Taittiriyopanishad

Ananda Valli

With

- An Elaborate Index of Mantras and Topics
- Word-to-Word meaning of Mantras
- English Translation of Mantras (colour used magenta)
- Sankara Bhashya with mantra-pratikas highlighted with yellow colour(colour used red)
- English Translation of Sankara Bhashya (colour used blue)
- Vanamala Tika (in full in the body of the bhashya within bracket. Bhashyapratika in tika marked in blue font.)
- Anandagiri Tika (wherever necessary***** - 80% covered)
- Maniprabha Tika (wherever necessary)
- Sayana Bhashya (wherever necessary) with English Translation (colour used red)
- Sri Swami Satcidanandendra Sarasvati's tippani (in footnotes and in the body of bhashya and tika)
- Kailash Ashram Sri Swami Govindananda tippani(in footnotes and in the body of bhashya and tika)
- Sri Subramania Sastri's tippani (in footnotes)
- A continuous reading of Bhashya a tthe beginning of each anuvaka.
- Copious Notes of Pujya Swamiji's Bhashya Classes (1990-94 course)
- Copious Notes of Sri Swami Paramarthananda's Upanishad Classes
- Grammatical Notes (of dhatus and etymologies)
- Appendix (see below)

* In some places the Vanamala Tika appears to have borrowed sentences of Anandagiri Tika. Hence in those places Anandagiri Tika has been omitted)

Note:

1) The pratikas of the mantra appearing in the Bhashya have been highlighted with yellow colour.
2) The pratikas of the Bhashya appearing in the tika have been bolded and italicised.
3) All the headings in red colour indicate what follows is Bhashya.
4) The tikas have been incorporated within the bhashya text and appear within brackets) . If they are connecting tikas, they have been placed before the respective bhashya sentence. If they are explanatory tikas, they are placed in the middle of the bhashya sentence depending upon which word has been explained. Tippanis are generally given as footnote. In some places they also come along with the bhashya.

Appendix

A continuous reading of Upanishad Mantra*

Summary of the Sikshavalli (given by Sri Swami Paramarthananda)

*(with indications of svaras : Yellow highlight is udattasvara and blue highlight is svarita svara)

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Introduction

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Anandavalli

It is paravidya compared to sikshavalli which is aparavidya. Brahmavalli as it begins with Brahman. Anandavalli because it is having ananda-mimamsa. Here identity between jiva and isvara pointed out through ananda. At the level of ananda oneness is pointed. sa yascayam purushe+ Why fight whether this name or that name. Combine both. Since there is shift in the subject matter, a separate santimantra is chanted. We have one only in every other upanishad. Here two.

The purpose of santipatha is to get the grace of Lord. In every undertaking both self-effort and Lord's grace are required. यथा ह्येकेन चक्रेण न रथस्य गतिर्भवेत् । तथा पुरुषकारेण विना दैवं न सिध्यति । The effort on the part of the student is acquiring the sadhana sampatti. Student having done his part, he prays to the Lord for elimination of pratibandhas on the way.

Santipatha

ॐ स ह नाववतु । स ह नौ भुनक्तु । सह वीर्यं करवावहै ।

तेजस्विनावधीतमस्तु । मा विद्विषावहै । ॐ शान्तिः शान्तिः शान्तिः ।।

ॐ स - the Lord; ह - indeed; नौ - us (both); अवतु - may protect; स ह - the Lord; नौ - us; भुनक्तु - nourish; सह - together; वीर्यं करवावहै - may we exert; तेजस्वि - brilliant; नौ - by us; अधीतम् - (whatever is) studied; अस्तु - let it be; मा विद्विषावहै - may we not mutually dislike each other; ॐ शान्तिः शान्तिः शान्तिः - Let there be peace, peace, peace.

> May the Lord indeed bless (protect) us both (by providing conducive set up for gaining the knowledge). May he nourish us both (by connecting our buddhi with the result of the knowledge). May we exert together to gain the capacity (necessary for gaining the knowledge). Let whatever we study be brilliant. May we not mutually dislike each other.

("सह नाववतु" इति शान्तिं प्रतीकग्रह्णपूर्वकं व्याचष्टे - सह नाववत्वित्यादिना।) स ह नाववतु। नौ शिष्याचार्यौ सहैव अवतु (While listening by right understanding विद्याप्रकाशनेन) (गुरोः कृतार्थत्वात् शिष्यः एव गुरोः स्वस्य च क्षेमं प्रार्थयते इत्याह - रक्षतु इति। ब्रह्म इति शेषः।) रक्षतु । सह नौ भुनक्तु (भुज ७ उ.प पालन-अभ्यवहारयोः। भुजोऽनवने (तङानो स्तः) भोजयतु (after lsitening फलप्रकाशनेन) (पालयतु इत्यर्थः। यथा गुरुः निरालस्यः उपदिशति, यथा च अहम् उपदिष्टमर्थम् अप्रतिपत्ति-विप्रतिपत्तिरहितो गृह्णामि तथा पालयतु इति भावः)। सह वीर्यं विद्यानिमित्तं (मम विद्योदयं प्रति निमित्तया यदावयोः सामर्थ्यम् अपेक्षितम् ऊहापोहादिलक्षणं तत्सहितौ एव निर्वर्तयावहै इत्यर्थः) सामर्थ्यं करवावहै निर्वर्तयावहै। तेजस्वि नौ आवयोः[1] तेजस्विनोः (आवयोः

[1] तेजस्विनौ इति षष्ठ्यर्थे । आवयोः तेजस्विनोः अधीतं स्वधीतमस्तु । काठके - नौ आवाभ्यां यदधीतं तदतीव तेजस्वि वीर्यवदस्तु। उभयथापि अधीतस्य कार्यक्षमत्वं प्रार्थ्यते। (सच्चिदानन्द)

संबन्धि यदधीतम् उपनिषद्ग्रन्थजायं तत्तेजस्वी अस्तु इति योजना।) अधीतम्, (अधीतस्य तेजस्वित्वं सौष्ठवम् इत्याह - स्वधीतमस्तु इति) स्वधीतम् अस्तु (अपेक्षितब्रह्मविद्या-उपयोगित्वेन तदेव सौष्ठवं निरूपयति - अर्थज्ञानेति) (सच्चिदानन्द - कथं स्वधीतत्वम्। तत्राह - अर्थज्ञानेति। अर्थज्ञानार्थमेव हि अध्ययनम्) अर्थज्ञानयोग्यमस्तु इत्यर्थः। मा विद्विषावहै (ननु शिष्याचार्ययोः द्वेषो न प्रसज्यते परस्परम् अत्यन्तहितैषित्वाद् इत्याशङ्क्याह - विद्येति। विद्याग्रहणं निमित्तीकृत्य कदाचिद्वैमनस्यरूपो द्वेषो प्रसज्यते इत्यर्थः।) विद्याग्रहणनिमित्तं शिष्यस्य (सच्चिदानन्द - आचार्यस्य विद्याग्राहणनिमित्तम् इत्यपि द्रष्टव्यम्) आचार्यस्य वा (तस्यापि स्वारसिकत्वं व्यावर्त्तयति - प्रमादेति। अन्यकृतदुर्बोधनादिना शिष्यस्य आचार्यविषये अनादररूपोऽपराधो भवति, तथा आचार्यस्यापि शिष्यविषये तादृग्विध एव अपराधो भवति, इदं च लोके प्रसिद्धमिति भावः। शिष्येण तावत् स्वविषये आचार्यकर्तृकद्वेषः अवश्यं परिहर्त्तव्यः। इतरथा अविद्यानिवृत्तिपर्यन्तविद्योदय-असंभवात्। तदुक्तं वार्त्तिके - स्याङ्ज्ञानं फलवद्यस्मात् शान्तान्तःकरणे गुरौ इति। तथा स्वस्य आचार्यविषयकद्वेषः अपि परिहर्त्तव्यः। तस्य तद्भक्तिविघटकत्वेन भक्तिहीनस्य तादृशविद्योदय-असंभवात्। तथा च श्रुतिः यस्य देवे परा भक्तिः यथा देवे तथा गुरौ तस्यैते कथिताः ह्यर्थाः प्रकाशन्ते महात्मनः इति इति भावः।) प्रमादकृताद् अन्यायात् अपराधाद् विद्वेषः प्राप्तः तच्छमनाय इयम् आशीः। माविद्विषावहै इति। मैव इतरेतरं द्वेषमापद्यावहै (let my dirty mind not question the motives / the innocense and compassion of the teacher looking wiht my coloured eyes) । शान्तिः शान्तिः शान्तिरिति त्रिर्वचनम् उक्तार्थम् (उक्तार्थमिति - त्रिर्वचनम् आध्यात्मिक-आधिभौतिक-आधिदैनिकानां विद्या-प्राप्त्युपसर्गाणां प्रशमनार्थम् इति ग्रन्थेन इति शेषः।) (सह नाववतु इति शान्तेः वक्ष्यमाणविद्याशेषत्वं निर्विवादम् इत्याशयेन आह - वक्ष्यमाणेति।) वक्ष्यमाणविद्याविघ्नप्रशमनार्था च इयं शान्तिः। (श्रवणायापि बहुभिर्यो न लभ्यः श्रृण्वन्तोपि बहवो यं न विद्युः इत्यादिवचनैः आत्मविद्याप्राप्तौ विघ्नबाहुल्यावगमात् तन्निवृत्तिः अवश्यं प्रार्थनीया इत्याह - अविघ्नेन हीति। इतरथा तत्प्राप्त्यभावः प्रसिद्धः इति हि-शब्दार्थः) (misc: श्रेयांसि बहुविघ्नानि इति न्यायेन)। अविघ्नेन ह्यात्मविद्याप्राप्तिः आशास्यते। (ननु मुमुक्षुणा आत्मविद्याप्राप्तिः किमर्थम् आशास्यते। तत्राह - तन्मूलं हीति। प्रकृष्टश्रेयसो मोक्षस्य आत्मविद्यामूलकत्वे तरति शोकमात्मवित् इत्यादिश्रुतिप्रसिद्धिसूचनार्थो हि-शब्दः) तन्मूलं हि परं श्रेयः।

May he protect us, both the teacher and the student, together. May he nourish us together. May we both put forth effort to gain strength - arising from knowledge. Let the study of both of us who are brilliant, be shining; let what we studied be well studied i.e., let it conduce to comprehension of the meaning. May we not develop hatred for each other. Whatever occasion is there for hatred on the part of the student in the matter of learning and on the part of the teacher, due to unintentional lapses, this prayer "may we not hate each other" is made to remove them. May we not develop ill-feeling towards each other. The repetition of the word peace three times is having the meaning that was already said. This prayer is for warding off the obstacles in the way of gain of the knowledge. A knowledge free of obstacles is prayed for here since the ultimate fulfilment is dependent on that.

Let there be peace (freedom) from the obstructions arising from three sources.

This mantra is traditionally chanted by both the teacher and the student together before beginning the study of any upanisad. And it is in the form of a prayer which is meaningful to the occasion because there are many obstacles in gaining the self knowledge. It is not a broad spectrum prayer, it is a specific prayer. When you pray the Lord in general, without any specific problem in view, then it is broad spectrum prayer. But we have specific prayers too, for every season, for every problem, for each disease etc. Here the specific prayer is for the successful study of vidya. But like the medicine, mere prayer does not do the job. Prayer is to make daivam favourable. You have to put forth adequate effort for a length of time to make the undertaking successful.

Even though both the teacher and the student pray together there is difference in their attitudes.

Sah nau avatu - "May the Isvara indeed bless us both, protect us both". Sah in the mantra refers to isvara. Now the word sah is in third person. In Sanskrit it is prathama person. It has cultural significance. Any given subject matter is always in third person. Suppose you want to talk about pot then naturally the subject matter "pot" becomes the third person. The one to whom you talk is second person . When you are talking, there must be someone to listen to also. But the important thing in talking is the subject matter without which you can't talk even if there is someone to listen to the talk. I become the last person. Therefore subject matter is the main thing. In this prayer isvara being the subject matter is the main thing therefore He is put in third person. The prathama is Lord. Uttama is sreshta, satcidananda atma. Rest are madhyama.

What type of protection is sought here ? If you are going on a trip, before boarding the plane you may say 'may He protect us' or when you are entering marriage you may say, "I am getting into marriage, may He bless us both so the marriage really serves the purpose for which it is happening". In such cases the meaning of the prayer is clean. But here the context is study, so it means "may the Lord bless us with a conducive infrastructure or set up required for the teaching to take place". Without such a set up the teaching does not take place. The protection here is by giving the knowledge. The student does not face any worldly problem like Dhruva or Prahlada or Draupadi or Gajendra. Here it is communication taking place. Let the words that convey idea enter into my mind. As the idea become more and more subtle, words become inadequate to reveal the intended meaning. Like extreme feeling has no words to express it. Here the topic is the subtlest. Let me get the meaning intended by the sastra when I hear them. Let the teacher’s thinking and my understanding be identical.

Sah nau bhunaktu - "May He nourish both of us". On the part of the student the prayer is "may he nourish us with the teaching day after day". On the part of the teacher the nourishment is remembering whatever he has studied, at the right time. Whatever knowledge the teacher has got must be available to him when he is teaching. He may not use all of it. In fact a good teacher is one who does not use all the things he knows at a given time. So for the

teacher the prayer is "let the knowledge be readily available to me at the time of teaching '. The nourishing prayed for here is the nourishing of buddhi.

(Here bhunaktu also means same as protect. So Sankaracarya gives another meaning in Katha Upanishad). Let the Lord protect me by giving the fruit of knowledge It is moksha.)

Saha viryam karvavahai (लोट्) - "May we exert in order to accomplish capacity necessary for this knowledge. May both of us put forth sufficient effort ". Viryam means capacity. For the teacher the capacity is the ability to communicate. If the teacher finds that one approach does not work he must be able to find out another approach to bring home the idea to the student. This is not an easy thing. Therefore the teacher should be blessed with the skills of communication, which is the capacity for him. The teacher's effort is to come to the level of the student and the student's effort is to come to the level of the teacher. The teacher has to come down, the student has to come up, then only they can meet some where and the communication can take place. Again teacher should also have the capacity to remember right thing at right time. For the student the capacity required is to gain all the qualifications like, viveka, vairagya, amanitvam, adhambhitvam, etc., necessary for gaining this knowledge. Even if you do not get the knowledge if you have all these qualifications you have already made it. To gain these qualifications is to become a mature person. That itself is a great accomplishment. Thus student has to put forth effort to gain the receptacle for knowledge that grasps the teaching, like commitment to learning, attitude of surrender and ekagrata plus mananam while the teacher puts forth effort to communicate in the best way possible with as much repetition as necessary.

Tejasvi nau adhitam astu - "Whatever is studied by us, let it become brilliant". Whatever the student studies should not evaporate, it should stick in his mind. The teaching is not mere simple words. These words are to be understood, then only their implication becomes clear. Once basic understanding is there you can make that understanding grow to make it your own. Your own looking into the teaching makes it more clear. So whatever is studied "let its meaning be understood by us". "Let it become a reality".

For the teacher whatever is studied is already brilliant. When he hands it over to others it becomes more clear to him. As he shares the knowledge with his students, whatever he knows becomes more and more clear and the teaching itself becomes his. Whatever studied by the student, let its meaning be understood well.

Ma vidvisavahaih - "May we not mutually dislike each other". A student will not dislike a teacher, if he dislikes a teacher then why should he be a student in the first place? Here dvesa, dislike, is simply the personal misunderstanding between the teacher and the student caused by omission and commission due to non communication. This is not misunderstanding pertaining to the subject matter. While you are engaged in gaining the knowledge of self, there can be omission and commission on the part of either the student or the teacher. Because of this there can be some kind of misunderstanding which may create some distance

between them. The student may feel the teacher does not like me, does not take care of me etc., and the teacher may likewise feel the student does not respect me, does not follow the instructions given by me etc. For the communication of this knowledge a bond between the teacher and the student is necessary. In that bond or trust you relax and that relaxation is something which is very important. Therefore the prayer is "let there be total understanding and through that understanding a trust, so that the communication takes place properly ".

No communication can take place in an atmosphere of distrust and hatred. There are enough opportunities for developing this distrust because the student is living with the teacher and he observes the conduct of the teacher. Further, in the class also, when something is said on values, the student may take it upon himself that the teacher is criticising him only. Let such things not take place.

The whole santi mantra is for removing all the obstacles that may arise while gaining the knowledge of the self. The knowledge is gained only when there are no obstacle and when there is no break in the pursuit of knowledge. One must understand clearly that the value is for moksa and not for knowledge. Value is "I want to be free". But the moksa is in the form of knowledge, therefore knowledge becomes a value. Knowledge being a value , actions and all kinds of prayers including this mantra connected to knowledge become valuable.

There is another interpretation also. The paramesvara is referred to by sah and He is in the prathama purusa because before the creation he alone was. What is created, the world, is the madyama purusa, whom you see. And the uttama purusa, pramata, knower, is saccidananda paramatma who pervades everything.

All becomes valuable when moksha is valuable. Yoga is valuable. When it is understood that moksha is based in knowledge. Tanmoolam iti.

ग्रन्थसंबन्धः

(वृत्तानुवादपूर्वकम् आनन्दवल्ल्याः तात्पर्यमाह - संहितादि इत्यादिना।) संहितादिविषयाणि[2] कर्मभिः वक्ष्यमाणविद्यावैलक्षण्यार्थमाह - कर्मभिः अविरुद्धानि इति) अविरुद्धानि उपासनानि उक्तानि। (कर्मभिः अविरुद्धमेव अन्यदपि उपासनम् उक्तमित्याह - अनन्तरं चेति) अनन्तरं च अन्तःसोपाधिकात्मदर्शनमुक्तं व्याहृतिद्वारेण स्वाराज्यफलम्। (ननु कर्मसमुच्चितेनव्याहृतिशरीर-ब्रह्मोपासनेन स्वाराज्यप्रापकेणैव सबीजस्य संसारस्य निवृत्तिसंभवात् किं निरुपाधिक-ब्रह्मविद्या-आरम्भेण इत्याशङ्क्याह - न चैतावता इति। कर्मसमुच्चितेनापि सोपाधिकात्मदर्शनेन इत्यर्थः) न च एतावता अशेषतः संसारबीजस्य उपमर्दनम् (निवृत्तिः) अस्ति[3]। अतः (सोपाधिकात्मदर्शनस्य अधिष्ठान-याथात्म्यदर्शनरूपत्व-अभावेन अशेषसंसारबीजोपमर्दने सामर्थ्यरहितत्वादित्यर्थः) अशेष-उपद्रव-बीजस्य अज्ञानस्य निवृत्त्यर्थं विधूतसर्वोपाधिविशेष-आत्मदर्शनार्थम् इदम् आरभ्यते - ब्रह्मविदाप्नोति परमित्यादि। (ननु निर्विशेषात्मदर्शनादपि अज्ञानस्य निवृत्तिः न सम्भवति. तस्य अनादित्वाद् इत्याशङ्क्य विरोधिसंनिपाते सति अनादेरपि निवृत्तिः संभवत्येव, प्रागभावस्य अनादेरपि निवृत्तिदर्शनात्, गौरवेण भावत्वविशेषण-अयोगादित्याशयेन आह - प्रयोजनं चेति।)

The meditations relating to conjunction etc. that are not opposed to karma were said. After that, through the vyahritis, the inner meditation on the self associated with the adjuncts was described that leads to the attainment of the sovereignty. But by all these, one does not achieve the total elimination of the seed of life of becoming. Hence is begun, the text beginning with knower of Brahman gains the limitless, for the purpose of removing the ignorance that is the cause of all afflictions so that there arises the knowledge of the self that is free from all attributes relating to adjuncts.

ब्रह्मविद्यायाः संसाराभावः आत्यन्तिकः

प्रयोजनं च अस्याः ब्रह्मविद्यायाः अविद्यानिवृत्तिः। (ननु अविद्यानिवृत्तिः न प्रयोजनं, असत्त्वापत्तिरूपस्य तस्याः सुख-दुःख-अभाव-इतरत्वाद् इत्यत आह - ततश्च इति। अविद्यानिवृत्तिवशादेव तत्कार्यसंसारस्य दुःखात्मकस्य आत्यन्तिकी निवृत्तिः भवति। तथा च अविद्यानिवृत्तिद्वारा संसारदुःखनिवृत्तिरूपा मुक्तिः अविद्यायाः प्रयोजनम् इत्यर्थः।) ततश्च आत्यन्तिकः संसाराभावः। (तत्र मानमाह - वक्ष्यति च इति) वक्ष्यति च - "(यतो वाचो+) विद्वान्न बिभेति कुतश्चन" (तै.२.९) इति (भयोपलक्षितं संसारदुःखं न प्राप्नोति विद्वान् इत्यर्थः)। (अत्रैव पुनर्वचनद्वयम् आह - संसारेति। विद्यया आत्यन्तिकसंसारनिवृत्तौ सत्यामेव अभयप्रतिष्ठावचनं पुण्यपापयोः अकरण-करणानुसंधानप्रयुक्त-संताप-अभाववचनं चोपपन्नम् इत्यर्थः।) संसारनिवृत्तावसत्याम् "अभयं प्रतिष्ठां विन्दते" (तै.२.७) इत्यनुपपन्नम्, (सच्चिदानन्द - संसारनिमित्तं हि अविद्या, सा विद्यते च, अभयप्रतिष्ठां लभते च इति विप्रतिषिद्धम् भवेत्।) "कृताकृते पुण्यपापे न तपतः", (तै.२.९ एतं ह वाव न तपति। किमहं साधु

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[2] आदिपदेन जपहोमौ गृह्येते, अनन्तरशब्दसामर्थ्यात्। जपहोमौ अपि श्रद्धादिमानसव्यापारपूर्वकमेव कर्त्तव्यौ इति तयोरुपासनकुक्षित्वम्। उपासनाङ्गत्वाद् वा । (सच्चिदानन्द)

[3] अतीतवल्लीप्रोक्तं स्वाराज्यप्राप्त्यादिफलं न आत्यन्तिकम् अमृतत्वं, किन्तु स्वर्गादिवद् अवस्थान्तरमेव इति सिद्धम्।

नाकरवम्। किमहं पापमकरवमिति। इति श्रुतिः अर्थतः पठिता।) इति च। (साधितं ब्रह्मविद्याप्रयोजनं सप्रमाणमुपसंहरति - अतोऽवगम्यते इति) (सच्चिदानन्द - तदेवं प्रतिज्ञातं, अर्थापत्त्या उपपादितं च संसाराभावम् उपसंहरति - अतः इति) अतः (उदाहृतवचनजातादित्यतः शब्दार्थः) अवगम्यते अस्माद् विज्ञानात् (विधूतसर्वोपाधीत्यत्र प्रकृताद् इत्यर्थः) सर्वात्मविषयाद् आत्यन्तिकः संसाराभावः इति।

The result of this knowledge is removal of ignorance and thereby the total elimination of life of sufferings. It will be said later, " Knowing, one does not get fear from any thing." The sruti that talks of "he gains fearless state" , "duties as well as omissions and commissions, punya and papa, does not afflict him" will not be tenable if the life of sufferings do not cease to exist. Hence it is known that there is total elimination of samsara from this knowledge that has for its subject matter Brahman, the self of all.

This *upanishad* has four *vallis*. The fourth one is *Mahanarayana Upanishad.* Samhiti and Varuni (2nd and 3rd). Here also therefore the teacher is Varuna because there is dialogue. Kascana gaccati. The question is there. Last yanjiki. Because it has yajna mantras. Of the Varuni, Brahmavalli is most important. Bhashyakara introduces the valli now. It talks about vidya purely.

The connection is given now. Many upasanas were mentioned. They are samhita vishaya etc. Sandhi is the vishaya or locus for meditation. They are also part of karma. Anything mental is not vidya. If there is a doer, object etc. it becomes karma. So they are not opposed to karma. Again later, there was mention of an upasana (darsanam means upasana) for which sopadhika atma is vishaya. Brahmavastu that is Hiranyagarbha is atma.. It has the particular result of sovereignty. It can be either limited or Hiranyagarbha status. The locus for this upasana was vyahritis. They were loaded. Antah means inner. Why not it be moksha. No because it does not destroy the cause of samsara. The kingdom of everything is not opposed to samsara. The cause is ignorance. Samsara does not go totally by this.

Therefore, in order to gain the total freedom form samsara this is started. For the total elimination of what? Ignorance. It is what? Why I should remove? It is seed for all afflictions. You cannot remove them one by one because cause being there. The opposite is what? What should I do to remove ignorance? I should gain knowledge. Abhava cannot be virodhi. I know Atma. I am son of so and so. No that is not right knowledge. It is superimposed knowledge or knowledge with the upadhi. Upadhi is taken as the vastu. It has to be negated. The attributes of upadhi are taken to be of atma. So the knowledge is of atma that is ridden of (sublated) upadhis. Upadhis are viseshas. All attributes belonging to upadhi also we can say. Doership, enjoyership, ignorance all are upadhi dharmas. To gain the vision. Darsana is used because there is a vidhi - atma va are drashtavyah. Darsana because it is as good as seeing. How in seeing there is no doubt, that much clarity should be there. I have to gain this knowledge because I want to free myself from all afflictions. Then there is value for this knowledge. Why text is started. Just enquire who am I? No. The answer will be I am idiot. So you require a means of knowledge. Sastra is pramana for this knowledge.

He explains the prayojana further. This knowledge of Brahman (He quietly calls it brahma-vidya because brahmavid apnoti param iti upanishad begins.) has the result of negating avidya. It is the remover of avidya. There is no other result. It is not the doer of anything. It is avidyanivritti that is moksha because all avidya-born effects are gone thereby. Because of this avidya nivritti, there is total elimination of samsara. Words along with mind come back from which, knowing that Brahman that is ananda, he does not fear from anything because there is no second thing. It is negated by knowledge. The perceiver and perceived difference is mithya. He has understood. Suppose samsara has not gone, these sentences that talk of abidance in fearless Brahman is not tenable. One is adverbial abhayam. He gains the state of knowledge where there is no fear. When you and something equally true is there, then fear is there. Lord Yama has walked in. Elsewhere it is said, punyam ca papam ca, they don't afflict this vidvan. Krtam is commission. Akritam is omission. Punya-papa generally afflict the karta. They cannot touch him only when he knows I am not the doer and I am Brahman. So it is understood that there is total freedom from samsara, life of becoming. The vishaya for this knowledge is that all that is here is atma alone and it is Brahman. That Brahman is vishaya for this knowledge. So knowledge is enough for moksha and it is moksha. Still I will miss out Brahmaloka. Yes, you will miss. But knowledge does not leave you with any sense of miss.

विद्यासंबन्धप्रयोजन-उपन्यासः

(एवमानन्दवल्ल्याः तात्पर्यम् उपवर्ण्य आद्यवाक्यस्य तात्पर्यमाह - स्वयमेव इति) स्वयमेव (च) आह (सच्चिदानन्द - साक्षात् श्रुतिरेव विद्याफलं आत्यन्तिकसंसाराभावरूपः परमपुरुषार्थः इत्याह - स्वयमेवेति।) प्रयोजनम् - "ब्रह्मविदाप्नोति परम्" इति (स्वयमेव श्रुतिः ब्रह्मविदाप्नोति परम् इति वाक्येन ब्रह्मविद्यायाः प्रयोजनं संबन्धं च किमर्थमाह इत्याशङ्क्य आह - आदौ एव इति। तत्र "आप्नोति परम्" इत्यनेन प्रयोजननिर्देशः, "ब्रह्मविद्" इत्यनेन ब्रह्मविद्यायाः निर्देशः, ताभ्यामेव समभिव्याहृताभ्यां विद्याप्रयोजनयोः प्रयोजन-प्रयोजनिभावलक्षणसंबन्धनिर्देशः इति विभागः।) आदौ एव संबन्धप्रयोजनज्ञापनार्थम्। (ननु आदौ एव तयोर्ज्ञापनं किमर्थम्। तत्राह - निर्ज्ञातयोर्हि इति। मुमुक्षोः उपनिषत्सु स्वप्रयोजनमुक्ति-साधन-विद्यासाधनत्व-ज्ञानं विना उपनिषच्छ्रवणादौ प्रवृत्त्ययोगात् तदर्थम् आदौ एव प्रयोजनादिकं वक्तव्यम् इत्यर्थः। तत्र वृद्धसंमतिसूचनार्थो हि-शब्दः। तदुक्तं वृद्धैः - "सिद्धार्थं सिद्धसंबन्धं श्रोतुं श्रोता प्रवर्त्तते । शास्त्रादौ तेन वक्तव्यः संबन्धः सप्रयोजनः" इति। श्लोकवार्त्तिकम् १.१७। विद्याम् उद्दिश्य गुरुमुखात् प्रथमं श्रवणम्, श्रुतस्य अर्थस्य अप्रतिपत्त्यादिनिरासेन ग्रहणम्, गृहीतस्य अर्थस्य धारणम्, धृतस्य अर्थस्य युक्तिभिः अनुचिन्तनरूपोऽभ्यासः, तदर्थम् इत्यर्थः।) निर्ज्ञातयोर्हि संबन्धप्रयोजनयोः विद्याश्रवणग्रहणधारण-अभ्यासार्थं प्रवर्त्तते। (ननु अधीतसाङ्गस्वाध्यायस्य वेदान्तेभ्यः एव विद्यारूपफलोदयसंभवात् श्रवणादिकं व्यर्थम् इति, नेत्याह - श्रवणादिपूर्वकं हि इति) श्रवणादिपूर्वकं हि विद्याफलम्, (तत्र हि-शब्दसूचितं मानमाह - श्रोतव्यः इति। प्रमाण-प्रमेय-असंभावनयोः निरासाय श्रवणननमनने आवश्यके इति भावः। "पाण्डित्यं निर्विद्य" इत्यादिश्रुतिसंग्रहार्थम् आदिपदम्।) "श्रोतव्यो मन्तव्यो निदिध्यासितव्यः" (बृ.उप २.४.५) इत्यादिश्रुत्यन्तरेभ्यः।

> And the sruti herself says in the very beginning the result as, " The knower of Brahman gains the limitless." to indicate its own relationship (between subject matter and result) and result. For, one engages oneself in listening, grasping, retaining and repeatedly doing them only when the relationship and result are very well ascertained. The result of knowledge, indeed, is preceded by listening etc, as is declared in such srutis as, "(The self) is to be heard of, is to be rid of doubts and to be contemplated upon."

The scriptures say itself. What? The result. When? In the beginning. That is significant here. It tells the result of the knowledge. How does it say? The knower of Brahman gains limitless. So brahmavidya is implied here. Here param apnoti. Result also said. So Brahmavidya implies knowledge is involved. Ignorance also is established because abrahmavid does not have it. The relationship also it indicates between the vidya and result. Means and end connection. Why in the beginning. You will never come to the end because you won't begin. Unless you know it, you won't start. The human being is always an utilitarian. Like vulture always has its eyes down though it soars up. It zooms around carcass. From where they come to know we don't know. It is called vulture's nose/eyes. Human eyes are the same thing. Human eyes goes beyond the earth. Wants to know what will I get out of it. Jiva is empty inside. Always a beggar. Pauper. All the time looks for what is there. Not an inch he moves otherwise. So too in sastra he engages after knowing it. What he considers good does not turn out to be good. Or not adequately good. Until he listens to this statement. Then his nose sweats. Because, here you need not do anything after knowing. Any other knowledge you have to make use of. Here there is incomparable (niratisaya - param) (that much Sanskrit he knows) Siddhartham vishayam/sastra he wants to listen. So he is interested. He will take to Sanskrit also. Sravana is not enough. So he repeats medhasuktam etc. Sravanam and dharanam are different. After listening, nothing seems to stay in the mind. All these imply effort and one will not do until one knows what I will get? That vyavasayatmika buddhi is necessary. We remember all abuses or pain only. Mananam is to get a mind that everything is not right. If you think everything is right, that mind is not right. All these imply certain effort on your part. Who will strive. One who desires freedom. The person is consumed by this desire. Then alone pravritti will be there. So in the beginning itself the connection is stated. I want vidya. Why should I study? So we should know the connection between knowledge and the grantha. It is revealer and revealed connection. This also one should know for pravritti.

Since I have already got Vedanta knowledge from Veda-adhyayana. Again why second firing? In the concord it happens. The first vidhi is only for dharma. It gives one guidance in life. There is second vidhi for listening. Maitreyi asks Yajnavalkya whether the entire earth and wealth in it will give what he is seeking through sanyasa. No No he says. There he says atmanastu kamaya+ . Even when I hate myself, it is because I love a self that is free from pain. So the hatred towards this psychological self is due to my love for my free self. Yanjavalkya says to Maitreyi, "You have to listen to that atma." The pratyaya has the force of a vidhi. It is not really vidhi. It is just to turn the attention of one away from what is not

self. So second sravana is necessary for he listens with necessary qualification now. Earlier he did not have any viveka.

ANUVAKA 1

ब्रह्मविद् आप्नोति परम्। तदेषाभ्युक्ता। सत्यं ज्ञानमनन्तं ब्रह्म। यो वेद निहितं गुहायां परमे व्योमन्। सोऽश्नुते सर्वान् कामान् सह। ब्रह्मणा विपश्चितेति। तस्माद्वा एतस्मादामन आकाशस्संभूतः। आकाशाद् वायुः । वायोरग्निः। अग्नेरापः। अद्भ्यः पृथिवी। पृथिव्या ओषधयः। ओषधीभ्योऽन्नम्। अन्नात् पुरुषः। स वा एष पुरुषोऽन्नरसमयः। तस्येदमेव शिरः। अयं दक्षिणः पक्षः। अयमुत्तरः पक्षः। अयमात्मा। इदं पुच्छं प्रतिष्ठा। तदप्येष श्लोको भवति।१।

ब्रह्मविद् - The knower of Brahman; आप्नोति - attains; परम् - the infinite; तद् - in this regard; एषा - the following Rgmantra; अभ्युक्ता - is being quoted; सत्यम् - Existence; ज्ञानम् - (and) Awareness; अनन्तम् - Infinite; ब्रह्म - “Brahman is; यः वेद - one who recognises (that Brahman); निहितम् - residing; गुहायाम् - within the cave (of the heart); परमे व्योमन् - in the sacred space; सः - he; अश्नुते - fulfils; सर्वान् कामान् - all his desires; सह - at once; ब्रह्मणा विपश्चिता इति - as the omniscient Brahman”; तस्माद् - from that Brahman; वै एतस्माद् आत्मनः - which is this Atman; आकाशः - the space; संभूतः - is born; आकाशाद् - from the space; वायुः - the air (is born); वायोः - from the air; अग्निः - the fire (is born); अग्नेः - from the fire; आपः - waters (are born); अद्भ्यः - from the waters; पृथिवी - the earth (is born); पृथिव्याः - from the earth; ओषधयः - plants (are born); ओषधीभ्यः - from the plants; अन्नम् - food (is born); अन्नात् - from food; पुरुषः - the human being (is born); सः वै - that Atman indeed; एषः पुरुषः - is this human being; अन्नरसमयः - consisting of the essence of food; तस्य - his; इदमेव - this alone; शिरः - head; अयम् - this; दक्षिणः - the right; पक्षः - side; अयम् - this; उत्तरः - the left; पक्षः - side; अयम् - this; आत्मा - the trunk; इदम् - this; पुच्छम् - the tail (as it were); प्रतिष्ठा - which is the supporter; तद् अपि - in this regard also; एषः श्लोकः - the following Rgmantra; भवति - there is

The knower of Brahman attains Brahman, the infinite. In this regard, the following Rgmantra is being quoted - “Brahman is Infinite, Existence (and) Awareness. One who recognises (that Brahman) residing in the sacred space within the cave (of the heart) fulfils all his desires at once as the omniscient Brahman”. From that Brahman which is

this Atman the space is born . From the space the air (is born). From the air the fire (is born), From the fire waters (are born). From the waters the earth (is born). From the earth plants (are born). From the plants food (is born). From food the human beings (is born). That Atman indeed is this human being consisting of the essence of food. This is his head. This is the right side. This is the left side. This is the trunk. This is the tail (as it were) which is the supporter. In this regard, there is the following Rgmantra.

वल्लीसूत्रवाक्यार्थः

(इदानीं प्रतीकग्रहणपूर्वकम् अक्षराणि व्याचष्टे - ब्रह्मविदितित्यादिना) ब्रह्मविद्[4] ब्रह्म इति वक्ष्यमाणलक्षणम्। (वक्ष्यमाणलक्षणं ब्रह्म अत्र ब्रह्मेति पदेन अभिधीयते न जात्यादिकम् इत्यत्र हेतुमाह - वृद्धतमत्वादिति।) (ब्रह्मपदेन बृहि वृद्धौ (भ्वादि, भावे मनिन् बृंहति) इति व्युत्पत्तिबलाद् वृद्धिमद्वस्तु कथ्यते। सा च वृद्धिः संकोचक-अभावाद् निरतिशयमहत्त्वे पर्यवस्यति। तच्च निरतिशयमहत्त्वं वक्ष्यमाणलक्षणे एव ब्रह्मणि संभवति नान्यत्र इति भावः) वृद्धतमत्वात् ब्रह्म तद्वेत्ति विजानाति इति ब्रह्मवित्। आप्नोति प्राप्नोति परम् निरतिशयम् (न च उत्कृष्टवाचिना परशब्देन स्वर्गादेरपि ग्रहणसंभवात् कथं निरतिशयोत्कृष्टं ब्रह्मैव अत्र परशब्दार्थः स्यादिति वाच्यम्। ब्रह्मशब्दस्य इव परशब्दस्यापि संकोचक-अभावेन परमानन्दरूपतया निरतिशय-उत्कृष्टे ब्रह्मण्येव पर्यवसान-संभवाद् इति भावः।)। तदेव ब्रह्म परम्, (ब्रह्मवेदनमात्रत्वाद् अब्रह्मप्राप्त्यसंभवादपि तदेव परशब्दार्थः इत्याह - न ह्यन्यस्य इति। लोके कौन्तेयस्य सतो राधेयत्वभ्रमवतः आप्तोपदेशजनितात् कौन्तेयोऽहम् इति ज्ञानात् कौन्तेय एव प्राप्यः नान्य इति प्रसिद्धिसूचनार्थो हि-शब्दः।) (आ.गिरि - परशब्देन उत्कृष्टम् उच्यते। कथं ब्रह्मेति व्याख्यायते । तत्राह - न हि इति) न हि अन्यस्य विज्ञानाद् (गोविन्दानन्द - प्रमाणजन्यज्ञानाद् इत्यर्थः। तेन रजतज्ञानाद् शुक्तिप्राप्तौ अपि न क्षतिः इति अवधेयम्) अन्यस्य प्राप्तिः। (श्रुत्यन्तर-अनुसारादपि एवमेव इत्याह - स्पष्टं चेति।) (ननु धूमज्ञानेन प्रवृत्तस्य वह्निप्राप्तिः दृष्टा इत्याशङ्क्य आह - स्पष्टं चेति) स्पष्टं च श्रुत्यन्तरं ब्रह्मप्राप्तिमेव ब्रह्मविद दर्शयति - "स यो ह वै तत्परमं ब्रह्म वेद ब्रह्मैव भवति" (मुं.उप ३.२.९) इत्यादि। (तत्प्रकृतं परं ब्रह्म यो वेद स ब्रह्मैव भवति ह वै प्रसिद्धमेतद् विदुषाम् इति श्रुत्यन्तरार्थः) ।

Brahman is that whose characteristics are going to be stated and is it called Brahman because of its being the greatest. One who knows it is called knower of Brahman. he gains the limitless. That Brahman alone is limitless. Indeed, one does not gain something else by knowing one thing. There are clear sentences of Veda elsewhere viz., "He who knows that supreme Brahman becomes Brahman indeed which clearly shows the gain of Brahman for the knower of Brahman.

Brahmavid gains Brahman. Object is Brahman. Brahmavid not knower of Veda. What is going to be said. Its svarupa is going to be unfolded in satyam+ How come it has that

[4] ब्रह्मविद् इति विशेषणाद् विद्यया केवलया मोक्षः साधयितुं शक्यते (तथा च विद्यामोक्षयोः साध्यसाधनत्वं संबन्धः इति भावः) इति। पुरुष-आकाङ्क्षाविषयतया परप्राप्तिः प्रयोजनं विद्यायाः इति च। (पुरुषाकाङ्क्षाविषयतया परप्राप्तेः प्रयोजनत्वम् उपपादितम्। परप्राप्तेः विद्याप्रयोजनत्वे हेतूक्तिः इयम्)

meaning? manin pratyaya. The root meaning is its meaning. The root meaning is big. How big it is? There is no limiting adjunct. So it is limitlessly big. So limitless. All possible limitations are going to be negated. So vriddhatamatvat. So Brahman. One who knows is vid. How can limitless be known by a limited guy. No You are limitless. It is dropping the notions.

Vijanati is without doubts knowing. Why not we say he gains svarga etc. By knowing Brahman you cannot go to heaven. You have to work for it. Agnihotra is cumulative result doing day after day in the morning and evening. So here by knowledge he gains it and therefore it has to be limitless Brahman. Tadeva means that which is the object of knowledge, that Brahman alone. It is not something else which is param. He should be that itself, it is gained by knowledge. Why not say then brahma apnoti. No. it is not purushartha. Here, the sruti connects to purushartha. You want param. You will get it. So bhashyakara also says param means limitless ananda. It is not happiness gained for some time. So it is svarupabhutam. Karna was son of Kunti. But he did not think so. He thought I am Radheya. When told the fact, he became Kaunteya. How. As it were. Knowledge of a given thing will not make you a gainer of something else.

In the world, we know that one does not attain anything merely by knowing. Sometimes, it might happen that I get an object and I did not know what it is. Later somebody told that it is a computer diary. I really get the object only with that knowledge. In such a situation, by gaining the knowledge of that thing, I don't gain anything else than that thing.

This is always doubted. So they say, it is meditation sentence. How can you be Brahman. Brahma-upasaka becomes Brahman. You have to know before meditation here also. Brahman is described for this purpose here as satyam+ If I ask you to meditate on lodaloda, what can you do? Thus they say. In Mundaka it is very clearly said. Not param there. Brahman itself he gains.

आप्नोति-शब्दस्य औपचारिकार्थ-प्रदर्शनम्

पूर्वपक्षः

(आप्नोति इत्यस्य विवक्षितमर्थं दर्शयितुम् आक्षिपति - ननु इति) (आ.गिरि - आप्नोतिशब्दस्य औपचारिकम् अर्थं दर्शयितुं शङ्कामुखेन मुख्यार्थे बाधकमाह - ननु इति) । ननु सर्वगतं सर्वस्य च आत्मभूतं ब्रह्म वक्ष्यति (वक्ष्यति इति। आनन्त्यादिवचनेन इति शेषः।)। (ततः किम्। अत आह - अत इति। सर्वगतत्वात् सर्वात्मकत्वाच्च इत्यर्थः) अतो नाप्यम्। (एवंभूतस्यापि आप्यत्वं किं न स्याद् इत्याशङ्क्य तत्र लौकिकव्याप्तिविरोधं मत्वा तामाह - आप्तिश्च इति) आप्तिश्च अन्यस्य अन्येन परिच्छिन्नस्य परिच्छिन्नेन दृष्टा। (लोके प्राप्यत्वेन प्रसिद्धग्रामादि-वैलक्षण्यं ब्रह्मणो दर्शयति - अपरिच्छिन्नमिति) अपरिच्छिन्नं सर्वात्मकं च ब्रह्म इति (फलितमाह - अत इति) अतः परिच्छिन्नवत् अनात्मवच्च। तस्य आप्तिः अनुपपन्ना। (सच्चिदानन्द - यदि हि ब्रह्म देशकालवस्तु-

परिच्छिन्नं प्राप्तुः च भिन्नं स्याद् तर्हि तस्य आप्तिः स्यात्। न तु तथा परिच्छिन्नं भिन्नं वा ब्रह्म। ब्रह्मणः "तस्माद् वा" इति सर्वकारणोक्तिद्वारा सर्वगतत्वोक्त्या आत्मशब्दोपादानेन अभिन्नत्वोक्त्या च ।)

It is going to be said later that Brahman is all pervasive and the self of all. SO it is not something to be gained. Any gain is of something that is limited by one who is limited. Brahman is limitless and self of all. Therefore, the gain of Brahman like the gain of limited and not-self is not tenable.

Objection

The word apnoti is there. These are all linguistic. How beautifully the sastra knocks off the problems. It is just taking words only. You make a statement. That statement is questioned all the way until you understand what it is. The knower of Brahman gains limitless. Now gains means it gives rise to problem. Brahman becomes an object. The word gains leads to problem. It is called purvapaksham.

ननु means look. Brahman is all pervasive and it is the self of all. It is adhishthanam of all. It is the svarupam of everything. The seeker is not away from Brahman. He, the seeker is also included. So it is not going to be reached. This fellow is going with his bag and baggage. You ask him where are you going. In fact you should not ask somebody who is going out where are you going. You can ask are you going to Delhi? Suppose we ask, this fellow can be asked. He says, I am going to find space. Space is all pervasive, it is inside and outside. So you cannot travel to reach space. So Brahman is not reached. Like a village. He explains. He always keeps somebody in mind. In the world it is seen that gain is by one who is limited in space, of something that is different from him which is also limited. He is here. He has to go to svarga. Then it is okay. But in the case of Brahman, it is not possible. Anatma is not you. It can be gained. Brahman includes me.

समाधानम्

नायं दोषः। (उक्त-अनुपपत्तेः अदोषत्वं कथमिति पृच्छति - कथमिति) कथम्? (मुख्य-आप्तेः अत्र अविवक्षितत्वात् अनुपपत्तिः न दोषः इत्याशयेन आह - दर्शनेति) - दर्शनादर्शन-अपेक्षत्वात् ब्रह्मणः आप्त्यनाप्त्योः {इदं संग्रहवाक्यम्}। (अदर्शननिमित्ताम् अप्राप्तिं साधयति - परमार्थतः इत्यादिना। भूतमात्राभिः पञ्चीकृत-अपञ्चीकृत-भूतांशैः कृता ये आत्मस्वरूपापेक्षया बाह्याः परिच्छिन्नाः अन्नमयादयः कोशाः तेषु आत्मदर्शिनः जीवस्य या अविद्या तया स जीवः {अन्नमयादि-आत्मभ्यः} न अन्यः अहम् अस्मि इत्यभिमन्यते इति योजना।) परमार्थतो ब्रह्मस्वरूपस्य अपि सतः अस्य जीवस्य भूतमात्राकृत-बाह्य-परिच्छिन्न-अन्नमयादि-आत्मदर्शिनः तदासक्त-चेतसः (तेषु आसक्तं चेतः यस्य तथाभूतस्य। आसक्तिः अत्र कोशाभिमान-प्रयुक्त-दुःखादिमत्ता विवक्षिता।) (अत्रत्य-वनमाला-टीकावाक्यम् अधः वर्त्तते) प्रकृतसंख्यापूरणस्य आत्मनः अव्यवहितस्यापि बाह्य-संख्येयविषयासक्तचित्ततया (नदीम् उत्तीर्णानां दशानां मध्ये एक नष्ट इति आत्मानं विहाय गणने कृते बुद्धिः आसीत्) स्वरूप-अभावदर्शनवत् परमार्थब्रह्मस्वरूप-अभावदर्शनलक्षणया

(परमार्थं ब्रह्मस्वरूपं नास्ति इत्यभावदर्शनं लक्षणं {आवरणलक्षणम्। अनात्मदर्शिनः इति पूर्वं अविद्यायाः विक्षेपकत्वं स्वरूपम् उक्तम्} लिङ्गं यस्याः सा तथा, तया इत्यर्थः।) अविद्यया अनन्मयादीन् (अन्नमयादीन् इत्यादि द्वीतीया षष्ठ्यर्थे।) बाह्यान् अनात्मनः आत्मत्वेन प्रतिपन्नत्वात्, अन्नमयाद्यनात्मभ्यः नान्यः अहमस्मि इत्यभिमन्यते (अन्नमयाद्यात्मभ्यः अन्यः अहमस्मि इति न अभिमन्यते। कोशव्यतिरिक्तं परमार्थस्वरूपं न जानाति इत्यर्थः। अत्र नाभिम्यते इत्यनेन स्वरूपभूतेऽपि ब्रह्मणि ग्रहणाभावः उक्तः। अन्नमयाद्यात्मदर्शिनः इत्यनेन तस्मिन् देहाद्यात्मत्वगोचरो विपर्ययः उक्तः। अविद्यया इत्यनेन आवरणसमर्था मूलाविद्या दर्शिता।) (स्वरूपेऽपि अग्रहणादयः {अग्रहण-विपर्ययौ} भवन्ति इत्यत्र दृष्टान्तमाह - प्रकृतेति। प्रकृतायाः दशसंख्यायाः पूरणे समर्थस्य आत्मनः स्वस्य देवदत्तस्य संनिकृष्टस्यापि स्वापेक्षया बाह्या ये नव संख्येयाः तद्विषयासक्तचित्ततया स्वात्मानं विहाय तेष्वेव पुनः पुनः परिगणनव्यासक्तचित्ततया स्वात्मभूतोऽपि दशमो नास्ति इत्यभावदर्शनम् , तद्धेतुभूतं दशमं न जानामि इति अनुभूयमानम् आवरणम्, नवैव वर्तामहे इति विपर्ययश्च यथा दशमस्य स्वरूपेपि दृश्यन्ते तथा इत्यर्थः)। (अदर्शननिमित्तां ब्रह्मणोऽनाप्तिम् उपसंहरति - एवमिति) एवम् अविद्यया आत्मभूतमपि ब्रह्म अनाप्तं स्यात्।

Comment: translation to o from page 13

checked upto teh end of Anuvaka one page 120

The knower of Brahman how gains it. There is no problem here. This gain is to be understood. So the gain is going to be something different, that is all. The different meaning is to be seen. Then why not use another word that will give the right meaning. No. There is a purpose in using this word. Since purushartha is involved. The gain is moksha, the purushartha. So it is okay.

This gain and non-gain is centred on the presence or absence of knowledge of Brahman. He is away from the knowledge of Brahman. So not gaining Brahman is purely from the stand point of ignorance of Brahman. Gain takes place when knowledge takes place. This jiva, though he is Brahman in reality - Brahman is all pervasive, it is true, so the seeker is Brahman - he is having the atmabuddhi in physical body made up of food. What are they? They are limited. It is at a given place only. Not elsewhere. In them he has self-identity. Kosa is only when you don't know. They are not kosa. If he takes annamayakosa as atma, then kosa becomes real. It is kosa when there is ignorance. They are external, being object of knowledge so bahya. They are created by five elements gross and subtle. Of this jiva, though he is in reality Brahman, who has atmabuddhi in them. In them he is entrenched. For him, due to ignorance and error, which is characterised by or of this nature, What? It is in the form of not seeing the existing Brahman. Of him this gain is there in terms of error. They are taken as self. Though they are available as objects. We relate to them as this. Yet it is taken as I. Why avidyaya. Having come to this conclusion that they are self, he considers himself to be truly as I am not different from or I am not any other. Than what? From body etc.

The illustration here is in the middle. yatha is there. Like Mr.Devadatta. He is the tenth man. He is the one who is capable of filling up the tenth man. You must have a crowd to make the error. Otherwise five is enough. In filling that place, he is capable. Still, atma here is

Devadatta. he is never away from that tenth man. It is himself. From his stand point, there are other fellows there. Nine of them. His mind was completely absorbed in counting them. This is the asakti. Otherwise how can he miss? So there is missing oneself. Not seeing oneself. Svarupa here is, I am tenth man. That special knowledge he does not have. I am Devadatta - this knowledge he has. Now tenth man is to be gained. Because svarupa-adarsana. He uses the word I gained the tenth man. He does not want to broach the subject matter again. he will change the topic. Clouds are really gathering. He has to say - gained. So too here Brahman is gained.

(इदानीं दर्शननिमित्तां तदाप्तिं दृष्टान्तेन विवृणोति - तस्यैवम् इति।) तस्य एवम् अविद्यया अनाप्तब्रह्मस्वरूपस्य प्रकृतसंख्यापूरणस्य आत्मनः, अविद्यया अनाप्तस्य सतः, केनचित् ("दशमः त्वमसि" इत्याप्तेन स्मारितस्वरूपस्य इत्यर्थः) स्मारितस्य पुनः तस्यैव (यद् दशमस्वरूपम् अविद्यया अनाप्तम् आसीत् तस्यैव इत्यर्थः) विद्यया आप्तिः यथा, तथा श्रुत्युपदिष्टस्य (श्रुत्युपदिष्टस्य सर्वात्मकस्य ब्रह्मणो यदात्मत्वेन दर्शनं तदेव विद्या, तया आप्तिः अनाप्तत्व-भ्रम-निवृत्तिरूपा उपपद्यते इत्यर्थः) सर्वात्मब्रह्मणः आत्मत्वदर्शनेन विद्यया आप्तिः उपपद्यते एव।

In this manner, though Brahman is oneself, and all pervasive, still it can remain not gained due to ignorance, so it can be gained. Here it is nigamana. Conclusion. So it is not repetition. Avidyaya anapti is concluded. Then it becomes vidyaya gained. So brahmavid apnoti. Like in the example, Devadatta who is the tenth person, remains to be gained due to ignorance, when he is pointed out by a merciful person, again there is gain of him. If he is worried and did not listen, he is told again. How can I be the tenth person. Then put him in line and count him as tenth. If it went home, then he gains himself. Apta is same Devadatta. Similarly, here for the ignorant jiva, who has not recognised himself as atma, he is told you are Brahman (because his svarupa is Brahman), then he gains the knowledge that sarvatma Brahman as atma, himself. For want of pramana not known. Viveka is required to turn towards pramana anveshanam That was said bahyasakti. All qualifications become relevant. It is very tight vakya. Why not we take primary meaning for apti? Then there will be sacrifice of the primary meaning of brahma-sabda, that it is all pervasive etc.

Being infinite, it has no form, colour etc. So nirgunam. Previous was sagunam. How many infinite? One only. So advayam Brahma. Earlier it was dealing with many. Here knowledge is means. So no doing or practising. But something for understanding. Earlier, it is doing. Keep listening until you understand. Do something to prepare yourself. There is no question of gaining infinite. So gain also peculiar. It is a gain without gaining. Is it not that you say I got the key which was in the towel but thought I lost. So when you wipe your forehead, you discover. The thought of having lost goes away. It is the prapti here.

Three question arise. किं तत् ब्रह्म, (वेदनात् प्राप्तिः इति उक्तत्वात्) कथं तस्य वेदनम्, किं तत्पर-प्राप्ति-फलम् (what do you mean by attainment of the infinite). This first sentence brings into focus these three questions.

Here the upanishad itself is quoting from another portion of the Vedas. Upanishad belongs to Veda. Veda quoting itself. It is a general practice. Veda is divided into samhita or mantra section, then Brahmana section. In brahmana we have aranyaka at the end and at the end of aranyaka is upanishad. So either four division or two division. Brahmana section is considered to be an elaboration of mantra section or commentary of mantra section. Naturally, brahmana section will quote mantras from mantra section. Commentaries will quote only original. In commenting upon Gita, Sankara will quote Gita only in support of his interpretation. We see that in Upanishad also. The expression used is तदेषाभ्युक्ता । Taittiriya is in Brahmana section. If you broadly take, it is part of Brahmana. In the aranyaka which is at the end of the Brahmana. Generally we don't find the mantra section. Many portions of Vedas have already been lost. Even Sankara's quotations are not being traced. So even from his time, some have been lost. In this meaning, (तत्) the following Rgmantra (एषा) is to be quoted. (अभ्युक्ता). So it is within quotation. From satyam+ upto vipascita iti. Iti is end of inverted comma. Each line is answering one one question. What is that Brahman? Satyam+Brahma. It is very very important definition of Brahman. The second is how to know? The answer is "yo veda nihitam+ vyoman" The third is what is meant by the gain of infinite. The answer is "sosnute+vipascita". These four sentences together are called vrittih. A small commentary given by Upanishad herself. The Rg mantra quotation is here vritti. It is commentary of Brahmavidapnoti param which is called sutrabhutam.

ऋगुदाहरण-अवतरणिका

(इत्थं आद्यं ब्राह्मणवाक्यं व्याख्याय अनेन वाक्येन वाक्येन उत्तरसंदर्भस्य संगतिमाह - ब्रह्मविदाप्नोति इति) ब्रह्मविद् आप्नोति परम् इति वाक्यं सूत्रभूतं (संग्राहकम् इत्यर्थः। अनेन आद्यवाक्यस्यैव विवरणरूपत्वाद् उत्तरग्रन्थस्य व्याख्यान-व्याख्येय-भावेन अनयोः संगतिः इत्यर्थः।) सर्वस्य वल्क्यर्थस्य। (इत्थम् आद्यवाक्यविवरणरूपम् उत्तरं मन्त्रब्रह्मणवाक्यजातम् इति तात्पर्यमुक्त्वा "सत्यं ज्ञानम्" इति मन्त्रं संक्षेपतोर्थकथनपूर्वकम् अवतारयति - ब्रह्मविद्- इत्यादिना।) ब्रह्मविद् आप्नोति परम् इति अनेन वाक्येन वेद्यतया सूत्रितस्य ब्रह्मणः १) अनिर्धारितस्वरूपविशेषस्य (बृहत्वात् ब्रह्म इति व्युत्पत्तिबलेन अस्ति किमपि महद्वस्तु इति प्रतीयते, न तु तट्टलेन ब्रह्मणः स्वरूपविशेषोऽपि प्रतीयते इति भावः। लक्ष्योद्देशेन लक्षणविधानमिति हि प्रसिद्धिः) सर्वतो व्यावृत्तस्वरूपविशेषसमर्पणसमर्थस्य लक्षणस्य अभिधानेन स्वरूपनिर्धारणाय (सर्वतो व्यावृत्तः यः स्वरूपविशेषः तत्समर्पणे समर्थस्य लक्षणस्य अभिधानेन स्वरूपनिर्धारणाय एषा ऋग् उदाहियते इति संबन्धः।) (सच्चिदानन्द - ननु ब्रह्मैव सर्वम्, न तु ततोऽन्यदस्ति यतः तद्व्यावृत्तिः अभीप्स्यते । बाढम्। तथापि अविद्याकल्पितम् अब्रह्म अप्यस्ति यस्मिन् अज्ञानाद् आत्ममतिः दृढा इति ततो व्यावर्त्य परमार्थस्वरूपसमर्पणसमर्थं लक्षणम्

अभिधित्सितमतः न दोषः) २)अविशेषेण उक्तवेदनस्य (ब्रह्मविद् इत्यनेन अविशेषेण "अस्ति ब्रह्म". "अहं ब्रह्म" इति वेदनद्वयसाधारण्येण उक्तं वेदनं यस्य ब्रह्मणः तस्य इत्यर्थः) ब्रह्मणो वक्ष्यमाणलक्षणस्य (वक्ष्यमाणं लक्षणं सच्चिदानन्त्यरूपं यस्य तस्य इत्यर्थः।) विशेषेण (विशेषेण इत्यस्य विवरणम् अनन्यरूपेण इति। तस्य पर्यवसितम् अर्थमाह - प्रत्यगात्मतया इति) प्रत्यगात्मतया अनन्यरूपेण विज्ञेयत्वाय (अहं ब्रह्म इत्येवमाकारेण ब्रह्मणो विज्ञेयत्वाय चैषा ऋग् उदाहियते इति संबन्धः।) ३)ब्रह्मविद्याफलं च ब्रह्मविदो यत्परप्राप्तिलक्षणम् उक्तम्, तत् सर्वात्मभावः (सर्वसंसार-अस्पृष्ट-ब्रह्मस्वरूपभूत-सर्वात्मभावः एव, न अन्यत् स्वर्गादिकम् इत्यर्थः) सर्वसंसारधर्मातीत-ब्रह्मस्वरूपमेव नान्यद् इत्येतत्प्रदर्शनाय (सच्चिदानन्द - परप्राप्तिलक्षणस्य फलस्य किं तद्विशिष्टं फलस्य रूपमिति विशेषरूपप्रतिपादनाय च ऋगभिधीयते) एषा ऋग् उदाहियते। तत् तस्मिन् एव ब्राह्मण-वाक्योक्त-अर्थे एषा ऋग् अभ्युक्ता आम्नाता।

This first statement is a condensed form of the whole valli. The sweat on his nose takes place. What is that Brahman. This is called expectancy. Urgency also is there. In this meaning, the rg is quoted. his mantra is cited. For what purpose? Brahman was presented as something to be known, without elaboration of description. Vriddhatamatvam is sutrita. The word defines itself. But its true nature was not ascertained. So for that purpose, the rg is cited. How do you do? By the mention of a definition. लक्षणप्रमाणाभ्यां वस्तुसिद्धिः। A definition for Brahman? It is definitionless. That is definition. It is capable of presenting. What? The svarupa visesha. What is it? A svarupa that distinguishes it from everything else. Sasnadiman is cow. That which has dewlap. Only cow should have. Then only it will identify a cow. We cannot call H2O water if it is found in anything else. सर्वेभ्यः व्यावर्त्तकम् is lakshanam. दूषणत्रयरहितो धर्मः। अव्याप्त्यतिव्याप्त्यसम्भवरूप-दोषत्रयशून्यम्। अव्याप्ति - लक्ष्यैकदेशावृत्तित्वम्। अत एव गोर्न कपिलत्वम्। Like defining cow as one which is white in colour. Then this definition does not exist in certain cows which are not white. अतिव्याप्तिः च लक्ष्यवृत्तित्वे सति अलक्ष्यवृत्तित्वम्। अत एव गोर्न शृङ्गित्वं लक्षणम्। Ativyapti is extension of the attributes to things not denoted by the definition. When we define cow as horned animal, the definition goes to buffaloes that have horns but are not cows. असम्भवश्च लक्ष्यमात्र-अवृत्तित्वम्। अत एव गोरेकशफवत्वम् न लक्षणम्। If we define cow as an uncloven hoofs, it does not exist at all in cows. So a cow is defined as one which has sasna or dewlap and camel as one having humpness.

Again, to know that Brahman as. Which Brahman? That which was presented as just "is". as well as "I am". "is" is uktam, said. "am" is soocitam. indicated. Both are known without clarity. It has to be known clearly as the very inner self. It has to be known as not other than myself. Further, about the result also, one needs to know it clearly. It is unlike svarga etc. It is in the form of knowing myself as all that is here. It is not I am total samsari. It is not affected by all attributes of samsara. To show this also, the rg is cited.

सत्यं ज्ञानमनन्तं ब्रह्म

लक्षणवाक्ये विशेषणानां कृत्यम्

(इत्थं मन्त्रम् अवतार्य {तदचः आद्यपाद} तदाद्यपादतात्पर्यमाह - ब्रह्मणः इति। ब्रह्मणः स्वरूपलक्षणार्थकमिदं वाक्यम् इत्यर्थः) सत्यं ज्ञानमनन्तं ब्रह्म इति (सर्वाणि पदानि द्वितीयान्तानि, यो वेद इत्यनेन संबध्यन्ते) ब्रह्मणो लक्षणार्थं वाक्यम्। (लक्षणवाक्यस्थपदानि विभजते - सत्यानि इति। सत्यादिपदत्रयं विशेशणसमर्पकम् इत्यर्थः) सत्यादीनी हि (ब्रह्मपद-समभिव्याहृतानां सत्यादिपदानां बुभुत्सितं ब्रह्म प्रति विशेषणसमर्पक-अभावे ब्रह्मस्वरूप-विशेष-निर्णय-अयोगाद् इति युक्तिसूचनार्थो हि-शब्दः।) त्रीणि विशेषणार्थानि (व्यावृत्यर्थानि) पदानि विशेष्यस्य ब्रह्मणः। विशेष्यं ब्रह्म, विवक्षितत्वाद् वेद्यतया (आद्यवाक्ये वेद्यतया उक्तं ब्रह्म विशेष्यम्। तस्यैव प्राधान्येन अत्र वक्तुम् इष्टत्वाद् इत्यर्थः। न च लक्षणं सजातीय-विजातीय-व्यावर्त्तकम्, विशेषणं तु विशेष्यस्य तत्सजातीयमात्र-व्यावर्त्तकम् इति वक्ष्यति, तथा च लक्षणविशेषणयोः भेदात् कथं लक्षणार्थं वाक्यमिति उपक्रम्य विशेषणाद्यर्थकतया वाक्यं व्याख्यायते इति वाच्यम्। सजातीय-विजातीय-व्यावर्त्तकस्य सतो लक्षणस्य विशेषणस्य इव सजातीय-व्यावर्त्तकत्व-अंशः अपि विद्यते इत्येतावता अत्र विशेषणत्व-व्यवहारस्वीकारेण समानजातीयमात्र-निवर्त्तकत्वरूप-मुख्यविशेषणत्वस्य अत्र अविवक्षितत्वात्। न च एवमपि ब्रह्मणः स्वरूपभूतं सत्यादिकं कथं लक्षणम्? व्यावर्त्तकधर्मस्य एव वादिभिः लक्षणत्व-अभ्युपगमाद् इति वाच्यम्। गौरवेण धर्मत्व-अंशस्य तत्र प्रवेशायोगाद्, व्यावर्त्तकमात्रस्य स्वरूपेपि संभवात्। न च सत्यादेः लक्ष्यब्रह्मस्वरूपत्वात् कथमेकस्यैव लक्षणत्वं लक्ष्यत्वं च संभवति इति वाच्यम्। लक्ष्यस्वरूपस्यापि सतः सत्यादेः ज्ञातस्य इतरव्यावृत्तिबोधोपयुक्ततया लक्षणत्वम्। सत्यादिस्वरूपस्य एव सतो ब्रह्मणः इतरव्यावृत्ततया ज्ञाप्यमानत्वरूपं लक्ष्यत्वम् इत्येकत्रापि रूपभेदेन उपपत्तेः इत्यन्यत्र विस्तारः।)। (सत्यादिपदानां विशेषणविशेष्यभावे लिङ्गमाह - विशेषणेति। नीलं महत्सुगन्ध्युत्पलम् इत्यादौ सत्येव विशेषणविशेष्यभावे समानाधिकरणतया एकविभक्त्यन्तानि नीलादिपदानि प्रसिद्धानि। प्रकृते च सत्यादिपदानि तथाभूतानि। ततः अर्थगतविशेषण-विशेष्यभाव-निबन्धनानि इति गम्यते।) (आ.गिरि - कुतो विशेषण-विशेष्यभाव-प्रतीतिः इत्यत आह - विशेषणेति।) विशेषण-विशेष्यत्वादेव सत्यादीनि एकविभक्त्यन्तानि पदानि समानाधिकरणानि। (सत्यादिपदार्थानां विशेषणत्वप्रसाधनफलमाह - सत्यादिभिश्च इति) सत्यादिभिश्च त्रिभिः विशेषणैः विशेष्यमाणं (संबध्यमानमित्यर्थः) ब्रह्म विशेष्यान्तरेभ्यः निर्धार्यते (व्यावर्त्यते)। (इतरव्यावृत्तिबोधफलमाह - एवं हि इति। यदि ब्रह्म अन्येभ्यः निर्धारितं स्याद् एवं सति, तद्ब्रह्म ज्ञातं विशिष्य निर्णीतं भवति इत्यर्थः) (आ.गिरि - विशेषणविशेष्यभावस्य फलमाह - एवं हि इति) एवं हि तज्ज्ञातं भवति, यद्यन्येभ्यः निर्धारितम्। (बुभुत्सितस्यवस्तुनो विशेषणैः विशेषितः निर्धारणे हि-शब्द-सूचितं दृष्टान्तमाह - यथेति) यथा लोके नीलं महत्सुगन्धि उत्पलमिति।

[This bracketed section can be used to unfold first without reference to Bhashya**:** We first see the direct meaning of the words. It is called vacyartha. If vacyartha is not tenable then you look for implied meaning. Like village on the river. Give me a cup. Cup means coffee. Every

word can have a primary meaning as well as implied meaning. First job is to understand with vacyartha. Then go to lakshyartha. मानान्तरेविरोधे तु मुख्यार्थस्यापरिग्रहे। मुख्यार्थेन अविनाभूते लक्षणा सा प्रकीर्त्तिता।। When a sentence conveys the meaning through direct meaning, vacyartha, that method of conveying is called abhidha vritti. When the sentence conveys its meaning through implied meaning, that method is called lakshana vritti. There are more vrittis. But not necessary here. Here we saw laskhana word before. Don't get confused between the two. Lakshana can be given through either of the above two method. Suppose I describe directly a person, it is through abhidha vritti. If I describe through words giving double meaning etc. it is through lakshana vritti. Here Brahman is defined through which vritti. Here lakshana vritti.

The word satyam means real. Real means what in common parlance? Reflection of my image is unreal and I am real. Snake is unreal and rope is real. The vacyartha of the word satyam is any object in the world that is available for transaction. From that angle any object would be called Brahman. Table is satyam and so it will become Brahman. So it is further defined as anantam. So we have to give up the direct meaning of the word satyam. Table is neither timewise anantam nor placewise or objectwise. So satyam cannot be interpreted as any object in the world. By the proximity of the word anantam, we give up vacyartha. So we go for lakshyartha. But we cannot take any artha as lakshyartha. That meaning should be associated with vacyartha, closer to vacyartha. Give me a drum he did not ask. शक्यसंबन्धे लक्षणा . Like India word will mean people of India. Here word satyam will mean what. Take any object which is the vacyartha of satyam. What do you find in them. There are two amsas viz name and form and "is" . Table is. Bring the table means it is existing table you are asking. In this name and form has limitation. All limitations. It is spatially limited. Also limited timewise also. The "is" amsa has no limitation of any kind. If you break the table, there are pieces. Piece is. Thus the existence is not destroyed. The existence is available with another name and form. If it is converted into saw dust. Saw dust is. Ash is when burnt. Earth is, when mingled with earth. Existence is not limited in timewise. What about placewise limitation. Suppose if it is only with the table, then you can not say that chair is. Nor all of you will become "are not". It is not so. Existence is every where including between intermediary space. In between two object what about? Space is. Only thing is, it is not associated with any name and form. Our eyes have limitation. Eyes can recognise existence only when it is associated with a name and form. (Name and form also can be experienced only when sat is there.) Sat is in manifest form where name and form is there. Sat is in unmanifest form where name and form is not there. Like the light. In between you and me also there is light. But it is not appreciated. So no place wise limitation. It is in everything. So objectwise also no limitation. The anantam. Satyam can mean either name and form or sat amsa. We normally take to vacyartham. But since it is not tenable here due to the word anantam, we have to lakshyartha. It should be connected to vacyartha. What is connected to vacyartha is sat amsa. It is limitless we saw. Brahman is anantam satyam. So it is sat amsa - existence part of any vyavaharika vastu or object that we understand as real. So it is existence that pervades all

names and forms. It does not have any beginning and end. It is anantam. Even before creation, sat is. Time is means sat is. If you say such a time was when sat was not. When that time was, it is. Sat is. Sat is associated with objects in the past and in the future also. So it is free from timewise limitation. This meaning of satyam fits with anantam also.

Brahman is jnanam. Here also go for direct meaning and see if it fits and then go to lakshyartham. What is the vacyartha of jnanam. I say I have knowledge. Immediately you ask, what knowledge? Knowledge of Himalayas. Normal meaning of knowledge is always associated with one name and form or the other, one object or the other. The object is indicated by a thought in the mind. So we can say any knowledge is associated with one thought or the other. Pot knowledge means the name and form of pot in the mind. When no object at all, then we say mind is blank. So the vacyartham of knowledge is vrittijnanam. Here also we cannot take this as jnanam because of the proximity of the word, anantam. Pot knowledge cannot be anantam because, it is neither timewise nor place wise it is anantam. Pot knowledge is born when you see the pot, When you turn this way, pot is gone and cloth is seen. It is cloth knowledge. If external objects are not there, internal objects are there. I am aware of anger in my mind. I am aware of jealousy in my mind. Vrittis always appear and disappear. So since no objective knowledge is anantam, we have to go to lakshyartha. What is connected to vacyartha. There are two amsas in every knowledge. One is thought part and the other is awareness part. Of this, the thought part is name and form which has got limitation. Vritti-amsa has anta. Pot vritti will be as big as pot. It is not all pervasive. It is born and dies. Awareness part of it you take. Pot vritti is, awareness is. Pot vritti goes and cloth vritti comes, awareness is. If no object at all, the blankness is known. Blankness is. Awareness is. So awareness amsa is ananta. It is called cit amsa. Sat amsa of every object is anantam and cit amsa of every knowledge is anantam. Jnanam should indicate cit amsa alone. So satyam jnanam is satcit. This cit also happens to be anantam. In the past conditions of mind also, cit was. Today mind is calm. The present calm state also is known. The conditions have come and gone. But not awareness. Stages in life have come and gone. Awareness is. It is time-wise anantam. It is present in all beings, animals, humans and devas. It is present in inert objects also. In between also. We have a limitation that it can be experienced only when it is associated with a thought or vritti. A thought manifests caitanyam like name and form is manifester of sat. Abhivyanjaka is name and form or thought. Abhivyangya is sat or cit. Where thought is not, caitanyam is in unmanifest condition. Like in table. Even in human who is in coma, cit is unmanifest. In sleep we are all in that condition only. So cit is everywhere either in manifest or unmanifest condition. So placewise anantam. The implied meaning of jnanam is cit. So Brahman is Ananta Satcit. Eternal all-pervading existence conscious is Brahman. Eternal to negate time limitation and all-pervading to negate placewise limitation. In Sanskrit you need only one word, anatam.

Anantam means free of limitations of any kind. So it should not have any form. Any form will limit an object. Since it is free from any form, it has no name also. Naming is in keeping with

form. Male child - give a male name and female child - give female name. So namaruparahitam is anantam. This is placewise anantam. In Brahman, any tense has no meaning because it is anantam. Present indicates it is now and that there is no guarantee of past existence and future existence and so asti is used with 6 vikaras. We know only limited existence limited by past, present, and future. We cannot use any one of them. These are discussed in Upanishad. How do you say Brahman asit. We know only these three tenses. Our buddhi can comprehend only in terms of these three. So for the sake of understanding of initial students, it is used. Brahman is tenseless.

Another type of anantam is vastutah anantam. It is propertywise limitation. Suppose I am human being by my features, automatically other features are excluded. I am not other beings. I am man means not a woman. Manushyatvam limits me and excludes me from everything. If I am tall I am not short. To have certain properties means not to have some others. One negates the other. Goodness also is a limitation because it excludes badness. So Bhagavan cannot have any gunas. If Brahman is free from vastu pariccheda, what property it can have? It is nirgunam. Is Brahman knower, known or knowledge? It cannot be any one of them because one limits the other or negates the other.

If you say sat, then vastu pariccheda will come. is it not? Sat is a property. So will it not limit. If blue it is, it is limited by red or yellow. If pramata it is, it is limited by prameya or pramana. Like that, it is sat, it can be limited by what? What else is there for sat to be limited by? Asat? Asat is it? It is not. So sat does not limit. Anantam means free of limitations arising from time, place and object. It is eternal, all-pervading and propertyless. We have one word anantam. So Brahman is eternal all-pervading and propertyless satcit.

How to know that Brahman? If I give you a technique or method and you practise it and you come to know Brahman, what will Brahman become? it will become object of knowledge. You will be the knower. It will not be anantam. It is knower also, I cannot say. All these three are resolved in Brahman. The adhishthanam in which they are resolved, it is Brahman. How to know it is Brahman. It is called our orientation. Again you are becoming a knower. As a knower whatever you know will be a prameyam. Any attempt to know is to become a knower. It is an obstacle. The teacher's job is to knock of this attempt to know. Then what is the guarantee that such a thing exists when the resolution takes place. You cannot know and you need not know and at the same time it is because it is yourself. Yourself after the resolution of all the three. Vyavaharika "I" is pramata. Minus that, I am Brahman. I that Brahman cannot be known and need not know and should not attempt to know Brahman. I am Brahman.

That Brahman how it would be like. We need not experience that. Daily we experience in sleep. In sleep I am not knower. None of the three exist. In waking state also, when the three resolve, moments of experiences are there. What is required is the owning up of that I minus all vyavharas. Owning up of that I as Brahman is required. Advaita anubhava is not a problem. Advaita jnanam alone is problem.**]**

Role of Adjectives in General

This sentence is for the purpose of revealing, defining Brahman. satyam+ are called svarupa lakshanam because they directly define Brahman. Sometimes indirectly pointed out or defined, like through world. For example, Brahman is that from which the world is born etc. It is called tatastha lakshanam. Who is Rama. I give a description of him by his colour etc. It is svarupa lakshanam. If I say he is son of so and so etc. it is indirect definition.

In order to present the vibhaga of lakshana and lakshya, viseshana-viseshya-bhava is presented first. There is adjective and substantive relationship between the three words here. This is known because there is samanadhikaranyam among the words. They are in apposition. There is a desire to communicate something. The subject is Brahman. It is predicated. All are in apposition. Why any one cannot be substantive. No. Brahman is presented as something to be known. The akanksha is for Brahman only. So it is substantive. Satya etc. are adjectives linguistically. There are two types of adjectives. One is linguistic. Like blue lily. It is svarupa viseshanam. The other is lakshana viseshanam. Svarupa viseshana is an adjective whose meaning abides in the object that is predicated. It distinguishes the object from objects belonging to its own group. From all other lotuses, blue distinguishes this lotus. This svarupa viseshana. It is located in the lotus. Blue is not elsewhere. Abiding in the object, it distinguishes this given object from other objects of its class. The other is lakshana viseshanam. It distinguishes this object from all other objects in the world. It can apply only to one vastu.

Role of satyam jnanam anantam - In Particular

The words satya etc. means etc. is not lightly to be taken. They are adjectives. Noun is Brahman. Viseshya means qualified. What is qualified here is Brahman. It is to be known. Not satyam etc. Here if Brahman is to be meditated upon, Brahman should be in accusative case or satyam jnanam anantam iti - thus iti word would be there. Or as satya etc. meditate - will be there. None of them. There is apposition here. Since there is adjective-substantive relationship. That is why apposition. Vibhakti is always at the end. Pratyayah parasca. All are first case. Satyam is neuter singular. Jnanam is neuter singular. Anantam is also singular neuter. They refer to one vastu. Padanam samanadhikaranyam and padarthanam viseshana-viseshya bhava.

What is the purpose of them? These defining attributes defining Brahman, revealing Brahman, ascertain the Brahman. From what? From all of them. If there are objects that might be indicated by the word Brahman, from all of them. Only in this manner Brahman is known. Only when it is distinguished from everything else, then only it is known. Just as in the world, we see. Lily is understood only when pointed out this way. In a pond many of them are there. You are pointing out to one of them. There are lilies and lilies. How can it be identified. So adjectives help to recognise a given object. You don't say sweet sugar. Very very sweet sugar you don't say. Sugar is sweet. No need of adjective. You can say sweet mango.

(उक्तं विशेषण-विशेष्यभावम् आक्षिपति - ननु इति) (आ.गिरि - नीलत्वं व्यभिचरत् उत्पलं रक्तमपि संभवति इति नीलं विशेषणं घटते, न तथा सत्यत्वादिकं व्यभिचरद्ब्रह्मान्तरं लोके प्रसिद्धम्। ततः सजातीयव्यवच्छेद्यस्य अभावाद् विशेषणविशेष्यभावो न घटते इत्यर्थः।) ननु विशेष्यं विशेषणान्तरं व्यभिचरद् विशेष्यते, (यत्र विशेष्यजातीयं वस्तु विशेषणान्तरं व्यभिचरद्वर्त्तते तत्र विशेष्यजातीयं विशेष्यते विशेषणैः इत्यत्र उदाहरणमाह - यथा इति। उत्पलजातीयं नीलं रक्तं च अस्ति इति कृत्वा नैल्येन विशेष्यते नीलमुत्पलम् इति यथा इत्यर्थः) यथा नीलं रक्तं च उत्पलमिति। (एतदेव प्रपञ्चयति - यदा हि इति। यदा ह्यनेकानि द्रव्याणि एकजातीयान्यनेक-विशेषणयोगीनि च, तदा विशेषणस्य अर्थवत्वम् (स्यादिति शेषः) । (तत्र व्यतिरेकमाह - न हि इति। एकस्मिन्नेव वस्तुनि विशेषणान्तर-अयोगात् हेतोः विशेषणस्य अर्थवत्वं न हि संभवति इत्यर्थः) न हि एकस्मिन्नेव वस्तुनि विशेषणान्तर-अयोगात्। (अत्र उदाहरणमाह - यथा इति। विशेषणान्तरयोगिनः आदित्यजातीयस्य अन्यस्य अभावाद् आदित्यस्य विशेषणमर्थवन्न भवति यथा इत्यर्थः) यथा असौ एकः आदित्यः, (ततः किम्? तत्राह - तथैकमेव इति। ब्रह्मणोऽद्वितीयत्वश्रवणादिति भावः) तथा एकमेव ब्रह्म, न ब्रह्मान्तराणि, येभ्यः विशेष्येत नीलोत्पलवत्।

Objection

How he leads. It is to make you understand. A substantive, negating other attributes from it, is distinguished by given attributes. A blue lily is there. That lily negates all other colours from it and is thus distinguished by blue. When there are many substances belonging to one species is there, and which are subject to taking many different attributes, like colour, fragrance, size etc., then you are constrained to use adjectives. You want one particular lily from the bond. How will you identify? Say fragrant, blossomed, then blue, then big. You have an eye on it. So you use them. There is a necessity for adjectives. There is meaningfulness. Otherwise it will be like white milk. It is formless space or he is harmless sadhu. By place also you can condition the same looking objects. If only one object is there, there is no other viseshana possible. So you don't use adjective in that case. Like one sun. Not son. The adjective one is meaningless. Also round sun.

Thus there are two conditions for using meaningful adjectives.

एकजातीयानि - The objects should belong to a same class. If there are fruits, flowers, books etc. you cannot use the adjective bring the blue one. An adjective can function when it abides in many objects of the same class. By negating other attributes, this attribute can distinguish the given object.

अनेकानि द्रव्याणि - There must be many substances belonging to the same class. Suppose if in a bunch of fruits, there is only one apple, I need not say bring the white apple. Adjective has no purpose. Adjectives abide in many objects. Hence it can distinguish the given object only from other objects of that class. Hence we cannot say bring the white fruit when there are many fruits are there

अनेकविशेषणयोगीनि - The object must be capable of assuming many qualities. If all the apples are white, then also “bring white apple” is meaningless. There must be red apple, green apple etc.

Similarly Brahman is one. No need to qualify Brahman. As there is no need to distinguish it from others. So how do you say these are meant to distinguish Brahman.

(किमत्र सत्याद्यर्थानां समानजातीयमात्रव्यावर्त्तकत्वरूपं मुख्यविशेषणत्वम् आक्षिप्यते किं वा समानजातीय-व्यावर्त्तकत्वमात्ररूपम् औपचारिकम् अपि। न अन्त्यः तस्य इहापि सम्भवात्। न च ब्रह्मणः समानजातीयानां ब्रह्मान्तराणां अभावात् कथं सम्भवति इति वाच्यम्। वस्तुतो ब्रह्मान्तराणां अभावे अपि कल्पितानाम् अव्याकृत-भूताकाश-कालादि-लक्षण-ब्रह्मान्तराणां सत्त्वात् तेषामपि व्यापकत्वरूपवृद्धिमत्वेन ब्रह्मशब्दवाच्यत्व-उपपत्तेः। तथा च ब्रह्मसमानजातीयानाम् अव्याकृतादीनां व्यावर्त्यानां सत्त्वात् सत्याद्यर्थानां समानजातीयव्यावर्त्तकत्वमात्ररूपम् औपचारिकविशेषणत्वं विष्प्रत्यूहम्, यथा बिम्बप्रतिबिन्बभावेन आदित्यस्य कल्पितं नानात्वम् आदाय अम्बरस्थः सविता सत्यः इति सत्यविशेषणस्य जलादौ कल्पित-आदित्य-व्यावर्त्तनेन अर्थवत्वम्। नाद्यः तस्य इष्टापत्तेः इत्याशयेनाह - न इति) न। लक्षणार्थत्वाद् विशेषणानाम् (स्वरूपलक्षणसमर्पकत्वाद् विशेषणपदानाम् इत्यर्थः)। (संग्रहवाक्यं विवृणोति - नायं दोषः इत्यादिना।) नायं दोषः। कस्मात्। (यस्मात्) लक्षणार्थप्रधानानि विशेषणानि। (सत्यादीनि विशेषणपदानि यतो लक्षणरूपार्थपराण्येव, न मुख्यविशेषणपराणि, तथा सति ब्रह्मणः सत्यादिविशेषणैः समानजातीयाद् व्यावृत्तिलाभे अपि प्रकृते विवक्षितायाः सर्वतो व्यावृत्तेः अलाभप्रसङ्गात्, ततश्च स्वरूपविशेषनिर्धारण-अभावप्रसङ्गः इति अर्थः।) न विशेषणप्रधानानि एव। (ननु प्रसिद्धविशेषणानां सजातीयमात्रव्यावर्त्तकत्वं, लक्षणस्य तु सर्वतो व्यावर्त्तकत्वम् इत्ययं विशेष एव कुतः यतोऽत्र सत्यादीनां लक्षणत्वम् उपेत्य विशेषणत्वं प्रतिषिध्यते, न विशेषणप्रधानानि, इत्याक्षिपति - कः पुनः इति) - कः पुनः लक्षण-लक्ष्ययोः विशेषण-विशेष्ययोः वा विशेषः (इति)? (अनुभवमाश्रित्याह - उच्यते इति) उच्यते। सजातीयेभ्यः एव निवर्त्तकानि विशेषणानि विशेष्यस्य। लक्षणं तु सर्वतः (सजातीयाद् विजातीयाच्च इत्यर्थः) एव। (यथा भूतत्वेन सदृशात् पृथिव्यादेः विसदृशाद् आत्मादेः च सकाशाद् आकाशस्य व्यावर्त्तकत्वम् आकाशदातृत्वम् इत्यर्थः) यथा अवकाशप्रदात्राकाशमिति। (ननु सत्यादिवाक्यं विशेषण-विशेष्यसंसर्गपरं समानाधिकरणवाक्यत्वाद् नीलोत्पलनाक्यवदिति, न इत्याह - लक्षणार्थं च इति।) लक्षणार्थं च वाक्यमित्यवोचाम। (देवदत्तस्वरूप-ऐक्यपरे “सोऽयं देवदत्तः” इति वाक्ये व्यभिचारात्, सत्यत्वादिविशेषणविशिष्टस्य ब्रह्मणः सत्यादिवाक्यार्थत्वे विशिष्टस्य तस्य परिच्छिन्नत्वेन आनन्त्य-अयोगात्, वाक्यशेषे च तस्य वागाद्यगोचरत्वप्रतिपादनविरोधाच्च विशिष्टस्य वागादिगोचरत्वनियमात्, तस्मान्न नीलोत्पलवाक्यवत्, न संसर्गपरं सत्यादिवाक्यं किं तु अखण्डैकरसवस्तुपरमिति मत्वा प्रागेव ब्रह्मणो लक्षणार्थं वाक्यमित्यवोचाम इत्यर्थः)

Answer

The answer is that they are meant to define Brahman. They are not mere adjectives. General adjectives do not define an object. नीलत्वम् does not define lily because the attribute of an object itself is not the object. And there are many blue things like blue sky, blue thread etc. Whatever is blue is lily you cannot say. Here the words are no doubt in samanadhikaranyam.

The relationship has to be converted now into lakshana-lakshya bhava. The adjectives here are mainly to define. Bhashyakara first introduced the words as adjectives to help us distinguish how an adjective does the job of vyavarttakam so that we can understand the vyavarttakam that is done by lakshanas also. Having done that job he releases our mind from that example because here there are not many Brahman as asatyam brahma, ajnanam brahma or ajadam brahma to use adjectives for Brahman in the normal sense. The adjectives are being used by us to define Brahman and limit Brahman to them alone. Satyam is Brahman, Jnanam is Brahman and Anantam is Brahman. If they are adjectives in the normal sense, we will have the following problems:

An attributed thing becomes limited to the given attribute like a blue lily cannot be any other coloured lily. It is against anantyam of Brahman.

An attributed thing becomes available for words to describe it. This is against the Sastra that says Brahman is not a vacyartha of any word, by the sruti yato vaco+

Words of a samanadhikarana vakya need not always enjoy the relationship of adjective and substantive as we say vyabhicara or exception in the sentence सोऽयं देवदत्तः। Where they resolve in the svarupa of Devadatta.

Still I have got the same problem. What is the difference between the two types of adjectives? The answer is that the adjectives distinguish one object from all others in the same species. Lakshana viseshanas do so from everything else. Particular species like cow can be defined that distinguishes from all other beings. Like that which gives accommodation is space. So space giving quality distinguishes space from rest of objects Earth etc. are also given accommodation by space only. Formless is space you can not say. Vayu also is formless. Or humpness distinguishes camel from everything else. So vakyarthasya lakshana-lakshya sambandha. So these three adjectives must be applicable only to Brahman.

The use of adjectives can be justified to distinguish an object that is one without a second also. How? When there are possibilities of confusing one to be many. In the example अम्बरस्थः सविता सत्यः "sun in the sky is real". Here is a person who has taken the sun that is reflected in a pool of water as real. With reference to that ignorant, this statement is meaningful. From the standpoint of Brahman, these are meaningless as adjectives.

Why not they mutually qualify. That is not the purpose. Because here Brahman is to be understood. For each word is connected to Brahman because it is viseshyam.

सत्यादिपदानां प्रातिस्विककृत्यविवेचनम् - सत्यमिति अनृताद् विकाराद् व्यावृत्यर्थम्

(सच्चिदानन्द - उत्तरत्र सत्यादीनाम् अन्योन्य-नियम्य-नियामकभावेन ब्रह्मलक्षकत्वं प्रदर्शयिष्यन् इदानीं तेषाम् एकैकशः विशेष्यान्तराद् व्यावृत्तिप्रकारं तावद् दर्शयति।) [आ.गिरि - पुनर् (गोविन्दानन्द - लक्षणादिभावेन विशेषणादिभावस्य त्यक्ततां द्योतयितुं पुनरिति।) विशेषण-विशेष्यभावपक्षम् अवलम्ब्य आह - सत्यादिशब्दाः इति। सत्यं ब्रह्म इत्युक्ते

जाड्यव्यावृत्तिः परिच्छेदव्यावृत्तिष्ट यद्यपि लभ्यते जडस्य परिच्छिन्नस्य सर्वस्य अनृतत्वात्, ज्ञानं ब्रह्म इत्युक्ते च अनृतपरिच्छेदव्यावृत्तिः लभ्यते स्वप्रकाशस्य बाध-अविषयत्वात्, (गोविन्दानन्द - बाधज्ञान-अविषयत्वात्) परिच्छेदग्राहकप्रमाण-अविषयत्वाच्च, लक्षणमपि एकैकं (गोविन्दानन्द - अनेकमिति यावत्) वैकल्पिकम् अदुष्टं, तथापि मन्दमतिव्युत्पादनाय (गोविन्दानन्द - सुखबोधाय) स्यात् (गोविन्दानन्द - त्रितयघटितमेकमेव लक्षणं नानुपपन्नम् इति यावत्)] (ननु प्राक्सत्याद्यर्थानां त्रयाणामपि ब्रह्मविशेषणत्वम् इत्युक्तम्। तदयुक्तम्। सन्निधानात् तेषां परस्पर-विशेषणविशेष्यभाव-संभवादिति, नेत्याह - सत्यादिशब्दाः इति) सत्यादिशब्दाः न परस्परं संबध्यन्ते, परार्थत्वात् (हेतुं साधयति - विशेष्यार्था हि इति। आद्यवाक्ये वेद्यतया उपात्तं ब्रह्म कीदृशमित्याकाङ्क्षायां तत्स्वरूपविशेषसमर्पकत्वेन प्रवृत्तं सत्यादिपदत्रयं ब्रह्मणः एव विशेषणम्, संनिधानाद् आकाङ्क्षायाः प्रबलत्वाद् विशेष्यस्य प्रधानत्वेन विशेषणानां तदर्थत्वात् च, प्रधानसंबन्धस्य अभ्यर्हितत्वाद् विशेषणानां समत्वेन परस्परं गुणप्रधानभावलक्षण-विशेषणविशेष्यभावे विनिगमक-अभावाच्च। अस्मिन् अर्थे वृद्धसंमतिसूचनार्थो हि-ळब्दः। तदुक्तं जैमिनिना - "आनन्तर्यम् अचोदना", "गुणानां च परार्थत्वाद् असंबन्धः समत्वात् स्यात्" इति। आकाङ्क्षाविरुद्धमानन्तर्यं सन्निधानम्, अचोदना अन्वये न कारणं भवति इति आद्यसूत्रार्थः।) विशेष्यार्था हि ते। (परस्परसंबन्ध-अयोगादित्यर्थः) अत ऐकैको विशेषणशब्दः परस्परं निरपेक्षः ब्रह्मशब्देन संबध्यते - सत्यं ब्रह्म, ज्ञानं ब्रह्म, अनन्तं ब्रह्मेति । सत्यमिति (तत्र सत्यपदार्थमाह - यद्रूपेण इति। रज्जुत्वेन रूपेण निष्ठितं रज्ज्वात्मकं वस्तु न कदाचिद् रज्जुत्वरूपं परित्यजति इति तत् तेन रूपेण सत्यमिति उच्यते। तथा तदेव रज्ज्वात्मकं वस्तु सर्पत्वेन रूपेण निष्ठितं कालान्तरे तद्रूपं परित्यजति इति तेन रूपेण तदनृतमुच्यते। एतदुक्तं भवति - यद्यस्य कादाचित्कं रूपं तत्तस्य अनृतं, यथा रज्ज्वादेः सर्पादिरूपं, यथा वा मृदादेः घटादिरूपमिति।) यद्रूपेण यन्निष्ठितं तत् तद्रूपं न व्यभिचरति, तत्सत्यम् । यद्रूपेण यन्निष्ठितं तत् तद्रूपं व्यभिचरति तदनृतम् इत्युच्यते। (फलितम् अनृतशब्दार्थमाह - अत इति। रज्ज्वादौ सर्पादेः इव प्रकृतिषु विकाराणामपि कादाचित्कत्वाविशेषादित्यर्थः।) अतो विकारोऽनृतम्, (उक्तयुक्तिसिद्धविकार-अनृतत्व-अनुवादिनीं श्रुतिमाह - वाचारम्भणमिति।) "वाचारम्भणं विकारो नामधेयं (नाम एव इति स्वार्थे तद्धितप्रत्ययः) मृत्तिका इत्येव सत्यम्" (छा.उप ६.१.४)। (घटशरावादि-विकारो नामधेयं नाममात्रम्, अनृतमिति यावत्। तत्र हेतुः वाचा इति। विकारसत्यत्वस्य वागालम्बन-मात्रत्वात्, कारणसत्वव्यतिरेकेण दुर्निरूपत्वाद् इत्यर्थः। च एवमर्थकल्पनायां मानाभाव इति वाच्यम्। कारणमात्रसत्यत्व-अवधारणस्य एव मानत्वात्।)। ("एवं सोम्य स आदेशो भवति" इति दार्ष्टान्तिकश्रुतिम् अर्थतः पठति - एवं सदेव इति। आदिश्यते उपदिश्यते इत्यादेशः। परमात्मा सच्छब्दवाच्यः एवं मृदादिवत्सत्यं परमार्थो भवति ब्रह्म। विकारस्तु प्रपञ्चो मृद्विकारवद् अनृत एव इत्यर्थः।) एवं सदेव सत्यम् (गाविन्दानन्द - सदेव सौम्य इति, तत्सत्यमिति अनयोः एकवाक्यत्वेन एतत्) इत्यवधारणात्। (एवं विकारस्य अनृतत्वं कारणस्य सत्यत्वं च प्रसाध्य सत्यविशेषणफलमाह - अत इति। विकारस्य सत्यत्व-अभावादित्यर्थः) अतः सत्यं ब्रह्म इति ब्रह्म विकाराद् निवर्त्तयति।

Meaning of Satyam

The words satyam etc. do not qualify each other since their purpose is to describe Brahman. But the characteristic of them is that the viseshya of satya is not different from the viseshya of jnanam and the viseshya of anantam is not different from the viseshya of the other two. Satyam Brahma is Jnanam Brahma and so on. This is not so in the case of blue fragrant big lily like blue lily is not blue big lily. This is so because the viseshya is one only here. Hence it is said they are committed to defining viseshya.

These words therefore are not mutually connected but through Brahman. Brahman is to be understood. So they are connected to Brahman. That is all. They are meant for defining Brahman, the viseshya. We are trying to understand Brahman. Hence it is said. Keeping Brahman as viseshya, then we can connect them through Brahman. They are directly connected to Brahman without mutual expectancy among them.

First he takes up satyam. What is satyam? Satyam is that which does not give up its svarupa at any time. In whatever form a thing is ascertained, that form does not give up that ascertained nature. When I define an object in a certain manner and that object if it exhibits a different character later, it is not satyam. This is commonly understood meaning of satyam. In other words, a thing is said to be satyam when it does not change the nature that is ascertained to be its own. If you ascertain the atma to be waker, what about dreamer. If you ascertain atma to be doer, what about enjoyer and so on. So they are all not real. The opposite is anrtam. There is a jump here. Therefore, any vikara, any karya like pot is anrtam. Any created object, anything that has a form, is anrtam because the form changes. We cannot call it satyam.

An effect is not satyam, is unreal for the following four reasons:

It does not have any independent existence apart from the cause like pot

The cause existed before the effect, will exist after the effect is gone and continues to exist even when the effect is. The word satyam is appropriated by cause.

The cause pervades all its effects in whatever form they are, whether pot, kapala or powder whereas effect changes its form.

There is no corresponding object for the word effect, or pot.

