tadā sampanno bhavati svamapīto bhavati tasmādena ˘svapitityācakṣate**  
**sva ˘hyapīto bhavati** - in the 6th chapter the **upaniṣad** said, **jīvā** merges with **īśvarā** and experiences **advaitam** during **suṣupti**. Therefore, the **upaniṣad** says **aharahaḥ. aharahaḥ** means, what? Every day. **gacchantyaḥ** - the **jīvā** *approaches* or enters, **etaṃ brahmalokaṃ** - here the word **brahma lokā** means, **brahma caitanyam**. **brahma caitanyam** means, **saguṇa īśvarā**. **aṣṭa guṇa viśiṣṭa sarva ādhāra īśvarā** is called **brahmalokā**. And, where is that **īśvarā**? **hṛdaya ākāśā**. This **īśvarā** the **hṛdayākāśā** **gacchantyaḥ** - every day we enter; but, we do not know what the treasure is, because of **ajñāna timirāndhāḥ**. So, **etaṃ brahmalokaṃ = hṛdayākāśam**. **hṛdayākāśam = saguṇa īśvaram**, otherwise called, **prājñāḥ**. If you remember **māṇḍūkya**, "**eṣa sarveśvaraḥ eṣa sarvajña eṣo'ntaryāmy eṣa yoniḥ sarvasya prabhavāpyayau hi bhūtānām**" - [in the form of the third **pādā** description. I do not know whether you remember! **prājña - īśvara aikyam** was talked about in the 6th **mantrā** of **māṇḍūkya upaniṣad**]. That **prājña īśvara aikyam** we are experiencing everyday. But still, **na vindanti**. Who? **sarvāḥ prajāḥ** - this entire humanity, does not discover this fact. And why do they not discover? **anṛtena hi pratyūḍhāḥ** - because that **īśvarā** is concealed by **anṛtam**. **anṛtam** here means, **ajñānam**. So, during **suṣupti**, **anṛtam** cannot be interpreted as *extrovertedness*. Are you able to understand? During **suṣupti**, our problem is *not extrovertedness*; because, we have withdrawn into ourselves. Therefore, here the word **anṛtam** means, what? **ajñānena hi pratyūḍhāḥ** - they are carried away; they do not discover.

Continuing.

स वा एष आत्मा हृदि तस्यैतदेव निरुक्तं हृद्ययमिति तस्माद्धृदयमहरहर्वा एवंवित्स्वर्ग लोकमेति ॥

**sa vā eṣa ātmā hṛdi tasyaitadeva nirukta ˘ hṛdyayamiti tasmāddhṛdayamaharaharvā evaṃvit svargaṃ lokameti ॥ 8.3.3 ॥**

[A small correction. In the second line, last word is **svargaṃ lokam**. In certain books **svaṇam** is printed. If the word is **svaṇam** in your book, any **svaṇam** is also okay. **hiraṇyanidhiṃ** you can say! Anyway, the word is **svargaṃ**]. So, here, the **upaniṣad** says, because **īśvarā** - who is the treasure of everything is in the heart of everyone - **īśvarā** is given a title. And one of the titles of **īśvarā** is **hṛdayam**. The word **hṛdayam** means, heart also. But, in this context, the word **hṛdayam** is introduced **as one of the names of īśvarā**. Why **īśvarā** has such a name? **hṛdayam**! The **upaniṣad** says, the reason is, **hṛdy ayam** - **hṛdayam**. **hṛdy ayam** means, that **Lord** - who obtains, who is accessible, *within the heart*. So, the one who is accessible **within**, is called **hṛdayam**. Therefore, the very derivation of the word **hṛdayam** reveals, that **īśvarā** is within us. That is why in the **gītā**, "**īśvaraḥ sarvabhūtānāṃ hṛddeśe'rjuna tiṣṭhati**" [v-18.61]

And that is why I have said this point also. We have to note. That, whenever we want to do a **pūjā** to the **Lord**, we invoke the **Lord** upon some symbol or the other. It may be a **śivaliṅgā**, **śālagrāmā** or turmeric powder. And at the time of **pūjā**, we invoke the **Lord** by saying **prāṇa pratiṣṭha mantrās**. "**āvāhito bhava, sthāpito bhava**" etc. That means, we are bringing the **Lord** to that particular place / object. And, after bringing the **Lord** to that particular place, we worship the **Lord**. And, after the **pūjā** is over, we say - **yathāsthānam pratiṣṭhāpayāmi** - we send the **Lord** back to His own or Her own residence! So, naturally, the question will come. "If the **Lord** is brought here and the **Lord** is sent back, what is its **original residence**? From where is **bhagavān** brought to **śivaliṅgā**? We do not ask the question. Or, we imagine, **bhagavān** is brought from some **vaikuṅṭha** or **kailāsā**.

But do you know, what is the truth? THE RESIDENCE OF THE **LORD** IS OUR OWN **HṚDAYAM**! But when you want to do **abhiṣekam**, **arcanā** etc, you take out the **Lord** and do the **pūjā** etc and again bring back the **Lord** [back into your **hṛdayam**!] And there are some **śaivā** people, **śaivās** are there, especially in Karanataka - **vīra śaivās**. They keep **śivaliṅgā** in their **mālā** itself! There is a small pocket. Within that, the **Lord** is kept! And wherever they go, they take the **Lord**, they carry the **Lord**! They take out the **Lord** and do **abhiṣekam**. For **abhiṣeka** purposes we bring the **Lord** out of us; and after the **pūjā**, we bring back. What I want to say is, the **original** residence of the **Lord** is **hṛdayam** only. That is why the **Lord** is called **hṛdayam**. And why do you bring the **Lord** out? Otherwise, all **pañcāmṛtam** and all you have to pour over your head itself! So, *only for the sake of convenience*, we keep a **śivaliṅgā** and do **abhiṣekam** to that.

Therefore, the **upaniṣad** says, **sa vā eṣa ātmā** - the previously described **paramātmā**. And, who is He? **sarva ādhāra aṣṭa guṇa viśiṣṭa paramātmā**. **sarva ādhāra aṣṭa guṇa viśiṣṭa**

**paramātmā, hr̥di vartate** - is very much present in our heart. And the word **hr̥di** is the 7th case of the word **hr̥d**; and the word **hr̥d** means, heart. **hr̥di** means, in the heart. Therefore, **hr̥di vartate**. **vartate** we have to supply, and put a full-stop. And because the **Lord** is in the heart, **tasya etad eva niruktaḥ**, **tasya** means, what? For the **Lord**, who is in the heart, for the heart-residing **Lord**. **etad eva niruktam** - there is the following significant word. **NIRUKTAM** means, what? **IT IS A SIGNIFICANT WORD, WHICH REVEALS HIS NATURE**. In Tamil there is an expression "காரணப் பெயர்". காரணப் பெயர் means, the word itself reveals its meaning. Similarly, the **paramātmā** has got a **significant word** which reveals its meaning. And, what is that? **HR̥DAYAM**. That காரணப் பெயர் is, **hr̥dayam**.

Why is He called **hr̥dayam**? **hr̥di ayam iti**. So, **hr̥dyayam** is printed. You have to split it as **hr̥di ayam iti**. **iti** means, since. Since the **paramātmā** is residing in the heart, **hr̥dayam**, **hr̥di ayam**. **ayam** means, what? **paramātmā**. **hr̥di** means, in the heart. **paramātmā** is in the heart. **hr̥di ayam** = **hr̥dayam**. Repeated several times, **hr̥di ayam** will become **hr̥dayam**! **yasmāt hr̥di ayam vartate, tasmāt hr̥dayam bhavati**. That **Lord** is called **hr̥dayam**.

And **evam vit** - this **upāsakā** is regularly **merging** into that **paramātmā**, during sleep. Therefore, he says, **evam vit**. Means, this **hr̥daya upāsakā** or this **daharākāśa upāsakā, svargaṃ lokam eti**. The word **svarga lokā**, very careful, the word **svarga lokā** here means, the inner **paramātmā**. And why is He called **svargam**? The word **svargam** means, **ānanda hetuḥ**, the source of **ānandā** is called **svargā**. The inner **paramātmā** is also a source of **ānanda**. Therefore, the **paramātmā** is called **svarga**. And, it is called **lokaḥ**; because, this **paramātmā** is *experienced*. So, **svargam lokam** - the inner **paramātmā**, **ETI**, the **upāsakā** merges into, every day! **aharahaḥ**. **aharahaḥ** means, what? Every day. At what time? You know the answer! The **jivātmā, upāsakā**, during **suṣupti**, he is merging into that inner **paramātmā** only! Why do you say the **upāsakā** is merging into **paramātmā**? In fact, **ajñānis** [non-**upāsakās**] also are merging! **śaṅkarācāryā** says, even though he also merges, after waking up, he does not say, "I was one with the **Lord**!" The non-**upāsakā** also merges; but, the problem is, what? He does not know the fact. Therefore, because of ignorance, it is *as though* he does not merge. But, the **upāsakā** **knows**. Therefore, he considers **suṣupti** as a sacred **avasthā**. That is why in the **śloka**, **ātmā tvam girijā matiḥ saharāḥ prāṇaḥ śarīraṃ gṛhaṃ, pūjā te viṣayopa bhoga racanā nidrā samādhi sthitiḥ** - where does it come? [Daily, not daily, in every class we are chanting this! **śiva mānasa pūjā!**] So, an ordinary person, does not look upon sleep as a **samādhi**; whereas, for the **upāsakā, ātmā tvam** - the **paramātmā, śivā**, is within the heart, as **hr̥dayākāśā**. Therefore, every time he goes to sleep, he looks upon it as what? **samādhi avasthā! advaita avasthā!**

nirvikalapaka samādhi avasthā! In which, **jīvātmā** has embraced **paramātmā**. So, in **brhadāraṇyaka**, this is very, very elaborately discussed, in **svayam jyothi brāhmaṇam**. "**tad yathā priyayā priyā samparisvaptāḥ na bāhyam kiñcana veda nāntaram evam eva imāḥ**" Similarly, the **jīvātmā** has embraced the **paramātmā**. Therefore, **evaṃ vit aharahaḥ svargaṃ lokam eti**.

Continuing.

अथ य एष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यत एष आत्मेति होवाचैत दमृतमभयमेतद्ब्रह्मेति तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति ॥

**atha ya eṣa samprasādo'smāccharīrātsamutthāya paraṃ jyotirupasampadya svena rūpeṇā- bhiniṣpadyata eṣa ātmeti hovācāitadamṛtamabhayametadbrahmeti tasya ha vā etasya brahmaṇo nāma satyam iti ॥ 8.3.4 ॥**

So, in this **important mantrā** - which will be quoted again later - the **upaniṣad** says, during **suṣupti** this **jīvātmā** is merging into **paramātmā**; and during waking, the **jīvātmā** again comes back. Now, we think that, we are the **jīvātmā**; and **paramātmā** is *something different*, into which we are merging during **suṣupti**! Here, the **upaniṣad** says, *really speaking*, during the **suṣupti** we are one with the **paramātmā**! **That alone is our real nature!**

So, *now*, what are we saying? 'We are **jīvātmā**. *Temporarily* we are *merging* into **paramātmā** *during* **suṣupti**'. Thus, **paramātmā** seems to be *something different*, which we reach; or, go to, *now & then*. The **upaniṣad** says, **REALLY SPEAKING, THIS PARAMĀTMĀ IS OUR REAL NATURE**. And the **jīvātmā** is what? Our *temporary veṣam* that we have put on! And therefore, the **upaniṣad** says, **DURING SUṢUPTI, THE JĪVĀTMĀ HAS MERGED INTO ITS SVARŪPAM**. So, **paramātmā** is not an object; but, **PARAMĀTMĀ IS THE REAL NATURE OF JĪVĀTMĀ**. And therefore, we are in our *real nature*, during which **avasthā**? [We think *now* we are in our real nature. Husband-wife, male-female, young-old etc. *This individuality, we think, as our real nature*. But, the **upaniṣad** says, **the individuality is a veṣam** given to you by **GOD**, to play the cosmic entertainment, a drama! And the **veṣam** is determined by **prārabdham**. But, now, unfortunately, you are taking this **veṣam** as your real nature!

The fact is, what? **jīvātmā** is in His **real nature**, abiding in **paramātmā svarūpam**, during **suṣupti**. And therefore, this **jīvātmā** is given a **title. samprasādaḥ**. [**samprasādaḥ** is not English - *some prasādaḥ* like, **vadai, sundal, kadalai** - it is not **some prasādaḥ**!] It has a totally different meaning. **samyak prasīdati svasya svarūpe iti samprasādaḥ** - the one who abides in His real nature during **suṣupti**, is called **samprasādaḥ**. That is the name / title of **jīvātmā**. Especially, this name is used for the **jīvātmā in suṣupti avasthā. prājña jīvaḥ**

is called **samprasādaḥ**. But, later, it is extended to **viśva** and **taijasa** also. This **prājña jīvaḥ** is called **samprasādaḥ**. Why? Because, he abides in his **svarūpam**. Therefore, the **upaniṣad** describes this **svarūpa avasthānam**, the **advaita niṣṭhā**, in this **mantrā**. The details we will in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥



### 39. Chapter 8.3.4 & 8.3.5 and 8.4.1 and 8.4.2

अथ य एष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यत एष आत्मेति होवाचैत दमृतमभयमेतद्ब्रह्मोति तस्य ह वा एतस्य ब्रह्मणो नाम सत्यमिति ॥

**atha ya eṣa samprasādo'smāccharīrāt samutthāya paraṃ jyotirupa sampadya svena rūpeṇā- bhiniṣpadyata eṣa ātmeti hovācaitad amṛtam abhayam etad brahmeti tasya ha vā etasya brahmaṇo nāma satyam iti ॥ 8.3.4 ॥**

In this **mantrā**, the **upaniṣad** points out that, the **paramātmā** which was represented by **daharākāśa** - the inner space obtaining in the heart - that **paramātmā**, is really our **svarūpam**. And during the **jāgrat** and **svapna avasthā**, because of our **deha abhimānā** - identification with the body, [of course, due to ignorance], we have a *feeling of separation* from that **paramātmā**. And when that body-identification is dropped, the **jīvātmā** is one with **paramātmā** only. This identification gets dropped on two occasions. One occasion is of course, **clear knowledge**, which we gain in the **jāgrat avasthā**. And through that knowledge, we understand that the body mind complex is not myself; and then I **claim oneness** with **paramātmā**. **THAT IS AIKYAM, THROUGH WISDOM.**

But, the **upaniṣad** says, *even without getting this knowledge, every jīvā experiences aikyam with paramātmā or brahman, during suṣupti avasthā*. And this **aikyam** 'takes place', in fact 'takes place' [is within quotes]; because, **WE ARE, ALL THE TIME, ONE WITH PARAMĀTMĀ ONLY**. But, this **aikyam** *seemingly 'takes place'* in **suṣupti**; because, in **suṣupti**, we dis-identify from the body-mind complex and temporarily drop our individuality, our **jīvatva** nature. And therefore, we have this **aikyam**. From this, it is very clear that, **PARAMĀTMĀ IS THE REAL NATURE OF THE JĪVĀ**. This is given in this **mantrā**, which I had introduced in the last class.

**ya eṣa samprasādaḥ. samprasādaḥ** means, the sleeping **jīvā**, the **prājña jīvaḥ**, which has disidentified from **sthūla-sūkṣma śarīrams**. Remember, once that identification is gone, **jīvā** has lost its **jīvatvam** - at least temporarily. And this **prājña jīvaḥ**, [why is he called **samprasādaḥ**? The word **samprasāda** means, 'he who has become tranquil'. The tranquilised **jīvā**. The tranquil **jīvā**. The quietened **jīvā**, is called **samprasādaḥ. samyak prasīdati iti samprasādaḥ**]. And what does this **prājña jīvā** do? **asmāccharīrātsamutthāya** - this **prājña jīvā** leaves these two bodies **asmāccharīra** - means, the body. **samutthāya** means, transcending or going out. But, here, the word '*going out*' should not be taken literally. It is nothing but, *dropping the identification*. What is the proof

for that? Only when we have the identification with the body, we have got **jāgrat prapañca anubhava**. Because we disidentify from this body only, **jāgrat anubhava** is resolved. Similarly, **sūkṣma śarīra abhimānā** also has been dropped. What is the proof? If **sūkṣma śarīra abhimānā** were there, **svapna prapañca** would have come out of the **vāsanās** in **sūkṣma śarīra**.

And since I am out of **jāgrat prapañca**, and out of **svapna** also, the **prājña jīvaḥ** has withdrawn from **śarīradvayam**, dropping **jīvatvam**. And, **svena rūpeṇa** - this **jīvātmā** has *attained* its **real nature of limitlessness**. Because, only when I have **sthūla śarīra abhimānā**, I feel I am localised in this particular hall. And during **svapnā**, when I have **sūkṣma śarīra abhimānā**, then, I feel localised within the **svapnā** time & space. During **suṣupti**, since I have withdrawn from both **śarīrams**, I do not have any localised experience. **ahaṅkāra** has resolved. Even **cidābhāsā** has resolved. What is the proof for that? **cidābhāsā** will be active *only when the mind is active*. When the mind has resolved in **suṣupti**, the **cidābhāsā** also has resolved. That resolution may be temporary. We are not bothered whether it is temporary or permanent. There is withdrawal.

Thus, **sthūla śarīra abhimānā** gone. **sūkṣma śarīra abhimānā** gone. **cidābhāsā** gone. Knower-hood gone. **jīvatvam** gone. During **suṣupti**, how do I experience 'myself'? 'I' am **sākṣi pradhāna jīvaḥ**. During **jāgrat** and **svapna**, I am **cidābhāsa pradhāna jīvaḥ**. But, in **suṣupti**, **cidābhāsā** is 'absent' we will not say; but, *it is in dormant, resolved form*. And when it is *resolved*, it is *as good as non-existent*. And therefore, in what form I am? **sākṣi pradhāna jīvā**, I am. Therefore, the **upaniṣad** says, **svena rūpeṇa abhi niṣpadyate** - and this **jīvā** assumes its real **sākṣi svarūpam**.

And, as I said in the last class, we *generally think*, 'our **jāgrat** individuality is our real nature; and, **suṣupti** is an incidental, temporary experience'. But, what **śāstrā** says is, 'the **suṣupti sākṣi svarūpam** is our real nature; and this **jāgrat** individuality is only incidental'. Whatever is **veṣam**, we have taken as real; and what is real, we have taken as **veṣam**! Small change only. But, that has created **havoc**. Therefore, **svena rūpeṇa** means, **sākṣi sva rūpeṇa, abhi niṣpadyata**. And because I am in **sākṣi svarūpa**, and **jīvatvam**, **cidābhāsa** has resolved, that is why my fate or condition is **nirvikalpaka rūpam**. In **suṣupti**, I am *free from all the divisions*. In **suṣupti**, I am *free from duality*. **advaita nirvikalpaka sākṣi svarūpam** I *experience* in **suṣupti**.

That is why **Dayānanda Swāmīji** repeatedly says, '**advaita anubhava**, we are not lacking. Our problem is not lack of **advaita anubhava**. We do have **advaita anubhava**, everyday.

Sometimes in the middle of the class also!' [For joke, now and then I say that! We do that]. What we are lacking is **advaita jñānam**. And, unfortunately, when we have **advaita anubhava**, at that time, we cannot get **jñānam**! Why? Because, during **advaita anubhava**, mind is resolved; and, in the absence of the mind, where will you get the knowledge? Therefore, **advaita anubhava kāle, advaita jñānam na bhavati**. Why? Because, mind **abhāvāt. dvaita anubhava kāle, advaitam na bhavati**. Why? We are in **dvaita anubhava**! And therefore, what we require is, **DVAITA ANUBHAVA KĀLE WE SHOULD STUDY THE ŚĀSTRAM AND UNDERSTAND THAT THE ADVAITA ANUBHAVA IN SUṢUPTI IS MY REAL NATURE**. What do we require? **dvaita anubhava** we require. Then only, **guru** and **śāstrā** are available. And, **DURING DVAITA ANUBHAVA, WITH THE HELP OF ŚĀSTRĀ AND GURU, I SHOULD UNDERSTAND THE ADVAITA ANUBHAVA THAT I GET IN SUṢUPTI, IS MY REAL NATURE**.

Thus, for everyone, **svena rūpeṇa, advaita rūpeṇa, nirvikalpaka rūpeṇa, sākṣi rūpeṇa ābhi niṣpadyate** - He comes. **paraṃ jyoti rūpa sampadyate** - and at that time, this **jīvātmā** has **merged** into **paraṃ jyotiḥ**, which is **paramātmā**. So, two points during **suṣupti** - 1] I have come to my original nature of **sākṣi**. 2] And not only I have come to original **sākṣi svarūpam**, I have *merger* or *oneness* with **paramātmā** also. **Both have happened**. Therefore, **paraṃ jyoti rūpa sampadyate** - the **jīvātmā** experiences **paramātmā**. And this alone is very, very elaborately analysed in the **svayamjyoti brāhmaṇam** of **brhadāraṇyaka upaniṣad**; where, **suṣupti** is compared to **mokṣā** itself! *Compared to mokṣā*. It is not **mokṣā**; because, we wake up and get into problems.

Then, the **upaniṣad** says, **eṣa ātmeti hovāca. eṣaḥ** means, what? This **prājña jīvā**, who has disidentified from the **anātma upādhi** alone is the real **ātmā**, the real 'I'. And not only it is the real 'I', **etad amṛtam abhayam etad brahmeti. etad amṛtam** - this real 'I' is immortal. And that is why in **suṣupti**, we do not experience even **deśa** & **kāla**. And where **kāla** is absent, where is the question of mortality! That is also not there. **etad abhayam** - this **jīvātmā** is **ever free** from insecurity, ever secure. **abhayam** means, ever secure. And, the **upaniṣad** says, 'in fact, **etad brahma** - this **jīvātmā**, that is the **sākṣi** obtaining in **suṣupti**, alone **iṣ brahman!**'

In fact, in the 8th chapter of **pañcadaśī, vidyāraṇyā** gives a beautiful example. That thought came. And since I am doing that chapter, that idea is in my mind. Therefore, I will give you that beautiful example. He says, during the day time, imagine the sunlight is falling upon the wall. The whole wall is pervaded by the **sāmānya sūrya prakāśaḥ**. The general sunlight. Which is located, where? All over the body. And, he says, imagine somebody brings a mirror and forms a reflection and throws the reflected patch of light on a particular area of the wall. So, upon that

area, there is the **reflected** bright patch of light. And **vidyāraṇyā** asks the question, 'in that area, where the bright patch is there, the general sunlight is present or not? The general sunlight which pervades all over the wall, whether that is there on that **reflected** bright patch or not? What would be your answer? The general sunlight **is very much there**; but, what has happened is, that general sunlight is **over shadowed** by the brighter patch of **reflected** light. **Reflected sunlight is brighter than the original!** And therefore, **pratibimba sūryaḥ overshadows the bimba sūryaḥ!** And if you want to experience the **sāmānya sūryā** there, what do you do? Remove the mirror. The bright patch goes away. And then, what is there? The dull, original sunlight. The original is dull! The reflection is brighter! The original dull **sāmānya** light **is there**. If this example is understood, our discussion will become clear.

In **suṣupti**, the **sākṣi caitanyam**, the **sāmānya caitanyam**, is very much there. And in **jāgrat avasthā**, not only the **sākṣi caitanyam** is present; over and above that, there is **cidābhāsa** also, which is bright and localised. And, we are so **preoccupied** with **cidābhāsa**, that we miss what? The **sākṣi!** And if you have to experience the **sākṣi**, what do you do? Remove the mirror. Remove the reflection. And that is what we regularly do. When? In **suṣupti**. And that **sākṣi** alone is, **brahman**. Therefore, we do not lack **sākṣi anubhava**; we do not lack **advaita anubhava**; we do not lack **brahma-ātma aikya anubhava**. Everything we have experienced / are experiencing. But, we have not understood **THAT is our real nature**. Therefore, the **upaniṣad** says, **etad amṛtam etad abhayam etad brahma**. And, this **brahman** alone, we are meditating upon in the **daharākāśa**.

And this **upāsakā** discovers **THAT brahman** alone, after going to **brahma lokā**. Here itself why cannot he study **vedāntā**? He does not want to. He meditates upon **THAT brahman** in the **daharākāśa**, all the time it being His **svarūpam**, he does not want to claim it. He wants to meditate, go to **brahma lokā** and there he wants to learn from **brahmājī**. He does not want a local **Swāmī**. He wants to learn from **catur mukha brahmājī**. Thus, the topic is **upāsanā** topic. [Do not forget].

And now, the **upaniṣad** wants to glorify this **brahman**, which is the object of meditation as **daharākāśam**. And which is our real nature which we experience in **suṣupti**. And that **brahma**, the **upāsyam** is going to be glorified in the following **mantrās**. For that, the introduction is given at the end of this **mantrā**. So, with **etad brahmeti**, you have to put full stop.

And **tasya ha vā** onwards, this **brahma stuti** is starting. And, what is the glory of **brahman**? **tasya ha vā etasya brahmaṇaḥ** - for that **great brahman** [and in these portions, the

**upaniṣad** is loosely using the word **brahman** for both **saguṇa** and **nirguṇa**, it is a fuzzy area. Certain areas, **apahata pāpmā na jarā na mṛtyuḥ** etc it is **nirguṇam** also. **satyakāmāḥ, satyasañkalpaḥ** etc refers to **saguṇa** also. *Both of them are mixed in this area.* For that **brahman**, the **paramātmā, nāma**, there is a **famous title**, which reveals its **glory**. And what is that title? **satyam iti nāma** - it has got the name '**satyam**'. And the word '**satyam**' is analysed in the **upaniṣads** in several ways; and the word is split in different forms, etymologically. In **brhadāraṇyaka** one type of splitting is done, **sat+yat** is **satyam**. **brhadāraṇyaka** 2nd chapter, 3rd **brāhmaṇam**, that word **satyam** is divided as **sat+yat**. But, here, the **upaniṣad** is going to etymologically derive the word **satyam** in a particular way, which is given in the following **mantrā**. These are all *play with words. Word play.*

तानि ह वा एतानि त्रीण्यक्षराणि सतीयमिति तद्यत्सत्तदमृतमथ यत्ति तन्मर्त्यमथ यद्यं तेनोभे यच्छति यदनेनोभे यच्छति तस्माद्यमहरहर्वा एवंविद्वर्गं लोकमेति ॥

**tāni ha vā etāni trīṇy akṣarāṇi satīyamiti tadyatsat tadamṛtam atha yatti tanmartyam atha yadyam tenobhe yacchati yad anenobhe yacchati tasmādyam aharaharvā evaṃ vit svargaṃ lokam eti ॥ 8.3.5 ॥**

All these word plays are unique to **chāndogya upaniṣad** and **brhadāraṇyaka upaniṣad**. And that is why we generally study these two **upaniṣads** only if we want to; and that too, after the study of other *simpler upaniṣads*. Here, the **upaniṣad** has different forms of approach. And what is the word play? It says, **tāni ha vā etāni trīṇy akṣarāṇi** - if you take the word **satyam**, it has got *three components* - **etāni trīṇi akṣarāṇi**. **akṣarāṇi** means, letters. The word has got three component letters. And, what are they? **sa tī yam iti**. What are the three components? **sa** - स is one component then **t** - त् is another component. **yam** - यम् is the third component. But, since it is difficult, the half letter **t** - त्, **satyam** the middle **t** - त् being half, you cannot pronounce a consonant by itself. Therefore, *for the sake of pronunciation*, the **upaniṣad** says, the middle letter is **tī**. Even though the **upaniṣad** says the middle letter is **tī** - ती, we should understand the middle letter is what? **t** - त् is the middle letter. Then, why **tī**? For the sake of pronunciation! So, **sa** - स + **tī** - ती + **yam** - यम्. **iti**. These are the three letters. And what do they refer to? The **upaniṣad** gives the meaning of each one. **tat yat sat tad amṛtam** - the first letter which is **sa** refers to **sat**, which is **immortality**. The first letter **sa** refers to **sat**; and **sat** means, what? The **PURE EXISTENCE**; which is, **immortality**. Therefore, the letter **sa** = **amṛtatvam**. So, **tadyatsat, tat amṛtam**. First component is over.

**atha yat tī** - the middle letter **tī** - ती - and here also, **tī** - ती should not be understood as **tī** - ती. **tī** is only for pronunciation purpose. **t** - त् is the middle letter. What does it stand for? **tat**

**martyam**. That stands for, what? **Mortality** or the **mortal principle**. Because, in the word **martyam**, 'ta' **kārā** is there. In the word **martyam** half **t** - त् is there. Therefore, **t** - त् is like, a shortening of the names of people. **martyam** shortened is, **t** - त्. **sat** shortened is, **sa** - स. Therefore, **sa** - स and **t** - त् represent **immortality** and **mortality**.

Okay. Then what about 'yam'? **atha yat yam** - thereafter, the component 'yam' of the word **satyam**, **tena ubhe yacchati** - that 'yam' stands for, *control or mastery*. 'yam' stands for, control or mastery; because, in Sanskrit, there is a root 'yam', from which ['yam' the root means to control], and from that only, the word **yamā** has come. **yamā** is, 'the controller' of the population. And the word '**antaryāmī**' - the *inner controller*, is also derived from the root 'yam' only. The verbal form of 'yam' is **yacchati niyacchati** - to control. So, the 3rd component 'yam' refers to what? The **controller**.

Then, the next question is, 'controller of **what**'? The **upaniṣad** says, 'the controller of the previous two'. Now, you should remember what are the previous two. **sa** - the immortality; and, **t** - the mortality. And therefore, what is the final meaning of the word **satyam**? "*That paramātmā, which is the controller of mortality and immortality!*" Because, **paramātmā** has got immortality represented by **brahma tattvam**; and, it has got mortality represented by **māyā**, the changing principle. Therefore, **paramātmā** is called **satyam**, *the master of immortality and mortality*. He is the master of both. That is why **paramātmā** is going to, is able to, give mortality to ignorant **jīvās**. And the very same **paramātmā** gives immortality. To whom? The wise **jīvās**. Thus, He has got two pockets.

I have told you. Immortality pocket and mortality pocket. **śreyas** and **preyas**. **mokṣā** and **dharma artha kāma**. He can take any one and give to the people. And depending upon the seeker, He gives any one. Therefore, **paramātmā** gets, what title? **satyam**. **tena ubhe yacchati yat anena ubhe yacchati** - since **paramātmā** is the master of both immortality & mortality, **tasmāt yam** - **paramātmā** is revealed through the final component **yam**. **tasmāt yam**.

And, **yaḥ evam vit** - whoever meditates upon **paramātmā** as endowed with this particular **guṇa**, [what is the **guṇa**? Being the master of **martyam** and **amṛtam**, represented by **satya guṇa**. '**satya guṇa viśiṣṭa paramātmā upāsanam**' suppose a person does; [previously we talked about **aṣṭa guṇa viśiṣṭa paramātmā**. And we are adding a few more glories. Another glory added here is what? **satyam** - the master]; and the **upaniṣad** says, **evam vit**. **evam vit** means, this **upāsakā**, **paramātmā upāsakā**, **saguṇa paramātmā upāsakā**. **svargam lokameti**. Here, the word **svarga lokā** means, **paramātmā** - the source of **ānandā**.

**svargam lokam** means, infinite **ānandā**, the **paramātmā. eti. eti** means, what? He merges / he becomes *one with* the **paramātmā**. When? During His lifetime He goes to **paramātmā**; and has a dip in **paramātmā** *regularly, during deep sleep state*. This **upāsakā** regularly dips into **paramātma brahman** *every day* or every night. And then you have to add, 'after death, He will attain **krama mukti**; and finally, merge into **paramātmā**'. Therefore, **aharharvai** - every day, every night, **svargam lokam eti**.

And then the question will come, "why do you say only upāsakā merges? After all, all the **jīvās** are merging into **sākṣi**, the **paramātmā**, every night?!" For that, our answer is, others also merge into **paramātmā**; but, **they do not know, they do not declare also**. Therefore, they have not merged. But, the **upāsakā** knows, '**nidrā samādhithiḥ**'. Other people will never say, '**nidrā** is **samādhī**'. Where, '**nidrā samādhithiḥ**' comes? We are chanting [**śivamānasa pūjā**]. For the **upāsakā**, sleep is daily **samādhī**. We are in **advaitam brahma**.

So, with this section, the third **khaṇḍa** is over. All these are part of **upāsanā. vedāntā** will start only from the 7th section, remember.

## ***Eighth Chapter - Section 4***

Continuing.

अथ य आत्मा स सेतुर्धृतिरेषां लोकानामसम्भेदाय नैत सेतुमहोरात्रे तरतो न जरा न मृत्युर्न शोको न सुकृतं न दुष्कृतं सर्वे पाप्मानोऽतो निवर्तन्तेऽपहतपाप्मा ह्येष ब्रह्मलोकः ॥

**atha ya ātmā sa seturdhṛtiresāṃ lokānāmasambhedāya naita setumahorātre tarato na jarā na mṛtyur na śoko na sukṛtaṃ na duṣkṛta sarve pāpmāno'to nivartante'pahatapāpmā hyeṣa brahma lokaḥ ॥ 8.4.1 ॥**

So, in the **śāstrā**, there is always a convention - that is a **mīmāmsā** convention - which is observed and noted in **pūrva mīmāmsa śāstram**. And, what is that? Whenever the **śāstrā** prescribes a particular ritual or a particular **upāsanā**, several sections must glorify that ritual; and also, glorify the upāsya devatā. In fact, actual teaching will be one or two sentences **only**; but, the glorification will run into several sections. In **sikṣāvallī** we saw this. An **upāsanā** was mentioned. **omkāra upāsanā**. The **upāsanā** itself was prescribed in a short sentence "**om itī brahma**". That is the **upāsanā vākyam**. But, all the lines following that were glorification.

**omiti brahma I omitīda sarvam I omityetadanukṛtirha sma vā apyo śrāvayetyāśrāvayanti I omiti sāmāni gāyanti I ośomiti śastrāṇi śasanti I omityadhvaryuḥ pratigaraṃ pratigrṇāti I omiti brahmā prasauti I omityagnihotramanujānāti I omiti brāhmaṇaḥ pravakṣyannāha brahmopāpnāvanīti I brahmaivopāpnoti I** [taittirīya sikṣāvallī - aṣṭama anuvākaḥ]

[I hope you remember!] Several **mantrās**. They were all, what? **Glorification**. But actual **upāsanā vākyam** - '**aitadātmyamida sarvaṃ**'. What? Only three words. "**om itī brahma upāsīta**". There also, **upāsīta** is left out. The convention is, **glorification must be elaborate**.

Here also, the actual **upāsanā** is only one sentence. "**daharākāśe paramātmānam upāsīta**". The teaching is over. But, the **upaniṣad** does not leave us. It goes on **glorifying paramātmā**, by various methods. One word, **hrdayam** was used. In the last class we saw the word **hrdayam**. Then, **satyam** word was used. And now, another word is introduced. For what? Glorification of **paramātmā**! And what is that word? The **upaniṣad** says, **yaḥ ātmā** - this **paramātmā**, which is the topic of discussion, who is **aṣṭa guṇa viśiṣṭaḥ**. Then, **hrdaya nāma yuktaḥ, satya nāma yuktaḥ**, that **paramātmā, atha ya ātmā sa setuḥ dhṛtiḥ eṣāṃ. setuḥ dhṛtiḥ** - it is a **setuḥ**.



**setu** means what? Embankment. In an agricultural land, when they have got crops and water, they will have mud bund. They call it bund or embankment etc., which will serve as a protection, so that the water will not violate the limit or border. The border embankment is called **setuḥ**. The word **setuḥ** has got another meaning, also. A bridge is also called **setuḥ**. [We have got **setu samudram** issue continuing even now]. Here, we are not talking about a bridge connecting one bank and the other bank of the river; but, you have to imagine the farmland, where the mud embankment is there to protect water from violating the limits. And the **upaniṣad** says, **bhagavān** is like that bund, controlling the universe, so that, the universe will not violate any particular law governing the universe. So, the sun does not violate the law; the planets do not violate the laws of moving around & so on. Everything is functioning governed by 100s of laws. If any particular law is violated, everything will go haywire. So, naturally, the question will come, "we are only *inventing* the laws. *Discovering* the laws. We have neither *created* them nor are we *protecting* them. What is the protective force?", if you ask, the **upaniṣad** says, **sa setuḥ**.

**etasya vai akṣarasya praśāsane gārgi sūryācandramasau vidhṛtau tiṣṭhata etasya vā akṣarasya praśāsane gārgi dyāvāpṛthivyau vidhṛte tiṣṭhata etasya vā akṣarasya praśāsane gārgi .... nimeṣā muhūrtā ahorātrāṇyardhamāsā māsā ṛtavaḥ saṃvatsarā iti vidhṛtāstiṣṭhanty**

- in **brhadāraṇyaka gārgi brāhmaṇam** [3.8.10], **yājñavalkyā** declares it - "if the rivers are flowing perfectly, if the season are moving perfectly, all are because of inviolable laws". And not just the physical laws, there are laws or moral values governing the health of the human society. There are moral and ethical values governing the human society. And that **dharmā** is also protected by the same **paramātmā**. "**paritrāṇāya sādḥūnāṃ vināśāya ca duṣkṛtām I dharmasamsthāpanārthāya sambhavāmi yuge yuge**" - [gītā 4-8]. Those moral laws also are protected by the embankment called **īśvarā**. Therefore, **īśvarā** is called **setuḥ**. In **muṇḍaka upaniṣad** also, this word was used.

What is the role of this **setu**? **vidhṛtiḥ eṣāṃ. dhṛtiḥ** means what? Protecting everything, policing everything, in such a way that, nothing is violated. **vidhṛtiḥ** is, the upholder, the sustainer, of the universal laws. And why should **bhagavān** do that? **eṣāṃ lokānām asambhedāya. sambhedah** means, chaos or confusion or disharmony. Mixing up is called **sambhedah. asambhedah** means, what? Opposite of disharmony. What is opposite of disharmony? Not, dis-dis-harmony, you should not say. You should remove the dis and say, harmony. Harmony is the opposite. Therefore, **asambhedāya** means, harmony, rhythm, balance, law. **Dayānanda Swāmījī** loves the word **order**. Everything is in order. Logical

order. Psychological order. Physiological order. Biochemical order. Physical order. Astronomical order. All the orders at the micro & macro level is called **asambhedah**. And for the sake of that order, **bhagavān** functions as what? **setuḥ** or **vidhṛtiḥ**. **asambhedāya setuḥ bhavati**.

And what is the glory of this **paramātmā**? It says, **etaḥ setum** - this **paramātmā**, the master controller, the master organiser, is beyond time. **kālātītaḥ** - infinite the **Lord** is. He mastered the time; but, He is not controlled by time. Therefore, **ahorātre**, **ahaḥ** means, day time; **rātram** means, night time. **ahorātre** means, day & night. Day & night represents **kālā** movement or change. **etaḥ setum na tarataḥ**. **naitam** word is there. You have split it as **na** + **itam**. And, the **na** should be connected **tarataḥ**. **na tarataḥ** means, they do not approach **paramātmā**. So, **kālā** will attack all our bodies. Any doubt? **kāla** will attack everything. It will affect even our brain & memory power. Students start complaining, "**Swāmijī**, we do not remember all the **taittirīya 'om iti brahma'**, sometime before only we studied. Now, all forgotten. Brain is affected. Memory is affected". **kāla** spreads over everything.

But, **kālam** does not go near one principle. And what is that? **etām paramātmānam ahorātre na tarataḥ**. [**tarataḥ** - **tr dhātu parasmaipati, lat, prathama puruṣaḥ dvi vacanam**]. They do not approach. Since **bhagavān** is **kālātītaḥ**, **na jarā na mṛtyur na śoko na sukṛtaḥ na duṣkṛtaḥ**. **na jarā** - what a blessing?! Old age and degeneration does not approach **paramātmā**. **na mṛtyuḥ** - therefore, death does not approach **paramātmā**. Therefore, **na śokaḥ**. **śokaḥ** means, grief caused by separation; or, **jarā** - old age, disease etc. Such sorrow does not go to **paramātmā**! Then, **na sukṛtaḥ** - means, **puṇyam** does not go to **paramātmā**. '**anyatra dharmāt, anyatra adharmāt**' - it is beyond both. With each one, you have to add the verb **tarataḥ**. **na jarā tarati**. You have to make it singular. Because, **ahorātre** being dual, **tarataḥ**. **jarā**, **mṛtyuḥ** etc being singular, you have to make the verb as **na tarati**. **na tarati** means, does not approach. **na sukṛtaḥ** - **puṇyam** does not approach. **na duṣkṛtaḥ** - **pāpam** does not approach.

And therefore, **sarve pāpmānaḥ ataḥ nivartante** - all the **karmās**, **pāpmā** means, all the **karmās**, **sañcitam**, **āgāmi**, **prārabdha** - all of them, do not go to that **paramātmā**. So, **ataḥ** means, from this **paramātmā**, **nivartante** - stay away. Waiting for the order, whom we should catch! They will wait for the order; but, they will not afflict **paramātmā**. And therefore, the **paramātmā** is given a title. **apahatapāpmā hyeṣa brahmalokaḥ** - here the word **lokaḥ** means, **caitanyam**. So, **eṣaḥ brahma lokaḥ** means, this **brahma caitanyam**, **apahata pāpmā** - is free from all the **pāpam**. And therefore, what? Better you do **upāsanā** of this **paramātmā**. So what? You will get **krama mukti**. So what? You will *merge* into this **paramātmā**. So, this is another glorification.

Continuing.

तस्माद्वा एत ॐ सेतुं तीर्त्वान्धः सन्नन्धो भवति विद्धः सन्नविद्धो भवत्युपतापी सन्ननुपतापी भवति तस्माद्वा एत ॐ सेतुं तीर्त्वापि नक्तमहरेवाभिनिष्पद्यते सकृद्विभातो ह्येवैष ब्रह्मलोकः ॥

**tasmādvā eta ॐ setuṃ tīrtvāndhaḥsann anandho bhavati viddhaḥ sann aviddho bhavaty upatāpī sannanupatāpī bhavati tasmādvā eta ॐ setuṃ tīrtvāpi naktamaharevābhiniṣpadyate sakṛdvibhāto hyevaiṣa brahmalokaḥ ॥ 8.4.2 ॥**

So, since **paramātmā** is free from all these, **ahorātram, jarā, mṛtyu, sukṛtaṃ, duṣkṛtaṃ** etc whoever has become one with that **paramātmā** - by claiming '**aham brahma asmi**' - that person also can claim, "I am free from all these problems!" So therefore, the **upaniṣad** says, **tasmād** - therefore, **eta ॐ setuṃ tīrtva. tīrtva** means, after reaching this **paramātmā**, after attaining this **paramātma aikyam**. And how do you get **paramātma aikyam**? '**aham paramātmā asmi**' - **iti jñānena paramātma aikyam**. And this **aikyam** can be attained in two ways. One is, by entering **vedāntā** in this **janmā** itself, we can gain the **aikyam**, now itself.

Or, what is the *alternative method*? That is the topic here. One can do **upāsanā**, go to **brahma lokā**, gain knowledge and thereafter **aikyam**. Thus, **krama mukti rūpeṇavā, sadhyo mukti rūpeṇavā** - by either of these two methods, **setuṃ tīrtva** - after becoming one with that **paramātmā**, what does that **jñāni** do? **andhaḥ sannanandhaḥ bhavati** - even if He is physically blind, **andhaḥ sann**, [just an imaginary condition. The sense organs are not functioning because of some disease of old age], this **jñāni** will claim what? 'I am not **andhaḥ**. Who said, 'I am blind?' I am only the **ātmā**, the **sākṣi**, which is the illuminator of the blindness of **anātmā**; but, 'I' am not blind. Therefore, even while being physically blind, **anandhaḥ bhavati** - He becomes non-blind. In the **bhagavad gītā** we have, "**paśyañ śṛṇvan sprśañ jighran naiva kiñcit karomi**" While doing He claims, He does not do. Here, He is blind; but, He says, He is not blind! Similarly, **viddhaḥ sann** - one who is wounded in the body, [blood may be coming. And you ask this person, 'are you wounded?' What will he say? 'no, no, no. "'I' am un-woundable; because, 'I' am **paramātmā**, the **sākṣi**!" Therefore, **aviddhaḥ bhavaty**. More in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते I पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते I ॐ शान्तिः शान्तिः शान्तिः ॥

#### 40. Chapter 8.4.2 & 8.4.3 and 8.5.1 to 8.5.3

तस्माद्वा एतं सेतुं तीर्त्वान्धः सन्ननन्धो भवति विद्धः सन्नविद्धो भवत्युपतापी सन्ननुपतापी भवति तस्माद्वा एतं सेतुं तीर्त्वापि नक्तमहरेवाभिनिष्पद्यते सकृद्विभातो ह्येवैष ब्रह्मलोकः ॥

**tasmādvā etaṁ setuṁ tīrtvāndhaṣann anandho bhavati viddhaḥ sann aviddho bhavaty upatāpī sannanupatāpī bhavati tasmādvā etaṁ setuṁ tīrtvāpi naktamaharevābhinīṣpadyate sakṛdvibhāto hyevaiṣa brahmalokaḥ ॥ 8.4.2 ॥**

In this 8th chapter of **chāndogya**, we get **saguṇa paramātma upāsanā** in the first six sections. And thereafter, **nirguṇa paramātma jñānam** will be revealed. And **saguṇa paramātmā** - otherwise called **īśvarā**, is meditated upon as **daharākāśaḥ**, the limited, finite space within the heart. And the result of this **upāsanā** is that, this **upāsakā** will go to **brahma lokā**; and there, He will get extra-ordinary powers, which are very, very close to **īśvarā**'s powers themselves! And having enjoyed those extraordinary glories in **brahma lokā**, He will attain **nirguṇa jñānam**, there itself. And as a result of that knowledge, he [or **she** - that also we should add!] or she will enjoy **jīvan mukti** through that knowledge. And finally, get **videha mukti** also. And since the **saguṇa upāsanā** here will lead to **mukti through brahma lokā**, it is called **krama mukti phalam**.

And the **upaniṣad** is talking about the **glory** of **paramātmā**, as well as the glory of the benefit that this **upāsakā** will get. And there, we are seeing the fourth section. In that, in the first **mantrā**, **paramātmā** was presented as **setuḥ**. **setuḥ** means, a protective guard like thing. We saw in the last class, that just as a bund, made out of mud, is used in the fields to protect the water within the field, so that the water will not go beyond that particular area. Similarly, the whole universe has got **dharmā** waters, protecting the universe. This **dharma**, the universal harmony, the universal order, the moral laws - which are sustaining the world, they must be protected by the **īśvarā** only. Thus, **īśvarā** is **sṛṣṭi kāraṇam**. **īśvarā** is **sthiti kāraṇam** and **īśvarā** is **laya kāraṇam**. But, we are taking the middle one. **īśvarā** as **sthiti kāraṇam**. And **bhagavān** protects the world only by protecting **dharma**, by the law of **karmā**. And since **bhagavān** is the *protector*, He is called **setuḥ**.

And this **bhagavān**, the **setu** - "**śāśvata dharma goptā**" - what a beautiful word used in **bhagavad gītā** 11th chapter! **goptā** means, protector; **dharma** means, the harmony, the rhythm, the moral order of the universe. **śāśvatam** means, eternal. The eternal order of the

universe is protected **īśvarā!** Therefore **śāśvata dharma goptā** of the **bhagavad gītā** is here presented as **setuḥ**, the **vikṛtiḥ**. **vikṛtiḥ** means the upholder.

Thereafter, the **upaniṣad** pointed out in the same **mantrā** itself, since the **Lord** is the protector of the eternal **dharma**, the **Lord** Himself has to be a eternal; and therefore, **bhagavān** is not conditioned by **deśa & kāla**. **deśa kāla atītaḥ īśvaraḥ**. And therefore, **bhagavān** does not have **janma jarā mṛtyu** etc. And **bhagavān** does not have **puṇyam pāpam** etc. **puṇyam pāpam** are all possible only for one who has got birth, **kartṛtvam** etc. In fact, **ignorance** is the basic condition for acquiring **puṇya pāpam**; and therefore, it was said, **na jarā na mṛtyur na śoko na sukṛtaṃ na duṣkṛtaṃ sarve pāpmānaḥ ataḥ nivartante apahatapāpmā - bhagavān is sarva pāpa atītaḥ**. And having said this much in the first **mantrā**, in the second **mantrā**, the **upaniṣad** says that, it is this **paramātmā** the **upāsakā** merges into, as a result of **upāsana** & through **krama mukti**. [Careful, not directly]. Through mere **upāsana**, merger is not possible. Through **upāsana**, first **brahma lokā** and **jñānam**; through **krama mukti**, **jīvātma paramātmā aikyam** is attained.

And once this **aikyam** is attained, we can say, **jīvātma** is also free from **puṇyam pāpam deśa kāla jarā mṛtyu** etc. As we read in **nirvāṇa ṣaṭkam**, "**na puṇyam na pāpam na saukhyam na duḥkham na mantro na tīrtham na vedā na yagñāḥ aham bhojanam naiva bhojyam na bhoktā cidānanda rūpaḥ śivoḥaṃ śivoḥaṃ**". Thus, in this second **mantrā**, the **upaniṣad** says, **upāsakā** also will get all the features of **paramātmā**. And that is said here. Look at the **mantrā**.

**tasmādvā** - therefore, since **paramātmā** is **deśa kāla atītaḥ** - therefore, **etaḥ setuḥ tīrtvā**. Here, the word **tīrtvā** means, having merged into, having reached, having become one. **aikyam prāpya**. **aikyam**, with whom? **etaḥ setuḥ**. Here, the word **setu** refers to what? [Not the **rāma setu**, the controversial one; we are not discussing that. Okay, that is a different one]. Here, the word **setuḥ** refers to **paramātmā**. He Himself is called **setuḥ** - the protector of **dharma**. Therefore, **setuḥ tīrtvā** means, **paramātmānam prāpya**. Having become one with **paramātmā**, this **upāsakā**, **andhaḥ sann anandhaḥ bhavati** - even if His body and sense organs have got several deficiencies, He is free from all those deficiencies; because, He has discovered His higher nature - which is, **śarīra traya atītaḥ**. Just as a person who was blind in dream, after waking up, is no more blind; because, *the blindness of the dream body and the dream world does not belong to the waker*. Similarly, this **upāsakā**, even if there are deficiencies in the **anātmā**, He is untouched by that. So, **andhaḥ sann** - even if sense organs are deficient - [here referring to the eyes, blindness]; **anandhaḥ bhavati** - as **ātmā**, He is not blind.

**viddhaḥ sann** - even when the physical body is afflicted by varieties of illnesses or diseases, [**viddhaḥ** - literally means, tormented, pierced, wounded etc], **aviddhaḥ bhavati** - He is not **viddhaḥ** - He transcends that. Similarly, **upatāpī sann anupatāpī bhavati**. **upatāpaḥ** - means varieties of emotional pains. Emotional pains belong to **ātmā** or **anātmā**?! Fundamental question. Emotions belong to the mind. The mind is **anātmā**. The mind is **mithyā**. It has nothing to do with 'me' - the **ātmā**. Therefore, 'I' am not affected by that. **upatāpī sann anupatāpī bhavati** - means, even when undergoing pain at the psychological level, **na upatāpī** - He says, 'I' am not affected by any of them.

**tasmādvā etaḥ setuṃ tīrtvā** - therefore, having attained this **setu**, [again the word **setu** means what? **paramātmā**] - having attained oneness with **paramātmā**, **api naktam ahareva abhi niṣpadyate** - he transcends both the relative light and relative darkness, and attains absolute light of CONSCIOUSNESS. So, relative light is *opposed* to darkness. Relative light means what? The regular light is opposed to darkness. How do you know? Because, the moment the light comes, darkness will go away. So, the local light can never illumine darkness. Why? The local light can never illumine darkness; because, where darkness is there, light is not there! And where light is there, darkness cannot be there! So, how will local light / relative light illumine darkness?

Naturally, the question will come, '**what is that light which illumines darkness**? What is that light? **caitanyam** - CONSCIOUSNESS alone is the illuminator. Illuminator means what? Knower, experiencer of darkness. Thus, CONSCIOUSNESS is not *opposed* to darkness; and so, CONSCIOUSNESS is not a *relative entity*. Or, it *transcends* both darkness & light. Therefore, he says, having attained this **ātmā**, **naktam api** - *even darkness is not darkness from the standpoint of ātmā*. **ātmā** is unaffected by darkness. So, **naktam api**. **naktam** means, night. **ahareva abhi niṣpadyate** - becomes day. Just as **sūrya bhagavān** does not have night or day; **ātmā** also does not have either night or day. It transcends both.

**sakṛdvibhātaḥ hyevaiṣa brahmalokaḥ** - therefore CONSCIOUSNESS is **sakṛdvibhātaḥ** - ever effulgent, illuminating the relative light also. And when the light goes and darkness comes, that is also illumined by the CONSCIOUSNESS. Therefore, it is **ever shining** light, which illumines the arriving and departing light and darkness. So, **sakṛdvibhātaḥ** means, **nitya prakāśa rūpaḥ**. **sakṛdvibhātaḥ** is equal to **nitya prakāśa caitanya rūpaḥ paramātmā**. **hyevaiṣa brahmalokaḥ**. Here, the word **brahmalokaḥ** we should carefully note. **brahmalokaḥ** does not refer to **brahmalokam**, here. In this context, the word **lokāḥ** means, **caitanyam**.

Therefore, **brahmalokaḥ** in this **mantrā** refers to **brahma caitanyam**, which is **nitya prakāśam**.

Continuing.

तद्य एवैतं ब्रह्मलोकं ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष ब्रह्मलोकस्तेषां सर्वेषु लोकेषु कामचारो भवति ॥

**tadya eva etaṃ brahma lokāṃ brahmacaryeṇa anuvindanti teṣāṃ eva eṣa brahma lokāḥ teṣāṃ sarveṣu lokeṣu kāmacāro bhavati ॥ 8.4.3 ॥**

So, this **paramātmā** or **brahman**, can be attained by two methods. 1] One is by the practise of **saguṇa upāsanā** throughout the life and then going to **brahma lokā**; from there **nirguṇa jñānam** and **mukti**. This is called **upāsanā** method or **krama mukti** method. 2] And the second method is, we practise **saguṇa upāsanā** in this **janma** for some time; and thereafter, in this **janma** itself, we switch over to **nirguṇa jñānam** by **vedānta śravaṇa**, **manana** and **nididhyāsana**. And through **jñānam** one can get **paramātmā aikyam**, *here itself*. Which is called what? **sadhyomuktiḥ**. Thus, **krama mukti mārgaḥ** and **sadhyomukti mārgaḥ**. Both are there. One is **upāsana mārgaḥ**. Another is **jñāna mārgaḥ**. And scriptures talk about *preparatory qualifications* for both **krama mukti** and **sadhyomukti**. **sādhāna catuṣṭaya sampatti** is required for **krama mukti** also. **sādhāna catuṣṭaya sampatti** is required for **sadhyo mukti** also. *Qualifications are thus common to both.*

Where, then, is the difference? **śravaṇa**, **manana**, **nididhyāsanam** can be postponed in **krama mukti**. Whereas, in **jīvan mukti**, **śravaṇa** - **manana** - **nididhyāsanam** should be here and now; but, **sādhāna catuṣṭayam** is common to both. Not only **sādhāna catuṣṭayam** is compulsory, even various virtues mentioned in the **gītā** [ch 16] - like, **amānitvādi** 20 virtues - **abhayaṃ sattva saṃ śuddhiḥ jñānayogya vyavasthitiḥ** - ethical and moral values - are also common to **krama mukti** & **sadhyo mukti**. And among these preparatory disciplines, the **upaniṣad** wants to highlight **one** discipline. **amānitvam**, **adambhitvam** etc are there; but, here, the **upaniṣad** wants to highlight one **sādhāna**. That is, the **sādhāna** of **brahmacaryam** or celibacy. That **brahmacaryam** is going to be **highlighted** in this **mantrā**. And in the entire next section, **brahmacarya sādhāna** is highlighted. That is why in the 8th chapter of the **gītā** [8.11] - **yadicchanto brahmacaryaṃ caranti tatte padaṃ saṅgrahaṇa pravakṣye** - in the 8th chapter also, during the **krama mukti** context, **kr̥ṣṇā** highlighted **brahmacarya sādhāna**. Now you know what is the source for **gītā**! Only from **chāndogya aṣṭādhyāyā**, Lord **kr̥ṣṇā** has borrowed. Here it is very elaborately talked about. There Lord **kr̥ṣṇā**, casually mentioned that. Thus, **brahmacarya mahimā** is the topic now.

Now look at this **mantrā. tad ya eva. eva** - only those **upāsakās. brahma lokāṃ ānuvindanti** - attains **brahma lokā**. Here also, the word **brahma lokā** means, **brahma caitanyam, paramātma aikyam**. How attained? Not directly. Through **krama mukti**, the **upāsakās** attains **paramātma aikyam**. By following what **sādhanā**? Several **sādhanās** are there. **upāsanā** is the **mukhya sādhanā**. That **upāsanā** is supported by an equally important sādhanā. What is that? **brahmacaryeṇa** - by the observance of **brahmacaryam. anuvindanti** - they attain **krama muktiḥ**.

And, **teṣāṃ eva eṣa brahma lokāḥ** - only for those **upāsakās** - who follow **upāsanā**, reinforced with **brahmacarya sādhanā** - for them only, **eṣa brahma lokāḥ**. So this **paramātma prāptiḥ, brahma caitanya prāptiḥ** is only for the practitioners of **upāsanā + brahmacaryam**. And, **teṣāṃ sarveṣu lokeṣu kāmācāraḥ bhavati** - these **upāsakās** will attain the freedom to move *everywhere* also; because, they get **siddhis** in **brahma lokā**. Thus, not only they will get extraordinary powers in **brahma lokā**; but, later, through **jñānam**, they will attain **mokṣā** also. Thus, **brahmacaryam** is introduced in this concluding **mantrā**. And in the next section, the whole section is glorification of **brahmacarya vṛtam**, practised by the **upāsakā** for **krama muktiḥ**. So, with that **mantrā**, section 4 is over. Now, we enter section 5. What is the topic? **brahmacarya prasamsā. prasamsā** means what? Glorification, praise, highlighting of **brahmacaryam**. We will read **mantrā-1**.



