

ISAVASYA UPANISHAD

Talks By Swami Paramarthananda

Transcribed by Sri Venkatesan

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



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- SWAMI PARAMARTHANANDA

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INTRODUCTION

ईशावास्यउपनिषदमन्त्रा 1 Notes (05012015)

In the last class, we completed the **माण्डूक्य उपनिषद** and **कारिका**, and with that we have covered 6 **उपनिषद**, in the form of **मुण्डक उपनिषद**,-I hope you will remember the names of the **उपनिषद**. **मुण्डक उपनिषद,केन,उपनिषद, कठ,उपनिषद, कैवल्य,उपनिषद, तैत्रीयउपनिषद,** and **माण्डूक्यउपनिषद** and **कारिका**. And generally I consider these 6 **उपनिषद** as a comprehensive group of **उपनिषद**, which will give a clear about the Vedantic teaching. And normally, these 6 **उपनिषद** are enough for a spiritual seeker. But still if a seeker is interested in learning more, then I cover some more extra **उपनिषद**, which I consider bonus **उपनिषद**s. Optional, but not compulsory. And if these extra **उपनिषद** also, come under the **उपनिषद**, commented by **Adi Sankaracharyas**. And totally 10 **उपनिषद** have been commented by **Adi Sankaracharya**. TF people study all the 10. The **उपनिषद** are more than 1000. And more than 200 **उपनिषद** are available. But among them also 10 are considered important because of **Adi Sankaracharya**'s commentary. And **Sankaracharya** chose these 10 **उपनिषद**, because of 2 reasons. One is all important idea, are covered within these 10 **उपनिषद** .and more importantly these **उपनिषद** are considered for analysisby **Vyasacharya** in his **BS**. TF the study of these 10 **उपनिषद**s, will be useful for a student, if he proposes to study the **BS** also, later. TF, these 10 became popular. And in these extra bonus **उपनिषद** that we propose to do now, I am planning to take **ईशावास्यउपनिषद** , as I had announced earlier.

And when the 10 **उपनिषद** are enumerated, generally they enumerate in a particular order which order we don't follow in the study. Our order has been totally different, **मुण्डक,केन ,कठ,कैवल्य** etc. but the enumeration is done in a particular order generally remembered through sloka I have quoted before **ईश-केन-कठ-प्रश्न,-मुण्ड-माण्डूक्य-तित्तिरि. ऐत्रेयं च छान्दोग्यम् बृहदारण्यकं तथा.** this is the general order that they enumerate. And if you go by this order the first **उपनिषद** we have to study **ईशावास्यउपनिषद**. But in our approach we have made **ईशावास्य** not the first **उपनिषद**. Not even our last **उपनिषद**. Last is mandukya. We have taken **ईशावास्य** as a bonus optional **उपनिषद**. And we strongly discourage a person from studying **ईशावास्यउपनिषद**, first. Because it can be confusing and people may get vairagyam towards the **उपनिषद** itself. Even though **ईशावास्यउपनिषद** is relatively a small **उपनिषद** only, with 18 **मन्त्राः**, most of the **मन्त्राः** are obscure **मन्त्राः**, because the Sanskrit words occurring in the **मन्त्राः**, do not have their literal meaning. Do not have their dictionary meaning. If you take the literal dictionary meaning and translate it will not make much sense. And TF we have to contextual meaning to the word, taking into account, all the other **उपनिषद**. We require the background of other **उपनिषद** to give a contextual meaning to the words. And TF the **मन्त्राः** are obscure by themselves. And TF, that **उपनिषद** can be omitted. And even if a person wants to study, it should be studied only after, the 6 **उपनिषद**, that we have seen. TF my assumption is whoever is studying or listening to these classes have gone through the previous 6 **उपनिषद** that we have done. Otherwise I will give a statutory warning, you are studying at your own risk. It may be a confusing **उपनिषद**.

And since I am assuming that the students of **ईशावास्य** have already gone through the previous **उपनिषद**, I don't propose to give, special introduction for the bonus **उपनिषद**. I am going to call it bonus **उपनिषद**. So the introduction for the bonus **उपनिषद** will be what? The introduction that I have already given for the previous 6 **उपनिषद**. I will strongly suggest, revise my introduction to **मुण्डक,केन,कठ** and as

even I introduced the second ,third etc., I summarised the previous introduction. वेद पूर्व बाग, वेदा अन्त बाग,कर्म त्रयं, फल त्रयं, दोषा त्रयं all these things almost said in every उपनिषद's introduction. I strongly recommend you revise, and if you remember all the time, wonderful, it is very nice. TF I don't propose to give, a separate, introduction to the bonus उपनिषद, including ईशावास्यउपनिषद.

Now this उपनिषद belongs to शुक्ल यजुर वेद. In the dasa उपनिषद that Sankaracharya has commented, 2 उपनिषद belong to शुक्ल यजुर वेद. In the 6 उपनिषद that we have covered, there is no शुक्ल यजुर वेदउपनिषद. मुण्डक belongs to अथर्वणवेद. Kena belongs to साम वेद. कठ belongs to कृष्णयजुर्वेद कैवल्य belongs to again अथर्वणवेद. तैत्तरीय belongs to कृष्णयजुर्वेद. मन्दूक्य belongs to अथर्वणवेद. TF we have seen अथर्वणवेदउपनिषद. We have seen कृष्णयजुर्वेदउपनिषद. We have seen साम वेदउपनिषद. We have not seen, 2. शुक्ल यजुर वेदउपनिषद is not in our regular course. ऋग वेदउपनिषद also we have not seen. Now the ईशावास्य that we propose to do now, belongs to शुक्ल यजुर वेद, and another शुक्ल यजुर वेदउपनिषद is the huge बृहदारण्यक, उपनिषद. And in fact बृहदारण्यकउपनिषद is considered to be an expansion of ईशावास्यउपनिषद. And this is a small उपनिषद, consisting of 18 मन्त्राs. And it is titled, ईशावास्यउपनिषद, based on the beginning of the उपनिषद.

The उपनिषद begins with the मन्त्रा, ईशावास्यं इदम् सर्व. is the first मन्त्रा. And the first word is ईशावास्य. TF based on that word, it is used. like, केनोपनिषद. केनोपनिषद got the name केनोपनिषद because it begins केनेषितंपतति प्रेषितं मनः. And since it starts with ईशावास्यं इदम् सर्व sometimes it is named ईशावास्य.उपनिषद or some people – now in modern times everything is shortened. They won't even write president. Prez. Even in newspaper they shorten all the words, because mobile friendly. Mobile phone friendly/ similarly ईशावास्य is also shortened by some people and they call इशोपनिषद. I hope they won't further shorten and say e उपनिषद. It is इशोपनिषद.

And since it belongs to शुक्ल यजुर वेद, it will have a शान्ति पाठ pata which will be different from all the previous शान्ति पाठ, because all the previous उपनिषद we saw, were not शुक्ल यजुर वेद. TF we have got a शान्ति पाठ pata, which we all know because, we use it at the end of every class. पूर्णमदः पूर्णमिदं. It is शुक्ल यजुर वेद, शान्ति पाठ. For both ईशावास्य and बृहदारण्यक. But the only the difference is being the शान्ति पाठ it will be chanted at the beginning. And TF you should be careful I start with पूर्णमदः and close my eyes and open. Swamiji has finished. TF don't think so. Here पूर्णमदः will be the beginning of the class and of course at the end also. We will chant. TF we will start the text with शान्ति पाठ. I will read. You can repeat after me.

SHANTI PATA

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

You will find the very शान्ति पाठ pata of the उपनिषद is very obscure to find the meaning. And if you give the literal translation, it will run as this is पूर्ण. That is पूर्ण. पूर्ण means whole. Careful that is whole. This whole. From that whole, this whole originated. When you remove whole from the whole, whole remains. This will be the running translation and what remains will not be whole. At the end of the शान्ति पाठ pata , in your head hole will remain. Nothing will be meaningful. The very शान्ति पाठ pata is obscure. 2 ,3 interpretations are given. I will try to give one interpretation. So the first 2 sentences talk about जीवात्म-परमात्म ऐक्यं .पूर्णमदः .अदः means that परमात्मा is पूर्ण, infinite or whole. पूर्णमिदं- इदं refers to this जीवात्मा is also पूर्ण , or infinite. And if परमात्मा is also पूर्ण, जीवात्मा is also पूर्ण equating them together you can say, TF परमात्मा, and जीवात्मा, are one and the same. Both being infinite. What will be the difference between this infinite and that infinite? Infinite can be only one. TF तद त्वं असि महा वाक्य is given

straightaway. Then the next sentence is पूर्णतः पूर्णउदच्यते. From the पूर्णस्वरूपपरमात्मा, पूर्णस्वरूपजीवात्मा originates, arises. From the पूर्णस्वरूपपरमात्मा, the पूर्णस्वरूप, जीवात्मा, originates or emerges. Now this statement will require some explanation. If both of them are पूर्ण, how can you say, one पूर्णजीवात्मा, originates from the पूर्णपरमात्मा. Both are पूर्ण and infinite. How can you talk about the origination, of the infinite? Infinite is that which is not limited by time and space.. TF it cannot have a beginning or end. TF it cannot originate. How do you say, that जीवात्मा, originated from परमात्मा ?. For that you have to add a note. That is from the stand point of नाम and रूप. From the stand point of their nature, both are same. But from the stand point of नाम and रूप, one originates from the other.

And what is the example we should remember? Ocean and wave are essentially one and the same. Why ocean is also water. Wave is also water. TF, I can give an equation, both of them are one and the same. But I can also say, wave originates from the ocean. And when you say, a wave, originates from ocean, what is the stand point? Not from water stand point. But from the नामरूप stand point. Wave is individual नामरूप. Ocean is total नामरूप. समष्टिनामरूप, व्यष्टिनामरूपदृष्ट्या. दृष्टि means what? From that angle. Or you can take शरीरदृष्ट्या, from the stand point of body, जीवात्मा has got individual शरीरम्. परमात्मा has got total शरीरम्. If you look from superficial, शरीरम् angle- शरीरम् means boy angle- we say जीवात्मा is born out of परमात्मा. And technically नामरूप is called उपाधि. TF उपाधिदृष्ट्या, जीवात्मा, is कार्यम्. परमात्मा is कारणं. स्वरूपदृष्ट्या, जीवात्मा and परमात्मा are one and the same. Puriyarado. We are starting ईशावास्य. So उपाधिदृष्ट्या, जीवात्मा is कार्यम्. उपाधि means नामरूप. उपाधिदृष्ट्या जीवात्माकारणं. Sorry जीवात्माकार्यम्. परमात्माकारणं. स्वरूपदृष्ट्या,, that is water angle, wave and ocean are one and the same.

So पूर्णात्. सोपाधिकपरमात्मनाः, पूर्ण-सोपाधिकजीवात्मा, उदच्यते. This is the second part. Then what is the third part? पूर्णस्य, पूर्णआदाय. पूर्ण means the essential

पूर्णस्वरूपं. पूर्ण means पूर्णस्वरूपं. Belonging to whom? पूर्णस्य. Belonging to both the परमात्मा and जीवात्मा. Because परमात्मा's स्वरूपं is also पूर्ण. जीवात्मा 's स्वरूपं is also पूर्ण. So this पूर्णस्वरूपं, of both परमात्मा and जीवात्मा, आदाय. When you grasp and segregate separate, आदाय means grasping, knowing and separating. That is, when you know the water nature, of wave and the ocean, -the essential nature water nature belonging to the wave and ocean, you grasp understand, and separate the water, from wave and ocean, what is left behind? Wave –water, what will be left behind? Nothing will be left behind. TF, when the पूर्णस्वरूपं, is separated from जीवात्मा and परमात्मा, then what remains? पूर्णस्वरूपं alone remains. When the पूर्णस्वरूपं of जीवात्मा and परमात्मा are आदाय-आदाय has got 2 meanings. Grasped and separated. Then पूर्णस्वरूपं alone remains. And what do you mean पूर्णस्वरूपं alone remains? The differentiating name and form, the differentiating name and form, do not really, exist at all. When you take away the स्वरूपं, the differentiating उपाधि, really doesn't exist. Since the differentiating उपाधि doesn't really exist, both of them are called मिथ्या. So स्वरूपं is सत्यं. Differentiating उपाधि are मिथ्या. स्वरूपं is सत्यं. Differentiating उपाधि, differentiating नामरूप are मिथ्या. And जीवात्मा's उपाधि is called शरीरत्रयं. परमात्मा's उपाधि is called प्रपञ्चत्रयं. उपाधि, is मिथ्या means, शरीरत्रयं is also मिथ्या. शरीरत्रयं means what? That is why I said you should be senior students. स्तूलसूक्ष्म कारणशरीरम्. प्रपञ्चत्रयं means स्तूलसूक्ष्म कारणप्रपञ्च. The entire अनात्मस्तूलसूक्ष्म कारण is मिथ्या. Then what is सत्यं? पूर्णस्वरूपआत्मा alone is सत्यं.

So 4 or 3 main messages are conveyed through the शान्ति पाठ pata. Normal शान्ति पाठ pata will be what/ prayer to the Lord, O Lord, help me , complete the उपनिषद् course. That is the general prayer. But in Isavasya उपनिषद्, there is no prayer at all. In Isavasya उपनिषद्, शान्ति पाठ pata itself conveys, 3 main messages. What are they? JA and परमात्मा are essentially one and the same. Which is message no 1.

Then the second message is **जीवात्मा** and **परमात्मा**, have got superficially cause effect relationship. Essentially no relationship. Why no relationship? When there is one, what relationship is possible? Essentially no relationship. Non-essentially or superficially cause effect relationship. Nirupadhika dhrishtya ikyam. Sopadhika dhrishtya **कार्यकारण** sambandha. And what example you should remember? Wave and ocean are essentially one. Wave and ocean are superficially cause effect relation have. So this is message no 2. TF if somebody asks what is the relationship between me and god what should be the answer? You don't answer. You ask a counter question. Essentially, or superficially. But most of the people do not know what is essential. TF their questions are superficial. TF what should be your answer? You should not talk about iyam. What should you say? I am a **कार्य**m product. Bhagavan is **कारणं**. I am born of him. I am sustained by him. I go back unto him. I am dasa: asmi .They will be very happy. But, if the questioner asks essentially what is the relationship you should never talk about **कार्यकारणसंबन्ध**. Remember MK. No origination. World has no existence. No .2 world has no origination. Where is the question of **कार्यकारणसंबन्ध**. Message no 2. And what is message no 3.?

Other than the essential nature of **जीवात्मा** and **परमात्मा**, other than the essential nature of **जीवात्मा** and **परमात्मा**, no **अनात्मा** exists. No **अनात्मा** exists. The entire **अनात्माप्रपञ्च** , entire **नामरूपप्रपञ्च**. Entire **शरीरत्रयम्, प्रपञ्चत्रयम्** is not existent. That means **मिथ्या**. And if you combine these 3 messages, the well-known essential teaching will be clear. **ब्रह्मसत्यं जगन्मिथ्या जीवो ब्रह्मैव न परा**. This essence has been brought in the **शान्ति पाठ** itself. If you understand it is **शान्ति पाठ**. If you don't understand it becomes **अशान्ति पाठ**. **अशान्ति पाठ** pata means what? Only disturbance. Nothing understood. What did you get in the class? I got **अशान्ति पाठ**. So profound **शान्ति पाठ** . And if you understand what will be your state of mind? **ॐ शान्तिः शान्तिः शान्तिः** With this back ground we will enter the **उपनिषद्** proper.

MANTRA NO.1

ॐ ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥१॥

The entire **उपनिषद**ic teaching or the entire Isavasya **उपनिषद** is summarised in the first 2 **मन्त्रा**s. And in this summary, 3, main messages are given. All messages. 3 main **SMS** . 3 main messages are given. And the rest of the **उपनिषद**, from the 3rd**मन्त्रा** to 18th**मन्त्रा** is a magnification of these 3 messages only. The first message is, this spiritual knowledge which is the goal of the spiritual seeker. This spiritual knowledge which is the goal of the spiritual seeker otherwise called **ब्रह्मविद्या** or **ब्रह्मज्ञानं** is condensed. And thereafter the **उपनिषद** talks about 2 types of life styles a person can take to. 2 types of life styles. One is called **प्रवृत्तिमार्गः**; a life style in society, in family alongwith worldly activities which is called **प्रवृत्तिमार्गः**; and the second is **निवृत्तिमार्गः**, in which a person withdraws from society, withdraws from family. Withdraws worldly societal activity and lives a secluded life of spiritual pursuit. So one is called withdrawn life. Another is called involved life. Involved life is called **प्रवृत्तिमार्गः**. In traditional terms it is called **ग्रहस्तआश्रमा**. Family life is called **प्रवृत्ति मार्गः**. And second is called **सन्यासआश्रमा** in which one doesn't have family possessions, duties etc. and th**उपनिषद** wants to say, a person has got a choice w.r.t the life style. A person has got a choice, w.r.t the life style. But a person doesn't have a choice w.r.t to what? The goal of spiritual knowledge. Because without spiritual knowledge **प्रवृत्तिमार्गः** also cannot liberation. **निवृत्तिमार्गः** also cannot give liberation. Either life style (**LS**) cannot give liberation if **ज्ञानं** is absent. Either **LS** will give liberation if **ज्ञानं** is present. What matters is **ज्ञानं**. What matters is not life style. TF , choose your **LS**, pursue your knowledge. Choose the **LS**, pursue the knowledge. This is going to be the message. Final goal, 2 life styles.

Now in the first **मन्त्रा**, the final goal, and one life style are presented. Final goal of **ज्ञानं**, and one life style is presented, **निवृत्तिमार्गः** is mentioned. And in **मन्त्रा** no 2,

the other optional lifestyle, what is that? **प्रवृत्तिमार्ग** is presented. What is common to both? Pursuit of knowledge is common to both. That means you have to attend the lass. TF wherever you are you have to pursue knowledge. Then the next question is what is the essence of the **ज्ञानं** which is the goal of a spiritual seeker? And here the **उपनिषद** presents that knowledge in a very, very beautiful form, because of which alone is the first **मन्त्रा** is considered very significant and profound. And the first **मन्त्रा** is often quoted by many acharyas. And they say **Mahatma Gandhi** loved this **उपनिषद**, and especially the first **मन्त्रा**, he liked very much. Because in the olden days even politicians were informed and they had scriptural knowledge. But only our present ones better don't talk about them. And how does it present? It says, replace your, world perception, by god perception.

I will explain it. In one line, replace world perception by God perception. Replace or displace. You can say like that also. Displace the world perception by God perception, as the well-known Tamil **திருமந்திரம்** sloka says, **மரத்தை மறைத்தது மா மத யானை. மரத்தில் மறைந்தது மா மத யானை. பரத்தை மறைத்தது பார் முதல் பூதம். பரத்தில் மறைந்தது பார் முதல் பூதம்.** This Tamil sloka, condenses the first line. TF I will give you the meaning of Tamil itself.

There was a huge wooden element. Elephant made of wood. And the wooden elephant was made so **தத்ருபம்**. Annanagarin front of **Ayyappan temple** there is an elephant. Kerala people cannot live w/o

At least a plastic element. So a wooden elephant was made n so nicely that from alittle bit distance it appeared as what? An actual elephant. And TF a person who was ignorant of the fact that this is nothing but wood. He saw the elephant and frightening thing. TF he was frightened and about to run away. He saw the elephant and he missed the truth of the elephant. What is truth of elephant? Wood. You should not say mere wood. You should say harmless wood. So the truth is the harmless wood. If only I have seen the harmless wood I would not have been frightened. I miss the harmless wood and it was replaced by harmful elephant. And TF I was frightened and about to run away. Then a person, a guru caught hold of. And he asked why you are running with BP, Palpitation and all. Says an elephant is standing there. Guru says don't worry, I am there I will take

care. It will not harm you at all. Please come I will take you to elephant. This person was afraid, then he says why you are afraid, I am there near you. Then he took and he felt every part of the elephant. What did he understand? There is no elephant. It is nothing but **नाम** and **रूप** only. It doesn't have an existence of its own. What is there in front is wood only.

And the moment wood perception came, the frightening elephant is no more there. TF the Tamil poet says, he is **திருமுலர்**, a great Tamil poet and a great jnani also. **மரத்தை மறைத்தது மா மத யானை**. At the time of ignorance there was elephant perception. And I missed what? The harmless wood. And in my mind what perception was there. Harmful elephant. That adjective is important. Harmful elephant perception as there. Harmless wood was missed. TF I was a samsari. Trying to run away from the elephant and praying to god, that somehow I should escape. So **மரத்தை மறைத்தது மா மத யானை**. The elephant perception covered the wood perception.

Ajnana kale. And jnana kale when the guru took near **மரத்தில் மறைந்தது மா மத யானை**. Harmful elephant, dissolved into the harmless wood. Dissolved means what? It is there for appearance, but I know there is no elephant at all, other than the wood. So **மரத்தில்**, in to the truth, **மறைந்தது**, got dissolved, **மா மத யானை**. That rut elephant with rut. In the same way the whole universe is like the frightening elephant. From which we are trying to runaway from the world. **वेदान्ता** says the world is like the elephant. **नाम** and **रूप**. And what is the content of the world? Don't say wood. In the example, it is harmless wood. In the case of the world, the content is harmless, **ब्रह्मन्** otherwise called **ईश्वरा**, **आनन्दईश्वरा**, **आनन्द** kalippu **ईश्वरा**. **कलि ईश्वरा**. **எல்லாரும் சிரிக்கிறேள் பாருங்கோ**. So today is **ஆருத்ரா தரிசனம்**. Lord Nataraja is worshipped today. Why? Because the knowledge is Nataraja alone is other than Nataraja, **आनन्द** Nataraja, there is no frightening world at all. Frightening world is naappearance. It doesn't have an existence. It doesn't have an origination. And TF **பரத்தை மறைத்தது பார் முதல் பூதம்**. The entire universe including the **pancha bhutas** along with **பார்**. **பார்** means **पृथिवी**. So the entire universe consisting of the **pancha bhutas** including **पृथिवी**, that vision covered what? **பரத்தை மறைத்தது**, it covered the **ईश्वरा**. I was seeing the world. I missed God. Not only had I missed God. I thought, to see God, I have to

go to **Vaikuntam, kailasam**. Or I have to close my eyes. So **பரத்தை –பரம்** means **ईश्वरा** the cause, the harmless **ईश्वरा**. **பரத்தை மறைத்தது பார் முதல் பூதம்** , before **वेदान्ता** class, ajnana kale. And after the thorough analysis, with the help of Guru, what happens to the world? **பரத்தில் மறைந்தது** , the entire world disappeared into **ब्रह्मन्**. Disappeared within quote. It means there is no world in my understanding. Other than **ब्रह्मन्**. There is no world at all.

Thus you can have an option. Either you can have elephant **दृष्टी** or wood **दृष्टी**. Of these 2 perceptions, which one is preferable? If you have got elephant **दृष्टी**, missing the wood, missing the wood elephant **दृष्टी** is harmful because it frightens you. Whereas, if you have got wood **दृष्टी**, but with wood **दृष्टी**, you see the elephant as mere **नामरूप**, of no consequence at all. Just an art form only. It cannot harm me. Then wood **दृष्टी** liberates me. Elephant **दृष्टी** binds me. And in **Vedantic** parlance, wood **दृष्टी** is called **कारणदृष्टी**. **दृष्टी** means perception. Elephant **दृष्टी** is called **कार्यदृष्टी**. **प्रपन्चदृष्टी** is **कार्यदृष्टी**. **ईश्वरादृष्टी** is **कारणदृष्टी**. Between these 2 which is frightening and which is pleasing? If you have **सर्वत्रईश्वरादर्शनं**, **ईश्वरा** being **आनन्दस्वरूप** life is continuous **आनन्द** only. If you miss **ईश्वरादृष्टी**, and get lost in **कार्य** , **प्रपन्चदृष्टी**, life will become -5th capsule. By forgetting the real nature, life becomes a burden, a liability. If you have the –if you don't forget, if you remember the real nature, life becomes and asset, a blessing. TF change the focus. What is **वेदान्ता**? Change the focus from, **कार्यदृष्टी** to **कारणदृष्टी**. And the de focus from the world. Like in camera, sometimes u go to Kodai and all such places. And your family members are standing in front and you have got a camera. And behind a little bit distance there is . And back ground mountain ranges. What is the problem? If you focus on the close family members, the mountain gets defocussed. And if you focus on mountain range family members gets defocussed. So what is **वेदान्ता**? Change the focus. Let the focus be on **ईश्वरा/** and world let it be there. We are not eliminating. but de focus from tat. The more focus on every person, every object, **अहंकार** comes **ममकार** comes. **राग** comes. **द्वेष** comes. **संसार** comes very much. TF **ईशावास्यं इदं सर्वं**.