He quotes the sruti. This karya, pot's existence is dependent only on the name which is centred on tongue. Form itself is referred by name. Besides the name there is nothing. What is there is only karanam and the word pot hangs. Any karyam becomes anrtam. This is called mithya. This entire jagat was sat alone. That sat vastu alone is satyam. Satyam is ontological term. What is its reality. It is satyam. Sat is satyam. The cause that is sat, So karanam eva satyam. Example also proves clay is satyam. So sat, the karanam is said to be satyam. So vikara is anrtam. That is the conclusion. When satyam is used for Brahman, and satyam being not a karyam, Brahman is released from being a karya. Brahman is second case.

ज्ञानविशेषणस्य कृत्यम् - ज्ञानमिति ज्ञप्तिमात्रम्, न ज्ञानकर्तृत्वार्थकम्

(ननु सत्यविशेषणेन ब्रह्मणो विकाराद् व्यावृत्तिसिद्धौ अतः परिशेषात् कारणत्वं प्राप्तं चेत्, अस्तु, को दोषः? तत्राह - कारणस्य इति) अतः कारणत्वं प्राप्तं ब्रह्मणः। कारणस्य च १) कारकत्वम् (कर्त्रादिकारकरूपत्वम् इत्यर्थः। कारणेषु कुलालादिषु कर्त्रादिकारकभावदर्शनाद् इति भावः)। (ब्रह्म अचेतनं वस्तुत्वाद् मृदादिवद् इत्याह - वस्तुत्वाद् इति) वस्तुत्वात् मृद्वत् २) अचिद्रूपता च प्राप्ता। अत[5] इदमुच्यते - ज्ञानं ब्रह्मेति (सच्चिदानन्द - तच्च कारणम् यदि प्रकृतित्वाद् भिन्नम्, तर्हि तर्तृत्वादिकारकविशेषत्वं प्रसज्यते।, अथ प्रकृतित्वं, तर्हि सावयववस्तुत्वात् मृदादिवद् अचिद्रूपता बलाद् आपतति तदेतदुभयदोषनिवारणाय ज्ञानम् इति विशेषणम्)। (ननु ज्ञानविशेषणेन ब्रह्मणः कारकनिवृत्तिः न लभ्यते, कर्तृसाधनज्ञानपदेन तस्य ज्ञानक्रियां प्रतिकर्तृकारकत्व-अवगमाद् इति, न इत्याह - ज्ञानं ज्ञप्तिः इति) ज्ञानं ज्ञप्तिः। अवबोधः। भावसाधनो (भावव्युत्पत्तिकः क्रियासामान्यं यद्यपि अन्यत्र - गमनभोजनादौ - भावः उच्यते तथापि अत्र निर्विशेषं चिन्मात्रं भावव्युत्पत्त्या लक्ष्यते सत्यादिशब्दसंनिधानात् इति द्रष्टव्यम्। अत्र गोविन्दानन्द - न हि क्रियामात्रे सत्यत्वादिसंभवि इति भावः) ज्ञानशब्दः। (ज्ञानपदस्य ज्ञप्तिपरत्वे हेतुमाह - ब्रह्मेति) ब्रह्मविशेषणत्वात् सत्यानन्ताभ्यां सह (ननु ज्ञानस्य सत्यानन्ताभ्यां सह ब्रह्म प्रति विशेषणत्वेऽपि ब्रह्म ज्ञानकर्तृ किं न स्याद् इत्याशङ्क्याह - न हि इति)। न हि सत्यता अनन्तता च ज्ञानकर्तृत्वे {ज्ञानवद्वस्तु, ज्ञानकर्तृ इत्यस्मिन् एवार्थे ज्ञानम् इति अच्प्रत्ययान्तः} सति उपपद्यते। (ब्रह्मणो ज्ञानकर्तृत्वे सत्यत्वाद्यनुपपत्तिं प्रपञ्चयति - ज्ञानकर्तृत्वेन इति। ज्ञानकर्तृत्वं हि ज्ञानं तदनुकूलक्रिया च। न च ज्ञानादिरूपेण विक्रियमाणस्य ब्रह्मणः सत्यत्वं सम्भवति. विकारजातस्य इव विकारिणोऽपि जडत्वनियमाद् जडस्य च चिति अध्यस्तत्वनियमेन अनृतत्व-अवश्यंभावाद् इति युक्तिसूचनार्थो हि-शब्दः।) ज्ञानकर्तृत्वेन हि विक्रियमाणं कथं सत्यं भवेत्। अनन्तं च {कथं भवेद् इत्यनुषङ्गः। कथमिति आक्षेपार्थत्वाद् न भवेदेव इत्यर्थः}। (तत्र हेतुः - यद्धि इति) यद्धि न कुतश्चित् प्रविभज्यते (भिद्यते), तदनन्तम्। (ननु ज्ञानकर्तृत्वेऽपि ब्रह्मणो नास्ति कुतश्चित् प्रविभागः, तत्राह - ज्ञानकर्तृत्वे च इति। च-शब्दः शङ्कानिरासार्थः। कर्तृत्वस्य कर्मक्रियानिरूपितत्वात् ताभ्यां कर्तुः भेदाभावे कर्त्रादिव्यवस्था-अयोगात्, तस्माद् ब्रह्मणोऽनन्तताये ज्ञात्रादिद्वैतराहित्यं वक्तव्यम् इत्यर्थः।) ज्ञानकर्तृत्वे च ज्ञेयज्ञानाभ्यां प्रविभक्तम् इत्यनन्तता न स्यात्।) तस्य सर्वद्वैतराहित्ये श्रुत्यन्तरमाह - यत्रेति।) "यत्र नान्यद्विजानाति स भूमा {भूमा इति बहुत्ववाची शब्दः बृहत्तमवाचकब्रह्मशब्दपर्यायः}, अथ (ज्ञानक्रियाकर्तृभूतस्य वस्तुतोऽनन्तत्वाभावेऽपि श्रुतिमाह - यत्र अन्यदिति) यत्र (यत्रेत्यस्य यदित्यर्थः) अन्यद्विजानाति तदल्पम्" (छा.७.२४.१) इति श्रुत्यन्तरात् {इति च इति चकारोऽध्याहर्तव्यम्। उक्तश्रुत्यन्तर्गतसमुच्चयार्थम्।}।

The Meaning of Jnanam

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[5] ननु च कारणत्वप्राप्तिः इष्टा एव। वक्ष्यति हि अनुपदमेव - तस्माद्वा आत्मनः इति। उत्तरत्र च सोऽकामयत इत प्रकृतित्वम्, इदं सर्वम् असृजत इति सृष्टिकर्तृत्व वक्ष्यते। तत्कथम् अयं दोषः स्याद् इति। न श्रुत्यभिमतकारणत्वस्य मायिकत्वेन उपपत्तेः। इन्द्रे मायाभिः पुरुरूप ईयते इति श्रुत्यन्तरात्। मा. का ३.२७ अपि द्रष्टव्यम्। (सच्चिदानन्द)

Satyam negates vikaritvam, effectness from Brahman. By parisesha-nyaya, so, Brahman has gained the status of being the cause. Because it is satya. Let it be cause. No then karakatvam will come. The first karaka is karta, nimitta-karana. Upadana is apadana (see notes on tasmat va etasmat + (page 57). Apadana is one cause. Nimitta is another cause. Karta. I want Brahman to be both. Let it be. No if it is apadana, it becomes inert. Doer also involves change. He has to desire to create. If undergoes change Brahman becomes vikaravan and anrtam. Let us take here only apadana cause. It becomes inert. Brahman acetanam, being an object vastutvat. Like even clay etc. which are causes. Vastutvam is karanatvam. Any *kārana* is vastu. Brahman also is vastu. Vastu is handled by whom? If you ask further questions, hundreds of problems will arise. Listen, therefore this is said - Jnanam iti. While satyam, at the same time it is jnanam Brahma. To eliminate inertness, jnanam is added.

Again, if jnanam means vritti, again it will undergo change. No because it is satyam also. So jnanam means pure knowledge. It is derived from the root jna to know. The affix is lyut. Bhave. lyut always neuter. Ghanj is always masculine. Bhavartha is always meaning of the root. yu remains. Yuvoranakau. So jna plus ana. Atom. Ami purvah. Jnanam. This is called bhavasadhana. Bhave sadhanah pratyayah. So knowledge is jnanam. It is not any other derivation, like karma, karana etc. Without undergoing any change it is knowledge. So we have to use the common word knowledge (uncommon word is not going to communicate like gagabhuga) At the same time, commonality is removed by words in apposition. The words are released form its limitations and vastu alone remains. Satyam is there. Anantam is there. That is how the words get released from their limitation. Then vastu alone is there. That is why lakshana.

Bhavasadhana. Purely dhatvartha. ज्ञा means to know. The root meaning is knowledge. In every form of knowledge what is satyam, that consciousness alone is the meaning. Being the adjective to Brahman, it is so.

Jnanam Cannot Mean Knower

Still why not we take Brahman as knower. No It is adjective along with satya and ananta. If it is knower or means of knowledge, it will be changing. If so, then it is not satyam. It should be changeless jnanam. To become karta involves some change. All changes are vikara and anrtam. Vastu is talked about here. If knowledge is taken as knower, or that by which known i.e., karanam, then they will be limited. If it is one, it will not be another. So ananta word will negate those meanings. In order to be limitless, it has to be not any one of them.

There are three types of limitations in knower etc.

By time. Knowledge takes place in time and knower therefore is limited in time.

By place. If knower is Brahman, Brahman is not there where the object of knowledge is there.

By objects. Brahman will not include objects that are yet to be known and different from knower.

Anantam satyam means changeless and anantam jnanam means not any one of the derivatives. Let it be all the three. That is what we say. But to be all the three, it should be free from all the three. So pure consciousness. That is svarupam. Satyam already has given the meaning - the cause. Then only equation with Isvara is possible. Sarvatma-bhava is possible. Jnanam is you. Not knower, but consciousness.

Bhashyakara here quotes the Bhumasruti because, if jnanam is knower, then it will contradict Bhumasruti. Yatra will create problem of 'in which samadhi state' etc. Now you are alpa because you see another thing. Narada is told by Sanatkumara here. anyat na vijanati means anyat iti na vijanati. That is bhuma. So where no difference of karta-karma is not there, that is bhuma. Then alone it will be limitless. If everything is not there, then alone it is bhuma, then when everything is there, it will not be bhuma and bhuma is limited. So jnanam here is pure knowledge. (Thus the word jnana and ananta eliminate jadatvam and karakatvam respectively)

आत्मनो ज्ञेयत्वमपि न ज्ञानशब्दार्थः

(आ.गिरि - विशेषनिषेधः शेषाभ्यमुज्ञाविषय इति न्यायेन प्रासङ्गिकं स्वज्ञातृत्वे तात्पर्यमाशङ्क्य निषेधति - नान्यदिति।) (सच्चिदानन्द - अथ ज्ञायते इति ज्ञानम् - इति कर्मसाधनत्वेनापि ज्ञानशब्दमुपपन्नं मन्वानस्य शङ्कामुत्थापयति।) "नान्यद्विजानाति (तत्रस्थभाष्यम् - यस्मिन् तत्वे न अन्यद् द्रष्टव्यम् अन्येन करणेन द्रष्टा अन्यः विभक्तः दृश्यात् पश्यति)" इति[6] (शङ्कते - विशेषप्रतिषेधादिति। न विजानाति इति ज्ञानकर्तृत्वसामान्यनिषेधम् अकृत्वा अन्यन्न विजानाति इति अन्यविज्ञातृत्वरूप-विशेषप्रतिषेधसामर्थ्यात् स्वकर्मक-ज्ञानकर्तृत्वं भूम्नः श्रुत्यनुमतमिति गम्यते। तथा च यः स्वात्मानं विजानाति स भूमा इति वाक्यार्थपर्यवसानाद् ब्रह्मणो द्वैतराहित्येन इयं श्रुतिः मानमित्यर्थः।) विशेषप्रतिषेधात् आत्मानं विजानाति इति चेत्। ("भूमानं भगवो विजिज्ञासे" इति भूमस्वरूपलक्षण-जिज्ञासायां सत्याम् इदं वाक्यं प्रवृत्तम्। अतो न स्वज्ञातृत्वपरमिदं वाक्यमिति दूषयति - न इति।) न। भूमलक्षण-विधिपरत्वाद् वाक्यस्य। (संग्रहवाक्यं विवृणोति - यत्र इत्यादिना। भूम्नः लक्षणविधिपरत्वमेव वाक्यं, न स्वात्मनि क्रियास्तित्वपरमिति संबन्धः। बुभुत्सितभूमस्वरूपज्ञापनपरमेव तत्, न स्वकर्मकज्ञानक्रियाकर्तृत्व-सद्भावपरम् {स्वः एव कर्म यस्य}, तस्य अबुभुत्सितत्वाद् इत्यर्थः।) यत्र नान्यत् पश्यति इत्यादि भूम्नो लक्षणविधिपरं वाक्यम्। (वाक्यस्य स्वज्ञातृत्वपरत्वाभावे फलितं वाक्यार्थमाह - यथाप्रसिद्धमेवेति। भ्रान्तिसिद्धमेव {अविचारसिद्धम्} ज्ञात्रादिद्वैतम् अनूद्य तद्यत्र वस्तुतो नास्ति स भूमा इति भूमस्वरूपं लक्षणवाक्येन बोध्यते एवम् अन्यग्रहणस्य प्रतिषेधशेषत्वाद् न स्वज्ञातृत्वे वाक्य-तात्पर्यग्राहकता इत्यर्थः।) यथा प्रसिद्धमेव अन्योऽन्यत् पश्यति इति एतद् (यथोक्तं द्वैतम्) उपादाय, यत्र तन्नास्ति स भूमा इति भूमस्वरूपं तत्र ज्ञाप्यते। अन्यग्रहणस्य

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[6] अत्र अन्ययोगव्यवच्छेदः अभिप्रेतः. न तु विज्ञानयोगमात्रं निषिद्धमिति भावः। इति शङ्का। न। वाक्यभेदप्रसङ्गाद् इति समाधानम्। प्रसिद्ध-अन्यविज्ञान-निषेधपरमेकं वाक्यम्, आत्मानं विजानाति इति विज्ञानविधिपरमपरं वाक्यम्। तन्न युक्तम्। युक्त्यापि आत्मनि ज्ञेयत्वं न सिध्यति इति।

प्राप्तप्रतिषेधार्थत्वात् न स्वात्मनि क्रियास्तित्वपरं वाक्यम्। (विरोधादपि न स्वज्ञातृत्वे भूमलक्षणवाक्यतात्पर्यम् इत्याह - स्वात्मनि च इति। एकक्रियानिरूपितं कर्तृत्वं कर्मत्वं च एकदा एकत्र विरुद्धत्वेन प्रसिद्धम्। तथा च स्वात्मनि ब्रह्मणि भेदाभावात् स्वकर्मकज्ञानकर्तृत्व-अनुपपत्तिः इत्यर्थः) (आ.गिरि - कर्तृत्वं कर्मत्वं च एकक्रिया-अवच्छिन्नं {निरूपितम्} धर्मद्वयं भिन्नाधिकरणं प्रसिद्धम्। स्वात्मनि च भेदाभावाद् निरुपपत्तिके स्वज्ञातृत्वे तात्पर्यं कल्पयितुं न शक्यते इत्याह - स्वात्मनि च इति।) स्वात्मनि[७] च भेदाभावाद् विज्ञानानुपपत्तिः[८]। (ननु त्रहि प्रत्यगात्म-रूपस्य ब्रह्मणो ज्ञानकर्मत्वमेव अस्तु, तत्राह - आत्मनष्ठ इति। चशब्दः शङ्कानिरासार्थः।) आत्मनष्ठ विज्ञेयत्वे ज्ञात्रभावप्रसङ्गः। ज्ञेयत्वेनैव विनियुक्तत्वात्।।

When one does not see another - here something is negated. na is there. It negates knowledge of another thing. It has this implication that he knows atma. So where one knows atma means he becomes the object of knowledge. Visesha is another. It is not true. He is not talking about where and when etc. The question is lakshana of Bhuma. What is the connection between question and answer. The answer should be, this is bhuma. The answer will not be having tatparya in negating something. Vidhi means positively unfolding. paratvam is commitment. The answer is committed to positively revealing the definition of bhuma. Generally people take atma as knower only. The main karaka is negated thereby all other karakas also stand negated.

Bhuma does not come when something takes place. It is not submarine. Bhuma is appreciated in this way. Why there is mention of anyat? It is meant to negate what is prapta. Don't miss to wash your horns. I need not say. Prapta is possibility also. Like suram na pibet. Here dvaita is really prapta. It is taken to be real. So that is negated here. The sentence is not committed to reveal the operation of knowledge in oneself. Self-seeing is not the purpose here. Let us see if it is possible. Who sees? Self or not-self? If self is known, who is the knower? No knower because atma has become seen and everything else is inert. No seer left. I am the seer. Then you are the atma.

Thus Jnanam cannot mean knower etc but only root meaning because

the words satyam and anantam will not become tenable.

The sruti also shows jnanam is free from divisions in nanyat vijanati iti. On this sruti vakya a pruvapaksha is raised

There are two reasons for negating purvapakshi here.

Sruti's intent is to define Brahman and so negation does not imply jnanakriya in atma.

Logically also it is not tenable to posit jnanakriya in atma as there are no differences in atma.

The objection that atma can be both knower and known is negated for two reasons.

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[7] युक्त्यापि आत्मनि ज्ञेयत्वं न सिध्यति इति एतत्प्रदर्शनार्थम् स्वात्मनि इति। निरंशत्वेन विभाग-अनुपपत्तेः।

[8] ब्रह्मैव ज्ञाता अतस्तेन ज्ञानानुपपत्तिः। स्वस्य स्वज्ञेयत्व-अयोगात्। (शास्त्रि)

Atma is free from parts

If atma can become object also, then there is no need for teaching as it can be known by other means of knowledge.(This is explained further below.)

(ननु आत्मनः चिज्जडरूप-अंशद्वय-उपेतत्वात् चिदंशेनज्ञाता जडांशेन ज्ञेयष्ट भविष्यति, अतो न ज्ञात्रभावप्रसङ्गः इति भाट्टमतम् आशङ्क्य निषेधति - एक एव इति। In sleep both experiences are there. I did not know anything is jadamsa. I slept happily is jnanam.) एक एव आत्मा ज्ञेयत्वेन ज्ञातृत्वेन च उभयथा भवति इति चेत्। न (निष्कलश्रुत्या - श्वे.उप ६.१९ - आत्मनो निरवयवत्व-अवगमात् सावयवस्य अनित्यत्वनियमाच्च तन्मतं न युक्तमित्यर्थः) युगपद्, अनंशत्वात्। (ननु निरवयवस्यापि युगपद् एकज्ञानक्रियानिरूपितं कर्तृत्वं कर्मत्वं च किं न स्याद् इत्याशङ्क्य "स्वात्मनि च" इत्यत्र उक्तमेव अनुपपत्तिं स्मारयति - न हि इति।) न हि निरवयवस्य युगपज्ज्ञेयज्ञातृत्व-उपपत्तिः। (स्वात्मनो लौकिकज्ञानकर्मत्व-उपगमे तदुपदेश-आनर्थक्य-प्रसङ्गाच्च, न स्वज्ञातृत्वे भूमवाक्यस्य, सत्यं ज्ञानम् इत्यत्र ज्ञानपदस्य च तात्पर्यम् इत्याह - आत्मनष्ट इति।) आत्मनष्ट घटादिवद् विज्ञेयत्वे {प्रमाणान्तर-प्रसिद्धत्व-उपपत्तेः, स्फीतालोकमध्यवर्ति-घटस्य ज्ञातव्यत्व-उपदेश इव} ज्ञानोपदेश-आनर्थक्यम्। न हि घटादिवत् प्रसिद्धस्य ज्ञानोपदेशः अर्थवान्। (ज्ञातुः ज्ञेयज्ञानाभ्यां प्रविभक्तत्वाद् इत्यर्थः)

ज्ञानशब्दस्य भावसाधनत्वेन उपसंहारः, तत्फलकथनं च

तस्मात् ज्ञातृत्वे सति {ज्ञातृत्वे इति उपलक्षणार्थं, ज्ञेयत्वस्यापि निरस्तत्वात्} आनन्त्यानुपपत्तिः। (ब्रह्मणो ज्ञातृत्वे सत्यत्व-अनुपपत्तिमपि उक्तां स्मारयति - सन्मात्रत्वं चेति। ज्ञानकर्तृत्वादिविशेषवत्वं ज्ञानतदनुकूल-क्रियादिरूपपरिणामवत्वं परणामिनष्ट मिथ्यात्व-अवश्यंभावाद् बाध-अयोग्यत्वरूपं सन्मात्रत्वम् अनुपपन्नम् इत्यर्थः) (सच्चिदानन्द - तदेवं आनन्त्यानुपपत्तिम् उपसंहृत्य सत्यत्वानुपपत्तेः प्रदर्शितायाः अपि प्रकारान्तरेण प्रदर्शनार्थम् अन्वारम्भेण आह - सन्मात्रमिति) सन्मात्रत्वं च अनुपपन्नम्, ज्ञानकर्तृत्वादिविशेषवत्वे सति। (ननु सन्मात्रत्व-अनुपपत्तौ अपि मन्त्रोक्तस्य सत्यत्व-अनुपपत्तौ किमागतमित्यत आह - सन्मात्रं च सत्यमिति। सद्वस्तु प्रकृत्य तत्सत्यं इति वदता श्रुत्यन्तरेण सन्मात्रसत्ययोरभेदप्रतिपादनात् सन्मात्रत्वानुपपत्तिः सत्यत्वानुपपत्तिरेव इत्यर्थः।) सन्मात्रं च सत्यम्, "तत्सत्यम्" (छा. ६.८.७ - ६.१६.३) इति श्रुत्यन्तरात् (सच्चिदानन्द - पुनः पुनः सन्मात्रस्यैव सत्यत्व-अवधारणात्। अत्र भावसाधनत्वे यदधिकं वक्तव्यम्, तदुपरिष्टात् शून्यवादप्रसङ्गभाष्यविमर्शानन्तरं वक्ष्यते) । (ब्रह्मणो ज्ञानकर्तृत्वे सत्यत्व-अनन्तत्वयोः अयोगाद् ज्ञानशब्दस्य भावसाधनत्वमेव इति उपसंहरति - तस्मादिति) तस्मात् सत्यानन्तशब्दाभ्यां सह विशेषणत्वेन ज्ञानशब्दस्य प्रयोगाद् भावसाधनो ज्ञानशब्दः। (ज्ञानपदस्य ज्ञप्तिपरत्वे सिद्धे फलितमाह - ज्ञानमिति। यदुक्तं सत्यविशेषणेन ब्रह्मणो विकाराद् व्यावृत्तिसिद्धौ विकारभिन्नत्वात् कारणत्वं प्राप्तम्, कारणस्य च कारकत्वम् मृदादिवत् अचिद्रूपता च प्राप्ता। अत इदमुच्यते ज्ञानं ब्रह्मेति, ज्ञानविशेषणफलं तदत्र सिद्धम् इति बोध्यम्। ज्ञानशब्दस्य ज्ञानकर्तृपरत्वनिराकरणपरेण ग्रन्थेन अर्थाद् ज्ञायते यत्तद् ज्ञानमिति कर्मव्युत्पत्तिप्राप्तं कर्मकारकत्वमपि "स्वात्मनि च भेदाभावाद्" इत्यादिना निरस्तम्, एवं ज्ञायते अनेन इति व्युत्पत्तिप्राप्तं करणकारकत्वमपि ब्रह्मरूपस्य आत्मनो न संभवति, तस्य करणत्वे ज्ञात्रभावप्रसङ्गात्,

इदमपि प्राक् "आत्मनष्ठा विज्ञेयत्वे ज्ञात्रभावप्रसङ्गः" इत्यत्र उक्तप्रायमेव, तथा ज्ञावकर्तृत्वनिराकरणेन अधिकरणकारकत्वमपि निरस्तम्, एवं ज्ञानपदस्य कारकान्तरपरत्वनिराकरणमपि सिद्धवत्कृत्य "कर्त्रादि" इत्यादिग्रहणमिति मन्तव्यम्।) "ज्ञानं ब्रह्म" इति कर्त्रादिकारकनिवृत्यर्थं मृदादिवत् अचिद्रूपता-निवृत्यर्थं च (यद्यपि भावसाधनो ज्ञानशब्दः ज्ञप्तिक्रियावाची, सा च पिया जडरूपा वृत्तिरिति वक्ष्यते, तथापि ज्ञानपदस्य चैतन्यलक्षकत्वं वक्ष्यमाणम् अभिप्रेत्य अचिद्रूपतानिवृत्यर्थं च इत्युक्तमिति मन्तव्यम्।) प्रयुज्यते।

Bhattas' Objection and Answer

Why not we take this way? Atma is cit and jada. They are some opinions. Part of atma is cit and part is jada. Like hair is inert. Jata is jada. Body is cetana. So cetana part is knower and jada part is known. What do you get out of knowing the jada part. I am half inert will be knowledge! Bhattas also say like that. Atma thus is twofold. Then atma can see atma. Like even in sleep where cit and jada aspect of atma is seen to be present very clearly and that is why I say, I did not know anything, in which cit aspect of atma knows the jada aspect of atma and thus self can exist as knower and known simultaneously.

No, atma is free from parts. na yugapt. Simultaneously it is not possible. niramsatvat, Because of absence of parts in atma. Does caitanya has parts. If inertness is part of caitanyam, how do you know. I see. Then how can it be atma who knows. You cannot see atma to say it has parts. If you see, it is not caitanyam. Sruti also does not help. It says nishkalam etc. So something which has no parts cannot be knower as well as known.

Another thing is said. If atma is an object of knowledge, like pot, then sruti need not talk about it at all. You can see. It is within your pramana. It is not anadhigata. It becomes sakshipratyaksha or indriyapratyaksha. Srutipramanyam is not there. So the teaching is useless - teaching that "you are that". Neither Narada has to ask nor Sruti has to respond. He explains. Teaching by the scriptures here. Because teaching by other disciplines like physics etc. are meaningful. If sruti talks of something, then that is useless. It won't be the topic of sruti. So by prasanga, he quoted a sruti in which an objection was pointed out which was answered. Another argument which he passingly mentioned that if Sruti presents atma as an object it will lose apurvata and so pramanya goes away iti. So the arguement is concluded here. The meaning of jnana can be only root meaning only.

What remains of the word satyam now is sat only. All differences are negated. In our concept, any thing that is, is in time only. Existence is in terms of time, before it was not, later it will not be, now it is. Swamiji is here or not if you ask, he is not means, now he is not. Existence and time goes together. Here we have to negate the time element because time also is a variable and that because of which time is, is invariable. All names and forms and effects are negated. Jnanakriya, if it is there, then also it won't be sat matram. But who told sat is satyam? Elsewhere sruti says sat and satyam are same. Without vikara what was there is sat

and it continues to be there. That alone is satyam and every other vikara is word only and mithya. Thus the meaning of the word jnanam thus bhavasadhana in association with other two words. It is sandwiched by the other two words. It is squeezed into awareness. And it serves the purpose of negating differences of karakas as cause and inertness

अनन्तम् इति विशेषणस्य कृत्यम्

(ज्ञानपदस्य वाच्यार्थमादाय शङ्कते - ज्ञानं ब्रह्मेति) ज्ञानं ब्रह्म इति वचनात् प्राप्तम् अन्तवत्वम्, लौकिकस्य ज्ञानस्य (लोके भवति इति लौकिकं ज्ञानम्, तच्च तत्तद्-विषयपरिच्छिन्नं, कालपरिच्छिन्नं, स्वनिष्पादकसाधनपरिच्छिन्नं चेति तस्य अन्तवत्व-दर्शनात्, ज्ञानरूपस्य ब्रह्मणोऽपि अन्तवत्वं स्यादिति प्राप्तम्)) अन्तवत्वदर्शनात् । अतः तन्निवृत्यर्थम् आह - अनन्तमिति (ब्रह्मणो ज्ञप्तिक्रियारूपत्वे सति आनन्त्य-अयोगाद् आनन्त्यसिद्धये ज्ञानपदेन चैतन्यमात्रं लक्षणीयमिति भावः।)।

A given piece of knowledge is limited. We are using laukika word only. We use Sanskrit word to convey. Sanskrit is not alaukika. It is not understood and therefore seen as alaukika. It has got a word ghata, pata etc. like any other language. It is a language. That is not alaukika. Jnanam you understand a piece of knowledge which is limited by object, time etc. That limitation is negated by the word ananta.

लक्षणवाक्यस्य अबोधकत्वशङ्का तत्परिहृतिश्च

लक्षणवाक्यस्य आनर्थकता शङ्का

(सत्यादिविशेषणैः अनृतादिव्यावृत्तेः उक्तत्वात् अनृतादिव्यावृत्तिरेव सत्यादिपदवाच्यत्वेन उक्ता इत मत्वा शङ्कते - सत्यादीनामिति) सत्यादीनाम् अनृतादिधर्मनिवृत्तिपरत्वाद् (ब्रह्मपदमपि असदर्थकमेव ब्रह्मणो मानान्तर-असिद्धत्वेन तत्सत्वे मानाभावात् इत्याह - विशेष्यस्य च इति) विशेष्यस्य च ब्रह्मणः उत्पलादिवत् (उत्पलादिवत् प्रत्यक्षादि-वेद्यं ब्रह्म येन सत्यादीनि केवलव्यावृत्त्यापि तत्स्वरूपं समर्पयेयुः) अप्रसिद्धत्वात् (पदचतुष्टयस्यापि असदर्थकत्वे फलितं सदृष्टान्तमाह - मृगेति। न च अनृतादिव्यावृत्तेः अन्योन्य-अभावरूपत्वेन शशशृङ्गादिवत् असत्वाभावात् कथं शून्यार्थकता इति वाच्यम्। सिद्धान्त्यभिमतवाक्यार्थ-निषेधमात्रस्य अत्र विवक्षितत्वात्।) "मृगतृष्णाम्भसि स्नातः खपुष्पकृतशेखरः। एष वन्ध्यासुतो याति शशशृङ्ग-धनुर्धरः" इतिवत् शून्यार्थता एव प्राप्ता सत्यादिवाक्यस्य इति चेत्।

An adjective is used to negate something else. Now understand that satyam negates false. Jnanam negates inertness. Anantam negates limitations. All the three adjectives when negate the opposite, they don't reveal anything because such a vastu is not there. Bauddha jumps from the raft and sits in front of you. The fellow says Brahman is asat, sunyam. Why so many words? You can use them. In the case of lily, you can see the vastu by negation. I don't see anything other than jadam or anrtam or limited. Pramanatara-avedyam is aprasiddham. Why so many words to point out sunyam? It is necessary because you take vastu to be satyam, it is

negated. And so on. Sunyam - four types of abhava are talked of. So four things are given in the verse. This fellow having taken his bath in the mirage water and krtam alankrtam. Whose hair decked or decorated with a lot of flowers that are plucked form the sky. He has a bow in his hand made out of specially selected rabbit's horns (because it has to be long for making a bow). Who is this fellow? This person is son of woman who never gave birth to a child in her life. That fellow goes. We can add a few more. Who says this verse. A dumb mukah. Who heard this? deaf. badhirah. Who believes this? vayam, we. All the eight are sunyam. The adjectives have done only the job of negation and negated the whole world and nothing is left.

शून्यार्थताशङ्कापरिहारः

(परिहरति - न इति) न। (आ.गिरि - सिद्धत्वमात्रेण विशेष्यत्वे सम्भवति प्रमाणान्तरविशेषणम् अनर्थकम् केवलव्यतिरेकाभावात्[9], मिथ्यार्थस्य रज्जुसर्पादेः सदधिष्ठानत्वदर्शनात् प्रपञ्चस्यापि दृश्यत्वादिहेतुभिः मिथ्यात्वेन अवगतस्य सदधिष्ठानत्वम् संभाव्यते, तस्य प्रपञ्च-अधिष्ठानतया संभावितस्य स्वरूपविशेषलक्षणार्थम् इदं वाक्यं ततो न असदर्थत्वम् इत्याह - न लक्षणार्थत्वात् इति।) लक्षणार्थत्वात्। (ननु व्यावृत्यर्थत्वस्य उक्तत्वात् कथं लक्षणार्थत्वम् इत्याशङ्क्य संग्रहवाक्यं विवृणोति - विशेषणत्वेऽपि इति। च-शब्दः शङ्कानिरासार्थः। सत्यादिपदत्रयस्य विशेषणत्वेऽपि व्यावृत्यर्थत्वेऽपि न व्यावृत्तेः शाब्दत्वम् उपेयते, व्यावृत्तेः आर्थिकत्व-उपपत्तेः, अतो लक्षणरूपार्थपरत्वमेव युक्तमित्यर्थः।) विशेषणत्वेऽपि च[10] सत्यादीनां लक्षणार्थप्राधान्यम् इत्यवोचाम। (अत एव ब्रह्मपदमपि नासदर्थकम् इत्याह - शून्ये हि इति)। शून्ये हि लक्ष्ये (असति लक्ष्ये) अनर्थकं लक्षणवचनम्। अतः लक्षणार्थत्वाद् मन्यामहे न शून्यार्थता इति।

No. The adjectives are meant to reveal a vastu also. There is a lakshya to point out positively. If it is sunya, you don't require a special word. Sunyam is not satyam, you have to say unlike anything else. Why satyma etc.? By the word, it can not be indicated. All positive words are used here. A lakshana has to negate to distinguish the object.

(विशेषणत्वेऽपि च सत्यादीनां न असदर्थता इत्युक्तमेव प्रपञ्चयति विशेषणार्थत्वेऽपि इत्यादिना। सत्यादिपदानां व्यावृत्तिप्रयोजनकत्वेऽपि स्वार्थस्य सन्मात्रादेः परित्यागो नास्त्येव।)। (आ.गिरि - विशेषणार्थत्वम् अभ्युपगम्य आह - विशेषणार्थत्वेऽपि इति। नीलं-महत्-इत्यादिविशेषणपदानि स्वार्थसमर्पणेन तद्विरुद्धव्यावर्तकानि प्रसिद्धानि, तथा सत्यशब्दोऽपि अबाधितसत्वे व्युत्पन्नः, ज्ञानशब्दः स्वप्रकाशे विषयसंवेदने, अनन्तऽयमाकाशः इत्यादौ अनन्तशब्दः व्यापके। ततः स्वार्थसमर्पणेन-विरोधिव्यावर्तकत्वाद् न व्यावृत्तिमात्रपर्यवसानम् इत्यर्थः। {गोविन्दानन्द - न व्यावृत्तिमात्रपर्यवसानम् इति। व्यावृत्तेः आर्थिकत्वादेव इति भावः। शास्त्रि - स्वरूपे तात्पर्यम्। व्यावृत्तिः आर्थिकी})

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[9] ब्रह्म न विशेष्यम् असिद्धत्वात् उत्पलादिवत् इत्यस्य स्वरूपासिद्धत्वे न असंभवाद् इत्यर्थः। ब्रह्मणः सिद्धत्वसाधनेन स्वरूपासिद्धिं साधयति - मिथ्यार्थस्य इत्यादिना । अनुमानस्य प्रमाणानुग्राहकत्वमात्रम् अभिप्रेत्य आह - संभावितस्य इति।अन्यथा प्रमितस्य इत्येव ब्रूयात्। (गोविन्दानन्द)

[10] सामानाधिकरण्य-प्रतीतेः यो विशेषणविशेष्यभावः निर्धारितः तेन सत्यादीनि पदानि स्वविरोध्यर्थव्यावर्तकानि इति अवगम्यते। तदनु लक्षण-लक्ष्यभावेऽवगते ब्रह्मणः सर्वतो व्यावृतं स्वरूपं समर्पितं भवति इत्येषः ब्रह्मप्रतिपत्तिक्रमः।

विशेषणार्थत्वेऽपि[११] च सत्यादीनां स्वार्थ-अपरित्याग एव। (कुतः इत्यत आह - शून्यार्थत्वे हि इति। सत्यादिपदानां शून्यार्थत्वे स्वार्थपरित्यागे सति विशेष्यं प्रति नियन्तृत्वानुपपत्तिः, इतरव्यावृत्तिप्रयोजनकत्वस्य पूर्ववाद्यभिमतस्य अनुपपत्तिः सत्यादिपदैः ब्रह्मणि व्यावर्त्तकस्वरूपविशेष-असमर्पणात् लोके नीलादिपदैः उत्पले नैल्यादिरूपविशेषे समर्पिते सत्येव रक्तादिव्यावृत्ति-बोधदर्शनात् इति हि-शब्दार्थः।) (आ.गिरि - किं च विशेषणस्य व्यावर्तकत्वं सति व्यावर्त्ये घटते, अतो विशेषणत्व-अनुपपत्या एव सदर्थत्वं वाच्यम् इत्याह - शून्यार्थत्वे हि इति) शून्यार्थत्वे (असदर्थत्वे) हि सत्यादिशब्दानां विशेष्यनियन्तृत्वानुपपत्तिः (नियन्तृत्वं व्यावर्तकत्वम्)। (एवं व्यतिरेकमुक्त्वा अन्वयमाह - सत्याद्यर्थैः इतिः) सत्यादि-अर्थैः अर्थवत्वे तु तद्विपरीतधर्मवद्भिः (सत्यत्वादिधर्मविपरीताः अनुतत्वादिधर्माः तद्वन्तः अनृतजडपरिच्छिन्नाः पदार्थाः तेभ्यः इत्यर्थः) विशेष्येभ्यः ब्रह्मणः विशेष्यस्य (ब्रह्मणः विशेष्यस्य इति षष्ठ्यौ द्वितीयार्थे) नियन्तृत्वम् उपपद्यते (सत्यादिपदानामिति शेषः)। (यदुक्तं विशेष्यस्य ब्रह्मणः उत्पलादिवत् अप्रसिद्धत्वात् असत्वमिति, तत्राह - ब्रह्मशब्दोऽपि इति) ब्रह्मशब्दोऽपि स्वार्थेन (आ.गिरि - बृह बृहि वृद्धौ इति धातोः ब्रह्मेति शब्दः निष्पन्नः वृद्धौ महत्वे वर्त्तते। तच्च महत्वं देशतः कालतः वस्तुतश्च अनवच्छिन्नत्वं संकाचकमानान्तर-अभावाद् निरतिशयमहत्वसंपन्ने धर्मिणि पर्यवस्यति {ब्रह्म-शब्दः इति शेषः} । ततो वन्ध्यासुतादिशब्दविलक्षणः ब्रह्मशब्दः इत्यर्थः।) (वृद्धिमत्वेन इत्यर्थः। न च पदमात्रस्य {गोविन्दानन्द - ब्रह्मपदादेव सिद्धत्वम् आशङ्क्य आह - पदमात्रस्य इति} अप्रमाणत्वात् उत्पलादिवन्मानान्तर-अप्रसिद्धत्वाच्च न तस्य सत्वसिद्धिः इति वाच्यम्, मिथ्यार्थस्य रज्जुसर्पादेः सदधिष्ठानत्वदर्शनात् प्रपञ्चस्यापि दृश्यत्वादिहेतुभिः मिथ्यात्वेन अवगतस्य सदधिष्ठानत्वम् अनुमीयते, एवं सर्वाधिष्ठानतया अनुमानोपस्थिते वृद्धिमति ब्रह्मशब्दस्य शक्तिग्रह-अभ्युपगमाद् न तस्य असत्वाशङ्का, न च एवम् अनुमानादेव ब्रह्मसिद्धेः श्रुत्यादिवैयर्थ्यमिति वाच्यम्, तस्य स्वरूपविशेष-अवगतेः श्रुत्यधीनत्व-अभ्युपगमादिति भावः।) अर्थवानेव। (ब्रह्मस्वरूपरलक्षणसमर्पकेषु सत्यादिपदेषु त्रिषु अवान्तरभेदमाह - तत्रेति) (आ.गिरि - सत्यादिषु त्रिषु विशेषणेषु अवान्तर[१२]भेदमाह - तत्रेति) तत्र अनन्तशब्दः अन्तवत्व-प्रतिषेधद्वारेण[१३] विशेषणम् (अनन्तशब्दः परिच्छेद-अभावबोधनद्वारा ब्रह्मणो विशेषणं परिच्छिन्नाद् व्यावर्तकम् इत्यर्थः।)। सत्यज्ञानशब्दौ तु (अनन्तशब्दस्य इव सत्यज्ञानशब्दयोः अभावबोधद्वारकत्वं नास्ति इति विशेषार्थकः तु-शब्दः)

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[11] विशेषणानि हि विशेष्यान्तरेभ्यः स्वविशेष्यं व्यावर्त्य तन्नियमनाय प्रयुज्यन्ते। तत्र असति स्व-अभिधेयेऽर्थे कथं स्वविशेष्यं नियच्छेयुः। असति च विशेष्ये किं नियच्छेयुः। न च लोके किञ्चिदपि पदं स्वार्थम् अनभिधाय केवलव्यावृत्यवबोधकं दृष्टचरम्। इहापि सत्यादीनि पदान्यपि कूटस्थनित्यादिवस्तु प्रथमं प्रतिपाद्य एव अनन्तरम् अनृतत्वादि-अभावम् अर्थात् गमयन्ति इति युक्तम्।

[12] व्यावृत्तेः आर्थिकत्वस्य त्रिषु अपि समानत्वेऽपि अनन्तशब्दे तु पुरस्तात् तट्टोधः परस्ताच्च स्वार्थबोधः, द्वयोस्तु तद्वैपरीत्यम् इति अवान्तरभेदः। शब्दानां नञ्घटिताघटितत्वमेव चात्र हेतुः इत्यवधेयम्। (गोविन्दानन्द)

[13] अनन्तशब्दः प्रतिषेधपरत्वोऽपि सत्यज्ञानशब्दसाहचर्यादेव स्वान्तर्भावित-अनन्तपदार्थं वक्तुं शक्यते (सच्चिदानन्द) । सत्यादिवदद् न स्वार्थसमर्पणेन इति भावः। तदर्थस्य आभावरूपता भावरूपे ब्रह्मणि अभेदेन तत्समर्पण-अयोगात्।यद्यपि अभावोऽप्ययं न ब्रह्मणोऽतिरिच्यते, तथापि ब्रह्मणोऽभावरूपत्व-अभावात् एव तथोक्तिः इत्यवधेयम्। वस्तुतस्तु पूर्णत्वमेव अनन्तशब्दार्थः, तस्य च अनन्तशब्देन अन्तवत्वप्रतिषेधद्वारा एव समर्पणं न्याय्यं नञ्घटितशब्दैः तथैव स्वार्थसमर्पणदर्शनात्।अभाव इत्युक्ते भावभिन्नः पदार्थविशेषः इति प्रतीतेः सर्वसम्मतत्वात् इत्यवधेयम्। (गोविन्दानन्द)

(तमेव विशेषं विवृणोति - स्वार्थेति। सच्चिद्रूपत्वलक्षणस्वार्थबोधनद्वारेणैव विशेषणे भवतः, अनृतादिव्यावर्तकौ भवतः, न अभावसमर्पणद्वारेण इत्यर्थः।अत्र ब्रह्मणि अनन्तपदसमर्पितः परिच्छेदाभावः ब्रह्मस्वरूपमेव, परिच्छेदस्य कल्पितत्वेन कल्पितप्रतियोगिक-अभावस्य अधिष्ठान-अनतिरेकात् इति मन्तव्यम्।) स्वार्थसमर्पणेनैव विशेषणे (व्यावर्तके) भवतः।

Though these words do the job of negation, still they are mainly for the purpose of serving the role of a lakshana for a lakshya which is not sunya and it is a vastu. Vandhyaputra need not be defined as one who is fat etc. He himself does not exist. So too here these words are defining words and a definition is for an existing object and not for non-existence thing. You have to say it is not. You don't even use the word Brahman, a special word and then say it is not there. Sastra need not bring in an unknown word and then say it is not. There is a systematic teaching for it. So the vakya is useless. So we consider here means it is not our opinion. It is satirical. There is no sunyartha because it is a lakshana vakya, It is obvious.

Then why did you use them as adjectives? They do have their own meaning by which it negates the opposite and their meaning is retained while negating the opposite and so also it is not sunya. Asti from the word satyam is formed. As is retained and the time limitation connoted by "is" is negated. In the negation of three things, all the I know is negated. I am always. (satyam says) I am always limited. No limitation is negated. Then I am limitless always am. May be inert. I am Jnanam. Each word retains its meaning.

Suppose satyam etc. are sunya, after negating anrtam etc, nothing is there, then how are they going to do the job of ascertaining the viseshya? So only if they retain their meaning, they can do the job of negating. It is bhagatyaga lakshana. Viseshya also is something having a meaning. So it cannot be sunya. It also retains its meaning. So no sunyata here. If sunya, then why big? Is it big sunya? Of the three words, the first two retain their meaning and become adjectives while the third word simply negates the limitation and becomes adjective. Anantam is anandam. Fullness. It is mahavakya complete when analysed.

(सच्चिदानन्द - शून्यवादः अत्र निरस्तं भवति। सर्वविकल्पप्रतिषेधमात्रेण परितुष्टाः शून्यवादिनः। वेदान्तिनस्तु सर्वविकल्पास्पदीभूत-स्वरूपव्यवस्थापने व्यग्रा इति। न हि निरास्पदः क्वचन विकल्पोऽस्ति। यथाहुर्वार्तिककाराः परमार्थमनालिङ्ग्य न दृष्टं वितथं क्वचित्। तस्माद्वा वितथं सर्वं परमार्थैकनिषिठितम्। (तै.वा २.६४) इति तस्माद्वा इति तस्मादेव इत्यर्थः। एवं च स्तयादिशब्दाः स्वार्थ-अभिधानमपरित्यज्य अनृतादिविकल्पव्यावर्तनपूर्वकं सर्वविकल्पास्पदीभूतं ब्रह्म समर्पयन्ति इति न लक्षणवाक्यस्य अबोधकत्वचोद्यम् अत्र अवतरति इति ध्येयम्। ननु एवं शब्दसमर्पितार्थत्वे ब्रह्मणः पदार्थत्वं च आपतति। तत्र कथं ब्रह्मणो निर्विशेषत्वसिद्धिः**?** कथं वा **"**यतो वाचो निवर्तन्ते**"** इति श्रुत्यनुरोध इति? नैष दोषः। अध्यारोपितनामरूपकर्मापेक्षया एव हि ब्रह्म लक्षणया निर्दिश्यते, 'ब्रह्म', 'आत्मा' इत्यादिशब्दैः। यदा तु स्वरूपमेव निर्दिदिक्षितं विधूतसर्वविशेषम्, तदा **"**अदृश्ये अनात्म्ये अनिरुक्ते अनिलयने अभयं प्रतिष्ठां विन्दते**"** इति सर्वविकल्पप्रतिषेधद्वारेणैव तत्तत्वसमर्पणम् इति अनवद्यम्।

वेदितुः आत्मत्वात् च ब्रह्म न असत्

(सच्चिदानन्द - यद्यपि निर्दोषेण वेदेन प्रणीतत्वाद् लक्षणवाक्यस्य न तच्छब्दप्रमाणकैः अतिशङ्कनीयं भवति, तथापि ब्ह्मवेदनस्य अनुभव-अवसानत्व-अभ्युपगमात्, न शब्दार्थव्यवहारमात्रेण कस्यचिदर्थस्य सिद्धिः इति न्यायमनुसृत्य लक्षणवाक्यस्थशब्दव्यापार-निर्णयमात्रेण न ब्रह्म सिध्यति इति कैष्टिद् आशङ्क्येत. तन्निवारणार्थं वेदितुः आत्मैव ब्रह्म इति न ब्रह्म-असत्वआशङ्का कार्या इति बोधयन्, तत्र श्रुतिमुदाहरति - तस्माद्वा इति) (ननु जीवस्य अकल्पिततया तत्प्रतियोगिकभेदरूपस्य परिच्छेदस्य अकल्पितत्वाद् अनन्तपदेन कथं तन्निषेध इति चेक्, न। झीवब्रह्मणोः भेदस्य एव असिद्धेः इत्याशयेन आह - तस्माद् वा इति।) "तस्माद्वा एतस्मादात्मनः" **(2.1)** इति ब्रह्मण्येव आत्मशब्दप्रयोगात् वेदितुः आत्मा (एव) ब्रह्म। (आत्मशब्दस्य जीववाचित्वादिति भावः। आनन्दमयपदलक्षिते ब्रह्मणि आत्मशब्दप्रयोगाच्च एवम् इत्याह - एतमिति) "एतमानन्दमयमात्मानम्-उपसंक्रामति"[14] **(2.8)** इति च आत्मतां (ब्रह्मणः इति शेषः) दर्शयति। (ब्रह्मणः एव जीवभावे हेत्वन्तरमाह - तत्प्रवेशाच्च इति) तत्प्रवेशाच्च (ननु प्रवेशश्रवणं जीवभावेन इत्यत्र किं विनिगमकम् इत्याशङ्क्य श्रुत्यन्तरानुसाराद् इत्याशयेन विवृणोति - तत्सृष्ट्वा इति। श्रुतौ तच्छब्दौ ब्रह्मपरौ।) "तत्सृष्ट्वा तदेवानुप्राविशत्" **(2.6)** इति च तस्यैव जीवरूपेण शरीरप्रवेशं दर्शयति। अतो (ब्रह्मणो जीवभावेन प्रवेशश्रवणाद् इत्यर्थः) वेदितुः स्वरूपं ब्रह्म (अत्र शून्यवादप्रसङ्गपरिहारभाष्यस्य परिसमाप्तिः)।

Brahman is sunyam because it is not known at all. No. It is not totally aprasiddha because it is atma. Prasiddha alone becomes an object for committing error. What is seen by you in front alone is locus for mistake like a rope seen by eyes iti na. It should be prasiddha or evident. it should be known to you. Since Brahman is atma, it is always Brahman whether you know it or not. So it is a sitting duck for any kind of mistake. So no sunyartha. He also accept that he is there. Sunyoham I am. What is in your head is zero. But what is adhishthana for your conclusion is not zero. Tikakara gives funny connection. Or this can be the connection. Jnanam Brahma cet everything else is inert. Then what about me? Both are answered.

This problem is not there. Because me is indeed Brahman. That is the very commitment of the Sruti. The next mantra shows that. And Brahman is atma. So not aprasiddha. The anandamaya sruti also equates atma with anandamaya meaning atma pervades all the levels of annamaya etc. So it has to be Brahman in order to pervade all of them. The entry sruti also points out that what is obtaining in the body, mind etc is that Brahman alone who entered. So it is atma. Anena jivena atmana. Brahman did grhapravesam. So after building the house, you place bhagavan first. Svarupam means consciousness.

Thus there are four reasons for negating sunyavada

Satyam etc being defining words, the defined must be an existent thing.

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[14] यद्यपि अत्र श्रुतौ आनन्दमये एव आत्मशब्दः प्रयुक्तःन उपसंक्रमणकर्तरि, तथापि अन्नमयाद्यानन्दमयान्तेषु प्रयुक्तस्य आत्मशब्दस्य तत्तदरिक्त-आत्मोपदेशेन संक्रमण-उपदेशात्, संक्रमणकर्ता एव ब्रह्म इति निर्दिष्टं भवति इति अदोषः।

The adjectives satyam and jnanam also have a positive meaning to contribute. So Substantive cannot be sunya

Brahman word also has positive meaning

Brahman and atma are equated as one and so atma being existent vastu, I, it cannot be sunya. Three srutis are quoted for showing the use of word atma in Brahman.

ब्रह्मणो ज्ञप्तिः कीदृशी

ज्ञानत्वं ज्ञानकर्तृत्वमेव स्याद् इत्याशङ्का

(सच्चिदानन्द - ब्रह्मणः आत्मत्व-अङ्गीकारे ज्ञानकर्तृत्वं पुनः प्राप्नोति इति शङ्कते - एवं तर्हि इति) (शङ्कते - एवं तर्हि इति। यदि उक्तरीत्या जीवात्मा एव ब्रह्म तर्हि ब्रह्मणः आत्म-अभिन्नत्वात् ज्ञानकर्तृत्वं प्राप्तम् इत्यर्थः।) एवं तर्हि (ब्रह्मणः) आत्मत्वाद् ज्ञानकर्तृत्वम्, (ननु असङ्गत्वाद् आत्मनः एव ज्ञानकर्तृत्वं नास्ति, कुतः तदभेदात् ब्रह्मणः तत्प्रसक्तिः इत्याशङ्क्य आह - आत्मा इति। जानामि इति ज्ञानकर्तृत्वस्य आत्मनि अनुभवसिद्धत्वाद् असङ्गत्वश्रुतिः अन्यपरा इति भावः।) (सच्चिदानन्द - आत्मत्वेऽपि कथं ज्ञातृत्वम् इत्यत आह - आत्मेति) आत्मा ज्ञाता इति हि प्रसिद्धम् (सच्चिदानन्द - आत्मा हि नाम स्वरूपं सर्वस्य सर्वोऽपि च - अहं पश्यामि, अहं श्रृणोमि, अहं मन्ये, अहं विजानामि - इति च ज्ञानकर्तृत्वमेव आत्मनि प्रत्येति, न तु ज्ञानत्वम्। अधिकृतश्च शास्त्रार्थं ज्ञात्वा तत्तत्कर्मानुष्ठाय फलं भोक्ष्ये - इत्येव् अभिसन्धत्ते इति प्रसिद्धमेतत्। अतोऽपि ज्ञानकर्तृत्वम् आत्मनः।) । (श्रुतिप्रामाण्याच्च) (गोविन्दानन्द - लोकप्रसिद्धिम् उक्त्वा शास्त्रप्रसिद्धिवक्तुम् आह - सोऽकामयत इति) "सोऽकामयत"(2.6) इति च, (यथा जीवाभिन्नत्ववचनानि ब्रह्मणो ज्ञानकर्तृत्वं प्रापयन्ति, तथा सोऽकामयत इति वचनमपि तत्प्रापयति इत्यत्र {अन्यथानुपपत्तिरूप) हेतुमाह - कामिनः इति) (गोविन्दानन्द - ननु कामकर्तृत्वम् इदं न ज्ञानकर्तृत्वम् इत्यत आह - कामिन इति। कामित्वे न ज्ञानकर्तृत्वम् अनुमेयम् इत्यर्थः) कामिनो ज्ञानकर्तृत्व-प्रसिद्धिः। (ब्रह्मणो ज्ञानकर्तृत्वप्राप्तौ फलितं दोषमाह - अत इति) अतो ज्ञानकर्तृत्वात् ज्ञप्तिः ब्रह्म इति अयुक्तम्। ('ज्ञानं ब्रह्म' इति वचनात् प्राप्तम् अन्तवत्वम् इत्यत्र उक्तम् अनित्यत्वप्रसङ्गं प्रपञ्चयिष्यन् इतश्च ज्ञप्तिः ब्रह्म इति अयुक्तम् इत्याह - अनित्यत्वेति) (सच्चिदानन्द - तदेवं ज्ञानशब्दस्य कर्तृत्वसाधनपक्षे अनुकूलतर्कं श्रुतिं चोपन्यस्य भावसाधनपक्षे प्रतिकूलतर्कमप्याह - अनित्येति) अनित्यत्वप्रसङ्गश्च। (ननु ब्रह्मणो ज्ञप्तिरूपत्वेऽपि कथं अनित्यत्वं ज्ञप्तेः नित्यचैतन्यरूपत्वाद् इत्याशङ्क्य हेत्वसिद्धिमाह - यदि नाम इति। यदि नाम अभ्युपगम्यते इत्यर्थः। लौकिकस्य ज्ञानस्य अन्तवत्वदर्शनात् तदरिक्त-नित्यज्ञान-अभावाच्च इति भावः) यदि नाम ज्ञप्तिः ज्ञानमिति भावरूपता ब्रह्मणः, तथापि अनित्यत्वं प्रसज्येत। पारतन्त्र्यं (जन्यत्वम्) च, धात्वर्थानां कारकापेक्षत्वात्, ज्ञानं च धात्वर्थः। (अनित्यत्वादिप्रसङ्गाद् ज्ञप्तिः ब्रह्म इति अयुक्तम् इति उपसंहरति - अतोऽस्य इति) अतोऽस्य (ज्ञानस्य इत्यर्थः) अनित्यत्वं परतन्त्रता च (सच्चिदानन्द - अयमभिप्रायः - अङ्गीकृतेऽपि ज्ञानत्वे तद्दोषाद् नैव मोक्ष्यसे। यत्कारणं ज्ञानं नाम धात्वर्थः क्रियारूपः, क्रिया च अनेककारकनिष्पाद्या इति तस्य कथङ्कारं परिच्छिन्नत्वं अनित्यत्वं वा वार्येत? अन्यापेक्षनिष्पत्तेः च तस्य पारतन्त्र्यमपि ध्रुवं प्रादुःष्यात्। एवं च भक्षितेऽपि लशुने न शान्तः व्याधिः

इत्याभाणकस्य गोचरीभवेः ब्रह्मणो ज्ञानत्वम् उररीकुर्वन्। तदेवं दोषस्य उभयपक्षसामान्यम् - इत्यतो वरं उक्तयुक्तिश्रुतिबलाद् ज्ञानकर्तृत्वमेव आश्रितम्।) ।

When Brahman is said atma, now you are in trouble he says. Because atma is well known as knower. I may not understand what is being said. Again, that Brahman desired. It means he is knower. Before you desire, you should know. So Brahman is knower as atma. So not jnapti is the meaning of jnanam. Many people have this conclusion because then only duality can be established. So these vakyas are celebrating vakyas for them. Again, even if you take as jnapti, then also the problems will be there. Because as dhatvartha, depending on karakas, it again will be anityam. Yadi nama means, suppose if accepted. Knowing means karta, karana, adhikarana (buddhi) etc will be there. So jnanam is paratantram. Being born at a give time, it is impermanent.

When it was said Brahman is atma, again two objections were raised that jnanam has to therefore mean knower. This objection is based on two reasons as follows.

Atma is well known as knower.

a Sruti is that that has reasoning in it (otherwise-untenable-logic)

The second objection is to show the defect of anitya in taking jnanam as root meaning.

ज्ञानं नित्यं, न कार्यम्

(उक्तचोद्यं ज्ञानस्वरूपविवेचनेनैव निरवकाशीकरोति - न इत्यादिना नित्यस्वरूपत्वादित्यन्तेन) (आत्मनो नित्य-चैतन्यरूपतायाः श्रुतियुक्तिसिद्धत्वाद् ज्ञप्तिः ब्रह्म इति अत्र आत्मचैतन्यमेव ज्ञप्तिः विवक्षिता, अतो न अनित्यत्वादिप्रसङ्गः, आत्मनष्ट्र साक्षी चेता केवलो निर्गुणः च इति वचनात् ज्ञानकर्तृत्वम् असिद्धम्। जानामि इति अनुभवस्तु बुद्धितादात्म्यकृतः, ध्यायतीव लेलयतीव इति च श्रुतेः, तथा च न आत्म-अभिन्नत्वाद् ब्रह्मणो ज्ञानकर्तृत्वप्रसङ्गः। कामयितृत्ववचनमपि ब्रह्मणो मायोपाधिप्रयुक्तमेव, न स्वतः इतयाशयेन समाधत्ते - न इति। ज्ञप्तेः आत्मस्वरूप-अव्यतिरेकत्वे सति तस्यां ज्ञप्तौ कार्यत्वस्य उपचारमात्रत्वाद् ज्ञप्तिरूपस्य ब्रह्मणो न अनित्यत्वादिप्रसङ्गः इत्यर्थः) न। (उक्तं विवृणोति - आत्मनः इति। चैतन्यरूपा ज्ञप्तिः आत्मनो न भिद्यते मानाभावात्, अतो नित्यात्मस्वरूपत्वादिह विवक्षिता ज्ञप्तिः नित्या एव इत्यर्थः।) स्वरूप-अव्यतिरेके कार्यत्व-उपचारात्। आत्मनः स्वरूपं ज्ञप्तिः न ततो व्यतिरिच्यते। अतो नित्या एव। (ननु तर्हि विषय-अवभासिकायां ज्ञप्तौ कथं कार्यत्वप्रसिद्धिः इत्याशङ्क्य कार्यत्व-उपचाराद् इत्याह - तथापि इति। कार्यवृत्तिसंसर्गात् कार्यत्वेन उपचर्यते इति शेषः।) तथापि (वृत्तेः कार्यत्वं साधयति - बुद्धेः इति।) (सच्चिदानन्द - आत्मस्वरूपस्य एव सतः ज्ञानस्य कथं उत्पत्यादिकम् उपपादनीयमिति? अत्र ब्रूमः - बुद्धेः इति) बुद्धेः[15] उपाधिलक्षणायाः (प्रत्यगात्म-उपाधिभूतायाः इत्यर्थः)

[15] यदा यदा विषयोपलब्धिः, तदा तदा बुद्धेः तत्तद्विषयाकारत्वेन परिणामः जायते, स एव च परिणामः धात्वर्थः विक्रियात्मकः, स एव च जायते, विनश्यति इत्यादिव्यवहारविषयः, न तु आत्मनः स्वरूपभूतं ज्ञानम्। तथापि यदा यदा विषयाकारेण परिणामः बुद्ध्याः तदा तदा तत्तत्प्रत्ययः स्वतःसिद्ध-आत्माश्रयेण एव जायमानः तज्ज्ञानेन व्याप्तः एव

चक्षुरादिद्वारैः विषयाकारपरिणामिन्याः ये शब्दाद्याकार-अवभासाः (शब्दादिविषयगोचराः {अवभासाः इति वृत्तयः, विषयव्यञ्जकत्वाद् आभासोक्तिः} शब्दादि-अवभासकत्वेन प्रसिद्धाः परिणामाः ते आत्मस्वरूपस्य विज्ञानस्य विषय-अवभासकचैतन्यस्य विषयभूताः उपाधिभूताः इत्यर्थः। तथा च उपाधिभूत-वृत्तितादात्म्याद् आत्मस्वरूपभूतायां ज्ञप्तौ कार्यत्व-उपचारः इति भावः। आत्मविज्ञानस्य विषयभूताः ये शब्दाद्याकार-अवभासाः ते उत्पद्यमानाः सन्तः आत्मविज्ञानव्याप्ताः एव उत्पद्यन्ते इति योजना। {विषयव्यञ्जकत्वं संपादयति - ते इति} ते आत्मविज्ञानस्य विषयभूताः उत्पद्यमानाः एव आत्मविज्ञानेन व्याप्ताः उत्पद्यन्ते। अत्र वृत्तीनाम् आत्मविज्ञानेन व्याप्तिः वृत्तिचैतन्ययोः अवभास्य-अवभासकभाव-प्रयोजकतादात्म्य-संबन्धरूपा विवक्षिता। अत एव आह - तस्मादिति। उक्तव्याप्तिः तच्छब्दार्थः। Normally in अवभास्य-अवभासकभाव relation, there is no तादात्म्यरूपसंबन्ध like between light and flower illumined by light, because here one is pervasive) तस्माद् आत्मविज्ञानभास्याः च { आत्मस्वरूपविज्ञानस्य आभासः प्रतिबिम्बनं येषु ते तथोक्ताः} (भावसाधनज्ञानशब्द-वाच्यत्वमपि वृत्तीनामेव इत्याह - विज्ञानेति।) विज्ञानशब्दवाच्याः च (जानाति इत्यत्र धात्वर्थमपि तासामेव कारकपारतन्त्र्याद् इत्याह - ते इति) ते, धात्वर्थभूताः (सन्तः अपि इति शेषः), (ननु चक्षुरादिकरणजन्यानां ज्ञानानां वैशेषिकादिभिः आत्मधर्मत्व-अङ्गीकाराद् बुद्धिधर्मत्वम् अयुक्तम्, अत आह - आत्मन एवेति। आत्मनो विकाररूपाः सन्तः तस्यैव धर्माः गुणाः इति श्रुतितात्पर्य-अनभिज्ञैः कल्प्यन्ते, न तु परमार्थतः आत्मधर्मत्वं तेषां "कामः संकल्पः विचिकित्सा श्रद्धाऽश्रद्धा धृतिरधृतिः ह्रीः धीः भीः इत्येतत् सर्वं मनः एव (बृ.१.५.३, मै ६.३०) इत्यादिश्रुत्या जन्यज्ञानादीनां मनोधर्मत्वप्रतिपादनाद् आत्मनो निर्गुणत्वप्रतिपादनाच्च इत्यर्थः।) आत्मन एव धर्माः विक्रियारूपाः इत्यविवेकिभिः परिकल्प्यन्ते। (एवं लौकिकज्ञानस्य कारकपारतन्त्र्यादिकं निरूप्य स्वरूपज्ञानस्य तद्वैपरीत्यम् उपपादयति - यत्तु इति।तु-शब्दः स्वरूपज्ञानस्य वृत्तिवैलक्षण्यार्थः। "सत्यं ज्ञानम्" इत्यत्र ज्ञानपदलब्धं यज्ज्ञानं तत्सवित्रादेः प्रकाशादिकमिव ब्रह्मस्वरूपाद् आत्मनोऽव्यतिरिक्तम् आत्मस्वरूपमिति यावत्। अतो ब्रह्मणः स्वरूपमेव इत्यर्थः।) यत्तु ब्रह्मणो विज्ञानम्, तत् सवितृप्रकाशवत् (सच्चिदानन्द - सविता प्रकाशस्वरूपः, न तु प्रकाशगुणः प्रकाशक्रियावान् वा) अग्न्युष्णवच्च (सच्चिदानन्द - यथा वा अग्निः उष्णस्वभावः, न तु उष्णगुणः, दाहक्रियावान् वा) ब्रह्मस्वरूप-अव्यतिरिक्तं स्वरूपमेव। (ननु आत्मस्वरूपत्वेऽपि ज्ञानस्य कथं ब्रह्मस्वरूपत्वं, कारकापेक्षस्य तस्य ब्रह्मत्व-अयोगाद् इत्याशङ्क्य आह - तन्न इतिः। नित्य-आत्मस्वरूपादिति हेत्वर्थः।) तन्न कारणान्तर-सव्यपेक्षम् (सच्चिदानन्द - बुद्धेरिव आत्मनः विषयाकारेण परिणतिं वा विषय-संयोगेन फलजननं वा नैवापेक्षते नित्यस्वरूपत्वात्।) नित्यात्म-स्वरूपत्वात्।

The consciousness is not different from atmasvarupa, because it is not an attribute of atma, it is atma. If it is an attribute of atma, is it consciousness or inert. If inert, it can not have the quality of consciousness. So it is consciousness. Being non-separate from one's own svaurpa,

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जायते, तद्भानभासितग्रा।तेन प्रत्ययेन तदाकारमिव गतः अपि आत्मा तदव्यतिकीर्णः एवावतिष्ठते, स्वाभाविकज्ञानप्रकाशनेन अप्रयत्नेन एव स्वाश्रितससर्वबुद्धिप्रत्ययप्रकाशनात् प्रदीपाद्यालोक इव स्वाश्रितप्रकाशकः। Refer उ.सा १६.५, ६) (सच्चिदानन्द)

there is figurative saying of karyatvam, being dhatvartha. Upacara is lakshana. What is this consciousness? What you can say? It is ear of the ear. In the perception of sound, that which makes the ears hear is that. It is evident. That you see me is enough. That is consciousness. It is very simple. I want something little hard. We have to use the word jnanam to point out jnapti. That is why it used along with satyam and anantam. Jnanam should be satyam, abaditam. That which is abatitam is jnanam is pure consciousness. Retaining the dhatvartha and accepting its limitations and at the same time giving up the popular meaning through other two words , jnanam word is used.

Jnanam is the very nature of atma. The bonal structure of atma is consciousness. There is no structure. There is no atmanah here. It is linguistic. Sixth case is helplessly used. Consciousness does not stand apart from atma. Svarupa he will talk about later is agni-ushnavat. So it is nitya, not born, being svarupa of atma. What is born is vritti. It is anitya. The frame keeps changing. You are able to see the flow etc. So many frames. Mind is not moving along with the hands. You see the motion because the mind's frames keep on changing. So you say Swami's hand is moving. That caitanya is nityam. Mind's motion is seen by which consciousness, that is nitya. Even the time flow is appreciated by which consciousness, it is not bound by time.

We have to understand this consciousness only with this changing buddhi. The variable is taken as atma. Anything born is to be illumined to know that it is born. So caitanyam precedes all karya. Before a vritti is born, atma caitanyam is there for the thought to be born. It is nitya. How it is unborn is gong to be said.. With the vritti alone atma is revealed, pratibodha+ Vritti becomes lakshana for the caitanya, the lakshya, That is how it is pointed out. No other way is there. Brahman is present in all situations. No particular experience is necessary for appreciation of Brahman. Don't wait for the knowledge to happen.

Even though this jnanam is nitya, how there is karyatva upacara is there? Because, buddhi is upadhi for atma. upa samipe, samipasthe vastuni svadharman Adhatte iva iti adhih. That which is near and gives its attributes to the other is upadhi. If it really gives dharma like salt added to milk it is not upadhi. It is as if. Buddhi is like upadhi. What kind of buddhi? That which undergoes change. What kind of change? A change in keeping with the object perceived. How it takes place? Through senses like eyes. or through memories also. Bur originally how did it get memory? By eyes alone. These vrittis. of the buddhi which is the upadhi of Atma. They are always objects illumined. By what? by the consciousness. Is there any distance between the caitanyam and the object. What is the distance between the object and the light that which lights up. It is very important here. As they are born, they arise being pervaded by the consciousness alone. So what is the distance between vritti and the ciatanyam. So these vrittis are the direct meaning of the word jnanam. They are the meaning of the root. to know. They are the attributes of atma iti it is imagined by ignorants. What is the vritti and what is the caitanyam iti they are not able to distinguish. Vritti itself is taken as atma. Not merely the atma. The object itself of the knower is taken to be the atma. Atma

becomes the first karaka and connects to all other karakas. The jnanam of Brahman is its nature and non separate from it. Like the heat of fire No sun without light. No hot ice.

ब्रह्मणः सर्वज्ञता

(ननु ज्ञानस्य ब्रह्मरूपत्वे सर्वज्ञत्वश्रुतिविरोधः, तस्य अकार्यतया ब्रह्मणस्तत्र कर्तृत्व-असम्भवात्, न च बुद्धिवृत्युपहितत्वेन स्वरूपज्ञानेऽपि कार्यत्व-उपचारः उक्तः इति वाच्यम्। तावता बुद्ध्युपाधिकस्य जीवस्य ज्ञानकर्तृत्वलाभेऽपि ब्रह्मणस्तदलाभात्। जीवब्रह्मणोरभेदे अपि कल्पितभेद-अभ्युपगमेन धर्मसाङ्कर्य-अयोगाद् इत्याशङ्क्य ब्रह्मणः सर्वज्ञत्वं सर्वसाक्षित्वरूपमेव अस्तु, कर्तृत्वश्रुतेः औपचारिकत्व-उपपत्तेः इत्याशयेन सर्वसाक्षित्वम् उपपादयति - सर्वभावानां च इति।) (आ.गिरि - नित्यं चेज्ज्ञानं तर्हि तत्र ब्रह्मणः कर्तृत्वाभावे कथं सर्वज्ञत्वम् इत्यत आह - सर्वभावानां च इति। संविद्-अव्यवधानमेव हि विषयस्य सिद्धिः, सर्वं च संवित्-स्वभावेन ब्रह्मणा अव्यवहितमिति सर्वज्ञं ब्रह्म उपचर्यते इत्यर्थः) {सर्वज्ञतायाः विषयव्यवधानरूपप्रतिबन्धः नास्ति इत्याह - सर्वेति} सर्वभावानां च तेन अविभक्तदेशकालत्वात्[16] (तेन ब्रह्मणा अविभक्तौ विभागरहितौ देशकालौ येषां ते तथोक्ताः तेषां भावः तत्वं तस्मान्न तस्य विप्रकृष्टादिकम् इत्यर्थः।)। (सर्वपदार्थानां ब्रह्म-अविभागत्वे हेतुः कालाकाशादि इति। सर्व-कल्पनाधिष्ठानत्वाद् इत्यर्थः) {कालदेशादिव्यवधानप्रतिबन्ध-निमित्त-सर्वज्ञताहानिरपि नास्ति इत्याह - कालेति। कालादेः अपि कारणत्वात्, कारणस्य कार्य-अव्यवधानत्वात् इति भावः} काल-आकाशादि-कारणत्वात्, (स्वप्रकाशचिद्रूपतया ब्रह्मणः अतिस्वच्छत्वाद् न तस्य अप्रकाश्यं किंचित् सूक्ष्मम् अस्ति इत्याह - निरतिशयेति) {विषयसूक्ष्मतानिमित्तः प्रतिबन्धः अपि नास्ति इत्याह - निरतिशयेति} निरतिशयसूक्ष्मत्वाच्च (हेतुत्रयसिद्ध्यर्थं पुञ्जीकृत्य आह - न तस्य इति) न तस्य अन्यद्विज्ञेयं, सूक्ष्मं व्यवहितं विप्रकृष्टं भूतं भवद्भविष्यद्वा अस्ति। (सर्वपदार्थसंसर्गित्वाद् इत्यर्थः) तस्मात्तु सर्वज्ञं तद्ब्रह्म {सर्वविषय-अवभासनक्षमत्वादेव तज्ज्ञानम् सर्वज्ञत्वम्।} (वस्तुतस्तु जीवस्य बुद्ध्युपाधिवशात् मुख्यज्ञातृत्वादिवद् ब्रह्मणोऽपि मायोपाधिवशात् मुख्यमेव सर्वज्ञत्वं कामयितृत्वादिकं च संभवति इति विशेषसंग्रहार्थस्तु-शब्दः। तदुक्तं वाक्यवृत्तौ आचार्यैः एव - मायोपाधिर्जगद्योनिः स सर्वज्ञत्वादिलक्षणः इति)।

It is *kāraṇa* of everything. No final satyam is there - you cannot say. Because everything is known as “is”. If there is no final cause, there will be no finality in perception. It must exist by itself. So it does not depend on any thing else. It is so because it is nitya atma svarupa. Again nothing is separate from atma. How are you going to miss this atma. All objects are nonseparate from time and space. Time and space are not separate form Brahman. Because Brahman is their cause. No object that is not illumined by Brahman. May be there some body said. If you say there is an object. is it known or unknown. Either way it is illumined. When it is known, it is illumined. Without illumination can you know? There is no past or future. It is current thought of past or future. So atma is omniscient. Because nothing is away from atma.

[16] Everything that exists is nonseparate or undivided from Brahman in time and space.

(कारकनिरपेक्षं स्वरूपज्ञानमस्ति इत्यत्र मन्त्रब्राह्मणवाक्यानि प्रमाणयति - मन्त्रेत्यादिना) (आद्यश्रुतिः बरह्मणो ज्ञाने कारणान्तर-व्यपेक्षाभावम्, नित्यज्ञस्वभावम्, सर्वकारणत्वेन सर्वव्यापकत्वात् देशकालादिव्यवधानप्रतिबन्धाभावं च दर्शयति। द्वितीया तु अद्वितीयस्वभावेन तस्य नित्य-अविपरिलुप्तविज्ञानस्वरूपताम् आचष्टे।) मन्त्रवर्णाच्च (आ.गिरि - नित्यं ज्ञानं ब्रह्मणि विद्यते {तादात्म्येन} इत्यत्र मन्त्रसंमतिमाह - मन्त्रवर्णाच्च इति) "अपाणिपादो (पाणिपादौ अस्य न इति) जवनो ग्रहीता (अपाणिर्ग्रहीता, अपादो जवनः) पश्यत्यचक्षुः स शृणोत्यकर्णः। (अमनस्कः सन्) स वेत्ति वेद्यं (परस्य न अन्य-अवभासकः अस्ति, तस्य स्वप्रकाशत्वाद् इत्याह - न च इति) न च तस्यास्ति वेत्ता तमाहुरग्र्यं (अग्रे सृष्टेः पूर्वकाले भवम् अग्र्यम्) (प्रथमं सर्वकारणत्वात्) पुरुषं (पूर्णम्) महान्तम्"। (श्वे. ३.१९) इति। न हि विज्ञातुः विज्ञातेः विपरिलोपो विद्यते, अविनाशित्वात् (विनाश-अयोग्यत्वात्) (itself no end), (विज्ञातुरात्मनो या विज्ञातिः स्वरूपभूता संवित् तस्याः विपरिलोपो विनाशो नास्ति, अविनाशित्वात्, नाशसामग्रीशून्यत्वात् इतयर्थः) न तु तद्द्वितीयमस्ति (बृ.उप ४.३.३०) (from outside also no destruction as no second thing) इत्यादिश्रुतेः च।

ज्ञानरूपस्य ब्रह्मणो न धात्वर्थता, न च ज्ञानकर्तृता

(आ.गिरि - ब्रह्म अनित्यं ज्ञानत्वाद् लौकिकज्ञानवद् इत्यादि चोद्यमपि उक्तन्यायेन निरस्तम् इत्याह - विज्ञातृ इति। लौकिकज्ञानस्य करणादिसापेक्षत्वाद् अनित्यत्वम्, आत्मस्वरूपं तु ज्ञानं न करणादिसापेक्षं सकलकरणव्यापार-उपरमेऽपि सुषुप्ते भावाद् अन्यथा सुषुप्तिसिद्ध्यनुपपत्तेःपरामर्श-असंभवप्रसङ्गाद् अतः श्रुतितात्पर्यगम्ये अर्थे न समान्यतो दृष्टस्य {कार्यकारणभाव-अनापन्नहेतुसाध्यकस्य यथोक्तानुमानस्य} प्रवेशः इति भावः) (सच्चिदानन्द - ज्ञानस्य भावसाधनतास्वीकारे ज्ञानस्य पारतन्त्र्यम्, अनित्यत्वं च स्याद् इत्युक्तदोषं परिहरति - विज्ञातृ इति। ज्ञानस्य विज्ञातृस्वरूपत्वादिति भावः। भावसाधनता कर्तृत्वादिकारकत्वनिवारणार्थम् उक्तम्, न तु भावार्थतायां तात्पर्येण) (ज्ञप्तेः आत्मस्वरूपत्वेन कारक-अनपेक्षत्व-फलमाह - विज्ञातृस्वरूपेति) विज्ञातृस्वरूप-अव्यतिरेकात् करणादि-निमित्त-अनपेक्षत्वाच्च ब्रह्मणो ज्ञानस्वरूपत्वेऽपि नित्यत्व-प्रसिद्धिः। अतः (आ.गिरि - नित्यात्मस्वरूपत्वादेव) नैव धात्वर्थः तत् (तत् आत्मस्वरूपं ज्ञानम्), (न धात्वर्थः इत्यत्र अतःशब्दोक्तं हेतुमाह - अविक्रियेति। नित्यत्वाद् इत्यर्थः। कारकसापेक्षक्रियायाः एव धात्वर्थत्वादिति भावः) अविक्रियारूपत्वात्। (ज्ञानस्य नित्यत्वादेव तत्र ज्ञाने ब्रह्मणः कर्तृत्वमपि आपादयितुमशक्यम् इत्यर्थः) {ज्ञातृज्ञानयोः अव्यतिरेकोक्त्या एव} अत एव च न ज्ञानकर्तृ (आ.गिरि - नित्यत्वादेव ज्ञानस्य न तत्र कर्तृत्वमपि ब्रहमणः आपादयितुं शक्यते)।

There is a mantra-description. This atma has no hands or legs. Yet it is fast mover and holds things. Through upadhi he does this. He sees without eyes. That is the point here. He has no ears and yet hears. See the power of atma! There is no power or like that. It is just the consciousness. He makes the hearing possible. He knows anything knowable. He does not become an object of knowledge. Nobody objectifies atma. To know it, there must be another source of caitanyam. It is not there. It is mere presence. There is no functioning of atma. Everything takes place in its presence. So it is the first being. Even before the creation it is. It

is atma. It is Lord. There is mahavakya here. This atma is mahantam etc. So atma is not dependent on any instruments like sense and mind. The verb of seeing etc does not indicate any action. If so, then there will be modification. So through the upadhi, it sees. Eyes is upalakshana for mind also.

There is no change or destruction for the caitanyam which is the svarupa of knower. Because it is not a karya. If it is born, it will die. A vritti is kshanika, it will die being a product. They take this vritti as atma. That vritti is dhatvartha. It becomes lakshana for the lakshya that is atma. Probably something from outside can destroy this consciousness. No. There is no second object. Mithya does not have the capacity to destroy the real. Pot can not destroy the clay. So this jnanam is non-separate from the svarupa of the knower and svarupa does not undergo any change and it does not depend on any factor for its existence. Vritti depends on factors like knower etc. Or knower depends on karanam etc. But here no apeksha. Vritti arises pervaded by jnanam iti we saw. That pervasiveness of atma in the virtti is called abhasa. Abhasa is not different from caitanyam. Since the virtti keeps changing, and it is inert by itself, that is why vritti cannot see atma. That vritti is animated by the satyam jnanam anantam Brahma. So every virtti is that Brahman alone. No vritti is separate from Brahman. So knower depends on vritti but knower's svarupa does not depend upon it. So it is answered here that jnanam is really not dhatvartham, and so there is no anityatvam. because it is only lakshanam. This is possible because where vritti jnanam is there, there alone Brahman is there. Because not subject to change, so it is not dhatvartha. At the same time jnanam is used. So we have to make use of this word and at the same time, change is negated retaining dhatvartha, This is possible with the help of other two words. So it is not the direct meaning of the word jnanam. We can point out by implication because it pervades the vrittis. So the upadesa is that it is pratyagatma caitanyam.

ब्रह्मणोऽपदार्थत्वम् अवाक्यार्थत्वं च

तस्मादेव च (तत्ज्ञानस्वरूपं ब्रह्म ज्ञानपदवाच्य-लौकिकज्ञान-विलक्षणत्वादेव ज्ञानपदवाच्यमपि न इत्यर्थः) न ज्ञानशब्दवाच्यमपि तद्ब्रह्म। (कथं तर्हि ज्ञानं ब्रह्म इति सामानाधिकरण्यम्। तत्राह - तथापि इति। वाच्यत्व-अभावेऽपि इति अर्थः।) तथापि तदाभासवाचकेन (ज्ञान-आभास-वाचकेन इत्यर्थः)। (कोऽसौ ज्ञानाभासः इत्याकाङ्क्षायां तदेव विवृणोति - बुद्धीति। बुद्धिपरिणामरूपवृत्तिज्ञानवाचकेन इत्यर्थः। वृत्तेः जडायाः चैतन्यतादात्म्यमन्तरेण विषय-अवभासकत्व-अयोगात् ज्ञानाभासत्वम् इति भावः।) बुद्धिधर्मविषयेण ज्ञानशब्देन तल्लक्ष्यते (सच्चिदानन्द - सत्यादिशब्दाः स्वं स्वं वाच्यमात्रं निर्देष्टुं समर्थाः अपि स्वस्वेतरशब्दद्वय-सान्निध्य-प्रभावद् लौकिकं वस्तु निर्देष्टुम् अपारयन्तः स्वस्ववाच्याद् विलक्षणं ब्रह्मेति यत्तावद् उपदिशन्ति, तदेतद् लक्षणावृत्तिमार्गे एव स्थित्वा)। (पूर्वोक्तं वाच्यत्व-अभावम् अनूद्य तत्र हेत्वन्तरमाह - न तु उच्यते इत्यादिना। अर्थेषु शब्दानां प्रवृत्तिहेतुत्वेन प्रसिद्धाः ये जात्यादायः धर्माः तद्रहितत्वाद् ब्रह्मणः इत्यर्थः) न तु उच्यते। शब्दप्रवृत्तिहेतु-जात्यादि-धर्म-

रहितत्वात् (सच्चिदानन्द - जाति-द्रव्य-गुण-क्रियासंबन्धा हि शब्दप्रवृत्तिहेतवः। ते तु ब्रह्मणि नैव विद्यन्ते। तदेवं अन्योन्य-नियम्य-नियामकत्वं प्राप्य सत्यादिशब्दवाच्यात् विलक्षणं निरतिशयसत्यादिलक्षणं वस्त्वस्ति किञ्चिदिति सूचयित्वा यावद्विरमन्ते ते तावत् सर्वहेयोपादेयविषयात् विनिवर्त्तिता वेदितुः बुद्धिः यो वेद निहितं इति च श्रुत्वा स्वप्रत्यगात्मन्येव विश्राम्यति।) (तद्रहितत्वे हेतुमाह - सत्यानन्तेति) सत्यानन्तशब्दाभ्यां सामानाधिकरण्यात्[17] (ब्रह्मशब्दस्य इति शेषः। सत्यानन्तपदाभ्यां बाधायोग्यत्व-त्रिविधपरिच्छेदराहित्य-समर्पकाभ्यां ब्रह्मणो निर्विशेषत्व-अवगमात् इत्यर्थः)। (अत एव सत्यशब्दस्यापि न वाच्यं ब्रह्म इत्याह - तथा इति) तथा सत्यशब्देनापि। सर्वविशेष[18]-प्रत्यस्तमित-स्वरूपद्वाद् (सर्वविशेषरहित-स्वरूपत्वादेव इत्यर्थः) ब्रह्मणः। (कथं तर्हि सत्यं ब्रह्म इति सामानाधिकरण्यं, तत्राह - बाह्येति। बाह्यं लोकसिद्धं यत्सत्तासामान्यं सत्ताजातिस्वरूपं तद्वाचकेन सत्यशब्देन बाध-अयोग्यं वस्तु लक्ष्यते इत्यर्थः। यद्वा पूर्वं विकारेषु अव्यभिचारितया वर्त्तमाने वस्तुनि रज्ज्वादौ सत्यशब्दप्रसिद्धेः उक्तत्वाद् लौकिकसत्यवस्तुवाचिना सत्यशब्देन परमार्थभूतं वस्तु लक्ष्यते, अतः सत्यं ब्रह्म इति सामानाधिकरण्यम् उपपद्यते इति बोध्यम्।) बाह्यसत्ता-सामान्यविषयेण सत्यशब्देन लक्ष्यते सत्यं ब्रह्म इति। न तु (केवलस्य परमार्थवस्तुनः प्रागनुपस्थितत्वेन शक्तिग्रहाभावात् इति भावः) सत्यशब्दवाच्यं ब्रह्म। (सत्यादिपदत्रय-व्याख्यानमुपसंहरति - एवमिति) एवं[19] (नियम्य-नियामकभावफलमाह - सत्यादि इति।स्वस्व-वाच्यार्थाद् निवर्त्तकाः च भूत्वा ब्रह्मणो लक्षणस्य सच्चिदद्वितीयस्वरूपस्य समर्पकाः भवन्ति इत्यर्थः) सत्यादिशब्दाः इतरेतर-संनिधावन्योन्य-नियम्य-नियामकाः सन्तः सत्यादि-शब्दवाच्यात् निवर्तकाः लक्षणार्थाः च भवन्ति। (लक्षणवाक्यार्थ-विचारम् उपसंहरति - अतः इति) अतः सिद्धम्, (आ.गिरि - शक्त्या बोधकशब्द-अनङ्गीकारात् अवाच्यत्वम्, सकल-अनिष्ट-व्यवच्छेदेन एकस्यैव लक्ष्यत्व-अभ्युपगमाच्च गुण-गिण्यादिसंभेदरूपवाक्यार्थ-वैलक्षण्यं च ब्रह्मणः {अखण्डवाक्यार्थत्वरूपम् इत्यर्थः । न तु संसृष्टरूपत्वम्} सिद्धम् इत्यर्थः) **"यतो वाचो निवर्तन्ते अप्राप्य मनसा सह" (2.4), "अनिरुक्तेऽनिलयने" (2.7)** (निरुक्तम् वाच्यम्, तद्भिन्नम् अनिरुक्तम्) इति च अवाच्यत्वम्। नीलोत्पलवद् (सत्यादिविशेषणविशिष्टस्य ब्रह्मणः सत्यादिवाक्यार्थतायाः "न विशेषणप्रधानान्येव" इत्यत्र "लक्षणार्थं च वाक्यम् इत्यवोचाम" इत्यत्र च तात्पर्यतो निरस्तत्वाद् ब्रह्मणो नीलोत्पलवाक्यार्थवैलक्षण्यं च सिद्धम् इत्यर्थः। सच्चित् एकरसं ब्रह्म प्रकृतं भेदवर्जितम्। मन्त्रस्य प्रथमे पादे तात्पर्येण निरूपितम्) अवाक्यार्थत्वम् च ब्रह्मणः {ब्रह्मणः भेदसंसर्गहीनत्वात् न पदवाक्यार्थता इति भावः}।

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[17] Like a person in sleep is woken up by the words without seeing the connection between abhidhana and abhidheya, so too these words bring about knowledge. (see Br.Varttikam 4.4.696-698)

[18] सत्ता यस्य अस्ति तत्सत्यमिति लोकरूढिः। सत्ता च अनुगतरूपं सामान्यम्, व्यावृत्ताः सत्ताविशेषाः (सत्तायाः विशेषा आश्रयाः व्यक्तयः इति यावत्)। स च अयम् अनुवृत्त-व्यावृत्तभावः न वस्तु, परस्परापेक्षसिद्धत्वाद् अतः यस्मिन्नयं व्यावृत्त-अनुवृत्त-भावः कल्पितः तद् अव्यावृत्त-अननुगतं ब्रह्म लक्ष्यते। (आ.गिरि)

[19] ज्ञानेन विशेषणात् सत्यशब्दः न जडे कारणे वर्तते। सत्येन विशेषणात् ज्ञानशब्दः न विषयसापेक्षे ज्ञाने वर्तते।ज्ञानेन विशेषणाद् न अनन्तशब्दः ज्ञातृव्यतिरेके वर्तते।ततश्च सत्यादिशब्देन यल्लौकिकं वाच्यं तद्विलक्षणेन भवितव्यमिति संभावयन्तः सकललौकिक-अध्यास-अधिष्ठानं ब्रह्मत्वेन लक्षयन्ति इत्यर्थः। (आ.गिरि)

> And because of this, again, it cannot even be directly pointed out by the word "jnanam." Still Brahman is expressed impliedly, but not denoted, by the word "jnanam" which really stands for a semblance of consciousness, as referring to an attribute of the intellect; for Brahman is devoid of such features as genus etc which alone are the enabling factor for one to use the words. Similarly Brahman is not directly pointed out even by the word "satyam" since Brahman, by nature, is devoid of all distinctions. In this way, the word "satyam" which refers to external reality in general, can impliedly point to Brahman in such expressions as "Brahman is truth", but it cannot directly mean it. Thus the words "satyam" etc occurring in close proximity to each other and controlling and being controlled in turn by each other distinguish Brahman from the objects directly meant by the words "satyam" etc. and thus become defining words. So in accordance with the Vedic texts "falling to reach which, the words along with the mind come back" and "in the inexpressible, in the free of support, .." it is established that Brahman is not available for being directly pointed out and that unlike the construction of the expression, "a blue lotus", Brahman is not to be construed as the purport of any sentence.

Brahman is not the immediate meaning of the word jnanam. Then why do you use the word jnanam? Why do you talk?. So maunavyakhya+ It is beyond words. So silence is the language of the god. Words are not his language? We should look each other. It is all problem. Though not meaning of the words, still, by the word jnanam, which is jnana-abhasa vacaka, word, it is implied. Buddhi parinama is vritti and that is the meaning of the word jnanam. How it becomes lakshana. Because it is jnana-abhasa. Where there is abhasa, there the vastu is. Like pointing out the devadatta through the reflection in the mirror. The presence of caitanyam is invariable. Changing vrittis are abhasa and it becomes lakshana for non-changing invariable pervasive caitanyam. So by Jnanam it is pointed out. It is not vacya of jnanam. It is implied.

So they say Brahman is not defined but indicated. Like Haridwar is indicated. by the arrow mark. You have to walk towards the direction of the arrow mark. So you have to travel, they say. No. Knowledge is immediate. Abhasa and bimba where there is distance? There in the mirror e.g., there can be. Here the peculiarity is that one is pervasive. Light is limited. So there is distance between light and object. Here not. It is not direct meaning because there is no access for words here. In those objects it is there where they have the features with reference to which words can have access. They are jati etc. Sabdapravritti is due to what. That is called sabdapravritti hetu. Jati is possible only if many Brahmans are there. If only one vastu, no jati is there. Guna is not there. It should be a quality obtaining in an object. White cow. Like no attributes. Satyam etc are not gunas. They are for whom? For Brahman. That is satyam etc. How can satyam be quality of satyam. No action in Brahman because no change possible in Brahman. Brahman is not creator but creator is Brahman. He becomes creator through maya upadhi. You escape with maya, they say. That is how it is. What is your teeth? It is calcium. Out it is calcium. Inside it is teeth. You loose is your teeth. You prove one object as existing on its own. The whole creation is maya. How can the as though cloth covers me. What it covers is as though. That is body also is as though. It is all statement of facts.

People don't understand mithya properly. Through action you can point out, but Brahman does not have any action. No sambandha also.

It has apposition to satyam and ananta. So it is not knower. So parinama and limitation is negated leading to svarupa knowledge. Satya is born of "as" root. Is means anytime may go. अस् means time walks in. Asit also possible. Bhavishyati also. So asti has full of tenses. Lat is followed by old lit. Lit is lit. Past is past. Gone forgotten is paroksha lit. Gone but remembered is lang. Even lang becomes lit. (need not be). One good thing about them is once upon a time it was lat. All future also, once it will become lat. All are only lat. In all is, time is there. That is universal satta. In any object, it is there. But for Brahman no features are there in satta. Name and form is visesha. Brahman is satyam means it is not one of the things in the world. In any other object is, that is without visesha is Brahman. In time, in place and in a form an object is. Similarly Brahman is not. Because anantam is there.

So these words thus become lakshanas through mutual connection they become controller-controlled and remove the limitations or become the releaser of limitations. Jnanam is therefore unborn knowledge and so it is svarupam. Anantam releases satyam from sattajati. Ananta releases bheda in knowledge. So it is established that words do not have access. It is not even meaning of sentence. Blue lily etc are different kind of sentences because the meaning of these sentences can be found elsewhere. like blue sky. Whatever you talk is in ignorance. So Gita says upadekshyanti te ajnanam. Thus people talk.

ब्रह्मणो हार्दे व्योम्नि वेद्यत्वम् (वेदनप्रकारदर्शनम्)
व्योमशब्दस्य अव्याकृतपरत्वेन व्याख्यानम्

तद्यथाव्याख्यातं ब्रह्म यो वेद विजानाति निहितं स्थितं गुहायां (गूहतेः संवरणार्थस्य गुहेति रूपमिति भावः) गूहतेः {गुहू संवरणे १ उ.प सेट् to cover। धातोरर्थानुगमात् गुहाशब्दस्य बुद्धिः इत्यर्थः लभ्यते।} संवरणार्थस्य (गुहाशब्दस्य आवरकार्थकत्वेऽपि प्रकृते का गुहा विवक्षिता। तत्राह - निगूढा इत्यादिना। ज्ञात्रादिपदार्थानां बुद्धिपरिणामत्वपक्षमाश्रित्य तत्र तेषां निगूढत्वम् उक्तम्। बुद्धिनिरोधावसरे ज्ञात्रादिपदार्थानां भेदेन अनुपलम्भात् तेषां तत्र निगूढत्वम् अवगन्तव्यम्।) निगूढाः अस्यां ज्ञानज्ञेयज्ञातृपदार्थाः इति गुहा बुद्धिः (मायापरिणामत्वपक्षमाश्रित्य आह - निगूढौ इति) {तं दुर्दर्शं गूढमनुप्रविष्टं गुहाहितं गह्वरेष्टं..कठ २.१.१२} निगूढौ अस्यां भौगापवर्गौ (भोगः दुःखादि, अपवर्गो ज्ञानम्, तदुभयं बुद्धिपरिणामत्वात् तत्र निगूढमित्यर्थः) पुरुषार्थौ इति वा {बुद्धिः गुहा स्यात्। बुद्ध्या हि शास्त्रसंस्कृतया साधनमध्यवसाय तदनुष्ठानेन त्रिवर्गं वा, अपवर्गं वा पुरुषः अश्नुते इति कृत्वा।}। तस्याम् परमे प्रकृष्टे व्योमन् व्योम्नि आकाशे (आ.गिरि - Before बुद्धौ कार्ये यदनुगतं परमं व्योम अव्याकृताख्यं तस्मिन् निहितमिति सप्तमीद्वयं वैयधिकरण्येन व्याख्यातम्।) (भूताकाशं व्यावर्त्तयति - अव्याकृताख्यः इति) अव्याकृताख्ये। (आ.गिरि - व्योमशब्दस्य भूताकाशे रूढिं परित्यज्य किमिति अव्याकृतविषयत्वं व्याख्यातं तत्राह - तद्धि इति। भूताकाशस्य कार्यत्वेन अपरत्वात्, अव्याकृताकाशस्य कारणत्वेन

परमत्व-विशेषण-संभवात् शाखान्तरे शतपथे च अक्षरेण ब्रह्मणा सामीप्य-अवगमात् अव्याकृतं व्योमशब्देन लक्ष्यते इत्यर्थः) तद्धि (तस्य परमत्वे कारणं हि-शब्देनाह - तद्धि इति। जगत्कारणत्वादिति हि-शब्दार्थः) परमं व्योम (इतश्च अव्याकृतं परममित्याह - एतस्मिन्निति) "एतस्मिन् खल्वक्षरे गार्गयाकाशः" (बृ.उप ३.८.११) (अक्षरे ब्रह्मणि हे गार्गि कालत्रयापरिच्छिन्नं जगदुपादानम् आकाशशब्दितम् अव्याकृतं साक्षाद् अध्यस्तमिति श्रुत्यर्थः।) इत्यक्षरसंनिकर्षात् (संन्निकर्षः साक्षात्संबन्धः। अज्ञानव्यतिरिक्त-पदार्थानाम् अज्ञाते ब्रह्मणि अध्यस्ततया अज्ञानद्वारकः एव ब्रह्मणा संनिकर्षः इति भावः)। (एवम् अव्याकृताख्ये परमे व्योम्नि कारणभूते या कार्यभूता बुदधिगुहा तस्यां निहितं ब्रह्म इति रीत्या गुहायाम् व्योमन् इति सप्तम्योः वैयधिकरण्यम् उक्तम्। इदानीम् तयोः सामानाधिकरण्यमाह - गुहायामिति। न बुद्धिः इति एवकारार्थः) गुहायां व्योमन् इति सामानाधिकरण्याद्[20] अव्याकृताकाशमेव गुहा, (अव्याकृतेऽपि गुहाशब्दप्रवृत्तिनिमित्तमाह - तत्रापि इति) तत्रापि निगूढाः सर्वे पदार्थाः त्रिषु कालेषु (सृष्टिस्थितिसंहारकालेषु इत्यर्थः), कारणत्वात् (ननु बुद्धेः स्वच्छत्वात् तत्र ब्रह्मणो निधानं संभवति, कथमव्याकृते तत्संभवति इत्याशङ्क्याह - सूक्ष्मतरत्वाच्च इति। अतिस्वच्छत्वात् इत्यर्थः। च-शब्दः शङ्कानिरासार्थः।) सूक्ष्मतरत्वाच्च। तस्मिन् अन्तर्निहितं तद्ब्रह्म। (वस्तुतस्तु परमे व्योम्नि या गुहा बुद्धिः तस्यां निहितमिति सप्तम्योर्वैयधिकरण्येन व्याख्यानमेव युक्तम्, बुद्ध्युपहित-जीवाभेदेन ब्रह्मणः आपरोक्ष्यलाभात् अहं ब्रह्मास्मि इत्यादिश्रुत्यन्तर-ऐकार्थ्यलाभात् प्रवेशवाक्येन वृत्तिस्थानीयेन अस्य गुहानिहितवाक्यस्य ऐकार्थ्यलाभाच्च। सामानाधिकरण्य-पक्षे तु अव्याकृतस्य विक्षेपशक्तिमद्-अज्ञानांशरूपस्य परोक्षत्वात् तत्र निहितस्य ब्रह्मणः आपरोक्ष्यादिकं न लभ्यते। अनेनैव अभिप्रायेण बुद्धेरेव गुहात्वं स्वीकृत्य तत्र निधानम् औपचारिकमिति वक्ष्यति इति मन्तव्यम्। (सच्चिदानन्द - तदेवं गुहायां बुद्धौ यदन्तर् अव्याकृताख्यं परमं व्योम तस्मिन् (अथवा परमे व्योम्नि अव्याकृताख्ये) ब्रह्म निहितं यो वेद तस्य वक्ष्यमाणं फलमिति वेदनवाक्यार्थः। वक्ष्यमाणस्वपक्षे हार्दे व्योम्नि या बुद्धिः गुहा तस्यां निहितं ब्रह्म इति योजना।)

> He who knows that Brahman described above, as lodged in the intellect (fulfils all desires.) The word guha being derived from the root "guh which has the sense of hiding" it means the intellect, for in the intellect are concealed the categories, viz., knowledge, knowable and knower or in it are hidden the two ends of human pursuits viz., pleasures and freedom. In the supreme space (that pervades the intellect) which is called the unmanifest. That indeed is the supreme space because space exists in close proximity to the truth, in accordance with the Vedic text, "By this indestructible, O Gargi, is the space pervaded". Or since the words guha and vyoma have appositional relationship in the expression guhayam vyoman, the unmanifest space itself is guha, for all things are hidden in that also, during the periods, since it is their cause and is more subtle. In that (Maya) is lodged Brahman.

