Bhrugu Valli

Anuvaka 1

भृगुर्वै वारुणिः। वरुणं पितरमुपससार। अधीहि भगवो ब्रह्मेति। तस्मा एतत्प्रोवाच। अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति। त ँ होवाच। यतो वा इमानि भूतानि जायन्ते। येन जातानि जीवन्ति। यत्प्रयन्त्यभिसंविशन्ति। तद्विजिज्ञासस्व। तद्ब्रह्मेति। स तपोऽतप्यत। स तपस्तप्त्वा। १

In Brahmanandavalli all topics have been discussed viz., tvam pada (jiva, through pancakosa viveka), tatapada (Isvara, through srishti prakriya in two places one in the beginning and another at sokamayata) and asi pada (one at ananda atma brahmapuccham pratishtha and another at sa yascayam purushe..). The result was also thoroughly discussed. There is nothing not discussed. All preparations have been discussed in Siksha valli. What for is the third chapter? We can see three topics in third chapter.

Highlights importance of a guru and approach of sishya to guru and their samvada. Anuprasnah alone indicated the presence of guru and sishya. In Vedanta there is no correspondence course possible.

The importance of tapas. Tapas has a different meaning in Vedantic context. In karma kanda context it has the meaning of self-denial. Kayaklesa. If body is given to luxuries and comforts, body begins to command me. So I deny comforts to myself now and then. Here tapas is sense and mind control. Manasah indriyanam ca Aikagryam (Sankara gives). Tapas also means aalocane (Suresvara says). In enquiry. Student should actively participate in the enquiry. Not passive listening. Active listening means going along with the teacher and it also involves later independent reflection.

Some more upasanas. Already some mentioned in first valli. If someone has not prepared properly, the teacher wants to make sure that the problem with the student and not with him or sastra. So go through some more preparations and again come back to Brahmanandavalli.

It is called Bhrgu Valli. Because begins with Bhrugu. For this chapter also we have same santi patha as previous one. Sahanavavatu+ The text begins with a story. The story is: There was a great rishi known as Bhrugu. Atri bhrugu+ One of the seven rishis. he is the son of Varuna Devata. Vai is to indicate it is story. Upanishad is recollecting. What did he do? He approached his father one day. What is the big news in it? Train came to the station. It is not a news. Son approaching father is great news here because it is special son approaching special father for special purpose. He does not address him as Oh dad! But O Lord. Please teach me about Brahman. It is within quotation. It is quoting Bhrugu's words. Thus he addressed his father. This much is story.

What is the purpose of the story? We are interested in teaching. Somebody might have taught somebody else. Why should Upanishad be particular about Bhrugu approaching Varuna. These are incidental details which can be omitted. Why this detail? There is a purpose in this.

It is glorification of vidya. What is the great glory of this vidya? It is not discovery of a single individual. It is learned by sishya from guru. It has come down from guru-sishya parampara. Its beginning we cannot trace. Sanatana dharma it is. It has not been given out by a given individual in a particular time.

This has been taught by father to his son. So we need not doubt the validity of this teaching. We can trust it because father will never mislead his son.

Here the student happens to be Bhrugu. Bhrugu is a highly learned person. But when he wanted to gain brahmavidya, he did not attempt himself. But he was humble enough to approach his father. Narada has all knowledges. He is very famous person. For a famous person alone it is very difficult to approach another person to learn. He goes to Sanatkumara. Bhrugu represents humility in learning this vidya. Because he is father, because there is closeness, he could have taken his father for granted. So he decided to go specially to his father looking him as teacher.

Finally jnanis were not only among sanyasis. There were equally great jnanis among householders also. So we have pravritti marga parampara as well as nivritti marga parampara. Like Varuna-Bhrugu. Most important of all this importance of guru.

When a sincere student asks a teacher, the teacher also must be serious. Generally father does not respect the words of son. Whenever he asks something, he brushes aside. However silly the question may appear, guru has to take it seriously and answer it seriously. Varuna also takes it seriously. Varuna tells the following to him. Tasmai etat provaca is Sruti telling. What follows is within quotation. It is statement of Varuna.

In this chapter, the independent enquiry that is the tapas is going to be highlighted. So teacher is not going to spoon-feed the student. He is only going to give some clues on the teaching. Student has to work on the clues of the teacher and arrive at the final teaching. Importance of tapas is highlighted. Here the teacher gives some clues on tvam pada as well as tatpada. Student must work out and see the identity. Clues on tvam pada are: Annam etc relate to jiva. Annam refers to annamayakosa. So too pranam. Manas is manomayakosa. Eyes etc refer to sense organs and organs of action. Sense organs belong to manomaya and organs of action belong to pranamaya. Other two we have to imply. Again the teacher talked to him. Tam+ This is again sruti's words. Now what follows is guru's words and within quotation. Now some clues on tatpada, Brahman. What is Brahman? It is beautifully defined as jagat karanam. Which cause? Material cause.

What is the definition of material cause. That from which something is born, that by which something is sustained and unto which that thing goes back. Srishtimatra karanam is nimitta karanam. Pot maker is only nimitta karanam. He just creates. Sustenance is taken care of by buyer. Clay is material cause. Brahman is upadana karanam for the entire world. That is what is said here. Yatah+. Bhutani here means living beings. If jivanti is there, it is beings. Yat prayanti abhisamvisanti. They all go towards that Brahman. What is meant here is Nothing happens suddenly. Everything is happening gradually. Prayanti means travelling towards the upadana karanam. Finally they merge into that. May you enquire into that material cause. Why I ask you to enquire. That material cause alone is Brahman. What was the question? Adhihi Bhagavah Brahma. I will not give all the clues. I will give some clues. It is cause of srishti sthiti and laya. If the teaching to be given completely, then teacher has to say that that Brahman you are.

It is called savasesha bodhanam. Student has to enquire into this statement. He comes to know that such Brahman is there. It is paroksha jnanam. Through enquiry he has to arrive at that it is not some Brahman. I am that Brahman. To discover this, what did he do? He was bright and brilliant. He did enquiry. Tapas is not standing on one leg etc. Having done this enquiry for some time, he came to some conclusion. Next anuvaka will talk about this.

The definition of Brahman given here is very famous. It is brahmalakshanam. This definition has been taken for enquiry in Brahmasutram. In the very second sutram, this mantra has been taken for enquiry. There was another lakshanam given in second chapter. Satyam jnanam+ is said to be svarupa lakshanam or direct definition. Here it is tatastha lakshanam. A thing is defined in terms of its own nature in svarupa lakshanam. It is like defining a person in terms of his attributes. If I define the person as one who is sitting near the door. Through the external attribute, if something is pointed it is tatashtha lakshanam. World is not intrinsic nature of Brahman. So incidental definition. Bhrugu will do enquiry for ten / fifteen days. Then we will see.

Based on pancakosas and brahmalakshanam, the student has to make enquiry and discover Brahman. Receiving this incomplete teaching, the student goes to make enquiry. Sah tapah atapyata - he did tapas. Because the teaching was incomplete, savasesha teaching. The student cannot get direct knowledge based on this teaching. Now he knows Brahman is the ultimate cause and from it world came and so on. It is to be known as myself. So Brghu did tapas. When mind and sense organs are withdrawn from outer things and applied in the field of enquiry, it is tapas. So he made an enquiry. Having made the enquiry, what knowledge he arrived at? That is said in the next section.

Swami Dayananda

Bhashya Introduction

(वृत्तानुवादपूर्वकं उत्तरवल्लीमवतारयति - सत्यं ज्ञानमित्यादिना।) सत्यं ज्ञानमनन्तं ब्रह्म आकाशादिकार्यमन्नमयान्तं सृष्ट्वा तदेवानुप्रविष्टं (अनुप्रविष्टशब्देन विवक्षितमर्थमाह - विशेषवदिति। सांसारिकधर्मजातं विशेषः। तस्य अवास्तवत्वज्ञापनार्थः इवकारः। तथा च श्रुतिः - ध्यायतीव लेलायतीव इति) विशेषवदिव (टिप्पणी - कर्त्तृत्वादिधर्मकमिति यावत्) उपलभ्यमानं (प्रवेशवाक्येन ब्रह्मणो जीवभावोक्तेः तात्पर्यमाह - यस्मादिति। यस्माद् ब्रह्मैव संसारित्वेन उपलभ्यते इत्युक्तं तस्मादहं यथोक्तं ब्रह्म एव इति विजानीयाद् इति तात्पर्यतः प्रदर्शितं भवति। जीवभावेन अनुप्रवेशकथनस्य अहं ब्रह्म इति ज्ञानैकप्रयोजनकत्वात् इत्यर्थः) यस्मात्, (टिप्पणी - अन्नमयाद्युपाधिसंबन्धादेव विशेषवद् उपलभ्यते यस्मात् तस्मात् वस्तुतः सर्वकार्यविलक्षणम् अदृश्यत्वादिना च निर्विशेषमेव विजानीयादित्यर्थः) तस्मात् सर्वकार्यविलक्षणम् अदृश्यादिधर्मकमेव आनन्दं तदेव अहमिति विजानीयात् अनुप्रवेशस्य तदर्थत्वात्। (अभेदज्ञानफलमपि उक्तमनुवदति - तस्यैवमिति) तस्यैवं विजानतः शुभाशुभे कर्मणी जन्मान्तरारम्भके न भवतः इति एवमानन्दवल्ल्यां विवक्षितः अर्थः। (इत्युपनिषदिति उपसंहारवाक्यार्थमपि अनुवदति - परिसमाप्ता च इति) परिसमाप्ता च ब्रह्मविद्या। (ननु एवं वक्तव्यानवशेषणाद् उत्तरवल्ली व्यर्था - नेत्याह - अतः परमिति) अतः परं (विद्योक्त्यनन्तरमित्यर्थः) ब्रह्मविद्यासाधनं तपः वक्तव्यम् (न च कोशपञ्चकविवेचनरूपस्य वक्ष्यमाणस्य तपसः अपि प्रागभिहितत्वात् पुनः तदुक्तिः व्यर्था इति वाच्यम्। तस्यैव तपसः ब्रह्मलक्षणमुखेन कर्त्तव्यत्वरूपविशेषकथनपूर्वकमुत्तरवल्ल्याः

पौनरुक्त्याभावात्।) । (इतश्च न पौनरुक्त्यमित्याशयेन आह - अन्नादीति) अन्नादिविषयाणि च उपासनानि अनुक्तानि (अनुक्तानि वक्तव्यानि इति वचनविपरिणामेन अनुषङ्गः) अतः इदमारभ्यते।

In the Anandavalli what is conveyed is said here briefly. Brahman which is satyam, jnanam and anantam, which is cause of space onwards and having created upto body, - all subtle and gross we have to understand - karye anupravesah then in the karya that is buddhi , the place where jagat is perceived or recognised - this Brahman is pointed. Vat is not like. It is matup. Brahman having visesha is veseshavat. visesha is buddhi etc. Kartrutvadi visesha. It has attributes now. Became samsari. Brahman summa irunda sangai udi kedutthan. Like the thief who finished his job and found a sankha and wanted to test it. Caught. Brahman also like that. Created and got caught by entering it. Then samadhi shatka samaptti etc you have to gain. No - Visehsavat iva. It obtains in the buddhi without undergoing any change. Appears to have visesha. Iva is the hetu. Therefore, it has no visesha. Being vivarta, therefore, it is distinct from all karyas. All namarupas. He brings everything here. Adrsyadi dharmakam meaning drgsvarupam. It is anandam. (the whole mimamsa is covered). That may one recognised as oneself. Whole valli is in one sentence. Why this is so? Because the entry of Brahman is presented only for that purpose viz. for knowing Brahman as atma. For one who has understood in this form - Anandam brahman is me iti - good and bad actions - they do not begin another janma for him. Why? They are seen in the form of self. So they are neutralised. Previously karta was seen and so they bound him. No karta is there. So badhitam bhavati. Brahmvidya was over by saying ityupnishad. Nothing is left. We can ask why the next chapter for other texts. Not for Veda. What does it say - should be the approach. Any book, we should find out what is the vivakshita artha. An author has to prove the need for his commentary. They have to be defended. Not Sruti one has to defend.

All that is said here is not said before. That is the argument he gives for Sruti starting the next section. One thing highlighted here is tapas. Tapas is a beautiful word. Alocane. Indriyanigraha is commitment to the pursuit. Anything you want to accomplish, it is done by tapas alone. Like making money. Lottery buying is not tapas. You cannot come to Vedanta class and make money. Once you have studied Vedanta, then it is different. Commitment is important. Application is necessary. She will not come unless you work for. It is called indirya nigraha. Mind is not allowed to stray away on different things. You should have niscaya as to what you want. This is general tapas. Here alocane. One is arat upakarakam meaning successively helpful. Yatah pravrittir+ Here siddhi he gains. Means is what? By one's karma. How does he get it? Karma is arat upakarakam. It creates purity of mind and then moksha. Like fire is mukhya sadhana. water etc is arat upakarakam. Vicara is important. Committed enquiry becomes means moksha. Indriyanigraha is also upakarakam. Sruti wants to convey annadi upasanas also. The reverence to the world etc is important. All are isvara - this buddhi is necessary. That is created by the upasanas. They are all upakarakas. Not that they should be told. If elsewhere not said, it is assumed that you have got them when you come to Vedanta. So the third valli is begun.