Defocus the world. Or from the world, by focussing on ईश्वरा the कारणं. The details in the next class.

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

02. ईशावास्यउपनिषदमन्त्राs 1,2,& 3 Notes(12012015)

MANTRA NO.1

ॐ ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥१॥

In the first 2 मन्त्राs, as I said in the LC the उपनिषद presents the entire teaching in anutshell and from the 3rdमन्त्रा onwards it is elaboration. First the उपनिषद gives the destination of all the previous seekers. The destination being spiritual knowledge. ज्ञानं is the goal/. And he talks about 2 types of possible LS which a person can choose and whatever be the life style (LS) one chooses, pursuit of knowledge must be common. And those 2 LS are called निवृत्तिमार्ग LS of a संयासि who is not involved in the society and social activities. This सन्यासमार्ग is called निवृत्तिमार्ग. The word निवृत्ति meaning withdrawal. And the second option is प्रवृत्तिमार्ग, otherwise called गृहस्ताश्रम a life in society with social and family activities which is called प्रवृत्तिमार्गगृहस्ताश्रममार्गः and the उपनिषद gives options between these 2. And whatever be the LS, there is no choice w.r.t ज्ञानं. Because ज्ञानं alone is the destination, because ज्ञानं alone gives liberation. Then the next question is what the ज्ञानं visualized by the उपनिषद is. That alone we saw in the last class. Replacing the प्रपञ्चदृष्टी, कार्यप्रपञ्चदृष्टी, by कारणईश्वरदृष्टी: that is called ईशावास्यं. वास्यं means you have to cover, or you have to de focus. ईश means कारणईश्वरदृष्टि. जगत्यांजगत means कार्यप्रपञ्चदृष्टी. Because of the fundamental principles that कारणं alone with different नामरूपाs, is appearing as the कार्यप्रपञ्च.

And the question comes, why should I replace कार्यदृष्टि, by कारणदृष्टि? What advantage I have by that? The advantage we will know, if you remember the 4 features of कारणं. And the 4 features of कार्यं? உங்களை வில மட டுண். . What re

the 4 features of कारणं? एक, सारः नित्यः and सत्यः कारणं is one. कारणं is substantial. कारणं is eternal. कारणं alone exists independently. Whereas कार्यं is अनेकं, असारं, अनित्यं and असत्यं. अनेकं means pluralistic. असारं means hollow non substantial. Why कार्यं non substantial? You should know logic for-every statement should be logic backed. कार्यं is non substantial because it is only नाम and रूपा. Thirdly कार्यं is अनित्यं, subject to arrival and departure. And कार्यं is असत्यं. It doesn't have an existence of its own.

Of these 4 differences we are focussing on the 3rd difference. What is the 3rd difference? कारणं is नित्यम्. कार्यं is अनित्यं. कारणं is stable. कार्यं is unstable. कारणं is reliable. कार्यं is not reliable. TF, for security and stability, if you hold on to अनित्यंकार्यं, remember life will become miserable. Remember मय् cardboard chair example. Card board chair is very beautiful made very well. Gilt paper holograms. All kinds of pictures have been stuck. So beautiful and attractive. You can do everything with CB chair except one thing. Don't sit over it. TF the world entire world is card board (CB) chair. You can transact, you can experience, and you can do everything. For peace and happiness, for emotional stability, if you invest too much emotionally, and rely upon the unstable world, unstable people, unstable relationship, unstable name ,unstable fame, unstable stock market, everything unstable. And upon that you lean, that is called संसारा. Emotionally depending upon the undependable, is संसारा. TF you need not throw away the world. Transact like the CB chair, keep it. Don't sit. Similarly have transaction with the world .but for stability, peace, security and happiness, lean upon what? The कारणम् which is नित्यं. TF let the focus be on the कारणम्. De focus the कार्यप्रपञ्च. De focussing means use it but don't emotionally lean on it. This is called inner renunciation. Inner renunciation of the world as an object of emotional dependence. What is सन्यास/ very important definition note? सन्यास is not काषायवस्त्रं. सन्यास is not going to Rishikesh. सन्यास is not long hair or beard. सन्यास is internal renunciation, of the entire world, as an object of emotional dependence. This is called सन्यासः or त्यागः: you need not stop perceiving the world. You need not stop interacting with the world. But stop leaning on the

world emotionally. Remember Gita vakyam

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥९-२२॥

ananyās cintayanto mām ye janāḥ paryupāsate ।
teṣāṃ nityābhiyuktānāṃ yogakṣemaṃ vahāmy aham ॥9-22॥

Come to me, I am stable. Who says? Lord says. Don't lean on the world .it is unstable. TF the first important line, ईशावास्यंइदं सर्वं. May you replace the world दर्शनं, by God दर्शनं?इदं सर्वं विष्णुमयं जगत. शिवमयं जगत. ब्रह्ममयं जगत. ब्रह्मैवै तत्सुतं पुरस्तात् ब्रह्म पश्चात् ब्रह्म दक्षिणतश्च उत्तरेण-all that you know. You should recollect in this context. So this is called ज्ञानं.

And तेन त्यक्तेन - second line. Here the word त्यक्तेन means त्यागेन. त्यागेन means सन्यासेन. By that internal renunciation. External renunciation is optional. That is called निवृत्तिमार्ग; external renunciation is optional. Internal renunciation is don't say optional-कुलं. Internal renunciation is compulsory for whom? प्रवृत्तिप्रवृत्तिमार्ग also. निवृत्तिमार्ग also. Inner renunciation compulsory. And what do you get by that inner renunciation/ through that भुञ्जीथा: may you protect yourself, from the problem of insecurity. The biggest expression of संसारा is sense of insecurity as babies we held on to the mother's dress tightly. And we do not want to see even outside. We were putting our head into the body of mother in security. That insecurity which started in the first year, that continues as teenager insecurity,. Degree or job I will get. And after degree and job bigger insecurity wife कीलकं कुमा? Now getting wife is becoming difficult. I think more संयासिs may come. TF whether we get spouse e that is another insecurity. Thereafter throughout whether the job will remain or not insecurity. Once we are old, continuous growing insecurity. This sense of insecurity is संसारा. And this संसारा can go away, only by this त्यागः. What is त्यागः? I don't depend on any one of these blessed things. Binary format. TF भुञ्जीथा; means may you save yourselves. May you find security? May you be free from insecurity? So तेन त्यक्तेन भुञ्जीथा: -up to that is the destination. Jnanena संसारानिवृत्ति; insecurity निवृत्ति; is the destination. Then मागृधः; is the first life style. I said 2 life

styles are there. One LS is in this **श्लोक**. And the next one in the next **श्लोक**. This **मागृध** refers to the **निवृत्तिमार्गः**: otherwise called **विविदिषासन्यास** technically. And how does the **उपनिषद** convey that? **कस्य सविद्धनं मागृधः**: don't covet or don't get attached to anybody's wealth/ in short don't get attached to wealth. **दनं** means wealth. And here this wealth represents, 3 fold **एषणा** or desire. Which are enumerated in **Brihadaranyaka**. **पुत्रैषणावित्तैषण** and **लोकैषण**. **पुत्रैषणा** means desire for children, grandchildren etc. attachment to the people. And **वित्तैषण** means once the family is there, there is attachment to wealth. All types of wealth. And **लोकैषण** means desire for various higher **लोकाः**, after this **जन्मा**. These are the 3 fundamental desires mentioned in sastra. **सन्यासआश्रमा** is defined **एषणात्रयत्यागः**;. In **Brihadaranyaka** 3rd chapter 5th section, **कहोलब्रह्ममणं सन्यास** is defined,

पुत्रैषणायश्च वित्तैषणायश्च लोकैषणायश्च व्युत्थायथ भिक्षाचर्यं चरन्ति

So **उपनिषद** is remembering. Because **Brihadaranyaka** also belongs to **sukla Yajurveda(SYV)**. **ईशावास्य** also belongs to **SYV**. TF they exchange notes through e mail. TF **दनं** here refers to **वित्तएषणा** or 3 fold desires. Give up your desires and take to **सन्यासआश्रमा**,. May you choose **निवृत्तिमार्गः**: as the first option. Don't get worried. Swamiji says take **सन्यास**. don't feel bad. Next **श्लोक** is going to come that is going to give you consolation in this **श्लोक** it says renounce everything and be committed to **श्रवणं** ,**मननं** and **निदिध्यासनं**. So **मा गृधः-मा गृधः**: means don't desire **कस्य सविद्धनं** any form of wealth which refers to detachment and sanyasa path. And naturally many people will say that, we are not interested in sanyasa **मार्ग**, or we are not inclined towards sanyasa **मार्ग**. Or our set up is not conducive to sanyasa **मार्ग**. Remember to come to sanyasa even prarabdha must be favorable. Not only so many things are required. Prarabdha also must be favorable. Due to one obstacle or the other if the spiritual seeker is not able to come to **प्रवृत्तिप्रवृत्तिमार्ग** what can you do? The **उपनिषद** wants to say nothing lost. You can get **ज्ञानं** and **मोक्षा**. You need not become a **संयासि**. Remain where you are.

And still being in society in GA you can get liberation. How? that is going to come in the next **मन्त्रा**.

MANTRA NO.2

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे

So **bhagavat gita** is the ideal example. Where the teacher is a **ग्रहस्त**. The student is a **ग्रहस्त**. And there teaching has been compiled and presented by who has compiled **Gita, महाभारतम्? Vyasacharya**. LK was not only a **ग्रहस्त**. He was a **महाग्रहस्त**. **महाग्रहस्त** means 16008 wives. TF LK was a **महाग्रहस्त**. **Arjuna** was also not less. He also was a **महाग्रहस्त**: and of course Vyasacharya. TF it proves what? Knowledge is possible in **ग्रहास्ताश्रम**. Field also. That is why LK encourages Arjuna by saying, **जनकादया-** people like Janaka not only grahasthas they were rulers of the kingdom. they were great **jnanis**. As we find in **BU**, Janaka is the student of Yajnavalkya and he becomes a great **ज्ञानि**. TF what is the bottom line. **Grahasthas** can relax. But the **उपनिषद** gives a warning. **ग्रहास्ताश्रम** being **प्रवृत्तिप्रवृत्तिमार्ग** there will be lot of parivaram. So lot of things will be around. A **संयासि** doesn't have family society money home, nothing is there. But a **ग्रहस्त** has got **PORT**. **கொஞ்ச நாளாச்சு-** P means lot of possession, so many possessions. And O stands for what? Obligatory duties. After duties are there O. then R –so many relationships are there. Keeping all the relations in good mood is the toughest task of walking on tight rope. And TF relationships to be maintained. And finally transactions are there. So many functions to attend. At least you have to send some gifts. Or at least you have to send sms. You have to remember to do all these things. Otherwise it will be misunderstood. In your family wedding who all gave what all gifts you should have list. So that when there is a wedding in their house you can match the gift. All these you should keep. That means when **PORT** increases mental preoccupation also, increases. The primary disadvantage of port is mind is preoccupied, either with P, or O or R or T. and because of the mental preoccupation, pursuit of **ज्ञानं** becomes difficult. And you cannot avoid pursuing

ज्ञानं, because we have said ज्ञानं pursuit is common for a संयासि and ग्रहस्ता. संयासि has an advantage. No port. Whereas a ग्रहस्त has thedis disadvantage with this preoccupation, how can he or she, pursue ज्ञानं? And even if he attends the class, keeping the mind, becomes a task. It will go in between P or O it will go. In between 5 minutes -only perfect श्रवणं is done by whom? Your recorder. And many people are relaxed because of that. Even if we sleep, we can replay and hear after reaching home. Perfect श्रवणं is done by recorder. It records well. So how to avoid this preoccupation is the question. And the उपनिषदsays, the only method is by practice of कर्माउपासनयोग. कर्माउपासनयोग is the art of avoiding pre occupation. कर्माउपासनयोग is the art of avoiding preoccupation. LK tells in the 18th chapter.

मच्चित्तः सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि

We have so many duties and you are worried because so many obstacles are there. LK says surrender to me. Everything will happen well. Even if obstacles are there, this will also pass away. Because obstacles come because of कर्मा. कर्मा will come and go also. TF everything will go well. Don't worry.

मयि सर्वाणि कर्माणि संन्यस्याध्यात्मचेतसा ।

निराशीर्निर्ममो भूत्वा युध्यस्व विगतज्वरः ॥३-३०॥

mayi sarvāṇi karmāṇi saṁnyasyādhyātmacetasā ।
nirāśīr nirmamo bhūtvā yudhyasva vigatajvaraḥ ॥3-30॥

कर्माणिसन्यासअध्यात्मचेतसा निराशीर निर्मामो भूत्वा w/o anxiety you युध्यस्व-do your duty, विगतज्वरःज्वरः means mental anxiety or preoccupation. TF what is the remedy for preoccupation/ कर्म योग; don't ask me what is कर्मयोग? The entire BG repeatedly talks about. And उपनिषद students are supposed to remember BG. Better you keep it alive. And along with कर्मायोग,उपासनयोग also is important. Because in उपासन alone we learn to withdraw the mind at will. Because in उपासन, यम, नियम, आसन,

प्राणायाम, प्रत्याहार. प्रत्याहार means withdrawing the sense organs. Withdrawing the mind. Die to the family. Die to your profession. Die to the world. That is called sensory and mental withdrawal. And धारण- fix the mind on the object. Class, the

mind must be fixed there. Then **ध्यानं** and **समाधी** absorption. This training is given in **उपासन**.

So **कर्मायोग** is for practicing equanimity. Samatvam **योग** ucyate. And **उपासनयोग** is for practicing, withdrawal of the mind at will. Withdrawal of the mind from where/ not from class. From the worldly situations. Withdrawal at will and focussing on the **उपासन** or **श्रवणं**. TF the **उपनिषद** says, every **ग्रहस्त** must compulsorily practice **कर्मायोग** and **उपासनयोग** how long/ 100 years. Means what? Lifelong. There is no retirement. For all other things you can talk about retirement. A **ग्रहस्त** cannot afford to retire from **कर्मायोग** and **उपासनयोग**. Quality and quantity may come down because of age. But they are there.

And then the **उपनिषद** says, other than the **कर्माउपासनयोग** there is no other alternative methods, to avoid preoccupation. Obstacle. To avoid the obstacle of preoccupation, there is no other method other than, **कर्माउपासनयोग**. TF what is the advice? You can choose **प्रवृत्तिमार्ग**. But alongwith **प्रवृत्तिमार्ग** you have to choose **कर्माउपासनयोग** also. Look at this. **कर्माणिकुर्वन् एव- कर्मा** here refers to **कर्मायोग**. And **कर्मायोग** includes **उपासनयोग** also. This will be elaborated. Both these are **संक्षेप** ; capsules .synopsis. From the 3rd **मन्त्रा** onwards both will be elaborated. So **कर्माणिकुर्वन्** means **कर्माउपासनयोगं अनुतिष्ठन् एव**.

छतं समा जिजीविषयेत् May you continue to live of 100 years. 100 years is within quotation. Your full life. Maximum possible generally is 100. Because in the sastra human life is mentioned as, of 100 years.

पश्यैम शरदश्शतं जीवैम शरदश्शतं नन्दाम शरदश्शतं 0 years is the normal. And TF the **उपनिषद** says, may you desire to live your full life with what? **कर्माउपासनयोग**.

एवं त्वयी नरे- for a person like you, like you means what? Who has chosen **प्रवृत्तिमार्ग**? Who has chosen **ग्रहास्ताश्रम**, Tf so many responsibilities, so many

obstacles are there. And especially now our family is spread all over the world. TF continuously one thing or the other will be there. You cannot avoid, if you have chosen **प्रवृत्तिमार्ग**. Not that **निवृत्तिमार्ग** doesn't have problem. There also problems are there. PORT based problems are minimal. There will be some other problem. That is a different thing. But this is less only. TF **प्रवृत्तिमार्ग** if you choose, **एवं त्वयी नरेस्तिते सति**. If you have chosen, such a path, **इतः अन्यथाः नास्ति**. There is no remedy, other than, **कर्मउपासनयोग**. That is the only balm, .There is only medicine for mental anxiety. Mental worries. Mental preoccupation. Mental stress. And because of stress, varieties of physical problems also. TF **इतः अन्यथा- इतः** means a other than **कर्मउपासनयोग** any other path, **नास्ति** is not there.

येन कर्मन लिप्यते. By which you learn to be un-affected. **न लिप्यते** means what? Remain unaffected. Remain in equanimity. Remain w/o stress. No other path is there. This is the best stress buster. So if you have this you are distressed. If you don't follow it, you are distressed. De stressed by **कर्मउपासनयोग**. If you don't follow that distressed you are. So with this **प्रवृत्तिमार्ग** also has been summarised. Hereafter, he is going to elaborate both.

MANTRA NO.3

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः ।
ताँस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥३॥

So from the 3rd verse, up to the 8th verse, the **उपनिषद** talks about the **निवृत्तिमार्ग**, and the attendant **ज्ञानयोग** pursuit. **निवृत्तिमार्ग**, is exclusively connected with **ज्ञानं** only. In **प्रवृत्तिमार्ग**, **कर्म** is there. **उपासन** is there and **ज्ञानं**, you have to manage. Whereas in **निवृत्तिमार्ग**, exclusively it is dedicated to **ज्ञानं** only. TF the pursuit of knowledge is highlighted here. And before talking about **ज्ञानं**, the **उपनिषद** wants to talk about the significance of **ज्ञानं**. And what does it want to say? It says, **ज्ञानं**, is the only means of liberation. **तमेवं विद्वान् अमृत इह भवति. न**

अन्य पन्ता विद्यते अनाय.. Famous PSmantra. Only through ज्ञानं there is liberation. No other path. Don't talk about many paths for liberation. उपनिषदs do not accept many paths. Many paths are accepted for चित्त शुद्धि you can purify through several methods. It can be puja.it can be Japam. It can be Danam. It can be pilgrimage. You can do varieties of things. You have option. But for मोक्षा, it is एक साधना साध्यं. एक साधना साध्यं only one method.

And the उपनिषद TF wants to say, that if ज्ञानं is not there, whatever you do, you won't get मोक्षा. If a person, does noble कर्मs, including वैधिक कर्म, one can go to higher लोक through कृष्ण गति. He can go to स्वर्गलोक. And a person can practice उपासन, and can go to ब्रह्मलोक. Thus कर्म and उपासन, can give higher लोकाः, pleasures etc., but they cannot give, मोक्षा. Because, all those लोकाः are bound by time and space.

आ ब्रह्मभुवनाल्लोकाः पुनरावर्तिनो ऽर्जुन ।

Wherever you go no doubt you can enjoy. But thereafter again back to either भूलोक, or इमांलोकांहीनतरंविशन्ति-lower लोक. TF the उपनिषद wants to say that, anything you do, you are in samsara. And normally, those people who do कर्म and उपासन, are considered great by lay people. Because he is doing great pujas, and great Abhisheakm and Adi rudram and महा rudram and all. They are considered noble people. And those उपासका who mediate on deities are considered noble people. Thus we look upon कर्मी and उपासका are noble. This is our conventional approach. And these कर्मी and उपासका, will go to higher लोकाः, and they are considered to be nobler worlds because full of pleasure. All joy. பொங்கலோ பொங்கல் மாத்திரி. They are noble people. And they reach noble word. And those worlds are full of joy. And TF generally we say, they are all bright world. Because everybody showing all the 32 teeth. TF they are considered noble world and they are all brighter world. That is why the path is called sukla gati etc. thus normally, these people are considered noble. The लोकाः are considered noble and those लोकाः are considered bright. Now ईशावास्यउपनिषद wants to shake us and say that, it is not true. It wants to completely dismiss, this popular idea. And the

उपनिषद makes a diagonally opposite remark. It is a shocking remark, disturbing remark. First I will give you the literal meaning of the **mantra** to show how shocking it is. And thereafter I will tell you what the **उपनिषद** wants to convey.

It says, all those people who practice great rituals and **उपासन**s, they are all murderers. You think they are noble doing great job. They are all murderers or killers. *எல்லாருமென்னை முழிச்சு பார்க்கறேள் பாருங்கோ* - that is the idea. The **उपनिषद** wants to stare at me. Stare at the **mantra**. And then the **उपनिषद** says, they all will go to **असुरलोक**. normally what do we say/ they all will go to deva **लोक**. They all will go to **असुरलोक**. Second shock. Because **असुरलोक** means naraka **लोक** where there are caldrons of oil and people will be fried. TF **असुरलोक** means everybody is brightened. So all our conventional ideas **ईशावास्यम्** negates. They are not noble people. But murderers, and they go to **असुरलोक**. Second contradiction. And the 3rd one, that **लोक** is full of gloom. Full of darkness. It is not a bright world of joy. But it is a dark world of gloom. These are the 3 contradictions. Now we have to understand, how to understand this shaking statement.

The **उपनिषद** says, these **कर्मी** and **उपासका** murderers in what sense/ they have spent their time in **कर्म** and **उपासन**, they never came to **आत्माज्ञानं**. Even though satyam, **ज्ञानं**, **अनन्तं**, **आत्मा** is there inside, these **कर्मी** and **उपासका**, ignored the **आत्मा**, otherwise they should have come to **ज्ञानमार्गं** not coming to **ज्ञानमार्गं** is ignoring the **आत्मा**. And ignoring the **आत्मा** is as good as murdering the **आत्मा**. Because when you ignore the **आत्मा**, it is as good as non-existent. *கறெக்ட்தானே*. When you ignore the **आत्मा**, it is as good as non-existent. Because you don't derive the benefit from, the **आत्मा**. And TF the **उपनिषद** figuratively say, whoever ignores the **आत्मा**, and disown the benefit from **आत्मज्ञानं**, they have as though destroyed the **आत्मा**. A destroyed thing is useless. Why? Destroyed. An ignored thing also is useless. Even though it is very much there. TF an ignored thing and a destroyed thing are essentially the same, because both are useless. TF **आत्मा**, is as

though destroyed. TF all these noble people, the **उपनिषद** figuratively pouts. All these so called noble people have destroyed the **आत्मा**. TF what **हत्या** they have done, like go **हत्या**, **पशुहत्या**, brahma **हत्या** etc. they have done **आत्माहत्या**. They are suicides as it were. They have destroyed the **आत्मन**. TF the **उपनिषद** uses the word **आत्महत्या**; **जना**. So one contradiction is resolved. Not that literally they have killed. They have ignored the **आत्मा**

Then what is the next contradiction? It says they all will go **असुरलोक**. normally papis will go to **असुरलोक**. How do you say they go to **असुरलोक**. You can say they have done **आत्माहत्या**. TF they have done **पापं**. And TF they go to **असुरलोक** you can figuratively say. Now you know **ईशावास्य** is a tricky **उपनिषद**. In the introduction itself I said never study **ईशावास्य** in the beginning,. You will get **vairagyam** from the **उपनिषद**. So now how do you call, higher **लोकाः** as **असुरलोक**. The explanation is, **असुः** means **इन्द्रियाणि**. **असुः** has got several meanings. And one of the **sastric** meaning is **इन्द्रियाणि**. **इन्द्रियाणि** means what? Sense organs. And **रः** those who revel. **रमन्ते इति रः**. **असुषुः इन्द्रियेषु रमन्ते इति रः** So **असुरः** means what? Those who revel in sensory pleasures. And all the higher **लोकाः**, belong to **असुर**s because within quote, because once you got higher **लोकाः**, what will be there? In higher **लोकाः**, it is full of sense pleasures. It is full of sense pleasures. We have got music season only one month a year. There it is throughout. **रम्बा, ऊर्वशि, तिलोत्तमा** so many **अप्सरस** women are there. Each day one- one, dance program, music program. For drinking not the miserable local kola. They have got amrutam .supposed to be fantastic. TF once you go there, you feel like getting lost. TF those who enjoy sense pleasure are called **असुरः**. All these so called noble people, by going to higher **लोकाः**, they are going to spend their time in what? Not **आत्मा** dhyanam? Why? They don't know. TF they are called **असुर**. And those worlds are called **असुरलोक**: So the second problem is resolved.