## ***Eighth Chapter - Section 5***

अथ यद्यज्ञ इत्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव यो ज्ञाता तं विन्दतेऽथ यदिष्टमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येवेष्ट्वात्मानमनुविन्दते ॥ 8.5.1 ॥

**atha yad yajña ity ācakṣate brahmacaryam eva tadbrahmacaryeṇa hyeva yo jñātā taṃ vindate 'tha yadiṣṭamityācakṣate brahmacaryameva tadbrahmacaryeṇa hyeveṣṭvātmānamanuvindate ॥**

So, to glorify **brahmacarya**, a methodology is used here. And that method is, all the other spiritual **sādhanās** are *included* in **brahmacaryam**. Thus, **brahmacaryam** itself = a **yajña**; is = **upavāsa**; is = **maunam**! All the other **sādhanās** that a person practises or, can practise, they are all equal to **brahmacarya**. It includes all the other **sādhanās**. But, this method will be used while glorifying some other **sādhanā** also. For example, in **mahānārāyaṇa upaniṣad**, **tapas** or austerity is glorified. And when austerity is glorified, the **upaniṣad** says –

**ṛtaṃ tapaḥ satyaṃ tapaḥ śrutam tapaḥ śāntam tapo damastapaḥ śamastapo dānam tapo yajñam tapo bhūrbhuvah suvar brahma itad upāsvai tat tapaḥ ॥**

So, here it says, if you practise **tapas**, it is = **ṛtaṃ**; is = **satyam**; is = **śamaḥ**; is = **damaḥ**. Thus, all the other disciplines are included in this one. And when it glorifies **svādhyāyā** and **pravacana** - in **taittirīya sīkṣāvallī** - it says, **svādhyāya pravacana** = all the others. *But, we should be very careful.* We should not take it *literally* and practise one and omit all the others. **That is not the idea.** In a particular context, either **satyam** is glorified or **tapas** is glorified or **brahmacaryam** is glorified. **All disciplines are equally important**; but, here, one is *highlighted*. For example, it is said in **muṇḍaka upaniṣad** [3.2.6] - **satyameva jayate nānṛtaṃ satyena panthā vitato devayānaḥ** - if you practise one **satyam** a person can go through **śukla gati** and **krama mukti**. So, follow **satyam** only.

Does it mean, **brahmacaryam** is *not* required? That is not the idea. **All disciplines are equally important**. But, here, **brahmacaryam** is highlighted. And, like a cartoon, whenever highlighting is done, exaggeration will be there. When they have cartoons in the newspapers and magazines, if a politician has got a slightly long nose, they will draw it as one mile long! It is just an exaggeration. Not that it is like that. Exaggeration - **atīśayokti** - is used. Similarly, it will be said, one **brahmacarya** itself will give **everything**. So, a few disciplines are taken here and the **upaniṣad** says, **brahmacaryam** = that discipline. And while equating **brahmacaryam** with all other **sādhanās**, **upaniṣad** is using a **word play** also, to show that

**brahmacaryam** is equal to that. Thus, one and the same word will be split in different ways; and so, the meaning also will be given differently. So, we are going to get a series of *word plays* also. We will see how it is done. But, to enjoy the word play thoroughly, Sanskrit knowledge will be useful. So, you try to grasp that.

But, whether you understand or not, the *essence* of the whole section is what? **brahmacaryam** is a great **sādhanā**! The rest of the discussion is only just of academic importance. So, first **yadyajña ity ācakṣate** - that spiritual discipline, which is called **yajñah** or **yāgaḥ**. **yajñah** means what? A **vedic** ritual and that ritual is what? Really speaking, not the conventional ritual; but, the **upaniṣad** says, really speaking - **yajña** is nothing but, what? **brahmacaryam**. Following **brahmacaryam** itself is equivalent to performance of great **yāgaḥ**, **yajñā**. That means, whatever benefit all these **yāgās** and **yajñās** can give, that benefit, **brahmacaryam** itself is capable of giving - **brahmacaryam eva tat**.

Therefore what? **brahmacaryeṇa hi eva** - by observing the **brahmacarya vṛtam**, **yaḥ jñātā** - this **saguṇa upāsakā**. Here, **jñātā** refers to **saguṇa daharākāśa upāsakā**. **taṃ vindate** - attains that **paramātmā**. Of course, through **krama mukti**. So, the idea is what? Even if he does not practise all other supportive disciplines, just by following **brahmacaryam** as a support for **upāsana**, he can attain the benefit of **krama mukti**. Therefore, **brahmacaryam** is equal to all the **vedic yajñās**. This is comparison number one. So, here, the wordplay, if you observe, **yo jñātā** is there. The one who is a **upāsakā**, following **brahmacarya**. There, the word **yo jñātā**, if you read it together, **yo jñātā yo jñātā yo jñātā yajñah**, there, the play is, those two words in proximity will read like **yajñah**.

Then the second one. **atha yad iṣṭam ity ācakṣate**. **iṣṭam** means, another type of **vedic** ritual. [It is derived from the root 'yad'. past passive participle **iṣṭam**] - it is another type of **vedic** ritual and that **iṣṭam** is also what? **brahmacaryam eva tat** - whatever benefit **iṣṭam** will give, the word **iṣṭam** you know where we saw ? In **kaṭhopeniṣad** and **muṇḍaka upaniṣad** [1.2.10] –

**iṣṭāpūrtaṃ manyamānā variṣṭhaṃ nānyacchreyo vedayante pramūḍhāḥ |**  
**nākasya pṛṣṭhe te sukrṭe'nubhūtvemaṃ lokaṃ hīnataraṃ vā viśanti ||**

- there the word **iṣṭam** came. it means **yāgā**. And, **brahmacaryeṇa hyeveṣṭva** - by the sheer practise of **brahmacarya**, the **upāsakā** is performing - *indirectly* - all these **yāgās**. And even if he does not perform those **yāgās**, the **brahmacarya vṛtam** will give all those *benefits*.

That is why in **vānaprastha āśramā** and **sanyāsa āśramā**, there are not many rituals. **vānaprasthā** also cannot do many rituals; because, he does not have the resources to perform; because, **vānaprasthā** lives where? What a big question?! **vānaprasthā** lives in the **vanam**. And therefore, he does not get ghee, he cannot procure materials, **vānaprasthā** cannot perform most of the **sādhanās** a **gṛhasthā** can do. And, similarly, a **sanyāsi** also, if He finds His purity is not complete, He also cannot perform most of the **sādhanās**. **sanyāsi** cannot perform rituals. Thus, in **vānaprastha & sanyāsa āśramās**, most of the conventional **sādhanās** are not available. Therefore, for them, those **sādhanās** are replaced by **brahmacarya vṛtam**. For **vānaprasthā**, **brahmacaryam** is important; because, he cannot perform most of the rituals. **sanyāsi** also cannot; **brahmacāri** too cannot. So, three **āśramīs** cannot perform rituals. Therefore, that is compensated, by what? **brahmacarya vṛtam**. And so, by the sheer practise of **brahmacarya**, a **brahmacāri**, a **vānaprastha** and a **sanyāsi** compensate for the non performance of all the other **vedic sādhanās**.

He cannot do charity. Why? What a big question?! He himself lives by charity. He himself is lives on charity. So, **yagñam** is not possible. **dānam** is not possible. All of them are compensated by **brahmacarya vṛtam**. Therefore, **tadbrahmacaryeṇa hyeveṣṭva** - by doing the **yāgās**, indirectly through **brahmacarya vṛtam**, **ātmānam anuvindate** - the **upāsakā attains paramātmā**. [of course in the form of **krama muktiḥ**; you have to remember]. So what is the second equation? **brahmacaryaḥ** is **yagñah** is number one. **brahmacaryam** is **iṣṭam** is the second comparison. Then, what is the third one? Hereafter, the word play will start.

अथ यत्सत्रायणमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येव सत आत्मनस्त्राणं विन्दतेऽथ यन्मौनमित्याचक्षते ब्रह्मचर्यमेव तद्ब्रह्मचर्येण ह्येवात्मानमनुविद्य मनुते '॥

**atha yatsattrāyaṇam ity ācakṣate brahmacaryam eva tad brahmacaryeṇa hyeva sata ātmana- strāṇaṃ vindate 'tha yan maunam ity ācakṣate brahmacaryam eva tad brahmacaryeṇa hyev-ātmānam anuvidya manute' ॥ 8.5.2 ॥**

Here, another big basic ritual is taken for comparison. And that ritual is called **sattrāyaṇam**. Combination of two words, **sattram** and **ayanam**. Put together, it is called **sattrāyaṇam**. The word **sattram** indicates, it is a **vedic** ritual, involving several people. It is not a one **yajamānā** ritual; but, **bahu yajamāna karmā** is called **sattram**. That means, it must be a very big ritual. Like, **atirudra mahārudra**. If it is **rudra ekādaśani** [11 times chanting of **rudram**], you can manage to chant 11 times. But, when it comes to **mahārudram**, **atirudram** etc., it is 13200 or, something like that; or, 1 lac times etc. Naturally, we will require many priests.

Wherever many are required, it will become what? **sattram**. And when the ritual is performed for many days, minimum of one year continuously - **eka saṃvatsara ātmakam karmā** - for one year or more, then it is called **ayanam**. Therefore, **sattrāyaṇam** means, a **vedic** ritual which involves several people; and also one which involves more than 365 days of performance. Such a **huge ritual** is called **sattrāyaṇam**. Now a days, we do not do such **yajñās** at all. Where do people have the time? Now, the **upaniṣad** says, **brahmacarya vṛtam** is so great that, it is equal to the **sattrāyaṇam** ritual. **yat sattrāyaṇam iti ācakṣate** - people call **brahmacaryam eva, tad**. Why? Because, by practising **brahmacarya** itself, the **upāsakā** will attain the benefit, which benefit the **sattrāyaṇa karmā** will give.

Now, the question is, what is the benefit received from **sattrāyaṇam**. The **upaniṣad** splits the word differently, now. Here alone the word play. Previously, how did we split? **sattram** and **ayanam** we split. Now, in the second interpretation, the **upaniṣad** splits it as, **sat+trāyaṇam**. **sat** means **brahman**, the **paramātmā**. "**sadeva somya idam agra āsīd ekamevādvitīyam**" [in which **upaniṣad** this **mantrā** comes? **sadeva somya idam agra āsīd**]. In **chāndogya upaniṣad**. Which chapter? 6th chapter, called **sat vidyā**, which we studied. So, **sat** means **paramātmā**. **trāyaṇam** means, protection. Derived from the root **trai** - **trayate** - to protect. Therefore, **sat trāyaṇam** means, protection from **paramātmā**. And, this **upāsakā**, by practising **brahmacaryam**, he gets the benefit of **sat trāyaṇam**. And **sat trāyaṇam** how should you interpret? **sataḥ brahmaṇaḥ trāyaṇam**. Therefore, he says, **brahmacaryeṇa hi eva sataḥ ātmanaḥ** - from the **paramātmā**, [**pañcamī vibhakti**], from the **Lord**, **trāṇam vindate**. **trāṇam** means, protection he gets. So, whatever be the benefit from **sattrāyaṇam**, that **sattrāyaṇam** he gets.

So, first **sattrāyaṇam** when we say, you should take the first meaning [a **huge ritual**]. 'He will get the **sattrāyaṇam** benefit', when we say, we have to take the second interpretation [protection from the **Lord**]. That is the fun of these words. Splitting the words *differently*. So, what is the third equation? **brahmacaryam** is equal to **sattrāyaṇam** ritual.

So far, three equations we have seen. Then what is the fourth one? **atha yat maunam iti ācakṣate** - **maunam** is another very important discipline, which is very, very difficult to practise. Especially, for a person who is talkative, who talks in sleep also! So, **maunam** is considered an important **vṛtam**. **muneḥ bhāvaḥ maunam!** And the **upaniṣad** says, **brahmacaryam** will give the same benefit that **maunam** will give. Therefore, **yat maunam iti ācakṣate brahmacaryam eva tat**. And how will he get the benefit of **maunam**? While explaining this, the **upaniṣad** interprets the word **maunam** in a different way. That is again, word play. What is that? **ātmānam anuvidya manute'** - that **maunam** is **manute iti**

**maunam**. Derived from the root 'man' - to do **upāsanā** or meditation. By practising **brahmacarya vṛtam**, this **upāsakā** gets the opportunity to practise **maunam**. What is **maunam** here? **upāsanā** or meditation. That **maunam** is 'Silence'. This [**meditation**] is also **maunam**. Therefore, both are equal. First **maunam** is what? 'Silence'. Second **maunam** means, **meditation**. Therefore, both of them are equal. So, **brahmacaryeṇa** - by **brahmacarya vṛtam**, the **upāsakā ātmānam anuvidya** - having understood the **saguṇa ātmā**, [**ātmānam** means, **saguṇa paramātmānam**] **anuvidya manute**. **manute** means, **dhyānam karoti**. Therefore, **brahmacaryam** is equal to **mauna sādhanā**. This is the 4th equation. 2 more are going to come in the next **mantrā**.

अथ यदनाशकायनमित्याचक्षते ब्रह्मचर्यमेव तदेष ह्यात्मा न नश्यति यं ब्रह्मचर्येणानुविन्दतेऽथ यदरण्यायनमित्याचक्षते ब्रह्मचर्यमेव तदरश्च ह वै ष्यश्चार्णवौ ब्रह्मलोके तृतीयस्यामितो दिवि तदैरं मदीयं सरस्तदश्वत्थः सोमसवनस्तदपराजिता पूर्ब्रह्मणः प्रभुविमितं हिरण्मयम् ॥

**atha yad anāśakāyanam ity ācakṣate brahmacaryam eva tad eṣa hyātmā na naśyati yaṃ brahmacaryeṇānuvindate 'tha yad araṇyāyanam ity ācakṣate brahmacaryam eva tad araśca ha vai ṣyaścārṇavau brahmaloke tṛtīyasyām ito divi tadairam madiyaṃ saras tad aśvatthaḥ somasavanas tad aparājitā pūr brahmaṇaḥ prabhuvimitaṃ hiraṇmayam ॥ 8.5.3 ॥**

The fifth discipline with which **brahmacaryam** is equated is **anāśa kāyanam**. This word, **anāśa kāyanam** is split first in one particular way. And when it is so split, it will mean, **upavāsa vṛtam**. **anāśa kāyanam** is practising varieties of **upavāsa**. And in **sāstrā**, within **upavāsa**, many varieties are there; called, **kṛcchram** & **cāndrāyaṇam**. **kṛcchram** is a variety of **upavāsa**. And within that **kṛcchram** itself, there are many sub-divisions. But, what is common to all of them? **upavāsa** or fasting! Varieties of fasting. Similarly, **cāndrāyaṇam** is another type of **upavāsa**. There also sub-divisions. Thus, in the form of **kṛcchram** & **cāndrāyaṇam** varieties of **upavāsās** are prescribed.

For example, I will give you one particular case of **cāndrāyaṇa vṛtam**. Just as the moon waxes and wanes, increases and decreases, along with the moon, we should also gradually increase & decrease the food intake. Suppose on an **amāvāsyā** day you are in total fasting and thereafter **prathamā**, **dvitīyā** etc, follow. And your total food capacity you have to divide into 15; because, 15 days to **paurṇamī**. Suppose you can eat 15 dosais [I am imagining for the benefit of calculation. Do not try 15 or 16!] Suppose you can take, what you do? On **amāvāsyā**, no dosai. On **prathamā**, one. On **dvitīyā**, two. On **tṛtīyā**, three. Proportionately increase. And on **paurṇamī** you take 15. Thereafter, again, reduce to 14, 13 etc. Proportionately decrease. This is called **cāndrāyaṇa upavāsa vṛtam**. Like that, varieties of

**kṛcchram**. Literally, **kṛcchram** means, giving *deliberately discomfort* to the body, as a form of austerity. *Deliberately giving discomfort* to the body, in a controlled manner, so that you do not hurt the body, permanently. Permanent hurt should not be caused; but, still you should undergo *some physical pain*. **śarīra pīḍanam tapaḥ**. The very definition of **tapas** is, **śarīra pīḍanam**

So, sleeping without fan or air condition. It is a discomfort. Either you practise it [or, the Corporation itself suggests, 'why cannot you practise?' I do not know whether it is on or not, everyday, one hour why cannot you practise **tapas**, instead of using inverter or generator!] You go through the discomfort, and see what will happen. Similarly, not eating. Similarly, not using chappal. Similarly, not using pillows. Those who take **sabarimalai vṛtam** for 41 or 48 days, even they walk through the 40 km route, without chappal. It is **śarīra pīḍanam**. When it is forced by others, it is suffering; but, when I myself *voluntarily, deliberately, willfully* enforce that, it is called **tapaḥ**.

And **kṛcchram** is a form of **tapas**. And **vedā** wonders if we prescribe **śarīra pīḍanam** as **tapaḥ**, there may be many people who do not have sufficient health condition to practise this **upavāsa**. If someone has ulcer problem suppose, those people **kṛcchra cāndrāyaṇa vṛtam** they will get affected. Therefore, **śāstrā** says, if you cannot practise **kṛcchram**, then give **dakṣiṇā** to a **brāhmaṇā**. Because, giving money also is a pain. [Taking money is pleasure!] And that is why, in many rituals they will say, '**kṛcchrārtham tubhyam aham sampradatte**'. 'I am giving this money in place of **kṛcchram**'. You will be wondering, why I have to give some money [10 rupees, 15 rupees] now & then?! It is for *not practising kṛcchram*. That, you are doing, *in the form of dakṣiṇā*. Anyway, **anāśa kāyanam** is a type of **upavāsa**. Details in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥ ॐ शान्तिः शान्तिः शान्तिः ॥

#### 41. Chapter 8.5.3 & 8.5.4 and 8.6.1

अथ यदनाशकायनमित्याचक्षते ब्रह्मचर्यमेव तदेष ह्यात्मा न नश्यति यं ब्रह्मचर्येणानुविन्दतेऽथ यदरण्यायनमित्याचक्षते ब्रह्मचर्यमेव तदरश्च ह वै ण्यश्चार्णवौ ब्रह्मलोके तृतीयस्यामितो दिवि तदैरं मदीयं सरस्तदश्वत्थः सोमसवनस्तदपराजिता पूर्ब्रह्मणः प्रभुविमितं हिरण्मयम् ॥

**atha yad anāśakāyanam ityācakṣate brahmacaryam evatad eṣa hyātmāna naśyati yaṃ brahmacaryeṇānuvindate 'thayad araṇyāyanam ityācakṣate brahmacaryam evatad araśca ha vai ṇyaścārṇavau brahmaloke tṛtīyasyām itodivi tadairam madiyaṃ saras tad aśvatthaḥ somasavanas tad aparājitā pūr brahmaṇaḥ prabhuvimitaḥ hiraṇmayam ॥ 8.5.3 ॥**

In this 8th and final chapter of **chāndogya** we get two important topics. One is **saguṇa brahma upāsanā** and the other is **nirguṇa brahma jñānam**. And, this **brahman** is visualised in the space within the heart. And since it is small, the space within the heart is called **dahara ākāśaḥ**. **daharam** means, **alpam**. **ākāśā** means, space. This **alpa ākāśā** within the heart is visualised as **saguṇam brahma**; and later, it will be revealed as **nirguṇam brahma** also. This **daharākāśa rūpa saguṇa brahma upāsanā** is talked about in the first six **khaṇḍa** - the first six sections - of the 8th chapter. And from the 7th section onwards, the **nirguṇa brahma vicārā** - in the form of **avasthā traya viveka** - we will get; which will be very, very similar to **māṇḍūkya upaniṣad**.

In this first **daharākāśa upāsanā** portion, we have come to section number 5. And in this particular section, the **upaniṣad** is talking about one of the *supportive sādhanās* used by **daharākāśa upāsakā**. The *primary sādhanā* is the **upāsanā** itself. That has been talked about. In this particular section, *supportive sādhanā* is talked about. I had said in the last class, many *supportive sādhanās* are there. Even the *values* mentioned in the **bhagavad gītā**, like **amānitvam** - they are also prescribed for **saguṇa upāsanā**. And even **sādhāna catuṣṭaya sampatti** is prescribed as a *supportive sādhanā*. Along with all these *supportive sādhanās*, **brahmacaryam** *also* is one *supportive sādhanā*. That **brahmacaryam** is highlighted in the **pañcama khaṇḍaḥ**.

And the glory of **brahmacaryam** is given here by equating it to various other spiritual **sādhanās**. Previously we saw that **yajña** is nothing but **brahmacaryam**. Which means, whatever be the benefit one will attain through performing **yajñās**, the same benefit can be attained through **brahmacarya**. Similarly, **atha yan maunam ity ācakṣate brahmacaryam**

**eva tad.** Thus, various **sādhanās** are equated to **brahmacaryam**, to glorify that. And we have entered into the third **mantrā**.

Here, two more **sādhanās** are mentioned *as equal to brahmacaryam*. The first one is called, **anāśakāyanam** - and I was explaining this word in the last class. The word **anāśakāyanam** will be interpreted in two different ways. I said, a *word play* will be done, and it will be shown that **brahmacaryam** will be equal to **anāśakāyanam**; because, **brahmacaryam** leads to **anāśa kāyanam**. So, in this word play, what is the *first meaning* of the word **anāśakāyanam**? Here we will split it as, **na āśaka ayaṇam**. **a [an] + āśaka + ayaṇam**. [**āśaka** or **āśa** is derived from the root **aś** - to eat. **aśnāti**. 9th conjugation. **aśnāti aśnītaḥ aśnanti**]. **āśakam**, means what? Eating. If **āśakam** means eating, **anāśakam** means what? Non-eating! That is, **upavāsa vṛtam**. And, in the last class I said, the scriptures talk about *varieties of fasting*, known by the name **kṛcchram**, **cāndrāyaṇam** etc. Within **kṛcchram** itself, several sub-divisions are there. Consuming milk alone for some days. Consuming water alone for some days. Consuming fruits alone for some days. Consuming nothing for some days. Various degrees of fasting are there.

And **ayaṇam** means what? Commitment. **parāyaṇatvam**. So, **anāśakāyanam** means, **upavāsa parāyaṇatvam**. **upavāsa parāyaṇatvam** means, committed practise of **upavāsa**. Not on a particular day alone; but, *systematically* - like every **pradośam**, every **ekādaśī**, every **ṣaṣṭhī** etc. Even now, many people practise fortnightly **upavāsa**, weekly **upavāsa**, monthly **upavāsa** etc. [And some people say, "**Swāmījī**, daily I practise three times **upavāsa**; between breakfast & lunch; between lunch & evening snacks; and, between evening snacks & dinner. Those types are also there!] These varieties of **upavāsa**, regularly practised, is called **anāśakāyanam**. And the **upaniṣad** says, this **upavāsa vṛtam** is equivalent to **brahmacaryam**; because, **brahmacaryam** will give the benefit of all these **vṛtams**. Then, what is the benefit given by **brahmacaryam**? The **upaniṣad** says, it gives **anāśakāyanam**! What is the benefit? **anāśakāyanam**! But, when you say the benefit is **anāśakāyanam**, by *word play*, you have to split it differently. And how do you split it?

*Previously* I said, **a [an] + āśaka + ayaṇam**. ['a' becomes 'an' due to **sandhi** rule]. **an + āśaka + ayaṇam**. *Now*, we split it as, **a + nāśaka + ayaṇam**. Previously **āśakam** means, *eating* we said. Now, we split as **nāśakam**. **nāśakam** means what? *Destruction* or *mortality*. And, **anāśakam** means what? *Non-mortality*. Non-mortality means what? **Immortality**! And **ayaṇam** means what? *Attaining* or *reaching*. And therefore, **anāśakāyanam** means, **brahmacaryam** will *take a person to immortality* [through **krama mukti**]. Therefore, **an**



**āśaka ayanam** and **a nāśaka ayanam** are both one and the same. And that is what it is given here.

Look at this **mantrā. eṣa hyātmā na naśyati**. So, when it says, **na naśyati**, we have come to the *second* splitting of the word **anāśakāyanam**. **na naśyati** means **a + nāśakaḥ**. And, **yan**. That immortal **ātmā** or **saguṇam brahma, brahmacaryeṇa anuvindate** - a person attains through **brahmacaryam**. Thus, **brahmacaryam** also is **a nāśaka ayanam** - A MEANS OF REACHING IMMORTALITY. Therefore, it is equal to **an āśaka ayanam**, which is, A FORM OF **UPAVĀSA VṚTAM**.

And then, the last & final discipline or **sādhanā** is taken. What is that? **atha yad araṇyāyanam ity ācakṣate**. **araṇyāyanam** means **araṇya vāsaḥ** or **vana vāsaḥ** or **vānaprasthaḥ**. **araṇyāyanam = araṇya vāsaḥ = vana vāsaḥ = vānaprasthā** way of life. And why is it talked about? **We have to note it. It is an aside point**. In our tradition, broadly the spiritual **sādhanās** are divided into three. **karma yogā, upāsana yogā & jñāna yogā**. And depending upon the type of **sādhanā**, the scriptures talk about the *appropriate infrastructure* also. That appropriate infrastructure is called *the āśramāḥ*. Thus, we have got a concept called **varṇa āśramā dharma**. There, the word **āśramā** means what? The lifestyle, the type of infrastructure one has should be conducive to the type of **sādhanā**. And **vedā** says, **karma yogā** goes with **gṛhastha āśramā**. Because, **karma yogā** requires what? Lot of accessories. Money is required. Materials are required. Manpower is very much required. Therefore, lot of possessions. In short *PORT addition*. Not, *reduction*. *PORT* addition is required. For what? **karma yogā**. Therefore, **karma yogā** is associated with what? **gṛhasthāśramā** infrastructure. Similarly, **upāsana yogā** is equated to **vānaprastha āśramā** infrastructure; because, in **upāsana yogā**, you do not require money, materials or man power. In fact, all men should **go out**; because, I have to practise **upāsana**. No money, no possession, no gadgets, no people. So, **upāsana yogā** is connected with what? **vānaprastha āśramā**. And **jñāna yogā** is associated with **sanyāsa āśramā**. And **brahmacarya āśramā** is for *learning* the theory of **yogā**. Because, without *learning the theory*, you cannot practise them. **brahmacarya āśramā** is for *learning*. **gṛhastha, vānaprastha** and **sanyāsa āśramās** are for *implementation*. And here, **saguṇa upāsana** is the subject matter. Therefore, what is the **āśramā** associated with that? **vānaprastha āśramā**. So, the **upaniṣad** says, **araṇyāyanam** - the **vānaprastha āśramā ity ācakṣate**. And this **vṛtam** or **sādhanā** is also equal to what? **brahmacaryam eva tad. brahmacarya sādhanā** is *equivalent* to **vānaprastha āśramā**.

Then, the question is, 'how do you say so?' That also the **upaniṣad** justifies. How? By another *word play*! The word **araṇyāyanam** is split in *two different ways*. How? In the first

interpretation you take **araṇyam** as one-word. **ayanam** as another word. **araṇyam** meaning **forest**. **ayanam** means, what? Departure or stay. *Stay in the forest*. This is the well known, popular meaning. No difficulty.

The second interpretation is given here. Here, you split **araṇyam** itself into two. **aram+nyam**. **ara+nya** and these two words put together. What are the two words? **ara** and **nya** put together refers to **brahmalokā**. **ara+nya** is equal to **brahmalokā**. [How do you say so? I will explain, step by step]. So, **araṇyāyanam** means what? **brahmaloka prāptiḥ**. So, **brahmacaryam** is **araṇyāyanam**; because, it leads to **araṇyāyanam**! Thus, first time when you say **brahmalokā** is equal to **araṇyāyanam**, you should take *meaning number one*. And when you explain the **reason** - because **brahmacaryam** leads to **araṇyāyanam** - there, you should take meaning number two.

Now, the next question is, 'how do you say **araṇyam** is **brahmalokā**?' For that, the **upaniṣad** gives the explanation - 'because **brahmalokam** is an extraordinary place; and in that **brahmalokā**, there are two very vast oceans'. Very vast **samudraḥ**. **arṇavaḥ** means, **samudraḥ**. And one ocean in **brahmalokā** is called **araḥ** or **ara**. Another ocean in **brahmalokā** is called, what? **nya**. Therefore **ara** and **nya** refer to the two oceans of **brahmalokā**. Therefore, by extension, **araṇyam** will indicate what? **ajahal lakṣaṇayā**, [**ajahal lakṣaṇayā** if you remember it is okay; otherwise forget it]. By **ajahal lakṣaṇayā** [non-exclusive implication], **araṇyam** refers to **brahmalokā**.

And the **upaniṣad** says, not only **brahmalokā** has got these two oceans; but, there are so many *other wonderful things*. And various things are listed here. This **brahmalokā** alone is what **vaiṣṇavās** call as **vaikuṅṭha brahmalokā**, of this particular section and also several other places, alone is the **vaikuṅṭha lokā** of **vaiṣṇavās**. And when they talk about **brahmaloka prāpti** and **muktiḥ**; or, when they talk about **vaikuṅṭha prāpti** and **muktiḥ**, it refers to what? Our **krama muktiḥ**. **advaitins krama mukti** is **vaiṣṇavā's vaikuṅṭha loka prāptiḥ**. So, we will join them also; no problem. But, we talk about **jīvan mukti**, here and now, which is not there for **vaiṣṇavās**. Not there for the **śaivās**. They also have got a **mukti**, which is equal to our **krama mukti**. And their **mukti** they will call **kailāsa loka prāptiḥ**. Hence, **kailāsa lokā**, **brahmalokā**, **vaikuṅṭha lokā** - they are all synonymous. And by going there, people can attain what? **krama muktiḥ**.

Now, look at the description of **brahmalokā**. **tad araḥ ca ha vai nyaḥ ca**. **tad** means, what? **tatra** - so, in that **lokā** - in **brahmalokā**. **araḥ ca**. **nyaḥ ca**. These are the two names. Of what? **arṇavau**. **arṇavaḥ** means, **samudraḥ**. And these two oceans are located where?

**brahmaloke** - in the **brahmalokā**. And where is this **brahmalokā**? **ṛtīyasyāmito divi. divi** means, in the higher heavens. **brahmalokā** is in the higher heaven, which is the third plane of existence. **brahmalokā** is in the heaven, which is the third plane of existence. **ṛtīyasyām** means, third plane.

And how do you say 'heaven is the third plane?' Because, **bhūlokā** is ground floor or first floor?! [In that, there is a problem. Whether you are counting the ground floor as first floor or zero floor?!] So, the **upaniṣad** counts **bhūlokā** not as ground floor; but, as first floor. Then, **bhuvar lokā** is the second plane; and **svarga lokā** is in the third plane. And, in the **svarga lokā** itself, there are sub-divisions. What are the sub-divisions in **svarga lokā**? **maha lokā, jana lokā, tapo lokā, satya lokā**. So, **bhūh - bhuvah - suvah - mahah** are there. **suvah** is also part of heaven. **mahah** is also part of heaven. **janaḥ** is also part of heaven. **tapah** is also part of heaven. **satya lokā** is in the heaven's top most plane. That is called **brahma lokah**! So, **brahma lokā** is the highest in the third plane, called **heaven**. **brahmalokā** is the highest in the third plane, called the **heaven**. And in that **brahmalokā**, two oceans are there. **itaḥ divi tad airaṃ madīyaḥ sarah**. Not only that. Just as in the **bhūlokā** we have got wonderful drinks - pepsi, coke and all - similarly, in **brahmalokā** also, there are wonderful *nectarised* drinks, called **airaṃ madīyam**. **brahmalokā**'s pepsi or **brahmalokā**'s coca cola is called **airaṃ madīyam**. **airaṃ madīyam** means, exciting, filling. Okay, do not take 'drinks' in any negative sense. That which gives extreme happiness, exhilarating. **madīyam** means, **mada janakam**. **madaka** means, joy. Such drinks, such nectar like **airaṃ madīyam** are there. In what quantity? **sarah**. **sarah** means, a **lake-full**! You can take as much as you want; no money need be given. **airaṃ madīyaḥ sarah**.

**aśvatthaḥ soma savanaḥ** - and there is another heavenly tree called **aśvattha vṛkṣaḥ**. Not local **aśvattha**; but, heavenly **aśvattha** is there. And that also gives a wonderful drink, called **soma savanaḥ**. **somaḥ** is the name of *another* nectar like drink. **soma savanaḥ** is adjective to **aśvattha**. The **aśvattha vṛkṣa** which is the producer, **savanaḥ** means, the producer of the **soma**.

And not only that, **tad brahmaṇaḥ pūr**. [The word **aparājita** - I will explain later. We will take up the next word **pūr brahmaṇaḥ**]. **pūr** means **puram** or the world. The **srṣṭi** and **brahmaṇaḥ pūr** means, the city of **brahma**. **brahma** means what? Not, **nirguṇam brahma**. The **hiraṇyagarbha brahman's lokā**, the world, is that **brahmalokā**. And, **prabhu vimitam** - it is created by **Brahmāji** Himself, with all care, **prabhuvimitam**. **prabhu** means, **hiraṇyagarbha**; **vimitam** means, **specially created**; because, **hiraṇyagarbha** is going to reside there. Therefore, careful interior decoration, exterior decoration, all the curtains,

all the chairs - all of them, **brahma** has carefully watched and constructed. How do you know? What do I know! This is the description given here, in the **vedā!** **prabhu vimitam - nirmitam**. And halls are made up of what material? Is it local cheap plastic!? NO! **hiraṇmayam**. **hiraṇmayam** means what? All are gold, *solid gold* - , gold plated and all, solid gold, **hiraṇmayam** that is the **lokā**.

And, which **lokā** is, **aparājītā**. **aparājītā** means, which can never be attained by any other people. **aparaḥ** means, what? **anye janāḥ** - other people. And **ajitaḥ** means, *not won over* or *not acquired*. So, **apara ajitā** means, not attained by the *other people*. Now, once you say, "*other people*", other than whom? Here, **īśvara upāsakā** is the topic. Therefore, '*other people*' means, all others - other than **īśvara upāsakās**; those who do the **upāsanā** of local deities - they will *not* get. Those people who do **vaidika karmās**, they will *not* get. Only **īśvara upāsakās** will get, since it is *especially* meant for them! Like in big functions, first few rows are **reserved**. "Reserved", "Reserved" - they would have marked. Some will say, 'it is *fully* reserved'. Here, *reserved* for whom? **daharākāśa upāsakā**. And this *especially reserved* **brahmalokā** is attained by the **upāsakā**, through **brahmacaryam vṛtam**. Since the **brahmacarya vṛtam** is a means to attain **brahmalokā**, it is called **araṇya ayanam**. So, what is the essence of all these **mantrās**? **brahmacarya vṛtam** is *a very great discipline*, which goes along with **upāsanā**.

Continuing.

तद्य एवैतवरं च प्यं चार्णवौ ब्रह्मलोके ब्रह्मचर्येणानुविन्दन्ति तेषामेवैष ब्रह्मलोकस्तेषा ँसर्वेषु लोकेषु कामचारो भवति ॥

**tadya eva etāvaraṃ ca ṇyaṃ ca arṇavau brahmaloke brahmacaryeṇa anuvindanti teṣām eva eṣa brahmalokāsteṣā ̎sarveṣu lokeṣu kāmacāro bhavati ॥ 8.5.4 ॥**

So, here, the **phalam** of this **upāsanā** and **brahmacaryam** *together* - is talked about. **tat ye eva**. And suppose there are **saguṇa upāsakās** who practise **dahara upāsanā** as well as **brahmacaryam - anuvindanti** - they will attain. When? Not, **now**. *Very careful*. One has to practise this **upāsanā** *throughout life*. And remember, *not only throughout the life*, at the time of death also!

**prayānakāle manasā'calena bhaktyā yukto yogabalena caiva |**

**bhruvormadhye prāṇamāveśya samyak sa taṃ paraṃ puruṣamupaiti divyam ॥**

[You know where this **slokā** comes? I did not chant it in tune, therefore I am not sure you know. It comes in the 8th chapter of the **gītā** V-10]. There, **Lord kṛṣṇā** says, **krama mukti** is not an easy joke. If you think it is easier than **vedāntā**, **gītā** gives you a warning. It is much more tougher; because, the **upāsanā** must be practised throughout. **prayānakāle ca** - even at the time of **maraṇam**, **manasā acalena** - you have to sit in **padmāsanam**! Now itself it is difficult; at the time of death you have to sit straight; and **bhaktyā yukto yogabalena ca**; and **prāṇamāveśya** - you have to take the **prāṇa**, **bhruvormadhye āveśya samyak**. And you have to make sure that the entire **sūkṣma śarīram** goes out through the **suṣumṇā nādi** - through the middle of head; then, and then alone, **krama mukti** is possible. That means, one should have tremendous control over sense organs. Control over **prāṇā**. Control over the mind. Therefore, **aṣṭāṅga yogā** becomes extremely compulsory. For, which **mukti**? For **krama mukti**, **aṣṭāṅga yogā** is compulsory; because, we *should master* our **prāṇā**.

And here, the **upaniṣad** says, suppose a person does all these, **ānuvindanti**, then, after death, by traveling through **śukla gati**, he will go to **brahmalokā**. And what type of **brahmalokā**? **aram ca nyam ca arṇavau brahmaloke** - so he goes to **brahmalokā**, in which **brahmalokā**, there are the two oceans of **araḥ** & **nyaḥ** - **aram** and **nyam**. And not only the two oceans, *remember the gold palace* as well as **airam madīyam sarah**, **aśvatthaḥ**, **soma savanaḥ** [at least for one day remember!] - all these wonderful things this person will attain. And not only that; elsewhere, what are all the **siddhis** that he will get is pointed out. And some of them were mentioned in the second **khaṇḍa** of this particular chapter itself [**mantrās** 8.2.1 to 10] - **yaṃ yamantamabhikāmo bhavati yaṃ kāmam kāmāyate so'sya saṅkalpādeva samuttiṣṭhati tena sampanno mahīyate** ||

So, whatever he **WILLS** and **wishes**, will be available in his front. And therefore, **sarveṣu lokeṣu**. In fact, he can **create a virtual world** in front of him, for his own enjoyment. **bhūlokā** can be replicated in **brahmalokā**, **bhuvan lokā**. And not only he can get the local drinks, he can get our drinks also there! So, **sarveṣu lokeṣu** - he can go to any **lokā AT WILL**. He can **produce** any **lokā**, **AT WILL**. **kāmacāraḥ bhavati** means, what? *Free access* to all the sense pleasures.

All these are very elaborately discussed in **brahma sūtrā** also. He can multiply his body also. Like, if two drinks are there and only one mouth is there, how to drink both?! Okay, two straws you can have! So, you can have several bodies and *simultaneous* enjoyment is possible! How several bodies are created - all these are discussed in **brahma sūtrā**. [We elaborately saw once upon a time!] So, **kāmacāro bhavati** - this is the **phalam**.

And in this context, **śāṅkarācāryā** - does an *independent, very elaborate enquiry* He does, and asks the question, "what is the nature of the world that the **upāsakā** *creates* for his enjoyment?" What is the nature of the world? Is that *projected* world? Is it a materialised world? Is it a material, **bhautika prapañca**; or, is it also **mānasa prapañca**? **bhautika prapañcaḥ vā mānasa prapañcaḥ vā**? He makes a big enquiry. And He says that, it is not **bhautika prapañca**. *It is only a virtual world*, which he can create out of his mind, and which will be available for *him only*. But, it will have sufficient reality for his enjoyment. It is like a *deliberate* hallucination. Normally, hallucination is not deliberate; it happens on its own. For the hallucinating people, that experience is what? They will never take it as a mental projection. They can very clearly experience that person outside; even, hear voices etc. Similarly, it is a virtual **mānasa prapañcaḥ**. Then, is not it like dream? **śāṅkarācāryā** says, the dream world is not **WILL BORN**; it is **prārabdham** born. Therefore, you have *no choice*. But, for the **upāsakā**, this world is not **prarabdha** born; but, it is a *deliberate, WILL BASED, VIRTUAL WORLD*. Like the hologram or something they say. Same way, it is a world which he can create and enjoy also. Thus, **śāṅkarācāryā** does an enquiry and establishes that.

We are now entering the next section. With the previous **mantrā**, the **brahmacaryā** section is over. Now, the sixth section is going to talk about the **gati** or the travel of the **upāsakā**. So, the traveler has been talked about. The destination - **brahmalokā** - has been talked about. Hereafter, we have to talk about what? *The travel* or *the route* by which he will go. That is going to be the final section of **dahara upāsanā**.

Continuing.

## ***Eighth Chapter - Section 6***

अथ या एता हृदयस्य नाड्यस्ताः पिङ्गलस्याणिमन्तिष्ठन्ति शुक्लस्य नीलस्य पीतस्य लोहितस्येत्यसौ वा आदित्यः  
पिङ्गल एष शुक्ल एष नील एष पीत एष लोहितः ॥

**atha yā etā hṛdayasya nādyastāḥ piṅgalasyāṇimnastiṣṭhanti śuklasya nīlasya  
pītasya lohitas- yetyasau vā ādityaḥ piṅgala eṣa śukla eṣa nīla eṣa pīta eṣa lohitaḥ ॥  
8.6.1 ॥**

This particular portion is called **nāḍī khaṇḍaḥ**. The **nāḍī khaṇḍaḥ** is a section in the **upaniṣad**, which talks about various **nāḍīs** originating from the **hṛdayam** and we do not exactly know what the **nāḍī** is. Whether **vedā** refers to blood vessels or lymph vessels or nerve routes, it is not clear. But, it is talking about *a physical part in the body*, which is like a blood vessel. And from the **hṛdayam** several **nāḍīs** originate. And through some of these **nāḍīs** only, the **upāsakā** will depart and go out of the body. These **hṛdaya nāḍī** are discussed in several **upaniṣads**. In **chāndogya** this portion is discussed. In **bṛhadāraṇyaka**, there is another portion. In **praśna upaniṣad**, there is another portion. In different texts, these **nāḍīs** are discussed. And all these are analysed in **brahma sūtrā** and consolidated. This part of **śāstrā** is called, **nāḍī khaṇḍaḥ**. And really speaking, this topic will come only in the context of **krama mukti** of **upāsakā**. The **nāḍī khaṇḍā** topic is *only relevant and associated with krama mukti of upāsakā*.

Therefore, for those people who are interested in "**aham brahma asmi**" **aikya jñānam** and **jīvan mukti** here itself, this **nāḍī khaṇḍa** topic is *not relevant*. So, it has got only an academic knowledge advantage. *Therefore, we will just read this portion and academically understand what the śāstrā talks about this nāḍī.*

The **upaniṣad** says, **etā hṛdayasya nādyastāḥ**. And **śaṅkarācāryā** says, the word **hṛdayam** refers to the **physical heart** which is on the left side of the body. Because there are some people who talk about *a spiritual heart on the right side and a physical heart on the left side!* And they say that, **īśvarā** is not located in the physical heart; but, only in the spiritual heart. Thus, some people claim; but, that view is not accepted by **ādi śaṅkarācāryā**. He does not talk about right side spiritual heart. He says, heart means, **māmsa piṇḍaḥ**. Clearly, '**māmsa**' word He uses. There is a fleshy part. That is the heart on the left side of the body. Especially, on the chest part.

From that **hṛdayam**, several **nāḍīs** emerge. Several **nāḍīs** emerge. Since we do not know what exactly is the English translation, the safest translation of **nāḍi** is, what? **nāḍi**! Just write '**nāḍi**'. Add double 'aa' so that you do not read it wrong! And the **upaniṣad** says, several **nāḍīs** are emerging. And within those **nāḍīs**, there are colourful fluids flowing. Within those **nāḍīs**, colourful fluids are flowing. Colourful means, what? Having different colours. Then, what are the different colours in those **nāḍi** fluids? [that fluid is called **nāḍi rasah**] And these **nāḍi rasā** have got several colours. What are they? **piṅgalasya śuklasya nīlasya pītasya lohitasya - pītam** means, yellow; **lohitam** means, red; **piṅgala** means, golden colour; **śukla** means, white. [All in this book itself. Word to word translation is available. That is why I am going quickly]. So **nīlam** means, blue or dark. **lohitam** means, red. All of them, **aṇimnaḥ tiṣṭhanti. āṇimnaḥ** means, what? Minute flow. And why it is very minute? Because, **nāḍīs** themselves are *extremely small*.

So, within those **nāḍīs**, the subtle fluids are flowing. And that is why some people are wondering, 'whether it can be blood vessels?' Because, blood vessels cannot have different coloured fluids. Maximum red or dark red. But, here, yellow - blue - all such colours are mentioned. Therefore, some doctors are doing research to find out what might be the vessel? One doctor interviewed me and asked to study the **nāḍī khaṇḍaḥ**. I did not have interest in the **nāḍī khaṇḍa**. Who wants **krama mukti**? But, that doctor wanted to study the **śaṅkara bāṣyam** of the all the **nāḍī khaṇḍa** portions, in various **upaniṣads** and in **brahma sūtrā**! I had to specially concentrate for the sake of that doctor. He is suspecting that it may be the lymph vessel; and he says, in the lymph vessels, there are varieties of coloured fluids flowing! Anyway, *I do not know*. Whatever be the **nāḍi**, in those **nāḍīs**, colourful fluids are flowing. And why do they have different colours?

Why do they have different colours? **śaṅkarācāryā** says, according to **āyurveda śāstrā**, they give their own reason. What is that reason? They say that, these **nāḍi rasās** are made up of mixing or mixing up of different fluids from the body, like **vādam, pittam, kapam, blood** etc. And when these different fluids mingle, then you get what? Different colours! Because, blood is what colour? Red. Bile or **pittam** is what colour? Yellow. **kapam** is white colour. And **śaṅkarācāryā**, based on **āyurvedā**, what mixture He says? [I do not want to go to the details. When a particular kind of mixing takes place, then the colour will be **piṅgalam**. When a different kind of mixing takes place, then the colour will be **śuklam**; and so on. Like, the people mixing the paint for giving the appropriate shade. This is reason given by whom? The **āyurvedā** people.



But, the **upaniṣad** says that, there is another reason. And what is that? It says, **ādityaḥ** - the **sūrya devatā** - has got 7 colours. Known as, [we know, we have studied in the school!] - **VIBGYOR** - these seven colours are there in the white light. The **sūrya raśmis**, the rays of the sun, also have got these colours. And these rays of the sun, when they spread over the earth, when they spread over the people, these **raśmis** penetrate the **nāḍīs** also. 'But I do not see that', if you say, the **śāstrā** says, 'that is why I am telling you!' What is the purpose of **śāstrā**? What we cannot *see*, the **śāstrā** has to teach us. Therefore **sūrya raśmis** of 7 colours are spread over the **nāḍīs**. Of which people? *All the people*. And the **upāsakā** *passes through* the **sūrya raśmi** of those **nāḍīs**.

And then, the **sūrya raśmi** is *not only within* the **nāḍīs**, it goes outside also. And it goes up to what? The solar disc. Thus, **sūrya raśmi** is taken as a national highway which connects the **hṛdayam** and **sūrya maṇḍalam**. **sūrya raśmi** is a national highway which connects **sūrya maṇḍala** and **hṛdayam**. Outside the body, the **sūrya raśmi** is there. And inside the body, **sūrya raśmi** travels up to the **hṛdayam**. And what is the path through which it travels? Through the **nāḍīs**, the **sūrya raśmi** travels up to the **hṛdayam**.

Okay, why are you talking about all these? Because, the **upāsakā**, at the time of death, will start from **hṛdayam**, go through the **nāḍī**, along with the **sūrya raśmi**. And that **sūrya raśmi** we saw in **muṇḍaka upaniṣad** [1.2.5 & 6]. '**taṃ nayantyetāḥ sūryasya raśmayo yatra devānāṃ patireko'dhivāsaḥ**'; and, '**ehyehīti tamāhutayaḥ suvarcasāḥ sūryasya raśmibhir- yajamānaṃ vahanti**'. Through this **raśmi**, the **upāsakā** will go to **sūrya maṇḍalam**. And from there, to **brahmalokā**. This is going to be the **nāḍī khaṇḍa** topic, which we have to see in this section. We will just see the details, in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

## 42. Chapter 8.6.1 to 8.6.5

अथ या एता हृदयस्य नाड्यस्ताः पिङ्गलस्याणिमन्तिष्ठन्ति शुक्लस्य नीलस्य पीतस्य लोहितस्येत्यसौ वा आदित्यः  
पिङ्गल एष शुक्ल एष नील एष पीत एष लोहितः ॥

**atha yā etā hṛdayasya nādyastāḥ piṅgalasyāṇimnastiṣṭhanti śuklasya nīlasya  
pītasya lohitas- yety asau vā ādityaḥ piṅgala eṣa śukla eṣa nīla eṣa pīta eṣa lohitaḥ ॥  
8.6.1 ॥**

In this 8th and final chapter of **chāndogya** we are getting **dahara vidyā** and this **dahara vidyā** is divided into two. **dahara vidyā** number one is taught in the first six sections. And **dahara vidyā** number two is taught in the next six sections; that is, from the 7th up to the 12th. The first **dahara vidyā** is **saguṇa paramātma upāsanam**. The second **dahara vidyā** is **nirguṇa paramātma jñānam**. First one is **saguṇa**. The second one is **nirguṇa**. The first one is **upāsanam**. The second one is **jñānam**. And this **paramātma upāsanam** and **paramātma jñānam** are called **dahara vidyā**; because, **paramātmā** is visualised as the tiny space obtaining within the heart. **dahara ākāśa vidyā** is shortened as **dahara vidyā**. And of these two types of **dahara vidyā**, we are now completing the first **dahara vidyā**, in section number six; in which, the **upaniṣad** is talking about the **phalam** of **dahara vidyā** one. That is, the **phalam** of **saguṇa paramātma upāsanam**.

And the **upaniṣad** wants to point out that the **phalam** is, **krama muktiḥ**. And therefore, in this sixth section, the **upaniṣad** elaborately talks about the procedure of **krama mukti**. And, this portion alone is the basis for the entire 8th chapter of the **bhagavad gītā**. **bhagavad gītā** 8th chapter is based on these six sections. And according to the **śāstrā**, the **saguṇa paramātma upāsakā** has to practise the **upāsanā** *throughout the life; and at the time of death also*, he has to carefully practise this **upāsanā**. Which means, *he will be aware of the time of death*. Because of the **upāsanā śakti**, he will be sensitive enough to know the time of death. That is why he is able to practise the **upāsanā** at the time of death! Not only that, he withdraws the entire **sūkṣma śarīram**, **jñānendriyam**, **karmendriyam**, **prāṇā** etc - all of them, to the **hṛdayam**. And from the **hṛdayam**, he is able to direct the **prāṇā** and **sūkṣma śarīram**, through a special **nāḍi** - called **suṣumṇā nāḍi**.

Through the **suṣumṇā nāḍi** - which originates from the **hṛdayam**, which passes through the middle of our neck, which passes through the middle of our skull or head, and which opens up at the top of the skull - through that **suṣumṇā nāḍi** the **jīvā**, the **sūkṣma śarīram**, *travels*

*upwards*. And this **suṣumṇā nāḍi** path is called, **śukla gatiḥ**. And the travel is *through* the **śukla gati**, and the **jīvā** passes through. What **jīvā**? **upāsaka jīvā**. What about **jñāni**? **jñāni** passes through which **nāḍi**? **jñāni** never passes; he *fails*! So, **jñāni** never passes. *We are talking about **ajñāni upāsakā***. He goes through the **sūrya maṇḍalam**. The **śukla mārgā** - starting from **hṛdaya**, going through the **suṣumṇā nāḍi**, he is supposed to reach the **sūrya maṇḍalam**.

And naturally, the question comes, "what is connecting the **hṛdayam** and the **sūrya maṇḍalam**, the solar disc?" The **upaniṣad** says, the **sūryasya raśmayah**. The rays of the sun which originate from the sun, enters our head and enters the **suṣumṇā nāḍi**; not only the **suṣumṇā nāḍi**, through all the **nāḍīs**, this **sūrya raśmi** enters; and it comes up to the **hṛdayam**. But, "How do we know that the solar rays are penetrating through the **nāḍīs** of the **hṛdayam**?" The **upaniṣad** gives the logic. Because of that alone, within the **nāḍi** we are able to experience fluids of different colours. And all these different colours of fluids are in the **nāḍi**. The colouration came because of what?

According to the **upaniṣad**, the colouration is given by the **VIBGYOR** or the seven colours of the **sūrya raśmi**; because, they pass through the **nāḍīs**. Therefore, the **upaniṣad** says in **mantrā** one, **hṛdayasya nāḍyah tāḥ aṇimnastiṣṭhanti. aṇimnaḥ** means, with a very, very subtle fluid. **aṇimna rasena**. And these subtle fluids, which go through the **nāḍi**, have got different colours. What are the colours? **piṅgalena. piṅgalasyā** should be converted into **tritīyā. piṅgalena rasena. śuklena rasena. nīlena rasena. pītena rasena. lohitenā rasena**. With all these colourful fluids, the **nāḍi** is filled up. Therefore, if you cut open the heart, [do not try; but, they say], if you cut open the heart you can see different coloured fluids. And I told you that, one doctor confirmed that we do see coloured fluids within the body. And how do these colours come? Medical people give different reasons. They say, it is due to different combination of **vādam, pittam, kapam** and **raktam**. **raktam** means, blood. Due to a combination of these, the colours come. That is the *medical reason*.

But, the **upaniṣad** gives a *different reason*. And, what is that? Not because of **vādam, pittam, kapam** and all; colours are because of **sūrya raśmi praveśah**. Therefore, the **upaniṣad** says, **asau vā ādityah piṅgalaḥ**. This **āditya**, the solar disc, with different rays has got **piṅgalaḥ** & all these colours. **piṅgalaḥ** means, golden yellow. **śuklaḥ** is white. **nīlaḥ** is darkish blue. **pītaḥ** is, yellow. **lohitaḥ** is red. And all these colours are in the solar rays also; all these colours are in our **nāḍīs** also. From that, we come to know, there is national highway. **upaniṣad** is going to say that. A national highway connecting **hṛdayam** and **sūrya maṇḍalam**. What is that highway? We are going to get the highway description. We will read.

तद्यथा महापथ आतत उभौ ग्रामौ गच्छतीमं चामुं चैवमेवैता आदित्यस्य रश्मय उभौ लोकौ गच्छन्तीमं चामुं  
चामुष्मादादित्यात्प्रतायन्ते ता आसु नाडीषु सृप्ता आभ्यो नाडीभ्यः प्रतायन्ते तेऽमुष्मिन्नादित्ये सृप्ताः ॥

**tadyathā mahāpatha ātata ubhau grāmau gacchatimaṃ cāmuṃ caivamevaitā  
ādityasya raśmaya ubhau lokau gacchantimaṃ cāmuṃ cāmuṣmādādityātpratāyante  
tā āsu nāḍīṣu sṛptā ābhyo nāḍībhyaḥ pratāyante te'muṣminnāditye sṛptāḥ ॥ 8.6.2 ॥**

Thus, the **sūrya raśmi** - the rays of the sun - serve as a highway, a big path. Like what? An example is given. **tadyathā mahāpathaḥ. mahāpathaḥ** means, **mahāmārgaḥ. mārgaḥ** means, a road. **mahā mārgaḥ** means, a highway road. And **ātataḥ** means, which stretches to a very long distance. Like NH 47 and all. They say, some of them start from the northern tip of India and it comes up to Kanyākumārī. **ātataḥ** means, what? Stretching to a vast distance. Like, a big highway stretching to a vast distance. **ubhau grāmau gacchati** - connects two villages or two towns or two cities. One **mārgaḥ** connects. And what are they? **imaṃ ca** - the city that is close by; and also, **amuṃ ca** - the city or town which is far away, these two towns are connected by this long stretch of highway. **evam** - in this manner. And one highway will have several lanes; similarly, **raśmi** also have got not one lane, multi-laned highway. Each **raśmi** is like a lane of the highway. Therefore, the **upaniṣad** says, **evam eva** - in the same manner, **ādityasya raśmayaḥ** - the rays of the sun; **ubhau lokau gacchanti** - it is the biggest highway possible. Because, it is not connecting just two places on the earth; but, it is a highway connecting **bhū lokā** and which **lokā**? The highest **lokā** - **brahma lokā**. These two **lokās** are connected. So, the **upaniṣad** says, **ubhau lokau. bhū lokā brahma lokau gacchanti**. They link or connect. And what are they? **imam ca. imam ca** means, this **lokā**. And this **lokā** means, what? **bhū lokā**. Because, we are supposed to be in **bhū lokā**! And **amuṃ ca** - the farthest and highest **lokā**, namely, **brahmalokā**, the seventh heaven.

And because of this reason, **amuṣmād ādityāt pratāyante tā āsu nāḍīṣu sṛptā** - so, those rays, **tā = taḥ** means, **raśmayaḥ**, those rays, which are the highway. **amuṣmād ādityāt pratāyante** - which proceed or originate from the solar disc. **pratāyante** means, originate. Proceed. Come forth. From where? **ādityāt** - from the sun. The **sūrya lokā. tā = taḥ** - those **raśmi, āsu nāḍīṣu sṛptā** - they pervade, they penetrate, they pass through. **sṛptā** means, what? Passing through. What passes through? The **raśmi**. And pass through, what? **āsu nāḍīṣu** - our own **nāḍīs**. That means, they enter our body. And it is not a one way traffic. The other way also the **upaniṣad** says. **ābhyaḥ nāḍībhyaḥ pratāyante** - similarly, the solar rays which come from the **hṛdayam**, through the **nāḍīs**, passing through or proceeding from the **nāḍīs**, the **raśmi. te'muṣminn āditye sṛptāḥ** - they pass through the **sūrya maṇḍalam** also. All the **upāsakās** are supposed to pass through the solar disc. That is why in **īśāvāsya upaniṣad**, for the **upāsakā**, there is a very famous prayer. [mantrā-15, 16] -

**hiraṇmaye na pātreṇa satyasyāpihitam mukham | tattvaṃ pūṣann apāvṛṇu satya dharmāya dr̥ṣṭaye || pūṣann ekarṣe yama sūrya prājāpatya vyūha rāsmīn samūha tejah ... etc**

The **upāsakā** prays to the **Lord**, 'let the solar disc open for me so that I can pass through and reach **brahmalokā**'. Therefore, **te amuṣminn āditye sr̥ptāḥ**. Means what? The road is ready. Hereafter, the **upāsakā** has to travel through the road. That is going to be given later.

Continuing.

तद्यत्रैतत्सुप्तः समस्तः सम्प्रसन्नः स्वप्नं न विजानात्यासु तदा नाडीषु सृप्तो भवति तं न कश्चन पाप्मा स्पृशति तेजसा हि तदा सम्पन्नो भवति ॥

**tad yatraitat suptaḥ samastaḥ samprasannaḥ svapnaṃ na vijānāty āsu tadā nāḍīṣu sr̥pto bhavati taṃ na kaścana pāpmā spr̥ṣati tejasā hi tadā sampanno bhavati || 8.6.3 ||**

So, here, the **upaniṣad** says, the **jīvā** travels through these **nāḍīs** - not only at the time of death; but, regularly the **jīvā** goes up and comes down through the **nāḍīs**, during the transition from **jāgrat avasthā** to **suṣupti avasthā**; and again, **suṣupti avasthā** to **jāgrat avasthā**. During the **jāgrat avasthā**, the **jīvā** has come out of the heart, which heart is the residence of the **jīvā**. During **suṣupti avasthā**, the **jīvā** withdraws from the periphery of the body and resides/rests, where? The **hṛdayam** only! That is why, even though the body is alive, even though the ears are open, during **suṣupti**, we do not hear any sound. The **golakams** are very much there; but, they are all *withdrawn*. Where have they been withdrawn? To the **hṛdayam**. Similarly, the skin is very much open. Mosquito might be very much biting also; but, during **suṣupti**, we do not experience. What happens to the **pramātā**, the experiencer **jīvā**? The **upaniṣad** says, the **jīvā** has withdrawn from the periphery of the body. Through what route? Through the **nāḍi**. From the **hṛdayam** the **nāḍīs** originate and spread all over the physical body. From the periphery of the body, the **jīvā** comes inwards. Through what? Through the **nāḍīs**. And comes to what? To the **hṛdayam**!