One who recognises Brahman in the guha. Guha means cave. Why buddhi is called guha. Guha covers. Buddhi functions like guha. You thought nice place to shelter and you enter. You see tiger. Tiger also thought so little earlier. What it hides? It hides Brahman. Brahman is obtaining in buddhi. In buddhi knower, known bheda is hidden. Until it is distinctly known, it is hidden. Bhoga is hidden there. It is santavritti. So also vrittijnanam which is apavarga is

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[20] In vaiadhikaranya, guha which is buddhi is lodged in the supreme space, the unmanifest. In samanadhikaranya, guha itself is the supreme space, the unmanifest.

also there. Vyoman is nakaranta. Don't decline like Rama sabda. Seventh case is to be seen here. It is Vedic usage. That buddhi exists in this vyoman or maya which is adhyasta on Brahman. What is the connection between clay and pot. It is satyam and mithya. Similarly between unmanifest and Brahman. Which is really not a connection. Here both saptami are different locuses. One is adhara and the other, buddhi is adheya. Or one is pervader, the other, the buddhi is pervaded. So no samanadhikarana. It is not viseshana viseshya here. In the next interpretation, it is in apposition. Then guha itself is akasa. So adjective-substantive relation. Why it is guha? There alone all things exist. Sankaracarya now gives his own view of this.

हार्दाकाशमेव परमं व्योम इति द्वितीयं व्याख्यानम्

("परमे व्योमन्" इत्यत्र व्योमपदं पराभिप्रायोण व्याख्याय स्वाभिप्रायेण व्याचष्टे - हार्दमेव तु इति) हार्दमेव तु परमं व्योम इति (हृदयावच्छिन्ने भूताकाशे या गुहा तस्यां बुद्धौ साक्षितया निहितम् अभिव्यक्तं ब्रह्म इति व्याख्यानम् युक्तम्। द्रष्ट्रभेदेन ब्रह्मणः आपरोक्ष्यलाभात्। अन्यथा समष्टिरूपे अव्याकृते मायातत्वे अवस्थितं ब्रह्म इत्युक्ते ब्रह्मणः पारोक्ष्यं प्रसज्येत। पारोक्ष्येण च ज्ञानं न अपरोक्षसंसार-अध्यासनिवर्त्तकम्। तस्माद् अपरोक्षद्रष्टृचैतन्य-अभेदेन ब्रह्मणः स्वहृदये प्रत्यक्षतया विवक्षितत्वात् हृदयाकाशमेव विज्ञानशेषभूतं विवक्षितम् इत्यर्थः। (भूताकाशमेव व्योम इत्यत्र हेतुः - न्याय्यमिति। रूढ्यनुसारस्य न्याय्यत्वाद् इत्यर्थः। परं तु उक्तरीत्या बुद्धेरेव अत्र गुहात्वात् तदधिकरणत्वलाभाय हार्दम् इत्युक्तम्। हृदयमध्यस्थम् इत्यर्थः। परमत्वविशेषणमपि तस्य संभवति इति सूचनार्थस्तु-शब्दः। अव्याकृतवारणाय अवधारणम्।) न्याय्यम्। (ननु भूताकाशस्य कार्यत्वात् कथं परमत्वं संभवति। तत्राह - विज्ञानेति। सगुणब्रह्म-उपासनस्थानतया हार्दस्य व्योम्नः गायत्रीविद्यादौ विवक्षितत्वात् कार्यस्यापि तस्य उत्कर्षरूपं परमत्वं संभवति इत्यर्थः। न हि कारणत्वप्रयुक्तः एव उत्कर्षः इति नियमोऽस्ति, भूतकार्यस्यापि सूर्यमण्डलादेः स्वकारणापेक्षया उत्कर्षस्य मूर्तामूर्तब्राह्मणादौ प्रसिद्धत्वात् इति भावः।) विज्ञानाङ्गत्वेन[२१] व्योम्नः विवक्षितत्वात्। (हार्दव्योम्नः विज्ञानाङ्गत्वेन परमत्वमेव साधयति - यो वै स इति) "यो वै स बहिर्धा पुरुषाद् आकाशो" छा 3.12.7, "यो वै सोऽन्तः पुरुष आकाशो" छा 3.12.8, "योऽयमन्तर्हृदय आकाशः" छा 3.12.9 इति श्रुत्यन्तरात्[२२] (पुरुषात् शरीरात् यो बहिर्धा बहिराकाशः यो वा अन्तः पुरुषे शरीरे आकाशः स इत्युपक्रम्य

[21] न्याय्यमिति तत्र हेतुः - अत्र हि यो वेद इति ब्रह्मविज्ञानं प्रकृत्य तदुपायत्वेन गुहायां परमे व्योमन् इति उच्यते। तेन अवगम्यते बुद्दिगुहात्र हार्दे व्योम्नि स्थिता एव अभिप्रेता इति। हृदि ह्येष आत्मा (प्रश्न ३.६) स वा एष आत्मा हृदि.. (छा ८.३.३) इत्यादिश्रुतयः अपि आत्मानं हृदयावच्छिन्नाकाशे दर्शयन्ति। तैः एकवाक्यतापि भवति इति। (सच्चिदानन्द)। ध्यानमपि सदृशं ज्ञानाय उपयुज्यते एवेति ज्ञानप्रकरणेऽपि ध्यानाङ्गत्व-उक्तिः न विरुध्यते इति अवधेयम्। (घोविन्दानन्द)

[22] तत्र हि गायत्र्याख्यब्रह्मण उपासनं प्रकृत्य बाह्याकाशः, पुरुषान्तराकाशः हृदयाकाशः इति च आकाशं त्रेधा विभज्य हृदयाकाशे एव चेतःसमाधानं क्रत्तव्यमिति "तदेतत्पूर्णम् अप्रवर्त्ति" इत सुतत्वात् तस्य परमत्वम् अवगतम्। (सच्चिदानन्द)। छा. ३.१२ ७-९ अनुवाद - That indeed which is Brahman is surely this which is the space outside a person That space indeed which is outside the person is surely this which is the space within a person. That indeed which is the space within a person is surely the space that is within the heart. That which is this space within the heart is all pervading and without movement.

योऽयमन्तर्हृदय आकाशः इति श्रुत्यन्तराद् गायत्रीविद्याप्रकरणस्थाद् गायत्रीपदलक्षितब्रह्मोपासनस्थानतया हार्दाकाशस्य ब्रह्मविज्ञानाङ्गत्वबोधकात् हार्दस्य व्योम्नः परमत्वं प्रसिद्धम् निष्ठितमित्यर्थः) प्रसिद्धं हार्दस्य व्योम्नः परमत्वम्। तस्मिन् हार्दे व्योम्नि या बुद्धिः गुहा, तस्यां (there alone abrahma notions such as I am karta etc are there. Therefore तस्मिन्नेव ब्रह्मणो वेद्यत्वम् उपदिशति।) निहितं ब्रह्म, तत्वृत्या {संस्कृतबुद्धिवृत्युपलभ्यत्वमेव बुद्धौ निहितत्वम्। न तु तत्र निक्षिप्तत्वम्। तत्रोपलभ्यत्वं च तद्विविक्तसाक्षित्वेन निष्ठेयत्वम् प्रतिबोधविदितं मतम् इतिवत्, न उपलब्ध्या विषयीक्रियमाणत्वम्} (बुद्धिवृत्या "तत्वमसि" इति श्रुतिजनितया बुद्ध्यादिभ्यः सकाशाद् विविक्ततया गृह्यते इत्यर्थः। यद्वा बुद्धिवृत्या बुद्धिसंसर्गेण विविक्ततया स्फुटतया द्रष्टृत्व-श्रोतृत्व-मन्तृत्वादिरूपेण ब्रह्म उपलभ्यते इत्यर्थः। तथा च गुहानिहितवाक्यं प्रति वृत्तिस्थानीयस्य प्रवेशवाक्यस्य अर्थवर्णन-अवसरे वक्ष्यति - "गुहायां बुद्धौ द्रष्टृ श्रोतृ मन्तृ विज्ञातृ इत्येवं विशेषवद् उपलभ्यते" इति।) विविक्ततया उपलभ्यते इति। (ननु निहितशब्दः स्थितिं ब्रूते, ततश्च कथम् अन्यथा निधानं व्याख्यायते? {यथाश्रुतमेव हृदये निहितमिति किं न स्यात्, आ.गिरि - कथं विविक्ततया स्फुटतया उपलम्भाभिप्रायेण व्याख्यायते तत्राह } - न ह्यन्यथा इति। अत्र संबन्धपदम् आधेयत्वपरम्। तथा च अन्यथा उपलम्भव्यतिरेक्ण देशविशेषाद्याधेयत्वरूपं निधानं ब्रह्मणो न ह्यस्ति इत्यर्थः।) न हि अन्यथा (आ.गिरि - उपलम्भ-व्यतिरेकेण) विशिष्ट-देशकाल-संबन्धः अस्ति ब्रह्मणः सर्वगतत्वाद् (न च आकाशस्य सर्वगतत्वेऽपि स्वकारणमायादौ स्थितिरस्ति इति वाच्यम्। कार्यस्याकाशस्य लोकप्रसिद्ध्या सर्वगतत्वेऽपि वस्तुतः सर्वगतत्वाभावाद् इति भावः।) {सर्वगतस्य च तस्य हृदयमात्रपरिच्छिन्नत्व-अनुपपत्तेः} निर्विशेषत्वाच्च {देशविशेष-आधेयत्वं विशेषत्वम्} (किं च यत्र आधेयत्वं तत्र सविशेषत्वम् इति व्याप्तिः दृश्यते, ब्रह्मणि च व्यापकसविशेषत्वनिवृत्या व्याप्य-आधेयत्वनिवृत्तिः इत्याशयेन आह - निर्विशेषत्वाच्च इति। यद्वा विशेषपदमाधारपरम्, ततश्च आधाररहित्यश्रवणाच्च न तस्य आधेयत्वम् इत्यर्थः)।

Here the space that which obtains in the heart or buddhi, i.e., bhutakasa is advised as a place for upasana (In gayatri upasana of Ch Up it is said, to turn the mind inward). Upasana here is meditation. This space is suggested as anga of that upasana in Chandogya. Any advice given is anga. The outside space and inside space (with reference to body, it is outside and inside) are there. Heart is right side of the heart (lungs or respiratory heart) and the pumping heart in the left side. Within that is the space. It is parama because it is place of upasana of saguna Brahman. If you turn your attention there, mind becomes quiet. You can see for your self. it does not take a minute. In this space is your buddhi. Anatomy requires buddhi, brain. Space means brain. That occupies space. In that brain space is buddhi. Karyakasa we are talking about. It pervades everything that is there. It pervades the brain cells also. First akasa pervades. Then vritti. It is within the body. In this buddhi Brahman obtains. It is all for guha.

In the buddhi which obtains in the space of the heart (it is place for aham buddhi, where you place your hands to say I did, were ahankara arises, there indeed is Brahman) Brahman is already there. There the nama rupa called ahankara arises. Seat of ahankara is heart for Ramana.

Why Brahman is called nihitam in buddhi? There is no support-supported relation here. Buddhivrtya Brahman is known there clearly. Always it obtains, but with mixture of dharmas of anatma. But in the vritti born of pramana of Vedanta. Distinguished form name and form.. Aham Brahmasmi iti vrttya. If knowledge is there, then I am karta bhokta etc in this form it is obtained in the buddhi. If no knowledge, it is not recognised.

The three contentions: First two are in the tradition. He respects. The third is his own.

Guha means intellect. (knower etc are within this buddhi, so also sukha etc and moksha etc. It is popular also in sastra. In buddhi saksitaya it is known). Buddhi which is an effect of avyakta which is parama vyoma. So viayadhikaranya.

as unmanifest, karanam, avyakrita. It pervades the karya. It is there in the buddhi. In that Brahman is known as its adhishthana. Here samanadhikaranya. Guha and vyoma both are avyakrita. Avyakrita is parama because it is the cause of all. Here also you can see buddhi indirectly. It being karya and avyakrtia being karana. This stand has limitation of parokshatvam

as the space in the heart. here popular meaning of vyoma is bhuta-akasa, it is space in heart. Still it is parama as limb of meditation where mediation is done.

Swamiji's view: Prana is inner to body. So it is guha where body is available, Mind is inner to prana. So mind is guha where prana is available. So ahankara is inner to mind. So it is guha for mind. Bhokta is inner to karta. It is guha for karta. It is anandamaya. Its adhishthanam is avyakta. Avyaktasya adhishthanam is param Brahman. So anandamaya is parama vyoma. All karma is meant for it only. Anandmaya is final guha. He is atisvaccha. At that time only pure self is there. There also vritti is there which is atisvaccha. Priyamodadi vrittis there. Anandamaya alone has svacchata. Where one is happy, purity is there. Vyomavat nirmalatvam is there. देहादभ्यन्तरः प्रणः प्राणादभ्यन्तरं मनः। ततः कर्ता ततो भोक्ता गुहा सेयं परम्परा।। Pure mind also pointed out thereby. Guha vicara also follows.

How can all pervasive and nirvisesha Brahman be in the buddhi? It is not possible. So we cannot say it is placed in buddhi. It is mere availability for knowledge in the buddhi. If it is adheya, then it has the attribute of association with the place. It cannot be adhara also, because then it will not be adheya. These two enjoy the same degree of reality, whereas in adhishthana one is real and the other is mithya. So adheya is mithya. Brahman also will have limitlessness which will be talked later

Swami Paramarthananda

How it is known? It is not known like any object because it will become limited. It is not prameyam. So also pramata. Each negates the other. It is the basis of all the three. All the three are resolved in it. What is left out is Brahman. The question how to know that left out does not arise because again pramata etc difference is required. How to know it is. Left out Brahman happens to be you. So no doubt about its existence. We have experience of advaita

but not jnanam. In sushupti this advaita experience is there. If dvaita is there in sleep, then sleep will not be there. If sleep and samadhi are same or not? Different? How many advaitams are there. It has to be one. Is sleep, ignorance is there. In samadhi ignorance is not there. In samadhi, knowledge is there if you say, then knower also is there. Then how it is advaita. Pramata is absent in both. So you cannot say difference. In samadhi caitanyam is there. In sleep caitanyam is there or not? What is the superiority of samadhi? In both there is no space. The only difference may be in one sitting and in another sleep. Our problem is therefore lack of knowledge, not lack of experience. To get the knowledge what is required is pramata. Samadhi and sleep are therefore useless for knowledge. In both pramata is absent. So knowledge here is that advaita I am. This has to be gained only in waking.

Who says I am Brahman? Brahman cannot say because it has no mouth. Pramata alone has to say. Then how can the knower say I am Brahman. Knower can only say I am knower. Brahman is basis of knower. So we say knower alone says. When he uses the word I, he understands the meaning of I properly. He does not take the pramata itself by the word I. This knower vyavahara is temporary attributes. Without them, when I drop them, I am Brahman. The knower I says I am Brahman but identified with I minus vyavahara, not vyavaharika I. That I is my original nature. Now I have temporarily taken the vesham of vyavahara. So I am pramata I temporarily. Like the actor playing the role of a king. After the play is over and when he talks to his friend with the same dress, he uses I which refers to the original personality. Similarly in the dress of vyavaharika or knower status, when I use I, I claim my original nature of Brahman which is free of any differences like knower etc. It is gained by the pramata in waking state only The vacyartha is pramata I and lakshyartha is adhishthana I. This knowledge gives moksha. Not anubhava. If so sleep or pralaya etc. should give moksha. Sankara will lists murccha (swoon or coma), samadhi or sleep together.

So the upanishad says yah, one who knows this Brahman. Where? As residing in the mind or buddhi, [is liberated (this will be said in the next sentence)] Guha means cave. Mind is guha. Because, just like cave is dark, mind also dark with ignorance. Because of darkness, whatever is present in the cave is not recognised, though it is there. So also, Brahman is in the mind as awareness and always available. Still it is not recognised. All the time we are aware of our thoughts and we know pot knowledge, cot knowledge etc. But we never recognise consciousness because of which presence and absence of thoughts are known. When I say blank mind, there also caitanyam is there. So one should recognise that Brahman as the very awareness reckoned in the mind. pratibodhaviditam matam.

Why the sruti uses mind. Brahman is limitless. Why not anywhere. It can be. But it has to be in the form of very sat or existence. If you wish to appreciate as cit, you have to come to mind. In your body, I cannot experience awareness nor in your mind. I can recognise as cit only in my mind. It can only be inferred. Does it mean, cit is there only in my mind. Cit is there manifest in my mind. It is everywhere in unmanifest form. In sat you don't have that problem. Everywhere where name and form is, it is. Prajnanam Brahma. When I say

Brahman has to be recognised as cit in the mind, you are not going to see cit in mind. You have to recognise it as yourself. As I it has to be identified.

In the mind, in the supreme space of the mind, why do we say supreme? Because it is the place where caitanyam is available, so it is said supreme. Place itself is not supreme. It is due to the association of Cit. Divye brahmapure hyesha vyomanyatma pratishthitah. (Mundaka). It is the city of Brahman. Brahmapuri. Like a land where invoke deity, that land becomes sacred. Deity being sacred, land also becomes so. Like Varanasi. With flower thread. Gunavad vastu samsargat yati svalpopi gauravam. pushpamalanushangena sutram sirasi dharyate. Nobody buys a bundle of thread and wear on the head. Mind also is not sacred. Caitanyam is paramam. So mind is paramam. So one should know that Brahman in the supreme space of the mind as I, (I, rid of all dress, naked I) the awareness. Aham Brahma Asmi. This is Brahmanah vedanam. (There is a small difficulty here. That I am confined to mind only. Later we will see, I am not only cit in my mind, I am the Brahman that is sat in the whole creation. The isness in everything is myself)

ब्रह्मविद्याफलम्

फलवाक्यस्थपदानां संबन्धः

(सच्चिदानन्द - इत्थं ब्रह्मस्वरूपविशेषं तद्वेदनप्रकारं च विशदय्य यथोक्तलक्षणं ब्रह्म प्रोक्तप्रकारेण विदितवतः फलं परप्राप्तिमपि विशदयन् प्रश्नम् उत्थाय उत्तरयति - स एवमिति। स सर्वान् कामान् विपश्चिता ब्रह्मणा सह अश्नुते इति योजना।) (एवं गुहानिहितवाक्यं व्याख्याय अनन्तरवाक्यम् आकाङ्क्षापूर्वं व्याचष्टे - स एवमित्यादिना। यो ब्रह्म गुहायां प्रत्यक्तया स्थितं 'अहं ब्रह्म' इति वेद, विजानाति स एवं विजानन् किं लभते इत्याकाङक्षायामाह इत्यर्थः) सः (प्रकृतः एवंवित् परामृश्यते) एवं ब्रह्म विजानन् किमित्याह - अश्नुते (अश्नुते इति व्याप्तिकर्मणः धातोः उत्पन्नस्य ज्ञानेन व्याप्नोति, भूष्टे, अनुभवति इत्यर्थः) भूष्टे (अनुभवति) सर्वान् (सर्वशब्दस्य असंकुचितं साकल्यम् अर्थतया दर्शयति - निरवशिष्टान् इति) {यावन्तः यत्रकुत्रचित् यदाकदाचित्संभाव्यमानाः भोगाः गृह्यन्ते} निरवशिष्टान् (कामशब्दस्य इच्छापरत्वं व्यावर्त्तयति - काम्यान् इति) कामान्[२३] काम्यान् (तानेव विशिष्य दर्शयति - भोगानित्यर्थः इति। भुज्यते इति व्युत्पत्त्या भोगपदम् आनन्दपरमिति भावः) भोगान् इत्यर्थः।

अत्र सहशब्दः न सार्धपर्यायः

(सह-शब्दम् अवतारयति - किमिति। यथा अस्मदादिः पुत्रस्वर्गादीन् पर्यायेण क्रमेण भुष्टे तथैव विद्वानपि किं कामान् भुष्टे इति योजना) किम् अस्मदादिवत् पुत्रस्वर्गादीन् पर्यायेण। न इत्याह - सह युगपत् {सह इति

[23] अविद्यावस्थायां ये सुखविशेषाः हिरण्यगर्भादि-उपाधिषु भोग्यत्वेन अभिमताः तेषां सर्वेषां ब्रह्मानन्द-अव्यतिरेकाद् ब्रह्मीभूतः विद्वान् सर्वान् एव आनन्दान् अश्नुते इत्युपचारेण बहुवचनम् इत्यर्थः (आ.गिरि)

युगपदर्थकः निपातः} एकक्षणोपारूढान् (that get flashed or focussed at a single moment) (एकक्षणेति एकक्षण-अवच्छिन्नान् इत्यर्थः) (ननु सुखव्यञ्जकानां सत्ववृत्तिविशेषाणां क्रमिकत्वात् कथम् एकदा एव आनन्दानाम् अनुभवः विदुषः सिद्ध्यति। तत्राह - एकया इति। वृत्तिकृत-आनन्दानुभवो नात्र विवक्षितः इति भावः) एकया उपलब्ध्या सवितृप्रकाशवत् नित्यया। ब्रह्मस्वरूप-अव्यतिरिक्तया याम् (सत्यं ज्ञानं इत्यत्र ज्ञानमिति पदेन लक्षणीयतया याम् उपलब्धिम् अवोचाम तया ब्रह्मस्वरूप-अव्यतिरिक्तया कामान् अश्नुते इति योजना।) अवोचाम ज्ञानमिति। (यत्सर्वकामानाम् अनुभवे यौगपद्यम् उक्तं तदेव ब्रह्मणा सह इत्यत्र सहशब्देन उच्यते न तु साहित्यम् इत्यर्थः।) एतत् तदुच्यते - ब्रह्मणा सह (गोविन्दानन्द - देहलीदीपकन्यायेन सह इत्यस्य उभयत्र अन्वयमभिप्रेत्य आह - ब्रह्मणा सह इति) इति।

Thus knowing in this manner, that satyam... Brahman is in the intellect. Satyam... it becomes mahavakya, when analysed. Jnanam is available only in the buddhi. Yo veda.. this vakya makes it more pucca. By lakshana, we understand that Brahman is I. Who knows that Brahman as the very self, for him what is accomplished? That is said. He enjoys. What? Sarvan+ he enjoys all desires. Meaning all objects of desires. Desires also is kama. Objects are also kamas. All forms of enjoyment he has. That is interesting.

There is a question here. Does he enjoy like us one by one all objects. In food also, you enjoy one by one. You can enjoy all items together. World also is different. Objects are different. Tastes are different. Sadhus they used to do. No second vessel is there. You collect all together in one vessel. Even then, when they touch the tongue, they reveal tastes only one by one. Taste buds have location. There are buds meant for sweet only. There are some other for bitter. There are other foods also like sound etc. How are you going to enjoy all together. No way. Here Bhashyakara takes putra etc. Good sons etc. Heaven etc. Putra here. Heaven later. How can he enjoy together all of them? You have to die in order to go to heaven. You can enjoy one by one only. This is a leading question. A question which is puvapaksha and the other is to lead to next line.

Here, he enjoys simultaneously. All the objects of enjoyments he enjoys together. Kamas - bhogans, means enjoyments means sukham means a drop of sukham But here svarupa. There through vritti. By santavritti etc he enjoys sukham. That has degrees also. Priya, moda etc. Here not vrittya. It is not anubhava. By vritti, he knows. By that Vedanam, knowledge being as the vastu is which is fullness, he enjoys all. How not that all objects rush to him. By brahmana. That we wills see later. In that recognition of I am Brahman, he enjoys.

How he does? By one caitanyam In the form of caitanyam. The knowledge and caitanyam being identical. So one caitanya which is not separate from Brahman. It can also mean knowledge. Knowledge and vastu are same. What caitanya? It is nitya. It is not born, The other vritti is born. So anityam. Sukhasvarupa is nityam. Born sukham depends on vritti which depends on punyam Karanas are also necessary. It is also svarupa only. That is window for recognising atma. There alone purnatvam is understood. It is nitya like the light

of the sun. Light is sun. So too here, caitanya is not separate from atman. He becomes atma by this knowledge. About that upalabdhi we said before as, that is jnanam. By that svarupa he enjoys, becomes all objects, because all objects happen to be Brahman and therefore not separate. It is gong to be told how everything is Brahman.

इत्थंभूते तृतीयेति किम्

(ननु अत्र तृतीयया साहित्यमेव सहशब्दार्थतया भातीत्याशङ्क्याह - ब्रह्मभूतः इति। इत्थंभावे तृतीया इयं, न साहित्यप्रतियोगिवाचिनी इति भावः।) ब्रह्मभूतः विद्वान् ब्रह्मस्वरूपेणैव सर्वान् कामान् सह अश्नुते। (पूर्वोक्तव्यतिरेकदृष्टान्तविवरणपूर्वकम् उक्तमर्थं प्रपञ्चयति - न तथा इत्यादिना।) न तथा यथा उपाधिकृतेन स्वरूपेण (अत्र उपाधिकृतेन इत्याद्याः अपि तृतीयाः इत्थंभावे द्रष्टव्याः। तथा च परमात्मनो जलसूर्यवत् प्रतिबिम्बभूतं घटाताशवद् अवच्छिन्नं वा उपाधिकृतं सांसारिकं संसारधर्मकं यत्स्वरूपं तदात्मा लोकः यथा धर्मादिसाधनापेक्षान् कमान् पर्यायेण अश्नुते इत्यर्थः।) आत्मनः जलसूर्यकादिवत्प्रतिबिम्बभूतेन सांसारिकेण धर्मादि-निमित्तापेक्षान् चक्षुरादिकरणापेक्षान् च सर्वान् कामान् पर्यायेण अश्नुते लोकः। (विदुषः कामाशनप्रकारं पृच्छति - कथं तर्हि इति) कथं तर्हि? (पूर्वोक्तेन एव प्रकारेण इत्याह - यथोक्तेन इति) यथोक्तेन प्रकारेण सर्वज्ञेन (सर्वसाक्षिणा इत्यर्थः) सर्वगतेन (सर्वप्राणिसुख-अनुगतेन विदुषः आत्मभूतेन इत्यर्थः। सर्वगतत्वादिकं श्रुतिषु प्रसिद्धमिति हि-शब्दार्थः) ह्यात्मना (सर्वज्ञादिरूपस्य विद्वदात्मनः सेश्वरसांख्यमते इव ताटस्थ्यं वारयति - नित्यब्रह्मस्वरूपेण इति) नित्यब्रह्मस्वरूपेण धर्मादिनिमित्त-अनपेक्षान् (स्वकीयधर्मादि-अनपेक्षान् इत्यर्थः। यथाश्रुते प्रतिप्राणिवर्तिनां कामानां तत्तद्धर्माद्यपेक्षत्वाद् असांगत्यापत्तेः। एवमग्रेऽपि) चक्षुरादिकरणानपेक्षान् च सर्वान् कामान् सह अश्नुते इत्यर्थः। विपश्चिता (lit. wise person) मेधाविना सर्वज्ञेन। (ब्रह्मणः प्रसिद्धं सर्वसाक्षित्वमेव विपश्चित्वम्। नान्यद् इत्यर्थः। इदं च विशेषणं विदुषो ब्रह्मानन्दानुभवकाले समुद्राम्भसि विप्रुषामिव ब्रह्मानन्देऽन्तर्भूतानां सर्वप्राणिगतानाम् आनन्दानां सर्वसाक्षिचैतन्यरूपेण एव अशनमत्र विवक्षितं न प्रकारान्तरेण इत्येतदर्थस्य गमकमित्याशयेन आह - तेन इति) तद्धि वैपश्चित्यम्, यत्सर्वज्ञत्वम्। तेन सर्वज्ञस्वरूपेण ब्रह्मणा अश्नुते[24]। इति-शब्दः मन्त्रपरिसमाप्त्यर्थः। (ननु यः सत्यज्ञानानन्तलक्षणं ब्रह्म प्रत्यक्त्वेन वेद सः अर्चिरादिवर्त्मना ब्रह्मलोकं गत्वा तत्रस्थेन सर्वज्ञेन ब्रह्मणा सह दिव्यान् कामान् अश्नुते इति ऋज्वर्थ एवात्र किमिति न विवक्षितः इति चेत्, न। 'ब्रह्मणा सह' इत्यन्वयस्य 'सोश्नुते सर्वान् कामान् सह' इत्यत्र अध्ययनसंप्रदाय-प्राप्तवाक्यविच्छेद-अननुगुणत्वात्, परब्रह्मविदः गत्युत्क्रान्ति-अभावस्य चतुर्थाध्याये साधितत्वात्, 'अशरीरं वाव सन्तम्' इत्यादिश्रुत्या मुक्तस्य शरीरसंबन्ध-प्रतिषेधात्, 'तत् केन कं पश्येत्' इत्यादिश्रुत्या

[24] यद्यपि ब्रह्मणि कालो नास्ति, अद्वितीयत्वात्, नापि विविधकामानाम् उपलब्धृत्वम्, अविकारित्वात्, तस्मात् एकक्षणारूढान् सर्वान् कामान् सह अश्नुते इत्युक्तिः नाञ्जसि इव, तथापि अविदुषां यथा विविधकामानां पर्यायेण भोगः, तथा न अस्य इति यथाप्राप्तनिषेधमात्र-अभिप्रायत्वाद् न दोषः। (सच्चिदानन्द)

तस्य विशेषविज्ञान-प्रितषेधाच्च, 'ब्रह्म वेद ब्रह्मैव भवति' इति श्रुत्या सावधारणया ब्रह्मस्वरूपव्यतिरिक्तस्य प्राप्यत्व-प्रतिषेधाच्च, तस्मादत्र ऋज्वर्था अविवक्षा इत्यन्यत्र विस्तरः।)

Why not we take the meaning he enjoys with Brahman. You require a companion for any enjoyment. Unless you have somebody to talk with in eating or walking, you don't enjoy. You can eat without knowing much you have eaten. So third case why not we take like that. Why itthambhuta etc. All these we can say if the words permit. What is said before and what will be said later should go along with it. Your interpretation does not go well. All brahmalokas are himself. Whatever Brahmaji enjoys is me and he himself is me.

He enjoys all objects together along with Brahman? No. As Brahman. There is nothing other than Brahman. Not severally. That he points out na yatha iti. All objects he experiences one by one. Because they are dependent on karanas like senses and mind. Again it depends on punya. For this reason also, it is not together. Here also in the form of cidabhasa, he enjoys. So itthambhuta third case. It is like the reflection of image in water etc. It is samsaradharma. That is it has starting and end.

How then he enjoys? As Brahman. Which is omniscient, meaning which illumines everything and thus knows everything in general. Atma being not bound by space, it pervades all. It is nitya brahmasvarupa. Before the knowledge also it is Brahman alone. So no becoming involved here. He enjoys objects which are not dependent on pumya. We work for comfortable situations to relax later. Later never comes. He gets an heart attack. Here it is not so. No dependency on senses also. Because it is not experience. it is being.

What kind of Brahman? Vipascita. Medha means knowledge. The real meaning is not vidvatta here. He knows only what he knows. Here it is sarvajnatva, only. Brahman is sarvajna and so he is also. This is the difference between lord and himself. It is due to upadhi.

Swami Paramarthananda

What is Brahman answered. How to know is answered. It has to be known in one's own mind as I, the pure awareness. (mantra did not say know as I etc. .We supply that. Why? If not, it will become an object which will contradict lakshanam. The third question is what is meant by gaining the highest/limitless. The next two sentences give this answer

That wise man who has recognised Brahman as I, he attains (asnute) all the desirable objects of the world. Kama means not desires, the popular meaning, but objects of desire, by karmavyutpatti. (kamyante iti). All sense objects. A music is kama. Shadrasa is kama. How many are there? All of them, he gains. It is nice to listen! He enjoys how? simultaneously. Not one after another as we do. Akramena, not kramena. You cannot take vacyartha here. It is not possible. Let us take two pleasures. Bhuloka sukham and svargaloka sukham. If you get one, you cannot get the other at the same time. Even in svarga you don't have cricket or coffee. You have a varieties of dishes on your plate. Can you enjoy all of them together. I

mix. Then individual taste you cannot enjoy. So we add a word here. That wise person attains all objects as if. What does it mean?

When a person acquires an object of pleasure, what happens in his mind. There is a sense of fulfilment or tripti. He wanted to build a house. He piles money. He works day and night. The house is ready now. What is his state of mind when he enters the house. Or when the muhurtam gets over in marriage of is daughter. A sense of purnatvam or ananda every object gives. Jnani what does he get? He gets that sense of fulfilment without getting the objects but with this knowledge. So it is as good as getting all objects of desires.

From a different angle, when one is expecting to get the object of desire, the bug of desire continues. That bug goes away on gaining an object. (But another bug enters. I want - this bug continues to exist in one form or another, even when you desire an object of desire. That is different.) Here acquiring an object is equal to removing the bug of desire. Griha prapti nama grhakamanivrtti. Sarvaprapti means sarvakama nivrtti. He acquires everything means he gets free from all desires.

How come he remove all the desires without acquiring objects of desires. Desire can be removed in two ways. One is to fulfil (an unintelligent method, because desires are many and if all of them are to be fulfilled, it is impossible) and the other is you don't desire one by one, but at once you do it. How? Instead of trying to fulfil them, question why they arise? Any desire why it arises? It is due to sense of incompleteness or finitude in oneself. Without things outside like a child or bank balance or recognition etc, I find I am not fulfilled. This sense is due to ignorance, because our svarupa is limitless. (In sruti's vision). The feeling of lack is a notion. It is a feeling. Like the feeling that one has disease. The removal of ignorance is the solution or acquire jnanam. Thus in this method all desires are fulfilled together.

How does he do? By being the purnam Brahman. Itthambhuta lakshana. As Brahman, by being Brahman which is free from desires as it is purna. Desire and purna cannot be together. He becomes free from all desires by being Brahman. It does not mean others are abrahman. By recognising that I am that full and complete Brahman. So why should I seek anything? What type of Brahman? Vipascita. The omniscient Brahman. Here vipascit means all knowing. By being that Brahman, he becomes free from all desires, means he enjoys purnatvam.

That does not mean he will keep smiling all the time. It is ever inside. In no situation he feels lack. Suppose a person has bought a house. Grhapravesa fixed. He goes to invite two people. He is sitting in front of them. They are talking of some other thing. They are not thinking of house at that time. But when this person invites, they are reminded of their condition. One dos not have a house. The sorrow deep inside now surfaces. The other person has a house. He also looks at himself. He feels happy how he got at very cheap price. Now he becomes conscious of that fullness with respect to house. For a jnani he does not get any such idea that I don't have a house, I don't have a wife etc. He is always purna. No bugs in his heart. This is called

paraprapti. He does not miss anything. Iti is connected to tadesha+ Thus it has been stated in the Rgmantra. That quotation gets over with this. This is called vritti grantha, a minor commentary of the first statement, which is very brief. Now we are going to have a elaborate commentary of that brief statement. All the three topic viz. lakshana, vedana and paraprapti, has to be elaborated.

ग्रन्थशेषसंबन्धः

कृत्स्नवल्क्यर्थः

(वृत्तानुवादपूर्नकम् उत्तरसंदर्भमवतारयति - सर्वे एव इत्यादिना। सर्वः एव वल्क्यर्थः "ब्रह्मविदाप्नोति परम्" इति ब्राह्मणवाक्येन सूत्रितः। स च सूत्रितः अर्थः संक्षेपतः मन्त्रेण व्याख्यातः। पुनस्तस्यैव विस्तरेणार्थनिर्णयः कर्तव्य इति उत्तरः तद्वृत्तिस्थानीयः (तस्य सूत्रस्य वृत्तिः विस्तरतः व्याख्या तत्स्थानीयः इत्यर्थः।) ग्रन्थ आरभ्यते - तस्माद्वा एतस्माद् इत्यादि।

ब्रह्मणः सत्यत्वम् आनन्त्यं च - (त्रिविध-आनन्त्योपपत्तिः)

(तत्र सृष्टिवाक्येन {आकाशादिकारणत्व-अभिधानेन} आनन्त्यं प्राधान्येन प्रपञ्च्यते इति तात्पर्यं दर्शयितुं पूर्वोक्तेषु अर्थविशेषम् अनुवदति - तत्र चेति) तत्र च "सत्यं ज्ञानमनन्तं ब्रह्म" इत्युक्तं मन्त्रादौ, तत्कथं सत्यमनन्तं च? इत्यत आह (आह इत्यनन्तरम् तस्माद्वै इत्यादिश्रुतिरिति शेषः) - (ननु अन्तशब्दस्य नाशे प्रसिद्धत्वाद् अनन्तत्वं नित्यत्वम्, तच्च आकाशादिकारणत्ववचनाद् ब्रह्मणो न सिध्यति[25]। तस्य अन्तवत्वेऽपि आकाशादेः वाय्वादिकारणत्ववद् आकाशादिकारणत्व-उपपत्तेः इत्याशङ्क्य आनन्त्यं विभजते - तत्र इति। तथा च त्रिविधे आनन्त्ये यद्वस्तुतः आनन्त्यं तदेव सृष्टिवाक्येन तात्पर्यतो निरूप्यते इति भावः।) तत्र त्रिविधम् हि आनन्त्यम् - देशतः कालतः वस्तुतश्च इति। (तत्र देशतः आनन्त्यस्य हि-शब्दसूचितां प्रसिद्धिम् आकाशे दर्शयति - तद्यथा इति) {त्रैविध्यम् आनन्त्यं दृष्टान्तेन उपन्यस्यति - तद्यथा इति} तद्यथा - देशतोऽनन्तः आकाशः। न हि (अवकाशात्मना सर्वत्र अवस्थानाद् इत्यर्थः) देशतः तस्य परिच्छेदः (अभावः परिच्छेदः) अस्ति। (ननु किं कालतो वस्तुतश्च आनन्त्यमपि आकाशे प्रसिद्धम्? नेत्याह - न तु इति) न तु कालतः आनन्त्यं वस्तुतश्च। (कालत आनन्त्याभावे हेतुं पृच्छति - कस्मादिति। यद्वा आकाशस्य नित्यत्वमभिप्रेत्य नैयायिकः शङ्कते - कस्मादिति)। कस्मात्? (आत्मनः आकाशः सम्भूतः इति श्रुतिमाश्रित्य परिहरति - कार्यत्वादिति। तथा च कार्याकाशस्य अनित्यत्वात् कालतः आनन्त्यं नास्ति। वाय्वादेः आकाशसमसत्ताकस्य वस्तुनः सत्वाद् वस्तुतः आनन्त्यमपि तस्य नास्ति इति भावः।) {वस्तुतः अपि आकाशस्य परिच्छेदः विद्यते। कालाद् आकाशबुद्धिः विनिवर्तते} कार्यत्वात्। (ननु नित्यत्वेन प्रसिद्धस्य चेद् आकाशस्य कालतः आनन्त्यं नास्ति, तर्हि ब्रह्मणोऽपि तन्नास्त्येव, नेत्याह - नैवम् इति)

[25] Because even as limited, anitya, Brahman can be cause of akasa like even being anitya, akasa is the cause of vayu etc.

नैवं ब्रह्मणः आकाशवत् कालतोऽन्तवत्वम्, अकार्यत्वात्। कार्यं हि वस्तु कालेन परिच्छिद्यते। (ननु अकार्यत्वम् असिद्धं ब्रह्मणः कारणत्वाद् आकाशादिवद् इति, नेत्याह - अकार्यं च इति। च-शब्दः शङ्कानिरासार्थः। १) आकाशादेः इव ब्रह्मणः सृष्टिप्रलययोः अश्रवणात्, २) मूलकारणस्यापि ब्रह्मणः कार्यत्वे कारण-अनवस्थाप्रसङ्गेन उक्तकारणत्व-अनुमानस्य अप्रयोजकत्वात्, ३) सर्वगतश्च नित्यः इत्यादौ नित्यत्वश्रवणात् ४) ब्रह्मण उत्पत्तौ सामग्र्यनिरूपणादेः च हेतोः अकार्यं ब्रह्म इत्यर्थः) अकार्यं च ब्रह्म। तस्मात् कालतोऽप्यनन्तम्।

A srishtiprakara is there. What is the connection. What is the tatparya in it? Sruti's tatparya is not in it. The meaning of the entire valli was briefly mentioned in the prose vakya. It was briefly explained by the sruti later in the next three sentences of mantra vakya. Again of the same has to be elaborately explained. So the next section. But still tatparya is not mentioned. It is for showing how Brahman is satyam and anatam. It is because Brahman is karanam. In this ananta pada is taken. Limitation is threefold. So with reference to them Brahman is freed. That is what is meant by three-fold anantyam. Space is has no spatial limitation. No place where there is no space. In terms of time, it has no limitlessness. Being a product. Wherever there is hetu, there is vyapti. So that which is a product is limited in time. Brahman is not karya. (Sankara does not say because it is karanam. Because a karana is also a karya like father). By place, it is already limitless because it is cause of even akasa. By time, it is shown now.

तथा (तथा वस्तुतश्च अनन्तं ब्रह्म इत्यर्थः) वस्तुतश्च। (ननु वस्तुतो ब्रह्मातिरिक्तस्य जगतः सत्त्वात् तस्य वस्तुतः आनन्त्यम् असिद्धम् इत्याक्षिपति - कथं पुनरिति।) कथं पुनः वस्तुतः आनन्त्यम्? (जगतो ब्रह्मापेक्षया वस्त्वन्तरत्वम् असिद्धम् कल्पितत्वात् इत्याशयेन आह - सर्वानन्यत्वात् इति) सर्वानन्यत्वात्। (ननु सर्वस्य जगतो ब्रह्मानन्यत्वेऽपि ब्रह्मणः तत्कृतः परिच्छेदः किं न स्यादित्याशङ्क्य आह - भिन्नं हि इति) भिन्नं हि वस्तु वस्त्वन्तरस्य अन्तो भवति। (भिन्नस्य अन्तवत्वं प्रसिद्धम् इत्युक्तम्, तदेव प्रपञ्चयति - वस्त्वन्तरबुद्धिर्हि इति। गोत्वसन्निकर्षदशायां गोत्वरूपस्य अश्वाद्यपेक्षया वस्त्वन्तरस्य बुद्धिः जायते, सा च गोसन्निहितायाम् अश्वादिव्यक्तौ अपि गौरयमपि इत्येवमाकारेण प्रसक्ता सती तत्र अश्वत्वं दृष्ट्वा निवर्त्तते, नायं गौरिति हि प्रसिद्धमेतद् इत्यर्थः) {धर्मविषयायामपि - तद्यथा खण्डगोःखण्डत्वलक्षणधर्मविषया बुद्धिः मुण्डाद्गोः निवर्तते इति खण्डगोः मुण्डः घौः अन्तः भवति, गोत्वस्य अनुवृत्तौ अपि तस्मिन्) वस्त्वन्तरबुद्धिर्हि प्रसक्ता वस्त्वन्तरान्निवर्त्तते। (ततः किम् तत्राह - यत इति) यतो यस्य बुद्धिनिवृत्तिः, स तस्य अन्तः। (उक्तसामान्यन्यायं स्वयमेव उदाहरणनिष्ठतया योजयति - तद्यथा इति) तद्यथा गोत्वबुद्धिः अश्वत्वान्निवर्त्तते इत्यश्वत्वान्तम् (गोत्वमश्वत्वान्तम् अश्वत्व-अवधिकम् अनुभूयते इति कृत्वा गोत्वमन्तवद्भवति इत्यर्थः) गोत्वम् इत्यन्तवदेव भवति। (उक्तस्य वस्तुपरिच्छेदस्य घटत्वादिसाधारण्येन प्रसिद्धिमाह - स च इति) स च अन्तः भिन्नेषु वस्तुषु दृष्टः। (एवं वस्त्वन्तरस्य अन्तवत्वं प्रसाध्य प्रकृतमाह - नैवमिति) नैवं ब्रह्मणो भेदः (भेदपदं भिन्नवस्तुपरम्)। अतो (परमार्थतो ब्रह्मभिन्नवस्त्वभावात् इत्यर्थः। सर्वस्यैव जगतो ब्रह्म-अनन्यत्वस्य पूर्वमभिहितत्वादिति भावः) वस्तुतोऽप्यानन्त्यम्।

(सर्व-अनन्यत्वे हेतुं पृच्छति - कथमिति) कथं पुनः सर्वानन्यत्वम् ब्रह्मणः इति, (आत्मन आकाशः संभूतः इति सृष्टिवाक्येन उत्तरमाह - उच्यते इति।) उच्यते - सर्ववस्तुकारणत्वात् {कार्यस्य कारण-अनन्यत्वम्, न तु कारणस्य कार्य-अनन्यत्वम्} । (ननु कालपरमाण्वादीनां नित्यत्वात् सर्ववस्तुकारणत्वम् असिद्धम् इत्याशङ्क्याह - सर्वेषां हि इति। कालादेरपि कार्यत्वं वियदधिकरणन्यायसिद्धम् इति सूचनार्थः हि-शब्दः। चिदविद्यासंबन्धः कालः, विष्णुपुराणोक्तरीत्या ब्रह्मण एव रूपभेदः कालः इति पक्षयोः कालस्य अनादित्वेन कार्यत्व-अभावेऽपि न क्षतिः। आद्यपक्षे कालस्य अविद्यावत्कल्पितत्वेन वस्त्वन्तराभावात्। द्वितीये कालस्य ब्रह्मस्वरूपत्वादेव वस्त्वन्तराभावादिति मन्तव्यम्।) सर्वेषां हि वस्तूनां कालाकाशादीनां कारणं ब्रह्म। (यावद्विकारं तु विभागो (separateness from other things.आकाशस्य वायुविलक्षणत्वादेव कार्यत्वम्) लोकवत् - ब्रह्म.सू २.३.७ - इति न्यायेन कालाकाशयोः पृथिव्यादिभ्यः विभक्तत्वात् कार्यत्वोपपत्तिः इति ब्रूमः)

> Similarly, too, from the stand point of substance. How again is the limitlessness established from the stand point of substance.. Since it is non-separate from all substances. A thing that is different acts as a limiting factor to another. For, when the buddhi gets occupied with something, it becomes free of something else. That because of which an idea gets negated, acts as a limit to that idea. To illustrate: The idea of cowness is replaced by the idea of horseness; hence horseness negates cowness and the idea of cowness becomes one having a limitation. That limitation is seen in the case of distinct substances. Brahman is not distinguished in this manner. Hence it is limitless even from the stand point of substance. How again is Brahman nonseparate from everything.? The answer is: Because it is the cause of everything. Brahman is verily the cause of all things - time, space etc.

There is limitlessness with respect to object also. How? The doubt arises because Brahman is vastu like akasa. So it must have vastuparicchedа. It is different from akasa etc. The answer is tadananyatvam+ (Br.Sutra). For this he points out what is vastuparicchedа. Two vastus are there. One is different form the other. Anta is the limiting factor. On the meadow there is cow and horse. There is first cognition of cow. The horse you see, cow cognition goes away. If it does not go, whatever you see will be only cow. This applies to dharma also. like mundatvam and khandatvam. (tika : That which stands near the cow, that is some other animals like horse etc. this is also cow iti if the cognition is possible, it goes away when seeing that object clearly as horse. Until then cow buddhi continues.)

Here in the cognition of pot, is there two buddhis. When pot cognition is there, clay cognition should go. Does it go away. No. So we understand there is ananyatvam. Two cognitions at the same place. In one cognition there is two object. No one alone. the other is mithya. Which is mithya. If pot gone, pot buddhi is gone. But clay buddhi continues. In kapala, it is there. Make it powder. Kapalabuddhi goes sway but clay buddhi continues. So clay is satyam. Until means it is with reference to buddhi. Not cow is there upto the point of horse. So we have a rule here. Where because of which perception, some other cognition goes away, that is the limit of this object that goes away.

Here buddhi is talked abut. Buddhi alone is the cause of division. Further, we don't see Brahman as an object.

Does it happen with reference to Brahman. If jagat negates Brahman, then it becomes limiting factor for Brahman. This kind of limit is seen only in the objects that are different. This is so because Brahman is the cause of everything.

(ब्रह्मवद् ब्रह्मकार्यस्यापि परमार्थत्वं मन्वानः शङ्कते - कार्यापेक्षया इति) (सच्चिदानन्द - अत्र कार्यस्य मिथ्याभूतस्य वस्तुसता ब्रह्मणा अनन्यत्वं विवक्षितम्, न तु ब्रह्मणः कार्येण इति सिद्धान्तं स्फोरयन् कार्यसतत्वमजानतः शङ्कामुद्भावयति - कार्यापेक्षया इति। कार्यतो हि कारणबुद्धिः अवश्यं विनिवर्तते। अतः कार्यत्वान्तं कारणत्वमिति शङ्कितुः आशयः।) कार्यापेक्षया वस्तुतोऽन्तवत्वमिति चेत्। (आरम्भणाधिकरणन्यायेन परिहरति - न इति) न। अनृतत्वात् कार्यवस्तुनः। न हि कारणव्यतिरेकेण कार्यं नाम वस्तुतः अस्ति, यतः (यतः पृथक्सत्वाद् हेतोः कारणबुद्धिः कार्यान्निर्वर्तेत, तत्पृथक्सत्वं कार्यस्य नास्ति इत्यर्थः। अत एव मृष्टः मृच्छरावम् इति विकारेषु कारणबुद्दिः अनुवर्तते। तथा जगत्यपि सन्घटः सन्पटः इत्यादिरूपेण सद्रूपब्रह्मबुद्धिः अनुवर्तते। न हि पृथक्सत्वयुक्तयोः घटपटयोर्मध्ये घटबुद्धिः पटे पटबुद्धिर्वा घटे अनुवर्तते इति भावः। कारणबुद्धिः निवर्त्तेत। (कार्यस्य कारणात् पृथक्सत्वाभावे श्रुतिमाह - वाचारम्भणमिति) "वाचारम्भणं विकारो नामधेयम्, मृत्तिकेत्येव सत्यम्" (छा. ६.१.४) एवं "सदेव सत्यम्" इति श्रुत्यन्तरात्। (वस्तुत आनन्त्य-निरूपणमुपसंहरति - तस्मादिति। देशतः इति पाठेऽपि देशपदं वस्तुपरम्।) तस्माद् आकाशादिकारणत्वाद् वस्तुतः तावद् अनन्तं ब्रह्म। (ब्रह्मणो देशतः आनन्त्यं कैमुतिकन्यायेन साधयति - आकाशो हि इत्यादिना। आकाशस्य देशतः आनन्त्यं प्रसिद्धमित्यमर्थः प्रागेव उक्तः इति सूचनार्थः हि-शब्दः।) आकाशो ह्यनन्तं इति प्रसिद्धं देशतः, तस्य चायं कारणम्। तस्मात् सिद्धं देशतः आत्मन आनन्त्यम्। (ननु सर्वगतमाकाशं प्रति ब्रह्मणः उपादानकारणत्वेऽपि कथं तस्य आकाशापेक्षया महत्त्वं सिध्यति स्वन्यून-परिमाणद्रव्यस्यापि उपादानत्वसंभवाद् इत्याशङ्कां निराकरोति - न हि इति। कार्यद्रव्ये स्वन्यून-परिमाणद्रव्यारभ्यत्वनियमस्य दीर्घविस्तृत-दुकूलाद्यारब्धरज्वादौ व्यभिचारात् सर्वगतस्य आकाशादेः असर्वगताद् उत्पद्यमानतायाः प्रयक्षादिसिद्धत्व-अभावात् च औचित्येन आकाशस्यततोऽप्यधिकपरिमाणदेव उत्पत्तिः सिध्यति इत्यर्थः। (सच्चिदानन्द - कथं आकाशकारणत्वं हेतुः देशतः आनन्त्ये ब्रह्मणः इत्यत्र उपपत्तिमाह - न हि इति) न हि असर्वगतात् सर्वगतं किंचिद् उत्पद्यमानं लोके दृश्यते। ज्यायान् आकाशात् इत्यादिश्रुत्या च ब्रह्मणो निरतिशयमहत्वं सिद्धम् इत्याशयेन फलितमाह - अत इति) अतो निरतिशयात्मनः आनन्त्यं देशतः। तथा अकार्यत्वात् कालतः। तद्भिन्न-वस्त्वन्तराभावाच्च वस्तुतः। अत एव (त्रिविधपरिच्छेदशून्यत्वादेव इत्यर्थः) निरतिशयसत्यत्वम् (त्रैकालिकबाधशून्यत्वलक्षणमित्यर्थः)।

Time and space both are objects of your awareness. Why did he not say ghatadinam. Ghata etc within time and space. Ghata etc are included in kala-akasa etc. Brahman being the cause of time and space also. Okay. But still how ananyatvam? Karya will limit Brahman. No. if you take two objects that is cause and effect, karya is mithya. This is Vedanta. What ever that

is created is mithya. Also not created like avidya is mithya. Again mithya and karanam iti there are two things. No karya is not there in reality. So it does not negate the karanabuddhi. (Here upadana karana we have to take). Like pot buddhi is negated by cloth buddhi or vice versa, karana buddhi is not negated by anything. Whether you understand the cause or not, still it is there. Suppose there is a pot made of cavlon (petrochemical substance from which fibres are made and woven and apply a material to make it strong like steel. You see this pot. But there is no karana buddhi. Is it so. No. That is the stage where you require teaching. Just because you don't know the karana, it does not mean it is not there. Karana is not known that is all. Why do you use two words if karya is karanam. Yes. Because karanam is not karya. So too Brahman.

If Brahman is limitless, what is accomplished my me? That is atma. If I am everything what do I get. There is no answer. So being the cause of akasa etc. (Newtonian physics considered time and space is absolute. Later it was found that it is collapsible. Sastra says much before.) From the standpoint of object Brahman is limitless thus. From non-limitless you don't see limitless coming. A lump of clay - from that you can make a few things. They don't become more than the clay. If it is big pot, but clay quantity is same. So if akasa is spatially limitless, then Brahman also limitless spatially. So too no timewise limitation because it is not karya. Since no vastu other than Brahman, no object imitation also.

Swami Paramarthananda

In this portion, the creation topic is introduced. Up to annarasamaya it goes. Through this many ideas are conveyed. What are the ideas?

The satyatvam of Brahman is revealed. It was said Brahman is satyam. That is unfolded here. In creation topic, Brahman is said to be cause and the world is effect. When we study the relationship between the cause and effect, we come to know that before the effect, cause is, During the existence of effect, cause is and after the resolution of the effect also, cause is there. Before pot, clay was, now also it is and later also it will be. Cause is in all three periods of time. Not effect. The cause can exist independent of effect like clay where effect exists dependent on cause. Two things here. all the time existing and independently existing is there for cause but opposite is with reference to effect. So cause is satyam and the other is mithya. Here Brahman is cause and everything else is effect. So Brahman is satyam and world is mithya. Not satyam and mithyam

Establishing the anantatvam of Brahman. How it is established? If you say Brahman is cause and world is effect and mithya, then unreal world cannot limit the real Brahman. So Brahman is limitless. If the world is also real, then it will limit Brahman. So when mithyatvam of world is established, then Brahman is anantam be cause the real entity is only one. If you have a cup of coffee and there are three people sitting here, naturally your quantity of it will be limited by the share of others. Suppose, there are ten people seen in the mirror, your own reflections. Are

you going to worry about the reduction in your share. You don't count them. So anantatvam also is established.

The third thing is revealing Brahman through adhyaropa-apavada method. There are four steps in this method. Like revealing the clay through the pot in the other person's hand. First I establish pot is an effect. Then I introduce clay as the cause of the pot. Both these are adhyaropa steps. The third step is to show there is no pot other than clay, if you fix your vision on the clay. So I negate the pot. The last step is to negate the causal hood for clay if there is no pot. So karanatvam is negated from clay. Clay is retained. So neither karyam nor karanam. Clay alone is. Pot is mere a name for a form. The last two steps are together called apavada. Your vision will change by this method from pot vision to clay vision., when you have gone through these four steps. Similarly, pot is to be replaced by the entire universe. In the place of clay, Brahman. By the above method, we replace world drishti by Brahma-drishti, which is neither cause nor effect. (In aparokshanubhuti Sankara says karye hi karanam pasyet, pascat karyam visarjayet, karanatvam tato nasyet. avasishtam bhaven munih) Go through four steps. Creation topic's significance is it is adhyaropa for the apavada later. It is for preparing for apavada. Both are meant for revealing Brahman. There are three things to note.

Is it kevalam Brahman? No it is mayasahitam Brahman that is karanam here in

creation topic. It is called Isvara.

The other is this Maya-sahita Brahman is both material cause and intelligence cause. Since there is only one Brahman before creation, it has to be both.

In this prakarana, which karana is relevant? See the example. It is material cause alone. Nimittakarana status is not relevant here. Like when you are talking about your father, Even though he is also son, it is not talked about.

आकाशादिसृष्टिः

(इत्थं सृष्टिवाक्यतात्पर्यार्थम् आनन्त्यं निरूप्य अक्षराणि व्याचष्टे - तस्मादित्यादिना।) (आ.गिरि - अन्त्यकार्यपर्यन्तं परमात्मनः सर्वत्र उपादानत्वात् आकाशभावापन्नात् परमात्मनः एव वायुः संभूतः अत एव {वायुः यदि परमात्मनः एव तदा शब्दो नानुवर्त्तते, यदि तु आकाशादेव न तदा आत्मनः सर्वकारणत्वमिति भावः} तद्गुणस्य उत्तरत्र अनुवृत्तिः, गुणशब्दप्रयोगोऽपि भेदकल्पनया तत्तन्त्रत्वाभिप्रायेण न वैशेषिकपक्षवत् तत्वभेदाभिप्रायेण तत्वतो भेदे प्रामाण्याभावाद् इति द्रष्टव्यम्।) तस्माद् {मायाशक्तिमतः} इति मूलवाक्यसूत्रितं ब्रह्म परामृश्यते। एतस्माद् इति मन्त्रवाक्येन अनन्तरं यथालक्षितम् परामृश्यते इति अनुषङ्गः। (उक्तं सर्वनामद्वयार्थम् अनुवदन्नेव वाक्यार्थमाह - यदित्यादिना।) यद्ब्रह्म आदौ ब्राह्मणवाक्येन सूत्रितम्, यच्च "सत्यं ज्ञानमनन्तं ब्रह्म" इत्यनन्तरमेव लक्षितम्, तस्मादेतस्माद् ब्रह्मणः {मायाशक्तिमतः} आत्मनः आत्मशब्दवाच्यात्। (ननु प्रतीचः एव आत्मशब्दवाच्यत्वात् कथं ब्रह्मणः आत्मशब्दवाच्यत्वम् इत्याशङ्क्य आह - आत्मा हि इति। तत् ब्रह्म सर्वस्य भोक्तृवर्गस्य आत्मा वास्तवस्वरूपम् इत्यर्थः।) आत्मा हि तत् सर्वस्य, (तत्र हि-शब्दसूचितं मानमाह -

तत्सत्यमिति।) "तत्सत्यं स आत्मा" (आत्मशब्दवाच्यमित्यर्थः।) इति श्रुत्यन्तरात्। अतो ब्रह्म आत्मा। तस्मादेतस्माद् ब्रह्मणः (fifth case significance see notes) आत्मस्वरूपात् आकाशस्संभूतः समुत्पन्नः। (आकाशस्य लक्षणं स्वरूपं च आह - आकाशो नाम इत्यादिना।) आकाशो नाम शब्दगुणः अवकाशकरो मूर्तद्रव्याणाम्। तस्माच्च (चकार आत्मसमुच्चयार्थः। तथा च आकाशतादात्म्यापन्नाद् आत्मनः सकाशादेव वायुः संभूतः इत्यर्थः। एवम् उत्तरत्रापि पूर्वपूर्वभूततादात्म्यापन्नाद् उत्तरोत्तरभूतस्य उत्पत्तिः अवगन्तव्या। "तदभिध्यानादेव तु" इत्यादौ तथा व्यवस्थापितत्वादिति मन्तव्यम्।) आकाशात् स्वेन स्पर्शगुणेन पूर्वेण च आकाशगुणेन (पा.भेद कारणगुणेन) शब्देन द्विगुणः वायुः संभूतः इत्यनुवर्त्तते। वायोः च स्वेन रूपगुणेन पूर्वाभ्यां च त्रिगुणः अग्निः (अग्निशब्दस्तेजःसामान्यपरः।) संभूतः। अग्नेः स्वेन रसगुणेन पूर्वैश्च त्रिभिः चतुर्गुणाः आपः संभूताः। अद्भ्यः स्वेन गन्धगुणेन पूर्वैश्चतुर्भिः पञ्चगुणा पृथिवी संभूता ।

tasmat etasmat - that , this both opposite used. One is indirect and the other is direct. That refers to something which is away. That is made into direct here. It is understood as atma, as the svarupa of atma. It is revealed through a word that indicates aparoksa. ध्रुवं अपायो अपादानम्. (1.4.24) (अपायः विश्लेषः तस्मिन् साध्ये ध्रुवम् अवधिभूतं कारकं अपादानम्) अपादाने पञ्चमी (2.3.38). We give one example. When there is a separation and in that separation what is permanent is apadana. From the tree fruit falls. Which is stable here, remains as it is. It is tree. So tree becomes apadana. In the falling action what is stable is apadanam. It is a name, samjna. Once it is called apadanam, there you use fifth case. It is not Panini decides. That is how the language is. So dhruvam, let it be in 5th case. Now world is born from what? From Brahman. So Brahman is dhruvam. It never undergoes any change. The only problem is जनिकर्त्तुः प्रकृतिः (१.४.३० - जायमानस्य हेतुः अपादानम्). Now जनिकर्त्तुः it is tatpurusha. jani is creation. Of that. janeh karta. That which is agent of something that is born. It is grammatical karta. Srngat sarah. Sara is an arrow. Arrow made of horn. Or sword made of iron, lohat khadga. jayate means it is born. What is the karta for jayate? Arrow is karta. For this janikriya, karta is the object that is born which is subject. Karta is indicated, abhihita. So karta will be prathama. This is janikarta. Tasya, जनिकर्त्तुः. that is karyasya. प्रकृति is prakarshena kriti yogyatvam. That out of which creation is possible. Pot is born. It's prakriti is clay. It is apadana. जनिकर्त्तुः प्रकृतिः अपादानम्। Here the upadana karana is prakriti. It is apadanam. It will be in pancami. Brahman is now apadanam and upadanam. So we understand Brahman is material cause. At the same time, it is dhruvam. So upadanakaranatve sati, still svarupam na tyajati. So it has vivarta upadanatvam. It remains the same and not undergoing any change, it is material cause.

Why not we say, Brahman was. Afterwards, it slowly changed and became this world. Why not? Like some of these boulders due to change become circular. It does not gather mass, but loses itself and gets a shape. Now Brahman has become limited. Parinama means like milk becoming curd. It changes by giving its svarupa up, Sweetness is there but it has become

thick. A visesha is not there means no parinama. At the same time, you know curd has not come out of water. The quality of cause will always be in the karya. Silk fibre is made into saree. You see silk quality in sari. It is not like that parinama here. Brahman's vikara that is this world, has no jnanasvarupam because Brahman has not undergone any change. So dream example is given.

All inert things you see in the dream You are a conscious person. Anything born out of you must also be conscious only. But it is not so. One is conscious and another is jada in dream. That means the consciousness has not undergone any change. So that inert is vivarta, it is adhyaropa. Consciousness has as though become a world. So there must a factor between Brahman and world. So it is maya. Sakti. We have to add that Sakti to Brahman. Saktimat Brahmanah this world has come. That is miraculous sakti is required. Karanatvam is because of this sakti alone. From that Brahman, no, which is this atma, space is born.

So in the mantra vakya, Brahman was pointed out in Brahmana vakya and that Brahman is defined in this mantra vakya which is referred to by this Brahman. There it is revealed as atma. From that Brahman, aparoksha atma, Samanadhikaranya is there. Because the svarupa of all is that sat, Brahman which is atma, iti sruti is there. The tatparya of srishti is not in itself. Because, by knowing Srishti one will gain limitless iti it is not said. It is a prakriya by which ananyatvam is intended to be pointed out. Pancakosa prakriya also is to enable recognition of what is the meaning of tvam which is equated to tat. The five levels of experiences here uniformly everybody commits mistake because of which it is kosa and by the vicara, the kosatvam goes away and upadhi isn't a problem. upadhi is taken as atma so it is kosa. The error has to go. So kosa viveka also for that only. Similarly avastha traya analysis is also meant for pratyagatma siddhi. It is neither waker nor dreamer or sleeper that it is all the three iti. Dream example is entirely different. They are meant to understand what is satyam and mithya that was revealed through a prakriya. Prakriya gives knowledge and it should be adequate. This five elemental model is enough. That which works is a model. This prakriya covers everything in the world. Like a medical system which has to be looked into from its own angle.

Space has sound by parisesha nyaya. Sound cannot be imputed to any other thing. Sound has to travel for which space is necessary. It is manifest there. From the standpoint of the tanmatra, it works alright. Each tanmatra accounts for one sense organ. Ear is born of akasa. It is capable of hearing the sound. So it is said to be sabdagunaka. Also the echo heard in the mountain caves etc is supposed to be inherent in space and it is therefore said to be the property of space. That which accommodates everything that has form like planets and stars. From that space is born vayu that has two gunas. Here there is no pancikaranam mentioned specially. From earth directly plants etc. Here only gross elements are mentioned because from that alone oshadhis can come. We have to infer tanmatra before. From Brahman is akasa. From akasa is vayu. How? This akasa is janikarta. Mayasahita Brahman is upadana karana for it. Effect is not separate from cause. So akasa also is Brahman only. From that

wind is born. Each succeeding one is grosser as they have more and more gunas. By touch we know vayu is. It is not available for other senses. i.e., rupa, rasa and gandha. So also from vayu, agni. It is first element having form. You light a lamp and invoke. Fire is therefore worshipped in rituals. So also waters and earth. Water has taste. It is standard taste from which you arrive at all other tastes. When you say this is water, (showing a cup of coffee), that means you know how waters taste. Vedas use plural for water. So in language also said as plural. Earth with reference to our experience. Earth molecules has odour.

Akasa - unmanifest sound; Vayu - bee zee; Agni - bhugu bhugu; Apah - glu glu; Prithivi kata kata. Vayu - touch free of hot and cold; Agni - hot touch; Apah - cold touch; Prithivi - hard touch. Agni - luminosity; Apah - white in colour; Prithivi - of various colours like black, green and so on. Apah - sweet taste; Prithivi - various tastes

The three vadas on creation

1.Nyaya school says that the universe comprising the earth and so on is newly created out of atoms, paramanus like the pot is created afresh from clay. They talk of jiva different from body who survives the body. To that extent this vada helps in that a person is released from the carvaka view.

2.Sankhyas declare that Pradhana consisting of three gunas transforms itself into the universe composed of mahat, ahankara etc like the milk changing to curd. The same purpose is served by this view also as above.

3.Vednata unfolds that Brahman appears in the form of universe by virtue of maya like the rope appearing as snake due to ignorance.

Summary

The creation of both subtle and gross elements presented together.

The order in the creation is from subtlest to gross.

Subtle becomes gross by addition of gunas like to cotton adding gunas. Available for more senses means more gross. Not available for senses is the subtlest.

Then one immediate cause and another ultimate cause.

Karyagunas seen in karana. What about Brahmaguna? The satta or existence is Brahman's guna. Others are mayagunas

अन्नमयात्मा - अन्नात् सर्वप्राणिनां सृष्टिः

पृथिव्याः (अन्नपञ्चम्याः प्रकृत्यर्थत्वात् पूर्वत्रापि पञ्चम्यः प्रकृत्यर्थाः एव इति मन्तव्यम्।) ओषधयः (ओषधयः संभूताः, अन्नं संभूतम्, पुरुषः संभूतः इति सर्वत्र क्रियापदं द्रष्टव्यम्।)। ओषधीभ्योऽन्नम् (ओषधेः च विभक्तौ अप्रथमायाम् ६.३.१३२ अन्त्यदीर्घः)। अन्नात् रेतोरूपेण परिणतात् {जग्धात् अन्नाद् रसः रसाद्रक्तम्, ततो मासं,

मांसाच्च मेदः (fat), तस्माच्च मेदसः अस्थीनि, तेभ्यः मज्जा (marrow) ततश्च रेतः - इत्येवं क्रमेणपर्णतात्, स्त्रीशोणितसंयुक्तात्} पुरुषः शिरःपाण्याद्याकृतिमान्। स वै एषः (स इति ब्रह्माभिन्नः प्रत्यगात्मा परामृश्यते य आत्मन आकाशः संभूतः इति निर्दिष्टः। तथा परामृष्टं स्मारयति वै इति। स एव अयम् अविद्यया इत्थम् अन्नरसमयत्वादि-परिच्छिन्नपञ्चकोशधर्मतां प्राप्तः इत्यर्थः) पुरुषोऽन्नरसमयः, अन्नरसविकारः (अन्नात् पुरुषः इति वाक्योक्तं पुरुषस्य अन्नविकारत्वं व्याख्यातुम् "स वा एषः" इति उत्तरवाक्यं प्रवृत्तम्, अतो न पौनरुक्त्यमिति मन्तव्यम्।), (रसशब्दितस्य रेतसः पुरुषाकृतिनियामकत्वम् आह - पुरुषाकृति इति। पितुः पुरुषाकृत्या भावितं संस्कृतं सत् पितुः अङ्गेभ्यः सकशात् संभूतम् इत्यर्थः) पुरुषाकृतिभावितं[26] हि "सर्वेभ्योऽङ्गेभ्यः तेजः (सर्वेषामङ्गानां सारभूतम् इत्यर्थः। तथा च श्रुतिः - यदेतत् रेतः तदेतत् सर्वेभ्योऽङ्गेभ्यः तेजः संभूतम् इति) संभूतं" (ऐ. २.१) रेतोबीजम्। तस्माद् (पुरुषाकृतिभावितात् रेतोरूपात् बीजात् इत्यर्थः) यो जायते सोऽपि तथा पुरुषाकृतिरेव स्यात्, सर्वजातिषु जायमानानां जनकाकृतिनियमदर्शनात्।

From earth all planets came. Lord in the form of earth. All order. Details are not given here. They can never be given because it is endless. All disciplines of knowledge has to be given. That is not the attempt here. Only reality is the topic here. So you cover quickly the creation. Sruti is also driving you to the point that all these are nonseparate from Brahman. That is basis for everything. In the process it has made everything you. Brahmatma is everything. So everything is you. Up to the svarupa of bhokta. In Gita 10th chapter, we see. Lord went on saying I am this, I am that. etc You get tired. It is endless. So Lord says yad yad vibhuti+ It cannot be said in the beginning. You are ready to appreciate this statement at this point. From plant is food. Food is from plant alone. If somebody eats other things like animals etc, then where from these animals get food? From plant alone. If carnivorous animals, they eat deer. Deer get from where. The plant. That is the provision Bhagavan has made. He has given stomach for that only. some fuel has to be fed for this tank of stomach to produce energy. For that he has provided food. So no manufacturing defect.

From that food is born this body. Purusha is body. It is modification of food. It is not food sheath. Mayat has two meanings. Pracurya and vikara. Regional language approach is the cause for mistaking it as food sheath. like jalamaya. Body, how it is done? It has to undergo a process. There isvara is there. Bhashyakara says that. From the food is born retas, seed. Purusha is one who has form having head, hand etc. Live sarira. So it is said purusha.

Indeed that Brahmatma alone is the purusha, the body that is the essence of food converted into blood etc. The food taken by the parents is this body. All the way it is food. Bhashyakara has his own way of looking at it. We need a genetic code for birth. We see only a human from human couple. Frog requires frog parents. There is a genetic code. It is mentioned by him in his own language. It is not one limb. This fellow is coded properly in the seed which is born

[26] DNA Deoxyribo Neuclic Acids contain complex molicules that have the instructions for genetic structure

of all limbs. You can trace the parents in this fellow's body. Retas is not born of one organ or gland. There is a source of production for the seed. There all the angas are there. It is coded in it. Bhavitam means samskritam, made ready, properly coded. So who ever is born from that, he is also of the same form, that is human being. The order is that the form of the parents are seen in the offspring. So the idea is body is annamaya. The connection is far fetched between food and body. If parents don't take food, the body will perish. So cannot produce.

Swami Paramarthananda

First the 5 elements' creation is mentioned. In this also, first subtle elements are created. Thereafter after grossification, gross elements come. Here both are mentioned together. Upanishads do not mention them differently. From that Brahman which was introduced as Brahmavid apnoti param. Later the Upanishad said the very same Brahman is said as one obtaining in the buddhi, the very self. Form that Brahman which is this atman. This statement itself is a mahavakya. When we use the word Brahman, it is mentioned by a pronoun which is distant. From there it creates. No. It is very aparoksha atma. Here the pronoun is this. This indicates aparokshatvam. Akasa was born. The order will be first subtlest, then subtler, then gross, grosser .. How do you know whether a thing is gross or subtle. The more the number of properties, the grosser the thing will be. गुणाधिक्यात् स्थूलाधिक्यम्।

Brahman being the nirguna, it must be the subtlest of all. How do you produce grosser effects? By adding gunas. One guna added, one karya. Another added, another effect and so on. Like cotton plus a particular shape is called thread. Thread you arrange in a particular way and shape, then it becomes a fabric. Fabric itself cut it and stitch in a particular fashion, you get shirt. Cotton plus guna number one is thread and so on. Cotton with three gunas become shirt. Nirgunam + Sabda = Akasa. (Sabda came from Mrs.Brahman, Maya. and Maya is sagunam). Similarly other elements. So immediate cause of wind is akasa. Ultimate cause of wind is Brahman. Better one is second. Earth is grossest because it is recognised by five senses. Waters by four senses and so on. Brahman by no senses. Every karyam will have the property of its material cause. Applying this logic we find the properties of earlier elements. Every element lends one one property to succeeding one. But Brahman gives what? Brahman gives satta and sphurti. Akasa is. Mother also contributes. Father also. Brahman's satta pervades all effects. So it is fundamental cause.

Earth plus further name and form is plants and trees. Oshadhis means herbs. Here all types of plants. Rice etc are all herbs. They also cure diseases. That is hunger also is disease. Osham dhayati iti. Osha is vaisvanara fire. From oshadhi is food. So only vegetarian food. From food is body. It is annamaya kosa. The immediate cause of this kosa is Food. The ultimate cause is Brahman. Brahman plus all types of guna is the gross body. That Brahman is consisting of anna rasa. Cause alone is now manifested as body. This is the final karya in this parampara.

The important point here is purusha does not mean atma, but body of the person. It is annarasamaya. A modification of essence of food. It is a body which is the modification of the

essence of the food. Why not annam itself. It will mean idly here, dosa there. Food converted into essence. Physical body absorbs only annarasam. Bone, blood etc are all essence of food.

पुरुषग्रहणस्य तात्पर्यम्

(पुरुषग्रहणस्य तात्पर्यं वक्तुम् आक्षेपमवतारयति - सर्वेषामपि इति। पश्वादीनामपि इत्यर्थः) सर्वेषामपि अन्नरसविकारत्वे ब्रह्मवंश्यत्वे (क्रमेण ब्रह्मविकारत्वं ब्रह्मवंश्यत्वम्) च अविशिष्टे कस्मात् पुरुष एव गृह्यते? (समाधत्ते - प्राधान्यादिति।) प्राधान्यात्। (यदि प्राधान्यं भक्षणादिविषये तदा पश्वादीनामेव प्राधान्यं स्याद् इत्याशयेन शङ्कते - किं पुनरिति) किं पुनः प्राधान्यम्? (कर्मज्ञानाधिकारित्वम् अत्र प्राधान्यम्, तच्च मनुष्यस्यैव न पश्वादीनामित्याह - कर्मेति। तदुक्तं सूत्रकारेण "मनुष्याधिकारत्वात्" इति।) कर्मज्ञानाधिकारः। (अधिकारमेव साधयति - पुरुष एव हीति) पुरुष एव हि (हि-शब्दसूचितान् हेतून् आह - शक्तत्वाद् इति। विधिनिषेधविवेकसामर्थ्य-उपेतत्वात् शास्त्रोक्तस्वर्गादिफलार्थित्वसंभवाद् इत्यर्थः। अपर्युदस्तत्वादिहेत्वन्तरसंग्रहार्थः चकारः) शक्तत्वात् अर्थित्वाच्च (पा.भ - अपर्युदस्तत्वाच्च meaning unprohibitedness (त्रैवर्णिकमभिप्रेत्याह - तस्माच्छूद्रो यज्ञेऽनवक्लृप्तः तै.सं ७.१.१.६ इति वचनात्, उपनयनादिसंस्कारवैधुर्याच्च) कर्मज्ञानयोरधिक्रियते। (पुरुषस्य यथोक्तसामर्थ्यादि-उपेतत्वे श्रुतिमाह - पुरुषे तु इति। ब्राह्मण्यादिजातिमति मनुष्यदेहे एव आविस्तराम् अतिशयेन प्रकटः आत्मा ज्ञानाद्यतिशयवान् इत्यर्थः) "पुरुषे तु एव आविस्तराम्[२७] आत्मा (एतदेव अनुभवेन साधयति - स हि इत्यादिना) स हि प्रज्ञानेन संपन्नतमः विज्ञातं वदति विज्ञातं {विहितत्वादिना अवगतम्} पश्यति वेद श्वस्तनं (टयु - तद्धितप्रत्ययः, भवः इत्यस्मिन् अर्थे। तुडागमश्च । अनादेशः ४.३.२३,२४। परेद्युः भाविनम्) वेद लोकालोकौ (लोकः भोग्यः ततसाधनम् अलोकः।) मर्त्येन अमृतमीप्सति (पा.भेद addition - इति) (मर्त्येन विनाशार्हेण ज्ञानकर्मादि-साधनेन अक्षयं फलमाप्तुम् इच्छति इत्यर्थः) (साधितं ज्ञानातिशयम् उपसंहरति - एवं संपन्नः इति) एवं संपन्नः (येन ज्ञानाद्यतिशयेन पुरुषस्य प्राधान्यं विवक्षितं तत्पश्वादीनां नास्ति इत्याह- अथ इति। तेषां बुभुक्षादिविषयकज्ञानमेव अस्ति न पूर्वोक्तम् इत्यर्थः) अथ इतरेषां पशूनाम् अशनायापिपासे {अभिनिबन्धना द्वितीया) {नैव तेषां विज्ञानपूर्वकं लौकिका प्रवृत्तिरपि कैव कथा शास्त्रीयसाधनानुष्ठानस्य इति श्रुत्यर्थः} एव अभि विज्ञानम्" (ऐ.आ २.३.२) इति (पा.भेद - आदि) श्रुत्यन्तरदर्शनात्। (प्रकृतायामपि ब्रह्मविद्यायां पुरुषस्य एव अधिकारित्वाच्च अत्र पुरुषग्रहणमित्याशयेन आह - स हि इति) स हि पुरुषः इह विद्यया आन्तरतमं ब्रह्म संक्रामयितुम् इष्टः।

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[27] अचेतनेषु तावत् सत्तामात्रस्य आविर्भावः दृश्यते। स्थावरेषु रसलिङ्गेन प्राणभृत्सु च रसष्टित्तं चेति लिङ्गद्वयेन च अधिकाधिकम् आत्म-आविर्भावःभवति इति गम्यते। प्राणभृत्सु अपि पुरुषे एव तु तदिरापेक्षया आविस्तराम् आत्मा। यतः सः विज्ञानपूर्वकं वदति इत्यादि। (सच्चिदानन्द) ।

आविस्तराम् - अव्ययः तद्धितष्ठ असार्वविभक्तौ। ५.३.५६, ५७। अत्शयाने तरप्। आम् ५.४.११ आगम।

If all are modification of food, they are all born of Brahman, why human alone is taken here. Only he wants to know. He is the exalted. What is that? Human body alone has adhikara in karma and knowledge. He can do with freewill and do and gain results. Animals don't have sense of doership in them. So they have no vihita karmas. To know also, it has no freewill. Why human has eligibility? He has viveka, that is the capacity, to do. Also he wants results such as heaven. There is a quotation from Aitareya. In the human body alone, caitanyatma is manifest well. Brain so developed here. In a bug also it is manifest. But not well. It is with reference to upadhi. So he is highly endowed with intelligence. He tells what he knows. Cats need not know grammar sutras. Only mew it has to say. What is known he has an eye on. He desires. With a desiring eye, he sees what he knows. What is going to be there tomorrow, he knows. He can predict. Svastanam is Taddhita. He knows sadhya and sadhana. or he knows heaven and hell. By anitya karma, he seeks limitless. Animal does not seek. He should be little better than animal. Whereas, for the animals, they know only hunger and thirst. Whatever is programmed to. It is said dog eats particular grass on particular day. It is medical grass. They seem to be programmed to know.

Swami Paramarthananda

Why purusha sarira is anna-rasa-maya? What about cow sarira? It is also annarasa-maya. Any animal. Even non-vegetarian also is annarasamaya only because the basic food comes from vegetation. Sankaracarya says, Upanishad is read by only human beings. We don't find goat sitting in the audience. Human alone has right for this vidya. Sankaracarya incidentally talks about glory of human beings. In human beings alone caitanyam is manifest maximum. So upanishad says: this human body is annarasamaya. This purusha sarira is none other than the mula karanam Brahman, sa ve esha. Because it is food - which is oshadhi - which is nothing but earth -.... Brahman plus a bunch of gunas is this body. Like shirt is nothing but fabric, is thread.. is cotton. So shirt is nothing but cotton. Cotton plus a bunch of gunas is shirt. Adhyaropa prakaranam is over here. (srishti prakaranam is over) Now we will enter the apavada prakaranam.

कोशपञ्चक-उपन्यासस्य तात्पर्यम्

शरीरस्य शिर:पक्षपुच्छादिकल्पने प्रयोजनम्

(आ.गिरि - पक्षपुच्छशब्दप्रयोगात् सुपर्णाकारकृप्तिं दर्शयति। उत्तरत्र तत्कल्पनया बाह्यविषयासङ्गव्यपोहेन बुद्धेः आत्मनि स्थिरीकरणार्थम्। नोपासनविधानम् इह विवक्षितम्। उपक्रम-उपसंहारयोः ब्रह्मात्मैकत्वप्रतिपादनेन एव उपक्षयाद् मध्ये ग्रन्थस्य उपासनविधौ तात्पर्ये च वाक्यभेदप्रसङ्गात् अत एव "अङ्गेषु परार्थत्वाद्" (जैमिनि ४.३.१७) इति न्यायेन यथा प्रयाजादिषु फलश्रवणम् अर्थवादः तथा अन्नमयादि प्रतिपत्तेः अपि फलश्रवणमर्थवादः एव तत्तद्बुद्धिस्थिरीकारस्य पूर्वपूर्वबुद्धिविलापनेन आत्मप्रतिपत्तिशेषत्वादिति द्रष्टव्यम्) (ननु यद्यत्र सर्वान्तरं ब्रह्म प्रापयितुम् इष्टः पुरुषः तर्हि तं प्रति तादृशब्रह्मोपन्यासः एव उत्तरसंदर्भे कार्यः, न कोशोपन्यासः इति आशङ्क्य तदुपन्यासस्य तात्पर्यमाह - तस्य च इति) तस्य (विद्याधिकारिणः पुरुषस्य इत्यर्थः) च (चकारोऽवधारणार्थः सन् सप्तम्या संबध्यते) बाह्याकारविशेषेषु

(सच्चिदानन्द - अविद्याकल्पित-नामरूपाकारविशेषु) अनात्मसु आत्मभावितावुद्धिः अनालम्ब्य विशेषं कंचित् सहसा आन्तरतमप्रत्यगात्मविषया निरालम्बना च कर्तुम् अशक्या इति दृष्टशरीरात्म-सामान्यकलपनया (चिदात्मापेक्षया बाह्याः ये अचिदात्मानः कल्पिताकारविशेषाः कोशाः तेषु एव अनात्मसु अनादिकालमारभ्य अहमिति आत्मत्वभावनोपेता बुद्धिः कंचिद् उपायविशेषमनालम्ब्य सहसा सर्वान्तरप्रत्यगात्मविषया पूर्वम् आत्मत्वेन गृहीतकोशरूपालम्बनशून्या च कर्तुम् अशक्या इति कृत्वा प्राणमयादिषु शिरआदिमत्वेन दृष्टस्थूलशरीरसाम्योपन्यासेन अन्यः अन्तरः आत्मा अन्यः अन्तरः आत्मा इत्यादिना अन्तः प्रवेशयन् आह इत्यर्थः।) शाखाग्रचन्द्रदर्शनवद् (यथा लोके चन्द्रं बुबोधयिषुः शाखाग्रम् आलम्ब्य बोधयति शाखाग्रं चन्द्रः इति स च बोद्धा दिगन्तराणि त्यक्त्वा शाखाग्रं पश्यन् तद्द्वारा {शाखासंसर्गरहितं} चन्द्रं पश्यति, तद्वत् अन्नमयादिषु कोशेषु क्रमेण आत्मत्वेन उपदिष्टेषु सत्सु बाह्ये पुत्रादौ पूर्वपूर्वकोशे च आत्मत्वबुद्धिं क्रमेण परित्यज्य सर्वकोश-अधिष्ठानभूतं सर्वान्तरं ब्रह्माहमस्मि इति प्रतिपद्यते मुमुक्षुः इत्यर्थः। ब्रह्मविद्या-उपायविशेषत्वेन कोशपरम्परा शाखाग्रस्थानीया उपदिश्यते इति दृष्टान्त-दार्ष्टान्तिकयोः संगतिः। एवं कोशेषु पक्ष-पुच्छादिमत्व-उपन्यासात् सुपर्णाकारतया उपास्तयो विधीयन्ते। ता अपि उपास्तयः चित्तैकाग्र्यद्वारा ब्रह्मविद्याशेषभूता एव न स्वतन्त्राः। तासु फलश्रवणं प्रयाजादि-अङ्गवाक्येषु फलश्रवणवद् अर्थवादमात्रम् इत्यादिकं वार्तिकादौ द्रष्टव्यमिति संक्षेपः।) अन्तः प्रवेशयन्नाह - तस्येदमेव शिरः ।

अन्नमयस्य शिर-आद्यवयवनिरूपणम्

तस्य पुरुषस्य अन्नरसमयस्य इदमेव शिरः प्रसिद्धम्। (अन्नमयस्य प्रसिद्धं शिर एव शिर इत्यत्र अवधारणस्य तात्पर्यमाह - प्राणमयादिषु इति।) प्राणमयादिषु अशिरसां {शिरोभिन्नानां प्राणादीनाम् इत्यर्थः} शिरस्त्वदर्शनाद् {शिरस्त्वकल्पनदर्शनात्} इहापि तत्प्रसङ्गो {तत्प्रसङ्गः अशिरस्य इव शिरस्त्वप्रसङ्गः} माभूदिति इदमेव शिरः इति उच्यते। (अयमेव दक्षिणः पक्षः इत्यादिप्रकारेण अन्नमयपर्याये सर्वत्र अवधारणं योजनीयमित्यर्थः) एवं पक्षादिषु योजना। अयं दक्षिणः बाहुः। (ननु बाह्वोः दक्षिणत्वादेः अनियतत्वात् कथं दक्षिणो बाहुः इति उच्यते - तत्राह पूर्वाभिमुखस्य इति। श्रौतस्मार्त्तेषु कर्मसु पूर्वाभिमुखत्वस्य औत्सर्गिकत्वात् इति भावः।) पूर्वाभिमुखस्य दक्षिणः पक्षः। अयम् सव्यो बाहुः उत्तरः पक्षः। अयम् मध्यमो देहभागः आत्मा (अयं मध्यमो देहभागः अङ्गानाम् आत्मा इति अवगन्तव्यमित्यत्र श्रुत्यन्तरमाह - मध्यं हि इति) अङ्गानाम्। "मध्यं ह्येषाम् (मध्यमभागस्य सर्वाङ्गस्पर्शितया सर्वाङ्गव्यापकत्वरूपम् आत्मत्वं तस्य युक्तमिति हि-शब्दार्थः) अङ्गानाम् आत्मा" (ऐ.आ २.३.४) इति श्रुतेः। इदम् इति नाभेः अधस्ताद्यदङ्गम् तत् पुच्छं प्रतिष्ठा (प्रतिष्ठापदं स्थितिसाधनत्वं वदद् आधारपरमित्याह - प्रतितिष्ठति इति।) प्रतितिष्ठति अनया इति प्रतिष्ठा। पुच्छमिव पुच्छम्। (नाभेः अधोभागे पुच्छदृष्टिकरणे इव संगृहीतं सामान्यमाह - अधोलम्बनेति।) अधोलम्बनसामान्यात्। यथा गोः पुच्छम्। एतत्प्रकृत्य (अन्नमयस्य पुरुषविधत्वं शिर-आदिमत्वलक्षणं प्रकृत्य "तस्य पुरुषविधताम्, अन्वयं पुरुषविधः" इति वक्ष्यमाणं पुरुषविधत्वं प्राणमयादीनां सिध्यति इत्यर्थः) (गोविन्दानन्द - प्रकृत्या इति पक्षे एतद्रूपेण इति।) उत्तरेषां प्राणमयादीनां रूपकत्वसिद्धिः

{शिरःपक्षादिकल्पसिद्धिः}, मूषानिषिक्त-द्रुतताम्रादिप्रतिमावत् (मूषेति - अन्तः प्रतिमाकारच्छिद्रवती मृन्मयी प्रतिकृतिः मूषा, तस्यां निषिक्तं द्रुतं ताम्रादिकं यथा प्रतिमाकारं भवति तथा शिर-आदिमत्यन्नमयकोशे अन्तर्व्याप्य विद्यमानं प्राणमयादिकमपि तदाकारं भवति इत्यर्थः)। (अत्र अन्नमयकोशस्य विराडात्मनि उपास्यत्वं विवक्षितमिति मत्वा विराडात्मनि अन्नमयकोशे मन्त्रमवतारयति - तदप्येष इति।) तदप्येष श्लोको भवति। तत् तस्मिन् एव अर्थे ब्राह्मणोक्ते अन्नमयात्मप्रकाशकः एषः श्लोकः मन्त्रः भवति।

Now he introduces the kosavicara. This annamaya is presented as Brahmatma. Bhokta is the guha. In order to arrive at, this section. That vivekipurusha is presented here as one who is desirous to gain the innermost Brahman. Innermost why? It is everything. It is everything only when you understand that. Otherwise it is only words. Of this person, who has the buddhi engrossed in external object, that is body, external to himself, which are anatma. in that he has atmabuddhi. It has commitment in it, entrenched buddhi. That buddhi has to become free from alambanam for which atma is vishaya, Buddhi wants to land on something, which is not possible now. Atma is not within system. We are talking about infinite. The logic applicable to finite numbers is not applicable to infinite. It cannot suddenly handle atmavishaya. It is you. You cannot land on you. That buddhi is not going to turn around and understand atma. So sruti says with the kalpana, imagery (with respect to prana etc) of a bird in keeping with or equal to this physical body which is seen. When you look at your own physical body as bird, the atma-buddhi in the body is negated in the body when you look at it objectively. Bird imagination is therefore useful.

Like the nyaya of a crescent, third day moon, on the branch. It is bala candra. One who wants to show this moon, he fixes a tree and its branch. His mind is all over. He gives all of them. Similarly, he gives up atma buddhi in annamaya etc which are first presented as atma. Sa eva brahmatma. Then takes the mind away from that. Here also start with sons etc. Teacher by abhinaya points out this is head. In bird tail is important. For monkey also like langur. Jail bird - is used. Already a body is there with head etc. in annamaya. So it is not kalpana. For prana etc, there is no head etc. This well known right hand is right wing etc. Atma is the middle part. It is main part which supplies blood etc. Like the chassis of a car. Down below navel etc is tail. The similarity is hanging down of it like tail of cow. The appendix is supposed to be the left over of the tail of monkey. They have to have something to prove that we are from monkey. Unlike horn, tail grows down.

Why you are talking about I am a bird etc. I don't lay eggs. This is for the sake of talking about prana maya etc to give them a form as they don't have form. Like the a mould in which molten copper etc are poured and they get the same form of the mould. Bird in this form is like a mould in which pranamaya is there. On this matter what is said in Brahmana section, that is what is said in this section dealing with creation, there is a mantra which reveals the annarasamaya purusha, to reveal his nature. That is the following anuvaka.

Swami Paramarthananda

There are a few points to be noted here. It is going to end only at the end of the fifth anuvaka or section.(Brahmapuccham pratishtha. Tadapyesha) This is the first section we are seeing. Apavada meaning literally negation. Apavada to negate. Sankaracarya calls pravilapanam or resolution. As the very word shows, dissolution is resolving the karyam into karanam and the karanam itself into its karanam and that karanam into its karanam. We go up to ultimate cause, which can not be resolved into its karanam because it does not have a karanam. Shirt becomes fabric when stitches are removed. Remove thread arrangement. It is thread. Karanam plus guna is karya. karyam minus guna is karanam. Tracing back here. Subtle to gross is adhyaropa and gross to subtle is apavada.

How are we going to do this dissolution. Is it destroying the effect like removing stitches and seeing the fabric. If you mean body should be dissolved, how can the thinker exist. So it is not a physical process. It is in the form of knowledge. How can knowledge do this job of pravilapanam. You see the shirt. You make a statement, Shirt is there. In this statement, you are giving existence to the shirt. Is there a substance called shirt? What exists is only a fabric. If shirt does not have any existence, then how come we appreciate shirt is. Because existence of the shirt was borrowed from fabric. Shirt does not exist at all. It seems to exist, having borrowed existence form the fabric. The moment the attention or vision is shifted to fabric, fabric becomes sat and shirt becomes asat. Now shirt has been “dissolved” into fabric. We are not doing anything with the shirt. This shift of vision from karyam to karanam. These are highly technical and important points. This understanding is called dissolution. Understanding of shirt as mithya name and form is called pravilapanam. It is reducing a thing into anatma.

Here upanishad is going to make a small difference in the order. Like body into food, food into oshadhi, oshadhi into earth and so on. The route is different for going back. It is pancakosa route. It is grosser to subtler alone. Within that there is bheda. Here also the same method is used like by knowledge. It is not physical, but shifting the vision from annamaya to pranamaya or withdrawing our identification in annamaya and placing it on the pranamaya. Then annamaya becomes mithya name and form. Pranamaya alone is. Annamaya is anatma and pranamaya is atma. You continue. Atma becomes sat and everything else is asat name and form.