Then what is the 3rd problem/ the **उपनिषद्** said all they are full of darkness. Naturally you will ask the question, do they also have power cut. Only we know we have power cut. The **उपनिषद्** says, -Remember **Sankaracharya** has written commentary on **dasa उपनिषद्सः**. TF we are able to understand all the **mantras**. Otherwise **Easavasya उपनिषद्** will remain un-openable. Based on **Sankaracharya's भाष्यं**, later acharyas elaborate and clarify. Now what is **अन्तेन तमसा?** Darkness. Darkness here means spiritual ignorance. Just as darkness covers the objects, similarly even in **स्वर्गलोक**, because of the darkness, called spiritual ignorance, there also, **आत्मा** will remain, concealed. Just as darkness conceals the existent object, **आत्मा** will remain concealed. In **deva लोक**, **आत्मा** will remain more concealed, because nobody will come for **उपनिषद्** class. Why because all the time enjoyment. TF all the time revelo revel. Why should they think of **Vedanta?** Generally people think of spirituality when some problem comes. Generally. Not all the time. When something happens suddenly swamis, astrologers and ashramas and BG. Somebody dies in young age. Or there is a huge loss. Even Arjuna never asked for knowledge from **LK. Jagat guru krishna** was available all the time. They went on world tour all the time travel they enjoyed. But **Arjuna** never asked,

शिष्यस्ते ऽहं शाधि मां त्वां प्रपन्नम् ।

And when did he ask? In the first chapter in the **महाभारत** war, he had to kill these near and dear ones. They are not even dead. He imagined a stage, when I will miss them. Then the sorrow overpowered, then alone people think of God. Swami and all. And TF when there are no problems, generally people don't think. And in **deva लोक**, you don't have much problem. Everybody is old age problem is not there. You are supposed to be sweet 16. In **KU**, we saw, **YDR** said I will not cause old age. TF you will be 16, 16, 16 and when **punya** is exhausted just disappear. How nice it is. TF when everything is so favourable scope for spiritual knowledge is minimal TF spiritually higher **लोकाः** are dark. How do you understand? Spiritually the higher **लोकाः** are dark. That is why we say, materialistic society might have all the wonderful things. But still we value India. Because it may be poor in all respects, it is spiritually it is bright. This is the idea. The exact meaning in the next class.

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

03. Isavasya मन्त्रांs 3&4 Notes 19012015

MANTRA NO.3

असुर्यो नाम ते लोका अन्धेन तमसाऽऽवृताः ।
ताँस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥३॥

In the first 2 मन्त्रांs, the उपनिषद् introduced the destination, of इश्वरज्ञानं as a means of liberation. And to reach that destination, 2 life styles also were mentioned. One is निवृत्तिमार्ग or सन्यासआश्रमा, and the other is प्रवृत्तिमार्ग or गृहस्तआश्रमा. And with regard to the lifestyle we do have a choice. But everyone will have to pursue ज्ञानं. After introducing the 2 मार्गंs, now from the third मन्त्रा, up to the 8th मन्त्रा, the उपनिषद् talks about निवृत्तिमार्ग or सन्यासआश्रमा, in which a person dedicates himself or herself, for the pursuit of आत्मज्ञानं. And TF, the उपनिषद् wants to talk about आत्मज्ञानं in these मन्त्रांs. But before presenting the आत्मज्ञानं, first the उपनिषद् wants to glorify the आत्मज्ञानं. And it wants to glorify by saying, that by ज्ञानं alone one can get liberation. Other साधनंs can purify the mind, prepare the mind. But they cannot give liberation. A person might be a ritualist who has performed several yagas,yajnas, पूजांs etc. or a person might have done, great उपासनंs also. But still with regard to आत्मा he is अज्ञानी. And the उपनिषद् points out that, even that person, will be a samsari only. Because he is ignorant. And the उपनिषद् presents the ignorance in a particular language for emphasis. These ritualists and meditators, have ignored the आत्मा, and TF they don't derive the benefit of आत्मा. Tf it is as though they have destroyed the आत्मा. Tf the ignorant people are called, आत्मा destroyers by the उपनिषद्. It is a metaphorical language, .nobody can destroy the आत्मा. Why? आत्मा is eternal and indestructible. But the उपनिषद् uses the language, these people are

destroyers of **आत्मा**. We have to put in inverted commas. What is destroying/ ignoring the **आत्मा**, is as good as destroying because they won't get the benefit. And If the word **आत्महन**; finally means **आत्मअज्ञानी**na: and these self-ignorant people, will not get **मोक्षा**, the **उपनिषद** wants to say. And for that it says, they will get **पुनरजन्म**. But because of their rituals and **उपासन**s, **पुनरजन्म**, will not be in **मनुष्य लोक**. But they will get **पुनरजन्म**, in higher **लोकाः**, like **स्वर्ग**, **ब्रह्म लोक** etc.

And then the **उपनिषद** points out, eventhough they go to **ब्रह्म लोक**, still they will be **संसारी** only because they have not gained **आत्मज्ञानं**. TF **अज्ञानं** continues. And since the **अज्ञानं** continues, **संसार** also continues for them. TF the **उपनिषद** says, even the higher **लोकाः**, are darker **लोकाः**. Ore figurative language. First it said ignorant people are destroyers of **आत्मा**. Now it says, even the higher **लोकाः**are, filled with gloom and darkness. Again, another figurative expression to indicate that their ignorance continues there also. TF **संसार** also continues. The continuation of ignorance and **संसार**, is indicated by the word, **अन्धेन तमसा**. Blinding darkness is there. And not only that. They are all in a world which belongs to **असुराः**. They are all in **असुरलोकाः** and not **देवालोक**. Again the word **असुरलोक** within inverted commas that is why I said in **ईशावास्य** almost every word will have special meaning. And here the word **असुरलोक** means what? The world of extroverted sense pleasures. Where they get joy not from themselves, the **आत्मा**. But they get from the external world, sense pleasures. **अस्** means sense organs. **र** means reveling. **असूर्यलोक**; means reveling in the external sensory pleasures.

And the **संसार** continues because, due to self-ignorance, they will enjoy the higher **लोकाः** for some time, and how long will be their enjoyment. **कर्मफलं**, and **उपासनफलं**, **पुण्यं** –as long as it lasts, they can enjoy. But again, they will have to fall, down. And not only will they have to fall down, even before falling down the worry starts. What worry? Count down. I am going to fall. TF as long as **अज्ञानं** is there, **कर्म** cannot solve the problem of **संसार**. **उपासन** cannot solve the problem of

संसार. But that doesn't mean कर्म is useless. Very careful. उपासन is useless, we don't say. कर्म is useful, for purifying the mind. उपासन, is useful, to make the mind, un-preoccupied. Preoccupation is the biggest obstacle. To get a mind which is un-preoccupied and un-distracted, उपासन is useful साधन. TF the message is practice कर्म, practice उपासन. But don't stop with that. You have to come to आत्मज्ञानं. Then alone liberation is possible,

So naturally the question will be what is that blessed आत्मा. The nature of आत्मा is going to be described from, the 4th श्लोक onwards. 4th to 8th, 5 श्लोकः, is आत्मस्वरूपवर्णनं. Up to this we saw in the last class. Continuing, मन्त्रा 4

MANTRA NO. 4

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमषेत् ।
तद्वावतोऽन्यानत्येति तिष्ठत्स्मिन्नपो मातरिश्वा दधाति ॥४॥

So the उपनिषद् begins with आत्मस्वरूपवर्णनं. Here also the उपनिषद् doesn't directly describes. It uses the language of contradiction, the language of paradox. From which we have to extract, the message. And TF first we will study the nature of आत्मा, independently. Based on the method we have adopted before. I have discussed this before. We have to remember. What is the first step, we have to adopt? We have to compare our body and the external world. And when we compare our body and external world, we find 5 features common to both. 5 features common to both. What are those 5 features? द्रिस्यत्वं, बौधिकत्वं, सगुणत्वं, सविकारत्वं, and आगमापायित्वं? What do we mean? You are supposed to know. But anyway I will summarise. द्रिस्यत्वं means both are objects of experience. Both mans which? The external world, as well as the body, are objects of experience. 2. बौधिकत्वं-both of them are made up of matter. पञ्चभूतकार्यम्. बौधिकं means product of the 5 elements. Both means again what? The external world also, the body also, made up of elements only. No.3. सगुणत्वं. Both of them are endowed with different properties or attributes. This is the 3rd common feature.

And what is the 4th common feature? **सविकारत्वं**. Both are subject to continuous, transformation, modifications, subject to change. World is also changing. Body is also changing. Mind – we will have to extend to mind also later. So both of them are **सविकारं**, subject to change. And both of them have the 5th common feature. **आगमापायित्वं**. Available only in the **जाग्रतअवस्था**, the waking state. The body is available for me. In my **जाग्रतअवस्था**, this world is also, available for me. Only in **जाग्रतअवस्था**. **जाग्रतअवस्था** means what? In the waking state. The moment I go to dream or sleep, neither the world is available, nor is the body available for others will see the body. But for me both are not available. TF body and world are very, very similar in all essential features. From this what is the conclusion, we have to make? TF both of them are **जडं** or insentient. World also, this wall, this floor, this fan, all of them are insentient. TF body also, by nature must be what? Insentient. **शरीरंजडंस्यत्वात्बौधिकत्वात्, सगुणत्वात्, सविकारत्वात्, आगमापायित्वात्**. Like what? **wall vat**. Like a wall. And later we have to extend the same for the mind also. Mind is also object of experience. **द्रिस्यत्वं**. Mind is also according to **शास्त्रं** made out of **पञ्चभूतानि**. Only difference is **पञ्चसूक्ष्मभूतानि**. Subtle elements. Mind also, has got **सगुणत्वं**, its attributes. And mind is subject or change or not? It has **सविकारत्वं**. And the 5th one is it is available in **जाग्रत** and **स्वप्न**. In **सुषुप्ति** the mind is not available. TF that is also, subject to **आगमअपायित्वं**. **आगम** means what? Available in a particular state. **अपये** means it goes, when that state goes away. TF the conclusion that we arrive at is both body and mind are insentient, by nature. This is step no.2. First step is similarity you note. The second step is conclusion you arrive at. The conclusion being, both are insentient.

Then the next step is eventhough body and mind are naturally insentient, my experience is that both of them are sentient. Naturally both of them are insentient. But experientially we find, both of them –if it becomes insentient you have to go, some diabetic, neuritis you will have some problem. TF eventhough both of them naturally insentient, they appear sentient for me. TF they must have, borrowed sentiency. That is the 3rd step. Both are naturally intrinsically insentient. TF their sentiency must be borrowed. What is the example you should remember/

moon doesn't have light of its own. Because it is not even a planet. It is only a satellite. It doesn't have light of its own. But on pournami night, I experience, a bright moon, brightness is not intrinsic to the moon. And if it appears bright, the brightness must be what? Borrowed from some other source. From where it borrows .that is not our concern. Surya. What I want to emphasise is it has borrowed. Similarly BMC is like a moon, .it has got borrowed sentiency. This is the 3rd lesson.

And what is the 4th lesson? If they have got borrowed sentiency, there must be someone to lend. How can you borrow money, unless there is a **Denabank**? So **Dena**இருந்தாதானே **Lena**நடக்கும். And that principle which lends sentiency, to the insentient, body mind complex, is called **आत्मा**. That principle, which lends sentiency, to the insentient, body mind complex, is called **आत्मा**. Then the next lesson is what should be the nature of that **आत्मा**? We have done this before. I am doing HW aloud. Because you have no time for HW. I am loudly doing the home work, you are supposed to do. What should be the nature of **आत्मा**/ very simple. If the body mind complex has got borrowed sentiency, and **आत्मा** is lending that, the nature of **आत्मा** must be diagonally opposite to the nature of BMC. Why? Because if **आत्मा** also has the same 5 features **द्रिस्यत्वं** **तत्वं** **सगुणत्वं** and **सविकारत्वं**, then **आत्मा** will also become **जडं**. TF since **आत्मा** should not be **जडं**, if **आत्मा** is also **जडं** it will require some other thing. TF since **आत्मा** cannot afford to be **जडं**, it should have 5 features, opposed to the opposite of the other 5 features. So what are the 5 features of **आत्मा**? That also we have seen. 1. **अदृश्यत्वं**. It is never an object of experience. Ever the experiencer, never the experienced. It is **अदृश्यत्वं**. Or **दृक्स्वरूपत्वं**. And what is the second one? **अबौधिकत्वं**-it is not a material entity. **आत्मा** is not a material entity. That is why, material sciences cannot study the **आत्मा**. Because material sciences can study what? **எண்ண கேள்வி**? They can study only matter and material. **आत्मा** being non material spirit, it is not available. It is **अबौधिकम्**. Non-material or spiritual principle. This is the second one. What is the 3rd one? **सगुणत्वं** opposite. You should not say **असगुणत्वं**, it is opposite is **अगुणत्वं** or **निर्गुणत्वं**. **आत्मा** doesn't have any attributes

or properties which are natural to matter and material. All those properties are not there. It is निर्गुणम्. And what is the 4th one? अविकारत्वं. What is the opposite of अविकारम्? असविकारम्. சொல்லப்படாது. So सविकारं. Sorry, सविकारत्वात् opposite cannot be असविकारं. We should say अविकारम्, or निर्विकारत्वं. What do you mean by that? आत्मा is not subject to any type of modification. It is non-changing witness of, all changes. It is non changing witness of all the changes belonging to the external world. It is the non-changing witness of the changes belonging to the close body. And it is the non-changing witness of the changes belonging to the closest mind also.

So निर्विकारत्वं. And what is the final one? अनागमअपायित्वं. Never subject to arrival and departure. So अदृश्यत्वं, अबौधिकत्वं, अगुणत्वं, अविकारत्वं, अनागमअपायित्वं is the nature of the आत्म. The existence of the आत्मा can never be doubted, why? It cannot be doubted, why? Because it happens to be I the very experiencer. अदृश्यत्वं means the experiencer. Every experience proves the existence of non-experinced experiencer. நண்ணா இருக்கா பாருங்கோ . Every experience proves the existence of the experiencer who is not an object of experience. Just as every picture is the proof of –can you fill up the blank?-the camera, which is not there in picture should not say. Every picture is the proof of the camera, which is not in the picture. Every experience is the proof of the experiencer, who is not in the objective world. This is the nature of the आत्मा. Which is described in all the उपनिषदs. ईशावास्य is also going to talk about several features of this आत्मा. In this particular श्लोक, 2 features are going to be highlighted, by using contradictory language. And what is the contradictory language? So the उपनिषद says, आत्मामनसा; जवीया: - जवीया: means faster. We know the mind can move very fast. In one second it can go home in T.Nagar and come back. It can go to moon and come back in thought. TF mind, is known for its, fast movement. मनोवेगं there is an expression. The उपनिषद says, आत्मा moves, faster than, the mind. आत्मा moves faster than the mind. मनसा; जवीया: faster than the mind. We don't understand. That is why ईशावास्य. So it is another mysterious expression. Then the next mysterious expression is, देवा; नेन आप्नुवन-

the sense organs also, cannot reach that **आत्म**, to objectify. Here the word, **देवा**; has special meaning. I said almost every word has special meaning in **ईशावास्य**. Here the word **देवा**; doesn't mean celestials like **इन्द्र, वरुण**. **देवा**; means the sense organs. And **Sankaracharya** justifies also. Why are the sense organs called **देवा**;. In **Sanskrit** the word **देवा**; is derived from **दिव** to shine to be brilliant. So **देवा**; the shining one. Sense organs are said to be the shining ones because they reveal the objects. Whatever reveals, whatever illumines the objects, is called, a shining one. **TF deevyati prakasate prakasayati iti indriyani**. The Sense organs run fast to meet the **आत्मा** and reveal the **आत्मा**. Sense organs are not able to catch up with **आत्मा**. Why sense organs cannot catch up with **आत्मा**? Because it is faster than the mind itself. So **TF देवा: नाआप्नुवन्**. Because **पूर्वअर्षत**. Because it always went ahead. It always went ahead. **TF** by the time, sense organs, reach here, it would have gone there. **TF** it is a chase of sense organs. OK. I know you have not understood the meaning. Finally I am going to resolve the paradox. I am just giving you the running translation of the **मन्त्रा**. Then we will see what the **उपनिषद** is trying to communicate. And the 3rd description in the 3rd line is **तत् धावताः अन्यान अत्येति**- it overtakes , anything, which moves faster. **धावताः** means what? Running thing. It may be a running person, running horse, running cheetah, running leopard. **अत्येति** the **आत्मा** overtakes. Thus **आत्मा** is the fastest mover. 3 portions to say, **आत्मा** is the fastest mover.

And then the **उपनिषद** puts a bombshell, saying in the first line **अनेजत्**- really speaking it doesn't not move at all. Really speaking, it doesn't move at all. And **एजत्**. **एज्** means to move. **अनेज्** means nonmoving, stationary. So what is the description?. **आत्मा** is non-moving and it moves faster than the mind ,sense organs anything. **எண்ண பண்ணது??** What can we do? Normally what do we do? It is cock and bull humbug mumbo jumbo. Throw away **ईशावास्य**. **Sankaracharya** says don't do that. **वेद** has got some message to give. So explore .you can get. **TF** 2 messages.

The first message is that **आत्मा** is all-pervading. **आत्मा** is all-pervading. And remaining, all-pervading what does **आत्मा** do? It lends 2 things for the entire **अनात्माप्रपञ्च**. It lends 2 things, to the entire **अनात्माप्रपञ्च**. Material world. What are those 2? One we have already seen. It can give consciousness to the body the mind the sense organs etc. and another is it lends existence also. Because **अनात्मा** , doesn't have existence of its own. And TF wherever **अनात्मा** travels, in all those places, **आत्मा** is ready. Waiting. Why, **आत्मा** is ready, because it is all-pervading. TF wherever **अनात्मा** goes **आत्मा** is ready waiting like **ATM** card. It is waiting there to bless, the mind, or sense organs, whichever travels anywhere. **आत्मा** is already waiting there, to give **सत** and **चित**. And since **आत्मा** is already available to bless the **अनात्मा**, the **उपनिषद्** poetically imagines, **आत्मा** has as though gone faster. Like a pilot team. When big **महात्मा** travel. Big **महात्मा** we need not say. **महात्मा** means big. ok when **महात्मा** s travel they won't straightaway go the place. There will be already a team which travels in front getting everything ready including **poornakumba**. Like that **आत्मा**, like a pilot, travels faster as though. **Sankaracharya** says, you add the word, as though it travels. And everywhere it is present, wherever the body goes. Wherever the mind goes. Wherever the sense organs go. After death the jiva may go to any world. Everywhere **आत्मा** has travelled before with inverted commas "as though" what purpose. To bless. It gives sat and cit. and TF the first message behind the paradox is **आत्मा** is everywhere ready to bless the **अनात्मा**, by giving sat and cit. and that is why I say ATM ma/c also is shortened version of **आत्मा**. You can draw money. Similarly from **आत्मा**, you can draw sat and cit. this is message no 1. So whether you understood the explanation or not, remember the bottom line, **आत्मा** is all-pervading.

And what is the second, indirect message conveyed? It says, mind travels and **आत्मा** travels faster than the mind. That means mind cannot travel and reach the **आत्म**. And if it cannot travel, and reach the **आत्म**, it can never know the **आत्मा**. It is not an object of the mind. Because mind cannot grasp the **आत्मा**, And it is

conveyed in a poetic language. Why it cannot catch the **आत्मा**? So somebody asked. The children will have all the time this fun. Between heat and cold, which is faster? The children. And you will think of all kind of things. They will say heat is faster. Then you will ask why? Because you can catch cold. TF something like the children's joke the **उपनिषद्** is also enjoying. Mind cannot catch the **आत्मा**. That means if the mind attempts to grasp the **आत्मा**, know the **आत्मा**. **यथो वचो निवर्तन्ते अप्राप्यमनसा सःआत्मा** is inconceivable. Un-graspable by the mind. And the same explanation can be extended to the sense organs also. Sense organs travel to know to grasp the object. And **आत्मा** travels faster than the sense organs. That means what? Sense organs can never capture the **आत्मा**. It cannot know the **आत्मा**. Tf what is the second message? Indriya **मनो** agocharatvam.it is inaccessible to the mind and sense organs. It is not the object of mind and sense organs.

In Kenopanishad, न तत्र यच्चक्षुषा न पश्यति येन चक्षुषि पश्यति

eyes cannot see the **आत्मा** because **आत्मा** is not the object of the eye. It is behind the eyes, lending consciousness to the eyes. Tf what is the second message. Whether you understood the explanation or not what is the bottom line to be noted. **आत्मा** is not an object of mind and sense organs. **सर्वप्रमाणअगोचरं**. Otherwise the technical word is **अप्रमेयं**. **अप्रमेयं**. **अप्रमेयं** means not an object of any instrument of knowledge.

So what is the first message? **सर्वव्यापकं** or **सर्वगतं**. And what is the second message? **अप्रमेयं** in the **BG** we had both **अनाशिनोप्रमेयस्य**

In the second chapter and **नित्य सर्व गत स्थाणुः**. That **सर्वगतत्वं** and **अप्रमेयत्वं** are pointed out. So this is the significance of the first 3 lines. Now look at the first 3 lines.

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् ।
तद्भावतोऽन्यानत्येति तिष्ठत्स्मिन्नपो मातरिश्वा दधाति ॥४॥

अनेजदेकं मनसो जवीया नैन्देवा आप्नुवनपूर्वमर्षत्. तद् धावतोऽन्यान अत्येति तिष्ठत्तु. It remains and travels faster than everyone. And then the next message is bodies are many. Minds are many. Sense organs are many. **आत्मा**, so naturally we will

think what? Many, many. **आत्मा**. many we will think because everyone requires **आत्मा** to bless the mind. I have a **आत्मा** to bless my mine. You must have a, **आत्मा** to bless your mind. TF naturally we will think **आत्मा**'s are many. Even philosophers have concluded that. **Sankhya** talks about many **आत्मा**. **योग** talks about many **आत्मा**. **न्यायवैशेषिका** all of them **उपनिषद** says, **आत्मा** the consciousness happens to be one behind all the bodies, all the minds and all these sense organs. TF **एकं**. Where the word **एकं** does comes first line **अनेजदएकं**. So **आत्मासर्वगतः**; **.आत्माअप्रमेयः**; **आत्माएकः**;

And now the **उपनिषद** goes to a very big leap, saying that this **जीवात्मा** alone, is none other than the **परमात्मा**.

This **जीवात्मा** alone is none other than the **परमात्मा** which governs and controls the entire creation. So this **जीवात्मा** is none- ikyam- so the 4th line is a maha vakyam. In this **श्लोक** itself MV is there. This JA is PA. but that also, the **उपनिषद** doesn't directly say. Now again the **उपनिषद** gives us indirect knowledge. Look at the 4th line. Every word has got different meaning. Thanks to Sankaracharya we are able to decipher the word **मातरिश्वा** in the 4th line means **वायू**; **मातरिश्वा** means **वायू** the wind. **मातरीआकाशेश्वयतिइतिमातरिश्वा**. That freely moves in the sky, in the space is called **मातरिश्वा**. What is that? The wind. And by extension, **वायू** represents **समष्टिप्राणाः**. Because we are breathing what? **वायू** only. Tf **मातरिश्वा** = **वायू**. **वायू** = **समष्टिप्राणाः**. And **समष्टिप्राणा** if you remember TB by mistake, by chance you remember, **समष्टिप्राणा** represents **हिरण्यगर्भतत्त्वं**. So **हिरण्यगर्भतत्त्वं**, that Lord **हिरण्यगर्भ**, so **मातरिश्वा** means **हिरण्यगर्भ** final meaning. And the next word is **अप**; **अप**; means waters. And in this context waters means what? Water can be anything. And TF again **Sankaracharya** based on ritualistic context he arrives at the meaning, **कर्माणि**, all the activities. **अप**; means **कर्माणि**. In the **वेद** such a usage is there. And why **कर्म**s are called water in the ritualistic language because whatever Vedic or ritualistic you want to do, the first thing you require is what? Water. Any **कर्म**, **आचंय**. **अच्युतायनमः**; **अनन्तायनमः**;

गोविन्दायनमः; you have to start. And in between also, several times water is heavily used. For purifying all the पूजा material, भूर भुवः सुवः again we use water. At the time of conclusion also, again आचंय. If since waters are the primary, factor involved in all the rituals, it symbolically refers to कर्माणि. Which means activity. मातरिश्वाअपः दधाति. हिरण्यगर्भ does all his roles activities properly. हिरण्यगर्भ does all his roles properly. And what is the role of हिरण्यगर्भ? Governing the entire universe by maintaining the universal law. The movement of surya, planet ,seasons all these cosmic natural forces, हिरण्यगर्भ is in charge. And हिरण्यगर्भ does everything properly because of the blessing of someone. हिरण्यगर्भ also performs his duties, because of the blessings of some one. And you know what is that some one? This आत्मा. If this जीवात्मा only, which is none other than परमात्मा, blesses the हिरण्यगर्भ to do all his activities. If who am I? Whether you are able to swallow or not. I am not the world. I am not the body. I am not the mind. I am the consciousness behind not only this body. But I am the consciousness behind everybody. In fact I am the conscious behind every creation including हिरण्यगर्भ. And I alone bless हिरण्यगर्भ to do all the activities. That means I am the support of the entire creation. So how do we start वेदान्ता? I am in the creation. And how do we end वेदान्ता? The entire creation is in me. And blessed by me, sun is rising blessed by me. The wind is blowing. Everything happens because of me. If what are the 4 descriptions now?