When the **jīvā** contacts the *external world*, it is called **jāgrat**. *But, when the sense organs are closed, external world is not contacted*; and the **jīvā** moves only through the **nāḍīs** - that experience is called **svapna anubhava**. The **jīvā** is moving within the **nāḍīs** *only* - that experience is called **svapna**. This is all discussed in the **ajātaśatru brāhmaṇam** of **brhadāranyaka**. [If we happen to see that one day!] In **brhadāranyaka** second chapter first

section, **ajātaśatru brāhmaṇam**, the three **avasthās** are *differentiated*. In **jāgrat**, **jīvā** is in the *periphery*, experiencing/contacting the external world. During **svapna**, the **jīvā** is moving in the **nāḍīs** *within*. And, during **suṣupti**, neither the **jīvā** travels outward, nor the **jīvā** remains in the **nāḍīs**; but, the **jīvā** comes via the **nāḍi** and goes to **hṛdayam**. When the **jīvā** is in the **hṛdayam**, there is neither **jāgrat** nor **svapna**. **satā somya tadā sampanno bhavati svam apīto bhavati** [6.8.1] - it has resolved in to the **daharākāśa paramātmā**. And therefore the **upaniṣad** says, the **nāḍi** travel is *not* at the time of death *only*. It regularly happens every day, when we change the **avasthās**.

Now, look at this **mantrā**. **tad yatra** - that being so, **yatra** - during the **suṣupti avasthā**, **etat suptaḥ samastaḥ samprasannaḥ bhavati** - this **jīvātmā** has entered the sleep state. **suptaḥ** means, what? Entered the sleep state. And the sleep is also of *two types*. One is sleep *with dream*. And the sleep *without dream*. That dreamless sleep is indicated here by the word **samastaḥ**, **samastaḥ** means what? Totally in sleep. Partial sleep is, dream. They call it REM sleep. So, according to the doctors, they can understand whether you are dreaming or not, if they look at your eyeball. Otherwise, how do we know whether a sleeping person is in dream or is in dreamless sleep? They say, when there are dreams, the eyeball will be moving; and that too, violently. [If someone is sleeping besides you, you can check it out. I have not tried! Okay, there is nobody near!] Rapid eye movement. REM means, rapid eye movement. When the eye balls are moving rapidly, what does it mean? The **jīvā** is still moving about in the **nāḍi**. He is not going inside. Previously, he was traveling *all around*. Now, he is continuing the travel; but, *within* the **nāḍi**. **samastaḥ** means what? **Totally resolved**. **samyak astam gataḥ**. And when there is neither **jāgrat** nor **svapna**, what is the condition of the **jīvā**? **samprasannaḥ**. **samprasannaḥ** means, total tranquility.

And when this **jīvās** goes to the *total tranquility* in deep sleep state, what does the **jīvā** do? **āsu tadā nāḍiṣu** - the **jīvā** passes through these **nāḍīs**. **srpto bhavati** - means, passes through the **nāḍīs**. And **hṛdaye viśrāmyati**, [that is *not* said here. That we have supply]. After passing through the **nāḍīs**, the **jīvā**, **hṛdaya ākāśe avatiṣṭhate**. Resides in **hṛdaya ākāśa**! And when the **jīvā** is in that condition, [in the **hṛdaya ākāśā**, who is there? **daharākāśe**, **paramātmā** is there! Therefore], **jīvātmā** has merged into **paramātmā**. That is why his experience is **advaita avasthā**! And that is why, his experience is also **total ānandā**. During **suṣupti**, I am neither touched by **puṇyam**, nor touched by **pāpam**. What is the proof? **puṇyam** will give **sukha anubhava**. That is, sense pleasure **anubhava**. **pāpam** will give **duḥkha anubhava**. During **suṣupti**, there is neither sense pleasure nor are there pains. Therefore, all the **puṇya pāpams** are *suspended* during **suṣupti**. Then why does he wake up? Because, **puṇya pāpam** - the suspended **puṇya pāpam** - again whips up. Enough

of rest. **punaśca janmāntarakarmayogātsa eva jīvaḥ svapiti prabuddhaḥ** - in **kaivalya upaniṣad** it is said, 'during **suṣupti** I am free from **puṇyam** and **pāpam**'.

Therefore, here the **upaniṣad** says, **taṃ. taṃ** means what? The **suṣupta jīvam, na kaścana pāpmā sprśati** - no trace of **pāpam** [and **pāpam** includes **puṇyam** also]. No trace of **pāpam** or no trace of **puṇyam**. He has transcended **puṇya pāpam**. In fact, **suṣupti** is *temporary experience* of **mokṣā**. We all have experienced **advaita ānandā** during **suṣupti avasthā**. And why does it happen? **tadā** at that time, **tejasā hi tadā sampanno bhavati** - the individuality of the **jīvātmā** is over-powered by the **paramātmā**, into which, he has resolved. Like a melted iceberg has lost its individuality; because, a melted iceberg has become one with what? The ocean! In the ocean you cannot identify which part of the water is the iceberg-water! Can you see? You cannot identify. Similarly, **tejasā**. For the word **tejas**, commentators give different meanings. I do not want to give all the meanings. One we will take. Three are given, we will take one. **tejas** means, what? **paramātma caitanyam, brahma caitanyena** - by the macro **caitanyam**, the micro **caitanyam** is overpowered.

Macro micro & all is not there. Means, even the *seeming division* is resolved. Why? Because, the individuality is caused by an active mind. Since the mind itself is resolved, **jīvātmā** is one with **paramātmā**. This is not in the case of **upāsakās** only. This **brahma aikyam** is for *all the people*. What happens to the **upāsakā** will be discussed later. But, here, the **upaniṣad** says, even non-**upāsakās** will experience this **brahma aikyam**, traveling through the **nāḍi** at the time of **suṣupti**. So, **tadā [suṣupti kāle] tejasā sampanno bhavati**. All these **mantrās** are analysed in **brahma sūtrā** also. In **brahma sūtrā** 3.2.7 this **mantrā** is analysed.

Continuing.

अथ यत्रैतदबलिमानं नीतो भवति तमभित आसीना आहुर्जानासि मां जानासि मामिति स यावदस्माच्छरीराद-  
नुत्क्रान्तो भवति तावज्जानाति ॥

**atha yatraitad abalimānaṃ nīto bhavati tam abhita āsinā āhur jānāsi mām jānāsi mām iti sa yāvad asmāccharīrād anutkrānto bhavati tāvajjānāti ॥ 8.6.4 ॥**

So, the **upaniṣad** wants to point out that these **nāḍīs** are very much in use *all the time*. During **suṣupti**, I travel through these **nāḍīs** and reach the heart. During **svapna**, I remain in those **nāḍīs** and experience **svapna**. During **jāgrat**, I come out of my **hrdayam**, through the **nāḍīs**. Then, I do not go out; but, come to the peripheries of the **nāḍīs**, to experience the world. Thus, in all the three **avasthās**, the **jīvā** is associated with these **nāḍīs**. Like the local roads, which are very much used; similarly, the **nāḍīs** are *used throughout one's life*. Now, in

this **mantrā**, the **upaniṣad** says, these **nāḍīs** are very much used at time of **maraṇam** also. So, **avasthā traya kāle nāḍīs** are used. **maraṇa kāle nāḍīs** are utilised. And when the **upāsakās** have to go to **krama mukti**, then also the **nāḍīs** are used. The **upāsakā's** fate will be discussed *later*. Here, the *general utility* is talked about. **avasthā traya kāle** is mentioned in the previous **mantrā**. **maraṇa kālam** is mentioned in this **mantrā**, when the **jīvā** will have to come out through these **nāḍīs**. And what is the indication of the arrival of death? The **upaniṣad** graphically describes the process of death.

**atha. atha** means, having used the body for 70, 80, 90, 100 years. **yatra** - at the time of death, **etad abalimānaṃ nīto bhavati** - this **jīvātmā** gradually becomes weaker and weaker. All the **dāsa indriyāṇi**, gradually fade. Even around 50 years, listening through ears is little difficult. Seeing is also little difficult. Teeth will be shaking here and there. So, already there is a slowdown. They become weaker and weaker. And **pañca prāṇās - prāṇa apāna vyāna** [circulation] becomes weaker. Digestion is weaker. Excretion is weaker. The **upaniṣad** says, gradually they close down. **abalimānaṃ** means, what? Weakness. Even breathing itself becomes laboured. And as even this happens, people around also start calculating. 'How many days will he survive?' - they count. And so, they have to plan; because; they are busy with other activities. The death of this person is only *one of the events!* And therefore, they make a *final visit*. All this, the **upaniṣad** says.

**tam abhitaḥ āsinā** - the relatives come from faraway places - America, Russia, Japan and all. All those places. And they are seated around. **abhita āsinā**. What do they do? **āhuḥ**. They address us carefully. [I hope you are not getting frightened. Okay. Some people are afraid. Better we think of this and get out of it; because, every individual has to *necessarily* pass through this stage. Therefore, better we clearly discuss and get out of **maraṇo phobia!**] This is a most natural event. Therefore, **tam abhita āsinā āhuḥ** - they ask. What do they ask? **jānāsi mām?** - 'are you able to recognise me? I am your grandson - granddaughter - son in law - daughter in law. And when they ask the first time, he does not respond. Therefore, in a louder voice, **jānāsi mām?** Do you recognise me? They go near the ears and ask, 'are you able to recognise me?' Then he *slightly* opens the eyes, **rāmanā? kṛṣṇanā?** - they ask. One by one. **iti.**

And then, what happens? **sa yāvad asmāt charirād anutkrāntaḥ bhavati** - as long as the **jīvātmā** has not left the body totally, **utkrāntaḥ** means, has switched the body. **anutkrāntaḥ** has not left the body. **anutkrānto bhavati, tāvat** - so long that **jīvā** is able to recognise at least to some extent; at least *partially* that **jīvātmā** is able to recognise. [All these are the descriptions of the general process of death. In fact, we do not require this to study **krama**



**mukti**. For that, we should talk about **upāsakā's** death. But, before discussing **upāsakā's** death, the **upaniṣad** is generally discussing the **death process** of all the **jīvās**, in general - whether he is an **upāsakā** or not. Therefore, these are all *aside topics*, not directly connected to our topic.

So **tāvat** - so long, **jānāti** - that **jīvā** recognises the members of the family [and sometime recognition is there; but, is not able to express]. He struggles speak, the mouth moves; but, the sound does not come. Because, **prāṇā** is weaker. Then, what happens? The inevitable happens. What is that? **mantrā** number 5.

अथ यत्रैतदस्माच्छरीरादुत्क्रामत्यथैतैरेव रश्मिभिरूर्ध्वमाक्रमते स ओमिति वा होद्वा मीयते स यावत्क्षिप्येन्मन-  
स्तावदादित्यं गच्छत्येतद्वै खलु लोकद्वारं विदुषां प्रपदनं निरोधोऽविदुषाम् ॥

**atha yatra itadasmāt charirād utkrāmaty athaitaireva raśmibhir ūrdhvam ākramate sa omi ti vā hodvā miyate sa yāvat kṣipyen manas tāvad ādityaṃ gacchaty etadvai khalu lokadvāraṃ viduṣāṃ prapadanaṃ nirodho'viduṣām ॥ 8.6.5 ॥**

This **mantrā** is analysed in **brahma sūtrā** 4.6.8. Those who attended **brahma sūtrā** classes, they can go through these portions. So, **atha**. **atha** means, *thereafter*. Thereafter means, what? Gradually, the **prārabdha fades**; and, **prārabdha** ends. At the time of the end of **prārabdha**, **asmāt charirād utkrāmaty** - that **jīvā** quits or goes out of the physical body. And this *leaving the body*, is also *through* the **nāḍī** alone. At the time of death, the **jīvātmā** is supposed to come to the **hṛdayam**. Just as, when a person wants to quit a particular city, because there is a transfer of job and he wants to go to another place, he comes home, packs everything, and thereafter, he leaves. Similarly, at the time of death, all the **jīvās** first come through the **nāḍīs** inside the heart. Heart is the launching pad; because, that is the residence. After coming to the **hṛdayam**, [all these are very elaborately analysed in **brahma sūtrā**] - the **jīvā** has to travel through *any one* of these **nāḍīs**. Because, from the **hṛdayam**, not just one road, several **nāḍī** highways are there! Highways also are of two types. National highway, and after that what? State highway is there. And ordinary roads are also there. Thus, from the **hṛdayam**, as many as 72 lac and odd **nāḍīs** are mentioned in **praśna upaniṣad**. Of them, 101 **nāḍīs** are supposed to be *prominent nāḍīs*. And the **jīvātmā** will leave through *any one* of these **nāḍīs**, according to the type of **karmā**. [So, all that *we have to supply*. Not said here]. So, **yatra etad asmāt charirād utkrāmaty** - the **jīvā** will go out through any one of the **nāḍīs**, according to the type of **karmā**. And then - you have to supply - once the **jīvā** has left the body through the **nāḍīs**, thereafter, the people sitting around, **jānāsi māṃ?**, **jānāsi māṃ?** when they ask, there is no response. The tenement is there; but, tenant has vacated!

You keep on ringing the bell, nobody opens the door. Why? Locked out! Thus, **utkrāmaty** - the **jīvā** leaves. Up to this, is **the general condition of the entire humanity**.

And hereafter, **atha** onwards, the **upaniṣad** talks about, *the departure of the upāsakā*. Up to **utkrāmaty** is the discussion of general death. **atha etaiḥ eva** onwards, is the discussion of the **upāsakā**. **upāsaka** does not leave the body through *anyone* of the **nāḍīs**. But, for him, the **special nāḍi** is there, which is called **suṣumṇā nāḍi**. **taittirīya upaniṣad śīkṣāvallī** [6.1] names the **nāḍi** as **indrayoniḥ**. "**sa ya eṣo'ntarahṛdaya ākāśaḥ | tasminnayaṃ puruṣo manomayaḥ | amṛto hiraṇmayāḥ | antareṇa tāluke | ya eṣa stana ivāvalambate | sendrayoniḥ |**" - that **indrayoniḥ** is the special name given to the **suṣumṇā nāḍi**, which passes through the middle of the neck, middle of the head and opens at the top. And in all these **nāḍīs**, what is there? **sūrya raśmi** is there. Therefore, in the **suṣumṇā nāḍi** also, the **sūrya raśmi** is there. And the **upāsaka jīvaḥ** *joins* the **sūrya raśmi**. And through that, he leaves the body and goes through the **śuklagati**, which is connected to **sūrya raśmi**. **sūryasya raśmibhīryajamānaṃ vahanti ...** etc we saw in **muṇḍaka upaniṣad** [1.2.6]. All those **mantrās** we have to connect.

So, **etaiḥ raśmibhiḥ** - through the **raśmi**, which pass through **suṣumṇā nāḍi**, the **jīvātmā** goes. **ūrdhvam ākramate**. Means what? Goes *upwards*. And what about *other jīvās*? They go *sideways*. Because, they have to be *reborn* in the **bhūlokā**. Or, some of them may go downwards also. Only, the **upāsaka jīvās** will go upwards, towards the higher **lokās**. And, at that time, at the time of departure, what does he do? All the other people may be crying **அய்யோ, அப்பா போறேனே!** etc. But, this **upāsakā** *has disciplined his mind throughout his life period*.

**tasmātsarveṣu kāleṣu mām anusmara yudhya ca** [8.7] - **Lord kṛṣṇā** said. 'May you remember me throughout life, even when there are problems & crisis' - say, **kṛṣṇā, rāmā, govindā!** Even when you cry, utter only the **bhagavan nāmā**, *rather than*, any other negative words. If thoughts & words have been disciplined, then, at the time of death also - **antakāle ca mām eva smaran**. All those things are based on what? These **mantrās** only. **kṛṣṇā** has borrowed from the **dahara vidyā** only. Therefore, **sa omiṭi** - he utters **om**. **kṛṣṇā** also said [8.13] '**om ity ekākṣaraṃ brahma vyāharan mām anusmaran yaḥ prayāti tyajandehaṃ sa yāti paramām gatim**'. How will I do that at the time of death? Because of long practise & **oṅkāra vāsanā**. So, **sa omiṭi vā hodvā mīyate**. There, the word must be split properly. **hodvā** is there, which has to be split as, **ha+ud+vā** and **ud** is a prefix to be connected with **mīyate**. You have pluck the **ud** and you have to connect the verb **mīyate**. **ud**

**mīyate** means, what? **udgacchati** - goes *upwards*, through **śukla gati**. Uttering **oṅkāra** he dies.

And where does he go? The **upaniṣad** says, **sa yāvat kṣipyen manaḥ** - as soon as he throws the mind out of the body, he pushes the **sūkṣma śarīram** out of the body, [what body? **sthūla śarīram**. Because death is nothing but what? Separation of **sūkṣma śarīram** from the **sthūla śarīram** is **maraṇam**] - so, as soon as he pushes the **sūkṣma śarīram** out of the **sthūla śarīram**, *instantaneously*, very fast, he goes to **āditya maṇḍalam**; because, the travel is not our local travel in India, in local roads - with lot of traffic jam, slow moving & all. No. For each **upāsakā**, one-one freeway is there. Therefore, within moments, the **jīvā** reaches **sūrya maṇḍalam**. The **upaniṣad** says, **sa yāvat kṣipyen manaḥ. kṣipyat** means, what? Throwing-out the mind, out of the body. **tāvad ādityaṃ gacchaty** - instantaneously, to the **āditya maṇḍala** the **upāsaka jīvā** goes. **yetadvai khalu loka dvāraṃ**. The solar disc is supposed to be the **gateway** to **brahmalokā**.

So, just as when locally outside the City we have toll-gates, speed breakers and toll payment etc., same way, the **āditya maṇḍala** is like the tollgate, through which he has to pass through, where he has to give the **upāsana** certificate! If it is shown, **bhagavān** says, 'okay you are allowed to go to **brahmalokā**!' Do not ask, '**Swāmījī**, have you seen it? You are talking as if you have seen it!' I am *only imagining*. The **upaniṣad** says, *he passes through*. **prapadanaṃ** means, gateway. To reach another **lokā**. **lokā** here means what? **brahma lokasya dvāraṃ bhavati**. Then, what happens? In next class we will see.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

### 43. Chapter 8.6.5 & 8.6.6 and 8.7.1 & 8.7.2

अथ यत्रैतदस्माच्छरीरादुत्क्रामत्यथैतैरेव रश्मिभिरूर्ध्वमाक्रमते स ओमिति वा होद्वा मीयते स यावत्क्षिप्येन्मन-  
स्तावदादित्यं गच्छत्येतद्वै खलु लोकद्वारं विदुषां प्रपदनं निरोधोऽविदुषाम् ॥

**atha yatra itadasmāccharīrād utkrāmaty athaitaireva raśmibhir ūrdhvam ākramate  
sa omi ti vā hodvā mīyate sa yāvat kṣipyen manas tāvad ādityāṃ gacchati etadvai  
khalu lokadvāraṃ viduṣāṃ prapadanaṃ nirodho'viduṣām ॥ 8.6.5 ॥**

We are seeing the topic of **krama mukti** of the **upāsakā**. And as part of this, the **upaniṣad** is generally discussing the process of death and the journey of the **jīvā** thereafter. One may wonder how come these are known? That too in such detail? For that our answer is, there are so many things in the CREATION which are beyond the instruments of knowledge at our disposal. Like, **puṇyam**, **pāpam**, **para lokāḥ**, **punar janmam**, **mukti**, **īśvaraḥ** - are all things which our instruments cannot recognise. In Sanskrit, we call them, **apauruṣeya viśayaḥ**. So, how to gain that **apauruṣeya viśaya** knowledge? You have to go to **veda pramāṇam**, **śāstra pramāṇam**. And only for those who accept this **pramāṇam** it is a fact and knowledge. And for those who do not accept **śāstra pramāṇam**, this becomes what? A belief or superstition. But one thing we can know. All these from the **śāstram** only; and therefore, *only what the śāstrā says*, we were seeing.

**yatra itadasmāccharīrād utkrāmaty** - the **sūkṣma śarīram** leaves the physical body, **athaitaireva raśmibhiḥ** - through the solar rays, which are already in the different **nāḍīs**. And in the case of non **upāsakās**, the **jīvā** will leave this body through *some nāḍi* or the other, not this **suṣumṇā nāḍi**. **suṣumṇā nāḍi** is reserved for **only the upāsakās**. For the non-**upāsakās**, non-**suṣumṇā nāḍi** alone will be available; and through that, they go to appropriate **lokās**. Whereas, in the case of **upāsakā**, **saḥ omi ti vā**. So, there the word **saḥ**, refers to the **upāsakā**. Up to **ūrdhvamākramate** is general **jīvā**. But, from the word **saḥ** onwards, the **upāsakā** is talked about. He utters the word **ॐ om**; not, **अं पा, अं मा, अं वा!** etc. Without saying all that, he utters the word **ॐ om**, and withdraws himself. And **mīyate**. **mīyate** means **gacchati**, he travels through the **śukla gati**.

And how much time it takes? There is no traffic jam or any speed breaker. Therefore, the **upaniṣad** says, **yāvat kṣipyet manaḥ tāvad ādityāṃ gacchati** - **manas kṣipyet** means, *a flash of thought*. **manasaḥ kṣipyet** means, what? By the moment *a thought flashes* in the mind! How much time it will take? Even for blinking of the eye, some time it may take; but, for

a flash of thought, it will only take a trice. Within that duration, how fast must be the travel? **yāvatā kālena manaḥ kṣipyate, tāvad, athi alpa kālena** - within the fraction of a second. Like they say, between the gold medal and silver medal winners, the time gap was .01 second, which our eyes can never register. Only those machines which have been kept, they alone can differentiate between 8.01 seconds and 8.02 seconds. It is 1/100th of a second. Here, you can take like that. **yāvat kṣipyen manaḥ** means, within 1/100th or 1/1000th of a second, the **jīvā** has travelled and reached the **ādityā**.

Even for the rays of the sun to reach the earth, you know, how much time it takes? 8.33 minutes or so. For the sun-rays to start from the sun and reach the earth, it takes more than 8 minutes. But, for the **jīvā**, it takes much less than that. So, how fast it must be?! Einstein will not accept; because, according to Einstein, 'nothing can travel faster than light'. But, according to **śāstrā**, **jīvā** travels faster! **tāvat ādityāṃ gacchati. tāvat** means, what? Within the trice of a second, **ādityāṃ gacchati**. Who? The **daharākāśa upāsakaḥ**. Up to this we saw in the last class.

And, what is the role of this **ādityā**, the sun? The **upaniṣad** says, **etadvai khalu lokadvāraṃ** - the sun or the **sūrya maṇḍalam** is the gateway to the **brahma lokā. dvāraṃ** means, gateway. And **lokā** here means, **brahma lokā. etad dvāraṃ** means, the **sūrya maṇḍalam** is the **brahmalokā's** gateway. And this **sūrya maṇḍalam** or the sun, plays two-fold roles. Like, a ticket examiner, who will be waiting in the gate asking for the ticket. He will do two jobs. If a person has a ticket, what will he do? He will allow. So, **giving permission** is also done by that person. And if another person comes without a ticket, the very same person **stops also**. So, both *permitter and stopper*, both of them are the same person. Similarly, the **upaniṣad** says, **ādityā** does both these jobs. **ādityā** is the TTE! What does He do? **viduṣāṃ prapadanam. viduṣāṃ** means, **upāsakānām. daharākāśa upāsakānām**, the **ādityaḥ** becomes **prapadanam. prapadanam** means, what? Gate-way or entry. **prapadanam** means, entrance gate. In toll-gate also, you will find, if you pay he will open it. Otherwise, not. Like that, **prapadanam bhavati sūryaḥ** opens the gate way.

But, what about others? If somebody else quietly tries to sneak through - they do that during the **vaikuṅṭha ekādaśī**, they try to enter **svarga vāsal**. When somebody else tries to sneak through, what does **ādityā** do? **nirodho'viduṣām. aviduṣām** means, for the non-**upāsakās**. The very same **sūryā** becomes a blocker, an obstructer, a stopper. **nirodhaḥ** means, a stopping gate. And where does he stop? **śaṅkarācāryā** in His commentary gives those details also. He will not be stopped at the level of the sun; from the **hṛdaya** itself, when he is trying to enter the **suṣumṇā nāḍī**, *at that place itself!* It is like - you have to imagine, **hṛdayam** is like

this hall, imagine. And each gate is like a **nāḍi**. You can go out of this hall through this gate or that gate or that. Similarly, **jīvā** will look for the opening of the appropriate gate. Which is determined by what? The **karmā**. And then, for the **upāsakā**, the **suṣumṇā nāḍi** gate - within the **hṛdayam**, will *automatically* open. Otherwise, **sūrya tejaḥ** will shut that door. The non-**upāsakā jīvā** will go there, and since it is shut, he has to go in search of *some other* gateway. How do you know? All **sāstra pramāṇam** only. In **brahma sūtrā** also, these are all discussed, nicely.

Continuing.

तदेष श्लोकः । शतं चैका च हृदयस्य नाड्यस्तासां मूर्धानमभिनिःसृतैका । तयोर्ध्वमायन्नमृतत्वमेति विष्वङ्ङन्या उत्क्रमणे भवन्त्युत्क्रमणे भवन्ति ॥

**tadeṣa ślokaḥ I śataṃ caikā ca hṛdayasya nāḍyaḥ tāsāṃ mūrdhānamabhiniḥṣṛtaikā I tayordhvamāyannamṛtatvameti viṣvaṅṅnyā utkramaṇe bhavanti utkramaṇe bhavanti ॥ 8.6.6॥**

So, **tadeṣa ślokaḥ**. With regard to this departure of the **jīvā**, there is a **ṛg veda mantrā**, belonging to the **saṃhitā bhāga** or **mantra bhāga**. So, I had told some time before, **vedā** is divided into **mantrā** portion, **brāhmaṇā** portion, **āraṇyakā** portion and **upaniṣad** portion. **brāhmaṇā** portion of the **vedās** are considered to be the **commentary** on the **mantrā** portion of the **vedās**. **mantrā** portion is otherwise called **saṃhitā bhāgaḥ**; and we have got some **upaniṣads** belonging to the **saṃhitā** portion of the **vedā**; which is called **saṃhitopaniṣad**. We have got certain **brāhmaṇa upaniṣads**, also. **brāhmaṇa upaniṣads** are considered to be commentaries upon the **saṃhitopaniṣad** or **mantropaniṣad**. **brhadāraṇyakā** is **brāhmaṇa upaniṣad**. **īśāvāsyā** is a **mantropaniṣad**. **brhadāraṇyaka** is supposed to be an expansion of **īśāvāsyam**. Similarly, **muṇḍaka** is a **mantropaniṣad**. **praśna** is a **brāhmaṇa upaniṣad**. **praśna** is supposed to be an expansion of **muṇḍaka upaniṣad**. Therefore, the custom of the **vedā** is, this **brāhmaṇā** portion will quote the **mantrā** portion, drawing support. Similarly, **chāndogya upaniṣad** is a **brāhmaṇa upaniṣad** and it is taking a **mantrā** in support of this teaching.

Therefore, **tadeṣa ślokaḥ**. **tat** means, with regard to the departure of the **jīvā**. **eṣaḥ slokaḥ** - the following **ṛg mantrā** is there. And this **mantrā** was quoted in **kaṭhupaniṣad** also. In the text book itself the **kaṭhupaniṣad** reference is given. 2.3.16. **kaṭhupaniṣad**. This **mantrā** has been quoted.

And what does this **mantrā** say? **śataṃ caikā ca hṛdayasya nāḍyaḥ** - from the **hṛdayam** 101 **nāḍīs** originate, each one is an opening for the **jīvā** to quit, at the time of death. **śataṃ caikā ca**, means 101. **hṛdayasya nāḍyaḥ** - there are **nāḍīs** emerging from **hṛdaya**. And among those 101, **tāsāṃ aika abhiniṣṛta** - one emerges, out of the body. How? **mūrdhānam** - through the middle of the skull - called, **brahmarandhraḥ**. Some people say, 'that is why in the middle of the skull we have got a centre part of the skull. That centre part is the place where the **nāḍi** opens. You cannot physically see. Do not try to shave off your hair and see whether some **nāḍi** comes and all! It is not visible; because, it is **sūkṣma nāḍi**. So, **mūrdhānam abhi**. **mūrdhānam** means, middle of the skull. **abhiniṣṛta** - emerges out of the skull. And what is that **nāḍi** called? **suṣumṇā nāḍi**. And **upāsakā**, we have to supply. The **upāsakā, ūrdhvam āyan**. So, the **jīvā** comes upwards, through the **suṣumṇā nāḍi** and **brahmarandhra**. The **dahara upāsakā** emerges out.

That is why, in the case of certain **sanyāsis** also, [when they want to dispose of the **sanyāsi's** body after death, they cannot cremate a **sanyāsi's** body. Because, cremation is a **vedic** ritual. **sanyāsi** has got out of the **vedic** rituals by giving up the sacred thread. Not only that. The final ritual has to be done by the relatives; and a **sanyāsi** does not have any relative to perform that ritual. Therefore, they have to dispose of the body by some method or the other. One method is burial. And at that time] what they do - in some places is, *they break open the skull*, to indicate **krama mukti** for an **ajñāni sanyāsi**. **jñāni sanyāsi** does not require **krama mukti**; because, He will get [**akrama mukti! akrama mukti** means, what?] **jīvan mukti**. But, we do not know whether a particular **sanyāsi** is a **jñāni** or **ajñāni**. So, what do some **śiṣyās** do? That is an insult, really speaking. What do some **śiṣyās** do? Suppose the **sanyāsi** is an **ajñāni sanyāsi**, then he supposed to get **krama mukti**. And to indicate the **krama mukti**, they try to break open the skull. Really not required. But, *it is a custom*, in some **āśramās**. Anyway, what is the significance? The opening of **suṣumṇā nāḍi**.

So, **tayā** - the **upāsakā** [and, **ajñāni sanyāsi**], through that path **ūrdhvam āyan** coming out, **amṛtatvameti** - they attain **krama mukti**, [via **brahmalokā**. That we have to supply] *By brahmalokā* or *through brahmalokā*, they go and attain **krama mukti**. And what about, all others? **viṣvañanyā utkramaṇe bhavantyutkramaṇe bhavanti anyā**. **anyān** means, all the other **nāḍīs**, other than the **suṣumṇā nāḍi**, they are the gateways for all the non-**upāsakās** and non-**jñānis**. For non-**jñānis** and non-**upāsakās** the other **nāḍīs** become the gateway. **viṣvañ utkramaṇe** - to travel in various directions. **viṣvam** means what? Multi directional journey. So **viṣvam utkramaṇe** means, *for traveling*. **bhavanti** - they become the exit gate for these **karmīs** or others. And therefore, **dahara upāsakā** will get **krama mukti**.

With this, the sixth **mantrā** is over. The sixth **khaṇḍa** is over. And the **dahara upāsanā** is also over. And, hereafter, we are going to enter what? **nirguṇa paramātma jñānam**. So, with this **khaṇḍa**, **saguṇa paramātmā upāsanā** is over. Hereafter, **NIRGUṆA PARAMĀTMA JÑĀNAM** is going to come. This is meant for what type of **mukti** ? **jīvan mukti** here and now. That is from the 7th section up to the 12th section. 6 sections for **saguṇa**. 6 sections for **nirguṇa**. This is the development. With this background we will enter section 7.



# Chāndogya upaniṣad



Commentary by  
Swami Paramarthananda



Prajapathi



Indra

Eighth Chapter

## ***Eighth Chapter - Section 7***

य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वाश्च लोकानाप्नोति सर्वाश्च कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच ॥

**ya ātmāpahatapāpmā vijaro vimṛtyurviśoko vijighatso'pipāsaḥ satyakāmaḥ satyasañkalpaḥ so'nveṣṭavyaḥ sa vijijñāsitavyaḥ sa sarvāśca lokānāpnoti sarvāśca kāmān yastam ātmānam anuvidya vijānātīti ha prajāpatir uvāca ॥ 8.7.1 ॥**

So, since a new teaching is being begun here, the **upaniṣad** introduces a story bringing the **guru** and **śiṣyā** together. And, this teaching is going to be a dialogue between **prajāpati** or **brahmāji** the creator; and **śiṣyās** are going to be, **indrā** and **virocana**. **indraḥ** is the king of **devās**. **deva rājaḥ**. And **virocanaḥ** is the king of **asurās**. **asura rājaḥ**. These two are going to be the disciples. But, first, **upaniṣad** tells a story to bring the **guru** and **śiṣyās** together. Just as in the **Bhagavad gītā**, the entire first chapter is only a story, to bring **Arjunā** and **Lord kṛṣṇā** together.

And therefore, this story begins. Once upon time, **ଓଁରେ ଓଁରୁ ଧନୁରଲ ଓଁରେ ଓଁରୁ ରାଜା** - same way, now the **upaniṣad** starts with a **loud proclamation** given by **prajāpatiḥ**. He wants to advertise. So, **prajāpatiḥ uvāca**. And what did **prajāpati** say? 'There is someone called **paramātmā**. There is an entity called **paramātmā**; who is **aṣṭa guṇa viśiṣṭaḥ**'. That is said in the first line. **yaḥ ātmā**. The word **ātmā** means **paramātmā**. There is a one entity called **paramātmā**; and this **paramātmā** has got eight virtues. What are they? **apahata pāpmā**, **vijaraḥ**, **vimṛtyuḥ**, **viśokaḥ**, **vijighatsaḥ**, **apipāsaḥ**, **satya kāmāḥ**, **satya sañkalpaḥ**. And this is not a new idea we are getting. We have seen the **aṣṭa guṇa viśiṣṭaḥ**. I will give you the reference number. **mantrā** no. 8.1.5. **eṣa ātmā apahata pāpmā, vijaraḥ** etc. So, there, **we have seen the details**.

**apahata pāpmā** means, free from **pāpam**. **vijaraḥ** means, free from old age. **vimṛtyuḥ** means, free from death. **viśokaḥ** means, free from sorrow. **vijighatsaḥ** means, free from hunger. **apipāsaḥ** means, free from thirst. **satya kāmāḥ** means, the one whose desires are ever valid. That is, ever fruitful. And, **satya sañkalpaḥ**, the one whose **sañkalpā** - WILL - is always unaffected. The **Lord** of unobstructed WILL and unobstructed desire. And the one, who is free from **kāla** - time - limitation.

So, this **paramātmā**, [now we will get a doubt, what is that? In the previous context, **paramātmā** was defined as **saguṇa**. Here also, **prajāpati** is talking about **saguṇa paramātmā** only. We are supposed to deal with what? **nirguṇa paramātmā**. And **satya kāmahaḥ satya saṅkalpaḥ** are virtues belonging to **saguṇa** or **nirguṇa**? **nirguṇa** does not have **kāma** or **saṅkalpa**. Therefore, we should know here the teacher talks about **saguṇa paramātmā**. But, the teaching will deal with the **lakṣyārtha** of **saguṇa īśvarā**. Just as **jīvā** has got a lower nature, which is **saguṇa**; and a higher nature, which **nirguṇa, paramātmā** is also **saguṇa** in His **vācyārtha svarūpam**. And the very same **paramātmā** is **nirguṇaḥ** in His **lakṣyārtha**; His higher nature. Therefore, **saguṇa** is introduced. But, **nirguṇa** is *going to be taught later*. So, **tat pada vācyārthā** is previous topic. **tat pada lakṣyārthā** is the current topic. Therefore, here, **paramātmā** is **saguṇa** only. But, the **nirguṇā** will be taught later.

And that is why in the 7th chapter of **Bhagavad gītā, kṛṣṇā** says, 'the one who knows my **saguṇa** nature - known as **aparā prakṛti**, he has got **jñānam**. The one who my **nirguṇa** nature which is **parā prakṛti**, it is called **vijñānam**. GOD is one and the same. But, GOD Himself has got a lower and a higher nature. Therefore, the word **paramātmā** itself, does not refer to **saguṇa** or **nirguṇa**. According to context, **paramātmā** can refer to either **saguṇa** or **nirguṇa**. Therefore, we have to take the context. And, **prajāpati** says, **saḥ anveṣṭavyaḥ** - that **paramātmā** has to be enquired into by every human being. **anveṣṭavyaḥ** means, should be enquired into. Should be sought after. And, **saḥ vijijñāsitavyaḥ** - and through the enquiry, that **paramātmā** has to be known. Initially, the **saguṇa** version. Later, the **nirguṇa** version. Initially, the **virāt hiraṇyagarbha īśvara svarūpam**. Later, the **brahma svarūpam**. Initially, the three **pādās**. Later, the fourth **pādā**. All - the entire **paramātmā** - has to be enquired and understood. **saḥ vijijñāsitavyaḥ** - should be known.

And by knowing this total **paramātmā**, the **saguṇa-nirguṇa paramātmā**, what is the **phalam** that one will get? **prajāpati** declares, **saḥ sarvāśca lokān āpnoti** - He attains all the **lokās** instant-aneously. All the 14 **lokās** he attains, instantaneously. How does he attain the 14 **lokās**? You should note the logic. 'By discovering that, "I am the **paramātmā** which is the **jagat kāraṇam**; and the entire universe is the **kāryam**. The **kāryam** cannot exist separate from me, the **kāraṇam**". Thus, **kāraṇa rūpeṇa**, He understand that, 'the entire **kārya prapañca** is born of out of **me**, rests in **me** and resolves into **me**'. Everything belongs to whom? Everything belongs to **me** alone. **sarvān lokān āpnoti** - and therefore only, **sarvāśca kāmānyastam ātmānati** - all the desires are fulfilled. Because, when he took himself to be a finite individual, various desires were outside him. Therefore, he had to go and register the car, buy the car and get into the car; because, the car was outside him. But, after **brahma jñānam**, He need not buy any car. Why? Because, he knows, 'all the cars are in **me** only!'

Therefore, why should we unnecessarily buy? All that is in the showroom, all of them, are mine only! Therefore, desire themselves will drop at once; because; there is no distance between *me* and anything. Therefore, all the desires are fulfilled. Desires disappear.

**prājahāti yadā kāman sarvān pāratha manogatān.** [gītā 2.55]. So, **sarvā ̣śca kāmān āpnoti** - He attains all desires. That means, desired objects. And therefore, **pūrṇatvam** is the benefit of this knowledge. As said in **taittirīya upaniṣad**, "**sohośnute sarvān kāmān saḥ**" - simultaneous fulfillment of all desires; otherwise called, **pūrṇatvam**. Otherwise called, **tr̥ptiḥ**. Otherwise, to put in negative language, I do not miss anything in life. This is the benefit of the **paramātma jñānam**.

And this benefit is for whom? **yaḥ tam ātmānam anuvidya vijānāti** - this is not for all the people; but, *only for those selected few*, who take pains to pursue that **paramātmā**, by practising **śravaṇam mananam** and **nididhyāsanam**. **tam ātmānam anuvidya**. **anuvidya** means, seeking. What is *seeking*? Putting-forth the required effort. And to remember the 12th chapter of the **gītā** - going through the five levels of **bhakti yogā** - Two levels of **karma yogā**, two levels of **upāsana yogā**. one level of **jñāna yogā**. All these steps whoever treads, he is called **anuvidya**. Treading the spiritual path. **vijānāti**. Means, what? *Attains* the **aparokṣa jñānam** of that **paramātmā**. And why do I say **aparokṣa jñānam** ? Otherwise we will say, 'okay, **paramātmā** is full and complete; but, I do not have a house of my own!' That is not the idea. That full and complete **paramātmā** is *myself*. **iti yaḥ vijānāti saḥ āpnoti**.

Therefore, whoever wants **pūrṇatvam**, should attend *my* classes! Who says? *Not, me*. **prajāpati** gave an advertisement in all newspapers and all internet, all TVs, all radios. Everywhere he gave the publicity. "**guru** available. **śiṣyās** wanted!", **iti prajāpatiḥ uvāca**. Local **gurus** may advertise only in local newspapers. But, **brahmājī** advertised in all the 14 **lokās** and that is how **indrā** and **virocanā**, when they were regularly scanning their email and internet, **indrā** read and **virocanā** also read that. Then, what happened ? We will read.

तद्धोभये देवासुरा अनुबुबुधिरे ते होचुर्हन्त तमात्मानमन्वेच्छामो यमात्मानमन्विष्य सर्वा ̣श्च लोकानाप्रीति सर्वा ̣श्च कामानितीन्द्रो हैव देवानामभिप्रवव्राज विरोचनोऽसुराणां तौ हासंविदानावेव समित्पाणी प्रजापतिसकाशमाजग्मतुः ॥

**taddhobhaye devāsurā anububudhire te hocuḥ hantatam ātmānamanvecchāmo yamātmānam anviṣya sarvā ̣śca lokānāpnoti sarvā ̣śca kāmāniti indro haiva devānām abhipravavrāja virocano'suraṇām tau hāsaṃvidānāveva samitpāṇī prajāpatisakāśam ājagmatuḥ ॥ 8.7.2 ॥**

So the **upaniṣad** continues **tad. tad** means, what? **That declaration** of **prajāpati**, which was broadcast all over, **devāsurāḥ ubhaye anububudhire**. **anububudhire** means, came to

know. So, they saw or they came to know. [**anubūd dhātu ātmanepadi liṭ prathama puruṣaḥ bahuvacanam bubudhe bubudhāte bubudhire - iti rūpāṇi**]. And, who knew? **devāsurāḥ**, all the **devās** came to know. All the **asurās** also came to know. When the local humans have internet, what to talk of the heavenly world! Therefore, they all came to know. **ubhaye** means, what? Both groups of **devās** and **asurās**. And **te hocuḥ** - and therefore, they were talking among themselves.

You have to imagine they had a meeting. Meeting was assembled and they were discussing among themselves. And what did they say? **anta** - well, **tam ātmānam anvecchāmaḥ** - since it is going to give all the pleasures, **sarvān kāman**, since it is going to fulfill all our desires, certainly we should go after that knowledge; and, we should know that **ātmā. tam ātmānam. ātmānam** means, what? **paramātmānam. paramātmānam** means, **saguṇa - nirguṇa ubhayātmaka paramātmānam anvecchāmaḥ** - let us all pursue. And why we should pursue? **yam ātmānam anviṣya** - by enquiring into the nature of this **paramātmā, sarvāśca lokān āpnoti, prajāpati** has promised that, that person will attain all the **lokās**, without any movement. That is the glory! Without any movement, remaining where you are, you swallow or acquire all the 14 **lokās**. So, **sarvāśca lokān āpnoti**. And along with that, **sarvāśca kāmān āpnoti** - all the desired objects also are attained. **iti**.

**iti** means, because of this reason, simultaneously two meetings are going on. One is in **deva rāja sabhā** another is in **asura rāja sabhā**. Both of them are simultaneously conducting meetings and deciding, '*we should know*'. But, then they decided, if we all have to vacate this **lokā** and travel to **prajāpati lokā**, that will be a problem. And therefore, what we will do intelligently is, *select one representative*. He will go, learn and come back. Like, in companies, they will send a representative for training abroad. After that, what he will do? He will come back. Similarly, they wanted to choose one as their representative; who will learn, come back and teach. And therefore, what did they decide? So, what did they do? They wanted to choose the best one who can learn and teach. And whom did they choose? Naturally, **devās** together chose the **deva rājaḥ**; and, **asurās** together chose the **asura rājaḥ**. Therefore, it is said, **īndro haiva devānām abhi pravavrāja** - among the **devās**, **indrā** decided to become the **vidyārthi**. And, **virocanaḥ asurāṇām. asurāṇām madye [nirdhāraṇe ṣaṣṭī]** among the **asurās**, **virocanā** was chosen and he accepted. And, both of them did not phone up **prajāpati** and ask **prajāpati** to come. So, you have remember, even though they are kings, **devendrā**, being the emperor, they decided to go to the **guru**.

So, these are all indirect messages. A **śiṣyā** must go to the **guru. tad vijñānārthaṃ sa gurumeva abhigacchet**. And how should one go? Not, like attending a wedding function,

putting-on all the special dress and special ornaments. Taking from the bank locker also. I am not referring to anyone. From the locker, locked-up ornaments are taken; and all special dresses; going to beauty parlour. That is all okay for weddings; *not*, for **vedāntā** class! Similarly, **indrā** also removed all his special emperor's dresses and wore only ordinary dress, like a **sanyāsi**. **pravavrāja** is the verb used. **śāṅkarācāryā** says, that verb indicates **pravvrājanam**, **pravvrājanam** means **sanyāsa**. He became a **sanyāsi**, as it were. Not formally; but, informally. Therefore, the aim is not to draw the attention of the students: 'Everyone should see what am wearing!' Attraction is not the attraction. He wants to go and learn. Therefore, **abhi pravvrāja** means, He became simple. And became an inner **sanyāsi**. By what rejection? **CLASP** rejection! [I do not know whether you remember!]

Similarly, **virocanā** also became a **sanyāsi**. And, both of them started. But, each one did not know that the other one also is going. Therefore, the **upaniṣad** says, **tau ha asaṃvidānāv eva** - each one *did not know* that the other one is going to **prajāpati**. And both of them are not in good terms. Why? **devās** and **asurās**. Born rivals. Now & then they fight also. Therefore, normally they would like to avoid the function where the other one is coming; but, *since they did not know*, both of them went. All, interesting things. **upaniṣad** declares - **asaṃvidānāv** - without knowing about each other.

But, **samitpāṇī**. Both of them knew that, they have to express their reverence, **śraddhā** and **bhakti** - which is indicated by **samit** taken in the hand. **samit** is a type of twig, which they use for **samidādhānam** etc., and it symbolises surrender and also it symbolises the dry condition of the twig which is ready to catch fire. Similarly, **śiṣyā** also must be dry, ready to catch fire. Fire means, what? Do not misunderstand. The fire of knowledge must catch, instantaneously; and the **dryness** indicates, **vairāgyam**, **viveka** etc. I have talked about *three types* of **buddhi**. **karpūra buddhi** [camphor like, **buddhi**], coal **buddhi** and plantain **வாழைத்தண்டு buddhi**. When a camphor is taken **near** the fire, it catches fire **instantaneously**. With a piece of coal, you have to keep it **on** fire and keep on blowing. Then, slowly, in one corner there will be a glow. And, in the case of **வாழைத்தண்டு**, not only it will not catch fire it will put off the flame also! Similarly, certain **śiṣyās** [not you!] - certain **śiṣyās** - may even make the **guru** forget **vedāntā**! Whereas, certain other **śiṣyās** inspire the **guru**.

Similarly, these two. **samitpāṇī** - with **samit** in hand, **prajāpati sakāśam** - near **prajāpati**, **ājagmatuḥ**. **ājagmatuḥ** - means, they came [Agam dhātu prasmaipadi liṭ **prathamapurusaḥ dvi vacanam**] because **indrā** and **virocanā** are two. In Sanskrit you can use plural number [**bahu vacanam**] only when there are minimum three. When it is one, it is singular number - **eka vacanam**; in case of two, it is dual number - **dvi vacanam**. Therefore,

**ājagmatuḥ** is dual number. **Both of them came.** And then, what did they do? One week, they were exploring. Details in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

#### 44. Chapter 8.7.2 to 8.7.4

तद्धोभये देवासुरा अनुबुबुधिरे ते होचुर्हन्त तमात्मानमन्वेच्छामो यमात्मानमन्विष्य सर्वा ऽश्च लोकानाप्रीति सर्वा ऽश्च कामानितीन्द्रो हैव देवानामभिप्रवव्राज विरोचनोऽसुराणां तौ हासंविदानावेव समित्पाणी प्रजापतिसकाशमाजग्मतुः ॥

**taddhobhaye devāsurā anububudhire te hocuḥ hantatam ātmānamanvecchāmo yamātmānam anviṣya sarvā ṽ śca lokānāpnoti sarvā ṽ śca kāmāniti indro haiva devānām abhipravavrāja virocana'surāṇām tau hāsaṃvidānāveva samitpāṇī prajāpatisakāśam ājagmatuḥ ॥ 8.7.2॥**

After completing **saguṇa dahara vidyā** in the first six sections, now from the 7th section up to the 12th we are going to get **nirguṇa dahara vidyā**. And for that an introduction is being given, bringing the **guru** and **śiṣyā** together. **guru** being **prajāpati** or **brahmājī** and **śiṣyās** are **deva rājā** and **asura rājā**. And the **upaniṣad** says, that **prajāpati** made a big declaration in such way that it will be known to all the people all over the world. A big media publicity was given. **ya ātmāpahatapāpmā vijaro vimṛtyurviśoko** etc. **aṣṭa guṇa viśiṣṭa paramātmā** was talked about. And **prajāpati** said, that whoever knows this **paramātmā** both in his **saguṇa** form, as well **nirguṇa** form, both the **aparā** and **parā prakṛti**, in its entirety, that person will attain everything. **sarvā ṽ śca lokānāpnoti sarvā ṽ śca kāmān** - which means, **pūrṇatvam**, the **phalam**, was promised. And all the people came to know about the declaration. **devās** and **asurās** also came to know. And they had an immediate assembly of all. And **devās** also were particular that this knowledge has to be gained; because, **pūrṇatvam** is the **phalam**. **asurās** also decided that, we should know. And since all of them cannot go to **prajāpati** to learn, they decided to choose a representative from their camp. And from the **devās**, the **deva rājā**, **indrā** was chosen. From the **asurās**, the **asura rājā**, **virocana** was chosen. They did not know what was happening in the other camp. Therefore, **indrā** decided to go. And that is said in **mantrā** number two, which we saw in the last class.

**devānām indraḥ, virocana'surāṇām**. Both these people, **abhipravavrāja**. Both of them left their respective places. And by using the verb **pravavrāja**, the **upaniṣad** indicates that they were like the **sanyāsīs**. **pravavrāja** means, **parivrājaka sanyāsī**-like. That they left everything. They gave up their ornaments, decorations - all of them. Because, as kings, they must have had so many of them. They left all of them - **abhipravavrāja**. And, **hāsaṃvidānāveva** - means, each one did not know that the other is also coming.

And, how did they approach the **guru**? They knew the method or the protocol very much; and therefore, **samitpāṇī ājagmatuḥ**. **samitpāṇī** means with offerings in the hand, in the form of



**samit. samit** representing any form of offering; and **samitpāñī dvivacanam. samitpāñiḥ samitpāñī dvivacanam** because **indrā** and **virocanaḥ** two members. And in Sanskrit language, dual number is there. **samitpāñī** and also **ājagmatuḥ** - both are dual number. **indrā** and **virocanā** *independently* approached **prajāpati**. Up to this, we saw in the last class.

Continuing.

तौ ह द्वात्रिंशतं वर्षाणि ब्रह्मचर्यमूषतुस्तौ ह प्रजापतिरुवाच किमिच्छन्तावास्तमिति तौ होचतुर्य आत्मापहतपाप्मा विजरो विमृत्युर्विशोको विजिघत्सोऽपिपासः सत्यकामः सत्यसङ्कल्पः सोऽन्वेष्टव्यः स विजिज्ञासितव्यः स सर्वांश्च लोकानाप्नोति सर्वांश्च कामान्यस्तमात्मानमनुविद्य विजानातीति भगवतो वचो वेदयन्ते तमिच्छन्तावास्तमिति ॥

**tau ha dvātri ṅ śataṃ varṣāṇi brahmacaryamūṣatustau ha prajāpatiruvāca kimicchantāvāstam iti tau hocaturya ātmāpahatapāpmā vijaro vimṛtyurviśoko vijighatso'pipāsaḥ satyakāmaḥ satyasaṅkalpaḥ so'nveṣṭavyaḥ sa vijijñāsitavyaḥ sa sarvā ṅ śca lokānāpnoti sarvā ṅ śca kāmān yas tam ātmānamanuvidya vijānātīti bhagavato vaco vedayante tam icchantāvavāstam iti ॥ 8.7.3॥**

Having approached **prajāpati**, they might have told that, [the **upaniṣad** does not give the details, we have to supply the story] 'we have come to learn from you'. They must have said. And even before asking them, 'what do you want to learn?', **prajāpati** says, we have got certain conditions here. For 32 years you have to stay in my place and do all forms of service to purify your mind. [Imagine! **indrā** is a king. **virocanā** is also a king. They might not have served anyone. They might have got service from everyone; but, now these two are told by **prajāpati** that, 'you have to stay and serve'. And also, **prajāpati** can watch whether they have got the required qualification. So, this is the tradition. In keeping with that tradition, what did they do? **tau. tau** means, both of them - **indrā** and **virocanā**, **dvā tri ṅ śataṃ varṣāṇi. dvā tri ṅ śat** means 32. **varṣāṇi** means, years. **brahmacaryam ūṣatuḥ tau** - they lived a life of discipline. A **brahmacāri**'s discipline they followed. **indriya nigraḥ. mano nigraḥ. vāñ nigraḥ. guru śúsrūṣā** etc all of them will come under **brahmacarya vṛtam. ūṣatuḥ** means, they spent or they lived a life of **brahmacarya vṛtam**.

And after completing the **vṛtam** [32 years over now. Okay, in the next sentence, you have imagine that, they have *completed* 32 years of **brahmacarya vṛtam**] - they approached **prajāpati**. And, **tau ha prajāpatiḥ uvāca**. Then alone, **prajāpati** addressed them, and asked, '**kim icchantāvāstam**' **iti**? So, 'desiring what particular knowledge' - **kim** means, **kīdrśīm vidyām**, what type knowledge, what type of wisdom - have you desired; or, do you desire? Desiring which **avāstam** you lived a life of **brahmacāri**? **avāstam** - **vas dhātu parasmaipadi luñ madhyama puruṣaḥ dvivacanam. avāstam** means, 'you lived' or 'you followed' a life of **brahmacāri**, desiring which **vidyā** you please tell me. So, you have to put

appropriately, who says what. **dvātri ṣataṃ varṣāṇi brahmacaryam ūṣatuḥ** and **tau ha prajāpatiruvāca** - these two sentences are the words of **upaniṣad**, which is telling the story. And after "**prajāpatiḥ uvāca**", '**kim icchantāvāstam?**' is the question by **prajāpati**.

And then, those two answered. That is, **indrā** & **virocanā** answered. **tau ha ūcatuḥ**. Again, **upaniṣad** says, those two disciples answered. What was their answer? They could have made it very simple by saying that, 'we have heard your declaration'. This would have made a simple statement. 'We have heard your declaration'. But, instead, they are **repeating the whole declaration** given by **prajāpati**. And therefore, **ya ātmāpahatapāpmā** onwards is the repetition of the same **mantrā** we saw before, which was the declaration given by **prajāpati**. Therefore I am not going to the details. I will give you only the reference number where we saw it. It was **mantrā** number 8.7.1. That whole statement is given. That is repeated. And, what is the gist of that statement? **aṣṭa guṇa viśiṣṭa paramātmā** is there; and anybody who wants, can know the **paramātmā** - both in **saguṇa** and **nirguṇa** version - and when that knowledge is completed, that wise person will get **mokṣā** or **pūrṇatvam**. And that entire declaration, these two people quote. From where does it start? **ya ātmāpahatapāpmā** onwards, up to **ātmānamanuvidya vijānāti iti**. Up to the last-but-one sentence, or, one line in that **mantrā**. Up to the **iti** before the **bhagavataḥ** - the whole thing, is a quotation. **indrā** and **virocanā** are quoting **prajāpati**'s statement.

And having quoted that, they say **iti** in this manner, **bhagavataḥ vaco vedayante** - we come to know from the words of **bhagavān prajāpati**. Of course, they are addressing **prajāpati** only. But, they do not simply say, "from your". That is disrespect. Therefore, they say, "from **bhagavān prajāpati**" - 'from your honours' statement we come to know'. And, what is our wish? '**tam icchantāvavāstam**', **iti** - that **paramātmā vidyā, saguṇa nirguṇa paramātmā vidyā**, that **dahara paramātmā vidyā** - we would like to know. And, it is with that **jijñāsā**, we have lived 32 years, serving you. And, in **praśnopaniṣad**, the teacher instructs the student, 'you have to serve me or serve the **āśramā** for some time; and after completing the service, you should ask the question. And even though you may have done the service, I do not guarantee that I will teach you. After one year of service, you should ask the question. And, I may choose to say, "I will not teach you", also! Therefore, without any guarantee, I will ask you to serve'. Here also, **prajāpati** does not give any guarantee. But, with a hope that he will teach, these two people have served him. So, all these things are to show that, the desire for knowledge must be **so intense**, that the student must be ready to **fulfill any form of condition** that the **guru** prescribes. And, in the olden days, the **gurus** prescribed all forms of conditions; and still, the students came, now the **guru** is afraid to prescribe any condition; because, next class யாரும் வரல்லையானா என்ன பன்றது? அதனால், யாருவேணா

வாங்கோ, எப்படிவேணா வாங்கோ, எப்பவேணா வாங்கோ, நடுப்பற வாங்கோ, லீவு எடுத்துங்கோ, whatever you do, வரேளே! போரும்னு சொல்லி [what happens if no one comes to next class?! Hence you come whenever you want, in whatever fashion, take leave, come in between, whatever you do, if you are coming it is okay!] This is **kaliyugā**. So, **guru** has to give concessions. The conditions of those **gurus** has been replaced by concessions of the **guru**. This is the idea. '**avāstam**', **iti**. [And the word **avāstam** is a **chāndasa prayoga**. The right word should be - this is in **madhyama puruṣaḥ**; this must be in **uttama puruṣaḥ**, '**be lived**'. Anyway, that is all grammar problem!]

Continuing.

तौ ह प्रजापतिरुवाच य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेत्यथ योऽयं भगवोऽप्सु परिख्यायते यश्चायमादर्शं कतम एष इत्येष उ एवैषु सर्वेष्वन्तेषु परिख्यायत इति होवाच ॥

**tau ha prajāpatiruvāca ya eṣo'kṣiṇi puruṣo dṛśyata eṣa ātmeti hovācaitad amṛtam abhayam etad brahmety atha yo'yaṃ bhagavo'psu parikhyāyate yaścāyamādarśe katama eṣa ity eṣa u evaiṣu sarveṣvanteṣu parikhyāyata iti hovāca II 8.7.4**

**śāṅkarācāryā** adds a note, an observation, in His commentary. **prajāpati** addressed them *as though they have come together, as co-disciples. As though they have got a friendly relationship*. That, they have no enmity between themselves. So thinking, **prajāpati** addresses them. And these two people should have said what? 'I do not want him to learn. I have come separately. And independently he also has come. We did not come together, planning to study under you', they must have told. But, instead, they answer **together, as though** they have come together to learn. And **śāṅkarācāryā** says, it is because, in the presence of **prajāpati**, the teacher, even though they were inimical to each other, they forgot their enmity; and they talked/addressed **together, as though**, they have come together to learn. This is indicated by the verb [dual number verb indicates]. Thus, the **guru**'s greatness is, even **śiṣyās** will *come together*, dropping their dislike and all. Afterwards, again, [in front of **guru** they will be fine], when they go out, they will fight. Anyway, in the presence of **guru**, they were very friendly. **śāṅkarācāryā**, so observes.

And, fortunately for them, **prajāpati** decides to give the teaching. And the teaching begins with this **mantrā**. Up to this, only the story part. From the fourth **mantrā** of 7th section, the teaching begins. What is going to be the teaching? **paramātmā** is nothing but consciousness, which is present in the body. So, **caitanya svarūpaḥ paramātmā** - is going to be the teaching.