Why should Upanishad take a different route. Why not go back by pancabhuta route. There is a purpose. If it goes in the same way, you will conclude that Brahman is beyond akasa somewhere else. There will be parokshikaranam. If the pancakosa route is taken, we will recognise the I, the witness behind the five kosa as Brahman. Brahman will not be taken as object. So pancakosa viveka is elaborate commentary of yo veda nihitam+ So it is chosen.

Why upanishad dissolve all name and form in one stroke and why this one after one like passenger train. It should be superfast train. It is necessary because, annamaya happens to be grossest. Atma is the subtlest. It is extremely difficult for the mind to shift from this end to that end. This is true in any context. A car at 100 miles per hour to nil speed is not possible. It

will topple. You have to gradually take place. Hot water in glass will break it. So too mind has to be gradually brought to prana from body. You have to say body is not that important. Control your prana. You can do pranayama and awaken you energy etc. Kundalini etc are all in prana level, only. Then I talk about mental personality as mind makes you or mar you. Any disease can be cured by mind, they say. Like from bright sunlight if you enter your room, eyes take time to adjust and tune. It is like arundhati nyaya. Arundhati is very subtle star. You show bigger stars.

There is a disadvantage in this kosaviveka. Each maya becomes karya. I will become the karanam. But it is not fine. We will falsely conclude that I am the karanam for my own pancakosa. Your pancakosa, you are karanam. There will be many atmas behind every pancakosa. In the other method whole creation would be resolved. So idea of limited atma will be there as given out by naiyayikas and vaiseshikas who say there are many atmas. Even visishtadvaitins say. In that method, parokshikaranam will be there.

Upanishad solves this problem by a method. It identifies the annamaya as identical with annamaya prapanca. Why? Because both are made up of same annam. So too prana. Five kosas are identical with five elemental universe. When annamaya is resolved in pranamaya, automatically at total level also resolution takes place. I am karanam of not only this five kosas, but of universe. So one I only.

This can be proved experientially. In waking world, when I am identified with this physical body, I experience the physical world. Suppose I want to shift form gross to subtle world, what should I do? Gross world need not be destroyed. I dis-identify with physical body by going to dream. I am totally freed from the class which is in the gross world. You have neither gross body and universe. So once you tackle the body, you tackle the world. From subtle body and world also you can come out by waking or sleeping, without resolving them one by one. Tackle the body there and dream world is resolved.

Upanishad's approach is taking annamaya first and then point out the identity between annamaya kosa and prapanca, then resolve annamaya kosa. Then annamaya prapanca also is resolved. Annam is samashti. Mayat added, it will be vyashti. Vyashti-samashti aikyam, then negation, thus it will keep going at every level.

One more point is there which is also equally important. We should know annamaya kosa. Know the identity. Then go to pranamaya. Then annamaya kosa and annamaya prapanca is reduced to a shadow. You will understand it as name and form. Suppose there is a student who is not that sharp, who is manda, madhyama adhikari, (this class no problem) who are not able to understand and travel along with the upanishad, then what to do. The upanishad says let him practise some upasana, which is a diversion topic. What upasana can the student practise?. That also I will give, it says. The student should take annamaya kosa as alambana and meditate upon annam (samashti). This is the grossest form of upasana. If he advances, then he can come to pranamaya. and so on. At every level, it is meditation upon vyashti

pranamayakosa the samashti prana. In other words, virat on visva and so on. Upasana is tutorial college.

So upanishad does one thing for that. Here the alambanam should be visible. Formless cannot be alambana. Annamaya has clear form. So it can serve as an ideal alambana for virat upasana. Pranamaya has no clear form. If it has, you can see the person when he is leaving this body. Though pranamaya etc have no its own form, as long as they fill the annamaya, they also have the form of annamaya. Just as formless water assumes the form of the container, so pranamaya will be of the shape of the body. Our pranamaya need not have been this form, It could have been rat shape. So for upasana purpose, a shape is given for every level of identity.

So the form of annamaya is given for upasanartham. It has a head, two hands, two legs and a middle portion. This is not kalpana. Teacher is showing with his hand because the word idam is there. This is, this right hand is, the right side of the annamaya. This is the left side. Left hand is left side of the annamaya. Bust is central portion. Atma means this central portion. The main body. Then from hip to feet is puccham. It is like tail. Why? Because tail hangs down. This potion also is hanging down. Its function is support. Some people interpret differently. The lower portion is not explained as tail of animal. But it is tail of the bird which gives support. In the case of cow, tail is not pratishtha. The shape is over. The purpose which is upasana will be told later.

The identity between annamaya and annam is not directly said, but it is quoting a rgmantra which reveals this identity. In that matter, in regard to the identity of annamaya and its total, there is the following rgmantra. Sloka means mantra.

Summary

Apavada means pravilapanam, meaning resolving the karya into its karanam. Meaning shifting the vision from karya to karanam which means disidentifying with karya and identifying with karanam. Then interior ones become atma. Previous ones become anatma. i.e., mithya name and form It does not have its own existence. It is as good as resolved. On this line you have to think. It is not disappearance of something

Taking five kosas route instead of 5 bhutas route.

Why different route? Brahman otherwise will become object, a paroksha vishaya. Something beyond space.

In kosa also defect. When individual body etc are resolved in its cause, I become atma. the cause for this body only. So, many atmas will be there behind each pancakosa, Naiyayikas etc say that.

How the sruti solves it? Sruti identifies at each level the vyashti with the samashti. Anna is total and annamaya is individual. Anna and annamaya are pointed out as one by pointing out

the cause and effect relationship between them. This is done through quotation of a rgmantra. Experience also shows to disidentify with physical universe, you disidentify with physical body. So too to disidentify with dream world, disidentify with dream body.

Why not in one stroke we resolve all karyas? Why one by one? Because of attachment to different karyas, it is difficult to take the mind out from everything together and place in the subtlest. Like sthularundhati nyaya. Car going at speed, gradually you have to apply break. Hot water you can pour in a glass only gradually.

For manda-madhyama adhikaris, it is upasana. Upasana of samashti on vyashti

Formless pranamaya etc. So we need a form of meditation. So since later ones fill up the former, they get the same form as water getting the form of container.

ANUVAKA 2

अन्नाद् वै प्रजाः प्रजायन्ते । याः काश्च पृथिवी ँ श्रिताः। अथो अन्नेनैव जीवन्ति। अथैनदपि यन्त्यन्ततः। अन्न ँ हि भूतानां ज्येष्ठम्। तस्मात्सर्वौषध-मुच्यते। सर्वं वै तेऽन्नमाप्नुवन्ति। येऽन्नं ब्रह्मोपासते। अन्न ँ हि भूतानां ज्येष्ठम्। तस्मात्सर्वौषध-मुच्यते। अन्नाद्भूतानि जायन्ते। जातान्यन्नेन वर्धन्ते। अद्यतेऽत्ति च भूतानि। तस्मादन्नं तदुच्यत इति।

अन्नाद् - out of food; वै - indeed; प्रजाः - all things; प्रजायन्ते - are born; याः काश्च - whatever that are; पृथिवीम् - the earth; श्रिताः - based on; अथो - more over; अन्नेन एव - by food alone; जीवन्ति - they all exist (and grow); एनत् - into this (food) alone; अपियन्ति - they all resolve; अथ अन्ततः - and finally; अन्नम् - food alone; हि - verily; भूतानाम् - among all the beings; ज्येष्ठम् - is the first and foremost; तस्मात् - therefore; सर्व-औषधम् - the medicine for all; उच्यते - it is said to be; सर्वं - all; वै - certainly; ते - those people; अन्नम् - food; आप्नुवन्ति - attain; ये अन्नं ब्रह्म - food as Brahman; उपासते - who meditate on; अन्नं हि भूतानां ज्येष्ठम् तस्मात् सर्वौषधम् उच्यते अन्नाद् - out of food; भूतानि - all beings; जायन्ते - are born; - जातानि - those that are born; अन्नेन वर्धन्ते - grow by food; अद्यते - (food) is eaten by beings; अत्ति च - and food eats; भूतानि - the beings; तस्माद् - therefore; अन्नम् - annam; तद् उच्यते - it is said to be; इति - thus ends the Rgmantra

All things which are based on the earth are born indeed out of food. More over, they all exist (and grow) by food alone. And finally, they all resolve into this (food) alone. Verily, food alone is the first and foremost among all the beings. Therefore, it is said to be the medicine for all. Those people who meditate on food as Brahman attain all food certainly. All beings are born out of food. Those that are born grow by food. (Food) is eaten by beings and food eats the beings. Therefore, it is said to be annam. Thus ends the Rgmantra.

अन्नमयात्मकप्रकाशकः श्लोकःअन्नमयस्य विराडभेदवर्णनम्

अन्नाद् {समष्टिपञ्चभूतलक्षणाद् विराडुपाधेः} (विराडात्मकाद् इत्यर्थः) रसादिभावपरिणतात् वै इति स्मरणार्थः प्रजाः {कर्मानुसारेण} स्थावरजङ्गमाः[२८] (व्यष्ट्यन्नमयकोशाः इत्यर्थः) प्रजायन्ते । याः काष्ठ अविशिष्टाः पृथिवीं श्रिताः पृथिवीम् आश्रिताः {प्रकृत-अन्नमयपुरुषेऽपि तदतिदेशार्थम् या काष्ठ इति} ताः सर्वाः अन्नादेव प्रजायन्ते । अथो अपि जाताः अन्नेनैव जीवन्ति प्राणान् धारयन्ति वर्धन्ते इत्यर्थः। अथ अपि एनद् अन्नम् अपियन्ति अपिगच्छन्ति अपिशब्दः प्रतिशब्दार्थे। अन्नं प्रति लीयन्ते इत्यर्थः। (कदा लीयन्ते इत्याकाङ्क्षायाम् आह - अन्त इति) अन्ततः अन्ते जीवनलक्षणायाः वृद्धेः परिसमाप्तौ। (विराजोऽस्मदादिकारणत्वे हेतुपरमन्नं हि इति वाक्यं हि-शब्दयोगादिति मत्वा तदाकाङ्क्षापूर्वकं अवतार्य व्याचष्टे - कस्मादित्यादिना।) कस्मात्? अन्नं हि यस्मात् भूतानां प्राणिनां ज्येष्ठम् प्रथमजम्। अन्नमयादीनां (प्राणमयादीनाम् अन्नविकारत्वाभावे अपि अन्नोपचितत्वम् अस्ति इति मत्वा अत्र आदिपदं प्रयुक्तम्। अन्नं विराडात्मकं यतः प्रथममेव जातं सत्स्वव्यतिरिक्तानां भूतानां कारणं कारणत्वयोग्यम् अतोऽन्नप्रभवाः इत्यर्थः। प्रथममुत्पन्नस्य पश्चात् उत्पद्यमानकार्यं प्रति कारणत्वयोग्यतासंभवसूचनार्थः हि-शब्दः) हि इतरेषां भूतानां कारणमन्नम्। अतः अन्नप्रभवाः अन्नजीवनाः अन्नप्रलयाश्च सर्वाः प्रजाः {अन्नस्यैव सर्वभूतप्रकृतित्व-उपपादनम् तदुपाधिके विराजि ब्रह्मलक्षणसमन्वयप्रदर्शनार्थम्, अन्नमयपुरुषस्य तदनन्यत्वप्रतिबोधनार्थं च। एवं हि अन्नमयस्य परिच्छिन्नत्वम् अपोदितं भवति। तथा च तद्व्यापकानां प्राणमयादीनाम् अपि अयत्नतः एव आधिदैविकवाय्वात्मता सेत्स्यति इति}। यस्माच्च (चः अवधारण। यस्माद् अन्नजीवनाः एव प्रजाशब्दवाच्याः प्राणिनः इत्यर्थः) एवं तस्मात् सर्वौषधम् सर्वप्राणिनां (पा.भे Addition - देह-)-दाहप्रशमनम् (जाठरकृता क्षुद्दाहः, तत्प्रशामकम् इत्यर्थः) अन्नम् उच्यते।

Now this body which is born of food - what is this food? It is param Brahman. If you look at Brahman just in the form of annam, it is virat atma. Here he has atma buddhi in one body. So he is estranged from physical world. This body is not separate from the physical universe. One who meditates on annam as Virat, he has some result. In terms of vicara, It releases the identity with one body. If upasana, it will give him birth in srimatam gehe where there is enough food. It is prasamsa. Here also it is said that annamayam atmanam upasamkramati. That param Brahman is not separate from this body, dehatmabuddhi is resolved in samashti virat svarupa which produces a result. It is called ahamgraha upasana, because I get myself included in the total, where certain fact is there.

All people are born (karmanusarena iti pra upasarga is there.) All life forms. Means what? Anything that has life but immobile and those that are mobile. All four fold forms like Udbhijjas. Andajas, twice born (birds reptiles etc. Svedaja - all bacterias etc. Jarayujas

[28] They don't move around form their place searching for food like us. If there is no water, there is no water. They stand there alone. It is like sadhu vritti. Sadhus have two types of vritti. Madhukari and Ajagara. A python remains like tree in the very place. Whatever comes to its place, it swallows. यदृच्छालाभ।

mammals. Who are they? Anything that is on the earth. Without any balance. Like Dhanena+ not. Anne naiva. Of clay born and by clay alone is sustained. Atho means api, i.e., also. There is growth also involved by food. Not only sustained. Sometime the growth stops. No vertical growth. The graph declines. They go back to it. You take plant. They are also born of food. Sustained by food. They go back to food. They become annamaya sarira, when eaten. Deer animal also is born of food. Sustained by food.

Fire says this body belongs to me. Eri is fire. It sustains also. Vayu says it is mine. Jackals etc are also waiting for a dead body. It sees you and thinks within itself, Go Go. One day you will come to me. It is their feeling. The earth says - all of you have it for the time beings. Finally I will get everyone. So food is upadana karanam. Api means prati, towards. Antatah means finally. It is seventh case meaning. At the end. When the growth has ended, when it is complete. When the prarabdha comes to an end. This is in general.

Why they all go back to food? Because food was there even before body was born. Clay was there even before pot came into being. It is jyeshta. prathamajam. What was already there is prakriti. From that pot is born. Brahmatma in the form of food was already available. Anterior is cause. There is no death from the standpoint of clay. So this body is never gone. It is there in some other form. May be in a better form, in the form of elements. Food is older brother. Something very praiseworthy also. jya + ishtan. For all bodies, food is first born and cause. It is virat. So bodies are called anna-prabhavah etc. At this level, yato va imani bhutani jayante etc

This being so, there is glory of food. Food is therefore medicine for all beings. This is a title given to food. Medicine is for illness. Here the illness is hunger. It appeases the hunger. Bhagavan is the aushadham. He is bhishag and medicine. Vaidyo narayano harih. Vaidyaraja namastubhyam, yamaraja sahodara. You are brother of Yama. You are here as his representative. Yamastu harati pranan tvam tu pranan dhanani ca. You remove prana and dhana also. Real vaidya is Lord. Yama is not vaidya. Vaideesvaran temple. That which causes discomfort is illness. Hunger causes discomfort. You can not be comfortable. So you require medicine i.e., food. Daha also is digestive fire. The burning sensation is due to fire. One thus knows annam as Brahman.

Swami Paramarthananda

From annad vai upto iti, it is quotation. Upanishad is talking about food which is total sthulam or virat. (samashti annamaya). The vyashti annamaya is born of samashti annam.. So also sustained and goes backs. Experience shows. If food is not taken, body perishes. It goes back to food which is earth. samashti anna is upadana karanam and annamaya is karyam. Wherever you get such word like anna and annamaya, we have to know how to understand. maya indicates karya. Bangle is svarnamaya means svarna karya. That means svarna is the upadana karanam. You cannot use maya with nimitta karana. It is not goldmsithmaya. He is also karanam. But is nimitta. Upadana karna + maya indicates karyam. Like mrinmaya. So also

annamaya. Anna is cause and this body is karyam. From this we come to know that karyam and upadana karanam are one and the same. Aikyam between the cause and effect. This table, pitha, is darumayam. So how annam is material cause of body is pointed out. So all physical bodies are born of food, samashti or virat. What beings? Whatever beings is here depending on the earth and based on earth.

How do you give the logic for the oneness of individual and total i.e, anna and annamaya. You cannot blindly say. The reason is annamaya is karyam and anna is karanam. What karanam? Upadana karanam. Once this karya-karana relationship, apply simple law. There is no difference between cause and effect. Gold-ornaments, furniture and wood, water and wave. It is terse logic all over the upanishad.

How do you prove annam is upadana karanam? Annamaya is born of annam, sustained by it and goes back into annam. So annam is upadanam. yasmat jayate, yasmin varttate, yasmin liyate is upadana karanam. How do you prove gold is upadana karanam? Showing this way. Ornaments are born of gold, if you say, it is not enough. It can mean nimitta also. But they don't go back to goldsmith. Prajah means praja sariras. Which annamayas are referred? Any annamaya. Plant or bird or human.

From the above you get a corollary. My annamaya and samashti annam is identical. So too your annamaya. From this it is obtained. my annamaya is identical with your annamaya. A=C; B=C. So A=B. When I resolve my annamaya, I will be resolving your annamaya also. Every annamaya in fact.

Annam is the eldest of all being beings. Beings means all annamayas. The context being that. The annamaya of Virat is eldest. It is cause. So it is elder than effect. Parents are elder than children. Even the eldest child. So upanishad gives a beautiful title for annam. So it is called medicine of all.. A proper balanced food at prescribed time alone is enough to keep good health and avoid all medicines. Upanishad has told long before. Upto this is the aikyam between anna and annamaya. This is for uttama adhikari. His job is that having known the identity, he has to go to pranamaya and resolve the anna and annamaya. Upanishad wants to cater to the manda-madhyama adhikari by prescribing a upasaana. This is diversion from pancakosa-viveka.

अन्नब्रह्मविदः फलम्

(उत्तरवाक्यार्थतात्पर्यमाह - अन्नब्रह्मविदः इति) अन्नब्रह्मविदः[29] फलमुच्यते (सच्चिदानन्द - विराड्तादात्म्यज्ञानेन हि प्राणिनां सर्वेषां यद्यदन्नं तत्सर्वं अस्य विदुषः एव भवति, सर्वात्मत्वादिति ज्ञानस्तुतिः) सर्वं वै ते समस्तम् अन्नजातम् आप्नुवन्ति। के? येऽन्नं ब्रह्म यथोक्तम् उपासते (सच्चिदानन्द - विराडात्मानं आत्मत्वेन परिगृह्य सत्कारपूर्वकं निरन्तरम् आप्रायणाद् उपासते) । (ननु कथमन्नस्य ब्रह्मत्वं, कथं वा तदुपासनमिति पृच्छति - कथमिति) कथम्? (उत्तरम् - अन्नज इत्यादि। यस्मादन्नं प्रथमकोशजातस्य जन्मस्थितिप्रलयकारणं तस्मादन्नं ब्रह्म, तच्च अन्नात्मकं ब्रह्म अहमस्मि इति चिन्तयेत्, उपास्यविराड्देवभावापत्तिं विना सर्वान्नप्राप्त्यसंभवात् देवभावस्य च अहंग्रहं विना प्राप्तुम् अशक्यत्वाद् इत्यर्थः) अन्नजोऽन्नात्मान्नप्रलयोऽहम्, तस्मादन्नं ब्रह्म इति। (अन्नं हि इति पुनर्वचनम् अन्नब्रह्मविदः सर्वान्नप्राप्तौ हेतुपरमिति मत्वा तदवतारयति - कुतः पुनः इति) कुतः पुनः सर्वान्नप्राप्तिफलम् अन्नात्म-उपासनम् इति। उच्यते - अन्नं हि भूतानां ज्येष्ठम्। (अन्नस्य ज्येष्ठत्वे हेतुमाह - भूतेभ्यः इति। भूतेभ्यः पूर्वं निष्पन्नत्वाद् अन्नं ज्येष्ठम्, तच्च ज्येष्ठम् अन्नं हि यस्माद् भूतानां जन्मजीवनादिकारणं, तस्माद् अन्नं सर्वौषधम् उच्यते लौकिकैः इति योजना। अनेन हि पुनर्वचनेन अन्नदेवतात्मनो विराजः स्वकार्येषु सर्वप्राणिषु व्याप्तिः तात्पर्येण प्रतिपाद्यते, लोके कारणस्य मृदादेः कार्येषु व्याप्तेः प्रसिद्धत्वात्। सा च व्याप्तिः विराडात्मभावम् आपन्नस्य अन्नब्रह्मविदः सर्वप्राण्यात्मना सर्वान्न-अतृत्वे हेतुर्भवति इति मत्वा आह - तस्मादिति) भूतेभ्यः पूर्वं निष्पन्नत्वाद् ज्येष्ठं हि यस्मात्, तस्मात् (अन्नब्रह्मविदो विराडात्मना सर्वप्राणिव्यापित्वाद् इत्यर्थः। अस्य पुनर्वचनस्य अयमभिप्रायः वार्त्तिके सपष्टम् अभिहितः - कार्यं सर्वं यतो व्याप्तं कारणेनात्तृरूपिणा। इति हेतूपदेशाय त्वन्नं हीत्युच्यते पुनः। इति) सर्वौषधमुच्यते। तस्माद् उपपन्ना अन्नात्मोपासकस्य सर्वान्नप्राप्तिः। अन्नाद्भूतानि जायन्ते। जातान्यन्नेन वर्धन्ते इति (अन्नाद् वै प्रजाः प्रजायन्ते इत्युक्तत्वात् पुनः अन्नाद्भूतानि जायन्ते इत्यादिवचनं व्यर्थम् इत्याशङ्क्य आह - उपसंहाराथम् इति) उपसंहारार्थं पुनर्वचनम्। (अद्यते इत्यादेः तात्पर्यमाह - इदानीमिति। तच्च निर्वचनम् उपास्यस्य अन्नरूपप्रजापतेः अद्यत्व-अत्तृत्वरूप-गुणद्वयविधानार्थमिति मन्तव्यम्। यस्मात् प्रकृतं व्रीहियवादिलक्षणं वस्तु भूतैः अद्यते तस्माद् अन्नशब्दवाच्यं भवति, यस्माच्च तद्भूतान्यत्ति संहरति तस्मादपि तदन्नमुच्यते, अन्नस्य च अपथ्यादिरूपस्य प्राणिसंहारसाधनत्वं लोके प्रसिद्धमिति मन्तव्यम्।) (सच्चिदानन्द - तद्गुणक-उपासकस्य तदनुगुण (प्रजापतेः आद्यत्वम् अत्तृत्वं च प्रसिद्धम्) - फलप्राप्तिकथनार्थम् निर्वचनम्) इदानीम् अन्नशब्दनिर्वचनम् उच्यते - अद्यते (भुज्यते) भूतैः अत्ति च भूतानि यस्मात् (अद भक्षणे अदादि प.प अनिट् + क्त . रदाभ्यां निष्ठातः नः, पूर्वस्य च दः (दस्य नः) ८.२.४२)। तस्मादन्नं तदुच्यते इति-शब्दः प्रथमकोश-परिसमाप्त्यर्थः (गोविन्दानन्द - मन्त्रसमाप्त्यर्थश्च इत्यपि द्रष्टव्यम्। एवम् उत्तरत्रापि) ।

For the one who understands Brahman as annam also. Or one who has got upasana that I as this annamaya sarira is Brahman, Annamaya sarira is never away from the physical universe,

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[29] शिरआदिकल्पना न केवलं अन्नमयाद्यपेक्षया प्राणमयादीनां पुरुषविधत्वसिद्ध्यर्था, अपि तु एवं विराडुपासनं कर्त्तव्यम् इति उपासनाविध्यर्थापि भविष्यति इति वार्त्तिककाराः। (सच्चिदानन्द)

Virat. One who recognises this fact. This is called Ahamgraha upasana. It is partial. So we call it upasana. He cannot totally resolve until it is known mithya. Until then, he can resolve upto a point like this seeing the identity between individual and total. They gain all food. Food of every being Each animal and each plant has its own food. That is why mango is sweet and neem is bitter. Same bhumi and same water. Why this difference. The roots do the job. They search for its food. I cannot put my foot on it. It also knows how to convert into sweet also. It is all programmed. The whole earth is food. Sun is food and moon is food. They are responsible for certain things to be manufactured by the plants. It is a big ecological system which is interdependent. At once this persons gets all of them. Vidvan annamayam atmanam upsankramati. If he is meditator, he gains all food. It is praise. The four types of food. He will not suffer for want of food. How does he meditate. I am born of food, that is Virat. He is not only janaka, nimitta karanam, but also upadana karanam. At this level, therefore I am born of him connected to him always, I am the one sustained by food, Virat and I resolve into him. At all time I am connected to Annam Brahman. Annatmaprapti phalam is annatma upasanam. At the anna level I resolve into virat. I here is the jiva limited by the annamaya. This is me - this notion is shifted by seeing I am Virat that is nonseparate from Brahman.

If physical universe itself is born, then what is the difference or connection between that total and this body. He is elder. This sarira is a creation within creation. Virat is already there before you. He is the universe. As the world he is there. World exited before you - there is no doubt about it. It is medicine. Removes the disease - dis-ease. It is born of oshadhi. So also it is aushadham. It keeps the body going. So also it is aushadham. Meditation upon Brahman as annam leads to gain of all annam. Any detail like annasabda-derivation given here is for meditation. So it is called annam because it is eaten/experienced. It also eats everybody. It has last laugh. Even while alive, he is eaten. As long as you eat and grow, you eat food. When it stops, food starts becoming eating you. Dead, all go back to annam. Kosa is the place where you commit error. I am mortal etc. I am fat etc. is error

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Those people who are not able to resolve this way and practice meditation of annam as Brahman, that is virat or food that we eat. Annam is not only the food that we eat, but the total external physical matter which is available for eating through other organs also. Doctors will say you have to take a lot of iron. You cannot take nails and things like that. It is in the form of green leaves etc. So in this context annam means samashti annamaya prapanca. One who meditates upon annam as Brahman. It is called Brahman. Brahman is also karanam. Annam also is karanam. So karanatva samanya is there. So gauna prayoga. That annam is not different from my body. So samashti annam which includes the vyashti annamaya kosa is Brahman. This is upasana.

The result of this meditation is that they get all food. One meaning is he gets all types of food while living. He will never suffer from hunger. He will never lack anything on account of food. Bhaikshya (Bitten and eaten), bhojya (drunk), lehya (lick) and coshya. (sucked). These are sarvam annam. All nutritious food he will get. Not only that, after death he will attain oneness with Virat. Virad aikyam prapnoti. Why? Because we know the law. Yam yam vapi smaran bhavam (8th chapter of Gita) One becomes what one meditates. What is the reason. The upanishad repeats the previous idea. First time it was taught for uttamadhikari for resolution purpose. pravilapanartham aikyam is pointed out. Now this is taught for madhyamadhikari for upasanartham aikyam. Anna is cause. Annamaya is karyam. So you do upasnaa as they are identical.

Now the upanishad gives derivation for the word annam. Why do we call food as annam. That is the glory of Sanskrit language. You cannot say so for the question why food is called food. Here we derive from the root ad which means to eat. Annam has two meanings derived from this root. That which is eaten by the people, or that which eats people. How do you say food eats people. Only in the first half of life, you an eat very well and digests very well and it contributes to your growth. After 40 or 50, one has to be extremely careful with food. Any extra food eats you up and spoils the system and makes you close to Yama. When you become old alone you start enjoying sugar more. The extremes are always closer. As child also sweet is liked. But now I cannot take sugar.

The second interpretation is, ultimately the annamaya is going to be absorbed by the earth alone which is the food for next generation. It is going to become fertiliser for next generation. We are food for worms, food for plants. This is the law of creation. Initially cloud takes water from the ocean. Later when it rains and goes to ocean, ocean takes back the water. It is cyclic and mutual. Therefore it is called annam. Iti indicates completion of quotation.

तस्माद्वा एतस्मादन्नरसमयात्। अन्योऽन्तर आत्मा प्राणमयः। तेनैष पूर्णः। स वा एष पुरुषविध एव। तस्य पुरुषविधताम्। अन्वयं पुरुषविधः। तस्य प्राण एव शिरः। व्यानो दक्षिणः पक्षः। अपान उत्तरः पक्षः। आकाश आत्मा। पृथिवी पुच्छं प्रतिष्ठा। तदप्येष श्लोको भवति। १ ।

[अन्वयः - तेन (प्राणमयेन) एषः (अन्नरसमयः आत्मा) पूर्णः। तस्य (अन्नरसमयस्य) पुरुषविधताम् अनु अयं (प्रणमयः) पुरुषविधः।]

वै - in fact; तस्माद् एतस्माद् अन्नरसमयात् - than that annamaya; अन्यः - other; अन्तरः - interior; आत्मा - self; प्राणमयः - pranamaya is; तेन - by that pranamaya; एषः पूर्णः - this annamaya is filled; सः वै एषः - that pranamaya indeed; पुरुषविधः एव - is of the human form only; तस्य - of that annamaya; पुरुषविधताम् - the human form; अनु - in keeping with; अयं पुरुषविधः - this pranamaya is of human form; तस्य - of that pranamaya; प्राणः एव - prana alone; शिरः - head; व्यानः - vyana; दक्षिणः - the right; पक्षः - side; अपानः -apana; उत्तरः - the left; पक्षः - side; आकाशः - apana; आत्मा - the trunk; पृथिवी - udana; पुच्छम् - the tail (as it were); प्रतिष्ठा - which is the supporter; तद् अपि - in this regard also; एषः श्लोकः - the following Rgmantra; भवति - there is

In fact, pranamaya is the self which is other than and interior to that annamaya. By that pranamaya this annamaya is filled. That pranamaya also is of human form only. This pranamaya is of human form in keeping with the human form of that annamaya. Prana alone is its head. Vyana is the right side. Apana is the left side. Samana is the trunk. Udana is the tail (as it were) which is the supporter. In this regard, there is the following Rgmantra.

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From this the Taittiriya Upanishad begins to speak. It is going to pranamaya from annamaya. Till annamaya was considered as atma. Upanishad had said, sa va esha+ by this, annarasa maya purusha is atma. Now it says there is something else is atma. It is pranamaya. It is interior to the above mentioned annamaya. Now the upanishad has put in a simple language. Lot of changes have to take place in our mind. Now annamaya should become anatma. Isness cannot belong to shirt. The isness that belonged to shirt is no more belong to it. Shirt has become anatma. Pranamaya is atma because I am identified with it. Annamaya is mithya, anatma, simple name and form. It has lost the existence of its own. It has become a kosa. Kosa means anatma. As long as we are identified with annamaya we cannot call it a kosa. Because, when I am identified with body, it becomes the very atma for me. I cannot call it a kosa. Only when I am disidentified with annamaya, from that moment it is kosa. It is resolved into pranamaya. This job is done for uttamadhikari. Resolution is over.

For madhyamadhikari, resolution is not possible. So for him upanishad teaches upasana. For that upasaka, samashti pranamaya is to be meditated upon vyashti pranamaya. Samashti prana is upasyam. Alambana must have a shape. So the upanishad wants to give a shape to it. Here, the pranamaya does not have a natural shape of its own. Still, it has a shape borrowed from annamaya, the container. Just as the shapeless water has the shape of glass etc. So tena pranamayena eshah annamayah is filled. So pranamaya is also of the shape of purusha, the

human being. Vai means indeed. It is well known that shapeless things assume the shape of container. Like the mould giving form to the liquid poured in it.

If pranamaya has got a shape, one may think it is its original form. No. It is of human form. Last birth, it could have been ant body. This pranamaya maya is anu means in keeping with. With what? The Human shape of the annamaya. Then what is its head etc. We don't see them. Of that pranamaya, prana, the respiratory function is the head. (Out of the five functions.) Like head, respiratory is most important. So it is head. Vyana, the circulatory function, is the right hand side of pranamaya. Apana, the excretory function is like the left side of the pranamaya. Akasa how suddenly it comes. It is the empty space within the stomach. So it represents the digestive system. If you are fasting for Sivaratri, you will know. Something happens in the stomach. It is lakshyartham here. It is samana in the jathara akasa. The earth represents the devata which is responsible for the balance of the individual. The devata is supposed to be there in the nabhisthana. The prithivi devata pulls down the pranamaya kosa and maintains it within the annamaya kosa. Pranamaya is vayurupa. We have so many holes. Vayu can escape from the body or it can lift the body up like the hydrogen filled balloon. The entire pranamaya can escape or go alongwith annamaya. But it is due to prithivi, that pranamaya kept within annamaya. It is pratishtha. In prasna it is said that the prithivi takes the position of apana and maintains the pranamaya within the body. This is Sankara's vyakhya.

Vidyaranya says, prithivi as udana prana. Other four has been taken as the four functions. Udana is left out. So prithivi is taken as udana prana. Why it is called pratishtha. It determines how long prana must be within the body. It is connected to our prarabdha. Once prarabdha is over, it is udana which takes prana away from the body for next janma. So it is called utkraman vayu. It is a time bomb. It is therefore pratishtha for prana.

प्राणमयात्मा - उत्तरग्रन्थसंबन्धः

(एवम् अन्नमयकोशं निरूप्य तस्य अनात्मसिद्धये प्राणमयकोशवाक्यप्रवृत्तिः। एवम् उत्तरत्रापि इति तात्पर्यमाह - अन्नमयादिभ्यः इति) अन्नमयादिभ्यः आनन्दमयान्तेभ्यः आत्मभ्यः (कल्पितात्मभ्यः इत्यर्थः) अभ्यन्तरतमं ब्रह्म विद्यया प्रत्यगात्मत्वेन दिदर्शयिषु शास्त्रम् (अत एवाह - अविद्याकृतेति। यथा लोके अनेकतुषकोद्रववितुषीकरणेन कोद्रवतण्डुलान् दर्शयितुं प्रवर्त्तते तथा प्रात्यगात्म-आवरणभूत-अविद्याकृत-पञ्चकोश-अपनयनेन अन्नमयादिभ्यः आनन्दमयान्तेभ्यः अन्तरतमं ब्रह्म कोशापनयनशब्दितविवेकजनितया विद्यया प्रत्यक्तया दर्शयितुमित्छु शास्त्रम् प्रस्तौति प्रवर्त्तते इत्यर्थः।) अविद्याकृतपञ्चकोश-अपनयनेन अनेकतुषकोद्रववितुषीकरणेनेव (वि + तुष + च्विप्रत्ययान्त। कोद्रवः धान्यभेदः) (Just as rice is separated from the grian known as kodrava that has too much chaff.) तत्तण्डुलान् (पा.भे तदन्तर्गत-तण्डुलान्) प्रस्तौति (प्रवर्त्तते) - तस्माद्वा एतस्माद् अन्नरसमयात् इत्यादि। (अत्र अन्नाद्वै प्रजाः प्रजायन्ते इत्यादौ दूरदेशे भूतकारणत्वेन प्रकृतं विराजं वै-शब्देन स्मारितं तस्माद् इत्यनेन अनूद्य एतस्माद् इत्यनेन अन्नमयकोशस्य

विराडात्मत्वं प्रबोध्यते। एवमुत्तरत्रापि। तदुक्तं वार्त्तिके - वै-शब्देन संस्मार्य दवीयोदेशवर्त्तिनम्। तस्माच्छब्देन वैराज्यम् आदायाध्यात्मरूपिणः।। एतस्मादिति शब्देन वैराजत्वं प्रबोध्यते। कार्याणां कारणात्मत्वमेवं स्यादुत्तरेष्वपि। कार्याणि आध्यात्मिकाः कोशाः, तेषां विराडाद्यात्मत्वबोधनं च प्रागानन्दमयपर्यायाद् विराडाद्यभेदेन उपासनसूचनार्थम्। आनन्दमयपर्याये तु तदेतच्छब्दयोः उक्तार्थपरत्वेऽपि न चिन्तनविवक्षा अस्ति, किन्तु अध्यात्म-अधिदैवतलक्षणाद् द्विविधादपि आनन्दमयतत्कारणकोशात् चिदेकरसस्य पुच्छब्रह्मणः विवेकमात्रं विवक्षितम्। तत्पर्याये पक्षपुच्छादिकल्पनस्य अन्यदेव प्रयोजनमिति वक्ष्यते।)

अन्नमयस्य प्राणमयेन पूर्णत्वम्

तस्माद्वा एतस्माद् यथोक्तात् (यथोक्ताद् इत्यस्य सुपर्णाकारेण उक्ताद् इत्यर्थः।) अन्नरसमयात् पिण्डात् अन्यः[30] व्यतिरिक्तः अन्तरः अभ्यन्तरः[31] आत्मा (सच्चिदानन्द - प्राणमयात्मोपन्यासः शरीरे निसर्गप्राप्तायाः आत्मबुद्धेः व्यपोहार्थः।) पिण्डवदेव मिथ्यापरिकल्पितः आत्मत्वेन (आत्मत्वेन परिकल्पितः इति योजना) प्राणमयः। प्राणः (अन प्राणने अदादि अनिति। रुदादिभ्यः सार्वधातुके इट्। रुद्, स्वप्, श्वस्, अन्, जक्ष्। प्राणित्यनेन इति करणे घञ्) (अत्र हिरण्यगर्भ-उपाधिभूते समष्टिकारणात्मनि क्रियाशक्तिमदंशः प्राणः विवक्षितः इति मत्वा वायुरित्युक्तम्। तत्रैव ज्ञानशक्तिमदंशभूतं समष्ट्यन्तःकरणं मनोमय इत्यत्र मनःशब्दार्थ इत्यपि बोध्यम्।) वायुः तन्मयः तत्प्रायः (तद्विकारः इत्यर्थः। अत एव अनुवादावसरे वक्ष्यति - वायुविकारस्य इति।) (सच्चिदानन्द - प्राणमये वायुप्रायताभिधानं तस्मिन् इतरभूतापेक्षया वायोरेव भूयस्त्वम्, यथा अन्नमये पृथिव्याः, इति ज्ञापनार्थम्। न तु वायुविकारत्व-अपह्नवार्थम्। उक्तं हि सूत्रभाष्ये वायुरेव अयम् अध्यात्ममापन्नः पञ्चव्यूहः विशेषात्मना अवतिष्ठमानः प्राणो नाम भण्यते - सू.भा २.४.९ इति।) । तेन प्राणमयेन एषः अन्नरसमयः आत्मा पूर्णः (प्राणमयस्य अन्नमयं प्रति आत्मत्वं तद्व्याप्त्यादिति उपपादनार्थम् तेनैष पूर्णः इत्युक्तम्।) (तत्र प्राणेन देहो व्याप्तः इत्यत्र अनुरूपं दृष्टान्तमाह - वायुना इति) वायुना इव दतिः (bellow) (सच्चिदानन्द - अन्नमयः प्रणपूर्ण एव चेष्टते न तु स्वतः यथा धृतिः। शिलया इव शिलापुत्रकः, सर्प इव रज्ज्वा इति वा better example। अन्नमयस्य प्राक् प्रविलापनात् प्राणमये अयं घृति-दृष्टान्तः इति अदोषः।) । स वा एषः प्राणमयः आत्मा पुरुषविध एव पुरुषाकारः एव शिरःपक्षादिभिः (शिरःपक्षपुच्छादिकल्पनालम्बनभूतैः अवयवैः पुरुषाकारः प्राणः इत्यर्थः। ननु पञ्चवृत्तेः प्राणस्य अमूर्तत्वात् स्वयमेव पुरुषविधत्वं न संभवति इति शङ्कते - किमिति)। किं स्वयमेव?। (तस्य पुरुषविधताम् इति श्रुत्या परिहरति - न इति) न इत्याह (श्रुतिः इति शेषः) - (ननु अन्नमयस्य वा कथं पुरषविधत्वम्? तत्राह -

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[30] अस्य अन्नमयाद् अतिरिक्तत्ववचनं च तद्वैलक्षण्योपदेशपरम्, न तु अश्वमहिषवद् इतरेतरपृथक्त्वम् अभिप्रेत्य। न हि अविद्याकल्पितयोरेतयोर्वास्तविकम् अन्योन्यपृथक्त्वम् अस्ति। परमार्थात्मरूपेण तु ऐक्यमेव सर्वेषामपि सर्पधारादिविकल्पानां रज्जुरूपेण एव। (सच्चिदानन्द)

[31] कल्पितासु प्राणमयादिषु क्रमेणैव आत्मत्वं विनिवार्य ब्रह्मण्येव परमात्मत्वं स्थिरीकरिष्यामि इति मन्यते श्रुतिः। (सच्चिदानन्द)

प्रसिद्धम् इति) प्रसिद्धं तावदन्नरसमयस्य आत्मनः पुरुषविधत्वम्। तस्य अन्नरसमयस्य पुरुषविधताम् अनु अयं प्राणमयः पुरुषविधः मूषानिषिक्तप्रतिमावत्, न स्वतः एव। (प्राणमये उक्तं न्यायं मनोमयादिषु अतिदिशति - एवमिति) एवं पूर्वस्य पूर्वस्य पुरुषविधताम् अनु उत्तरोत्तरः पुरुषविधो भवति, पुर्वः पूर्वः च उत्तरोत्तरेण पूर्णः (अर्थात्तु पूर्वस्य पूर्वस्य तदुत्तरैः सर्वैरपि पूर्णत्वम् अवसेयम्। अन्नमयस्य तदुत्तरैः चतुर्भिः कोशैः, प्राणमयस्य त्रिभिः, मनोमयस्य द्वाभ्याम्, विज्ञानमयस्य तु आनन्दमयेन एकेन इति। वस्तुतस्तु ब्रह्म एव एकं पूर्णं सर्वत्र इति विचारान्ते स्थास्यति) ।

Now here the sastra does something. What? An example here is given. prastauti means pravarttate. A given person (loka) engages. What? to show the rice It is kodrava, a particular grain. It has more than one cover (tusha). How does he engages? By removing the husks. Hulling or husking the grain. Similarly, the sastram does. It wants to show you something. What? Brahman which is the innermost. It has to be shown as atma. Then only sarvatmatvam is possible. Even though everything is Brahman it has to be recognised as oneself. Then only everything that is mithya can be seen as Brahman. From what? From all these kalpita atmas, apparent atmas like annamaya atma, pranamaya atma etc. Annamaya are all not cover. It is not like emerald sitting inside the covers. Annamaya is atma. Pranamaya is also atma. From all these atmas it is going to show Brahman as the very self. How it wants to show? In the form of inner self, your own self. In what manner? Through viveka, giving knowledge through enquiry. How this is done? By negating the five kosas which are set up by avidya. They are there due to ignorance alone. One takes body as atma. Prana as atma. Without thinking, everyone makes this mistake. Carvaka also have five level mistakes. Not that body alone is mistaken as atma even by him. In order to show pranamaya atma, it negates atmatvam in annamaya. It goes like this. This is introduction for the whole upanishad.

That which is anna, virat, from which this annamaya is born, pinda is body. Other than this is prana. Which is karanam for this. Two types of separation, anyatvam. It may be out or in. Here it is inner. It is like body only. This is also mithya kalpitah. It is mithya and kalpita. It is set up depending on something else. Set up as atma. That is pranamaya. Atmatvam is taken away from annamaya. Pranamaya is atma now. No it is also kalpana only. Prana is vayu, vital air. It stands for whole activity that sustains the body. Respiration is very important for any being whether plant or animal or human. If it is not there, he cannot think. He need not think, even if it is there. Absence of thinking is not absence of prana. But absence of prana is absence of thinking. So prana is pratyaksham Brahma. So very important. Pranavikara is pranapraya. It is predominant. All activities are covered in this pranamaya.

Your own body was taken as bird. So that now you can have similar kalpana for pranamaya. There is gaunatma and mithyatma. Like son is gauna atma. Any external thing with which you identify, becomes you. But Gunatah. Status of son is assumed by you. Externality of son is seen by you. But its guna becomes your guna. He is doing well means you are well.

Difference is clear. A status alone is identified. Here it is mithyatma. There is atmatva buddhi there. Total tadatmyam is there. Why mithya? Because it is not satyam. Brahmatma is present all the way. But the reality is not known. It is other than this annamaya.

This annamaya is filled with pranamaya. Like bellow is filled with air. So it becomes alive. He is a balloon. But he is kept on the earth because of earth deity. That akarshana sakti is there. They appreciated this power. As vyana, it has oxygen. It is all over the body. So body is filled with prana. The shape of pranamaya is also of human shape. That means it has its own shape? No Because it pervades the body, so it gains that form. What is that form. Same like bird. In keeping with the well known form of annamaya. It is like mushanishikta-pratimavat+ Body is mould. Prana is in it. There is only one form. All has this form only. Because each succeeding one fills earlier one.

प्राणमयस्य पुरुषविधत्व-उपपादनम्

कथं पुरुषविधता अस्य? (अस्य प्राणमयस्य यद्यपि पुरुषविधता सिद्धा तथापि कथं पक्षपुच्छादिकल्पनाप्रकारः इत्यर्थः।) उच्यते - तस्य प्राणमयस्य वायुविकारस्य प्राणः[३२] मुखनासिकानिःसरणः वृत्तिविशेषः (वृत्तिमतः प्राणस्य अवयवित्वेन विवक्षितत्वाद् इति भावः। ननु प्राणवृत्तौ शिरस्त्वकल्पनायां किं नियामकम् तत्राह? - वचनादिति) शिरः इति परिकल्प्यते वचनात्। (उत्तरत्रापि वचनमेव नियामकमित्याह - सर्वत्र इति। यद्वा सर्वपर्यायेषु अपि वस्तुगत्या वचनमेव तत्कल्पने नियामकमित्याह - सर्वत्र इति) सर्वत्र वचनादेव पक्षादिकल्पना। व्यानो व्यानवृत्तिः दक्षिणः पक्षः। अपानः उत्तरः पक्षः। आकाशः आत्मा य आकाशस्थः वृत्तिविशेषः समानाख्यः स आत्मा इव आत्मा, (आकाशपदेन शरीरमध्याकाशस्थ-समानलक्षणायां कारणमाह - प्राणवृत्यधिकाराद् इति) (सच्चिदानन्द - आकाशशब्दस्य अध्यात्माकाशस्थः वृत्तिविशेषः समानः लक्षणया स्वीक्रियते, मञ्चाः क्रोशन्ति इत्यत्र तत्स्थपुरुषा यथा, मुख्यार्थपरित्यागे बीजं तु प्रकरणम्) प्राणवृत्यधिकारात्। (समानस्य मध्यभागत्वरूपात्मत्व-कल्पनायां युक्तिमाह - मध्यस्थत्वाद् इति। इतराः पर्यन्ताः वृत्तीः अपेक्ष्य मध्यस्थत्वात् समान आत्मा इति योजना।) मध्यस्थत्वाद् इतराः पर्यन्ताः वृत्तीः (द्वि.विभक्ति) अपेक्ष्य आत्मा। (ननु मध्यस्थस्यापि कथमात्मत्वम्? तत्राह - मध्यं हि इति) मध्यं ह्येषामङ्गानाम् आत्मा (ऐ.आ २.३.५) इति प्रसिद्धं मध्यस्थस्य आत्मत्वम्। पृथिवी पुच्छं प्रतिष्ठा। पृथिवी इति पृथिवीदेवता (न च प्राणवृत्त्यधिकार-अविशेषात् पृथिवीशब्देन उदानग्रहणं न्याय्यम् इति वाच्यम्। प्रतिष्ठात्वलिङ्गविरोधेन प्रकरणस्य अनादरणीयत्वात्। न हि उदानवृत्तेः वृत्तिमन्तं प्राणमयं प्रति प्रतिष्ठात्वं संभवति))।

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[32] प्राणो मुखनासिकासंचार्या हृदयवृत्तिः, प्रणयनात् प्राणः। अपनयनान्मूत्रपुरीषादेः अपानः अधोवृत्तिः, आनाभिस्थानः। व्यानो व्यायमनकर्मा व्यानः प्राणापानयोः संधिः वीर्यवत्कर्महेतुश्च। उदानः उत्कर्षोर्ध्वगमनादिहेतुः आपादतलमस्तकस्थानः ऊर्ध्ववृत्तिः। समानः समं नयनाद् भुक्तस्य पीतस्य च कोष्ठस्थानोऽन्नपक्ता। (बृ.उप १.५.०३)

आध्यात्मिकस्य प्राणस्य धारयित्री स्थितिहेतुत्वात् (पृथिवीदेवतायाः आध्यात्मिक-प्राणस्थितिहेतुत्वस्य श्रुत्यन्तराद् अवगतत्वाद् इत्यर्थः)। "सेषा पुरुषस्य अपानमवश्टभ्य"[33] (प्र.उप ३.८) (श्रुतौ अपानपदं प्राणमयकोशपरम्।) इति श्रुत्यन्तरात्। (देवताकृत-अवष्टम्भन-अभावे इत्यर्थः) अन्यथा उदानवृत्या ऊर्ध्वगमनं (उदानवृत्तेः ऊर्ध्वगमनहेतुत्वं "अथ एकया ऊर्ध्वः उदानः पुण्येन पुण्यं लोकं नयति पापेन पापम्" इत्यादिश्रुत्यन्तरादेव सिद्धमिति मन्तव्यम्। उदानवृत्तेः कालविशेष-अपेक्षत्वेन सदा ऊर्ध्वगमनप्रसक्त्यभावे अपि च्छिन्नकदलीस्तम्भादेरिव भूमौ पतनं वा प्रसज्यते इत्यर्थः) गुरुत्वात् पतनं वा स्याच्छरीरस्य। तस्मात् पृथिवीदेवता पुच्छं प्रतिष्ठा प्राणमयस्य आत्मनः। तद् तस्मिन् एव अर्थे प्राणमयात्मविषये एषः श्लोको भवति। (सच्चिदानन्द - अपानवृत्तिद्वारेण अध एव अपकर्षन्ती शरीरस्य स्थितौ उपकरोति इति पुच्छं प्रतिष्ठा इत्युच्यते ।

Now what are the various limbs. What is the form with its head and other things. Vayu is sutratma. Sutratma viewed from the power of action, energy. That alone is in the form of this individual prana because it is karana and this is karya. Brahmane svaha is that Hiranyagarbha. There is no separation from karana of karya. So Vayu is that Hiranyagarbha. So it is karanatma vayu vikara. One who travels through mouth and nostrils. While talking you gulp air. Hyperventilation means nervousness etc take place. So they take a paper-bag and breath in it. So that you don't lose more carbon-di-oxide than should be. The respiration is head. It is important. Whether one is alive or not, you see pulse. That is respiration. They don't test if apana is there or not etc. Vritti means kriya visesha. That particular function of prana. Let it be seen as head. Why not something else. Sruti says so. So visualise. Wing etc is to be imagined just on the basis of sruti statement. He went up the terrace. He began flying. Seeing superman. Jumps off. No such thing. No reality to wing etc. Vyana, circulation activity is right side wing. Apana is activity of throwing out. Without wings, bird cannot fly. So without vyana and apana prana cannot function.

Akasa is stomach space. I don't see any akasa in stomach. Wait for three hours. So akasa is upalakshana for it. Jahallakshana. Akasa goes away. Space comes in. The vayu there, vaisvanara, jatharagni etc synonyms. Aham vaisvanaro+ Udarakasastha vritti visesha. Liver etc are included. Everyone is important. Otherwise, udana will become active. It is atma iva atma. Why not some thing else like chest. Pranavritti is adhikara, context here. Like karake, pratyaya etc. Samana is trunk. Why you call it atma? Atma means trunk that is placed in the middle. Anything can be middle. So we have to say with reference to. From the stand point of other vritti viseshas. Second case. Paryantah means limit. With reference to the limits of other vrittis. Udana is neck. prana is mukhanasika. It is middle to them. That which is in the middle has the status of being atma or trunk. This atma has nothing to do with anyontara atma.

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[33] या प्रसिद्धा पृथिवीदेवता सा एषा पुरुषस्य अपानवृत्तिम् आकृष्य वशीकृत्य अध एव अनुग्रहं कुर्वती वर्त्तते।

Prithivi is prithivi devata here. It is the grace of devata that udana is in its place. The vibhuti of prithivi also Hiranyagarbha vibhuti alone. Hiranyagarbha in the form of prithivi, keeps this prana inside this body. Otherwise it will fall down. In order that it does not fall down, it has to keep the prana inside the body. Otherwise udana will get out, being pranavikara. So udana is included. All connected. Adhyatmika prana, prana in a given body, is sustained in the body by this devata. Sthiti hetu is due to her grace. For everything there is grace. Eye - sun. Vak - agni. There is connection. Udana is connected to prithivi devata. IN other words, the whole pranamaya is kept inside indirectly by keeping udana. This is also sastra. Prasna Upanishad talks about this. Holding it, it remains. When you breath out, it has to come back. Otherwise, due to the tendency to get out, udana will fly up and we will also fly. Or, body being heavy, every one has gurutvam, it will fall. So it is pratishtha. There is a mantra bringing out the glory of pranamaya and showing identity of vyashti and samashti.

ANUVAKA 3

प्राणं देवा अनुप्राणन्ति। मनुष्याः पशवश्च ये। प्राणो हि भूतानामायुः। तस्मात्सर्वायुषमुच्यते। सर्वमेव त आयुर्यन्ति। ये प्राणं ब्रह्मोपासते। प्राणो हि भूतानामायुः। तस्मात्सर्वायुषमुच्यत इति। तस्यैष एव शारीर आत्मा। यः पूर्वस्य। तस्माद्वा एतस्मात्प्राणमयात्। अन्योऽन्तर आत्मा मनोमयः। तेनैष पूर्णः। स वा एष पुरुषविध एव। तस्य पुरुषविधताम्। अन्वयं पुरुषविधः। तस्य यजुरेव शिरः। ऋग्दक्षिणः पक्षः। सामोत्तरः पक्षः। आदेश आत्मा। अथर्वाङ्गिरसः पुच्छं प्रतिष्ठा। तदप्येष श्लोको भवति ।। ३ ।।

प्राणम् अनु - depending upon prana; देवाः - gods; प्राणन्ति - live; मनुष्याः - human beings; पशवः - animals; च - and; ये - all these; प्राणः - prana alone; हि - because; भूतानाम् - of all beings; आयुः - is the life; तस्मात् - therefore; सर्वायुषम् - the life of all; उच्यते - prana is said to be; सर्वम् एव - the full span of; ये - who; आयुः - life; यन्ति - attain; ते - those people; प्राणम् - prana; ब्रह्म - as Brahman; उपासते- meditate upon; प्राणः हि - prana alone; भूतानाम् - of all beings; आयुः - is the life; तस्मात् - therefore; सर्वायुषम् - the life of all; उच्यते - prana is said to be; इति - thus ends the Rgmantra; तस्य - of that; एषः - this pranamaya; एव - is indeed; शारीरः आत्मा - the inner self; यः पूर्वस्य - of the previous one (i.e., annmaya); तस्माद् एतस्माद् प्राणमयात् - than that pranamaya; अन्यः - other; अन्तरः - interior; आत्मा - self; मनोमयः- manomaya is; तेन - by that manomaya; एषः पूर्णः - this pranamaya is filled; सः वै एषः - that manomaya indeed (also); पुरुषविधः एव - is of the human form only; तस्य - of that pranamaya; पुरुषविधताम् - the human form; अनु - in keeping with; अयं पुरुषविधः - this manomaya is of human form; तस्य - of that manomaya; यजुः एव - Yajus alone; शिरः - head; ऋग् - Rk; दक्षिणः - the right; पक्षः - side; साम - Sama; उत्तरः - the left; पक्षः - side; आदेशः - Vedic injunctions; आत्मा - the trunk; अथर्वाङ्गिरसः - Atharvana; पुच्छम् - the tail (as it were); प्रतिष्ठा - which is the supporter; तद् अपि - in this regard also; एषः श्लोकः - the following Rgmantra; भवति - there is

All these gods, human beings and animals live depending upon prana because prana alone is the life of all beings. Therefore, prana is said to be the life of all. Those people who meditate upon prana as Brahman attain the full span of life. Prana alone is

the life of all beings. Therefore, prana is said to be the life of all - Thus ends the Rgmantra. This pranamaya is indeed the inner self of the previous one, i.e., annamaya. In fact, manomaya is the self which is other than and interior to that pranamaya. By that manomaya this pranamaya is filled. This manomaya also is of human form only. This manomaya is of human form in keeping with the human form of that pranamaya. Yajus alone is its head. Rg is the right side. Sama is the left side. Vedic injunctions are the trunk. Atharvana is the tail (as it were) which is the supporter. In this regard, there is the following Rgmantra.

Swami Paramarthananda

Now identification of both vyashti and samashti is the next stop. This aikya is necessary for both enquiry and meditation. Uttamadhikari requires for, only when he resolves pranamaya into manomaya, he should resolve samashti also. Pravilapanam requires this aikya. For meditation of course it is required. Samashti is meditated upon vyashti. That identification is pointed out now. For this a rgmantra is quoted. Kalpana, shape of each kosa, is given by upanishad herself. For aikyam rg is quoted. What is it?

Iti - upto this is quotation. How the aikyam is pointed out? By same logic that vyashti is effect and samashti is upadana karanam. Between them abhedah. Mayat indicates the upadana karanatvam. It can be added only for vikara. Ghata is mrnmaya and not kulalamaya. Like anna is karana and annamaya is effect. So sruti has to show this pranamaya is born of prana, sustained by prana and goes back to prana. That is how upadana karanatvam is pointed out. Of this laya karanam is important. So sruti says all living beings survive because of prana alone. So prana is samashti here. All living beings breathe because of prana. What type of beings? All. Earlier we saw yah kasca+ Here devah, manushyah + uttama, madhyama and adhama - all. Here sthiti alone is pointed out. We have to supply the other two viz., birth and laya. Like samashti annam is virat, samashti prana is hiranyagarbha or sutratama. Samashti mana and vijnana also same HG. Depending on HG alone, all jivas breathe.

So a title is given to prana. Like aushadham for Anna. Here the title is ayusham. sarvayuh eva sarvayusham. HG alone is in the form of prana in the nostril. So he is life of all. Upto this is for uttamadhikari. He is ready for bundling pranamaya and prana as one and see pranamaya as anatma. For madhyamadhikari upasana and phalam is given. One who meditates upon total-prana as Brahman, here we should not separate vyashti pranamaya, our own pranamaya, from the total, because we have already resolved vyashti in samashti. The aikyam must be there. It is identical with my own pranamaya which is none other than Brahman. Why do we bring in Brahman here. Prana also is upadana karanam, Brahman also is ultimate karanam, So because being karanam, we meditate as Brahman, karanatva samanyam. So aikyam is one step and seeing it as Brahman is second step.

The result is in keeping with meditation. Here the result is longevity. They will attain the full allotted life. What is meant by that? It is not eternal. So Sankaracarya says, according to prarabdha, what ever be the full life, that he will attain. Apamrtyu will not come. He will have

natural death rather than accidental death. This has to be interpreted in two ways. One here. The other hereafter. Here, it is full life. Without breathing trouble etc. Grace of prana will be there. The other is, after death, they become identical with H.G. It is similar to anna-upasana.

Here one more point. Any upasana can be practised in two ways. One is with desire and the other without desire. The result given here is for which type of upasana. It is for sakama-upasana only. In the earlier one also it is same. The result for nishkama upasana is not given here because it is same everywhere. It is purity of mind and tranquillity of mind, singlepointed mind. He becomes uttamadhikari by the upasana and he then is able to pravilapanam. He is shifted from upasana section to jnana section. He goes to manomaya. He can cross one by one and gain moksha ultimately. So it is better than HG status. Now the Upanishad repeats the previous statement once again. Previous it was mentioned for the sake of uttamadhiakri. Now repeated for the sake of madhyamadhikari. The repetition is: samashti prana is the very life (i.e., vyashti pranamaya) in every being. Pranamaya and ayus are synonymous. This is due to the grace of samashti prana or HG. So it is called sarva-ayusham The quotation is over which reveals the identity of prana and pranamaya.

Now uttamadhikari is concerned, his next job is going to manomaya by resolving both vyashti and samashtipranamaya. Madhyamadhikari practices upasana, I am Prana Brahma, pranam Brahma ahamasmi, he does ahamgraha upasana. Upanishad now caters to uttamadhikari. Before going to manomaya, the upanisahd concludes the pranamaya kosa formally. These viz tasyaisha sarira atma, yah purvasya, are words of Upanishad itself. It gives a new title to pranamaya.

Previously annamaya was called annamayatma. Later it was converted into anatma. Now pranamaya is atma. It has a peculiarity. It is different form annamayatma. What is it? Annamaya does not have exterior kosa. It is outmost. But pranamaya happens to be atma interior to annamaya. Annamaya is not inside anyone. Because of this uniqueness, it is given a title saarira atma. Sarirasya antah bhavati iti sarirah. Keedrsasya sarirasya. It is within annamaya. So it is saarira. Annamaya cannot be called so. Manomaya also will be saarira atma. Pranamaya, manomaya etc are not sarira atma at the same time, simultaneously. Because, when you go to next kosa, previous one becomes exterior. It is no more sarira atma. At the time of identification with one level, that becomes saarira atma. Once the identification is given up, it becomes only sarira, body. This applies except to annamaya. Only for annamaya, we did not have these lines. Tasya annamayasya, purvasya annamayasya, eshah - this pranamaya is called sarira atma. Pranamaya is over. Now really speaking, this is also not atma. Remember arundhati darsanam.

Manomaya atma

The lines are exactly same like previous one. Atma is anya, different. Pranamaya is not atma. Atma is something else. Student looks around. Teacher says, don't look out. It is within. Within what? It is within pranamaya. Tasmat means which was discussed in the previous section. Etasmat means this pranamaya, which every one is intimately experiencing. Vai. The moment manomaya has been said as atma, pranamaya has become anatma, meaning namarupa, meaning mithya, meaning it does not have its own satta. That means it is resolved into manomaya. Pravilapanam is over. Madhyamadhikari is blinking. For him upasana is to be prescribed. Manomaya must also be given a shape. So sira, paksha, puccha kalpana has to be done. Because it does not have its own shape. So it takes the shape of pranamaya. Now manomaya is atma. It is not kosa because it is still atma. It becomes kosa only when disidentification takes place. Till then it is atma.

The upasana is for madhyama adhikari. For that a form is discussed. It has no relevance of uttamadhikari. He is waiting for aikyam to be pointed out. Upto anyontaratma manomaya is for uttamadhikari. Tenaisha purnah etc for madhyama adhikari. Manomaya is also of human shape alone. Why? Because pranamaya is filled up by manomaya. Pranamaya is container. Manomaya is contained. It does not have its own shape. So it assumes the shape of pranamaya which is human shape on the same logic. This trend will continue.

Once Manomaya is said to be of human shape, the upanishad gives the description of its limbs. Yajur refers to yajus mantras. That which contains yajus mantras, is called Yajur Veda by implication. It is the head of manomaya. How can it be so? The mantras are external. Manomaya is inner. You take India. Each state is part of it. They remain within the boundary of the whole. So Afghanistan cannot be part of India. It is outside. Sankaracarya discusses this. Even though, mantras are outside, the Upanishad is talking about the corresponding thoughts that occur in the mind, when the mantras are chanted. Yajur mantra means yajur vritti. After all, thought came first or sound came first. Table word you take. When a new object has been discovered. Object enters your mind and a corresponding thought is formed. Thereafter, when you want to convey your thought to another person, you don't have a method to convey it because thoughts are invisible. So you discover a new sound symbol to indicate the thought that has arisen. Words are nothing but sound symbols to communicate our thoughts. Fort example anger came first or anger word came first. Our new disposition of mind, you want to communicate to another. So you use a word or sound symbol to communicate. So every word primarily corresponds to a thought. So yajus is not external sound. Whenever somebody wants you to repeat a mantra, what do you do. You don't write it on a paper and rotate it. You repeat it in the mind several times. Not the Veda book or mantra sheet. So mantras are not outside. Outside they are symbol. They are vrittis in the mind.

If mantras refer to thoughts, it should belong to which maya? They should belong to manomaya only. So Sankara says they are part of manomaya only. Yajurvrittayah eva head of manomaya. Rgmantras are compared to the right side. Sama mantras are taken as left side. Adesa refers to vidhi, nishedha portion of Veda. The entire Brahmana portion it is called. Lit.

it means commandment. Like satyam vada etc. It is central portion. Atharva Veda is tail. Atharva and Angiras are two rishis who revealed it. That is the support for this kosa. Because, it deals with material well being and prosperity. Santika and paushtika karmani. Unlike the other Vedas which deal with earning of punyas to go to svargadi lokas or gaining moksha. The material well-being is an important foundation for spiritual life. How can you sit for an hour unless health is there. You cannot draw a painting without a canvass. So Atharvangirasa is pratishtha. It is support for spiritual growth. People like westerners complaint that Vedas neglect worldly life. They talk of rituals that provide for later life. It is not right as per this statement. So there is sloka showing identity between individual and total mind.

प्राणमयात्म (याथात्म्य) प्रकाशकः श्लोकः।

प्राणमयस्य अधिदैविकेन वायुना अभेदः

प्राणं देवा अनुप्राणन्ति अग्न्यादयः देवाः प्राणं वाय्वात्मानं प्राणशक्तिमन्तं अनु तदात्मभूताः सन्तः (सूत्रात्मभूताः सन्तः इत्यर्थः। अग्न्यादिदेवानां सूत्रात्मविभूत्तया तदात्मकतायाः शाकल्यब्राह्मणसिद्धत्वादिति मन्तव्यम्। यद्वा सूत्रात्मोपास्त्या तदात्मकतां प्राप्ताः इत्यर्थः। अथवा अस्मदादय इव अग्न्यादयोऽपि तदात्मभूताः क्रियाशक्तिमत्प्राणोपाधिकाः सन्तः इत्यर्थः) प्रणन्ति प्राणनकर्म कुर्वन्ति प्राणक्रियया क्रियावन्तो भवन्ति। (देवशब्दस्य प्रसिद्धिमाश्रित्य अग्न्यादिपरत्वम् उक्तम्। इदानीमिन्द्रियपरो देवशब्दः इति सयुक्तिकमाह - अध्यात्म-अधिकारात्तु इति। तुशब्दः अवधारणार्थः सन् इन्द्रियाणि इत्यत्र संबध्यते। प्राणमयकोशाधिकारादित्यर्थः।) अध्यात्म-अधिकारात्तु देवाः इन्द्रियाणि, प्राणम् अनु प्राणन्ति मुख्यप्राणम् अनु (तस्मिन् निरुद्धे इन्द्रियाणां प्रवृत्त्यदर्शनादिति भावः।) (न केवलं इन्द्रियाणाम् एव प्राणाधीना चेष्टा, अपि तु शरीरादीनामपि इत्याह - तथा मनुष्याः इति।) चेष्टन्ते इति वा (सच्चिदानन्द - वाकारः चार्थे। अधिदैवतमपि समानत्वान्न्यायस्य ।तस्मादधिदैवत-वाय्वात्मा प्रणमयस्य उपदिश्यते यथा अन्नमयस्य विराडात्मा।)। तथा मनुष्याः पशवश्च ये ते प्राणनकर्मणैव चेष्टावन्तो भवन्ति (सच्चिदानन्द - तस्माद् अत्र अधिदैवतवाय्वात्मा प्राणमयस्य उपदिश्यते यथा अन्नमयस्य विराडात्मता इति युज्यते। ।

Sruti points out prana is universal. It is common not only in humans but in deities also. Agni is devata here. Being in the form of Hiranyagarbha, they become able to do their jobs. They have life. They also depend on Sutratma. What to talk of humans. Here devas also mean sense organs by context. Shining ones are senses. They also live depending on prana with its five vikaras. Svetaketu forgets everything because he did not eat for 15 days. Prana was not fed. Anu means anusrtya. So pranamaya is important. The story where the greatens of prana was established. When prana leaves, others pray him not to leave. But when each one of them leave, no other senses objected. Manushaya etc come later. So it is taken as gods. Pranana karma includes all fivefold activities of prana. Ceshta is meaningless activity also. Here it is any activity.

तेनैष पूर्णः इति वाक्यस्य परमतात्पर्यम्

(प्राणं देवा अनुप्राणन्ति इत्यादिना केवलदेहात्मवादो निरस्त इति तात्पर्यमाह - अतश्चेति। प्राणाधीनचेष्टाकत्वाच्छरीराणाम् इत्यर्थः।) अतः च न अन्नमयेन एव (तस्य वस्तुतोऽनात्मत्वं सूचयति - परिच्छिन्नेन इति) परिच्छिन्नेन आत्मना (आत्मशब्दशब्दः स्वरूपपरः) आत्मवन्तः प्राणिनः। (ननु अन्नमयातिरिक्तं स्वरूपं नोपलभ्यते इत शङ्कते - किं तर्हि इति) किं तर्हि। (प्राणं देवा अनुप्राणन्ति इत्यादिश्रुतिमाश्रित्याह - तदन्तर्गतेति) तदन्तर्गत-प्राणमयेनापि साधारणेनैव[३४] (तस्य पिण्डवत्परिच्छेदं व्यावर्त्तयन् साधारणपदं व्याचष्टे - सर्वपिण्डेति। सर्वपदं एकैकस्य एव पिण्डस्य अवयवसाकल्याभिप्रायम्। अथवा सूत्रात्मरूपेण प्राणमयस्य सर्वपिण्डव्यापित्वम् उक्तमिति मन्तव्यम्।) सर्वपिण्डव्यापिना आत्मवन्तो मनुष्यादयः। (एवमान्तरत्वेन निरूपणीय आत्मा प्राणमय एवेति शङ्कानिरासार्थम् उत्तरकोशानामपि आत्मतामाह - एवं मनोमयादिभिः इति। अत्रापि प्राणमयाद्यन्तर्गतैरिति मनोमयादेः विशेषणं द्रष्टव्यम्, तदन्तर्गतेति प्राणमयस्योक्तत्वात् प्रतिपर्यायं श्रुतौ आन्तरशब्दप्रयोगाच्च। तथा च उत्तरोत्तरकोशेषु पूर्वपूर्वापेक्षया आन्तरत्व-सूक्ष्मत्व-व्यापित्व-विशेषणानि तानि यत्र काष्ठां गच्छन्ति स एव मुख्य आत्मेति ज्ञापनार्थानि इति मन्तव्यम्।) एवं मनोमयादिभिः पूर्वपूर्वव्यापिभिः उत्तरोत्तरैः सूक्ष्मैः आनन्दमयान्तैः (अविद्योपाधिकस्य आनन्दमयशब्दितजीवस्यापि प्रियादिविशिष्टत्वाकारेण कार्यत्वं मत्वाह - आकाशादि इति) आकाशादिभूतारब्धैः (कोशानां स्वकारणैराकाशादिभूतैः सह मिथ्यात्वं सूचयति - अविद्याकृतैः इति) अविद्याकृतैः आत्मवन्तः सर्वे प्राणिनः। (स्वतः चैतन्यरूपाणां प्राणिनाम् अन्तर्बहिर्भावेन आवरकतया पञ्चकोशसद्भावे दृष्टान्तमाह - यथेति।) यथा अनेकतुषकोद्रवः (ननु अन्योऽन्तर आत्मा अन्योऽन्तर आत्मा इति प्रकृत्य आन्तरत्वोक्तेः आनन्दमये परिसमापनाद् आनन्दमय एव परात्मा, तथा च तस्य अविद्याकृतत्व-उक्तिः अयुक्ता, - न इत्याह - तथा स्वाभाविकेनापि इति। स्वाभाविकत्वम् अकल्पितत्वम्) (आ.गिरि - पूर्वपूर्वकोशस्य उत्तरोत्तरः कोश एव आत्मा इति व्याख्यातम् {भाष्यकृद्भिः} आपातदर्शनेन, तदसत्। आत्मशब्दस्य {तस्यैष एव शारीर आत्मा इत्यत्रत्यः} अमुख्यार्थत्व-प्रसङ्गात्, प्रकृतपरामर्शक-एतत्-शब्द-कोपाच्च {एतच्छब्दोऽप्यत्रत्यः - तस्यैष एव शारीर आत्मा इत्यत्रत्यः - एव}। अतः कोश-अध्यास-अधिष्ठानभूतः चिदात्मा एव अत्र आत्मशब्देन {तस्यैष एव शारीर आत्मा इत्यत्रत्येन} विवक्षितः इति तात्पर्यमाह - तथेति।) तथा स्वाभाविकेन अपि (तत्र हेतुं सूचयति - आकाशादि इति) आकाशादिकारणेन (सर्वकल्पनाधिष्ठानभूतेन इत्यर्थः। तस्य विनाशित्व-परिच्छिन्नत्व-परिणामित्वानि वारयति - नित्येन इत्यादिना विशेषणत्रयेण) नित्येन अविकृतेन सर्वगतेन (पञ्चकोशातिगेन) (तस्य प्रकरणित्वं सूचयति - सत्येति) सत्यज्ञानानन्तलक्षणेन (आनन्त्यविवरणरूपाणि नित्येन सर्वगतेन सर्वात्मना इत्येतानि त्रीणि विशेषणानि।) सर्वात्मना आत्मवन्तः (मुख्यस्वरूपवन्तः), (सर्वे प्राणिनः इत्यत्र हेतुमाह - स हि इति। 'अयमात्मा ब्रह्म' इत्यादिश्रुतिभिः यथोक्तात्मा एव परमार्थतः आत्मा प्रतीयते यतः इत्यर्थः) स हि परमार्थतः

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[34] अन्नमयो हि मूर्त्तत्वात् प्रतिव्यक्ति भिन्नत्वाच्च परिच्छिन्न इव । यद्यपि समष्ट्यन्नात्मत्वेन सोऽपि साधारण एव, तथाप्युक्तहेतुना परिच्छिन्नत्वेन विभाव्यमानत्वात् प्रतिप्राणि-असाधारण इव भाति ।प्रणमयस्तु तत्तत्पिण्डमनु पुरुषविधत्वेन परिच्छिन्नवद् अवभासमानोऽपि वसतुतो नैव परिच्छिन्न इति झटितितराम् अध्यवस्यते। (सच्चिदानन्द)

आत्मा सर्वेषाम् (सच्चिदानन्द - अविद्यादशायामपि इति शेषः। न हि सर्पादेः विकल्पस्य तद्यापिरज्वादितः पृथगात्मत्वं समस्ति इति अभिप्रायः) इत्येतदपि (ब्रह्मणि आनन्दमयाद आन्तरत्व-उक्त्यभावेपि तं प्रति ब्रह्मणः प्रतिष्ठात्व-उक्ति-सामर्थ्यात् आनन्दमयादप्यान्तरत्वं प्रतीयते, ततः एतदपि पुच्छवाक्यनिर्दिष्टस्य ब्रह्मणो मुख्यात्मत्वमप्यत्र कथितप्रायमेव भवति, तस्माद् न आनन्दमयस्य मुख्यत्वमिति भावः) अर्थाद् (आत्मशब्दसामर्थ्याद् कल्पितस्य अधिष्ठानत्व अनुपपत्तेष्ट इत्यर्थः) उक्तं भवति।

> Hence it becomes evident that the beings do not become endowed with atma merely by having a body that is modification of food and which is limited. Then by what? Human beings etc become endowed with atma only on account of having a body that is modification of air, which lies inside every physical body, and which is common to every physical body, which is pervaded by it entirely.. So also beings are endowed with atma on account of being possessed of bodies commencing from the mind modification and ending with happiness modification, each succeeding one pervading the preceding one and which are constituted by the elements beginning with space, that are set up by ignorance. Similarly, all beings are endowed with atma also by virtue of being the self that fills up all, that is by nature even the cause of space, etc, that is eternal, changeless, all pervading, that is possessed of the characteristics such as truth, knowledge and limitlessness and that is beyond the five locus of mistakes. By this the fact that it is the self of all in reality also becomes expressed.

Because of this reason also. by sthula sarira born of food alone, which occupies a given place in a given time and given form, every body is distinguishable, so by this alone, all beings do not gain the existence. Annamaya becomes upadhi for pranamaya. In anatomy department, you have fomelin tank? Lot of bodies floating for dissection. For first year students. They don't have atma, i.e., jiva. From the standpoint of annamaya pranamaya becomes atma. Then by what they become one with self. Because of pranamaya. Pranamaya becomes universal in all beings. Life is common in everything, whether ant or you. So it is all pervasive. So it is pratyaksham Brahma. By the one i.e. Prana which pervades all bodies. That which obtains in sthula sarira. They all become possessed of self. Why sadharana? Because all pervasive.. That means pranamaya is atma? No Sruti will say no. Anyontaratma. But not for anandamaya. The bhoktas svarupa is atma. Because it is not paricchinna. By that atma therefore all gain atmatvam. All these atmas are set up by ignorance. Whether they know or not, this is the vastu sthiti that atmatvam of previous kosas are gained by later kosas. Like the dhanya which has many covers are there, similarly, atma has many kosas. Which atma? which is satyam etc. svabhavikena means svarupena. It is uncreated. Upto anandamaya it is mithyatma. Outside body they are all gaunatma. So that satyam+ alone is real atma. The earlier atmas become mithya only when you see the subsequent one as anyontara atma.

प्राणोपासनफलम्

"प्राणं देवाः अनु प्राणन्ति" इत्याद्युक्तम्। तत्कस्मादित्याह (तत्प्राणस्य सर्वप्राणिचेष्टाहेतुत्वं कस्माद् इत्याकाङ्क्षायाम् आह इत्यर्थः) - प्राणो हि यस्मात् भूतानां प्राणिनाम् आयुः जीवनम्, (प्राणस्य सर्वभूतजीवनहेतुत्वे कौषीतकिश्रुतिसंवादमाह - यावद्ध्यस्मिन् इति) - "यावद्ध्यस्मिन् शरीरे प्राणो वसति तावदेवायुः" (कौ.उप ३.२) इति श्रुत्यन्तरात्। तस्मात्सर्वायुषम् सर्वेषामायुः सर्वायुः सर्वायुरेव सर्वायुषम् इत्युच्यते। "तस्मात्सर्वायुषम् उच्यते" इति वाक्येन प्रणस्य सर्वायुष्ट्वं लोकप्रसिद्धिः उच्यते इत्यभिप्रेत्य तां विवृणोति - प्राणापगमे इति) प्राणापगमे मरणप्रसिद्धेः। प्रसिद्धं हि लोके सर्वायुष्ट्वं प्राणस्य। ('सर्वमेव त आयुः यन्ति' 'ये प्राणं ब्रह्मोपासते' इति वाक्यद्वयमर्थक्रमेण अवतार्य व्याचष्टे - अत इत्यादिना। प्राणमयस्य अन्नमयं प्रति आत्मत्वात् सर्वभूतायुष्ट्वाच्च इत्यतःशब्दार्थः।) अतः अस्माद् (अस्मादित्यस्य चाक्षुषप्रत्यक्षसिद्धादित्यर्थः) बाह्याद् असाधारणाद् (परिच्छिन्नाद् इतयर्थः) (आ.गिरि - व्यावृत्तस्वरूपात्) अन्नमयाद् आत्मनोऽपक्रम्य (अपक्रमणम् {तत्र अन्नमये} आत्मत्व-बुद्धिपरित्यागः। तत्र हेतुत्वेन चाक्षुषत्व-बाह्यत्व-परिच्छिन्नत्व-विशेषणानि उपात्तानि इति मन्तव्यम्।) अन्तः साधारणं (आ.गिरि - सर्वेन्द्रिय-साधारणम्। प्राणकृतेन अशनादिना सर्वेषां पुष्ट्यादिदर्शनात् इत्यर्थः) (प्राणं) प्राणमयात्मानं ब्रह्मोपासते ये "अहमस्मि प्राणः सर्वभूतानामात्मा (सर्वभूतात्मत्वं सूत्रात्मरूपेण बोध्यम्। तेन रूपेण प्राणमयकोशस्य इह उपास्यत्वात्।) (आ.गिरि - सूत्रात्मा। पूर्वस्य यः आत्मा चिद्धातुः एषः एव तस्य प्रणमयस्य आत्मा इति योजना।) (आयुष्ट्वम् उपास्यो गुण इति मत्वा आह - आयुरिति) आयुः (तस्य तद्गुणकत्वे हेतुः - जीवनहेतुत्वात् इति। तद्-हेतुत्वस्य श्रुत्यनुभवसिद्धत्वादित्यर्थः) जीवनहेतुत्वात्" इति, ते सर्वमेव आयुः अस्मिन् लोके यन्ति। न अपमृत्युना म्रियन्ते प्राक् प्राप्तात् आयुषः (वर्त्तमानदेहारम्भसमये यावदायुः सप्तत्यशीत्यादिलक्षणं विधिना कल्पितं तावदायुः प्राप्तायुःशब्दार्थः।) इत्यर्थः।[३५] शतं वर्षाणि इति तु युक्तं सर्वमायुरिति (पा.भ सर्वमायुरेति - छा.उ २.११.२, २.२०.२, ४.११.२, ४.१२.२, ४.१३.२) ("सर्वमेव त आयुः यन्ति" इत्यत्र सर्वशब्दसामर्थ्यात् शतं वर्षाणि यन्तीत्येव युक्तमित्यर्थः।) (परार्धसंख्यां विहाय शतमित्यत्र हेतुमाह - श्रुतिप्रसिद्धेः इति। शतायुषः पुरुषः इति श्रुतिप्रसिद्धेः इत्यर्थः।) श्रुतिप्रसिद्धेः[३६]। (आयुष्ट्वगुणक-उपासनया आयुरेव प्राप्तव्यमित्यत्र किं विनिगमकमिति पृच्छति - किं कारणमिति) किं कारणम्? (श्रुतिरुत्तरमित्याशयेनाह - प्राणो हीति।) प्राणो हि

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[35] ननु आयुषप्राप्तेः प्रारब्धफलत्वेन कस्यापि प्राङ्मरणासंभवाद् इदमयुक्तम् इत्याशङ्क्य अर्थन्तरमाह - शतं वर्षाणीति। सर्वमायुः इत्यनेन शतं वर्षाणि इत्येव युक्तं ग्रहीतुम् इत्यर्थः।. तथा च उपासकः शतं वर्षाणि जीवति इति उपास्तिः स्तूयते इति भावः। (गोविन्दानन्द)

[36] उक्तेऽर्थे प्रमाणमाह - श्रुतिप्रसिद्धेः इति। "जिजीविषेच्छतं शमाः", "जीवेम शरदः शतम्" इत्यादिश्रुतिषु शतवर्षाणामेव पूर्णायुष्ट्वेन प्रसिद्धेः इत्यर्थः। तैत्तिरीयब्राह्मणे तृतीयकाण्डे "शतायुर्वै पुरुषः शतवीर्यः" इति श्रुतेः (or तै.सं १.५.७.६.)। (गोविन्दानन्द)

भूतानामायुः। तस्मात्सर्वायुषमुच्यत इति। (ननु अत्र किं नियामकं सूचितं भवति इत्यत आह - यो यद्गुणक्म् इति। "तं यथा यथा उपासते तदेव भवति" (शत.ब्रा १०.५.२.२०)इति न्यायेन आयुष्ट्व-गुणक-उपासनाद् आयुःप्राप्तिलक्षणं फलं युक्तमित्येवं विद्याफलप्राप्तौ हेतुसूचनार्थमिदं प्रणो हि इत्यादिपुनर्वचनम् इत्यर्थः।) यो यद्गुणकं ब्रह्मोपास्ते स तद्गुणभाग् भवतीति विद्याफलप्राप्तौ हेत्वर्थं पुनर्वचनम् प्राणो हीत्याति।

It has been said that the senses engage in activities following that of prana. How is it so. This is being explained. Because the prana constitutes the life of beings, as evidenced by another sruti text, "Life exists until such time as prana functions in the body", therefore, it is the life of all. Sarvayuh means the life of all. The word sarvayusham is the same as sarvayuh. Since it is well known in the world that death follows when the prana leaves, the latter, indeed, becomes well known as the life of all. Therefore, those who disidentify themselves form the body made of food, which is external, and which is exclusive to everyone and meditate on Prana that is internal and common to all, as Brahman in this manner as " I am Prana, the self of all beings, being the cause of their life, I am their life" attain the full span of life in this world, that is, they do not die an accidental death before fully living the ordained span of life. According the to the Vedic text that is well known, "He enjoys the full span of life", it is but proper to mean sarvayuh as one hundred years. What is the cause of attaining the full span of life? For, prana constitutes the life of all beings and therefore it is said to be the life of all. Whoever meditates whatever quality of Brahman, becomes the enjoyer of those qualities. As such the repetition of the sentences, "the prana constitutes..." is to show the logicality of the attainment of the result of meditation.

You don't require sruti for this. Still it is quoted. Not akasadi bhutas. But beings. Prana is indeed life. It is known to all of us. It is not revealed by Sastra. Your life is so long as prana stays in the body. Whether he thinks or not, is immaterial. Therefore, it is called sarvayusham. Therefore food was called sarvaushadham. It is all ayus of everybody. When prana is gone, death is certain.

That which is external that is seen, which is external to prana, others and we both can see. It is asadharana, peculiar. It refers to annamaya. That which is common to all. From the pulse can you find out it is Devadatta. No. But form the body, you can find out he is so and so. Body is peculiar. But prana is common. Suppose one pair of beings are available as totally identical. That is why finger print are taken as evidence. Otherwise, it cannot be accepted in court. Your body is custom made. It is specially made for you. Nobody else had it nor will have. No contemporary for you. One who meditates upon this Prana as Brahman. How? I am Prana, which is atma of all bodies - thus. He will get all ayus. It is not after death. It is contradictory if it is in other world. All ayus is complete lifespan. He does not die untimely. The life that is ordained by previous karmas. If somebody dies early, that is what is ordained. What is that life? It is 100 years maximum. Somebody may say, elsewhere they live for more. No. It is srutiprasiddhi. Sagunabrahma has infinite qualities. (So Never it can be understood totally). Out of those qualities, you take one aspect of that Brahman. Then you become the recipient of that guna. In the world also, it is like that. If you study law, all the time law, law.

law. Then you become lawyer. It is upasana. Similarly, Vedanta also. it is called Brhamabhyasa. In gaining the result for meditation, the reason is this - iti there is repetition of the statement that prana is ayuh iti.

(तस्यैष एष इति वाक्यमानन्दमयो ब्रह्म इति वदतां वृत्तिकाराणां मतेन व्याचष्टे - तस्य पूर्वस्य इति। अत एव आनन्दमयाधिकरणे वृत्तिकारमते स्थित्वा आनन्दमयपर्यायस्थं इदं वाक्यं तस्य, पूर्वस्य, इति पदयोः इत्थमेव व्यवहितान्वयप्रदर्शनेन व्याख्यातमाचार्यैः। विवक्षितार्थस्तु...) तस्य पूर्वस्य अन्नमयस्य एषः एव शरीरे अन्नमये भवः शारीरः आत्मा। कः? यः एष प्राणमयः।

मनोमयात्मा

मनोमयात्मावतरणिका

तस्माद्वा एतस्माद् इत्यादि उक्तार्थमन्यत्[३७] (मनोमयपदव्यतिरिक्तम् इत्यर्थः)। अन्योऽन्तरः[३८] आत्मा मनोमयः। मन इति सङ्कल्पविकल्पात्मकम् अन्तःकरणम्। तन्मयः मनोमयः। (मयटो विकारार्थत्वे दृष्टान्तः - यथेति) यथा अन्नमयः। सोऽयं प्राणमयस्य आभ्यन्तर आत्मा।

मनोमयस्य पुरुषविधत्वनिरूपणम्

तस्य यजुरेव शिरः। (यजुःशब्दस्य प्रसिद्धमर्थमाह - यजुरिति इत्यादिना) यजुरिति अनियताक्षरपादावसानो (अनियतैः अक्षरैः पादपूर्त्तिः यस्य तथा इत्यर्थः) मन्त्रविशेषः (मन्त्रपदात्पूर्वं य इति शेषः) (सच्चिदानन्द - ऋक्तु नियताक्षरपादवती साम च गीतिरूपमिति च द्रष्टव्यम्)। तज्जातीयवचनो[३९] यजुःशब्दः, तस्य शिरस्त्वम्। प्राधान्यात् (शरीराङ्गाणां मध्ये शिरस इव वेदानां मध्ये यजुषः प्राधान्यादित्यर्थः)। (Why not Rigveda?) प्राधान्यं च यागादौ [४०]संनिपत्योपकारकत्वात्। (तदेव विवृणोति - यजुषा हीति। शस्त्रात्मिका ऋक्, स्तोत्रात्मकं साम च स्तुतिद्वारा आरादुपकारकत्वाद् अप्रधानमिति भावः) यजुषा हि हविर्दीयते स्वाहाकारादिना (आदिना स्वधा, वषट् च गृह्येते)।

Of the body made of food, spoken of above, this indeed is the self. Which? This one constituted of prana. The remaining sentences, i..e, tasmat va.. is the same as explained before. There is another self that is internal, and made of mind. Mind is the inner instrument of the nature of alternative proposals. That which is predominantly this mind is manomaya as is the case with annamaya. It is the internal self of the pranamaya. Yajus is its head. By yajus is meant those mantras, the number of letters, the feet and the length of the lines of which do not conform to any definite rules. The word yajus is expressive of the prose sentences of that type. The status of being the

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[37] व्याख्यास्यमानाद् इतरत्। (गोविन्दानन्द)

[38] ज्ञानलक्षणस्य क्रियालक्षणाद् अन्तरत्वम्। क्रियायाः मानसज्ञानविषयत्वमस्ति। व्यापकं ज्ञानम्। व्याप्य is क्रिया।

[39] Because it is in singular, it refers to tajjatiya.

[40] Indeclinable. Meaning: Immediately, directly

head is due to its importance, and the importance consists in its being directly useful as a means in a fire ritual etc for an oblation is poured accompanied by an utterance of yajur mantra along with svaha etc.

That which obtains in the body made of food. It is sarira atma. Who? Pranamaya. This is said to point of anyontara atma. Body becomes atmavan because of this pranamaya. Tasmat etc already explained. What is manomaya? It is karanatmakam. Vijnanamaya is kartratmakam. Anandamaya is bhoktratmakam That is viveka. Manomaya is karana. It is instrumental in bringing all objects in the form of virttis through perception. They are recognised/identified by vijnana atma, karta. Karma is object of vritti, which is outside. The vritti takes place in the mind. It is called karana. Vijnana is karta. This mind is seat of emotions. Sankalpa is opposite thoughts. Antahkarana modification is mind. All classifications included here. Memory, knowledge etc are included here. Vijnana is only karta. It is atma of pranamaya. So pranamaya has become mithya.

This head etc are kalpana given by sruti. Head is yajur mantras. How is this possible? Earlier, they were all obtaining within the respective body. Here, mantras are not part of mind. Which vritti can be head? Anger is head. Sorrow is body. Pain is puccham. Since we are doing Brahman upasana, so HG being jnanasaktimat Brahman, Mind also expression of jnana sakti. So it is meditated upon in the form of Vedas. Yajur is one Veda which is very much used in rituals. Why not Rg Veda is head?. In antiquity, Rg Veda is ancient. No. In yaga, dravya, devata are constituents of Veda. They are yajnasvarupam. To perform a ritual, you require to invoke the devata. For this you have to chant mantra before offering the oblation. So it is head.

What is yajur mantras. They do not have rules of prosody. Avasana is end. So many syllables and feet are there in prosody. Like the modern poetry. Write a paragraph and type it vertically. ... avasanani yasya mantrasya. Mantras of this nature is yajur. Why it is pradhanyam? It is due to its usefulness. One is sannipatya upakarakatvam. Other is arat upakaraktvam. sannipatya is direct usefulness. You have to chant yajur only, for offering oblation. Without ahuti, there is no yaga. You chant Rig only for praising the devatas. Adi is for vashat etc. Agnaye idam, na mama. They say it became namah without any grammar knowledge. Arat is indirectly. Adhvaryu is Yajurvedi, Hotru is Rgvedi. Udgatr is Samavedi. All are required. Apurva utpattaye you require all the three Vedas. Otherwise it will produce only ashes.

Suppose you don't chant Rg Veda will there be apurva? No. Then how can you call Yajur is predominant. Bhagavan says I am samaveda among the Vedas. So one may say it is important. Sama is not musical. It has only four notes. You require five notes for music. It has some musical shade. For Max Muller it is Rg Veda. So why do you say prominence. I agree with you. But this is what sruti says.

(ननु देवतोद्देशेन द्रव्यत्यागात्मकस्य यागस्य स्वरूपोत्पत्तिः मन्त्रं विनापि संभवत्येव, परं तु अपूर्वीयस्य तस्य तेन विना उत्पत्तिः न संभवति। तथा च विवक्षितविवेकेन यजुषोऽपि ऋक्सामयोरिव अदृष्टार्थत्वपर्यवसानाद् यजुषः प्राधान्यमसिद्धम्, प्रत्युत वेदानां सामवेदोऽस्मि इति भगवता उक्तत्वात् तस्यैव प्राधान्यं युक्तम् इति अस्वरसात् पूर्वोक्तां वस्तुगतिं स्मारयति - वाचनिकी वा इति) वाचनिकी[41] वा शिरआदि-कल्पना सर्वत्र।

यजुरादीनां मानसत्व-उपपादनम्

(ननु यजुःशब्दस्य शब्दराशिविशेषे प्रसिद्धत्वात् तस्य च शब्दराशिविशेषस्य मनोमयकोशं प्रति अवयवत्वाभावात् कथं प्रसिद्धयजुषि शिरस्त्वकल्पनम्, पूर्वोत्तरपर्यायेषु प्रायेण कोशावयवेष्वेव शिरस्त्वादिकल्पनादर्शनात् इत्याशङ्क्य, तर्हि यजुरादौ मनोमयं प्रति शिरआदिदृष्टिविधिबलादेव वेदानां मनोवृत्तिविशेषरूपत्वेन तदवयवत्वं कल्प्यते, प्रमाणभूतायाः श्रुतेः अनतिशङ्कनीयत्वाद् इत्याशयेनाह - मनसो हि इति। हि-शब्दः प्रसिद्धिद्योतनार्थः, अवधारणार्थो वा। तथा च मनसोऽवयवत्वेन प्रसिद्धा वृत्तिरेव यजुरित्युच्यते इति संबन्धः) (आनन्दगिरि - यजुःशब्देन बाह्यो यजुर्वेद उच्यते। तस्य कथम् आन्तरं मनोमयं प्रति शिरस्त्वम् इत्याशङ्क्य आह - मनसो हीति) मनसो हि (तमेव वृत्तिं विशिनष्टि - स्थानेत्यादिना।) स्थान[कण्ठादि]-प्रयत्न[बाह्य आभ्यन्तरश्च]-नाद[ध्वनिः]-स्वर[उदात्तादयः]-वर्ण[अकारादयः]-पद-[ते एव अनुपूर्वी गताः पदविशेषाः]-वाक्य[पदसंहतिश्च वाक्यम्]-विषया [इत्येतत्विषया यथोपवर्णित-रूप-भावना-अनुरञ्जिता] (ताल्वादिस्थानेषु वाय्वभिघातानुकूलेन प्रयत्नेन जनितो यो नादो ध्वनिः, तद्व्यङ्ग्या ये उद्‌त्तादिस्वरयुक्ताः वर्णाः ते च पदानि च वाक्यानि च विषया यस्यां वृत्तौ सा तथोक्ता) तत्संकल्पनात्मिका [एतदधीमहे इति सङ्कल्पात्मिका वृत्तिः] (तेषु वर्णपदवाक्येषु पूर्वोक्त-अनियताक्षरपादावसानत्वसङ्कल्परूपा इत्यर्थः) तद्भाविता वृत्तिः (यजुर्वेदोऽयमित्याकारोपेता इत्यर्थः) श्रोत्रकरणद्वारा (श्रोत्राख्यं करणं द्वारं यस्याः सा ततोक्ता) (प्रथमं शब्दराशिविशेषे गृहीतोऽपि संकेतःपश्चात् तद्विषयकवृत्तिविशेषविषयतया कल्प्यते, यथा प्रथमं चक्षुरादिशब्दानां गोलकेषु गृहीतः अपि संकेतः तदरिक्तचक्षुरादि-इन्द्रियविषयतया पश्चात् कल्प्यते तद्वद् इत्याशयेन आह - यजुःसंकेतविशिष्टा इति) यजुःसंकेतविशिष्टा यजुरित्युच्यत[42] [...वृत्तिः वाक्करणद्वारा बहीरूपं गता श्रोत्रद्वारा च गृहीता यजुरित्युच्यते तत्सङ्केतविशिष्टा] (आनन्दगिरि - यद्यपि यजुःशब्दो बाह्ये शब्दराशौ रूढः तथापि श्रुतेः अनतिशङ्कनीयत्वात्, तत्प्रामाण्यात्, विशिष्टमनोवृत्तिः यजुःसंकेतविषयभूता "यजुर्वेदमधीमहे एतत्क्रमकाः वर्णाः यजुर्वेदतया अध्येतव्याः" इत्येवं सङ्कल्परूपा ग्राह्या इत्यर्थः)। एवं ऋक्। (यजुष इव ऋगादेरपि तुल्यन्यायतया मनोवृत्तिविशेषरूपत्वमाह - एवमिति। ऋक्सामग्रहणमथर्ववेदस्यापि उपलक्षणम्।) एवं साम।

यजुरादीनां मानसज्ञानत्व-अङ्गीकारेण प्रयोजनम्

(श्रुत्यनुग्राहिकां युक्तिमाह - एवं च इति) एवं च (एवं शब्दार्थमेवाह - मनोवृत्तित्वे मन्त्राणाम् इति) मनोवृत्तित्वे मन्त्राणाम्, (सच्चिदानन्द - एवं यजुरादीनां मानसरूपत्वे एव मनोविषयत्वं घटते, तथात्वे एव च मन्त्रावृत्तिः तत्र तत्र

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[41] वचनेन निर्वृत्तं वाचनिकम्। वचन + ठक् + ङीप् (टिड्ढाणञ् सूत्र)

[42] Vritti is yajus means not any vritti is yujas but varnas assembled in particular sequence.