आत्मासर्वगतः; आत्माअप्रमेयः; आत्माएकः; आत्माएव जगत अधिष्ठानं. or विश्व आधारः. आत्माविश्व आधारः More in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शांतिः शांतिः शांतिः ॥

04. ईशावास्य Notes मन्त्राs 4 to 7 26012015

MANTRA NO.4

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् ।
तद्वावतोऽन्यानत्येति तिष्ठतस्मिन्नपो मातरिश्वा दधाति ॥४॥

From the 3rd verse, up to the 8th verse, the **उपनिषद्** is summarizing, the **ज्ञानयोग** part of spiritual journey. **ज्ञानयोग** consisting of 3 things. **आत्मस्वरूपं**. **आत्मस्वरूपज्ञानं**. And **आत्म स्वरूपज्ञानफलं**. The nature of **आत्मा**. Knowledge of the nature of **आत्मा**. And the benefit of that knowledge. First the nature of **आत्मा** is being discussed in the 4th मन्त्रा we saw the essence. 4 aspects of **आत्मा** are revealed. First one **आत्मा, एकः**. Eventhough bodies are many, the consciousness principle which blesses the body, which enlivens the body, that consciousness, happens to be one. And the second description is **आत्मा** is all-pervading, and TF wherever the **अनात्मा** travels, whether it is body, or mind, or sense organs, wherever the **अनात्मा** travels, **आत्मा** is already there to bless the **अनात्मा**, with consciousness and existence. And TF **आत्मा** is **सर्वगतं**, all-pervading. Then the 3rd description is that **आत्मा** cannot be, accessed by any of the organs of knowledge. Whether they are Jnanendriyams or anta**कारणम्**, the mind. None of them can catch up with **आत्मा**. Access the **आत्मा**, because it is not an object of knowledge. TF the 3rd description is **अप्रमेयः**., **एकः**., **सर्वगतः**., and **अप्रमेयः**.. And the 4th and final description in the 4th line is that, this **आत्मा**, the **जीवात्मा**, is non different from **परमात्मा**. TF as **परमात्मा**, it blesses all the devatas to do their functions. All the **devatas**, including **hiranyagarbha** or **Brahma**, all of them are functioning because of this **आत्मा** alone. And TF, **आत्मा** is non- different from, **ईश्वरा**, which is an indirect **Mahavakyam**, I said. **ईश्वरा अभिमानः**. These are the 4 features of **आत्मा**, described in the 4th मन्त्रा.

MANTRA NO.5

तदेजति	तन्नैजति	तद्दूरे	तद्वन्तिके	।
तदन्तरस्य	सर्वस्य	तदु	सर्वस्यास्य	बाह्यतः ॥५॥

So this 5th **मन्त्रा** is almost a repetition of the 4th **मन्त्रा**. The first part **तदेजतितन्नैजति-आत्मा** doesn't move at all. at the same time it moves as though. So this one is same as in the previous **श्लोका**. Without moving, it travels faster than, all the sense organs, and the mind. And remembering the previous **श्लोका**, this paradox conveys, **आत्मा** is all-pervading and not accessible to the sense organs, and the mind. TF **व्यापकः** and **अप्रमेयः**. The same must be taken from the previous **श्लोका**. Or you can take it in another way also. **आत्मा** doesn't move at all. And **आत्मा** moves also. **उपनिषद** uses the paradoxical language. This paradox can be resolved by looking at it from 2 different angles. **आत्मा** in the form of original consciousness, doesn't move at all, it is all-pervading. But the very same **आत्मा**, is reflected in the body mind complex, and as **चिदाभासा**, the reflected consciousness, it is available in the body mind complex, which serves as a mirror. And when the body mind complex moves, the consciousness also, appears to move. Eventhough it doesn't move, but it seems to move because of the movement of the reflecting medium. And what is the example? Suppose there is the original sun, up above in the sky, and you have a mirror down below. Now there are 2 suns. One is the original and the other is reflected in the mirror. The original stays where it is. It doesn't move. But when the mirror is carried from one place to another, the reflected sun also, seems to travel, alongwith the mirror. TF **बिम्बसूर्यः तिष्ठति. प्रतिबिम्बसूर्यः; चलति.** Similarly **बिम्भचैतन्यंनैजति. प्रतिबिम्भचैतन्यंनैजति.** From 2 different angles, the **उपनिषद** says **तदेजतितन्नेजति.** And **तद्दूरेतद्वन्तिके-** tat means the **आत्मातत्त्वं**, which is being explained is very, very far away, again. Another paradox, the **उपनिषद** uses. It is very far away. Then naturally we will wonder how to go and reach. Which mode of transport I should take, we will be wondering. But before we can decide, the **उपनिषद** says, really speaking, **आत्मा** is very, very close. **तद अन्तिके** means it is very, very close,. Now

how do you resolve this paradox or contradiction? Throughout **ईशावास्य** we will get things like that. Sankaracharya resolves this contradiction by saying, really speaking **आत्मा** is neither far away from me, nor it is near me. Why? **आत्मा** is neither far away from me nor near me, because **आत्मा** is me. So where is the question of being far or near. Something other than me can be farther or closer. But I cannot be. But still the **उपनिषद्** uses this expression. Sankaracharya says, to convey a particular idea. What is that? For an ignorant person, who is searching for **आत्मा**, and keeps on travelling in search of **आत्मा**, the **आत्मा** will become farther and farther. Because the very searching will deny the **आत्मा**. The very searching will deny the **आत्मा**. Why the searching will deny the **आत्मा**? Because he has concluded **आत्मा** is an object which is a fundamental mistake. When you do a searching based on a mistake, the searching will never be successful. TF, **आत्मा** will, become farther and farther as it were. Because search will not be successful.

Remember the **mahamakam** tank. This **ब्रह्मन्** was taking bath and the ring slipped and fell into the tank. And he wanted to search for. And he found it is very, very crowded. TF decided this is not a convenient place to search. TF he went to another tank which was not at all crowded. TF comfortable he started searching. And there were some other people walking and they saw this person searching for something. They asked what you are searching for. He said I dropped my rings. They said we will also do some karma **योग**. They wanted to do some PMY. TF they also joined the search. Soon many people were searching. Then one intelligent person came, OK you dropped the ring. Where did you drop? He said, I dropped in that tank. Then why are you searching here? This is the comfortable place to search.

So a misdirected search will never succeed, our search for **आत्मा**, is also misdirected, because we think **आत्मा** is some object or the other. And TF for the misdirected searchers, **आत्मा** will become, farther and farther. Indicating what? They will never find the **आत्मा**. TF Sankaracharya uses only one word. I am talking too much. It is farther for the ignorant. For the ignorant people, not only it is far, the more they search, the farther it will become. On the other hand, the one who

stops and studies the scriptures, on who stops searching and studies the scriptures what he will discover/ **आत्मा** is not far away. In fact **आत्मा** is not even near. In fact **आत्मा** is **तद तवं असि श्वेतकेतो**. TF for the wise person, the **उपनिषद** says, **आत्मा** is the closest one. **अन्तिके** means what? The closest. Closest means what? The distance between me and **आत्मा** is zero. No distance at all.

And the second line **तदन्तरस्यसर्वस्यतदसर्वस्यबाह्यतःःचआत्मा** is inside , everyone. **अस्य सर्वस्य अन्तरःः. अन्तरः** means within. So **आत्मा** is within everyone as what? The consciousness principle. What type of consciousness? Which is not apart, product, property of the body. Which pervades and enlivens the body. Which is not limited by the boundaries of the body. Which continues to exist even after the fall of the body. That consciousness inside everyone, is the **आत्मा**. And once you say, **आत्मा** is inside, we will conclude that **आत्मा** is a finite entity. Because whatever is inside must be smaller than the body. Anything inside a box must be smaller than the box. So **उपनिषद** immediately says, it is not only inside, but it is also outside. **सर्वस्य a , बाह्यतःः cha**. Like the space which is inside the hall and outside the hall. In the beginning of **वेदान्ता**, we say look within. It is all for junior students. We say look within. Later we say, it is not to be looked within. But it is without also. So **सर्व** gata: of the previous **मन्त्रा**, is reinforced here. So what are the descriptions in the **श्लोका.आत्मा** is moving from the stand point of the reflection. **आत्मा** is non-moving from the standpoint of the original. **आत्मा** is far away for the ignorant. **आत्मा** is close by for the wise. **आत्मा** is both inside and outside.

MANTRA NO.6

यस्तु सर्वाणि भूतान्यात्मन्येवानुपश्यति ।
सर्वभूतेषु चात्मानं ततो न विजुगुप्सते ॥६॥

So these 2 **मन्त्रा**s are very, very important and profound **मन्त्रा**s. No 6 and no 7. The central **श्लोका**s of the entire **ईशावास्यउपनिषद**. And Sankaracharya quotes these 2 **मन्त्रा**s very often. And the **ज्ञानफलं** is also mentioned in this. And here

also, the **उपनिषद्** uses, the language of contradiction. It says, the world, is in **आत्मा**. And, immediately it reverses and says, **आत्मा** is in the world. So everything is in the **आत्मा**. **आत्मा** is in everything. Naturally we wonder how it is possible. Suppose you have got a vessel and water inside. You can say, water is in the vessel. But you can say the water round. You cannot say the vessel is in water. If the first statement is right the second statement is wrong. We are all in the hall. Correct. But you can say the hall is in us, you cannot say. But **उपनिषद्** again uses the language of contradiction. Everything is in **आत्मा**. **आत्मा** is in everything. Now what is the message conveyed? 21.50. The message conveyed is **आत्मा** is the cause of everything, **कारणम्**. And everything is **कार्यं**. The **कार्यं**, **कारणसंबन्ध**, between **आत्मा** and everything, that is **अनात्मा**, is revealed through this. And if **कार्यं**, **कारणसंबन्ध** is understood, this seeming paradox can be resolved. How do we resolve? We go the example. What is the example? Gold is the cause. And all the ornaments are the products or effects. So gold and ornaments, have got what relationship? **कारण**, **कार्यं** or **कार्यकारणसंबन्ध**. And this I can present in this language of contradiction. I can say, all the ornaments are in gold. All the ornaments are in gold which means ornaments being products, they are based on what? Products are all based on, supported by the **कारणम्** alone. Because **कारणम्** alone supports the **कार्यं**. All the ornaments being **नाम** and **रूप**, they are all based on gold. TF I can say, all ornaments are on or in gold. That means based on gold. TF when I say ornaments are in gold it means gold is **सर्वआधारं**. All waves are in water when I say water is the **आधारं** the support the base of all the waves. So **सर्वआधारत्वं**, how do I convey? Ornaments are in gold. Now, I can reverse that. I can say **कारणम्** alone, gold alone is in all the ornaments. Opposite of the first one. Gold is in all ornaments. When I say gold is in all ornaments what I want to convey is, as the cause gold alone is the content, the essence of all ornaments. Correct that. **कारणम्** alone is the essence of all the **कार्यं**s. Like what? Wood is the content of all the furniture. Water is the content of all the waves. Clay is the content of all the earthenwares. **कारणम्** is the content or the essence of all the **कार्यं**s. TF how do I say? **कारणम्** is in all the **कार्यं** as its very essence. **सर्वसाररूपेण**.

सर्वसाररूपेण. TF I can say both. When I say ornaments are in gold, gold is सर्वआधारं. When I say gold is in ornament it means gold is सर्वसार; रसः the content. Similarly the उपनिषद् says, everything in the creation is in आत्मा when you says आत्मा is सर्वआधारं.

Everything is in the आत्मा , means இது வரை சொன்னதெல்லாம் புரிஞ்சுதோ இல்லையோ-but note down when I say everything is in आत्मा when I say, it means आत्मा is सर्वआधारः. आधारः means support. And when I say, आत्मा is in everything it means आत्मा is the content, the essence, the सार of all these things. And this relationship is possible, only between कारणम् and कार्यं. And TF the उपनिषद् says, सर्वाणिभूतानिआत्मानि पश्यति. = a wise person knows, आत्मा is सर्वआधारः आत्मानि पश्यति means आत्मा is the support of all. As what? As the कारणम् of all.

And the second part is सर्वभूतेषुचआत्मानंपश्यति-he sees the आत्मा in every entity. Means as the कारणम्. आत्मा is the content, the essence the अन्तर्यामि. Another word we use is अन्तर्यामि of the entire creation. And since आत्मा is the content, it is called, अन्तर्यामि, सारः रसः etc. so this कार्यकारणसंबन्ध between आत्मा and अनात्मा, यः अनु पश्यति. Whoever understands? And how to understand? अनु पश्यति. That अनु is there, indicating by going through, the systematic teaching, given by guru sastra upadesa. अनु means backed by guru sastra upadesa, consistent and systematic study, of vedantic scriptures, not for one day. For a length of time, under the guidance of a competent acharya is called अनु. If a person goes through that, पश्यति. What does he see? The entire world is a product, and आत्मा is कारणम्. And in this context we should remember the

तस्माद्वा एतस्मादात्मन आकाशः संभूतः

Taitriya vakyam.,

आकाशाद्वायुः

|

. Etc.

आत्मा is the कारणम्, the entire universe is the कार्यं. And that is also not enough. If you say, आत्मा, is the कारणम्, कारणम् means what? I am not translating. Suddenly I get a doubt. कारणम् means cause. कार्यं means a product. It is not

enough you say, **आत्मा** is the **कारणम्**. Then we won't any get benefit. By knowing somebody else is rich what will I get? TF we should remember **आत्मा** means the self. And the self means myself. And myself means me. Me means I. OK. TF finally the word, **आत्मा** means I, which type of I, I the body or mind? I the consciousness principle, is the cause of the entire creation.

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥१९॥

The entire creation raises from me. Rests in me. Resolves into me. Exactly like what? c/o **माण्डूक्य**. Entire **स्वप्नप्रपञ्च** the dream universe rises from me, rests in me, and resolves into me. In the same way, the **जाग्रतप्रपञ्च** also, rises, rests and resolves. For crating **स्वप्नप्रपञ्च**, I use my **निद्राशक्ति**. **निद्रा** means sleep. To create **स्वप्न** what should you do? Not now. To create **स्वप्न** what should you do? Sleep. So sleep makes you create **स्वप्नप्रपञ्च**. Similarly with **मायाशक्ति**, I alone create preserve and resolve. Remembering **माण्डूक्य** again, I am, PSE. Let me see whether you remember? PSE of the entire universe. P means projector of the universe. S means what/ supporter of the universe. E means what? The very experiencer of the universe **इति यः पश्यति**; - **ஓம்பாடு நம்பாடு பட்டு** if a person manages to claim, this knowledge, then what will happen? **तताः नविजुगुप्सते**. **नविजुगुप्सते**, means he will become free from the problem of insecurity. Which is the most fundamental expression of **संसार**. Sense of insecurity, which starts from childhood and gradually grows and as even I am growing more and older, the sense of insecurity becomes more and more intent. We are clinging on to things only because of insecurity. Whether it is money, name, fame, position, possession, prestige, relationship all of them is a desperate clinging we hold on to. Because if I leave that, I feel, I cannot survive. This feeling can never go away, as long as, I take myself, ads the body mind complex,. As a product, I will always, feel insecure. As a cause, **कारणम्**, I am ever secure. When a wave looks upon itself as a wave, it will always feel, I am born the other days. And I am going towards the shore. Old age it would demand. Then I am going to die away. Wave can never get out of the sense of mortality and insecurity. As long as it takes, itself, as a wave. Then what should the wave do? By travelling to some other ocean, this problem- that is

called **सर्वकं**-from Indian Ocean if the 3wave goes to Atlantic Ocean problem will not be solved. From Atlantic Ocean the wave goes to Pacific Ocean you go to any lokas, the problem will not get solve. The wave should go to a guru wave. The guru wave will teach that you are not wave at all. Wave is only an incidental **नामरूप**, in essence you are nothing but water, and water only. And when wave claims I am water, no destruction at all. Even when it gets evaporated it will not die away. In an invisible vapour form it is. TF as a **जीवात्मा**, I will appear mortal. As **परमात्मा**, I am immortal. TF what is the solution? Shift the identification, from **अनात्मा** to **आत्माततो न विजुगुप्सते**. And **Sankaracharya** gives another meaning also. **जुगुप्सा** means hatred. Another meaning. First one I said, the sense of insecurity. The second meaning is hatred and **Sankaracharya** says **न विजुगुप्सते** means a **ज्ञानी** doesn't hate any one **अद्वेष्टा, सर्वभूतानां**. Because he knows everything, every **कार्य** is an expression of **कारणम्** only. Just as parent looks upon, the child, as an extension of itself. Child **என்ன அக்கிரமம் பண்ணினாலும்** , a mother cannot hate the child, or curse the child, because the child is an extension of the mother. Mother being the **कारणम्**. Similarly, the entire world is an extension of myself the **आत्मा**. TF I disapprove of others action. If they are wrong. But I cannot hate the other person. A mother may disapprove of a child's behaviour. Disapproval doesn't mean hatred. So TF what is the second benefit of jnanam. **अद्वेष्टासर्वभूतानां**. Continuing. Next one is also a profound verse. More profound.

MANTRA NO.7

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥७॥

In the previous **श्लोक** we said, everything is in **आत्मा**, **आत्मा** is in everything. **आत्मा** is **सर्व**. And **आत्मा** is the content of everything. **आत्मा** and everything that is the **अनात्मा**, has got **कार्य** ,**कारणसंबन्धा** etc. in all these discussions , we have talked about , **आत्मा** and everything , the **अनात्मा**. That means we have admitted

duality. Because we says, **आत्मा** is in everything, and everything is in **आत्मा**, there must be 2 things. And we have also talked about **कार्यकारणसंबन्धा**. The moment you use the word **संबन्धा**, duality has come. Why? Relationship, always, requires, two members. We says I am related. Then you will ask to whom? So **संबन्ध** means duality. **आत्माअनात्मा** means duality. So the question comes, do you accept **द्वैतं** or **अद्वैतं**. Because in **माण्डूक्यउपनिषद**, one full chapter youhavetalked about what? What is the 3rd chapter of **माण्डूक्य**? I'm not asking about the content. The title. I don't have too much expectations. The title of the 3rd chapter is **अद्वैतप्रकरणम्**. So youare all the time claiming youare**अद्वैतिन**. Now you are talking about **आत्मा** and **अनात्मा**, **कार्य** and **कारणम्**. Do you accept **द्वैतं**? in the **उपनिषद** says, in this **मन्त्रा**, that really speaking ,**कारणम्** and **कार्य** , are not 2 separate things. Theyareonly two, separate words we use. On enquiry, you will understand, that gold and bangles, theyare not 2 things. Just because I use 2 words, gold and bangle, you cannot say, gold is in this place. And bangle is in this place, you cannot say. Because bangle doesn't have an existent separate from gold. Then what is bangle/ another name for gold. Under certain conditions, the gold itself is called ornaments. TF **कार्य** and**कारणम्**, are 2 words, .but they are not 2 entities. And TF really speaking, you cannot talk about a **संबन्धा** also. If somebody asks, what is the relationship between gold and ornament, generally we say karya **कारणम्**. GPA says, w/o thinking you can say so. But if you think, you cannot talk about relationship, they are not 2 things. They are 2 words, given to one and the same thing. Where is **संबन्धा**? Similarly **ईश्वरा** and **जगत**, **आत्मा** and **अनात्मा**, God and world, are 2 words, .There is no such thing called world, other than, or separate from God. TF how many thingsarethere? There is **अद्वैतं**. So that is said here.

यस्मिन्- when **सर्वाणि भूतानि आत्मैव अभूत्**. A person understands, the so called, **अनात्मा** is a different name for **आत्मा** itself. According to **वेदान्ता**, there is no matter at all. Matter is another name for consciousness, itself. There is no such thing called, matter. Consciousness, in motion appears, as matter. We saw, in what/ **अलातशान्ति**. And a firebrand, different patterns on dot, of tip of flame, fire

only. Similarly we don't accept **आत्मा** and **अनात्मा**, **सर्वं आत्मा जमयं जगत**. Sarvam brahma mayam **जगत**.

ब्रह्मार्पणं ब्रह्महविर्ब्रह्माग्नौ ब्रह्मणा हुतम् ।
 ब्रह्मैव तेन गन्तव्यं ब्रह्मकर्मसमाधिना ॥४-२४॥
 brahmārpaṇam brahmahavir brahmāgnau brahmaṇā hutam ।
 brahmaiva tena gantavyam brahmakarmasamādhinā ॥4-24॥

We think that this **श्लोक** is for eating. In fact this is a profound. This **श्लोक** many use before eating lunch so whenever we chant the **श्लोक** suddenly you think of your lunch. Whereas the content is everything is **ब्रह्मन्** or **आत्मन** only. That is said here. **सर्वाणि भूतानि**- all the **अनात्मा**s including the body, **आत्मैव अभूद्**- is understood as **आत्मा** and **आत्मा** alone. Then what is **अनात्मा-अनात्मा** is another name for **आत्मा** only. Iti **अभूद्**. When a person sees, perceives in this manner.

विजानतः -विजानतः means for a wise person. Just as for a scientist matter is solid tangible matter, for a scientist is an illusion. It is nothing but non-tangible energy in high speed motion. Energy is tangible or intangible. Intangible. It's very high motion, it created an illusion, as though there is tangible matter. For a scientist, the tangible matter is nothing but intangible energy in motion. For a Vedantin, the tangible matter is the intangible consciousness-instead of energy, intangible consciousness, in seeming motion. In seeming motion. So **विजानतः** for the wise person, .

Ok what do we get by knowing all these things? Is it not a waste of time why should you know all these things? He says the benefit is **तत्र को मोहःकः सोहःएकत्वं अनुपश्यतः** as long as you have got **द्वैतदर्शनं**, **raga**, **dvesha**, **kama**, **krodha**, **lobha**, **moha**, **mata** , **matsarya**, **dukham**, all these things will never ,never go away. **द्वीदियाद्वैभयं भवति**. Whereas in **अद्वैतं**, you cannot say, I am afraid because, I am afraid of whom? There is no second thing at all. TF **तत्र को मोहःमोहः** means delusion. What is the fundamental delusion? I am insecure, and I need things for security. That I am insecure, and that I need things, and people, for security, is the fundamental delusion. The insecure, cannot get security from other people, why? Why they are equally or more insecure. So TF no thing in duality can give security.

Security is to be discovered, in myself through, knowledge. TF एकत्वं अनुपश्यतः for that अद्वैतदर्शी, कः मोहः. where is the delusion? It is not a question. Where the delusion means there is no delusion. And since he doesn't depend on others, he is not disappointed also. Because when I depend where is expectation? I expect so many people to do so many things especially when I want? Exactly they don't do that. वेदाङ्गः have done so many things from childhood. Nobody has a sense of gratitude. Whole world is like that. Even एकवाणं he will curse. So expectations leads to disappointment. All these are not there. कः मोहः where is grief? Where is disappointment? That is why LK started the entire BG by saying गतासूनगतासूंश्च नानुशोचन्ति पण्डिताः . Wise people, do not grieve. Ignorant people cannot avoid grief. Wise people do not grieve. Ignorant people cannot avoid grief. So what is the ज्ञान फलं? / शोक मोह निवृत्तिः is the ज्ञान फलं. More in the next class.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शांतिः शांतिः शांतिः ॥

05. Isavasya मन्त्राs 7 &8 Notes (02022015)

MANTRA NO.7

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।
तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥७॥

The nature of **परमात्मा**, is described in all these important **मन्त्राs** beginning from the 4th**मन्त्रा**, up to the 8th**मन्त्रा**.5 **मन्त्राs**, **परमात्मास्वरूप वर्णनं**. And all these **मन्त्राs**, are important, and among these also, 2 are the most important ones namely the 6th and the 7th**मन्त्रा**. Which we completed in the last class. And in the 6th**मन्त्रा**, the **उपनिषद्** revealed, that **परमात्मा**, is the **कारणं**, of the entire universe, which is known by the name, **अनात्मा**. **परमात्मा** is the **कारणं** and the entire **अनात्मा** is **कार्यं**.and as **कारणं**, **परमात्मा** alone is **सर्वस्यआधारः**::. **परमात्मा** alone supports everything. And how does **परमात्मा** support everything? By lending existence to everything. Because **कार्यं**, doesn't have an existence, of its own. It is borrowed from **कारणं**. TF **परमात्मा,सर्व आधारः**::.And we can look at the same thing from a different angle also. Since **परमात्मा**, is the **कारणं**, at the **कारणं** will have to lend existence to the **कार्यं**, where should, what should be the distance between **कारणं** and **कार्यं**? There cannot be a distance. TF behind every product, behind every **कार्यं**, **कारणं** must be there, as the very inner content or essence. Just as gold must be there as the inner content or essence of all the ornaments. Wood must be there, as the inner content of all furnitures. **कारणं ब्रह्म** is where? It is in and through all products. TF it is **सर्व अन्तर्यामी**. So thus **कारणं** is described in 2 different ways. **सर्व आधारः**; **सर्व** antaryami. Support of all. The inner content of all.