And, what is the nature of consciousness? You should remember our 5 features.

- (1). Consciousness is not a part, product or property of the body.
- (2). Consciousness is an independent entity, which pervades and enlivens the body.
- (3). Consciousness is not limited by the boundaries of the body.
- (4). Consciousness continues to exist even after the disintegration of the body.
- (5). And the surviving consciousness is not accessible; not because it is absent; but because, there is no medium through which you can recognise it.

These are the 5 features of consciousness. And this consciousness is called **paramātmā**. This consciousness itself gets different statuses, based on the medium through which it expresses. Even though consciousness is **one only**, based on the medium through which it expresses, one and the same consciousness is given *four different names*. When the **caitanyam** is expressing through the physical body, experiencing the external world, that **caitanyam** - functioning through the physical body, experiencing the physical universe - the **caitanyam** is called **viśvaḥ**.

During the dream state, the very same **caitanyam**, experiences a world - but, not an external physical world, through the physical body; but, it experiences an *internal thought world*, through a *thought body*. The dream body is also a thought; the dream world is also another bunch of thoughts. During **svapna**, the very same consciousness experiences a *thought world* - through **vāsanāmaya śarīram** or thought body. And that consciousness is called **taijasaḥ**. *There is no difference in consciousness itself*. But, the difference is *only in the name*; based on the field of operation.

Just as a person is called a householder when he is at home; and the very same person is called the MD [managing director] in his office; and the very same person is called the Secretary in the service organisation which he serves. There is no difference in the person. Only, **nāma mātra bhedaḥ** - based on the field of his operation. This is called **aupādhika bhedaḥ** - superficial difference.

Similarly, the very same consciousness, when it is experiencing *nothing* - like, during the sleep state, when there is neither the physical body nor the physical universe; nor, is there a thought body and a thought universe; when there is neither an external universe, nor an internal universe - when there is total blankness, when everything is resolved, **that** consciousness, which is the experiencer of the black out or blankness or internal silence - **that** consciousness is named, **prājñāḥ**. And, all these three names - **viśvaḥ**, **taijasaḥ** & **prājñāḥ** - *are only relative names*. Because, these are names given in relation to **sthūla śarīram**, **sūkṣma śarīram** and

**kāraṇa śarīram**. So, just like 'husband' is a *relative name* of a person; because, he is called husband *only in relation to* his wife. Similarly, he is called 'father' - not the universal father, that is some other father! So, he is called 'father', that is also a *relative name*. Because, *it is a name in relation to someone*. Similarly, consciousness has got three **aupādhika** statuses, three **āpekṣika** statuses, three relative statuses, called **viśva**, **taijasa** & **prājñā** - waker, dreamer, sleeper.

But, consciousness from its own standpoint **cannot be called viśva, taijasa or prājñā**. It cannot be called waker, dreamer or sleeper. Then, it is called by *another name*. That is called **turīyam**. These four names we saw, in which **upaniṣad? māṇḍūkya upaniṣad. prathamah pādaḥ, dvitīyaha pādaḥ, tṛtīyah pādaḥ and caturthaḥ pādaḥ. viśva, taijasa, prājñā, turīya**. And, **prajāpati** is going to gradually teach, these four. Of these four, the first three are **mithyā**. Why? Because, it is not the absolute nature of consciousness. **The fourth one alone is satyam**. The unrelated consciousness, relation-less consciousness, is **paramātmā**. Relation-less consciousness means, '**I do not have an individuality**'. No family; no **ahamkāra**; no **mamakāra**.

Remembering the morning class, **deha - buddhi - ghaṭādayaḥ tripuṭi** is *not there*. **pmātr - pmāna - prameya tripuṭi** is *not there*. **kāraka - kriyā - phalam tripuṭi** is *not there*. Time *not there*. Space *not there*. THAT ABSOLUTE **CAITANYAM IS PARAMĀTMĀ**. This is an already known teaching, which **prajāpati** is going to **reinforce**. But, instead of using these four words **viśva, taijasa, prājñā** and **turīyam**, **prajāpati** is going to use four different words. Only words are different; but, the idea is the same.

**viśva** is going to be called **akṣi puruṣaḥ**. **viśva** is going to be called **akṣi puruṣaḥ**. **taijasa** is being called **svapna puruṣaḥ**. **puruṣaḥ** referring to consciousness principle. **puruṣaḥ** does not mean male or husband. [In Tamil, புருஷன்னு சொன்னா husband-ன்னு அர்த்தம் இருக்கோல்லியோ! உன் புருஷன், என் புருஷன்னு சொல்லி! Therefore, not that புருஷன்]. **puruṣaḥ** is consciousness, **ātmā**. So, **akṣi puruṣaḥ, svapna puruṣaḥ**; and, the third one is called, **supta puruṣaḥ. supta puruṣaḥ**. And the fourth one is called **uttama puruṣaḥ. akṣi puruṣa, svapna puruṣa, supta puruṣa, uttama puruṣa**, are respectively, **viśva, taijasa, prājñā** and **turīyam**.

And in the first phase of teaching, which starts now in this **mantrā**, **prajāpati** is introducing what? **viśva**, the **akṣi puruṣaḥ**. Now, the next question is, 'why should **viśva**, the waker, be called **akṣi puruṣaḥ**?' The reason is, during **jāgrat avasthā**, all the **vyavahārās** are done in the presence of the eyes only. The eyes are the most important organ, in whose operation

alone, you can do all the **jāgrat vyavahārā**. In fact, **jāgrat avasthā** begins with what? *The opening of the eyes!* And why do we give importance to the eyes? Because, eyes will be required for perception, of course. But, eyes will be required even for the operation of other organs. For example, suppose we want to eat food, even though the organ that is required for that is what? The mouth - **rasanendriyam** - which has to receive the taste. Teeth will have to bite. And the hands will have to function. Hand is a **karmendriyam**; tongue is a **jñānendriyam**. Even though hand and tongue alone are going to do the job, and eyes are not really required [directly]; but, still, even for eating food, you require what? You have to **see** where the food is. That means, **caḥṣur indriyam** is a common **indriyam**, required for all the other 9 **indriyams**. **akṣi** is required. That is why, even to enter the hall, though you are going to do that only with the help of feet; but, for walking also, you require what? **Eyes**. கண் இருந்துட்டே நிறையபேர் விழறா, especially, இந்த area-ல! [Even when eyes are there, lot of people fall; especially, in this area of BVM hall!]

So, eyes are supposed to be providing the basic medium of light. In **svayañjyoti brāhmnaṇam** of **brhadāraṇyaka**, this will be beautifully said. All the **jāgrat vyavahārā** are done in the medium of light. That is why, the moment you get up, the first job you do is, switching on the light. Because, all the waking **vyavahārā** require light. The medium of light is meaningful, when? Only when the eyes are there! Therefore, the entire **jāgrat avasthā** requires the blessings of the eyes. The entire **jāgrat avasthā**, and all our **jāgrat vyavahāram** require the blessing of the eyes. And therefore, eyes are considered the prominent organ, operating during **jāgrat avasthā**. Thus, eyes become **the most important** part for the waker. That is why, the moment eyes are not functioning, we require the help of someone. Not only for reading; we require the help of someone for what **vyavahārā**? For all the **vyavahārās** we require the help of someone, once the eyes are not functioning. So, for **viśva**, who or what is, the most important organ? **akṣi** is the most important. The **upaniṣad** generally says that, **VIŚVA IS LOCATED IN THE EYES**. It is not that it is *located* in the eyes, **viśva** is the consciousness *all over the body*; but, still, *to indicate the importance of the eyes*, the **viśva** is called **akṣi puruṣaḥ**.

In **māṇḍūkya upaniṣad** - especially in **māṇḍūkya kārikā**, between these two eyes also, the right eye is called to be *sacred and more powerful*, generally. **viśva** is, generally considered to be located in the right eye. "**dakṣiṇākṣimukhe viśvaḥ manasyantastu taijasaḥ I ākāśe ca hṛdi prājñāḥ tridhā dehe vyavasthitāḥ**" **gauḍapāda kārikā** [no.2] in the **āgama prakaraṇam**. And therefore, what is the title for the waker? **akṣi puruṣaḥ**. And, **akṣi puruṣaḥ** means, what? The waker, who uses the eyes for all the transactions. That is said

here. **tau ha prajāpatiḥ uvāca** - **prajāpati** the **guru** addressed them. **tau. tau** means, those two disciples. Who are they? **deva rāja & asura rāja**.

And, what did he say? **ya puruṣaḥ eṣaḥ akṣiṇi dṛśyataḥ eṣa ātmeti** - that consciousness principle, which is behind the entire physical body, throughout the **jāgrat vyavahārā**; and there also, that consciousness, which is prominently behind the eyes, that **puruṣaḥ, caitanyam, akṣiṇi dṛśyate**. It is prominently present in the eye. The moment you close your eye, you have to stop all the **vyavahārā**. For writing also, after all, I am writing; why do I need the eyes? No. Even when we have eyes, our writing is illegible! So, you cannot close and write. For everything, if mere hearing alone is required, we would not have to lit up this hall. Suppose mike is functioning; but, in the evening, lights are not available, I will have to cancel the class. Even though it is only a speech, eyes are so important; light is so important. If the light is not there; but, only mike is functioning, what will I do? Evening class cancelled! Why? Because, **Swāmījī**, எங்களால் புத்தகத்தை பார்க்க முடியாது; notes எழுத முடியாது; உங்கள் பார்க்க முடியாது! ['We cannot read the books. We cannot write notes. We cannot see you' etc]. So, eyes are important for **all transactions**.

Therefore, **akṣiṇi dṛśyate**. **akṣiṇi** is **saptamī vibhakti**. **eṣaḥ** is qualifying **puruṣaḥ**. **ya eṣaḥ puruṣaḥ, akṣiṇi dṛśyate**. '**eṣa ātmā**', **iti** - that consciousness is the **ātmā**. '**śrotrasya śrotram manaso mano yad vāco ha vācam sa u prāṇasya prāṇaḥ I cakṣuṣaścakṣuḥ ..**' [**kena upaniṣad**]. That is the **akṣi puruṣaḥ**. And this consciousness is called **ātmā**, the **paramātmā**. **iti ha uvāca** - this is the teaching of **prajāpati**. And, **etad amṛtam abhayam etad brahmety. etad amṛtam**. Means, what? This **ātmā, caitanyam** is **eternal**. The eyes may become weaker and eyes may stop to function also. Eyes may get destroyed also. There may be destruction for the medium; but, when the medium is destroyed that **caitanyam** is not destroyed. **etad amṛtam. amṛtam** means, **immortal**.

**abhayam etad. abhayam** means, **ever secure**. Free from insecurity problem. For the body, there is insecurity. For the sense organs, there is insecurity. It can be afflicted by any disease, at any time. Even the mind is subject to insecurity. But, the **caitanyam** - which blesses all of them, what type of diseases are possible for consciousness? If something was possible, then there will be another department. 'Consciousnessology'! We do not have that *department*. We do not have *doctors* studying that. Why? Because, that does not have any problem. Therefore, **abhayam**. Ever secure.

And, **etad brahma** - this **caitanyam** alone is called, **brahman**. Meaning, it is **deśa kāla vastu pariccheda śūnyam** - free from all types of limitations. It is the infinite entity. **etad**

**brahma iti.** Even though **prajāpati** had intended the consciousness, which is behind the eyes, which experiences the world, both **indrā** and **virocanā** *totally misunderstand*. Which, every **guru** is used to! Because, it does happen. Due to various reasons, communication gaps do take place. Here also, there was *successful communication-gap!* And therefore, both **indrā** and **virocanā** understand, *differently*.

What is the teaching? The consciousness behind the eyes, the consciousness pervading the eyes and enlivening the eyes, it is the **ātmā**. But, what do they two understand? The eyes are very, very fine. Glass, like. The eye balls are like glass. They have got a fine reflecting surface. And because of that, when a person goes very near another person, when I come near your eyes, what happens? My body; or, whatever is in front of that, *gets reflected on the eyes*. And, this physical body, which is *reflected* in the mirror-like eyes, is called **chāyā puruṣaḥ**. **chāyā** means, what? [Very careful, not tea, coffee and all!] **chāyā** means, shade, shadow or reflection. Reflection of what? The **sthūla śarīram**. The **sthūla śarīra pratibimba**, formed on the eyes, [whose eyes? Not in my eyes], but, when I stand in front of someone, in that person's eyes, my physical body gets reflected. This **sthūla śarīra pratibimba** on the eyes, is called what? **chāyā puruṣaḥ**.

And, **indrā** and **virocanā** - the **paramānanda śiṣyās** - they take the **chāyā śarīram** as the **ātmā**! Normally, we take the *physical body* as the **ātmā**; which itself is a blunder. But here, **indrā** and **virocanā** they do not take even the physical body as **ātmā**; they take the *reflection* of the physical body as **ātmā**! Reflection, formed where? On the **akṣi**! That they mistake as **akṣi puruṣaḥ**. And, they are *enthusiastically happy*. அப்பா! we have understood **ātmā**! What is that? **chāyā śarīram**. They want to get confirmation from the **guru**. And therefore, what do they do? They take a few more other reflecting surfaces; because, in other reflecting surfaces also, reflection will be formed. And therefore, they ask the question, '**atha**'. **atha** onwards, is the question from **indrā** and **virocanā**.

What do they ask? **Hey bhagavaḥ** - oh **Lord, ayaṃ apsu parikhyāyate**. **apsu** means, what? In the waters. Because, water also serves like a mirror. And in the water we see our reflection. **parikhyāyate** means, perceived. Another example is what? **yaśca ayam ādarśe. ādarśaḥ** means, a mirror. **ādarśe, puruṣaḥ**. Upon the mirror, upon the waters, **chāyā śarīram** is formed. Upon the **akṣi** also, that is formed. So, are not you talking about that **akṣi puruṣa**? So, **yaścāyamādarśe**.

Now, we have got three **chāyā puruṣaḥ**. What are they? **akṣi puruṣa**; **jala puruṣa** and **ādarśa puruṣa**. And among these three, which one is **ātmā**? அசட்டுத்தனத்தோட



superlative! Among these three - **akṣi, jala** and **ādarśa pratibimba puruṣeṣu madhye, katamaḥ eṣa ātmā**? Which one is the **ātmā, hey guro**? And the **guru** should have said, 'what a fool you are?' But, as I have said, *generally* the **gurus** do not do that. Why? அடுத்த class-க்கு வரமாட்டா! [he will not come to the next class!] Already, students' coming is difficult. And if the **guru** exposes the *wonderful* discriminative power of the **śiṣyā, śiṣyā** may get inferiority complex!

Therefore, what does **prajāpati** do? 'Exactly correct', he said. He says, 'yes, **akṣi puruṣā** - what you have understood is correct. That is the **ātmā. eṣa u eva** - so, this **chāyā puruṣaḥ alone** is the **akṣi puruṣaḥ. eṣu sarveṣvanteṣu parikhyāyate. akṣi puruṣā alone** is there in the eye also! **akṣi puruṣā** alone is there in the **jalam** also. **akṣi puruṣaḥ** is there, on the mirror also. Therefore, **akṣi puruṣaḥ** is there in **akṣi, jalam** and **ādarśa**. What you say is correct.

And, in one way, **prajāpati** is correct also; because, **akṣi puruṣaḥ** being consciousness, consciousness is there in **jalam** also. Thus, **prajāpati** has not bluffed, totally. Like, **aśvatthāmā hataḥ kuñjarah** - there, is partial truth in this statement; because, **akṣi puruṣaḥ** being **caitanyam, caitanyam** is there in **jalam** also, **caitanyam** is there in **ādarśa** also. Therefore, he said, **akṣi puruṣā** is **everywhere**. You are correct. **eṣu sarveṣu anteṣu** - in all the three reflecting media. **parikhyāyata iti hovāca**.

But, even though **prajāpati** had validated their understanding, **prajāpati wants to make the appropriate correction**. But, he wants to correct **indirectly**. Because, if you directly say, 'you are wrong', the ego will be wounded. Therefore, an **indirect** method is going to be used. For what? To correct **chāyā puruṣaḥ** as **ātmā**. That has to be corrected. And for that, a laboratory experiment is going to be given. What is that? That will come in the next section.

With this **mantrā**, the 7th section is over. In the 8th section, corrective measure experiment. And what is that experiment? That we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

45. Chapter 8.7.4, and 8.8.1 to 8.8.5

तौ ह प्रजापतिरुवाच य एषोऽक्षिणि पुरुषो दृश्यत एष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेत्यथ योऽयं भगवोऽप्सु परिख्यायते यश्चायमादर्शो कतम एष इत्येष उ एवैषु सर्वेष्वन्तेषु परिख्यायत इति होवाच ॥

**tau ha prajāpatiruvāca ya eṣo'kṣiṇi puruṣo dṛśyata eṣa ātmeti hovāca itad amṛtam abhayam etad brahmety atha yo'yaṃ bhagavo'psu parikhyāyate yaścāyamādarśe katama eṣa ity eṣa u evaiṣu sarveṣvanteṣu parikhyāyata iti hovāca ॥ 8.7.4 ॥**

The actual teaching begins from this **mantrā** - 8.7.4 And in this alone, **prajāpati** introduces the **ātmā**, in the form of **viśva**, the consciousness associated with **jāgrat avasthā** and later the same one will be revealed as **taijasa**, then **prājñā**, then **turīyam**. And as I said in the last class, **viśva** is here introduced as **akṣi puruṣaḥ** and the reason is, the entire **jāgrat vyavahārā**, the transactions of **jāgrat**, waking state, will have to be done in the medium of some light or the other. All the transactions require a *medium of light*. Either sunlight or moonlight or electric light or if there is power cut, some other light. In short, without a general light, **jāgrat vyavahārā** is not possible. And that general light is meaningful, only when we have eyes. Therefore, the eyes become the medium for all the waking transactions. And since the eyes play the most important role, eyes are given importance. Therefore, the **caitanyam** obtaining in the **jāgrat avasthā** is equated to the **caitanyam** obtaining in the eye. Therefore, it is called **akṣi puruṣaḥ**.

But, even though **prajāpati** intended by the word **akṣi puruṣaḥ** only the **CONSCIOUSNESS PRINCIPLE**, unfortunately, both the **paramānanda śiṣyās** - both **indrā** and **virocanā** - mistook the teaching. And they understood the **pratibimba śarīram**, the **chāyā śarīram** as the **ātmā**. And what is the reason for their mistake? They thought, when a person stands or sits in front of a person, the glassy eyes, [glass does not mean, with spectacles!] The eyes themselves are very shiny, bright. Therefore, my body will be reflected in the eyes of the person in front. The eyes act like a mirror. [In fact, there was a detective novel also, in which, the culprit, the criminal who strangulates someone to death, is ultimately captured because of the reflection formed in the eye of the victim. Whether it is possible or not, the detective studies the photos very carefully and he is able to get some clue and then find out. May be they have read **akṣi puruṣaḥ** from **chāndogya**, we do not know!] Therefore, on the eyes, my body's **chāyā** is formed. So they say, '**chāyā śarīram eva ātmā!**' And they want confirmation from **prajāpati**. Therefore, they give a few examples. Just as the reflection formed in the

waters; like the reflection formed on a shining nice surface; similarly, the **chāyā śarīram** is the **ātmā**! Is that not so, they ask **prajāpati**.

And **prajāpati** also, not to discourage them says, 'okay, okay you are right'. **akṣi puruṣaḥ** alone is everywhere. Even though what they *mean* and what **prajāpati** *means* are different, his confirmation is true; because, **akṣi puruṣaḥ** is **caitanyam**. **caitanyam** is everywhere. Therefore, **prajāpati** has not really bluffed also. He thus gives a vague answer. And, with that, section 7 is over. Even though **prajāpati** has 'okayed', **prajāpati** knows that what they have understood is **wrong**. And therefore, he wants to try some indirect method of correcting their misconception. Why an indirect method? Directly he does not want to say, 'you have misunderstood'. Then, it be will hurting their ego! And remember, they are not ordinary ones like us! **deva rājāḥ** and **asura rājāḥ**! Therefore, an indirect method is going to be used, which comes in the next section. **khaṇḍa** 8, which we will enter now.

## Chapter Eighth - Section 8

उदशराव आत्मानमवेक्ष्य यदात्मनो न विजानीथस्तन्मे प्रब्रूतमिति तौ होदशरावेऽवेक्षाञ्चक्राते तौ ह प्रजापतिरुवाच किं पश्यथ इति तौ होचतुः सर्वमेवेदमावां भगव आत्मानं पश्याव आ लोमभ्यः आ नखेभ्यः प्रतिरूपमिति ॥

**udaśarāva ātmānamavekṣya yadātmano na vijānīthastanme prabrūtamiti tau hodaśarāve' vekṣāñcakrāte tau ha prajāpatiruvāca kiṃ paśyatha iti tau hocatuḥ sarvamevedamāvāṃ bhagava ātmānaṃ paśyāva ā lomabhyaḥ ā nakhebhyaḥ pratirūpamiti ॥ 8.8.1 ॥**

An experiment is given to them, by **prajāpati**. And that experiment is, bringing a bowl of water. A wide mouthed vessel is called **udaśarāvaḥ**. **udaśarāvaḥ** means, a wide-mouthed vessel. And **uda** means, water; which can serve like a mirror. And the experiment proposed by **prajāpati** is the following. It is going to be elaborately said. I will give you the essence.

The idea is, first **prajāpati** will ask them to observe themselves in the waters. Naturally, they will see their own reflection, which is the **chāyā śarīram**. And, what is their misunderstanding? This **chāyā śarīram** is the **akṣi puruṣaḥ**, the **ātmā**. And what **prajāpati** will do is, ask them to change their dress and also groom themselves by shaving and by cutting their nails and all those things, a little bit of physical grooming. And afterwards, when their body has undergone certain changes, **prajāpati** will ask them to look into the reflecting waters, once again. Between the first observation and the second observation, naturally the **pratibimba** would have undergone change. Why? Because they have changed their body. And therefore, **pratibimba śarīram** also would have changed. From that, it is very clear that, **chāyā śarīram** is **savikāram**; and not, **nirvikāram**. **savikāram** means, what? Subject to change. Whereas, **akṣi puruṣaḥ** has been defined as - **etad amṛtam etad abhayam etad brahmety**. Do you remember? Go back to the **mantrā** 8.7.4. The words must be very clear. **eṣo'kṣiṇi puruṣo dṛśyata eṣa ātmeti hovāca itad amṛtam abhayam etad brahma** - it is a clean **mahā vākyam**. **etad ātmā** is said; **etad brahma** is said. The **akṣi puruṣaḥ**, **ātmā**, is equated to **changeless, eternal brahman**. Whereas, **chāyā śarīram** is clearly **changing**.

Now, **indrā** and **virocanā** should know that they have misunderstood the teaching. Because, **chāyā śarīram** is **savikāram**. **akṣi puruṣaḥ** is **nirvikāram**. Therefore, **chāyā śarīram** cannot be **akṣi puruṣaḥ**. Thus, **prajāpati** wants to educate. But, in spite of this experimentation, both **indrā** and **virocanā** **do not understand** the simple truth. **And they conclude that the body is the ātmā**. This is the development of the experiment. But, it is given in the form of a dialogue. A series of dialogues.

So, now, **prajāpati** is addressing **indrā** and **virocanā**. And you have imagine that a bowl full of water has already been brought and kept in front of them. And **prajāpati** says, **udaśārāva ātmānam avekṣya** - **hey indrā** and **virocanā**, may you see the **akṣi puruṣa ātmā**, **ātmānam** means, the **akṣi puruṣa rūpa ātmānam udaśārāva** within the bowl full of water. **avekṣya. avekṣya** means, after seeing clearly. [That **avekṣya** in some book printing is not clear. It should be **avekṣya, kṣ+ya**]. And after seeing, **yad ātmano na vijānīthaḥ** - if you have got doubt, if any part of my teaching not clear - [who says? **prajāpati**] if any part of my teaching is not clear for you. After seeing your reflection in the bowl, if there is any doubt, **yad na vijānīthaḥ tad me prabrūtam** - may you clearly express your doubt and clarify your doubt.

And what did **indrā** and **virocanā** do? They looked into the bowl and they saw their reflection. And both of them have concluded what? **chāyā śarīram** is **ātmā**! And in their conclusion they did not have any doubt at all. So, doubt would not come. Two conditions. When you have *totally misunderstood* also you will not have any doubt. Therefore, these two people did not express any doubt. [Sometimes the teacher says, 'any questions?' All the students remain silent. The teacher will have to imagine everything is clear!' Similarly, **indrā** and **virocanā** were silent.

So, **tad me prabrūtam**. Up to this, **prajāpati** addressing them. And, **tau ha udaśārāve avekṣāñ ucakrāte. tau ha** means, what? **indrā** and **virocanā** looked into the bowl of water and clearly saw their reflection; and they remained with their own misconception, in which, they did not have any doubt at all. Since they did not ask any question, now the teacher has to ask them!

[In a 'question-answer session', if the student does not ask any question, since it has been announced as 'question and answer session', therefore what to do? The teacher will have to ask the question! That is why I dropped question and answer session itself!] So, they did not ask; therefore, **prajāpati** asked them. What did he ask? **tau ha prajāpatiḥ uvāca. tau** means, those two disciples, dear disciples. **prajāpati** addressed them. '**kiṃ paśyatha**', **iti** - please tell me what are you seeing inside? **kiṃ paśyatha iti. tau ha ucatuḥ** - then **indrā** and **virocanā** replied in the following way.

What? **sarvamevedam āvāṃ bhagavaḥ ātmānaṃ paśyāva** and **ā lomabhyaḥ ā nakhebhyaḥ pratirūpam**. So, **pratirūpam** means, **reflection**. Reflection of what? **idam** must be connected with **pratirūpam**. **sarvam eva idam āvāṃ pratirūpam** means, the total

reflection of my body as well as the other one's body, total reflection of both the bodies, **bhagavaḥ** - oh **Lord**, **pratirūpam paśyāvah** - we are seeing. And the reflection is so clear that, we can see from **ā lomabhyaḥ** - from the top of the head. **loma** means, hair on the head. From the head hair up to **ā nakhebhyaḥ** - up to the **nakham**, the nails on the hand. [Feet you cannot say; because, it is a bowl of water. Only if you do **śirasānanam** you can see!] So, therefore, up to the nails, the entire body we are seeing.

And how does the reflection look? **yathā ātmānam paśyāva** - exactly as we see our body, in the same way, we are seeing the reflection. That is, the reflection resembles exactly our body. So, you have read the sentence properly. **yathā ātmānam paśyāva**. Here, the word **ātmānam** means what? **bimba śarīram**. Just as we are seeing our original body, **yathā ātmanaḥ paśyāvah**, **tathā pratirūpam paśyāvah**, in the same way we are seeing the reflection of the body. **iti** - thus they replied to **prajāpati**. And now also, they do not have any doubt. Because, what is their conclusion? **śarīram** is the **ātmā**. Then what happened? The experiment continued.

तौ ह प्रजापतिरुवाच साध्वलङ्कृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षेथामिति तौ ह साध्वलङ्कृतौ सुवसनौ परिष्कृतौ भूत्वोदशरावेऽवेक्षाञ्चक्राते तौ ह प्रजापतिरुवाच किं पश्यथ इति ॥

**tau ha prajāpatiruvāca sādhwalaṅkṛtau suvasanau pariṣkṛtau bhūtvodaśarāve'vekṣethāmiti tau ha sādhwalaṅkṛtau suvasanau pariṣkṛtau bhūtvodaśarāve'vekṣāñcakrāte tau ha prajāpatir uvāca kiṃ paśyatha iti ॥ 8.8.2 ॥**

**tau ha prajāpatiḥ uvāca** - **prajāpati** addressed them. **tau** in Sanskrit is, dual number; because, there are two disciples **indrā** and **virocanā**. **tau** is **dvitiyā**, **dvi vacanam**. **prajāpati** addressed them. What did he say? You have come in a simple, a very, very simple and ordinary form, even though you are **deva rājā** and **asura rājā** with extraordinary clothes, **kirīṭam**, ornaments and all. But, when you came for **gurukula vāsa**, you are wearing very ordinary dress only; and also, perhaps, you have not shaven for days together. And therefore lot of hair and all. Therefore, I want you to go, have a good bath, shave, cut your nails and all, and put on beautiful clothes and well decorated, [if required go to the local beauty parlour, men's' beauty parlour also is there, you can go get groomed and come back!] Therefore he said, **sādhu alaṅkṛtau** - decorate yourselves very well. **suvasanau** - and, perhaps **prajāpati** must have given the ornaments; because, they have left them in their **lokās**. Therefore, **prajāpati** might have given.

And may you put on fresh clothes, **suvasanau** and **pariṣkṛtau**. **pariṣkṛtau** means, well groomed, like shaving, cutting the nails, manicure, pedicure and all kinds of curing! May you get

yourselves done - **pariṣkṛtau bhūtvā**. Then, what do you do? Do not go away, come back here. And then, what should you do? **uda śārāve avekṣethām** - may you look in to the bowl full of water. The waters in the bowl. **avekṣethām iti prajāpatiḥ uvāca**. The dialogue continues.

And then, what did they do? They did exactly as commanded, he could have said. But, the **upaniṣad** said, **tau ha sādhu alaṅkṛtau** - they did decoration; and **suvasanau** - wore beautiful clothes; and **pariṣkṛtau** - well groomed they became. **bhūtvā uda śārāve avekṣāñcakrāte** [all dual number, *unique* in Sanskrit]. **avekṣāñ cakrāte** is, **avekṣāñ ca + kṛ dhātu ātmanepada**. It is called periphrastic perfect tense [**anuprayoga liṭ**] **cakre cakrāte cakrire - iti rūpāṇi**. **avekṣāñ cakrāte** means, they looked into the bowl of water. After they looked, **prajāpati** addressed them, again. **tau ha prajāpatiḥ uvāca - prajāpati** asked them. What? **kiṃ paśyatha, iti** - what are you seeing now in the water? The **upaniṣad** enjoys the story. Okay. Then what did they say? The story continues.

तौ होचतुर्यथैवेदमावां भगवः साध्वलङ्कृतौ सुवसनौ परिष्कृतौ स्व एवमेवमौ भगवः साध्वलङ्कृतौ सुवसनौ परिष्कृतावित्येष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति तौ ह शान्तहृदयौ प्रवव्रजतुः ॥

**tau hocaturyathaivedamāvāṃ bhagavaḥ sādhvālaṅkṛtau suvasanau pariṣkṛtau sva evam evamau bhagavaḥ sādhvālaṅkṛtau suvasanau pariṣkṛtāvity eṣa ātmeti hovācaitadamṛtam abhayam etadbrahmeti tau ha śāntahṛdayau pravavrajatuḥ ॥**

### 8.8.3 ॥

**prajāpati** asked what do you now see in the waters? Then, **tau ha ucatuḥ** - they answered. What? **yathā eva idam āvāṃ bhagavaḥ** - now that we have got a beautifully decorated, groomed and well clothed body, in the same way, within the waters also, we are seeing well clothed, well decorated, well groomed body. They repeat. So, **yathā āvāṃ**. **āvāṃ** means, 'we two'. Here, 'we two' is referring to the original **śarīram**. Just as original physical body, the **sthūla śarīram**, is **sādhvālaṅkṛtau suvasanau pariṣkṛtau sva** is there in the particular condition, **evam eva** - in the same way, naturally within waters also we are seeing what? **sādhvālaṅkṛtau suvasanau pariṣkṛtau iti** - in this manner we are experiencing, **hey bhagavaḥ** - oh Lord.

What was the **expectation** of **prajāpati**? *The expectation was, after seeing the difference* in the **chāyā śarīram**, they may have questioned their understanding; because, the previous body in the waters, and the present body, are different. Or, it is **savikāra chāyā śarīram**. And **prajāpati**'s teaching is, **akṣi puruṣaḥ is nirvikāraḥ**. Eternal. That is the teaching! So, how

can **chāyā śarīram** and the **akṣi puruṣaḥ** tally? Thus, they must get a doubt. And they should ask for clarification. But, those two students, they *did not see any discrepancy!* And when they did not see that, in spite of the **indirect** corrective measures, **prajāpati** understood that, *the students are not available for further enlightenment, now.* [This often happens. Teacher tries to **raise** the teaching to a higher level. From the students, there is no positive response. Then, what does the teacher do?! Drop it then, and hope that, *after sometime*, again another opportunity will come, and then the same thing can be taught].

Thus, **prajāpati** decided, 'let them continue to have their misconception. And, I cannot teach them further; because, they are not in a position to grasp what I am trying to convey'. The fact is so evident. **chāyā śarīram** is **savikāram**. **akṣi puruṣaḥ** is **nirvikāram**. When there is such a **patent contradiction**, how come they do not get it? Therefore, he decided, not to teach them further. And the only possibility is what? He should ask them to serve in the **āśramā** for another 32 years! But, that also may be boring to them. So, **prajāpati** said, '*you have understood!* He says, **eṣa ātmeti hovāca** - this alone is the **ātmā**. He uses a **vague pronoun "eṣa"** ["**this**"]. And **prajāpati** uses the word "**this**", keeping in mind what? **akṣi puruṣaḥ** alone is the **ātmā**. But, what do these two people think? '**eṣaḥ** means, the **chāyā śarīram** alone is the **ātmā**'. Thus, each one has got his own view. *There is a clear communication gap.* But, **prajāpati**'s hope is, after sometime, they will begin to question their understanding.

It is exactly like in **taittirīya upaniṣad**, **brahman** is defined as **satyam jñānam anantam brahma**; and thereafter, in the next line, the **upaniṣad** says, from that **brahman**, the whole **creation came!** **tasmādvā ètasmād ātmanā ākāśa sambhūtaḥ** - the whole universe came from that **brahman**. And all students who study **taittirīya upaniṣad**, especially during the beginning stage, they never raise their eye-brow. An intelligent student *must raise* his eye-brow; because, if **brahman** is **satyam jñānam anantam**, the *infinite can never be a cause of everything. It can never be a product of anything.* But, still, the teacher makes that "mistake"; and the students also nod their head, and write notes, even though the teacher is committing a mistake! What is the mistake? THE NON-CAUSAL **BRAHMAN** IS INTRODUCED AS CAUSAL **BRAHMAN**! The hope of the teacher is that, the student will continue to attend the classes, so that, after several months of teaching, **guru** can say, "**BRAHMAN CAN NEVER BE THE KĀRAṆAM!**. **THUS, THERE IS NO CREATION AT ALL**". That teaching can come later.

Similarly, here also, even though there is a communication gap, **prajāpati** lets them go. He says **eṣa ātmā iti** - this alone is the **ātmā**. And, what is the **akṣi puruṣaḥ**? **etad amṛtam etad abhayam etad brahma iti** - each **vākyam** is a **mahā vākyam**. The word **viśva** refers



to **jīvātmā**. **brahman** refers to **paramātmā**. **ETAD AMṚTAM ABHAYAM ETAD BRAHMA - IS CLEAR REVELATION OF JĪVĀTMA PARAMĀTMA AIKYAM**. But, they do not get the message clearly. And when this much was said, both **indrā** and **virocanā** were happy. Even though **prajāpati** was unhappy; but, they were happy; because, they do *not know* that, they have grasped the teaching *wrongly*. Therefore, what happened? **tau ha - indrā** and **virocanā, śānta hṛdayau pravavrajatuḥ** - with total satisfaction, **śāntahṛdayah** means, with a satisfied mind, that we have understood the **ātmā**. And, what is **ātmā**? **Reflection!** **tau ha śāntahṛdayau pravavrajatuḥ** - they left the **gurukula**, the proximity, the presence of **prajāpati**, and left for their own, respective places. So, **deva rājā** went to the **devās** and **asura rājā** went back to the **asurās**. Then what happened? The story continues.

तौ हान्वीक्ष्य प्रजापतिरुवाचानुपलभ्यात्मानमननुविद्य ब्रजतो यतर एतदुपनिषदो भविष्यन्ति देवा वासुरा वा ते पराभविष्यन्तीति स ह शान्तहृदय एव विरोचनोऽसुराञ्जगाम तेभ्यो हैतामुपनिषदं प्रोवाचात्मैवेह महय्य आत्मा परिचर्य आत्मानमेवेह महयन्नात्मानं परिचरन्नुभौ लोकाववाप्नोतीमं चामुं चेति ॥

**tau hānvīkṣya prajāpatiruvācān upalabhyātmānam ananuidya vrajato yatare tadupaniṣado bhaviṣyanti devā vāsura vā te parābhaviṣyantīti sa ha śāntahṛdaya eva virocana'surañjagāma tebhyo haitāmupaniṣadam provācātmaiveha mahayya ātmā paricarya ātmānameveham ahayann ātmānam paricarannubhau lokāvavāpnotīmaṃ cāmuṃca iti ॥ 8.8.4 ॥**

So both **indrā** and **virocanā**, satisfied with their own *false understanding*, they left **prajāpati** and they have gone some distance. And seeing them, regretfully **prajāpati** is making a comment. What comment? **tau ha anvīkṣya. ha anvīkṣya** - seeing them [**indrā** & **virocanā**], **prajāpatir uvāca - prajāpati** declared, [it was neither too loud nor it was mental. He was whispering. They can hear if they want to! And they do not hear. Within himself also, **prajāpati** makes this statement.]

And, what is the statement, **अनुपलभ्या**! **an upa labhya** - without grasping my teaching clearly, **an upa labhya** means, *without proper reception*. And therefore only, **ātmānam ananuidya** - and therefore, without clearly understanding the **ātmā**, without clearly grasping my words, and therefore only, without clearly grasping the **ātmā**. **ananuidya** - without clearly grasping, **vrajataḥ** [is also dual number. **vrājati vrājataḥ vrājanti**], both **indrā** and **virocanā** are leaving, without completing the **gurukula vāsam**, *properly*. And what will be the consequence of their misunderstanding? They are going to be **samsāris** only. They can never become victorious in life, by getting **mokṣā**. THE REAL VICTORY IN LIFE IS GETTING **MOKṢĀ**! But, these people will not be victorious. They will be defeated in their life. That means, they will become **samsāri**.

Therefore, he says, **yatare etad upaniṣado bhaviṣyanti**. **yatare** means, what? Whichever group of disciples - here, referring to two groups of disciples, **devā** group and **asurā** group; because, later, he says, **devā vā asurā vā** - which group of students, whether they are **devā** group of students or **asurā** group, whichever group, **etad upaniṣado bhaviṣyanti** is endowed with such an **ātma vidyā**; whoever has got such a self knowledge. Here, **upaniṣad** stands for **ātma vidyā**. And **etad upaniṣad** means, what? *This kind of ātma vidyā. bhauvrīhi. eṣā upaniṣad eṣām te etad upaniṣadaḥ*. And why does he say *this kind of self-knowledge*? The self knowledge that they have is a **false self knowledge**. So, *this kind* means, **this kind of false knowledge**, whoever has got, **devā vā asurā vā, te parābhaviṣyanti iti** - they will certainly be defeated in their life. They will be defeated in their life means, what? Their life will be a struggle. They will not be successful. They will not get spiritual success. In short, they would not get **mokṣā. parābhaviṣyanti iti**.

And even though **prajāpati** made this declaration, slightly louder, hoping that if they happen to hear and both of them return - or, at least one of them returns - he thought he can attempt a second time. But, unfortunately, both of them did not hear; because, they are excited with the knowledge they already have. Therefore they continue their return. And then, hereafter, we are going split the teaching into two. What happens to **virocanā**? So we are going focus on **virocanā**; and there afterwards see what happens to **indrā**. First, **virocanā** is focused by the **upaniṣad**.

What does he do? **sa ha śāntahrdayaḥ** - now from dual number, we have come to singular number; because, both of them are not focused. Of the two, now only **virocanā**. Therefore, singular number. **sa ha virocanaḥ śāntahrdaya eva** - he continues to be totally satisfied with his understanding and **asurāñ jagāma** - he went to his own people, who were the **asurās**. To the **asurā** kingdom, the **asurā** people, he went. And while traveling, *he was rethinking the teaching* that he received; and *he makes a small revision in his understanding*. Because, when a **guru** teaches, all the **śiṣyās** receive. Whatever they receive [**guru** only hopes, **correctly**] everyone receives. And they are certainly going to **think**; at least for a few minutes, I hope, they will be revising what they receive.

**virocanā** did revision; and he made *a slight change*. What is that change? While giving an experiment of looking into the water bowl, **prajāpati** asked **indrā** and **virocanā** to change their dress, ornaments etc; and later, he asked them to look, again. Therefore, to bring about a change in the reflection, **prajāpati asked them to change** - *not, the reflection; but, the original bimba śarīram*. Therefore, based on that experiment, **virocanā** concludes, perhaps,

**chāyā śarīram** is in keeping with the **original bimba śarīram** only. Therefore, **prajāpati** wants to convey that, 'the **ātmā** is not **chāyā śarīram**; but, the **bimba, sthūla śarīram** only!' This is the small revision **he has made**.

He has progressed from where to where? '**sthūla śarīra pratibimbam**' to '**sthūla śarīram**'. He has progressed from **sthūla śarīra reflection** to **sthūla śarīram**. And he concludes, **ātmā is the physical body!** And therefore, the **asurā, virocanā does not believe in sūkṣma śarīram**; does not believe in **kāraṇa śarīram**; does not believe in a separate **ātmā**. For him, **ātmā** or 'I' means what? The physical body alone! Like, any atheist or certain scientists, there is no question of any surviving **jīvā**. The end of the body, is the end of the individual. This is called **asura darśanam**. So, WHAT IS **ASURĀ DARŚANAM**? BODY ALONE IS **ĀTMĀ**. After death, no **body** survives. There is no **puṇyam**, there is no **pāpam**, there is no travel, there is no **punar janma**, there is no **svarga**, there is no **naraka**, there is no **srāddham**, there is no **tarpaṇam**. All these are meant for what? A surviving **jīvā**. But, they [**asurās**, atheist or scientists] do not believe in all of them. Thus, **virocanā** became a **dehātmavādi**. And this **dehātmavādi virocanā, asurāñ jagāma** - reached the **asurā** people.

Then what did he do? Because he is a representative, the understanding is what? He should **receive** the teaching **and share** with all others. யான் பெற்ற இன்பம் பெறுக, இவ்வையகம்! யான் பெற்ற confusion பெறுக, இவ்வையகம்! **Dayānanda Swāmījī** says, **svayam confused; parān confusayati!** And so what does **virocanā** teach? **tebhyaḥ ha etām upaniṣadam provācā** - he taught **his upaniṣad**; which is, **dehātmavādaḥ**, which is called '**cārvāka darśanam**'. And so he said, **ātma iva ha mahayyaḥ. ātmā** means what? This body, which is the **ātmā** alone, is the most precious thing! **mahayyaḥ** - should be glorified, respected, honoured. Body must be treated like **bhagavān. mahayyaḥ**. And therefore, **ātmā paricarya** - all the **upacārās** that you want to do - **ṣoḍaśa upacārās** and all of them, do not try to do to any idol or deity or **devatā** in a temple! All these **upacārās** must be done to the body only! Therefore, **ātmā eva paricaraya**. Here, what should you note? The word **ātmā** should not be understood as our **saccidānanda ātmā. tattvabodha** definition of **ātmā** do not take. **ātmā** here means, **śarīram eva**.

And, **ātmānameveham ahayann** - so by glorifying the **ātmā**, a materialistic philosophy. And **ātmānaṃ paricarann** - and also by serving the body, going to all kinds of parlours and centres, taking care of nails, skin, hair, teeth all of them. They are all what? Only honouring the body, all the time. We are not saying that body should be neglected; but, treating the body as the ultimate reality, whoever does that, what does **virocanā** say? [This is the teaching of **virocanā**] - **ubhau lokāu avāpnoti** - so these people whoever respects the body will get both

**iha loka sukham** - that is the future in this life will be wonderful. So, **imaṃ ca amuṃ ca - imam** means, what? In this world, they will be extremely happy; because, body is the **ātmā**. And not only in this **lokā**, **amum ca lokam**, if there is a **paralokā**, [only 'if'. **asurās** do not have a **paralokā**; but, it is a hypothetical presentation], if there is a **paralokā**, in that **paralokā** also, one will be happy, by serving the body. Therefore, **body alone is reality. iti. iti** should be connected with **haitām upaniṣadam provācā**. You can call it '**body upaniṣad**'. **Body upaniṣad** he taught!

Continuing.

तस्मादप्यद्येहाददानमश्रद्धधानमयजमानमाहुरासुरो बतेत्यसुराणा ँ ह्येषोपनिषत्प्रेतस्य शरीरं भिक्षया वसनेनालङ्कारेणेति स ँस्कुर्वन्त्येतेन ह्यमुं लोकं जेष्यन्तो मन्यन्ते ॥

**tasmādapy adyehādadānam aśraddadhānam ayajamānam āhurāsurobatety asurāṇāḥ hyeṣop- aniṣat pretasya śarīraṃ bhikṣayā vasanenālaṅkāreṇeti sa ḥ skurvantyetena hyamuṃ lokam jeṣyanto manyante ॥ 8.8.5 ॥**

Naturally, once a person does not accept a surviving **ātmā**; or, the **sūkṣma śarīram** which travels to other **lokās** etc., all the **vedic** rituals and disciplines will become utterly meaningless. Like the modern, new generation, asking the question, 'why do you spend money on **śrāddham**, **tarpaṇa** and all; because, you are wasting those things. Who has **seen** the surviving forefathers? Who has seen the heaven, hell etc? If you want to remember the forefathers, feed the children in the orphanage; or, do this and do that' - they do not believe in all these things. The entire **veda pūrva bhāga** becomes redundant. Therefore, the **upaniṣad** says, 'these people are **aśraddadhānāḥ** - they do not have **śraddhā** in the **vedā**. And what is done with **śraddhā** is called, **śraddham**! So, naturally, they do not have **śraddhā** in the ritualistic portion of the **vedā**; and therefore, they do not believe in any **yāgā** or **yajamānam**. And, whatever service they want to do, they will do to the fellow human beings. They are good in that respect; but, religious rituals they are dead against. Therefore, **ayajamānam. yajamānaḥ** is the one who performs **vedic** rites. **ayajamānaḥ** means, they do not believe in **vedic** rites; because, **aśraddadhānam** - they do not believe in this **vedā pūrva bhāga**. And therefore, **adadānam** - they do not believe any **dakṣiṇā**, that also they consider a waste. 'Why do you give to these **brāhmins**? இவாள்ளாம் குண்டா, நன்னாதானே இருக்கா! Why do you give **dakṣiṇā** to these **brāhmaṇās**; give it to somebody else'. All of them will come under what category? **upaniṣad** says, all these are **asurās**! Why? **virocana paramparā**. Because, they belong to **virocana paramparā**! They are all **asurās**. Details in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

46. Chapter 8.8.5, 8.9.1. to 8.9.3 and 8.10.1

तस्मादप्यद्येहाददानमश्रद्धधानमयजमानमाहुरासुरो बतेत्यसुराणा ँ ह्येषोपनिषत्प्रेतस्य शरीरं भिक्षया वसनेनालङ्कारेणेति स ँस्कुर्वन्त्येतेन ह्यमुं लोकं जेष्यन्तो मन्यन्ते ॥

**tasmādapy adyehādadānam aśraddadhānam ayajamānam āhurāsuṛobatety asurāṇāṁ hyeṣop- aniṣat pretasya śarīraṃ bhikṣayā vasanenālaṅkāreṇeti sa ṁskurvantyetena hyamuṃ lokāṃ jeṣyanto manyante ॥ 8.8.5 ॥**

When **indrā** the **deva rājā** and **virocanā** the **asurā rājā** approached **prajāpati** and asked for **ātma vidyā**, in the first installment of teaching, **prajāpati** taught **viśva**, the waker, as **ātmā** or **brahman**. **viśva** stands for the **CONSCIOUSNESS PRINCIPLE** which is expressing through the physical body during the **jāgrat avasthā** and the **vācyārtha** - the primary meaning, of the word **viśva**, is **CONSCIOUSNESS** associated with the physical body but the implied meaning of the word **viśva** is the **CONSCIOUSNESS** without the physical body. That is, **bhāga tyāga lakṣaṇayā**, **viśva** should be understood as the **caitanyam** and this **caitanyam** alone is all pervading **brahman**. This is the intention of **prajāpati**. But, **indrā** and **virocanā** misunderstood the teaching; and they took the very physical body, which is reflected in the eyes of another person, which is otherwise called **chāyā śarīram**, as the **ātmā**, they misunderstood.

And **prajāpati** wanted to make a correction by asking them to stand in front of a bowl of water and afterwards he asked them to clean themselves and change dress etc and again stand in front of the bowl of water, to show that, the reflected body can never be **brahman**; because, **brahman** is not subject to change; whereas, **chāyātmā**, **chāyā śarīram** is subject to change. But, in spite of **prajāpati**'s attempt to correct them, both of them held on to their misunderstanding. And when **prajāpati** asked if they required any clarification, both of them said, 'we have understood the teaching', and they left **brahmājī**. And while going, **indrā** was thinking about his understanding and he will again come back to **prajāpati** for teaching. But, **indrā**'s story will come later.

Now, the **upaniṣad** is focusing on **virocanā**. And while he was traveling back to the **asurā** group, he was *rethinking* about the teaching and he makes a slight modification which is not very much superior; but, instead of taking the **chāyā śarīram** as **ātmā**, he took the very **bimba śarīram**, the very physical body, as the **ātmā**, which is called **cārvāka darśanam**. **cārvāka darśanam** means, **dehātmavādaḥ**. Thus, **indrā** took **chāyā śarīram**, **pratibimba śarīram**, as **ātmā**. **virocanā** *improved* it; and he took **bimba śarīram** as **ātmā**! Both of

them took **śarīram** as **ātmā**. The only difference is what? **indrā** took **pratibimba śarīram** and **virocanā** took **bimba śarīram**, as **ātmā**. **virocanā** is extremely enthusiastic; and therefore, he goes back to the **asurās** and he gives the teaching to them also! This is called **asurānām upaniṣad** or **asura upaniṣad** he gives. And now that **virocanā**'s story is being concluded in this fifth **mantrā** of the 8th section, which we introduced in the last class.

And in keeping with **virocanā**'s teaching, all the **asurās** concluded that, the physical body is the **ātmā**. Naturally, they became totally materialistic. They did not believe in a **sūkṣma śarīram**, which survives the death of the body. According to **śāstrā**, **sūkṣma śarīram** survives and travels. The **asurās** did not believe it. When they do not believe in **sūkṣma śarīram**, there is no question of **kāraṇa śarīram** also. And when they do not accept **sūkṣma, kāraṇa śarīrams**, where is the question of believing in an **ātmā**, other than these three? Therefore, all of them they reject; and according to them, the physical body is the **ātmā**! **ātmā** is born with the body; and **ātmā** goes with the body. There is no question of any *surviving* **ātmā**. And once there is no **śraddhā** in the life after death, the journey of the **jīvā** etc., all the **vēdic** rituals - which talk about **puṇyam, pāpam** etc - all of them also get rejected. And therefore, they all became **nāstikavādīs**. They do not believe in **dānam**; they do not have **śraddhā** in **veda pṛmāṇam** and they do not believe in **yāgā, śrāddham tarpaṇa** and all of them. They do not believe. Therefore, the **upaniṣad** says, whoever is such a **nāstika**, he is called **asurā** by the **vedic** tradition. That is what is said here. Look at the **mantrā**.

**ādadānam** - those who do not accept any **vaidika dānam, dakṣiṇā** etc and **aśraddadhānam** they do not believe in **veda pūrva bhāga** and various rites that are talked about in the **veda pūrva bhāga**. Therefore, they are **aśraddadhānāḥ**. And **ayajamānam. yajamānaḥ** means, a person who performs **vaidika karmā** is called **yajamānaḥ**. **yāga kartā** is called **yajamāna**. And these **āsuric** tradition people, they are **ayajamānā**. And whoever leads such a life, **āsuro bata ity. bata** means, what? Unfortunate indeed. **vedā** sympathises with those materialistic people and cries, **bata**. Alas! *unfortunate indeed* are these **āsuric** people! If you remember the **bhagavad gītā**, Chptr-16,

**"asatyam apratiṣṭhaṃ te jagadāhuranīśvaram, aparasparasambhūtaṃ kimanyat kāma haitukam |**

**etāṃ drṣṭimavaṣṭabhya naṣṭātmāno'lpabuddhayaḥ | prabhavantyugrakarmāṇaḥ kṣayāya jagato'hitāḥ |" [gītā 16. 8 & 9]**

Several verses are written condemning the **āsuric** people. The root for the **ślokās** is this **mantrā** only. And, at the end of 16th chapter, **krṣṇā** says, "**trividhaṃ narakasyedaṃ**

**dvāraṃ nāśanam ātmanaḥ, kāmaḥ krodhastathā lobhastasmādetat trayam tyajet".** [16.21] These **āsuric** people will directly go to hell without any stop in-between. Direct flight! That is said here. **āsurah bata!** And, this materialistic philosophy is called **asurāṇā ḥ hy eṣāpaniṣat** - this is also called a **upaniṣad!** Very interesting. This is also called an **upaniṣad**. And what is the **upaniṣad?** **asura upaniṣad** - it is!

And naturally, when a person dies, since they consider the physical body as the most important component or part of the individual, they do not believe in the **jīvā** traveling at all. Therefore, they pay all attention to the dead physical body, whenever a person dies. Therefore, the **upaniṣad** says, **pretasya śarīraṃ sa ḥ skurvanty** - [you have to supply], when a person dies, at that time, they give all importance to the dead body, a big celebration is done. It is taken on a special cart; and it is taken through the streets, roads etc. All festivities, special **தோரணம்**, festoons, **mālās, alaṅkāra** - all the importance is given to the dead body; because, in their philosophy, there is no traveling **jīvā**. In the **vedic** tradition, attention is paid to what? To the **jīvā** - who travels. Therefore, special prayers are done. If they have got **pāpam**, our prayers must neutralise their **pāpam**; and the traveling person or **jīvā**, must face no obstacles, and the journey must be smooth. This is the traditional, **vedic** prayer.

But, for these **asurās**, such prayers are irrelevant. Therefore, what do they do? **śarīraṃ bhikṣayā** - here the word **bhikṣā**, does **not** mean **annam**. Okay. Here, **bhikṣā, śaṅkarācāryā** comments, **ganda mālyādi dakṣaṇayā**. **ganda** means, what? Varieties of perfumes; varieties of special **mālās**, all kinds of decoration they do. And **vasanena - vāsanām** means, extra-ordinary clothes are given to the dead body. Extraordinary clothes. And, **alaṅkāreṇa** - various types of **alaṅkāras** like - festoons, flowers, **தோரணம்** etc. **sa ḥ skurvanty** - they do the **saṃskārā** to the dead body; not, to the surviving **jīvā**. And by this, what do they consider? **etena hy amuṃ lokāṃ jeṣyanto manyante** - in this manner alone, *they think* that, the dead **jīvā** will get a higher state of life. **amuṃ lokāṃ jeṣyanto manyante**. Here, we should be *very careful*. **amuṃ lokāṃ jeṣyantaḥ**, literally means, '*the jīvā will go to higher lokā*'. But, we should remember, for the **asurās**, there is no question of a higher **lokā**. Therefore, we have to put it within quotation '*as though*' the **jīvā** gets exalted by all these worship etc. **amuṃ lokāṃ** should be understood as, the **jīvā** [which **jīvā**? the dead **jīvā**] gets exalted, honoured by all this process. **iti manyante. jeṣyantaḥ** means, they will win, they will attain. **ji [jaya] dhātu**, future participle. Future active participle is, **jeṣyan jeṣyantau, jeṣyantaḥ**.

And with this, the fifth **mantrā** is over. The 8th **khaṇḍa** is over. The **virocanā** story is over. Hereafter, **virocanā** has entered the green room; never to come back again. Now, the



**upaniṣad** is going to focus on **indrā**. And what is **indrā** doing? He is traveling towards the **deva lokā**. And what happens to him? That we are going to see in the *next section*. Section 9, **mantrā** 1. We will read.

## Chapter Eighth - Section 9

अथ हेन्द्रोऽप्राप्यैव देवानेतद्भयं ददर्श यथैव खल्वयमस्मिञ्छरीरे साध्वलङ्कृते साध्वलङ्कृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति सामे सामः परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति नाहमत्र भोग्यं पश्यामीति ॥

**atha hendro'prāpyaiva devānetadbhayaṃ dadarśa yathaiva khalvayam asmiñcharīre sādhu-alañkṛte sādhvālāñkṛto bhavati suvasane suvāsanaḥ pariṣkṛte pariṣkṛta evamevāyam asmin nandhe'ndho bhavati srāme srāmaḥ parivr̥kṇe parivr̥kṇo'syaiva śarīrasya nāśamanveṣa naśyati nāhamatra bhogyam paśyāmīti ॥ 8.9.1 ॥**

[In certain books the word **sādhvālāñkṛte** is missing. So, we have to add. It is there twice. One word is, **sādhvālāñkṛte**. Another word is, **sādhvālāñkṛto**. *Both words are required*. One **sādhvālāñkṛte** is required. Another word **sādhvālāñkṛto** is required. *Both we should read*.] **atha ha indraḥ**. To change our focus from **virocanā** to **indrā**. **indrā** is traveling towards **indra lokā**.

And even before reaching **indra lokā**, he started thinking about the teaching; and also his false, unfortunate conclusion. What is the conclusion? **pratibimba śarīram** is the **ātmā**! And, what type of **pratibimba śarīram**? That which he saw reflected in the waters! It was in one condition at one time; and later, when again he looked, he did not have hair, he had a clean-shaven face, nails are removed. Thus, he saw a **pratibimba śarīram**, which had undergone a total change.

So, suddenly he begins to wonder, 'how can a *changing* **pratibimba śarīram** ever become the changeless **ātmā**? Because, while defining **ātmā**, **prajāpati** had said, "**ya eṣo'kṣiṇi puruṣo dṛśyata eṣa ātmeti hovāca etad amṛtam abhayaṃ etad brahmety**" [8.7.4] Thus, **akṣi puruṣaḥ**" has been talked about as **THE INFINITE AND CHANGELESS BRAHMAN**. So, how can a *reflected* body, which is *changing* ever be **brahman**? How was I satisfied with this understanding?! **indrā** himself is wonder-struck. Therefore, he says, **devān aprāpya eva**. Even before he reached the **devās**, **etad bhayaṃ dadarśa**. **bhayaṃ** here means, **doṣaḥ**. **doṣā** means, defect or loophole. So, he saw this loophole or deficiency. In what? In his own understanding he saw a big blunder being committed. **bhayaṃ doṣam dadarśa** - he saw. And what is the **doṣā**? He said, **asmiñcharīre sādhu alaṅkṛte sati** - when this body is well decorated, naturally the reflected body also gets well decorated. Therefore, he says, **śarīre sādhu alaṅkṛte sati**, [**sati saptamī**] **sādhu alaṅkṛto bhavati** - when the **bimba śarīram**, the original body, is decorated, then, the reflected body also is decorated. And, **su vasane su vāsanaḥ bhavati** - when the body is clothed with good garment, then the **pratibimba**

**śarīram** is also clothed well. And, **pariṣkr̥te pariṣkr̥ta bhavati** - when the **bimba śarīram** is refined by shaving, manicuring, pedicuring, cutting the nails etc., [that is called **pariṣkr̥taḥ** - refinement of the body], when it happens to the **bimba śarīram**, **pariṣkr̥ta bhavati** - the **pratibimba śarīram** is also refined.