(ननु तर्हि तप-आदिकमेव वक्तव्यं न तु आख्यायिकापि। तत्राह - आख्यायिकेति) आख्यायिका विद्यास्तुतये। (ननु आख्यायिकया कथं स्तुतिलाभः। तत्राह - प्रियाय इति। पिता पुत्राय प्रशस्तामेव विद्यामुपदिशेद् न अन्यामिति रीत्या विद्यायाः प्रकर्षः लभ्यते इत्यर्थः) प्रियाय पुत्राय पित्रा उक्ता इति। भृगुर्वै वारुणिः। वै-शब्दः

प्रसिद्धानुस्मारकः, भृगुः इति एवंनामा प्रसिद्धः अनुस्मर्यते। वारुणिः वरुणस्यापत्यं वरुणं पितरं ब्रह्मजिज्ञासुः उपससार - अधीहि (आ.गिरि - इक्स्मरणे इति धातुपाठाद् इत्यर्थः। अध्यापय स्मारय - ण्यर्थगर्भत्वमाश्रित्याह।) भगवो ब्रह्म इति अनेन मन्त्रेण (टिप्पणी - अनुष्टुभा। एतेन अस्य वचसः अब्राह्मणत्वं सूच्यते) (हे भगवन् ब्रह्म अधीहि स्मर उपदिश इति यावद् इति मन्त्रार्थः)। स च पिता विधिवदुपसन्नाय तस्मै एतत् वचनं प्रोवाच - अन्नं प्राणं चक्षुः श्रोत्रं मनो वाचमिति। अन्नं शरीरं तदभ्यन्तरं च प्राणम् अत्तारम् उपलब्धिसाधनानि चक्षुः श्रोत्रं मनो वाचम् इतयेतानि[1] (ननु अन्नप्राणयोरुक्तिः अन्नं ब्रह्मेति व्यजानात् प्राणो ब्रह्मेति व्यजानात् इति करिष्यमाणे विचारे उपयुज्यते, रूपाद्युपलब्धिसाधनानां चक्षुरादीनामुक्तिः क्व उपयुज्यते। तत्राह - ब्रह्मोपलब्धौ इति। वागादीनां चक्षुरादीनां च यथायथं प्राणादिकोशेषु अन्तर्भूतानां ब्रह्मोपलब्धिद्वारत्वं विवक्षितमिति न चक्षुरादिकथनवैयर्थ्यमिति भावः) ब्रह्मोपलब्धौ द्वाराणि (आ.गिरि - लक्ष्य-त्वम्-अर्थविवेकाय द्वाराणि शरीरादिचेष्टा-अन्यथानुपपत्त्या हि साक्षिभूतः चिद्धातुः विविच्यते इति भावः) उक्तवान्।

Therefore, this is begun. Then begin sastra. Why Varuna etc. Let anybody talk. I do not care. No. This is called story. It is not that there is a plot etc. Mention of a name is a story. Once upon a time this person Bhrugu who is prasiddha went to Varuna. It is meant for glorifying vidya. How? Because father taught son. Father is the only person who will give everything and he does want his son to become more knowledgeable than him. A teacher may not give everything as a father would. This is the assumption. So father hands over everything to his son. This is the key. This is benami. This much money you have to collect form him. These are all hita. But still father does it. Brahmavidya is hitatama. Sometimes knowledge of special medicine - father will not tell anybody. He will tell only to his son and that too when he dies. The knowledge dies with him. Only one thing that keeps one away from fear of death etc is this knowledge.

Number two is how this vidya should be gained. Father and son living in the same house. Till then he was visiting father every now and then. Why specially it is said, he approached. It has got to be asked for. Vidhi is there for approaching and asking. He did not ask dad what is Brahmavidya? Story tells all these things. The word Bhagavah also indicates this. His asking for vidya also is included in vidhivat. Vidyastuti includes this also. The word vai is used to recollect something well known. Bhrugu became well known later. He is son of Varuna. There may be many Bhrugus like Venkataraman. Today he went to his father for money etc. But not like this. Today he went seeking this knowledge. Adhihi is ihi with adhi. Imperative. You do not require to remember anything. It is you. You are not to be remembered. When you want to teach, you have to remember. Father also did not talk this to son so far. How it reveals that it is given for asking. We should not abuse words. Where are you going? I am going to satisfy annamaya kosa. Varuna did not want to remember but he did for his son. But left a lot for Bhrugu to do himself. He also did accordingly.

What did he say? Annam is Brahman. Pranam is Brahman. And so on. Then he pointed out the lakshanam of Brahman called tatastha. Bhrugu must have been confused. Why this is told. First he said body. Then pranam is eater of food. Pranapanasamayuktam pacami. All

[1] अन्नं शरीरमिति भोग्योक्तिः, शरीरस्य अन्नपरिणामत्वेन भोग्यत्वाविशेषात्। प्राणमत्तारमिति भोग्तोक्तिः। उपलब्धिसाधनानि भोगकरणानि इत्यर्थः। तथा च त्रितयं विचारार्थमुपदिष्टं भवति इति भावः। (टिप्पणी)

upalakshana for what is not said in senses etc. The eyes etc are means for recognising Brahman. Adhishthanam is Brahman. For recognising it, they are means.

उक्त्वा च द्वारभूतान्येतान्यन्नादीनि तं भृगुं होवाच - ब्रह्मणो लक्षणम्। किं तत्। यतः यस्मात् वा इमानि ब्रह्मादीनि स्तम्बपर्यन्तानि भूतानि जायन्ते, येन जातानि जीवन्ति प्राणान् धारयन्ति वर्धन्ते, विनाशकाले च यत्प्रयन्ति यद्ब्रह्म प्रतिगच्छन्ति अभिसंविशन्ति तादात्म्यमेव प्रतिपद्यन्ते, उत्पत्तिस्थितिलयकालेषु यदात्मकतां न जहति भूतानि, तदेतद्ब्रह्मणो लक्षणम्। तद्ब्रह्म विजिज्ञासस्व ➢ विशेषेण ज्ञातुमिच्छस्व ➢ यदेवं लक्षणं ब्रह्म तदन्नादिद्वारेण प्रतिपद्यस्व इत्यर्थः।

By these words, the adhishthanam is indicated. It is pratyagatma. It is Brahman. Its lakshanam is sarvasya karanam. This he said to Bhrugu. The tatastha lakshanam is sakhagra candrah. Svarupa lakshanam is prakrishta prakasah candrah. Tip of the branch has nothing to do with moon. Light has something to do with moon. When cause is said, what is that cause? It is eye of eye etc is svarupa lakshanam. By that tatastha lakshanam we understand Brahman as cause. karya is mithya, karanam is satyam etc he has to do tapah. By anvaya vyatireka is tapas.

Beginning from Brahma to blade of grass or a worm. Nothing is omitted. Sarvam means everything. So both nimittam and upadanam yatah can mean. Here it is resolved by saying sustenance of them. Yena - because of whose niyama, command or anja, they are all living, one can explain sthiti also to nimitta karanam. Laya seals it to upadana karanam. Upadana karana which is nimitta karanam. Sarvani bhutani - it is said. So pralaya kale. Beings do not give up which svarupa at any time, viz., all the three times that are possible. Is there any other kala? No. In old age - that is also sthiti. Disease - sthiti. They do not give up the svarupa of which in all these three periods of time. Karyakarana sanghata of everyone is born from which etc is the eye of eye etc, pratyagatama etc. This has to be connected. One is pratyagatma. Other is karyakarana sanghata. Both have to be connected. Visesha jnana is asmi jnanam. May you desire to know. Know through these annam etc. Understanding what is annam etc.

(अन्नादेः ब्रह्मोपलब्धिद्वारत्वमन्यत्रापि प्रसिद्धमित्याह - श्रुत्यन्तरम् इति) श्रुत्यन्तरम् - प्राणस्य प्राणमुत चक्षुषश्चक्षुरुत श्रोत्रस्य श्रोत्रमन्नस्यान्नं मनसो ये मनो विदुः ते निचिक्युः ब्रह्म पुराणमग्र्यम् (बृ. ४.४.१८) (षष्ठ्यन्तप्राणादिशब्दोपात्तस्य कार्यकरणसंघातस्य अधिष्ठानतया सत्तास्फूर्त्तिप्रदं द्वितीयन्तप्राणादिशब्दोपात्तं प्रत्यगात्मानं ये श्रुतिन्यायाभ्यां विदुः ते सृष्टेः पूर्वकाले अपि स्थितं कूटस्थं ब्रह्म आत्मत्वेन निचिक्युः जानीयुः न इतरे प्रत्यगात्मस्वरूपज्ञानरहिताः इति श्रुत्यन्तरार्थः) इति ब्रह्मोपलब्धौ द्वाराणि एतानि इति दर्शयति। स भृगुः ब्रह्मोपलब्धि-द्वाराणि ब्रह्मलक्षणम् च श्रुत्वा पितुः (पितुरिति पञ्चमी। तस्मात् श्रुत्वा इत योजना) तपः ब्रह्मोपलब्धि-साधनत्वेन अतप्यत तप्तवान्।।

Why not Kena quoted? There annasya annam is not there. That which is not prana but without which ther eis no prana. Not that there is another respiratory system. Yasya satta spurti pradanena adhisthanam. Uta means and. It is eye of eye, prana of prana. Means it is neither eye or prana. It is not even vritti. Those who know this. They recognise Brahman. Puranam means existent before srishti. This sruti shows that for the recognition of Brahman, eyes etc

are dvaras or means. Bhrugu having listened to. Thinking mind never understands - discover this. Zen like practice. So you can never think. Bhrugu thought he has to connect it. He did tapas.

(ननु पित्रा तपसा ब्रह्म विजिज्ञासस्व इत्यनुक्तत्वात् कथं तपसि ब्रह्मविज्ञानसाधनत्वं भृगुणा विनिश्चितम्। न हि तन्निश्चयं विना तत्र प्रवृत्तिः तस्य संभवति इत शङ्कते - कुतः पुनः इति) कुतः पुनः उपदिष्टस्य एव तपसः साधनत्वप्रतिपत्तिः भृगोः। (परिहरति - सावशेषः इति) सावशेषोक्तेः। (गुरूक्तार्थानुवादपूर्वकं तदुक्तेः सावशेषत्वं साधयति - अन्नादीत्यादिना) अन्नादिब्रह्मणः प्रतिपत्तौ द्वारम्। (ब्रह्मणः प्रतिपत्तौ द्वारभूतं अन्नादिकं "अन्नं प्राणम्" इत्यादिना उक्तवान् इत्यर्थः) लक्षणं च यतो वा इमानि इत्याद्युक्तवान्। सावशेषं हि तत्। (यद्भूतजन्मादिकारणं तद्ब्रह्म, तत्प्रतिपत्तौ च अन्नादि द्वारम् इत्येतादृशमुपदेशनं सावशेषमिति)। साक्षाद्ब्रह्मणोऽनिर्देशात्। (त्वं ब्रह्म इत्यपरोक्षतया ब्रह्मणो निर्देशाभावादित्यर्थः)। अन्यथा हि (सावशेषत्वाभावे हि) स्वरूपेण एव (प्रत्यक्त्वेन एव इत्यर्थः) ब्रह्म निर्देष्टव्यं (भृगोर्वास्तवस्वरूपज्ञाने ताटस्थ्यं वारयति - जिज्ञासवे इति) जिज्ञासवे (गुरोर्वास्तवस्वरूपबोधने उपेक्षां वारयति - स्वपुत्राय इति) स्वपुत्राय इदमित्थंरूपं ब्रह्म इति। ("इदं त्वया पृष्टं ब्रह्म, इत्थं रूपं तव देहे बुद्ध्यादिसाक्षितया उपलभ्यमानचैतन्यरूपम्" इति निर्देष्टव्यमिति योजना) । न च एवं निरदिशत्। (अनुपलम्भात्)। किं तर्हि। सावशेषमेवोक्तवान्। अतः अवगम्यते नूनं साधनान्तरम् (स्वस्मिन् विधिवदुपसदनादिलक्षणं यत्साधनमस्ति तदपेक्षया अन्यत्साधनमित्यर्थः) अपेक्षते पिता ब्रह्मविज्ञानं प्रति इति।

How for Bhrugu, this understanding that tapas is the sadhana took place. Varuna did not say at this point that know by tapas. How did he figure out. Savasesha ukti is the hetu. The statement of Varuna is incomplete. So he has to do vicara. Knowledge depends on vicara. Guru himself can explain completely. But here it is incomplete. Bhrugu has to supply the missing link. Because Brahman has not been directly pointed out as the self. If it is not savasesha, then it should have been pointed out in this manner as Brahman is of this nature. If it is not his own son, then he may not have given full teaching. Since it is his own son, he should have told this way. But he did not. So it is incomplete teaching. Among many other sadhanas, why should he choose tapas? Diet etc does not help to connect two ideas except vicara. This teaching on the part of Varuna therefore is savasesha and tapas is required. Fatehr desires iti Bhrugu decides. He chooses it also. Though karma and upasana also there. Being Varuna's son, he had desire to know and so he could discern tapas is the sadhanam required.

तपोविशेषप्रतिपत्तिस्तु सर्वसाधकतमत्वात् (औषधान्यगदाः विद्या दैवी च विविधा स्थितिः। तपसैव प्रसिद्ध्यन्ति तपस्तेषां हि साधनम्।। मनु ११.२३५। यद्दुस्तरं यद्दुरापं यद्दुर्गं यच्च दुष्करम्। सर्वमेतत् तरसा साध्यं तपो हि दुरतिक्रमम्। २३६) सर्वेषां हि नियतसाध्यविषयाणां (नियतत्वं ऐकान्तिकफलत्वम्। तेन नियतसाध्येन सह साधनतया संबद्धानाम्) साधनानां तप एव साधकतमं साधनमिति हि प्रसिद्धं लोके (ब्रह्मविद्व्यवहारे प्रसिद्धत्वात्)। तस्मात् पित्रा अनुपदिष्टमपि ब्रह्मविज्ञानसाधनत्वेन तपः प्रतिपेदे भृगुः। तच्च तपः बाह्यान्तःकरणसमाधानं तद्वारकत्वाद् ब्रह्मप्रतिपत्तेः। "मनसश्चेन्द्रियाणां च ह्यैकाग्र्यं परमं तपः। तज्ज्यायः सर्वधर्मेभ्यः स धर्मः पर उच्यते"।। इति स्मृतेः। स च तपस्तप्त्वा।।

Tapas is most important thing. Committed pursuit is tapas. It is exalted among all tapas. In the world it is well known that tapas is most important means for anything. Niyata... vishayanam

is adjective to sadhananam. Sadhana for which vishaya is that which has definite results. You do not allow yourself to be distracted by other things while doing one thing. That is tapas. This is general rule. Here the end being knowledge, it is vicara. Bhrugu understood tapas as main means for brahmavidya.

What is that tapas? Samadhana of external organs is application. Disco and Ph.D cannot go together. You are all doing tapas only. Because there is only one thing. No TV. No Movie. Indriyas are simple reporters. They do not goad you. Fancies can raise in one's mind. You have to choose with which you will go along. It is lakshana. There is no control. Samadhana is the means for gaining knowledge. A smriti is quoted. Placing them in one thing is tapas.