And that alone was presented

यस्तु सर्वाणि भूतानि परमात्मान एव अनुपश्यति सर्व भुतस्त आत्मानं ततो न विजुगुप्सते

This alone LK, borrows in the BG,

सर्वभूतस्थमात्मानं सर्वभूतानि चात्मनि ।

ईक्षते योगयुक्तात्मा सर्वत्र समदर्शनः ॥६-२९॥

sarvabhūtastham ātmānaṃ sarvabhūtāni cātmani ।
ikṣate yogayuktātmā sarvatra samadarśanaḥ ॥6-29॥

In the 6th chapter and in the 13th chapter also, the same idea. Borrowed from Isavasyam. And then in the 7th मन्त्रा, the उपनिषद् went one step further. Previously we said, परमात्मा is कारणं, अनात्मा is कार्यं. although there are 2 things, कारणं and कार्यं. And in the 7th मन्त्रा, the उपनिषद् negates that also. कारणं, and कार्यं, cannot be counted as 2 things. Because कारणं alone, is appearing in the form of कार्यं. TF everything is nothing but one परमात्मा alone. The so called ornaments are nothing but another name for Gold only. TF don't say, परमात्मा and अनात्मा. It will be dvaitam. TF remove the अनात्मा. Accepting the कार्यं, is called adhyaropa. Negating the कार्यं is अपवादः. So first you start saying, clay and pot. Later, you say, clay and pot is not there because one clay alone is there. With another name pot. Words are 2, substance is only one. परमात्मा and अनात्मा, are 2 names for one and the same चैतन्यम् only.

So vijanata: for the wise person, सर्वाणि भूतानिपरमात्माiva अबूद्. The entire universe, is nothing but परमात्मा, only. This is the great teaching given by Yajnavalkya to maithreyi in the great maithreyi ब्रह्मnam

इदं ब्रह्म इदं क्षेत्रं इमे देवाः इमानि भूतानि इदगुम सर्वं यादयं आत्मा . सर्वपरमात्मामयं जगत्. And if we gain this knowledge, what are the benefits also were mentioned.

3 benefits are mentioned. जुगुप्सानिवृत्तिः शोकनिवृत्तिः मोहनिवृत्तिः जुगुप्सा, शोक, मोहनिवृत्तिः जुगुप्साशोक and मोह are 3 expressions of samsara. 3 expressions of samsara are, जुगुप्सा, शोक and मोह. And what do you mean by that? I have told in the last class about since I forget often I am just reinforcing being important. मोह means, expecting peace, security, and happiness, from the world, is delusion. Expecting peace, security and happiness from the world including people. It is a delusion because we are expecting what is not there. The world

seems to give peace, security and happiness. But world cannot give that. If it seems to give, it is only **परमात्मा**'s peace security and happiness, reflected in the world. World seems to have them. World doesn't have them. Like what? The pournami moon light. We experience light on the moon. Seeing that we conclude moon has the light. We experience light on the moon, but we do not note, that light is on the moon. But light is not of the moon. It appears to be belonging to the moon. But it is only borrowed not original similarly world seems to gives security. But world cannot give. World seems to give peace. But it can't world seems to give happiness. But it can't. World has all the 3. Not original but borrowed. The peace security and happiness in antam, doesn't belong to **अनात्मा**. It is reflected. Reflected from where/ reflected from where? **परमात्मा** 's peace security and happiness alone is reflected there. And seeing that we conclude world can give all these 3. And we emotionally lean upon the unreliable world. Leaning on the unleanable is delusion. Leaning on the unleanable is the delusion. And what is the consequence of delusion? Soka. **शोक** means, during crucial times, **கால வாரி விடறது** pulling the leg. So if you lean on the unleanable disappointment frustration and we criticize the world is ungrateful. I did so many things but world doesn't reciprocate **Isavasya** says it is not their mistake. It is your mistake. You are leaning on the unleanable and complaining to God. So **मोह** will lead to **शोक**. And once I discover that all these 3 belong to **परमात्मा**, then the leaning will end. And disappointment also is not there. So **मोहनिवृत्तिः ,शोकनिवृत्तिः**. In BG LK says

यज्ज्ञात्वा न पुनर्मोहमेवं यास्यसि पाण्डव ।
येन भूतान्यशेषेण द्रक्ष्यस्यात्मन्यथो मयि ॥ ४-३५ ॥

yaj jñātvā na punar moham evam yāsyasi pāṇḍava ।
yena bhūtāny aśeṣeṇa drakṣyasy ātmany atho mayi ॥4-35॥

Borrowed from **Isavasya**, **BG** heavily borrows from these **मन्त्रा** in the 4th chapter

एषा ब्राह्मी स्थितिः पार्थ नैनां प्राप्य विमुह्यति ।
स्थित्वास्यामन्तकाले ऽपि ब्रह्मनिर्वाणमृच्छति ॥ २-७२ ॥

eṣā brāhmī sthitiḥ pārtha naināṃ prāpya vimuhyati ।
sthitvāsyām antakāle 'pi brahmanirvāṇam ṛcchati ॥2-72॥

in fact after attending a **उपनिषद** course we have to read BG once again. Of course if you have time. As you read the BG you have to see how LK has milked the milk from the cow called **उपनिषद** **सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।** --- LK doesn't give

any idea of his own. All are extracted from, beautiful **उपनिषदs** like **Katopanishad Isavasya उपनिषद** etc.

And once I know that there is no security in the world and discover security in myself, in myself not as the body. Body is ever insecure. Not as myself as mind, but in myself as **परमात्मा** I claim security. I get out of the problem if insecurity. This is called **जुगुप्सानिवृत्तिः**; very beautiful **फलं** given in the 6th and 7th **मन्त्रा**. Now we will enter into the 6th and final **मन्त्रा** dealing with **परमात्मास्वरूपं**. **ज्ञानयोग** is completed in the 8th **मन्त्रा**. **निवृत्तिःमार्ग** is completed in the 8th **मन्त्रा**. We will read.

MANTRA NO.8

स पर्यगाच्छुक्रमकायमव्रण- मस्नाविरँ शुद्धमपापविद्धम् ।
 कविर्मनीषी परिभूः स्वयम्भू-र्याथातथ्यतोऽर्थान्
 व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥८॥

So here also **आत्मा स्वरूपं** is talked about. And **जीवात्म परमात्म ऐक्यं** also indirectly revealed. First in the first half of the **श्लोक**, the nature of **आत्मा** is beautifully presented. **स; आत्मा-** the **आत्मा** which is our own real nature is nothing but **शुक्रं**. **शुक्रं** means the bright one the self-effulgent one. And indirectly self-effulgent one means **चैतन्यस्वरूपं**. **चैतन्य** is described as a self-effulgent light because it reveals everything. Consciousness alone reveals all the sound through the ears. Consciousness alone reveals all the forms through the eyes. The entire world of **सब्द,स्पर्श, रूप, रस,गन्ध-**—is revealed by one consciousness behind the sense organs. I become consciousness **सब्द,स्पर्श** etc. and that I am conscious being how do we know? You don't require anything to prove that. That I am conscious is self-evident. We don't have to undergo a test to find out whether I am conscious or not. If **शुक्रं** means **स्वयं प्रकाशचैतन्यरूप; आत्मा**.

And this **आत्मा**, experiences 3 types of universe in the 3 **अवस्था**. In the **जाग्रतअवस्था** **आत्मा** experiences **जाग्रत प्रपञ्च**. In **स्वप्नाअवस्था**, **आत्मा** experiences

सूक्ष्मप्रपञ्च or **स्वप्ना** प्रपञ्च. And in **सुषुप्ति** अवस्था **आत्मा** experiences, **कारण** प्रपञ्च. **कारण** प्रपञ्च means total blankness. Remember blankness is not emptiness. But the blankness in sleep refers to everything in un-manifest condition. Because in **स्वप्ना** and **जाग्रत** everything again comes back, Thus 3 universes are experienced by I the **आत्मा** in the 3 **अवस्था**. **अवस्था** means state of experience. The meaning of **अवस्था** means state. And for experiencing these 3 states, **आत्मा** uses 3 windows. Uses 3 mediums or windows. Only through those 3 media, respective universes can be experienced. What re the 3 mediums. C/o TB. **स्तूल शरीरं** gross body is the medium in the waking state through which I experience the gross universe. And suppose I go to dream. I hope you wont. Suppose you go to dream you have withdrawn from this PB. You are no more operating this body and these sense organs. You have gone to **सूक्ष्म शरीरं** and you have created a mental body. And through the dreambody you experience the dream universe. So thus I use **स्तूल शरीरं** temporarily as a medium in **जाग्रत** अवस्था and I drop that medium when I go to **स्वप्ना** अवस्था .and in **स्वप्ना** अवस्था I use the dream body to experience the dream world. And that is temporary or permanent? That is also temporary. When I go to sleep both of them I have dropped. Thus these 3 **शरीर**ms are temporary mediums I use and I drop. Useable and droppable like some people have their spectacles in their mala. They will have 2 spectacles. Hanging there. Constantly they change each other one is for long distance vision and another is for short. And alter they require a third one to search for which one is which. They try each on and on. This we do for 2 different experiences the **शरीर**ms are like 3 spectacles .the **आत्मा** is hanging on its neck. Don't ask **आत्मा** has got neck. I am imagining **आत्मा** has these three glasses **स्तूलसूक्ष्म कारण शरीराः** to experience **स्तूलसूक्ष्म कारण प्रपञ्च**. Ok, what si the conclusion? Since these thse3 are only temporary medium I am different from all these 3. **अहं असङ्ग स्तूल सूक्ष्म कारण शरीर त्रय सङ्ग रहितः** that is the idea given here.

So the word **अकायं** in the first line, refers to **सूक्ष्म शरीर सङ्ग रहितत्वं** .no connection with **सूक्ष्म शरीरम्**. It is an incidental medium. So the next 2 words

अव्रणं and अस्नाविरम्.व्रणं means wound. व्रणं means wound. Generally associated with the physical body. And अस्नाविरनम्स्नावा means नाडी. Again belonging to स्तूल शरीरं. नाडी or nerve or tendon etc. it is part of स्तूल शरीरं, physical body(PB). TF व्रणं and स्नावा represents PB. व्रणं and स्नावा represent PB. And अव्रणं and अस्नविरं means what? अ means no संबन्ध with the PB. So two words we should read अव्रणं and अस्नविरं finally conveys स्तूल शरीर संबन्ध रहित आकाशं means सूक्ष्म शरीर संबन्ध रहित. अव्रणं and अस्नविरं means स्तूल शरीर संबन्ध रहित - no connection with PB no connection with subtle body (SB)., and last one शुद्धं शुद्धं means no connection with कारण शरीरं (KS) also in which all कर्मा pollutions are stored. KS is the place where all our संचितकर्मा which are the greatest pollution that is in KS. आत्मा doesn't have association with KS also. Tf the word शुद्धं means what? KS संबन्ध रहितं. OK by adding all these words what is final message आत्मा doesn't have any connection with all these 3 bodies. That is why in TB स्तूल सूक्ष्म कारण शरीर व्यतिरिक्तः; this is the definition of आत्मा in TB. So this is the second description of आत्मा. The first is आत्मा is the witness consciousness principle साक्षी चैतन्यं is the first description the 2nd description शरीरत्रय संबन्ध रहितं it doesn't have any connection that means आत्मा can't be polluted by contaminated by any of these 3 bodies like आकाश, आकाश the space accommodates everything but the space is not contaminated by anything a screen accommodates the entire movie but the screen is not contaminated by the movie. I the आत्मा accommodate the 3 bodies in me. But I am not affected. That is why in vedantic meditations

न मे द्वेषरागौ न मे लोभमोहौ
 मदो नैव मे नैव मात्सर्यभावः ।
 न धर्मो न चार्थो न कामो न मोक्षः
 चिदानन्दरूपः शिवोऽहम् शिवोऽहम् ॥३॥

I am pure consciousness when? I am pure consciousness all the time. For the sake of transaction you can keep the body reasonably clean. You can keep them reasonably clean, but however much you keep it clean again and again it will get

contaminated but **आत्मा** is the only one which is ever pure. So **शुद्धं**-this is the next description. Then the 3rd description is **अपापविद्धं**- **पापं** refers to **कर्मफलं**.and **अपापविद्धं** means it is not affected by any **कर्मफलं**, whether it is **पापं**, or you can include **पुण्यं** also. **पुण्यपाप, अतीतं**. If you remember KU, **अन्यत्रधर्मातअन्यत्रअधर्मात**. And if you remember BG,

नादत्ते कस्य चित्पापं न चैव सुकृतं विभुः ।

अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥५-१५॥

nādatte kasya cit pāpaṃ na caiva sukṛtaṃ vibhuḥ ।
ajñānenāvṛtaṃ jñānaṃ tena muhyanti jantavaḥ ॥5-15॥

I don't have **पुण्यं** or **पापं**. **संचितंआगामि** or **प्रारब्ध**-all these 3 are not there for me.,Tf this is the first birth or last birth? The birth itself is not there we say. So TF the birth is what is the definition of birth and death., if you remember the definition we will be very clear. When **सूक्ष्मशरीरं**and **स्तूल शरीरं** come together, it is called **जन्मस्तूल सूक्ष्मशरीरसंयोगः**; **जन्मः**. And what is **मरणं**?**स्तूल सूक्ष्म, शरीरवियोग; मरणं**. TF both **जन्म** and **मरणं**, are stories belonging to what? **शरीरम्**. Both **जन्म** and **मरणं** are stories connected with **शरीरम्** the body. And who am I?**शरीरत्रय संबन्धरहित**; how can I ever talkabout first birth second birth last birth and praying to god I should not have next birth. All these prayers loudly proclaim what/ our foolishness and ignorance. **भगवान** will be smiling. **भगवान** will be disappointed. Let the worldly people do that because they have not studied **isavasyam**. But our students cannot afford to say that because,

न जायते म्रियते वा कदा चिन्

नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतो ऽयं पुराणो

न हन्यते हन्यमाने शरीरे ॥२-२०॥

na jāyate mriyate vā kadā cin; nāyaṃ bhūtvā bhavitā vā na bhūyaḥ ।
ajo nityaḥ śāśvato 'yaṃ purāṇo; na hanyate hanyamāne śarīre ॥2-20॥

Very good many of you remember that. TF **अपापविद्धं**. **विद्धं**means afflicted. **अपापविद्धं**means not afflicted by **पुण्यपापं**. So up to this **आत्मा** is described at the individual **शरीर त्रयं** level. Now in the 3rd and the 4th line the **उपनिषद्** makes a very

big leap. This **आत्मा** alone is the **परमात्मा**, the creator **ईश्वरा** also. When it is associated with **माया**. one and the same **आत्मा** alone is called **जीवात्मा**, associated with **शरीर त्रयं** . The same **आत्मा** is called **परमात्मा**, associated with **मायाशक्ति**. TF it is said,

कविः means omniscient **परमात्मा**. Who? The same **जीवात्मा**. So the same **जीवात्मा** is having double rule, like a good actor will play the role of a beggar also and play the role of an emperor also. And as an emperor he gives and as a beggar he receives. Both are who? One and the same actor in 2 different roles. Similarly we are all what? Double actor **आत्मा**. And with one vesham, we act as **जीवात्मा** the beggar. Constantly give, .As the beggar **जीवात्मा** , I alone play the role. And as the saviour **परमात्मा** emperor who plays that role? I alone play that role. **ईश जीवयोर वेष जीबित. सत् स्वभावात् वस्तु केवलं.** In **उपदेश सारा Ramana maharshi** said between **जीव** and **ईश्वरा** only costume is different. But the one behind is one and the same **आत्मा** only. TF **जीवात्मा** is **परमात्मा** the **कविः** so **कविः** , general meaning of the word **कविः**; is a poet. But the word **कविः** has another meaning. That is the omniscient one, **सर्वज्ञः**.. And this world alone again LK borrows in the BG 8th

कविं पुराणमनुशासितारम्
अणोरणीयांसमनुस्मरेद्यः ।
सर्वस्य धातारमचिन्त्यरूपम्
आदित्यवर्णं तमसः परस्तात् ॥८-९॥

kaviṃ purāṇam anuśāsītāram; aṇor aṇiyāṃsam anusmared yaḥ ।
sarvasya dhātāram acintyarūpam; ādityavarṇam tamaśaḥ parastāt ॥8-9॥

chapter

कविः; from where does it come? This **मन्त्रा**. And not only his omniscient. **मनीषि**. **मनीषि** means the Lord of every mind. Mana; means mind. **इषी** means **ईश्वरा** the controller the Lord. The omnipotent one. **सर्वज्ञः**; , **सर्वेश्वरा**..so **ईश्वरा** alone lends consciousness to the mind. Just as **सूर्य भगवान** lends light to the moon and moon becomes bright. And moon becomes so bright that on a pournami night the moon can illumine the earth which is so many thousands miles away. Borrowed light is able to illumine the earth. Similarly what does **आत्मा** do? **आत्मा** lends light to the

mind and with borrowed light the mind is able to reveal the world. TF **आत्मा** is called, **ईश्वराः** so **मनीषि- सर्वेश्वराः**. And **परिभूःपरिभूः** means the one who is above everything. Which means not affected, by anything. Transcendental. Or superior etc. when you say this particular officer is above me, there we are not talking about physically above me. He may be in the lower floor also. There the word above is figurative. Similarly **आत्मा** is qualitatively, superior to everything because, **आत्मा** is **कारणम्**, everything is **कार्यं**. TF superior, transcendental. So **परि** here means **उपरि**. **उपरि** means above. And **स्वयंभू-स्वयंभूः** means **आत्मा** exists by itself. It is not born out of anything else. **अनात्मा** is born out of **आत्मा**. **आत्मा** is born out of –you should not say born out of **अनात्मा**. Not born out of another **आत्मा** also. **आत्मासर्वदास्वयंअस्ति** It exists, by itself, all the time. **नित्यः**..it is eternal.

And **पर्यगात्**-first line, I left out a word. That you can get connect here. **पर्यगात्** means all-pervading. So thus **जीवात्मा**, is the same as the **परमात्मा**, which **परमात्मा** is omniscient, which **परमात्मा** omnipotent, which **परमात्मा** is superior to all swamis. Which **परमात्मा** is eternal? Which **परमात्मा** is all-pervading? That **परमात्मा** is none other than this **जीवात्मा** I, **अहंब्रह्मअस्मि** asmi. And not only that. What else **ईश्वरा** do? 4thline that **ईश्वरा** alone is the creator of the entire universe. And the manager of the entire like MD. So **ईश्वरा** alone is the MD, managing director of everything. And how does bhagavan do? Bhagavan teaches a management lesson. What is that management lesson/ he doesn't do everything. He intelligently gives all the tasks to various people and relaxes. So first he creates brahma. Vishnu's job is to create brahma first. And educate s brahma how to create the later creation. Only Vishnu creates brahma. And educates brahma how to create all others. And then he says you do that. 2 shift or 3 shifts you do everything and he goes back to **शान्ताकारं भुजकशयनं**. So he only delegates. And what does brahmaji do? He creates several **प्रजापति**s and these **प्रजापति**s are given, various tasks. Thus one bhagavan alone, gives powers to all the devatas asking them, to manage, the cosmic forces. And that is said here.

अर्थान व्यदधात्- अर्थ means various duties. Duties of managing the cosmic forces. **अर्थः** here means duties. **व्यदधात्** means allocates. Allocates various duties, to whom? **छाश्वतीभ्य समाभ्यः**; the word **समा** means **प्रजापतिः**. **प्रजापति** is the name of a devata. And these **devatas** are supposed to be many. 14 **प्रजापति**s are enumerated in the **puranas**. For each **प्रजापति**, certain duties are allocated. According to what? Another important management rule is don't keep on doing everything you delegate. But when you delegate you give the appropriate duty to the appropriate one. Otherwise you will have double work. Delegate no 1. Delegate appropriately Tf **उपनिषद** says **यता तायता; यता तायता;** means appropriately, according to the capacity of each **devata**. And he has done this job so perfectly well, that is why even now the universe is running. If at all there are problems somewhere it is not because of **भगवान** .it is because we poke our nose and create problem. Otherwise the seasons are correctly coming. The rain comes. The summer comes. The winter comes. The plant grows. The clouds form everything gravitational force suddenly if it stops we will start floating Tf everything happens according to the law of the universe. Taken care of by different devatas. And they get their powers from whom/ from that one ishvara. That is why in TU,

प्रजापतिः । प्रजापतिवत्त्वा मामासा
भीषास्माद्वातः पवते । भीषोदेति सूर्यः । भीषास्मादग्निश्चेन्द्रश्च ।
मृत्युर्धावति पञ्चम इति ।

All the devatas are doing their job .yama devata has to do its job. Imagine yama devata strikes. Then you will find all birth will stop. All death will stop. All kinds of problems. Tf he says **यता ततय तत;** appropriately. **परमात्मा** allocates duties to various devatas. That **परमात्मा** , that is the main teaching , that **परमात्मा** is not different from the real me, the jiv**आत्म**.

So with this the **आत्मस्वरूपवर्णनं** is over. Consolidating this entire portion, from verse no 3, **मन्त्रा** 3 to 8, the **उपनिषद** conveys 3 main ideas. **आत्मस्वरूपं** the nature of **आत्म** is described. And **निवृत्तिमार्ग** or **सन्यासआश्रमा** is meant for what? /**सन्यासआश्रमा** is prescribed only for one purpose. What is that?Pursuit of the

ज्ञानं of the आत्मस्वरूपं. संयसि doesn't have any duty other than, ज्ञान pursuit. श्रवणं, or मननं, or निदिध्यासनं, no vambu. TF no other thing. TF निवृत्तिमार्ग has been talked about. सन्यासआश्रमा has been talked about. सन्यासआश्रमा is designed for what? आत्मस्वरूपज्ञानं. And then that ज्ञानं is indicated by that one word. Vijnata; crucial word. Where did come. 7thमन्त्रा you see. आत्मैव भूद्विजानतः; in the 7thमन्त्रा. And in the 6thमन्त्रा the important word first line अनु पश्यति. अनु पश्यति means he learns to look at the universe with sastra spectacle. Instead of using his own eye, eyes are designed to see what? Only divisions. But if he uses the sastra spectacles, अनु पश्यति, he can see what? सर्वत्रआत्मदर्शनं. Thus निवृत्तिमार्गात्मस्वरूपं, आत्मस्वरूपज्ञानं. And what is the फलं? Freedom from 3 problems. One is मोह delusion. What is delusion? Expecting peace, security and happiness from the fleeting world is delusion. And what is the second freedom? शोक. Freedom from disappointment. Because if I expect only. Swami Chinmayananda nicely says disappointment comes to those people who have appointments with various things in the world. Appointment means expectations. And then what is the 3rd ज्ञानफलं. Jugupsa निवृत्ति; freedom from the sense of insecurity. Thus आत्मस्वरूपं, आत्मस्वरूपज्ञानं, आत्मस्वरूपज्ञानफलं, all in निवृत्तिमार्ग. Now hereafter we are going to enter what? प्रवृत्तिमार्ग or गृहास्तश्रम(GA) which is primarily designed for what? The उपनिषद् wants to say, it is primarily designed for कर्मयोग and उपासनयोगः. TF कर्मयोग and उपासनयोग, are talked about in प्रवृत्तिमार्ग. in गृहास्तश्रम as a stepping stone for ज्ञानयोगः. And according to original Vedic vision GA is a stepping stone to सन्यासआश्रमा. But now a day's people practice renunciation of सन्यासआश्रमा. But what we say is even if you don't externally renounce, we should gradually learn to renounce internally. Our emotional dependence on the external thing. That maturity will come, only when a person practices, कर्मयोग and उपासनयोग. Those details will come from verse no 9, to 14.6 मन्त्राs, summarise, the preparatory sadhanas, in the form of कर्मयोग and उपासनयोग. The details of which we will see in the next class..