So, why *each word is used twice*? The first word is for the **bimba śarīram**; the second word refers to **pratibimba śarīram**. And so, what is the conclusion to be arrived? **pratibimba śarīram** is *subject to modification*. And not only that. When the body is **improved**, the **pratibimba śarīram** is **improved**. When the body goes through varieties of **problems**, then the **pratibimba śarīram** also has got all those **problems**. What are they? They are also enumerated.

**evam eva ayam** - just as when the body is improved, the **pratibimbam** improves; similarly, **asmin andhe** - when the physical body is **andhaḥ** - has got some **doṣā** in the eyes, [like, the eyes become red because of Madras eye or Chennai eye or any eye!] then, the **pratibimba śarīram** also has got the same **akṣi doṣaḥ**. And, **andhaḥ** means, what? Blind. Here also, twice. **andhe andhaḥ** means, what? **bimba śarīre andhe sati pratibimba śarīram api andham bhavati**. And **srāme srāmaḥ sati** - when one eye has got a problem, [**andhaḥ** refers to the problem with both the eyes. **srāmaḥ** means, **eka akṣi doṣe sati, srāmaḥ bhavati**] in the **pratibimba** also, there is the same deficiency. And, **parivṛkṣṇe parivṛkṣṇaḥ** - when the body is wounded, fractured etc, the **pratibimba** also is fractured.

**parivṛkṣṇo'syaiva śarīrasya nāśamanveṣa naśyati**. Therefore, how can such a **pratibimbam** be 'etad amṛtam etad abhayam etad brahma' how can we think?! **parivṛkṣṇaḥ sati parivṛkṣṇaḥ bhavati**. And, ultimately, **asya śarīrasya nāśam anu** - when the **bimba śarīram** is destroyed totally, then what happens to **pratibimbam**? **pratibimbam** also is destroyed totally! How come this simple, apparent, evident fact I lost sight of?! Being **deva rājā indraḥ**, how did I commit this blunder?! Thus, suddenly, he wakes up to this problem. **nāśam anu eṣa. eṣa** means, **pratibimba dehaḥ, chāyātmā api naśyati**. And therefore, what is the conclusion?

**aham atra bhogyaṃ na paśyāmi iti**. In this kind of **ātma vidyā**, [what do you mean by *this kind of ātma vidyā*? **pratibimba śarīram** is the **ātmā**] - in this kind of knowledge, **bhogyaṃ na paśyāmi** - I do not see any benefit. **ātma vidyā** is supposed to liberate a person; whereas, by this knowledge, I am not going to get any benefit at all. **bhogyaṃ** means, **prajojanam** or **phalam**, I do not see.

But, the beautiful thing here is, he did not conclude that **prajāpati** is a wrong teacher. He did not put the blame on his **guru**. On the other hand, he put the blame on himself. **prajāpati** must have taught properly. When he said **akṣi puruṣaḥ**, he must have meant properly. I only must not have received the teaching; because of, what? **mama buddhi doṣaḥ**. Therefore, instead of questioning the teacher, I will question my understanding. I will go back to **prajāpati** once again. Again surrender to him and ask for **ātma vidyā**.

This attitude is called **śraddhā**. If I feel something is wrong, instead of blaming the **śāstram**, instead of blaming the **ācāryā**, I say that, 'my understanding of the **śāstrā** is wrong. Therefore I will again study. And suppose second time also I get wrong knowledge, what do I do? I will not blame the **śāstrā**. Third time I will study. How many times I should study? UNTIL I UNDERSTAND IT IN SUCH A WAY THAT **ŚĀSTRĀ** GIVES ME A **NEW TEACHING** WHICH DOES NOT CONTRADICT ANY OTHER **PRMĀṆA** AND A TEACHING WHICH WILL BLESS ME. **UNTIL I COME TO THAT TEACHING, I WILL STUDY, AGAIN AND AGAIN AND AGAIN. paunaḥpunyena śravaṇam kuryāt**. Therefore, **indrā's** attitude of **śraddhā** is highlighted here. So, what does he do? He goes back to **prajāpati**, again. **mantrā** number two. We will read.

स समित्पाणिः पुनरेयाय तं ह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्राव्राजीः सार्धं विरोचनेन किमिच्छन्पुनरागम इति स होवाच यथैव खल्वयं भगवोऽस्मिञ्छरीरे साध्वलङ्कृते साध्वलङ्कृतो भवति सुवसने सुवसनः परिष्कृते परिष्कृत एवमेवायमस्मिन्नन्धेऽन्धो भवति सामे सामः परिवृक्णे परिवृक्णोऽस्यैव शरीरस्य नाशमन्वेष नश्यति नाहमत्र भोग्यं पश्यामीति ॥

**sa samitpāṇiḥ punareyāya taṁ ha prajāpatir uvāca maghavan yacchānta hṛdayaḥ prāvrajīḥ sārḍhaṁ virocaneṇa kim icchan punar āgama iti sa hovāca yathaiva khalvayaṁ bhāgavaḥ asmiñcharīre sādhwalaṅkṛte sādhwalaṅkṛto bhavati suvasane suvāsanaḥ pariṣkṛte pariṣkṛta evamevāyamasminnandhe'ndho bhavati srāme srāmaḥ parivr̥kṇe parivr̥kṇo'syaiva śārīrasya nāśamanveṣa naśyati nāhamatra bhogyaṁ paśyāmīti ॥ 8.9.2 ॥**

**sa samitpāṇiḥ. saḥ** means what? That **indrā**, who understood that he has misunderstood. Which is a good understanding! **UNDERSTANDING OF THE MISUNDERSTANDING IS A RIGHT UNDERSTANDING**. And that **indrā samitpāṇiḥ** - again he took **samit** - representing offering; and **punaḥ eyāya** - once again came back to **prajāpati**. But, this time, he did not have the company of **virocanā**. And, anyway, he did not miss his company; because, **indrā** and **virocanā** are like cat and rat! Therefore, he was going alone. **punaḥ eyāya**. [**eyāya** is **ā+e dhātu prasmaipadi liṭ prathma puruṣaḥ eka vacanam eyāya eyatuḥ eyuḥ**]. **ā eyāya** means, he came to **prajāpati**. And when he came back, **prajāpati** was happy; because, he wanted them to come back. When they were going back, he made a remark. Do you

remember? 'These people have not really understood; and with false satisfaction they are going back. With this wrong understanding, they will only suffer'. All those things **prajāpati** declared. Therefore, he expected them back. And one of them came back. **prajāpati** was happy. But still, he wanted to know 'why he came back?' [May be he could have come back to take the cell phone, you know. Many people come back, 'Swāmīji, I left my cell phone', they say! Same way, we do not know **for what purpose** he came back]. And therefore, **taḥ prajāpatiḥ uvāca** - **prajāpati** asked that **indrā**, "**maghavan**" [**maghavan** means, **indraḥ**]. **hey maghavan** - means, **oh indrā**, '**kim icchan punar āgama?** - desiring **what** have you come back **again** to me? What is your present request? I am surprised; because, when you went back previously, you were totally satisfied. And if you are totally satisfied, you should not have come back. And so, what has made you come back again?

Therefore, he says, **yaḥ śānta hrdayaḥ prāvrajīḥ**. You can understand. **śānta hrdayaḥ** means, with total satisfaction. **prāvrajīḥ** - you went back before. After your first visit, you went back. **prāvrajīḥ** is all special Sanskrit forms. [**pra+vraj dhātu prasmapadi luṅ madhyama puruṣaḥ eka vacanam**]. **prāvrajīḥ** means, you went back. And how did you go back? **sārdhaṃ virocana** - along with your co-student, with **virocana**, you went back; satisfied. All these are within quotations; the words of **prajāpati** to **indrā**. And, **kim icchan** - what is your new desire? Desiring which, **punar āgamaḥ**? Once again you have come back to me. **punar āgamaḥ tvam**. **tvam** is understood. **iti sa ha uvāca** - thus, **prajāpati** addressed **indrā**. And what did **indrā** say?

**indrā** repeated the whole thinking process he had while traveling back. And that thinking process was given in the previous **mantrā**. In the first **mantrā** the thinking process was given. The whole thing is repeated again; and **upaniṣad** also repeats the whole thing. **yatha iva khalvayaṃ iti sa ha uvāca**. [Anyway, I am not going to repeat].

The essence is what? **pratibimba śarīram** can never be **ātmā**; because, it is subject to modification along with **bimba śarīram**. Therefore, *now I know*, **pratibimba śarīram** is also not **ātmā**. And you can include **bimba śarīram** is also not **ātmā**. Therefore, **akṣi puruṣaḥ** can never mean the body.

[And what was the original intention of **prajāpati**? **akṣi puruṣaḥ** refers to the **caitanya** which is spread over the body. That CONSCIOUSNESS is what he intended]. The **CONSCIOUSNESS**, which is not part, product or property of the body; which is an independent entity; that **CONSCIOUSNESS**, *pervading the eye*, **caḥṣuṣaḥ caḥṣuḥ** - that **CONSCIOUSNESS** was taught.

But, **indrā** did not receive it. Therefore, he says, **akṣi puruṣa** must be the **real** one; but, **I have not understood akṣi puruṣa in its real nature.**

And what is it in our language? **akṣi puruṣa** is **viśvaḥ**. And, **vācyārtha** of **viśva** is, **jīvātmā**; **lakṣyārtha** of **viśva** is **paramātmā**. So, through **vācyārtha viśvaḥ**, the **lakṣyārtha paramātmā**, **prajāpati** had taught. But, **indrā** had missed that teaching. Therefore, he says, **aham atra bhogyaṃ na paśyāmi** - I do not see any benefit. In what? In the **vācyārtha viśva** no benefit will come at all. And what did **prajāpati** say, reply? He said, this is what I was expecting! Therefore, now that you have come back, I will teach the same **viśva**. But, now, I would not teach as **viśva**; but, I will teach the same **ātmā** as. **taijasa puruṣaḥ**. That is going to come, we will enter into that topic. I am not elaborating all words; because, this is c/o previous **mantrā** only. Same meaning. **mantrā**-3

एवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि वसापराणि द्वात्रिंशत् वर्षाणीति स हापराणि द्वात्रिंशत् वर्षाण्युवास तस्मै होवाच ॥

**evamevaiṣa maghavanniti hovācaitaṃ tveva te bhūyo'nuvyākhyāsyāmi vasāparāṇi dvātriṃśataṃ varṣāṇīti sa hāparāṇi dvātriṃśataṃ varṣāṇyuvāsa tasmai hovāca ॥ 8.9.3 ॥**

**evamevaiṣa** - so what you have understood is correct. And what is that? **chāyātmā** is not the real **ātmā**. That **chāyātmā** as **brahman** is a misunderstanding such an understanding is correct. **pratibimba śarīram** is **ātmā** is a misunderstanding. Such an understanding is correct only. I did not mean the **chāyā śarīram** at all. I did not even mean the **bimba śarīram**. I only meant the **CONSCIOUSNESS** pervading the **śarīram**. Even in the **षष्ठोऽध्यायः** **ṣaṣṭho'dyāyaḥ** when the **guru** said, 'तत्त्वमसि श्वेतकेतो - **tat tvam asi śvetaketu** - you are **brahman**', the word **you** did not refer to the **sthūla śarīram**. The word you did not refer to the **sūkṣma śarīram**; not to **kāraṇa śarīram**. But, it referred to what? The **caitanyaṃ**, which was permeating the **śarīra trayam**. The finger is shown in the same direction only; but, it can refer to the body or **CONSCIOUSNESS**. It is the student's discretion to understand the body at the appropriate context; and to understand the **caitanyaṃ** at the appropriate context. But, **indrā** missed the **lakṣyārtha**.

Therefore, now **prajāpati** says, '**evam eva eṣa maghavan**' **iti** - this is correct. **prajāpati** addressing **indrā**, '**hey maghavan**, you are right. And therefore, what am I going to do? I am not tired. I will again teach you. **itaṃ tu eva te. te** is **ātmā** which I taught as **akṣi puruṣaḥ**. The same **ātmā**, **te anuvyākhyāsyāmi** - I shall teach. **tu** - to you. **bhūyaḥ** - once again. But,

one condition. What is that? Not immediately. 'You have to wait for 32 years. I am telling you, do not worry'. **prajāpati** is addressing **indrā**; because, many of you will wonder whether we will survive for 32 years. And therefore, here, it is for **indrā**. **devās** have no problem. Why? Because, they have a life-span of 1000s of years. So, 32 years are like three days only. Therefore, **prajāpati** says, '**vasa aparāṇi dvātriśatam varṣāṇi**' iti - may you again live and serve me for another 32 years. Why does he say *another*? Because, already the first time, they both [**indrā** and **virocanā**] have lived for 32 years. So, may you live for another 32 years.

And what did **indrā** do? He had no choice. Therefore, **saha aparāṇi dvātriśatam varṣāṇy uvāsa**. **sa** - that **indrā**, **hāparāṇi dvātriśatam varṣāṇi** - 32 years **uvāsa**. **uvāsa** means, he lived as a resident student with **prajāpati**. And he has now completed 32 years. [Okay, in one minute that is over]. Now that he has completed, **tasmai ha uvāca**. To that **indrā**, **prajāpati** teaches, **once again**. **prathama pāda** - first quarter - is over. Now, he is entering the **dvitīya pādaḥ**. If you remember **māṇḍūkya upaniṣad**, he is going to the second **pāda**. What is that? We will enter the next section. With the previous **mantrā**, the 9th section is over. Only 3 **mantrās**. We are entering the 10th section, **mantrā-1**.

## Chapter Eighth - Section 10

य एष स्वप्ने महीयमानश्चरत्येष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श तद्यद्यपीदं शरीरमन्धं भवत्यनन्धः स भवति यदि साममस्रामो नैवैषोऽस्य दोषेण दुष्यति ॥

8.10.1 ॥

**ya eṣa svapne mahīyamānaś caraty eṣa ātmeti hovāca itad amṛtam abhayam etad brahmeti sa ha śānta hṛdayaḥ pravavrāja sa hāprāpyaiva devān etad bhayaṃ dadarśa tadyadyapīdaṃ śarīram andhaṃ bhavaty anandhaḥ sa bhavati yadi srāmamasrāmo naivaiṣo'sya doṣeṇa duṣyati ॥**

So, now comes the second definition of **ātmā**, as **taijasa** or **svapna puruṣaḥ**. Previously, **viśva** was called **akṣi puruṣaḥ**. Now, **taijasa** is being called **svapna puruṣaḥ**. In English, first waker; and now, dreamer. And **prajāpati** says that, this **taijasa** is the same as **viśva**. **viśva = taijasa = brahman**. And naturally, we will get a question. "How can waker and dreamer ever be the same? Are not they different?" - you may wonder. If you are taking the waker and dreamer *superficially*, they are different. Their bodies are different. Their experiences are different. From **vācyārthā** angle, waker and dreamer *are different*. But, if you separate the body and take only the **sākṣi caitanyam**, the **CONSCIOUSNESS**, which illumines them, *from that standpoint, both of them are identical only*.

It's like, equating the bangle and the ring. Bangle and ring are the same or different? What will you answer? Bangle and ring, the golden one - both are made up of gold. The bangle and ring - are they same or different, if I ask, what should you say? You should not say anything. You should ask the question, 'from what standpoint?' From the standpoint of name, there is **bheda**. From the standpoint of form there is **bheda**. From the standpoint of function there is **bheda**. **nāma, rūpa, karma drṣṭyā bhedaḥ**. But, from standpoint of **EXISTENCE**, both are one and the same. Similarly, **viśva** also is essentially, **CONSCIOUSNESS**. **taijasa** also is essentially, **CONSCIOUSNESS**. Their fields of operation are different; but, the **caitanyam** *itself is, not different*.

Keeping this **lakṣyārthā** in mind, **prajāpati** says, the **ātmā** is what? **ya eṣa** - it is the same **CONSCIOUSNESS** principle, which was previously obtaining in **sthūla śarīram**. Now, the very same **CONSCIOUSNESS** has dropped the previous **sthūla śarīram**, while entering the dream world. When I enter the dream world, what is the first thing that I do? Undress this physical body and I dress up [like many people. After going home, they change the dress. And when coming out, they change the dress. There is an internal one, there is an external one. That is



why you should never visit any place without giving advance notice. They have to dress up properly!] Similarly, I have got an external dress for **jāgrat vyavahārā**. What is the dress? The physical body. But, when 'I' go to dream 'I' [which 'I'? The same **CONSCIOUSNESS** only] drop this body and 'I' take on another **vāsanāmaya svapna śarīram**, which is purely made out of thought only. It is not **bhautika śarīram**. It is **vṛttimaya śarīram** - a body made out of *thought in the mind*.

Therefore, the same **caitanyam** has now entered the **svapna śarīram** and **svapna prapañca**. There, what does this dreamer do? **mahīyamānaḥ caraty**. **mahīyamānaḥ** means, what? With all the glories. And what is the glory of dreamer? **sañkalpa mātrena**, he can create the vast dream universe. He only carries the **vāsanās**.

Do you remember the **svapna** definition in **tattvabodha**? If I have a monthly test, I will give you this question. But, do not worry. I would not. "**jāgradavasthāyāṃ yaddr̥ṣṭam yad śrutam tajjanita vāsanayā nidrā samaye yaḥ prapañcaḥ pratīyate sāvapna avasthā. sūkṣmaśarīrābhīmānī ātmā taijasa ityucyate.**"

Thus, what does this person do? **mahīyamānaḥ**. What is the glory? **sañkalpa mātrena**. I have tiger thought - there is a tiger in front of me. I have mountain thought - there is a mountain in front of me. I do not carry any raw material at all. Just out of the **vāsanās** I create a dream world! Do not say it is unreal. It is very, very real only. Because, **dream is real for the dreamer in dream**. Therefore, he creates a wonderful world of his own, through the **vāsanās**. And, **caraty** - moves about, travels all over, even though **sthūla śarīram** is lying down on the cot here. The cot is only 3 feet wide. If he moves a little bit, he will fall down only. But, without moving from the cot, he goes all over! **Kāśī, Rāmeśvaram** and all he does. With the help of what? **sūkṣma śarīram, svapna śarīram**. Again, that is the glory of what? **caitanyam** alone.

This **caitanyam**, functioning through **svapna śarīram**, is called **ātmā**! This **caitanyam** is not a part, product or property of **svapna śarīram**. It is an independent entity, which pervades and enlivens the **svapna śarīram**. It is not limited by the **svapna śarīram**. It continues to exist even after the **svapna śarīram** perishes. The continuing **CONSCIOUSNESS** is not accessible in the dream world. Why? Because, there is no medium there. Therefore, **prajāpati** says, **etad amṛtam** - this **CONSCIOUSNESS** is immortal. **abhayam** - it is ever secure. Never suffers from the problem of insecurity. And **eṣa brahman** - this **taijasa** is named **brahman**.

And what did **indrā** do? He was excited and thrilled and he says, **svapna puruṣaḥ** is **ātmā**! **taijasa** is **ātmā**! And what does he do? He goes back; to come back again, next week!

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

47. Chapter 8.10.1 to 8.10.4 and 8.11.1

य एष स्वप्ने महीयमानश्चरत्येष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श तद्यद्यपीदं शरीरमन्धं भवत्यनन्धः स भवति यदि साममसामो नैवैषोऽस्य दोषेण दुष्यति ॥

**ya eṣa svapne mahīyamānaś caraty eṣa ātmeti hovāca etad amṛtam abhayam etad brahmeti sa ha śāntahṛdayaḥ pravavrāja sa hāprāpyaiva devān etad bhayaṃ dadarśa tadyadyapīdaṃ śarīram andhaṃ bhavaty anandhaḥ sa bhavati yadi sāmamasāmo nāvaiṣo'sya doṣeṇa duṣyati ॥ 8.10.1 ॥**

**prajāpati**, the teacher, first taught the **ātmā** as the waker or **viśva caitanyam**, which was known by the name **akṣi puruṣaḥ**. And the waker is the **CONSCIOUSNESS**, which is contained in the physical body container as it were. And the waker **CONSCIOUSNESS** functions through the medium of the physical body, experiencing the external universe. And when **prajāpati** taught this, His intention was that the student should recognise the **CONSCIOUSNESS** part of the waker as the **ātmā**. Because of the **CONSCIOUSNESS** alone, waker is a waker; and because of **CONSCIOUSNESS** alone, waker is awake to the external world. Therefore, **the most important component** of the waker is the **CONSCIOUSNESS** principle. Physical body is only a medium through which **CONSCIOUSNESS** functions as the waker. Therefore, the intention of the **ācāryā** is, that the student will take the *content* **CONSCIOUSNESS** part and leave out the physical body, the *container*. So that, **CONSCIOUSNESS** is understood as limitless **CONSCIOUSNESS**. But, the moment **CONSCIOUSNESS** is combined with the physical body, the problem is the **CONSCIOUSNESS** appears to be waker, the localised finite **CONSCIOUSNESS**. That is why when I claim myself as a **waker**, if I take the **CONSCIOUSNESS** component, limitation cannot be attributed. But, the moment I include the physical body, I feel located in this place. So, whether I am with a location; or, without a location, depends on, whether I include the container body or not. The teacher **prajāpati** wants to exclude the container, the medium body; but, the student, unfortunately, includes the container.

That is why **Swāmī Chinmayānanda** gives an example. **guru** wanted to teach this to the student, and he asked the student, 'bring me some water; I have some throat choking; so, you give me some water'. And the obedient **śiṣyā** went and brought a glass of water, naturally. And suddenly the **guru** got angry, 'I asked you for water, why did you bring the glass? You are a disobedient student. You are doing what I have not asked for'. The **śiṣyā** was wondering, 'until now **guru** was sane. What happened suddenly he says all these things? How can I carry water directly? It requires a container'. I will bring the water along with the container, whereas what should you do? While drinking you do not generally swallow the cup also! So it is brought along

with the cup; but, **bhāga tyāga lakṣaṇayā**, the cup is dropped but you cannot ask the question, 'after all cup is not going to be drunk or swallowed why bring the cup at all?' You should not ask. Water should come along with the cup and it is the job of the person to take the water part and drop the container part.

Similarly, when the student wants to learn **ātmā**, **ātmā** happens to be what? **CONSCIOUSNESS** principle which the **guru** cannot physically handle and hand over to the disciple. Therefore, what does he do? He takes a cup. What is the cup? The physical body is the cup or container in which the content called **CONSCIOUSNESS** is very much present. What is the proof? Pinch yourself. You will know. It is not a dead body; but, it contains what? The content of **CONSCIOUSNESS**. Therefore, the **guru** in the name of the waker, **akṣi puruṣaḥ** etc is handing over to the disciple, the container body and the content **CONSCIOUSNESS** also, expecting that the student will not swallow the container also. He will drop the physical body and take what part? Waker, minus physical body, is equal to what? Do not say, **nothing**. Waker minus physical body is the **caitanya tattvam. etad amṛtam abhayam etad brahma iti**. So, that **CONSCIOUSNESS** is not a part product or property of the body. This is the good intention of the teacher. But, the student happens to be a **மலை முழுங்கி** - a great swallower. Therefore, along with the **caitanyam** he takes what? The physical body also. And once the body is taken, the waker is finite. **asti jāyate vardhate vipariṇamate apakṣiyate vinaśyati**.

And therefore, the teacher understands that the student has not understood! Therefore he is changing the container. So, previously the gold container did not work. Let me try another container. Instead **sthūla śarīram** - waker, now he goes to the **svapna avasthā**. There also the same **CONSCIOUSNESS** is there; but, the medium has been changed. No more this physical body; but, **vāsanāmaya śarīram**. During **svapna**, I do not use this physical body; this is dropped on the cot or on the bed. And what do I do? I create another body for me to use. That **śarīram** is called **svapna śarīram** or **vāsanāmaya śarīram**. And that **śarīram** is the container or content? That **śarīram** also is only the inert container. In that, there is the precious content, called **CONSCIOUSNESS**. And that **CONSCIOUSNESS**, available in the **sūkṣma śarīra** container, is called **svapna puruṣaḥ**. And when the teacher says, **svapna puruṣaḥ**, he is handing over **svapna śarīram** and **caitanyam**. Even though he is handing over both the cup and container, what does he expect the student to do?

Two types of ice creams are there. You know one ice-cream you have to eat the ice-cream and throw away the container. There is another ice cream do you know? Better you go buy a cone ice cream or something, what is the specialty of that? You have to swallow. No **bhāga tyāga lakṣaṇa!** You have to swallow the content and the container or chocolate or whatever it must

be. Thus, there, it is ice cream mix-up. Here, the student takes **akṣi puruṣaḥ** also as **caitanyam** with body; and **svapna puruṣaḥ** also he takes the **caitanyam**, with **svapna śarīram**, unfortunately. Therefore, he has to go through several layers of teaching. And now, we are in the second layer, which I introduced in the last class. **ya eṣa** - the dreamer, the **taijasa**. **taijasa** is the name of what? **caitanyam** only, with the container **śarīram**. But, the container should be used; but, it should not be included in the **caitanyam**. Both will go to the mouth, the container also goes to the mouth, water also goes to the mouth. What do you do? **bhāga tyāga lakṣaṇayā**, water alone you drink.

Similarly, in **svapna** also, what is there? **caitanyam** is there. That **caitanyam** is **ātmā**. What type of **ātmā**? Glorious **ātmā**. **mahīyamānaś caraty** and **etad amṛtam abhayam etad brahmeti** - this **caitanyam** the container is mortal. The content **caitanyam** is immortal and **abhayam** ever secure and that **caitanyam** is called **brahman**, the infinite; because, **CONSCIOUSNESS** is not limited by the boundaries of the body. And when this much was taught, **indrā** was initially very, very happy. And therefore what did he do? Thank you Sir, I have understood very clearly. **sa ha śānta hṛdayaḥ pravavrāja**. **śānta hṛdayaḥ** means, with total satisfaction he left. **pravavrāja** means he left the teacher. **pra+'vraj'** **dhātu prasmaipadi liṭ prathma puruṣaḥ eka vacanam vavrāja vavrājatuḥ vavrājuḥ iti rūpāṇi**. And then while he was travelling he was again **thinking** over the teachings; but, commits the same blunder. What is that? **caitanyam** he mixes with the **svapna śarīram**. **ātmā** and **anātmā** once you mix, you have the problem [as we saw in the morning class]. That **sambandha** is because of **mūlā avidyā**. That **sambandha** should be broken. **indrā** does not know that, now. But there is a temporary satisfaction. And while travelling what happened? **etad bhayaṃ dadarśa** - suddenly he saw the fear. Here, **bhayaṃ** means **doṣam**. This deficiency. This loop-hole, the following lacuna he saw in his understanding. What is that?

Certainly there is one advantage. What is the advantage? **taijasa** the **svapna puruṣaḥ** is not affected by whatever is happening to the **sthūla śarīram**. That is why when a person has gone to sleep and he is in deep dream, on the body, even if mosquito is sitting and biting, he is not aware of what is happening; and people roll over also. What you call, the pillow, will be under the feet instead of under the head! They will do all kinds of things. Why? Because, he is not aware of the conditions of the body. Therefore, one thing is clear. The physical bodily condition do not affect whom? **svapna śarīram**. That much I understand. Therefore he says, **tad yadyapīda śarīram andhaṃ bhavati** - a very interesting example. Even if the physical eyes have gone blind; because of some problem, may be because of some diabetics problem or retinal detachment problem. [I generally say, any type of detachment is good; because of, **viveka**, **vairāgyam** and all we say. But, one detachment is not good. What is that? Retinal

detachment! Because, in retinal detachment, eyesight is gone.] But the interesting thing is if a person has the eye up to a particular age and even if the eye sight is gone, in **svapna**, he will be seeing forms and colours. And therefore he says, *even if jāgrat śarīram* is blind, **sa** [**svapna puruṣaḥ**] **anandhaḥ bhavati**. **anandhaḥ** means, he has got the vision. So **śarīram yadyapī andham bhavati, saḥ** [means **svapna puruṣaḥ**] **anandhaḥ bhavati**.

Similarly, **yadi srāmamasrāmaḥ** - if the physical body has got one eye less, in the **svapna puruṣaḥ** that deficiency will not be there. Similarly, **eṣo'sya doṣeṇa na duṣyati** - **svapna puruṣaḥ** is free from the problems of the **jāgrat śarīram**. Very careful. **svapna puruṣaḥ** is free from the problems of the **jāgrat śarīram**. That is why, even when the physical body is thoroughly tired, in **svapna**, he might be running a marathon! So, that will not affect. And not only that. Suppose he has eaten sumptuous dinner or lunch and he went to sleep, and because of over-eating he saw a dream, in that dream he may feel hungry also! So, whatever happens to the body, **svapna puruṣaḥ** is not influenced by that. All these are wonderful. Therefore, **svapna puruṣaḥ** seems to be the **ātmā**.

But, suddenly **indrā** remembers that, even though **svapna puruṣaḥ** is not affected by **jāgrat śarīram**, **svapna puruṣaḥ** is affected by what? **svapna śarīram**! This he did not discover in front of **prajāpati**! 'பின் புத்தி'-ன்னு சொல்றானோல்லியோ! What it means? You recognise the problem **later**. Similarly, while traveling back, he discovers the problem and that is discussed in **mantrā** 2.

न वधेनास्य हन्यते नास्य स्राम्येण स्रामो घ्नन्ति त्वेवैनं विच्छादयन्तीवाप्रियवत्तेव भवत्यपि रोदितीव नाहमत्र भोग्यं पश्यामीति ॥

**na vadhenāsy hanyate nāsyā srāmyeṇa srāmo ghnanti tvevainaṃ vicchādayantīvāpriya-vetteva bhavatyapi roditīva nāhamatra bhogyaṃ paśyāmīti ॥**  
**8.10.2 ॥**

**asya vadhena na hanyate** - because of the injury caused to the physical body, that is **jāgrat śarīram**, the **svapna puruṣaḥ** is not affected. Here, **vadha** we will translate as **injury** to the **jāgrat śarīram**. As I said, like the mosquito bite etc., he is blissfully ignorant. **nāsyā srāmyeṇa srāmaḥ** - is a repetition. The previous **mantrā's yadi srāmamasrāmaḥ** - same idea, is repeated. Even if one eye is defective in the **jāgrat śarīram**, that defect is not there in the **svapna śarīram**. Up to this is fine. *But, what is the problem? The svapna puruṣa is afflicted by the svapna śarīram*. So, **ghnanti tu eva enaṃ** - on the other hand, the **svapna puruṣa** is certainly injured by the **svapna** events and **svapna** objects. Which injury is experienced where? In **svapna śarīram**! **ghnanti tu eva enaṃ** - and not only that.

**vicchādayanti iva** - **svapna puruṣaḥ** experiences **svapna saṃsārā**. When he dreams certainly wild animals are chasing him. Therefore, **vicchādayanti** means, chasing. May be a street dog is chasing him while he is going for a walk [at least in dream, in waking he is not walking!] At least in dream, he goes for a walk(!) and a street dog started chasing him. Dream street dog. He was running, cramps and all those things. Therefore, **vicchādayanti** means chasing, **vidravaṇa** - making him run; and **apriya vetta iva bhavaty api** - in dream also, he hears or experiences unfavourable conditions. **apriyam** means, what? Unfavourable situations. **vetta** means, the experiencer in dreams, *he becomes as it were*. Even though from waker's standpoint it is *as though*; but, in dream, it is not *as though*. He goes through all the sufferings. So, **apriya vetteva bhavaty** - not only he hears bad news; there also [and if he knows it is only dream bad news he will not cry] but, **unfortunately one does not know dream, as dream, in dream**. Therefore, **roditīva** - he profusely cries and wails and all those things he does. And, therefore, **aham atra bhogyam na paśyāmī** - I do not see any benefit by knowing **svapna puruṣaḥ** as myself! So, **akṣi puruṣaḥ** as myself does not redeem me; and, **svapna puruṣaḥ** as myself, also does not improve my situation!

Therefore, as **viśva** I am not happy. As **taijasa** I am not happy. Therefore, better, I will go back to **prajāpati** once again. And again he retraced the steps. Perhaps he might have phoned **devalokā**, 'I will come later'! Continuing. [**mantrās** 8.10.3 & 4 are taken here, together].

स समित्पाणिः पुनरेयाय त ङ्ग प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्राव्राजीः किमिच्छन्पुनरागम इति स होवाच तद्यद्यपीदं भगवः शरीरमन्धं भवत्यनन्धः स भवति यदि साममस्रामो नैवैषोऽस्य दोषेण दुष्यति ॥

**sa samitpāṇiḥ punareyāya taṅṅ ha prajāpatiruvāca maghavanyacchāntahṛdayaḥ prāvrajīḥ kim icchan punarāgama iti sa hovāca tadyadyapīdaṃ bhāgavaḥ śarīram andhaṃ bhavaty anandhaḥ sa bhavati yadi sāmamasrāmo naivaiṣo'sya doṣeṇa duṣyati ॥ 8.10.3 ॥**

न वधेनास्य हन्यते नास्य साम्येण सामो घ्नन्ति त्वेवैनं विच्छादयन्तीवाप्रियवेत्तेव भवत्यपि रोदितीव नाहमत्र भोग्यं पश्यामीत्येवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि वसापराणि द्वात्रिंशतं वर्षाणीति स हापराणि द्वात्रिंशतं वर्षाण्युवास तस्मै होवाच ॥

**na vadhenāsyā hanyate nāsyā sām्येṇa sāmō ghnanti tvevainaṃ vicchādayantīvāpriya-vetteva bhavatyapi roditīva nāhamatra bhogyam paśyāmi ity evamevaiṣa maghavann iti hovāca etaṃ tveva te bhūyo'nuvyākhyāsyāmi vasāparāṇi dvātriṅśataṃ varṣāṇīti sa hāparāṇi dvātriṅśataṃ varṣāṇyuvāsa tasmai hovāca ॥ 8.10.4 ॥**

So, you must have understood the meaning as even you read it. **sa samitpāṇiḥ punar eyāya** - **indrā** again came back to **prajāpati** and again **samitpāṇiḥ**. He did not say, 'the old **samit** is there, please take it.' No. Again he took fresh **samit** and went. "**taḥ prajāpatiḥ uvāca maghavan yacchānta hṛdayaḥ prāvṛjīḥ kim icchan punaḥ āgama**" **iti** - and **prajāpati** asked the question, 'you were satisfied with my teaching and so, why did you come back again?'

And then **sa hovāca** - **indrā** repeats the same thing that was said in the previous **mantrās** 8.10.1&2. in **mantrās** 8.10.3&4 [From **tadyadyapīdam** up to **aham atra bhogyam paśyāmīty** - up to this, is repetition of the **mantrā**. Therefore I am not going word for word explanation]. **indrā** says, 'No doubt **svapna puruṣaḥ** has got certain advantages. He is not affected by the problems of **sthūla śarīram**, alright; but, **svapna puruṣa** has got the problems of the **sūkṣma śarīram**, **vāsanāmaya śarīra**, **svapna śarīra** because; in **svapna** also, many **prārabdhams** are supposed to be exhausted.

According to **śāstrā**, the type of **svapna** I have, my WILL does not seem to determine. If I have WILL in deciding the dream then what can I do? Before going I can see the board and I can decide what all dreams. In fact you can replay the class! It will be good. One hour, just like the VCP or VCR you can switch on any recorded program. Similarly, if only we had a WILL in **svapna**, we could have decided the dream but unfortunately nobody is able to decide the dream, including for a **jñāni**. Including a **jñāni**, nobody can decide the type of dream. If WILL does not decide the dream, then what must be deciding? Other than WILL, there is only one factor in the entire cosmos. Only two factors decide, either WILL; or, what? You may call it **vāsanā**. But, even in the **vāsanā**, which **vāsanā** to come it should be decided. 'Who is the selector who operates the selector switch', if you ask, you cannot say **bhagavān**. Even if you say **bhagavān**, **bhagavān** will not choose *any dream*, **as He likes!** Then, **bhagavān** will become again cruel & partial. Even if **bhagavān** decides, **bhagavān will have to decide according to prārabdhā**.

Therefore, our dreams are influenced by **prārabdhā** also. While managing, controlling our waking state, we can control the dream *to some extent* - like not watching a horror movie in the evening. If you watch a horror movie in the evening, it will be so powerful that, in the dream it will come. Therefore, certainly our WILL has got some control over **svapna**; because, we can decide the **vāsanās**; but, it is not total control. There is only partial control. What I want to say is, what? In dream also, part of the **prārabdhā** is exhausted. If a **sanyāsi** has got a **prārabdhā** for dream **gr̥hasthāśrama**, what will happen? In dream he will get married ! Only saving grace is, he will wake up. And therefore, **indrā** says, **svapna puruṣa** also is



affected by **prārabdhā** and **samsārā**. Therefore, **aham atra bhogyam paśyāmi** - up to this, is repetition of the **mantrā**. Therefore I am not going word for word explanation.

Now, **mantrā** 4, third line you see. **evam eva eṣa maghavann iti hovāca** - So, **prajāpati** says, 'what you say is true. If you understand **svapna puruṣaḥ** as you have understood; if you understand **svapna puruṣaḥ** as I intended, then you will be **excluding** the body, and taking the **CONSCIOUSNESS** part only. Therefore, if **lakṣyārtha** of **svapna puruṣaḥ** is taken, it means what? **caitanyam**! Therefore, **svapna puruṣaḥ** is **muktaḥ** or **baddhaḥ**? If **lakṣyārtha** is taken, [are you able to follow?] **svapna puruṣa** is also **free**, if you take the implied meaning. [What is the implied meaning? **caitanyam** alone, leaving out the body]. But, what has **indrā** taken? **vācyārthā** he has taken.

Therefore, **svapna puruṣa** includes the **śarīram**. And once **śarīram** is included, you are going to be a **samsāri**. Why, you? Even **bhagavān** Himself, once he takes the **śarīram**, **rāmā** also had to cry profusely! Read **rāmāyaṇam**. After missing **sītā**, **rāmā** goes crazy. He talks to trees and rocks and all those things! What does it mean? **śarīrā** means, all these things are **unavoidable**. Even for **bhagavān**! And therefore, **prajāpati** says, from your standpoint, when **svapna puruṣaḥ** is **vācyārtha puruṣaḥ**, then, **evam eva** - that **svapna puruṣaḥ** is certainly a **samsāri** only.

And, **prajāpati** could have corrected the teaching, 'I did not mean that', he *could have said*. But, instead of disheartening **indrā**, **prajāpati** says, 'I will teach you again'. So, **itaṃ tu eva te bhūyaḥ** - the very same **ātmā**, which I taught as **akṣi puruṣa**, and as **svapna puruṣa**, I will teach you in a *different* way, taking a different container. *The difference is only in the container*. Like some children cry, 'I want milk only in that tumbler'. Then the mother gives. Because, mother is interested in what? The milk part, in the **lakṣyārtha** part. But the baby, being immature, is bothered about the *type of container*; because, neighbour's child has got that container! When children are fighting, we laugh; but, our life also is only fighting for containers! *We have missed the bus. Missed the content*. Okay.

**etaṃ tu eva te bhūyaḥ anu vyākhyāsyāmi**. But, one condition. What is that? "**vasa aparāṇi dvātriṣṭaṃ varṣāṇi**" **iti** - another 32 years live here & serve! [Now, you can decide whether you want to learn **vedāntā** from **brahmājī** by going to **brahmalokā**; or, learn from me, you can choose! So therefore, whether you want **brahmājī** or me, you can choose; because, **brahmājī** may be a better teacher; I do not know; but, certainly he will ask you for another 32 years, which I will not ask!] Therefore, **vasa aparāṇi dvātriṣṭaṃ varṣāṇi** - another 32 years serve. And what did **indrā** do? What can he do? No other way. Therefore,

another 32 years he served. And **tasmai ha uvāca** - and thereafter, went and joined **brahmāji's** class. And only one student! What happened? Continuing. [With the previous **mantrā**, 10th section is over. Now, we are entering 11th section].

## ***Eighth Chapter - Section 11***

तद्यत्रैतत्सुप्तः समस्तः सम्प्रसन्नः स्वप्नं न विजानात्येष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः  
प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श नाह खल्वयमेव सम्प्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि  
विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति ॥

**tad yatraitat suptaḥ samastaḥ samprasannaḥ svapnaṃ na vijānāty eṣa ātmeti  
hovāca itad amṛtam abhayaṃ etad brahmeti sa ha śāntahr̥dayaḥ pravavrāja sahā  
prāpyaiva devān etad bhayaṃ dadarśa nāha khalvayam eva sampraty ātmānaṃ  
jānāty ayam aham asmīti no evemāni bhūtāni vināśam evāpīto bhavati nāham atra  
bhogyaṃ paśyāmīti ॥ 8.11.1 ॥**

**akṣi puruṣaḥ** - the **viśva**, the waker, was taught; **svapna puruṣaḥ** - the **taijasa**, the dreamer, was taught. And in both, unfortunately, **indrā** included the container body. So, He missed the teaching. Therefore, **prajāpati** thought, 'if there is a container he is getting confused; because *he is mixing up the container with the content*. Therefore, let me talk about **supta puruṣaḥ**, in which there is no container'. Manifest container is not there. There is no experience of any physical body in sleep. Only when there is the body, I am including body with **CONSCIOUSNESS**; whereas, in **suṣupti** there is a **caitanyam**. And the **caitanyam** is not associated with any manifest body, in **suṣupti**. And, what is the proof that there is no manifest body? The moment there is experience of the body, I will feel **located** in a place. In **suṣupti**, I do not feel localised in particular time, space coordinate. I am in the form of *non-localised caitanyam*. What a wonderful state **suṣupti** is! The fantastic state in which, 'I', the **caitanyam**, is there *without feeling localised by time, space coordinates*.

Therefore, **prajāpati** thinks, 'I will reveal the **ātmā** as **supta puruṣaḥ**, wherein container is not experienced. ['**Container**' do you understand? The **physical body**, which localises the individual]. No doubt, there is **kāraṇa śarīram**; but, remember, **kāraṇa śarīram** is manifest or unmanifest? The very word **kāraṇam** means, *unmanifest. Potential*. Therefore, even though it is there, we do not experience the **kāraṇa śarīram**. It is inferred after coming to the waking state. I infer. All must have been there in potential form. If they were not in potential form, during waking, they cannot come back. Thus, there is an inference.

**avyaktanāmnī parameśasaktiḥ anādyavidyā triguṇātmikā parā ।**

**kāryānumeyā sudhiyaiva māyā yayā jagatsarvamidaṃ prasūyate ॥ mantrā 108 ॥**

While defining **kāraṇa śarīram** in **vivekacūḍāmaṇi**, **śaṅkarācāryā** says, **kāraṇa śarīram** is inferred from our experiences in **jāgrat avasthā**. That means, at the time of sleep, I **do not feel** I am in **kāraṇa śarīram**; and so, **CONSCIOUSNESS** in **suṣupti** is **unlocalised**.

Therefore, **etad amṛtam**. Therefore, **etad abhayam**, **etad brahma** can be taught. Therefore **prajāpati** thinks, 'it will work wonderfully'. With all hope he teaches. **tad yatra**. **yatra** means, **suṣupti avasthāyām**, **etat suptaḥ samastaḥ** - **etat** means, this **ātmā**, the **caitanyam**, that is, **puruṣa caitanyam**, **samastaḥ suptaḥ** - has gone to sleep, **completely**.

**samastaḥ** is adjective to **suptaḥ**. He is a **complete** sleeper person. And why should you add the adjective **complete** sleeper? You must be getting that now; because, there is **incomplete** sleeper in the form of **dreamer**. *Dreamer is also asleep; but, he is **not totally** asleep.* The memory part of the **antaḥkaraṇa** is active. **manaḥ**, **buddhiḥ**, **cittam**, **ahaṅkāram**. The **cittam**, the **vāsanāmaya antaḥkaraṇam**, is awake and active. Therefore, he is a partial sleeper only. Whereas, here, we are talking about a **dreamless sleeper**. **samastaḥ** means, what? **svapna rahita suṣuptaḥ**. In English, we use the word, **deep sleep**. Deep sleep means, what? He is sleeping under the well! No, it has got nothing to do with that. This adjective is not required; because, in English, '**sleep**' means, **sleep** only. Because, for the other one, we have got the name, '**dream**'. There is no confusion. In Sanskrit only, the word **suptaḥ** is waste; because, it can be dreamer. It can be a sleeper, also. Because, the word **svap** can indicate *dreamful or dreamless* sleep. Therefore, adjective is added. **samastaḥ suptaḥ** means, the dreamless sleeper.

Therefore only, **samprasannaḥ** - absolutely tranquil. No **rāgaḥ**, no **dveṣaḥ**, no **kāma**, no **krodha**, no limitation. Nothing to limit. That is why always we love sleep. There is nobody in the world who does not love sleep. **vidyāranyā** tells somewhere, because people love sleep only, the bedroom condition people are very, very, very particular. What type of bed should be, what type of pillow should be, whether other rooms are air-conditioned or not, at least bedroom must be air-conditioned. Why we are so particular? If sleep is a miserable experience, we will not give that much importance. Sleep is the most lovable thing; because, 'I' the **ānanda ātmā**, **am there** in sleep. Therefore, it is called **samprasannaḥ**. Totally tranquil.

And therefore, **svapnam na vijānāty**. These are all whose words? **prajāpati** is teaching **indrā**. This sleeper who does not experience sleep, **eṣa ātmā**. **eṣa ātmā** - that **CONSCIOUSNESS**, which pervades the blankness in the sleep, because of which alone, the blankness in the sleep is experienced by us. How do we know? After waking up, we are able to talk about sleep. It is because, it is not total nothingness. It is only the nothingness pervaded

by **caitanyam** which illumines. But, generally, our problem is what? We take the **caitanyam** for granted and instead of saying **caitanyam is**, what do we say? **Nothing is**.

In **pañcaḍaśī** 10th chapter, **nāṭaka dīpa prakaraṇam, vidyāraṇyā** gives this brilliant example of a **nāṭakam**, a drama, going on the stage. And, in the stage, so many people are there; and varieties of materials are there; and at the end of the show, all the people vacate; and all the sets are also removed. They would have made it of cardboard and all. So many things. They are all removed. And, somebody asked the question, 'what is on the stage?' And they answer is 'absolutely nothing. The stage has been evacuated, emptied totally'. So, he says, 'the stage is **empty**'. But, on enquiry, **it is not empty**; because, there **is the light** on the stage! What is the proof? If light is not there, you will not be able to say, 'the stage is empty'. The very **emptiness** we are able to talk about; because of the light. **BUT, BECAUSE IT IS THERE ALL THE TIME, WE TAKE IT FOR GRANTED.**

Similarly, in **suṣupti**, I the **caitanyam** - that is the **ātmā**, am there. Therefore, **vijānāty eṣa ātmeti hovāca etad amṛtam abhayam etad brahma iti** - this **caitanyam** alone is **brahman**. And what is the word used in **tattvabodha** for **supta puruṣaḥ**? **viśva, taijasa** and then, **prājñāḥ**.

And when **prājñā** was revealed as the **ātmā**, **indrā** was, as usual, very happy. 'Thank you, thank you'. And, **sa ha śānta hṛdayaḥ pravavrāja** - with total satisfaction pravavrāja he left.

And, **sa hāprāpyaiva devān etad bhayaṃ dadarśa** - even before reaching **deva lokā**, he saw something wrong in this teaching. **etad bhayaṃ dadarśa**. What is the mistake? He says, **nāha khalu ayam eva sampraty ātmānaṃ jānāty** - just as, I am able to claim now, in the waking state, that, "**I am**"; because, in the waking state, I am able to clearly talk about, **myself**. 'I am located here'. 'I am so and so' etc. I am able to clearly give self-reference, in terms of thought also, in terms of words also, I am able to do. As **akṣi puruṣaḥ**, I am able to talk about **myself**; as **svapna puruṣaḥ**, I am able to talk. But, as **supta puruṣa**, I am not able to say, 'I am **supta puruṣaḥ**'.

[Are you able to understand?] In sleep, I never say, 'I am **supta puruṣaḥ**'; and, 'I am of the nature of all pervading **caitanyam**'. Everything has resolved! There is total blankness. The blankness is there because of '**me**'. And, 'I' am the all pervading **CONSCIOUSNESS**. '**etad amṛtam abhayam etad brahma**' I am not able to talk about '**myself**', in **suṣupti**. I am not able to think about *myself* in **suṣupti**; because, in **suṣupti** if you think about yourself, it is not **suṣupti**. In deep sleep state, if you think about yourself, it is not deep sleep state. Therefore,

as **supta puruṣaḥ**, I am not able to talk about myself. Therefore, people conclude, that in **suṣupti** I am not there. There is only blankness; and there is nothing. It is exactly like after death also. If I say, 'you continue to survive after death', nobody wants to believe that; because, after this body drops, [even though the fifth principle of **CONSCIOUSNESS** is what? **CONSCIOUSNESS** survives after the fall of the body; but, the surviving **CONSCIOUSNESS** is not accessible; because, the body medium is absent]. But, nobody wants to believe that; because, what is the **proof** that I continue to survive?

Similarly, here also, since 'I' am not able to *identify myself*, as **ātmā**, in **suṣupti**, my conclusion is, '**I am not there**'. Then what is there? Blankness is there. Therefore, what does **indrā** say? **sampraty iva ātmānaṃ khalvayam na jānāty** - just as 'I am able to talk about myself now', [now means, what? In **jāgrat avasthā**], similarly, the **supta puruṣa** is not able to talk about himself. And how he does not talk about himself? "**ayam aham asmi**" **iti**. In **suṣupti**, I do not claim, "I am the **CONSCIOUSNESS ātmā**, which is illumining the blankness" - I am not able to tell. Not only 'I am not able to talk about myself, I am not able to talk about the world also'. Neither the **subject** is there; nor, the **object** is there. **Subject-object less śūnya experience alone is there. supta puruṣaḥ is śūnya puruṣaḥ!** [This is not **prajāpati**'s teaching].

But, **indrā** concludes that, **supta puruṣaḥ** is **śūnya puruṣaḥ**. And therefore, I am not interested in this knowledge. **vināsam eva apīto bhavati** - one is totally entity-less, individuality-less, the very **existence** is questionable. '**aham atra bhogyaṃ na paśyāmi**' **iti** - and therefore, I do not see any benefit. This is the conclusion of **indrā**. Therefore, what he will do? Come next week.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

#### 48. Chapter 8.11.1 to 8.11.3 and 8.12.1

तद्यत्रैतत्सुप्तः समस्तः सम्प्रसन्नः स्वप्नं न विजानात्येष आत्मेति होवाचैतदमृतमभयमेतद्ब्रह्मेति स ह शान्तहृदयः  
प्रवव्राज स हाप्राप्यैव देवानेतद्भयं ददर्श नाह खल्वयमेव सम्प्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि  
विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति ॥

**tad yatraitat suptaḥ samastaḥ samprasannaḥ svapnaṃ na vijānāty eṣa ātmeti  
hovāca etad amṛtam abhayam etad brahmeti sa ha śāntahṛdayaḥ pravavrāja sahā  
prāpyaiva devān etad bhayaṃ dadarśa nāha khalvayam eva sampraty ātmānaṃ  
jānāty ayam aham asmīti no evemāni bhūtāni vināśam evāpīto bhavati nāham atra  
bhogyaṃ paśyāmīti ॥ 8.11.1 ॥**

After revealing the **ātmā** as **akṣi puruṣa**, the **viśvaḥ**; and, **svapna puruṣaḥ**, the **taijasaḥ**;  
now, the teacher, **prajāpati**, is revealing the same **ātmā** as **supta puruṣaḥ**. **akṣi puruṣaḥ** is  
the **CONSCIOUSNESS** which is functioning through the physical body, experiencing **jāgrat  
prapañca**. **svapna puruṣaḥ** is the very same **CONSCIOUSNESS**; but, functioning through this  
**svapna śarīra**, experiencing the **svapna prapañca**. The bodies are different; but, the  
**CONSCIOUSNESS** happens to be one and the same. But, **indrā** did not understand the teaching  
properly; because, **HE MISTOOK THE LIMITATION OF THE MEDIUM AS THE LIMITATION OF THE  
CONSCIOUSNESS ITSELF**. The body has got a boundary; but, the **CONSCIOUSNESS**, which is  
experiencing the world, *through the body*, that **CONSCIOUSNESS** itself, does not have any  
limitation. But, *because of the proximity* of the body and **CONSCIOUSNESS**, **WE ARE  
TRANSFERRING THE LIMITATION OF THE BODY TO CONSCIOUSNESS**.

And to avoid this problem only, the teacher, **prajāpati**, is coming to the **suṣupti avasthā**.  
There, the advantage is, **jīvā** is functioning through the **kāraṇa śarīram**; but, the presence of  
**kāraṇa śarīram** and the absence of **kāraṇa śarīram** is practically the same; because,  
**KĀRAṆA ŚARĪRAM IS AN UNMANIFEST PRINCIPLE**. Therefore, during **suṣupti**, the body is in  
resolved form. The sense organs are all resolved. There is no finite entity, whose limitations you  
can transfer on to **CONSCIOUSNESS**.

Are you able to follow? **Mind** is not functioning in **suṣupti**. **Sense organs** are not available.  
The **physical body** we are not making use of. Since **they are all resolved**, their limitations  
cannot be transferred to **CONSCIOUSNESS**. Therefore, in **suṣupti**, I am existing as the *all-  
pervading* **sākṣi caitanyam**, without any limitation. And because I have no limitation, I do not  
feel any localisation in **suṣupti**. Localisation comes *only when* I transfer the finitude of the  
body on to *'myself'*. When I so transfer, **'I'** feel localised. Whereas, in **suṣupti**, I am existing as

**brahman** since no such *transfer* is possible. I am existing as '**the all pervading caitanyam**'; and therefore, **prajāpati** said, 'this **supta puruṣaḥ** is the **ātmā**'.

But, unfortunately, here also, **indrā** successfully commits a mistake! And, what is the mistake? During **suṣupti** I do exist in the form of limitless **CONSCIOUSNESS**. And that limitless **CONSCIOUSNESS** cannot do any **vyavahārā** by itself. **vyavahārā** means, what? Any type of transaction. Therefore, the pure **CONSCIOUSNESS** cannot say, 'now, I am the *all pervading caitanyam*; I do not have any limitation; I am **nitya śuddha buddha ātmā**, the pure **CONSCIOUSNESS!**', the poor **CONSCIOUSNESS**, *cannot* say that. Because, to do any **vyavahārā**, we require what? Active **instruments** are required. An active mind, an active sense organ are required for the **ātmā** to claim, 'I am the **ātmā**'. Therefore, the *non-claiming ātmā* is there in **suṣupti**. The *claiming ahañkāra* is resolved. And, all the time, 'I' have mistaken *myself* to be the *claiming ahañkāra*; because, in **jāgrat avasthā**, **ahañkāra** is active. In **svapna avasthā** also, **ahañkāraḥ** is there. In **suṣupti**, when **ahañkāra** is resolved, the *active, claiming ahañkāraḥ* is resolved.

So, what do I conclude? '**I myself** am **not** there. Therefore, that experience is, *as though 'I am non-existent*, because, there does not seem to be any proof for the continuity of 'me'. Just as, after the death of the body, though I may survive; I have no method of claiming 'I am surviving. In **suṣupti** also, the existence of the non-transacting 'I' appears, '*as though, non-existent*'. Are you able to follow? The existence of non-transacting 'I' appears, '*as though 'I am non-existent*'.

Therefore, poor **indrā** concludes, 'if **suṣupti** is the place where 'I am there', it means, '*I am non-existent*! Thus, he concluded, **etad bhayaṃ dadarśa**. In **suṣupti** 'I am not there', I am not able to claim it, I am not able to prove it even in **suṣupti**. Therefore, it appears, **as though 'I am śūnyam** or blankness. So, **vināśam eva apīto bhavati** - I am dead and gone, as it were! And therefore, I do not see any advantage in claiming **supta puruṣaḥ** as myself. Claiming **supta puruṣaḥ** as myself means, experience of *total blankness or emptiness must be my real self*. And I do not find any benefit by becoming zero; or, non-entity. Why should I do a very elaborate **sādhana** to become - what? To become - **zero**. Already I am zero! Why should I do elaborate **sādhana** to become **śūnyam** or blankness; because, that is what I will be, if I am **supta puruṣaḥ**. Therefore, **aham atra bhogyam na paśyāmi**. **bhogyam** here means, **prajñanam**. **No benefit in this knowledge!**

That is why many people ask, 'what is the advantage of **videha mukti**?' Because, in **videha mukti**, I am existent *without* a body mind complex. If I am existing without body mind



complex, that existence will be exactly like what? **suṣupti** only! I cannot even claim, 'I am a **videha muktaḥ**; I have become one with all pervading **brahman**'. So, should I really gain **videha mukti**?' some people wonder; because, it is *as though* becoming a non-entity. This doubt will come. **indrā** also gets such a doubt. So, what did he do? Again rushed back to **prajāpati**! That is said in the next **mantrā**. We will read.

स समित्पाणिः पुनरेयाय त ह प्रजापतिरुवाच मघवन्यच्छान्तहृदयः प्रात्राजीः किमिच्छन्पुनरागम इति स होवाच नाह खल्वयं भगव एव सम्प्रत्यात्मानं जानात्ययमहमस्मीति नो एवेमानि भूतानि विनाशमेवापीतो भवति नाहमत्र भोग्यं पश्यामीति ॥ 8.11.2 ॥

**sa samitpāṇiḥ punareyāya taḥ ha prajāpatiruvāca maghavan yacchāntahṛdayaḥ prāvrajīḥ kim icchan punar āgama iti sa hovāca nāha khalvayaṃ bhagava eva sampraty ātmānaṃ jānāty ayam ahamasmīti no evemāni bhūtāni vināśamevāpīto bhavati nāhamatra bhogyam paśyāmīti ॥**

So, most of these sentences are repetition. **sa samitpāṇiḥ punar eyāya** - **indrā** again went to **prajāpati** with **samitpāṇiḥ**; and **prajāpati** asked him, 'you were satisfied when you went back. What makes you come back again?' **indrā** replied, 'if **supta puruṣaḥ** is **ātmā**, I do not find any **prajojanam** in that; because, **supta puruṣaḥ** is *as though* **naṣṭaḥ** or **śūnyaḥ**. Being blankness himself. And the mistake **indrā** has committed is, the blankness in the **suṣupti** itself is illumined by what? The very **caitanyam**. "That **caitanyam** 'I' am", he has to claim; but, because of the lack of understanding of teaching, instead of claiming the **caitanyam component** of the blankness as himself, he is taking the **blankness** as **himself**. It is like a dark room. In the dark room we say, nobody is there. But, when you say nobody or nothing is there, you are able to say that; because, you are there. So, whenever you go to a hall and say, 'nobody is there', what does it mean? You can never say, 'nobody is there'; because, to say 'nobody is there', *there must be somebody*! Therefore, the meaning of '**nobody**' is = **the observer of nobody**. So, what is the new formula? *Nobody is not nobody. Nobody means, somebody. And who is that somebody? The observer of nobody.*

Similarly, during **suṣupti**, when you say, 'there is **śūnyam** or blankness', it means **caitanyam** only - which is the observer of the **śūnyatā**. Instead of claiming the **bhāva rūpa caitanyam as 'I am'**, he mistakes the **abhāva rūpa** blankness *as himself*. Naturally, he will not be satisfied. Who wants to be **abhāva rūpam**? Therefore he says, **vināśam eva apīto bhavati** - the **jīvātmā** is **śūnyam** during **suṣupti**; therefore, I do not find any benefit in **śūnyātma vāda**. This is the blunder **buddhism** committed, especially the **mahāyāna buddhism** or **śūnya vāda. buddhism** committed this blunder only, saying that, 'nothing is there!' And, what is the proof? **suṣupti** becomes the proof for that!