चोद्यमाना सविषयत्वं लभते तथा च मानसो जप उपपद्यते।) वृत्तिरेव आवर्त्यते इति मानसो जप उपपद्यते। अन्यथा (तेषां मानसक्रियारूपत्व-अनुपगमे इत्यर्थः) (आनन्दगिरि - शब्दानां घटादिवद् बाह्यद्रव्यत्वे मनोविषयत्व-असंभवात् [मनोव्यापारात्मकत्व-अभावे तेन कर्त्तुम् अशक्यत्वात् इति यावत्] मनसो बाह्ये अर्थे अस्वातन्त्र्यात् मानसो जपो न स्याद् इत्यर्थः) (सच्चिदानन्द - अन्यथा शब्दमात्ररूपस्य मन्त्रस्य मनोविषयत्वं न घटते। घटादिवत् बाह्ये तस्मिन् मनसः स्वातन्त्र्याभावात् इति बहुशष्ठोद्यमानो मानसो जपो नोपपद्यते) (मन्त्रो नावर्त्तयितुं शक्य इत्यत्र हेतुः - अविषयत्वात् इति। आवृत्तिविषयत्व-अदर्शनात् इत्यर्थः) अविषयत्वात् मन्त्रो न आवर्त्तयितुं शक्यः घटादिवत् इति मानसो जपो नोपपद्यते[४३]। (मास्तु मन्त्रावृत्तिरिति वदन्तं प्रति आह - मन्त्रावृत्तिष्ठोद्यते इति) (आनन्दगिरि - इतष्ठ मनोवृत्तित्वं मन्त्राणां वाच्यमित्याह - मन्त्रावृत्तिः च इति) मन्त्रावृत्तिष्ठोद्यते बहुशः कर्मसु।

Or the interpretation of the head etc in all contexts is based on the authority of the Sruti. Yajuh is a constituent of manomaya since that aspect of the mind is called yajus which consists in thinking of particular syllables, words and sentences - as uttered by particular organs (of utterance of the letters), with particular effort (for utterance), pitch and accent or modulation of voice (high, low etc), as constituting the Yajur Veda and is recognised as such; and it is this thought that manifests itself through hearing and other organs and is given the appellation of Yajus. Thus are to understood the Rg mantras as well as the sama mantras. Thus when the mantras assume the nature of thoughts, their mental utterance becomes possible. Otherwise, mental repetition of a mantra would not become possible, in as much as the mantra, like a pot, would then be external to the mind. But the mental repetition of the mantra is to be done, for it is laid down in various manner in association with rites.

By word alone, this imagination - yajus is the head. One of the Vedas it has to say, Yajus. Anything you say, the other two are going to fight. So it is purely by vacana. Everywhere it is so. Look upon Yajus as head of manomaya. Further, Yajus when we say, what do we mean? Is it an object in the world like pot? For the word Yajus, is there an object outside? It is not. We get it from a buddhi only. It is vrittirupa only. It is in the form of vritti alone. Vritti alone comes out. It is in the mind of teacher. From that head it is passed to another head through ear. For that to get transferred, ear is dvara. It is therefore called karna parampara. How does it remain? It remains in the form of vritti. Vritti that has become upadhi for atma. Buddhi undergoes samskara to gain yajurveda in the form of vritti. So no outside object. So Veda means vritti. It is not in the book. It is in the form of ideas only that is transferred from one mind to another mind.

How to you get this? Through sound. How a sound is manifest. There is svaras coupled with varna. How they come out. Prana also required. Prayatna is there. It is anukula prayatna. The air that strikes different parts of the mouth. Air is to be blown out. Varna exists in the neck. Varna has to pushed out with svaras. That is prayatna. So places are involved in the pronunciation. For pronunciation of cakara etc you have talu, palate for that purpose. Two palates, one throat, teeth and tongue. Dental letters require base of teeth, not necessarily teeth.

[43] You cannot repeat svaras by seeing.

Then there is nada, sound converted in the form of varnas. Anunasika etc was pronounced before for nada. All these together constitute what we call the expressed words of the vrittis inside. Through the ears you receive and again it becomes vrittis. Vrittis are cetana atma alone. It is very beautiful manomaya. Yajus etc consist of all knowledge. Knowledge of things beyond our perception. That is why it is called Hiranyagarbha who is jnanatmaka, who is meditated upon as manomaya, in the form of yajus etc. Vedas do not have an object outside which senses can see.

Vritti is yajus means what. Any vritti is not yajus. If you think of monkey, it is not yajus. So what is yajur vritti. As it was pointed out, it is varnas assembled in particular sequence etc. Sabda has two forms. One is within and what is manifest outside. What is outside is vaikhari. Inside it is in the form of para, pasyanti, madhyama etc. So that we can repeat mentally. So manasa japa is possible. There is therefore an inner aspect of sound that is manifest outside. Vaikhari sound has the characters described here. They are sthana etc. Varna with the above lakshana of sthana etc form words. Word form sentences, when syntactically connected. Sentences form vishaya, subject matter of a given vritti. In which vritti Yajur vishaya is there, that is indicated here. That is due to sankalpa. When it has the characteristic of Yajurveda described as before as aniyata akshara etc. It is also recognised (bhavita) as yajurvritti, because it qualifies for it. Svaras you cannot repeat by seeing them. It is always through ears. Ears are the gates through which yajur veda enters into your head and assumes the form of vritti, becomes manomaya. You can repeat mentally because it is in the form of vritti. Avritti is repetition which is always an action. To repeat mentally, first you have to repeat orally so that you can get them corrected. Sanketa is name. Whole yajur veda is taken as singular, as vritti. Vritti-visesha to lakshana-bheda is cause for different names.

Thus, mantras being in the form of vritti, so japa is possible. Because vritti alone is repeated. If it is external, I don't have freedom to repeat. Because it is vritti, independent of object outside, it can be repeated. If it depends on object outside, it is vishaya-tantra. Avritti is not possible. Because it is in the form of vritti, repetition is possible. You cannot repeat the pot. Avishayatvat, meaning it is not subject matter or object for repetition. If you repeat word pot, again it is vritti only. Object outside cannot be repeated. Let there not be mental repetition. But Vedas tell about repetition in many places in karmas. So we have to accept vritti-atmaka jajur mantras.

(मन्त्राणां घटादिवद् बाह्यद्रव्यत्वे तेषामावृत्तिः नोपपद्यते, लोके क्रियया एव आवर्त्यत्वदर्षनात्. अत आवृत्तिविध्यनुपपत्त्या मन्त्राणां क्रियात्वं वाच्यम् इत्युक्तम्। तत्र अन्यथापि उपपत्तिं शङ्कते - अक्षरविषयेति।) अक्षरविषयस्मृत्यावृत्त्या मन्त्रावृत्तिः स्यात् इति चेत्। (अन्यथा-उपपत्तिं दूषयति - नेति) न। मुख्यार्थ-असम्भवात्। (ननु कोऽसौ मुख्यार्थः, कथं वा तदसंभवप्रसङ्गः इत्याकाङ्क्षायामाह - त्रिः प्रथममित्यादिना) (मन्त्रेभ्यः स्मृतेः अन्यत्वात् अन्यावृत्तिः गौणी प्रसज्यते। अतः न अन्यथापि उपपत्तिः इत्युक्तमेतत् स्फुटयति - त्रिः प्रथममित्यादिना) "त्रिः प्रथमामन्वाह, त्रिरुत्तमाम्" (तै.सं २.५.७ ऐ.भा ३.३.१३) इति ऋगावृत्तिः श्रूयते (आनन्दगिरि - सामिधेन्यः

[अग्निसमिन्धनसाधनीभूताः इत्यर्थः] समिधः यदा अध्वर्युणा हूयन्ते तदा प्र वो वाजा अभिद्यवः इत्याद्यष्टादशर्चं सूक्तं होता शंसति, तासां च ऋचां मध्ये प्रथमां ऋचं सूक्तस्य अन्त्यां च ऋचं होता त्रिरनुब्रूयाद् इत्यावृत्तिः श्रूयते इत्यर्थः।)। तत्र (आवृत्तौ इत्यर्थः) ऋचोऽविषयत्वे (अविषयत्वे इति च्छेदः) तद्विषयस्मृत्यावृत्तौ च क्रियमाणायां "त्रिः प्रथमामन्वाह" इति ऋगावृत्तिः मुख्यः अर्थः चोदितः परित्यक्तः स्यात् (ननु एवं स्वाध्यायोऽध्येतव्यः इत्यादौ वाचनिके जपे च मन्त्राणां उच्चारणं तदावृत्तिश्च अवगम्यते, तेषां मनोवृत्तित्वपक्षे कथमुच्चारणकर्मत्वं संभवति। तथा च अध्ययनविध्यादेः मुख्यार्थपरित्यागप्रसङ्गः इत चेत्, न। मानसजपविध्यनुसारेण मनोवृत्तिरूपवेदानां अध्ययनादेः बाह्यशब्दद्वारकतया गौणत्वोपपत्तेः । न चात्र विनिगमनविरहः इति वाच्यम्। मानसजपस्य फलाधिक्यश्रवणेन तस्यैव मुख्यतायाः न्याय्यत्वात्। अनेनैवाशयेन मानसो जपो नोपपद्यते इत प्रागुक्तम्। वार्त्तिकेऽप्येतत् दर्शितम् - भूयोऽपीयःफलत्वं च बाह्यमानसयोर्जपे। अतो मानसमुख्यत्वम् इतरस्यास्तु गौणता।। इति।)। (ननु अस्मिन् पक्षे कथं वेदानां नित्यत्वनिर्वाहः वृत्तेः क्षणिकत्वाद् इत्याशङ्कां परिहरन् उपसंहरति - तस्मादिति) (आनन्दगिरि - मन्त्राणां मनोवृत्तित्वम् उक्त्वा मनोवृत्तीनां चिद्व्याप्तत्वेन एव सिद्धेः चिदात्मतामाह - तस्मादिति) तस्माद् मनोवृत्त्युपाधिपरिच्छिन्नं आत्मविज्ञानं मन्त्राः (वृत्तिविशेषानुगतं चैतन्यमेव वेदाः इत्यर्थः।) इति।

(सच्चिदानन्द - न च तत्तदक्षरविषयस्मृत्यावृत्त्या एव मन्त्रावृत्तिविधिः चरितार्थो भविष्यति इति वाच्यम्। मन्त्रावृत्तेः चोदितायाः परित्यागेन तत्स्मृतिमात्रस्य आवर्त्तने मन्त्रशब्दस्य गौणार्थता एव स्वीकृता स्यात्। "त्रिः प्रथमाम्" इति ऋगावृत्तिर्हि श्रूयते, न तु ऋक्स्मृत्यावृत्तिः। गौणमुख्ययोः च मुख्ये संप्रत्ययः युक्तः असति बाधके। सोमक्रयादूर्ध्वं प्राचीनवंशं प्रति नीयमाने सोमे पठितव्या अष्टौ ऋचः विधाय, "तासां त्रिः प्रथमामन्वाह त्रिरुत्तमाम्। ता द्वादश संपद्यन्ते" इति ऋगावृत्तिर्विहिता। तत्र आद्यन्तयोः ऋचः स्मृतिरेव आवर्त्यते न ऋचौ इति कथमवशिष्टाभिः सह आवर्त्तिते स्मृती अपि द्वादशसङ्ख्यापूरणसमर्थे स्याताम्? समानस्वभावानां हि सङ्ख्यापूरकत्वमिष्यते। तथा च अत्र विध्यपेक्षित द्वादशसङ्ख्यासंतत्यभावे "त्रिः प्रथमां त्रिरुत्तमामन्वाह यज्ञस्यैव तष्टसौ नह्यति स्थेम्ने" (ऐ.आ ३.३.१३) इत्युक्तं यज्ञस्थेमफलमपि न भवेत् विहितहान-अविहितकरणाभ्यां श्रुत्यर्थअनुष्ठान-अभाव-प्रसङ्गाद् इत्यभिप्रायः। तस्मादेतद्-दोषपरिजिहीर्षुणा मनोवृत्तिरूपा एव यजुरादयः स्वीकार्या इति भावः।

किञ्च एवं मनोवृत्तिरूपत्वं यजुरादीनां न केवलम् उत्पन्नप्रध्वंसि-मनाविकारमात्रत्वम् अङ्गीकर्त्तव्यम्, किन्तु तत्तदर्थप्रकाशकत्वेन वेदशब्दस्य अन्वर्थत्वसिद्ध्यर्थं तत्तद्वृत्त्युपहित-आत्मचैतन्यव्याप्तत्वं तदाभासत्वं च इष्टव्यम्। स च अर्थप्रकाशः मूलतः तत्तद्वृत्ति-निष्ठस्य आत्मचैतन्यस्य एव इति स्थिते यजुरादीनां परमार्थतः उत्पत्तिविनाशरहितचैतन्यस्वरूपत्वमपि सिध्यति। एवं च वेदनित्यत्व-उपपत्तिः अपि सेत्स्यति इत्याह - तस्मान्मनोवृत्तीति। न च लौकिकवाक्यानामपि एतेन न्यायेन चैतन्य-अभिन्नत्वाद् नित्यता स्याद् इत्यतिशङ्कनीयम्। परमार्थदृष्ट्या सर्वस्याः अपि वाचः चैतन्यरूपेण नित्यत्वे अपि वेदानां सर्वस्यापि जगत इव स्वात्मनोऽपि चैतन्याभेदप्रकाशनाय एव प्रवृत्तत्वरूप-विशेषसद्भावात् लौकिकवाक्यवत् केनापि अतत्वज्ञेन पुरुषेण प्रयत्नपूर्वकं व्यावहारिकवस्तु-विशेष-प्रकाशनाय क्वचित्कालविशेषे निर्मितत्व-अभावात् च तत्साम्यानुपपत्तेः इति मन्तव्यम्।)

Objection: The mental repetition of a mantra may be effected by way of repeating the memory of syllables (of the mantra)..

Answer: No, because it would involve a departure from the primary sense of words. To explain, the Vedic statement "let him thrice repeat the first (mantra) and thrice the last" enjoins a repetition of certain mantras. If the mantra cannot itself be the subject of

repetition - if on the other hand, the mere thought of it were repeated, - it would be tantamount to a neglect of what is primarily enjoined in the words," let him thrice repeat the first mantra"

Therefore, the mantras are nothing other than the atman's consciousness limited by the uapdhi of the states of the mind and manifested in these states of mind.

(यया वृत्त्या बाह्यो वेदः विषयीक्रियते तद्वृत्त्यनुगतचैतन्येनापि स विषयीक्रियते इति प्रसिद्धवेदविषयकं चैतन्यमेव मुख्यवेदः, चैतन्यस्य तदुपाधिभूतवृत्तेश्च कल्पिततादात्म्यसत्त्वाद् वेदानां सृष्टिप्रलयादिश्रवणं पूर्वोक्तावृत्त्यादिकं सर्वं चैतन्यस्य एव भवति इति न पूर्वग्रन्थ-विरोधोऽपि इति भावः। येनाभिप्रायेण वेदानां चैतन्यरूपत्वम् उपसंहारावसरे दर्शितं तमेवाभिप्रायं प्रपञ्चयति - एवं चेति) (आनन्दगिरि - मन्त्राणां मनोवृत्तित्वेन आवृत्तिर्घटते इत्युक्तम्। परम्परया चिदात्मत्वेन नित्यत्वमपि घटते इत्याह - एवं च इति) एवं च (चैतन्यरूपत्वे सति इत्यर्थः। वेदानां चैतन्यरूपत्वाविशेषे अपि उपाधिभूतवृत्तिभेदाद् यजुरादिभेदः इत्यादिकमूह्यम्।) नित्यत्वोपपत्तिः वेदानाम्। अन्यथा (आनन्दगिरि - स्वप्रकाशचिदात्मत्व-अनङ्गीकारे रूपादिवद् विषयत्वात् अनित्यत्वमपि प्रसज्येत। कालिदासादिवाक्यानामपि एतेन न्यायेन नित्यत्व-आपाताद् युक्त्याभासमेतत्।) (अन्यथा मनोवृत्तिमात्रत्वे शब्दमात्रत्वे वा वेदानां विषयत्वशब्दितं जडत्वं प्रसज्येत, सति च विषयत्वे रूपादिवदनित्यत्वं भवेदित्यर्थः) विषयत्वे रूपादिवद् अनित्यत्वं च स्यात् ("अतोऽन्यदार्तम्" इत्यादिश्रुत्या चैतन्यातिरिक्तस्य सर्वस्य विनाशित्व-अवगमात् इति युक्तिसूचनार्थः चकारः)। (तत्र इष्टापत्तिं वारयति - नैतद्युक्तम् इति) (आनन्दगिरि - अस्त्वनित्यत्वमिति न वाच्यमित्याह - नैतद्युक्तम्) नैतद्युक्तम् (एतद्वेद-अनित्यत्वं न युक्तम्, वाचा[४४] विरूप नित्यया, अनादिनिधना नित्या, इत्यादिश्रुतिस्मृतिविरोधप्रसङ्गाद् इत्यर्थः) (आनन्दगिरि - वेदानां[४५] जडत्वे स्वप्रकाशेन आत्मना एकत्वं न संभवति जडाजडयोर्विरोधात् अतो मनोवृत्तिव्यापकचिदात्मत्वं सूचितमित्यर्थः)। (वेदानां चैतन्यरूपत्वे श्रुत्यन्तरम् अनुकूलयति - सर्वे वेदाः इति) "सर्वे वेदाः यत्र (चिदेकरसे आत्मनि) एकं भवन्ति (एकतां गच्छन्ति) स मानसीनः (मनसि साक्षितया वर्त्तमानः) (आनन्दगिरि - साक्षितया मनसि भवो मानसीनः) आत्मा जनानाम् (सर्वेषां जनानाम् आत्मा वास्तवस्वरूपमित्यर्थः)" (तै.आ ३.११.१) इति श्रुतिः नित्यात्मना एकत्वं ब्रुवती, ऋगादीनां नित्यत्वे, (ऋगादीनां कार्यत्वेन अनित्यत्वे अपि कार्यकारणयोः तादाम्याद् एकं भवन्तीति वचनं कथंचिदुपपद्यते, तेषां नित्यत्वेन स्वरूपैक्ये तु जीवब्रह्मणोः इव एकत्ववचनं मुख्यार्थमेव भवति इत्याशयेन आह - समञ्जसा इति) समञ्जसा स्यात्। "ऋचः [विधिनिषेधरूपाः] अक्षरे (नाशरहिते) परमे (सर्वकारणत्वात् परमे) व्योमन् (विभुत्वादिभिः व्योमसदृशे) यस्मिन् (ब्रह्मणि) देवाः (ब्रह्मादयः) अधि विश्वे (सर्वे) निषेदुः (अधिनिषेदुः उपरिभावेन स्थिताः सर्वसंसार-अस्पृष्टे ब्रह्मणि स्वरूपत्वेन स्थिताः इति यावत्। तथैव ऋचः वेदाः तस्मिन् स्थिताः इति मन्त्रार्थः)"

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[44] तथा च वाचनिकं वेदानां नित्यत्वं, न कालिदासादिवाक्यानाम् इति भावः। वाचनिकमिति युक्तिस्तु तत्संभावना-मात्रमिति भावः। (गोविन्दानन्द)

[45] ननु वाचनिकं नित्यत्वं द्रव्यत्वे अपि अविरुद्धम् इत्याशङ्क्य आह - वेदानामित्यादि। वचनस्य आकारकत्वात् उपपद्यमानमात्रार्थबोधकत्वात् न तष्टलाद् असंभवदर्थः शक्यः अभ्युपगन्तुमिति भावः। (गोविन्दानन्द)

(ऋ. २.३.२५. श्वे ४.८) इति च मन्त्रवर्णः (आनन्दगिरि - अक्षरे परमे व्योमकल्पे ब्रह्मणि ऋचः विधिनिषेधरूपाः निषेदुः तादात्म्येन व्यवस्थिताः इति च मन्त्रवर्णः एकत्वं दर्शयति इत्यर्थः)।

> Thus the stand that the Vedas are eternal becomes tenable. Otherwise, on their being an object like colour, they will become impermanent. And that is not acceptable. And the Vedic statement, "Where all the Vedas become one reality that is atma which is obtaining in the mind as the witness. which talks of the identity of Rkmantras etc with the eternal Self will become justifiable, if only the mantras are eternal. And there is again a mantra saying that the Rks exist in the indestructible and highest being that is all pervasive like space in whom all gods reside.

To repeat the mere idea of what is taught in the mantra is to resort to a secondary sense of the injunction. For, the idea of what is taught in the mantra is different from the mantra itself, of which a repetition here is enjoined.

Now, suppose I have seen an object like pot and I know what a pot is. It is in my memory. By the repetition of smriti, I can fulfil the command of repetition. But the problem is, if you repeat the smriti, it is not repetition. Karta of the chanter has to make a sankalpa that I am going to do repetition and smriti is not considered avritti. You may be repeating the smriti, you may remember something else also because there is no sankalpa. So repetition we say is an anga of karma preceded by sankalpa. To accomplish the ritual we have to do the mental repetition with purpose. Then only the vidhi is followed. You perform this - vidhi says. Then you have to do it with deliberation.

What do you want to convey here. From the memory you want to do avritti? Or why should I do the sankalpa? iti. Without sankalpa there is no avritti. You cannot wait for the smriti to do this thought process. Mukhyartha is vidhi. When mantra is to be repeated so many times - when it is said, then it can be fulfilled only by doing sankalpa. You can repeat with the help of smriti or looking at the book. Yajurvedi is going to offer the oblation for which there are 11 riks are there in a particular section. First one is to be repeated thrice and the last one also thrice. It is to be repeated by hota mentally. This is vidhi. In this repetition, if avritti vishayatvam is not there, if it is not an object to be repeated, it becomes only an object of memory and not a kriya vishaya, (kriya vishaya means karta is there), it is not fulfilling vidhi of repeating the mantra thrice. It is the main meaning. Mantra repetition is the anga of ritual and is going to produce result. And that is possible only when the mantra is in the form of vritti, not depending on external object.

How are you going to maintain the eternality of Vedas in your paksha? Vedas we say are perennially eternal. In every creation, it is manifest. If Vedas are in the form of vritti, vedanam anityatvam. It is momentary. How can it be real. This doubt is removed by saving tasmat. Do you know what is Veda? They are nothing but caitanya - vritti-avacchinna caitanyam. That Brahman alone is of the form of vritti here. One special vritti is Yajur Veda. It becomes upadhi for atma. Remaining asanga, it has upadhi. So the vritti of mind as pervaded by caitnaya alone is mantras. Everything is caitanya atma alone. Here it is cetana

atmanah upadhi. Both pot and pot vritti are anitya. Veda vrittis are upadhi for nitya atma (whether manifest or unmanifest) unlike pot vritti.

Vedas remain in unmanifest form before creation along with sat as the upadhi of sadatma. In this manner alone, i.e., mantras being the upadhi of caitanya atma, they become nitya. suppose it is purely manovritti, without taking caitanya into account or it is purely sound external, then it will become impermanent. Pot and pot vritti both are jada. Here also vritti is jada. But it is upadhi of atma and therefore it repeats itself in every cycle of creation. Sruti that talks of oneness for all mantras with nitya self which obtains in the mind as Sakshi. This sruti becomes meaningful or proper or make sense only when the mantras have nityatvam. Again there is another sruti which says: in that nitya pervasive atma alone in which all devas reside, all mantras also exist. So Vedas exist in paramsevara alone. Because it is jnanasvarupa. In all knowing Isvara Vedas exist. So isvara being nitya, Vedas also nitya.

मनोमयस्य वेदात्मतोपसंहारः

आदेशः [सच्चिदानन्द - आदिशति विधत्ते अनुष्ठातव्यम् इत्यादेशः ब्राह्मणम्। तच्च यजुरादीनाम् आत्मा यथा जीवात्मा स्वाङ्गानाम्, विध्यर्थत्वात् तेषाम्] अत्र ब्राह्मणम्, अतिदेष्टव्यविशेषान् अतिदिशति (अतिदेष्टव्यविशेषान् कर्त्तव्यविशेषान् इदमेवं कर्त्तव्यम् इति अतिदिशति इत्यर्थः) इति (आत्मा)। [अथर्वाङ्गिरस इत्येतद् व्याचष्टे - अथर्वणेत्यादिना] अथर्वणा अङ्गिरसा च दृष्टाः मन्त्राः ब्राह्मणं च [ताभ्यां दृष्टम् इत्यनुषङ्गः] (ननु ब्राह्मणं च इति ब्राह्मणस्यापि प्रतिष्ठात्वेन ग्रहणं न युक्तम् आदेशपदेन ब्राह्मणस्य आत्मत्वेन समर्पितत्वाद् इत्याशङ्क्य अत्र ब्राह्मणपदं तद्विशेषपरम् अतो नोक्तदोषः इत्याशयेन ब्राह्मणमपि विशिनष्टि - शान्तीत्यादिना) शान्तिकपौष्टिकादि-प्रतिष्ठाहेतुकर्मप्रधानाः (प्रधाना इति पुल्लिङ्गनिर्देशो मन्त्रपदाभिप्रायः, तदिति निर्देशः पुच्छपदाभिप्रायः इति विभागः) [सच्चिदानन्द - इष्टप्राप्त्यनिष्टपरिहाराभ्याम् ऐहिकप्रतिष्ठाहेतुकर्मप्रधानत्वात् वेदात्मनः पुच्छम् प्रतिष्ठा। ऐहिकप्रतिष्ठारहितस्य हि न अप्रतिबन्धेन पारलौकिके कर्मणि परमपुरुषार्थदायिनि ज्ञानसाधने वा प्रयत्नः स्थिरो भवेद् इति कृत्वा अथर्वाङ्गिरसःपुच्छं प्रतिष्ठा इत्युक्तमिति ध्येयम्।] तत् पुच्छं प्रतिष्ठा तदप्येष श्लोको भवति मनोमयात्मकप्रकाशकः (मनोमयावयवयजुरादिप्रकाशकः इत्यर्थः) पूर्ववत् ।३।

> Adesa here means the section of the Brahmana, for the Brahmana section of the Vedas gives instructions about one's particular duties. The mantra and brahmana section seen by the sages Atharva and Angiras are the tail that supports, for they are important as rituals that are means for the gain of peace and prosperity etc that constitute the support. With regard to this, there is Rkmantra revealing the atma consisting of manomaya.

Adesa means brahmana section which contains teachings of duties. In this manner this karma is to be done iti they give instructions. All Vedas require this body which contains the manual of rituals. It is like atma. The tail is Atharva veda mantras and brahmanas. They (Atharva and Angirasa) are mantra drshtarah. They are include mantras and rituals for neutralising papas (prayscitta) and also accomplish small and big ends that are material. They are pratishtha

hetu. You must get rid of papas and get nourishment also. So it is pratishtha for life. Pradhana, primarily these are the rituals. Other karmas also there.

ANUVAKA 4

यतो वाचो निवर्त्तन्ते । अप्राप्य मनसा सह। आनन्दं ब्रह्मणो विद्वान्। न बिभेति कदाचनेति। तस्यैष एव शारीर आत्मा। यः पूर्वस्य। तस्माद्वा एतस्मान्मनोमयात्। अन्योऽन्तर आत्मा विज्ञानमयः। तेनैष पूर्णः। स वा एष पुरुषविध एव। तस्य पुरुषविधताम्। अन्वयं पुरुषविधः। तस्य श्रद्धैव शिरः। ऋतं दक्षिणः पक्षः। सत्यमुत्तरः पक्षः। योग आत्मा। महः पुच्छं प्रतिष्ठा। तदप्येष श्लोको भवति ।।४ ।।

यतः - (the total mind is that Hiranyagarbha) from whom; वाचः - words; निवर्त्तन्ते - return; अप्राप्य - without reaching; मनसा सह - along with the mind; आनन्दम् ब्रह्मणः - the happy nature of Hiranyagarbha; विद्वान् - one who meditates on; न बिभेति - does not fear; कदाचन - at any time; इति - thus; तस्य - of that; एषः - this manomaya; एव - is indeed; शारीरः आत्मा - the inner self; यः पूर्वस्य - of the previous one (i.e., pranamaya); तस्माद् एतस्माद् मनोमयात् - than that manomaya; अन्यः - other; अन्तरः - interior; आत्मा - self; विज्ञानमयः - vijnanamaya is; तेन - by that vijnanamaya; एषः पूर्णः - this manomaya is filled; सः वै एषः - that vijnanamaya indeed (also); पुरुषविधः एव - is of the human form only; तस्य - of that manomaya; पुरुषविधताम् - the human form; अनु - in keeping with; अयं पुरुषविधः - this vijnanamaya is of human form; तस्य - of that vijnanamaya; श्रद्धा एव - faith alone; शिरः - head; ऋतम् - right understanding; दक्षिणः - the right; पक्षः - side; सत्यम् - truth; उत्तरः - the left; पक्षः - side; योगः - tranquility; आत्मा - the trunk; महः - mahah; पुच्छम् - the tail (as it were); प्रतिष्ठा - which is the supporter; तद् अपि - in this regard also; एषः श्लोकः - the following Rgmantra; भवति - there is

The total mind is that Hiranyagarbha from whom words along with the mind return without reaching. One who meditates on the happy nature of Hiranyagarbha dose not fear at any time - Thus ends the Rgmantra. This manomaya is indeed the inner self of the previous one (Pranamaya). In fact Vijnanamaya is the self which is other than and interior to that manomaya. By that vijnanamaya this manomaya is filled. This vijnanamaya also is of human form only. This vijnanamaya is of human form in keeping with the human form of that manomaya. Faith alone is its head. Right understanding is the right side. Truth is the left side. Tranquillity is the trunk. Mahah is

the tail (as it were) which is the support. In this regard, there is the following Rg mantra.

Upto this is the Rg mantra compared to the previous one, it is very small. In the first two sentences, HG is defined. yato+ sah is HG. He is HG. Who? From whom the words return back, along with the mind. HG is he from whom words return back along with the mind. How? without reaching him. They try to reach HG and having gone towards HG they fail to reach him and they return back. What does it mean? It seems words are like people walking towards Amarnath and failing to reach they come back. Words and mind try to reach means they try to grasp, understand HG. Words try to grasp HG through verbal expression and mind try to grasp HG through thoughts or vrittis and both fail. Words fail to describe him and mind also fails to conceive HG.

Why do they fail? The words and mind belong to vyashti and HG is samashti. How can the vyashti comprehend the samashti. Taking our own physical eye. Virat is total. With our physical eye, we can see a part of Virat. All these trees, mountain etc we see is virat. Because of the innate limitation of our eyes, we can see only a part of Virat. The total includes countless stars and galaxies and insects and viruses. So many microbes are there in this hall which we are not able to see. Because our eyes are limited. So too, our mind is also limited. We cannot comprehend all knowledge. Vyashti mind has vyashti knowledge. For example how many branches of science are there?. Even in one science how many branches are there. Each doctor specialises in one branch of medicine. ENT will not know eye. Ophthalmologist you have to go. He knows only ear nose and throat. Even ophthalmology he is not thorough because there too we have specialisation. Who is HG? He is omniscient. Being total mind, he stands for total wisdom. We can never think of comprehending HG, what is that mind having total knowledge. So upanishad says they come back. That is HG.

This sentence is to be taken as revealing the oneness of individual and total. Upanishad does not directly reveal the oneness. In last prakaranas upanishad was more clear. It presented the total as cause. In pranamaya, it was not that elaborate. It only said samashti sustains the vyashti. Why the Upanishad does not say? Upanishad expects us to recollect last argument and argue in the same manner. Individual mind is born of samashti mind and sustained by and goes back to. So there is no individual different from the total. All these are to be supplied. With this oneness has been given. It is common for both uttama and madhyama adhikari. Purpose is different. For one it is for pravilapanam and for the other it is for upasana.

Uttama is ready for receiving the statement anyontara atma vijnanamayah. For the other, upasana has to be given. Here also mantra does not directly talk enjoin upasana but gives only the result. Anandam+ The meditator is here presented as vidvan. Here Brahman means HG. Sagunam Brahman is HG. Anandam means happiness. One who meditates on HG happiness (It will be said later what it is as - sa eko brahmana anandah.) Why do you take such a meaning? Vidvan is knower and Brahman as nirgunam Brahman. Why do you twist. Yato vaco also fits for that meaning. The reason is simple. We are still in manomaya kosa. If you

bring it here, later mantras will not fit in. Not only that. Same mantra is going to be repeated later. There it is kutascaneti. There we will interpret as nirgunam Brahman and knower. Why can't you do the other way around. You cannot put the cart before the horse. Through saguna you go to nirguna and not reverse. This is called mimamsa. Through analysis we have to establish the right meaning.

The result of upasana is: he does not get fear at any time. Remember the siksha valli. Apnoti svarajyam.. He is lord of all devatas. So there is no fear. This is the result while living. After death, the result will be gaining HG oneness. It is two-fold everywhere. If it is practised sakaamatayaa. For nishkama, you know the result. He becomes fit for knowledge, i.e., pravilapanam. He can go to pravilapanam. With this rgmantra is over. Manomaya-mana aikyam is completed.

Now the Upanishad picks up the thread and formally concludes the manomaya topic. It is exactly as in pranamaya. This is sarira atma of pranamaya. It gives a title for manomaya. It was given to pranamaya also. Pranamaya is no more sarira atma for you now. tasya purvasya pranamayasya esha manomayah is sarira atma. Now uttamadhikari is waiting to do pravilapanam of manomaya into vijnanamaya. He is waiting to convert the manomaya into manomaya anatma or manomayakosa.

The pattern is same. Upanishad now says atma is anayah. Previously it said manomaya is atma. Now it withdraws its own word. Really speaking manomaya is not atma. It is something else means it is not atma. It does not directly say manomaya is anatma. It is anyah means manomaya is not atma. This is called pravilapanam. That means manomaya is anatma, meaning it is name and form, meaning it is mithya, meaning it does not have existence eof its own. It is resolved into where. Vijnanamaya anyah atma is clue for pravilapanam. What is the name of that atma. It is vijnanamaya. Where is it present? It is within. Indicating that at your journey is not outside, but it is internal. What is it meaning? Nothing but withdrawing identification from manomaya and identifying with vijnanamaya. That means, internal journey is that aham buddhi is taken away from manomaya and it is replaced in vijnanamaya. It is within what? It is within the manomaya. Now you can say kosa. What is that manomaya. Tasmat means that which was discussed in the previous section and etasmat refers to what is available for our direct experience. The idea is that manomaya need not be revealed by sastram. It is something known to us already. Every moment we have some feeling or other, angry etc. Then we are experiencing our manomaya alone. Sastra is not pramana for manomaya. It is only doing anuvada. This is true for all the kosas. Annamaya is there not because sastra says. it is already known to us. When it reveals something new, it is called pramana vakyam. When it talks of something which we know, it is anuvada vakyam. What is newly revealed. Ananda Atma, Brahma puccham pratishtha, that is revelation. That is pramana vakya. If these are known to us already, why Upanishad wastes time in talking about them. Why not directly tell about the atma. Upanishad uses the known kosas as stepping stone

for revealing the unknown. Because travel is always from known to unknown. This is known as tatastha lakshanam. So etasmat is used. It is vijnanamaya now. Later it will become kosa.

Uttama adhikari has identified with vijnanamaya after resolving manomaya and manah. They don't go away. They are very much there for experience. But in our buddhi we know that they don't have substance like shirt or fabric has not satta of its own even when we see them. The change is only in wisdom. The Upanishad has to cater to the madhyama adhikari. A upasana has to be prescribed. Samashti on vyashti. Alambanam must have a form. It does not have its own shape. So it is gong to borrow the shape of its container, that is manomaya. Tena+ By that vijnanamaya atma, this manomaya kosa is filled. So the vijnanamaya has human shape alone. How is it having human shape. It is in keeping with manomaya which has human shape. Now you need kalpana of limbs

Of that vijnanamaya, faith is head. Right understanding is right side. Truth is left side. Yoga means concentration of mind. It is atma, the central portion. Mahah is HG, the samashti. We have to see the significance of the kalpana. If you take the five koas, anna and pranamaya are together called karya atma. Manomaya is called karana atma. Vijnanamaya is called kartru atma and anandamaya is bhoktru atma. Anna and prana are final product. So karya atma. Mind is karana because instrument. Ahankara is agent and so karta. Ananda is final receiver or enjoyer of the results. Atma is none of them. When identified with anna and pranamaya, atma becomes a karyatma. When identified with mind, it is karanatma and so on. So vijnanamaya is the place where karta is there. Karta is referred, especially when vedic actions is to be done, (Eating etc are not important. When action like rituals are done, karta becomes important. So karta always means doer for vedic rituals.) For that performance of rituals, you require sraddha. Sraddha to do, you should have to believe that forefathers survive after death and they are in different lokas and that what I do will go to them. There is no scientific proof for any of them. All of them are atindriya or paurusheya. Veda alone is pramana for apaurusheya vishaya. So sraddha is head.

Rtam and satyam are pakshas. I should have knowledge in keeping with sastra. Other wise I cannot do the karmas. Yatha jnanam tatha karanam is satyam. Otherwise he will compromise with the results. These are important for karta. Any karma requires concentration. Samadhanam is important. So yoga is atma. Vyavasayatmika buddhi is yoga. HG has been taken as support. It is unlike the previous ones. They were all part of respective body. Here the preparation is done for taking the samashti as support which is going to come in the next level. In this aspect also there is a following rgmantra which points out the oneness of individual and total.

वेदात्मनः मनोमयस्य हिरण्यगर्भत्वज्ञानम्, वेदात्मोपासनाफलम्

यतो वाचो निवर्त्तन्ते अप्राप्य मनसा सह इत्यादि (एतेन स्तुतिवाक्येन भयमात्रं निषिध्यते, न तु भयहेतुः। मनोमयज्ञानेऽपि अविद्यायाः अनिवृत्तेः। ब्रह्मसाक्षात्कारे तु न बिभेति कुतश्चन इति भयहेतुमपि निषेत्स्यति) ।(हिरण्यगर्भाभिन्न-मनोमयात्मानम् उपास्य तमेव साक्षात्कृतवतः इह कदाचन भयं न भवति, पतिते अस्मिन् शरीरे ब्रह्मलोके अप्रतिघज्ञानहिरण्यगर्भभोगसम्यरूपफलम् भवति तत्रापि कदाचन च्युतिरूप-भयं, गर्भवासादिदुःखरूपं न भवति) तस्य पूर्वस्य प्राणमयस्य एष एव आत्मा शारीरः शरीरे प्राणमये भवः शारीरः। कः । यः एष मनोमयः।

विज्ञानमयस्य मनोमयाद्वैलक्षण्यम्, तद्व्यापित्वं च

तस्माद्वा एतस्मादित पूर्ववत्। अन्योऽन्तर आत्मा (आत्मत्वेन कल्पितः) विज्ञानमयः मनोमयस्य आभ्यन्तरः विज्ञानमयः (सच्चिदानन्द - वेदात्मा हि वेदभावितमनोवृत्त्यात्मकः। अयं तु विज्ञानमयः वेदार्थनिष्ठयात्मकबुद्धिविज्ञानैः निर्वृत्तः इति तद्वैलक्षण्यम् अस्य।)। (वेदात्मनि मनोमये उक्ते सति नेदार्थस्य बुद्धिस्थत्वाद् विज्ञानमय इत्यत्र वेदार्थज्ञानमेव प्रकृत्यर्थ इत्याशयेनाह - वेदात्मा उक्त इति) मनोमयः वेदात्मा उक्तः। वेदार्थविषया बुद्धिः (आनन्दगिरि - तथा अध्यवसायलक्षणं लौकिकमपि विज्ञानमपि ग्राह्यम् इत्यर्थः) निष्ठयात्मिका विज्ञानम्। (ननु मनोमय-अवयवत्वेन निर्दिष्टं यजुरादि तदवयवभूतवृत्तिविशेषानुगतं चैतन्यमेव नान्यदित्युक्तम्। तथा च वेदार्थविषयकं निष्ठयरूपं विज्ञानमपि चैतन्यमेव इति विज्ञानमयोऽपि वेदात्मा स्यादिति मन्दशङ्कां वारयति - तच्चेति। यद्वा वेदार्थगोचरविज्ञानस्य आत्मधर्मत्वाद् वक्ष्यमाणरीत्या तन्मयत्वम् अन्तःकरणस्य कथमित्याशङ्क्य हेत्वसिद्धिमाह - तच्चेति) तच्च अध्यवसायलक्षणम् अन्तःकरणस्य धर्मः (अत्र प्रकृत्यर्थत्वेन विवक्षितं अन्तःकरणधर्मः एव, न चैतन्यम् इत्यर्थः। यद्वा अन्तःकरणस्यैव धर्मः नात्मनः तस्य कूटस्थनित्यत्वाद् इत्यर्थः), तन्मयः (तन्मय इति। ननु विज्ञानमयत्वं विज्ञानविकारत्वम्, तच्च कथमन्तःकरणस्य तद्धर्मिणः चतुर्थकोशत्वेन अत्र विवक्षितस्य संभवति इत्याशङ्क्य आह - निष्ठयेति। यद्यपि मनोमयकोशः अपि अन्तःकरणमेव तथापि संशयवृत्यवस्थम् अन्तःकरणं मनोमयः, निष्ठयवृत्यवस्थम् अन्तःकरणमेव विज्ञानमयः इति अवस्थाभेदेन भेद इति भावः। यद्वा केवलमन्तःकरणं मनोमयः तप्तायःपिण्डवत् चैतन्य-तादात्म्यापन्नं तदेव विज्ञानमयः इति भेदः।) निष्ठयविज्ञानैः प्रमाणस्वरूपैः (प्रमारूपैः विज्ञानैः विशेषणभूतैः तद्विशिष्टतया निर्वर्त्तितः निष्पादितः अन्तःकरणात्मा धर्मी विज्ञानमयशब्द-वाच्यतामापन्नः सन्मनोमयस्य आभ्यन्तर आत्मा भवति इत्यर्थः। विशिष्टरूपस्य विशेषणायत्तत्व-अनुभवाद् विशिष्टस्य विशेषणविकारत्वं संभवति इति भावः) निर्वर्त्तितः[46] आत्मा विज्ञानमयः (सच्चिदानन्द - वेदार्थमात्राद् न कर्म क्रियते, 'अयमेव वेदार्थः, अहं च अस्मिन् कर्मणि अधिकारी, तस्माद् मया इदं कर्त्तव्यम्' इति ज्ञानेनैव तु क्रियते। कर्त्तुर्हि निष्ठयात्मनः करणाद् ज्ञानाद् आभ्यन्तरत्वं युक्तम्। ज्ञानस्य निष्ठयार्थत्वादिति।)। (निष्ठयरूपं

[46] नि + वृत् भ्वादि आ.प सेट् to cease, to be accomplished। निर्वृत्। णिजन्त। निर्वृत्तिः satisfaction, fulfillment. निवृत् to withdraw निर्वर्त्तित - who has come back, abstained. निवृत्तिः renunciation

वेदार्थविज्ञानमेव प्रकृत्यर्थ इत्यत्र हेत्वन्तरमाह - प्रमाणविज्ञानेति) प्रमाणविज्ञानपूर्वको[47] हि यज्ञादिः तायते (तायते, तनोतेः इदं रूपं, - तनु विस्तारे - विस्तार्यते इत्यर्थः। ततः किम्। अत आह - यज्ञादीति। विज्ञानं यज्ञं तनुते इति मन्त्रेण विज्ञानस्य यज्ञादिहेतुताया वक्ष्यमाणत्वात् अत्र ब्राह्मणेऽपि विज्ञानं यज्ञानुष्ठानहेतुवेदार्थज्ञानमेव इत्यर्थः)। (कर्मकरण-अध्यवसाय एव अत्र विज्ञानमिति कथमवगम्यते। तत्राह - यज्ञादिहेतुत्वं च इत्यादि) यज्ञादिहेतुत्वं च वक्ष्यति (विज्ञानस्य इति शेषः) श्लोकेन।

विज्ञानमयात्मनः पुरुषविधता

तस्य निष्ठयविज्ञानवतो हि (वेदार्थनिष्ठयवतो या पूर्वं श्रद्धा उत्पद्यते सा तस्य प्रकृतस्य विज्ञानमयस्य शिर इव शिर इति योजना। श्रद्धां विना वेदार्थानुष्ठानं विफलं इति शास्त्रीयप्रसिद्धिसूचनार्थो विज्ञानवतो हि इति हि-शब्दः।) कर्त्तव्येष्वर्थेषु पूर्वं या श्रद्धा [श्रत्[48] (अव्यय) = सत् = सत्यं + धा । श्रत्शब्देन सत्यवचनं तदात्मनि स्वस्मिन्नेव धत्ते विवेकधीरित्यसौ श्रद्धा। श्रत्शब्देन सत्यमवितथं ब्रह्म उच्यते। तत्प्रत्यगात्मनि शमादिसंस्कृता धीः धारयति।] उत्पद्यते सा तस्य सर्वकर्त्तव्यानां प्राथम्यात् शिर इव शिरः, (सच्चिदानन्द - अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्। असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह (भ.गी १७.२८) इति अश्रद्धया कृतस्य सर्वथा निष्फलत्वस्मरणात्)। ऋतसत्ये यथाव्याख्याते (ऋतं वदिष्यामि, सत्यं वदिष्यामि इत्यत्र यथाव्याख्याते एव ऋतसत्ये विज्ञानमयस्य दक्षिणोत्तरपक्षौ इत्यर्थः।) [यथाशास्त्रं कर्तव्यत्वेन निष्ठितं ऋतम्। यथानिष्ठतं वाक्कायाभ्यां संपाद्यमानः सत्यम्।] एव। योगः युक्तिः समाधानम् (समाधानं समाधिः स च तस्य आत्मा मध्यकायः।) (तत्र दृष्टान्तः - आत्मेवेति। यथा आत्मवतः आत्मशब्दितमध्यकायवतः प्रसिद्धदेहस्य अङ्गानि शिरआदीनि स्वकार्यक्षमाणि भवन्ति हि प्रसिद्धमेतत्, तथा मुमुक्षोर्युक्तस्य श्रद्धा ऋतसत्यानि यथार्थशब्दित-ब्रह्मप्रतिपत्तिरूप-स्वकार्यक्षमाणि भवन्ति इत्यर्थः। एतदुक्तं भवति - देहावयवानां मध्ये मध्यकायस्य प्राधान्यं ब्रहमप्रतिपत्तिसाधनश्रद्धादीनां मध्ये समाधेः प्राधान्यमित्यनेन साम्येन समाधौ मध्यकायत्वदृष्टिः अत्र विवक्षिता इति। एतच्च यत्र किञ्चिन्नियामकंसंभाव्यते तत्र न त्यक्तव्यमित्याशयेन उक्तम्। वस्तुगतिस्तु प्रागेव असकृद्दर्शिता वाचनिकी वा शिरआदिकल्पना सर्वत्रेति।) आत्मा इव आत्मा। आत्मवतो हि युक्तस्य समाधानवतः अङ्गानीव (गोविन्दानन्द - आत्मवतो हि अङ्गानि इव युक्तस्य समाधानवतः श्रद्धादीनि यथार्थप्रतिपत्तिक्षमाणि भवन्ति इत्यन्वयः) श्रद्धादीनि यथार्थप्रतिपत्तिक्षमाणि भवन्ति। तस्मात् समाधानं योगः आत्मा विज्ञानमयस्य (चित्तसमाधानव्याप्तान्येव हि श्रद्धर्तसत्यानि कार्यक्षमाणि भवन्ति। असमाहितचित्तस्य यावत्कर्मसमाप्ति स्थैर्यासंभवात् इति)।

Kadacaneti means limited result. Upasana phalam. Kutascaneti is jnanam. From which vastu, words come back. How? Having not achieved. Words tried to capture that reality. When words came back, perhaps mind can understand. Certain descriptions you cannot give by

[47] किमिति संशयादिसाधारणमेव विज्ञानं नोपादीयते तत्राह - प्रमाणेत्यादि। (गोविन्दानन्द)

[48] It is indeclinable. Here it is used with dha. षिद-भिदादिभ्यो अङ्। टाप्।

words. Something beautiful only mind can appreciate. What is sweet? Mind knows. Words cannot capture. Along with mind, they come back. Upasaka who meditates on this Brahman in the form of HG (it is not param Brahman because it is manomaya.) he does not fear. Ahamgraha upasana. Manomaya Brahma I am. It is sutratma. Resolution is there with Isvara. One is freed from emotional problems. For solving emotional problems you have a clue here. Isvara alone is solution. He is not afraid of anything. For which ahankara should completely resolve. That is only through knowledge. Kutascana. From nothing he fears.

Of the earlier pranamaya. Tatra bhavah iti अण् pratyaya. (sarira sarira + a. Pararupa by acontyadi t. If one son is there he is older and younger. The last letter a is t. That is adi and antya. - this is to be verified) Who is that sarira atma? Manomaya. By saying sarira atma, pranamaya becomes body. Atma becomes manomaya. Brahmatma which has become manomaya, compared to this, there is another inner atma. Who is this manomaya? Veda-vrittyatmaka atma. Vijnana also is a special vritti of mind. One is karana and the other is karta. So two vrittis. Idam and aham vritti. Vrittimat caitanyam. vrittyatmaka is mind. Vrittimat is vijnanamaya. Inside means this subject and object relationship only. There is no inner and outer now.

Buddhi which has vedartha as its vishaya. Manomaya is vedatmaka. One who has the meaning of Vedas as its vishaya. It has the ascertained knowledge of Vedas. It is also virttyatmaka. It has the nature of ascertained meaning. It is also dharma of mind. Mayat is vikara. The vikara of that vritti is vijnanamaya. The person who is, by the definite knowledge of objects. (plural in knowledge is due to plurality of objects. From agnihotra to asvamedha there are varieties of rituals) By the ascertained knowledge with respect to various forms of objects, So the beings set up with the knowledge. One who has the knowledge of the Vedas etc is called vijnanamaya. Not only Vedas, but knowledge of even laukika actions also. Both are apara vidya only. Vedas also apara only. Yaya aksharam+ is para vidya. Not nivarttitah. But nirvarttitah, accomplished or set up. That person is called vijnanamayah. One who owns the knowledge of sabda rasi of vedas (and other disciplines). Who becomes the karta here in this sastra. This is because, all yajnas etc are done (tayate) only when preceded by the knowledge born of pramana, a valid means of knowledge. So it is karta. How he is the hetu for karma. Sruti will say later “vijnanam yajnam tanute+” It is identified with karta. Sloka means mantras.

Of that vijnanamaya, sraddha is head. Phalabhavana, astikya buddhi is sraddha. before you do a ritual, you think about a result. it is apurva. It is punya. You are interested in not punya, but punyaphala. So phala bhavana, that is, this result is there for this karma, that is called sraddha. asya karmanah idam phalam is there iti bhavana. Any karma is preceded by this sraddha. Apurva being there, so sraddha. You don’t see the connection. When you sow tamarind seed or seedling, you expect tamarind tree. You have sraddha here also. So too in rituals. Sraddha is in sastra. Here guru is not necessary. Purva mimamsa acarya is there, but no guru element is there. So of him who has the knowledge, with respect to actions to be done, he has sraddha

before that. It is called head because without that actions are not performed. The atma here being karta, whose svarupa is performance of actions, sraddha is primary for actions. If you cannot accept this argument, vacanat. Head is important limb in body. Sankara assumes that.

Rtam and satyam are already explained. They won't repeat again and again. You have to go back. Understanding exactly as it is, is called Rtam. Translating it into action is satyam. They are sides. They are also necessary for actions. Now vijnanamaya is up with knowledge and sraddha and sankalpa. Still one more factor is required. Middle portion is necessary which supplied blood. Body is yoga. Samadhanam. It is not standing on head. Without it, you cannot follow the steps properly. You have to do in this krama, in this manner (don't touch this, don't touch that, look there etc) without missing any rules. So you have to be alert. Details are endless in vedic rituals. So it is atma. Simple composure is yoga. Mind is not dissipated. For him alone, things can be accomplished with the other limbs. Other limbs have the capacity to do their job, only when the trunk, middle portion is there. So too one who is together alone can gain the knowledge, perform the rituals etc. So no samadhi or absorption here.

महः पुच्छं प्रतिष्ठा। मह इति महत्तत्वं (समष्ट्यन्तःकरणाभिमानी हिरण्यगर्भः इत्यर्थः) प्रथमजम् (हिरण्यगर्भस्य विराडपेक्षया अपि प्रथममुत्पन्नत्वात् प्रथमजत्वम्।)। (तत्र मानमाह - महद्यक्षमिति) महद्यक्षं (पूज्यम्) प्रथमजं वेद (बृ.उप ५.४.१) इति (सच्चिदानन्द - इति महत्वेन हिरण्यगर्भस्य विशेषणात्) श्रुत्यन्तरात्, पुच्छं प्रतिष्ठा कारणत्वात् (सच्चिदानन्द तद्धि समष्टिबुद्धितत्वं सर्वासां व्यष्टिबुद्धीनां कारणमिति)। (ननु कारणत्वेऽपि कथं प्रथिष्ठात्वम्? तत्राह - कारणं हि इति) कारणं हि कार्याणां प्रतिष्ठा। (हि-शब्दसूचितां प्रसिद्धिम् उदाहरणेन दर्शयति - यथेति) यथा वृक्षवीरुधां (प्रति) (वीरुल्लताविटपयोः स्त्रियाम्।) पृथिवी। (ननु अस्मदादिबुद्धिरूपाणां विज्ञानमयकोशानां हिरण्यगर्भः कारणं चेद् अस्तु तस्य प्रतिष्ठात्वम्, तदेव असिद्धमित्याशङ्क्याह - सर्वबुद्धीति। आदिकर्त्ता स भूतानां ब्रह्माग्रे समवर्त्तत इत्यादिशास्त्रेण हिरण्यगर्भस्य सर्वभूतकारणत्वमवगम्यते। न च भूतानां स्वतः कार्यत्वमस्ति। अतो भूतशब्दितजीवोपाधिभूतानां लिङ्गशरीराणां ब्रह्मा कारणं सिद्धमिति भावः) सर्वबुद्धिविज्ञानानां च महत्तत्वं कारणम्।(फलितमाह - तेनेति। कारणत्वेन इत्यर्थः) तेन तद्विज्ञानमयस्य आत्मनः प्रतिष्ठा। तदप्येष श्लोको भवति पूर्ववत्। (पूर्ववद् इत्युक्तं विवृणोति - यथेति) यथा अन्नमयादीनां ब्राह्मणोक्तानां प्रकाशकाः श्लोकाः एवं विज्ञानमयस्यापि (प्रकाशकः श्लोकः भवतीति शेषः)।।४ ।।

What is tail? Mahah. The total or order. It is paramesavara. One who is first born in the creation. A sruti is quoted for this. Yaksham means pujyam in the quotation. Maha is used there in the sense of HG. Being karana, it is pratishtha. Order is necessary for vijnanamaya to do karma here (known realm) and get the result there (in unseen realm). Like clay is pratishtha for pot. HG is support for the effect, the individual. Like earth is pratishtha for

trees, creepers etc Virudha means creeper. At al levels total coming. Finally Brahma puccham praishtha. For that alone all this set up.

विज्ञानं यज्ञं तनुते। कर्माणि तनुतेऽपि च । विज्ञानं देवास्सर्वे । ब्रह्म ज्येष्ठमुपासते। विज्ञानं ब्रह्म चेद्वेद। तस्माच्चेन्न प्रमाद्यति। शरीरे पाप्मनो हित्वा। सर्वान् कामान्समश्नुत इति। तस्यैष एव शारीर आत्मा। यः पूर्वस्य। तस्माद्वा एतस्माद्विज्ञानमयात्। अन्योऽन्तर आत्मानन्दमयः। तेनैष पूर्णः। स वा एष पुरुषविध एव। तस्य पुरुषविधताम्। अन्वयं पुरुषविधः। तस्य प्रियमेव शिरः। मोदो दक्षिणः पक्षः। प्रमोद उत्तरः पक्षः। आनन्द आत्मा। ब्रह्म पुच्छं प्रतिष्ठा। तदप्येष श्लोको भवति ।।४ ।।

Comment:

विज्ञानं - the total vijnanamaya; यज्ञं - all the rituals; तनुते - performs; तनुते - he alone performs; कर्माणि अपि च - all the worldly actions also; सर्वे देवाः - all gods; ब्रह्म - as Brahman; ज्येष्ठम् विज्ञानम् - the first and foremost (total) vijnanamaya; उपासते - meditate upon; विज्ञानं ब्रह्म - the (total) Vijnanamaya as Brahman; चेद्वेद - if one meditates upon; तस्मात् - from that; चेत् न प्रमाद्यति - and if he does not fail; शरीरे - of the subtle body; पाप्मनः - all the sins; हित्वा - he will destroy; सर्वान् कामान् - all the pleasures; समश्नुते - and will attain; इति - thus ends the Rg mantra; तस्य पूर्वस्य - of the previous one (i.e., manomaya); यः एषः - this vijnanamaya; एव शारीर आत्मा - is indeed the inner self; वै - in fact; तस्माद् एतस्माद् विज्ञानमयात् - that vijnanamaya; अन्यः- which is other than; अन्तरः - and interior to; आनन्दमयः आत्मा - anandamaya is the self; तेन - by that anandamaya; सः वै एषः - this anandamaya also; एषः पूर्णः - this vijnanamaya is filled; पुरुषविधः एव - is of human form only; तस्य - of that vijnanamaya; पुरुषविधताम् - the human form; अनु - in keeping with; अयम् पुरुषविधः - this anandamaya is of human form; तस्य शिरः - is its head; प्रियम्

एव - love alone; मोदः दक्षिणः पक्षः - joy is the right side; प्रमोदः उत्तरः पक्षः - delight is the left side; आनन्दः आत्मा - bliss is the trunk; ब्रह्म पुच्छम् - Brahman is the tail (as it were); प्रतिष्ठा - which is the support; तद् अपि - in this regard; एषः श्लोकः - the following mantra; भवति - there is

The total vijnanamaya performs all the rituals. He alone performs all the worldly actions also. All gods meditate upon the first and foremost (total) vijnanamaya as Brahman. if one meditates upon the total Vijnanamaya as Brahman and if he does not fail in that meditation he will destroy all the sins of the subtle body and will sustain all the pleasures - thus ends the Rg mantra. This vijnanamaya is indeed the inner self of the previous one (i.e., manomaya) In fact anandamaya is the self which is other than and interior to that vijnanamaya. By that anandamaya this vijnanamaya is filled. This anandamaya also is of human form only. This anandamaya is of human form in keeping with the human form of that vijnanamaya. Love alone is its head. Joy is the right side. Delight is the left side. Ananda is the trunk. Brahman is the tail (as it were) which is the support. In this regard, there is the following mantra.

विज्ञानम् यज्ञम् तनुते। (ननु विज्ञानं नाम वेदार्थविषयः निष्टयः इत्युक्तम्। अतः तस्य कथं कर्तृत्वनिर्देशः इत्याशङ्क्य उपचाराद् इत्याह - विज्ञानवान् हि इति। य एवं विद्वान् यजते इत्यादौ वेदार्थज्ञानवतः यज्ञादिकर्तृत्वं प्रसिद्धमिति सूचनार्थः हि-शब्दः) विज्ञानवान् हि यज्ञं तनोति श्रद्धादिपूर्वकम्। अतो विज्ञानस्य कर्तृत्वं तनुत इति। कर्माणि (लौकिकानि इति शेषः। वैदिककर्मणां यज्ञशब्देन संगृहीतत्वात्। अत्र विज्ञानमयस्य मुख्यं लौकिकवैदिककर्तृत्वम्। विज्ञानस्य तु तदौपचारिकमिति व्यवस्था दर्शिता। स च विज्ञानमयः नानाविधानि कर्माणि उपासनानि च कुर्वन् अपरब्रह्मवत् जगतः कारणं भवति। इयांस्तु विशेषः - विज्ञानमयो हि अदृष्टद्वारा कारणम्, अपरब्रह्म तु साक्षादेव ईश्वरवत् कारणम् इति। तथा च विज्ञानं यज्ञं तनुते इति वाक्योक्तं सर्वकर्मकर्तृत्वं विज्ञानमयकोशे जगत्कारणत्वसाम्यसंपादनद्वारा अपरब्रह्मारोपे निमित्तमित्याशयेन आह - यस्मादिति।) च तनुते यस्माद् विज्ञानकर्तृकं सर्वं तस्माद् युक्तं विज्ञानमयः आत्मा ब्रह्म इति (विज्ञानपदं कोशपरम्)। (इतश्च विज्ञानमयः अपरब्रह्म-अभेदेन उपास्यः इत्याह - किं च विज्ञानमिति। विज्ञानमयः इत्यर्थः) किं च विज्ञानं ब्रह्म सर्वे देवाः इन्द्रादयः ज्येष्ठम् प्रथमजत्वात् (ज्येष्ठपदं कारणपरं वा इत्याह - सर्वप्रवृत्तीनाम् इति। सर्वप्राणिचेष्टानां सूत्ररूपब्रह्मकारणकत्वाद् वा ब्रह्म ज्येष्ठमित्यर्थः।) सर्वप्रवृत्तीनां वा तत्पूर्वकत्वात् प्रथमजम्, विज्ञानं ब्रह्म उपासते ध्यायन्ति (पूर्वजन्मनि यजमानावस्थायामिति शेषः)। तस्मिन् विज्ञानमये ब्रह्मणि अभिमानं (अहंबुद्धिम् इत्यर्थः) कृत्वा उपासते इत्यर्थः। (पूर्वं ब्रह्मोपासनं देवैः अनुष्ठितमित्यत्र देवत्वावस्थायां ज्ञानाद्यैश्वर्यदर्शनं लिङ्गमित्याशयेनाह - तस्मादिति) तस्मात्ते महतः ब्रह्मणः उपासनात् ज्ञानैश्वर्यवन्तः भवन्ति। (इदानीमुपासनविधिं दर्शयति - तच्च विज्ञानमिति। विज्ञानमयमित्यर्थः) तच्च विज्ञानं ब्रह्म चेद् (अत्र चेच्छब्दः प्रकृतोपासनदौर्लभ्यसूचनार्थः, कथंचिदुपासने प्रवृत्तावपि तत्र प्रमादसंभवस्य आवश्यकत्वात्।) यदि वेद

विजानाति न केवलं वेद एव, तस्मात् ब्रह्मणः चेद् (अप्रमाद-दौर्लभ्यसूचनार्थः द्वितीयः चेच्छब्दः।) न प्रमाद्यति। (प्रमादप्रसक्तिमाह - बाह्येषु इति। विज्ञानमयापेक्षया बाह्यानां मनोमय-प्राणमय-अन्नमयानामपि पूर्वमात्मत्वेन भावितत्वाद् इत्यर्थः) बाह्येषु अपि अनात्मसु आत्मभावितत्वात् प्राप्तं विज्ञानमये ब्रह्मणि आत्मभावनायाः प्रमदनम् (विज्ञानमये ब्रह्मणि आत्मभावनायाः सकाशात्प्रमदनं नाम पूर्वकोशेषु पुनः आत्मभावनमित्यर्थः।)। अतः तन्निवृत्त्यर्थं उच्यते - तस्मात् चेद् न प्रमाद्यति इति। (फलितमाह - अन्नमयादिषु इति) अन्नमयादिषु आत्मभावं हित्वा केवले विज्ञानमये ब्रह्मणि आत्मत्वं भावयन्नास्ते चेदित्यर्थः। ततः किं स्याद् इति उच्यते - शरीरे पाप्मनो हित्वा। (शूक्ष्मशरीराभिन्ने ब्रह्मणि विषये क्रियमाणाद् उपासनात् पाप्महानं भवति इत्यत्र युक्तिमाह - शरीराभिमाननिमित्ता हि इति। मनुष्यत्व-ब्राह्मणत्व-गृहस्थत्वादिधर्मवति शरीरे मनुष्योऽहम्, ब्राह्मणोऽहम् गृहस्थोऽहम् इत्याद्यभिमानं निमित्तीकृत्य मनुष्यादीनां प्रतिषिद्धैः कर्मभिः पाप्मानः भवन्ति। अत्रार्थे लोकवेदप्रसिद्धिद्योतको हि-शब्दः) शरीराभिमाननिमित्ता हि सर्वे पाप्मनः (ततः किं तत्राह - तेषां च इति) तेषां च (चः अवधारणे) (तेषां हानमुपपद्यते इति संबन्धः) विज्ञानमये ब्रह्मणि आत्माभिमानात् निमित्तापाये (विज्ञानमयब्रह्मणि एव अहमभिमानात् पाप्मनिमित्तस्य शरीरात्माभिमानस्य अपाये सति इत्यर्थः) हानमुपपद्यते । (निमित्तापाये नैमित्तिकापायः इत्यत्र दृष्टान्तमाह - छत्रापाये इति) छत्रापाय इव च्छायायाः। (एवं पाप्महानफलवचनस्य उपपत्तिमुक्त्वा तस्यार्थमाह - तस्मादिति) तस्मात् (शरीरात्माभिमानस्य निमित्तस्य निवृत्तत्वादित्यर्थः) शरीराभिमाननिमित्तान् सर्वान् पाप्मनः शरीरप्रभवान् शरीरे एव (जीवद्दशायामेव इति यावत्।) हित्वा विज्ञानमयब्रह्मस्वरूपापन्नः तत्स्थान् सर्वान् कामान् विज्ञानमयेनैव आत्मना (इहैव साक्षात्कारेण विज्ञानमयब्रह्मस्वरूपापन्नः विद्वान् सर्वान् पाप्मनः हित्वा देहपातानन्तरं विज्ञानमयब्रह्मात्मना एव स्थित्वा तल्लोकस्थान् सर्वान् भोग्यान् अनुभवति इत्यर्थः) समश्नुते सम्यग्भुष्टे इत्यर्थः। तस्य पूर्वस्य मनोमयस्य आत्मा एष एव शरीरे मनोमये भवः शारीरः । कः यः एषः विज्ञानमयः। तस्माद्वा एतस्माद् इत्युक्तार्थम्।

Swamiji

Bhave lyut with jna root. Vijnanam. Knowledge. Ana comes Knowledge performs action means knower. Hoiw do you get this menaing. krtyallutoh bahulam. In other karakas also, the lyut pratyaya is used. So here knower. We require knowledge to do ritual. Vijnanamaya atma becomes karta. So vijnanavan hi yajnam tanoti. Vijnanasya kartrtvam is there because tanute is there. Anandamaya will become bhokta. Karmani ca means laukika actions. Because yajna also karma. THis vijnanamaya is equated with apara brahma or HG for upasana. Since everything done by you is done by HG. So it is proper to say vijnanamaya atma is apara

brahma. Both are kartas. That is similarity. So both are identical. All devas meditated upon him. Not now. So they are enjoying this aisvarya. Otherwise they would not have got this position of ruling. Jyeshtha is elder brother. He is father like. Here it is first born. Or He is most important. All srishtyadi pravritti is due to HG. Abhimanam here is identifying ahankara with HG. Surrendering ahankara. HG alone is karta iti. We use this phrase in common parlance that he does everything. They knock of this doership to a greater extent. The resolution is not complete. It is very close. That makes the adhiakritvam. So settling account with isvara beocmes important. You have to discover I am akarta. At every level, you have to resovle the aham buddhi.. At body level, I think body ius atma. No Virat is atma. Prana is atma - I think. No HG is atma. Like this. At jnanasakti level also.

If you meditate upon that apara Brahman (veda menas meditates, having known) without error, without getting distracted. Wihout having atma buddhi in external kosas like body etc. It was due to past orientation. To eliminate that error, to maintain sajatiya vritti, - showing that one should have commitment. What happens to that meditator. Phalam has to be told. He enjoys all objects giving up papas. How it happens is explained. All papas are due to abhimana with body. That body is insignificant. So to make him significant, he will commit all papas. Sariraabhinanam nimittam esham papanam. Tesham of those papas. Their destruction is possible due to abhimana with vijnanamaya. Sarira abhimana is nimitta for papa. So no papas. Tropical example. Here not for rain umbrella. Sun umbrella. Even when you are in sarira. How hitva. One who is identified with vijnanamaya Brahma. After that he gains all kamas in Brahmloka. Being in the form of HG. There are two ways of enjoying. Desirably you fulfill a desire. A teasing sukha because it goes away. Or suppose you grow out of desire. Then also enjoyment. It is born of contentment. I don't require it.

Tasya purvasya manomayasya this vijnanamaya is atma.

आनन्दमय इति कार्यात्मप्रतीतिः (आनन्दमय इति पदेन कार्यात्मनः एव प्रतीतिः भवति न तु कारणस्य परमात्मनः इत्यर्थः। यद्यपि आनन्दमयः न कार्यभूतः अविद्योपाधिकस्य जीवस्य आनन्दमयत्व-अभ्युपगमेन अनादित्वात् तथापि मयडर्थवर्णनावसरे तस्य प्रियमोदादिविशिष्टतया प्रकृत्यर्थभूत-आनन्दविकरस्य वक्ष्यमाणत्वात् कार्यात्मा इत्युक्तम्।), अधिकारात् मयट्शब्दाच्च। (अधिकारं विवृणोति - अन्नादिमया हि इति। तेषां कार्यात्मत्वं प्रसिद्धमिति हि-शब्दार्थः।) अन्नादिमया हि कार्यात्मनः भौतिका इह अधिकृताः. तदधिकारपतितष्ठ अयमानन्दमयः। (ननु आनन्दमय इत्यत्र मयटः प्राचुर्यार्थकत्व-अभ्युपगमाद् न तस्य मयट्-श्रुत्या कार्यात्मत्वम् इत्याशङ्क्य द्वितीयहेतुमपि विवृणोति - मयट् चेति। प्राचुर्यार्थत्वपक्षे प्राचुर्यस्य प्रतियोग्यल्पतापेक्षत्वाद् आनन्दप्रचुरस्य ब्रह्मणो दुःखाल्पत्वमपि प्रसज्येत। तस्माद् विकारार्थे एव मयट्, न प्राचुर्यार्थे इत्यर्थः) मयट् चात्र विकारार्थे दृष्टः। (किंच विकारे प्राचुर्ये च मयटः विधानाविशेषात् संशये विकारार्थकमयट्प्रवाहपतिततत्वाद् विकारार्थकमेव अत्र निष्ठीयते इत्याशयेनाह - यथा इति।) यथा अन्नमय इत्यत्र। (एवमनात्मप्रायपाठाद् विकारार्थकमयट्श्रुतिबलात् च आनन्दमयः कार्यात्मा इत्युपसंहरति - तस्मादिति) तस्मात् कार्यात्मा आनन्दमयः प्रत्येतव्यः। संक्रमणाच्च

(आनन्दमयस्य संक्रमणं प्रति कर्मत्वश्रवणाच्च कार्यात्मत्वमित्यर्थः।)। (हेत्वसिद्धिं परिहरति - आनन्दमयमिति) आनन्दमयमात्मानम् उपसंक्रामति इति वक्ष्यति। (व्याप्तिमाह - कार्यात्मनां च इति) कार्यात्मनां च (चः अवधारणे। अत्र प्रकरणे यत्र यत्र संक्रमणकर्मत्वं तत्र तत्र कार्यात्मत्वमेव इति व्याप्तिः दृष्टा इत्यर्थः) संक्रमणं अनात्मनां (मुख्यात्मभिन्नानाम् अन्नमयादीनामिति यावत्।) दृष्टम्। (हेतोः पक्षधर्मत्वमाह - संक्रमणकर्मत्वेन च इति) संक्रमणकर्मत्वेन च आनन्दमयः आत्मा श्रूयते, (तदेव दृष्टान्तेन साधयति - यथा इति) यथा अन्नमयमात्मानम् उपसंक्रामति इति। (आनन्दमयस्य संक्रमणकर्मत्वलिङ्गेन अब्रह्मत्वमुक्तम्। विपक्षे बाधकं वदन् अप्रयोजकत्वशङ्कां निराकरोति - न च आत्मनः एव इति। संक्रमितुः एवंविदः परब्रह्मस्वरूपत्वाद् आनन्दमयस्यापि ब्रह्मत्वे स्वस्यैव स्वेन उपसंक्रमणमिति प्रसज्येत, तच्च न युक्तमित्यर्थः) न च आत्मनः एव उपसंक्रमणम्, (संक्रमणकर्तुः एवंविदः सकाशात् अन्यस्यैव अन्नमयादेः संक्रमणकर्मत्वं प्रकृतम्, अत्र स्वस्यैव स्वेन उपसंक्रमण-अभ्युपगमे कर्तृकर्मणोः भेदाधिकारविरोधः इत्यर्थः) अधिकारविरोधात्, असंभवाच्च। (असम्भवं विवृणोति - न हि इति) न हि आत्मना एव आत्मनः उपसंक्रमणं संभवति, स्वात्मनि भेदाभावात्। (एवंविद्ब्रह्मणोः भेदमाशङ्क्य आह - आत्मभूतं च इति। अत्र संक्रमणं प्राप्तिः बाधः वा उभयथापि आनन्दमयस्य ब्रह्मत्वे संक्रमणकर्मत्व-अयोगात् कार्यात्मत्वमेव इति भावः) आत्मभूतं च ब्रह्म संक्रमितुः।

Swamiji

Anandamaya is paratma or not? In sutra bhashya, there is a sutra (whenever there is a doubt in Sruti (it is sravana) or doubt in our head (mananam), there is a Brahmasutra). The whole thing should not be taken as paratma. That tail alone is paratma. Anandamaya is karya patita. In the serial of karyas like annnamaya etc, anandamaya falls. But vrittikara takes mayat here as not vikara. But pracurye. So nothing but ananda. This is vrittikara matam. He also says it is repeated i.e., anandasabda. Bhashyakara mentions this matam and closely argues for this as though his, giving purvapaksha and siddhanta. Then afterwards he says, it is not proper. If pracury artha is there, then degrees of sukhas like priya etc cannot be mentioned. So here mayat is only vikara. Anandamaya atma bhokta is karya patita. But puccham of that anandamaya is Brahman. The whole anandamaya is given up and Brahman is taken up. That is support of everything. The whole thing is to prove anantyam of Brahman.

Ananda maya is karyatma. Because of context. Also because it has mayat. There is ishat pratiyogi in pracurya. Like viprapracura when it is said, there is a few nonbrahmins are there. So anandamaya is not paratma. Mayat has vikara artha only. Praiyadisukha viseshas are vikara of sukha. They are due to sattva adhikya in vrittis. karya means anatma. Priya etc are produced. (In sushupti, it is karanatma.) Adhikara is that which is in force like Panini adhikara. It is flow arguement.

Bhautikas. They are all born of subtle elements. They are under discussion. (adhkrtah). This anandamaya falls in that adhikara of karyatma. Further, mayat is there. It has the meaning of change like annamaya. Later Sruti is going to conclude that he gives up atma buddhi in body.

tyajati is meaning of upasankramanam. Karanabuddhya karye atma budhhi is given up. Upasankaraman is not movement like worm. He gives up anandamaya atma. It means it becomes the object. Who gives up? Evam vit. One who knows the paratma. Anandamaya if given up, it cannot be mukhya atma. yatra yatra sankramana karmatvam tatra tatra anatmatvam. Being karma. If you say anandamaya atmanam sankramati means apnoti, it is against the adhikara. It is also not possible. Who gains the anandamaya atma gains the anandamaya atma. What is it? Karta and karma has got to be different. Brahmatma is anandamaya. One who gains for him atma itself is Brahman which is anandamaya.

(आनन्दमयस्य कार्यात्मत्वे हेत्वन्तरमाह - शिरआदि इति) शिरआदिकल्पना-अनुपपत्तेः च। (ननु ब्रह्मणि उपासनार्थं शिरआदिकल्पनं उपपद्यते इत्याशङ्क्या अनुपपत्तिमेव साधयति - न हि यथोक्तलक्षण इति। सत्यज्ञानानन्ताख्यस्वरूपलक्षणवति इत्यर्थः) न हि यथोक्तलक्षणे (तटस्थलक्षणमाह - आकाशादि इति) आकाशादिकारणे (कार्यकोटिप्रविष्ट एव अन्नमयादौ शिरआदिकल्पनदर्शनाच्च तद्विलक्षणे ब्रह्मणि न तत्कल्पनम् उपपद्यते इत्याशयेन आह - अकार्यपतित इति) अकार्यपतिते शिरआद्यवयवरूपक-कल्पना उपपद्यते। (इत्थं मुमुक्षुज्ञेये निर्विशेषे ब्रह्मणि अनुपास्ये शिरआदिकल्पनं अनुपपन्नम्। निर्विशेषत्वे च यथोक्तलक्षणे इत्यादिना उपक्रमस्वारस्यं प्रमाणत्वेन सूचितम्। तत्रैव वाक्यशेषं श्रुत्यन्तराणि च प्रमाणयति - अदृश्य इत्यादिना।) "अदृश्येऽनात्म्येऽनिरुक्तेऽनिलयने" "अस्थूलमनणु", "नेति नेत्यात्मा" इत्यादिविशेष-अपोह-श्रुतिभ्यश्च (आनन्दमयः कार्यात्मा शिरआदिकल्पनावत्वाद् अन्नमयादिवत्, विपक्षे हेतूच्छित्तिरेव बाधिका इति निष्कर्षः) । (आनन्दमयस्य ब्रह्मत्वे विवक्षिते सति तद्विषयश्लोके तस्यैव असत्त्व-आशङ्का वाच्या, सा च न संभवति, अतो न आनन्दमयः ब्रह्म इत्याह - मन्त्रोदाहरणेति। न हि मन्त्रोदाहरणमुपपद्यते इति संबन्धः) मन्त्रोदाहरणानुपपत्तेः च। न हि प्रिय-शिर-आद्यवयवविशिष्टे प्रत्यक्षतः अनुभूयमाने आनन्दमये आत्मनि ब्रह्मणि नास्ति ब्रह्म इत्याशङ्का-अभावात् "असन्नेव स भवति असद्ब्रह्मेति वेद चेत्" इति मन्त्रोदाहरणमुपपद्यते। (इतश्च न आनन्दमयः ब्रह्म इत्याह - ब्रह्म पुच्छमिति। आनन्दमयस्य ब्रह्मत्वे ब्रह्मणः अवयवित्वेन गृहीतत्वात् पृथक् तस्यैव ब्रह्मणः पुच्छत्वेन प्रतिष्ठात्वेन च ग्रहणम् अनुपपन्नम्। एकत्र अवयव-अवयविभावादिकल्पनस्य अनुचितत्वात् इति भावः।) ब्रह्म पुच्छं प्रतिष्ठा इत्यपि च अनुपपन्नम् पृथग्ब्रह्मणः प्रतिष्ठात्वेन ग्रहणम्। (उक्तहेतुसमुदायात् इत्यर्थः) तस्मात् कार्यपतितः एन आनन्दमयः, न परः एव (न साक्षात् परमात्मा एव आनन्दमयः इत्यर्थः)।

The imagery of head etc as priya etc are not tenable. Kalpana is possible only when avayava is there, guna is there. Anandamaya has the characteristics like priya etc. Because it is saguna. So priya can be taken as head. And so on. Why kalpana is not possible? It is the cause of akasa. Akasa itself has no avayava. Space as a bird. Now visualise head of it. Which part you can have as head. Akasa is a product and itself does not subject itself to parts. So Brahman which is karana of space itself cannot have parts. It is also not a product.

Kalpana is always possible. Simply imagine parts. No it has no sanction of sruti also. Anything objectifiable has some quality, some visesha or structure etc. It is adrsya. Like water has h2o. It has no sarira. Bird has a sarira. Anirukte means that which cannot be pointed out by word meaning of any word. It has no adhara in anything. Puccham alone is atma. It is paratma. Whole thing is not mukhya. It is only the support of anandamaya that is Brahman. All negative tatpurusha. Negative particle negates all viseshas. Sruti negated a few things and then uses 'not this' 'not this' to negate everything else left.

After brahma puccham pratishtha, there is a quote of Rk mantra. It is not anandamaya prakasaka sloka. It takes puccham alone, holds on to the tail, Brahman, giving up all mayas including anandamaya and says one who does not accept the existence of Brahman is in fact asat, a nonentity. It is vivaksha. Asadu. If anandamaya is Brahman, then this sloka is not tenable. Who does not know priya etc. Even a fool has istha vishya darsanam. So who can say Brahman does not exist. cet does not work. So the rk talks about only puccham Brahman.

(आनन्दमय इत्यत्र प्रकृत्यर्थमाह - आनन्द इति इति) आनन्द इति विद्याकर्मणोः फलम् (आनन्द इति प्रकृत्यंशेन उपासनाकर्मफलभूतं प्रियमोदादिलक्षणं सुखमुच्यते आनन्दपदस्य लोके विषयसुखेषु प्रसिद्धत्वात् इत्यर्थः)। (मयडर्थमाह - तद्विकार इति) तद्विकारः आनन्दमयः (विशिष्टस्य विशेषणविकारत्वात् प्रकृत्यर्थभूत-आनन्दविशिष्टः आत्मा तद्विकारः इत्यर्थः)। स च विज्ञानमयाद् आन्तरः। यज्ञादिहेतोः विज्ञानमयाद् अस्य आन्तरत्वश्रुतेः। (आनन्दमयस्य विज्ञानमयादान्तरत्वं श्रुत्युक्तमुपपादयति - ज्ञानकर्मणोर्हि फलं इति। तयोः फलशब्दितसुखसाधनत्वं प्रसिद्धमिति हि-शब्दार्थः) ज्ञानकर्मणोर्हि फलं भोक्त्रर्थत्वात् (भोक्त्रर्थत्वात् इत्यत्र भोक्तृपदं भावप्रधानं सत्फलत्वेन विवक्षितं सुखरूपं भोगमाह। तथा च कर्तुः विज्ञानमयस्य भोक्तृशब्दितफलसाधनत्वाद् ज्ञानकर्मफलभूतं सुखं साधनभूतविज्ञानमयाद्यपेक्षया अन्तरतममित्यर्थः) अन्तरतमं स्यात्। (तथापि आनन्दमयस्य अन्तरत्वे किमायातम् तत्राह - अन्तरतमश्च इति। चः अवधारणार्थः। अन्तरतमफलविशिष्टः सन् आनन्दमयः आत्मा पूर्वेभ्य विज्ञानमयान्तेभ्यः कोशेभ्यः अन्तरतमः भवत्येव इत्यर्थः।) अन्तरतमश्च आनन्दमयः आत्मा पूर्वेभ्यः। (ननु आनन्दमयः न विद्याकर्मफलविशिष्टः किंतु प्रियादिविशिष्टः तस्य प्रियमेव शिरः इत्यादिश्रवणात् इत्याशङ्क्याह - विद्याकर्मणोः प्रियाद्यर्थत्वाच्च इति। चशब्दः शङ्कानिवृत्यर्थः । प्रियादेः सुखरूपत्वाद् न विद्याकर्मफलात् प्रियादेः भेद इति भावः)। विद्याकर्मणोः प्रियाद्यर्थत्वाच्च। (तयोः प्रियाद्यर्थत्वं प्रसिद्धमित्याह - प्रियादिप्रयुक्ते हि इति) प्रियादिप्रयुक्ते (प्रियाद्युद्देश्यके इत्यर्थः) हि विद्याकर्मणी। (आनन्दमयस्य अन्तरत्वप्रतिपादनमुपसंहरति - तस्मादिति) तस्मात् प्रियादीनां फलरूपाणाम् आत्मसंनिकर्षात् (आत्मविशेषणत्वादिति यावत्) विज्ञानमयाद् अस्य (आन्तरैः प्रियादिभिः विशिष्टस्य आत्मनः इत्यर्थः) आभ्यन्तरत्वम् उपपद्यते प्रियादिवासनानिर्वर्त्तितः ह्यात्मा आनन्दमयः विज्ञानमयाश्रिते स्वप्ने उपलभ्यते।

The anandamaya is experienced in sleep. What is this anandamaya. Ananda is the result of upasana and karma. Maya refers to vikara. Anandamaya means gradations in ananda. It is within vijnanamaya. Sruti being there as anyontara atma iti. Vijnanamaya is there for the

sake of anandamaya. So later is inner. Karta does to become bhokta. Yajnadi hetoh yajamansya ityarthah. The logic also is there as above. Further, the result of karma and upasana is for bhokta and so interior. There is a question here. You are presenting anandamaya as qualified by result of upasana and karma. Upasana and karma can give rise to adrshta punya only. It is not sukha. Yes. But these adrshta phalam also meant for only sukha only. One does upasana and karma for priya etc only. There is smoke. he closes eyes and do. Or in meditation he closely tightens. Because mind goes somewhere. To bring it back, he crushes the eyes ball. To get that happiness only, keeping that in view only, one does upasana and karma. So the interiority of anandamaya is established. The result (of upasana and karma) such as priya etc are attributes of atma and so they are interior. It is only this anandamaya atma set up by samskara of priya etc (previously experienced in waking state) that is experienced in dream. This dream is dependent on antahkarana vritti. Vijnanamaya is not there in sleep but only vasana is there. So anandamaya is different from vijnanamaya. It is like adesa anandamaya functions. Displacing vijnanamaya. No kartrtvam is there. In the absence of vijnanamaya, anandamaya still there.

तस्य आनन्दमयस्य आत्मनः इष्टपुत्रादिदर्शनजं प्रियं शिर इव शिरः, प्राधान्यात्। मोद इति प्रियलाभनिमित्तः हर्षः। स एव च प्रकृष्टः हर्षः प्रमोदः। आनन्द इति सुखसामान्यम्, आत्मा प्रियादीनाम् सुखावयवानाम्, तेषु अनुस्यूतत्वात्। आनन्द इति परं ब्रह्म। तद्धि शुभकर्मणा प्रत्युपस्थाप्यमाने (प्राप्यमाने) पुत्रमित्रादिविषयविशेष-उपाधौ अन्तःकरणवृत्तिविशेषे तमसा अप्रच्छाद्यमाने प्रसन्ने अभिव्यज्यते। तद्विषयसुखमिति प्रसिद्धं लोके। तद्वृत्तिविशेष-प्रत्युपस्थापकस्य कर्मणः अनवस्थितत्वात् सुखस्य क्षणिकत्वम्। तद्यदा अन्तःकरणं तपसा तमोघ्नेन विद्यया ब्रह्मचर्येण श्रद्धया च निर्मलत्वमापद्यते यावद्यावत्, तावत्तावद् विविक्ते प्रसन्ने अन्तःकरणे आनन्दविशेषः उत्कृष्यते विपुलीभवति। वक्ष्यति च रसो वै सः रस ँ ह्येवायं लब्ध्वानन्दी भवति, एष ह्येवानन्दयाति इति। एतस्यैवानन्दस्य अन्यानि भूतानि मात्रामुपजीवन्ति (बृ.उ ४.३.३२) इति च श्रुत्यन्तरात्। एवं च कामोपशमोत्कर्षापेक्षया शतगुणोत्तरोत्तरोत्कर्षः आनन्दस्य वक्ष्यते।

For this Anandamaya, priya is head which is happiness on seeing the desirable son etc. on his return from USA etc. He was washing dishes there. It is first. So pradhanya. If difficult to grasp, then *vacanat*. You go and find the price. If affordable, you buy. There is labha. In certain objects, darsanam itself is enough. Monkey pranks. Mountains and oceans and zoo. Not labha. Some with labha you get sukha. It can increase further when you experience. Being pleased, joy and bliss. What is body? What supplies ananda to priya moda and pramoda. Like space in pot, stomach etc. Space is samanya in pot and stomach. It is common or obtains in all of them. So too sukha. Samanya is not jati here. It is like avayavi. So atma.

That ananda alone is manifest in vritti in different measures. This anandam Brahma alone, due to good karmas done in this life or in the previous life, when it is obtained in the particular type of antahkarana vritti like sattvic vritti . Why vritti visehsa. Because vritti is always there either as kama vritit or krodha vritti or jealous vritti and so on. So this is special vritti set up by good karma. This vritti visehsa has upadhi of seeing, gaining etc of special objects like son etc. (which are ishtam). vishaya viseshas are upadhi for which vritti visesha. Some punya also is involved. Where there is ishtam, there is anger also. So we add that vritti is not covered by tamas. Raga dveshas, anxiety, or anger etc do not cover the vritti. In other words cheerful. It is clean and clear for the time being. Brahman come to manifest in that vritti. Atma has to wait for this manifestation. He goes on manipulating the world in order to create this antahkarana. Suddenly something comes and everything is unsettled. Like you create a mandapa on the sands of sea shore. You are about to form the gopura. A wave comes and knocks everything. So punya has to be taken into account. It is vishaya nimitta atma sukham. There is no vishaya sukham at all. There is a dependence on an external situation no doubt. Tamas is absence of emotions that obstruct the happiness. The absence of wanting-wanted division because of sattva adhikya is called vishaya sukha experientially.

Why not I keep extending that sukham. You go for Brahmasukham. This sukham is anitya because karma or karma phalam that brings about this is not permanent. Vritti visesha is desirable frame of mind. That nimitta is fleeting. Ye hi samsparsaja bhogah.. Like a rich person not knowing how to manage it seeks alms.

Whenever the mind becomes pure by tapas, religious disciplines that destroys tamas, by upasanas, by a life of control, with isvararpana buddhi, in that mind, ananda manifests more like priya becoming moda and so on. Sruti is going to say that any happiness is from this atma only which is ananda. rasa means sara. You reduce or press or squeeze the world, it is rasa. It is not south Indian rasam. It is bengali rasa. One brings tears. Other is rasagulla. Knowing the rasa svarupa atma, he becomes anandi. Lengthening is channdasa. This atma is the source of ananda. There is another sruti. Of this atma alone all other beings beginning from ant to Brahmaji experience happiness which is a dose or drop of this atma-ananda. Upajivanti means anubhavanti.

Later it is going to be told that the more is the increase in the resolution of kama, one who is free from certain common desires, one who has grown out of them, then only there is upasama. It is not suppression. Suppression is not going to increase his sukha. It may help avoid some possible duhkha which is questionable. It is the resolution of kama like you have for balloon. It is not unknown. You don't have desire for balloon. Children will be dreaming about balloon. You are matured to that extent. Balloon is not going to call your attention. But we have substituted those kamas with some other objects. So one has to grow over them also. Then we allow atma to express itself or manifest itself in terms of ananda. With that increase, sukha also increases hundred times in successive upadhis. It is ananda mimamsa. Calculus of ananada. It is a measure. Which manushyananda is standard. Morning one measure. Evening

in another measure. So we cannot depend on them. So an imaginary measure is set up. We imagine a sadhu, young, well-informed, dharmika, healthy, fearless, wealthy. His sukha is one unit. Multiply by 100. That is of manushya gandharva. Srotriya and akamahata gains that. It is related to the maturity. More and more aware of the facts of life etc. Viveka and vairagya.

एवं च उत्कृष्यमाणस्य आनन्दमयस्य आत्मनः परमार्थब्रह्मविज्ञानापेक्षया ब्रह्म परमेव यत्प्रकृतं सत्यज्ञानानन्तलक्षणम्, यस्य च प्रतिपत्त्यर्थं पञ्च अन्नादिमयाः कोशाः उपन्यस्ताः यच्च तेभ्यः आभ्यन्तरं येन च ते सर्वे आत्मवन्तः तत्ब्रह्म पुच्छं प्रतिष्ठा तदेव च सर्वस्य अविद्यापरिकल्पितस्य द्वैतस्य अवसानभूतं अद्वैतं ब्रह्म प्रतिष्ठा आनन्दमयस्य एकत्वावसानत्वाद् अस्ति तदेकमविद्याकल्पितस्य द्वैतस्य अवसानभूतमद्वैतं ब्रह्म प्रतिष्ठा पुच्छम्। तदेतस्मिन् अप्यर्थे एष श्लोकः भवति।

Of that anandamaya tail is Brahman. It is not tail. It is support. Brahman's guha nihitatvam was told. All kosas are guha. In anandamaya Brahman is. It was told earlier yo veda nihitam guhayam+ Brahman is ultimate adhishthanam. Adhishthanam for all. It is that which was originally initiated. For the knowledge of it alone, five kosas were presented and described. It is inner to all of them. It does not mean it is other than annamaya etc. But by which alone they all become or gain the status of being. That alone is anandamayasya support. Support for all things. Support for dvaitam set up by ignorance. As though it is something separate from me, is set up by ignorance. What you see is not dvaitam. The conclusion that it is separate is dvaitam. In dream you have sub-obj experience. There is experience of separateness. But you do not conclude the perception as real. Both are you. Perception of two pots are there. Both are clay. You don't count second from the standpoint of clay. Still you see two. So one who does not know this, look for nirvikalpa samadhi. Can we do kalpana without adhishthanam. No. You cannot imagine snake on akasa. You may be capable. But still that snake requires mind blessed by atma. All kalpita has resolution only in adhishthanam that is Brahman because it is puccham. It is nondual because everything depends on it. If dvaita is kalpita, advaita becomes satyam. Both subject-object are kalpita, akalpita is the support of both subject-object. It is Brahman. There is rgmantra with respect to existence of Brahman.

Swami Paramarthananda

Upto iti is Rgmantra. Here also, the oneness between individual and total is not directly pointed out. It is indirectly hinted. How? The upanishad says: The total vijnana alone is doing all karmas in the form of the vyashti vijnanamaya. In every body vyashti vijnanamaya is there. Who is that? The samashti vijnanam alone, when he is obtaining within the individual body is known as vyashti vijnanamaya. The HG present in my body becomes I, the karta. Similarly in your body, HG becomes you the karta. In every body it is so. Just as one total electricity is gong through each electrical instrument, is doing the fanning job, heating job or

cooling job or cooking job. It is one electricity. Similarly HG. In Kathopanishad, it is said, ya pranena sambhavati aditir devatamayi. Guham pravisya tishthanti. HG alone entering the body, is remaining as the karta.

From this what is hinted? HG alone is doing all actions through the individual body. That means samashti and vyashti karta are one and the same. So vijnanam refers to samashti. HG. Maya added, it becomes vyashti. Samashti alone performs all the yajnas. Yajna refers to vaidika karmas. How do you say vaidika actions are done by HG. I alone do. The answer is - HG alone is manifest in the form of individual vijnanamaya and does it. When you say my vijnanamaya does it, it is as good as saying HG does it through my body.

Not only vaidika karma. Even laukika actions, mundane activities, like eating walking etc HG does. What is the difference between the two karmas. Laukika karmas which you do even without the knowledge of scriptures. If scriptures are not there, what all actions you would have done they are laukika actions. We would have protected our body with clothes. We would have taken bath. We would have taken food. We would have destroyed enemies that disturb us. They are naturally there. Svabhavika karmas. Instinctive actions. Actions like sandhyavandanam sraddha etc we would not have done if scriptures were not there. Scripture enjoined actions are vaidika.

With this oneness has been pointed for both uttama and madhyamadhikari. For one it is for pravilapanam. For the other for upasanam. Now the upanishad is pointing out the glory of this upasanam by pointing out that even devas practise this upasanam. All devas upasate. They meditate upon HG as the eldest Brahman. Great Brahman. Because samashti annam also Brahman. Samashti Prana also. So too total mind and intellect. All are Brahman because Brahman also is karanam and these samashtis also karanam. So the totals are called Brahman. They are not Brahman. But compared to Brahman for the sake of upasanam. There are four Brahmans (imagined ones). Now the Upanishad says, among the four, vijnanam Brahman is elder. Naturally because superior. So devas meditate upon vijnanam as jyeshtham Brahman. When the samashti vijnanam is meditated as Brahman, remember the vyashti vijnanamaya should not stand separately. It must be identified with samashti. And samashti is seen as Brahman. Seeing aikyam is first step. And seeing that as Brahman is second. Thus all devas do this upasanam. So all madhyamadhikaris also should do this upasanam.

The next topic is phalam. If one meditates on vijnanam or HG as Brahman, and one who does not fall from that, stray away from that upasanam, then the following result will come. Upasana are efficacious only when a person constantly practices and not only that, he should become one with the upasyam. The thought must so much saturated with upasya devata, that even while living, he must have almost become one with the upasyam, Like a hero worshipper, who begins to walk, talk and dress like that. If you have some one as a goal, you convert your personality in keeping with the goal. The rule is as you think, so you become. Not casual thinking. Think and think and think. it should become obsession. That changes

your personality. tasmat sarveshu kaleshu mam anusmara. yudhya ca. That is called tadatmyam. How do I know it has taken place. If it has taken place, then that thought alone will come at the time of death. If I think of money, money thought alone will come. Jadabharata - deer alone came. If I think of pet dog, what will happen. The result is he drops all papas in the physical body itself. He becomes free from them. He drops them in sariras. He enjoys all pleasures or desired objects. So two results here. Papa nivritti and sukhavapti. After death, oneness with HG. But it is not total because it is upasana phalam. Most papas go but not ajnanam. If total papanivritti and sukha-avapti, then no need for Jnanam. Immortality is not possible. Here the expression sarvan kaman comes. So this clarification. We saw earlier, sosnute sarvan... Brahmajnani also fulfils all desires. So both seem to be same. So we have to understand this. There it is absolute. For nishkama, adhikaritvam for knowledge. This is for mumukshu. Api sarvam jivitam alpameva - Nacikta says.

Now the upasana concludes the vijnanamaya. Sarira atma. It is within manomaya sarira. Vijnanamaya is inner self.

Anandamaya is presented. Atma anyah. It means Vijnanamaya is anatma. It is not atma. Where it is available. Do not look around. It is within. Within what? It is within Vijnanamaya. Which Vijnanamaya? That which was discussed before and that which is directly experienced by us as karta. Interior to that vijnanamaya is self. What is its name? it is called anandamaya. So vijnanamaya has become anatma, mere name and form, means it is mithya, means it does not have its own satta. When you remove satta, it is resolved into anandamaya. They are not physical steps. They are steps of understanding. Through out pancakosa viveka, we have no actions at all. It is exactly like dissolving pot into clay without touching pot. We have dissolved vyashti and samashti upto vijnana. Virat and HG both have been resolved into anandamaya.