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शांतिः शांतिः शांतिः ॥

06.Isavasya मन्त्राs 9 to 12 Notes 09022015

VERSE NO.8

स पर्यगाच्छुक्रमकायमव्रण- मस्नाविरँ शुद्धमपापविद्धम् ।
 कविर्मनीषी परिभूः स्वयम्भू-र्याथातथ्यतोऽर्थान्
 व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥८॥

After introducing, **प्रव्रीत्तिमार्ग(PVM)** and **निवृत्तिमार्ग(NVM)**, namely **ग्रहास्ताश्रम(GA)** and **सन्यास आश्रमा (SA)**, the **उपनिषद्** talked about **निवृत्तिमार्ग** in the first part beginning from the 3rd श्लोका up to the 8th श्लोका. And NM or SA, the primary **साधना** is **ज्ञान योगा** and therefore **ज्ञान योगा** was discussed in all these central **मन्त्राs**. And especially from the 4th **मन्त्रा** up to the 8th, in 5 **मन्त्राs** the essence of **वेदान्ता** was given. The **जीवात्मा स्वरूपं**, the **परमात्मा स्वरूपं** and the **कर्म योगम्** also was pointed out. And this **ज्ञानं**, is the only means of liberation from **संसार**. And **संसार** is presented as **शोक**, **मोह** and **जुगुप्सा**. Of this **मोह** meaning, depending on the world and people for our emotional PSH. And **शोक** is the disappointment that will come if we depend upon them. Freedom from both **शोक** and **मोह**. And **जुगुप्सा**, **जुगुप्सा** many did get the wo **राग द्वेष** properly. **जुगुप्सा**. **जुगुप्सा** is sense of insecurity. And **मोक्षा** is free from the sense of insecurity. That means finding security in oneself. And that topic is completed with the 8th **मन्त्रा**. From 9th **मन्त्रा** we are getting PVM or GA, in which 2 **साधनाs** are highlighted. **कर्मयोग(कर्म योग)** and **उपासन योग(उपासन योग)**. This is from **मन्त्रा** no 9 to 14. 6 **मन्त्राs**.

MANTRA NO.9

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।
 ततो भूय इव ते तमो य उ विद्यायाँ रताः ॥९॥

So the scriptures the वेदाs prescribe some of the कर्मा as compulsory कर्मा for all the people. And they are as we all know, come under पञ्च महा यज्ञा (PMY). They are compulsory for all the people who follow the Vedic way of life. PMY, being देवयज्ञा regular worship of ईश्वरा, पितृ यज्ञा, reverential contribution to parents and elders when they are alive or they are gone. Third one मनुष्य यज्ञा, our respectful contribution to fellow human beings. भूतयज्ञा our reverential contribution to all the other beings like animals, and plants. And finally ब्रह्म लोकयज्ञा our contribution to the rishis who have given us the wonderful Vedic tradition. Like a person paying tax to the government to be a Hindu the tax that we have to pay is PMY. According to our capacity वेदा doesn't specify the scale in which it should be done. According to one's own capacity it can be a smaller scale or in a very grand scale. They are compulsory for removing all our past पापः प्रतिबन्धः. And the वेदा points out that these PMY, can be utilised in 2 fold forms. One is they can be done for the sake of material benefits family benefits etc. that comes under worldly benefits. And the 2nd is it can be done for, spiritual growth also which is meant for the well-being of the whole world when you contribute when you do, and it can be used for spiritual benefits also. When we do them for material benefit it will come under सकामकर्म(सकाम कर्मा) and when we do them for spiritual benefit it is called निष्काम कर्म(निष्काम कर्म). The उपनिषद् points out that निष्काम कर्म is the one, which will lead a person for knowledge and मोक्षा. TF the उपनिषद् wants to highlight the निष्काम कर्म and निष्काम उपासन. And for highlighting निष्काम कर्म and निष्काम उपासन(निष्काम उपासन), the उपनिषद् first condemns सकाम कर्मा and उपासन. TF SSK निन्दा is done first निन्दा means criticism. And then it glorifies the निष्काम(निष्काम कर्म). This is one message.

And the second message is the कर्म and उपासन, can be done individually also. Or they can be done समुच्छया also, combination also. And the उपनिषद् points out निष्कामकर्मउपासनसमुच्छया is superior to individual performance of them. TF उपनिषद् condemns 2 things. One सकाम कर्मा attitude. Second is separation of

these 2. First the निन्दा apart is given we will read मन्त्रा 9. ये अविद्यां उपासते- so here we have to carefully note issaid ईशा वास्य उपनिषद्(ईशा वास्य उपनिषद्) every wo राग द्वेष has a special meaning. Not found in dictionary. In this context the word अविद्या means कर्म. विद्या विरोदित्वात्-कर्म अविद्या इत्उच्यते. So अविद्या refers to कर्म. And here we have to note सकामकर्म. कर्म done for material benefit. What will happen to them अन्धं तम प्रविशन्ति- the प्रयोजनं the benefit given in sastra is the material prosperity in this life as well as material prosperity in the after,life which is called the heavenly world. And these सक कर्मी will go to the heaven. And the उपनिषद् says, these people will go to heaven which is अन्धं तमः which is spiritually a very, very dark world. Wherever material prosperity reaches beyond a level it will be spiritually dark world. Because once material prosperity goes beyond arange people will be involved in extroverted. In Hindi they say कावो पीयो मजा करो. All the tiem there will be party animals they use the word, he is the party animal. No more a human being. Where is the question of divinity coming? TF in heavenly world all will be what? For animals only. They will never think कर्म of seeking self-knowledge. TF from worldly angle heaven is wonderful from spiritual angle it is a darker world TF upa says अन्धं तमः So this we have already seen in a मन्त्रा before. I can give it as HW. But I know you are busy. And TF I will give you reference.

मन्त्रा
 असुयो नाम ते लोका अन्धेन तमसाऽऽवृताः ।
 ताँस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥३॥

There I explained how स्वर्ग is a spiritually dark world only. So this is सकाम कर्मफलं. And what about सकामउपासन? From worldly angle सकामउपासन will give still greater sense pleasures. And what is that? For कर्मस्वर्गलोकं is the फलं. For उपासन, there is a higher लोक. What is the name of the higher लोक? ब्रह्म लोक(ब्रह्मलोक) is the higher world what is the मार्ग taken by कर्मी through कृष्ण गति(कृष्ण गति)स्वर्गलोक through सकाम कर्म one will go to ब्रह्मलोक. ब्रह्मलोक is

still higher world where sense pleasures are still more. Life is still longer. You can continuously enjoy. All the world will vote for that **लोक**. immediately there will queue for ticket so whole world will fall for that. But the upa says **ब्रह्मलोक** is still darker from the stand point of spirituality because people are totally extrovert and given to pleasure only. TF **उपनिषद्** condemns it still strongly look at the 2nd line **ये विद्यायां रताः**. Here **रताः** means committed to. They will give to which **लोक**. **ब्रह्मलोक**. That word is not in the **मन्त्रा** we have to supply what type of **ब्रह्मलोक**? From the spiritual angle it is still darker world because nobody will **think कर्म** of coming home. Nobody will think **कर्म** of making enquiry in **मनुष्य जन्मा** itself we find it difficult.

बालस्तावत्क्रीडासक्तः
तरुणस्तावत्तरुणीसक्तः ।
वृद्धस्तावच्चिन्तासक्तः
परमे ब्रह्मणि कोऽपि न सक्तः ॥ ७ ॥

In **मनुष्यलोक** itself it is difficult to find time for **वेदान्ता**. But in those **लोक**s people will be totally extrovert. All the time in beauty parlour. Ok I don't want to get lost in that **विद्यया मत्ता तता भूय इव ते तमः भूयतम** means deeper darkness. That is what was said in MU

अविद्यायामन्तरे वर्तमानाः
स्वयं धीराः पण्डितं मन्यमानाः ।
जङ्घन्यमानाः परियन्ति मूढा
अन्धेनैव नीयमाना यथान्धाः ॥ ८ ॥

MU also strongly condemns that. Here also the same idea.

MANTRA NO.10

अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया ।
इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे ॥१०॥
विद्यां चाविद्यां च यस्तद्वेदोभयं सह ।

So in this **मन्त्राउपनिषद्** says both **कर्म** and **उपासन** have got distinct results. So **विद्यया प्राप्यमाणं फलं अन्यत् आहुः** what vidya? **सकामविद्यया प्राप्यमाणं फलं** is different what is that different **फलं ब्रह्मलोक** prapti through **शुक्ल गति**. And of course the **वेदा** talks about various benefits attained in this **ज्ञानं** also in the form of varieties of **siddhis** etc. extraordinary powers can be accomplished through varieties of **उपासन**. Thus various powers in this **जन्मा**, and **ब्रह्मलोक प्राप्ति** in the next **जन्मा**, these are the benefits of **सकाम उपासन**. And what is the benefit of **सकाम कर्मा**. **अन्यत् आहुः अविद्यया**. Here also **अविद्या** means **कर्मा**. And what **कर्मा**? **सकाम कर्मा**. For the **सकाम कर्मा** also the benefit is different. In this **जन्मा** one person will get all material prosperity and after death one will go to **स्वर्गलोक** through **कृष्ण गति**. Thus both have got distinct result. And TF one can vote for any one of them and perform.

इति शुश्रुम धीराणां- this we have heard from the **Vedic** rishis. **धीरं** refers to the **Vedicacharyas** or the **Vedic** rishis. And who is saying this. A **Vedic** rishi because this is given **ईशा वास्य उपनिषद्** is a **वेदामन्त्रा** TF it is given by a **Vedic** rishi and this **Vedic** rishi says we have heard it from other **Vedic** rishi indicating **वेदा** is a **parampara** whose beginning we can't trace at all. So **इति शुश्रुम** thus we have heard from the sages

ये न तत् विचक्षिरे, who taught us about **कर्मासाधना** and **उपासनसाधना**. We have learnt. But what is more important that both of them can be used for spiritual purposes that is what is more important. In fact originally **वेदा** prescribes them for **मोक्षा** only but majority use all these for material purpose. You see all over the temple they write you do this or do that all **अर्थ, अर्थार्थी भक्ती**: are promoted. Nobody talks about religion for self-knowledge religion for self-knowledge is spiritual religion spiritual **भक्ति** religion for anything else is materialistic religion only. Materialistic religion is prevalent. Here **ईशा वास्य उपनिषद्** says religion is primarily meant for spiritual purpose. But initially a person won't know the role of spirituality and TF beginning one can use for material purposes,. Because that is the hook. That is the incentive even children you can't ask them to go temple for

मोक्षा when elders themselves don't know what **मोक्षा** they know on **मोक्षा**? What? The diamond **मोक्षा**. TF when elders themselves don't know the value of **मोक्षा** how can you tell the children. TF the children you have to attract only by saying their carrot you will get this or that. But real **कर्मा**, real **उपासन**, they are all meant for something greater. And what is that? That is being said in the 11th **मन्त्रा**.

MANTRA NO.11

विद्यां	चाविद्यां	च	यस्तद्वेदोभयं	सह	।
अविद्यया	मृत्युं	तीर्त्वा	विद्ययाऽमृतमश्नुते		॥११॥

And what is the spiritual use of **कर्मा** and **उपासन**? They are called **कर्म योग** and **उपासन योग**. And the **उपनिषद्** suggests combination of both **कर्म योग** and **उपासन योग**. And this we have seen. We are seeing in the **जायन्तेयगीता** or **नवयोगीसंवादा**. How do you combine both of them? Start the day with **ईश्वरउपासनआत्मात्वत्वंगिरिजामतिः सहजरा प्राण शरीरं गृहं**-- invoke the Lord in your heart and convert your body itself into temple so that throughout the day, you are walking with God inside. This is one **उपासन**.

And the other **उपासन** is what? **भू पदौ यस्य नाभिः**: the entire creation is the **विश्वरूप** of the **लो राग द्वेष**. If we perform these 2 fold **उपासन**s. The mindset is ready for **कर्म योग**. Because for **कर्म योग**, awareness is **ईश्वर** is important. Why awareness of **ईश्वर** is important. Because **कर्म योग** involves 2 stages. First I am **कर्ता**. And next I become **भोक्ता**. As a **कर्ता** I have to do **ईश्वरअर्पणम्**, for which I should invoke the Lord especially when very important things are done. The consequences can be far reaching I have to do **ईश्वरार्पणम्** and tell at that time itself I want success but I am ready for any result **भगवान्** gives second sentence won't come we will say I want success and put a FS. **ईश्वरार्पणभावना** is I want success; however I am ready to face whatever result O Lord, you are going to give. When major decisions either regarding ourselves or

our children or GC when we make decision or entering hospital very important when you enter hospital you don't know whether it is कृष्ण गति or शुक्लगति. कृष्ण गति means you go and come back. शुक्लगति means you go and go. And not only that. In important surgeries they will, get your signature also. That means they expect you to practice इष्वरार्पण भावना signature is what? May you have इष्वरार्पण भावना .the operation may be successful or not. Thus as a कर्ता I require इष्वरार्पण भावना. And often that भावना is a lip service only. We have to practice this when? Especially the result is as we expected. प्रसादभावना can be practiced only if I can remember God. And TF ईश्वरस्मरणं, is required for इष्वरार्पण भावना and प्रसाद भावना. ईश्वरस्मरणं will come only when we start the day with ईश्वरध्यानं. And TF कर्मायोग will be successful only if it goes with ईश्वरध्यानं. ईश्वरध्यानं is called उपासन योग. TF always combine कर्म योग and उपासन योग, and how do you know whether I am doing it or not? When unfavourable results come study the reaction. Whether FIR, comes down or not? F means frequency of emotional disturbances. I means what? Intensity of emotional disturbance. When I say strongly expect a particular result when it doesn't come, how deep is the reaction? And after the reaction how much time I take for bouncing back. All these 3 should come down if my mind is relatively calm. CCC. FIR is decreased. CCC is increased. What is CCC? If you don't answer my FIR will be in trouble. CCC means calm, cheerful and confidence. Calmness cheerfulness and confidence or courage both are same. They must increase. Emotional turbulence must come down that is the indication of कर्माउपासनसमुच्छया. That is why there is a beautiful श्लोका. संपतो नैव संपतः विपदो नैव विपदः विपद्विस्मरणं विष्णोः संपत् संस्मरणं हरे. Generally people think lot of wealth is prosperity and lack of wealth is adversity. This is how we generally think. Lot of wealth and lack of wealth. Lot of wealth is prosperity संपत्. Lack of wealth is विपद् adversity this is generally people think out scriptures say no what is property and adversity विपद्विस्मरणं विष्णोः, forgetting the Lo राग द्वेष is adversity. Because if you remember the lord lack of wealth will not be felt. It won't disturb. If we forget the lord lot of wealth will disturb. If you remember the lord lack of wealth won't disturb. If you forget the lord even lot of wealth will disturb. Disturb means there will be fight, and quarrel

and court. Money is there .peace is not there. And what is the puranic example? **Kuchela**. He enjoyed the wealth of ईश्वरस्मरणं and he did not miss wealth at all. If at all he went to LK, it is not for wealth, .it is because of you don't get angry. It is because of Mrs. only. She only sent him. TF what is important संपतो नैव संपतः विपदो नैव विपदः विपद्विस्मरणं विष्णोः संपत् संस्मरणं हरेः Constant ईश्वरस्मरणं can happen only if उपासन is included in daily lie. An alongwith उपासन, कर्म योग also, so that I ca practice ईश्वरार्पण भावना and प्रसाद भावना. That is said here.

यः- suppose a person, उभयंसः वेद - उभयं means both of them he practices. And both of them means विद्यांच अविद्यांच-विद्या means उपासन. अविद्या means कर्मा. The one who practices कर्मा and उपासन you have to add a special adjective निष्काम कर्म and निष्काम उपासन. If a person practices. That is at the time of practicing then he doesn't invoke अहंकार and ममकार. Generally when we do नमस्कार, petition is already in mind. Every नमस्कार we do you don't want to do free नमस्कार to भगवान् for every नमस्कार we want to encash. I have to encash. And how do we encash? We give a petition to भगवान् and watch your mind whenever you do नमस्कार to swami or swamiji anyone always petition is अहंकारममकार centric portion very rarely we say सर्वे भवन्तु सुखिनः; सर्वे सन्तु निरामयाः. If we practice dilution of अहंकार and ममकार, it comes under what? निष्काम कर्म and उपासन. And यः अविद्यांच-उभयं वेद. वेद means practices. And how सःसः means combining them both. Then what will happen? The spiritual growth happen अविद्यया मृत्युं तीर्त्वा all these no ब्रह्मलोके निष्काम कर्म will remove all the मृत्यु. This is another w/o राग द्वेष with a special meaning. ईशावास्य every wo राग द्वेष has got a special meaning. What is the dictionary meaning of मृत्यु. It is death. But in this particular context मृत्यु refers to all the mental obstacles for SCS. The spiritual qualification. For वैराग्यं what is the mental obstacle? राग. Thus for every virtue there are so many obstacles not allowing us develop विवेक वैराग्य समादि षडंग संपत्तिः All these spiritual obstacles are called मृत्यु. ज्ञान प्रतिबन्धकानि. चित्तशुद्धिप्रतिबन्धकानि.. And all those to put in another

language in the 166th chapter they are called आसुरीसंपत् आसुरीसंपत् are obstacle to दैवी संपत्. That आसुरीसंपत् is called मृत्युः, primarily रागद्वेष. Primary आसुरीसंपत् रागद्वेष which I discussed in the new year talk. so that मृत्युंतीर्त्वा-a person will cross over राग द्वेष or आसुरीसंपत्. And विद्यया अमृतं अश्नुते by practice of उपासन योग he will attain मोक्षा; अमृतं अश्नुते means मोक्षां अश्नुते. And here we have to make a note. So the student alert students there will be a bell ringing. How can उपासन give मोक्षा? We have learnt a fundamental lesson. W/o ज्ञानं मोक्षा is never possible And TF you should add, through उपासना a person will get मोक्षा in due course. That means through ज्ञानं. He will go to ज्ञानं and through ज्ञानं he will get मोक्षा. And later we are going to see, that after practicing उपासन, a person has got all the qualifications and is ready for ज्ञानं, and the ज्ञानं can be attained either in this जन्मा itself by going to ज्ञान योग, one can get. And suppose a person is not a ब्रह्मलोक to come to ज्ञान योग, then what should he do? He should practice उपासना throughout the life. If he doesn't come to ज्ञानं in this जन्मा he should practice कर्म उपासन समुच्छया throughout this life. Then he will go to ब्रह्मलोक and in ब्रह्मलोक, instead of enjoying the party business, he will not be going to party. In ब्रह्मलोक there is वेदान्ता class. ईशावास्य उपनिषद् class. So these upasakas will have to gain knowledge there. There the guru is not local guru. But ब्रह्मन् himself will give them knowledge and get मोक्षा. And what is the name of that मोक्षा? क्रममुक्ति. Tf उपासनया सद्योमुक्तिं or क्रममुक्तिं अश्नुते. So this is निष्कामकर्मा उपासना समुच्छयाः. What is the essence of these verses? 9, 10 and 11. निष्कामकर्मा उपासना समुच्छयेन क्रम मुक्तिं विन्दति. A person will get मोक्षा in due course. Then the उपनिषद् gives another package. We will introduce that?

MANTRA NO.12

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।
ततो भूय इव ते तमो य उ सम्भूत्याँ रताः ॥१२॥

So in these **मन्त्राः** the **उपनिषद्** is talking about 2 types of **उपासन**. And how they can be done independently also. Or they can be done together also by one and the same person. And these 2 **उपासन**s also can be done sakamataya for material benefit or for spiritual benefit. And the **उपनिषद्** is going to glorify the **निष्काम उपासनद्वय समुच्छया.उपासनद्वयं** means 2 **उपासन**. **समुच्छया** means combination. Nishkama means for spiritual purposes. What are those 2 **उपासन**s? One is called **हिरण्यगर्भउपासन** , the total intelligence. The omniscient Lord..**हिरण्यगर्भ** refers to the total. Her **हिरण्यगर्भ** is called **संभूतिः**: again another technical word **राग द्वेष. संभूतिः** and **हिरण्यगर्भ** is called **संभूतिः**: because he is supposed to be first born being **प्रथमजा**; TF he is called **संभूतिः- संभूतिः** means **जन्मा**. Here it refers to first born **हिरण्यगर्भ**. And **हिरण्यगर्भउपासन** is one type of **उपासन**. And the second **उपासन** is called **प्रकृतिउपासन**. Or **मायाउपासन**. Or **शक्तिउपासन**. All 3 are same. **प्रकृति** ,**माया** or **शक्तिः** **शक्ति** means the power of Lord. **माया** is the power of **ईश्वरा**. And this **प्रकृति** meditation, **देवीउपासन** all will come under that category. This is the second **उपासन**. And for both of them **सकाम उपासनफलं** and **निष्कामउपासनफलं**. Here the **उपनिषद्** talks about **सकाम उपासनफलं** and criticizes that strongly. Look at this mantra. **ये असंभूतिं उपासते.असंभूति** is the name of **माया** or **प्रकृतिः**. And why **प्रकृतिः** ,**माया** is called **असंभूतिः**; because it doesn't have origination. **न विद्यते संभूतिःजन्मायस्याःस्यात्असंभूतिः**; **माया** was never born many think **माया** is a product of **ब्रह्मन्**. **माया** is not born out of **ब्रह्मन्**. **माया** is always , eternally with **ब्रह्मन्**. That is why we have **अर्धनारीश्वरा** concept. They are inseparable couple unlike the modern. They are very traditional. Ok. They never get separated. They never go to court. So **ब्रह्मन्शक्ती** is **असंभूतिः**; **माया**. And what is the advantage of **प्रकृतिउपासन**? It is a very peculiar **उपासन** not said anywhere else. Only in Ishavasy this area is there. **प्रकृतिउपासन** as an independent principle. **प्रकृति** is one which is the power of **ब्रह्मन्**, into which the entire creation resolves during **प्रलय**, and if a person, practices **प्रकृतिउपासन** the advantage is after death,

this **उपासका** will merge into **प्रकृति**; So **प्रकृतिलयः** is the **फलं**. And once he merges into **प्रकृति** the advantage he has is he will not be born again and again, throughout the current **श्रिष्टी**. Throughout the current **श्रिष्टी** how many times we come. Current **श्रिष्टी** is for millions of years. Within that we are coming several times. This repeated coming and going he can avoid. He can remain in **प्रकृति** it is like a very long sleep. This is called **प्रकृतिलय** can you call it **मोक्षा**? Why you can't call it **मोक्षा**: please carefully note this benefit is only current **श्रिष्टी**. In the next **श्रिष्टी** the very same jiva will come back. TF there is no spiritual benefit at all. That person can never gain **आत्म ज्ञानं** throughout the current **श्रिष्टी** why? To gain **आत्म ज्ञानं** he has to have a body guru , etc. TF these people will go to **प्रकृति लयं** From one angle, it is an advantage. What is the advantage he is not born repeatedly? And what is the disadvantage? No opportunity for spiritual knowledge at all. So the **उपनिषद्** strongly condemns that? **अन्धं तम प्रविशन्ति**. The **प्रकृति उपासकाः** by merging into **प्रकृति** they enter into deep darkness of long sleep w/o any possibility of spiritual knowledge. This is for **प्रकृतिउपासन**. What about **हिरण्यगर्भउपासन**? that we will see in the next class.