And then, **prajāpati** has to again teach him. That is given in the next **mantrā**. I am not going word by word; because, *almost all words are repetition* of previous **mantrās**.

एवमेवैष मघवन्निति होवाचैतं त्वेव ते भूयोऽनुव्याख्यास्यामि नो एवान्यत्रैतस्माद्द्वसापराणि पञ्च वर्षाणीति स हापराणि पञ्च वर्षाण्युवास तान्येकशतं सम्पेदुरेतत्तद्यदाहुरेकशतं ह वै वर्षाणि मघवान्प्रजापतौ ब्रह्मचर्यमुवास तस्मै होवाच ॥ 8.11.3 ॥

**evamevaiṣa maghavann iti hovāca etaṃ tveva te bhūyo'nuvyākhyāsyāmi no evānyatrai tasmād - vasāparāṇi pañca varṣāṇīti sa hāparāṇi pañca varṣāṇyuvāsa tānyekaśataṃ sampedur etat tadyadāhur ekaśataṃ ha vai varṣāṇi maghavan prajāpatau brahmacaryam uvāsa tasmai hovāca ॥**

**prajāpati** tells **indrā**, "you are very, very correct". You are very, very correct does not *exactly mean* you are correct! From your standpoint, you are right. Because, during **suṣupti**, 'I' in the form of **ahañkāraḥ**, the individuality is non-existent. And if the individuality is yourself during **suṣupti**, you are a non-entity. Therefore, from *your standpoint*, you are right; but, this is not **prajāpati's** communication. And therefore, he says, "you are right; and I will teach you once again, so that you will be satisfied for good". Therefore, **etaṃ tu eva te bhūyaḥ. etaṃ tu eva** means, the same **caitanyam**. As **jāgrat akṣi puruṣaḥ** also, what he taught is what? The **CONSCIOUSNESS** alone. **svapna puruṣaḥ** also he taught is **CONSCIOUSNESS** alone. The difference is only in the medium of expression; like, revealing electricity through the bulb; and, revealing the same electricity through the mike. The medium is different. The function is also different. But, the **electricity** is the same one.

Every time I am trying to teach what? The electricity only. To teach that, I show the bulb. You take the bulb and miss the electricity! Then again, I try showing the mike; so that, you will understand electricity used in magnifying my voice. Again, you commit the blunder of getting lost in the mike. Thus, every time **the locus of revelation** only is **different**; but, the **object of revelation** is what? The same **caitanyam**, in **jāgrat avasthā**. The same **caitanyam**, in **svapna avasthā**. The same **caitanyam**, in **suṣupti avasthā**. The subject matter is what? The same **caitanyam** only! Unfortunately, in all these three occasions, **prajāpati** has failed; because, the **medium is taken; and the original caitanyam is lost sight of!** Therefore, **prajāpati** says, 'I will make a last attempt'; because, only three **avasthās** are there. Therefore, I will make a last attempt to reveal the **turīyam** which is not *associated* with **jāgrat, svapna** or **suṣupti**; which is in & through all the three; but, which is not *related* to all the three. That, I will try communicating. It is your luck and also my luck as a teacher. Therefore, **etaṃ tu eva te. etaṃ** means, the same **caitanyam**, I shall teach you; but, a

condition. Again you should serve in my **āśramā**; but, some concession. Previously 32 years; now, I am giving you a concession. Five years you do **gurukula vāsa. aparāṇi pañca varṣāṇy. aparāṇi** means, what? Another five more years. And why **another**? Because, already, 3\*32, how much? Already, 96 years you have served me. Now, five more. That is why **aparāṇi**. Five more years you serve me. **indrā** has no option. Therefore, **sa ha aparāṇi pañca varṣāṇy uvāsa**. And thus, totally 96+5, 101 years service only! We do not know how much teaching time was; but, service time itself was 101 years. Therefore, the **upaniṣad** says, **tāny ekaśataṁ sampeduḥ** - thus, the total number of years have become **eka śatam. eka śatam** is = **ekottara śatam. eka** should be understand as **eka uttara śatam. eka uttara śatam** means, 101 years. Like, **aṣṭottara śata nāmāvalī** means, what? 108. Similarly, **ekottara śatam** means, 101. **sampeduḥ** means, it became. '**sampad**' dhātu **parasmaipadi liṭ prathma puruṣaḥ bahu vacanam sapāda pedatuḥ peduḥ, iti rūpāṇi**. Thus, 101 years it became, totally.

And therefore only, all the people talk about the **great teaching** which went between, which transpired between, **indrā** and **prajāpati**. Many people in the world talk about that. Why many people? We are also now talking about that. Therefore, **upaniṣad** says, **etat tad yad āhuḥ** - all the people talk about this episode. And what do they say? **ekaśataṁ ha vai varṣāṇi maghavan prajāpatau brahmacaryam uvāsa** - all the people in the world declare that **maghavan**, [**maghavan** means **indrā**], **ekaśataṁ ha vai varṣāṇi** - for 101 years, **brahmacaryam uvāsa** - he remained a **brahmacāri**. And that is what we saw in this yesterday's **kāthopaniṣad** class also. Two types of **brahmacarya**. One is **naiṣṭhika brahmacarya**, where a **brahmacāri** remains a **brahmacāri** for the sake of scriptural learning. It is called **naiṣṭhika brahmacaryam**. He **never** gets married. Entire life he stays in **gurukulam**, serves and learns. But, there is another type of **brahmacaryam**. What is that? A **gṛhastha** himself goes to **gurukulam** for studying **vedāntā** for 2 years, 3 years, 5 years etc. And, during that time, he follows the disciplines of a **brahmacāri**. That *temporary brahmacaryam* followed by **gṛhastha**, during **śāstrā adhyayanam**, is called **brahma vidyā aṅga brahmacaryam**. And here, **indrā's brahmacaryam** is what? Not, **naiṣṭhika brahmacaryam**; it is, **brahma vidyā aṅga brahmacaryam**; because, 'his wife is waiting there! You know, 'who is **indrā's** wife?' Very easy to remember. ஒரு ஆணியைப் போட்டா போதும்! 'ஆணீ-ன்னா தப்பா எடுத்துக்காதீங்கோ! **indrāṇi**. Do not think, '**Swāmīji** 'ஆணியெல்லம் சொல்றார்! Not ஆணி. **indrāṇi** is there! Therefore, "this is **brahma vidyāṅga brahmacaryam** he lived" - thus, all the people declare! And those five years were also over.

Now, **indrā** and **prajāpati** are ready for the last lap of the **adhyayanam**, which is the **caturtha pādaḥ** of **maṇḍūkya upaniṣad**, which is the **turīya caitanyam**, **asaṅga caitanyam** - not connected with anyone of the 3 bodies. So, **the following portion is the MAIN THEME of the entire aṣṭama adhyāya; especially, in the vedāntic portion, the following alone is THE IMPORTANT PORTION.** Following section, number 12, is very elaborately analysed in **brahma sūtrā**. We will enter that.

## ***Eighth Chapter - Section 12***

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युनातदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ॥

**maghavan martyaṃ vā idaṃ śarīram āttaṃ mṛtyunā tad asyāmṛtasyāśarīrasyātmano' dhiṣṭhānam ātto vai saśarīraḥ priyāpriyābhyāṃ na vai saśarīrasya sataḥ priyāpriyayor apahatir asty aśarīraṃ vāva santaṃ na priyāpriye sprśataḥ ॥ 8.12.1 ॥**

**A VERY IMPORTANT MANTRĀ.** 'hey maghavan', prajāpati is addressing indrā. One of the names of indrā is maghavan. maghavat śabdaḥ. hey maghavan, idaṃ śarīram martyaṃ - when you clearly note this point, this body which is made up of matter is perishable; is subject to six fold transformations. **asti jāyate vardhate vipariṇamate apakṣiyate vinaśyati.** Body is matter and perishable. And note that the body does not have **CONSCIOUSNESS** of its own. **CONSCIOUSNESS** is not a part, a product or a property of the perishable material body. And this can be extended to the mind also. Mind is also made up matter. That is also a perishable and inert entity only. **CONSCIOUSNESS** is not a part, product or property of this mind. And later, you can go to a 'thought' also. **CONSCIOUSNESS** is not a part, product or property of the even a 'thought'. Body is inert matter. Mind is inert matter. Thought is inert matter.

Therefore, **idaṃ śarīram.** śarīram includes **sthūla, sūkṣma śarīram, martyaṃ** - it is decaying or changing matter; and therefore only, **mṛtyunā āttaṃ** - and this physical body is in the grasp of the **yama dharma rājā. āttaṃ** means, what? Within the jaws of **yama dharma rājā** or **kāla tattvam.** Like, a deer or an animal caught within the jaw of a crocodile or a lion. Prey has been gripped tightly. It will be struggling; but, the predator will not leave. Similarly, every physical body is within the jaws of death. We think that **yama dharma rājā** will come later, only at the time of departure. **upaniṣad** says, **do not commit that mistake.** Already the body is within His mouth; because, every moment, the body is *being consumed* by **kālā.** Therefore, **āttam** means, within the grip of **kāla tattvam.** **āttam** is derived from the root **ā+dā dhātu.** And its past passive participle is **ādattam.** Optionally, the middle letter 'da' is dropped. Then, **ādattam** becomes, **āttam.**

So, **tad** - this perishable body, **ātmanaḥ adhiṣṭhānam** - is a locus or a abode, through which the **CONSCIOUSNESS** functions. **adhiṣṭhānam** means what? The locus or the **āyatanam.** In **tattvabodha** we saw, **bhoga āyatanam.** **adhiṣṭhānam** means, it is an **āyatanam,** resting place. For what? the **CONSCIOUSNESS.** **ātmanaḥ** means, **caitanya rūpa ātmanaḥ. adhiṣṭhānam.** **tat** means, **sthūla śarīram** or **sūkṣma śarīram,** both. **AND WHAT TYPE OF**

**CONSCIOUSNESS? THAT ALONE IS VERY IMPORTANT. AŚARĪRASYA - THE CONSCIOUSNESS, WHICH DOES NOT HAVE ANY CONNECTION WITH THE BODY.** If **CONSCIOUSNESS** has connection with the body, it will be called, '*the embodied self*'; but, it is called **aśarīram**. **aśarīram** means, what? It does not have link with the body. Remember the example. The light pervading my hand is there in the hand; but, it is not *tied to, fastened to, connected to* the hand. If it is connected to the hand, what will happen? When the hand moves, the light also will move. Thus, **it is manifest** there. But, it is **not connected**. Similarly, **caitanyam** is **manifest** in the body; but, it does not have **sambandha** with the body.

Therefore, '**ātmā** is embodied or un-embodied?', if somebody asks, what should be the answer? **ātmā** is body-less. We think **ātmā** becomes body-less *only after* the death of the body. **vedāntā** says, even when body is alive, 'I', the **caitanyam**, do not have any connection *at all* to the body. Therefore, when body grows old, 'I', the **caitanyam** does not grow old. When the body is sick, 'I', the **caitanyam** is not sick. 'I' have absolutely no relationship with the body. 'I' am **sadehaḥ** or **videhaḥ**? I am always **videhaḥ** only. **janakā** got the name **videhaḥ**; because, he did not see connection with the body. **THEREFORE, THE WORD AŚARĪRASYA IS THE CRUCIAL WORD. CONSCIOUSNESS HAS NO CONNECTION WITH THE BODY.** And you have replace the word **CONSCIOUSNESS** by the word 'I' and practise; saying, 'I' have no sambandha with the body. The moment 'I' have **sambandha** with the body, I am **saśarīrah**. When I *deny* the **sambandha**, 'I' am called **aśarīrah**. So, **aśarīrasya**.

Therefore only, *another crucial word* - **amṛtasya**. So, **CONSCIOUSNESS** is, you have to remember the fourth principle: **CONSCIOUSNESS** continues to survive even after the disintegration of the body. Therefore, the teacher says, **amṛtasya**. 'I' am eternal; and, 'I' have no connection with the body what so ever. When? Not, *after vedāntā*. In all the three periods of time, **caitanyam** *cannot* have **sambandha**. Just as, light cannot have association with any object, **ākāśā** does not have any connection to any object. Similarly, **ākāśavat** - **prakāśavat**. 'I' am the *all pervading, eternal* medium of **CONSCIOUSNESS**, in which, all transactions take place. But, 'I' myself am *not a participant* in any transaction. Coming to this mindset is called **binary format**. 'I' have no connection with body; no connection with mind; no connection with the emotions; 'I' am the ever free, **asaṅga ātmā**. Coming to this mindset is called binary format.

If I miss this mindset, I am going to connect myself either to the body or mind. Once 'I' **connect**, I have become an individual **jīvā**. And **prajāpati** says, as a **jīvā**, I will guarantee, that you will **never get liberation**. As **ātmā**, I can guarantee that **you are ever free**. But, as a **jīvā**, no liberation is possible; because, body mind complex being **anātmā**, they will have

one distress or the other. You can temporarily de-stress, you can temporarily de-stress; but, after all the mind is connected to the surroundings. Therefore, with **deha sambandha** or **manas sambandha**, you will have ups & downs in life. So, he says, **saśarīraḥ**. A person who takes himself *to be the body mind complex*; who is *identified with the body mind complex*; is called **saśarīraḥ**. And this **saśarīraḥ priyāpriyābhyāṃ apahatiḥ - priya apriyābhyāṃ apahatiḥ** - he will be **under the grip** of favorable and unfavorable experiences. **mokṣā** does not guarantee favorable experiences to the mind; because, just as the body has **prārabdha**, the *mind also has* got its own **prārabdha**! Therefore, the mind has to experience varieties of things. As I was telling in the morning class, even **bhagavān** will have to watch His own devotees suffering. And it is not going to be a very interesting experience for **bhagavān**, to see His devotees screaming. **kṛṣṇā** saw **arjunā** screaming when **abhimanyu** was very, very cruelly slaughtered by all the **kauravās**. If **bhagavān** has a mind, at that time what will be the condition of His mind? Mind has to feel the pain that **arjunā** is going through!

Therefore, both body and mind are subject to changes or fluctuations. And so, whoever is identified with the body mind complex, [who says this? **prajāpati**] **priya apriyābhyāṃ apahatiḥ na vai. na apahatiḥ** - he will always be under the grip of what? **priya-apriya**. **priya** means what? A good news. One of the children phones up and gives a good news; and another child phones up and gives a bad news. Which parent can avoid these good & bad news coming? Even a **Swāmī** cannot avoid; because, **śiṣyās** will be there, giving good & bad news. Therefore, mind is exposed to situations. And mind can never be uniform, *all the time*. **priya-apriya** are bound to come and go.

Therefore, **prajāpati** warns **saśarīrasya sataḥ** - a person who is identified with the body mind complex; who is called a **jīvaḥ**; one who has come down to what format? Triangular format, and confronting the world. So, **saśarīrasya sataḥ, apahatiḥ na vai. nāsti** - there will never be freedom from **apahatiḥ**. Means, destruction or elimination or avoidance of [what?] **priya & apriya**. Because, when the mind contacts the world, every mind has got empathy. Empathy means what? Feeling the feelings of people I am in contact with. Even when you read the newspaper about the terrorist attack and they are showing some other person or child, even though that person has no connection with you, but still the mind will sense that pain. Who can avoid that. Thus, mind is *bound to go through* **priya & apriya. apahatiḥ nāsti** - no escape.

Therefore, what is the **only solution**? If you want freedom from **priya & apriya**, you should **learn to transcend the body mind complex**. And therefore, **prajāpati** says, **aśarīraṃ vāva santam na priyāpriye sprśataḥ** - only that **jñāni** - who dis-identifies from the body mind complex - is, free from, untouched by **priya & apriya**. Because, He claims 'I' am the

**sākṣi** of them; but, 'I' am neither the mind; nor, the owner or possessor of the mind, 'I' am neither the mind; nor, the owner of the mind. Since **ātmā** being **asaṅgaḥ**, it does not have owner-owned relationship, with anyone.

**asaṅgaḥ** means, what? I am not related to, I am not the owner of, anything. That is what we said in CLASP rejection. **āntara sanyāsā**. One has to learn to hand over the body mind complex also to **viśvarūpa īśvarā**. **I should not be the mind. I should not be even the owner of the mind**. Otherwise, what will happen? I will say, 'I have no problem **Swāmījī**; only my mind has problem'. Therefore, language only he has changed! Previously you complained 'I have problem'. Now, what is the difference? 'My mind has a problem'. That is why **vedāntā** says, 'I am neither the mind; nor, the owner of the mind'. Therefore, I cannot say, 'my mind has problem'. One who has so handed over to **īśvarā**, is called **aśarīraḥ**. That person has come to binary format. Hand over the body to **viśvarūpa bhagavān**; the mind to **viśvarūpa bhagavān**. '**Swāmījī**, can I have one of the children, as a concession?' 27% like. When my own body mind itself I cannot claim, what to talk of family members? Ruthlessly we have to become **āntara sanyāsi**. Without **āntara sanyāsā**, **mokṣā** is impossible. If we feel there are alternative methods, **vedāntā** says, try it out and come. And therefore, **aśarīraṃ vāva santam**.

And, how do you become **aśarīraḥ**? Body-less. Not by committing suicide. I become **aśarīraḥ** by the sheer practise of binary format. I have to practise this mindset. I am the **sākṣi caitanyam**. not connected to the **anātmā** body mind complex. And if I remember my nature - [5th capsule. What is the fifth capsule of **vedāntā**?] 'When I remember my nature, the entire changes that happen in the **anātmā** field, including the family and body, all these events are nothing but entertainment. But, the moment I connect to any one of the **anātmās**, it may be .0001 gram of **anātmā**, may be just one nail, [now nail decoration has come. என்னல்லாமோ decorate பண்ணி exhaust பண்ணி டீட்டா! Now, *special* nail decoration!] So, if I am attached to, identified with, even 0.0001 gram of **anātmā**, even *traces* of **ahaṅkāra** and **mamakāra**, I will say, 'I have problem'. I will never have the courage to claim, 'I am **muktaḥ**'; because, **anātmā** will always have some issue or the other. As I said, you interview **bhagavān**. **bhagavān** also will have complaints! You know what will be **bhagavān**'s complaints? I will tell you. Do not ask me, 'how you know?' **bhagavān**'s complaint will be, "I taught in the **vedās**, **SATYAM VADA**. So, this is my expectation from humanity. And what are the people doing? **satyam vadha**. Thus, **bhagavān** also will have complaints. "I have taught so much **dharma śāstrā**. But nobody is following". He also can have complaints.

Therefore, **anātmā** means, always complaints. Only when I detach, **na priyāpriye spṛśataḥ**. AS A **JĪVĀ**, I AM **NEVER** LIBERATED. AS **ĀTMĀ**, I AM **EVER** LIBERATED. **LIBERATION IS NEVER GOING TO**



**COME AS AN EVENT.** Liberation is never going to come as an event; because, **JĪVĀ WILL NEVER GET LIBERATED. ĀTMĀ NEED NOT GET LIBERATION.** Switch over from triangular to binary. "I am free, here and now!" The choice is yours. So, **aśarīraṃ vāva santaṃ na priyāpriye spr̥ṣataḥ.**

And **śaṅkarācāryā** analyses these two sentences in **brahma sūtrā** - "**tat tu samanvayāt**" **sūtrā**. There, **pūrvapakṣi** raises a question. **pūrvapakṣa** is a student, not an objectionist. **upaniṣad** says, only the **aśarīraḥ** is liberated. **aśarīraḥ** means what? The body-less **jñāni** alone is liberated. That is what? To become liberated, I should become what? **aśarīraḥ**, body-less. That means what? Until **prārabdha** is exhausted, body is going to be there. Only after the exhaustion of **prārabdha**, **punar janma** will not come. Therefore, how can I get **jīvan mukti**, *when I have got body?* This is the question raised.

**śaṅkarācāryā** says, it is not that you become *free from the body*. There is no question of becoming free from the body during **videha mukti**. That is a misconception. We ourselves will get a doubt, that is right only. During **videha mukti** only I will become free from the body. Now, because of **prārabdha**, I have a body. **śaṅkarācāryā** says, 'even during **jīvan mukti**, even when **prārabdha** is very much there, even when the body is very much alive and growing old having problems, you can never say, "I have a body"; because, you should remember, "I" - the **ātmā** - am not related to anybody, at any time. Therefore, "I" am free from the body even during **jīvan mukti**. Just as, a screen in the movie, is free from the all the characters. When? During interval, one said! No. Remember, the screen is free from the characters, **all the time**. Because, screen cannot have any connection. Similarly, "I" - the **asaṅga ātmā** - am ever free from the world, even though the world is always in me! **mastāni sarva bhūtāni; na ca mastāni bhūtāni**. "So, what should I do to get freedom?" - if you ask that question, I will close the class! "I am ever free".

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

#### 49. Chapter 8.12.1 to 8.12.3

मघवन्मर्त्यं वा इदं शरीरमात्तं मृत्युनातदस्यामृतस्याशरीरस्यात्मनोऽधिष्ठानमात्तो वै सशरीरः प्रियाप्रियाभ्यां न वै सशरीरस्य सतः प्रियाप्रिययोरपहतिरस्त्यशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः ॥

**maghavanmartyaṃ vā idaṃ śarīramāttaṃ mṛtyunātaḍ  
asyāmṛtasyāśarīrasyātmano'dhiṣṭhānam ātto vai saśarīraḥ priyāpriyābhyāṃ na vai  
saśarīrasya sataḥ priyāpriyayor apahatir asty aśarīraṃ vāva santaṃ na priyāpriye  
sprśataḥ ॥ 8.12.1 ॥**

In this important **mantrā**, **Lord prajāpati** is teaching the **ātmā** for the fourth time, in the form of **turīya caitanyam**, which does not have any relationship with either **sthūla, sūkṣma** or **kāraṇa śarīrams**. Previously, the very same **ātmā** was taught as the **CONSCIOUSNESS associated with sthūla, sūkṣma** or **kāraṇa śarīram**, wherein the **śarīram** served as a **medium** for the manifestation of the **caitanyam**. Even at that time, we should remember, even when the three **śarīrams** are serving as a medium for manifestation, the **śarīrams** do not have any **sambandha** or relationship with the **caitanyam**. It is exactly like the light falling upon my hand and the hand is serving as a **medium** for the manifestation of the light. Even at that time, the light does not have any relation or connection to the hand; by which we mean, whatever happens to the hand, cannot affect the light at all. Similarly, when **CONSCIOUSNESS** was taught *through the medium of sthūla śarīram* as **akṣi puruṣaḥ**, when the same **CONSCIOUSNESS** was taught *through the medium of sūkṣma śarīram* as **svapna puruṣaḥ**, and again when the **CONSCIOUSNESS** was taught *through the medium of kāraṇa śarīram* as **supta puruṣaḥ**, during all these three occasions also, **CONSCIOUSNESS** is relationless.

Therefore, it is **aśarīram** only. But, when it is manifesting in the medium, the **CONSCIOUSNESS appears as saśarīram**, **CONSCIOUSNESS** is all the time **aśarīram** only; but, *it appears saśarīram*. And because of this *appearance* only, **indrā** committed the *mistake of transferring* the limitation of the medium on to the **CONSCIOUSNESS**. And once you *transfer* the limitation, it is called **viśva, taijasa** and **prājña**. When you disassociate the limitation, **viśva** is **turīyam**, **taijasa** is **turīyam**, **prājña** is **turīyam**. **CONSCIOUSNESS** is ALWAYS RELATION LESS. But, **indrā** refused to understand. Therefore, during the fourth time, **prajāpati directly and clearly** says, **ātmā** is **aśarīraḥ**.

And what is the translation of the word **aśarīra**? Very careful. **aśarīraḥ** means, *not related to or connected to the body even though it is pervading the body*. And that is why, while talking about the **five features** of **CONSCIOUSNESS**, we carefully said, **CONSCIOUSNESS** is not a part of the body, not a product of the body, not a property of the body. It is an *independent* entity, not

limited by the boundaries of the body. To convey this idea, what is the Sanskrit word to be used? **CONSCIOUSNESS** pervades the body; but, it is an independent entity, not limited by the boundaries of the body. Such a long concept in Sanskrit we convey through one single word - **aśarīram**.

One word, **aśarīram** means, **CONSCIOUSNESS** pervades the body; but, it does not belong to the body. It is in the body; but, not of the body. It pervades the body; but, is not limited by the boundaries. All these concepts are conveyed by one single, profound Sanskrit word - I am **aśarīrah**.

And the interesting thing is, to say 'I am **aśarīrah**' I am using what? The **śarīram**! Therefore, using the body, I claim that, 'I do not belong to the body. Nor does the body belong to me. I am the *all pervading* **CONSCIOUSNESS**, *incidentally pervading* this body also! And any person who claims this nature of **CONSCIOUSNESS** is called **aśarīrah**. Whoever claims 'I am the **ātmā** of such a nature, is called **aśarīrah**'. Whoever does not claim this nature; but, claims 'I *belong* to the body and the body belongs to me; in fact, I am the body and the body I am', whoever so claims the body, that person is called **saśarīrah**. So, every **ajñāni** is called **saśarīrah**. Every **jñāni** is called **aśarīrah**.

And the **upaniṣad** says, **mokṣā** is possible only for **aśarīrah**. **mokṣā** is never possible for **saśarīrah**. If you have to convert it in our language, whoever is **saśarīrah** is in a triangular format; because, he has identified with the body mind complex; and he has become an individual with a biography, and not a very interesting biography; but, a biography with lots of ups & downs; because, some **பெயர்ச்சி** is always taking place. **பெயர்ச்சி** means, what? **சனிப் பெயர்ச்சி, குருப் பெயர்ச்சி**. Something or the other. And the moment I am in a triangular format, the world will be capable of hurting me, by giving **priya** and **apriya**. Therefore, the **upaniṣad** said, **na vai saśarīrasya sataḥ priyāpriyayor apahatiḥ asty** - as long you are **saśarīra**, as long you are in triangular format, the world will be overwhelming. All the time what will be the mindset? 'I am the victimised individual; world is the victimiser; and **bhagavān** is the only saviour'. This mindset will never go away. But, the moment I claim, 'I am **aśarīrah**', instead of claiming, 'I am a victim', I can show my thumb to the creation and say, you cannot touch me! '**Me**' means what? **Very careful**. Even as you say '**me**', the throat may be coughing; but, when you say, 'you cannot touch '**me**', that '**me**' refers to what? The **aśarīra ātmā**! Therefore, 'world is no more a **victimiser**. I am no more **victimised**. Therefore, I do not have to rush with **prāyaścitta karmā**', seeking protection from the **saviour, Lord**.

Who says? **prajāpati** says. **aśarīraṃ vāva santam** - the one who has come to the binary format - that, 'I am the **ātmā**, **śarīram** is also **anātmā**, **prapañca** is also **anātmā**'. Fourth capsule of **vedāntā** - 'I am never affected by any event that happens in the material universe or any event that happens in the material body or even in the material mind. Mind may be affected; but, I the mindless **ātmā** am ever free! Therefore, **priya apriye** - the favourable and unfavourable situations, **na spr̥ṣataḥ** - do not even touch him, just as, impurity cannot touch the light. Light is **asaṅgaḥ**. I am always **asaṅgaḥ**.

And how much **prārabdha karmā** I have to exhaust to become free? Remember, they are all LKG lessons. After coming to binary format, even **prārabdha karmā** cannot touch 'me'. **prārabdha** may affect the **śarīram** which belongs to the **anātmā prapañca**. I have no **sañcita**, no **āgāmī**, not even **prārabdha**. I am **nitya mukta ātmā**. Therefore, such a person **priya apriye na spr̥ṣataḥ**.

And **śaṅkarācāryā** in His commentary [all very elaborate commentaries are there. I am only giving samples of the commentary. If you want to enjoy more, you have read the original commentary] raises a question. The question is, 'when I come to binary format, that "I am the **ātmā**", the **upaniṣad** says, both **priyam** and **apriyam** will not come to or will not belong to the **jñāni**. So, a **pūrvapakṣi** says, 'I cannot take it as a very good news. It is good news; but, *not very good* news. [This I do not know whether you would have thought or not, a **pūrvapakṣi** has thought]. What is that? After **jñānam**, I am losing **apriyam**; I do not mind. [Now, you are getting the point!] I do not mind losing **apriyam**; but, you are saying, **priyam** *also will not come* to the **jñāni**. **priyam** means what? The worldly pleasures. Therefore, in the name of **mokṣā**, I am losing worldly pains all right; but, along with pain, the worldly pleasures are also going. Is not that a loss? So, now I have to reconsider whether I want **mokṣā** or not!

So, this possible doubt **śaṅkarācāryā** raises and answers. He says, that a **jñāni** is one who has **understood** all the worldly pleasures as the **reflection** of the **original ānandā**, which is '**myself**'. And the worldly pleasures also they are not away or different from 'me'; because, the reflections ultimately belong to what? The original only! That is why I said, any enjoyment is what? **ऌ** joy only! Thus, the **jñāni** has claimed the **original ānandā**, which is **never subject to loss**. The reflected pleasures they just come and go. They are only **reflections**. He does not consider it as a loss itself. It is exactly like, when the mirror is removed from you, you do not sit and cry - "that beautiful, reflected face of mine has disappeared", we do not say that and cry. No. I enjoy the arrival of reflected face. I do not mind the departure of reflected face; because, I know the **original** face is **never subject to arrival or departure** with the mirror. Therefore, *nothing is lost* by claiming **ātma svarūpam**.

Continuing.

अशरीरो वायुरभ्रं विद्युत्स्तनयित्नुशरीराण्येतानि तद्यथैतान्यमुष्मादाकाशात्समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यन्ते ॥

**aśarīro vāyurabhraṃ vidyutstanayitnur aśarīrāṇyetāni tadyathaitāny amuṣmād ākāśāt sam- utthāya paraṃ jyotirūpa sampadya svena rūpeṇābhi niṣpadyante ॥**

### 8.12.2 ॥

So, what has a **jñāni** done by going through all these four stages of teaching? **viśva**, **taijasa**, **prājña** and **turīyam** - all the four stages of teaching are over with the previous **mantrā**. Thus, **avasthā traya viveka** and **avasthā traya sākṣi** revelation - that teaching is over, which is very, very similar to the **māṇḍūkya upaniṣad** teaching. And through this teaching what have I really accomplished? What is the bottom line? If you analyse, previously I considered **CONSCIOUSNESS** as an **adjective** or a **property** of the body; as an integral part of the body. After **vedānta vicārā**, I have separated the **CONSCIOUSNESS** from the body, **in terms of understanding**. Exactly like [again coming back to our example], you experience the hand and light together. But, you **understand** that the light is an **independent**, *separate* entity. The separation of the light from the hand is done **intellectually**, even though you **experience** the hand and light together. YOU EXPERIENCE THEM AS CO-EXISTENT ENTITIES; BUT, YOU **UNDERSTAND** THEM AS SEPARATE ENTITIES.

Similarly, when I use the word 'I', I am experiencing the body and **CONSCIOUSNESS** *together* in one & the same place. If body alone is there, it would have been inert. If **CONSCIOUSNESS** alone is there, I will not say 'I am'. Therefore, when I say 'I', there is a **mixture** of *formed* body and *formless* **CONSCIOUSNESS**. From this mixture, through elaborate **vedāntic** studies, I have managed to **intellectually separate** **CONSCIOUSNESS** as a formless and eternal principle. And not only I have separated **CONSCIOUSNESS**, I have trained myself to claim that, "I am that formless **CONSCIOUSNESS** principle, instead of saying, 'I am the body with **CONSCIOUSNESS**'. Now, I have trained myself - *hopefully* - to claim that 'I am the formless, all pervading **CONSCIOUSNESS**, with an *incidental* body, which has come from **pañca bhūtās**, which is available for a few years; and after a few years, I have to lose this body. It is a fact of life; neither tragedy nor comedy. IT IS A FACT. This body will go; still, 'I' will continue; only 'I' will not be transacting through **this** body. But, 'I' will continue to transact, through so **many other bodies**. Thus, 'I' the **caitanyam** I have separated from the body; and I have **internalised** this *new mindset*. This is called by me, '**the binary format mindset**' which I have; or, I am internalising. Before internalising and separating, I identified myself with the body; and

therefore, I appeared as **saśarīraḥ**. But, after **vedānta vicārā**, I have become **aśarīraḥ**. Therefore, the journey is, from **saśarīraḥ** to **aśarīraḥ**, which is an intellectual journey.

And to communicate this idea of **transformation**, somebody nicely said - "what is **transformation**? That very word says, **trans form**. Means, transcending **the form**". Transcending the **form** means, what? I **no more** take myself as a formed, localised individual. I take myself as formless and unlocalised **CONSCIOUSNESS**. This transformation from **saśarīra** to **aśarīra** is the journey. Just to communicate this, the **upaniṣad** is giving an example in this **mantrā**. A peculiar example. [Sometimes I feel, understanding the example is more difficult than understanding **ātmā** itself! But, anyway **upaniṣad** gives a peculiar example]. I will explain the example.

In the skies there are clouds, thunder, lightning etc. The cloud, the thunder, lightning etc they are compared to **aśarīra ātmā**. [Not a very good comparison, because the cloud has clearly got a form; but, that cloud is compared to what? **aśarīra ātmā**!] Thunder is also compared to **aśarīra ātmā**. Lightning also. Why are they called **aśarīram**? **śaṅkarācāryā** says, 'because they do not have the clear limbs like a human being or a living being'. The living being with a body has got **jñānendriyam** - sense organs; **karmendriyam** - hands legs etc. very clearly defined. Whereas, cloud does not have all these organs *clearly*. Therefore, cloud is compared to **aśarīra ātmā**. Similarly, thunder and lightning. This is comparison number one.

And the all-pervading **ākāśā** is compared to the **body**. [What a comparison பாருங்கோ! That is why I said, it is a headache example! **upaniṣad ṛṣis** are not available to catch the beard and ask, 'why did you give this example? இல்லைன்னா, தாடியைப்புடிச்சு கேட்டிருக்கலாம்! We cannot ask]. The **ākāśā** is compared to what? The body. And the **upaniṣad** says, 'after the rainy season is over, the sky is very clear'. Imagine a very clear sky. And, what has happened to the thunder, lightning, cloud etc? They have become the **aśarīra** cloud-lightning-thunder. They have become **one with** the **ākāśā**. They have disappeared into the sky. That is why, the sky is available; but, thunder-lightning etc are not available. They have merged into what? The sky! Sky is similar to what? The **śarīram**.

Therefore, after the rainy season is over, in that clear sky, cloud-lightning-thunder have all merged, which is similar to **ajñāni's avasthā**. **ajñāni's avasthā** is what? An **ajñāni** is one who does not understand the **ātmā separately**. For an **ajñāni**, **ātmā** has become one with what? The **śarīram**. Just as, for an **ajñāni**, the **ātmā** has become one with **śarīram** at the time of **ajñānam**; similarly, during the non-rainy season, the cloud-lightning-thunder [which is similar to **ātmā**] have become one with the **ākāśā** [which is like the **body**]. We have to

remember all the parts of the example. Cloud-lightning-thunder is **ātmā**. **ākāśā** is **body**. Non-rainy season is **ajñāna avasthā**. During **ajñāna avasthā**, the cloud-lightning-thunder [the **ātmā**] have merged into, become one with, **ākāśā**. Similarly, during **ajñāna avasthā**, 'I' the **ātmā** is **not known**; because, it has become one with the body mind complex. *So, what are the three things you should remember?* **Cloud** is **ātmā**. **ākāśā** is **śarīram**. Non-rainy season is **ajñāni avasthā** or **samsāri avasthā**.

Then, at the time of rainy season, *who is responsible for the arrival of rainy season?* **sūrya bhagavān**, SUN GOD alone. Because of the powerful heat of the sun, what happens? It takes waters from the ocean and rain-bearing clouds are produced in the sky. Therefore, the *sun produces the rainy season*. Once the rainy season comes, what happens? The cloud-lightning-thunder arrive. If you are perched in **ākāśā**, [what is **ākāśā**? the **śarīram**] all those three [cloud-lightning-thunder] get separated from **ākāśā**. Means, the **ātmā** gets separated from the body [**anātmā**]. That is **ātma - anātmā viveka!** Previously - during non-rainy season, they were **merged** together. And then, during rainy season, from the sky or space, the lightning comes as a separate entity. Thunder comes as a separate entity. Cloud comes as a separate entity. All of which are like **ātmā**! Previously **mixed** with **ākāśā**, they now get **separated**. What was previously thought as **one**, now they have been separated. **ākāśā** is separate; cloud-lightning-thunder are separate.

Similarly, **jñāna avasthāyām**, body is separate; and the **caitanyam** has been separated. And for this separation of the cloud-lightning-thunder from **ākāśā** and for their emergence as a separate entity, what is the cause? **sūrya bhagavān** is the cause. Similarly, in the presence of **jñāna sūryaḥ** - [So, what is the teacher doing? He is bringing the **jñāna sūryaḥ!**] in the light of the powerful **jñāna sūryaḥ**, in every disciple, what gets separated from what? The **ātma caitanyam** [Which is like what? cloud-lightning-thunder] separates from the **anātmā**, the body [which represents what? **ākāśā**]. புரிஞ்சா சரி! Now let us look at the **mantrā**.

**aśarīraḥ vāyurabhraṃ vidyutstanayitnuraśarīrāṇyetāni. aśarīraḥ vāyuḥ. vāyuḥ** means, what? The **wind** is **aśarīraḥ**. Comparable to what? **ātmā**. **vāyu** is comparable to **ātmā**. And **abhraṃ. abhraṃ** means, cloud. **vidyut**. Means, lightning. **stanayitnuḥ**. Means, thunder. How many items? **Four** items. **etāni aśarīrāṇy. etāni** means, these following three also. First **aśarīraḥ** should go with **vāyuḥ**. Later **aśarīrāṇi** - plural number, should go with **abhraṃ vidyut stanayitnuḥ**. Joining together, all these four are comparable to **aśarīra ātmā**. And during non-rainy seasons - like summer, winter etc - during that time, the clouds are not visible. Thunder is not recognisable. They have become what? One with **ākāśā**. But, what happens in rainy season? The **upaniṣad** says, **tad yatha etāny amuṣmād** - all these

four [which during winter and other seasons] were **merged** in the sky invisibly **ākāśāt samutthāya** - [as even the rainy season comes from the **ākāśā**] the clouds, the lightening etc **emerge**. The wind also blows. **amuṣmād ākāśāt samutthāya. samutthāya** they all get **separated**. Separated from what? **ākāśā**. Because of what? **paraṃ jyotirūpa sampadya** - because of their contact with **sūrya bhagavān. paraṃ jyotiḥ rūpam** means, **sūryaḥ**. And this non-recognisable, non-discriminated, non-separated thunder etc, because of the solar light, what happens to them? **abhi niṣpadyante** - they all come **separately**. How? **svena rūpeṇa** - in **their own, original** thunder form, lightning form etc. Before that, the thunder existed. But, in what form? Not in thunder form; but, **ākāśa rūpeṇa** thunder was there. And lightening also **ākāśa rūpeṇa**. They were all there. But, now, they come separately, as what? **svena rūpeṇa**. Means, **as** thunder, lightening etc. **abhi niṣpadyante** - they emerge, **separately**.

In the same way, when I use the word 'I' what is the real meaning of the word 'I'? **caitanyam**. But during ignorance, 'I' do not exist separately as **caitanyam** and 'I' have become one with what? **sthūla śarīram** and I describe myself as male, female, father, mother, young, old etc. **ajñāna avasthāyām** I exist in what form? **sthūla śarīra rūpeṇa** or **sūkṣma śarīra rūpeṇa** or worse, **kāraṇa śarīra rūpeṇa**. But, only after **jñānam**, 'I' say, 'I' am not **sthūla, sūkṣma** or **kāraṇa śarīram**. 'I' am what? Like, lightening etc. 'I' exist as a separate entity. **mano buddhi ahaṅkāra cittāni nāham**. This separation takes place because of **paraṃ jyotiḥ**. What is that **paraṃ jyotiḥ**? **jñānam**! Second **mantrā** is the example. The third **mantrā** talks about the **jñānam** separation **process**. We will enter.

एवमेवैष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमपुरुषः स तत्र पर्येति जक्षत्क्रीडन्नममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजन स्मरन्निद शरीर स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ॥

**evamevaiṣa samprasādo'smāccharīrātsamutthāya paraṃ jyotirūpasampadya svenarūpeṇ- ābhi niṣpadyate sa uttamapuruṣaḥ sa tatra paryeti jakṣatkrīḍanramamāṇaḥ strībhir vā yānair vā jñātibhir vā nopajana smarannida śarīra sa yathā prayogya ācaraṇe yukta evamevāyam asmiñcharīre prāṇo yuktaḥ ॥ 8.12.3 ॥**

So, exactly like the thunder, lightning etc getting **separated** from the **ākāśā** because of the solar rays, similarly, **evam eva eṣa samprasādaḥ. samprasādaḥ** means, this **jīvātmā**, the seeker student is called **samprasādaḥ, asmāt śarīrāt samutthāya** - by repeated enquiry into the scriptures and the **ātmā, samutthāya** - he learns to **separate** 'himself' from all the three **śarīrams**. So, **asmāt śarīrāt**. And here, **śarīram** refers to **śarīra trayam**. 'I' am neither **sthūla śarīram**, nor **sūkṣma śarīram**, nor **kāraṇa śarīram**. And, 'I' am the **ātmā**,



which is ever free from all forms of **samsārā**. There also, initially, a person says, 'I have understood I am **ātmā** very well; but, I have got some **viparīta bhāvanā** problem. Like, certain **rāga dveśa kāma krodhas** are *not completely gone*. I have to remove them totally so that I can claim I am **muktaḥ**'. And he says, 'I have **kāma krodha** problem. I have understood I am **ātmā**'. Now, you have to see the **contradiction** in this statement. He says, 'I have been listening to you for 15 years, and I know I am **ātmā**; but, I have got some more **rāga dveśa** problem. The teacher says, 'think very well. When you say, I am **ātmā**; and also in the same breadth you say, I have got some more **rāga dveśa**, between statement one and statement two, you have slipped from **ātmā** level to the mind level! Because, **ātmā** does not have **rāga dveśa** problem. **vāsanā** problem also is not there for **ātmā**. I should never say, 'I have **vāsanās** to be removed - **vāsanākṣaya anantaram muktobhāvami**. Therefore, I am waiting for some more scrubbing. I am planning to get some special fluid. That is also inappropriate listening.

Remember, I am free, **in spite of** the problems at **anātmā** level. **anātmā** and its conditions, mind and its problems, have no connection with me. 'I' am free all the time. If you want to *cleanse the mind*, you enjoy that process *as a hobby*; but, never say, "mind requires cleaning. Only thereafter I will get liberation", is improper listening. I am **muktaḥ**. And, as a **mukta puruṣaḥ**, I am enjoying watching the body mind, which is involved in the cleaning process. 'Even I do not do the cleaning activity. In my presence, let these activities continue; but, *I will never connect liberation to the conditions of the body mind complex*'. Remember, in the initial stages, we connect **mokṣā** to various conditions; but, after **vedānta vicārā**, **mokṣā** is understood as **unconditional**. That is called **samutthānam**. **samutthānam** means, what? Separating '**myself**' from the mental problems also. I separate '**myself**' from the mental problems also, claiming that, 'I have no **sambandha**, as I am **aśarīraḥ**'. This is called **samutthānam**. **jñāna niṣṭhaḥ** is one who has learnt to claim "I am **nitya muktaḥ**". Whatever be the level of purity of mind. And I have always said, *perfect purity is not possible at anātmā level*. You can purify the body; but, after 3 hours, again you smell the body, it will be stinking. That is why you have to *regularly* take bath. Body does not have *perfect* purity. Similarly, mind also does not have *perfect* purity. If you are waiting to purify the mind *perfectly* and thereafter you want to claim liberation, *it will be eternally postponed*.

Learn to disconnect yourself from the mind also. Who says? **prajāpati. asmāt śarīrāt**. The **śarīram** includes the mind also. That does not mean therefore, "**Swāmīji**, I am **nitya śuddhaḥ**; therefore, tomorrow I will not take bath!" No. Let the body be given bath for **loka saṅgrahārtham**. Because, other people have to be near me; means, near my body. Therefore, **loka saṅgrahārtham**, body purification. **loka saṅgrahārtham** mental

purification. For my **mokṣārtham**, what? Nothing! Because, I was, I am, and I ever will be, free. Claiming this is binary format! Therefore, **samutthāya. param jyoti rūpa sampadya** - because of the contact with **param jyotiḥ**, the knowledge, '**aham brahmāsmi**' **iti aikya jñānena** - as a result of that, **svena rūpeṇa abhi niṣpadyate** - this **jñāni** emerges in His original nature, as what? **nitya muktaḥ ātmā**. The interesting thing is, people will ask, 'when will **nitya mukti** come, **Swāmijī**?' So, these are all **mechanical** usage of language. 'I know I am **brahman**. I have **rāga dveśa**', is a mechanical expression. Similarly, asking the question, 'when will **nitya mukti** come?' - is a contradiction. It is like asking, 'who wrote **vālmīki rāmāyaṇam**?' And after half hour, saying, **kamban! nitya mukti** will not come. THE VERY EXPECTATION OF **MOKṢĀ** AS A FUTURE EVENT SHOULD GO AWAY. THAT ALONE IS CALLED **MOKṢĀ**. When the teacher says student will ask, '**Swāmijī**, if I drop the expectation, will **mokṣā** come?' Because our orientation is, 'I want to be liberated. I want to be **that**' orientation. Breaking takes time. I AM FREE. Therefore, **svena rūpeṇa** - free **rūpeṇa abhi niṣpadyate** - **jñāni** emerges. For this **turīya ātmā**, a name must be given. Because, during the first time, **ātmā** was called what? **akṣi puruṣaḥ**. The second time it was, **svapna puruṣaḥ**. And, third time, **supta puruṣaḥ**. Now, the fourth time, the **aśarīra ātmā**, the **turīya ātmā**, must be given a name. And the **upaniṣad** gives the title **sa uttama puruṣaḥ**. **turīya ātmā** is called **uttama puruṣaḥ**. This alone is revealed in the 15th chapter of the **gītā**. [15-16&17] **sarvāṇi bhūtāni kūṭastho'kṣara ucyate. uttamaḥ puruṣastvanyaḥ paramātmetyudāhṛtaḥ**.

The **upaniṣad** says, not only the **ātmā**, the **turīyam**, is **uttama puruṣaḥ**. The **jñāni**, who claims 'I am the **turīyam**', that **jñāni** is also called **uttama puruṣaḥ**. So, **saḥ** - that **jñāni**, who has identified Himself with **uttama puruṣa ātmā**, is also called **uttama puruṣaḥ**. With this, the teaching is over.

Hereafter, what is the topic? The **phalam** of this teaching. The benefit of the teaching, in the form of **jīvan mukti** and **videha muktiḥ**. First, **jīvan mukti** is described. After **uttama puruṣaḥ**, we can put a full stop. **sa tatra paryeti. saḥ** means, **jñāni jīvan muktaḥ. paryeti** - moves about everywhere *as it were*. **paryeti** means, **paritaḥ gacchati**. Moves about *everywhere*, as it were, in the form of all the living beings. In the form of all the living beings means, He understands that I am the **ātmā** not only behind this physical body, I am the **ātmā** behind all the physical bodies, also. Therefore, where am I? If somebody asks, 'where am I?' I will ask a counter question, 'where am I not?!' Therefore, I am the **caitanyam** behind **indra śarīram**. And when **indrā** is watching **rambhorvaśī** dance and enjoying that **ānandā**, who is enjoying? The **jñāni** understands, 'I alone am!' Enjoying whose **ānandā**? My own **ānandā**, *through* several bodies.

Therefore, the benefit of **jīvan mukti** is, He never runs after any particular pleasure *as an individual*; but, he sees all the pleasures enjoyed by all the living beings, as His own **ānandā**. Like, the aged great, great grandparent give pleasures to all the grand children giving varieties of toys or eatables. And when all the children are enjoying with granny or grandfather, even though he does not have the teeth to eat all of them, he enjoys doing what? **Watching** those babies! You have to see the joy! For **navarātri** all the children have come, grand children have come, great grand children have come. And, even though there is *no direct experience* of pleasure, that person enjoys **indirectly**; because, he **identifies** with all the children as what? My own children and grand children! For **jñāni**, the family is what? Not a few children and grand children. The entire the universe and the all the pleasures enjoyed, they are **एवं** joy! Therefore, he does not miss anything in life.

**so'snute sarvān kāmān saha ... te ye śataṃ manuṣyagandharvāṇāmānandāḥ | te ye śataṃ manuṣyagandharvāṇāmānandāḥ | [taittirīya brahmānandavallī]**

Any **ānandā**, anywhere, does not belong to the object. It belongs to 'me' alone. Thus, all pleasures are His pleasures. This is called **jīvan muktiḥ**. The exact meaning, we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

## 50. Chapter 8.12.3 to 8.12.4

एवमेवैष सम्प्रसादोऽस्माच्छरीरात्समुत्थाय परं ज्योतिरुपसम्पद्य स्वेन रूपेणाभिनिष्पद्यते स उत्तमपुरुषः स तत्र पर्येति जक्षत्क्रीडन्नममाणः स्त्रीभिर्वा यानैर्वा ज्ञातिभिर्वा नोपजन स्मरन्निद शरीर स यथा प्रयोग्य आचरणे युक्त एवमेवायमस्मिञ्छरीरे प्राणो युक्तः ॥

evamevaiṣa samprasādo'smāccharīrātsamutthāya paraṃ jyotir upasampadya svenarūpeṇ- ābhi niṣpadyate sa uttamapuruṣaḥ sa tatra paryeti jakṣatkrīḍanramamaṇaḥ strībhirvā yānairvā jñātibhirvā nopajana smarannida śarīra sa yathā prayogya ācaraṇe yukta evam evāyam asmiñcharīre prāṇo yuktaḥ ॥

### 8.12.3 ॥

**prajāpati** the **ācāryā** finally revealed the **turīya ātmā**, that **CONSCIOUSNESS**, which is in & through the three **avasthās**; but, that which is not associated with any one of the three **avasthās**; not limited by the attributes of any one of the three **avasthās**. And that **CONSCIOUSNESS**, when it is looked through a particular **avasthā**, it is given a *relative name*. When the **CONSCIOUSNESS** is looked from *its own standpoint* it is called **turīyam**. So, **caitanyam** looked through the **jāgrat avasthā** is called waker, **viśva caitanyam**. Similarly, looked through the **svapna avasthā**, it is called dreamer, **taijasa**. Similarly, through **suṣupti avasthā**, it is called **prājñāḥ**. Even though the names are *different*, there is **NO DIFFERENCE** in the nature of **CONSCIOUSNESS**. And a wise person is one, who learns to *disidentify* from the three **avasthās** and looks at 'himself' as the **śuddha nirguṇa caitanyam** and that **jñāni** is being talked about in this **mantrā** number 3.

**evamevaiṣa samprasādaḥ. samprasādaḥ** means, the **jīvātmā** who is now identified with the **śarīra trayam**. That **jīvātmā, śarīrāt samutthāya** - learning to disidentify from this body. "I am not a property, product or part of this physical body. I am an independent entity, not limited by the boundaries or attributes of the body". This **understanding** is called **disidentification**. Disidentification is *not a physical process* it is also another **cognitive** or thought process. Identification is also a particular type of thought. Disidentification is also another type of thought only. First one is, thought born of **ignorance**. The second one is, thought born out of **understanding**.

And *even if the thought transformation takes place, the experience at the body level will continue*. Hunger experience will be there. Thirst experience will be there. Not that, 'once I disidentify from the body, I will not experience the body', do not think. Bodily experience, which

is determined by **prārabdha karmā**, that nobody can shake-off, including by a **jīvan mukta**. Therefore, physical experiences will continue. It's exactly like the **rising** sun. The sun rise will be experienced; but, in my intellect, I understand that the sun does not rise at all. And as I have often said, A VALID KNOWLEDGE CAN NEVER BE CHALLENGED BY THE OPPOSITE EXPERIENCE. **Very important law**, you have to assimilate. *A valid knowledge can never be challenged by an experience opposed to that.*

Valid knowledge is, 'the sun does not rise'. The opposite experience is, the rising of the sun. Even when I so experience, I can boldly say, 'the sun does not rise'. Similarly, the physical pain experience in the body, nobody can stop. A **jñāni** even! While the pain experience is there, he can boldly say - based on the valid knowledge, 'I have no connection with the pain; the pain belongs to the physical and subtle body alone. 'I' the experiencer of the pain, is *not the possessor* of the pain'. Thus, this cognitive transformation is called **śarīrāt samutthānam**. Therefore, remember, **biological pains or experiences can never be stopped by spiritual knowledge**. If spiritual knowledge can stop biological pain, [as I have often said, everyday, at the end of the class, you have to do one experiment. What is that? Bring a needle to the class; and at the end of the class, prick yourself. It will pain! Therefore, no spiritual knowledge. And you have to wait for that day when there will be no pain!] But, it will never happen. 'No pain' can happen because of some skin disease also! In fact, that is not **jīvan mukti**; it is a biological problem.

Therefore, **prārabdha** has to give biological pleasures and pains. No **jñāni** tries to or hopes to stop those experiences. He understands, 'they belong to **anātmā**. Therefore, they are of a lower order of reality. And, 'I' am not affected by them'. Here, the meaning of the word 'I' is the **caitanyam**. And this wisdom is called **śarīrāt samutthānam** - transcending the body, cognitively.

And, **paraṃ jyotir upasampadya** - the moment 'I' disidentify from the body, the limitations of the body 'I' do not attribute to 'myself'. Therefore, 'I' am the limitless **CONSCIOUSNESS**, which is called **paraṃ jyotiḥ**. And **upasampadya** means, **aikyam prāpya**. So, this **śarīrāt samutthānam** is "tvam" pada lakṣyārtha discovery. **paraṃ jyotir upasadanam** is, "tat" pada lakṣyārtha, **aikyam!** **samutthānam** is 'tvam' pada lakṣyārtha; and, **paraṃ jyotir upasadanam** is 'tat' pada lakṣyārtha, **aikyam!** "aham brahmāsmi". Thereafter, **svena rūpeṇa abhiniṣpadyate**.

SO, THIS **MANTRĀ** IS **VERY, VERY, VERY ELABORATELY** ANALYSED IN **BRAHMA SŪTRĀ**, TOWARDS THE END. THERE, EACH WORD IS ANALYSED THROUGH DIFFERENT **SŪTRĀS**. **SAMUTTHĀYA** IS ANALYSED. **PARAM JYOTIḤ** IS ANALYSED. **UPASAMPADYA** IS ANALYSED. **SVENA RŪPEṆA** IS GIVEN A LOT OF SIGNIFICANCE.

What do you mean by **svena rūpeṇa**? The **upaniṣad** says, this **brahma niṣṭhā** - abiding in **brahman** - is not going to another state. **brahma niṣṭhā** or **brahma aikyam** is *not going to another state*, higher or lower. Why? If **brahma niṣṭhā** is going to another state, then it will become a time bound entry. And once you enter into a higher state, that is also subject to beginning. *And wherever there is beginning, there will be an end also*. THEREFORE, **MOKṢĀ** IS NOT A STATE THAT YOU ACHIEVE. **MOKṢĀ** IS MY VERY **SVARŪPAM**. Therefore **svena rūpeṇa** is a significant word, which conveys that **mokṣā** is, **claiming my very nature**. If I *acquire* it in time, it will be subject to loss also. Then, why do you call it **mokṣa prāptiḥ**? It is only a *figurative statement*, which means the negation of the bondage, which itself is a misconception. REMOVAL OF THE MISCONCEPTION OF BONDAGE, IS FIGURATIVELY SAID TO BE THE ACQUISITION OF LIBERATION. Removal of the misconception of bondage, is figuratively said to be the acquisition of liberation. Really speaking, liberation I cannot achieve; I need not achieve. Because, it is what? **svena rūpeṇa abhi niṣpadyate**. It *arrives, seemingly*.

And **sa** - such a **jñāni**, He does *not* claim Himself to be **akṣi puruṣaḥ**. That is, **viśvaḥ**. He does *not* claim Himself to be **svapna puruṣaḥ**, that is **taijasaḥ**. He does *not* claim himself to be **supta puruṣaḥ**, the **prājñaḥ**. Therefore, He must be given a fourth name. And what is that name? **sa uttama puruṣaḥ**. Thus, being the **uttama puruṣaḥ** *is liberation*. *With this, the teaching part is over*.

And hereafter, the topic is, the **jñāna phalam** of **jīvan muktiḥ**, which I introduced in the last class. What is **jīvan mukti**? It begins from **sa tatra paryeti** onwards. With the word **uttama puruṣaḥ**, the teaching part is over. From **sa tatra paryeti**, the **jñāna phalam**, **jīvan mukti** part begins.

And what does the **jīvan mukta** do? He does not withdraw into a cave or any such thing; but, he is very much in the world, like any other human being. And according to His **prārabdha**, He may be a **brahmacāri jñāni** or He may be a **gṛhastha jñāni** or He may be a **vānaprastha jñāni** or He may be a **sanyāsi jñāni**. Similarly, He may be a **brāhmaṇa jñāni**, **ksatriya jñāni** etc. **varṇa** and **āśrama** do not matter. According to His **varṇa** and **āśrama**, He continues His duties in life.

As we were seeing in **aṣṭāvakra gītā**, [in some class; not here] **janakā** argues with **aṣṭāvakra**, claiming that, 'I am a **mahā gr̥hastha** emperor. Still, I do not have **ahaṅkāra** or **mamakāra**. Therefore, I am a **jñāna niṣṭhaḥ**'. Like that, the **jñāni** moves about in this world. And how does He move about? **upaniṣad** says, **sa** - this **uttama puruṣa jñāni paryeti** - means, moves about. **tatra** - in **brahman**. He moves about in His **svārūpam**; that is, abiding in His **svārūpam**. And *abiding* in His **svārūpam** means, *not forgetting* the **svārūpam**. And what is His **svārūpam**? Remember the five capsules. 'I am the **caitanya ātmā**'. So, **paryeti** means, freely moves about.