Anuvaka 2

अन्नं ब्रह्मेति व्यजानात्। अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते । अन्नेन जातानि जीवन्ति। अन्नं प्रयन्त्यभिसंविशन्तीति। तद्विज्ञाय। पुनरेव वरुणं पितरमुपससार। अधीहि भगवो ब्रह्मेति। तँहोवाच। तपसा ब्रह्म विजिज्ञासस्व। तपो ब्रह्मेति। स तपोऽतप्यत। स तपस्तप्त्वा।

Student had two clues. The first is he has an annamaya and second is that Brahman is upadana karanam. He tried to join this definition and annamaya. Because all beings are made up of annamaya. So he thought over and all these annamayas are born out of annam. Annamaya is born of, sustained and resolve back into annam alone. Annam refers to samashti annam, the cause and annamaya refers to vyashti annam, the karyam. There we saw, the maya is a suffix added in Sanskrit and when you add maya to the word, it indicates the product of that like svarnamaya and mrnmaya. The very word annamaya indicates it is product of annam. When we say svarnamaya, svarnam is cause and it is the product of svarnam. It is upadana karanam. Maya is added only to upadana karanam. You cannot say kulalamayah ghatah. Lohamayah pithah. When you say annamayam sariram. Sariram is product and annam is the material cause. It is clear that annat upadanakarnat, annamaya ni bhutani jayante. Annena upadanakaranena annamayani bhutani jivanti. Anne upadanakarane eva annamayani bhutani liyante. The definition of Brahman is perfectly fitting with annam. Brahmalaksanam is yato+ So what is Brahman? Annam. Annasya sarvaupadana karanatvat sarvesham bhutanam annakaryatvat ca. Bhrugu was happy. He knew Brahman as annam. After doing tapas, he recognised. To prove that he is correct, he is trying to fit in annam with the definition of Brahman. If he has correctly discovered, the definition must fit. So he does that. From annam alone all these beings are born. Bhutani here means annamayani. Here annam stands for all types of food. In the place of yatah he replaces annam. That is why annam is said to be that which consumes beings ultimately. Was happy for a minute. Further thought came and he was not satisfied. Annam itself is subject to change. Yat svaikaram tat adyantavat. Whatever is subject to change has beginning and end. Vikaram are six in number. So destruction also is there. Adyantavat is karyam. two steps. Savikaram is karyam. It cannot be mulakaranam. Ultimate cause. My parents can not be the ultimate cause. They themselves are product. So annam cannot be final cause as it happens to be karyam. Brahman is mulakaranam. So Bhrugu got disappointed. Like Anjaneya who got disappointed when he saw Mandodari and concluded as Sita but immediately discovered to be not Sita. How can Sita be sleeping with Ravana. Bhrugu therefore went to the next class.

Again he went back to father, having taken annam to be Brahman. He asked him, father-cum-guru, please teach me Brahman. This is in quotes. Bhrugu's words. Varuna told him. Tam ha uvaca. What did he say: Tapasa+ Bhrugu must have told all the details of his vicara. I thought annam is Brahman. Because it is cause of all beings. But I am not satisfied with this conclusion. Therefore teach me. - All these we have to infer. Otherwise father will not know

whether enquiry is in right direction or not. Here father is confirming that the enquiry is in the right direction. He asks to continue the enquiry. From this we understand, the son must have told him everything.

Father now says: May you know that Brahman by your own enquiry. You have to go further in your enquiry. Tapas is disciplined enquiry. Teacher goes one more step further. Right enquiry itself is Brahman. Enquiry is sadhanam and Brahman is sadhyam. Sadhya-sadhana aikya is pointed out. It is gauna prayoga. It is like telling money is everything. Does it mean money is breakfast.? You cannot eat money. Money is everything means, means for everything. sadhanarthe sadhya lakshana. Tapas is Brahman means tapas is a means to know Brahman. Thus father said. He did tapas. Other than annam there must be something else which is the cause. Having done tapas, he comes to the next stage.

अन्नं ब्रह्मेति व्यजानात् विज्ञातवान्। तद्धि यथोक्तलक्षणोपेतम्। अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते । अन्नेन जातानि जीवन्ति। अन्नं प्रयन्त्यभिसंविशन्तीति। तस्माद्युक्तमन्नस्य ब्रह्मत्वमित्यभिप्रायः। स एवं तपः तप्त्वा अन्नं ब्रह्मेति विज्ञाय लक्षणेन उपपत्त्या च (अन्नादिशब्दितस्य विराजः श्रुतिषु उपास्यत्वश्रवणाद् अब्रह्मणः उपास्यत्वायोगात् इत्यादि उपपत्त्या च विज्ञाय) पुनरेव संशयमापन्नः वरुणं पितरमुपससार। अधीहि भगवो ब्रह्मेति। कः पुनः संशयहेतुः अस्य इति, उच्यते - अन्नस्य उत्पत्तिदर्शनात्। तपसः पुनः पुनरुपदेशः साधनातिशयत्व-अवधारणार्थः यावद्ब्रह्मणो लक्षणं निरतिशयं न भवति. यावच्च जिज्ञासा न निवर्त्तते तावत् तपः एव ते साधनम्। तपसा एव ब्रह्म विजिज्ञासस्व इत्यर्थः। एवं सर्वत्र। ऋज्वन्यत्।

Swami Dayanandaji

He connected neatly. All beings born of food. Sustained by food. Goes back to food. From the toal, individual is born. Annatmakam jagat becomes the cause for world. Having known thus, he got doubt. He went to Varuna again. He must have told food is Brahman. He sent him back again to do vicara. Varuna confirms tapas as means here. Like train going to Madras is called Madras. Madras is standing in platform four. Tapas is therefore Brahman.

Bhashya

He understood food as Brahman. It is a level of understanding. It has brahmalakshanam. How? All pranadharis, living beings are born from food, virat. Andajam, svedajam udbijjam and jarayujam. Jivanam includes all growth etc. At the end, body goes back to virat. Virat is five elemental world. That is why it never gets impoverished. Body cannot disappear. It goes towards food and merges there, sastra says. Annam is badhitam. Badhayam samanadhikaranyam. Because Prana is Brahman. And so on. Ananda is Brahman. There is no badha. It is svarupa. In the temple there is mula deity and utsava deity. Mula is stone and utsavais bronze. Someone said, utsavar has gone out (on procession). When does mula deity will go out. Because you have come, will he remain. he will also move out. Simialrly, when everything is badhayam samanadhikaranyam, do not ask ananda also similar. Having done this tapas, applying lakshanam and upapaptti is connection. Then doubt comes. So he asks. Anna has beginning. Sruti said. So karya. 1) smahatatvat karyam. Again, 2) pranam is not covered. That is also a basis for doubt. 3) Annam alone does not cause the body. Heap them together. Nothing is born. It has to be consumed by a live person. From life alone life is born. Without life, it is not possible. Whether it is microbe to maharaja, life from another life alone

like one lit candle alone can light up another candle. Associated with prana alone annam is cause. 4) Annam causes durgandha and waste. How can it be pure Brahman. He therefore asks. Tapas is praised here by saying tapa is Brahman. Stuti is not just flattering. It is a technical word. Highlighting qualities of a given subject matter etc. Praise has no flattery here. Acaryavan purusho veda. Acaryavatvam is praised. Jijnasa will go away only when understanding is complete. Samadhanam means tattvavicara. It implies commitment also. It is not slipshod enquiry.

Anuvaka 3

प्राणो ब्रह्मेति व्यजानात्। प्राणाद्ध्येव खल्विमानि भूतानि जायन्ते। प्राणेन जातानि जीवन्ति। प्राणं प्रयन्त्यभिसंविशन्तीति। तद्विज्ञाय। पुनरेव वरुणं पितरमुपससार। अधीहि भगवो ब्रह्मेति। त ँ होवाच। तपसा ब्रह्म विजिज्ञासस्व। तपो ब्रह्मेति। स तपोऽतप्यत। स तपस्तप्त्वा।

On further enquiry, taking the clue of prana, which is interior to annam, he finds that all beings are not essentially annamayam. Subtler than it is pranamaya. It is born of samasthiprana. By samasthi prana, all pranamayas are sustained. Unto it they all go back. So prana is Brahman. He was very happy for a short while. how can prana be mulakaranam? It is subject to change. All are changing. When we look at our own prana, breathing is constantly changing. So too digestary and circulatory and so on. Prana being savikara, it is karya. So it cannot be mulakaranam. He again goes to father and it is same like previous section. Prana is acetana. It does not think. It gives energy alright. Jnanasakti is only in the mind. Adhyatmika prana can be controlled by the mind. Prana is in your hands, i. e mind. So he decides mind to be Brahman. Aitareya Sruti says - the semen has to be dried to become a pinda in the form of body by prana entering it.

Swami Dayanandaji

Bhrugu did not get angry when he repeatedly says tapasa+. Everytime he went, there is sraddha. So it paid him. Father did not contradict him at all. Everytime he got his approval.

Anuvaka 4

मनो ब्रह्मेति व्यजानात्। मनसोह्येव खल्विमानि भूतानि जायन्ते । मनसा जातानि जीवन्ति। मनः प्रयन्त्यभिसंविशन्तीति। तद्विज्ञाय। पुनरेव वरुणं पितरमुपससार। अधीहि भगवो ब्रह्मेति। त ँ होवाच। तपसा ब्रह्म विजिज्ञासस्व। तपो ब्रह्मेति। स तपोऽतप्यत। स तपस्तप्त्वा।

Bhrugu does not give up. He understands vijananm to be Brahman. Mind also in the hands of ahankara. Vritti vikaras are known to ahamkara. Mahat tattvam is vijnanam. Ahamkara also sushuptau laya darsanat. (Sw Paramarthananda - Mind here is samashti mind. In previous cases also samashti. How to differentiate between the vyashti and samasti. Maya added, it is vyashti. Here also definition fits. From the total mind, individual mind is born, sustained and goes back. But mind also svikaram. While giving answer itself, it is changing. It cannot be mula karanam.)

Anuvaka 5

विज्ञानं ब्रह्मेति व्यजानात्। विज्ञानाद्ध्येव खल्विमानि भूतानि जायन्ते। विज्ञानेन जातानि जीवन्ति। विज्ञानं प्रयन्त्यभिसंविशन्तीति। तद्विज्ञाय। पुनरेव वरुणं पितरमुपससार। अधीहि भगवो ब्रह्मेति। तँ होवाच। तपसा ब्रह्म विजिज्ञासस्व। तपो ब्रह्मेति। स तपोऽतप्यत। स तपस्तप्त्वा।

Swami Paramarthananda

Here also samashti is meant. We can call HG. Here also lakshanam fitting. So vijnanam Brahman. Not satisfied. Vijnanam also in the form of vrittis. Ghatavijnanam is ghata vritti. Vijnanam keeps changing. Savikaratvat karyam. Karyatvat na mula-karanam. Again goes back. Varuna does not become wild. He asks him to enquire further.

Anuvaka 6

आनन्दो ब्रह्मेति व्यजानात्। आनन्दाद्ध्येव खल्विमानि भूतानि जायन्ते। आनन्देन जातानि जीवन्ति। आनन्दं प्रयन्त्यभिसंविशन्तीति। सैषा भार्गवी वारुणी विद्या। परमे व्योमन् प्रतिष्ठिता। य एवं वेद प्रतितिष्ठति। अन्नवानन्नादो भवति। महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन। महान् कीर्त्या।

Swami Paramarthananda

Bhrugu came to the knowledge ananda is brahman. here we have to carefully note that ananda is not anandamaya kosa. Kosa is skipped here. It is the difference between 2nd and 3rd valli. Bhrugu understood anandamaya kosa also. This we have to supply. Ananda means here the substratum of ananda, that is atma. It is not kosananda. It is atmananda. It is not reflected ananda that has gradations, but svarupananda. It is not available for experience. Kosananda comes and goes. Ananda is caitanyarupah. Aham brahmeti vyajanat. He fits in definition. All beings are born out of ananda alone. How? It is not our happiness here talked about. It is not kosananda. Nothing is born out of it. Ananda should not be translated as happiness but atma caitanyam. Sruti says, ananda that is atma from that all beings are born. Why ananda word is used. It is to show that ananda is also svarupam of atma like caitanyam. I know I am caitanyam, but I do not have ananda - thus people will say. Now he was totally satisfied with this knowledge. Earlier all were savikaram. So not ultimate cause. Caitanyam is not savikaram, it is nirvikaram. Some reasons are:

It is witness of all changes. So free from changes.

If caitanyam is changing, then how do you see the change in ciatanyam. Somebody has to report the change. You require another caitanyam to talk about the changes of the first caitanyam. But there is no second caitanyam to see the first. If one says, changing, then ask how do you know?

Why not caitanyam know its own changes. No instrument can know its own changes. Eyes can never see the properties or colours of eyes themselves. In the mirror you do not see your eyes. It is reflection of eyes. A guni can not know its own gunas. So no adyantavat and so not karyam. So it is cause and ultimate. Causeless cause. Siva does not have father represents this.

Enquiry successfully completed. So no punareva. He told the king I want to teach bhagavata. King asks him to learn further as you have not completed. Few times he sent him like that. Then he does not come back. King went to him and requested him. So father must have gone to him and congratulated him. This vidya is known as Bhargavi or Varuni. This wisdom began from anna and where was the culmination of enquiry? It came more and more interior.

It culminated in atma. Parama vyoma is space in the heart which is supreme space. Brahman is manifest as cidakasa in heart alone. It is like garbhagriha. Caitanyam is the Lord there. Even though Lord is everywhere, but in temple Lord is invoked. So too Lord is pervading the body and everything else. In hrdayam he is manifest. Why in hrdayam? Is it not in mind? Physical heart is locus of mind according to sastra. (No spiritual heart meant by Sankara). In mind cidabhasa is there. In this mind he discovered Brahman. Yo veda nihitam+

Now phalam is said. It is for who ever gains the same knowledge. For any yuga it is same. One who knows thus he gains pratishtha, establishment in life. Like idol is installed in sanctum, He will not go through ups and downs. He will have problems. But they do not affect him. They lose their capacity to shake him. He is well installed. This is jivanmukti. Not only he enjoys jivanmukti. He will enjoy even relative pleasures of life. He will have plenty of annam. He will be prosperous. He also will enjoy the food. He has no worry. He becomes great because of his wisdom. If sanyasi, praja is sishya. If sanyasi - ashram is wealth. Lot of cattle, gosala. Mind is bright. So body also bright. Great by his fame also. All because of teaching. They are not for his enjoyment.