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

07. Isavasya notes मन्त्रांs 12 to 15 16022015

MANTRA NO.12

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।
ततो भूय इव ते तमो य उ सम्भूत्याँ रताः ॥१२॥

After talking about, the **निवृत्तिमार्ग** or **सन्यास आश्रमा**, and **ज्ञान योग** associated with that, now the **उपनिषद्** is talking about **प्रवृत्तिमार्ग** or **ग्रहस्ताश्रमा** (GA), and **कर्म योग** and **उपासन योग**, associated with that. And both **कर्म योग** and **उपासन योग**, are meant for acquiring **साधन चतुष्टय संपत्ति (SCS)**. Otherwise called **ज्ञान योग्यता प्राप्तिः**: **ज्ञान योग्यता प्राप्ति**-means the necessary fitness for acquiring the **अद्वैत ज्ञानं**. And **कर्म** means the activities prescribed by the **शास्त्रा** which are useful for refining the mind and doing with the desire for spiritual purification generally called **कर्म योग** and **PMY** will come under **कर्म योग**. And one has to practice them according to one's own resources time etc. all the **पञ्च यज्ञाः** cannot be done all the people in grand scale. According to ones resources inclination etc. one can do more of **देव यज्ञा**,, more of **पितृ यज्ञा** or **भूतयज्ञा** etc. there adjustments are allowed. We have got options also. And not only these **कर्माः** should be done. The purpose also must be kept in mind which is indicated by the **sankalpa**. O lord as a result of all these **कर्माः** I am not interested perishable material gains. I am interested **ज्ञान योग्यता प्राप्ति** initially and of course later I am interested **ज्ञानं**. That is the next stage. Let us win the first round of match. Thereafter we can think of the world cup. Similarly here also first win this match and get **ज्ञान योग्यता**. And along with **कर्म योग**, **उपासन योग** is also highlighted. What is the definition of **उपासन**,? **सगुण ईश्वर ध्यानं**. Meditation of God with various attributes is called **उपासन**. And in **उपासन** also various options are there. Various **aalambanam** symbols are given. Using anyone of them according to ones **इष्ट देवता**. One can do **Rama, Krishna, Devi ध्यानं**. But whatever be the symbol the total **ईश्वर** is

invoked through that. Generally in Vedic शास्त्रा it is called हिरण्यगर्भउपासन or ईश्वरउपासन. Both of them correspond to the total the macro. Thus कर्म योग and उपासन योग if they are combined well SCS will come. कर्म योग will give 3 qualifications. विवेक, वैराग्यं, मुमुक्षुत्वं. These 3 are gained through कर्म योग. उपासन योग, gives the third one which is very crucial समाधि षड्ग संपत्ति (SSS) I am not going to explain SSS. And insult you because these are all fundamental lesson we learnt in TB. And I am saying all these things so that you will be inspired to revise TB. First you have to search for the book I don't know. Thus these कर्म and उपासन, will give ज्ञान योग्यता mental fitness. Of this कर्मउपासनयोग समुच्छया was mentioned in the previous 3 श्लोकाः. 11, 10 and 9. We got कर्मउपासनसमुच्छया. And now in the following 3 श्लोकाः we are getting उपासनद्वयसमुच्छया. 2 types of उपासन.

So these are all not compulsory. One can do कर्म उपासनसमुच्छया. उपासन need not be 2, one or 2 can be done the option is given. We saw in the last class what the 2 उपासनs are. One is संभूतिउपासन otherwise called हिरण्यगर्भउपासन. The total mind. The total intelligence. The total knowledge the total power is called हिरण्यगर्भ. And the second one is called असंभूति; otherwise called प्रकृति otherwise called मायाशक्तिः of ईश्वर. Which is capable of resolving everything into itself at the time of प्रलयं. माया alone, absorbs everything at the time of प्रलयं, which is called ईश्वरशक्ति this शक्तिउपासन is called असंभूतिउपासन. And I gave you the reason also. हिरण्यगर्भ is called संभूति because हिरण्यगर्भ has origination. माया is called असंभूति. Because माया doesn't have origination. माया is अनाधि. And here also the first उपनिषद् says, that if they are done सकामउपासन, then worldly benefits will come. But spiritual benefit will not come. If सकामउपासन is unintelligent use of उपासन. It is like using sandal wood for cooking. It is so valuable meant for some other purposes. उपासन can get you the infinite मोक्षा. Using that for finite worldly benefit is to be strongly condemned according to उपनिषद् YTF in

The 12th मन्त्रा we saw in the last class अन्धं तमः प्रविशन्ति -those who do प्रकृतिउपासन,मायाउपासन what is the advantage? They will be one with मायाfor one full श्रिष्टी. That means during that full श्रिष्टी they can avoid पुनरपि जननं , पुनरपि मरणं- that advantage is there several births are avoided the disadvantage is-this advantage is प्रकृतिलय फलं. But what is the disadvantage? This is only during the current श्रिष्टी later again PJ cycle will come not only that during प्रकृतिलयम् आत्मा ज्ञानं is not possible, Tf मोक्षा is also postponed by one श्रिष्टी not even one जन्मा by on श्रिष्टीमोक्षा is postponed in fact प्रकृतिलयम् is like a very long sleep is प्रकृतिलयम्. And on the other hand if a person does सकाम हिरण्यगर्भ उपासन what will be the फलं? We have seen that earlier. He will go to ब्रह्मलोका. ब्रह्मलोक. प्राप्ति is the फलं.. And in ब्रह्मलोक one can enjoy, very well. But what is the problem? The enjoyment is so much that a person is so extrovert he will never think of spiritual pursuit at all. When a society becomes more materialistic then spirituality, Vedanta, self-knowledge will become weaker and weaker. TF ब्रह्मलोक is a highly materialistic society .society means लोक it is. Tf the उपनिषद् says it is अन्धं तमःअन्धं तमः I means blinding spiritual darkness is in ब्रह्मलोका. Up to this we saw in the last class.

MANTRA NO.13

अन्यदेवाहुः सम्भवादन्वदाहुरसम्भवात् ।
इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे ॥१३॥

So these 2 उपासनs when they are done as सकामउपासन, the results are different. When they are done as निष्कामउपासन, result is same. What is the same result? ज्ञान योग्यता प्राप्तिः. For all निष्काम कर्म also, the result is the same. ज्ञान योग्यता is common result for all the निष्काम कर्म. And all the निष्काम उपासन. The results will vary only when they are सकामकर्मा or सकामउपासन. TF उपनिषद् says, संभवात्

अन्यात्फलं आहुः. Here the word संभव; again contextual meaning सकामहिरण्यगर्भउपासन. संभव; in no dictionary you will find this meaning. These are all contextual Vedic interpretation संभव; means सकामहिरण्यगर्भ उपासन. And for that सकाम उपासन फलं अन्यात्. The result is different. What is the different result? ब्रह्मलोक प्राप्तिः; similarly असंभवात् the word असंभव also has got a contextual Vedic interpretation. What is that? सकामप्रकृतिउपासन. Asam, असंभव is another word असंभूतिः;. Which refers to प्रकृतिउपासन. And for सकामप्रकृतिउपासन the result is different. And what is the different result we saw? प्रकृतिलयः; merging into प्रकृति and how do you know all these things. The Vedic आचार्य says I came to know about this from my गुरु. You ask their गुरु and they say we heard from our गुरु. Thus from गुरुसिष्यआचार्यपरंपरा we have heard this .TF he says इति शुश्रुम we heard these different results from धीराणां धीरः; means विधिक आचार्य the ऋषयः; from the rishisये न तत् विचक्षिरे . विचक्षिरे who imparted that knowledge to us. विचक्षिरे means they gave this knowledge to us. So thus सकाम उपासन फलं is different. But both will perpetuate संसार. That is the bottom line both will perpetuate संसार. Whether it is सकाम कर्म or सकाम हिरण्यगर्भ उपासन. Or सकाम प्रकृति उपासन. Anything सकाम, will perpetuate संसार because you will get a finite result which will have 3 doshas. What are they? दुख मिस्रितत्वं अत्रुप्तिकरत्वं,बन्धकत्वं you get full mark. Ok. TF varieties ofdrawbacks are there in worldly result. And TF what should you do? May you continue all of them don't drop कर्म. don't drop उपासन. But direct them for spiritual purpose. Wherever you do नमस्कार, whom ever you do नमस्कार you encash every नमस्कार for inner spiritual growth. Rather than going with a big list. Instead of carrying a very big result of materialistic finite ahamkara mamakara centric results, may you ask for the spiritual benefit which is meant to expand the mind to include, the entire creation. Why do you nameonly a few? If you want to pray for somebody pray for all सर्वे भवन्तु सुखिनः; सर्वे सन्तु निरामयाः all universal prayers areनिष्कामकर्माणि.

They all will bring **ज्ञान योग्यता**. TF **ईशावास्य** emphasizes No **सकामउपासन**, **समुच्छया**: In the next **श्लोका** we will read.

MANTRA NO.14

सम्भूतिं च विनाशं च यस्तद्वेदोभयं सह ।
विनाशेन मृत्युं तीर्त्वा सम्भूत्याऽमृतमश्नुते ॥१४॥

So again, an obscure **मन्त्रा** which **Sankaracharya** carefully interprets. **Sankaracharya** in his commentary, the word **संभूति** in this **मन्त्रा**, should be read as **Asंभूति**: how can you read **संभूति** as **असंभूति**. **Sankaracharya** says wait, I am doing according to grammar. According to grammar when the letter a comes immediately after letter **अ**, when the letter **ऐ** comes, when you are chanting them together the **अ** will be dropped so **रामे +अहं** suppose the word is there. **रामे अहं सद्दामि** I have got faith in **rama**. Suppose I say **रामे अहं सद्दामिरामे** ends in what **ऐ**. Next word starts with **अ** according to **पाणिनि सूत्रा** how should you read? **रामेहं सद्दामिरामे अहं** will become **रामेहं** that a is not pronounced while reading together **अ** is not pronounced. When you separate the word you should take it as **रामेअहं**. Now **Sankaracharya** asks how does the previous loka end? Look at the 13th **मन्त्रायेनस्ताविचक्षिरे**. **ऐ** is there. TF **ऐ** it is ending and the **मन्त्रा** begins with **संभूति**. There is **असंभूति** word is actually there. Because of that **अ** it is dropped. TF you read it as **Asंभूति** referring to **निष्कामप्रकृतिउपासन**. **Asंभूति** = **निष्कामप्रकृतिउपासन**. Because **असंभूति** means **प्रकृति** we have already seen before. Before means in **मन्त्रा 12**. And the next word is **विनाशः** - **विनाशः** refers to **निष्काम** HG **उपासन**. Here the word **विनाशः** refers to **हिरण्यगर्भः**. So **हिरण्यगर्भ** three words we have used. One is **संभूति**: another word is **संभव**; another word is **विनाशः** **ईशावास्यं अक्षरमडोम अक्षरमम**. Why can't the **उपनिषद्** use **हिरण्यगर्भ**. That is why it is **उपनिषद्**. In fact one of the meaning of **उपनिषद्** is a

रहस्य, रहस्यम् means secret. All code words are used. TF the word विनाशः means हिरण्यगर्भ. And why is हिरण्यगर्भ called विनाशः the reason is because हिरण्यगर्भ has got birth also, and because of the same reason, at the time of प्रलयं हिरण्यगर्भ has got विनाशः also. TF he is known as विनाशः परिच्छिन्नत्वात्, अनित्यत्वात् विनाशः इति उच्यते. And TF the final meaning of the word विनाशः is निष्काम हिरण्यगर्भ उपासन. So the essence is whatever be the no of उपासनs you do make sure that your motive is what? Your inner growth and the well being of not a particular family or area or community .but the well-being of in another मन्त्रा it says, संनो अस्तु द्विपदे संचतुष्पते- all 2 legged animals in which human beings are included, and all the 4 legged animals let everyone be what do you call happy fulfilled. Let your prayers be universal. Then it will come under निष्कामकर्मा and उपासन. And if you practice the combination, the word समुच्छया means combination of these 2 उपासनs, विनाशेन मृत्युं तीर्त्वा., the word मृत्यु we have seen before special meaning we have given all the mental impurities especially रागद्वेष which are the primary ones. LK tells in the BG

इन्द्रियस्येन्द्रियस्यार्थं रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत्तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥
indriyasendriyasarthē rāgadveṣau vyavasthītau ।
tayor na vaśam āgacchet tau hy asya paripanthīnau ॥3-34॥

– रागद्वेषs are very natural. Likes and dislikes are very natural. But you use your likes and dislikes and never become slaves of likes and dislikes. Freedom from slavery of likes and dislikes is called मृत्युतरणं. And once you dilute likes and dislikes LK says a grahasta is as good as a sanyasi. Where does BG say? He says, in the 5th chapter, the one who has renounced रागद्वेष is as good as a sanyasi. find out the श्लोका. I will tell you later. विनाशेन मृत्युं तीर्त्वा crossing over रागद्वेषसंभूत्यममृतं अश्नुते here also the Sanskrit students should note तीर्त्वा= संभूत्य. it should be read as असंभूत्य अमृतं अश्नुते in short by these 2 उपासनाः one will get ज्ञान योग्यता and ultimately ज्ञानं and मोक्षा also. So with this the प्रवृत्तिमार्ग, मन्त्राs are over. From verse no 9 to verse no 14. All the मन्त्राs are obscure मन्त्राs. Words are obscure words. Several technical ideas are there. You may remember those details are not don't bother what is the bottom line of these discussions

you should not that **ईश्वरा उपासनं** and **कर्मयोग** will speed our spiritual growth let the day start with **ईश्वरा उपासनं** and install your **इष्ट देवता** in the heart in **शिव मानस पूजा**- we chant **आत्मात्वं गिरिजमतिः** O Lord, you are not in **kailasa or Tiruvannamalai.**, Sivaratri is coming. People will be going to different temples. I am not stopping you to got to different places but learn to invoke the lord in the **हृदयं** itself in fact according to tradition after **puja** they invoke the lord in idol or photo and say **यथा स्थानं प्रतिष्ठापयामि**

o lord you can now go to your original places. I invited you for puja like guest. And now you have stayed. And you can go back. When you say god can go back to original place we don't ask what the original place is. Remember the original place is our own hart only. **यो वेदा निहितं गुहायां**

But for our **अभिषेकं** purpose we invoke the Lord in a shiva linga etc. Otherwise you have to pour the curd, milk etc. on your head you will have to pour. For safety and practical purposes take the Lord outside and do the **अभिषेकं** and **archana** and all and thereafter place back. That means early morning you convert your body into a temple. That means wherever you are travelling, you are travelling with ishvara. TF we can practice **ईश्वरा अर्पण भावना** and **प्रसाद भावना**. Every minute

यद्यत्कर्म करोमि तत्तदखिलं शम्भो तवाराधनम्॥'

Every **कर्म** is an offering to Lord. Every **फलं** is a **प्रसादं** from the lord. Thus **उपासना** in the morning, and **कर्मयोग** during the day, is a wonderful combination for spiritual growth. And above all, there is the advantage of **समत्वं योग उच्यते**. We will enjoy a mind, which will not have too much of turbulence. Mind will b disturbed. But the disturbances are contained within w/o our blowing our top. Without shouting this and that, it will quietly we are able to manage the situation. TF what is the message? Practice **कर्म** yoga + **उपासना** yoga. This is the essence. Now comes the last part of **ईशावास्य उपनिषद्**. I will introduce that.

MANTRA NO.15

हिरण्मयेन	पात्रेण	सत्यस्यापिहितं	मुखम्	।
तत्त्वं	पूषन्नपावृणु	सत्यधर्माय	दृष्टये	॥१५॥

So with the 14th **मन्त्रानिवृत्तिमार्ग** also has been talked about. Thus both **निवृत्ति** and **निवृत्ति** have been talked about which were introduced in the first 2 **मन्त्रा**s. And before going further we have to remember the fundamentals of the **Vedantic** teaching. I have talked about before. That we talk about 2 types of goals. Certain goals which can be achieved o by only one path .like certain destinations where there is only one road is there. Single road destinations. And there are other types of destinations Single road destinations multi road destinations. Where we have several alternate routes single road in Sanskrit I have used 2 words. **एक साधन साध्यं(ESS)** and **अनेक साधन साध्यं(ASS)**and we should know what are single road destinations. And what are multi road destinations we should know. **मोक्षा** the liberation comes under **ESS or ASS?** **குட்டு வாங்காதேங்கோ . मोक्षा** has got only single road and that road is **ज्ञानं . अद्वैतज्ञानं** alone gives liberation. This is message 1. You know. But we have to reinforce. And for getting **ज्ञानं** how many routes are there? So it is not that you can buy from this mall or that mall. You can go anywhere. **ज्ञानं** also can be attained only through one route. That is spiritual education program where the **गुरु** delivers the **sastric** teaching. **गुरुशस्त्र उपदेशः विचारः** because any **ज्ञानं** requires a relevant **प्रमाणं**. And the **प्रमाणं** is only **वेदान्ता वाक्यप्रमाणंएव**.TF this also **ESS, गुरुशास्त्रउपदेशश्रवणं** or in our language spiritual education program. Then to get the **ज्ञानं**, we require a mind which is prepared. Any **ज्ञानं** requires relevant preparation which is called **ज्ञानयोग्यता**. If the **योग्यता** is not there, what is the opposite? **अयोग्य**.TF **ज्ञानयोग्यता** is required. **ज्ञानयोग्यता** is **ESS or ASS?** Remember for **ज्ञानयोग्यता**, we have got many types of **कर्मा**s, **PMY** themselves, so many varieties. According to my physical condition, mental condition, financial condition, family condition. Even simple japa can purify the

mind which doesn't require money which doesn't require physical fitness. **विधिककर्मा** requires lot of physical fitness because we have to do **परदक्षिण** and **नमस्कार**. TF we have got several options of **कायिक वाचिक, मानस कर्माणि**. And we have got several **उपासन**s also, so many deities are there. In Hinduism huge mall of deities. For every deity, **ध्यानश्लोका**s are there. We can choose any one and practice that **उपासनम्**. In fact before every **sahasranama**, we have got the **ध्यानश्लोका**. **क्षीरोधन्वत् प्रदेशे** –instead of chanting, if I see the meaning of **मन्त्रा** it is **उपासनम्**. And similarly **शिन्दूरारुण विग्रहं त्रिनयणां**-instead of mechanically chanting I see the meaning.the entire **सौन्दर्यलहिरि** is the description of devi. Thus we have got varieties of choice for **उपासन**. And through that **उपासन**, we can get what? Only **ज्ञानयोग्यता.कर्माउपासन** samucchaya will give **ज्ञानयोग्यता**. But it cannot give, **ज्ञानं** or **मोक्षा**. And TF this **उपासक**, having practiced that should look for **ज्ञानं**. In fact generally, if we have done sincerely, and we have got sufficient fitness, you will find the very **इश्वरअनुग्रहा** itself, we will have a desire for spiritual knowledge. Not only **भगवान** himself will give desire. **भगवान** himself will give the opportunity also. All will come. Otherwise it becomes postponed. Now the following 4 **मन्त्रा**s, are the prayer of the **उपासक** for **ज्ञानप्राप्ति** and **मोक्षाप्राप्ति**.

And this prayer, the first **मन्त्रा**, can be interpreted in 2 different ways. First, I will give you the first interpretation which is not given by **Sankaracharya**. But that is also available. This is the prayer of **उपासक**, for getting **ज्ञानं** in this **जन्मा** itself. Instead of postponing to next **जन्मा**, O Lord, I must be able to gain **ज्ञानं** and **मोक्षा**, in this current **जन्मा** itself. And what is that prayer. A very beautiful prayer. And this prayer is dedicated to the Lord, invoked in **सूर्यमण्डल**; So the Lord can be invoked anywhere. But in our tradition, often Lord is invoked in **सूर्यमण्डल**. The solar disc in the early morning. In the rising sun,
ध्येयः सदा सवितृमण्डल-मध्यवर्ती नारायणः सरसिजासन-सनिविष्टः ।

केयूरवान् मकरकुण्डलवान् किरीटी हारी हिरण्यवपुः-धृत-शंख-चक्रः ॥

Etc. TF he is addressing the lord in सूर्य.

हे पूषन्- O Lord in the सूर्य. सूर्यभगवान्सूर्यनारायणः. The उपासक is addressing the सूर्यनारायणः. And he says, सत्यस्य मुखं अपिहितं-सत्यं means सत्यंज्ञानंअनन्तंब्रह्म, मुखं means what? The द्वारं, the route, the gateway, to ब्रह्मन् and मोक्षा. मुखं means the gateway for मोक्षा. And what is that gateway? ज्ञानं is the door through which you attain मोक्षा. And herthe उपासक says, I have not yet got an opportunity, for that ज्ञानं. So this is the desperate prayer of the उपासक who has not found अगुरु and who has not found an opportunity and who has not found a तीव्रइच्छा also. desire also is not तीव्रं. Desire is lukewarm. I want so many things. But along with that-when you buy certain soap powder you get an extra plastic spoon free. Like that when I get so many things as you buy svarga loka one मोक्षा free. Like that if मोक्षा comes by itself it is ok. But I am not very serious and all. Many people don't have either गुरु or an opportunity or a desire. These desire for मोक्षा is lukewarm. Because the desire for worldly things, worldly temptations and attractions are still dragging my mind. Who says? The उपासक says. And all the material attractions, are here compared to a golden disc. Hiranmaya patram. And gold represents materialistic desire. The glamour of gold, the glamour of diamond, the glamour of platinum, jewellery all these things are standing between me and ज्ञानमार्ग because. I am still tempted by all those pulls. Because the whole world is given to that. And I am a black sheep. In fact others reject me also. Many people cannot tell I am going to Gita उपनिषद् classes. Because they will mock at you. And TF you have to keep this even a secret. why because the world is steeped in materialism. And they say, in ramayanam also, Sita was with Rama. Rama is ब्रह्मन्. Rama is मोक्षा. Keeping Rama so close, Sita got tempted by what? Golden deer. The rakshasa knew that gold will tempt anyone. And the deer was moving around. Sita asked Rama and got separated. And you know the rest of the story. Sita had to be in संसार, the entire संसार started with what? Attraction, temptation. And TF उपासक says, still I am tempted. No doubt I attend classes. Still I am tempted. हिरण्मयेन पात्रेण this materialistic desire is the hurdle. अपिहितं means what? The gateway is covered by materialistic desire. मोक्षा door is covered

by my own materialistic temptation. And O Lord, I don't think I can eliminate by my effort. Because he has tried his best. Now I require your extra grace, to get me more and more **वैराग्यं**, and more and more **मुमुक्षुत्वं**. Turning away from materialism, turning towards spirituality is a very, very tough thing. TF **हे पूषन्**, O Lord **सूर्य**, **तत् त्वंअपावृणु**-may you remove that obstacle to **ज्ञानं**. Because I don't have time for **श्रवणं**, **मननं** and **निदिद्यासनं**. Either I am physically preoccupied. If I am physically free, I am mentally preoccupied. These preoccupations denies me this knowledge. So **अपावृणु**-you only remove this door obstacle. **सत्यधर्माय**- for me who am practicing, the Vedic disciplines. **सत्यधर्मा** ; means various disciplines like **कर्मा,उपासन** etc. and also, the values mentioned. So the **सत्यधर्मा** means proper values. Proper disciplines. What do you mean by proper? Whatever is prescribed by **शास्त्र**. I am following to the best of my capacity. You should also assist me. Let it be a joint venture. And all for what purposes **दृष्टये.दृष्टीः** means **अद्वैतज्ञानं**. For getting that **ज्ञानं**, brahma darsanam, brahma **ज्ञानं**, may you remove that, so that I will get **ज्ञानं** in this **ज्ञानं** and get **मोक्षा** here itself. But suppose it doesn't happen in this **जन्मा**, then what next. That is going to be the second interpretation which we will see in the next class and conclude.

ॐ पूर्णमदः पूर्णमिदं पूर्णात् पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शांतिः शांतिः शांतिः ॥

08 .Isavasya Notes मन्त्राः 15 to 18 (23022015)

MANTRA NO.15

हिरण्मयेन	पात्रेण	सत्यस्यापिहितं	मुखम्	
तत्त्वं	पूषन्नपावृणु	सत्यधर्माय	दृष्टये	॥१५॥

With the 14th मन्त्रा, the उपनिषद्, has presented, both प्रवृत्तिमार्ग and निवृत्तिमार्ग, both सन्यासआश्रमा, and ब्रह्स्ताश्रम. सन्यासआश्रमा represents the ज्ञानयोग, enquiry into the self. ब्रह्स्ताश्रम, represents KY, and UY combined. And in the last class, I pointed out, a ब्रह्स्ता also can be an internal सन्यासी, if only he takes care of one part. I wanted to quote a श्लोका, I forgot. Being an important श्लोका I am quoting now.