Now anandamaya is atma. The shape is now being talked because it is contained and container is vijnanamaya. So by the rule of mushanishika, we have a shape. By that anandamaya, vijnanamaya is filled. Purnah is passive voice. So by is used. So anandamaya has human shape. Esha in previous sentence is vijnanamaya and the next esha is anandamaya. It is not its own. Borrowed shape. In keeping with the vijnanamaya shape. So much borrowing is there.

Now kalpana has to come. The treatment of anandamaya is going to be different from the earlier ones.

In anandamaya, we are not going to get individual and total.

No vyashti and samashti upasana at anandamaya level. So kalpana is not meant for upasanam

There is not going to be a Rg Mantra talking about the oneness of individual and total unlike in other prakaranas.

Why it is not talked about? Anandamaya is identical to karanasariram. Annamaya is sthula sariram and prana, mano and vijnana is identical to sukshma sariram. In karana sariram divisions are not clear. it is nirvikalpam. So vyashti-samashti bheda cannot be clearly appreciated. In sleep you cannot make out anything. If you sleep in the class, there is one aikyam only. No vikalpa in the anandamaya level. We cannot literally experience it. We can theoretically talk about. So that upasana is not prescribed.

Normally in the previous prakarana, one prana maya was treated and that was eliminated and again another and like that. So one would expect that anandamaya would be negated and the original atma will be pointed out. So you should expect tasmat+ anyontara atma atma. Upanishad does not take that course. The original atma is not pointed out after negating anandamaya. It is pointed out along with anandamaya. Original atma means mukhya atma. Mukhya atma is not going to be pointed out directly after negating all the koasa. Four kosas are completely negated. Fifth is not completely negated to reveal the atma. It is retained and atma is revealed with the help of fifth kosa. Would it not be better to negate anandamaya? Anandamaya is also thrown into waste-paper basket. The problem is, once you negate the anandamaya, pure atma cannot be directly revealed by upanishad. Minus upadhis pure atma cannot be pointed out. For two reasons:

1) Atma in its pure form is nirvisesham. Therefore, it can never be experienced in any way. Asabdam... Indriyas cannot grasp atma. Mind cannot grasp atma. Words cannot objectify. So upanishad cannot say - this is atma. Upanishad can keep only mum. But that is not going to help. So it reveals through anandamayakosa.

2) Once all pancakosas are removed, the suddha atma cannot be pointed out because it is myself. There is no question of knowing or experiencing or contacting it. So for the sake of communicating the atma, upanishad has to retain atleast one kosa. For handling atma which is unhandlable. Through that kosa, upanishad can reveal atma. Vyavahararthaṁ kosa avaseshyate. That is anandamaya which is now presented as atma. When mukhya atma is revealed, anandamaya will become kosa. So original atma also is revealed in anandamaya prakarana itself. Not after negating anandamaya. How does upansihad do that?

The nature of anandamaya kosa has to be known for that. What is it? it is also anatma. How do you know? Very word maya indicates modification. Just as annamaya is modification of anna. Pranamaya indicates pranavikara. One day apana functions better. One day samana functions better. It is fluctuation. In mind also, we find constant changes. Karta also constantly modifying. Extending the same rule, anandamaya also must be modification of ananda. Experience of pleasure. So we can say anandamaya is indicating the experiential pleasure that we have. As the very word shows, it is talking about various gradations in the experience of ananda. Happy, very happy and very very happy and sometimes ecstatic. So it cannot be original atma which is nirvikara. So definition of anandamaya is that it is a kosa which has modifications of experiential pleasure. Why experiential pleasure. Can I not say

simply pleasure. Scriptures define atma also as ananda. Atmananda will have gradations or not in ananda? It is not experiential pleasure. It is original ananda. So kosa we talk of experiential.

How can we say anandamaya kosa contains ananda. Really speaking, the source of ananda is only one. That is atmananda. Other than atma, everything being anatma, matter, inert material, it does not have even an iota of ananda. So annamaya is matter and does not contain ananda. So too with other mayas. What about anandamaya? We seem to experience pleasures and ups and downs in it. It is different form atma which cannot have gradations. So it is kosa. But kosa cannot contain ananda.

So scriptures explain, really speaking, anandamaya does not contain ananda. The very name is misnormer. what is anandamaya? It consists of very subtle thoughts or vrittis belonging to karana sariram. The mind is in very very subtle form there. So karana sariram also has vrittis. But they are so subtle that we are not able to experience it directly. Sometimes they call it avidya vritti because karana sariram is called avidya also. Very much withdrawn from external world. How these vrittis contain ananda? They don't have any ananda. They are capable of reflecting ananda. When the thoughts are very sublte, they become very svaccha and pure. Like polishing a stone or wood. Then you find that you are able to see your own face on it. Cement floor also matter. In one you see and in another not. In sukshma you see. The original ananda that is atmananda which is the only source of ananda, gets reflected in subtle vrittis. Bimba ananda becomes pratibimba ananda. It is myself. It cannot be experienced by me. It is experiencer I. I the original ananda, is experienced in a reflected form when the mirror of sukshma vrittis are available, sattva vrittis are available. So, what I experience is not bimba ananda but pratibimbananda in atisukshma vritti. in the subtlety/ purity/ of the vritti, there is a gradation. Like purity of mirror can vary. So pratibimba ananda also vary. These vrittis with the pratibimba ananda is called anandamaya kosa. This kosa is very clearly treated only in this Upanishad. It consists of two things sukshma vrittis which have gradations and we have reflected ananda which also have gradations. Because of vritti gradation.

Of the two, vritti and ananda, vritti part has modification and not ananda part. Vrittis are highly fluctuating. The ananda also seem to fluctuate. So we call it as anandamaya. Because it reflects ananda, so it is called ananda. Since it fluctuates, so it is called maya. So anandamaya it is.

These vrittis are graded into three. Priya etc. It is happy, happier and happiest. What is ananda atma. That because of which pratibimba comes. There should be bimba for pratibimba to take place. Why you see your eyes in mirror. You see because you have eyes here. You can only see reflected eye. You can never see your eyes.

Priya is sukshma, Moda is sukshmatara. Pramoda is sukshmatama. So the intensity of happiness is more successively. The examples given for this is: Seeing an object that you like,

gives a satisfaction. But still it is not yours. You have to get it. You have been looking for it for a long time and you happen to see it is there in the shop. It is happy. When you purchase the object, it is yours. You have an adhikara to enjoy it. So more happy. When you actually enjoy it, like playing the cassette, more happy. darsana, grahana and anubhava. So vrittis are three. Mind is quiet, quieter and quietest when priya, moda and pramoda are there. When I was looking for the object, I had an anxiety, whether the object is available or it is out of stock etc. So there is agitation due to kama. Once you see the object, disturbance is reduced because, the worry is gone whether out of stock or not etc. It is not however totally gone. I have to get it. If someone takes it away. The shopkeeper also says only one piece or copy is available. Once you got it, that worry also is gone. Now I have to read, this idea is constantly there in the mind. But it is far less agitation. So this is what happening in any pleasure. Whether it is music or reading or eating - before enjoyment kamajanya vikshepa. Rajas gives way to sattvam once I enjoy. Atmananda is fully reflected,.

Then what happens. sense object came, mind became quiet and happy. So we connect the two like kaka taliya nyaya. So sense object is the source of ananda. We wrongly attribute ananda to vishaya. Really speaking vishaya is not responsible for ananda. They are responsible for only the quiet vrittis etc.

In this ananda, what is the problem? It can continue as long as the vritti, the media is there. But these vrittis can never continue. That is why there is samsara. When they enjoy the vrittis, they want to retain that experience. Unfortunately, they cannot be retained, because the sense objects responsible for the vrittis, is fleeting, impermanent and changing. As even you enjoy the rose, it is withering. Person you love, his character changes. Friend changes. Or another news can come to disturb your joy. One call is enough. Including samadhi ananda. Why? samadhi ananda comes when samadhi is there. You cannot retain samadhi. I was happy - you say. Every experience of ananda is my nature - this we have to understand. Whenever you enjoy, tell it is en joy (my joy). Like the dog and bone is the best example. Bone is compared for dry. Before biting no blood. After biting blood came. So bone contains blood. To prove it, it bites more harder because more blood will come. A viveki understands that in any joy, the joy part is mine and the fluctuations part is vritti..

Not only that, when these vrittis are not there, i.e., when I come to manomaya, when ananda is not reflected, I am not affected. Because, I am not looking for reflected ananda. I am ananda whether ananda reflected or not. Whether my face is reflected or not, I have face. Brahmanada is nirvisesha ananda is in and through every experience of pleasure. Head of this anandamaya is priya vritti in which ananda is reflected. So too moda etc. Ananda is atma means it is bimbananda. Here it is mukhya atma, innermost self, I, The previous three alone are anandamayakosa. So atma is not part of kosa. It is adhishthanam. This is the uniqueness of this prakaranam. In earlier all limbs were part of each kosa. Why it is mixed with anandamaya kosa. It cannot be separated because wherever there is pratibimbita ananda is there, there must

be bimba-ananda. So it is closely connected to anandamaya kosa. I am anandah. How to experience? You cannot ask.

I am interested only in pratibimbita ananda. You can certainly go for it. I will warn you about the defects. To get it itself is difficult. Arthanam arjane duhkham. Arjitananm ca rakshane. nase duhkham vyaye duhkham. When he drinks the juice, he looks at the level. He is not enjoying even the drink. The final sound comes kurr.. So you decide. Being vritti based and vishaya based both of which are impermanent. It is also punya based, as Sankara will say. Bimba ananda is not any based. It is my svarupam. This is vision. When it comes you enjoy which is within dharma. When it goes, don't bother. An advaitin enjoys pratibimbita ananda, but he is not worried about its going.

Now comes mahavakyam. Brahma puccham. The basis for this atmananda is Brahman. Brahmananda is the basis. It is comparable to tail. It is support. Brahmananda alone is called atmananda when it is available within an upadhi. The example is like space in pot. It is called pot space. The fact is total space and pot space are one and the same. It is only name difference. No other difference. Both space have same nature. There is no big and small. It belongs to pot. I, the ananda atma, is Brahman. For this revealing of Brahman alone the upanishad started. After adhyaropa and apavada, the conclusion is Brahman is myself, the ananda atma. It has revealed the guhas also. Fnally we came to anandamaya kos aguha. In it is the pratibimbita ananda. So bimba ananda must be there. it is I, in the anandmaya kosa guha. Brahman has no relation to anandamaya as it is the relationship of bimba and pratibimba. Relationship is possible only between two things of same order of reality. The bride in waking state and bridegroom in dream has no relaionship. Anandamaya is vyavaharika plane and mithya. Brahman is satyam. With the help of mithya anandamaya satyam brahma is revealed.

The upanishad is quoting a rgmantra. It is not going to deal with anandamaya kosa. But anandam Brhaman. In regard to Brahman, a mantra is quoted. Tat means Brahmavishaye.

Anuvaka 6

असन्नेव स भवति। असद्ब्रह्मेति वेद चेत्। अस्ति ब्रह्मेति चेत् वेद । सन्तमेनं ततो विदुरिति। तस्यैष एव शारीर आत्मा। यः पूर्वस्य। अथातोऽनुप्रश्नाः। उताविद्वानमुं लोकं प्रेत्य । कश्चन गच्छतीɜ। आहो विद्वानमुं लोकं प्रेत्य । कश्चित्समश्नुताɜ उ। सोकामयत। बहु स्यां प्रजायेयेति। स तपोऽतप्यत। स तपस्तप्त्वा। इदँ सर्वमसृजत। यदिदं किं च। तत्सृष्ट्वा। तदेवानुप्राविशत्। तदनुप्रविश्य। सच्च त्यच्चाभवत्। निरुक्तं चानिरुक्तं च। निलयनं चानिलयनं च। विज्ञानं चाविज्ञानं च। सत्यं चानृतं च सत्यमभवत्। यदिदं किं च। तत्सत्यमित्याचक्षते। तदप्येष श्लोको भवति।

ब्रह्म असद् इति वेद चेत् सः असन् एव भवति। ब्रह्म अस्ति इति वेद चेत् ततः एनं सन्तम् विदुः इति। तस्य पूर्वस्य यः एषः एव शारीरः आत्मा। । अथ अतः अनुप्रश्नाः। उत अविद्वान् अमुं लोकं प्रेत्य कश्चन गच्छति आहो उ विद्वान् अमुं लोकं प्रेत्य कश्चित् समश्नुते । सः बहु स्यां प्रजायेय इति अकामयत। सः तपः अतप्यत। सः तपः तप्त्वा इदम् सर्वम् असृजत। यद् किं च इदं तत् सृष्ट्वा तद् ऐव अनुप्राविशत्। तद् अनुप्रविश्य सत् च त्यत् च अभवत्। निरुक्तं च अनिरुक्तं च (अभवत्) । निलयनं च अनिलयनं च (अभवत्) । विज्ञानं च अविज्ञानं च (अभवत्) । सत्यम् सत्यं च अनृतं च अभवत्। यद् किं च इदं तत् सत्यम् इति आचक्षते। तद् अपि एषः श्लोकः भवति।

yah eshah anandamayah sah tasya purvasya vijnanamaysya sarirah atma. uta kascana avidvan (any ignornat) pretya amum lokam (=brahman) gacchati. Atha atah anuprasnah. Aho kascit vidvan pretya amum lokam (brahman) samasnute?

असन् - non-existent (as it were); एव - alone; सः - he; भवति - becomes; असद् इति - is non-existent; ब्रह्म - (that) Brahman; वेद - one considers; चेत् - if; अस्ति इति - is existent; ब्रह्म - (that) Brahman; चेत् - if; वेद - one accepts; सन्तम् - as existent (and religious); ऐनं - him; ततः - then; विदुः - (people) recognize; इति - thus ends the Rgmantra; तस्य पूर्वस्य - of the previous one (i.e.,vijnanamaya); यः एषः - this anandamaya; एव - is indeed; शारीर आत्मा - the inner self; अथ - now follows; अतः - since (doubts are possible); अनुप्रश्नाः - the questions in regard to the teaching; कश्चन अविद्वान् - an ignorant; अमुं लोकं प्रेत्य - after leaving this world; उत गच्छति - does reach that Brahman (or not)?; आहो - or; कश्चित् विद्वान् - a wise person; अमुं लोकं प्रेत्य - after leaving his world; समश्नुते उ - does reach that Brahman (or not)?; सः - he; अकामयत - desired; बहु स्यां - let me become many; प्रजायेय - let me be born; इति - thus; सः - he; तपः अतप्यत - performed tapas; सः - he; तपः तप्त्वा - having performed tapas; इदम् - this; सर्वम् - all; असृजत - created; यद् किं च - whatever; इदं this (consists of); तत् - that (universe,); सृष्ट्वा - having created; तद् - it; ऐव - only; अनुप्राविशत् - he entered; तद् - that; अनुप्रविश्य - having entered; सत् च - the gross; त्यत् च - and the subtle; अभवत् - (he) became; निरुक्तं च - the definable; अनिरुक्तं च - and undefinable; निलयनं च - the supporter; अनिलयनं च - and the supported; विज्ञानं च - the animate; अविज्ञानं च - and the inanimate; सत्यं च - as well as the real; अनृतं च - and the unreal; सत्यम् - Brahman; अभवत् - became; इदं - all this; यद् किं च - whatever this (consists of); तत् - therefore; सत्यम् इति - that Brahman is the truth; आचक्षते - (the scriptures) say; तद् अपि - in this regard also; एषः श्लोकः - the following Rgmantra; भवति - there is

If one considers that Brahman is nonexistent, he alone becomes nonexistent (as it were.) If one accepts that Brahman is existent, then, (people) recognize him as existent (and religious) - Thus ends the Rgmantra. This Anandamaya is indeed the inner self of the previous one (the vijnanamaya).
Since (doubts are possible) now follows the questions in regards to the teaching. After leaving (this world), does an ignorant person reach that Brahman (or not)? Or, after leaving (this world), does a wiseman reach that Brahman (or not).
He desired thus: Let me be born and thus become many. He performed tapas. Having performed tapas, he created all this - whatever this (consists of) . Having created this, he entered this very same universe. After entering (this universe, he) became the gross and the subtle, the definable and undefinable, the supporter and the supported, the animate and the inanimate as well as the real and the unreal. Brahman became (all this) - whatever this (consists of). Therefore, (the scriptures) say that (Brahman) is the truth. In this regard, there is the following Rgmantra.

Swami Paramarthananda

Upto iti is quotation. Viduriti. The Sruti imagines a problem for the student. What is it? Bimba ananda cannot be experienced because it is you, the experiencer. Whatever ananda you

experience, whatever be the height of it, you have to come out of it. It is a condition of mind they are enjoying. They are one of the three vrittis. May be prapramoda vritti. May be peculiar. So what happens. He is bound to be dissatisfied. I will not like to come down. I will be upset in vyavahara. They describe also the pain when they are not in it. They have to pay for the extreme joy they enjoyed. When he does not find Brahmananda inspite of struggle, he will conclude that it is not there. Whatever ananda he gets it comes and goes. People around may say, you have not done enough sadhanas. He is pout in another trip.

Here Sruti comes and says, never say it is not. It is you. If a person says Brahman or Brahmananda is not existent, it is like saying he is not existent. Nobody can say I am not. So what is important. You should never deny Brahman. You always say that Brahman is. Believe it is. One day the teaching will become clear and you will say Brahman am. One should have astikya buddhi. It is called paroksha jnanam. Such a person is called satpurusha. Because there is a chance for him to know Brahman as himself. First you have to say IS. Astityeva+ (Katha). Brahma asti I can say only when I have sraddha in Sastra and Guru. So sraddha is emphasised here if knowledge has not taken place. If a person says Brahman is not, he is negating the possibility of knowledge taking place and himself .

Here Sankara gives two meanings for sat and asat. First meaning is non-existent. The second meaning is he becomes purushartha-ayogya, mainly moksha purushartha. Why? because, if I do not accept Brahman, I will not accept Brahmaprapti also. Scriptures are talking about varieties of disciplines for attaining Brahman, I will not believe in them also. I will lead an undisciplined life without fear of punya, papa and god. He will be an atheist. Not only he will become unfit for moksha, but for all purushartha. Ajnascasraddhanasca nayamlokosti na parah na sukham samsayatmanah (4th chapter). Take the opposite meaning for sat. He is sat, existent. He becomes saint. Sant is saint. He becomes fit for moksha because he follows sama dama etc. He may miss something now, but he consoles that he will be getting a bigger thing. The Rg quotation is over.

Yajurveda upanishad picks up the thread. Here also anandamaya is given a special title. Sarira atma. It is within vijnanamaya sariram. Tasya purvasya vijnanamayasya eshah sarira atma. Ananadamaya is sarira atma. Then we have to go to anandamaya prakaranam. See all the limbs there. Ananda is mukhya atma within the anandamaya. So priya etc are kosa. They are atma till you come to ananda. When you come to ananda, they become mithya. Otherwise, the section is closing with anandamaya as atma. Where is mukhya iti. Teaching is over. Sahanavavatu should come.

Sishya does not allow the teacher to get up. He asks a question. Anuprasna is after the teaching. In a question and Answer session, it is prasna. After a talk, opportunity given is anuprasna.

Anuprasna

Atha means after the teaching. Teaching of atma in the anandamaya kosa. atah = since the student has certain doubt. Now follows the question of the student. Student asking a very intelligent question. Teacher has pointed out that Br is jagat karanam. All beings animate and inanimate are born of Br. All are Brahma-karyam. tasmat va+ If everyone is a karyam born out of Brahman. At the end of creation, every body should resolve back into Brahman only. Because karya always resolves in karanam. Karya need not take effort to merge in karanam. it is natural. O teacher will a wise man resolve into Brahman? Or will an ignorant man resolve into Brahman. Or will both resolve into Brahman?

The teacher is being cornered here. Whatever reply he gives, he will be in difficulty. Suppose the teacher says both merge/resolve, because both are born of Brahman, Student will say very good. Only wise person resolves. That means wise alone are born of Brahman. Pot will not merge in gold. What about rest? Something else is karanam. So Brahman is not Brahman. uta kascana avidvan (any ignorant) pretya amum lokam (=Brahman) gacchati. Loka here means not world. Lokyate anubhuyate iti loka is world, the field of experience. Lokyate anena sarvam iti. that because of which everything is experienced. It is caitanyam. tameva bhantam+ Maranam is dissolution. When we all die, will we go to Brahman. That pluta is question mark. Aho kascit vidvan pretya amum lokam (brahman) samasnute? Gudhabhisandhi. You keep something in mind and asks the question. Suppose someone has two newspapers. He is reading IE. HT is on his lap. You want that. You may ask, Are you reading IE? Yes. Can you give me HT. Abhisandhi is abhipraya. Gudha is hidden. What is u? U is indication of uta. Utaho. (meaning otherwise).

Sankaracarya is raising a grammar point. How many questions he asked? Two. But anuprasnah is in plural. More than two is plural. Duel it is. Sankaracarya solves in two ways. Each question make it into two. Will an ignorant man attain or not? So will a wise person attain or not? How can one be two question. Will you come or not - how can it be two question. So another way is - the third question is implied here. The two questions are possible only when Brahman is there. So first question is whether there is Brahman. You should not doubt this question. If brahman is evident, no body will doubt. Nobody will doubt the existence of sun. Brahman is not an object of experience. So a student can doubt the existence of Brahman. Sankaracarya derives this from a clue. Previously the rgmantra said, if you say brahman is existent, you become existent. Cet is there. So some say, is. Some say is not. So a doubt is possible. If I say, if I will go to Delhi to morrow, we will not have a class. So this paksha has three questions. First one has technically four, but really two. Rest of the Upanishad is an answer to these questions. First question is answered till almost end. The rest two in last para.

The answer is given now. The answer is not direct. We have to extract the answer from the teaching. It talks of creation. If mayasahitam Brahman is cause, then necessarily it is existent

Brahman. From an existent cause alone existent effect can come. From nonexistent cause nonexistent effect alone can come. We experience the world as existent one. So karyam is sat. So karanam also must be sat. The first answer is Brahman asti, jagat karanatvat. Karanam means both nimitta and uapdana. If Brahman created the world, the creation is nothing but nama-rupa vistara. It is addition of namarupa. Wherefrom they came? They were hidden in maya, avyakrita. Like in our mind all dreams are there in vasana rupa. It is not in manifest form. The moment head touches the pillow, all the vasanas are thrown out in the form of dream world. Waking world comes out of the namarupas in the maya.

waking world	dream world
maya	mind
namarupa	vasana

The entire bhogya world and bhoktr world is namarupa which is thrown on a vast canvas by maya is creation. Even though subject and object are created by maya, transaction cannot take place because they are inert. Body also five elemental. Objects also five elemental. Body and book cannot have transaction. Caitanya is necessary. Where from it comes. It cannot come from maya. Not from five elements. Not from cells as some people say. Cell also is matter. There is one source of caitanyam. That is Brahman. It created many bodies (sthula and sukshma). The very same Brahman entered the bodies as the very jiva as the very experincer, in the form of seer etc. Obtaining behind a body, it gains new name called jiva. In HO Brahman. In local office it is jiva. Office only varies. Brahman is same. It gains seer etc fecilitating different functions. When all instruments are knocked off, when all functions are given up, this seer does not see etc. So who is he then? Seer minus seeing operation is nothing but Brahman. I plus upadhi is jiva. I minus upadhi is Brahman. sopadhikah jivah. Like when I am a waker, with respect to the dream world, I am Lord. I created, sustained and resolved it unto me. Dream is for doing things which we could not do or cannot do in waking state. So we recreate the waking world for this purpose. We create a body of thought-form also for us. I provide the consicousness for it. The moment I become dream seer etc I become an ordinary individual in dream.

How do you prove the dream jiva, the experiencer, and waker the isvara are identical? Both I are identical - how do you say? If they are different, I won't say I saw. He saw, he went etc. we don't say. The difference is that when I am identified with dream body, he becomes dreamer, jiva (created), disidentified with that dream body he becomes waker, Lord (creator). The same is to be extended to waking world. Obtaining in this body, I am jiva. When I am not seer etc I am Lord. So Brahman entered as jiva. So every jiva is none other than Brahman. I have no doubt about my existence. So no doubt in existence about Brahman also. Jivarupena upalabhyamanatvat. (first reason jagatkaranatvat).

Anupravesa sruti is famous in sastra. Bhashya is popular. How can Brahman enter the body? Brahman is all pervasive. Entry is impossible. So we have to find an implied meaning. He says entry means being available in the form of manifestation. cidabhasarupena upalabhyamantvam eva pravesa. Like sun enters mirrors. In teh starting also mentioned as yo veda nihitam guhayam. Brahman can be recoginsed as consciousness in the mind. So it says, Brahman has entred the mind. We dont say Brahman has entered table etc. because caitanyam is not manifest. In every jiva rasi, it is manifest.

Creation is continued further. Varieties of names and forms are explained. What all it became? Having entered the creation, it became the formless (akasa and vayu) and formful. Being upadana karanam. From the stand point of cid, it became jiva. From the stand point of sat, it became the creation. By providing existence to all of them (that are inert). Like fire gives light and heat to iron rod, but going through water, it gives only heat but not light. It is iron rod that makes the difference, not fire. So too, body can draw both sat and cit. Inert things only sat. So one becomes bhokta and the other bhogyam. By anupravesa, bhoktru prapanca talked about. No bhogya prapanca is talked. Niruktam means clearly definable and vague. That which supports and supported. House is nilayana and dweller is anilayana. Earth and plant kingdom. The consicous (body) and inert (rivers etc). So stone is not a living being. It does not grow. Stone is not a yoni. It does not mean it does not have consciousness. It does not have manifest consciousness. Satyam means which is relatively real (waking world). Anrtam is realtively unreal (dream world). In waking world also sand is real and mirage water is unreal. From Brahman standpoint both are unreal. (5 pairs). So whenever you say something is, that isness belongs to Brahman. So Brahman asti. jagatrupena bhasamanatvat.

असन्नेव असत्सम एव भवति। यथा असन् अपुरुषार्थसंबन्धी एवं सः अपुरुषार्थसंबन्धी। कोऽसौ। यः असद् अविद्यमानं ब्रह्म इति वेद विजानाति चेत् यदि। तद्विपर्ययेण (तदस्तित्वे लिङ्गं सूचयति - सर्वविकल्पास्पदतत्वादिति। सर्वस्य विकल्पस्य द्वैतस्य अधिष्ठानत्वात् इति)) यत्सर्वविकल्पास्पदं (विमतं जगत् सदधिष्ठानं कल्पितत्वात् रज्जुसर्पवद् इति लिङ्गेन तदस्तित्वसिद्धिरिति भावः।) (तत्रैव लिङ्गान्तरं सूयचति - सर्वप्रवृत्तिबीजं इति) सर्वप्रवृत्तिबीजं (क्षित्यादिकं चेतनकर्तृकं कार्यतवाद् घटवद् इति रीत्या सर्जगत्कर्तृत्वेन च तदस्तित्वसिद्धिः इत बाव-।) सर्वविशेषप्रत्यस्तमितमपि (सर्वलयाधारत्वेन तदस्तित्वं सूचयति - सर्वविशेषेति सर्वे विशेषाः प्रत्यस्तमिताः विलीनाः यस्मिन् इति विग्रहः।) अस्ति तत् ब्रह्मेति वेद चेत् । (ननु युक्तप्रमाणबलादस्ति ब्रह्म कथं तत्र नास्तित्वशङ्का हेत्वभावादिति आक्षिप्य समाधत्ते - का पुनः इति।) का पुनः आशङ्का तन्नास्तित्वे। व्यवहारातीतत्वं ब्रह्मणः इति ब्रूमः। (तदेव प्रपञ्चयति - व्यवहारविषये हि इति) व्यवहारविषये हि वाचारम्भणमात्रे अस्तित्वभाविता बुद्धिः तद्विपरीते व्यवहारातीते नास्तित्वमपि प्रतिपद्येत यथा घटादिः व्यवहारविषयतामापन्नः सन्, तद्विपरीतः असन्निति प्रसिद्धम्। एवं तत्सामान्यादिहापि इति स्याद् ब्रह्मणः नास्तित्वं प्रत्याशङ्का। तस्मादुच्यते -

अस्ति ब्रह्मेति चेद्वेदेति। किं पुनः स्यात् तदस्तीति विजानतः। तदाह - सन्तं विद्यमानं ब्रह्मस्वरूपेण परमार्थसदात्मापन्नम् एनं एवंविदं विदुः ब्रह्मविदः। ततः तस्मात् अस्तित्ववेदनात् सः अन्येषां ब्रह्मविद् विज्ञेयो भवति इत्यर्थः। अथवा यो नास्ति ब्रह्म इत मन्यते स सर्वस्य एव सन्मार्गस्य वर्णाश्रमादिव्यवस्थानलक्षणस्य (अश्रद्दतानतया) नास्तित्वं प्रतिपद्यते। ब्रह्मप्रतिपत्त्यर्थत्वात् तस्य। अतः नास्तिकः सः असन् असाधुरुच्यते लोके। तद्विपरीतः सन् यः अस्ति ब्रह्मेति चेद्वेद, स तद्ब्रह्मप्रतिपत्तिहेतुं सन्मार्गं वर्णाश्रमादिव्यवस्थानलक्षणं श्रद्दधानतया यथावत् प्रतिपद्यते यस्मात् ततः तस्मात् सन्तं साधुमार्गस्थं एनं विदुः साधवः। तस्माद् अस्तीत्येव ब्रह्म प्रतिपत्तव्यमिति वाक्यार्थः।

Asan is pullinga. He is as good as nonexistent. Asat brahma iti veda cet. If the substratum of all is not iti if you conclude. We are telling a god that is away and not here. Then alone one can quesion that statement. It is presented as you. You are missing out the satyam. You are as good as mithya like pot. Still you are capable of knowing Brahman and so keep coming here. Sometimes without that capacity. Asatsamah eva bhavati. He is as good as asat. It means what? This Devadatta who is son of vandhyaputra cannot get connected to any purushartha. He cannot get a job. he cannot get married. So too, this fellow. He has no isvara. he has no veda. He has no punyapapa. Rebirth is not there. Not that he is connected apurushartha. Samasa is nanj. After the study, there is no paramapurushartha. There is only one purushartha. In aviveka many purushartha. If you say say parama littleviveka. More viveka, purushartha. More viveka purushartha is jnanam. In modern context, more viveka, jnanaya pramana. If he knows brahma asti iti. The reasons are given. Kalpitatvat dvaitasya. jagatah sakaranatvat.nirviseshatvat. Any visesha means does it belong to substantive or not. Does that substantive has visesha or not. Real substantive cannot have visesha. A quick arugement. Srishtisthitilaya karanam brahma. With sruti you gain knoweldge and with yukti you remove doubts. Anubhava is nothing but aparoksha jnanam. It is not virodhi to or against your anubhava. Kascit veda kascit na veda. Doubt is presented.

How can there be doubt in its exsitence. vacarabhana matre means vikara matre. An object of your vyavahara, empirical experience. In that alone, you have buddhi that it is. So pot is. Brahman is not experienced empirically. Like horn of man. One who says Brahman is, him knowers of Brahman say that he is the knower of Brahman as paramartha sat atma. Only they can recognise. Because then alone knoweldge is possible. He then becomes one to be knwon by others.

Simple meaning is sadhu and asadhu. Veda therefore means manyate only. Convenience beocmes the way of life. Dharma is meant for jnanam only. It means duty. Duty will work only when one is interested in antahkarana suddhi. Which is meant for moksha.

तस्य पूर्वस्य विज्ञानमयस्य एष एव शारीर शरीरे विज्ञानमये भवः शारीरः आत्मा। कोऽसौ। यः एषः आनन्दमयः। तं प्रति कास्त्याशङ्का नास्तित्वे। अपोढसर्वविशेषत्वात्तु ब्रह्मणः नास्तित्वं प्रत्याशङ्का युक्ता, सर्वसमत्वाच्च ब्रह्मणः। यस्मादेवं अतः तस्मात् अथ अनन्तरं श्रोतुः शिष्यस्य अनुप्रश्नाः। आचार्योक्तिमनु एते प्रश्नाः। सामान्यं हि ब्रह्म आकाशादिकारणत्वात् विदुषः अविदुषश्च अतः (तस्मात्) अविदुषः अपि ब्रह्मप्राप्तिः आशङ्क्यते - उत अपि अविद्वान् अमुं लोकं परमात्मानं इतः प्रेत्य कश्चन चनशब्दः अप्यर्थे अविद्वानपि गच्छति प्राप्नोति। किं वा न गच्छति इति द्वितीयोऽपि प्रश्नः द्रष्टव्यः अनुप्रश्नाः इति बहुवचनात्। विद्वांसं प्रत्यन्यौ द्वौ - यदि अविद्वान् सामान्यं कारणमपि ब्रह्म न गच्छति, अतो विदुषः अपि ब्रह्मागमनमाशङ्क्यते, अतः तं प्रति प्रश्नः - आहो विद्वानिति। विद्वान् ब्रह्मविदपि कश्चित् इतः प्रेत्य अमुं लोकं समश्नुते प्राप्नोति। समश्नुते उ इत्येवं स्थिते अयादेशे यलोपे च कृते अकारस्य प्लुतिः समश्नुता उ इति। विद्वान् समश्नुते अमुं लोकं, किं वा यथा अविद्वान् एवं विद्वानपि न समश्नुते इत्यपरः प्रश्नः। द्वावेव वा प्रश्नौ विद्वदविद्वद्विषयौ, बहुवचनं तु सामर्थ्यप्राप्तप्रश्नान्तरापेक्षया। "असद्ब्रह्मेति वेद चेत्," "अस्ति ब्रह्मेति चेत् वेद" इति श्रवणात् अस्ति नास्तीति संशयः। ततः अर्थप्राप्तः किमस्तिनास्तीति प्रथमः अनुप्रश्नः। ब्रह्मणः अपक्षपातित्वात् (विद्वदविद्वत्साधारणत्वात्) अविद्वान् गच्छति न गच्छति इति द्वितीयः। ब्रह्मणः समत्वेऽपि अविदुषः इव विदुषः अपि अगमनमाशङ्क्यते किं विद्वान् समश्नुते न समश्नुते इति तृतीयः अनुप्रश्नः।

There is conclusion of the section here. Anandamaya jiva obtains in vijnanamaya. Atma of anandamaya is Brahman. Whether anandamaya is karyatma or karanatma was the doubt. It is recollected here. What is the doubt about anandmaya's existence. There is no doubt? It is karyatma. Whereas, doubt with reference to non-existence of Brahman is possible or tenable. Not with reference to anandamaya. So also, for this reason, anandamaya is karyatma. The doubt talked about is not relating to anandmaya. Brahman being free of attributes, is not available for vyavahara. You always look for name and form to label and deal with it. Call him dog and hang it. That is our approach. So doubt is possible. Unless one listens to sastra, no way to know. Brahman being samam. So all come from that and go back to it. All are Brahman whether one knows or not. If I am Brahman, why I don't know. So I am not Brahman. Do you know you have pancreas. I don't know. So you don't have it.

Thereafter - after teaching, therefore - as there is doubt, these are doubts. Brahman is common cause being cause of akasa etc. So everyone should get back to Brahman. So a doubt is entertained whether ignorant also gains Brahman. When body is gone, Brahman alone is. We read as two questions by converting into whether not. Again, with reference to vidvan two

more. Or if avidvan cannot get, vidvan also cannot. vicaryamanam vakyanam teh plutah 8.2.97 chandasi only when there ia s question or enquiry. pluti tells you it is a question. 8.3.19 is lopah sakalyasya 6.1.87 aadgunah - avarnadaci pare purvaparayoh +

एतेषां प्रतिवचनार्थं उत्तरो ग्रन्थ आरभ्यते। तत्र अस्तित्वमेव तावदुच्यते। यच्चोक्तं सत्यं ज्ञानमनन्तं ब्रह्म इति तत्र च कथं सत्यत्वम् इत्येतद्वक्तव्यम्। उक्तं हि सदेव सत्यमिति तस्मात् सत्त्वोक्त्या एव सत्यत्वमुच्यते। कथमेवम् अर्थता (सत्वसाधनपरता) अवगम्यते उत्तरग्रन्थस्य। शब्दानुगमात्। अनेनैव हि अर्थेन अन्वितानि उत्तरवाक्यानि - तत्सत्यमित्याचक्षते, यदेष आकाश आनन्दो न स्यात् इत्यादीनि। तत्र असदेव ब्रह्म इत्याशङ्क्यते। कस्मात्। यदस्ति तद्विशेषतो गृह्यते, यथा घटादि। यन्नास्ति तन्नोपलभ्यते। यथा शशविषाणादि। तथा नोपलभ्यते ब्रह्म। तस्माद्विशेषतः अग्रहणाद् नास्तीति। तन्न। आकाशादिकारणत्वाद् ब्रह्मणः। न नास्ति ब्रह्म। कस्मात्। आकाशादि हि सर्वं कार्यं ब्रह्मणो जातं गृह्यते। यस्माच्च जायते किंचित् तदस्तीति दृष्टं लोके (यद्भावकार्यं तत्सदुपादानकमिति व्याप्तिः) यथा घटाङ्कुरादिकारणं मृष्टीजादि। तस्मादाकाशादिकारणत्वाद् अस्ति ब्रह्म। न च असतो जातं किञ्चिद् गृह्यते लोके कार्यम्। असतः चेन्नामरूपादि कार्यम्, निरात्मकत्वाद् नोपलभ्येत। उपलभ्यते तु। तस्मादस्ति ब्रह्म। असतः चेत् कार्यं (जायेत इति शेषः) गृह्यमाणमपि असदन्वितमेव तत् स्यात्। न च एवम्। तस्मादस्ति ब्रह्म। कथमसतः सज्जायेत इति श्रुत्यन्तरमसतः सज्जन्मासम्भवम् अन्वाचष्टे न्यायतः। तस्मात् सदेव ब्रह्म इति युक्तम्।

Even though the question is answered, but first astitvam is answered. i.e., implied question. It was said that Brahman is satyam. How Brahman is satyam. Satyatvam implies existence. What exists alone can enjoy satyatvam. Brahman is not satyam. Because it does not exist. What exist alone can be said as real. It is not available for experience. Satyam is sadhana for establishing the reality of Brahman. Earlier upadana karana was established. But it is nimitta was not established. What is nimittam - doubt may come. Even though by implication we can know. But by its own words it has to say. That is sokamayata. He is nimittam. Sastra alone has to reveal the tatparya. Words of sastra reveal. Sat and satyam are identified there. That nimitta karanam which became all this and exists is satyam. So Brahma alone is satyam because it has satta. It is very cimple arguement. If this ananda atma is not there (who is going to live) means astitvam is told.

In the two pakshas of the first question, nastitvam is doubted. Why? Any vastu that is there, is appreciated distinctly. Like flower is. Brahma asti. I should appreciate it distinctly. That which is not is not perceived or known to you like rabbit's horn.Cow's horn is seen as long or crooked or broken. What is Brahman? You cannot say because it is not. So nasti.

No. It is cause of space etc. So you cannot see as one of the objects of universe because it is cause of everything. Even if it is one object, by knowing it as one object, what will happen. You have known many things. What did you get? You are still a limited guy. One more object is not going to make any difference. If some thing is not known, there is some challenge to know it. Fortunately it is not a given object. So it cannot be seen as this like pot. Being cause, it is. It is elaborated. We have to eliminate the non-existence of Brahman. That buddhi is to be negated. So double negative is used. Brahman is - is not to be established. All the karya is born of Brahman. That karana should exist. This is nyaya. So Brahma is. If karya is born of non-existent cause, because it has no svarupa will not be perceived. Karya is seen to exist. Karana guna comes to karya. If karya is sat, karana also sat. You have to be Baba to see what is not there. You will be asat and so you will not be there to see. Chandogya Sruti also is there. (caksh 2AP)

तद्यदि मृष्टीजादिवत् कारणं स्यात् अचेतनं तर्हि। न। कामयितृत्वात्। न हि कामयित्रचेतनमस्ति लोके। सर्वज्ञं ब्रह्म इत्यवोचाम। अतः कामयितृत्व-उपपत्तिः। कामयितृत्वात् अस्मदादिवत् अनाप्तकाममिति चेत्, न। स्वातन्त्र्यात्। यथा अन्यान् परवशीकृत्य कामादिदोषाः प्रवर्त्तयन्ति न तथा ब्रह्मणः प्रवर्त्तकाः कामाः। कथं तर्हि। सत्यज्ञानलक्षणाः (सत्यं ज्ञानं इति मन्त्रोक्तब्रह्मणः इव लक्षणं दोषरहितं स्वरूपं येषां ते तथोक्ताः।) स्वात्मभूतत्वाद् (स्वस्य ब्रह्मणः आत्मभूता या माया तत्वात् तत्परिणामत्वात् इति यावत्। आत्मभूतत्वं च मायायाः तादात्म्यापन्नत्वं उपाधित्वं वा। एतदुक्तं भवति - ब्रह्मोपाधिभूतमायायाः विशुद्धत्वात् तत्परिणामिरूपाणां कामानां विशुद्धत्वं मायायाः ब्रह्मवश्यत्वात् कामानमपि तद्वश्यत्वं च इति) विशुद्धाः। न तैः ब्रह्म प्रवत्यते। तेषां तु तत्प्रवर्त्तकं ब्रह्म प्रणिकर्मापेक्षया (तद्ब्रह्म प्राणिकर्मापेक्षया एव प्राणिकर्मफलप्रदानां स्वकामानां प्रवर्त्तकं न प्राणिकर्मानपेक्षया, यथा सेवकानां कर्मापेक्षया राजा स्वकामानां सेवकफलप्रदानां प्रवर्त्तकः तथा इत्यर्थः)। तस्मात्स्वातन्त्र्यं कामेषु ब्रह्मणः। अतो (स्वातन्त्र्याद् इत्यर्थः) न अनाप्तकामं ब्रह्म। साधनान्तरानपेक्षत्वाच्च। किं च यथा अन्येषाम् अनात्मभूताः धर्मादिनिमित्तापेक्षाः कामाः स्वात्मव्यतिरिक्त-कार्यकारणसाधनान्तरापेक्षाः कार्यं स्थूलशरीरं, कारणं लिङ्गशरीरं, स्वात्वन्यतिरिक्तानि कार्यकारणान्येव स्वात्मापेक्षया साधनान्तराणि इत्यर्थः।) न तथा ब्रह्मणः (कामानाम् इति शेषः) निमित्ताद्यपेक्षत्वम्। किं तर्हि। (यदि ब्रह्मणः कामाः स्वात्मव्यतिरिक्तसाधनापेक्षाः न भवन्ति तर्हि किं तेषां साधनमित्यर्थः। उत्तरमाह - स्वात्मनः अनन्याः।) स्वात्मनः अनन्याः। तदेतदाह - सोकामयत। सः आत्मा यस्मादाकाशः संभूतः अकामयत कामितवान्। कथम्। बहु स्यां बहु प्रभूतं स्यां भवेयम्। कथं एकस्य अर्थान्तराननुप्रवेशे बहुत्वं स्याद् इति उच्यते - प्रजायेय उत्पद्येय। न हि पुत्रोत्पत्त्येव अर्थान्तरविषयं बहुभवनम्। कथं तर्हि। आत्मस्थ-अनभिव्यक्तनामरूपाभिव्यक्त्या (आत्मनि स्थिते अनभिव्यक्ते ये नामरूपे तयोः सर्गादौ अभिव्यक्त्या आभिमुख्येन तादात्म्येन व्यक्त्या स्थूलीभावापत्त्या

नामरूपाधिष्ठानभूतस्य आत्मनः बहुभवनम् इत्यर्थः।)। (उक्तं विवृणोति - यदेति) यदा आत्मस्थे अनभिव्यक्ते नामरूपे आत्मस्वरूप-अपरित्यागेनैव (कारणभूत-आत्मतादात्म्येन एव, न ततः भेदेन इत्यर्थः।) (तमेव अपरित्यागं विवृणोति - ब्रह्मणः अप्रविभक्तेति।) ब्रह्मणः अप्रविभक्तदेशकाले (ब्रह्मणः सकाशात् अप्रविभक्तौ प्रविभागरहितौ देशकालौ ययोः इति विग्रहः।) सर्वावस्थासु व्याक्रियेते तदा तन्नामरूपव्याकरणम् ब्रह्मणः बहुभवनम्। न अन्यथा निरवयवस्य ब्रह्मणः बहुत्वापत्तिः उपपद्यते अल्पत्वं वा, यथा आकाशस्य अल्पत्वं बहुत्वं च वस्त्वन्तरकृतं एवम्। अतः तद्वारेण एव (अध्यस्त-नामरूपद्वारेण एव) आत्मा बहु भवति। न हि आत्मनः अन्यद् अनात्मभूतं तत्प्रविभक्तदेशकालं सूक्ष्मं व्यवहितं विप्रकृष्टं भूतं भवद्भविष्यद्वा वस्तु विद्यते। अतः नामरूपे सर्वावस्थे ब्रह्मणा एव आत्मवती। न ब्रह्म तदात्मकम्। ते (नामरूपे) तत्प्रत्याख्याने (ब्रह्मप्रत्याख्याने, ब्रह्मसत्तां विना) न स्तः एवेति तदात्मके (ब्रह्मात्मके) उच्येते। ताभ्यां (नामरूपाभ्याम्) च उपाधिभ्याम् ज्ञातृज्ञेयज्ञान-शब्दार्थादि-सर्वव्यवहारभाग्ब्रह्म (बुद्ध्युपाधिकं ब्रह्म ज्ञातृव्यवहारभाग्। बुद्धिवृत्त्युपाधिकं ब्रह्म ज्ञानमिति व्यवहारभाग्, विषयोपाधिकं ब्रह्म ज्ञेयत्वव्यवहारभाग्, नामोपाधिकं ब्रह्म शब्दव्यवहारभाग्, सामान्यतो जडोपाधिकं ब्रह्म अर्थव्यवहारभाग् इति। आदिपदं कर्तृ-कर्मादिसंग्रहार्थम्)।

If like clay etc it is cause, then it will be inert. (we should delete seed becasue it is cetanam). Sunya argument is negated here by saying the cause of space etc is. No. we see Brahman desiring. So it not like clay. It is cetanam. Same source, Veda says it desired. Earlier also we saw because of the word jnanam we derived it. There is Ikshatyadhikaranam. Nimittakaranapratipadanatvat. Svatantra karta is necessary. Real svatantra karta is paramesvara. If he desires like us, he will be one who is incomplete. That is why he is desiring. No desiring is not opposed to fullness. Like even a knower of Brahman write a commentary. This kama is badhita kama. Hetu is not prayojaka hetu. Kamayitrtvam does not prove anaptakama. There is svatantryam is there. The difference is paravasatvam. The sense of want is revealed by being in the hands of kama. It will not go until it is fulfilled. He will be driven crazy by it. upadhitah kamayitrtvam and svaruptah aptakamatvam. Dosha is something undesirable. Who holds, decides. All three powers of iccha etc are there in upadhi. But they are for anugraha of others.

Lord is not pressurised by these desires. They are pure because avidya is not there. No dosha in them. It is sattva. No avaranam because he is all knowledge, so kama not born of avidya but maya upadanam. So they are non-separate from satya+ To become full and perfect is the basis for our desires. Original sin is there. So you require a holy ghost. i.e., guru. Since avidya is not there, the desires are satya+ Kamayitrutvam is vibhuti. Maya brings glory to Brahman. There is no fun otherwise. Brahman is not impelled by desires. It is purely due to upadhi and karma of pranis that desire is there. Why not Brahman remain quiet. Why desire. First no real creation. Then, if accepted, it is for your sake. Why you wake up? You could sleep for life

time. You cannot say to fulfil desire. No desire there. To sleep you need not be born. To undergo karmaphala you are born. So you wake up from the sleep. What is the karma for Isvara? No punya and papa for him. It is your punya and papa that is nimitta. If he is free, will he give your papa phala to you or punya phala to papi. Like telephone bills. Why he should do that? If he cannot, he is not svatantra. No. He is free enough not to cross bounds. Freedom is not centred on doing or not doing. It is centred on svarupa. Therefore, he is free.

For his desiring, he does not depend another sadhana like body-mind complex. He has not yet created them. He does not depend on them. If he has separate buddhi, he will become another jiva. If he depends on them, he will have problem of loss of memory. He has to scratch his head. Because he is karmaphala data, he has to remember all karmas and phalas. If he depends on buddhi, he will not be sarvajna and one by one he has to know, remember. By his maya-upadhi, he has all knowledge, iccha sakti etc. For others, desires are pertaining to anatma, separate from atma. Born of punya etc. Karmaphala anukula desire is there which will make him desire to go to Delhi all of a sudden. Car is going empty. It is not always due to punya. Because you have freewill. Why gross body is included. It is possible for a waker. So it is included. Otherwise not necessary to include it at all. You can have abhimana with it and then you can have kamayitrutvam. Bhashya alone can give this kind of knowledge. No other text or tika. Sankara what bhashya he studied, they ask. Linguistic side, logical side and human side etc.

Brahman does not have dependence on dharma etc sanghata etc. Then how? The desires are nonseparate from him. So he desired. Why pullinga? You can get in Bhashya only. Let it be any linga, why bother. No then alertness comes. Sah atma. Brahman is tat. So he says yassmat+ That Br ahman and this atma are one and the same. He desired to do what? May I become many. How? abundance. How can there be abundance for one without combining with another thing. For that I am going to do one thing. I am going to be born. What is unmanifest in me, may I bring to manifestation. Like in dream. There I am not free enough. Lord is free enough. It is not like becoming son. Then how manyness. By mere manifestation of what obtains in atma through maya upadhi.

This name and form are created. Without giving up its svarupa. Vivarta is used by Sankara here clearly. They say Sankara did not use it. Atma gains the name and form without losing itself. All karya are nonseparatef rom teh cause. They become mithya. So they are not separate from Vastu. So vastu does not undergo nay change. Name and form require time and palce which are also name and form, an object of expereince. This time and place are also nonseparate from Brahman. In all abvasthas, sukshma and sthula. Vyakaranam is differentiation which is becoming many on the part of Brahman. So like gold beocming ornaments, there is no arthantaram. In this way alone, manifold manifestation or becoming smaller is possible. Not otherwise. Brahman has no avayava. Manifestation of name and form without the vastu undergoing change alone is becoming many. Like space haivng no form and division becoming big or small is due to or set up by upadhi. Space in the eye of needle. And

room space. Therefore, atma becomes many through adhyastanamarupa dvarena eva. For gold bahubhavanam through ornaments alone.

There is no second vastu as anatma that exist, whether in a different time and space, subtle, unconnected, away from atma, in the past or now or future. Anatma is name and form alone. Therefore, in all avasthas, by the existence of Brahman alone, they gain existence. Atma is sat, or svarupaprapti. A is B. B is not A. Name and form is Brahmatmaka and not vice versa. Brahman becomes vyavaharabhak thorough this name and form. Buddhiavacchinna caitanyam is knower. If sarva-vyavahara bhak, when are you going to experience Brahman. No situation can cover Brahman.

सः आत्मा एवंकामः सन् तपः अतप्यत। तपः इति ज्ञानमुच्यते। "यस्य ज्ञानमयं तपः" (मुण्डकः) (मयट् स्वार्थिक : इति भावः) (तपसा ब्रह्म विजिज्ञासस्व) इति श्रुत्यन्तरात्। आप्तकामत्वाच्च इतरस्य असंभव एव तपसः । तत्तपः अतप्यत। तप्तवान्। सृज्यमानजगद्रचनादिविषयाम् आलेचनामकरोद् (तप आलोचने इति वैयाकरणप्रसिद्धिरपि प्रकृते तपः ज्ञानमित्यत्र हेतुरिति सूचितं भवति) इत्यर्थः। स एवं आलोच्य तपस्तप्त्वा प्राणिकर्मादिनिमित्तानुरूपम् (आदिपदात् उपासनादिलक्षणम्) इदं सर्वं जगत् (आनुरूप्यमेव विवृणोति - देशतः इत्यादिना) देशतः कालतः नाम्ना रूपेण च यथानुभवं सर्वैः प्राणिभिः सर्वावस्थैः (देवत्वमनुष्यत्वतिर्यक्त्वादि अवस्थैः इत्यर्थः) अनुभूयमानम् असृजत सृष्टवान्। यदिदं किं च। यत्किञ्च इदमवशिष्टम्। तत् इदं जगत् सृष्ट्वा किमकरोद् इति, उच्यते - तदेव सृष्टं जगत् अनुप्राविशत् इति। (तत् सृष्ट्वा इत्यादिषु तत्-शब्दः जगत्परः)

That Brahman did tapas. Sakaranta. You have to do tapas to accomplish anything. Perseverence is required. It is not the kind of tapas that afflict the body. Tapas here is in the sense of vicara. To cook, you should rognise it. What you have got, you should know. You want to prepare idli. There is no rice or flour. Brahman is omnisicient. So he just saw the previous creation. Elsewhere we saw, tad aikshata. We have varieities of tapas. Not talking is very nice. Whether it helps one or not, it helps others. All tapas involve denial of what you like. It is not denial of something you like in Banaras. Those denials are meant to give rise to some results, either power or purity of mind. Both Lord does not need. Lord did tapas. It is pertaining to creation or putting together of world that is to be created. Who? Atma. Maya-avacchinna atma. He having done the tapas, he created. In keeping with the karmaphala of jivas. Whatever is required for the experience of phalas. In keeping with anubhava. Like grhapravesa. You build and enter. What is this entry? We will enter into this now. Tomorrow.

तत्र एतच्चिन्त्यम्। कथमनुप्राविशत् इति। किं यः स्रष्टा सः तेनैवातमना अनुप्राविशत् उत अन्येन इति। किं तावद्युक्तम्। क्त्वाप्रत्ययश्रवणात् यः स्रष्टा सः एव अनुप्राविशत् इति।

cintyam means vicara is there. Enquiry is to be made. How he entered. The creator entered in his own original form after creation. Like a grhaprevesa. Or, in some other form. In the form of karyatma ie., as jiva, he entered. In either way problem. So what is proper. tva pratyaya is there. It can apply only to samanakartrukayoh purvakale. Action preceding another action by same person, we add tva pratyaya. Having eaten he goes. Pratyaya indicates same karta. So crater alone entered in his own form. Where did he enter?

ननु न युक्तम् मृद्वच्चेत्कारणं ब्रह्म। तदात्मकत्वात् कार्यस्य। कारणमेव हि कार्यात्मना परिणतमिति। ततः अप्रविष्टस्य इव कार्योत्पत्तेः ऊर्ध्वं पृथक्कारणस्य पुनः प्रवेशः अनुपपन्नः। न हि घटपरिणामव्यतिरेकेण मृदः घटे प्रवेशः अस्ति।

How can this entry possible? Cause if it is like clay, definitely it is not possible. Clay becomes pot. Already it is in the form of pot. Nothing left as karana to enter. Already obtains in the whole pot. No place to enter. After production, like one who has not entered like devadatta. He is apravishta because he has not mad ethe house out of himself. Two actions are not there. Modification and entry are one and the same.

(एवं ब्रह्मणः तेनैवात्मना अनुप्रवेशः इति सिद्धान्तं निराकृत्य अन्येनात्मना अनुप्रवेशः इति स्वमतं दृष्टान्तेन आह - यथा घटे इति) यथा घटे चूर्णात्मना मृदः अनुप्रवेशः एवम् अन्येन आत्मना नामरूपकार्ये अनुप्रवेशः आत्मनः इति चेत्। श्रुत्यन्तराच्च अनेन जीवेन आत्मना अनुप्रविश्य इति।

Anyena atmana entry is possible. Just as fine powder atma it first becomes. Kneaded well. Having becoming churna, it enters pot. So too Brahman beocming jiva enters the body, mind etc. For which there is supporting sruti is there. By jivatma alone it entered.

न। एवं युक्तम्। एकत्वाद्ब्रह्मणः। मृदात्मनः तु अनेकत्वात् सावयवत्वाच्च युक्तः घटे (मृदः) चूर्णात्मना अनुप्रवेशः। चूर्णस्य अप्रविष्टदेशत्वाच्च। न तु आत्मनः एकत्वे सति (एकत्वाद् इत्यर्थः) निरवयवत्वाद् अप्रविष्टदेशाभावाच्च प्रवेशः उपपद्यते।

No it is not possible. Brahman being one. ekarasam. without limbs etc. Clay has many particles. It has limbs. Silica etc. It has form. So for curna there is a place where it is not or where it has not entered. (OR out of clay pot was made. Anyena atmana in the form of curna clay entered. Powder entering the pot. Body mind etc are also brahman-karyam. Jivatma enters. this comes later.) Brahmatma cannot become powder. It is nondual. Clay is here. It is not there where pot will come into existence. Atma is everywhere.

(ननु यदि जीवस्य ब्रह्मानन्यत्वात् ब्रह्मणः च स्वतो व्यापकत्वात् इत्यादियुक्त्या अन्येनात्मना प्रवेशः त्वया निराक्रियते तर्हि तवापि कथं प्रवेशनिर्वाहः, तेनैवात्मना अनुप्रवेशासंभवस्य अपि उक्तत्वात् इति मत्वा पूर्ववादी पृच्छति - कथं तर्हि

इति) कथं तर्हि प्रवेशः स्यात्। (मास्तु प्रवेशः इति त्वयापि वक्तुं न शक्यते इत्याह - युक्तश्च इति) युक्तश्च प्रवेशः । श्रुतत्वात्। तदेवानुप्राविशत् इति। (तस्मात् अन्येनात्मना अनुप्रवेशः इति वदता मयैव प्रवेशनिर्वाहः कर्त्तव्यः इति भावः। कथमित्याशङ्क्य पूर्ववादी - सावयवमेवास्तु इति) सावयवमेवास्तु तर्हि। सावयवत्वात् मुखे हस्तप्रवेशवत् नामरूपकार्ये जीवात्मना अनुप्रवेशः युक्तः एव इति चेत्। (यथा शिरःपाण्यादिमतः देवदत्तस्य हस्तादिरवयवः तथा नामरूपशब्दितकार्यप्रपञ्चाकारेण परिणममानस्य ब्रह्मणः अपि अवयवविशेषः जीवः। तथा च देवदत्तस्य हस्तात्मना मुखबिले प्रवेशवत् स्व-अवयवभूतजीवात्मना ब्रह्मणः शरीरलक्षणकार्ये प्रवेशः उपपद्यते इत्यर्थः)

Entry is metnioned. You have to find out a meaning for this entry. So let us presume it has avayava. Because no other way entry is possible. Niravayava cannot explain entry. That is the problem. Then we can explain. Having become jiva, then it can enter. Like child putting the finger in the mouth. One part entering another part.

न। अशून्यत्वात् (अप्रविष्टप्रदेशशून्यत्वात् - प्रवेष्टव्यप्रदेशशून्यत्वाद् ब्रह्मणः नोक्तविधयापि प्रवेशः युक्तः इत्यर्थः।) । न हि कार्यात्मना परिणतनामरूपकार्यदेशव्यतिरेकेण (कार्यात्मना परिणतस्य ब्रह्मणः तावद् नामरूपात्मककार्यदेशे प्रवेशः वक्तुं न शक्यते। मृत्कार्यस्य मृदा तदवयवैरिव च ब्रह्मकार्यस्य स्वस्य ब्रह्मणा तदवयवजीवैष्ट जन्मप्रभृत्येव व्याप्तत्वात्, नापि तदतिरेकेण आत्मना शून्यः कश्चित्प्रदेशः अस्ति यं प्रदेशं स्वावयवभूतेन जीवात्मना ब्रह्म प्रविशेद् इत्यर्थः) आत्मशून्यः प्रदेशः अस्ति, यं प्रविशेज्जीवात्मना।

There is no place where it is not. Hand enters because it was not there before. There is no place where karana is not, becuase karana pervades everything including space which is karya. Atmasunya pradesa is not there. Isavasyam idam sarvam.

कारणमेव चेत् प्रविशेत्, (नात्र कारणस्य कार्ये प्रवेशः कथ्यते। किं तु कार्यविशेषस्य जीवस्य कारणे तस्य च परिच्छिन्नत्वात् प्रवेष्टृत्वोपपत्तिः चेद् इत्यर्थः।) (सिद्धान्ती तमपि निराकरोति - जीवात्मत्वं जह्यात् इति) जीवात्मत्वं जह्यात्। यथा घटः मृत्प्रवेशे घटत्वं जहाति। (यदा जीवः स्वकारणे प्रविशेत् तदा स्वकीयं जीवात्मत्वं एव जह्यात् परित्यजेत् इत्यर्थः)। तदेवानुप्राविशत् इति च श्रुतेः कारणानुप्रवेशः न युक्तः।

Then there will be no creation. When karya enters karana? When karya laya is there. Karyatva goes. Some of these dogs, they eat of one of the litters. You won't be here to ask the question. Enter is a sakarmaka dhatu. Object of pravesa. Tad only means crated world. It can not become the subject. Karma is mentioned by that tat word.

कार्यान्तरमेव स्यात् इति चेत्। तदेवानुप्राविशत् इति जीवात्मरूपं कार्यं (सद्) नामरूपपरिणतं कार्यान्तरमेव (ब्रह्म) आपद्यते इति चेत् (नामरूपात्मना परिणतं ब्रह्म जीवात्मरूपं कार्यं सदेहादिरूपं कार्यान्तरं एव आपद्यत इति अयमर्थः विवक्षितः, स्थूलोऽहं कृशोऽहं इत्यादिरूपेण अहंशब्दार्थस्य जीवस्य शरीराद्यभेदेन अनुभवाद् अनुभवानुसारेण श्रुत्यर्थवर्णनस्य न्याय्यत्वात्, तथा च ब्रह्मणः अन्येन जीवेनात्मना प्रवेशः इति सिद्धमिति भावः)। न

(प्रमाण) विरोधात्। (कार्यान्तरस्य कार्यान्तरापत्तेः विरुद्धत्वात् इत्यर्थः) न हि घटः घटान्तरमापद्यते। (जीवस्य देहादिभावः वास्तवः इति पक्षे विरोधान्तरमाह - व्यतिरेकेति) व्यतिरेकश्रुतिविरोधात् च। जीवस्य नामरूपकार्यव्यतिरेकानुवादिन्यः श्रुतयः (योऽयं विज्ञानमयः) विरुध्येरन्। (जीवस्य देहादिभावः वास्तवः इत्यत्रैव बाधकान्तरमाह - तदापत्तौ इति) तदापत्तौ (जीवस्य देहादिलक्षणकार्यान्तरापत्तौ इत्यर्थः) मोक्षासंभवाच्च। (असंभवमेव विवृणोति - न हि इति) न हि यतो (यस्मात्) (देहादिलक्षणाद् बन्धाद् इत्यर्थः) मुच्यमानः तदेव आपद्यते। (दृष्टान्तमाह - न हि इति) न हि श्रृङ्खलापत्तिः बद्धस्य तस्करादेः (मोक्षः भवति)। (यथा श्रृङ्खलया बद्धस्य चोरादेः या श्रृङ्खलापत्तिः विद्यते सा एव तस्करादेः न हि मोक्षः भवति तद्वत् इत्यर्थः)।

Paratma which became jivatma became body etc. That is called entry. We have to take other experiences also like sleep. In sleep there is no sthuloham is another experience. So that is not right. One karya does not become another karya. If jive became body, then it does not remain to enjoy svarga phalas. Why not vada becomes fat outside, inside it becomes another fat. One given karya does not become another karya. Also srutis will be contradited that which state atma is separate from namarupa sanghata. Suppose jivatma became the very body, there is no question of moksha. Physical body is subject to all limitations. And there is no release from it. You don't become free by gaining the same thing that you want to get free from. Unless you are already free, there is no way of becoming free. Yasmat is yatah.

बाह्यान्तर्भेदेन परिणतमिति चेत् - तदेव कारणं ब्रह्म शरीराद्याधारत्वेन तदन्तर्जीवात्मना आधेयत्वेन च परिणतमिति चेत्। न। बहिष्ठप्रवेशोपपत्तेः। न हि यो यस्यान्तस्थः स एव तत्प्रविष्ट इत्युच्यते। बहिष्ठस्य अनुप्रवेशः स्यात्, प्रवेशशब्दार्थस्य एवं दृष्टत्वात्। यथा गृहं कृत्वा प्राविशदिति।

It got modified into locus etc i.e., body etc. outside and then inside it got modified into jiva. It divided itself into external and internal. The idea is that he entered as adheya. No. if he became jiva inside at the time of creation itself, he is available inside. So how can he enter. What is outside alone can enter. We do not call one who already obtains inside, as one who entered. Again, there is no way of getting moksha, if Brhaman became jiva.

जलसूर्यादिप्रतिबिम्बवत् (जले सूर्योदेः प्रतिबिम्बवत् सूर्यादिप्रतिबिम्बवत् इति सप्तमी, षष्ठी त्पुरुषः।) प्रवेशः स्याद् इति चेत् । न। अपरिच्छिन्नत्वात् अमूर्त्तत्वाच्च। परिच्छिन्नस्य मूर्त्तस्य अन्यस्य अन्यत्र प्रसादस्वभावके जलादौ सूर्यादेः प्रतिबिम्बोदयः स्यात्। न तु आत्मनः, अमूर्तत्तवात्, आकाशादिकारणत्वात् which is hetu for vyapaktvam). व्यापकत्वात्, तद्विप्रकृष्टदेश-प्रतिबिम्बाधारवस्त्वन्तराभावाच्च प्रतिबिम्बवत्[49] प्रवेशः न युक्तः। (यद्यपि अयं पक्षः न असंमतः

[49] We do see reflection of formless space in water etc, in crystal reflection of colour which has no form (नीरूप because रूप does not have रूप)

तथापि वास्तविकमेव नामरूपविकारेषु परमात्मनः प्रतिबिम्बात्मना प्रवेशः इति अभ्युपगच्छतां केषांचिदयं पक्षः अत्र निरस्यते।)

That pratibimba is the entry. It is close to us. But we say it is as though. So it si also dismissed. Atma is not limited. It has no form. So formless cannot reflect. But space is seen in water. An object having a form and limited viz., sun etc, in something other than itself i.e., water which is clear there is reflection. But not for atma that is formelss. Atma is cause of space itself. How it is going to reflect. So there is no remote or removed place from atma where the water-like which is adhara for reflection can exist. Such an object is not there everything being atma.

एवं तर्हि नैवास्ति प्रवेशः। न च गत्यन्तरमुपलभामहे। "तदेवानुप्राविशत्" इति श्रुतेः। श्रुतिश्च नः अतीन्द्रियविषये विज्ञानोत्पत्तौ निमित्तम्। न च अस्माद्वाक्याद् यत्नवतामपि विज्ञानमुत्पद्यते। हन्त तर्हि अनर्थकत्वाद् अपोह्यमेव तद्वाक्यम्। "तत्सृष्ट्वा तदेवानुप्राविशत्" इति।

We do not know what to do here. Ther eis no entry possible. We have no other go. But Sruti is there. Sruti is meant to give us knowledge with respect to objects which are beyond our means of knowledge like senses. So we have to find out what is the meaning. But inspite of effort, we have done so much enquiry, we do not get any knowledge from this entry vakya. Alas! So we drop this vakya. As it has no meaning. Why not say it is interpolation. Sruti is kept very tight with different radings. So no interpolation. If you give up this vakya, some one will give up another vakya, especially tattvamasi we will drop because it is not convenient. Annam brahmeti vijanat - we will keep.

न। अन्यार्थत्वात्। किमर्थमिदम् अस्थाने। प्रकृतः ह्यन्यः विवक्षितः अस्य वाक्यार्थः अस्ति, स स्मर्तव्यः। "ब्रह्मविदाप्नोति परम्" "सत्यं ज्ञानमनन्तं ब्रह्म" "यो वेद निहितं गुहायां" इति। तद्विज्ञानं च विवक्षितम्, प्रकृतं च तत्। (एवंसूत्रमन्त्रयोः प्रकृतस्य ब्रह्मावगमस्य प्रवेशवाक्यपर्यन्तं अनुवृत्तिमाह - ब्रह्मस्वरूपेत्यादिना।) ब्रह्मस्वरूपावगमाय (अनन्तता-अवगमाय) च आकाशादि-अन्नमयान्तं कार्यं प्रदर्शितम्। ब्रह्मावगमश्च आरब्धः (अनुवृत्तः, तस्मिन् सृष्टिवाक्ये अपि) (निर्विशेषब्रह्मावगमः पञ्चकोशविवेकः)। (एवं सृष्टिवाक्ये अनुवृत्तस्य च तस्य विज्ञानमयवाक्ये अपि अनुवृत्तिमाह - तत्रेति) तत्र अन्नमयाद् आत्मनः अन्यः अन्तरः आत्मा प्राणमयः, तदन्तर्मनोमयः, विज्ञानमयः इति विज्ञानगुहायां प्रवेशितः। (ननु एवं आनन्दमयस्य मुख्यात्मत्वं सिध्येत् अन्योऽन्तरः आत्मानन्दमयः इति वाक्येन तस्यैव बुद्धिगुहास्थत्व-अभिधानात् इत्याशङ्क्याह - तत्रेति) तत्र च आनन्दमयः विशिष्टः (प्रियादिविशिष्टः एव आत्मा तत्र प्रवेशितः न शुद्धचिद्धातुः विशिष्टश्च अमुख्यः आत्मा इत्युक्तम् इत्यर्थः) आत्मा प्रदर्शितः। ततः परम् (आनन्दमयाधिगमानन्तरम् इत्यर्थः) (ननु आनन्दमयाधिगमस्य आनन्तर्योक्तिसिद्धविशुद्धब्रह्माधिगमोपायत्वं कथमित्यत आह - आनन्दमयलिङ्गेति) आनन्दमयलिङ्ग-अधिगम-द्वारेण (आनन्दमयः एव विशिष्टः अर्थः विशेष्यस्य

शुद्धचिद्धातोः लिङ्गं, विशिष्टस्य (आनन्दमयस्य) विशेष्यस्य (आनन्दस्य) अव्यभिचारित्वदर्शनात्।) आनन्दवृद्ध्यवसानः (आनन्दवृद्धेः वक्ष्यमाणायाः अवसानः अवधिभूतः निरतिशयानन्दरूपः इत्यर्थः।) आत्मा ब्रह्म पुच्छं प्रतिष्ठा (प्रतिष्ठाशब्दार्थमाह - सर्वविकल्पास्पदः इति) सर्वविकल्पास्पदः (सर्वकल्पनाधिष्ठानत्वादेव वस्तुतो निर्विशेषत्वमाह - निर्विकल्पः इति) निर्विकल्पः अस्यामेव गुहायां अधिगन्तव्यः इति तत्प्रवेशः प्रकल्प्यते। (तथा च आनन्दमयरूपलिङ्ग-अधिगम-द्वारेण आनन्दवृद्ध्यवसानभूतः आत्मा यथोक्तः आनन्दमयगुहायामेव अधिगन्तव्यः इत्यभिप्रेत्य बुद्धौ द्रष्टृत्वादिरूपेण उपलब्धिरेव तस्य ब्रह्मणः प्रवेशत्वेन प्रवेशवाक्ये कल्प्यते गौण्या वृत्त्या उपचर्यते इत्यर्थः। तथा च वक्ष्यति - तदनुप्रविष्टम् इव अन्तर्गुहायां बुद्धौ द्रष्टृ, श्रोतृ, मन्तृ, विज्ञातृ इत्येवं विशेषवद् उपलभ्यते। तदेव प्रवेशः इति।) (बुद्धौ एव प्रवेशकल्पने हेतुमाह - न हि अन्यत्र इति। बुद्धेः सकाशाद् अन्यत्र ब्रह्मचैतन्यस्य अनुपलम्भाद् इत्यर्थः) न हि अन्यत्र उपलभ्यते ब्रह्म, (तत्र हेतुमाह - निर्विशेषत्वात् इति) निर्विशेषत्वात् (व्यञ्जकपदार्थरूपः यो विशेषः तत्संबन्धरहितत्वाद् इत्यर्थः)

No. We have to look at from a different angle. We go back to the starting and see. Then what is anyartha? sthane is avyaya (in any vibhakti you can use) Tyaga of the vakya is not proper. Vakyasya nirvishayatvam is not sthane. Then what is the meaning. For this sentence, there is another (other than wha tis dismissed) meaning for the entire text gone by. vivakshita is what is intended. We have to recollect what is prakrita or what is originally said. The mantra vakya and brahmana vakya look at. There is one vakya, one subject matter. There is expectancy about Brahman. It is satyam jnanam anantam. Where to know? One who knows it in the cave of intellect, he enjoys a phalam. Guhanihitatvam alone, obtaining in the guha is vivaksha. So brahmavijnanam is what is intended to be revealed. To complete the expectations, there is whole sastra. To establish limitlessness of it, it was said everything from space to body came from Brahman. They were presented as brahma karya. There is anuvritti of knowledge of Brahman until vijnanamaya guha. That which is at the end of growth of ananda in the form of priya etc. as culmination. Anandamaya is linga for knowing that Pure Brahman. It is the basis for all vikalpas like priya etc. as well as all previous kosas, vyashti and samashti. It self is nirvikalpa. It cannot be savikalpa. Duality depends on nondual. So in anandamaya guha (buddhi) where all vikalpas resolve, we can know.

विशेषसंबन्धः हि उपलब्धिहेतुः दृष्टः, यथा राहोः चन्द्रार्कविशेषसंबन्धः (सच्चिदानन्द - न हि छायारूपस्य राहोः वस्तुत्वं दृश्यत्वं वा अस्ति स्वतः। अथ च चन्द्रेण अर्केण वा विशेषेण संबन्धे सति दृश्यत्वभ्रान्तिः उपजायते, "चन्द्रः सूर्यो वा अर्धं ग्रस्तो राहुणा" इति सविशेषव्यवहारयोग्यत्वभ्रान्तिः च) (व्यञ्जकपदार्थः विशेषपदस्यार्थः)। एवम् अन्तःकरणगुहासंबन्धः ब्रह्मणः उपलब्धिहेतुः। (ननु बुद्धौ एव ब्रह्मचैतन्यस्य उपलब्धिः इति न नियमः। घटः स्फुरति, पटः स्फुरति इत्यादिप्रकारेण बुद्धेः अन्यत्रापि तस्य (ब्रह्मचैतन्यस्य) उपलब्धिदर्शनात् इत्याशङ्क्याह - संनिकर्षात् इति) संनिकर्षात् (वृत्तिद्वारा बुद्धिसंबन्धादेव तत्रापि उपलब्धिः इत्यर्थः)। (आ.गिरि - अन्तःकरणसंसर्गादेव देहघटादिषु चैतन्याभिव्यक्तिः न स्वतः। अन्तःकरणं च अव्यवधानेनैव चैतन्य-अभिव्यञ्जकम् अन्वयव्यतिरेकाभ्यां इत्यर्थः) (बुद्धेः चैतन्यव्यञ्जकत्वे युक्तिमाह - अवभासात्मकत्वात् च इति)

अवभासात्मकत्वात् च (प्रकाशात्मकत्वाद् इत्यर्थः। अन्तःकरणस्य प्रकाशात्मकत्वम् आलोकादेरिव स्वाभाविकमेव, न तु तप्तायःपिण्डादेरिव अन्यकृतमित सूचनार्थः चकारः।) अन्तःकरणस्य। (बुद्धिवृत्तेः घटादिषु चैतन्यव्यञ्जकत्वं सदृष्टान्तमाह - यथा च इति। आदिपदं नीलपीतादिसग्रहार्थम्) यथा च आलेकविशिष्ट-घटाद्युपलब्धिः, (सच्चिदानन्द - यथा बाह्यविषयत्वसाम्ये अपि सूर्यचन्द्रदीपाद्यालोकः एव स्वान्यावभासकः स्वभावविशेषात्, एवमन्तःकरणमपि सत्वगुणप्राचुर्यस्वभावात् प्रत्ययात्मना परिणतम् आत्माभिमान-आलम्बनं भवति इत्यभिप्रत्याह - यथा इति) (यथा नीलपीताद्युपलब्धिःआलोकसंबन्धकृता तथा विषयेषु आत्मनः स्फुरणरूपेण उपलब्धिः अन्तःकरणवृत्तिलक्षण-आलोकसंबन्धप्रयुक्ता इत्यर्थः) एवं बुद्धि-प्रत्ययालोकविशिष्ट-आत्मोपलब्धिः स्यात्। (एवं अन्वयव्यतिरेकाभ्यां बुद्धेरेव ब्रह्मोपलब्धिसाधनत्वमिति प्रसाध्य प्रकृतमुपसंहरति - तस्मादिति। मन्त्रे यद्गुहायां निहितमिति गुहानिहितत्वं प्रकृतं तदेव प्राविशदिति अनेन पुनरुच्यते इत्यर्थः।) तस्मात् उपलब्धिहेतौ गुहायां निहितमिति प्रकृतमेव। (तर्हि पौनरुक्त्यं स्यादिति शङ्कां वारयति - वृत्तिस्थानीये इति) वृत्तिस्थानीये (वृत्तिः व्याख्या। तथा च व्याख्यान-व्याख्येयभावापन्नयोः गुहानिहितप्रवेशवाक्ययोः न पौनरुक्त्य दोषः इति भावः) तु इह पुनः तत्सृष्ट्वा तदेवानुप्राविशदिति उच्यते।

That Lord, paratma, is prakrita. Moksha is freedom from being small, unhappy. Brahma might be taken as an object, even though it is said satyam+ Only source of knoweldge is yourself. That becomes complete by saying yo veda+ It is yourself. Where you know? In guha, intellect. It is available in all pratyayas. Cognition of mountain and the mountain too. First it is pratyaya. It is nityopalabdhi. Pratyaya is brahman, object crow also brahman. when it looks this way, it is again brahman, the caitanya manifest in it. Everything is Brahman (anantata) has to be pointed out. So it was said brahman is material cause. What about nimitta karana. There is only one cause. If you know he is efficient cause, you don't get anything. Only material cause means inert. It is to be known as bhoktru svarupa. If you can keep on increasing ananda, a point where it cannot, that limitless is Brahman. It is basis for these gradations of happiness. Anupravesa proves there is no parinama vada. He was intact after creation. So he entered. Pravesa is already started. You have room after room. Here five rooms. The seeker is taught. After annamaya is entry. Nirvikalpa - source of all vikalpas. This is true with anything. Take time. What is its source or truth? It has no time. You think past. When do you think something past. Now. it was past iti. Similarly future iti. now you think. There is only now. Now is the truth of time. What is the length of now? It has no length. No length of time is adhishthana for length of time. In pancadasi we have seen in first chapter. Waht is truth of time. timlessness. What is the truth of mind? mindlessness. Pravesa is a kalpana. No real pravesa. Where there is karya, there is karana. World is perceived or recognised in mind. Karanam of that world also where recognsied? Avabhasatmake antahkarane. In mind alone. Jagat is savikalpa. Karanam is nirvikalpa. Not elsewhere it is recognised. There is only here in the mind. How are you going to recgonsie Brahman. I have a horse? White, No. Red, no. It has eyes, no? You are talking of horse skeleton? No.

Archelogists go crazy with it. No visesha at all. How are going to recognise it? Knowing similar brahman you will gain limitless? Similarly Brahman. Nirvisesha. Visesha sambandha is there. How to see rahu. Not available for sight. Wait for eclipse of moon or sun. Mind is visesha-sambandha. In every cognition it is there. Pratibodha+ The connection between Brhaman and anandamaya guha, bhokta's svarupa, is upalabdhi hetu. In every enjoyment you are in your svarupa. (but avidya is there. So bhokta also in seed form. So you have to wait for bhokta to come for any experience of sukha. Sukha does come, It is to keep you going). An example is given here. Pot cannot be seen, unless light is reflected by it. For atma also, a buddhi vritti is required. That itself is aloka or light. That itself is means or place for reognition. So pravesa is talked. Levels of experinces are there. So they talk of going deep within. But really it is not.

(इदानीं प्रवेशशब्दार्थं कथयति - तदेव इदमित्यादिना। यद् आकाशादिकारणं प्रकृतं तदेव ब्रह्म इदं प्रत्यक्षादिसंनिधापितं कार्यं सृष्ट्वा इत्यर्थः) तदेव इदं आकाशादिकारणं कार्यं सृष्ट्वा तदनुप्रविष्टम् इव (गुहादौ अनुप्रविष्टम् देवदत्तादिवस्तु यथा तदन्तर् उपलभ्यते तथा ब्रह्मापि बुद्धेः अन्तर् उपलभ्यते तथा च अन्तर् उपलभ्यमानत्वसाम्यात् प्रवेशशब्दः गौणः इत्यर्थः) अन्तर्गुहायां बुद्धौ द्रष्टृ, श्रोतृ, मन्तृ, विज्ञातृ इत्येवं विशेषवद् (मतुप् नपुंसक) उपलभ्यते। तदेव तस्य प्रवेशः। (एवमक्षराणि व्याख्याय प्रवेशवाक्यस्यापि ब्रह्मसत्वसाधने उपयोगं कथयति - तस्मादस्ति इति) तस्मादस्ति तत्कारणं ब्रह्म (तत् प्रकृतं आकाशादिकारणं ब्रह्म अस्ति नास्ति इति न, प्रवेष्टृत्वाद् असतः प्रवेश-अदर्शनादित्यर्थः) । (ब्रह्मणो नास्तित्वाभावे फलितमाह - अत इति) अतः अस्तीत्येव उपलब्धव्यम्।

That Brahman which is cause of space etc having created the world, it obtains in it as if entered. Where? In buddhi cave, it obtains with viseshas (not as though here. Here it means with.) Viseshavat is neuter. What are the viseshas. All tric affixes. As knower etc. obtains. Though nirvisesham. Caitanyam is invariable in the hearer. Vritti is invariable in it. If you see the variable, you can know the invariable. That is contemplation. Anupravesa is creation of bhoktru prapanca. Now bhogya world has to be said. That also Brahman created. That is said now. Tadeva means being available in the mind as seer etc That alone is pravesa. So Brahma asti, being cause. Karyam being there. If karya is nonseparate from cause, karya is mithya. Karya therefore always appreciated as "is" Therefore, one has to take it as "is". So Brahman is not sunyam. Because nirvisesham, this doubt comes.

तत् कार्यम् अनुप्रविश्य। किम्। सच्च मूर्त्तम्, त्यच्च अमूर्त्तम्, अभवत्। मूर्त्तामूर्त्ते हि अव्याकृतनामरूपे आत्मस्थे अन्तर्गतेन आत्मना व्याक्रियेते। व्याकृते च मूर्त्तामूर्त्तशब्दवाच्ये ते आत्मना तु अप्रविभक्तदेशकाले इति कृत्वा आत्मा ते अभवद् इति उच्यते। किं च निरुक्तं चानिरुक्तं च। निरुक्तं नाम निष्कृष्य समानासमानजातीयेभ्यः (पञ्चमी। तेभ्यः निष्कृष्य)

देशकालविशिष्टतया इदं तद् इत्युक्तम्। अनिरुक्तं तद्विपरीतम्। निरुक्तानिरुक्ते अपि मूर्त्तामूर्त्तयोरेव विशेषणे। यथा सच्च त्यच्च प्रत्यक्षपरोक्षे (सत्शब्दवाच्यं प्रत्यक्षं भूतत्रयं मूर्त्तस्य अभेदेन वेशेषणं त्यत्शब्दवाच्यं च परोक्षं भूतद्वयम् अमूर्त्तस्य अभेदेन वेशेषणं तथा निरुक्तानिरुक्ते अपि इत्यर्थः) । तथा निलयनं चानिलयनं च (निलयनं च तथा निरुक्तवन् मूर्त्तस्य एव धर्मः इति संबन्धः)। निलयनं नीडम् आश्रयः। मूर्त्तस्य एव धर्मः। अनिलयनं तद्विपरीतम्। अमूर्त्तस्य एव धर्मः। त्यदनिरुक्तानिलयनानि अमूर्त्तधर्मत्वे अपि व्याकृतविषयाण्येव (अमूर्तत्वात् ब्रह्म न भवति) सर्गोत्तरकालभावश्रवणात्। त्यदिति प्राणाद्यनिरुक्तं (आदिपदाद् आकाशं) तदेव अनिलयनं च। अत विशेषणानि अमूर्तस्य व्याकृतविषयाण्येव एतानि। विज्ञानं चेतनम्। अविज्ञानं तद्रहितमचेतनम् पाषाणादि। सत्यं च व्यवहारविषयम्। अधिकारात्। न परमार्थसत्यम्। एकमेव हि परमार्थसत्यं ब्रह्म। इह पुनः व्यवहारविषयम् आपेक्षिकं मृगतृष्णाद्यनृतापेक्षया उदकादि सत्यमुच्यते। अनृतं च तद्विपरीतम्। किं पुनरेतत्सर्वम्? सत्यमभवत् परमार्थसत्यम्। किं पुनस्तत्?। ब्रह्म "सत्यज्ञानमनन्तं ब्रह्म" इति प्रकृतत्वात्। यस्मात् सत्त्यदादिकं मूर्तामूर्तधर्मजातं यद् किं च इदं सर्वम् अविशिष्टं विकारजातं एकमेव सत्शब्दवाच्यं ब्रह्म अभवत् (Brahman became iva whatever is, not only listed ones)। तद्व्यतिरेकेण अभावाद् नामरूपविकारस्य तस्मात् तद्ब्रह्म तत्सत्यमित्याचक्षते ब्रह्मविदः।

Having entered in the form of bhokta, bhogya also has to be talked. That is pointed out here. Akasadi is sadharana bhogyam. Common elements. Common in everything. That it created first. Sat is formful elements and tyat is formless. Akasa and vayu. The word "ca" means abhava. In laya, they are not there. In avyakrta avastha. World was in the form of unmanifest name and form. Creation is manifest form of these two types of elements. An existent jagat cannot be created. Nonexistent jagat also not, like son of vandhya. So no starting. Murtam and amurtam - both of them which are unmanifest and which exist in atma, as nonseparate from atma, they are now differentiated. Who does this? Not pradhana. (Sankhya's) it is inert. So it is said, by atma vyakriyete - manifested (nimittakaranam). So with the help of maya. Antargatena means adhishthanaatmana.

Now the question is - if pot maker makes the pot, he does not become pot. Here abhavat is used. So it is not only nimittakaranam, it is also upadana karanam. Nothing being away from it, it became that. That which is the obejct of the words, murta and amurta, these two things (dual) which being not separate, undivided from atma in time and space. Pot maker is divided from the pot in time and place. Even if he enters the pot, he cannot become that. So it is said, atma became those two. So Brahman alone is in the form of bhokta as well as bhogya.

Further, it became various elementals. What can be very clearly stated of them, distinguishing it from everything. (from things belonging to same jati as well as vijati. Like a fruit - it is mango. This is alphonsoe. If both same, you qualify by desa. Left hand. You cannot distinctly say the difference between fragrance of jasmine and krasantom. Difference between the taste of laddu and jilebi. You cannot say it is round and it is wheel like. That is murta-dharma. I am asking of amurta-dharma. What can you talk of space. Nilayanam is support. Again dharma of murta. Fragrance is asrita - flower is asraya. It is anilayanam. Love etc - there is no way of seeing. Mind is nilayanam. A doubt here. Murta is created and amurta is not created (being formless). No. Amurta also created. We are making a distinction for understanding. We are not talking here dharma of murta and amurta in the avyakrta state. In vyakrta state we are talking. Abhavat is there every where. After creation we are talking. So amurta also belong to created. Tyat is vayu etc and they are aniruktam in that category. It is also anilayanam. Not an asraya for any given thing which you visually see. Viseshanas of that are of manifest name and form only. Vijnanam means cetanam. Opposite of it is avijnanam. It is stone etc. Satyam means vyavahara satyam. Anything that exists in vyavahara stage that which cannot be sublated unlike rope snake. Water is satyam in comparison to mirage water. Adhikarat. Context. Another satyam is there which became this satyam. So this has to be vyavahrika satyam. Why not two satyam be there? No it is one. If two, then we have to find out a third cause. The word satyam is used for name and form because asti iti it is known. So too pratibhasika also appreciated as is. In its own time, it is, but on enquiry, it is known as asatyam. So apeksha buddhya. Satyam became both satyam and anrtam. What is that satyam which is paramartha.

Why that is called paraamrtha satyam. It is because whatever that is here characterisded by sat and tyat and their dharma - everything means everythng and it is not apekshika like we use relatively all are having umbrella so avisishtam is used - means that Brahman became and the created objects do not exist apart from it. Yat brahma sarvam abhavat tat satyam. Now he sums up the whole thing.

अस्ति-नास्ति-इत्यनुप्रश्नः प्रकृतः, तस्य प्रतिवचनविषये एतदुक्तम्। आत्मा अकामयत बहुस्याम् इति। स यथाकामं च आकाशादिकार्यं सत्त्यदादिलक्षणं सृष्ट्वा तदनुप्रविश्य पश्यन् श्रृण्वन् मन्वानः विजानन् बह्वभवत्। तस्मात् तदेव इदमाकाशादिकारणं कार्यस्थं परमे व्योमन् हृदयगुहायाम् निहितं तत्प्रत्यय-अवभासमानविशेषोपलभ्यमानमस्तीति (तस्मिन् हृदयगुहाशब्दिते प्रत्यये साक्षिणा प्रतीयमाने अन्तःकरणे यः अयमात्मचैतन्यस्य अवभासमानः विशेषः पश्यन् श्रृण्वन् इत्यादिभाष्येण प्रदर्शितः द्रष्टृत्वादिरूपभेदः तेन रूपभेदेन उपलभ्यमानं प्रकाशमानं ब्रह्म इत्यर्थः) विजानीयाद् इत्युक्तं भवति तद् एतस्मिन् अर्थे ब्राह्मणोक्ते एषः श्लोकः मन्त्रः भवति। यथा पूर्वेषु अन्नमयाद्यात्मप्रकाशकाः पञ्चसु एवं सर्वान्तरतमात्मास्तित्वप्रकाशकः अपि मन्त्रः कार्यद्वारेण भवति।

He tells the connection. Brahma asti because yat karyam, tat sakaranam, like pot.karyam asti, karanamapai astyeva. A person is happy because of something. A vairagi is happy not because of something. So ananda svarupa brahma is. He desired and created the world which consisted of some order so that further creation keeps taking place. Jiva is not staya sankalpa. He has to accomodate the situation. Isvara is satya sankalpa. So he became many in keeping with sankalpa. He is available in buddhi alone where world is appreciated. Buddhi means pratyaya. That which shines there. As what? As seer, hearer etc. viseshavat Brahma. May you know that Brahman to be existent. (annad vai praja+ pranam deva+ yato vaco+ vijannam yajnam+ asanneva sa bhavati etc

Swami Paramarthananda

A doubt may be there. Brahman asti. Because It is in the form of jagat. That means karanam is implied. Both seem to be overlapping. Karanam and remaining in the form of karya - both are same. When we say, Brahma asti - jagatrupena vartamantvat. Which karanam is implied - here upadana karanam. In the first - we have to emphasize nimittakaranatvat. Sokamayata it is said. Upadanam karanam became sat and tyat etc.

Satyam and anrtam means vyavaharika and pratibhasika. Paramarthika satyam creates both the other two ones.Who creates that satyam? Question is wrong. It is causeless. Absolute, objective and subjective reality. Objective because all can see. Subjective is I alone see. Others see it as rope. Dream. Ghost. Objective reality is considered real by common people. Subjective is taken as unreal. Fool lies - it will come out in two minutes. An intelligent man keeps it going longer time. His bluff is also bluff only. In short, anythng, not only the listed objects, everything that is here, that Brahman alone became iva. There is rgmantra regarding Brahman itself manifesting as creation.

Anuvaka 7

असद्वा इदमग्र आसीत्। ततो वै सदजायत। तदात्मान ँस्वयमकुरुत। तस्मात्तत्सुकृतमुच्यत इति। यद्वै तत्सुकृतम्। रसो वै सः। रस ँह्येवायं लब्ध्वानन्दी भवति। को ह्येवान्यात्कः प्राण्यात् । यदेष आकाश आनन्दो न स्यात्। एष ह्येवानन्दयाति। यदा ह्येवैष एतस्मिन् अदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते। अथ सोऽभयं गतो भवति। यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते। अथ तस्य भयं भवति। तत्वेव भयं विदुषोऽमन्वानस्य। तदप्येष श्लोको भवति।

इदम् अग्रे असद् वै आसीत् । ततः वै सद् अजायत। तद् आत्मानम् स्वयम् अकुरुत। तस्मात् तत् सुकृतम् उच्यते इति। यद् वै तत् सुकृतम्। सः वै रसः । रसम् एव हि लब्ध्वा अयं आनन्दी भवति। यद् आकाशे एषः आनन्दः न स्यात् कः एव हि अन्यात् कः प्राण्यात्। एषः एव हि आनन्दयाति। यदा एव हि एषः एतस्मिन् अदृश्ये अनात्म्ये अनिरुक्ते अनिलयने अभयं प्रतिष्ठां विन्दते अथ सः अभयं गतः भवति। यदा एव हि एषः एतस्मिन् उद् अरम् अन्तरं कुरुते अथ तस्य भयं भवति। तत् तु एव विदुषः अमन्वानस्य भयं (भवति) तद् अपि एषः श्लोकः भवति।

असद् - the unmanifest (Brahman); वै इदम् - this universe; अग्रे - in the beginning; आसीत् - was indeed; ततः वै - from that alone; सद् - the manifest (universe); अजायत - was born; तद् - that (Brahman); आत्मानम् - itself; स्वयम् - by itself; अकुरुत - created; तस्मात् - therefore; तत् - it; सुकृतम् - well-done; उच्यते - is said to be; इति - thus ends the Rgmantra; यद् वै - which is indeed; तत् सुकृतम् - that well-done; रसः - is ananda; सः वै - that Brahman; रसम् हि एव - this ananda alone; अयं - this individual; लब्ध्वा - having attained; आनन्दी भवति - becomes fulfilled; कः हि एव - who will indeed; अन्यात् - inhale; कः प्राण्यात् - who will exhale; यद् एषः - if this; आकाशे - in the (inner) space; आनन्दः - Brahman; न स्यात् - were not there; एषः हि एव - this Brahman alone; आनन्दयाति - fulfils all; यदा हि एव - when indeed; एषः - this (wise person); एतस्मिन् - in this Brahman; अदृश्ये - which is invisible; अनात्म्ये - bodiless; अनिरुक्ते - undefinable; अनिलयने - (and) supportless; अभयं प्रतिष्ठां - firm establishment; विन्दते - attains; अथ - then; सः गतः भवति

- he attains; अभयं - fearlessness; यदा हि एव - when indeed; एषः - this (ignorant person); एतस्मिन् - in this Brahman; उद् - even; अरम् - the slightest; अन्तरं - difference; कुरुते - makes; अथ - then; तस्य - for him; भयं भवति - there will be fear; तत् तु एव - that Brahman itself; भयं - is the source of fear; विदुषः - for one who is learned; अमन्वानस्य - but ignorant (of Brahman); तद् अपि - in this regard also; एषः श्लोकः - the following Rgmantra; भवति - there is

This universe was indeed the unmanifest (Brahman) in the beginning. From that alone, the manifest (universe) was born. That (Brahman) created itself by itself. Therefore, it is said to be welldone. - Thus ends the Rgmantra. That Brahman which is indeed the self creator is ananda. Having attained this ananda alone, this individual becomes fulfilled. Who will indeed inhale and who will exhale if this Brahman were not there in the (inner) space. This Brahman alone fulfils all. When indeed this (wise person) attains firm establishment in this Brahman which is invisible, bodiless, undefinable and supportless, then, he attains fearlessness. When indeed this ignorant person makes even the slightest difference in this Brahman, then, there will be fear for him. That Brahman itself is the source of fear for one who is learned but ignorant of Brahman. In this regard there is the following Rgmantra.

Swami Paramarthananda

Upto iti is rgmantra. End is iti. idam agre asat asit. This entire universe before its creation was in the form of asat or unmanifest form. It is not nonexistent. This asat has two aspects. One is Brahman and the other is name and form in unmanifest form called maya. (Brahman + maya). Both are avyakta. from that isvara alone, (When we say brahman created, we have to understand maya sahitam alone). Sat means visible universe. It has reference to asat. Sat kim? If you remember Tattvabodha, it is problem. Why upanishad is confusing us? The reason is - when anything is in karana form, you don't know whether it is and you don't know it. So it is as though nonexistence. From our standpoint, it is said as asat. Like baby in the womb is not taken into while taking census. It is not counted and so it is called asat. Karya is not something new, but asat alone appearing as karya. Maya throws out names and forms and it becomes visible. Avyakta maya becomes vyakta prapanca. Like branches etc in the seed becoming visible when manifest. When maya becomes vyakta, how Brahman becomes vyaktam? It is in the form of jiva, cidabhasa. Maya prapancarupena vyaktibhavati. Brahman jivarupena vyaktibhavati. When this isvara wanted to create the world, where did he go for raw material? Svayam. He was raw material. Svapradhanyena nimittam. Svaupadhi-pradhanyena upadanam ca bhavati. Isvara is karta. He is also object. Instruments also he. Chisels. Atma atmanam atmana atmani srjati. Brahman himself (means without karanam or instruments) created. You cannot ask how it is possible? Daily we do. Dream. Since he himself created, so it is called well-done. Or svayam krtam or self-done. Self done means value is more. It is done in house. There will be more care. This is another reason for brahma asti - **sukrtatvaprasiddheh**. World is well known as well done. Rg mantra supports the first reason.

The next three sentences viz yadvai tad+ taken together. This portion is taken as fifth reason. Rasatva prasiddheh. Rasa means ananda. That Brahman which became this sukrta world, is indeed ananda. Ananda experienced by all people. Even a beggar. When he gets five rupees, normally when he used to get fifty paise. Even in hell, when a person sees his neighbour also all of a sudden, while going to the cauldron, like if the neighbour's current also goes, when mine goes, there is ananda. Ananda is well known to all. Since Brahman is anandam, so it is. How do you say that ananda is Brahman? That ananda only proves vishaya is.