And then the **upaniṣad** says, He understands that I am the **ātmā** not only behind this particular body; but, I am the **ātmā** behind all the bodies. And therefore, *wherever* there is happiness experienced by *any individual, in any manner* - all that happiness belongs to me alone; because, **ātmānandā** *alone* is experienced, reflected in the mind of all the people. And therefore He claims the **ānandā** of everyone as His own **ānandā**. Claims all **ānandās** as His own **ānandā** means, He does not miss the **ānandā** experienced by other people. He is not going to feel 'how lucky they are! They are able to go to **kailāsa** or **manasarovar**. I am not able to go even to the local temple!' No. He does not miss any **ānandā**. Because, he understands, **indrānandā** is my **ānandā**. **candrānandā** is my **ānandā**. Even though I am a **sanyāsi**! That is from body standpoint. All the **gr̥hasthas ānandā** also He does not miss. [Okay, எங்க ஆனந்தம்?-னு கேக்கப்படாது!] Assuming **gr̥hasthas ānandā**, He does not complain. When you are enjoying your children, enjoying your grand children, this person - even though he may be a **sanyāsi** - he does not have an ஏக்கம். நமக்கு 'அடியே'ன்னு சொல்றதுக்கு ஒரு ஆத்துக்காரி இல்லையே?! There is no wife for me, no children for me, no grandchildren for me! He does not miss any blessed thing; because, He sees all **ānandā** as His **ānandā**. In fact He says, 'I alone am enjoying, *through* all the bodies. I alone am enjoying, through all the bodies'.

Therefore He says, **jakṣat**. **jakṣat** means, what? Eating varieties of delicious things. Even though he does not have teeth, [old **jñāni**!] He says, 'I alone am eating all the foods through all the bodies in the world'. **jakṣat** - eating. **bhakṣaṇam kurvan**. **krīḍan ramamāṇaḥ**. And similarly, **krīḍan** - when the children are playing around, even though He cannot play; because getting up itself is a *project*, still He claims, 'I alone am enjoying all the games, through all these bodies'. This is called **sarvātma bhāvaḥ**. So, **krīḍan** means playing, sporting - through several bodies. And, **ramamāṇaḥ** - reveling through various sense objects; and also enjoying varieties of relationships. Even though He might be a **sanyāsi jñāni**, having no relationship of His own, He claims, 'I alone am enjoying all types of relationships, through several other

bodies'. **strībhir vā jñātibhirvā** Therefore, **strī, strī** here refers to wife. **strībhiḥ** - through all the wives of all the **gr̥hasthas**, [that is why plural number, very careful. Plural number is, several wives of several **gr̥hasthas**. Not one **gr̥hastha**. Otherwise, it will be misunderstood]. **strībhiḥ**. Then, **yānaiḥ vā. yānam** means, vehicle. Therefore, when anybody is riding a benz car, even though I am walking, still I say, through that also 'I' am traveling. Therefore, **yānaiḥ vā**. And, **jñātibhiḥ vā. jñāti** means, varieties of relations. **bandhuḥ. jñāti** means, **bandhuḥ**.

In short, He does not miss anything in life. There is no question of a sense of loneliness, which is a serious expression of **samsārā**. Initially the family is packed one by one; but, as we grow old, they all go out. In psychological language, they call it **empty nest syndrome**. Means what? In my nest so many birds were there. Birds means, children. They have all gone out, and at the end, only we two are there. [Initially also they two only were there]. But, now again. முஞ்சிய முஞ்சியப் பாத்துண்டு, என்ன பன்றது?! This is called **empty nest**. That problem can come as we grow old.

**jñānam** means, **yastvātmaratireva syādātmatrptaśca mānavaḥ, ātmanyeva ca santuṣṭaḥ, tasya kāryaṃ na vidyate** [gītā 3.17] 'I' am never empty; because, the whole world is resting in me. How can 'I' ever be empty? Therefore, **jñātibhirvā jakṣatkrīḍan ramamāṇaḥ vartate**.

He remains **upajanam idam śarīram na smarann** - without deeply identifying with the individual body. The more I identify with the macro, slowly the individual identification gets loosened. Even in the family itself, the family head - when he is working for different members, even though at the physical level certain discomforts are there; but, when there is a function in the family, the awareness of the family makes me forget what? The individual physical discomfort. As I **expand**, and identity with macro world, my identification with the micro gets loosened. Three days wedding, four days functions and fifth day, after the function is over, pain all over the body! But, during those 4-5 days I do not experience pain; because, macro identification loosens micro identification.

The **jñāni** does not consider even the death of the body as an end of anything; because, he looks only at the total creation. Therefore, even if an individual body disappears, the world games go on and on. **upaniṣad** says, **idam śarīram na smarann** - he is not obsessed with, not worried about, this individual body, with which He is loosely connected; because of **prārabdha karmā**. That is called **sāmānya abhimānam**. The identification with the body caused by **prārabdha** is called **sāmānya abhimānam**; which is called, **īśvara srṣṭi** - which will continue as long as the **prārabdhā** continues. But, because of self-ignorance, I have got a



**viseṣa abhimānam** with the body, which is called **jīva sṛṣṭi**. And only because of **viseṣa abhimānam** - caused by ignorance, there is **samsārā**, which is worrying about the future of the body. Worry is caused by **viseṣa abhimāna**. But, **sāmānya abhimāna** does not cause any worry. When there is hunger, I feed the body; when it is dirty, I clean it. Whatever duties are to be done, those are done. Those are caused by **prārabdha abhimāna**. But, He does not have special **ajñāna janya abhimānam**. So, **idam śarīram na smaran**.

And what is this body? Body is described as **upajanam śarīram**. **upajanam** means, that which is born out of **strī puruṣaḥ samyogaḥ**. So **upa** means, **strī puruṣaḥ samyogaḥ**. **janam** means, that which is born. **upa janam** means, **strī puruṣaḥ samyogaḥ janita śarīram**. This temporary body, the **jñāni** is not obsessed with. So, this life is called **jīvan mukti** life. Individuality is there sufficiently, for running the life; but, individuality is not strong enough to cause bondage. And they give a beautiful example in the **śāstrā**; and that example is, *the roasted seed*. Any particular grain or seed when it is roasted in fire, it continues to be a seed. Its colour is there, its weight is there, physical appearance is there. For all practical purposes, the roasted seed is exactly like the other unroasted seed; but, what is the difference? The roasted seed cannot germinate or sprout into a plant; whereas, the unroasted seed can sprout.

Similarly, **jñāni's ahaṅkāra** also will continue. Let it be very clear. **jñāni** also has got **ahaṅkāra**. That is why when He is hungry, He goes and asks '**bhavati bikṣām dehi**'. That much **ahaṅkāra** - to differentiate His body from other bodies, He has got. If that **ahaṅkāra** is also not there, He will feed the food into somebody else's mouth! So, He knows/has that much difference. This is my body, that is your body. That means what? **ahaṅkāra** is there for a **jñāni**. But, what is the difference? In **jñāna agni**, His **ahaṅkāra** is roasted; whereas, in the **ajñāni**, the **ahaṅkāra** is unroasted. So, what is the difference? When **jñāni's ahaṅkāra** performs **karmā**, it does not produce **puṇya-pāpa** plant & sprout. But when **ajñāni** does **karmā**, **āgāmi puṇyam** and **āgāmi pāpam** are generated. This roasted, enlightened **ahaṅkāra** continues as a **jīvan muktaḥ**. **idam śarīram**. After that, a full stop.

And here after, the **upaniṣadic** teacher, **prajāpati**, says, 'this **turīya caitanyam** alone *appears* as **akṣi puruṣaḥ**'. Previously he started with **akṣi puruṣa** and concluded in **uttama puruṣa**, the **turīyam**. Now, he is reversing the teaching. This **uttama puruṣa**, the **caitanyam**, alone is active as **akṣi puruṣaḥ**, **svapna puruṣaḥ** etc inside the body. This is to show that, **there is no difference among the four**. Like one and the same actor appearing in four different roles, this **turīyam** alone is acting or appearing as **viśva**, **taijasa** and **prājña**

also! Where? In the living body. And therefore, the **upaniṣad** gives the description of the body, in which, the **turīyam** is active as **akṣi puruṣaḥ**.

And what is that body? **asmiñcharīre prāṇaḥ yuktaḥ**. This body has been created by **īśvarā** according to the law of **karmā**. So, this physical body has been created by the **Lord** according to the law of **karmā**. And after creating this body, what has **bhagavān** done? **asmin śarīre prāṇaḥ yuktaḥ**. Mere **sthūla śarīram** cannot function in the world. The **sthūla śarīram** must be backed up **sūkṣma śarīram** also; just as, a car must have an engine also. Thus, **sthūla śarīram** car is created. **sūkṣma śarīram** engine also is created. Therefore, the **upaniṣad** says, **asmin śarīre**. **śarīre** means, **sthūla śarīre**, **prāṇaḥ**. **prāṇaḥ** represents **sūkṣma śarīram**. **yuktaḥ** - means, connected. Even if **sthūla śarīram** and **sūkṣma śarīram** are both present, life is still not possible. Life is not possible. What is the reason? **sthūla śarīram** is also **jaḍam**. **sūkṣma śarīram** also is **jaḍam**. Therefore, behind the body mind complex, we require what? THE CONSCIOUSNESS PRINCIPLE, which alone serves as the experiencer 'I'. Therefore, **asmin śarīre prāṇo yuktaḥ**. And behind the **śarīra** and **prāṇa**, the **ātmā** is present. As what? **akṣi puruṣaḥ** etc. That will be said in the next **mantrā**. But, this is the introduction to that. And to convey this idea, the **upaniṣad** gives an example.

What is the example? Previous line. **yathā prayogyah ācaraṇe yuktaḥ**. The word **prayogyah** means a horse. A horse which is capable of pulling a cart. **prayogyah** means, **aśvaḥ**. And the word **ācaraṇam** means, a cart. **ācaraṇam**. Very careful. **ācarati anena iti ācaraṇam. karaṇa vyutpatti**. It means any cart. And a cart is connected to the horse or horse is connected to the cart. The physical body is like the cart; and the subtle body is like the horse. After both of them are connected, the vehicle is ready; but, the vehicle will move only after the **yajamānā**, the master, is seated on that. **atmānam rathinam viddhi, śarīram ratham eva tu** Once the master is seated, then the travel begins. Similarly, that **ātmā** alone is seated behind the **sthūla, sūkṣma śarīrams**. The **ratha svāmī** - who is that? The all pervading **ātmā**. It is now obtaining as what? **akṣi puruṣaḥ**, the waker, **viśvaḥ**. Therefore, just as the horse is connected to a cart, similarly the **sūkṣma śarīram** horse is connected to the cart of physical body. That **ātmā** alone you are experiencing all the time. As what? 'I' the seer, 'I' the hearer, 'I' the smeller. Whenever you use the word 'I', that word 'I' refers to what? That **uttama puruṣaḥ** alone; but, now obtaining behind the body and the sense organs. That is said here in the next **mantrā**, we will read.

अथ यत्रैतदाकाशमनुविषण्णं चक्षुः स चाक्षुषः पुरुषो दर्शनाय चक्षुरथ यो वेदेदं जिघ्राणीति स आत्मा गन्धाय घ्राणमथ यो वेदेदमभिव्याहराणीति स आत्माभिव्याहाराय वागथ यो वेदेदं शृण्वानीति स आत्मा श्रवणाय श्रोत्रम् ॥  
8.12.4 ॥

**atha yatraitadākāśam anuviṣaṇṇam cakṣuḥ sa cākṣuṣaḥ puruṣo darśanāya cakṣur  
atha yo vededaṃ jighrāṇīti sa ātmā gandhāya ghrāṇam atha yo vededaṃ  
abhivyāharāṇīti sa ātmābhivyāhārāya vāgatha yo vededa ṣṣṇavānīti sa ātmā  
śravaṇāya śrotram ॥**

Here, the **upaniṣad** wants to say that, to experience the **turīya ātmā**, you need not go into a **turīyam** state. To experience the **turīya ātmā**, you need not, enter into **turīyam** state, which is a general **misconception** we have. We think, **viśva** is available in **jāgrat avasthā**, **taijasa** is available in **svapna avasthā**, **prājña** is available in **susupti avasthā**; therefore, **turīyam** *must be available* in **turīya avasthā**! We will think that, we have to go a higher state of **nirvikalpaka samādhi** to *experience* the **turīyam**. The **upaniṣad** says, **you need not**; because, the very same **turīyam** alone is available as 'I' the waker also. As for their nature is concerned, the nature of **turīyam** and the nature of **viśvam** is **one and the same**. Just as, the all pervading **ākāśā** alone is obtaining within the hall also. Not that outside **ākāśā** is pure, inside **ākāśā** is impure. It is not. **ākāśā** outside and inside is the same. Therefore, the same pure **turīyam** is available now also, as what? 'I' the experiencer of the world. But, when 'I' am in the **jāgrat avasthā**, with the body mind complex, do 'I' not have the *impurities of the mind*? This will be the general doubt. In the **jāgrat avasthā**, 'I' am associated with the mind. Therefore, the impurities of the mind will be there for me. Therefore, 'I' have to transcend the mind, we will think.

The **upaniṣad** says, **you need not transcend the mind**; because, even when the **caitanyam** is pervading the mind, **caitanyam** is not contaminated by the mind or the **rāga dveśa**. Therefore, you need not go away from the mind; or, you need not push the mind away. Let the mind be there. Let even **rāga dveśās** be there. Even when the mind is full of **rāga dveśa**, I can happily claim 'I' am free from **rāga dveśa kāma krodha**. Because, the impurities of the mind cannot touch 'me', the **ātmā**.

Thereafter, if you want to purify the mind for the transnational purposes, may you do so. But, for your liberation, you do not require any event or any action. Even now, when the mind has got turbulence, '**aham**' **śāntaḥ asmi**. Because, conditions of the mind cannot touch 'me'. Therefore in **jāgrat avasthā** also, 'I' am **turīyam** only. For an ignorant person, 'I' am **viśvaḥ** during **jāgrat avasthā**. Whereas, for the wise person, even during **jāgrat avasthā**, 'I' am what? **turīyam śuddhaḥ** only. In **svapna avasthā** also, 'I' am **turīyam**; not, **taijasa**. Therefore, when do I experience **turīyam**? When do I experience **turīyam**? Not in **nirvikalpaka samādhi**. if you say that, I will build **samādhi** for you! Never say that. 'I' was **turīyam**. 'I' am **turīyam** all the time. Ignorant person alone differentiates **turīya viśva**

**taijasa prājña**. The screen of a movie is pure only during the interval; or, all the time? You do not say that the screen is pure only during the interval; because, there is no movie! And when movie is going on, they are showing the **காவடி** river. So, the screen must be foul smelling. No. Remember, **the screen is all the time pure**; whether the movie is on or off. Similarly, I am **turīya caitanyam**, in all the three states of experience.

Therefore, the **upaniṣad** says, **sa cākṣuṣaḥ puruṣaḥ** - the very same **turīyam** alone is available as **akṣi puruṣa** during **jāgrat avasthā**. **cākṣuṣaḥ puruṣaḥ** means, **akṣi puruṣaḥ**. **akṣi puruṣaḥ** means, **viśvaḥ** in **jāgrat avasthā**. Pervading what? **cakṣuḥ**. Pervading the eyes. Enlivening the eyes. So, while enumerating the five features of **CONSCIOUSNESS**, what is the second feature that I say? "I AM AN INDEPENDENT PRINCIPLE, WHICH PERVADES AND ENLIVENS THE BODY; BUT, NOT LIMITED OR CONTAMINATED". Therefore, the very same **turīyam** is there in **cakṣuḥ**; in the place where the eyes are there. **anuviṣaṇṇam cakṣuḥ**. **anuviṣaṇṇam** means, pervading the **cakṣuḥ**, the eye. And here, **cakṣuḥ** means, **cakṣur indriyam**, the subtle sense organ, the eye. And where is that eye located? **ākāśam** - in the aperture of the eyeballs. **ākāśā** here should be translated as the aperture or the gateway obtaining in the eyeball. In the eyeball aperture, the **cakṣur indriyam** is there. Eyeball is called **golakam**; **cakṣuḥ** is called **indriyam**. In that **golakam**, **indriyam** is there. In that **indriyam**, the **caitanyam** is pervading. That **caitanyam** 'I' am. And what is it called? **turīyam**! By a wise person. The other people call it **akṣi puruṣaḥ**. It is really **turīyam** only.

All these things are meant to show that, WE HAVE GOT **TURĪYA ANUBHAVA**, ALL THE TIME. **This is very important**; because, every student says, 'I have got book knowledge of **turīyam**; but, I do not have **ātma anubhava**! Knowledge is there; experience I have not yet got. But the **upaniṣad** says, nobody lacks **ātma anubhava**. 'We are experiencing the **turīyam all the time**', when I say, I am seeing you, what is that 'I'? The **turīyam** which is behind the **golakam** and **indriyam**. Therefore, he says, **sa cākṣuṣaḥ puruṣaḥ**. **yatra cakṣuḥ vartate tatra sa cākṣuṣaḥ puruṣaḥ**. **tatra** we have to supply.

And what are the eyes? **darśanāya cakṣuḥ**. Eyes are only an instrument through which I experience the forms and colours. How do I experience? Not through an action. By mere presence I am aware of forms and colours. So, **darśanāya cakṣuḥ**. And suppose I close my eyes, the forms and colours disappear; but, 'I', **the awareness**, does not disappear. This very same **awareness is available** behind the **ghrāṇa indriyam** also. Now, I am aware of the varieties of good & bad smell. Therefore, he says, **atha yo veda = atha yah veda**. That very 'I', the awareness principle, **veda** - whoever is aware of. As what? **idaṃ jighrāṇi, iti**. Aware of varieties of smells. And claims that, 'I am smelling the smell'. There, what is the meaning of the

word 'I'? **sa ātmā** - the **turīya ātmā** alone! That is why in **kenopaniṣad**, **pratibodhaviditaṃ matamamṛtatvaṃ hi vindate!**

The only **point we have to note is**, generally when an object is remote, we get the knowledge first. Then, by going to that object, we get the experience, later. That is the general chronological order. Knowledge first; experience later. From a book, I read about **gangotri**. I get knowledge. Then I go to **gangotri**, I get experience. THE NORMAL ORDER IS, **KNOWLEDGE FIRST; EXPERIENCE LATER**. BUT, IN THE CASE OF **TURĪYA ĀTMĀ**, IT IS THE REVERSE. It is the reverse. What is that? I am experiencing the **turīyam** *all the time*. So, what is first? Experiencing the **turīyam** all the time. As what? **aham** aham **aham iti**. Experience part has already taken place. Nobody lacks **brahma anubhava**. Nobody lacks **turīya anubhava**. But, the problem is, **we do not know** that 'I' the experiencer 'am' the **turīyam**. **That knowledge we are lacking**. Therefore, you are going to the **guru**, for what purpose? For getting the knowledge. After getting the knowledge, *you need not work for experience*. Why? Because, the experience I already have. "I am the **nitya turīya caitanyam**".

Therefore, **sa ātmā gandhāya ghrāṇam. turīya ātmā, gandhāya ghrāṇam**. So, **ghrāṇa indriyam** is an instrument for this **ātmā**. Similarly, the other instruments also. Thus, behind all the instruments 'I' am there as ever experienced **CONSCIOUSNESS turīyam**, 'I' am. Claim the nature of **turīyam** and be free. **CLAIMING IS CALLED KNOWLEDGE. KNOWLEDGE REQUIRES GURU. EXPERIENCE DOES NOT REQUIRE ANYTHING; BECAUSE, ALL THE TIME IT IS THERE!**

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

### 51. Chapter 8.12.4 to 8.12.6 and 8.13.1

अथ यत्रैतदाकाशमनुविषण्णं चक्षुः स चाक्षुषः पुरुषो दर्शनाय चक्षुरथ यो वेदेदं जिघ्राणीति स आत्मा गन्धाय घ्राणमथ यो वेदेदमभिव्याहराणीति स आत्माभिव्याहाराय वागथ यो वेदेदं शृण्वानीति स आत्मा श्रवणाय श्रोत्रम् ॥

**atha yatraitad ākāśam anuviṣaṅṅaṃ cakṣuḥ sa cākṣuṣaḥ puruṣo darśanāya cakṣur  
atha yo vededaṃ jighrāṇīti sa ātmā gandhāya ghrāṇam atha yo  
vededamabhivyāharāṇīti sa ātmābhivyāhārāya vāg atha yo vededa ṣṛṇvānīti sa  
ātmā śravaṇāya śrotram ॥ 8.12.4 ॥**

In this 12th **important section** of the 8th chapter, the teacher **prajāpati** revealed the **ātmā** as the **turīya caitanyam** - which is distinct from the **śarīra trayam**, distinct from **avasthā trayam**, and it is not affected by the **śarīra trayam** or **avasthā trayam**. And this **turīya caitanyam** was called **uttamaḥ puruṣaḥ**. And the a wise person is one, who earns to claim this **CONSCIOUSNESS** as 'myself', understanding that the **CONSCIOUSNESS** is not part, product or property of **śarīra trayam**. It is an independent entity which pervades and enlivens. It is not limited by the boundaries of the body; and it will continue to survive even after their resolution. The surviving **CONSCIOUSNESS** is beyond all transactions, because the mediums or the media of transactions is/are no more available. It is this **turīya caitanyam** which a wise man claims as 'himself'. And this alone is **jīvan muktiḥ** or freedom.

And this **ātmā** being of the nature of **ānandā** he does not have to seek **ānandā** from the external world. And as we saw in the 7th chapter of **chāndogya**, any pleasure that we derive from the sense objects, they are not pleasures belonging to the sense objects; but, they are my own **ānandā**, reflected in the various sense objects. And therefore, whatever **ānandā** is there anywhere, the **jñāni** claims as "my own **ānandā**". I have given the expression you remember whenever anybody enjoys anything he understands it as **एवमिदं** joy; that is my own **ānandā**. And therefore he is not against sense pleasures; but, he does not run after them or miss them because he knows that, they are "my own expressions only". And this is **pūrṇatvam** or **mokṣa**. This **phalam** was also mentioned.

Now we have entered the fourth **mantrā** wherein the teacher says, this **turīya ātmā caitanyam** alone is expressing as the **viśva**, **taijasa** and **prājña**. When the very same **CONSCIOUSNESS** is available in the **jāgrat avasthā**, the **avatāram** of the **turīyam** in the **jāgrat avasthā** is called **viśva**. Similarly, **taijasa** - the **svapna puruṣaḥ**. **viśva** was called by what name? **akṣi puruṣaḥ**. Similarly, **taijasa** - the **svapna puruṣaḥ** - also is nothing but, **turīyam** obtaining in the **svapna avasthā**. Thus **viśva**, **taijasa**, **prājña** - they are all essentially **turīyam** only.

**And here we have to make an important technical note.** Not said in the **mantrā**. But, we have to note. In some places the **upaniṣad** will point out **turīyam** is different from **viśva taijasa** and **prājña**. Especially in **māṇḍūkya upaniṣad** after talking about **viśva taijasa prājña** the **upaniṣad** reveals **turīyam** as different from all these three. **na antaḥprajñam na bahiṣprajñam, na prajñāna ghanam**. Whereas, in this **chāndogya upaniṣad**, especially this fourth **mantrā**, the **upaniṣad** says, **turīyam** alone is appearing as **viśva, taijasa** and **prājña**. **turīyam** is all these three. Therefore, in some places, the **upaniṣad** says, **turīyam** is *different* from these three. In some places, the **upaniṣad** says, **turīyam alone** is *all these* three. Now, we may get a doubt. If you do not get a doubt you are lucky. But, by chance, if you get a doubt, we should have an answer provided.

So is **turīyam** different from all these three or identical with all these three? Now what is our answer? We say, both we do talk about in the **śāstrā**. **Both we talk about** in the **śāstrā**. This we have to understand. I have given the example before also. When we see our reflection in the mirror there is the **bimba śarīram** - the original body - is there. And in the mirror or even in a photo, I give this example, in your group photo, college group photo, [அதுலதான் நன்னா இருக்கும்! சும்மா சொல்றேன்.] In the college group photo, your beautiful image is there. Now, I ask the question, the image in the photo is identical with you or different from you? Or, the reflection in the mirror, the **pratibimba**, is it identical or different? If we observe our behaviour, sometimes we talk about it *as though it is identical*. And several other times, we talk about it, *as though they are different*. Like, when people come to my room and ask, 'who is your **guru**?' **Dayānanda Swāmīji**'s picture is there. And I say, 'this is my **guru**'. [What? Not **Swāmīji**. But, only His picture"]. And these people also, should not they ask me, 'how can you say *the photo* is your **guru**? Photo cannot give you **upadeśam** and all'. But, nobody challenges my statement. Everybody wants to *see* my **guru**. And they say, 'oh this is your **guru**, I would like to go closer and see'.

That means what? We do accept the photo as identical with the person therein. And not only that, we offer **candanam, kuṅkumam, alaṅkāram** and do **sāṣṭāṅga namaskāram** also [to the photo]. Therefore, *we treat the image as identical* [to original] also. But, even when we treat it as identical, we are also **aware** that they both are *not exactly the same*; they are different also. Therefore, **pratibimbam** is both identical and different [to **bimbam**]. In **vedāntā** we call it **bheda abheda vilakṣaṇam. bheda abheda vilakṣaṇam**.

In the same way in the **śāstrā** also sometimes, they talk about **viśva taijasa prājña** as different. And sometimes, they talk about as identical. Here there is a context where the

**upaniṣad** wants to say that, **viśva taijasa prājña** they are the **pratibimbam** of **turīyam**. Therefore, they are not totally different. **turīyam's avatāra** is **viśva**. **turīyam's avatāra** is **taijasa**. **avatāra is respected as much as the original**. When we worship **rāmā** and **kṛṣṇā**, even though **rāmā** and **kṛṣṇā** are **avatārams** with a date of birth and date of [death we will not say, **svarga ārohaṇam**], we do not treat **kṛṣṇā** and **viṣṇu** as different. Because **bhagavān viṣṇu** obtaining in **vyavahārā**, is **kṛṣṇā**.

Similarly, here the **upaniṣad** says, **viśva** is the **empirical version** of **turīyam** only. Therefore, when you are experiencing the **viśva**, you are experiencing what? Not something *totally different*. You are experiencing what? **turīyam** only. Therefore, **viśva** minus the empirical limitation, is nothing but **turīyam**. **deśa kāla vastu pariccheda**. The empirical limitations, you cognitively remove. Physically you cannot remove. Cognitively you remove. **viśva** itself is **turīyam**. And that is why when in the **pratibimba mukham** there is some spot of dirt, even though you are experiencing the dirt only in the **pratibimba mukham**, you understand what? It is in the **bimba mukham**. You do not differentiate them. You want to clean the **pratibimba mukham**, where do you wipe? Not the mirror. But you wipe **bimba mukham**. Why? Because you **understand** that *both of them are the same only* - the **original** one obtaining in mirror is the **reflection**.

Therefore, **the important point to be noted** is, **śāstrā** sometimes presents **turīyam** as different from **viśva taijasa prājña**. And on several occasions, **śāstrā** points that **turīyam** alone is available as **viśva taijasa**. And suppose you say, 'I want to experience the pure **turīyam**, not the empirical version' and try to remove all the **śarīra trayam avasthā trayam**, what will happen? The non empirical version of **turīyam** is never available for experience; because, experience is a phenomenon in the empirical world. Therefore, pure **turīyam** is never experienceable, because pure **turīyam** is beyond transaction. And the experience is what? A type of transaction process only. Therefore, the **upaniṣad** says, do not look for **turīyam** elsewhere. **uttama puruṣaḥ** alone is **akṣi puruṣaḥ**. **uttama puruṣaḥ** alone is **svapna puruṣaḥ**. **uttama puruṣaḥ** alone is **supta puruṣaḥ** also. Therefore, we are experiencing **turīyam** alone all the time. Either in **jāgrat**, **svapna** or **susupti**.

**"jāgratsvapnasusuptiṣu sphuṭatarā yā saṃvidujjṛmbhate yā brahmādipilīkāntatanuṣu protā jagatsākṣiṇī | saivāhaṃ na ca drśyavastviti dr̥ḍhaprajñāpi yasyāsti ceccaṇḍālo'stu sa tu dvijo'stu gururityeṣā maṇiṣā mama ||"**

- **maṇiṣā pañcakam** begins with this statement alone. **turīyam** alone obtains in all the **avasthās** with the **veśam** of **viśva taijasa** and **prājña**.



Therefore these **mantrās** point out, **atha yo veda idaṃ jighrāṇi iti, atha yo vededa śṛṇavāni iti** - etc. We saw this **mantrā** in the last class. In the waking state when I say am experiencing sound, I am experiencing smell, that word I am refers to what? The **consciousness**. And that **consciousness** in the waking state is *none other than* the **turīyam** only. Therefore, **sa ātmā**. Similarly, the one who says, 'I am smelling. I am hearing. I am seeing'. In all of them, the word "I am" is continuous. That 'I am conscious' is continuous. What 'I am conscious of' alone varies. The non variable **consciousness** which is in & through all the experiences, that **consciousness** - which we call **viśva** in the **jāgrat avasthā** - the same **viśva** is the **turīyam** when the sense organs are removed. That very same **consciousness** is named **turīyam**.

And therefore "when do we experience **turīyam**?" குட்டு வாங்கப்படாது! Never say "**turīyam** is experienced *only in turīya avasthā*" we should not say, **turīyam** is experienced **all the time** either in the form of **viśva**, the waker I, the dreamer I, the sleeper I - they are all **turīyam** only. Our problem is, we transfer the limitation of the medium, the body limitation we are transferring to the **consciousness**. Just remove those limitations. Not physically. Cognitively remove the physical limitation, the intellectual limitation, and say I am [and do not add anything. Anything you add is declaration of foolishness]. Therefore say "I am" That is **turīyam**. Up to this we saw. The same idea is continued in next **mantrā** also. We will read **mantrā** 5.

अथ यो वेदेदं मन्वानीति सात्मा मनोऽस्य दैवं चक्षुः स वा एष एतेन दैवेन चक्षुषा मनसैतान्कामान्पश्यन्नमते य एते ब्रह्मलोके ॥

**atha yo vededaṃ manvāniti sātma mano'sya daivaṃ cakṣuḥ sa vā eṣa etena daivena cakṣuṣā manasaitānkāmānpsyānramate ya ete brahmaloke ॥ 8.12.5 ॥**

So, the same idea is continued. That **turīyam** alone is available in the **jāgrat avasthā** also, in its empirical version as the witness or the experiencer of the external world. And the sense organs are only an instrument or the gateway through which the **consciousness** is witnessing the world. And we use the expression **witnessing** verb we use. But, it is not an action performed by **consciousness**, without doing any action the **consciousness** is aware of the **śabda prapañca** through the ears, **aware** of the **rūpa prapañca** through the eyes. Thus, whatever falls within, gets illumined *without awareness doing any work*. Generally, **śāṅkarācāryā** gives the following example. When you keep your finger in the fire [do not keep but this is an example], we use the expression, the fire burns the finger. 'When I kept my hand,

the fire burns my finger'. And when this statement is made, it looks *as though* when I kept my finger, the fire started the job of burning; and when the finger was there the fire was **burning** the finger; and when I removed the finger, it stopped the **burning**. It looks *as though* the fire is doing the **action** of burning. But, really speaking, fire does not do anything. Its nature is heat. Whatever is the action, it is done only by the finger. The action of being placed there and action of withdrawing belong to the finger. As far as fire concerned, it was the same. Fire did not do any particular action at a particular time. But, even without any action on the part of fire, we use the verb - 'the fire burnt the finger'.

Similarly, **consciousness** is aware of the world without any action. When the eyes are open, **consciousness** does not do the **action** of experiencing. What happens is, the **rūpa prapañca**, the world of colours and forms, falls within the field of **consciousness**; and they get awared in **consciousness**. But, we use the expression **consciousness** is aware of. Thus, the action less **turīyam** is available in the **jāgrat avasthā** also, *as though* it is experiencing the world through the sense organs. And the same thing can be extended to the emotional mind also. So when the mind entertains the thought, the actions belong to the mind only. 'I', the **consciousness**, am only illumining the rising and falling parts. But, what do I say? 'I am thinking' and, 'I am having emotions'. And the **upaniṣad** says, that also is not an action; but, in the presence of the mind, the **turīyam** is called the **thinker**. Therefore, seer **viśva**, hearer **viśva**, smeller **viśva**, even the thinker **viśva** - is none other than the action less **turīyam**.

Therefore it says, **atha** - in the same way. In the previous **mantrā** sensory activities were mentioned. in this **mantrā** mental activity is mentioned. Previously **bāhya karaṇāni**; now, **antaḥkaraṇam**. '**atha yo veda idam manvāni**', **iti** - when the **viśva**, the waker says, 'I am thinking', **sa ātmā** - that thinker **viśva** is also is none other than what? The **turīyam** alone. Now, in its empirical version, as the 'thinker I'. What is the role of the mind? The **upaniṣad** says, **mano'sya divyam / daivam cakṣuḥ**. For this thinker I, the **viśva**, who is none other than the **turīya ātmā**, [**asya** means, for that **turīya ātmā**, who is **viśva** now], **manaḥ cākṣuḥ** - the mind is also another form of eye. What type of eye? **daivam cakṣuḥ** - divine eye, which is an instrument of perceiver, perception or experience.

**śāṅkarācāryā** says, the **mind is called divine eye**; because, the sense organs can perceive only the *present* object and the *present* events. The sense organs can *never perceive* what was in the past; or, what will be in the future also. If your eyes can perceive the past, then your great great great grandfather [add enough 'greats'] may be there. Your great great great grandfather you would have perceived! But, you cannot; because, the eyes have got a limitation. What is that? They are perceivers of the present alone. They have a limited window.

But, **mind** alone is a **unique perceiver**; because, it can understand the past also by inference; and it can understand the future also. Therefore since the mind has got access to **trikāla**, it is called divine instrument. **indriyams** have got access to only **vartamāna kāla**. The mind has got access to **vartamāna**, **bhūta** and **bhaviṣya**. Therefore, **asya** - for this **ātmā**, **manah daivam cakṣuḥ**.

And the **upaniṣad** says **sa vā eṣa** - and this **ātmā**, the **turīya ātmā** alone, **daivena cakṣuṣā** - with the help of so many minds [not only one mind; but, there are infinite minds!] - through all the infinite minds - **there is only one experiencer**! And what is that? The **consciousness**. And how many **consciousnesses** are there? [குட்டு வேணுமா?!] Remember, **minds are many; but, the turīya ātmā is ekam**. Therefore, a **jñāni** says, 'I alone am experiencing the entire universe; not through this one mind. This one mind **cannot** experience all the universe; but, through all the minds of all the living beings, 'I' alone am experiencing the entire creation! Therefore **sa. saḥ** means, who? The **uttama puruṣaḥ turīya ātmā**. Or, you can say, **jñāni**. And why do you say **jñāni**? Because, **jñāni** claims Himself to be the **uttama puruṣaḥ** only. He does not want to limit Himself to one body mind complex; because, He is in what format? No more in triangular format. He says, 'I am the **turīya ātmā**. **mayyeva sakalam jātam, mayi sarvam pratiṣṭhitam**! All the minds are born in 'me' and 'I' use all the minds to experience the universe.

Therefore, **etena daivena cakṣuṣā** - with the help of this divine instrument. And what is that? **manasā**. **manasā** is explanation of 'that which is none other than **the mind**'. **etān kāmān paśyan ramate** - so enjoying all the sense pleasures. Just as I gave the example. When the grandmother gives the wonderful சீடை, முறுக்கு to the grandchild and the grandchild enjoys, this grandmother also enjoys, as though she is eating. Why cannot she directly eat? You know the answer. No teeth. Therefore, even though she does not have teeth, looking at all the grand children, [especially in the olden days, 10 children and 20 grand children!] Therefore, just as grandmother enjoys - through all the children and grandchildren - this **jñāni** enjoys through how many children and grand children? The whole world! **kṣetrajñam cāpi māṃ viddhi sarva kṣetreṣu bhārata**, [gītā 13.3] Therefore, **etān kāmān paśyan ramate**. And as I said, He does not miss anything in life. Therefore, He will always say, குறையொன்றுமில்லை; always நிறைவு. So, **etān kāmān paśyan ramate**. **ramate** means, he revels. And, where are these **kāma**? **kāma** here means, what? Here, **kāma** does not mean 'desire'; in this context, the word **kāma** means, sense objects or pleasures. He enjoys them, not through **one** mind; because, one mind can enjoy only limited sense pleasures. Therefore, you have to take

**all the minds.** It is said in **taittirīya upaniṣad** as - **so'snute sarvān kāmān saha** [brahmānandavallī] - that idea is brought here.

Where are all these sense pleasures located? **ye ete brahmaloke.** So, **ye ete** means, all these infinite worldly pleasures are in **brahmaloka.** And here, we should very carefully note **brahmaloka** here does not mean the **brahmaloka**, the 7th world. Here it is not referring to that. Here, the **brahmaloke** means, **brahma caitanye; sarvagata brahma caitanye.** They are all in **brahman!** And the **jñāni** will not say, 'they are all in **brahman**'; because, then what will happen? He will be sad! Everything is *there*; but, I do not have any! Remember, they are all in '**me**'. Just as dream pleasures are existing in one waker, similarly all these worldly pleasures are in '**me**', the super waker and therefore in **brahmaloke** means, in '**me**' - the **brahma caitanyam.** And therefore, for a **jñāni**, life is what? *majā majā* only. Nothing to complain.

And remember, His body also will grow old; and bodily pains also will be there; but, He does not focus on one body. Then, life itself will appear as full of suffering. Because, if you look at one body, you will make a conclusion that, '*the whole world is full of suffering*'. But, when you look at the **totality** of creation, suffering in one body will never be taken negatively; because, **the world is predominantly beautiful only.** Sufferings are only in few bodies; because, all the bodies put together occupy only 0.00001% of Creation. And looking at that one body, how can I judge the whole creation as suffering? You can never make such a judgment. Thus, looking at the totality **objectively**, His attitude is, **creation is wonderful.** Creation is **viśvarūpa anātmā.**

Continuing.

तं वा एतं देवा आत्मानमुपासते तस्मात्तेषा ँ सर्वे च लोका आन्ताः सर्वे च कामाः स सर्वा ँ लोकानाप्नोति सर्वा ँ कामान्यस्तमात्मानमनुविद्य विजानातीति ह प्रजापतिरुवाच प्रजापतिरुवाच ॥

**taṃ vā etaṃ devā ātmānamupāsate tasmātteṣā ̎ sarve ca lokā āntāḥ sarve ca kāmāḥ sa sarvā ̎ śca lokān āpnoti sarvā ̎ śca kāmān yastam ātmānam anuvidyā vijānātīti ha prajāpatir uvāca prajāpatir uvāca ॥ 8.12.6 ॥**

So now, the **upaniṣad** wants to **conclude** this discussion of **daharākāśa vidyā** or **dahara vidyā.** Previously, in the first six sections of this 8th Chapter, we had **dahara vidyā** in the form of **saguṇa brahma upāsanā.** Then, from the 7th section up to this 12th section, we have the same **dahara vidyā**, in the form of **nirguṇa brahma vidyā.** That **nirguṇa brahma vidyā** is being concluded in this last **mantrā** of the 12th section; which **vidyā** is a dialogue between **prajāpati** [and who is the disciple?] originally, there were **indrā** and **virocanā.** Now,

of them, **virocana** discontinued the classes. **indrā** alone is continuing, [like *you!* You did not discontinue, thank GOD!] Therefore, this concluding **mantrā** is the **phala śruti**.

**devā taṃ ātmānam upāsate** - so, **indrā** the great student [and later **indrā** taught this to other **devās** also. Therefore, both **indrā** and **devās**] all of them, pursue and meditate on this **turīya ātmā** alone. **taṃ ātmānam** means, **turīya rūpa ātmānam**, who alone appears in the form of **viśva, taijasa, prājña**. Remember do not separate **viśva taijasa prājña** totally away from **turīyam**. Then, **turīyam** will become a limited entity. I should know **turīyam** alone is playing the role of **viśva taijasa prājña**. That **turīya ātmā** all the **devās** meditate upon. **upāsate** means, what? **nididhyāsanam kurvanti**. And practising **nididhyāsanam** includes **śravaṇam** and **mananam**; because, without **śravaṇam, mananam** what will you meditate? Therefore, **upāsate** includes all these three processes. And as a result of that, **tasmāt teṣāṃ sarve ca lokā āttāḥ. tasmāt** - by that **jñāna yogā, teṣāṃ sarve ca lokā āttāḥ** - as a result of this knowledge, they have attained the entire universe unto themselves! How? Because, the world does not exist **separate** from the **turīya ātmā**. Why? Because, the world is born out of 'me'. It exists in 'me' and it resolves into 'me'. Just as, the waves are non-different from ocean; similarly, the world is non different from 'me'. This **understanding** is called, acquiring *everything*. You do not work, pay the money and buy. For that, the money required is too much. Through **vedānta jñānam**, you acquire everything by the *simple knowledge* that, "the world does not exist separate from me". What is the meaning of 'me'? The **turīya ātmā**. Therefore, **sarve ca lokā āttāḥ. āttāḥ** means, **prāptāḥ**. They are all attained. Which means, they fulfill all the four **puruṣārthās**, simultaneously. Otherwise, what will happen? You will say, 'I have attained **mokṣa, Swāmījī**. Now, I have got lot of **dharma artha kāma** remaining [to be fulfilled]! அப்படி இல்லை. By attaining **dharma artha kāma**, you do not get **mokṣa**. But, when you attain **mokṣa**, others [**dharma artha kāma**] are included. Therefore, **cautrida puruṣārthāḥ āttāḥ**.

**sarve ca kāmāḥ āttāḥ** - all the sense pleasures are as good as accomplished; because, He knows that all those joys are what? My own joys, reflected in somebody's mind or another's mind. **sarve ca kāmāḥ āttāḥ**. Full stop.

And next sentence, **sa sarvān**. Now, in this portion what the teacher says is, not only devās could acquire **pūrṇatvam** through this knowledge, anybody can acquire pūrṇatvam by gaining this knowledge. Otherwise, what will we think? Only during **devās** time this knowledge will be beneficial. In **kaliyuga**, this knowledge will not work, we may conclude. Remember, *in kaliyuga also, we can acquire the same knowledge. And we can acquire the same benefit also*. Therefore, the **upaniṣad** says, **sa - saḥ** - any student, in any **yuga**,

whether one is **brahmacārī**, **gṛhasthā**, **vānaprastha** or **sanyāsi**; whether, one is **brāhmaṇā kṣatriyā vyśyā** or **sūdrā**; whether one is Hindu or Christian or Muslim - [because they also have got **viśva taijasa prājña**, சந்தேகமில்லையே? Therefore when a Muslim comes and sits, what will I teach? வரமாட்டா! வந்துதுன்னு சொன்னா, I will say that 'you also are the **turīyam**. There is no difference between Muslim **turīyam**, Christian **turīyam** கிடையாது!]

Therefore, any blessed person can learn this. Therefore, the **upaniṣad** says, **yaḥ tam ātmānam anuvidyā**. [In the next line]. **yaḥ** - whoever, **tam ātmānam anuvidyā**. **anuvidyā** means, *enquires into*. Here, **anuvēdanam** means, **śravaṇa**, **manana**, **nididhyāsana dvārā** - of course, with the help of an **ācāryā**. Remember, with the help of **guru śāstrā upadeśa** - when anybody enquires into this **turīyam**; and, **vijānāti** - life long enquiry-லயே இருக்கப்படாது! We cannot permanently stay there. I am a *permanent sādhakā* is not good. Therefore, the one who claims and gains this knowledge - **vijānāti**. And **saḥ**. [Then you have to go back to the second line]. **saḥ** - such a person who gets **jñāna योगyatā prāpti**, **jñāna prāpti** and **jñāna niṣṭhā prāpti**. [All this you remember, I hope]. **jñāna योगyatā prāpti**, **jñāna prāpti** and **jñāna niṣṭhā prāpti**. The one who gains *all this*, **sa - saḥ. sarvā śca lokān āpnoti** - He also attains everything. In short, He attains **pūrṇatvam**.

**sarvā śca lokān yaḥ āpnoti**. And not only that, **sarvān kāmān āpnoti**. **kāma** means what? All the sense pleasures. Because, reflections are included in the original! Because, reflected **ānandā** is not separate from the original **ānandā**! Therefore, **sarvān kāmān - pratibimba sukhāni prāpnoti**.

**iti** - in this manner, **prajāpatiḥ uvāca - prajāpati** concludes the teaching to **indrā**. And to indicate the conclusion the **upaniṣad** [these are the words of the **upaniṣad**], the **upaniṣad** repeats that once again. **prajāpatiḥ uvāca**. This is to indicate the end of **nirguṇa brahma vidyā**.

Thus, in 6 sections, **saguṇa brahma upāsanam**; and in 6 sections, **nirguṇa brahma jñānam** - both - were totally taught. Actually, the 8th chapter is over. But now, we are getting three more sections, which are called **khila khaṇḍā**. **khila khaṇḍā** means, a section which deals with assorted topics / appendix. Just certain stray; but, useful topics, in the form of prayer of a **upāsakā**; in the form of certain **sādhanās** that are required; and, in the form of the definition of **brahma**; a few assorted topics are talked about. In **vedānta śāstrā**, those

portions are called **khila khaṇḍā. khila.** Second **kha. khila khaṇḍā.** You can say, [if you know Kerala language] **அவியல்** section! Just as **அவியல்** contains *all the assorted, left over* vegetables. Similarly assorted. I will introduce this section now.

## ***Eighth Chapter - Section 13***

श्यामाच्छबलं प्रपद्ये शबलाच्छ्यामं प्रपद्येऽश्व इव रोमाणि विधूय पापं चन्द्र इव राहोर्मुखात्प्रमुच्य धृत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसम्भवामीत्यभिसम्भवामीति ॥

**śyāmācchabalaṃ prapadye śabalācchāyāmaṃ prapadye'sva iva romāṇi vidhūya pāpaṃ candra iva rāhormukhātpramucya dhūtvā śarīram akṛtaṃ kṛtāmā brahmalokam abhi sambhavāmīty abhisambhavāmīti ॥ 8.13.1 ॥**

So, with the previous **mantrā**, the 12th section is over. And with the 12th section, the 8th chapter is *as good as* over. Now, all these following three sections are only small sections, with one **mantrā** each. Now, in the 13th section, we have this **mantrā**. This is a prayer to the **LORD** given by the **saguṇa brahma upāsakā**. A general prayer, especially at the time of death. [அதனால பயப்படாதீங்கோ! Not that it should be chanted only at the time of death. It can be at other times also]. Just as we have got in **īśāvāsya upaniṣad**, the last four **mantrās** - [15 to 18] –

**hiraṇmayena pātreṇa satyasyāpihitaṃ mukham ।  
tattvaṃ pūṣannapāvṛṇu satyadharmāya dṛṣṭaye ॥  
pūṣannekarṣe yama sūrya prājāpatya vyūha raśmīn samūha tejaḥ ।  
yatte rūpaṃ kalyāṇatamaṃ tatte paśyāmi yo'sāvasau puruṣaḥ so'hamasmi ॥  
vāyuranilamamṛtamathedaṃ bhasmānta śarīram ।  
oṃ krato smara kṛta śmara krato smara kṛta śmara ॥  
agne naya supathā rāye asmān viśvāni deva vayunāni vidvān ।  
yuyodhyasmajjuhūrāṇameno bhūyiṣṭhāṃ te namauktiṃ vidhema ॥**

- four beautiful prayers are there by the **saguṇa īśvara upāsakā**. Or, we can also connect it to the 8th chapter of the **bhagavad gītā**. The one who has done **saguṇa upāsanā** throughout life and at the time of death also, he wants to go to **brahmaloka** and there, he wants to gain knowledge and attain what **mukti**? I do not know whether you remember. **krama mukti** he wants to attain.

So also, this is the prayer of **saguṇa brahma upāsakā**. In what form? As the **daharākāśa**, described where? In this 8th chapter. The first six sections talked about the **daharākāśa saguṇa īśvarā**. I do not know whether you remember **aṣṭaguṇa viśiṣṭaḥ**. "



"**ya ātmāpahatapāpmā vijaro vimṛtyurviśoko vijighatso'pipāsaḥ satyakāmaḥ satyasaṅkalpaḥ**" - **iti aṣṭaguṇa viśiṣṭa saḡuṇa brahma upāsanā** he has done. Therefore his prayer is what? 'Oh **lord**, after my death, I should go through [what **gati**? Hope you remember!] **śukla gati** and reach **brahmaloka**'. Therefore, he says, **śyāmāt chabalaṃ prapadye**.

Here, the word **śyāmāḥ** is a peculiar word which has got a contextual meaning. Literally the word **śyāmaḥ** means dark or black. But, in this context, **śyāma** refers to **brahman**. **saguṇa brahman**, who is in the **hṛdayākāśa**. **daharākāśa rūpa brahma** is here called **śyāma**. What a meaning! What is the meaning? Darkness! And darkness means what? **brahman**! Now, **śāṅkarācāryā** has to explain, 'how can **brahman** be called darkness?' All these **mantrās** if you take a dictionary and translate it all will be obscure. You will not get head or tail out of it! **śāṅkarācāryā** has written commentary; therefore, we are able to get. **śāṅkarācāryā** says, **brahman** is called darkness because, for people, **brahman** is as good as darkness! They do not see **brahman**. They are ignorant of **brahman**. Just as "**ya niśā sarva bhūtanam**" - in **gītā** second chapter, **brahman** is compared to **niśā**, here also **brahman** is called **darkness**; because, majority of people do not know that **lord**, who is in the heart; because, they are extroverted. And therefore, in this context, **śyāma** means, **brahman** in the **hṛdayākāśa**. From this **brahman**, let me go to **brahmaloka**. That is indicated by the word **chabalaṃ**. **chabalaṃ** means, **brahmaloka**.

And how does that word indicate **brahmaloka**? Again dictionary will not explain. **śāṅkarācāryā** explains, which we will see in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

## 52. Chapter 8.13.1, 8.14.1 and 8.15.1

श्यामाच्छबलं प्रपद्ये शबलाच्छ्यामं प्रपद्येऽश्व इव रोमाणि विधूय पापं चन्द्र इव राहोर्मुखात्प्रमुच्य धृत्वा शरीरमकृतं कृतात्मा ब्रह्मलोकमभिसम्भवामीत्यभिसम्भवामीति ॥

**śyāmācchabalaṃ prapadye śabalācchryāmaṃ prapadye'śva iva romāṇi vidhūya pāpaṃ candra iva rāhormukhātpramucya dhūtvā śarīram akṛtaṃ kṛtātmā brahmalokāṃ abhi sambhavāmīty abhisambhavāmīti ॥ 8.13.1 ॥**

With the 12th section, the main teaching of the **chāndogya** 8th chapter is complete. And in the following 3 sections - 13, 14 & 15 - we are getting certain general **upāsanās**; and therefore, the section is called **khila khaṇḍam**. **khila khaṇḍam** means, a **khaṇḍam** of assorted topics. There is no progressive development; but, a few ideas here & there are given.

Now, in this 13th section, we get a **prayer**, which is uttered by a **saguṇa upāsakā**, who is the seeker of **krama mukti**. And therefore his prayer is, all the **pāpam** - which are obstacles for **krama mukti** - they all must go away as a result of this **upāsanā**; and after death, he must travel by **śukla gati**, go to **brahma lokā**, attain **nirguṇa brahma jñānam** there; and from there, **krama mukti**. Thus, this is a prayer for **krama mukti**.

And therefore, the **upāsakā** says, 'from **brahma lokā** - the creator - I have come to the **manuṣya janmā**, in which the **brahman** is available as **hārdam brahma**, that means **hṛdaya ākāśa**. And from **hṛdaya ākāśa**, I again want to go back to the **brahma lokā** itself. Therefore, **śyāmāt śabalaṃ prapadye**. The word **śyāma** represents **hārdam brahma** - that is, **brahman** visualised as **hṛdaya ākāśa**, in **dahara vidyā**. And from this **hārdam brahma**, [**hārdam brahma** means, **saguṇa brahma** located in the **hṛdayam**], I want to go to the **brahman** of **brahma lokā**. **śabalaṃ prapadye**.

**śabalam** is a technical word for **brahma lokā**, which has got varieties of things as described before. If you remember, what all various things are there in **brahma lokā** was mentioned before - like, beautiful palace etc. All those are indicated here by the word **śabalam**. **śabalam** means **brahma lokā**. **prapadye** - may I go, after death. And why do I want to go there? Because, from **brahma lokā** or **brahmājī** alone, I have come to this **bhūlokā**, as **brahmājī** is the creator. Therefore, **śabalāt śyāmaṃ prapadye**. **śabalāt** - from **brahmalokā**, **śyāmaṃ prapadye** - I have come to **śyāmam** - the **hārdam brahma**, in **manuṣya janmā**. Since I have come from **brahmalokā** to **manuṣya janmā**, now, from **manuṣya janmā** I want to go

back to **brahma lokā**. For what purpose? For **krama mukti** purpose. So, **śabalāt śyāmaṃ prapadye**. Here, the verb *prapadye* should be understood as **prapannavān**. I have **already** come here. I want to go back to **brahma lokā**.

And how do I want to accomplish that? By the practise of **upāsanā**, I want to accumulate **puṇyam** and reduce my **pāpam**. And for the removal of **pāpam**, two examples are given. The first example is **aśva iva romāṇi vidhūya** - just as a horse which has got dust all over the body, removes all the dust by shaking the body and the hair on the body. When it shakes the body and the hair whatever dust is stuck in the body all that dust will be **released**. Similarly, I want to shake off all my **pāpam** dust. And here how do you shake off? Not like horse. **upāsanā** is the shaking of process. They give the example which are popular in those days. Now, even for seeing a horse you have to Guindy or I do not know where you have to go! In those days it was all common. Therefore, **aśva iva romāṇi vidhūya. yathā rajaḥ vidhūnoti**. You have to supply that. **rajaḥ** means, the dust, **vidhūnoti** - it removes, shakes off. Similarly, **pāpam vidhūya**, I want to shake off all the **pāpam** by the practise of **upāsanā**. This is example one.

And the second example is, **candra iva rāhormukhāt pramucya**. During the **grahaṇa** time, the moon is under the grip of **rāhu**. In the mythological story, **rāhu grasps** the moon; and at **mokṣa kāla**, the moon gets released from the clutches of **rāhu**. Similarly, I am also in the clutch of what? All the **pāpams**. So, here, **pāpam** is compared to **rāhu**. And by the practise of **upāsanā**, I want to get released from **pāpa grahaṇam**. Just as from **rāhu grahaṇam** **candra** gets released; similarly, from **pāpa grahaṇam** I want to get released. Therefore, **rāhor mukhāt candra pramucya iva**.

And thereafter, **dhūtvā śarīram** [so here is a printing mistake in some books. It must be corrected as **dhūtvā śarīram**]. **dhūtvā** means what? Having dropped this physical body of mine at the end of my **prārabdha**. So, **dhūtvā śarīram akṛtaṃ kṛtātmā**. **kṛtātmā** means **śuddha ātmā bhūtvā** - I should become **śuddha ātmā** as a result of **upāsanā**. I should become purer. And all the **pāpās** must go away from me. So **kṛtātmā** means, **śuddha ātmā, samskrta ātmā bhūtvā**. And here, **samskrta ātmā** means, **antaḥkaraṇam**; because, **ātmā** need not be purified. Why? **ātmā** is already pure. Therefore, here, the word **ātmā** means '*the mind*', the **śūkṣma śarīram**. It should be rid of all the **pāpam**. And I should go to '**akṛtaṃ brahmalokam abhi sambhavāmi**' - I should go to **brahamalokā** which is **akṛtam**. **kṛtam** means, **kāryam**. **akṛtam** means, **akāryam**. **akāryam** means, **kāraṇam**. That **brahma lokā**, which is the **kāraṇam**, from which alone, all the universes were created by **brahmājī**. That **kāraṇa brahma lokam abhi sambhavāmi** - may I go to.

And it is repeated, to indicate the end of the section. And of course, all these prayers are given by the **upāsakā** for **krama mukti**. So, this is the end of the 13th section. And now comes the 14th.

## ***Eighth Chapter - Section 14***

आकाशो वै नाम नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म तदमृतं स आत्मा प्रजापतेः सभां वेश्म प्रपद्ये यशोऽहं  
भवामि ब्राह्मणानां यशो राज्ञां यशोविशां यशोऽहमनुप्रापत्सि स हाहं यशसां यशः श्येतमदत्कमदत्कं श्येतं लिन्दु  
माभिगां लिन्दु माभिगाम् ॥

**ākāśo vai nāma nāmarūpayor nirvahitā te yad antarā tad brahma tad amṛta sa ātmā  
prajāpateḥ sabhāṃ veśma prapadye yaśo'haṃ bhavāmi brāhmaṇānāṃ yaśorājñāṃ  
yaśovīśāṃ yaśo'ham anuprāpatsi sa hāhaṃ yaśasāṃ yaśaḥ śyetaṃ adatkamadatka  
śyetaṃ lindu mābhigāṃ lindu mābhigām ॥ 8.14.1 ॥**

All these are obscure **mantrās**. Very, very difficult to decipher these **mantrās** purely with the help of a **Sanskrit** dictionary and **Sanskrit** grammar. Fortunately, **śāṅkarācāryā's bhāṣyam** is available and for further clarifications, several sub commentaries are available for **śāṅkarācāryā's bhāṣyam**. With the help of all these only, we are able to decipher. Each **mantrā** is a peculiar **mantrā**. And this section again has only one **mantrā**. Again the prayer of the **upāsakā** is talked about.

The **upāsakā** has practised **saguṇa brahma upāsanā** as **daharākāśa**. He has meditated upon **kāraṇam brahma**. And therefore, first the **upaniṣad** defines the **kāraṇam brahma** in this **mantrā**, which has been meditated upon by the **upāsakā**. And what is that **brahman**? **ākāśo vai nāma**. So here **brahman** is called **ākāśa**. Look at the mischief done by the **upaniṣad**! The word **ākāśā** means space; and the **upaniṣad** uses the word **ākāśā** for **brahman**. And how is **brahman** called **ākāśā**? The derivation is, **prakāśa rupatvāt. kāśaḥ** means, shining. **kāśate prakāśate iti kāśaḥ**. And **ākāśaḥ** means, THAT WHICH SHINES IN THE FORM OF **SATCIDRŪPA**. That which is shining everywhere is **ākāśa**. That is **brahman**. And of course, in **brahma sūtrā**, there is an elaborate discussion on 'how can you translate **ākāśa** as **brahman**'. And **śāṅkarācāryā** gives several reasons. What is one reason He gives, based on this sentence? **ākāśo vai nāma. brahman** - which is **ākāśa**, formless, all pervading - like **ākāśā**, is **nirvahitā**. **nirvahitā** means **sṛṣṭi kartā** - the Creator. The **kāraṇam** of **nāmarūpayoḥ**. The cause of all the names and forms, the **nāma rupātmaka prapañcaḥ**. And therefore, **śāṅkarācāryā** argues, [**śāṅkarācāryā** and of course, **vyasācāryā**] 'the **upaniṣad** says **ākāśā** is the **creator** of all the **nāma rupā**, the product. And one of the five elements - **ākāśā**, the **bhūta ākāśā** - comes under **kāryam** or **kāraṇam**? **bhūta ākāśā**, [**bhūta ākāśā** means, the elemental space], will come under **kāryam** or **kāraṇam**? We have studied that all the **pañca bhūtās** come under **created** universe only. But, here, we are talking about **ākāśā**, the **kāraṇam. kāraṇa ākāśā** has to be **brahman** only. Because, the

**bhūta ākāśā** happens to be what? **kāryam**. [Are you able to appreciate the logic?] **bhūta ākāśā** happens to be **kāryam**. Therefore, **kāraṇa ākāśā** cannot be one of the five elements. It must be **other than** the five elements; because, the five elements come under what? **kāryam**. Here the **upaniṣad** is talking about what? **kāraṇa ākāśā**. Therefore, the argument is, **ākāśā** - the **kāraṇam** - has to be something **other than** the **bhūta ākāśā**. And that **ākāśā** is **brahman** only. Thus, **brahma sūtrā** is interesting. It gives reason for every word meaning that we arrive at! And therefore, this is one of the reasons. Several other reasons are also given.