ज्ञेयः स नित्यसन्यासी यो न द्वेष्टि न काङ्क्षति ।

निर्द्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥५-३॥

jñeyah sa nityasamnyāsī yo na dveṣṭi na kāṅkṣati ।

nīrdvandvo hi mahābāho sukhaṁ bandhāt pramucyate ॥5-3॥

BG 5th chapter, very important श्लोका. Even a ब्रह्स्ता is as good as a सन्यासी. If he learns to handle raga and dvesha. Likes and dislikes he handles. He reduces them, and whatever is there, he doesn't become a slave of that. Converts all the likes into preferences. What is the difference between like and preferences. Like means I want that. Preference means what? I would prefer to have that. If it is not there also, I am willing to accept whatever God gives. Thus non-binding likes and dislikes, if a person has, even if he is or she is a ब्रह्स्ता, he is as good as a सन्यासी. And lord Krishna says, निर्द्वन्द्वः;' special title, निर्द्वन्द्वः is the title of that ब्रह्स्तासन्यासी. हे महाबाहो सुखं बन्धात् प्रमुच्यते. He also can come to ज्ञान योग, remaining in ब्रह्स्ताश्रम itself, he can also come to ज्ञानयोग and मोक्षा. That is the essence of the Gita श्लोका. But here LK has completed both. And now you have to imagine a ब्रह्स्ता, who has gone through, कर्मा and उपासन and he has to attain ज्ञानं. Because as I have said कर्माउपासन can only prepare the mind. Both cannot

give knowledge. Knowledge requires a spiritual educational program with the help of a guide and I should have a deep desire for that. So desire, guide and inner fitness, all these things are required. Now there is a person, who is a **उपासका**, who wants to gain **ज्ञानं**, in this **जन्मा** itself. And I said, the 15th **मन्त्रा** can be interpreted in 2 ways and I gave you the first interpretation. The **उपासका** asking for **ज्ञानं** and **मोक्षा** in this **जन्मा** itself. And TF he prays to the Lord, **हिरण्मयेन पात्रेणसत्यस्यअपिहितंमुखं. सत्यस्यमुखं** means the gateway to **सत्यम्, ब्रह्मन्**. Which is **ज्ञानयोग**: This **ज्ञानयोग** path is obstructed, because of my worldly distractions. When worldly distractions are there, even if **ज्ञानयोग** is available right in front of your gate, you will look at the time and says I don't have time. So thus, our worldly distractions become an obstacle. O Lord, may you remove those obstacles. And it is called golden disc. All material attractions are here compared to golden disc **हेषूषन्तत्त्वंअपावृणु**, may you remove all those obstacles. I should find quality time and often time is available, mind is not available, because of preoccupation. O Lord, give me time also, give me a mind also. Which will engage in **ज्ञानयोग**. TF **अपावृणु, सत्यधर्मायदृष्टये. सत्यधर्म** is the **उपासका**; and **दृष्टि** means **ब्रह्मज्ञानं, आत्मज्ञानं**. This I want in this **जन्मा** itself. This is the prayer of the **उपासका**.

This we saw in the last class. Now I said, the same **मन्त्रा** can be interpreted, in a different way also. Which alone **AdiSankaracharya** gives, because the second interpretation, I am going to give now, alone jells with the following **श्लोका**s. When **Sankaracharya** interprets a **श्लोका**, he will always look the previous **मन्त्रा**: and later **मन्त्रा**: And when you want to give contextual interpretation, it is the second interpretation which we will see now. What is that? According to this the **उपासका** has practiced **उपासन**. He is interested in **ज्ञानं** and **मोक्षा**. But due to some obstacle or the other, he never gets an opportunity to gain **ज्ञानं**, in this **जन्मा**. Either because of health reason or because of family reason. I had one student. He is not here around. I never quote an example from this class. He was sincerely attending the class. But the wife did not like this. Perhaps she thought he will become a **सन्यासी** I don't know what many always warn you. Don't go too much

near a **सन्यासी** TF you may end up a **सन्यासी**. TF she said don't go to the class. And at last she told if you continue, I will commit suicide can you imagine. Pavam, that obedient husband ultimately had to surrender to the will of the wife and stopped coming to the class. Thus obstacles can come in several ways. May be health reason, family situation, any reason it can be. This **उपासका**, did not gain the knowledge in spite of desperate desire. And now the fag end of the life has come. TF he very sure that in this **जन्मा**, I am not going to make it. And TF he makes a special prayer, for another type of **मुक्तिः** which is promised in the **शास्त्रा**. Do you remember the other type of **मुक्तिः**? We have seen before in the **उपनिषद्** class also in the BG 8th chapter also we have seen. What is that?

A **उपासका**, should practice the **उपासन**, throughout the life with a desire for **ज्ञानं** and **मोक्षा**. The **उपासन** must be nishkama **उपासन**. And he should sincerely pray to the lord for **मोक्षा** and **मोक्षा** only. And a special type of **उपासन**, is emphasised in the **उपनिषद्**, .it should be the meditation on the total **ईश्वरा**. Not any small petty **देवता**. Associated with one aspect. But it must be the total **ईश्वरा** or **हिरण्यगर्भ**, **उपासन** it must be. That is condition no 1. And the second condition is he should invoke the **ईश्वरा**, upon himself. Because what he wants is **अद्वैतज्ञानं** he wants. And TF he should practice what? **अभेदउपासन** in which the Lord is not invoked on external **आलम्बनं**. But lord is invoked on oneself. Remember the LS, **dhyana श्लोका**, I often quote **अरुणां करुणा कर्ण तरन्निगदाक्षीं द्रितपाशान्गुश पुष्प बाण चापां अणिमाधिभिः आवृतं मयुकै अहं इत्येव विभावे भवानि** . I invoke **भवानिदेवी** as, I myself. Eventhough **ज्ञानं** is not there, but invocation of the Lord on oneself. This is called a special **उपासन**, called **अभेदउपासन**. Otherwise **अहंग्रह उपासन**. So the **उपासका** must practice **ईश्वराउपासन**. It must be **अहं** graham **उपासन**. And he should practice it throughout the life very regularly and he should

practice it at the time of death also. **अन्तकाले च-BG**

अन्तकाले च मामेव स्मरन्मुक्त्वा कलेवरम् ।

यः प्रयाति स मद्भावं याति नास्त्यत्र संशयः ॥८-५॥

antakāle ca mām eva smaran muktvā kalevaram ।

yaḥ prayāti sa madbhāvaṃ yāti nāsty atra saṁśayaḥ ॥8-5॥

This **उपासका** seeks **मोक्षा**. And what will happen to this **उपासका**? That is also said in the **शास्त्रा**. He will not get **मोक्षा** in this life. And TF there will be travel after death. And this **जीव**, consisting of **सूक्ष्मशरीर**, **सूक्ष्मशरीरम्**, **कारणशरीरम्** and **उपासनपुण्यं** and of course the **चिदाभासा** the borrowed consciousness. This nucleus withdraws from the physicalbody at the time of death. It enters the **हृदयं** of the **उपासका** and from the **हृदयं** it goes through a special **नाडी**, **सुषुम्णानाडी** it goes through and it comes out through a special hole called **ब्रह्मरन्ध्रं**. So a special gateway, the **उपासकाजीव** consisting of **सूक्ष्मशरीरम्**, **कारणशरीरम्**, and **उपासनपुण्यं** will travel. And the path taken by **उपासका** is known by a special name. The path is called **शुक्लगतिः** so through **शुक्लगतिः**, the **उपासका** will go to **ब्रह्मलोका**, and the **शुक्लगतिः** the special path, which is invisible, path, is supposed to go through the solar disc. So throughthesolar disc, the **उपासका** goes. To **ब्रह्मलोका**. And in **ब्रह्मलोका**, he will get an opportunity to gain, **आत्मज्ञानं**. Which **ज्ञानं** he missed in bhu **लोका**. He will get in **ब्रह्मलोका**, there he will become a **जीवन् मुक्ता** and at the time of pralayam, longest **जीवन्मुक्तिः**. At the time of pralayam alongwith **ब्रह्म** he also, will attain, videha **मुक्तिः**. This particular one he is praying for in these 4 **श्लोका**s. TF these are the prayers of a dying person.

But don't worry. We can have these prayers now also. These are the prayers of a dying person. Don't worry we will not die. Because I have taught this prayer for last 35 years and I am alive. TF you need not be afraid. So prayers of a dying person. Now what does he ask?

हिरण्मयेनपात्रेण- with a golden lid or disc, **सत्यस्यमुखंअपिहितं**-in this context **सत्य** means **हिरण्यगर्भं**. In the first interpretation, we took **सत्यम्** as **ब्रह्मन्**. Here we

take it as, हिरण्यगर्भ. And the मुखं the path, we take as,शुक्लगतिः. In the first interpretation मुखं we took s ज्ञानमार्ग. But in the second interpretation मुखं means शुक्लगतिः which is going through the solar disc. That मार्ग is now closed with golden disc. When ब्रह्मji gives permission then alone the door will be open. And TF सत्यस्यमुखंशुक्लमार्गः अपिहितं-it is closed. And now here the उपासका says, I have got the necessary entry pass. You have to show the ass. Then त्हे will open similarly the उपासका says I have done the उपासन and TF I deserve शुक्लमार्ग and TF O Lord, पूषन्- पूषन् means सूर्यदेवता. It can refer to the हिरण्यगर्भदेवता. Worshipped in this solar disc. त्वंअपावृणु. May you open the door? Open sesame. May you open the door? I have got उपासन pas I have. And what is my pass/सत्यधर्मस्य- I have followed all the धर्मs. धर्म means disciplines. सत्यधर्म means valid disciplines. Prescribed in the शास्त्रा. I have followed. I am not coming through back door for special darshan. It is all not possible. Backdoor by paying money for शुक्लगतिः you cannot pay money and get .you require only one discipline. That is उपासन is required. And दृष्टये-here दृष्टि is हिरण्यगर्भदर्शनाय, I want the शुक्लगतिः to be opened. So these श्लोका correspond to 8th chapter of the BG. Dealing with the topic of क्रममुक्तिः And for those people who attain अद्वैतज्ञानं here, they will get what मुक्तिः?जीवन्मुक्तिः: or अक्रममुक्तिः:-opposite of क्रममुक्तिः:-जीवन्मुक्तिः: or सध्योमुक्तिः:. That has been already talked about in ईशावास्यंbefore. And what is that श्लोका? We have seen that freedom from जुगुप्सा Freedom from शोक. And मोह. That is the benefit for a ज्ञानी. मन्त्रा no 6 and 7. Talk about the मोक्षा for a ज्ञानी.. जीवन्मुक्तिः:/. The following prayers are dealing with क्रममुक्तिः?

MANTRA NO.16

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह तेजः ।
यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ पुरुषः सोऽहमस्मि ॥१६॥

And as I have said before, the Lord can be invoked in any a particular **आलम्बनं** .it can be murthi or it can be an idol it can be a flame. But one of the places where **भगवान्** can be invoked **सूर्यमण्डलं** the solar disc. In Vedic **उपासन,सूर्यनारायणउपासन** is very widely talked about. **धेय सदा सवितृ मण्डल मध्यवर्ती नारायण.** Even in **Uddhava gita** that is talked about. You see the solar disc in the morning .then it is not glaring sun and visualize **भगवान्**. There Is **इति उपासना.** And this **उपासन**, the **उपासका** has practiced. TF at the fag end of life also, he wants to practice this **उपासन** and you have to imagine when he is seeing the solar god the rays of the sun are so strong and dazzling. That he is not able to see. TF he prays to the Lord, O Lord, with draw your rays and make your dazzling brightness a little bit lighter. So that I can see your disc and also invoke **भगवान्** in your disc. This is the prayer. He is addressing **सूर्यनारायण; हेपूषन्-** so **सूर्यभगवान्** has different names. **पूषन्** means the one who nourishes everyone. Sunlight is very important for the nourishment of the **जीवs**. So **एकर्षे- एकर्षिः** means the one who travels round the earth all alone. **एकः गच्छति इति एकर्षिः सूर्यभगवान्** goes alone round the earth based on our experience of course. TF **सूर्यभगवान्** is called lone traveller. And **यमः सूर्यभगवान्** is called **यमः**..of course it can be interpreted in 2 ways. **सूर्यभगवान्** represents **कालतत्त्वं**, because sunrise and sunset, days move on and **कालतत्त्वं** alone ultimately destroys everyone death is because by **कालतत्त्वंकाल** is cause by **सूर्य**. TF **सूर्य** can be called **यमः** or another me**अग्नि**ng given is the one who is the controller of human activities. So **प्राणि चेष्टाः निश्चयति इतियमः** the one who controls the **प्राणि चेष्टाः** how/ when the sun rises all the people get up and do their activities. And when the suns etc. what do we do/ we withdraw from our activities. Thus our activities are on and off based on the day and night which is based on what? The **सूर्यः** TF he is called **यमः**.. the controller.

And then the next title is **सूर्यः सूर्यः**; means **स्वीकरणात्सूर्यः स्वीकरणं** means the one who embraces everyone. In his **रेशमीः** or beams of light. All the beams coming from **सूर्यभगवान्** are compared to the hands of the **भगवान्सूर्य**. Each ray is **भगवान्सूर्य**.

each hand that is why called **सहस्र कर;सहस्र कर;** means 1000 of hands are there. Why? While rising the **सूर्यभगवान्** embraces everyone in his rays and gives them light and energy. So universal embraces. What a beautiful title. The universal hugger. Hugging god. So **सूर्यः** and **प्राजापत्यः** means son of **प्रजापतिः.प्रजापतिः** or **ब्रह्म. ब्रह्मणःपुत्रः** all these are titles of **सूर्यभगवान्**:. Now having addressed **भगवान्** with several titles he requests for the favour. What is the favour? Always you glorify someone and extend your donation book. So this is the trick. TF pooshan **एकर्षे-** all glorification. Then request comes.**व्यूहरश्मीन्-**may you withdraw your dazzling rays. I am not able to look at you. I am old. My eyes are weak. I am not able to see you. So **व्यूह** means withhold. **रश्मी** means trays. **समूहतेजः**:. when the **रश्मी** the rays are withdrawn the brilliant light will also get dimmed. Like the dimmer in the cars. Nobody uses it.so in the car during night drivingyou have got dips nd dim. Similarly I am not able to see your brightness. So **समूहतेजः; समूह** of the second line should be connected with **तेजः** of the third line. And in that non dazzling solar disc of yours. **यत्कल्याणतमं रूपं तत् पश्यामि**. I want to invoke the beautiful, glorious form of the Lord. Either in the form of **Vishnu**. Generally **Vishnu-Narayana's** or it can be **Siva** or it can be **gayatridevi** during sandhya mother goddess **gayatri devi, savitri devi, saraswathi** devi these 3 devis are invoked during morning **sandhya vandhanam**, noon **sandhya vandhanam** and evening **sandhya vandanam**. **GayatriDevi** is worshiped as **savitri saraswathi** and **gayatri**. So thus in that beautiful auspicious form, **ते पश्यामि**. I would like to see your auspicious form in the solar disc. And having invoked you there, I want to practice the **उपासन**, which I have practiced throughout the life. And what is that? **अभेदउपासन. जीवइश्वरऐक्यउपासन.** In **उपदेशसार** we saw, **भेदभावनासोहमित्यासौभावनाबीदपावनिमता. अभेदउपासना** is superior to **भेदउपासन**. In daily **sandhya vandhanam** itself, there is this **अभेदध्यानं. असौ आदित्योब्रह्मब्रह्मैवअहंअस्मि**. The child practices, is supposed to practice the **उपासन** when he gets the sacred thread, at the age of 7 or 9. If he gets the sacred thread. So many ifs are there if he gets the sacred thread there after of course very big IF –if he performs **sandhya vandhanam** and if he continues that daily he us practicing **यासाअसौ आदित्योब्रह्मब्रह्मैवअहंअस्मि** this **उपासन** is prescribed. For

ladies what is that? अरुणां करुणातरङ्गिताक्षीं अभेदध्यानं is there. And उपासक practices, this here यः असौपुरुषः पुरुषः; refers to ईश्वराः. And where is that ईश्वराः? There in the solar disc. And that ईश्वराः अहं अस्मि. Is none other than I the उपासकः. This doesn't come under ज्ञानं. Because for ज्ञानं he should have gone through श्रवणं, मननं निधिद्यासनं त्वंपदवाच्यार्थत्वं पदलक्ष्यार्थं. So when a ज्ञानी says I, he knows to use the word I, to refer to the साक्षीचैतन्यं आत्मा. But the उपासक, has not done that enquiry. TF he says, I am ईश्वराः. W/o understanding, it is an imagination. उपासन means imagination. ज्ञानं means what? Knowing it as a fact. Here we are talking about उपासन only. So सः अहं अस्मि.

MANTRA NO.17

वायुरनिलममृतमथेदं भस्मांतं शरीरम् ।
 ॐ क्रतो स्मर कृतं स्मर क्रतो स्मर कृतं स्मर ॥१७॥

And after my death, I don't want to remain an individual जीव. O Lord I would like to merge you into ईश्वरा. That means the स्तूल शरीरं must merge into स्तूल प्रपञ्च. सूक्ष्म शरीरं must merge into सूक्ष्म. कारण into ईश्वरा. विश्व into विराट. तैजस into हिरण्यगर्भ. प्राज्ञ into अन्तर्यामी ईश्वरा: Like a river merging into the ocean, losing its individuality, similarly I want to merge into you. Because individuality means mortality. Individuality means mortality. TF असतो मासद्गमय. तमसो मा ज्योतिर्गमय. मृत्योर्मा अमृतं गमय. Is the prayer. And Tf the उपासका says, वायूः अमृतं अनिलं, गच्छतु. वायूः; means my individual प्राण, . Representing the individuality or सूक्ष्म शरीरं, अमृतं अनिलं., means the immortal वायूः So वायूः means व्यष्टिप्राणः individual प्राण. अमृतं अनिलं means समष्टिप्राणः may it merge into. The verb is not there in the मन्त्रा. We have to supply प्रविशति. May it merge into? Through क्रममुक्तिः the process is क्रममुक्तिः and इदं शरीरं भस्मान्तं अग्नि. May this physical body be given to अग्निदेवता because in Hindu culture the last ritual that

we perform is offering the very body to **भगवान्**. Because body has come from where? From **भगवान्** the **समष्टि** only. And TF **भगवान्** is the owner of the body. **तन्मनःदन्सब्कुच्तेरा** mechanically we say. TF the body belongs to **भगवान्** I have taken for lease. I have taken for rent. And what is the purpose of taking the body? Not for eating purposes. I have taken this body for gaining the knowledge of my highernature. And for that I have taken. Now I want to return it. And in Hindu culture that is done by a ritual called cremation. Cremation is a Vedicritual. It is not a casual burning of the body. In Hindu culture cremation is the final Vedic ritual. Since after death, I cannot do that. The family members are supposed to this ritual on behalf of me. Give this body to **भगवान्**. And to hand over to **भगवान्** we require a broker. Somebody to carry it. **अग्निदेवता** is the one who receives and hands over. And once it goes to **अग्नि**, hygiene wise also it is safe. Because the body would have had before deaths varieties of diseases. Instead of spreading the diseases all over once it is cremated everything is destroyed for good. TF the **उपासका** says, may this body of mine, gets reduced to ashes in **अग्निभगवान्**. **भस्माएवअन्तं**. **भस्मा** means ash. **शरीरं**. In short, may I merge into you through **क्रममुक्ति**.

And then the **उपासका** is addressing his own mind. So O Mind, you have practiced **उपासना** all the tiem. Now the crucial moment is coming. At this time don't think of all other funny things in the world. May you practice the **उपासना, अन्तकाले**.

Remembering **गीताश्लोका**

अन्तकाले च मामेव स्मरन्सुखा कलेवरम् ।

Whatever you have to talk to any member of the family, finish it early if you want to write a will whatever it is if there are going to be some issues better you sort out. Don't keep anything in the mind, during the fag end of life. So that the mind is available for what? **ईश्वरास्मर**nam. TF he is addressing the mind, **मनो**, he **कृतो-क्रतुः** means **मनः**. **स्मर-** **ॐ इति**. Om represents **ईश्वरा**. So with the help of the word Om, that also is said in Gita. What is the gita **श्लोका**

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् । . Uttering the word **ॐ**, may you remember the Lord?

Assuming that we are in our senses. And within control. In ICU what **ॐ** can we

say? That is also different. Assuming that it is all going to be normal. That is why it is better, to gain knowledge here itself. **क्रममुक्ति** ventilator problem . TF hey **मनःस्मरः**: May you remember what? **कृतं. कृतंउपासनम्**. All the **उपासना** that you practiced, May you invoke now. And being important, the **उपासका** is repeating. Are you listening O Mind. **कृतो कृतो** is addressing the mind. **कृतंस्मरः**. May you recollect, the **उपासना** that you have practiced till now? Now comes the final concluding **मन्त्रा**. 18.

MANTRA NO.18

अग्ने नय सुपथा राये अस्मान् विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नमउक्तिं विधेम ॥१८॥

So while talking about **प्रवृत्तिमार्ग**, the **उपनिषद्** has talked about, **कर्मउपासनसमुच्चय** or combination. That means **उपासन** is never done by itself. **उपासका** will have to do, his **नित्यनैमित्तिककर्माणि** also, like what? **पञ्च महा यज्ञ**. as well as all the other rituals the veda has prescribed. And the rituals are generally done, Vedic rituals are done with these t special fire invoked. If it is not a Vedic ritual, when we do **puja** etc. The first thing we do before **puja** is lighting the lamp **अग्नि** is supposed to be a witness for all our **कर्म**. Even our wedding, they always say what wedding? **अग्निसाक्षी**. So one generation before the registration in whatever department they never existed. There is no proof for wedding except what? **भगवान्** knows. Nowadays it has become complicated that in wedding mandapam you have to register also. Our religion believed in god as the ultimate witness. And TF he addresses **अग्निभगवान्**, O Lord **अग्नि**, not only I have done **उपासन**. I have done several **कर्म**s, noble **कर्म**s also. Like **पञ्च महा यज्ञ** prescribed by the **शास्त्रा**. And for that, who has all the records. It is with you **अग्नि**. Now you have to give –like RTI act an all- **भगवान्** will ask **अग्निभगवान्** only that whether this person has one the **कर्मा** or not. You should recommend to

भगवान् that I have done कर्मा also, I have done उपासन also, and therefore I deserve, what गति? शुक्लगति, I require. I deserve. TF this is an address to अग्निभगवान्. So you have to intervene on my behalf. You should give the recommendation letter. What letter? This उपासका deserves because he has done अग्निहोत्रं he has done दसपूर्णमास, he has regularly chanted Vishnu sahasranam in front of the place, all these things you should recommend TF he says, हेअग्ने- O Lord अग्नि, second line, deva- deva of the second line and अग्नि of the first line should be joined together. देवअग्ने –O Lord अग्नि

विश्वानिवयुनानिविद्वान्- you know, all the कर्मस, that I have done. वयुनानि means कर्माणि. पञ्च महा यज्ञादि कर्माणि. विश्वानि means all those कर्मस. You have been a witness. I am not making a wrong claim. You are there. so विद्वान् means you are the knower of all these कर्मस. And TF what should you do? सुपथाअस्मान्नय- may you lead us through the auspicious शुक्लगति. सुपथा means auspicious path. Here it means शुक्लगति: क्रममुक्तिमार्गः for what? राये- राये means कर्मफलाय. For getting the result of all the साधनाः I have done. राये means साधनफलाय. What साधन? I have done कर्म, I have done उपासन. And their फलम् is क्रममुक्ति. TF क्रममुक्तिफलाय, अस्मान्नय. And then the उपासका is worried. No doubt I have done lot of good कर्मस. But I have also done some mischief. Often secretly without others knowledge I might have done. TF they may come at the crucial time, as the obstacle. TF I am offering a special prayer that if there are any such पापं obstacles, may you set them aside and make sure that, the शुक्लमार्ग is unobstructed. TF जुहुराणांयेन: all the obstructing पापं-कुटिलपापं, येन ; means पापं. जुहुराणां means वक्रं. वक्र means wrong actions generated पापं. So whatever may come at the crucial moment, युयोधि-may you keep aside? You can give it later on no problem at least first let me go to ब्रह्म लोक. युयोधि means may you push aside. Like cleaning the road, of obstacle. And if you think that I have not done sufficient पुण्यं, for the removal of the obstacles, at this fag end of this life, I cannot do any new कर्म. I can do only one thing. Offer namaskaram to you. Through this

namaskaram,पुण्यं must be generated and through that **पुण्यं** all the obstacles must go away. Tf **ते नाम उक्तिं विधेम**. I am offering **namaskara** to you. And there also, the **उपासका** is worried because to do **namaskara**, now itself it is a tough proposal. Somehow we manage to do **namaskara** somebody has to lift us up. This person in the fag end how can he do **namaskara**. TF he says, I am not going to do physical **namaskara**. I may die also. TF I am not going to do **namaskara**. I am offering verbal, **namaskara**. So **नाम उक्तिः** means what? Verbal **namaskara**. No more fit for, physical **namaskara**. And this verbal **namaskara भुयिष्ठां-भुयिष्ठां** means plenty. More and more I do. In fact doing that I don't mind passing away. So with repeated **namaskara**, I plead that I should be able to get **शुक्लगति**, and **क्रममुक्ति**. Thus, with this **Upasaka's** prayer, the **क्रम मुक्ति** topic is also completed. Thus **प्रवृत्तिमार्ग** for **क्रममुक्ति**, **निवृत्तिमार्ग** for **जीवन्मुक्ति** both have been clearly presented. With this the Isavasya **उपनिषद्** is over.

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

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