Swamiji

In sleep ahamkara is not there. In ananda avastha also, there is no real ahamkara is not there. So he does not take bhokta also. It is another costume of ahamkara. He knows vijnanam also not Brahman. On further enquiry he discovers ananda to be Brahman. It is anantam. Anandam cannot exist without cetanam. It is pratyagatma which is cetanam. Asmi is sat. It is in the form of cit and anatam. From one way it is right to say all came from ananda. They go back means to sleep. He lives because joy keeps the fellow going. But that is not the exact point. Here not any other ananda. It is anantam Brahman from which everything is born and so on.

Here the lakshanam is complete. You cannot go further. Anantam is maximum. Yat is completely replaced by the word anandam. If ananda atma is born, Brahman is born. That cannot be. The ultimate cause has to be causeless. Why the story does not tell he came back. Did he not require father. No. The job is over. It is not a story for a movie. He came back and gave a hug to father. He said subham etrc. Story is intended for highlighting some values, that is all. Enquiry is successful - this also is pointed out. Anyone also can discover like Bhrugu. Bhrugu must have come back and talked to his father. That is different thing.

एवं तपसा विशुद्धात्मा (विशुद्धान्तःकरणः इत्यर्थः) प्राणादिषु साकल्येन ब्रह्मलक्षणमपश्यन् शनैः शनैः अन्तरनुप्रविश्य आन्तरतमम् (सर्वान्तरतमम्) आनन्दं ब्रह्म विज्ञातवान् तपसा एव साधनेन भृगुः। (भृगोः तपसा एव ज्ञानमुत्पन्नमिति वदन्त्याः श्रुतेः तात्पर्यमाह - तस्मादिति) तस्मात् (तपसा एव ज्ञानोदयदर्शनात्) ब्रह्म विजिज्ञासुना बाह्यान्तःकरणसमाधानलक्षणं परमं तपः साधनमनुष्ठेयमिति प्रकरणार्थः। अधुना आख्यायिकातः अपसृत्य (कथारूपत्वं परित्यज्य) श्रुतिः स्वेन वचनेन आख्यायिकानिर्वृत्तम् अर्थमाचष्टे। सा (पूर्ववल्क्यां प्रकृता) एषा (अस्यां वल्क्यां संनिहिता) भार्गवी भृगुणा विदिता (प्राप्ता) वारुणी वरुणेन प्रोक्ता विद्या। परमे व्योमन् हृदयाकाशे गुहायाम् (वर्त्तमाने इति शेषः) आनन्दे अद्वैते प्रतिष्ठिता (हृदयाकाशाख्ये परमे व्योम्नि या गुहा बुद्धिः तस्यां य आनन्दः तस्य कारणत्वाद् अद्वैतत्वम्। तस्मिन् प्रतिष्ठिता) परिसमाप्ता (कस्मादारभ्य प्रवृत्तायाः विद्यायाः प्रत्यगानन्दे परिसमाप्तिः उच्यते - तत्राह अन्नमयादिति) अन्नमयादात्मनः अधि प्रवृत्ता (अन्नं ब्रह्मेति आरभ्य) । य एवम् अन्योऽपि तपसा एव

साधनेन अनेनैव क्रमेण (अन्नादिषु ब्रह्मलक्षणयोजनारूपेण एव प्रकारेण) अनुप्रविश्य (अन्नादिषु ब्रह्मत्वबुद्धिपरित्यागपूर्वकं) आनन्दं ब्रह्म वेद स एवं विद्याप्रतिष्ठानात् प्रतितिष्ठति आनन्दे परमे ब्रह्मणि, ब्रह्मैव भवति इत्यर्थः।

Visuddha atma is one who has all qualifications. He has sraddha and capacity to do vicara. From what he has accomplished, we know this. By this, the necessity of visuddha mind is pointed out for knowledge. In annam etc he did not see lakshanam of Brahman in total. Gradually entering interior. Now no more possible to go inner. I is ultimate. No travel possible. The highlight of valli is said by Bhashyakara here. Nothing new is gained by us. For tatasthalakshanam iti you cannot say. That also talked. So for tapas sadhanam this chapter.

Now saisha.. is said by whom? Within the story, sruti has talked as Bhrugu went to Varuna etc. Here it is outside story. Story is over. It is given up. What is accomplished by the story is told here. The outcome of the story. It started from annamaya and pratishthita means parisamapta. Where? In guha. In buddhi. Advaite means not any experiential happiness. It is not brithright of Bhrugu. It is unlike a therapy. Anyone can do this and know Ananda Brahman. Since he is established in knowledge, he abides in ananda. What is pratishtha? Sankara answers. He becomes Brahman. Avidya is negated.

दृष्टं च फलं (यस्य ईश्वरस्य अनुग्रहात् अविदुषामपि अन्नादिसमृद्धिः दृश्यते किमुत तदात्मतत्वं साक्षादनुभवतामिति) तस्य उच्यते - अन्नवान् प्रभूतमन्नमस्य[२] विद्यते इत्यन्नवान्। (ननु अश्रुतं प्रभूतत्वविशेषणं कथं निक्षिप्यते. तत्राह - अन्यथा इति) अन्यथा सत्तामात्रेण (टिप्पणी - तदस्यास्ति अस्मिन् इति मतुब् इति अस्तित्वमात्रे मतुपो विधानात्) सर्वः अन्नवान् इति (शरीरस्थित्याक्षिप्तेन अन्नेन अन्नवानेव इति कृत्वा) विद्याया विशेषो न स्यात्। एवमन्नमत्तीति अन्नादः (ननु सर्वोऽपि जन्तुः अन्नमत्त्येव। तत्राह - दीप्ताग्निः इति) दीप्ताग्निः भवति इत्यर्थः (अन्नवत्वं दीप्ताग्निं विना व्यर्थमिति भावः)। महान् भवति । केन महत्त्वमित्यत आह - प्रजया पुत्रादिना पशुभिः गवादिभिः ब्रह्मवर्चसेन शमदमज्ञानादिनिमित्तेन तेजसा। महान् भवति कीर्त्या ख्यात्या शुभाचारनिमित्तया (टिप्पणी - शुभस्य आत्मज्ञानस्य उपदेशेन शिष्यादिषु प्रचारः। शुभो वा शास्त्रीयः आचारः तन्निमित्तया)। (असङ्गतमिदं फलवचनं इति चेत् वक्ष्यमाण-अन्न-अन्नादत्व-उपासनाफलं प्रकृतब्रह्मविद्याफलत्वेन संकीर्त्यते, तत्स्तुत्यर्थमिति अदोषः।)

What is the seen result. He becomes annavan. matup means plenty. He has sishyas who will consume. Otherwise, everyone is annavan. Because he is living. Without annam, body cannot survive. Without working for, he gains a lot of food. he is annadah. Is he not annada before knowledge. No. He has good health and appetite. His samana is jvalita, tended well. Bhagavan takes care. Because he eats a lot, he becomes mahan. No. By sishyas etc. he gains lot of cattle or wealth. Even if he does not have them, sarvam apnoti. Because srotriyasya +. Brahmatejas is born of Vedic study. Even a vendor discerns an Iyer. It is due to Gayatri. Kirti means he is recognised by society. His acara is in keeping with sastra. That creates fame. It is stuti of vidya. It is not totally literal. People always recognise vidvatta, saintliness or his compassion. People want such people. It is always true. Even if they want to live away from society, people recognise.

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[2] भूमनिन्दाप्रशंसासु नित्ययोगेऽतिशायने। संबन्धेऽस्तिविवक्षायां भवन्ति मतुबादयः।

Anuvaka 7

अन्नं न निन्द्यात्। तद्व्रतम्। प्राणो वा अन्नम्। शरीरमन्नादम्। प्राणे शरीरं प्रतिष्ठितम्। शरीरे प्राणः प्रतिष्ठितः। तदेतदन्नमन्ने प्रतिष्ठितम्। स य एतदन्नमन्ने प्रतिष्ठितम् वेद प्रतितिष्ठति। अन्नवानन्नादो भवति। महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन। महान् कीर्त्या।

Swami Paramarthananda

The topic of Brahmavidya is over. Upasana topic begins. Certain values are also taught. Upasanas are meant for manda or madhyama adhikari. By adhama adhiakri we mean one who has not at all got citta suddhi. He is the lowest one. For him karmayoga is important. For middle one, upasana. For uttama adhiakri jnanam.

We are going to get a very interesting upasana. Everything in the world is interdependent and interrelated or interconnected. Nothing is independent. The whole creation is one body and every part is an organ. Just as our various organs are interconnected, so too the whole creation. Our body tells this. When one part of the body is affected, the whole body is affected. Diabetes - pancreas is affected. Soon it will affect kidney, eyes, brain. Any wound will not get cured soon. At samashti level also, it is same. A man cannot live without the support of other beings. Everything is contributed by someone or another. Your dress, notebook, pen, body etc. This aspect is taught here. Upasana of the interdependence of the whole creation.

The result is two. One is expanded vision. Our view is not short sighted. It becomes holistic vision. We cut the tress, pollute water and air. The whole earth will become unfit to live. This is happening because we are bothered about our interest only. We damage the whole. The result is we have to pay the price. Any food you take is poisoned. Chemicals are already inside. Sanakra gives a second result that once you see the whole universe as the relative one, it proves that it does not have absolute reality. It is mithya. Whatever is interrelated is mithya. Interdependent, unrelated is mithya. Satyam is one which is not dependent on anything else. It is independent. Non relational. Thus upasana will give expansion of vision and mithyatva buddhi in the world.

By this meditation we will see the whole creation as one web where we cannot think of one without thinking of another and thus it will help in the expansion of the mind. Also humility comes with this upasana. Whenever we accomplish something, we say I did it. But we need the support of so many people, forces etc. If we are able to conduct this class, how many factors are involved. So many people have worked together. That is why thanks giving is there at the end of any programme. No one can claim glory for anything.

First we will see a value that is prescribed. A vrata is given. Then upasana. Vrata is may one not do ninda of food. Vrata is value or discipline. Disregard or insult or disrespect. Annam is

food. Why not do ninda. Any reason you can give. 1) When annam is samashti, it is Virat. As virat, it has to be respected. 2) When you look at vyashti level, it is annamaya. Annam at vyashti level also respected as annamaya. Why annamaya to be respected. a) That is the basic requirement. Basic instrument. Sariram adyam+ A little hunger is there, you cannot listen. Body is necessary for all pursuits. b) It is stepping stone through which one goes to pranamaya etc. It is gateway to Brahman. Just as temple door is respected, they touch and take to eyes. it is gate to the Lord. So when we serve food, if it falls on the way, they remove it immediately. So that no body trample on it. like you do not step on book.

Now upasana. It is seeing the interdependence of things in the creation. As an example a pair of things are given. Prana and sariram. Prana, the life breadth and sariram the body. How they are interrelated? prana and body are inter-related in the form of anna and annada sambandha. What do you mean by it? Literally annam is food. Annada is eater. Here who is eater and who is eaten? From one angle, prana is eater. Body is eaten. From another angle, body is eater and prana is eaten.

Prana if annam, body becomes annada. When prana is annada, sarira becomes annam. We have to add one more sentence, prano va annadah and sariram annam. How do you imagine? Sankara gives a clue. Prana is within our body. So prana is content in the body. Body is container. Prana therefore can be compared to annam. Body is annada. As a content, prana is annam and as container sariram is annada. Next task is to reverse. Then prana is annada. Sariram is annam. Body becomes annam in which context? In pancakosa viveka context. Grosser kosams are resolved in to the subtler kosas. Annamaya is resolved in to pranamaya. Annamaya becomes eaten. Subtle one swallows the grosser one. So prana is eater. Body is eaten. In normal experience, it is reverse. Both are each. So too everything. I am giver in class and you are giver in dining hall. It is view point. So mithya. It is anna and annada sambandha upasana of prana and body.

The same pair is going to be seen in another relationship. Pratishtha-pratishthita sambandha. Pratishtha means supporter. Pratishthitam means supported. Between prana and body. Both are each from different angles. When body is container, body becomes supporter and prana is supported. Prana is life principle because of which alone body is alive. Here prana is supporter and body is supported.

See text. Thus one annam is supported by another annam. Prana is one annam and body is another annam. One anna is supported by another anna. Similarly one annada is supported by another annada. Annadamannade pratishthitam.

Phalam is given. One who meditates on this aspect of anna established in anna, he gets support. As the upasana is, so the phalam. Since upasana is supporter-supported, I will get plenty of support. Other things are said before.