And this **kāraṇa ākāśā**, which is **cit ākāśā**, which is different from **bhūta ākāśā**, this **cidākāśā** is the creator of all the **nāma rūpa prapañca**. And not only that. **te yad antarā tadbrahma**. And **te** means, the **nāma rūpa prapañca**. **te** is **nāma rūpe**. Dual number. **yad antarā tadbrahma tadamṛta sa ātmā. yadantarā tadbrahma** - this **nāma rūpa prapañca** is supported by **kāraṇam**. That **kāraṇam** - the support, the **sthiti kartā**, is called **brahman**. So, previously, **nirvahitā**. Means **srṣṭi kartā**. And now, **te yadantarā** refers to **sthiti kartā**. **brahman** is both the **srṣṭi kartā**, as well as, **sthiti kartā**.

And **tadamṛtam**. This is **another** argument we use. If the word **ākāśā** is the **bhūta ākāśā**, one of the five elements, the **ākāśā** will be **nityam** or **anityam**? **bhūta ākāśā** is **anityam** only. Whereas, here the **upaniṣad** says, the **ākāśā** that I am talking about is **amṛta ākāśā. nityam**. Therefore, what must be the meaning? **brahman** alone here is called **ākāśā**. And if you ask, 'why should **upaniṣad** unnecessarily confuse us?' **śaṅkarācāryā** will answer, 'go and ask the **upaniṣad**; why are you asking me?' So, **upaniṣad** could have used the word **brahman**; but, it uses the word **ākāśā**. Therefore, **tadamṛtam** that **ākāśam brahma** is eternal. and **saḥ ātmā** - that **kāraṇam brahma** alone is the **ātmā** of every living being. It is but logical; because, **kāraṇam** must pervade all the **kāryam**! That is the **ātmā** of everyone. **saḥ ātmā**. Up to this is the definition of **kāraṇam brahma**.

And then you have to add a sentence. 'this **upāsakā** has meditated upon this **kāraṇam brahma, throughout his life**'. The **upāsakā** has meditated upon the **kāraṇam brahma, throughout his life**. And therefore, towards the fag end of his life, **again he is praying** to the **kāraṇam brahma, īśvarā**. For what? Again, **krama mukti**! And therefore, from the next word onwards, it is within inverted commas, the prayer of **saguṇa upāsakā**. For what? **krama mukti**. And what does he pray?

He says, **prajāpateḥ sabhāṃ veśma prapadye** - may I go to **brahma lokā** and the palatial building of **brahmājī**. So, when all the **vaiṣṇavās**, during **vaikuṇṭha ekādaśī**, in the **viṣṇu**

temple, when they are entering, that is what வாசல்? **vaikuṇṭa** வாசல்; or, **brahma pada** வாசல். Then, what is their prayer? For **viśiṣṭādvaitin**, **jīvan mukti** is not there. Therefore, always what do they want? 'After death we want to go to **vaikuṇṭa**'. There **viṣṇu** will be there, **lakṣmī** will be there. This is always the prayer of **saguṇa upāsakā**. And therefore this **upāsakā** says, 'I should go to the palatial house'. And there also, they talk about gradation. Some **bhaktās** can sit *near* **viṣṇu**. Some **bhaktās** can sit only *far* away. Reservation. இங்கதான் reservation-னா, அங்கேயும் reservation! And some **bhaktās** can be only in the neighbouring room. They can only *listen* to the conversation. They cannot see. All these gradations, they talk about. So here, the **upāsakā** prays, 'I want to go to the hall of **brahmāji**'. **sabhāṃ veśma** means, the hall of **brahma**, which was described in the **chāndogya** itself, before. [I will give you the reference **mantrā** 8.5.3. இப்ப பாக்கவேண்டாம், ஆத்துலபோய் பாருங்கோ. There is a description of the hall of **brahmāji**] I want to enter that. And fortunately, this **upāsakā** does not want to remain in **vaikuṇṭā** as an individual; but, he wants to gain the knowledge of **brahman** and **discover oneness with that brahman**. Therefore, 'I want to become one with that **kāraṇam brahma** and by becoming **kāraṇam brahma, ahaṃ brāhmaṇāṇaṃ yaśaḥ bhavāmi**.

So, another obscure word **yaśaḥ**. **śāṅkarācāryā** translates **yaśaḥ** as, **ātmā**. Again, no dictionary will help in arriving at the meaning. **śāṅkarācāryā** translates because in one of the **vedā mantrās**, **ātmā** is defined as **yaśaḥ**. And what is the reason? I should not go in to the details, anyway, let me tell you. Literally, **yaśaḥ** means, fame. **vibhūti** or glory. The argument of the **vedā** is, anybody is glorious because of what? The **ātmā**, **brahman** alone any glory is possible, as seen in the 10th chapter **bhagavad gītā**. "**yadyad vibhūtimat sattvaṃ śrīmadūrjitameva vā, tattad evāvagaccha tvam mama tejoṃśasambhavam**" [gītā 10.41] - any fame anywhere is because of **ātmā** only.

Therefore, **ātmā** itself is given a title, '**FAME**'. Because, it is the *cause of fame* for anyone and everyone. And therefore one of the names of **ātmā** is, what? **yaśaḥ**. And this comes in **mahānārāyaṇa upaniṣad**. "**tasya nāma mahad yaśaḥ**". **tasya nāma** - one of the names of **brahman** is **yaśaḥ**. So, you have to borrow from that **mahānārāyaṇa upaniṣad** and apply in this **mantrā**. **yaśaḥ** means, **ātmā**. Therefore, this **upāsakā** prays, **aham yaśaḥ bhavāmi** - let me "become" the **ātmā**. [*Become*, within quotes]. Through knowledge, let me **discover** 'I am the **ātmā**'.

**ātmā** of whom? **ātmā** of everyone. **brāhmaṇāṇaṃ rājñāṃ yaśovisāṃ - brāhmaṇa, kṣatriya, vaiśya** [**rājñāṃ** refers to **kṣatriya**; **visāṃ** refers to **vaiśya**] and you have to

extend it to all the living beings. **aham yaśaḥ bhavāmi**. May I discover that 'I am the **ātmā** in all - **sarva bhūtātma bhūtātmā bhavāmi**. And therefore only, **yaśaḥ aham anuprāpatsi** - let me attain this status.

**saha ahaṃ yaśasāṃ yaśaḥ** - so let me discover that I am the fame [**yaśaḥ**] in all the famous people, in all the living beings [**yaśasāṃ**]. In all the bodies; in all the living beings; let me discover myself as the **yaśaḥ**. Like, **jyotiṣāṃ jyotiḥ, yaśasāṃ yaśaḥ aham bhavāmi**. And by gaining this knowledge, I should attain **krama mukti** and I should become one with **brahman**; so that, I am out of the cycles of **punarapi jananam punarapi maraṇam**. And that is said in the last portion.

**śyetamadatkamadatka śyetaṃ lindu mābhigāṃ lindu mābhigāṃ** - another obscure sentence. It ultimately means, **garbhavāsaḥ mama māstu**. These words are description of **garbhavāsaḥ**. And **mā abhigāṃ** means, let me escape from **garbhavāsa**, which indicates bondage of **karmā, dehābhimāna** etc. In short, **let me become immortal**, without **garbha praveśa**. This is the 14th section. And now comes the 15th and final section, which is the conclusion.



## ***Eighth Chapter – Section 15***

तथैतद्ब्रह्मा प्रजापतयै उवाच प्रजापतिर्मनवे मनुः प्रजाभ्यः आचार्यकुलाद्वेदमधीत्य यथाविधानं गुरोः कर्मातिशेषेणाभिसमावृत्य कुटुम्बे शुचौ देशे स्वाध्यायमधीयानो धर्मिकान्विदधदात्मनि सर्वेन्द्रियाणि सम्प्रतिष्ठाप्याहि सन्सर्व भूतान्यन्यत्र तीर्थेभ्यः स खल्वेवं वर्तयन्त्यावदायुषं ब्रह्मलोकमभिसम्पद्यते न च पुनरावर्तते न च पुनरावर्तते ॥

**tadhaitad brahmā prajāpatayai uvāca prajāpatir manave manuḥ prajābhyaḥ ācāryakulād vedam adhītya yathā vidhānaṃ guroḥ karmātiśeṣeṇābhisamāvṛtya kuṭumbe śucau deśe svādhyāyam adhīyāno dharmikān vidadhātmani sarvāindriyāṇi sampratiṣṭhāpyāhi, san sarva bhūtāny anyatra tīrthebhyaḥ sa khalvevaṃ vartayan yāvad āyuṣaṃ brahmalokām abhisampadyate na ca punarāvartate na ca punarāvartate ॥ 8.15.1 ॥**

**Beautiful, concluding mantrā.** First, the **upaniṣad** says, that this particular teaching has been coming down from the **Lord** in the form of an unbroken **paramparā**. It is not a teaching of yesterday or day before. It is a teaching given by the **Lord** himself. And in the form of **guru śiṣya paramparā**, it has been coming down. And therefore it is a valid teaching, which is contained in the 8th chapter, which provides two types of **sādhanās**. One is, **saguṇa brahma upāsanam** for **krama mukti**. Another is, **nirguṇa brahma jñānam** for **sadhyo muktiḥ**. Both are known by one common name - **dahara vidyā**. The first six sections talked about **saguṇa brahma upāsanam** as **dahara vidyā**. The later six sections talked about **nirguṇa brahma jñānam** as **viśva, taijasa, prājña, turīya**. Thus, both **krama mukti sādhanam** and **jīvan mukti sādhanam** - both are provided in this section. The choice is ours. We can either practise **saguṇa upāsanā** and attain **krama mukti**; or, **nirguṇa jñānam** and attain **jīvan mukti**. Both of them are provided.

To go through these two **sādhanās** we require a **conducive life style**. And that life style also is provided by **vedā** itself, in the form of four **āśramās**. **brahmacarya, gr̥hastha, vānaprastha, sanyāsā**. These are well graded four **āśramās**. Stepping stones for either **krama mukti** or **jīvan mukti**. And **that āśramā scheme is beautifully described in this mantrā**. So, ONE IS, THE **TEACHING**; ANOTHER IS, THE **INFRASTRUCTURE**. **ĀŚRAMĀ** SCHEME IS THE **INFRASTRUCTURE**. The teaching is, the **sādhanā**. Without infrastructure, you cannot follow the **sādhanā**. And that is why many **sādhanās** we are not able to follow; because, now the **varṇa** - **āśrama** scheme has become obsolete. Therefore all the people in their prime age, have time for only **artha-kāma** pursuit. There is no time for either religion or spirituality. And by the time they run and run and retire - and if possible again get employed, and again retire - by that time, they have become physically, mentally and intellectually unfit for spirituality. **vedā** has

this beautiful **varṇa - āśrama**, especially **āśramā** scheme. Both have come down from the **Lord** alone. Very, very **beautifully presented**.

**tad haitad brahmā - tad haitad** means this teaching consisting of what? Both **saguṇa upāsanā** for **krama mukti** as well as **nirguṇa upāsanā** for **jīvan mukti** - this teaching, **brahmā prajāpatayai uvāca**, **brahma** the creator, taught to the **prajāpatis**. 14 **prajāpatis** are mentioned who are in the beginning of the creation itself and **prajāpatiḥ manave uvāca - prajāpati** taught to **manu**, who presides over the entire humanity. We are all **manu putrās**. That is why we are called **mānavā**.

**imaṃ vivasvate yogāṃ proktavān aham avyayam, vivasvān manave prāha manur ikṣvākave' bravīt** [gītā 4.1] - in fourth chapter, **krṣṇā** Himself said. And the presiding **manu** is called **vaivasvata manu**. That **manu** became **prajāpati**'s disciple. **manuḥ prajābhyaḥ** - and that **manu** taught to His children and disciples; and through them, to all the humanity. Again in the **gītā** [10.6] - **mahārṣayaḥ sapta pūrve catvāro manavastathā, madbhāvā mānasā jātā yeṣāṃ loka imāḥ prajāḥ** - we have both a **sanyāsī paramparā** as well as **gṛhastha paramparā**. All have been beautifully initiated. **manuḥ prajābhyaḥ**. So, if you are born in a **vaidika** family, in a Hindu family, this rich heritage is available. How much money it costs? Free of cost! Not like, joining IIT or Medical college. There, we have capitation fee. So, we have got a rich heritage. And if you have to follow **sādhanā**, you have to go through the **āśramā** scheme. That **āśramā** scheme is presented.

So, **manuḥ prajābhyaḥ**. And how should we utilise the rich **vedic** heritage? What is the first stage? **ācārya kulād vedam adhītya** - first I should qualify myself. And after appropriate qualification, I go to a residential school, where both the worldly teaching is available for my livelihood - that is important. And along with worldly teaching, the scriptural teaching also has to be gathered. That is the beauty of traditional **gurukulā**. Both secular sciences and sacred sciences we have to learn. But now, our education system has got only secular. For sacred teaching we have to go elsewhere! So, what is our first **āśramā**. **brahmacarya āśramā**, which is learning the theory of spirituality. Without learning the theory, how can I practise? Therefore, **upaniṣad** says, **brahmacarya āśrame** [that we have to supply] **ācārya kulād** - from the **gurukulam, ācāryakulam** means, **gurukulam**, the residential school. [These are all now ideal. We do not have such things now. But, the **vedic** scheme is presented].

There, what should one do? **vedam adhītya**. One should study the scriptures, which talk about a spiritual way of life, while earning money also parallelly. So, **ācārya kulād vedam adhītya**. And how should you do that? **yathā vidhānam** - by following all the rules of a

**brahmacāri**. **brahmacāri**'s lifestyle is prescribed. In **uddhava gītā**, we have certain chapters, which talk about do-s and do nots of a **brahmacāri**; a **gṛhastha**; a **vānaprastha** - for everyone the lifestyle is given. So, following that lifestyle. And **brahmacāri**'s lifestyle means, simple lifestyle, simplicity - gaudy dress, varieties of ornaments all those things are not there. *A person who is bothered about bodily decoration will be poor in education.*

**kāka dṛṣṭiḥ baka dhyānaṃ, śvāna nidrā tathaiva ca |**  
**alpa āhāraḥ jīrṇa vastram, evam vidyārthī lakṣaṇaṃ ||**

**jīrṇa vastram** etc சொல்லியிருக்கு. I do not want to tell all those things here. Therefore, 'following all the rules'. And **guroḥ karmātiśeṣeṇa** - parallely, the **brahmacāri** has to do service to the **guru**. Because, in **gurukulam**, employees are not there. In tradition, employees are not there. The **brahmacāris** themselves will have to do service. Cleaning & washing. Not only for the **guru**; but, for the entire **gurukulā**, they have to do. Therefore, **guroḥ karma kṛtvā**. And, **ati śeṣeṇā** - in the remaining time, **vedam adhītya**. Service is primary. And then, **vidya abhyāsā** is also given. Because, initially, a person should do **lot of work**. *Working hours is more and class hours are less.* அப்பப்ப கூப்பிடுவா! No fixed time. Whenever **guru** feels, all of you assemble. Even in **sandīpani sādhanālaya** - where we studied under **Dayānanda Swāmījī** - **Dayānanda Swāmījī** was the resident **ācāryā**; but, **Swāmi Chinmayānanda** was the **prime ācāryā**. But since he was traveling all over, he was not the resident **ācāryā**; he was a **visiting ācāryā**. And whenever he was in the **āśram**, he will call all us. Sometimes he will come at 10 p.m. He will say, today's class is from 11 p.m to 12 midnight. 'தூக்கம் வரதே' - அதெல்லாம் சொன்னா, he will say, 'Go home and sleep, permanently!' Thus, whenever the **guru** wants, he calls. And for resident students, nothing else!

Therefore, **vedam adhītya** - studying the **vedam**. and not only **vedā**, later **veda bhāṣyam adhītya** - study the meaning of the **vedās**, which will give him the knowledge of 'what is **karma yogā**', 'what is **upāsana yogā**', 'what is **jñāna yogā**', 'what are the four **puruṣārthās**', 'what are primary and what are secondary' - all these are taught. **THE GOALS OF LIFE, THE PRIORITIES ARE MADE VERY CLEAR.** So, up to this is what? **brahmacarya āśramā**.

Then, **ābhi samāvṛtya. samāvartanam** has to be done, which is the conclusion of **brahmacarya āśramā**, after 12 years, 15 years etc. And then what should you do? Next **āśramā** comes. **kuṭumba**. You can understand. So, **kuṭumbe** - then he should get married, enter **gṛhasthāśramā**. Because, in **gṛhasthāśramā** alone, **implementation of karma yogā**

is possible. **pañca mahā yajña** require a **gṛhastha** infrastructure. Therefore, **kuṭumbe** - in **gṛhasthāśramā**.

**śucau deśe svādhyāyam adhīyānaḥ**. The problem is, once a person enters **gṛhasthāśramā**, the duties will be so much, that *there will be no time* for revising the scriptures, which he studied in **brahmacarya āśramā**! "Swāmīji, during the holidays I *wanted* to revise so many things; but, nothing could be done. Some guest came, something or the other". The interesting thing is, even if you stick to the class-hours for revision [Saturday-Sunday 6 to 7] when I give vacation in May if you are going to revise during class hours, it will be good. But, something or the other happens. The plans are wonderful; but, some obstacle or the other. Therefore, the **upaniṣad** warns, 'do not give excuses. You have to do **mananam**, revision'. Therefore, **śucau deśe** - in an undisturbed place'. **svādhyāyam adhīyānaḥ** - revising the scriptures. Because, then only they will give regular குட்டு! "LIFE IS NOT MERELY EARNING, EATING, PRODUCING CHILDREN AND GETTING GRANDCHILDREN, THAT IS NOT LIFE. THERE IS SOMETHING ELSE WHICH IS **MORE VALUABLE**. MERELY EATING AND PROTECTING THE FAMILY, EVEN ANIMALS DO THAT MORE EFFICIENTLY THAN US. FOR THAT YOU DO NOT REQUIRE HUMAN BIRTH. **KANAKĀBHIṢEKAM** ANYBODY CAN DO. YOU CAN GET IT DONE WITH THE HELP OF CHILDREN AND GRANDCHILDREN; WHICH ANIMALS ALSO CAN GET DONE. அதுக்கு தெரியாது, பாவம்! THEREFORE, RAISING A FAMILY IS NOT A BIG ACHIEVEMENT. YOU HAVE TO WORK FOR **DHARMA** AND **MOKṢA**. THAT REQUIRES REGULAR **SATSAŅGA**. THAT IS WHY **ŚĀŅKARĀCĀRYĀ** SAID, "**SATSAŅGATVE NISSAŅGATVAM**" - SOMEBODY HAS TO REMIND US - "வந்த வேலையைக் கவனி!" என்னல்லாமோ வேலையைப் பன்றாய், வந்த வேலையைக் கவனி. So, **svādhyāyam adhīyānaḥ**.

And parallely **dharmikān vidadhad** - you have to prepare and raise the next generation in **gṛhasthāśramā**. Because, **brahmacāri** *cannot* do that. **vānaprasthā** *cannot* do that. **sanyāsi** **should not** do that. Therefore, as a **gṛhasthā**, may you raise virtuous children - not brats, **dharmika** - means, virtuous; religious; having value for spirituality. **vidadh** means, begetting children and raising them, properly. In fact, the very purpose of family life is, the preparation of a healthy next generation. So, up to **dharmikān vidadhad** is **gṛhasthāśramā**. Then comes what? **vānaprastha āśramā**. Either go away from the home; or, even if you do not go away from home, once the children are grown up and they are capable of taking up responsibilities, gradually withdraw from **karma yogā**, and take to what? **upāsana** and **jñāna yogā**. That is said. **ātmani sarva indriyāṇi sam pratiṣṭhāpya** means, **upāsana**. **ātmani** means, **antaḥkaraṇe**. **sarva indriyāṇi sam pratiṣṭhāpya** means, from extrovert may you take to introvert. Means, restrained or withdrawn lifestyle. And you can take **bhikṣā** *from your own family*, children or grandchildren. You call it **bhikṣā**, to indicate, no more complaints about the quality of food. 'உப்பு பத்தலை, காரம் அதிகம், புளி ஜாஸ்தி' Do not complain. Learn to

accept whatever food comes from whoever is around. **ātmani sarva indriyāṇi sam pratiṣṭhāpya** refers to **vānaprasthāśrama** and also the **sanyāsa āśrama**, which is an option. If not external **sanyāsa āśrama**, at least internal **sanyāsa**.

And while going through all these **āśramās**, **ahigṃ san sarva bhūtāni** - may one **practise all the values mentioned in the scriptures** [which we are seeing in the Sunday class - **amānitvam, adambhitvam, ahimsā ...**]. It presents all the values. Practising parallelly, **anyatra tīrthebhyaḥ** - with only limited exceptions - which are provided in the **śāstrā** itself. Like what? **dharma yuddham** etc., are exceptions. Other than those exceptions, follow **ahimsā diligently**. So, here **tīrtha** means, the exceptions provided by the scriptures. **śāstra anujñāta hiṃsā**. Certain types of **hiṃsā**, **śāstrā** itself permits. Like, in certain **yāgās**, animal sacrifice is there. In **dharma yuddha hiṃsā** is there. Except those cases, in all other occasions, follow **ahimsā**.

And if a person goes through these **āśramās** and learn the **sādhanās**, follows the **sādhanās**, and practises either **upāsana** or **jñānam**, then what will happen? **sa khalu evaṃ vartayan** - remaining in this manner, **yāvad āyusaṃ** - throughout one's life. Then, what will be the **phalam**? **brahma lokām abhi sampadyate na ca punarāvartate na ca punarāvartate. brahmalokām abhisampadyate** - if one has practised **saguṇa brahma upāsana** throughout one's life, He will attain what? **brahma lokā**, after death. If he has practised **nirguṇa brahma jñānam**, he attains what? Not **brahma lokā**; but, **brahma caitanyam**.

Thus, the word **brahmalokam** has **two meanings**. In the case of **saguṇa upāsakā**, **brahma lokam**. In the case of **nirguṇa jñāni**, **brahma caitanyam**. **saguṇa upāsakā** gets **aikyam**, *after death*. **NIRGUṆA JÑĀNI GETS THE AIKYAM, HERE & NOW**. Either through **krama mukti** or **sadhyo mukti**, He becomes one with **brahman**. And therefore, **na ca punar āvartate**. And that **upāsakā** - who has attained **krama mukti**; and the **jñāni** - who as attained **videha mukti**, both of them do not come back as a **jīvā**. They are free from the cycle of **janmā** and **maraṇam**. **na ca punar āvartate** - and this is repeated, to indicate the end of the **mantrā**; the end of the section; the end of the chapter; the end of the **upaniṣad**. So, we will just chant the **śānti pāṭhā** and conclude.

**om āpyāyantu mamāṅgāni vākprāṇasckṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi | sarvaṃ brahmaupaniṣadaṃ māhaṃ brahma nirākuryāṃ mā mā brahma nirākaroḍ anikāraṇam astv- anikāraṇam me'stu | tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu | om śāntiḥ śāntiḥ śāntiḥ ||**

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

### 53. Summary of 8<sup>th</sup> Chapter

Today, I will give you a summary of the 8th and final chapter of **chāndogya upaniṣad**. This chapter, having 15 sections or **khaṇḍams** deals with the topic of **dahara vidyā**. The word **dahara** means, the space obtaining within the heart of an individual. **dahara** refers to **hārda ākāśa**. The small space obtaining within the heart. The literal meaning of the word **dahara** is **alpam** or small; but, in **vedāntic** context the word **daharam** means, the small space within the heart. And the word **ākāśa** - in this context means, **brahman**. We should not take the literal meaning; but, it means **prakāśa rūpam brahma. sākṣi caitanyam rūpam brahma**. Therefore, **dahara ākāśa** means the **brahman** obtaining in the **hṛdayam**. **brahman** or **paramātmā** obtaining in the **hṛdayam** is called **dahara ākāśaḥ**. Another word we use is, **hārdam brahma**. **hārdam** means, obtaining in the heart. **brahma** means **brahman**. And based on this alone in **bhagavad gītā** also Lord **krṣṇā** says, "**īśvaraḥ sarva bhūtānāṃ hṛddeśe'rjuna tiṣṭhati, bhrāmayansarvabhūtāni yantrārūḍhāni māyayā**" [gītā 18-61] This alone is mentioned in the **lalithā sahasranāmā** also. One of the **nāmā** of **devī** is **daharākāśa rūpiṇī**. Therefore, **dahara ākāśa** means, **hārdam brahma**.

And the word **vidyā** has two meanings. One is **upāsanam**, the other is **jñānam**. This particular chapter deals with both **upāsanā** and **jñānam**. Therefore, we are getting **dahara vidyā one and dahara vidyā two** or **hārda brahma vidyā one** and **hārda brahma vidyā two**. In the first **vidyā**, which is **upāsanam**, **hārdam brahma** should be understood as **saguṇam brahma**. Therefore, **dahara vidyā** number one is, **saguṇa brahma upāsanam**, as obtaining in the **hṛdayam**. **dahara vidyā** number two is **nirguṇa brahma jñānam**. Again, as obtaining in the **hṛdayam**. **saguṇam brahma** is also in the **hṛdayam**, known as **prājñāḥ. nirguṇam brahma** is also in the **hṛdayam** known as **turīya. prājña rūpeṇa, turīya rūpeṇa ca saguṇa** and **nirguṇam brahma** are there.

And these two **dahara vidyās** are presented in two parts. In the first six sections we get **dahara vidyā** number one - **saguṇa brahma upāsanam**. And from the 7th section up to the 12th section, we get **dahara vidyā** number 2 - **nirguṇa jñānam**. And then in the last three sections, we get **khila khaṇḍam. khila khaṇḍam**, meaning assorted topics. This is the outline of the 8th chapter.

Of this, we will take **dahara vidyā** number one - **saguṇa brahma upāsanam** or **īśvara upāsanam**. In sections 1,3 and 4, section 1, then section number 3 and section number 4, we get the description of **daharākāśa** - the **saguṇam brahma**, otherwise called **īśvarā. īśvara**

**varṇanam. varṇanam** means what? Description or definition, we are getting in three sections. And some of the important descriptions are very famous in the **śāstrā**.

The first description is **sarva ādhāratvam. yāvānvā ayamākāśastāvāneṣo'ntarḥḍaya akāśa ubhe asmindyāvāpṛthivī antareva samāhite ubhāvagnīśca vāyuśca sūryācandramasāvubhau vidyunnakṣatrāṇi yaccāsyehāsti yacca nāsti sarvaṃ tadasmīnsamāhitamiti I** [mantrā 8.1.3] - even though **īśvarā** is supposed to be in the heart, really **īśvarā** is **sarva ādhārah**, description one.

The second description is **aṣṭaguṇa viśiṣṭaḥ**, which is also very, very popular. **eṣa ātmā apahatapāpmā vijaro vimṛtyurviśoko vijighatso'pipāsaḥ satyakāmaḥ satyasaṅkalpaḥ** - those 8 virtues go together. Free from all types of pāpam. Free from old age. Free from diseases. Free from hunger. Free from thirst. Free from sorrow. **īśvarā** is free from all of them. Final two are **important descriptions** - which are relevant. **satyakāmaḥ** and **satyasaṅkalpaḥ**. Whatever **bhagavān** WILLS or wishes, they come true without any obstacles. Thus, **aṣṭaguṇa viśiṣṭatvam** is the second description.

Then the third description is **setutvam. bhagavān** is like bund which protects the waters of the field. In the field, agricultural field, when they irrigate and give water, for the water not to go out, they have got bunds to protect the waters. Similarly, the entire creation is behaving harmoniously because of the **laws of the universe** and all the laws are very well protected by an intelligent principle. That intelligent protector of the universal laws, **śāsvata dharma bhoktā** of the 11th chapter of the **bhagavad gītā** is here called **setuḥ. bhagavān** is **dharma setuḥ**. This is the third description.

Then the next - fourth - description is **sakṛt vibhāgatvam. sakṛdvibhāgaḥ** means, ever effulgent. Being **caitanyaṃ svarūpam** the **Lord** is *ever effulgent* as **CONSCIOUSNESS**, illumining the entire creation. Nothing goes beyond the knowledge or the **CONSCIOUSNESS** of **īśvarā**.

And such an **īśvarā** is in the heart of everyone. And by meditating upon that **īśvarā** we also can get **satyasaṅkalpa śakti**. By this we can accomplish everything in life. This treasure is in the heart of everyone. And EVEN THOUGH **ĪŚVARĀ** IN THE FORM OF A TREASURE IS VERY MUCH IN THE HEART WHO CAN PROCURE EVERYTHING FOR ME, PEOPLE LOSE SIGHT OF THIS **ĪŚVARĀ** AND THEY GO IN SEARCH OF THINGS OUTSIDE. And beautiful example is given. I do not know whether you remember. [mantrā 8.3.2]. **hiraṇyanidhi dṛṣṭāntaḥ**. Like a person who has got a very, very big treasure underneath; but, not knowing, with a begging bowl he goes outside for one rupee and five rupee! Similarly, these people are doing varieties of **karmās** for accomplishing things

in the world. It can be very easily accomplished. How? By tapping **bhagavān** and getting **sañkalpa śaktiḥ**. Thus, in these 3 sections the glory of the **Lord** is given. That **Lord** is located in our own heart. And the **upāsanā** is glorified.

Then, in the **fifth section**, the **upaniṣad** talks about an allied supportive discipline. **saguṇa brahma upāsanā** is the primary **sādhanā**. For getting what? **sañkalpa śakti**. But, along with this primary **sādhanā**, a supportive discipline is talked about in the fifth section. And that is, **brahmacaryam**. **brahmacaryam** is glorified in the fifth section by equating it to all forms of rituals and all forms of discipline. All of them are equal to this one **brahmacaryam**. Thus, **brahmacarya sahita saguṇa brahma upāsanā** will give everything; and even **krama mukti**, the eternal **mokṣā**. Whereas, all the rituals of the world or the scriptures, all the **laukika vaidika karmās** will give only finite result.

**tat yadeha karmacite lokāḥ kṣīyate evam eva amutra puṇyacite lokāḥ kṣīyate** - all the **laukika karmās** and **vaidika karmās** will give only finite results. Whereas, **saguṇa īśvara upāsanā** will give infinite result, leading to **krama mukti**, **mokṣā** itself. Thus, **saguṇa upāsanā** and **brahmacarya sādhanā** were talked about in section 1,3,4 and 5.

Now, sections 2 and 6. We had left those two. We have to see that. In these two sections **saguṇa upāsanā phalam** is talked about. If a person practises the **dahara brahma upāsanā**, **hr̥daya brahma upāsanā**, if a person practises - in fact, in **śiva mānasa pūjā**, when you chant **ātmā tvam girijā matiḥ saharāḥ prāṇāḥ śarīram gṛham** etc, you are worshipping **dahara īśvarā** alone!

If a person practises this **upāsanā** - throughout the life and also at the time of death - what happens to him? He will get **krama mukti**, after death. And how the **upāsaka jīvā** travels, after death, is given in the fifth section. There is description of the **hr̥dayam**; and the description of several **nādīs**, which are emanating from the heart and traveling in all directions. And the main **nādī** is **suṣumṇā nādī**. And this **upāsaka's jīvā** comes to the heart and travels through the **suṣumṇā nādī**. And the **suṣumṇā nādī** opens at the top of the head which is known as **brahmarandhram**. And through that the **jīvā** travels and that path is called **śukla gatiḥ**.

This **śukla gati** connects our **hr̥dayam** and also the **sūryamaṇḍalam** or solar disc. That is why we have got several colours in the **sūryā** also. 7 colours are there in the white light. In the **hr̥daya nādīs** also, various fluids are there, of different colours, indicating the connection between **hr̥dayam** and solar disc or **sūryamaṇḍalam**.



This **upāsaka jīvā** penetrates **sūryamaṇḍalam** and goes to **brahmalokā**. And the **brahmalokā** description was given in the 5th section, where everything is wonderful, the quality of life is very great. All those descriptions are given. To that **brahmalokā** this **upāsakā** goes. Once he goes to **brahmalokā**, he gets a totally different type of body. And because of **upāsana phalam**, he will get **satykāmatvam** & **satyasaṅkalpatvam**. Not in **bhūlokā**; but in, **brahmalokā**. Because of that what happens? That is given in the 2nd section. After section 6, you have to go back to the section 2.

**sa yadi piṭṛlokakāmo bhavati saṅkalpādevāsya pitarah samuttiṣṭhanti tena piṭṛlokena sampanno mahiyate || [mantrā 8.2.1] ..... atha yadi gandhamālyalokakāmo bhavati ..... yadi gītavāditralokakāmo bhavati ...**

- whatever he WILLS - by mere thought, like certain people who do miracles by materialising things, similarly, this person also gets extra-ordinary **siddhis**, by which whichever **lokā** in **brahmalokā** he can order any other **lokā**. Of course, all that will be private. Not available for all of them. It is like watching virtual world in the TV. Now, these things are coming. A virtual three dimensional world, which is so realistic, even you can participate in the program inside! Almost like that; or, better than that. He will be in the world that he wants to be; and whatever person, whatever sense objects, whatever sense pleasures - everything will be available. That is **brahmaloka sukham. dharma, artha, kāma** - all of them, he can fulfill. At the end the second section says,

**yam yamantamabhikāmo bhāvati yam kāmaṃ kāmayate so'sya saṅkalpādeva samuttiṣṭhati tena sampanno mahiyate || [mantrā 8.2.10 ]**

- anything he likes he can watch. Why watch? He can enjoy. And having enjoyed these materialistic pleasures in **brahmalokā**, he will get another advantage also. What is that? He can gain spiritual knowledge also there, because of his desire to attain **krama mukti**. And there he will attain **nirguṇa brahma jñānam**, which is **dahara vidyā** number two.

So through **dahara vidyā** number one, he goes to **brahmalokā** and there, having enjoyed the worldly pleasures, he will come to **dahara vidyā** number two. But, the advantage there is, he will not take too much time; only here we have got long sessions. And he gets the knowledge. And in **brahmalokā**, he will enjoy **jīvan mukti** also. And because of **prārabdha**, better pleasures, worldly pleasures. Then he will get **jīvan mukti**. And at the time of **pralayam**, he will get **videha mukti** also. And therefore the **upaniṣad** says that **saguṇa brahma upāsanam** is a great **sāadhanā**. This is **dahara vidyā** number one. Sections 1 to 6.

Now, we will go **dahara vidyā** number two, which is **nirguṇa brahma jñānam**. And this **dahara vidyā** number two is presented in sections 7 to 12. And here it is presented **in the form of a dialogue** between **prajāpati** - the teacher, and two disciples - **indrā** and **virocanā**. And therefore, the **upaniṣad** starts with a story, before introducing this teaching. **prajāpati** or **brahmājī** talks about this **dahara ākāśā** or **paramātmā** - **eṣa ātmāpahatapāpmā vijaro vimṛtyurviśoko vijighatso 'pipāsaḥ satyakāmaḥ satyasañkalpaḥ** etc. And then **prajāpati** *declares*, 'whoever gains this knowledge of the **paramātmā** will attain **mokṣā**!' And when this declaration was published, **indrā**, the **deva rājā**; and **virocanā**, the **asura rājā**, they come as representatives of their respective groups. And they go to **prajāpati** and ask for this teaching.

And **prajāpati** gives the **turīya ātma jñānam, nirguṇa dahara ākāśa jñānam** He gives. And since the teaching is given by **prajāpati**, this is given the title **prajāpati vidyā**. In the sixth chapter, **nirguṇa brahma jñānam** is called **sadvidyā**. In the 7th chapter, **nirguṇa brahma jñānam** is called, [not of **gītā**, in 7th chapter of **chāndogya**] **nirguṇa brahma jñānam** was called, **ஞாபகம் இருக்கோ? bhūma vidyā**. And in the 8th chapter, the same **nirguṇa brahma jñānam** is called **prajāpati vidyā**. Why it is called **prajāpati vidyā**? Because, it is taught by **prajāpati**. And He wants to reveal the **ātmā as the turīyam**, which is **nirguṇam brahma**, the **caitanyam**. **CONSCIOUSNESS** is not a part, product or property of the body etc. That pure **nirguṇam brahma** He wants to teach.

But, He faces a problem. What is that? The pure **brahman** is not available for either physical transference or even verbal transference. It is not available for physical transference; because, **CONSCIOUSNESS** is not tangible. And it is not available for verbal communication; because, **śabda pravṛtti nimittāni na sandhi**. The conditions for describing through words, those conditions are not there; therefore, you cannot use any words and therefore you require a container, a disposable container through which you transfer **brahman** and the student will consume **brahman**, [consume & all is within quotes], thereafter, what should you do? The disposable container must be - **என்ன கேள்வி?!** The disposable container must be disposed!

So, **prajāpati** chooses three containers to transfer the **CONSCIOUSNESS**. The first container is the **jāgrat avasthā** or the waking state - where we have got the experience of **sthūla padārtha**, along with **CONSCIOUSNESS**. Therefore, the **jāgrat avasthā** becomes container; and the **CONSCIOUSNESS** - which is aware of the **jāgrat avasthā**, is the content. And what should we do? We have to take the **CONSCIOUSNESS** part; and drop, what? All the objects of the world! With this intention **prajāpati** first taught about **akṣi puruṣaḥ**. **akṣi puruṣaḥ** is the **CONSCIOUSNESS** functioning *through* the **sthūla śarīram**, in **jāgrat avasthā**, when the sense

organs are operational. And *that* **CONSCIOUSNESS** -obtaining in **jāgrat avasthā**, **sthūla śarīram**, is called **viśvaḥ** or **akṣi puruṣaḥ**.

And why is it called **akṣi puruṣaḥ**? Because, the eyes are *the most important organs*, through which or with the help of which all transactions can be done. Even if you want to listen to the class, if you want to use only ears in the class, for coming to the class you require what? The eyes are required. What you want to do? **śravaṇam**. For doing **śravaṇam**, you require eyes! And similarly, you want to eat something in the kitchen or dining table. After all only the tongue is required. So will I close my eyes?! No. For eating also, eyes are required. Thus, all the sense organs and all the transactions - if you want to use the **karmendriya** you want to notes, only hands are to be used, there also you require what? The eyes. Therefore, eyes present the light medium, through which or in which, all transactions are possible. And therefore the **CONSCIOUSNESS** in **jāgrat avasthā** is called **akṣi puruṣaḥ**. Otherwise called **viśvaḥ** or in **māṇḍūkya upaniṣad** it is called **prathamah pādaḥ**.

**jāgaritasthāno bahiṣprajñah saptāṅga ekonaviṁśatimukhaḥ sthūla bhugvaiśvānaraḥ prathamah pādaḥ** || [māṇḍūkya mantrā 3]

This **akṣi puruṣaḥ** - first stage of teaching - is given in section 7 and section 8.

And what was the intention of **prajāpati**? In the **jāgrat avasthā** what should you do? You have to take all your experiences, experiences of **śabda**, **sparsā**, **rūpa**, **rasa** and **gandha**. And when you experience anyone of them, what is **the common factor** in all of them? You have got **śabda awareness**. You are **conscious of** sound, you are **conscious of** smell, you are **conscious of** touch. So, every experience has got, an object + **CONSCIOUSNESS**. This side, wall + **CONSCIOUSNESS**; looking at that side, ceiling + **CONSCIOUSNESS**; this side is, ladies + **CONSCIOUSNESS**. Thus, I am **conscious of** all of them. **akṣi puruṣaḥ** means what? I should filter the **CONSCIOUSNESS**; and drop what? **śabda**, **sparsā**, **rūpa**, **rasa** and **gandha**; or, as **pañcadaśī** begins with this teaching ::

**śabda sparsārdayaḥ vedyā vaicitryāt jāgare pṛthak, tataḥ vibhaktā tat samvida ekarūpyāna midyate.** WHAT I AM **CONSCIOUS OF**, VARIES. THAT AM I **CONSCIOUS OF**, DOES NOT VARY! That non-variable **CONSCIOUSNESS**, which we talked about in the morning class, that non-variable **CONSCIOUSNESS**, I should filter out from the **jāgrat avasthā** experience.

This was the intention of **prajāpati**. But, these two ॐ students, **indrā** and **virocanā**, what did they understand, instead? They mistook **akṣi puruṣaḥ** as the physical body, reflected

in the eyes of the other people. எப்படி இருக்கு? Thus, the **pratibimba śarīram** they mistake as **ātmā**. And both of them go back satisfied. **virocanā** goes back for good, concluding, 'the body is the **ātmā**'. Whereas, **indrā** alone *thinks over that*, and wonders, 'how can the body be **ātmā**'?, and thereafter he returns. Thus, the first level of teaching is in sections 7 and 8.

Then, in sections 9 and 10, the second level of teaching is given; because, **indrā** returns with dissatisfaction. **virocanā** does not return. [Two students were there; in that, one is out. See **prajāpati**'s poor condition, you see! 50% audience gone. All because, **virocanā** mixed up **CONSCIOUSNESS** and body together. Once you mistake the mixture as **ātmā**, you will take old age also as part of yourself. YOU SHOULD VERY DILIGENTLY SEPARATE THE BODY.

**indrā** did not know how to do that. Therefore, he comes back. And **prajāpati** is a very rigorous and strict teacher. He says, 'another 32 years you should serve me'. Already 32 years they have served. And another 32. Then, in the second stage, **prajāpati** teaches what? The same **CONSCIOUSNESS**; but, this time, not that associated with **sthūla śarīram**; but, that associated with **svapna śarīram**, **vāsanāmaya śarīram** or **śūkṣma śarīram**. Because, there also **caitanyam** is operating, through *another* body. What type of body? The *body projected by the mind*. So, the container is different. During **jāgrat avasthā**, **bhautika śarīram** is the container; whereas, in the **svapna avasthā**, the **vāsanāmaya śarīram**, the projected body, is the container. But, in that different body, the *very same* **CONSCIOUSNESS** is there. It is like transferring the **புதுகூடு** from plastic cup to an ever silver cup. Cup is different. **புதுகூடு** is the same! And this **CONSCIOUSNESS**, which is obtaining in what? **svapna śarīram**. There also, **CONSCIOUSNESS** is not a part, product or property of the body. **prajāpati** says, '**that is ātmā**'. In **tattvabodha** language, it is called what? **taijasaḥ**. In **māṇḍūkya** language it is called **dvitīyaḥ pādaḥ**. In **chāndogya** language it is called **svapna puruṣaḥ**. **svapna puruṣaḥ** = **taijasa** = **dvitīyaḥ pādaḥ**. That was taught in the 9th and 10 sections.

And **indrā** understands that the **svapna puruṣaḥ** is free from the problems that belong to this physical body. Is not that so? This physical body's problem, the **svapna puruṣaḥ** will not know. Therefore, he is free from the **viśvā's** problem. But, **indrā** is *not satisfied*; because, **svapna puruṣaḥ** is affected by what? **svapna śarīra** problem! Therefore, he comes back and reports, 'in **svapna** also I am chased by the elephant, tigers and all of them. There also, I am facing the same problem'. And this teaching we get in 9th and 10th. And **indrā** returns back. And again **prajāpati** asks for service of another 32 years. And the 3rd level of teaching is given in the 11th section.

And there, the **CONSCIOUSNESS** is revealed as the **caitanyam** obtaining in the **suṣupti avasthā** and this **CONSCIOUSNESS** alone is the closest to the **turīyam**, that we are experiencing. Because, in **jāgrat avasthā** I experience *location and limitation* caused by the physical body. In **svapna avasthā** I experience location & limitation caused by **svapna śarīram**. Whereas in **suṣupti**, the physical body is resolved; and even the **svapna śarīram** is resolved; and what is there? Only **CONSCIOUSNESS** is there. Since the two bodies are absent the whole world is also resolved. Neither the waker's world nor the dreamer's world, body is absent; world is absent; thoughts are absent; experiences are absent. There are only two things. Blankness and **CONSCIOUSNESS**. Total blankness and **CONSCIOUSNESS**. And the blankness cannot create any limitation in me; because, blankness does not have any dimension. ஒரு இன்ச் blankness-னு சொல்வோமோ?! அதெல்லாம் கிடையாது. Therefore, in **suṣupti**, **CONSCIOUSNESS** and blankness alone are there.

How do you know there is **CONSCIOUSNESS**? Why cannot you say only blankness? Why do say there is **CONSCIOUSNESS**? Our answer is, you are able to talk about the blankness in **suṣupti** only because the **caitanyam** is capable of illumining it; and therefore, there is the blankness, **sākṣi caitanyam. abhāva sākṣi**. In **jāgrat** and **svapna**, it is **bhāva sākṣi**. In **suṣupti**, it is **abhāva sākṣi**. Thus, 'I' do not have any location. Therefore, **CONSCIOUSNESS** is what? All pervading **CONSCIOUSNESS**. And it does not have **deśa pariccheda**, spatial limitation; it does not have **kāla pariccheda**. In **suṣupti**, **time** is also absent; and it does not have **attribute** wise limitation also; because, in **suṣupti**, there is no experience of maleness, femaleness etc. All such attributes are not there. Therefore, **'I AM THE ABSOLUTELY LIMITLESS CONSCIOUSNESS'**. Therefore, **suṣupti** is an ideal location to reveal that *formless, timeless, attributeless, CONSCIOUSNESS*; because, it is something **experienced** by all. There is no one who has not experienced **suṣupti**. And therefore, **prajāpati** decides to reveal **CONSCIOUSNESS** as the **sākṣi** of the **suṣupti avasthā**. Therefore he names it **supta puruṣaḥ**.

Thus, 11th section talks about **CONSCIOUSNESS** as **supta puruṣaḥ**. And what is the container there? Blankness is the container to reveal the **CONSCIOUSNESS**. Because, I reveal **CONSCIOUSNESS** as **the witness of blankness**; therefore, blankness becomes the **medium** to reveal the blankness **sākṣi caitanyam**. Thus, **prajāpati** was ecstatic because he can use **suṣupti** for revealing that. And this **supta puruṣaḥ** alone is called **prājñāḥ** in **tattvabodha**. And this **supta puruṣaḥ** alone is called **tritīyaḥ pādāḥ** in **māṇḍūkya** –

**yatra supto na kañcana kāmam kāmāyate na kañcana svapnam paśyati tat  
suṣuptam I suṣuptasthāna ekībhūtaḥ prajñānaghana evānandamayo hyānandabhuk  
ceto mukhaḥ prājñastrīyaḥ pādaḥ || [māṇḍūkya mantrā 5]**

**eṣa sarveśvaraḥ eṣa sarvajña eṣo'ntaryāmyeṣa yoniḥ sarvasya prabhavāpyayau hi  
bhūtānām || [māṇḍūkya mantrā 6]**

- thus, **tritīyaḥ pādaḥ** is given in **māṇḍūkya**. That was revealed in the 11th section.

There also **indrā** *successfully* **goofed** the whole thing! Because, when **CONSCIOUSNESS** was revealed as the witness of blankness, instead of claiming the **CONSCIOUSNESS** as **ātmā**, he mistook the **blankness** as **ātmā**.

It is like when somebody is asked, 'what is on the hand?' 'What is on the hand?', I ask. Everybody will say, 'nothing. Hand is blank. There is nothing'. This will be the blunder committed by everyone. You go home and ask your people, 'what is on the hand? tell me.' 'Nothing'. Here alone **vedāntā** comes. **vedāntā** asks the question, 'how do you say there is nothing in the hand?' Because, there is the light illumining the hand. The light spreading over the hand. In the dark room if I had shown the empty hand, you will not be able to say, 'the hand is empty'. Is not it? In the dark room if I showed the empty hand, you will not say 'it is empty'. You will only say 'I cannot see the hand, to say whether it is empty or not'. Therefore, you should never say 'hand is empty'; you should say, 'over the hand there is the light. The light that spreads all over is over the hand. Hand is not empty'. Therefore, what is the meaning of emptiness? Emptiness means, *there is nothing other than light*.

Similarly, in **suṣupti**, blankness means what? There is nothing in **suṣupti**, [**suṣupti** means what? Suddenly I get a doubt. Imagine, at the end of the class, a student comes and asks, '**Swāmījī**, what is **suṣupti**?' **suṣupti** means deep sleep state. Okay.] So, in **suṣupti** - deep sleep - when you say 'nothing or blankness' what is the real meaning? THERE IS NOTHING, OTHER THAN THE **CONSCIOUS-NESS**, WHICH ILLUMINES THE NOTHINGNESS. Just as, when you say, 'nothing is on the hand', it means, 'there is nothing, other than the light pervading the hand'. Thus, **prajāpati** conveyed the **CONSCIOUS-NESS** principle. **indrā** took 'the blankness' and answered, 'in **suṣupti** there is only **śūnyam**'

**nāha kiñcana jānāmi ayam "aham asmi" iti na jānāmi novā idam** - I neither know the objective world; nor, I know myself. Therefore, it is blankness. And what is the use of knowing

the **ātmā** which is **śūnyam**? Already we are **śūnyam**! Why should I learn the **ātmā** which is **śūnyam**. Thus, he was not satisfied with **supta puruṣaḥ**, **prājñāḥ**, the **tritīyaḥ pādaḥ** also. And therefore comes the fourth stage of teaching.

The only consolation is, **prajāpati** says, 'this time you need not serve for 32 years. Already you served 96 years. [3\*32. For **viśva** 32, **taijasa** 32, **prājña** 32]. Therefore, for **turīyam** some concession! Some concession I will give. What is that? 5 years only you serve and then I will teach'. And that is given in the 12th section.

IN FACT, IN THE ENTIRE 8TH CHAPTER, **THE MOST IMPORTANT SECTION IS THE 12TH SECTION**. THERE ALONE **TURĪYAM** IS REVEALED AS **AŚARĪRA ĀTMĀ**. That is, **ātmā** - *without container*, it reveals. And the teacher says, that **ātmā** is the pure **caitanya**. It does not have any connection with any one of the three **śarīrams**. Therefore, **ātmā** is **aśarīram**, all the time. **aśarīram** means what? Unembodied all the time. For whom? For everyone. Just as, the space cannot have contact with any container or any object or any enclosure, similarly the **CONSCIOUSNESS** does not have any association with **sthūla**, **śūkṣma** or **kāraṇa śarīrams**. And because it does not have **sambandha** with **śarīram**, it does not have **sambandha** with the attributes of the body also. And that is why, when the space does not have connection with the wall, the dirt on the wall also cannot have any connection with space. Similarly, the **CONSCIOUSNESS** is free from the three **śarīrams** and also the attributes of these **śarīrams**. Therefore, I am free from physical attributes like, **janma**, **jarā**, **vyādhi**, **maraṇam**.

**CONSCIOUSNESS** free, when? That answer is important. Not after death. All the time **ātmā** is **aśarīram**. And what about the mental attributes? **rāga dveṣa kāma bhaya krodha** etc **ātmā** being **aśarīram**, it is **always** free from the emotional or intellectual attributes. And **ātmā** is free from the **kāraṇa śarīram** attribute also. In the **kāraṇa śarīram** alone, all the **sañcita karmās** are stored.

To give you, [why *you*? To give to the other **ajñānis**. நீங்கள்ளால் **jñānis**!] To give to the other **ajñānis** - **punarapi jananam**, **punarapi maraṇam** etc. The **ātmā** does not have connection with **sañcita**, **āgāmi**, **prārabdha**. Therefore, **ātmā** is, **śarīratraya rahitaḥ**; **karmatraya rahitaḥ**; **dharmatraya rahitaḥ**; **guṇatraya rahitaḥ**. Therefore, **nitya muktaḥ ātmā**, like the **ākāśaḥ**.

So, **aśarīraṃ vāva santaṃ na priyāpriye spr̥ṣataḥ** [8.12.1] - **jñāni** who claims Himself to be the **ātmā**, He does not want to attain freedom. He does not want to even exhaust the **prārabdha karmā** for **videha mukti**. He claims, 'I am **nitya videhaḥ asmi**'. Whereas, a

person who identifies with the **śarīratrayam**, he alone is struggling to wash the **ātmā**! He wants to purify, like washing the space with dettol! Similarly, *people are struggling to purify*, for attaining **mokṣā**. **BANDHA** IS BECAUSE OF IGNORANCE. **MOKṢĀ** IS BECAUSE OF KNOWLEDGE. What knowledge? 'I AM THE PURE CONSCIOUSNESS KNOWN AS **TURĪYAM**'.

**evamevaiṣa samprasādo'smāccharīrātsamutthāya paraṃ jyotirupasampadya svena rūpeṇābhiniṣpadyate sa uttamapuruṣaḥ** [8.12.1] –

The **jñāni** has detached from **śarīratrayam**. Detaching is *not physical*, detachment is cognitive, intellectual. It is clear understanding. Do not imagine you will separate the **ātmā** from the body. எங்க separate பன்றது?! It is all pervading! Space need not be separated from a dirty object; because, space cannot be contaminated by a dirty object. Therefore, I am uncontaminatable or uncontaminable **nitya śuddhaḥ**. This **turīyam** was revealed. And it is called **uttamaḥ puruṣaḥ**. In **māṇḍūkya** it is called **caturtha pādaḥ**; and here it is called **uttamapuruṣaḥ**; and in **tattvabodha** it is called **turīyam**. All of them are one and the same. With this, the teaching gets completed in the 12th section. All these **mantrās** - both **saguṇa upāsanā** as well as **nirguṇa jñānam** they are all very, very elaborately analysed in **brahma sūtrā**, there are more than 25 **sūtrās** dealing with each of these **mantrās**, indicating that, **it is a very, very important section**. And this **turīyam** also is very elaborately analysed in **brahma sūtrā**. 7 **sūtrās** are there. 4.4.1 to 4.4.7 the **uttamapuruṣaḥ** is beautifully discussed.

Then, the **jñāna phalam** is what? Both **jīvan mukti** and **videha mukti**. A **jñāni** freely moves all over, with the understanding that 'I' am all pervading. Any **ānandā** enjoyed by anyone anywhere all that **ānandā** belongs to 'me', the **turīya ātmā**'. And how do I know **ānandā** belongs to **turīyam**? For that, we should remember the 7th chapter - **bhūma vidyā**. There it has been said - '**yovai bhūma tat sukham**'. Borrowing from the 7th chapter, I should claim, I am **sat cit ānanda svarūpaḥ**. Any pleasure, anywhere, is only a reflection of mine. Thus, He enjoys everything. As what? என் joy!

And after this, **indrā** is satisfied and so he does not come back. He goes and teaches all the **devatās**; and all of them get liberated. With this. the **prajāpati vidyā** gets over; the 12th section being **the most important**. Thus, both **saguṇa brahma upāsanā** and **nirguṇa brahma jñānam** are over. And now, in the last three sections - 13th, 14th and 15th we are getting **khila khaṇḍam**.



A few *assorted topics*. One topic is, a **prayer** addressed to the **Lord** by the **īśvara upāsakā** for successful **krama mukti**. He has to offer prayers; because, if I am a **jñāni** I need not pray for **mukti**! Why? 'Oh **Lord**, I have got **jñānam**. please give **mukti** sooner or later. Do not send by post or speed post. Send by courier'. No! A **jñāni** *need not* ask for **mukti**; because; the very **jñānam** is - 'I am **nitya muktah**'. Whereas, the **upāsakā** **has to pray** because, for him, **mukti** is to *come later*. He has to successfully die first. **அது வேற!** He has to die first; then travel [without traffic jam] and go to **brahmalokā**. And then get **jñānam**. So many things are there. Therefore, **saguṇa upāsakā** prayer was given in the **khila khaṇḍam** 13th section.

And another topic is, definition of **nirguṇam brahma** is given **beautifully** in the 14th section. **ākāśo vai nāma nāmarūpayor nirvahitā te yadantarā tadbrahma. brahman** is **śrṣṭi sthiti laya kāraṇam** and **brahman** is given the name **ākāśaḥ. ākāśaḥ** means, **prakāśa svarūpaḥ**. Thus, prayer of **upāsakā**, definition of **nirguṇam brahma**.

And in the 15th and final section, the **vedic** scheme of life is given. How a person should go through **brahmacaryāśramā, gr̥hasthāśramā, vānaprasthāśramā** etc., and that one should gain the knowledge by practising **karma yogā** and **upāsanā**; purify the mind, and then gain **jñānam** and attain **mokṣā**. Either **krama mukti** - through **upāsanā**; or, **sadhya mukti** - through **jñānam**. Thus, the four **āśramā** scheme is also given in the last 15th section.

With the **khila khaṇḍam**, the 8th chapter is over and the **chāndogya upaniṣad** is also complete.

**om āpyāyantu mamāṅgāni vākprāṇasckṣuḥ śrotramatho balamindriyāṇi ca sarvāṇi I sarvaṃ brahmaupaniṣadaṃ māhaṃ brahma nirākuryāṃ mā mā brahma nirākarod anikāraṇam astv- anikāraṇam me'stu | tadātmani nirate ya upaniṣatsu dharmāste mayi santu te mayi santu | om śāntiḥ śāntiḥ śāntiḥ ||**

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते । ॐ शान्तिः शान्तिः शान्तिः ॥

Visit website [www.arshaavinash.in](http://www.arshaavinash.in)

To download the following

**Books On Pujya Swamiji**

Biography of Swami Dayananda Saraswati in English, Hindi and Tamil

**Books in English On Vedanta**

Books on Indian culture, Yoga, Gita, Upanisads, Brahma Sutra and Vedanta Texts

**Books in Tamil on Vedanta**

Books on Indian culture, Upanisads and Vedanta Texts

**Books on Sanskrit Grammar**

Books on Dhatukosah, Astadhyayi and Sanskrit Grammar for Vedanta Students

**Books on Sanskrit Texts**

Text Books in Sanskrit on Gita, Upanisads and Brahma Sutra with Sankara Bhasyam

**Books on Indian Culture**

Books in English on Yoga and Indian Culture

**Books for Youth**

Books in English on Yoga, Indian Culture & Self improvement

**Books on Holy Chant**

Books in English and Sanskrit on Holy Chant

**Articles**

Articles in English on Indian culture & Vedanta Texts

**PARTICIPATE IN ONLINE QUIZ**

Online Quiz on Gita, Upanisad and Brahma Sutra

Website of:



Arsha Avinash Foundation

104 Third Street, Tatabad, Coimbatore 641012, INDIA

Phone: + 91 9487373635

E mail: [arshaavinash@gmail.com](mailto:arshaavinash@gmail.com)

[www.arshaavinash.in](http://www.arshaavinash.in)