Ananda does not belong to vishaya. Brahmananda manifests in vritti as priya etc. Very same vishaya, car, is there with other people also. I am happy sitting in the car. But the owner also sitting in the same car but he is not happy. Pop music one is happy. Another is not happy. First laddu is happy. 13th laddu does not give. So happiness cannot be the nature of objects. If so it should give happiness to all people at all times at all places. Fire has heat as nature because it gives heat to all people at all times and in all places. So only source of ananda is Brahman.

One more arguement. Let us assume sense objects give ananda. In the case of sleeping man, he has ananda or not? He has. Nobody will go to bed otherwise. How much we suffer for sivaratri. So much we will suffer to go to sleep. That ananda is from which object. No vishaya there. So brahmananda alone.

Suppose you argue sleep is a blank state. A wise person who has no sense objects is happy. It comes from where? He has no wife or children or possessions. Kaupina pancaka remember. mulam taroh. He is happy. So his own nature it is. So brahmananda.

Ananda is fulfillment. Fulfillment is purnatvam. Lack is sorrow. Not lacking/missing anything is happiness. Only thing is - purnatvam expressed is ananda. Unexpressed it is limitlessness or ananta. Brahman alone is anantah and purnah. Anything in the world is limited. So they cannot be ananda. If we are still experiencing ananda in life, it must be coming from Brahman alone. We have ruled out all possibilities. Senses, mind, body cannot give. No other source of ananda. objects and body(s) do not contain ananda.

So raso vai sah. **Anandaprasiddheh** Brahma asti. Word rasa is used for ananda. We experience this ananda in three different ways.

Ignorant adopt the way of through gain of sense objects. Like the number lock getting opened when the numbers are in alignment. Here also all should be in alignment like what we want is in front. The instruments of experience is intact like eye for TV. Wonderful murukku but no teeth. Mind should be in mood. It is carried away by past remembrance or future anxiety etc. They run around here and there. **vishayadvara**

The second way that naturally takes place is in sleep where all desires are resolved. All jealousies are resolved. All comparisons are resolved. Effortlessly available. **sushuptidvara**

The third method of enjoying this ananda is jnani's method. Who owns up his nature and directly enjoys purnatvam. By knowledge he is trptah. **jnanadvara.**

Since people enjoy happiness either through one of these methods, so Anandam Brhama asti. Everyone becomes happy by getting this ananda of Brahman alone. Unfortunately, we attribute it to other factors. When I open the tap water comes and close it, I don't get. So tap provides water - I cannot say. Children saying bottle gives milk. Vishaya is like pipe line and Brhaman is like overhead tank. Jnani goes to tank. Tap always gives problems. Dirt is there at the neck. This is fifth reason. **Anandarupa Brahma asti.**

The sixth reason is from kohyevanyat+ Brahma asti **karananam ceshatadarsanat**+ All our organs are functioning. Any instrument intelligently functioning, there must be a conscious entity or principle governing or controlling it. If there is a machine or car functioning orderly, there must be a conscious mechanic or driver behind. Cetana adhishtitam sat, acetanam pravarttate. When we analyse like that, body also is made up of matter only, made of five elements. Assembly of spare parts. You can change the parts including bones. Mind also inert only. It is made of subtle elements that is all. Matter is gross. Energy is subtle. Both are inert. But it functions intelligently. Mouth talks whatever it wants. That principle has to be cetanam. Upanisad talks of this in a different form. In a negative way like if that was not there, this can not be. Ananda is atma here. Akase. If brahmatma was not there in the hrdaya akasa, who will do exhalation (anyat) and inhalation (pranyat). Meaning who will survive as a living being. It will be a matter world only. So brahma asti.

In Ramayana, Sugriva calls Vali again second time. Tara tells Vali, if Sugriva calls you again, there must be some other principle, because of which alone this weak one is roaring. It is inference. This plastic mango and real mango - what makes the difference is cetana tatvam. Here, **caitanyarupena Brahma asti**. There it is **anandarupena** brahma asti. This atma alone fulfills all. This will fit in with the previous section. Because of ciatanyam alone one can enjoy iti we can fit in here also.

Now comes the seventh and final reason. yada hyevaisha etasmin adrsye + here the upanisad says Brahman alone is the source of fear and it alone is source of fearlessness also. Since we find both categories of people, so Brahman is there. **Bhaya-abhaya-hetutvat brahma asti**. How can same Brahman be cause of both fear and absence of fear. For those who know Brahman as it is, for them Brahman becomes source of fearlessness. When the very same Brahman is misunderstood, it becomes source of fear.

Innocent rope on the road, is cause of fear when misunderstood as snake. As rope, it is no cause for fear. Same telegram (you were expecting a news about sick person, at that time) when wrongly known becomes source of fear and when you read, source of happiness. It was good news that you have got some fortune. So too with Brahman. It is abhaya hetu because it is one and so identical with me. There is triputi bheda iti Brahman is understood. So, jiva-jagat and jiva-jiva bheda causes all problem from raga dvesha. In sleep there is no bheda at

all. So we are happy there. Waking up, tensions begin. So bheda is cause of fear and sorrow. Jiva-isvara bheda also causes fear only. Only seeming security it gives like world giving me security. Once I see jiva-isvara difference, I see him as samhara karta. He is frightening. kalosmi lokakhaykrit pravriddha, lokan samahartum iha pravrittah. He is called yama causing fear. Jnani does not see a second thing. If he sees, it is only a shadow. A wooden elephant does not cause fear. One who does not see differences, establishes in Brahman gains fearlessness. What kind of Brahman? Not perceptible (not object, so no vikara and hence adrsye also means avikare according to Sankara). anatmya means free of bodies. anirukte means which is indescribable. which does not have any asraya. It is the support of everything. So advitiya Brahman. So in that no bhedas exist. So jiva or world or Lord cannot threaten me.

Abhyam is adverb. Fearlessly gets established. If you have to own up your Brahman nature, we have to disown our worldly personality which is ego. I cannot say I want both. For gruel and moustache you cannot desire. I am father of so and so etc. We have fallen in love with our individuality and our relationships. Maintaining relationship is possible, only when I want individuality. To disown individuality is to disown relationships. It is bitter to listen. So people hesitate to come to Vedanta. It requires courage to give up individuality. So fearlessly word is used. People love jivabhava. Eva is important. yada eva, the moment he gets established in Brahman, immediately he attains fearlessness. In medicine, you have to wait. In advertisement it is okay. Next minute they show smile. Here it is immediate. Nishtha in Brahman is nishtha in jnanam. Brahma jnanam means Brahma ahamasmi iti jnanam. nishtha means freedom from doubts and erros in the knowledge. If two questions are asked, doubt comes means not firm.

When this ignorant person sees a little bheda, ud means api aram means alpam - alpamapi. Antaram is bhdea of any type. Sajatiya etc. In that advayam Brahma, world is there as part. Brahman is one. Jivas and world are part of it. Like tree is one, in that there are many branches which are real. Plurality is real and part of nonduality. Svagatabhda also we donot accept. They accept svagata bheda. Here that is also negated. If you see, you will have fear. tat tu means that very Brahman becomes the source of fear. Which is abhaya for jnani. Here vidushah means one who is learned in other sastras, For him it becomes cause of fear. Amanvanasya - if he does not know Brahman. If I am a jiva, I become a victim of the world. Not only as kalarupa, Lord is source of fear, but as a master also. He will give punishment iti. In this regard, there is following rgmantra, that Brahman is cause of fear as master.

असद् वै इदम् अग्रे आसीत् । असद्-इति व्याकृतनामरूपविशेषविपरीतं (व्याकृतौ नामरूपात्मकौ विशेषौ यस्य जगतः तद्विपरीतम् कारणम्) अव्याकृतं ब्रह्म उच्यते। न पुनः अत्यन्तमेव असत्। न हि असतः सज्जन्मास्ति। इदम्-इति नामरूपविशेषवद्व्याकृतं जगत्। अग्रे पूर्वं प्रागुत्पत्तेः ब्रह्म एव असच्छब्दवाच्यम् आसीत्। ततः असतः वै सत् प्रविभक्तनामरूपविशेषम् अजायत उत्पन्नम्।

किं ततः प्रविभक्तं पितुरिव (पञ्चमी) पुत्रः?। न इत्याह । तद् असच्छब्दवाच्यम् स्वयम् (स्वयम् अन्य-अनधिष्ठितम् सद्) एव आत्मानम् (आत्मानमेव जगदात्मना कृतवदित्यर्थः) अकुरुत कृतवत्। यस्मादेवं (यस्माद् ब्रह्म स्वयमेव (व्याकृतनामरूपात्मकेन रूपान्तरेण) कृतवद् इत्यर्थः। सूपसर्गस्य शोभनवाचिनः स्वयंशब्दनिर्दिष्टम् अपरतन्त्रत्वलक्षणं शोभनम् इत्यर्थः। कर्मार्थकस्य अपि क्तप्रत्ययस्य च्छान्दस्या प्रक्रियया कर्तृत्ववाचित्वस्वीकारात् कृतमित्यस्य कर्त्रर्थः) तस्मात् तत् ब्रह्मैव सुकृतम् स्वयं कर्तृ उच्यते । स्वयं कर्तृ ब्रह्म इति प्रसिद्धं लोके (लोकशब्दिते शास्त्रे) सर्वकारणत्वात्। (सच्चिदानन्द - सूकृतशब्दस्य लोकप्रसिद्धपुण्याथर्कत्वमादायापि व्याख्यातुं शक्यं वाक्यमिति उपक्रमते - यस्माद्वा इति० यस्माद्वा स्वयमेव अकरोत् सर्वं सर्वात्मना, तस्मात् पुण्यरूपेणापि तदेव ब्रह्म कारणं सुकृतमुच्यते (यद्वा ब्रह्म स्वयम् आत्मानमेव सर्वं जगद् अकरोत् यस्मात् आत्मानमेव सर्वजगद्-आत्मना अकरोत् तस्मात् तदेव कारणं ब्रह्म पुण्यरूपेणापि अवस्थितं सत्सुकृतमुच्यते इति योजना) । सर्वथा अपि तु फलसंबन्धादिकारणं सुकृतशब्दवाच्यं प्रसिद्धं लोके। यदि पुण्यं (अचेतनं फलम्) यदि वा अन्यत् (फलादिदातारम् ईश्वरं) सा प्रसिद्धिः (सुकृतशब्दवाच्यपुण्यस्य सा फलसंबन्धादिकारणत्वप्रसिद्धिः आशुतरविनाशिनः जडस्य पुण्यकर्मणः स्वतः फलदातृत्वायोगात् नित्ये सर्वज्ञे ब्रह्मणि सति एव उपपद्यते इत्यर्थः) नित्ये चेतनकारणे सति उपपद्यते। तस्मादस्ति ब्रह्म, सुकृतप्रसिद्धेः (सुकृतस्य फलसंबन्धादिकारणत्वप्रसिद्धेः इत्यर्थः) ।

Pujya Swamiji

Before asat alone was. Idam means this world and it was sat alone. We can also say, this world was asat, not in the vyakrita form. Asat here means avyakrita form. Without differentiations. bijasyantar+ Now vyakritam brahma. It is not tuccham. Vandhya son does not give birth to a child. Naiyayika says, there is ghata-abhava. From that pot is produced. Parinama is kapila. Arambhavada is kanada. Asan ghata is now ghata. It is an independent existent dravya for him. It wa snot there before creation. How a nonexistent pot come into being. It cannot. So avyakrita. Existent cannot also come into being. Yes. We say it was avyakritam.

From that sat is born. Vibhata means divided. Differentiated is pravibhaktam. Like all parts of a tree become distinct now. Before in seed. Did it come out like son from father as something separate. Born of me but not part of me. Parents think they are part of me and cidlren proves all the time that I am not extension of you. No. This is the difference between father and Lord. Here Lord being the upadana karanam, world not separate from vastu. Brahman himself (nimittam) created atma as jagat (upadanam). In dream we do the same thing. Because Brahma created the world itself out of itself, Tat is that created world. He dressed himself as the world. So svayam karta. We are committed to prove the astitva of Brahman. So we explain here is karta. What is shobhana here? He himself did. So shobhanam. I myself did it. No help at all. With my own hands I did. (They say 7th day God

got tired. So there is holiday. In jewish tradition they don't work on Saturday. It is a myth, belief. Lord created. That is all. Bhagavan did not have big job.)

Sukritam means punya also. Brahman is called punya. You can give another meaning if nothing is voilated like sastra, logic and anubhava. Not like Veda danta became vedanta. Wisdom tooth how it is necessary for masticaltion, so too you require veda danta to chew the contents. Jagat is well-done also okay. But here it is not very appropriate. All the laws that connect karma to punya is also punyam.

In the world of astikas, the word meaning of sukrita is well known to be the cause. Phala is divine body. Punya itself you cannot enjoy. Like money itself you cannot enjoy. You cannot eat it. It has to be converted into desirable things. So too good karma produces punya or sukritam. It is the cause of buying goodies. Like good body, heaven, svarga bhoga etc. Sukritam becomes casue for connecting jiva to result of actions. Sukrita is prasiddha. So Brahman is asti becasue without cetana Brahman, there prasiddhi cannot be there. So whether you take it as svayam kartru or sukritam, both ways brahma asti is established. Phalasambandhadi is seen. That is possible only when cetana Brahma is there. So punya is prasiddha means brahma is there. cetanam ca karanam ca. If bhagavan passes away, after giving a word, you do this yanja, you will get this result, how can you get the phalam? It is not mechanical. Sukrita is Brahman. Or what he created is sukrita. Because He is perfect. It requires omniscient entity. From that we understand karta asti. So Brahma asti. क्रतौ सुप्ते जाग्रत्त्वमसि फलयोगे क्रतुमताम्। क्व कर्म प्रध्वस्तं फलति पुरुषाराधनमृते।। अतस्त्वां संप्रेक्ष्य क्रतुषु फलदानप्रतिभुवं । श्रुतौ श्रद्धां बद्ध्वा दृढव्यतिकरः कर्मसु जनः।।

इतश्चास्ति। कुतः? रसत्वात्। कुतो रसत्वप्रसिद्धिः ब्रह्मणः इत्यत आह - यद् वै तत् सुकृतम्। रसः वै सः । रसो नाम तृप्तिहेतुः। आनन्दकरः मधुराम्लादिः प्रसिद्धः लोके। रसम् इव अयं लब्ध्वा प्राप्य आनन्दी सुखी भवति। न असतः आनन्दहेतुत्वं दृष्टं लोके। बाह्यानन्दसाधनरहिताः (कौपीनवन्तः) अपि निरीहाः (करणचेष्टावर्जिताः) निरेषणाः (नीरागाः) ब्राह्मणाः (सत्त्वगुणाः) बाह्यरसलाभादिव (यथा अविद्वांसः) सानन्दाः दृश्यन्ते विद्वांसः । नूनं ब्रह्म एव रसः तेषाम्। (एवं विषयाभावे अपि आनन्ददर्शनात्, विषयानुसंधानस्थले अपि विषयाणां वृत्तिविशेषद्वारा स्वरूपानन्दव्यञ्जकत्वमेव, न अविद्यामान-आनन्दसवरूपउत्पादकत्मिति प्रागावेदितम्। अतः सर्वप्राण्यानन्दहेतुत्वादस्ति तदानन्दकारणं ब्रह्म इत्युपसंहरति - तस्मादिति) तस्मादस्ति तत्तेषां आनन्दकारणं रसवद्ब्रह्म।

Being the cause of sukrita, brahma asti. For this reason also brahma asti. These are Brahmana portion. He being rasa. It is nothing to do with kitchen. Rasa means taste. Asthetic sense also rasa. Virya, soka, srngara etc. If man is sad, there is no sokarasa. He is very sadness. But when he represents himself, acting as though he has soka, then it is soka rasa. If somebody is really sad,. youc annot say to him, your sokarasa is good. Rasa is ananda here. It is gaunartha. Secondary sense. How Brahman is known as rasa. Rasa is taste. Brahman is not taste. That

which is sukrita, indeed, that is rasa. What is rasa? It is that which is cause of tripti. Which makes you happy. Taht navarasas also makes you happy. So it is rasa. Like sweet, sour etc. Also when they are mixed up also. Tasteful to your senses or mind. Nicely decorated and presented is tasteful. If they give a silver bowl with a piece of lemon. This fellow thinks it is for drinking. And ask for another bowl. There is music also. Ears also happy. There is fragrance around. But mind also should be happy. Server also should make your mind happy. It is not mere sweet etc. How rasa makes you happy, so too this atma makes you happy and so it is called rasa. Gaining this rasa Brahma, one is happy. Same food makes one happy and another sad. If more children in family, difficult to cook pleasing every one. The conclusion is that asat cannot make anyone happy. How can you say so, I am happy if this fellow is not there, goes away once and for all. Asat here means bilkul nonexistent. Not this man who is not there. He is asti. His presence or absence makes you happy. It is an asti person. Source of happiness so is. Vyatirekena ghatadivat. It is unlike example. Ghata is not source of ananda. Sense or body or mind or world cannot be source. They give you sorrow also. So it is different from them. Who is that. It is unlike everything. We do find jnanis getting happy without vishayas. Vishaya can be cause for vritti in which ananda is abhivyaktam. But not ananda. Even a beggar becomes happy wihtout any reason. Bahya and anandasadhana iti. So brahma asti. Rasavad, Brahma asti. Or rasavadbrahma asti. Vishaya does not author happiness. We account for it for enabling ananda manifestation. Demanding person is resolved in santavritti. Ego which had an agenda of its own, for the time being is resolved. Wanting-wanted division is resolved.

इतश्च अस्ति कुतः? प्राणनादिक्रियादर्शनात्। अयमपि हि पिण्डः जीवतः (मृतदेहं व्यावर्तयति - जीवतः इति) प्राणेन प्राणिति, अपानेन अपानिति, इत्येवं वायवीयाः ऐन्द्रियकाः च चेष्टाः (वाचा अभिव्याहरति, पाणि ना गृह्णाति, पद्भ्यां गच्छति, पायुना विसृजति, उपस्थेन आनन्दति, चषुषा पश्यति, त्रोत्रेण श्रृणोति, घ्राणेन जिघ्रति, जिह्वया रसयति, त्वचा स्पृशति, अन्तःकरणवृत्तिभिः च यथायथं मनुते etc संहतैः (assembled together- is important) कार्यकरणैः निर्वर्त्यमानाः दृश्यन्ते। तच्च एकार्थवृत्तित्वेन (एकप्रयोजनसाधनत्वेन) संहननं नान्तरेण चेतनं असंहतम् संभवति (असंहतम् - संहतकार्यकरण-व्यतिरिक्तमित्यर्थः - असंहतम् चेतनं अन्तरेण संहननं न संभवति इति अन्वयः) अन्यत्रादर्शनात् (आ.गिरि - गृहप्रासादिषु स्वतन्त्रं गृहाद्यनारभ्यं (परतन्त्रं हि गृहादि स्वामिना आरभ्यं न स्वामी तेन आरभ्यः इति) स्वामिनमन्तरेण संहननस्य अदर्शनात्, कार्यकरणसंघाते अपि विलक्षणः स्वामी शरीर-उपचयादिभिः उपचयादिरहितः अवगम्यते। स च चेतनत्वेन भेदाभावात् ब्रह्मैव इ तदस्तित्वसिद्धिः इत्यर्थः) । तदाह - यद् यदि एषः आकाशे परमे व्योम्नि गुहायां निहितः आनन्दः न स्यात्। न भवेत्। कः हि एव लोके अन्यात् अपानचेष्टां कुर्याद् इत्यर्थः। कः प्राण्यात्। प्राणनं वा कुर्याद् । तस्मादस्ति ब्रह्म। यदर्थाः कार्यकरणप्राणनादिचेष्टाः (अन्यथा भोक्तुरभावेन कार्यकरणचेष्टानां वैयर्थ्यप्रसङ्गात्) तत्कृतः एव च आनन्दः लोकस्य। कुतः? एष हि

एव पर आत्मा आनन्दयाति आनन्दयति। सुखयति लोकं धर्मानुरूपम्। स एव आत्मा आनन्दरूपः अविद्यया परिच्छिन्नः विभाव्यते प्राणिभिः इत्यर्थः।

Again it is because we see activities of breathing in and out. Living is there. Upalakshana for all other activities. Samhati arguement is given here. Thousands of simple anatomical names are there (leave laone biological names) What do you get out of it? For whom is the hand? Legs are for whom? One part is not for the welfare of the other part. Leg is not for hand. Any one is not main. Every bone is a spare part. Samhatanam karyakarananam ekasya cetanasya artham. (anyarthatatvat) Karyaarana is only means for accomplishing various ends; for whom it accomplishes? Not for the sanghata. He should be cetana. Cetana alone is purpose. landslide - boulder came down. It came down for whose sake? Mountain wanted release. No. To turn you into bhakta. If cetana also put together means anavastha. Ultimately it is asamhata. Impartite it should be. You cannot say sambhavati, because it is not seen anywhere.

A house is there. It is for whom? For owner. By digging houses, they conclude therefore that there were people, civilization at tha time. Floor does not say to walls, without me you wont be there. etc. Anyatra means rathatishu. It is meant for cetana entity. Ratha is not for road or vice versa. Both for swami. Atmanam rathinam viddhi. There is creation therefore where samhati is there to serve a purpose. Creation is established only by this samhati arguement. If anada is not there who will survive to live - this is not the point here. Without the cetana entity, how can there be the prananadi activities. In the heart space if this ananda atma is not there, who will breathe in/out? So for samhata, asamhata atma is necessary. Spoon is not for soup nor soup for spoon. Both for me. All the activities take place for his sake. Dharmanurupam the happiness is gained. I am limited is to be shown as one's statement, I am poor man, etc.

भयाभयहेतुत्वाद् विद्वद्-अविदुषोः अस्ति तद्ब्रह्म। सद्वस्त्वाश्रयणे हि अभयं भवति, न असद्वस्त्वाश्रयणे भयनिवृत्तिः उपपद्यते।

Here the question does a vidvan reaches or not is answered that he does gain Brahman. Agenda. What you want to accomplish. Jiva has agenda. Sancita karma forms agenda. Everyone has an agenda for another. You don't meet the person, but see the person whom you have in mind. Where does he go? When there is refuge in an existent thing alone, fearlessness is there. Tiger coming. Those who are frightened of the tiger lie down on me. Not that kind of refuge. Rama shows his prowess by hitting seven trees with one arrow. Vali is such a mighty person. Like cyclist learning with guru. He says don't look back. Look straight. He must be capable of protecting and he is existent. Guard is anitya. This fellow comes in scooter and kills the guard first and then the person. Every one is holding on to various parts of the God. There is a fear that I may fall. When somebody weighty comes, I am in trouble. I have to be the sadvastu. Then alone no fear. Freedom from fear is not tenable otherwise.

Generally, we think that if that person is visible, then alone he is a bahya hetu. I am here. Don't worry. You require to see the person. This is only bhaya hetu because what is seen is anitya. So it should be adrsya. It should also not get hit like guard. It should not be outside or inside. It must be you.

कथमभयहेतुत्वमिति - उच्यते यदा ह्येव यस्मात् एषः साधकः एतस्मिन् ब्रह्मणि, किंविशिष्टे? अदृश्ये दृश्यं नाम द्रष्टव्यं विकारः दर्शनार्थत्वाद् विकारस्य। न दृश्यम् अदृश्यम्। अविकारः इत्यर्थः। एतस्मिन् अदृश्ये अविकारे अविषयभूते। अनात्म्ये (आत्मीयं शरीरमुच्यते।) अशरीरे, यस्माद् अदृश्यं तस्माद् अनात्म्यम्। यस्माच्च अनात्म्यं तस्माद् अनिरुक्तम्। विशेषो हि निरुच्यते। विशेषश्च विकारः अविकारं च ब्रह्म। सर्वविकारहेतुत्वात्। तस्माद् अनिरुक्तम्। यत एवं, तस्माद् अनिलयनम्। निलयनं नीडः आश्रयः न निलयनं अनिलयनं अनाधारम्। तस्मिन् एतस्मिन् अदृश्ये अनात्म्येऽनिरुक्तेऽनिलयने सर्वकार्यविलक्षणे ब्रह्मणि इति वाक्यार्थः।

For Brahman the status of being a cause of fearless is there. It frees you from fear. How? That is pointed out. In this Brahman which is of the nature of adrsya etc. When .. then (at the same time). This mumukshu. Drsya refers to a created form. Not only visualisable form. Any perception that is karya. Including vayu. It is an object of seeing. Not that should be seen. That which is not an object but the subject. Which is not created. Anatmya means not sarira, i.e., which does not belong to atma. This is the truth of every thing. It does not have another self behind. If drsya, it is karya, then it has got its svarupa in something else. But here not object and so it is anatmya. One is hetu for another. Since it has no visesha, it is aniruktam. It is not expressed by words explicitly. Then how sabda is pramanam? By lakshana. Because visesha alone is specifically pointed. All your expressions are meant to distinguish one object from another or all other objects. Like tall from same jati. It can serve as lakshana then distinguish from all objects like avakasapradatru. A visesha can be adjective or lakshana. Brahman is not available so, because not many Brahmans are there nor other objects are there to distinguish Brahman from others. Satyam etc are adjectives but serve as lakshanas. Retaining the word meaning, negate what it is not essentially. So no particular word is going to help. Satyam is that which exists. But there is limitation in every existence which is negated by other words. Again pointing out by lakshana means it is not something revealed as an object. If that Brahman is not atma, these words cannot help. Thus sabda becomes pramana. So aniruktam. Brahman is avikara. Because it is the cause for all vikaras. As adhishthana, vivarta upadana karana of all karyas. It is therefore supportless. Anadhara. That which does not have adhara. it is not poor Brahman. So Brahman is not available for pratyaksham. because it is adrsyam. Is it inferred? When he says yes, then you infer he is. Anatmyam when we say, it is not inferable and what is inferred is only the presence or absence of jiva. Not his svarupa is inferred. It is not sabdena also. It has no sabdavacyatvam.

So not by words of Vedas also. That vastu which wields all pramanas, is not sunyam? Paste of horn of vandhya putra is medicine for cancer. It is not a medicine. So all three pramanas have no access means probably it is not there. How do you know brahmatma is not there. It requires a pramana. So you cannot say it is not. It is pramatru svarupam. He wields all the three pramanas. It is sarvasya adharam. In that Brahman of this nature. WHy vakyartha? So far he was giving padartha. Vakyartha is that which is different from all karyas. Distinct from everything else. Avidya also should we take? No it is not even maya. Because it is adrsyam. It is upalakshana for avidya or maya also. A mention which implies something connected to it. If you say it is not object of eyes means other senses also. Avidya is not karya. It is upadana karanam. So sarva drsya vilakshanam. It is myself, the subject. The sentence is incomplete.

अभयम् इति (अभयं यथा भवति तथा इति लाभक्रियाविशेषणम्) क्रियाविशेषणम्। अभयामिति लिङ्गान्तरं परिणम्यते। प्रतिष्ठां स्थितिं आत्मभावं विन्दते लभते।

He gains establishment in that Brahman fearlessly. Kriya means verb. Not last rites. That which qualifies a verb. Because of upadesa he gains pratishtha. How he gains. In such a manner as one will be fearless. Giving up ego means a lot of courage. Pratishtha is another word for nishtha. Rooted means in knowledge. Not in Brahman. Who gets rooted? Adhara-adheya bhava comes. So you can get uprooted. Jiva is Brahman. Brahman is not jiva. Nishtha means clarity of knowledge. Because there seems to be growing clarity on the part of this knowledge. It is going non-clarity. it is not something to grow. Vagueness and error goes away. That is called growing clarity. In a process, there is growth. Inhibiting problems go in time. They have their own time agenda. Brahman knowledge came and here after I should not be here, iti it does not go. The beauty of it is that, you can never say I do not know once you understand. Hence in scriptures, a kind of taratamya is pointed out in knowledge. Brahmavid etc. Because, the inhibiting problems are ot there in different measures. It is not that I know partially. it is whole. Not you can say, I know sat Brahman, but not cit Brahman. Same thing we can say as Brahmavid in the process instead of variya etc. All those things are anitya. So they have to go. That mind which enjoys the fruits of the jnana has to take place. Or we can change the linga and see as adjective of pratishtha. When he comes to know, at the same time. Sruti need not say, when nondual there is fearlessness. You cannot be afraid of yourself. Cockroach once yuo know it is there, you have to drive it. Until then there is fear. You wake up every 15 minutes to see if it is there. If you are afraid fo yourself, there is two self. One is actual self and and the other is ideal self. It is another thought process only. But there is no second thing. So abhaya pratishtha. That is why adrsya etc said. They are not alankara. Even alankara has some meaning. The parinama is chandasam. You cannot do anywhere you want. Sruti alone can use like that. Abhaya praitshtha is moksha. Only a vidvan gains. So that question is answered. If avidvan also goes, then no need for vidya. We have to find out a reason not to study. Where it is said as vidvan. Here it is not clear. But it is said in the next sentence. Though earlier said brahmavid apnoti. Amanvanasya is avidushah.

अथ यदा सः तस्मिन् नानात्वस्य भयहेतोः अविद्याकृतस्य अदर्शनात् अभयं गतः भवति। स्वरूपप्रतिष्ठः (स्वरूपे प्रतिष्ठा यस्य) हि असौ तदा भवति, "यत्र न अन्यत् पश्यति न अन्यत् श्रृणोति न अन्यत् विजानाति", अन्यस्य हि अन्यतः भयं भवति, न आत्मनः एव आत्मनः भयं युक्तम्। तस्मात् अनात्मा एव आत्मनः भयकारणम्। सर्वतो हि निर्भयाः ब्राह्मणाः दृश्यन्ते सत्सु भयहेतुषु । तच्चायुक्तमसति भयत्राणे ब्रह्मणि।

Thereafter, means as a result of this. No time gap. He gains fearlessness. Because he does not see cause of fear. Why he does not see cause for fear. Because second is not there. There are grapes which do not have seeds. Some grapes have seeds. Similarly, are there two brahmans. No. duality is caused by ignorance. Avidya of what? Jiva himself is a product of avidya. Because of knowledge. nanatvam is born ouf avidya. Vidya removes it. I gain knowledge of atma being brahman. Duality means jagat and it will go away. All that is there will be only a light. No. duality is not subejct and object. Duality is not pramana siddha. No pramana establishes it. Sawmiji how can you say so. This is flower. These are glasses. Duality is established by pratyaksha. Eyes do they say it is dual. Eyes only say this is one object and this is another. It does not talk about the reality. This is real flower or real glass, iti it does not say. They do not say philsosophy. Thinking one creates philosophy. Not thinking one does. Non-thinking can be made to think rightly. There is only subject-object bhava is there. They do not say, it is absolutely real, this is vyavaharatah real etc. Subject also is Brahman. Object also Brahman. Then all that we require is to know the adhishthanam of both of them. That means, there is no avidya with reference to them. In dream we have subejct-object sivision is there, but it is not real, and all that is there is one adhishthanam, me.

This person who has nishtha in knowledge, he does not see another. he sees but not see as something different from him. Anyat san anyat na pasyati. Onne who is in his svarupa, he does not see something as a second vastu. Both of them are within same adhishthanam. How that person become free totally is shown here. Is there fear then from oneself. No fear from oneself possible. One atmanah is 5th and the other is 6th. He received a lot of slaps from the hands of teacher in school. But he has no fear from his own hands. Lord Yama is another in the same order of reality. Anatma is other than atma and can be cause for fear. (Here not satyam and mithya). Here anubhava is seen. We see knowers of Brahman, Brahmanishthah are seen to be free of fear. When? when there are causes/sources of fear. Death is always lurking around. Time knows how to sneak in. They used to be in the forest. Generally the body goes to chill hearing the roar of the lion. That darsanam is not possible. There must be reason. Like Sugriva had Rama for abhaya hetu. Vali if he heavily breaths, Sugriva might be blown away. So Brahman alone is the source of abhaya. Not the cycle guru who is not there. You have to look behind to get freedom from fear. Or child is frightened alone and looks for mother. That vastu which gives fearlessness cannot be separate from you. Then alone total freedom from fear possible. Rope is not afraid of snake. So asti Brahma.

तस्मात् तेषां अभयदर्शनात् अस्ति तदभयकारणम् ब्रह्म इति। कदा असौ अभयं गतो भवति साधकः? यदा नान्यत् पश्यति आत्मनि च अन्तरं भेदं न कुरुते, तदा अभयं गतो भवति इत्यभिप्रायः। यदा पुनः अविद्यावस्थायां हि यस्मात् एषः अविद्यावान् अविद्यया प्रत्युपस्थापितं वस्तु तैमिरिकद्वितीयचन्द्रवत् पश्यति, आत्मनि च एतस्मिन् ब्रह्मणि उद् अपि अरम् अल्पमपि अन्तरं छिद्रं भेदं भेददर्शनं कुरुते भेददर्शनम् एव हि भयकारणम्। अल्पमपि भेदं पश्यति इत्यर्थः। अथ तस्माद् भेददर्शनाद् हेतोः तस्य भेददर्शिनः आत्मा एव आत्मनः भयं भवति। तस्माद् आत्मा एव आत्मनः भयकारणम् अविदुषः।

In that Brahman he does not see in reality a second thing. Why not sees. He does not make divisions in atma. Antaram means bheda. Isvara includes jagat. That isvara is not separate from atma. Then he is free from fear. It is not opinion abhiparaya. It is vision of sruti. He introduces now avidvan.

When, means, in the state of ignorance, this one who is ignorant. Everyone is van or vati. But this guy. One thing that is universal is avidya. You don't gain. Bheda vastu is set up by ignorance. He sees that in atma. Afraid of situations seen and imagined etc. Like a second moon. He has cataract. Half cataract. Then you see two. Timira is cataract. A growth that covers the eyes. So too in atma he sees. Even a little bheda if done. Narayana is Narayana. Devadatta is not Narayana. Then what is left? You are viseshana. Lord is visishtha. By your silly thoughts, he will be sullied. Viseshana means inert. No it is cetana. Then you are creating bheda. So Ramanuja takes the whole thing as upasana. How can I create bheda in nondual atma? Is it like ameaba becoming two. No, one who does bheda darsanam. One can see bheda where there is none. Like Siva coming in terrific form and becomes source of fear. Lord says I have come to save you. You say, first save from you. If you in reality don't see difference, then you can enjoy the difference. Cookies are there in animal forms. Children enjoy the difference. They want to be the last eater. Each one claiming its animal as superior. Horse power. Cow gives strength for rider. No, elephant. You can never get tired of elephant. They are all great until my lion roars. Mother who is abheda darsi comes and tells. She sees them as calories. Differences make it interesting, if abheda is seen. Atha here means not thereafter. From that bheda darsanam one gains fear from atma. So vidvann gacchati.

तदेतदाह - तत् ब्रह्म त्वेव भयं भेददर्शिनः विदुषः ईश्वरःअन्यः मत्तः, अहमन्यः संसारी, इत्येवं विदुषः भेददृष्टं ईश्वराख्यं तद् एव ब्रह्म अल्पमप्यन्तरं कुर्वतः भयं भवति एकत्वेन अमन्वानस्य। तस्मात् विद्वान् अपि अविद्वानेव सः। योऽयं एकम् अभिन्नम् आत्मतत्वं न पश्यति। (अविदुषः कथं भयसंभावना इत्याह - उच्छेदहेतुदर्शनाद्) उच्छेदहेतुदर्शनाद् उच्छेद्याभिमतस्य भयं भवति। अनुच्छेद्यं हि उच्छेदहेतुः। तद् न असति उच्छेदहेतौ अनुच्छेद्ये तद्दर्शनकार्यं भयं

युक्तम्। सर्वं च जगत् भयवद्दृश्यते। नूनं तदस्ति भयकारणम् उच्छेदहेतुः अनुच्छेदात्मकं (नित्यमिति यावत्) यतो जगद्दृष्टिभेति इति। तद् एतस्मिन् अपि अर्थे एषः श्लोकः भवति।

Brahman becomes fear for him. Isvara asti for him. Fear is upalakshana for duhkha or samsara. One who has the duality of subject-object etc has this fear. This meaning is said here - he is vidvan alright. But he sees duality like Lord is different from me. It means world also is different from me. Yama also. I am also different from him. He recognises Isvara and therefore he is vidvan. Brahman is bhedena drshtam and called Isvara. But he is not vidvan of oneness. Vidvan is not vidvan because he willl have alpajnatvam. Not even one thing we can completely know. In specilaisation also you know more and more of less and less.

How this vidvan gets fear? I am afraid of something who will get at you. Moe powerful and enemy of of you - you are afraid. Indra is afraid of his competitor and he is afraid. That which is looked upon as cause of destruction becomes cause of one who sees himself as subject to be felled. I am the object of this kriya of affliction. Need not be total destruction. Physical or economical etc. Mental pida also nasa. I am rich notion when destroyed also I am destroyed. By the recognition of something as causing disturbance and I am subject to disturbance. First time will disturb. It is a leveller. Yama. There are other forces. No force is there to objectify me. Somebody places taperecorder when you sit in meditation. You remain disturbed. You go to Gangotri. There is no body to talk. If I am object of somebody's action disturbance can nnever go. (If I am subject of action, then also guilt and regret for omissions and commissions. It will not go away. This is not said here.) Any one has a position will lose it. Because it is a position. Finally what is that causes disturbance is that which is not subject to any disturbance. When we see that as anucchedya, there is no fear possible. He has stick in hand but he is 120 pounds. The other is 220 pounds. Seeing him you are not afraid. Infact you get the stick from him.

The whole world is seen with fear. So there must be a source of fear. In the world ucchedahetu are not anucchedyas. Saddam Hussain thought he is not ucchedya. USA was there. Even devatas are afraid of that. What to talk of our devadatta.

Anuvaka 8

भीषास्माद्वातः पवते। भीषोदेति सूर्यः। भीषास्मादग्निश्चेन्द्रश्च। मृत्युर्धावति पञ्चम इति। सैषानन्दस्य मीमाँ॑सा भवति। युवा स्यात् साधुयुवाध्यायकः। आशिष्ठो द्रढिष्ठो बलिष्ठः। तस्येयं पृथिवी सर्वा वित्तस्य पूर्णा स्यात्। स एको मानुष आनन्दः। ते ये शतं मानुषा आनन्दाः। स एको मनुष्यगन्धर्वाणामानन्दः। श्रोत्रियस्य चाकामहतस्य। ते ये शतं मनुष्यगन्धर्वाणामानन्दाः। स एको देवगन्धर्वाणामानन्दः। श्रोत्रियस्य चाकामहतस्य। ते ये शतं देवगन्धर्वाणामानन्दाः। स एकः पितॄणां चिरलोकलोकानामानन्दः। श्रोत्रियस्य चाकामहतस्य। ते ये शतं पितॄणां चिरलोकलोकानामानन्दाः। स एक आजानजानां देवानामानन्दः। श्रोत्रियस्य चाकामहतस्य। ते ये शतं आजानजानां देवानामानन्दाः। स एकः कर्मदेवानां देवानामानन्दः। ये कर्मणा देवानपियन्ति। श्रोत्रियस्य चाकामहतस्य। ते ये शतं कर्मदेवानां देवानामानन्दाः। स एको देवानामानन्दः। श्रोत्रियस्य चाकामहतस्य। ते ये शतं देवानामानन्दाः। स एक इन्द्रस्यानन्दः। श्रोत्रियस्य चाकामहतस्य। ते ये शतं इन्द्रस्यानन्दाः। स एको बृहस्पतेरानन्दः। श्रोत्रियस्य चाकामहतस्य। ते ये शतं बृहस्पतेरानन्दाः। स एकः प्रजापतेरानन्दः।

श्रोत्रियस्य चाकामहतस्य। ते ये शतं प्रजापतेरानन्दाः। स एको ब्रह्मण आनन्दः। श्रोत्रियस्य चाकामहतस्य। स यश्चायं पुरुषे। यश्चासावादित्ये। स एकः। स य एवंवित्। अस्माल्लोकात् प्रेत्य। एतमन्नमयमात्मानमुपसङ्क्रामति। एतं प्राणमयमात्मानमुपसङ्क्रामति। एतं मनोमयमात्मानमुपसङ्क्रामति। एतं विज्ञानमयमात्मानमुपसङ्क्रामति। एतमानन्दमयमात्मानमुपसङ्क्रामति। तदप्येष श्लोको भवति।

Upto this is the Rgmantra quotation. Upto iti is quotation. In khatopanishad last section the same idea came. (bhayadasyagnis tapati..) The moment division comes, I become ruled and he becomes the ruler. Ruled is always afraid of ruler. Subordinate is always fearful of master. Not only humans, even devas are afraid of. We worship them. But they are also afraid. What to talk of us. Wind blows, performs his duties because of the fear of Brahman. Sun rises for the same reason. Fire and Indra also do their duties. Agni burns and Indra supervising. All these people do their duties due to fear. The fifth is in numerical order. It is nor permanent quality. Death runs here and there. Out of fear of that Brahman. Even devatas however powerful they may be, they are supposed to have siddhis and knowledge, but without atma-jnanam, even they will be in fear. Bhaya is samsara. Even HG will suffer samsara. We have to come back to our topic. Brahma asti is our topic. Bhayabhaya hetutvat.

The first two questions are still remaining. It has been answered implied. Directly they will be answered at the end.

Now the topic of ananda-mimamsa. Ananda atma it as said. That is clarified here. Whether our ananda is our own svarupa or it comes from vishayas. Mimamsa means analysis. It is to 1) establish ananda is our own svarupam, there is no external source.

2) to reveal spiritual ananda through material ananda. It is done by showing the reflected ananda and through that bimba ananda and for this human ananda is taken as unit

3) also indicating the value of vairagyam. Higher the vairagyam, higher the ananda. It is done through showing grades of ananda and not higher the position higher the ananda.

For this purpose, it is going to analyse the various grades of ananda enjoyed by various people. As the position of people go higher and higher, ananda is more and more. Upanishad

is going to analyse the various grades of ananda and it wants to find out - this gradation comes because of what? Is it due to better comforts etc. or any other reason. Human happiness is the basic unit. You should have a unit for measuring. An ideal human being, which is not there at all, is taken but which can be imagined.

Upanishad itself introduces the topic. Sa means vakshyamana. Spiritual ananda is revealed through material ananda comparison. material ananda is known. Spiritual ananda is not known. Always the teaching is from known to unknown. From aparicita to paricita. It is technically called manushya ananda. Yuva means youth. Then alone body is capable of all pleasures. Buddhi is hopefully bright. It is not mischievous. Well trained, groomed ethical youth. We are not supposed to involve ourselves in politics. In youth you learn. Again it is educated. Knowledgeable. He is well versed in Vedic education. Dharma is known in it only. It builds up character. It is not adding degree. One who has studied Vedas. One who can do things quickly. Dynamic. Efficient. All superlative degree. Asu means sighram. One who can get things done quickly. Some may do well but very slow. Some do quickly but clumsy. here is one who does quick and perfect. They will say I can do if I think. But they won't think. Mind is indecisive. Here he is niscayakari. Determined person. One who is powerful to execute what he thinks. He is strong. If he is in slum, no use. If he is poor, no use. He must have sufficient wealth. How much he has wealth. He has not just a kingdom. He is the possessor of whole earth. Not upper land. Entire. What kind of earth? Full of wealth. Under there is lot for wealth. Gold and oil etc. Over and under. He can execute things. What must be his happiness? You imagine his sukha to be one unit. Health, wealth etc cannot stay together. yas sundarah tadvanita kurupa. (he himself chooses) ya sundari sa patirupahina. Yatra ubhayam tatra daridrata ca. vidher vicitrani viceshtitani. The play of vidhi is peculiar. No one has got everything complete. Suppose such a person is there, let us call it one unit and measure the ananda of other higher beings.

In this section upanishad points out various grades of ananda based on human happiness. Te ye satam is repeated. Each higher grade will have hundred times more than lower grade. 100, 10000. 1000000. 100000000, etc. Human happiness will be followed by 18 zeroes. Manushya gandharvas are celestial musicians and dancers etc of devalokas. It is gained by punya karma or service done to art forms. It is aesthetic pleasures. Earthly music we listen once in a while for half an hour and get sukha. They are engaged only in this. Next sentence is important. This happiness can be attained by a manushya also. If he has two qualifications. 1. Srotriya and 2. Akamahata. Who is viragi. Kama means desire. Hata means afflicted. Kamahata is tortured by kama. One who is free from kama is akamahata. By this upanishad indicates that a manushya gandharva gains higher pleasure not because of higher position or gandharva loka itself. It is because when he goes to higher loka, he gets vairagya for lower worldly pleasures. Naturally when I have heavenly chariot, I won't desire for car. For us if phone works once in a while, we are happy. In USA, they have varieties of services are there. You can always opt for better one. Gandharvananda is therefore because of vairagya for manushyaloka. How do

you say so? When you gain that loka, you have no desires for worldly desires and so mind is quieter. Take an example of going to market. As you even you finish one after another desires, to that extent mind is quietened and so you see the difference. When all job done, very quiet. More vairagya, lesser agitation, lesser agitation, quieter the mind, quieter the mind, better the reflection of brahmananda. Suppose an intelligent person gets vairagya from this lokam, sitting under a tree, even while living here then he will get the same sukha of manushya gandharva without going there. From this we gather two points

Gandharva loka is not the source of joy.

Vairagya is the source of ananda. For getting vairagya, some have to go there or it can be gained here.

The idea here is that by having attachment to a thing, I have one unit of happiness, then by renouncing it, I will have 100 times of that ananda. If raga gives 1 unit of sukha, viraga gives 100 units.

Devagandharva. 10000 units. Manushya gandharvas are those born as humans and later they gain that status because of punya. Devagandharvas are gandharvas from the beginning of this cycle of creation. Local ones. Same ananda is also obtained by this kaupinadhari. Suramanidra+ This person has higher vairagyam. Devagandharva has higher pleasure because of higher loka comforts. No. It is not so. It is because of their vairagya towards manushya loka and manushyagandharvaloka. After manager post, you don't have desire for clerk's post. Less some more agitation, more quiet, more reflection. more happy. A human can gain that same happiness, if he has vairagya for both lokas without going there, but by vicara. Next is pitruloka. Gained by sraddha etc. Ciraloka and loka two words are there. Loka means citizen. Ciraloka means long lasting place. Ananda is 1000000 of human happiness. Ananda in fourth loka is vairagya for previous three lokas. Going to tenth loka is very difficult. So get the vairagya here itself.

Ajanajanam loka. Ajanah means a type of devaloka that exists immediately after pitruloka. One born there is jah. Attained by those who have done smarta karmas, noble karmas prescribed in the smritis. They are like VIPs. Srotriyasa+ is repeated everywhere. Akamahata means variously in various places. Viaragya for kama is gradually increasing. Ananda also increases. Hundred times of it is equal to karmadeva's. One gains this position through srauta karmas. Upanishad herself points out by saying karmana+ Devas now talked are those who occupy special positions. havirbhujah, trayastrimsat (33) devas having important position like cabinet ministers. All these three are different grades. Devas take havis in yagas. Then Indra. Prime Minister. Superior to him is his teacher, Brhaspati. Devaguru. Puorhita. He does everything with his guidance. When the guru comes, raja used to offer his own seat. Prajapati is next. Virat. Brahman here is Hiranyagarbha. Why not we take as satyam jnanam anantam Brahman's ananda. It is only 100 times of Prajapati's ananda. it is still limited. Not 1000 times.

Loke ananda is not there. More the vairagyam more the ananda. Last point is Upanishad has to reveal brahmananda. It is done through mahavakya.

yah ayam anandah purushe varttate - the ananda which is in the manushya. What is the grade of that ananda? It is one unit of human being, the lowest grade. Then it takes the highest. The ananda which is in the sun - aditya here represents Hiranyagarbha. The place for Hiranyagarbha is suryamandalam. A place for upasana. It is a symbolic representation. Now the upanishad makes a shocking statement. Both the anandas are one and the same. How can we take them as equal. This is 1 and that is 1 followed by many zeroes. Wherever mahavakya comes, if we see sueprficially, contradictions will be there. Direct meaning we cannot reconcile. We drop the vacyartha and go in for lakshyartha. What is it?

Manushyananda is ananda reflected in manushya antahkaranam. Devananda is ananda reflected in deva antahkaranam. In this mind we see a gradation. What is the gradation. It is more and more dispasisonate. So it beocmes clearer and clearer. Gradation is in reflected ananda only. Manushyananda is ananda reflected in manushya antahkaranam. Reflected ananda is not real. Atmananda is satyam, which is behind all anandas of manushya etc. that is ekah. Taratamya exists in the ananda of anandamaya kosa. To get atmananda what should you do? It is to know I am that. It is myself the experiencer. I am not interested in that ananda. I want only reflected ananda, then have vairagya. By knowledge you get bimba ananda. Jnana vairgya siddhyartham+ That bimba ananda which is in the human being and that bimba ananda which is in HG both are same. Vacyartha of ananda is reflected ananda and it has gradation. So it is definitely different. Even between two jnanis, one hearing good news and another bad news, they have different reflected ananda. But in lakshyartha namely bimba ananda identity is shown. The identity is generally shown at the level of cit. Prajnanam Brahma etc. For bimba ananda you don't require even viaragya. Because already gained.

Hereafter the upanishad is talking about jnana phalam. Here alone the other two questions are to be answered. Wiseman attains Brahman or ignorant attains? There is no question of anyone reaching Brahman. The very question is wrong because brahman is never reached. It is the very nature of everyone including ignorant. Vidvan knows I am Brahman so figuratively it is said as he has reached. Avidvan has a sense of separation and so he is said to have not reached. One who knows I am ananda he reaches Brahman after leaving this body This we have to imply.

The result : The knower of Brahman asmat lokat pretya means going beyond the world around. Going beyond means mamakaram tyaktva. Giving up attachment. Without depending upon them. Their presence and absence is the same. Suppose there is a stick and you do not depend on it while walking, it does not matter to you, whether it is there or not. Holding the stick or leaning the stick are different. He may be surrounded by things and people. But he has no need for them. Then he goes beyond pancakosas which are ahankara vishayas i.e., I notion. Etam+ The word upasamkramati means 1) going beyond, crossing meaning giving up

the I-identity with them. So too with pranamaya. All of them are anatma. Including anandamaya kosa. Why? It cannot be kept in the same condition and being vritti, subject to change. So some people do not want to expose to vishayas and sit in nirvikalpa samadhi. The upanishad does not complete the sentence. He becomes brahmanishtha. Here upasamkramati includes samashthi also as they are identical iti already pointed out. sam kram means to cross. 2) the second meaning is merging. (Sankara gives this meaning) Annamaya atma here is taken as samashthi. Vyashthi merges in samashthi. Previously he was identifying with vyashthi. Then he becomes brahmanishtha, the adhishthana of both. There is a rgmantra in this idea also. What is it? In the meaning that wiseman gets established in Brahman as a result of jnanam. Upakrama is brahmavid+. Now upasamhara is evam vid+.

भीषा भयेन अस्माद् वातः पवते। भीषोदेति सूर्यः। भीषा अस्माद् अग्निश्चेन्द्रश्च। मृत्युर्धावति पञ्चम इति। वातादयो हि महार्हाः स्वयमीश्वराः सन्तः पवनादिकार्येषु (purifying acts) आयासबहुलेषु नियताः प्रवर्त्तन्ते। तद्युक्तं प्रशास्तरि सति अन्यस्मिन् नियमेन तेषां प्रवर्त्तनम्। तस्मादस्ति भयकारणं तेषां प्रशास्तृ ब्रह्म यतस्ते भृत्या इव रज्ञः।

Pujya Swamiji

Whole jagat is afraid of. We need not call it fear. Even Devas does their job. It is because there is a prasasta. Because of that ordainer, niyanta, there is order. Or else there will be fight between vayu and varuna. People want rains in Rishikesh. They pray for it. Vayu comes and takes the clouds to Dehradun. There will be conflict between them. Lord Yama will do his job. Then they have to go to Isvara. It is not like that. Everyone does his job. Vati iti vayuh, vatah. Bhayena that is the order of nimitta karana or as upadana, the order. Sun also rises. Earth moves properly so that there is sun rise. Earth is spinning on its axis constantly so that there is day and night. So agni and Indra. Agni does not say, I am bored with burning. Pacama is sankhyapurna. Lord Yama is not pancama. He is brahmana. He runs. There is no niyama. Not housewise.

By this what is understood? They are all presiding deities in their own spheres. They do this job which involves lot of effort and strain. Generally you give off to the workers weekly. Yearly one month holiday is. Then after 40 years, there is permanent holiday. This vayu when did he have holiday. There is no let for them or respite for them. Without quarrel also. Therefore it is proper there must be a manager. So Brahma asti which is bhaya karanam. Because they act like servants obeying the command of raja, one cutting tree and another planting. Here there are rains creating forest and another place forest is in fire. So it proves the existence of prasasta. Bhashyakara always look behind and connects what has been said. Simhavalokanam. Even lion is afraid.

यस्मात् ब्रह्मः भयेन प्रवर्त्तन्ते यच्च भयकारणमानन्दं ब्रह्म तस्य अस्य ब्रह्मणः आनन्दस्य एषा मीमांसा विचारणा भवति। किम् आनन्दस्य मीमांस्यमिति, उच्यते - किमानन्दः विषयविषयिसंबन्धेन जनितः लौकिकानन्दवत्, आहोस्वित् स्वाभाविकः, इत्येवम् एषा आनन्दस्य मीमांसा।

Earlier it was also said, ananda hetutvat brahma asti. That brahmananda's enquiry is done to say it is unlike vishayananda and at the same vishayananda is a matra of this ananda.. May one not take Brahman as another object like icecream. Or aesthetic ananda. Or book-ananda. They call it B capital ananda. Bliss. So an analysis is done. It is anandasvarupa and not anubhava ananda.

What is to be enquired in ananda? Brahman is the cause for ananda - it was said. Does it make one happy like srak, candana etc. Are there many sources for ananda. Or there is one source only. Secondly, whatever be the source, ananda is well known to us like unhappiness. Sruti need not spend time to analyse a known experience called sukha. So why there is this analysis. Bhashyakara asks the question and answers. Ananda is it something born because of the connection of subject and object. Desirer and desired object - both of them coming in certain alignment there is happiness born. Is it so? If so, then it is known to us. Prasiddham. So then there is no need for mimamsa. Some different things coming together, a new thing is produced like different colour when betel leaves etc chewed together. So too happiness is born due to that connection between subject and object. So it is born only. That is how people conclude. How to you know this ocncluison is there. There may not be a conclusion in his mind. If there is a sukha born of vishaya, then there is necessarily a seeking of repeat experience. From this we infer this conclusion. Whether he knows it or not. It is reality and there is nothign to enquire. If it is not a fact, then enquiry is advisable. If Brahmananda is like icecream ananda, then no vicara. Even some Vedantins think so. Is it a special experience which they call Bliss. Or, it is svarupananda. It is not something born.

तत्र लौकिकः आनन्दः बाह्याध्यात्मिकसाधनसंपत्तिनिमित्तः (बाह्यसाधनानि विषयाः आध्यात्मिकानि साधनानि देहमधिकृत्य वर्त्तमानानि यौवनादीनि तेषां मेलनं निमित्तं यस्य आनन्दस्य सः) उत्कृष्टः। सः य एषः निर्दिश्यते (स एको मानुष इत्यादिना) ब्रह्मानन्दानुगमार्थम्। (अनुगममेव विशदयति - अनेन इति) अनेन हि प्रसिद्धेन आनन्देन व्यावृत्तविषयबुद्धिगम्यः (व्यावृत्ताः निवृत्ताः विषयाः यस्याः बुद्धेः सकाशात् सा) आनन्दः अनुगन्तुं शक्यते। लौकिकः अपि आनन्दः ब्रह्मानन्दस्य एव मात्रा (अवयवः) । अविद्यया तिरस्क्रियमाणे विज्ञाने उत्कृष्यमाणायां च अविद्यायां ब्रह्मादिभिः कर्मवशात् (अधर्मरूपकर्म-उत्कर्षवशात्) यथाविज्ञानं विषयादिसाधनसंबन्धवशाच्च विभाव्यमानश्चलः (क्षणिकः) अनवस्थितः (अनेकरूपः) लौकिकः संपद्यते (ब्रह्मानन्दः लौकिकः संपद्यते इत्यर्थः)। स एव

अविद्याकामकर्म-अपकर्षेण (अविद्याकामकर्म-अपकर्षतारतम्येन) मनुष्यगन्धर्वादि-उत्तरोत्तर-भूमिषु अकामहतविद्वच्छ्रोत्रियप्रत्यक्षः (छन्दो वेदम् अधीते वेत्ति वा छन्दस् + घ, श्रोत्र + इय आदेश) विभाव्यते शतगुण-उत्तरोत्तर-उत्कर्षेण यावद् हिरण्यगर्भस्य ब्रह्मणः (ब्रह्मणः = हिरण्यगर्भस्य) आनन्द इति। निरस्ते तु अविद्याकृते विषयविषयिविभागे विद्यया स्वाभाविकः परिपूर्णः एकः आनन्दः अद्वैतः भवति इत्येतमर्थं विभावयिष्यन्नाह -

Here, the worldly happiness that is caused by the fulfilment of external and internal means is great. That happiness is pointed out here for the sake of knowing the brahmananda, for, through this familiar happiness alone it is possible to know the happiness that is obtaining in the intellect which has dispassion for sense objects. Even the worldly happiness is a fraction of the happiness that is Brahman. When knowledge is overpowered by ignorance, and when ignorance reigns supreme, this brahmananda is considered by the individual from Brahmaji downwards, diversely in keeping with their knowledge and due to their past karmas and due to the connection with means such as sense objects and gains the status of worldly happiness that is impermanent and fluctuating. When ignorance, desire and karma are reduced, the very same ananda becomes direct experience to the one who is well-versed in the Vedas and free from passions, a hundred times greater in each higher upadhi beginning from the manushya gandharva until the plane of happiness of Hiranyagarbha. But when through knowledge the division of subject and object which is creation of ignorance, becomes destroyed, there exists only the brahmananda that is natural, full and one without a second. In order to drive home this idea the sruti says:

In this mimamsa, we see that laukika ananda (prasiddha one) is that which is caused by the accomplishment or alignment (alignment is required in external situations etc which are many sadhanas like music as well as internal situations like mood of mind. Even body should be ready.) in vishayi and vishaya. It is shown here as excelling depending on these two situations. If you get a kingdom at 70, what is the use? Angam galitam+ Body is made of spare parts you realise. galitam means falling apart. Adhyatmika sadhanani is not there means no sukha. He is ready. But enjoyable world is not available. No use. He does not fly at somebody's sneezing. If he has not studied, then all his ananda is only masal dosa ananda only. He is courageous. Strong also. He is not a beggar. He is the sole owner of entire wealth on the earth. When you give wealth to others, there is sukha. Then there is excellent ananda due to the means of happiness being there in full measure. This is a unit we decide. Inch is not created by Lord. We decide. 12", 8 furlongs, ounzes etc. Americans talk distance in terms of time only because they don't walk. One hour away. Sruti sets up a measure. Ananda can be measured only in this manner. It is shown here for understanding brahmananda. So brahmananda is known to you. This ananda becomes dvara for understanding the brhamananda. Anugama means knowledge. It is not anubhavartham. Ananda is to be known. Again anugantum sakyate. By this prasiddha ananda alone, vyavrittah vishayah yasyah buddheh. (see tika) All objects are gone away from which buddhi. Without depending upon external desirable situations, one is able to gain ananda. It is not by manipulating prana etc.

Not that ananda. In old age, this fellow gains this ananda. It shows it does not depend on bahya-adhyatmika sadhana.

The other reason for vicara is that manusha ananda also is nothing but a fraction of brahmananda only. In desirable vritti, that brahmananda is manifest. Here there is one thing. This human who can gain maximum ananda, cannot have more in this upadhi. But there is one sitting under a tree. He can gain more. The ananda enjoyed in better upadhis, he can have here in this upadhi. From Indra onwards singular. Srotriya is same. Akamahata varies in each level. This is what Sankaracarya means. I would like to say this srotriya and akamahata has all ananda. He has ananda of every upadhi plus something which one gains by knowledge and not by any position.

The laukika ananda is not something born of any situation - internal or external. If mind is source of ananda, I should always be ananda because I have a mind. So ananda is born of resolution of division of subject-object where no lack is seen and the object is accepted as it is. The moment I want the object to be different, then division is created. Then there is paramarthika buddhi in separation of subject and object. Then fear etc. This is one grace or the grace that every one has the capacity to resolve the difference experientially. This Lord says it is from me when he says mattah smritir+ Due to ignorance and error (Bhashyakara means karyarupa and karanarupa) There is not question of confusion without karana i.e., ignorance. When jnanam is afflicted by ignorance and error and when avidya keeps increasing, ignorance does not increase but its karya increases. You can be peaceful and still be ignorant. Or you can be agitated and be ignorant. Then what happens? In keeping with knowledge or viveka or cittaprasada, brahmananda alone is experienced as laukika ananda. By whom experienced? By Brahmaji onwards. How did he become Brahmaji? By one's karma. karyakarana sanghata is obtained by good karma. Also due to the connection or availability of external means and also one's own cittaprasada. World may be there but you may not have the mind. So both are required. This brahmananda alone is vibhavyamanah considered as laukika. It is not steady. So calah. Not lasting. It is teasing like. It is anavasthitah means degrees are there. Is Brahmaji also ignorant? No. That is not the question. Even Indra is enlightened. Indra by position or Brahmaji by position is talked about. Not vyakti visesha. Due to the negation of ignorance etc that very same brahmananda are increasingly enjoyed in different higher upadhis and which is directly available for srotriya and akamahata. So the source of ananda is Brahman. When division is negated. Not vishaya and vishayi is not negated. It is not real. That vibhaga is created by ignorance. So when divison is negated by negation of ignorance alone. The enemy is knowledge. Arch enemy. Does not brook the presence in any form. When jnanam comes, avidya should run for life. Then svabhavika ananda manifests. Ananda is not bliss. Bhashyakara says paripurna. Limitless. It cannot be improved upon. It is not coming and going. Limitless has no degrees. So one. It is nondual. One without division. Bliss when we say, we immediately think it is

another experience. Here it is very clearly mentioned that one and the same ananda is experienced as vishayananda and known as limitless. Vibhavayishyan means pradarsayan.

युवा प्रथमवयाः साधुयुवेति साधुश्च असौ युवा च इति यूनः विशेषणम्, युवाप्यसाधुर्भवति साधुरप्ययुवा। अतो विशेषणम् युवा स्यात् साधुयुवेति (साधुः यथोक्तकारी)। अध्यायकः अधीतवेदः। आशिष्ठः आशुतमः (भोग्येषु वस्तुषु यथाकालमविलम्बेन प्रवृत्तिमान् इति यावत्) (intellect) द्रढिष्ठो (mind) दृढतमः (युद्धादिषु प्रवृत्तौ मनोधैर्यवान् इत्यर्थः) बलिष्ठः (body) बलवत्तमः (कायिकबलातिशयविशेषवान् इत्यर्थः)। (युवा स्याद् इत्यादेः पिण्डितमर्थं आह - एवमाध्यात्मिकेति।) एवमाध्यात्मिकसाधनसंपन्नः (आत्मानं देहमधिकृत्य यानि साधनानि संभाव्यन्ते तैः सर्वैः संपन्नः इत्यर्थः) । तस्येयं पृथिवी सर्वा वित्तस्य वित्तेन (वित्तस्य दृष्टार्थत्वमेव विवृणोति - उपभोगेति) उपभोगसाधनेन दृष्टार्थेन (दृष्टार्थेन उपभोगसाधनेन) अदृष्टार्थेन च (अदृष्टार्थत्वविवरणम् - कर्मेति) कर्मसाधनेन संपन्ना पूर्णा। राजा पृथिवीपतिरित्यर्थः। तस्य यः आनन्दः सः एको मानुषः मनुष्याणां प्रकृष्टः एकः आनन्दः।

Yuva is repeated twice. This fellow is young man or woman. He belongs to first stage. He is shaving. Energetic. He is sadhu. By the time you become sadhu, you become old. So again sadhu. He is yathoktakari. There is a kind of discipline. He follows rules and what is legitimate. Yuvan's adjective. Yuva can be asadhu. Teenagers are never heard to be yathoktakari. Happiness is cut down if not sadhu. He does not get hurt. Sadhu but not yuva is also possible. No education means no ananda. He cannot enjoy literature. But this yuva is learned. He has undergone Vedic samskaras. He has knowledge of iti kartavyata. Astikah. Still he may be dirghasutri. Not long threaded. One who procrastinates. Ready to go with enthusiasm. Not dull and disinterested. You ask him to come to do something. He has excuse for everything. He has arguement for not doing anything. He has will to start and continue also. Not arambhasura. Nonjan. No strong. He is endowed with all means for enjoying the world centred on your karyakarana sanghata. He is not deaf or dumb or blind etc. Only problem is no money. No. He has all wealth. Seen and unseen wealth. Seen wealth means for enjoyment. Unseen wealth is karma. Raja means not of one small place. Such a person's happiness is one unit. It is exalted ananda. Now we can use this unit for measuring the ananda of other beings.

ते ये शतं मानुषा आनन्दाः। स एको मनुष्यगन्धर्वाणामानन्दः। मानुषानन्दात् शतगुणोत्कृष्टः मनुष्यगन्धर्वाणामानन्दः भवति। (अस्मिन् कल्पे मनुष्याः सन्तः इत्यर्थः) मनुष्याः सन्तः कर्मविद्याविशेषात् गन्धर्वत्वं प्राप्ताः मनुष्यगन्धर्वाः (यक्षगन्धर्व-अप्सरोगणसेवितमन्तरिक्षम् इति श्रुत्यन्तरात् अन्तरिक्षलोकवासिनः)। (तेषामानन्दोत्कर्षे हेतुमाह - ते हि इति) ते हि अन्तर्धानादिशक्तिसंपन्नाः (आकाशगमनादिशक्तिसंग्रहार्थमादिग्रहणम्) (उक्तशक्त्यादिसंपत्तिः शास्त्रप्रसिद्धा इति सुचनार्थो हि-शब्दः)

सूक्ष्मकार्यकरणाः (कार्यकरणानां सुक्ष्मत्वं प्रायेण शीतोष्णादिद्वन्द्वाभिघात-अयोग्यत्वम्) तस्मात् (सुक्ष्मकार्यकरणत्वात् इत्यर्थः) प्रतिघातात्पत्वं (प्रतिघाताय निवारणाय अल्पद्वन्द्व is there) तेषां द्वन्द्वप्रतिघातशक्तिः (अल्पानां द्वन्द्वानां प्राप्तावपि तेषां प्रतिघाते निवारणे या शक्तिः या च स्रक्चन्दनादीनाम् आनन्दसाधनानां संपत्तिः सा च अस्ति इत्यर्थः) साधनसंपत्तिष्ठ। (फलितमाह - अत इति) अतः अप्रतिहन्यमानस्य (प्रतिहन् to ward off) प्रतीकारवतः मनुष्यगन्धर्वस्य स्यात् चित्तप्रसादः (प्रसादो विक्षेपराहित्यम्, शुद्धिविशेषः इति यावत्) (मनुष्यगन्धर्वाणां स्वरूपं वार्त्तिके दर्शितम् - "सुगन्धिनः कामरूपः अन्तर्धानादिशक्तयः नृत्तगीतादिकुशलाः गन्धर्वाः स्युः नृलौकिकाः" इति)। तत्प्रसादविशेषात् सुखविशेषाभिव्यक्तिः। (देवगन्धर्वादीनामपि यथोक्तसामग्र्युत्कर्षतारतम्यकृतचित्तप्रसादविशेषः आनन्दोत्कर्षतारतम्य-प्रयोजकः इत्यतिदिशति - एवमिति) एवं पूर्वस्याः पूर्वस्याः भूमेः (भूमिः पदम्, देवगन्धर्वाद्यवस्था इति यावत्) उत्तरस्याम् उत्तरस्यां भूमौ प्रसादविशेषतः शतगुणानन्द-उत्कर्षः उपपद्यते। (स एको मानुष आनन्दः इति अत्र प्रथमपर्याये श्रोत्रियस्य चाकामहतस्य इति कुतो न पठ्यते? तत्राह - प्रथममिति) प्रथमं अकामहताग्रहणं मनुष्यविषयभोगकामानभिहतस्य (मनुष्यस्य सार्वभौमस्य यो विषयभोगः विषयानन्दः तद्गोचरकामरहितस्य मनुष्यगन्धर्वानन्दप्राप्तिसाधनसंपत्तिं विनैव तमानन्दम् अत्रैव लोके कामयमानस्य श्रोत्रियस्य मनुष्यानन्दात् शतगुणितेन मनुष्यगन्धर्वानन्देन तुल्यः सन्नानन्दः भवतीति वक्तव्यमित्येतदर्थमित्यर्थः) श्रोत्रियस्य मनुष्यानन्दात् शतगुणानन्दोत्कर्षः मनुष्यगन्धर्वेण तुल्यः वक्तव्यः इत्येवमर्थम्[50] (आ.गिरि - यदि प्रथमपर्याये एव अकामहतः गृह्येत तदा तस्यैव सार्वभौमानन्देन तुल्यः आनन्दः स्यात् तदा च व्याघातः भवेत्, मानुषानन्दे[51] निस्पृहः मानुषानन्दभोगभागी च इति। ततो मनुष्यगन्धर्वानन्देन तुल्यमानन्दं तस्य दर्शयितुं प्रथमपर्याये तदग्रहणम् इत्यर्थः) (सच्चिदानन्द - मनुष्यानन्दे विरक्तस्यैव श्रोत्रियस्य मनुष्यगन्धर्वतुल्यानन्द-उत्कर्षानुभवः इति विवक्षया प्रथममकामहतग्रहणम् न कृतमित्यर्थः) (वनमाला - ननु मनुष्यगन्धर्वस्य नृत्तगीतादिसामग्रीविशेषमहिम्ना यो हर्षविशेषः भवति स कथम् अत्र एव अकामहतश्रोत्रियस्य भवेदिति चेत्, अत्राहुः - मा भूदयं हर्षविशेषः, तस्य क्षणिकस्य मुख्यानन्दत्वाभावात् । कस्तर्हि तस्य मुख्यानन्दः। उच्यते - मनुष्यगन्धर्वस्य स्वोचितविषयप्राप्त्या तदिच्छायां शान्तायां नृत्तगीतादिजनितहर्षविशेषु च शान्तेषु या तृप्तिः अनुगच्छति सैव मुख्यानन्दः। तथा च स्मर्यते - यच्च कामसुखं लोके यच्च दिव्यं महत्सुखम्। तृष्णाक्षयसुखस्यैते नार्हतः षोडशीं कलाम्।। इति। स च तृप्तिरूपः मुख्यानन्दः मनुष्यगन्धर्वेण समानः श्रोत्रियस्य सम्भवति। न च अस्य श्रोत्रियस्य मनुष्यगन्धर्वानन्दे कामत्वात् न तृष्णाक्षयः इति वाच्यम्। तथापि मनुष्यगन्धर्वाणां तत्पर्यायपठितश्रोत्रियस्य च मानुषानन्दगोचरतृष्णाक्षयसाम्येन तृप्तिलक्षणानन्दसाम्ये बाधकाभावात् इति। मनुष्यगन्धर्वपर्याये पठितस्य श्रोत्रियस्य मनुष्यगन्धर्वानन्दगोचरकामनावत्वम् 'मनुष्यविषयभोग' इति भाष्ये मनुष्यग्रहणसूचितम्। एवमुत्तरत्र) ।

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[50] If 'srotriysya' was mentioned in the first instance, then his happiness will be same one unit of human happiness which any how one will get by the vishayas and there is nothing excellent about srotiriya will be revealed. By not mentioning that, Sruti wants to say that one who has dispassion for worldly things has 100 times happiness of human happiness.

[51] सार्वभौमानन्दाद् अर्वाचीनास्तु दुःखमिश्रत्वाद् आनन्दाः एव न संभवन्ति इति सायणभाष्यम्।

A hundred such units of human happiness is one unit of the happiness of human-gandharva. The happiness of human-gandharva is 100 times greater than that of human being. Those who were men and who attained gandharva hood by virtue of certain peculiar karmas and meditation, are called human-gandharvas. They indeed are endowed with subtle bodies and senses and have the power of disappearing at will. Therefore, they have only a few obstacles and have the power to get over the obstacles such as pairs of opposites and means to gain objects. Hence a human gandharva will have mental composure since he is unobstructed and since he can remedy obstacles. From that particular composure of the mind there is manifestation of better happiness. Thus it becomes reasonable that as the level of composure becomes higher in the succeeding planes, as compared to the each preceding ones, the ananda also becomes hundred times greater. The person free from desire has not been mentioned in the first instance, in order to show that the happiness of the person who is well-versed in the scriptures and unstained by desire for the enjoyment of worldly pleasures is a hundred times greater than the human happiness and is comparable to that of human gandharvas.

Human gandharva's sukha is hundred times more. Having born of humans they are gandharvas. Or born as manushyas, they became gandharvas. Sugandhinah kamarupah and antardhanadi saktayah. nrtyagitadi kusalah gandharvah syuh nru-laukikah. They have less pairs to ward off. Even if the dvandva is there, they have the power to eliminate them. Like Americans. They don't sit and suffer. They don't suffer for want of instruments and objects of enjoyments like they have voice and musical instruments etc. No wheel chair birth. They are ready for music and dance. So more tranquillity. Like ant imagining higher positions like butterfly and eagle etc. 100 is purely more. Like sahasraksha etc is limitless.

The non mention of srotriyasya+ is there at the first instance. Because it is silly. He is not interested in manushya ananda. Our friend already have that ananda. He is srotriya etc. He has no papa in him. Only akamahatatvam is not there. For one who is not afflicted by kama, longing for manushya ananda and manushyagandharva ananda alone has hundred times of manushya ananda. But he has interest in devagandharva vishayas. He wants them. If he is not interested in them also, then he will have devagandharvananda also. That is how the increase. Akamahatatvam is pointed out and it should be total. It is the special sadhana because of which he gains greater ananda. One gets ananda due to upasana etc and the other gets with kaupina on him because of citta prasada. In the first place non-mention is due to his akamahatatvam by which he gains 100 times already.

(ननु सार्वभौमस्य अश्रोत्रियत्वात् पूर्वे वयसि अतिक्रान्तमर्यादत्वाच्च न तस्य मानुषानन्दः संपूर्णः इत्याशङ्कावारणाय उक्तम् स्मारयति - साधु इति) साधुयुवा अध्यापकः इति श्रोत्रियत्व-अवृजिनत्वे गृह्येते (साधुपदात् यथोक्तकारिरूपम् अवृजिनत्वम् गृह्यते ततो न तस्य अतिक्रान्तमर्यादत्वाशङ्का, तथा अध्यायकपदात् श्रोत्रियत्वं गृह्यते इत्यर्थः।)। ते हि अविशिष्टे सर्वत्र। अकामहतत्वं तु (तद्भेदे हेतुः - विषयेति) विषयोत्कर्ष-अपकर्षतः विशिष्यते (भिद्यते) (मनुष्यगन्धर्वपर्यायस्थश्रोत्रियस्य मानुषानन्दमात्रे कामाभावः तस्य तदरिक्त-आनन्देषु साभिलाषत्वात्, तथा देवगन्धर्वपर्यायस्थस्य श्रोत्रियस्य मानुषानन्दे मनुष्यगन्धर्वानन्दे च विषये कामाभावः तस्य तदरिक्त-

आनन्देषु सर्वत्र साभिलाषत्वात्। एवमुत्तरत्रापि। एतदुक्तं भवति - कामस्य विषयबाहुल्यरूप-उत्कर्षे सति तन्निवृत्तिरूपस्य अकामहतत्वस्य अपकर्षरूपः विशेषः भवति इति। कामस्य विषय-अल्पत्वरूप-अपकर्षे सति तन्निवृत्तिरूपस्य अकामहतत्वस्य उत्कर्षरूपः विशेषः भवति इति। तथा च अकामहतत्व-उत्कर्षात् उत्तरोत्तरमानन्द-उत्कर्षः श्रोत्रियाणामिति स्थितम्। एवं यावद्यावत् अकामहतत्व-उत्कर्षः तावत्तावत् श्रोत्रियानन्द-उत्कर्षः इति श्रुत्यर्थे स्थिते फलितं श्रुतितात्पर्यमाह - अत इति)। अतः अकामहतग्रहणम् तद्विषेषतः (अकामहतत्वविशेषतः श्रोत्रियेषु आनन्द-उत्कर्ष-उपलब्ध्या सर्वात्मना कामोपशमे सति सर्वोत्कृष्टः परमानन्दः प्राप्तः भवेदिति यतः प्रतिभाति अतः अकामहतग्रहणं, निरतिशयस्य आकामहतत्वस्य परमानन्दप्राप्तिसाधनत्वविधानार्थमिति गम्यते इत्यर्थः।) शतगुणसुखोत्कर्ष-उपलब्धेः अकामहतत्वस्य परमानन्दप्राप्तिसाधनत्वविधानार्थम्। व्याख्यातम् अन्यत् (ते ये शतं मनुष्यगन्धर्वाणामानन्दाः इत्यादिपदजातम्)।

> The qualifying terms viz., 'young and good' and 'learned' are meant to show sinlessness and proficiency in the study of the Vedas. These two terms are common to all the planes. But desirelessness has been presented with distinction with a dependence on the superiority and inferiority of happiness, without the dependence on the superiority or inferiority of the objects of enjoyment. Hence, in order to lay down dispassion as a means for the acquisition of the greatest happiness, desirelessness is dealt with here since, owing to its abundance, happiness that is enhanced a hundredfold is seen. The rest has already been explained.

Here the word sadhu yuva means sadhu we have to take into account which covers freedom from papa. So too srotriyatvam. Both are common in all bhumis. Akamahatatvam varies or is peculier. Why different? Because of excellence of vishayas or absence of it as well as that of freedom from desire. Without sanghata and objects, this person has more than that happiness. So ananda has no source in objects. Brahman alone is the source. Vairagya is not shunning. Balloon we have no desire. So we are akamahata with respect ot balloon. Seeing the silliness of desire, you grow out of it. It is not conditioning. Somebody says and therefore I shun is conditioning. Ony when I am purna, you can say that I have grown out of everything. (in Br. Upanishad also there is anandamimamsa in 4.3.33)

देवगन्धर्वाः जातितः (जन्मतः) एव (कल्पादावेव देवलोके जाताः गायकाः देवगन्धर्वाः)। चिरलोकलोकानामिति पितॄणां विशेषणम्। चिरकालस्थायी लोको (पितृलोकाद् ऊर्ध्वभावी तम् आलोकयन्ते इति चिरलोकलोकः) येषां पितॄणां (छन्दस्युभयथा इति दैर्घ्यविकल्पः वेदे) ते चिरलोकलोकाः। आजानः इति देवलोकः तस्मिन्नाजाने जाताः आजानजाः देवाः, स्मार्तकर्मविशेषतः देवस्थानेषु जाताः। कर्मदेवाः (कर्मदेवत्वं विवृणोति - ये इति) ये वैदिकेन कर्मणा अग्निहोत्रादिना केवलेन (उपासनासमुच्चयरहितेन इत्यर्थः) देवान् अपियन्ति (देवैः चन्द्रादिभिः अधिष्ठितान् लोकान् यान्ति इत्यर्थः)। देवाः इति त्रयस्त्रिंशत् (अष्टौ वसवः एकादशरुद्राः द्वादशादित्याः इन्द्रः प्रजापतिश्च इति) हविर्भुजः (हविः भुङ्क्ते इति) इन्द्रः तेषां स्वामी। तस्य आचार्यः बृहस्पतिः।

Divine gandharvas are so even from their birth. Ciralokalokanam is a qualifying term of the manes. Since the world of the manes lasts long, they are called ciralokalokah. Similarly, ajana means the region of gods and those who are born there by means of performance of karmas, as enjoined by the smritis, are called ajanajah, meaning they are the gods born in the region of gods. Those who reach the gods by means of mere Vedic karmas such as agnihotra are called karmadevas. The group of 32 gods that partakes of the oblation is meant here by the term gods. There lord is Indra whose perceptor is Brhaspati.

For whom the world accomplished is long lasting. Ajanajas how did they readh there? By istapurta karmas. But htey do not get havis. Better class is karmadevas. Because they reach by vaidika karmas. They become the citizens of devaloka. Indra is their leader.

प्रजापतिः विराट् त्रैलोक्यशरीरः। ब्रह्मा (ते ये शतं प्रजापतेरानन्दः स एको ब्रह्मण आनन्दः इत्यत्र आनन्दस्य परिमाणकथनलिङ्गेन ब्रह्मशब्दस्य हिरण्यगर्भपरत्वमाह - समष्टीत्यादिना) समष्टिव्यष्टिरूपः (व्याप्यव्यापकरूपः। तत्र कार्यात्मना व्याप्यः कारणात्मना व्यापकः इत्यर्थः।) (प्रथमशरीरी) (तदीयव्याप्तेः अवधिमाह - संसारेति) संसारमण्डलव्यापी (ब्रह्माण्डव्यापीत्यर्थः) यत्र एते (यत्र हिरण्यगर्भे प्रकृताः आनन्दविशेषाः परिमाणतः एकत्वमिव गच्छन्ति सांसारिकानन्दोत्कर्षसर्वस्वं यत्रेत्यर्थः) आनन्दभेदाः एकतां गच्छन्ति (सांसारिकानन्दोत्कर्षः तत्र विश्राम्यति), धर्मष्ठ तन्निमित्तः (तस्य आनन्दोत्कर्षसर्वस्वभूतस्य फलस्य निमित्तभूतः धर्मष्ठ यत्र निरवधिकः इत्यर्थः) ज्ञानं च तद्विषयम् (यथोक्तफलतन्निमित्तधर्मादिविषयकं ज्ञानं च यत्र निरतिशयमित्यर्थः) अकामहतत्वं च (हिरण्यगर्भस्य तावत् पूर्वभूमिषु नास्ति कामना। स्वभूम्यपेक्षया तासाम् अत्यन्तनिकृष्टत्वात्, स्वभूमावपि नास्ति कामना, तस्याः प्राप्तत्वात् अप्राप्तवस्तुगोचरत्वात् कामनायाः, अतः तस्य अकामहतत्वमपि निरतिशयमित्यर्थः। तथा च स्मृतिः - ज्ञानमप्रतिघं यस्य वैराग्यं च जगत्पतेः ऐश्वर्यं चैव धर्मष्ठ सह सिद्धं चतुष्टयम्। इति) निरतिशयत्वं यत्र, स एव हिरण्यगर्भः ब्रह्मा, (ननु मानुषानन्दः अस्माकं प्रसिद्ध एव. मनुष्यस्य प्रत्यक्षत्वेन मुखप्रसादादिलिङ्गैः तदीयानन्दस्य उत्प्रेक्षितुं शक्यत्वात्, अन्ये तु अस्माकं अप्रसिद्धा इति कथं तद्द्वारा ब्रह्मानन्दानुगमसिद्धिः। अप्रसिद्धेन अप्रसिद्धबोधनायोगात्। अतः अन्यैः अपि आनन्दैः प्रसिद्धैरेव भवितव्यम्। तेषां प्रसिद्धिमाश्रित्य ब्रह्मानन्दानुगमः इत्ययमर्थः प्रागाचार्यैरेव दर्शितः - अनेन हि प्रसिद्धेनानन्देन व्यावृत्तविषयबुद्धिगम्यः आनन्दः अनुगन्तुं शक्यते इत्यादिना। नैष दोषः। मनुष्यगन्धर्वाद्यानन्दानां प्रसिद्धिसंपादनायैव प्रतिपर्यायं मनुष्यलोकस्थश्रोत्रियप्रत्यक्षत्वकथनात्। इममेवाभिप्रायं प्रकटयितुं हिरण्यगर्भानन्दस्य तत्पर्यायस्थश्रोत्रियप्रत्यक्षत्वमाह - तस्यैष आनन्द इति) तस्य एषः आनन्दः श्रोत्रियेण अवृजिनेन अकामहतेन च प्रत्यक्षम् उपलभ्यते। तस्मादेतानि त्रीणि साधनानि इत्यवगम्यते। (त्रिषु मध्ये विशेषमाह - तत्रेति) तत्र श्रोत्रियत्व-अवृजिनत्वे नियते (साधारणे)। अकामहतत्वं (अकामहतत्वमेव उत्कृष्यमाणं सद् आनन्दोत्कर्षे कारणमित्यतः प्रकृष्टसाधनता अकामहतत्वस्य अवगम्यते इत्यर्थः। तु उत्कृष्यते इति प्रकृष्टसाधनता अवगम्यते (उक्तरीत्या श्रोत्रिये सर्वेषामानन्दानां सद्भावेन सोऽश्नुते सर्वान्.. इति अयमर्थः उपपादितः भवति)।

Prajapati is virat whose body is constituted by the three worlds. Brahma pervades the entire sphere of samsara, as the aggregate of all bodies and as the individual body. That

Brahma is called Hiranyagarbha in whom all these different kinds of happiness attain the state of oneness, and in whom abides virtue as the cause of that happiness, knowledge of that happiness and desirelessness that is matchless. This happiness of him is directly expereinced by one who is well versed in the Vedas, is devoid of papa and is untainted by desire. Hence these three qualifications are known to be the means for gaining that happiness. Of them proficiency in the sastra and absence of papa remain constant, but desirelessness reaches perfection and so it is known to be the best means.

Brahma is in the form of individual and total. One who pervades the entire unvirse starting form mind as well as bhogya prapanca. In which all types of ananda talked about due to upadhi visesha - they all become one. Dharma means all punya and that is possible due to knowledge and karma. That knowledge also. His vairagya is total because he has everything with him being all parvasive. It can not be improved upon. It is absolute. Hiranyagarbha means one in whose garbha there is knowledge. He has no kama and therefore he has purnatvam. His happiness is gained by srotriya and akamahata. It is directly gained as the very self. These three are the main sadhanas for gaining brahmananda. Among them vairagya varies. Hihger it is, ananda is more. So (being not afflicted by kama) it is the superior means because of which he gets sataguna more ananda.

(यदुक्तं प्रकारान्तरेण ब्रह्मानन्द-अनुगमप्रदर्शनाय लौकिकोप्यानन्दः ब्रह्मानन्दस्यैव मात्रा इति तमेव प्रकारान्तरेण ब्रह्मानन्द-अनुगमम् इदानीं लौकिकानन्दानां ब्रह्मानन्दमात्रत्वप्रदर्शनपूर्वकं दर्शयति - तस्य इत्यादिना।) तस्य (ब्रह्मणः इति संबन्धः) अकामहतत्वप्रकर्षतः च उपलभ्यमानः श्रोत्रियप्रत्यक्षः ब्रह्मणः आनन्दः (अत्र अपि शब्दः अध्याहर्तव्यः) यस्य परमानन्दस्य मात्रा एकदेशः, "एतस्यैव (ब्रह्मस्वरूपस्य) आनन्दस्य अन्यानि भूतानि (ब्रह्मणः सकाशाद् आत्मानम् अन्यत्वेन मन्यमानानि भूतानि प्राणिनः इत्यर्थः) मात्राम् (विषयेन्द्रियसंबन्धकाले विभाव्यमानम्) उपजीवन्ति (उपभुञ्जते)" (बृ.उ ४.३.३२ आनन्दमीमांसा प्रकरण याज्ञवल्क्यस्य जनकं प्रति) इति श्रुत्यन्तरात्। (लौकिकानन्दस्य परमानन्दमात्रात्वे मानसिद्धे फलितमाह - स एष इति) स एष आनन्दः यस्य मात्रा समुद्राम्भसः इव विप्रुट् (विप्रुष् स्त्रीलिङ्ग a drop) प्रविभक्ता यत्रैकतां गता, स एष परमानन्दः स्वाभाविकः (पूर्वोक्तः लौकिकानन्दः यस्य मात्रा यस्मादुपाधितः भिन्नः यत्रैव उपाधिविलये पुनरेकतां गच्छति स आनन्दः स्वाभाविकः नित्यः अस्तीत्यत्र हेतुमाह - अद्वैतत्वात् इति) अद्वैतत्वात् (because no cause) आनन्दानन्दिनोः अविभागः अत्र (विद्याकाले) (ब्रह्मानन्दजीवयोः अविद्याकल्पितः विभागः न वास्तवः अतो ब्रह्मानन्दस्य नाद्वैतत्वहानिरिति) ।

That happiness of Brahma which can be experinced when desirelessness reaches excellence and which can be directly exeprienced by one who is well-versed in the Vedas, a minute portion or a litttle of which great happiness constitute the happiness of Brahma, as declared by the Sruti passage "On a minute portion of this happiness itself other beings live", is that happiness alone from which all this happiness has become separated like drops of sea water from the sea and into which it becomes unified again.

This is the greatest happiness which is natural and which is devoid of distinctions such as happiness and the enjoyer of happiness, it being nondual.

Even that Brahma's ananda which is obtained due to increase in vairagya, which is directly recognised by srotriya, is also a drop of nirguna Brahman. Those beings who look upon as other than Brahman are anyani bhutani. They may be any devas. Any human being or even a creature. A cockroach also has ananda. It is happy in the gutters. Quite at home. Water buffalo. They do not look upon them as identical to Brahman. They have some self identity which recognises its own species. They are anyas. Once it is drop and separate due to upadhi, it can be small and big. In which vidya dasa, all these fractions experienced by people are known by srotriya as himself. Generally, in the ocean, the various drops etc go back to ocean giving up name and form. Upadhitah bhinna it is. It is not putting together various collections. It is resolution of avidya. That is this paramananda. It is svabhavika. Not created. It is svarupananda. It is nitya. You don't wait for this to come up. I know I am satcidananda. But how to experience. Why svabhavika? Because it is nondual. That means not anubuta ananda. If it is anubuta, there is anandi and ananda. The division of this anandi and ananda is kalpita and so it does not exist. Anandam labdva anandi bhavati is only upacara. Ananda is svabhavika because it is svarupa and it is nitya because it is advaita, nonseparate from me the atma. Sarvan kaman asnute is explained by the mimamsa.

तदेतन्मीमांसाफलम् (तदेतत् ब्रह्मानन्दस्य अद्वितीयत्वस्वाभाविकत्वादिलक्षणं मीमांसाफलं मीमांसया निर्णीतमित्यर्थः) उपसंहियते - स यश्चायं पुरुषे इति। (स यश्चायं पुरुषे इत्यत्र स इति शब्देन गुहानिहितवाक्ये तद्वृत्तिस्थानीये प्रवेशवाक्ये च निर्दिष्टः प्रत्यगात्मा निर्दिश्यते इत्याह - यो गुहायामिति) यो गुहायां (आकाशे या गुहा तस्यामित्यन्वयः) निहितः परमे व्योम्नि आकाशादिकार्यं सृष्ट्वा अन्नमयान्तं तदेवानुप्रविष्टः (यः अन्नमयान्तं आकाशादिकार्यं सृष्ट्वा तदेव कार्यमनुप्रविष्टः इत्यर्थः) सः य इति निर्दिश्यते। (अयमित्यनेन तस्य अपरोक्षत्वमुच्यते इत्याशयेनाह - कोऽसौ इत्यादिना।) कोऽसौ। अयं पुरुषे (शरीरे इत्यर्थः)। यश्चासावादित्ये। यः परमानन्दः श्रोत्रियप्रत्यक्षः निर्दिष्टः यस्य एकदेशं ब्रह्मादीनि भूतानि सुखार्हाणि उपजीवन्ति सः यश्चासावादित्ये इति निर्दिश्यते। स एकः। भिन्नप्रदेशस्थघटाकाश-आकशैकत्ववत् ।

The result of this analysis is now being concluded. He is indicated by the word sah and yah who having created the effects beginning with space and ending with the body made of food, entered into it and is obtaining in the supreme space in the cavity of the heart. Who is he? He is in the human being and is in the sun. The supreme happiness which has been indicated as directly perceived by one who is well versed in the Vedas and on a minute portion of which all beings live, i.e.,., all beings beginning from Brahma that deserve happiness - that happiness is here indicated as "He is the same as that in the yonder sun". He is one, even as the ether in the jars at the different places is one.

The conclusion of the mimamsa is to be done. Upadhi visesha is being eliminated and the oneness of ananda is being pointed out in this. Division is not there. sah yah means that ananda atma which entred in this body after creation and it is ayam which is aparoksha. I met this man. Then he talks about him. Then you understand what is 'this'. It is buddhistha for him, but not for me. Or what is said already also can be referred by pronoun. sah refers to what has been taught so far. He is obtaining in buddhi guha as caitanya. He who created everything from space to body and entered as if. Who is that? Ayam atma which is the source of consciousness. Never it becomes sah atma. Ayam is used for close things. For ayam is used for atma, so Bhashyakara uses yushmat for idam. You is always idampratyaya vishaya. Idam can be used for atma. Immediacy of recognition alone is the meaning of the word ayam here.

What is experienced directly can be paroksha if I do not know the object. like Devadatta in front of me. What is paroksha now can become pratyakasha when I go and experience the object like Tapovan. But there are some nitya paroksha (heaven) and nitya aparoksha which can not become the other. Even heaven can become pratyaksha one day, though not here. It is apekshika nitya paroksha. Whereas atma can never become paroksha. It is nitya aparoksha. In heaven also it is so. I hear etc. By ayam, aparokshatvam is pointed out. Purushe means in this purusha, body. One who obtains as srota, manta etc as caitanya svarupa in this body. It is ananda svarupa which is prakrta here.

Asau means that which obtains in sun. Asau is paramananda which is in sun. Sun is Hiranyagarbha. Prakasatmaka is sarvajna, is Lord. That Hiranyagarbha's ananda is also srotriya pratyaksha. That Brahman's ananda's matra alone is experienced by Brahmaji downwards. They are arhani due to their upadhi visesha gained by punya. One is aparoksha and the other is paroksha. Paroksha also srotriya-pratyaksha. Both are one. That ananda is same. It is not gunatah one. That is, two salary pocket, but same money inside. But two pockets. Not like that. It is like pots in different places. But space in them is one undivided. Food you eat go to space. It was in space before. Why do you transfer from one space to another. One is external and the other is udara-avacchinna akasa. Udara also is like pot. Between the two there is no real difference. He does not have to pack the udara akasa when he moves. It is undivided oneness. Here vastutah eketvam. The difference is in upadhi.

ननु तन्निर्देशे (तस्य आत्मनः अध्यात्मनिर्देशे विवक्षिते सति) "स यष्टायं पुरुषे" इत्यविशेषतः अध्यात्मं न युक्तो निर्देशः। (कथं तर्हि निर्दशः कर्त्तव्यः इत्याकाङ क्षायाम् आह - यष्टायं दक्षिण इति) यष्टायं दक्षिणे अक्षन् (बृ.उप २.३.५) इति तु युक्तः, प्रसिद्धत्वात्। न। पराधिकारात्। परो हि आत्मा अत्र अधिकृतः निर्दिश्यते "अदृश्येऽनात्म्ये", "भीषास्माद्वातः पवते", "सैषानन्दस्य मीमांसा" इति। न हि अकस्माद् अप्रकृतः युक्तो निर्देष्टुम्। (ननु तर्हि परस्यैव ध्यानार्थं आदित्यादिस्थाननिर्देशः अत्र अस्तु । न इत्याह - परमात्मविज्ञानं च इति। निरुपाधिकस्य तदेव ब्रह्म त्वं... इत्यादौ ध्याननिषेधात् अत्र तद् ध्यानविवक्षायां

मानाभावात् च इत्यर्थः) परमात्मविज्ञानं च विवक्षितम्। तस्मात् पर एव निर्दिश्यते एक इति (अतो नाक्षिस्थाननिर्देशापेक्षा इत्यर्थः)।

Doubt: In indicating that happiness, the individual self should not have been brought in here incidentally by saying, "He that is in the human being", but it is appropriate to indicate it by saying "And he that is in the right eye" (Br.2.3.5), since that fact is well known.
Answer: No. for the topic of discussion here is the supreme self. The supreme self, indeed, is discussed here in these passages, "In the invisible, bodiless" (Tai Up 2.7), "for fear of him the wind blows, (Tai 2.8.1) "this then is an analysis of that bliss". It is not proper to indicate something beyond the scope of the context, all of a sudden. And the knowledge of the supreme self is meant to be taught here. therefore, the supreme self alone is indicated here by the words "He is the same".

The purusha who is in sun is the one who is here - iti may you meditate. Ramanuja says so. Jiva is entirely different form Aditya. This guy who is Bhaskara cannot be that Bhaskara. He is only taskara. The quality of sun like shine etc you super-impose on atma and do dhyanam. He will get some kind of qualities of aditya because of bhavana. Yadbhavam tadbhavati. How do you become lawyer. Not by putting signboard. You gain the law knowledge and think in terms of law. Not mother in law. But books of law. Daughter-in-law becomes mother-in-law because of dhyanam. So too grammarian. Then only grammar stays.

Ekatvam is only for upasanartham iti they say. Purushe ayam alone is mentioned. Purushe ayam paramananda is not mentioned. There is no viseshas for adhyatma as ananda etc. Without pointing out as paramananda. Elsewhere it is said that purusha, pramata, abides in the right eye. One has to meditate as in right eye. Right eye is more powerful. One eye we want. That is all. So here also we have to take that way alone. Dehastha atma is jiva. He is to be equated to aditya. So a visesha must be mentioned. Why can't we take the visesha from another upanishad. Jiva is prasiddha. Paramananda is aprasiddha. Between jiva and aditya the difference is prasiddha. It is obvious. So if oneness is said, it is for meditation only.