किं च अन्नेन द्वारभूतेन ब्रह्म विज्ञातं यस्मात् तस्मात् गुरुमिव अन्नं न निन्द्यात् (यदृच्छया चोपपन्नम् अद्यात् श्रेष्ठमुतावरम् इति स्मृतिदर्शनात्।) तत् अस्य एवं ब्रह्मविदः व्रतम् उपदिश्यते। (ब्रह्मविदः कर्त्तव्याभावात् कथं तस्यानुष्ठेयतया व्रतम् उपदिश्यते. तत्राह - व्रतोपदेशः इति) व्रतोपदेशः अन्नस्तुतये। (शरीरमनआदिरूपेण परिणतिद्वारा अन्नस्य विद्यासाधनत्वात् इत्यर्थः) स्तुतिभाक्त्वं च अन्नस्य

ब्रह्मोपलब्ध्युपायत्वात्। प्राणो वा अन्नम्।[3] (कथं प्राणस्य अन्नत्वमित्याशङ्क्य प्रसिद्ध-अन्न-सादृश्याद् इत्याशयेनाह - शरीरे इति) शरीरे अन्तर्भावात् प्राणस्य। (एतदेव विवृणोति - यद्यस्य इति) यद्यस्यान्तः प्रतिष्ठितं भवति, तत्तस्यान्नं भवतीति।(प्राणो वा अन्नं इत्यत्र हेतुप्रतिपादकत्वेन शरीरे प्राणः प्रतिष्ठितः इति वाक्यमाकृष्य योजयति - शरीरे च इति) शरीरे च प्राणः प्रतिष्ठितः। तस्मात् (प्राणस्य शरीरे प्रतिष्ठितत्वात् इत्यर्थः) प्रणः अन्नम्। शरीरमन्नादम्। (प्राणे शरीरं प्रतिष्ठितम् इति वाक्यसंगत्यर्थं श्रुतौ अपोक्षितं पूरयति - तथेति) तथा शरीरमप्यन्नम्। प्राणोऽन्नादः। कस्मात्। प्राणे शरीरं प्रतिष्ठितम्। (प्राणे शरीरस्य अन्तर्भावे अपि प्रणाधीनस्थितिकत्वमात्रेण अन्नत्वविवक्षा इति भावः) तन्निमित्तत्वात् शरीरस्थितेः। तस्मात् तदेतत् उभयं शरीरं प्राणश्च अन्नमन्नादं च। येन अन्योन्यस्मिन् प्रतिष्ठितं तेन अन्नम्। येन अन्योन्यस्य प्रतिष्ठा तेन अन्नादः। तस्मात् प्राणः शरीरं च उभयमन्नमन्नादं च। स य एवं एतद् अन्नमन्ने प्रतिष्ठितं (अन्नमन्ने प्रतिष्ठितम् अन्नादमन्नादे प्रतिष्ठितम्) वेद प्रतितिष्ठति (चिरं जीवति) अन्नान्नदात्मनैव (शरीरप्राणात्मनैव) किं च अन्नवानन्नादो भवति इत्यादि पूर्ववत्।।

Pujya Swamiji

Anything striking is claimed by bhagavan. Then after listing he says whatever is glorious is me. This is recognising Isvara as everything. This is the reverence and simple understanding. It is a means for knowledge. Creation is his handiwork. That reverence is brought out here. Eater also is me. Eaten is me. I am good eater is also I cannot claim. In body etc, all are paramesvaras only. All are upalabdhi-sthanani. In all these you recognise the presence of Isvara. In feet, there is capacity to walk. I manifest in that form. We should not dismiss this section as simple upasana.

Bhashya

Do not censure food. Do not throw away food. It is simple empirical attitude towards food. We go one step further. Food is Brahman. Negation is not that annam is not Brahman. Brahman is much more than annam. Being mithya, as adhishthanam it is Brahman. It is mithya because eaten is eater. Eater is eaten. Both are Brahman. You are the eater and eaten. How mithya is and how it cannot be separate from Brahman. Everything is Brahman is brought out here. Everything is reverential. Annam Brahma. So do not look down upon it. yadrcchaya ca upapannam adyat srestham uta avaram. It is rich food I cannot eat. That is not right.

Outside also annam. Body also annam. Since food is means for knowing Brahman, one not look down upon food. Even if it is inferior. Not to your taste. Like Guru. No unlike. As you would abuse guru, do not do like that. No. Na nindyat gurum iva. Isvaro gururatmeti. Annam Brahman is annam is isvara. With reference to a created karya, Brahman is isvara. We need not say have reverence for Isvara. Let this be vrata for mumukshu. Brahmavid is

[3] यथा शरीरस्य अन्तरे भुक्तमन्नं भवति तथा शरीरमध्ये अवस्थानात् प्रणः एव अन्नम्। मध्यवर्त्तिनस्तस्य प्राणरूपस्य अन्नस्य धारणात् शरीरमन्नादम् भोक्तृरूपं गृहमध्यवर्त्तिस्तम्भवत् देहमध्यवर्त्तिप्राणस्य गेहधारित्वात् प्राणे शरीरम् प्रतिष्ठितम्। शरीरस्य प्राणधारणत्वम् प्रत्यक्षम्। देहस्यापि अन्नत्वं अन्नकार्यत्वात्। (सायन)

brahmaupasaka. Looking upon Jagat as Isvara, jagat as reverential is vrata i.e., niyamena anushthitam is vow.

It is for the stuti of annam. How annam gets this status of object of praise. Because, it is means for knowing Brahman. Also brahma-karyatvat. So brahmaupalabdhi upaya. From karya you recognise karana.

Here is a magic. Annam is that which is eaten. Prana is annam. Pranapana samyuktah+ Prana is eaten. Anything inside the body is annam. Food goes inside after eaten. prana obtains in the body. Prana itself is modified form of annam. If annam is not there, prana will go away. Prana depends on annam. Annam to be eaten, depends upon prana. So mutual dependence. How? Because both are Brahmasraya. Both reveal Brahman as satyam. Like food, prana is inside body. So prana is annam. Prana sustains by food. Annakarya is prana.

That which obtains within something else, that becomes the anna of that other. This is a way of looking at things. Annada becomes annam and anna becomes annada. This is what Sruti wants to say. Everything is born out of one karanam. Hence it is so. Similarly body becomes annam. Prana, the brahmatma becomes annada. Without prana, body has no existence. So which is asraya and which is asrita difficult to say. So it is mithya. Anyah anyasmin pratishthitam. So both are annam. Anyah anyasya pratishtha. So both are annada. Brahman is both. One who meditates that Brahman as anna or annada is established in the other gains pratishtha. He does not get isolated. Entire jagat is annam. Viradatma. Eater-eaten bheda, separation is not there means isolation is gone. He remains as sarvatma at that level as anna-annada. Isvara as karyatma is always for uapsana. Or it is to gain attitude based on understanding.

Anuvaka 8

अन्नं न परिचक्षीत। तद्व्रतम्। आपो वा अन्नम्। ज्योतिरन्नादम्। अप्सु ज्योतिः प्रतिष्ठितम्। ज्योतिष्यापः प्रतिष्ठिताः। तदेतदन्नमन्ने प्रतिष्ठितम्। स य एतदन्नमन्ने प्रतिष्ठितम् वेद प्रतितिष्ठति। अन्नवानन्नादो भवति। महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन। महान् कीर्त्या।

Swami Paramarthananda

Of the three pairs, prana and body was first pair. Prana and body has anna and annada sambandha and pratishtha and pratishthita sambandha. Anna annada was from the angle of prana being content and body being container. As content prana is anna and as container body is annada. Similarly pratishtha and pratishthita. As life receiver body is supported and as life giver prana is support. Similarly reverse also applies. Prana is annam and body is annada from the angle of resolution of pancakosa viveka. Annamaya kosa is eaten by pranamaya kosa. As resolved body is annamaya and prana as resolver is annada. So too pratishtha/pratishthita. As content prana is pratishthita and as container body is pratishtha.

Here another pair for upasana and value. Value is do not waste or throw away annam. We should not leave annam. As children we are told. It is in our tradition. Putting so much on the leaf and struggling is not right. Over eating also insult to annam. This is vratam.

The second pair was water and fire. Anna-annada smabandhavat and pratishtha-pratishthita sambandhavat. Here also same upasana. Waters and fire. Water is annam, eaten by the fire that is eater whenever we drink water. It is digested by viassvaranara agni. It is jatharagni. As digester, fire is eater. Water is eaten. During pralaya, earth resovles in water. Water resovles in fire. Fire is eater of water. Second part is fire is annam, eaten and water is eater, annada. Water eats fire. Fire is eaten. As quencher of fire, water becomes annada when you pour water on fire. As quenched one, fire becomes annam. When there is fire accident, we pour water. Water consumes fire.

So too water and fire are supporter-supported. How? Water is supporter. Fire is supported. From one angle water is supporter of fire. How? If you look at your own body, body has got temperature. You know this temperature is maintained always. If it goes high, there is fever and death. Low also you will die. There is thermostat working. Even in Kashmir, body temperature is maintained. In summer, in gulf, it is maintained. Water alone is maintaining that. You keep on sweating. It is heated water removed and you keep drinking fresh water. Water serves as thermostat. A person who had defective birth and this thermostat was not working. The child was put in special encasement and they had certain special circulation and all, and if it was not done. it would have died. Bhagavan has given beautiful system. But we do not recognise that. Water is pratishtha and fire is pratishthita. As maintainer of body heat, it is pratishtha. As maintained, it is pratishthitam. One commentator gives another peculiar example. He gives the phenomenon of lightning. During rainy season when clouds are full of

water at that time alone lightning comes. Lightning is energy or fire only. So water in the atmosphere is maintaining lightning which is fire and so water in the clouds is supporter and fire in the form of lightning is supported. The idea is you should see the inter-relationship.

Similarly in another angle, water becomes supported and fire is supporter. Roles are reversed.. From the creation angle, we can find, from fire came water. Cause is fire and water is effect. Cause sustains the effect. Fire as cause is pratishtha and water as effect is pratishthitam.

We have to put apo va annada and jyotih annam iti (we have to supply). So too supporter-supported both ways. What is the conclusion? Tadetat+ One annam is supported by another annam. We have to add also annadah annade pratishthitah. One annada is supported by another ananda. Because both are annam and both are annadas. Since a person meditates about support, the phalam of the meditation is that he will also get plenty of support in his life. People ask for support. I want physical support because I am growing old. I want financial support because I have lot of expenditure. I aleast want moral support like some kind words. Here the result is that support. Not only that. He gains annam etc.

अन्नं न परिचक्षीत न परिहरेत्। तद्व्रतम्। (शरीरप्राणोभयमन्नान्नादत्वगुणकम् उपासीनस्य अन्नापरिहाराख्ये व्रते विवक्षिते सति अर्थाद् अन्नस्तुतिरपि पूर्ववद् लभ्यते इत्याशयेनाह - पूर्ववत् स्तुत्यर्थम् इति) पूर्ववत् स्तुत्यर्थम्। तदेव शुभाशुभकल्पनया अपरिह्रियमाणम् स्तुतं = महीकृतम् अन्नं स्यात् (तदेव अन्नम् अपरिह्रियमाणं सत् स्तुतम् स्यादिति संबन्धः।) (लोको हि अन्ने शुभाशुभशब्दितौगुणदोषौ कल्पयित्वा गुणवदन्नमुपादत्ते, दोषवदन्नं परिहरति, तथा न परहरेदिति व्रतोपदेशः।) । एवं यथोक्तमुत्तरेषु अपि आपो वा अन्नं इत्यादिषु योजयेत्।

Pujya Swamiji

Do not throw away food. Why? It is for stuti. It is isvarasvarupam. Why people throw away? It is good or it is not good iti. Annam is annam. Good and not good are kalpana. Kalpana is meant for pure subjective projections. Not for really avaram annam. That there is no masala in the food or there is no mustard oil in the food. That which is not thrown away because of such thinking. That act shows reverence for food.

Apa vai annam. Water taken is annam. It is inside once drunk. Again after sometimes you want water again. It is evaporated by the fire that is there in the stomach. Jyotih is fire. Veda follows grammar. Jyotih is neuter. So annadam. It is not ikaranta. It is sakaranta. In the form of sweat and all it goes out. Fire being cause, water is supported by fire. Body temperature will go away, if water is not there. So in water alone, fire is supported. In karya is karana and vice versa like seed and tree. Everything depends on one satyavastu which is free from any relationship. If the phalam is not gained here, next life. It is adrshtaphalam.

Anuvaka 9

अन्नं बहुकुर्वीत। तद्व्रतम्। पृथिवी वा अन्नम्। आकाशोऽन्नादः। पृथिव्यामाकाशः प्रतिष्ठितः। आकाशे पृथिवी प्रतिष्ठिता। तदेतदन्नमन्ने प्रतिष्ठितम्। स य एतदन्नमन्ने प्रतिष्ठितम् वेद प्रतितिष्ठति। अन्नवानन्नादो भवति। महान् भवति प्रजया पशुभिर्ब्रह्मवर्चसेन। महान् कीर्त्या।

Swami Paramarthananda

We have another vrata or vow here and uapsana. Do not step upon or reject annam. Now produce plenty of annam. Production can be understood in two ways. As a farmer one should produce plenty of annam. As householder upasaka, cook extra annam. Not exactly for two people or three people. In the next section, the teacher is going to talk about annadanam, entertainment of guest etc as a dharma. So naturally he must be prepared for atithi to come. He must always have extra food. Here the vratam, is produce plenty of annam and cook also plenty. This is the third vow. Now the third uapsana. The pair is changed. The type of upasana is same. Anna-annada-sambandha upasana and pratishtha-pratishthita-sambandha upasana. From one angle, earth is food and space is annada, eater. It is from pralaya angle. In pralaya five elements resolve. The order of resolution is gross into subtle, subtle into subtler and subtler in to subtlest. Creation is reverse, from subtle to gross. Our experience is earth resolves into water and water into fire and so on and wind in space. Earth will ultimately resolve into space. Space swallows earth. So what? So space is called eater, resolver and the earth as resolved is called eaten, annam. Annam is eaten. First column is eaten column. It should be eaten-eater. We cannot call annada-anna in Sanskrit. So this adjustment is to be done.

In reverse, space is eaten and earth is eater. From the angle of content and container, space as content is eaten and earth as container is eater. For example, there is space in your stomach. That is why we keep on putting inside. Space is inside as content. Body is container. Body is made up of earth, It is parthivam sariram. What ever is within your stomach is called annam. Space is within the stomach. So space is called annam. Container is annada. It is not literal. It is figurative. Yad yasya antam bhavati, tat tasya annam bahvati. We have to supply prthivi va annadaa akasah annah.

Next supporter-supported sambandha. From the angle of content-container angle, earth is supporter and space is supported. Space as within is content in pot, stomach, room etc and earth is container. Space will get its value only when it is contained within. When house is built, you are living in space alone which is all over but which has no benefit. What do you own, he was asked. Do you own ground? No. Do you own your floor? No, it is ceiling of another. etc. For space we pay. But that space is useful only when there is container or four walls. Space value is given by the container which conditions the space. Form that angle earth is supporter, earth as building, vessel etc. You cannot bring water in space.

So earth became arrogant. Space said, mind you. I am your supporter. Space is supporter from the angle of cause-effect relation. As effect earth is supported. It is the context of creation. Cause alone supports effect. So purvavat. Phalam of annada means he is good eater. Good eating is sign of health. So he will be healthy. All these results will be for sakama upasaka. Result of nishkama upasaka is purity of mind and single-pointedness of mind. I will be never arrogant.

अब्ज्योतिषः अन्नान्नादगुणत्वेन उपासकस्य अन्नस्य बहूकरणं व्रतम्।

Pujya Swamiji

May you produce lot of annam. One who is looking water and fire as anna and annada this is vrata. Earth and space is taken here. Space is contained in earth. Space is cloth for earth. Ambaram. Earth is wrapped by space. From another angle, space is in stomach all around. Space is supported by earth. All elements have been covered. All of them are Annam Brahma. Annarupam brahma or karyam brahma.

Anuvaka 10

न कञ्चन वसतौ प्रत्याचक्षीत। तद्व्रतम्। तस्माद्यया कया च विधया बह्वन्नं प्राप्नुयात्। अराध्यस्मा अन्नमित्याचक्षते। एतद्वै मुखतोऽन्न ँ राद्धम्। मुखतोऽस्मा अन्न ँराध्यते। एतद्वै मध्यतोऽन्न ँ राद्धम्। मध्यतोऽस्मा अन्न ँराध्यते। एतद्वा अन्ततोऽन्न ँ राद्धम्। अन्ततोऽस्मा अन्न ँराध्यते। य एवं वेद।

Swami Paramarthananda

This section begins with another vratam, honouring of guests or atithi. Atithipujanam. We have already seen this in the sikshavalli. Atithidevo bhava. Consider him as isvara iti. Atithi means guest. Na vidyate tithih yasya. One who does not come with appointment. We disrespect him more. We respect one who comes with appointment. It should be the reverse. Where there is no question of hotels and rooms and selling of food is prohibited, this value is highly revered. Atithi comes because he is forced to come. When the situation presents like that, we take it as god's guests or Narayana himself. In the present day it does not work. So upanishad says: one should not turn away or send back anyone coming to home for accommodation. If at all such a situation comes, it comes during their pilgrimage. when sun sets, they have to halt in whichever house they see and so it is overnight halt, that too in the veranda. That condition has to be imagined. Vasatau means vasati nimittam. This is the vratam for all people. This is a particular vrata for anna-annada upasaka or pratishtha-pratishthita upasaka. For him it becomes more relevant because he is doing upasana that whole world is interdependent. When other members are going on pilgrimage, they are dependent on me and so I should help them so that if I go for such a pilgrimage, I will also get the same help from others. Thus with mutual help alone society can survive.

Not only that. Once accommodation is given, food also becomes necessary. They do not carry food as the pilgrimage involved many years. Previous vrata was may you cook extra food. How can I manage. I do not know how you will do. So upanishad says by any means you do it. It is not adharmic means. Beg, borrow or buy not steal. What the hosts tell to the guests as per tradition of learned people? You should take food with us and should not go without taking food. So grhastha says: aradhi asmai annam. It means we have already prepared food and you need not hesitate. They should not feel bad to ask. Even before they ask, they should offer. Aradhi means already prepared. Subject is upasakas or grhasthas for acakshate. Asmai atithaye. For these guests annam already prepared. Not only it is a necessary vratam. This will benefit grhastha also. Whatever he gives will not go waste. It will come to him in a different context. This is an important principle in our tradition. World is like a bank. They trusted this Lord's bank. You love and you will receive love. So upanishad says: if you serve food in the best manner, you will also get in the best manner.

Etat vai+ Mukhatah means in the best manner, mukhya prakara. Food prepared in the best manner and served in the best manner. When he is placed in the similar circumstance, he will get it that way. Raddham means prepared and served. Radhyate means he is also served in

the same manner. If it is mediocre manner, he gets the same manner. Antatah means in the lowest manner. Like for giving to priests etc they have special cheap things. It is not going to give any benefit. What we eat, we give to guests. One who knows thus and practices. Veda does not mean upasanam. One who knows the glory of anndanam, and the one who practices that, - the upanishad leaves the sentence incomplete. So Sankara completes that such a person will definitely get the result of annadanam. We are entering into some more upasanas.

तथा पृथिव्याकाशोपासकस्य वसतौ वसतिनिमित्तं कंचन कञ्चिदपि न प्रत्याचक्षीत न प्रत्याख्यानं कुर्वीत। वसत्यर्थमागतं न निवारयेद् इत्यर्थः। वासे च दत्ते हि अवश्यमन्नं दातव्यम्। तद्व्रतम् (अन्नान्नादत्वगुणकत्वेन पृथिव्याकाशद्वयोपासकस्य स्वगृहे वासार्थमागतं न निवारयेदित्येतद् व्रतमित्यर्थः।)। तस्माद्यया कया च विधया येन केन प्रकारेण बह्वन्नं प्राप्नुयात् बह्वन्नसंग्रहं कुर्याद् इत्यर्थः। (बह्वन्नसंग्रहे वसत्यर्थमागतानाम् अप्रत्याख्यानरूपं व्रतमेको हेतुरुक्तः। तत्रैव विद्वदाचाररूपं हेत्वन्तरमाह - यस्मादिति) यस्माद् अन्नवन्तः विद्वांसः अभ्यागताय अन्नार्थिने अराधि (राध् ५ प.प संसिद्धौ राध्नोति to prepare) संसिद्धम् अस्मै अन्नमित्याचक्षते न नास्तीति प्रत्याख्यानं कुर्वन्ति, तस्माच्च हेतोः बह्वन्नं प्राप्नुयात् इति पूर्वेण संबन्धः।

The one who looks upon prithivi and akasa as Brahman, for him there is vratam. Previously he was told to gather lot of annam. What for that annam - that is said. Why not just enough for oneself. Distribute that annam. For this upasaka whole space is Brahman. So there is no my house. He has lot of accommodation in mind. So for the sake of dwelling, when somebody comes and asks for dwelling, who ever it is, do not turn him away. Suppose you give him some space. Then you should give annam also. If you are Brahmin, then by teaching and by officiating in yaga, thereby get enough annam. Or he receives also by pratigraha, as dakshina. So there is legitimate way of earning anything for every varnam. It is not by smuggling etc. In one manner or another. By means foul or fair. No. In fair means many ways are there. May you garner lot of annam. Annam is all types of wealth.

When lot of annam is there, then only a vidvan can say, 'food is ready, please come' iti. If he is starving, then he cannot offer. He is viveki as well as vidvan. They tell this seeker of food thus - Food is ready. You cook food always for one or two persons extra. They do not say, there is no food here. This is tradition. So somehow or other you gather enough food. This is also hetu for gathering more food.

(एवं संगृहीतमन्नं सर्वदा पूजापुरस्सरमेव अर्थिभ्यः देयं, नान्यथा, 'श्रद्धया देयम्' इत्यादिदर्शनाद् इत्याशयेनाह - अपि चान्नदानस्य इति) अपि च अन्नदानस्य माहात्म्यम् - यथा यत्कालं प्रयच्छत्यन्नम् तथा तत्कालमेव प्रत्युपनमते। (तत्र मानं पृच्छति - कथमिति) कथमिति। (श्रुत्योत्तरमाह - तदेतदाह इति) तदेतदाह - एतद्वै (the fact is this:) अन्नं मुखतः मुख्ये प्रथमे वयसि मुक्यया वृत्त्या (मुख्यामेव वृत्तिं विवृणोति - पूजेति) पूजापुरस्सरम् अभ्यागताय अन्नार्थिने राद्धम् संसिद्धम् (प्रयच्छति) इति वाक्यशेषः। तस्य किं फलं स्यादिति उच्यते - मुखतः पूर्वे वयसि मुक्यया वृत्त्या अस्मै अन्नदाय अन्नं राध्यते। यथा दत्तमुपतिष्ठते इत्यर्थः। एवं मध्यतः मध्यमे वयसि मध्यमेन उपचारेण तथा अन्ततः अन्ते वयसि जघन्येन उपचारेण परिभवेन तथैव अस्मै राध्यते संसिध्यत्यन्नम्। य एवं वेद य

एवमन्नस्य यथोक्तं (कार्यकरणसंघातोपचयादिद्वारा ब्रह्मविद्यासाधनत्वरूपमित्यर्थः) माहात्म्यं वेद तद्दानस्य च फलं (च वेद) तस्य यथोक्तं (अन्नदानादि) फलम् उपनमते।

Now further, there is glorification of anna dana. There are two types of danam. One vidya and another food. You never become poor by giving annam. So too by giving vidya. Brhamavidya danam alone, he will say enough. Anna danam - it does not come totally. May be for the time being he will say enough. Purnah. Even though he may be sad that so much is there, still I cannot eat. He may not say trptah. But he will say purnosmi. I cannot take anymore iti. In vidyadanam it is always purnah. In annadana, he is ready after another three hours. It is temporary. Annadana has mahatmya. Annam is Brahman,. It does not belong to you. What time he gives, that time alone he gets back in the next life. . In middle age some give. Then they get back in middle age next life. Because it is apurvam. In old age he gives because sons are useless. I am not going to give you anything iti. He will get that time or in the next life in the same form.

How do you say he gets it back same form. Mukhatah means at the prime age or young age. When he gives food. How does he give is also mukhya. Mukhya vritti means by proper vritti or manner. With what words and attitude he gives is mukhya vritti. It is acara. With respect and worship is mukhya vritti. He gives the food that is ready. What is the result that accrues to him? That is said now. Radhyate means siddhyati. Mukhatah means when he is young. He does not become poor by giving food. Also he gets back with respect and worship. In proper manner it comes to him without struggle. Whatever he touches it becomes gold. Suppose his prarabdha is totally against that kind of annam etc, then next janma. When he gets back he again gives. Because of samskara and viveka he continues to give. If he gives in forties or by middle conduct or etiquette (16 upacaras) with words and actions. Heart is not there but words are there. Jaghane bhavah is destroying attitude. Paribhava is anadara. This fellow performed marriage. The village stops cooking in their houses. When they come to the marriage, they have to be told please ask. Do not hesitate. The third fellow cannot see so many people eating. He went to store room and locked himself. People searched for him. They found him out. He was told - please go and do upacara. Rice is only RS. 10/- Please eat well. Onion is only Rs100 per kilo. Please eat well. In the same form it comes back. The idea is annam should be given. One who does anushthana knowing this very well the glory of annam (as pujyam and all this is annam) and also the glory of annadana, and also the result for that as mentioned, then he gets that result. It is karma phalam. It is danasya phalam. By knowing you do not get anything. Only for action there is phalam.

Refer to Sattvika, rajasa and tamasa danam. (datavyamiti yat+) (yattu...phalamuddisya.. diyate ca pari.. taddanam rajasam+) (adesa..yadanam.. apatrebhyasca..asatkrtam. tattamasam udahritam)

क्षेम इति वाचि। योगक्षेम इति प्राणापानयोः। कर्मेति हस्तयोः। गतिरिति पादयोः। विमुक्तिरिति पायौ। इति मानुषीः समाज्ञाः। अथ दैवीः। तृप्तिरिति

वृष्टौ। बलमिति विद्युति। यश इति पशुषु। ज्योतिरिति नक्षत्रेषु। प्रजातिरमृतमानन्द इत्युपस्थे। सर्वमित्याकाशे।

We are getting some Brahma upasanas. Brahman in its pure form cannot be meditated upon. It is going to be gunavisishta Brahman. Brahman with various types of glories. These glories are manifest all over the world as we see in the vibhuti yoga of Gita. In the first set of upasanas, we will take individual organs for upasanas. The glories of our various organs. Generally we see this glory as belonging to the organ. In this upasnaa, we will see this glory as belonging to Brahman. Since individual organs are taken for upasana, we call it therefore adhyatma upasanas. Upasana of Brahman in the form of Glory residing in the individual. Adhyatmam means individual based. Later we will go to adhideiva upasanas. There the glories of devatas, the samashti, will be the subject.

The Upanishad does not use the word adhyatma upasanas. It uses manushih samajnah. Manushi means adhyatma. Samajnah means upasanas. A few are given. Kshemah iti vaci. First organ taken is vak, organ of speech. Upanishad sees all the well being of a person is residing in the speech alone. A person can make his life because of nice speech or he can destroy his life because of wrong speech. Lakshmirvasati jihvagre. Wealth is in the tip of the tongue. Jihvagre mitrabandhavah. Bandhanam caiva jihvagre. Jihvagre maranam dhruvam. Say the wrong thing, you invite trouble. Salman Rushdie wrote Satanic Verses. Book is vak. Speech can create revolution. Sales representatives survive because of their tongue. One such person said to people - I showed you the competitor's product. I will show mine in the next demonstration. Vaci mangalarupena brahma varttate. Brahman resides in the speech as kshema. It is Brahma upasanam in the form of kshema.

The next is prana and apana. Exhalation and inhalation. It also means respiratory and excretory system but here it is not that. Breathing alone is to be seen as yoga and kshema. Yoga is apraptasya praptih. Kshema is rakshanam of it. Acquisition and preservation. These two are to be seen in prana and apana. All acquisitions and preservations are possible only if a person is alive. They will become meaningful if a person is alive. A big house is built, but the person collapses at the end. What is the use of that house. Whatever distance he runs in a day upto that he will gain land. He ran faster and fell and died. What is the use? Meditate on Brahman as yogakshema in prana and apana.

Here you should remember that the Upanishad does not complete the sentences. It leaves every sentence incomplete. In the form of kshemah in vak. That much alone is there. We have to supply 'one should meditate Brahman.' Vaci kshema iti brahma upasita. Pranapanayoh yogakshema iti Brahma upasita.

Karmeti hastayoh. In the hand what is the power. It is karma. If you take a note book and write what all things done by the hands, it is endless. So much power is there in hand. Two small hands. It is the glory of Brahman. Padayoh gatiriti Brahma upasita. In feet as movement. Value of leg will become clearer when you become old. Every bone and muscle you will become aware of. payau+ payuh means organ of excretion. Anus. Vimuktih means evacuation. It is asaucam - this is our concept. Any organ if you think is inferior, if it does not function, we will know its importance. It is as important as the mouth is. If that cycle is

not maintained, a person cannot survive. This upasnaa is to get an idea that everything is sacred in the universe. You cannot look down upon anything. So respect every organ of your body. Thus is concluded the upasanas pertaining to manushya. One more will come later from the next section. Prajatih amrtam anandah iti upasthe. In the organ of generation Brahman must be meditated as the creative power in the genital organ. This is also adhyatma upasana.