You don't require visesha. We have to only look into context. It is not a section dealing with aparam brahma for meditation. Brahmavid param apnoti. Suddenly ayam cannot mean jiva. Not only started. Continues. In adrsye etc. refer to paratma, not jiva and that is under discussion. Mimamsa is not required for meditation. In inferior vastu you meditate superior. That frightening Isvara I am - does not work. Akasmat means without any cause. You say something without any connection. Further here all in saptami vibhakti. Not second case. No pramana also for saying it is madhyama adhikari. Mahavakya is siddha vastu vishya vakya. Think water as life support. Think of Varuna there is upasana. Water is H_2O is fact. Siddha vishaya. The purusha in sarira is not asked to be looked upon as one within the sun. Jnanam is vivkashitam.

Where direct meaning is possible, one should not do lakshana. I ask water. You don't do lakshana. Water is nothing but cause that is fire. Fire is nothing but wind. Let me take a hand

fan. So in brahmavid, you cannot take vid means upasanam. If it means knowledge, then only the while section fits. Sruti talks of the nature of Brahman to fulfil the expectation. Again there is no mention anywhere of the result of upasana. Nirgunam does not become upasya.

(सिद्धान्तिनः ननु) (इतश्च अत्र पर एव निर्दिश्यते इत्याह सिद्धान्ती - ननु आनन्दस्य इति) ननु आनन्दस्य मीमांसा प्रकृता। तस्या अपि फलमुपसंहर्त्तव्यम् (फलस्वरूपमेव कथयति - अभिन्नेत्यादिना) "अभिन्नस्वाभाविकः आनन्दः परमात्मैव, न विषयविषयिसंबन्धजनितः" इति। ननु तदनुरूपः एव अयं निर्देशः (स यश्चायं इति वाक्यं जीवानुवादकम्, आदित्यवाक्यम् ईश्वरानुवादकम्, स एकः इति तु तयोर्भिन्नाधिकरणस्थयोः उपाधिविशेषनिरसनद्वारा एकत्वबोधकमिति रीत्या निर्देशस्य आनुरूप्यम्। ते च भिन्ने अधिकरणे आदित्यः शरीरं च इति मन्तव्यम्।) - "स यश्चायं पुरुषे यश्चासावादित्ये स एकः" इति भिन्नाधिकरणस्थ-विशेषोपमर्देन।

Question: This is the section in which the analysis of happiness is discussed. As such, the result of that analysis also is to be concluded by saying, "The happiness that is nondifferent and natural, and not produced out of the contact between the subject and the object, is the supreme self.
Answer: It is quite in agreement with the context to indicate the self by negating the distinctions that relate to different location, as could be seen from the mantra (above), "He that is in the human being and He that is in the yonder sun are the same."

Nanu here is to draw the attention. Please remember what was being disucssed. Ananda mimamsa is under discussion. Its result has to be pointed out. All positional anandas were given. Srotriya and akamahata is getting it without position. So it must come only from atma. Anandasvarupa atma is therefore there. It has to be said. It is indivisible. It is not born of sambandha between object and senses. That is why it is directly recognised by srotriya-akamahata. There is no vishaya for him. So no vishayi also. He gets it because of this brahmananda. That is the only source of ananda. There are no two anandas, one born of contact and the other is without that. Which is better? One fellow says, contact ananda is better. It is known track and it is better than unknown track. There is only one ananda. That alone is pointed out by mahavakya. Ekatvam here is not what is common in both. Whatever visesha is there in both is mithya. Then only advaita. The mahavakya upadesa is meant to reveal that indivisible ananda only. Unless visesha is negated, identity is not possible. Oneness is through lakshana of bhagatyaga.

(अत्र उपासनविवक्षाभावे सत्यादि(त्य)ग्रहणं विफलम्, तत्वमसि-इत्यादौ इव ईश्वरस्य शब्दान्तरेण एव निर्देशसंभवात् इति मत्वा शङ्कते - ननु एवमपि इति) ननु एवमपि (उक्तरीत्या परमात्मनिर्देशादेः आवश्यकत्वे अपि) आदित्यविशेषग्रहणमनर्थकम्। (आदित्यदेवतायाः उत्कृष्टोपाधिकत्वात् तदन्तःस्थत्वेन परमात्मनः निर्देशे तस्यापि उत्कृष्टोपाधिकत्वेन अर्थाद् उत्कर्षः निर्दिष्टः भवति। तथा च स यश्चायं इत्यनेन निकृष्टमात्मानमनूद्य यश्चासावादित्ये इत्यनेन उत्कृष्टमीश्वरं चानूद्य स एकः इत्यनेन तयोः निरुपाधिकपरमानन्दस्वरूपेण एकत्वे बोधिते सति उपाधितत्कृत-उत्कर्ष-अपकर्षाणामपोहो भवति। एवमुत्कर्षप्रत्यायनद्वारा तदपोहप्रयोजनकत्वाद् आदित्यग्रहणं नानर्थकमिति परिहरति -

नानर्थकमिति) न अनर्थकम्। उत्कर्षापकर्षापोहार्थत्वात्। (आदित्यदेवता-उपाधेः उत्कृष्टत्वे मानमाह - द्वैतस्य इति) द्वैतस्य हि मूर्तामूर्तलक्षणस्य पर उत्कर्षः सवित्रभ्यन्तर्गतः (सवितृशब्दः मण्डलपरः तदन्तर्गतष्ट समष्टिलिङ्गदेहः अपि विवक्षितः। तत्र मण्डलात्मकः सविता मूर्त्तस्य परः उत्कर्षः सारः इति यावत्। तथा तदन्तर्गतः लिङ्गात्मा अमूर्त्तस्य परः उत्कर्षः तदुभयमादित्यदेवतोपाधिभूतं मूर्त्तामूर्त्तलक्षणस्य सारभूतमित्येतद्वाजसनेयके प्रसिद्धमिति द्योतनार्थः हि-शब्दः।), स चेत् पुरुषगतविशेषोपमर्देन परमानन्दमपेक्ष्य समो भवति न कष्ठित् उत्कर्षः अपकर्षः वा तां गतिं गतस्य इत्यभयं प्रतिष्ठां विन्दते इत्युपपन्नम्।

> Even if it be so, it is useless to mention the sun particularly. It is not useless, since its purpose is to deny (the idea of) increase and decrease. Of the duality, consisting of formful and formless, the greatest increase is seen in the sun. If, as regards the supreme happiness, that increase becomes equal, by the negation of the distinctions that are attributed to the human personality, there is no increase or decrease for him who reaches that goal. Therefore it is proper to say that he attains the state of fearlessness.

Even if abhedananda is intended, Why don't you straightaway say that the ananda of srotriya is paramananda. Why should you bring in aditya here. That is why I say it should for meditation. No. Adiyananda is not adjective to purushananda. So it is not anarthakam. Aditya if you take as devata or isvara, his ananda is more. Purushananda is less. More and less is due to upadhi. That increase and decrease is to be negated and then one should appreicate the oneness of ananda. Between the ananda of insginificant jiva and exalted aditya, really there is no bheda iti it can be pointed out. That which obtains in the suryamandala devata is the essence of the universe consisting of form and formless is the same from the standpoint of paramananda when the visesha in the purusha is negated. Visesha in purusha is not anyway significant. My powers are alpa. Any visesha is small Whether of body, or sense or mind. Everything is wanting. Memory - the constituents of it, I am helpless in avoiding them. We should not care for it. For the one who has gained that knowledge, it is proper to say that he has pratishtha in abhaya because utkarsha and apakrsharupa dvaita is not there.

(असन्नेव स भवति असद्ब्रह्मेति वेद चेत् । इत्यादि) अस्ति नास्ति इत्यनुप्रश्नः व्याख्यातः। कार्य-रसलाभ-प्राणन-अभयप्रतिष्ठा-भयदर्शन-उपपत्तिभ्यः (कार्यं च रसलाभः च प्राणनं च अभयप्रतिष्ठा च भयदर्शनं च एतान्येव उपपत्तयः) अस्त्येव तदाकाशादिकारणं ब्रह्म इत्यपाकृतः अनुप्रश्नः एकः। (उताविद्वान् अमुं, आहो विद्वान्, इत्यादि) द्वौ अन्यौ अनुप्रश्नौ विद्वदविदुषोः ब्रह्मप्राप्त्यप्राप्तिविषयौ (अवशिष्टौ इति शेषः) तत्र विद्वान् समश्नुते न समश्नुते इत्यनुप्रश्नः अन्त्यः। तदपाकरणाय उच्यते (स य एवंविद् इत्यादिना ब्रह्मप्राप्तिः विदुषः उच्यते इत्यर्थः)। मध्यमः अनुप्रश्नः अन्त्यापाकरणादेव अपाकृतः (विदुषः ब्रह्मप्राप्तिप्रतिपादनेन अन्त्यप्रश्नापाकरणे कृते सति अर्थाद् अविदुषः तत्प्राप्तिः नास्ति इति निर्णयलाभाद् मध्यमप्रश्नः निराकर्त्तव्यत्वेन नावशिष्यते अतः) इति तदपाकरणाय न यत्यते (सन्दिग्धं सप्रयोजनं च विचारमर्हति)।

(भाष्यम् - सामान्यं हि ब्रह्म आकाशादिकारणत्वात् विदुषः अविदुषश्च अतः अविदुषः अपि ब्रह्मप्राप्तिः आशङ्क्यते - उत अपि अविद्वान् अमुं लोकं परमात्मानं इतः प्रेत्य कश्चन चनशब्दः अप्यर्थे अविद्वानपि गच्छति प्राप्नोति। विद्वांसं प्रत्यन्यौ द्वौ - यदि अविद्वान् सामान्यं कारणमपि ब्रह्म न गच्छति, अतो विदुषः अपि ब्रह्मागमनमाशङ्क्यते, अतः तं प्रति प्रश्नः - आहो विद्वानिति। विद्वान् ब्रह्मविदपि कश्चित् इतः प्रेत्य अमुं लोकं समश्नुते प्राप्नोति। द्वावेव वा प्रश्नौ विद्वदविद्वद्विषयौ, बहुवचनं तु सामर्थ्यप्राप्तप्रश्नान्तरापेक्षया। "असद्ब्रह्मेति वेद चेत्," "अस्ति ब्रह्मेति चेत् वेद" इति श्रवणात् अस्ति नास्तीति संशयः। ततः अर्थप्राप्तः किमस्तिनास्तीति प्रथमः अनुप्रश्नः। ब्रह्मणः अपक्षपातित्वात् (विद्वदविद्वत्साधारणत्वात्) अविद्वान् गच्छति न गच्छति इति द्वितीयः। ब्रह्मणः समत्वेऽपि अविदुषः इव विदुषः अपि अगमनमाशङ्क्यते किं विद्वान् समश्नुते न समश्नुते इति तृतीयः अनुप्रश्नः।)

सः यः कश्चित् एवं यथोक्तं ब्रह्म उत्सृज्य उत्कर्षापकर्षमद्वैतं सत्यं ज्ञानमनन्तमस्मीत्येवं वेत्तीति एवंवित्। (वेदवस्य उत्कर्षादिरहित-अद्वितीय-स्वप्रकाश-ब्रह्मविषयकत्वलाभे हेतुमाह - एवं शब्दस्य इति) एवंशब्दस्य प्रकृतपरामर्शार्थत्वात्। सः किम्। अस्माल्लोकात् प्रेत्य। (लोकशब्दस्य प्रत्यक्षसिद्धभोग्यमात्रपरत्वं व्यावर्त्तयति - दृष्टादृष्टेति) दृष्टादृष्टेष्टविषयसमुदायो हि अयं लोकः तस्मादस्माल्लोकात् प्रेत्य प्रत्यावृत्य (अस्माल्लोकात् प्रेत्य इत्यनेन सर्वस्मात् कर्मफलाद् वैराग्यं विवक्षितमित्याह - निरपेक्षो भूत्वा इति) निरपेक्षः भूत्वा (एवं विरक्तो भूत्वा प्रथमं पुमान् किं करोति तत्राह - एतमिति) एतं यथोक्तं अन्नमयमात्मानमुपसङ्क्रामति (क्रमु पादविक्षेपे १ उ.प ४ प.प. सङ्क्रम् to go) विषयजातञ्च अन्नमयात्पिण्डात्मनः (विषयजातमित्यनेन व्यष्टिपिण्डव्यतिरिक्तः समष्टिपिण्डात्मा विराडुच्यते) व्यतिरिक्तं न पश्यति, सर्वं स्थूलभूतमन्नमयात्मानं पश्यति इत्यर्थः। ततः अभ्यन्तरमेतं प्राणमयं सर्वान्नमयात्मस्थमविभक्तम् (पश्यति)। अथैतं मनोमयं विज्ञानमयमानन्दमयमात्मानमुप-सङ्क्रामति। अथैवंविद् अदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते।

Any given person who knows in this manner. Evam means what? All that is said so far is covered by evam. There is a prakara involved. That Brahman as described so far. Giving up the upadhi dharma. How do you give up? It is understanding that it is upadhi dharma. It is not removing and throwing. Superimposed attributes are negated. One who knows I am that in this manner. Evam vid can mean anything if you do not remember what has been discussed. So evam can only recall what is said already. It can not mean anything else. What does he do? From this world. What is this world? This world characterised by only ishtavishaya. Because you do not have to have vairagya for anishta vishya. With reference to what you have thrown. Not others' garbage. Ishta vishayas are seen or unseen. Leaving this world means being not dependent on any one of them for his security or ananda. This is called dead to this world. He goes to ananda maya atma. He goes through a particular process. Anna converted to rasa which becomes body. It is anna maya and atma. Gross world is Virat and Brahman is in that form. He sees his body as nonseparate from that Virat. Pindatma is body. In the cosmic person this body is included. Sarvatmatvam he gains. Then inside that is pranamaya. Not with

reference to given body. Which obtains in all bodies as sutratma and is undivided and pervades all prana, mind and buddhi. He sees subtle body as nonseparate from HG. Also as puccha of Anandamaya that is Brahman. Since there is no duality, he abides in fearlessness. Jagat is mithya. Satyam is not afraid of satya because mithya being satyam. Word mithya should be understood as term indicating reality. Mithya is not jagat. Satyam is also pointing out reality, reality param. Avidya mithya. Jagat is mithya. So how from avidya jagat came? It is due to non-understanding.

तत्रैतत् चिन्त्यम्। कोऽयमेवंवित्, कथं वा संक्रामति इति। किं परस्मादात्मनोऽन्यः संक्रमणकर्त्ता प्रविभक्तः, उत स एव इति। किं ततः। यद्यन्यः स्यात्, श्रुतिविरोधः - "तत्सृष्ट्वा तदेवानुप्राविशत्" "अन्योऽसावन्योऽहमस्मीति न स वेद" "एकमेवाद्वितीयम्" "तत्वमसि" इति। अथ स एव आनन्दमयमात्मानमुपसंक्रामति, कर्मकर्त्तृत्वानुपपत्तिः। (किं च तयोरभेदपक्षे किं जीवस्य परस्मिन् अन्तर्भावः किं वा परस्य जीवे। नाद्यः, तथा सति परव्यतिरेकेण जीवाभावाद् अचेतनानां संसारित्वासंभवाच्च अनुभूयमानं संसारित्वं परमात्मनः एव प्रसज्येत इत्याह - परस्यैव इति) परस्यैव संसारित्वं (द्वितीये देषमाह - पराभावो वा इति। जीवनियन्तृत्वेन श्रुतिसिद्धस्य परस्याभावः प्रसज्येत इत्यर्थः) पराभावो वा। (पक्षद्वये अपि अपरिहार्यं दोषं श्रुत्वा मध्यस्थः चिन्तामाक्षिपति - यद्युभयथा इति) यद्युभयथा (जीवस्य परस्मादन्यत्वे अनन्यत्वे च इत्यर्थः) प्राप्तः दोषो न परिहर्त्तुं शक्यः इति, व्यर्था चिन्ता। (ननु अभेदपक्षे प्राप्तः दोषः वक्ष्यमाणरीत्या परिहर्त्तुं शक्यते इति वदन्तं चिन्तारम्भवादिनं प्रति मध्यस्थः आह - अथान्यतरस्मिन् इति) अथ अन्यतरस्मिन् पक्षे दोषाप्राप्तिः, (परापरयोः वास्तवौ भेदाभेदौ इति पक्षान्तरं निर्दुष्टं मन्यमानस्य भास्करादेः अभिप्रायमनूद्य तस्मिन्नपि पक्षे चिन्तावैयर्थ्यमाह - तृतीये वा इति) तृतीये वा अदुष्टे पक्षे स एव शास्त्रार्थः इति व्यर्था एव चिन्ता।

There again this is to be really thought over. Evam vid means what? It means how does he gain something? Brahmavid gains atma. No, I have a doubt in this. There is a karta for the action. That karta is he different or separate from paratma. Is he different from Brahman. Who gains the paratma. They ask the question thinking you are finished. Does jiva gain paratma. Or Paratma gains paratma. Paratma cannot gain paratma because it has no hands and legs and eyes and ears or mind. If jivatma gains, he cannot gain without losing himself. Then he does not gain. If he remains as jiva and gains paratma, then he is still a jiva. So jiva is separate from atma. So dvaitins come here. Retaining jivatma you become one with paramatma (amoebas). Thus they say. Paratma is sankramana karta is also problem. Either way there is difficulty. If you say sankramana karta is different, there is sruti virodha. Sruti says - creating, it entered. We saw both are same. Again sruti directly negates bheda. If one thinks I am different and Isvara is different. Mahavakya is there. If to avoid this paksha, you say paramatma is sankaramana karta and gains paramatma. Pot gains potness. Subject and object

are one and the same. How it is possible. If you ride on your shoulders it is possible. Karma here is object.

If you say paramatma includes jiva, it will be samsari. Why paramatma should cross all this? To gain moskha! Then it is samsari. I thought I was samsari. But I discover Lord is also samsari. Here is an insecure fellow. He married. The other more insecure. Now doubly insecure. If jiva includes paramatma, there is no paratma. Samsaritvam is only for paratma. I am samsari. That I is paratma. So paratma is samsari due to ignorance.

Why should you begin this vicara. No use. Either way caught. Certain questions are like that. You should not answer both ways. Do you go in front of a fool or behind the fool. If you go in the front, you lead fools. You become mukhya fool. Behind means you follow his. I do not go any where around. You have to say. Since no conclusion is possible, do not do this enquiry. No, one is okay. If one of them is okay, then let it be right. Why then vicara? Like that mulla. You know two friends had horses. One is white and the other red. They had stable also for them. ....Suppose one is right and understood as right, no need for vicara. What are you going to arrive at after enquiry. If there is a third paksha, like bhedabheda, like tree and its avayavas, that will be sastrartha. One of them is right - how to find out? Or there is a third paksha - how to know? So the siddhanti answers.

न, तन्निर्धारणार्थत्वात् (चिन्तां विना निर्धारणासंभवात् इथि भावः।) । (संग्रहवाक्यं विवृणोति - सत्यमिति आदिना) सत्यं प्राप्तः दोषः न शक्यः (न शक्यः इत्यत्र यदिशब्दः अध्याहर्त्तव्यः) परिहर्त्तुम् अन्यतरस्मिन्, (अन्यतरस्मिन् प्राप्तः दोषः यदि न परिहर्त्तुं शक्यः सत्यं चिन्ता व्यर्था स्यादिति अन्वयः) (अदुष्टे तृतीये पक्षे अवधृते सति वा चिन्ता व्यर्था स्यात् इति अन्वयः) तृतीये वा पक्षे अदुष्टे अवधृते व्यर्था चिन्ता स्यात्। न तु सः अवधृतः इति तदवधारणार्थत्वात् अर्थवती एषा चिन्ता। (पुनरपि मध्यस्थचिन्तावैयर्थ्यमाह - अर्थवती इति) सत्यम् अर्थवती चिन्ता, शास्त्रार्थावधारणार्थत्वात्। चिन्तयसि त्वम्। न तु निर्णेष्यसि (त्वया निर्णेतुमशक्यमित्यभिसंधिः), (अभिसंधिमानेव तटस्थं निराकरोति - किमिति) किं न निर्णेतव्यमिति वेदवचनम्। (यथाश्रुतं उपालम्भं तटस्थः परिहरति - नेति) न (वेदवचनं न भवति इतयर्थः) । (न तु निर्णेष्यसि इत्यत्र हेतुं पृच्छति - कथं तर्हि इति) कथं तर्हि (यदि न वेदवचनं तर्हि कथं न निर्णेष्यसि इति वदसि इत्यर्थः)। (निर्णयस्य अशक्यत्वे स्वाभिसंहिते हेतुमाह - बहु इति। अद्वैतस्य एव वेदार्थत्वात् तत्साधनपरः त्वमेक एव, भेदवादिनः पुनः असंख्याताः। ततश्य कथं तेषु जीवत्सु तव निर्णयसिद्धिः इत्यर्थः।) बहुप्रतिपक्षत्वात्। एकत्ववादी त्वम्, वेदार्थपरत्वात्। बहवः हि नानात्ववादिनः वेदबाह्याः त्वत्प्रतिपक्षाः। अतो ममाशङ्का - न निर्णेष्यसि इति। (शतमप्यन्धानां न पश्यति इति न्यायमाश्रित्य आरम्भवादी परिहरति - एतदेव इति) एतदेव मे स्वस्त्ययनम् (निर्णयसामर्थ्यसूचकमित्यर्थः) (कल्याणम्) यन्मामेकयोगिनम् (एकत्ववादिनम् इत्यर्थः) अनेकयोगि-बहुप्रतिपक्षमात्थ (अनेकयोगिनः नानात्ववादिनः बहवः प्रतिपक्षाः यस्य स तथा,

तमित्यर्थः)। अतो जेष्यामि सर्वान् (नानात्वस्य मानशून्यतायाः तत्र तत्र उक्तत्वात् वक्ष्यमाणत्वात् च इति भावः)। (एवमात्मैकत्वस्य वादिविप्रतिपत्त्या संदिगधत्वात् तन्निर्णयाय मुक्तिफलकत्वाच्च विषयप्रयोजनवतीम् आत्मतत्वगोरां चिन्तामारभते - आरभे च इति) आरभे च चिन्ताम्।

Vicara is to arrive at the conclusion. Why I stopped you, do you know why? You only do vicara, but never come to conclusion. This cinta is meaningful to arrive at a nirnaya. Yes. It is useful. But on this particular issue, you are not ascertaining any thing conclusively. Why do you say so. We should only do cinta and not come to conclusion iti it is vedic mandate. Every cinta will not have any nirnaya or should not come to a conclusion - thus no rule. In academic circles there are people like that who say keep the mind open all the time and not come to any conclusion on anything. No. No I do not say it is Veda vak. I say so because you have many opponents are there. Even after your conclusion, those fellows are not convinced. You are committed to Vedartha because Veda alone talks of ekatvam. All other pramanas prove nanatvam. If you do not accept that oneness, you become Veda bahyas, even though vaidikas. (Isvara allows you to be deluded. A king and a citizen. Citizen says I am king, he will lose his head). Nanatvavadis hit each other and destroy themselves. I am going to witness all this. Svastyayanam is kalyanam. You are telling me I am ekatvavadi. Aha ahatuh ahuh attha ahathuh (From bru dhatu). I have a challenge now. I will win them.

सः एव (परः एव) तु स्यात्, तद्भावस्य तु (तुशब्दश्चार्थः सन्पञ्चम्या संबध्यते) विवक्षितत्वात्। (विवृणोति - तद्विज्ञानेन इति) तद्विज्ञानेन (परब्रह्मविज्ञानेन) परमात्मभावः अत्र विवक्षितः - ब्रह्मविदाप्नोति परम् इति। (परस्य एवंविद्भिन्नत्वेऽपि ब्रह्मविदाप्नोति परम् इत्यत्र विवक्षिता परभावापत्तिः एवंविदः किं न स्यादित, न इत्याह न हि इति) न हि अन्यस्य अन्यभावापत्तिः उपपद्यते (अन्यस्य स्वरूपे स्थिते नष्टे वा अन्यात्मकत्वं न हि उपपद्यते इत्यर्थः)। (अभेदपक्षे अपि अनुपपत्तितौल्यमाशङ्कते - ननु इति) ननु तस्यापि तद्भावापत्तिः अनुपपन्ना एव। (यद्यपि ब्रह्मस्वरूपस्य सतः ब्रह्मविदः तद्भावापत्तिः मुख्या न संभवति, तथापि औपचारिकी सा संभवति इत्याह - न अविद्याकृतेति) न। अविद्याकृत-अतदात्मभाव-अपोहार्थत्वात् (अविद्याकृतः यः अयम् अतदात्मभावः तदपोहः एवार्थः पुरुषार्थः तत्स्वरूपत्वात् तद्भावापत्तेः न तद्भावानुपपत्तिः इत्यर्थः)। (हेतुं विवृणोति - या हि इत्यादिना) या हि ब्रह्मविद्यया स्वात्मप्राप्तिः उपदिश्यते (ब्रह्मविदाप्नोति परमित्यादिश्रुत्या इति शेषः), सा अविद्याकृतस्य अन्नादिविशेषात्मनः आत्मत्वेन अध्यारोपितस्य अनात्मनः अपोहार्था। (देवदत्तस्य ग्रामादिप्राप्तिवद् अत्र मुख्यां प्राप्तिं विहाय अमुख्यप्राप्त्यर्थकता फलवाक्यस्य केनहेतुना अवगम्यते इति पृच्छति - कथमिति) कथमेवमर्थता अवगम्यते। (परप्राप्तिसाधनत्वेन ब्रह्मविद् इति विद्यामात्रोपदेशात् सकार्याविद्यानिवृत्तिरेव परप्राप्तिरिति गम्यते इत्याह - विद्यामात्रेति) विद्यामात्रोपदेशात्। (ननु अप्राप्तप्राप्तिरपि विद्यामात्रफलं किं न स्यादिति। नेत्याह - विद्यायाः च इति) । (लोके शुक्तितत्वादिगोचरविद्यायाः) विद्यायाश्च दृष्टं कार्यमविद्या निवृत्तिः। तच्चेह विद्यामात्रमात्मप्राप्तौ साधनमुपदिश्यते।

Paratma only is karta. It is a big hetu. para bahvasya vivakshitatvat. What is intended to be said by the sastra is only gain of paratma. Brahmavid apnoti param. Naturally Evamvid is only paratma. Later he will say anyasya na anyabahvapattih. One pot cannot become another pot. Nor pot can become another object, whether alive or dead. If real bheda is there, jiva can never become paratma as long as alive. Nor dead, he will become. Never. How can you say so? Milk joins water and water becomes milk. No water remains water and milk remain milk. I do not see water. Do you see increase in quantity? That is water. If you vaporise water goes out. Density of milk remains same after water goes away. Brahmabhavasya vivaksha is there. So evam vid is Brahman. One becoming another is not possible.

This fellow thinks I am pot. I am therefore not anything else. Then, I am a fragile pot. I am a small pot. I have no job satisfaction. That pot is to be told clay alone is satyam. Being clay, it becomes clay. I am a pot is due to avidya and so what is required is elimination of ingnorance.

But pot cannot become cloth. That is okay. Pot also cannot become pot. So if evam vid is paratma, then how paratma become paratma. Paratmanah api paramatma bhavapattih na. No, it is not totally true. I have a situation. I say you are partma. You say no, no. Now you have to become paratma. If I am paratma, how I do not see. That is your problem. Tad bhavapatti is nothing but negation of what you are not. Avidya is the cause. of atad atma bahva. They have to be eliminated. Gain is said for the purpsoe of elimination of ignorance and ignorance born notions or erros. Anatma set up by avidya. Why should I eliminate it? It is superimposed. Anna is annamaya.

How do you get this meaning? I do not see anything like this in the sastra. Yes. That is why you require traditional acarya. Brahmavid param apnoti. Nothing else is said. Evam vid is brahmavid. he alone is talked all over. Abhayam pratishtham etc. he alone gains. Why not we say he gains heaven. You gain first marga vijnanam, margavid and then he has to do karma and that result is heaven. It is sukham. No. Here only knowledge is revealed. Nothing is enjoined to be done. All vakyas talk about vastu's nature. Unless I am Brahman, I cannot become Brahman by mere knowledge. Upasana is not a pramana and it cannot destroy ignonrace. Upasana is smrtirupa. Atma is to be taken as karta. So it will not remove any ignorance. It is mental action. 10th man is himself 10th man. (Vedas not even committed to action. It is only giving hita upadesa).

(आ.गिरि - अन्यथाप्युपपत्तिं शङ्कते - मार्गेति) मार्गविज्ञानोपदेशवदिति चेत्। तदात्मत्वे विद्यामात्रसाधनोपदेशः अहेतुः। कस्मात्। देशान्तरप्राप्तौ मार्गविज्ञानोपदेशदर्शनात्। न हि ग्राम एव गन्ता इति चेत्, (आ.गिरि - गन्तुः स्वतः ग्रामत्वाभावे अपि यथा मार्गज्ञानोपदेशः सार्थकः तथा जीवस्य स्वतः ब्रह्मत्वाभावे अपि विद्योपदेशः अभ्यासद्वारेण ब्रह्मप्राप्तिहेतुत्वादित्यर्थः)। न। (आ.गिरि - त्वं ग्रामोऽसि इति न तत्रोपदेशः। अत्र अभेदोपदेशः प्रतीयते। अतः उपदेशवैषम्याद् न दृष्टान्तः युक्तः इत्याह - वैधर्म्यात् इति) (दृष्टान्त)

वैधर्म्यात्। तत्र हि ग्रामविषयं ज्ञानं नोपदिश्यते, तत्प्राप्तिमार्गविषयमेव उपदिश्यते विज्ञानम्। न तथा इह ब्रह्मविज्ञानव्यतिरेकेण साधनान्तरविषयं विज्ञानम् उपदिश्यते।

Tadatmatve means brahmatvatve, which is the form of removing ignorance about my being Brahman, teaching of sadhana which is in the form purely knowledge is not cause for gaining paratma. Marga is given for reaching a village. The person himself is not village. By knowledge of that path, you do not gain the village. In margavijnana, you have to go after knowledge. Here abheda is there between goer and the road as well as village. The marga here is if at all like the foot prints of bird. One is bheda upadesa and the other is abheda upadesa. This is vaidharmya. That is, village knowledge is not given in the illustration, but only road knowledge is given. Much less, you are village iti it is not told.

(ननु ब्रह्मविदाप्नोति परं इत्यत्र विद्यामात्रश्रवणे अपि न तन्मात्रं परप्राप्तिसाधनत्वेन उपदिश्यते, किंतु संहितोपनिषद्युक्तैः कर्मज्ञानैः समुच्चितमेव ब्रह्मविज्ञानं, अतो विद्यामात्रोपदेशः असिद्धः इति पुनः शङ्कते - उक्तकर्मादि इति) उक्तकर्मादिसाधनापेक्षं ब्रह्मविज्ञानं परप्राप्तौ साधनमुपदिश्यते इति चेत्। न। नित्यत्वान्मोक्षस्य (ब्रह्मविदाप्नोति परम् इत्यत्र समुच्चयोपदेशः न विवक्षितः इति प्रतिज्ञार्थः।) इत्यादिना प्रत्युक्तत्वात् (समुच्चयपक्षस्य इति शेषः। एवम् "तद्भावस्य तु विवक्षितत्वात्" इत्यादिना एवंवित् पर एव स्यादित्यत्र परप्राप्तिवचनं प्रमाणमित्युपपादितम्)। (तत्रैव हेत्वन्तरमाह - श्रुतिश्च इति।) (The evamvid arguement continues) श्रुतिश्च तत्सृष्ट्वा तदेवानुप्राविशत् इति कार्यस्थस्य (देहादिसंघातलक्षणे कार्ये साक्षित्वेन स्थितस्य प्रत्यगात्मनः) तदात्मत्वं (ब्रह्मस्वरूपत्वं दर्शयति इत्यर्थः।) दर्शयति। (एवंवित् पर एव इत्यत्र हेत्वन्तरमाह - अभयेति) अभयप्रतिष्ठोपपत्तेः च। (अभयप्रतिष्ठावचन-उपपत्तिमेव प्रपञ्चयति - यदि हि इति) यदि हि विद्यावान् स्वात्मनः अन्यन्न पश्यति, ततः अभयं प्रतिष्ठां विन्दते इति स्यात्। भयहेतोः परस्य अन्यस्य अभावात्। अन्यस्य च अविद्याकृतत्वे विद्यया अवस्तुत्वदर्शनोपपत्तिः । तद्धि द्वितीयस्य चन्द्रस्य असत्वं यद् अतैमिरिकेण चक्षुष्मता न गृह्यते।

But first chapter is full of moods. Bhava and ling lot and tavya. So you have to read this upanishad alongwith the previous chapter. It has so much sadhana. It is ekaprakarana. It is not that I am telling this. You yourself wrote a commentary on that. How can you forget your own bhashya. There is a fourth chapter also full of mantras. If you know that, you can do any ritual. Upasanas also mentioned there. You read this alongwith previous section - thus he says. Mere knowledge will not give you moksha. The karmas and upasanas said there are also sahakari means. For those sadhanas there is dependence of knowledge on them for gaining moksha. You synthesise both. Holistic approach. These two boys say: I will bring rice. You bring husk. We will mix and then do phu phu and then eat. No contribution here. So too karma.

I don't say the previous section I did not comment upon. Nor when I commented upon it my heart was not there - iti I do not say. I do not say whatever I commentated now forget it - this

also I do not say. What I say is that is a sadhana alright. It has a certain prayojana. We are talking about moksha from knowledge. Sadhana for paraprapti is only brahjma jnanam. There the sadhana is meant for preparing yourself. You gain adhiakritvam. It has nothing to do moksha directly. It is successively means. The only means for moksha is only vidya. We have already answered that moksha being nitya, karma has no role. Born moksha will be gone moksha. Anything born is gone. Jatasya hi dhruvo mrtyuh. So moksha cannot be born. Aryasamaji says there is no permanent moksha. You go to heaven and come back. It is only temporary. Like holiday though temporary, yet all seek that.

Atma obtaining in the karya karana, that is body mind sense complex, is the creator who entered after creation. Of such atma, identity is pointed out with Brahman. So already siddhah. Another hetu for knower to be same as paratma is that the tenability of abidance in fearlessness as said by Sruti. It is explained. It is terse bhashya here. How fearlessness? Knower if he does not see anything other than himself, then alone abhaya is possible. Anyat here is world or Lord in the form of jagat. Jagat if different, Lord also naturally is different. Cause of fear, Isvara, is not something different from me and I do not see him as separate. If something is there, due to pravritti in food etc for a jnani, (he sees idli as something separate from him and that is why he wants to make it one with him.) and he has to deal with his body, mind etc. That is explained. Anyat is born of avidya and so by vidya it is known as non-entity. Other is avastu iti. When there is no second thing, then alone fearlessness is possible. If that second thing is set up only by avidya, then alone vidvan will not see as something second and real. It does not mean he will see the world. Perception of world does not establish duality. Avidya alone establishes duality. The existence of second moon which is not seen by one who has no cataract but who has eyes even though it is seen by one who has cataract. Second moon is seen where it is not. Similarly, where there is no dvaitam, if one sees it, it is called duality, the second thing and that duality is unreal which is not seen by one has no cataract of ignorance. The existence of duality is for one who has ignorance.

नैवं न गृह्यते इति चेत् (यथा तिमिराख्यदोषरहितचक्षुष्मता द्वितीयः चन्द्रः न गृह्यते एवं द्वैतं विदुषा न गृह्यते इति न। किं तु गृह्यते एव, अन्यथा विदुषः शास्त्रार्थोपदेशादौ प्रवृत्त्यभावप्रसङ्गात् इत्यर्थः।) । न। (व्यवहारकाले विदुषा तद्ग्रहणे अपि समाध्यवस्थायाम् अग्रहणात्, अविद्वत्साधारण्येन सुषुप्तौ अग्रहणाच्च, न वैषम्यमित्याशयेन परिहरति - न इति।) सुषुप्तसमाहितयोः अग्रहणात्। (सुषुप्तादौ द्वैताग्रहणं द्वैतासत्वप्रयुक्तं न भवति इति शङ्कते - सुषुप्त इति) सुषुप्ते अग्रहणमन्यासक्तत्वादिति (preoccupied) (अन्ये आसक्तः। सच्चिदानन्द - विश्रान्त्यनुभव-व्यग्रमनस्तया) चेत् यथा इषुकारः इष्वासक्तमनस्तया इषुव्यतिरिक्तं विद्यमानमपि न पश्यति एवं विद्यमानमेव द्वैतं सुषुप्तौ समाधौ च न पश्यति इत्यर्थः)। न सर्वाग्रहणात् (इषुकारस्य हि सर्वाग्रहणं नास्ति, इषुग्रहणस्य एव सत्त्वात्, सुषुप्त्यादौ तु न कस्यापि विशेषस्य ग्रहणमस्ति, अतः द्वितीयचन्द्रस्य द्वैतस्य कदाचिद् अग्रहणात् असत्त्वमेव वक्तव्यमित्यर्थः) (An ataimirika not sees. So seen at sometimes is unreal) ।

Here a person who undergoes the operation of cataract, does not see. But even if I undergo study, and yet after that guru is seen, world is seen, duality is seen. A second thing is not seen iti it is not. Meaning second thing is seen even after study. Your stand is purely sahasam. It is not true. We have an arguement of vyabhicara or contradiction. Satyam is that which does not give up its nature. Where there is contradiction to this, there mithyatva is there. The world is now there, now not there, iti there is kadacitkatvam is there. Like in deep sleep and samadhi. See anvaya vyatireka for vyabhicara. In waking state I am there. In dream also I am. In deep sleep also I am. In dream and waking I become seer etc. This jagat is not there in sleep. Variable is jagat. So it is mithya. Subject-object duality is not there in atma because it is not there in sleep. In upasanta state also it is not there.

No. In the sleep (which is familiar to him) he does not see because he is occupied with something else. Like archer is dead to the world when he is aiming. No. Archer has something to see that is target. If he does not see target, then what is aim? He is aware of arrow, its direction and target. We can say he does not see anything else. When Bhima was asked by Drona I see tree branch, and bird. Another say I see branch and bird. Third I see bird. Arjuna says I see only eye. In sleep what is it you are looking? What is your target? My target is sleep. That is until you sleep. Your illustration is wrong. Archer himself is not there. Seer himself is not there. All visehsas are gone. Jagrat and svapna has vishaya-vishayi sambandha. That relationship is not there in deep sleep state. So that sambandha is incidental. I assume the status and give up the status due to certain factors. We are not concerned with it. It is maya srishti. Here we are talking realities.

(ननु द्वैतस्य सुषुप्तादौ चेदनुपलम्भात् असत्वं तर्हि जाग्रदादौ उपलम्भात् सत्वेन किं न स्यात् इति शङ्कते - जाग्रत्स्वप्नयोः इति) जाग्रत्स्वप्नयोः अन्यस्य ग्रहणात् सत्वमेवेति चेत्। न। (उपलभ्यमानत्वमात्रं न सत्वप्रयोजकम्, तथा सति शुक्तिरूप्यद्वितीयचन्द्रादेरपि सत्वप्रसङ्गात्, किं तु बाधायोग्यत्वादिकमन्यदेव सत्वप्रयोजकम्, तच्च द्वैतस्य नास्ति नेह नानास्ति किञ्चन इत्यादौ सहस्रशः बाधदर्शनात् इत्यभिप्रेत्य द्वैतस्य शुक्तिरूप्यादेरिव अन्वयव्यतिरेकाभ्यां अविद्याकार्यत्वं दर्शयति - न, अविद्याकृतत्वादिति।) अविद्याकृतत्वात् जाग्रत्स्वप्नयोः। (सङ्ग्रहं विवृणोति - यदन्यग्रहणं इति) यदन्यग्रहणं (अन्यदिति ग्रहणम्) (यदन्यत्वेन गृह्यमाणं जगत् इत्यर्थः) जाग्रत्स्वप्नयोः तदविद्याकृतम्। (अन्वयमाह - अविद्याभावे इति) अविद्याभावे भावात् (अविद्या-अभावे अभावात्) (मुक्तौ अविद्यायाः अभावे जगतः अभावादिति व्यतिरेकः बहिरेव द्रष्टव्यः) । (ननु अविद्यायां सत्यां गृह्यमाणं द्वैतं यदि असत् तर्हि सुषुप्ते स्वयमेव प्रकाशमानं अद्वैतमपि परमार्थः न स्यात्, तदाप्यविद्यायाः सत्वादिति मत्वा शङ्कते - सुषुप्ते इति) सुषुप्ते अग्रहणमपि (न विद्यते ग्रहणं स्वेन अन्येन वा यस्य तदग्रहणं स्वयंज्योतिःस्वभावमद्वैतमिति यावत्।) अविद्याकृतमिति चेत्। (अविद्याकालीनस्याप्यद्वैतस्य न कल्पितत्वं अन्यानपेक्षस्वभावत्वात् इति परिहरति - नेति) न। स्वाभाविकत्वात्[५२]। (संगृहीतमर्थं दृष्टान्तपूर्वकं विवृणोति - द्रव्यस्य हि इत्यादिना) द्रव्यस्य हि तत्वम्

[52] That which depends on something for its existence is not svabhavika.

अविक्रिया (ब.व्रीहि) परानपेक्षत्वात् (लोके प्रसिद्धस्य मृदादिद्रव्यस्य अविक्रिया यत्कुलालादिकारकैरविकृतं मृत्स्वरूपमस्ति तत्तस्य तत्वं अनृतविलक्षणं स्वरूपं उक्तकारकानपेक्षत्वात्, तस्यैव मृदादिद्रव्यस्य या विक्रिया घटादिविकारावस्था सा तस्य अतत्त्वम् अनृतं रूपमित्यर्थः)। विक्रिया (विकारात्मकं जगत्) न तत्वम्। परापेक्षत्वात्। न हि कारकापेक्षं वस्तुनः तत्वम् (कारकापेक्षं विकारजातं वस्तुनः मृदादेः तत्वं वास्तवं रूपं न भवति, कादाचित्कत्वात् शुक्तिरूप्यादिवत् इत्यर्थः) । सतो विशेषः कारकापेक्षः (A specific state of sat depends on karaka like waking)। विशेषश्च विक्रिया। जाग्रत्स्वप्नयोः च ग्रहणं (गृह्यमाणार्थकम्) विशेषः (This visesha alone is perceived in waking and dream)। यद्धि यस्य नान्यापेक्षं स्वरूपं तत्तस्य तत्वम्। यदन्यापेक्षं न तत्त्वम्। अन्याभावे अभावात्। तस्मात् स्वाभाविकत्वात् जाग्रत्स्वप्नवत् न सुषुप्ते विशेषः (सतः आत्मनः)।

Suppose you say - in sleep duality is not there so it is not real. In waking it is there, therefore it is there and real. Both are in the same boat. No You are in leaking boat. I have two states to prove dvaitam. You have only one state viz sleep to prove advaitam. Again in sleep you cannot argue. In waking I can argue. Not in sleep. So it is more real. Better to take dvaitam as real. Because I have to deal with the world. Even sleep also I have to deal. You need not deal with sleep. I am your neighbour. I have to deal with you. No. The duality in waking is set up by avidya. Because does atma wake up or dream or sleep? Then for whom is the waking and dream. Waking itself is avidya born. Is waking born of ignorance? If so, ignorance removed, world should go away. So it is Isvara's creation. Yadanyagrahanam. I am different from this object - this grahanam in waking and dream is born of avidya. Anyat iti grahanam is anyagrahanam. The triputi of knower etc is one adhishthanam Brahman. This is also important argument. That is, not seeing the world also is set up by avidya. Why not we say so? Avashtha avacchinna atma is due to avidya. Waking state atma is avastha avacchinna. So too sleep atma also. Agrahanam also is due to avidya and hence not true. Avasthayah avisesha is there. No. Advaita in sleep is svabhavika, it is not avidya karya. Atma becomes subject due to avidya. In sleep avidya does not do any thing in sleep. Atma alone is there as subject is not experienced. So not aviyda kritam.

The truth or svarupam of dravya or any substance like clay etc is changeless. Avikriya is not undergoing change. Being pot, it has no avikriya. Depending on anything else is not tattvam. In sleep there is vastu alone as it is without having undergone any change. Satah viseshah. Brahmanah, of Brahman vikriya is visesha. Karaka apekshah is vikriya. How did this vikriya take place? It is by karaka vyapara. But what obtains in sleep is not dependent on any karaka. Yat hi yasya.. Sweetness of sugar not depends on anything whereas coffee is not sweet but depends on sugar for its sweetness. No sugar, coffee is not sweet. So dvaitagrahanam is not nature of atma. Sushupte atmanah na viseshah. In waking there is visesha because set up by avidya. In sleep it is not because not set up by avidya.

(एवंवित् अन्यः इति पक्षे) येषां पुनः ईश्वरः (परमार्थतः) अन्यः आत्मनः (पञ्चमी), कार्यं च अन्यत्, तेषां भयानिवृत्तिः (भयहेतोः अन्यस्य ईश्वरस्य सत्वादित्यर्तः) भयस्य अन्यनिमित्तत्वात्। (परमार्थतः अन्यस्यापि सतः ईश्वरस्य विद्यया नाशसंभवात् स्यादेव भयनिवृत्तिः इति। नेत्याह - सतश्च इति) सतश्च अन्यस्य आत्महानानुपपत्तिः (स्वरूपनाशः)। (तत्र दृष्टान्तमाह - न च असतः इति) न च असतः (शशशृङ्गादेः) आत्मलाभः (उत्पत्तिः)। (ननु ईश्वरस्य प्राणिकर्मसापेक्षस्य एव अस्माभिः भयहेतुत्वमुपेयते न सत्तामात्रेण, विदुषस्तु कर्माभावाद् अभयं भविष्यति इति शङ्कते - सापेक्षस्य इति) सापेक्षस्य अन्यस्य भयहेतुत्वमिति चेत्। न। तस्यापि तुल्यत्वात्। यद्धर्माद्यन्यत् सहायभूतं नित्यमनित्यं वा निमित्तमपेक्ष्य अन्यद्भयकारणं स्यात्। तस्यापि तथाभूतस्य आत्महानाभावात् (ईश्वरस्य इव धर्मादेः अपि आत्महानं न संभवति, परमार्थसत्यत्वात्) भयानिवृत्तिः। आत्महाने वा सदसतोरितरेतरापत्तौ सर्वत्र अनाश्वासः एव त्वत्पक्षे।

In whose contention, again, Lord is different really from the standpoint of atma. Not only that. All other bhedas also. A clean set up for fear is there now. Lord is going to get him. That is how Lord is presented. I was drowning. I saw a log of wood and I grabbed. It started grabbing. Now he has a doubt whether it has hands. It is not log, but bear. Place of refuge becomes bhaya karanam. For them, no freedom from fear. You are in the form of sat. No other existent thing is going to harm you. Self destruciton is not possible if self is real. Asatah - if you are asat, you are not going to gain self. If sat, no destruction of self.

Bhaya hetu is not Lord. But by my own punya and papa, he becomes bhaya hetu. Isvara depending on something becomes source of fear. If he shows his grace, I can become free from fear. No. That dharma also paramartha satyam, if everything is satyam. Tulyatvat is explained. Isvara can be cause of fear based on nimitta. Nimitta is karma which is perishable. Of that dharma etc, he cannot completely eliminate. He will not turn nelson's eye to your karma. Even if real, karma can go away. No It is not possible. Real cannot become unreal. And vice versa. So there will be no trust in anything. Because of vyavaharika satta, there is visvasa.

एकत्वपक्षे पुनः सनिमित्तस्य संसारस्य अविद्याकल्पितत्वाद् अदोषः।

If there is a real difference between jiva and isvara, or that bheda is set up by ignorance alone. If kalpita, then it will go when ignorance is gone. If it is real, all problems come. Nothing can disappear. So bhaya karanam asti. Your own guilt is there and you are afraid that you are going to be punished. If because of Isvara's grace, all my punya and papa disappear, then I have no bhaya karnam. Because Lord will not be a source of fear. But that is not possible because if jiva is real, his punya and papa also real. If you say punya and papa is anitya, that anitya result of course will go. But there is big accumulated bag of sancita is there. If all will go, then sat becomes asat. Then unreal also can become real. Then you cannot believe

anything. In your paksha therefore no asvasa. In ekatva pakshe, abheda between jiva and isvara, (jagat is included in Lord) (It is not one god sitting in a place). It is not oneness of god and all other gods are not gods. That which is cause of samsara is sanimitta samsara. Nimitta is ignorance. When nimitta goes away, naimittika also goes away like flower is cause for redness. So crystal has not changed. So abheda on elimination of avidya. Even when not gone, it is abheda. You think it is true.

तैमिरिकदृष्टस्य हि द्वितीयचन्द्रस्य न आत्मलाभः नाशो वा अस्ति।

Suppose you say samsara is avidya kalpita. Before it was not. Now it is due to avidya. Asat come to sat. Svabhava vaiparitya defect takes place. He is trying to judo. It is a martial art. You do not do anything. He uses his force to function against him. Like cutting to four a fast ball. You stop the person and he falls. Saying the same thing back. No. You have forgotten avidya krtatvam. A second moon is seen by this defective eyed person. That moon does not come into being. Nor it goes away later. Bheda neither came nor went. Bheda drshti alone went. Avidyavan alone sees.

विद्याविद्ययोः तद्धर्मत्वमिति चेत्। न (कल्पितयोः सामानाधिकरण्यमात्रं अपेक्षितम्। न तु धर्मत्वमपि। तच्च न कल्पितयोः अनुपपन्नम्। प्रत्युत वेद्यत्वात् रूपादिवत् आत्मधर्मत्वं नास्ति इति अनुमातुं शक्यते।) । प्रत्यक्षत्वात्। विवेकाविवेकौ रूपादिवत् प्रत्यक्षौ उपलभ्येते अन्तःकरणस्थौ।

He gets up alone. Knowledge and ignorance has the nature of being the attribute of atma - why can not we say - Ignorance is for whom? For paratma. So too jnanam. So dharmavan atma. Brahman is nirgunam. Who told avidya is dharma of atma? It is kalpita on atma. It is kalpita dharma. It was never bound before. Before teaching, atma is bound. Then what should be the teaching? Bound came to guru. His upadesa should be as the vastu is and it is you are bound. He does not say that. He says that you are free because you are satyam jnanam anantam. From the vision of sruti, even when he is bound, atma is not bound. Then only tat tvam asi can be told. Avidya itself is kalpita. That kalpitatvam is pointed out, So it is mithya. Because you have bondage, sruti is constrained to say you have ajnanam. We are not trying to prove avidya's existence. We do not want to commit our energy for that purpose. Vastu alone is object of the sruti. Ignorance is known to you. So it is pratyaksha. No need for pramana. (Avidya belongs to whom? It belongs to the questioner. He goes ahead.) So what is kalpitam is mithya. Whatever is seen is kalpitam. Because subject-object is kalpita. This ignorance is sakshipratyaksha. Nityasuddha.. You are not able to see. So avidya asti. Atma-anatma-aviveka and viveka. Viveka and lack of it - agrahanam and anyatha grahanam - this is aviveka. Viveka is taking it as it is. They are abiding in mind. So they are perceptible like form. They are not dharma of atma. Not that they are away from atma.

न हि रूपस्य प्रत्यक्षस्य सतो द्रष्टृधर्मत्वं। अविद्या च स्वानुभवेन निरूप्यते - मूढोऽहं अविविक्तं मम विज्ञानमिति।

Form like elephant being seen as existing cannot be the dharma of seer. It is prasiddha. But avidya is unlike form. No it is also perceived by oneself. 'I am confused' iti My knowledge is not clear. Agrahanam and anyatha grahanam both are there. It is experience. It is pramanam. All experiences are sakshi pratyaksham.

तथा विद्याविवेकः अनुभूयते, उपदिशति च अन्येभ्यः आत्मनः विद्यां बुद्ध्वा। तथा अन्ये अवधारयन्ति (उपपत्तिभिः) ।

Similarly, vidya viveka is experienced by acarya. It is clear to him and he teaches also to others. Atma does not say I know. He teaches after knowing. The student also recognise and ascertain the same thing in the same manner. Therefore, like all names and forms are kalpita, so to knowledge and ignorance also kalpita.

तस्मात् नामरूपपक्षस्यैव (नामरूपान्तर्गत-अन्तःकरणस्य एव) विद्याविद्ये। नामरूपे च अनात्मधर्मौ। नामरूपयोर्निर्वहिता ते यदन्तरा तद्ब्रह्म (छा ८.१४.१) (ते नामरूपे यस्मात् भिन्ने तत् ब्रह्म) इति श्रुत्यन्तरात्। (चिन्मात्रतन्त्रः अनादिरनिर्वचनायाविद्यान्तःकरणरूपेण परिणमते तच्चान्तःकरणं तामस-सात्त्विक-अवस्थाभेदेन भ्रान्तिसम्यग्ज्ञानाकारेण परिणमते तस्मिन् प्रतिबिम्बितः चिद्धातुः स्वोपाधिधर्मेण एव भ्रान्तः सम्यग्दर्शी इति च व्यवह्रियते न तत्वतः विद्याविद्यावत्त्वम् इत्याह - ते च इति) ते च पुनर्नामरूपे सवितर्यहोरात्रे इव कल्पिते। न परमार्थतो विद्यमाने ।

Let name and form be dharma of atma. He does not leave. No it is not so. Like the name and form of pot are the dharma of clay. If clay dharma, then knock off pot. You will have no name and form but only clay. So name and form are incidental to clay. So he quotes a sruti. Those name and form are different from whom, that is the nirvahita, sustainer of name and form and it is Brahman. (yasmat bhinne namarupe, tad brahma. Namarupayoh nirvahita. Then Brahman is asraya of name and form like chair asraya for me. What is that nirvahita therefore is explained. This name and form (tat te tani) is not real. Kalpita. So no asraya-asrita relation. Like day and night is kalpita in sun. It is from your standpoint. He is always up. Bhashyakara time it is known. They do not exist in reality.

(सच्चिदानन्द - कोऽयं एवंवित् परामृष्टः इति एतत् विमृश्य निर्धारितम्, पर एवायमेवंवित् नान्यः इति। अथेदानीं कथं संक्रामति इत्येतन्निर्णेतुकामः पूर्ववादिशङ्काम् अभेदपक्षगतामुत्थापयति - अभेदे इति) अभेदे एतमानन्दमयमात्मानमुपसङ्क्रामति इति कर्मकर्तृत्वानुपपत्तिः इति चेत् (सच्चिदानन्द - कथं स एव स्वमात्मानमुपसंक्रामेत् इति शङ्कितुराशयः)। न। विज्ञानमात्रत्वात् संक्रमणस्य। (सच्चिदानन्द - अस्यैव वाक्यस्य विवरणम् - न जलूकावत् इति) (आत्मतया गृहीतस्य ज्ञानेन आनन्दमयान्तस्य बाधः उपसङ्क्रमणम्) न जलूकावत् संक्रमणमिह उपदिश्यते। किं तर्हि विज्ञानमात्रं संक्रमणश्रुतेः अर्थः।

The meaning of upasamkramana is gaining as abhedarupa. The karta and karma is there. Both should be different. If abheda, then this problem is there. Second case is there. Like reaches

village. Atmanam is there. No. It is like the meaning of apnoti in introduction. It talks of knowledge alone. Gaining is purely in the form of jnanam. Any gatyartha dhatu has that meaning. Did you get it? No. Her getting is in buddhi. I am not giving something. In Tamil also - did it enter. That anupapatti is mangalam. Gain is purely in the form of knowledge. It is only elimination of ignorance. A leech what does it do? From one grass to another it goes. It always holds the second one and pulls itself up. Upasankramanam is not like this. Evamvit does not do like that. The meaning of sankramanam is only knowledge.

(सच्चिदानन्द - पूर्ववादी शङ्कते - ननु इति) ननु मुख्यमेव संक्रमणं श्रूयते - उपसंक्रामति इति चेत् (सच्चिदानन्द - पादविक्षेपकर्मणः क्रामतेः उपोपसृष्टस्य गमनपूर्वकप्राप्तिरेव मुख्यार्थः। तं विहाय किमिति गौणः अर्थः कल्प्यते। मुख्यार्थस्वीकारेण हि अस्माल्लोकात् प्रेत्य संक्रामति इति मुख्यार्थानुगमष्ट अनुगृह्येत।)। न। अन्नमये अदर्शनात् न मुख्यमेव संक्रमणम् (सच्चिदानन्द - एतमानन्दमयमात्मानमुपसंक्रामति इति इहस्थस्य एव आनन्दमयात्मनः संक्रमणकर्मत्वेन श्रूयमाणत्वात्। न च बाह्याल्लोकात् आगत्य तत्प्राप्तिरभिप्रेता स्यात्। तद्-अदर्शनात् इत्यभिप्रायः)। (अदर्शनमेव स्पष्टयति - न हि इति) न हि अन्नमयमुपसंक्रामतः बाह्याद् अस्माल्लोकात् जलूकावत् संक्रमणं (शरीरस्थस्य) दृश्यते, अन्यथा वा (प्रवेशः इव)। (सच्चिदानन्द - अन्नमयमात्मानमुपसंक्रामति इत्यत्र तावत् संक्रमणं प्राप्तिरिति नावकल्पते। न हि अस्माल्लोकात् बाह्यात् प्रेत्य संक्रामति इत्यत्र शरीरमेतत्प्राप्य बाह्यालोकमाश्रयान्तरं मुञ्चतीति वा, शाखामृगवत् ततः अत्र चङ्क्रमते इति वा, नीडमिव पक्षी प्रविशति इति वा शक्यं कल्पयितुम्। अन्नमये एव स्थितस्य कथमपि तत्संक्रमणानुपपत्तेः इत्यभिप्रायः।)

Here sankramanam is primarily gaining. There is karta, karma and kriya. Who gains? Evamvit. When does he gain? When he gives up identification with anatma. What is the object? Annamayam atmanam. He is already in annamaya body. So there is no sankramanam possible. It is already gained. Pranamaya, it is there?. No. Pranamaya also atma. Gained. This person is coming from external world, being virakta and purna and caught hold of annamaya atma. May be like a bat he leaves one and catches another or flies into. That anyatha va is pointed out in the next sentence.

(सच्चिदानन्द - अथ पूर्ववादी प्रकारान्तरेण एव मुख्यसंक्रमणमुपपादयिष्यामि इति प्रत्यवतिष्ठते - मनोमयस्य इति) मनोमयस्य बहिर्निर्गतस्य विज्ञानमयस्य वा पुनः प्रत्यावृत्य आत्मसंक्रमणं इति चेत् (सच्चिदानन्द - मनोमयो विज्ञानमयो वा एवं कल्प्यताम्। तस्य च देहाद् बहिर्विषयान्तरगमनसंभवात्, ततः पुनः प्रत्यावृत्य अन्नमयात्मप्राप्तिरपि मुख्या समुत्पद्यते इत्यभिप्रायः) । न। स्वात्मनि क्रियाविरोधात् अन्यः (एवंविद्) अन्नमयम् अन्यम् उपसंक्रामति इति प्रकृत्य मनोमयः विज्ञानमयः वा स्वात्मानमेव उपसंक्रामति इति विरोधः स्यात् (अन्यः मनोमयः विज्ञानमयः वा बहिर्निर्गतः ततः पर्येत्य स्वात्मनः अन्यम् अन्नमयात्मानम् उपसंक्रामति इति मुख्यसंक्रमण-उपपादनं प्रक्रम्य मनोमयः विज्ञानमयः वा स्वात्मानमेव मनोमयं विज्ञानमयं वा उपसंक्रामति इत गौणोपसंक्रमणमङ्गीकर्त्तुः प्रतिज्ञाहानिमात्रं फलेत् न इष्टसिद्धिः इति भावः) । (अथ एतद्दोषपरिजिहीर्षया आनन्दमयः एव एवंवित्त्वेन स्वीक्रियते तदापि दोषाद् अनिस्तारः एव इत्याह - तथेति) (दृष्टान्तं

निरस्य दार्ष्टान्तिकं निराकरोति - तथा इति) तथा न आनन्दमयस्य आत्मसंक्रमणमुपपद्यते (आनन्दमयः एव सन् एवंविद् आनन्दमयं स्वात्मानमुपसंक्रामति प्राप्नोति प्रविशति इति वा नोपपद्यते।)। तस्मान्न प्राप्तिः संक्रमणम्। नापि अन्नमयादीनां अन्यतमकर्तृकम्। पारिशेष्यात् (प्रसक्तप्रतिषेधे अन्यत्र अप्रसङ्गात् शिष्यमाणे संप्रत्ययः परिशेषः, परिशेषः एव पारिशेष्यम्, तस्माद् इत्यर्थः) अन्नमयाद्यानन्दमयान्तात्मव्यतिरिक्तकर्तृकं (परात्मकर्तृकम् एव) ज्ञानमात्रं च संक्रमणम् उपपद्यते।

The two kosas manas (doubtful) and vijnanam (decisive, even if it says snake) - they can go out like a bat and coming back to the loka (meaning asmat lokat pretya) from which it went, it obtains itself. No. They do not come back. Who comes back? Evamvit. Manomaya becomes karta and it comes back. How you recognise an object - we say it goes out. It does not go out and it is not outside anywhere. There is no real going out or anything. (Only vritti goes and not whole mind) Evam vit is manomaya. We have to give another meaning. (No real gain). Going out is karta and coming back also same karta. Kartrukarma virodha.

How come you also say paratma gains paratma. No virodha here. Here we take it as only jnanam. Upapatti proves jnanam. What is originally stated? Sa evam vit. Evam vit is anyah. He gains annamayam. Then manomaya or vijnanamaya also he gains. Suddenly you cannot say manomaya is karta and vijnanamaya is karta. They are only karma. It is opposed to prakrita. If manomaya atma gains annamaya or pranamaya okay. But how can it gain itself. Annamaya is karma for evam vit. Then manomaya also karma. It cannot become karta suddenly. What about anandamaya? There too, anandamaya is also object of kriya. Evamvit only gains all of them. So it is not reaching or gain here. Annamaya is not karta of sankaramanam or any one of the five. Then who is that fellow. All are karmas. It is mere knowledge that is sankramanam. All possibilities having been negated, what remains is pariseshya. No other go conclusion. In teaching we do. You corner the person from where he cannot but see. You do not let him escape by answering all questions. Karta is different from all five. What is left out is pariseshya. When all the possibilities are negated and there is no other possibility then there is certain recognition. That is parisesha. Who is the karta? Anandamaya is also karma. So it cannot be karta. On the same ground, all previous kosas negated. So karta must be ahampratyaya vishaya. There is no vivada in it. Karta has to be cetana. Like suram na pibet. Prohibition is there where there is possibility. Do not drink fire - no need for it. Annamaya is taken as atma. So prasakti is there. But it is negated because all are given as object by sruti. There is no other place left for prasakti. Like pillar etc is no prasakti. In Gita it is touched. Idam sariram+ Why not mahabhutani etc which are all idam ar not kshetram. But why body is said to be kshetram? Prasakta pratishedha. Elements are not taken as atma. Anyatra it is not sambhava. Here also what is left out is Brahman alone which is awareness. That alone is evamvit.

ज्ञानमात्रे च आनन्दमयान्तस्थस्य एव सर्वान्तरस्य आकाशाद्यन्नमयान्तं कार्यं सृष्ट्वा अनुप्रविष्टस्य हृदयगुहाभिसंबन्धात् अन्नमयादिषु अनात्मसु आत्मविभ्रमः क्रमेण आत्मविवेकविज्ञानोत्पत्त्या विनश्यति। तदेतस्मिन् अविद्याविभ्रमनाशे संक्रमणशब्दः उपचर्यते। न हि अञ्जसा (driectly) सर्वगतस्य आत्मनः संक्रमणम् उपपद्यते। (विदुषः स्वव्यतिरिक्तवस्त्वभावाच्च न विद्वत्कर्तृकं संक्रमणं मुख्यं संभवति इत्याह - वस्त्वन्तरेति) वस्त्वन्तराभावाच्च। न च स्वात्मनः एव संक्रमणम्। न हि जलूका आत्मानमेव संक्रमाति। (महातात्पर्यमाह - तस्मादिति) तस्मात् सत्यं ज्ञानमनन्तं ब्रह्म इति यथोक्तलक्षणात्मप्रतिपत्त्यर्थमेव बहुभवनसर्गप्रवेशरसलाभ-अभयसंक्रमणादि परिकल्प्यते (set up) ब्रह्मणि संव्यवहारविषये (अज्ञाते ब्रह्मणि) (संव्यवहारविषयत्वयोग्यं यदज्ञातं ब्रह्म, तस्मिन् ब्रह्मणि सर्गादिकं लोकभ्रान्तिसिद्धम् उपदिश्यते शुद्धप्रतिपत्त्यर्थमेव, न तु श्रुत्या तात्पर्येण प्रतिपाद्यते सर्गोदेः मायामात्रत्वाद् इत्यर्थः)। न तु परमार्थतो निर्विकल्पे ब्रह्मणि कथ्थिदपि विकल्प उपपद्यते। तमेतं निर्विकल्पं आत्मानम् एवं क्रमेण उपसंक्रम्य विदित्वा न बिभेति कुतश्चन अभयं प्रतिष्ठां विन्दते इत्येतस्मिन् अर्थे अपि एषः श्लोकः भवति। सर्वस्यैव अस्य प्रकरणस्य आनन्दवल्ल्यर्थस्य संक्षेपतः प्रकाशनाय एषः मन्त्रः भवति।

If sankramanam is mere knowledge - what does jnanamatra means? Atma which obtains in anandamaya (Brahman) which is inner most of all. You cannot beyond caitnaya. All words beyond etc resolve in caitanya. Adhishthanam. Which has entered into karya. By gaining knowledge, that confusion goes away. Hridyaguha + Atma is available in the buddhi and it becomes conscious person and there arises an ahankara and it identifies with the body etc and this is called hridayaguha abhisambandha. There is a krama pointed out by the sruti. Atma viveka is mixed up everywhere. So krama. Confusion perishes. That is called samkramana. Avidyaya vibhrama. Again another vastu is not there. Rope reaching out to the snake. No it cannot. There is no second vastu. Last minute again he strives to argue. Left hand touches right hand. Atma touches atma. So too atma gains atma. Body has parts. Not atma. If parts, Brahman also will be in the hospital ward now and then.

The leech is such that it sucks blood. It falls off once it is full. It has no other digestive system except circulation. You supply blood for it. No problem of matching blood. It is created like that. It catches you to bleed you. It is not going to bite itself. It does not catch itself. If there is poisonous blood, they can put a leech on the spot of the skin. Another thing about jalooka is that it cannot stand salt crystal. One salt piece means it will die. There is a chemical reaction. They carry.

All prakriya of creation, entry, gain of fearlessness, upasankramanam etc are meant for knowing that Brahman only. They are meant for making one to understand what is the nature of Brahman. It is pure set up. That is parikalpana. There is some truth. Not imagination.

Because of which Brahman all vyavahara is possible because it is available in all vyavahara as giving satta and sphurti and sukha. One forgets fear in moments of sukham. No vikalpa in reality is possible in it.

Bhashyakara introduces the mantra quoted. One who negates the kosas in this manner, or knowing atma, he never gets fear from any cause. This mantra reveals briefly the meaning of the entire section. Why briefly at the end? There is no end if you elaborate. We should know how to end. At least to end.

Anuvaka 9

यतो वाचो निवर्त्तन्ते। अप्राप्य मनसा सह। आनन्दं ब्रह्मणो विद्वान्। न बिभेति कुतश्चनेति।

Here the question of doubt about Brahman is answered. Vidvan gains Brahman meaning he does not miss Brahman. Avidvan misses it. In support of this statement. Teacher is quoting a rig mantra.

This is the sloka or Rig mantra. Most of the words are repetition. Kadacaneti there. Kutascaneti here. There HG was talked about. Here Nirgunam Brahman is talked about. What is the nature of that Brahman. yato+ saha tat Brahma. Upanishad first defines Brahman. From where words return without revealing or objectifying Brahman. Vacah means words. It along with mind. How do they return. Without gaining or reaching the Brahman. This is figurative meaning. Final meaning is words cannot define Brahman. Words are running towards Brahman to catch him. They fail and come back. Like devas came back. Similarly mind returns without objectifying. It means thought cannot conceive Brahman. Words cannot describe Brahman because words can only describe a thing in term of its properties. How is mango? Sweet. Size etc. Brahman does not have any guna. Asabdam+ Why words cannot describe - sabdapravritti nimitta vishayatva abhavat. So too, mind cannot conceive. Yad vaca anabhyuditam+. Avang-manasa gocaram. Atma is illuminator and mind is illumined. So how can mind illumine Atma lends light. Mind is borrowing light. Mind has to lend light to the atma. How can borrower mind lend light. Illuminator cannot be illumined. Borrower cannot be lender.

Its nature is anandam. Anantam is anandam. Anantam known is anandam. That wise man recognises this Brahman and gets established in that Brahman. Anantam is purnatvam. Purnatvam is ananda. One who knows the anandasvarupa of Brahman. Some (naiyayikas) say anandam is guna of Brahman. So I say specifically svarupam. Why do we make fuss about this. Guna is subject to change. Nature is not. The result of this knowledge is that he does not fear. From what? From anything. Abhayaprapti is jnanaphalam. Bhaya is indication of samsara. Bhaya is not merely external indications. What will happen to my health, my beloved people, my wealth, my house etc. - all these anxieties are nothing but fear at the depth of the mind. When we constantly imagine we may fall sick, we will fall sick. Yadbhavam+ So samsara is indicated by bhaya. patatu nabhah, sphutantu girayah. milantu varidhayah adhaottaram astu jagat. ka hanih. This inner courage to face anything is called moksha. How come he gains fearlessness.

Whenever I am frightened, I am always frightened of something. Nobody says I am firghtened of myself. Jnani does not see second thing. So no fear. Even Isvara can become a

source of fear. When isvara does the third job. For jnani Lord and world and jivas are not separate from him. Bhaya hetu is not there. What is the source of fear of mortality? It is time. Kalah kridati. If there is no other fear of death, Yama is there. But for jnani Yama is also not separate from him.

Does it mean that jnani does not see second thing? Jnani will see a second thing. In his vision there is no real second thing. All are mithya dviatam. Like blue sky. It is like paper tiger. Plastic scorpion. Suddenly falls and tail moves. Rubber when known no fear. Upanishad is picking up the thread of jnanaphalam.

एतँ ह वाव न तपति। किमहँ साधुनाकरवम्। किमहं पापमकरवमिति। स य एवं विद्वान् एते आत्मानँ स्फृणुते। उभे ह्येवैष एते आत्मानँ स्फृणुते। य एवं वेद। इत्युपनिषत्।

किमहम् साधु न अकरवम्। किमहं पापम् अकरवमिति एतम् (एवंविदं) ह वाव (अवधारणार्थौ) न तपति। (कस्मात् न तपतः) (सः) य एवं एते विद्वान् (आत्मभावेन पश्यन्) आत्मानं स्फृणुते । य एवं वेद एष उभे एते आत्मानं (मत्वा) स्फृणुते।

Swami Paramarthananda

Here also jnana phalam is talked about in a different language. In his old age, jnani does not worry about his past. This is another type of samsara. Everyone faces this. As we grow, we look back in the past - what all did. Vriddhastavat cintasaktah. Vardhakye cendriyanam + (Aparadha kshamapana) I postponed everything thinking I will have lot of time in old age. I do not see that time. Lot of stuff is inside. Mind becomes like wastepaper basket, having all rubbish experiences. Should we have done this? Cinta is more because physical activity is less. Retired. Nobody comes to talk. Nothing else to do. So worry. Past is past.

Omissions and commissions do not torment or afflict or torture him. Etam means this jnaninam. Pascat tapam. We have to only learn from the past. Kim aham is within quotes. Why did I not do good things. (Why did I not start Vedanta study earlier etc) Why did I do papa karma. Iti is quotation. These two thoughts do not affect him. One is omission and another commission.

Why they do not torment him? This man knows or understands punya and papa as nothing but atman. Ete means both punya and papa. He knows them as very atma. (atmanam vidvan). They do not exist separate from atman. They are mithya. Mith When he understands the whole world as mithya, punya and papa also same. Karta is mithya. Karma also mithya. Karmaphalam also. Sphrunute means strengthens. He does not feel weakness. With this

understanding he strengthens himself - the understanding that I am satyam and all these are mithya. Knowing both punyam and papam as one with atma he strengthens himself. This is true with our experience also. If you have tiger thought now, no fear. Because it is not separate from me. In dream when tiger thought is but when the thought that it is separate from me as tiger, is there there is fear. Mere thought is not fear. When it is separate from me fear. Jnani alone is strong. Valli also is over. The upanishad ends in this manner.

यतः यस्मात् निर्विकल्पात् (सर्वविशेषरहितात्) यथोक्तलक्षणात् (सत्यंज्ञानमनन्तमिति) अद्वयाद् (आनन्त्यविवरणपरां आत्मन आकाशः संभूतः इति सृष्टिश्रुतिम् अभिप्रेत्याह - अद्वयादिति) (आनन्दं ब्रह्मणः इति भेदनिर्देशः राहोः शिरः इतिवद् औपचारिकः इति मत्वाह - आनन्दात्मनः इति) आनन्दातमनः (आनन्दस्वरूपाद् इत्यर्थः) वाचः अभिधानानि (वाचकपदानि) (तेषां मुख्यविषयत्वमाह - द्रव्यादि इति) द्रव्यादिसविकल्पवस्तुविषयाणि (गुणादिसंग्रहार्थम् आदिग्रहणम्। सविशेषवस्तुविषयाणि इति निष्कर्षः) (ननु तेषां निर्विशेषे ब्रह्मणि प्राप्तेः अप्रसक्तत्वात् कथं प्रतिषेधः इत्याशङ्क्याह - वस्तुसामान्याद् इति) वस्तुसामान्याद् (वस्तुत्वसामान्यादिति) निर्विकल्पे अद्वये अपि ब्रह्मणि प्रयोक्तृभिः प्रकाशनाय प्रयुज्यमानानि अप्राप्य अप्रकाश्य एव निवर्त्तन्ते (ननु अप्रकाश्य इत्यनुपपन्नम् उपनिषच्छब्दैरवश्यं निर्विकल्पस्य ब्रह्मणः प्रकाशनीयत्वात् अन्यथा तं तु औपनिषदं इत्युपन्षत्प्रकाश्यत्वश्रुतिविरोधप्रसङ्गात् इत्याशङ्क्याह - स्वसामर्थ्याद् इति) स्वसामर्थ्याद् (सामर्थ्यं शक्तिः तद्विषयत्वमेव अत्र निषिध्यते, न लक्षणाविषयत्वमपि। अतो न श्रुत्यन्तरविरोधः इति भावः) हीयन्ते। (मनसा सह अप्राप्य इति संबन्धात् ब्रह्मणि मनःप्रकाश्यत्वमपि निषिध्यते स्वप्रकाशस्य तस्य मनःप्रकाश्यत्वायोगात् । तत्र सहशब्देन वाचां मनसश्च सहभावः उच्यते । तमुपपादयति - मन इति इत्यादिना ।) (सच्चिदानन्द - ननु वाचामप्रवृत्तिः ब्रह्मणि तर्हि मनस एव केवलस्य तत्र प्रवृत्तिरित्यस्तु। वचोविशेषैः दुर्निरूपाणामपि इक्षुसिताखर्जूरमध्यादिमाधुर्यविशेषाणां मनसा सुसंवेद्यत्वदर्शनादित्याशङ्क्य श्रुतिराह अप्राप्य मनसा सह इति। तदेतत् व्याख्यातुमारभते - मन इत्यादिना) मन इति प्रत्ययः विज्ञानम् (न तु वृत्तिमतः अन्तःकरणस्य निर्देशः)। तच्च (विज्ञानम्) यत्राभिधानं प्रवृत्तम् अतीन्द्रिये अप्यर्थे (जगत्कारणादि) (पा.भे - तदर्थे च) त(द)त्रैव प्रवर्त्तते प्रकाशनाय। यत्र च विज्ञानम्, तत्र वाचः प्रवृत्तिः (सच्चिदानन्द - यस्य यस्य अर्थस्य प्रकाशनाय याः याः वाचः प्रयुज्यन्ते ताः ताः तत्तदाकारमेव विज्ञानं श्रोतॄणां मनसि उत्पादयन्ति इति प्रसिद्धं लोके। न पुनः वाचामगोचरे कस्मिंश्चिदपि मनसः प्रवृत्तिः दृष्टचरी। यत्तूदाहरणं इक्षुसितादिमाधुर्यविशेषाणां तत्रापि लौकिकानां विशेषवाचकशब्दाप्रतिभाने इक्षुमाधुर्यम् सितामाधुर्यम् इत्येवं सविशेषप्रयोगेनैव माधुर्यविशेषः निरूप्यते इति नैतत्केवलमनोगोचरवस्तूदाहरणम्। एवं यत्र विज्ञानं तत्र वाचः प्रवृत्तिः ज्ञेया।)। तस्मात् सहैव वाङ्मनसयोः अभिधानप्रत्यययोः प्रवृत्तिः सर्वत्र (सच्चिदानन्द - यत्र अभिधानविषयत्वं तत्र विज्ञानस्य प्रवृत्तिः, यत्रैव च विज्ञानविषयत्वं तत्रैव वाचः प्रवृत्तिः इति) (यत्र शब्दशक्तिविषयत्वं प्रथममेव परवृत्तमस्ति तत्र तदनु शब्दशक्तिजनितविज्ञानप्रकाश्यत्वमपि भवति। यत्र च तादृशज्ञानप्रकाश्यत्वं तत्र शब्दशक्तिविषयत्वमपि अस्ति एव इति

कृत्वा सहभावः उक्तः इति निष्कर्षः) । (एवं वाङ्मनसयोः सहैव प्रवृत्तिमुक्त्वा निवृत्तिरपि सहैव इत्याह - तस्मादित्यादिना) तस्मात् ब्रह्मप्रकाशनाय सर्वथा प्रयोक्तृभिः प्रयुज्यमाना अपि वाचः यस्माद् अप्रत्ययविषयाद् (प्रत्ययविषयत्वायोग्यादित्यर्थः) अनभिधेयाद् (शब्दशक्ति-अयोग्यात्) (उभयत्र हेतुं सूचयति - अदृश्यादिविशेषणात् इति) अदृश्यादिविशेषणात् (विर्विशेषत्वात् स्वप्रकाशत्वाच्च) सह एव मनसा विज्ञानेन सर्वप्रकाशनसमर्थेन निवर्त्तन्ते (अग्नितप्तायःपिण्डवत् चैतन्यव्याप्तं वृत्तिज्ञानं समस्तस्य सविशेषस्य प्रकाशने समर्थमपि स्वप्रकाशब्रह्मप्रकाशने सामर्थ्याभावात् निवर्त्तते इति भावः) तं ब्रह्मणः आनन्दं श्रोत्रियस्य अवृजिनस्य (अवृजिनत्वं पापराहित्यम्) अकामहतस्य सर्वैषणाविनिर्मुक्तस्य आत्मभूतं (आनन्दस्य पारोक्ष्यवारणाय आह) विषयविषयिसंबन्धविनिर्मुक्तं (निरतिशयमित्यर्थः) स्वाभाविकं (गगनादेरिव उत्पत्तिं वारयति। अनादिम् इत्यर्थः) नित्यम् (न तु अनादिरविद्यावत्) अविभक्तं (सर्वेषु शरीरेषु तस्य ऐक्यमाह - अविभक्तमिति) परम् आनन्दं विद्वान् यथोक्तेन विधिना न बिभेति कुतश्चन निमित्ताभावात्।

किमहम् साधु न अकरवम्। किमहं पापम् अकरवमिति एतम् (एवंविदं) ह वाव (अवधारणार्थौ) न तपति। (कस्मात् न तपतः) (सः) य एवं एते विद्वान् (आत्मभावेन पश्यन्) आत्मानं स्फृणुते । य एवं वेद एष उभे एते आत्मानं (मत्वा) स्फृणुते।

From where words come back, meaning having not done their job. What they are supposed to do? To reveal the objects. Brahman also a vastu. Whatever is a vastu, it is the object of a word, can be revealed by word. Why? Because abhidheyatvat, vastutvat like pot. What is the paksha? Brahman is vastu. So it is object of word. Like pot. It is not possible. Not sabdavacyam.

yatah means yasmat, from which. Brahman is something not a vishaya for words. Brahman which is not subject to have any kind of qualities. That is meant by nirvikalpa. Advaya means nondual. Ananda atma means anandasvarupam. Abhidhana is words. Why words are used in sastra? To reveal Brahman. An object is something that can be conveyed by word. It has object status. But Brahman is not vastu. Jati+sambandhavat is vastu That kind of vastu alone is sabdavacyam. Then like pot iti will not work here. Actually such a thing is not vastu, as it loses its svarupam, na vastavam. Words are used in nirvikalpa even though they have as its vishaya only savikalpa vastu. Prayokta is one who communicates. They use the words. Where they are used? In nirvikalpa vastu. Why they do? Because vastu-samanyatvam is there. Not gaining that vastu, not revealing that vastu, they come back. Words are used for revealing only. Is it like echo? They strike Brahman, and being not absorbed, bounce back. Is it so? Words have no sakti with respect to Brahman.

Here there is a doubt. How come words of sastra reveal Brahman? Sruti-pramanyam is gone if words have no sakti. How I will gain knowledge? Why should I study? Based on this they discourage study. Dravyadi+ iti vacyatvam is negated. Since Brahman is one and no second. Nor other than Brahman anything is there. It has no gunas also. It has no action. It has no

sambandha because what is is only Brahman. There should be two things belonging to the same order of reality. Then how Brahman is revealed? By lakshana. But words like satyam etc do not give up its total meaning or original meaning. If it does, then why not any other word? Why do you use word, if it gives up its meaning. There is no word beyond what one knows that you can use. Even if meta language like ti there is some understanding for the samjnas. It is not the letter 'T'. Remove t iti not. Choti, in that remove t. No. So we have to accept bhaga-tyaga lakshana. Time-bound nature of existence is removed by using anantam with satyam retaining existence. So too in the word cit. Words are used, but does not cause jnanam. That is sabda pavritti. Svargadi lokas, indradi devas are atindriya vishayas. Mind goes there if words can have access. How do you know heaven is there. Even in that means, in perceptual things, it has definitely pravritti.

You got vijnanam. Now you can communicate. You can use words. Words and mind together hunt the forest of knowledge. Brahman is not available for hunting. Apratyaya vishaya is Brahman. No subject-object relationship in atma. It is not an object. Anabhidheya means no jati etc. It is not a seen. Mind that is capable of illumining all objects. But not Brahman. Can you know anything without mind. A pratyaya is required. That brahman, knowing one becomes fearless. Knowing ananda that is Brahman. The ruci is in ananda, not Brahman. Freedom from Soka. So the sruti uses ananda for Brahman.

Sruti says - knowing that Brahman, one who has vrittijnanam. Sruti's pravritti is only to make an adhikari vidvan. None of the pratyakshadi pramanas have access because self is the one who is pramata who uses the various means of knowledge. Eyes etc is not going to reveal the nature of pramata, knower. They are meant for reporting to you about the world which they can objectify. So too sakshi pratyaksham - what occurs in your mind you are aware of. It is also an object only. It does not reveal the nature of atma. Inference based on perception only. Illustration is from among seen objects only and that alone can be example for something not yet seen. Like bison is like water-buffalo. Here water-buffalo is known object. Atma is not known vastu. Anupaladbhi is meant for things does not exist. All five of them are useless or not employable for knowing atma. So words alone are the refuge. But Vedas themselves tell that words come back. It is not an object of a given word. At the same time the word vidvan is there. He has to know. Sastra has to reveal the nature of atma. So no other gati available. So we have to use words known. Where is my shoe? Where you kept umbrella. Now I have to know where is my umbrella. So by lakshana it reveals. Not pratyaya vishaya because svatassiddha. I am - you do not require a pratyaya for this. (To say any object is - you need vritti.) How I am - you require sastra.

Eshanavinirmuktasya. One who is free from binding desires or longing. Binding means desire is not binding. Without fulfilling which I can not be at ease with myself. That is binding desire. Why it is atmabhutam? Because this anandam which is experienced by people is due to subject and object coming together in an alignment where there is no lack in that, there is certain sukha. Here it is not like that. In other words, it is svabhavikam. It has no beginning. It

alone you pick up now and then when the cloud of mind is resolved. So that sukham appears to arise. This one is not like that. Anadi has to be ananta. Someone may argue. Your ignorance may not end. But ignorance come to an end. Ignorance is not a reality. It is going anyway. Vastu svarupam is nityam though anadi. Nityam may be there. But may be small. No avibhaktam means purnam or limitless. It is paramanandam. Vidvan who has known this ananda through vrittijnanam. Yathoktavidhi (vidhi is prakara here) is in the form of anyontara atma pranamaya etc. Then he does not become afraid from anything else. It is not that he gains such a strength or bravery that he is not afraid of anybody. He has not yet met the right person. Here we are talking of wisdom. There is no bhaya karana for him. It is not absent. If absent it will come back. It is not there. Due to sarvatma bhava. Since what is there other than me is mithya. You are not afraid of your own shadow. You see your image and you do not get frightened even if you appear like bhucchandi. There is one only. That is called sarvatmabhava. It is purely understanding that I am adhishthanam for everything.

(भयनिमित्ताभावात् कुतः अपि न बिभेति इत्युक्तमेव विशदयति - न हि इति) न हि तस्माद् विदुषः अन्यद्वस्त्वन्तरमस्ति भिन्नं यतो बिभेति। (विदुषो भयनिमित्तं वस्त्वन्तरं नास्ति इत्यत्र युक्तिमाह - अविद्यया इत्यादिना) अविद्यया यदा उदरमन्तरं कुरुते, अथ तस्य भयं भवति इति हि उक्तम्। (ततः किम्। अत आह - विदुषस्तु इति। भयनिमित्तस्य अविद्याकार्यस्य नाशादिति संबन्धः।) विदुषस्तु अविद्याकार्यस्य (अधिष्ठानयाथात्म्यगोचरविद्यया अध्यस्तवस्तुनाशे दृष्टान्तमाह - तैमिरिकेति) तैमिरिकदृष्टद्वितीयचन्द्रवत् (तैमिरिकदृष्टस्य द्वितीयचन्द्रस्य चन्द्रैकत्वविद्यया नाशवत् इत्यर्थः) नाशाद् भयनिमित्तस्य न बिभेति कुतश्चन इति युज्यते। (ननु विशुद्धब्रह्मप्रतिपादकः अयं मन्त्रः कथमब्रह्मणि मनोमये उदाहृतः कथं वा तत्र भयनिमित्तनिषेधमकृत्वा भयमात्रनिषेधः कृतः इतयाशङ्क्याह - मनोमये च इति) (मनोमयशब्दवाच्यस्य अस्मदादिमनसः ब्रह्मविज्ञानसाधनत्वात् तत्र मनसि ब्रह्मत्वमध्यारोप्य मनोमये च अयं मन्त्रः उदाहृतः इति योजना। अतो नोदाहरणानुपपत्तिरिति भावः) मनोमये च उदाहृतः मन्त्रः मनसः ब्रह्मविज्ञानसाधनत्वात् तत्र ब्रह्मत्वमध्यारोप्य तत्स्तुत्यर्थं न बिभेति कदाचन इति भयमात्रं प्रतिषिद्धम् । इह तु अद्वैतविषये (विद्याविषये ब्रह्मणि द्वैतावशेषासंभवात् भयनिमित्तनिषेध उपपद्यते इत्यर्थः) न बिभेति कुतश्चन इति भयनिमित्तमेव प्रतिषिध्यते।

Nimittaabhavat is explained. Other than this vidvan, there is no another object is there because of which he would be afraid. The existence of any object depends on atma that is adhishthanam. When due to ignorance and aviveka (error) he makes a fraction of difference or division in this nondual vastu (ud means api and aram means alpam), there is fear. Like Arjuna got fear when he excluded himself from the total. He made that udaram antaram. So he asks Lord to come back to his original form. Gita is explanation or illustration for such vakyas of sruti. Same thing for Mahabali. He saw Trivikrama. But he did not include himself in it. So Bhagavan asked for it by third step. It is maha bali. Ahankara is great bali. He

became free from both ahanta and mamata. Bali means offering. It is all simple aknowledgement of fact that I do not own anything. Whereas, for vidvan, that which is born of avidya, which is the cause for fear, when it is destroyed by vidya, he is not afraid of anything. Thre is no another thing ityarthah. Like the second moon born of cataract. Here the idea is only for dvaita darsanam which is not there. A second thing is there only like the second moon due to aviveka.

A question arises here. At this stage fearlessness is okay. But when manomaya is talked about, it was mentioned kadacana he is not afraid. Why it was said? It was for praise of manomaya as means for brahmajnanam. Mind is cause for bondage as well as moksha. Is it not ignorance? Bondage is a sense. So it has to be in mind alone. Vastu agrahanam is not bondage or release. Rope turning into snake is problem. So anyatha grahanam is problem. Why not remain in agrahanam? When agrahanam is there, anyatha grahanam will be there. In sleep, coma, swoon etc, you have agrahanam. No anyatha grahanam is not there. Anyathagrahanam alone is samsara. So mind is cause for both. Mind has to provide vritti for jnanam. Karta has no role to play in jnanam because karta is resovled. So not in vijnanamaya it was mentioned. Vijnanamaya is presented as karta here in the upanishad. Vrittijnanam knocks of pramata also. Vritti is required for jnanam. Nor pramata where subject-object relation is not requried. In vishaya jnanam alone you require pramata. So it is praise of manomaya. So in that mind, brahmatvam is superimposed and to praise it, it was said yato+ It is as phalam of upasana. There is no tatparya in gain of absolute fearlessness. There is no removal of bhaya hetu there. It is just removal of only fear. It is like somebody telling I will take care of you. Don't worry. Then you depend on him for life. There it is experience of fearlessness due to presence in brahmaloka. Brahmaji is there. Adviata vishaye - when second thing is not there.

(भयनिमित्तनिषेधमाक्षिपति - ननु अस्तीति) ननु अस्ति भयनिमित्तं साध्वकरणं पापक्रिया च। (परिहरति - नैवमिति) नेवम्। कथमिति, उच्यते - एतं यथोक्तम् (आनन्दं ब्रह्मणो विद्वान् इत्यादिपूर्वग्रन्थे प्रकृतम् इत्यर्थः) ऐवंविदं ह वाव इति अवधारणार्थौ, न तपति नोद्वेजयति न संतापयति। कथं (कथमिति तापप्रकारे प्रश्नः) पुनः साध्वकरणं पापक्रिया च न तपति इति, उच्यते - अहम् एवं किं कस्मात् साधु शोभनं कर्म नाकरवं न कृतवानस्मि इति पश्चात्संतापः भवति आसन्ने मरणकाले। तथा किं कस्मात् पापं प्रतिषिद्धं कर्म अकरवं कृतवानस्मि इति च नरकपतनादिदुःखभयात् तापः भवति। (विदुषः तदभावमाह - ते एते इति) ते एते साध्वकरणपापक्रिये एवमेतं न तपतः, (एवंशब्दार्थमेव विवृणोति - यथा इति) यथा अविद्वांसं तपतः। (पुण्यपापयोः आत्ममात्रत्वेन दर्शनं विदुषः संतापाभावे हेतुरिति प्रश्नपूर्वकमाह - कस्मात् पुनः इत्यादिना) कस्माद् पुनः विद्वांसं न तपतः इति, उच्यते - स य एवंविद्वान् एते साध्वसाधूनी तापहेतू इति (प्रकारवचनः) आत्मानं (एते आत्मानमिति)

स्पृणुते प्रीणयति बलयति वा (स्पृ प्रीतिबलयोः अयमात्मा साक्षी न तु धर्माधर्मयोः कर्ता इत्येवं निष्ठयेन संतापरहितः प्रीतो भवति। ब्रह्माहमिति निष्ठयेन धर्माधर्मतत्फलादिकृतसंसारहेतोः अविद्यया अपि निवृत्तत्वात् प्रबलः भवति नास्य धर्माधर्मादिकृतः पराजयः कदाचिदपि।), परमात्मभावेन उभे पश्यति इत्यर्थः।

How can you say there is no bhaya nimittam when he knows Brahman. So what? His karmas are sitting there. Sancita is there. So he will have fear of rebirth, naraka experience etc Karma is avasyambhavi. Bhogena eva nasyati. Without giving experience of sukha or duhkha it cannot go. So it is called ritam. If that is so, then what is prayascitta karma. It also avasyam bhavi. One result is knocked by another. Avasyambhavitvam is not disturbed. Karma being there, he should be afraid. Not doing sadhu means sadhu karma. Why I did not do can give pascat tapa. 'Afterwards feeling' is called pascattapa. Regret. You hit yourself on the wall. You again feel why I did this? It is pascat pascat tapa. Also why I did papakarma? Here it is not psychological. It is going to produce a phalam. It is definite. Answer is - it is not so.

He leads to the vakyas. hava na tapati. Etam means this vidvan. Ha and vava are purely for emphasis. Definitely not. Etam is karma. It does not disturb or affect him. What is the subject? (What is gum? Before hakara anusvara changes to gum.) kimaham+ Iti thought. How come these two not affect him? Akaravam is lang. Samprapte sannihite kale + That kri dhatu menas this only. Why I did not do, why I did iti. A psychological problem in not doing good karma is regret. Asanne marana-kale means it is always there. But when writing on the wall becomes very clear. In karanam, it is actuality. Naraka fear will be there.

How there is no fear for vidvan due to them (not doing right thing and doing wrong thing) is explained. Sadhu asadhuni is ete. Ityukte = As it was said before as cause for pain. This vidvan strengthens atma by knowledge of seeing the karmas as not separate from atma. kartrtva mithyatva jnanena he makes punya and papa as mithya. Avasyambhavi arguement is for karta. Here no karta and therefore no bhokta.

उभे पुण्यपापे हि यस्मात् एष विद्वान् एते आत्मस्वरूपेण एव (पश्यति इति शेषः) पुण्यपापे स्वेन विशेषरूपेण शून्ये कृत्वा (स्वीयं यद्विशेषरूपं जडांशः तेन हीने कृत्वा अनुसंधाय इत्यर्थः) आत्मानं स्पृणुते एव (पुण्यपापे चिदंशाभिप्रायेण आत्मरूपेण एव पश्यति इत्यर्थः)। (एष इति) एतच्छब्दार्थं पृच्छति - कः इति) कः। (श्रुत्योत्तरमाह - य इति।) य एवं वेद (एवमित्यस्य व्याख्यानम् - यथोक्तमिति) यथोक्तमद्वैतमानन्दं ब्रह्म वेद, (तस्मादिति शेषः) तस्य आत्मभावेन दृष्टे पुण्यपापे निर्वीर्ये (भर्जितबीजवत्) जन्मारम्भके न भवतः। इति (इतिशब्दपरामृष्टा यथोक्ता ब्रह्मविद्या उपनिषत्परमरहस्यम्। तच्च परमरहसयम् अस्यां वल्ल्यां दर्शितमित्यन्वयः) (परमरहस्यत्वे हेतुः - यस्मादेवं इति) यस्मादेवं (यस्माद् यथोक्ता विद्या एवं मुक्तिफला तस्माद् इत्यर्थः) तस्माद् यथोक्ता अस्यां वल्ल्यां ब्रह्मविद्या उपनिषत् सर्वाभ्य विद्याभ्यः परमरहस्यं (इतरासां सर्वासां विद्यानां

रहस्यभूतानामपि न मुक्तिफलकत्वम्, अतो न परमत्वमिति भावः) दर्शितमित्यर्थः। परं श्रेयः अस्यामुपनिषण्णमिति वा (उप समीपतया प्रत्यक्त्वेन निषद् नितरां स्थितम्)।

Why this is so. Because punya and papa both, this vidvan seeing them in its own nature as mithya, like roasted seed. (pacanaya na tu prasavaya i.e., germination) Ithed by him. How made mithya? By looking at them as atma svarupa. Who does it? One who knows in this manner, atma as anandasvarupa brahman, for him, punya and papa seen as one's very self, The fellow ordered for things and disappeared. He comes with paper dosa and not finds. Punya and papa are nullified or neutralised by seeing them as non separate as self. Punya visesha gives svarga and papa visehsa cockroach. In Kena, upanishadam bruhi iti. Or it remains secret in spite of teaching. Upanishad also means that in which the means of sreyas are obtaining.

Summary (Swami Paramarthananda)

First we had the essence of the entire upanishad in one statement which is sutravakyam. Brahmadvid apnoti param+. In the next four sentences we had a small commentary on this vakyam through a rig mantra. In this three ideas were given. What is Brahman, how to know Brahman and what is paraprapti. Satyam jnanam anantam Brahma is lakshanam. One has to know it in the mind as aham, the consciousness. The result is he fulfills all his desires at once. From then is the elaborate commentary on the sutravakyam. Upanishad reveals Brahman by adhyaropa-apavada. Tasmat va is adhyaropa. Goes upto sa va esha purusho+ Upto the creation of the physical body. Thereafter begins apavada prakarana. It is pancakosa viveka. In this samashti annamaya etc was also negated alongwith vyashti. Apavada prakaranam was concluded with a rig mantra - asanneva bhavati +. Thereafter three questions came from the student as athatonu prasnah+. The first question is an implied question from the other two asked in the upanishad. Brahma asti va na va. This was elaborately answered. Begins from sokamayata +. Seven reasons were given as proof for the existence of Brahman. It was concluded in the rig mantra Bhishasmat + Thereafter the anandamimamsa section started which can be taken as a commentary upon paraprapti or sosnute sarvan kaman+ It is Brahmavidya phalam which was said in nutshell. Ananda mimamsa was concluded with a mahavakya. Finally we had jnana phalam as sa evam vid+ He crosses all five kosas and get established in Brahman. A rig mantra was quoted in support. It is gain of abhayaprapti. He does not worry about past or punya/papa. This can be also seen as a commentary on paraprapti.

Samkshepa vakyam - small commentary - adhyaropa/apavada - seven reaosns for astitvam - anandamimamsa - and jnana phalam - THUS 6 TOPICS