Atha daivih. We have to supply samajnah. Samajnah means upasanani. Daivih means adhideivata. Previously it was adhyatma. Now adhideiva. We are going to take cosmic forces. We think that these forces belong to nature. But Upanishad says they do not belong to inert nature. They belong to cetana Brahman. Each power in nature will be taken and we will meditate on Brahman as manifesting in various places.

We will take one odd upasana out of this group. It is adhyatma upasana. It is prajatiriti+ It is manushih+ Here the organ is genital. In what form the upasana is done? As progeny. The kula parampara. You should remember the whole parampara is maintained because of the production of son and grandson etc. So the creative organ is responsible for that utpatti. When a child is born, they call it vriddhih. It is growth of family tree. Amrtam means immortality. Why immortality? Father is reborn in the form of child as it were. So child is supposed to be the image of the father. We say genetics. Father immortalises himself through the children. That is why whenever a person dies, they report he is survived by... He lives in the form of them. Peran means one who has same name (peyar) as himself. Finally anandam. The pleasure of giving birth to the child. It is ananda to see one's creation. In the form of progeny, in the form of immortality and in the form of pleasure Brahman should be meditated on the organ of generation.

Now adhideiva upasanas. Adhideivam refers to various forces in nature. Each power in nature is the glory of a devata. Rain is a fantastic force of nature. It is supposed to be the power of varuna devata. We are taking some such glories in the total. So it is called adhideivam. Adhyatma means vyashti level glory. First rain is taken. In the rain what is the glory? Triptih. Rain gives contentment to all people. Especially to Madrasis. Drinking water and cultivation is through rain. So through plenty of food, there is contentment. Annam gives tripti to all. Normally we attribute this tripti to the rains. But in this upasana, this tripti is not attributed to rain, but to Brahman. So meditate on Brahman as tripti in the rain. Tripti rupena vrshtau Brahma upasita. Sentences are incomplete. We have to add Brahma upasita.

Bala rupena vidyuti Brahma upasita. Vidyut means lightning. You know lightning contains tremendous power. Millions of voltage. Our energy problem will go if we can tap the electricity form one lightning. Balam is sakti. Indra's weapon is called thunderbolt. Thunderbolt is this alone. One should see Brahman as balam in lightning.

Pasu means cattle. Cattle in olden days is the wealth of a person. The more the cattle, the more prosperous he is. He is therefore well known in the society for his prosperity. So pasu is a symbol of yasas meaning fame. Pasushu yasorupena Brahma upsita. Jyotih is brilliance or light. Meditate on Brahman as light in the stars. Comparison of Brahman to light is only for meditation. People misunderstand and say Brahman is light. I saw Brahman and all. Next sentence, Prajati +, should go to adhyatma upasana. Then Brahman is to be meditated upon as everything. Sarvam khalu idam Brahma is not a sentence we should quote here. That is jnana vakyam. Where? In the space.

(प्राणो वा अन्नम् इत्यारभ्य ब्रह्मोपासनानि उक्तानि इति सूचयति - इदानीमिति) इदानीं ब्रह्मणः उपासनप्रकारः उच्यते - क्षेम इति वाचि। क्षेमः नाम उपात्तपरिरक्षणम् (स्थितपरिपालनम्)। ब्रह्म वाचि क्षेमरूपेण प्रतिष्ठितम् इति उपास्यम्। योगक्षेम इति (प्राणे योगरूपेण अपाने क्षेमरूपेण च ब्रह्म प्रतिष्ठितमिति उपास्यमिति विभागः) योगः अनुपात्तस्य उपादानम्। (प्राणापानयोः योगक्षेमरूपेण ब्रह्मदृष्ट्यालम्बनत्वे हेतुमाह - तौ हि इति) तौ हि योगक्षेमौ प्राणापानयोः सतोः भवतः, (ननु यदि प्राणापानाधीनौ योगक्षेमौ तर्हि तावेव प्राणापानयोः द्रष्टव्यौ, न तु ब्रह्म इत्याशङ्क्य आह - तथापीति) तथापि (प्राणापाननिमित्तकत्वे अपि) न प्राणापाननिमित्तौ एव। किं तर्हि। ब्रह्मनिमित्तौ (ब्रह्मनिमित्तौ अपि इत्यर्थः। ब्रह्मणः सर्वफलदातृत्वस्य शास्त्रसिद्धत्वादिति भावः)। तस्मात् ब्रह्म योगक्षेमात्मना प्राणापानयोः प्रतिष्ठितम् इति उपास्यम्। एवमुत्तरेषु अन्येषु तेन तेन आत्मना ब्रह्म एव उपास्यम्। कर्मणः ब्रह्मनिर्वर्त्यत्वात् (ब्रह्मणः कारयितृत्वादिति भावः) हस्तयोः कर्मात्मना ब्रह्म प्रतिष्ठितम् इति उपास्यम्। गतिरिति पादयोः। विमुक्तिरिति पायौ (विमुक्तिः विसर्गः)। इति एताः मानुषीः मनुष्येषु भवाः मानुष्यः समाज्ञाः आध्यात्मिक्यः (मानुष्यः इत्यस्य पर्यवसानमाह - आध्यात्मिक्यः इति) समाज्ञाः ज्ञानानि विज्ञानानि उपासनानि इत्यर्थः।

Now the various ways of meditating on Brahman or looking upon Brahman. Brahman, karana Brahman, or Isvara is everything. Where we have to look for him? That is said here. In the speech, Bhagavan is there. How he is sitting? As one who protects you, your dignity, your culture, your wealth, your health etc. Wrong talking means you get it. Look at in the vak as the kshema. So you have to be careful in talking. Kshema means protection of what is earned or gained. All kinds of wealth, your name, your power, your wealth and health - all these have been assiduously gathered by you over time. All of them are wealth. Retention of that is not easy thing. Look at lord in the form of kshema in your vak. If you remember this, your words will be measured and protective. If you do not look upon so, then you become loose in talking. Lord does not protect you then. There is one iti word is there. It indicates what you have to superimpose and where you have to superimpose. If you say vak is Brahman, that is samanadhiakranyam. Badhayam+. When you say iti, look upon mind as isvara. Iti will be there for upasana or Upasva etc. will be there. May you look upon isvara as a blessing of protection in your words.

Yoga+ All your yogakshema is possible only when you are healthy. Health is indicated by prana and apana. If there is no health, no yoga and kshema, not even asana yoga. The well being of this person is yogakshema. Since they depend on prana and apana (but ultimately depend on Brahman) so in the prana and apana (seventh case) look upon Isvara as yogakshema. It is not by my wits or strength I gain yogakshema. When any phalam is accomplished think it is due to Isvara. Similarly in the succeeding portion, look upon Brahman as in the respective forms. In the feet the locomotion is there. That function is paramesvara. See as such. When you are moving your hands, you do not recognise the giver of function. All karma is produced by Brahman. Without Isvara's manifestation as karmendriya and also of the function that is there and the adhishthana devatas involved, karma cannot be accomplished. So in the hand, in the form of karma alone Brahman exists. Hands are for karma. That means you cannot forget Brahman even when you are scratching. In the form of motion, in leg. In the anus, vimocanam or in the form of clearance Brahman is

there. Thus is the adhyatma upasanas, centred on human beings. Sam + aang + jna. It means jnanani. They are centred on human body, mind etc. Vijnanani because many forms of meditations are given.

अथ अनन्तरं दैवीः दैव्यः (छान्दसम्) देवेषु भवाः समाज्ञाः उच्यन्ते। तृप्तिरिति वृष्टौ। वृष्टेः अन्नादिद्वारेण तृप्तिहेतुत्वात् ब्रह्मैव तृप्त्यात्मना वृष्टौ व्यवस्थितमित्युपास्यम्। तथा अन्येषु तेन तेनात्मना ब्रह्मैव उपास्यम्। तथा बलरूपेण विद्युति। यशोरूपेण पशुषु। ज्योतिरूपेण नक्षत्रेषु। प्रजातिः अमृतम् अमृतत्वप्राप्तिः पुत्रेण (पुत्रजन्मना पितृऋणमोक्षद्वारेण या पितुः अमृतत्वप्राप्तिः सा अत्र अमृतपदेन विवक्षिता इत्यर्थः) ऋणविमोक्षद्वारेण आनन्दः सुखमित्येतत् सर्वमुपस्थनिमित्तं (यस्मात् तत्सर्वमुपस्थहेतुकं तस्मादनेनैव रूपेण ब्रह्म तत्र स्थितमित्युपास्यम् इत्यर्थः) ब्रह्मैव अनेनात्मना उपस्थे प्रतिष्ठितमित्युपास्यम् (इदमुपासनम् 'विमुक्तिरिति पायो' इत्यत्रैव द्रष्टव्यम्। आध्यात्मिकत्वात्) । सर्वं हि (हि यस्मात् सर्वमाकाशे प्रतिष्ठितं तस्मात् यत्सर्वमाकाशे वर्त्तते तत्सर्वरूपेण आकाशे ब्रह्मैव प्रतिष्ठितमुपास्यमित्यर्थः) आकाशे प्रतिष्ठितम्। अतो यत्सर्वम् आकाशे तद् ब्रह्मैव इत्युपास्यम्। ('तत्प्रतिष्ठा' इत्यत्र ब्रह्माभिन्नमाकाशमुपास्यं केवलस्य आकाशस्य उपास्यत्वायोगात् इत्याशयेन तस्य ब्रह्माभिन्नत्वमाह - तच्चेति। सर्वाश्रयत्वेन प्रकृतमित्यर्थः) तच्च आकाशं ब्रह्मैव।

Now adhideiva upasanas. Devih is chandasam. It should be deivyah. With reference to devas. Rains are cause for satisfaction through food etc. Etc. means water. If there is no food, any industrialisation will not give tripti. You have to eat nuts and bolts. Isvara alone is in the form of satisfaction that you see in food. You see rain but what you feel is tripti. So too in other things Brahman is to be meditated in the respective forms in those things. Not look yasas in cattle. See Brahman as the yasas that is there in the cattle. Lightning can strike anything down. It may be winking. But when you touch, you will know the power. Cow is wealth. You must have land for maintaining cows. So you own land. Even now in villages they will say I have a cow and a buffalo. It is the real wealth. Other wealth is only a tender, a monetary system. It is just a paper which Governor of RBI promises that he will give you gold worth of one rupee. That yasas is me. So ahankara is gone. Amanitvam comes. Isvara is with you in some other form, even if money which is isvara goes. In stars, na ksharati is nakshatra, I am in the form of light. Nakshatra includes sun also. Sun also is a star. In Gita it covers moon also (as luminaries in the sky in the night).

Vikumtiriti should go to previous section. Pathakrama is weaker to arthakramah. This is mimamsa. So it is taken to adhyatma upasana. Brahman is in the form of prajati or progeny in the upastha or Genital. Amrtam here is in the form of relative moksha. Moksha is freedom from rnam or debts. Son becomes the means for gaining this moksha. So putra is called amrtam. Father has incurred some debt. Children have to redeem them. If the debt is not paid, there is papa. So son releases father form that papa. By his rituals etc, father is released from halfway home. In preta sarira he hangs around. He is released. Progeny is amrtam and ananda. In India, son pays off the debts of his father. Prajatih is feminine. The capacity to procreate is prajati. Progeny becomes amrtam. Also it is sukham, the pleasure. He is in the genital in these forms. Prajati rupena, amrta rupena and ananda rupena upasthe Brahman is there. He is everything in space. Akasa is support for all. All that is there in it is Brahman. Akasa itself is Brahman being product of Brahman.

तत्प्रतिष्ठेत्युपासीत। प्रतिष्ठावान् भवति। तन्महह इत्युपासीत। महान् भवति। तन्मन इत्युपासीत। मानवान् भवति। तन्नम इत्युपासीत। नम्यन्तेऽस्मै कामाः। तद्ब्रह्मेत्युपासीत। ब्रह्मवान् भवति। तद्ब्रह्मणः परिमर इत्युपासीत। पर्येणं म्रियन्ते द्विषन्तः सपत्नाः। परि येऽप्रिया भ्रातृव्याः। स यश्चायं पुरुषे। यश्चासावादित्ये। स एकः। स य एवंवित्।

Swami Paramarthananda

Next is going to be a different type of upasana. Before that, we have to note one point. In all these uapsanas, the Upanishad does not mention the phalam. In the case of anna and annada upasana, the phalam was given.(Annavan annado+ iti) Any upasana must give phalam. How to know this phalam. Sankara answers that we have to apply the general law given by the Veda. The rule is whatever be the type of upasana, that will be the type of phalam also. If we have this rule, the first upasana is kshema iti vaci. One should meditate on Brahman as wellbeing in the speech. Kshema rupa upasana. So phalam will be kshema. So also yogakshema. Tripti is phalam for tripti rupa upasana. So also balam etc. Here, the phalam is for sakama upasaka. Nishkama upasaka gets the cittasuddhi and cittaekagrata is phalam.

This whole section is dealing with akasa upasana. It is a series of akasa upasana. The previous upasana was concluded as sarvam iti akase. The first is meditate upon akasa as the support of everything. Tat akasam pratishtha iti upasita. Akasa as having pratishtha guna. It accommodates everything. Here a small problem arises. We are talking about the upasana of akasa. The whole section is dealing with Brahman. Brahma upasana topic we started. Maya rahitam Brahman is not topic here. How akasa comes in the middle. Here akasa is none other than Brahman itself. Brahma abhinnam akasam meditate as pratishtha. Akasa identical to Brahman or akasa in the form of Brahman. How it is so? Because akasa is karyam. It is nonseparate from Brahman. Like gold alone is in the form of ornament. The glory of akasa belongs to Brahman. yadyad vibhuti+ So it is Brahma upasana only. Akasa-abhinna Brahma upasana it is. Akasa word is to be understood as such in this section. Phalam is gain of pratishtha in life. Children will not desert.

Tat is brahmabhinna akasa. Meditate upon it as mahah, great. Pujaniyah. Mahatvaguna visishta upasana. So he becomes great. That akasa meditate as manah. Mana is intelligence. The thinking power of the mind is called manah here. Phalam is manavan+ Manam is same meaning. He will become a good thinker. Namah is prostration. Meditate on that akasa as the salutation. Then all the desired objects will fall at his feet. They will prostrate him as though. He will gain all objects. Asmai means for this upasaka. Kamah is karma vyutpatti. All his desires will be fulfilled. (We have to do all this with nishkama.) Tat Brahma iti upasita. Here

Brahman is not absolute Brahman. Brahman means big. Meditate on the akasa as the biggest one. Brahma is common noun. Akasa is very vast. The mediator also becomes big.

Parimarah means the agent of destruction. Or the medium / instrument of destruction. pari mriyante asmin sarvani, resolution place like grave-yard. Who is that? Tat. That akasa alone. At the time of pralaya everything resolves from gross to subtle. (Creation is reverse). All elements go back to akasa. Akasa is layasthanam. Brahman is mayasahitam Brahman or Isvara. So akasa is called parimarah. Upasaka will destroy all his enemies. Here the enemies are divided into two types - those whom upasaka dislike and those who dislike the upasaka. Enam dvishantah sapatnah parimriyante. Sapatnah means enemies. dvishantah means who hate the upasakas. Ye apriyah bhratrvyah - bhratrvyah means enemies. Apriyah means disliked by upasaka. We have to add mriyante to pari. They also get destroyed.

This mantra can create some problem. Here Upanishad is not suggesting ragadvesha for upasaka and destroying. Destruction can be two-fold. Enemies get destroyed does not mean they should be physically killed. If they change their mind and become friendly to me, then it is as good as destruction of enemyhood in them. People dislike us for no reason. Suddenly they start talking. So human mind is mystery. It is conversion of them. Those who are disliked by upasaka - how? Here also we can take it as symbolic. Enemies are here inner enemies.

तस्मात् (व्यापकत्व-निर्लेपत्व-निरवयवत्व-सूक्ष्मत्व-सर्वाश्रत्वादिरूपलक्षणसाम्येन आकाशस्य ब्रह्माभिन्नत्वसंभवात् तद्ब्रह्मभूतमाकाशमित्यर्थः।) तत् सर्वस्य प्रतिष्ठेत्युपासीत। प्रतिष्ठागुणोपासनात् प्रतिष्ठावान् भवति (अन्नपानादिभिः स्थितिमान् इत्यर्थः) । एवं सर्वेष्वपि। (ननु क्षेम इति वाचि इत्यादौ फलाश्रवणात् कथं तदुपासनेषु प्रवृत्तिः इत्याशङ्क्याह - यद्यत्रेति) यद् यत्र अधिगतं फलम्, तत् ब्रह्मैव (यत्र वागादौ यत्फलं कार्यं क्षेमादिकं श्रुतं तद्रूपेण ब्रह्म एव उपास्यमित्युक्तमित्यर्थः)। (ततः किम्। अत आह - तदुपासनादिति) तदुपासनात् तद्वान् भवति इति द्रष्टव्यम् (क्षेमादिगुणेन ब्रह्मोपासनात् क्षेमादिमानेव भवति औचित्यादिति द्रष्टव्यम् इत्यर्थः)। (अत्रार्थे श्रुतिमप्याह - श्रुत्यन्तराच्च इति) श्रुत्यन्तराच्च - "तं यथा यथोपासते (plural) तदेव (तदनुरूपमेव फलं भवति इत्यर्थः) भवति" (मुद्गल.उप ३.३) इति। तन्मह इत्युपासीत। महः महत्त्वगुणवत् तदुपासीत। मननं मनः। मानवान् भवति। मननसमर्थो भवति। तन्नम इत्युपासीत। नमनं नमः। नमनगुणवत् तदुपासीत। नम्यन्ते प्रह्वीभवन्ति अस्मै उपासित्रे कामाः काम्यन्ते इति कामाः भोग्याः विषयाः इत्यर्थः। तदब्रह्मेत्युपासीत। ब्रह्म परिबृढतममित्युपासीत (परिबृढतमम् विराडात्मकम्)। ब्रह्मवान् तद्गुणो भवति (ब्रह्मणो निराजो ये गुणः भोगः तद्वान् भवति इत्यर्थः)। तद्ब्रह्मणः परिमर इत्युपासीत। ब्रह्मणः परस्य (परस्य मायोपाधिकस्य ब्रह्मणः स्वरूपतया उक्तं यदाकाशं तदाकाशं परिमरत्वगुणकम् उपासीत इत्यर्थः) (आकाशस्य परिमरत्वगुणोपादानाय प्रथमं वायोः परिमरत्वमाह - परिमर इत्यादिना।) परिमरः परिम्रियन्ते अस्मिन् पञ्च देवताः विद्युद्वृष्टिश्चन्द्रमा आदित्योऽग्निरित्येताः। अतः वायुः परिमरः श्रुत्यन्तरप्रसिद्धेः (छा.उप ४.३.१) (वायुं प्रकृत्य "तमेताः पञ्च देवताः अपियन्ति" इत्यादिश्रुत्यन्तरप्रसिद्धेः इत्यर्थः)। (इदानीम् आकाशस्य परिमरत्वं साधयति - स एवायमिति) स एवायं वायुराकाशेन अनन्यः इत्याकाशो ब्रह्मणः परिमरः (वायुं प्रति आकाशस्य कारणत्वाद् वाय्वनन्यत्वमित्यर्थः)। तमाकाशं वाय्वात्मानं ब्रह्मणः परिमर इत्युपासीत (तम् वाय्वात्मानम् आकाशं ब्रह्मणः स्वरूपभूतं परिमरत्वगुणकम् उपासीत इत्यर्थः) । परि एनम् एवंविदं प्रतिस्पर्धिनः (सपत्नाः द्विविधाः -

द्विषन्तः अद्विषन्तः च। ततः सपत्नानां द्विषन्तः इति विशेषणमित्याह - द्विषन्तः इत्यादिना) द्विषन्तः अद्विषन्तः अपि च सपत्नाः यतो भवन्ति, अतः विशेष्यन्ते द्विषन्तः सपत्नाः इति। यः एनं द्विषन्तः सपत्नाः ते परिम्रियन्ते प्राणान् जहति । किं च, ये च अप्रियाः अस्य भ्रातृव्याः अद्विषन्तः अपि (एनम् अद्विषन्तः अपि इत्यर्थः) ते च परिम्रियन्ते ।

Swami Dayananda

May one meditate upon akasa which is the basis of everything as Brahman. Phalam is pratishthavatvam. he becomes stable with his income, health etc. Kshema iti+ So you will not lose your friends. Only when vag has created the problem, then hands and legs etc come. Yadyatra+ What is to be done is karyam and phalam means that. You gain upasana anurupa phalam. Tad word is upasana. Upasate is plural. Tad is Brahma here according to Vanamala. As told in Gita ch 10 as all vibhutis and so mahat. Meditate as mana or mananam i.e., jnana sakti. Then manavan+ That capacity to think is itself bhagavan. Phalam also same. Worry is mental activity. That is not the mental activity here but vicaratmakam. Bhagavan is in the form of total surrender, absolute humility.

Why? Because of absence of kartrtvam. Tasya kartaram api+ If kartrtvam is there then ahankara is there. Then you try to be humble. The more you try to be humble, more ego is there as I am the most humble person iti. It is another form of ahankara. But it is a method of handling people. If you accept Isvara as the owner of everything, then there is a certain bhavana. That is called humility. There is nothing for you to be proud about. It is some kind of understanding. Bhagavan has absolute humility because akartaram avyayam viddhi. If Bhagavan has ego, then he will get flattered. Then some people will get their things done by flattering. No. He is not the karta. He is akarta also. So he is namah. Not salutation is bhagavan. Humility is prahvibhava, namanam. Thus you meditate Brahman.

The result for this is this: You are nobody. You have no pride. Then all the objects surrender to him. People whom you love, they come to you. You become an object of attraction. If you have pride, the other has more pride. So he goes the other way.

Here Brahman is Virat. In the form of entire gross world, virat, who is the biggest. If one meditates thus, he becomes the enjoyer of all gross objects. Car etc is sthulabhoga sadhana. Literature etc is sukshamabhoga sadhana. Modern music is sthula+ He partakes in the enjoyment of Virat.

Next is in a context. If you invoke the Lord positively, you have positive gunas. If you invoke negatively, then you have negative gunas. You can invoke him as death. Every where death will be there. This is not vihitam. This is nishedha sruti. Tam yatha yatha+ it was said. It is really brought home by pointing out a negative result also. If you invoke the lord in this particular destructive form, then you get that result. You also suffer for that result.

Here, all these positive nice things were told. Finally the opposite also. Brahman is samhara karta. If so, then how does he destroy? With the help of vayu. Prana goes away. Vayu becomes accomplice for Brahman. Vayu becomes parimara or death. Brahmanah samhara sadhanam is vayu. Yama is in charge. Vayu is means. (Parasya brahmanah) Five devatas resolve in vayu. All aditya etc are born of vayu, gaseous form. They go back to vayu. Vayu itself is akasa. Vayorapi mrityu is akasa. Akasa is in the form of vayu. So akasa, vayvatmana, is sadhana for Brahman to do samhara.

The result of this upasana is that all around, whatever enemies are there, those who hate this upasaka, (the other type is those who do not hate, but enemies) those enemies die. So do not meditate this way. Also, those whom he does not like they also die. Bhratrvyah are sons of brother (nephew). But generally there is fight between them when there is joint property. So long as brothers are there, no problem. One brother dies means fight. This is all over the world. Joint family is problem. Even in those days, bhratrvyah were called enemies. Even though they do not hate you, they also die.

We saw adhyatma, deivi and akasa (brahmabhinna) iti three upasanas. Previous anna and annada upasanas (3). Upasanas are over with this. Now Upanishad wants to come back to jnanam topic and conclude this valli by talking about jnana phalam. Why coming back to jnanam topic. Otherwise we will say Taittiriya talks about upasanas for destroying enemies.

What is the jnanam that one gets through vicara - that is given here. This sentence we have already seen in the previous valli. It is mahavakya pointing out that the ananda atma present in the jiva and the ananda atma present in isvara - both are one and the same. Ananda pratibimbam, the reflection of that ananda may vary, because it depends upon the amount of sattva guna of mind. More sattva, more reflection. The gradation is only in reflected ananda or anandamaya kosa-ananda. This is the knowledge that the upasaka will get after getting citta suddhi and after going to guru once again and doing vicara.

The phalam for this jnanam is said here. Sa ya evam vid+ iti. This portion also we have seen elaborately in previous valli. The idea is this: The one who knows thus withdraws his identification from all the anatma. First anatma belonging to the external world like son, house etc. They are mamakara vishaya. Thereafter he withdraws form anatma in the form of five kosas in which there is ahankara. First asmat lokat pretya refers to mamakara going away. Annamayam atmanam+ refers to crossing over the ahankara vishaya. Finally he crosses anandamaya kosa also, disidentifies with that also, then he gets established in his own svarupam. He is called jivan muktah. Even after becoming jivanmuktah, he will continue to live in the world, as long as prarabdham is there. The question comes, how does he live?

That is being said in the final portion.

अस्माल्लोकात् प्रेत्य। एतमन्नमयमात्मानमुपसङ्क्रम्य। एतं प्राणमयमात्मानमुपसङ्क्रम्य। एतं मनोमयमात्मानमुपसङ्क्रम्य। एतं विज्ञानमयमात्मानमुपसङ्क्रम्य। एतमानन्दमयमात्मानमुपसङ्क्रम्य। इमाँल्लोकान् कामान्नी कामरूप्यनुसञ्चरन्। एतत्सामगायन्नास्ते। हा३वु हा३वु हा३वु। अहमन्नमहमन्नमहमन्नम्। अहमन्नादो३हमन्नादो३हमन्नादः। अह ँ ` श्लोककृदहँ ` श्लोककृदहँ ` श्लोककृत्। अहमस्मि प्रथमजा ऋता३स्य। पूर्वं

देवेभ्योऽमृतस्य नाऽभायि। यो मा ददाति स इदेव माऽवाः। अहमन्नमन्नमदन्तमाऽदिम। अहं विश्वं भुवनमभ्यभवाऽम्। सुवर्न ज्योतीः। य एवं वेद। इत्युपनिषत्।

The one who is established in atma, the one who is a jivanmuktah, lives his life as described here. Etad+ He lives all the time singing the following songs. The word sama has two meanings. One is it is music. He remains singing music means he is always happy. Music indicates inner joy except in movie. If you take music as harmony, he lives his life in harmony with creation. There is no disturbance or protest. This is one meaning. The other meaning is (Sankara's) samatvam or Brahman. That which is ever samam. Which is always uniform, no ups and downs. He always thinks of, talks about Brahman for lokasangrahartham, for sastra rakshanartham, for paramparanirvartyartham. taccintanam+ Since he does not have ahankara or mamakara he claims nothing as his own and moves around from place to place. He becomes parivrajaka. He is not tied down to a house, a few people, but moves about. Iman lokan sancaran. He freely moves about all over the world.

If so, then how can he observe his acara and anushthanam. Food should be taken from proper place. Food from wicked people, you take negative thoughts also. So in sandhya-vandanam prayer, whatever I have taken form undeserving people, let it not disturb my mind. Yaducchishtam sarvam punantu mamapo asatam ca pratigrahagm svaha.

Here it is said - this person is free from all acaras. He need not observe any rules or regulations. They were followed for gaining knowledge. Once goal is achieved, means are not strict. He has no saucam. He may observe. But he need not observe. He can happily violate. Eating onion etc are pratishiddha. But for him no compulsion. Kamatah annam asya asti iti kamanni. So too kamarupi. Assuming any form according to necessity. No miracles. If he is amidst jnanayogis, he will talk about sastra. If he is amidst bhaktas, he will bhagavan's glories. If he is amidst karmayogi, he will work with them. He has no ego. He is dvaiti, among dvaitins and so on. Sanakracarya stands as a simple devotee, whether saivaite or vaishnavaite or sakta, in the stotras he has written. Roles are name and form. Any role can be accepted by advaitin. So kamarupi. Thus moving about - anusancaran.

All the time what is present in his mind is I am everything. In every vyavahara triputi is there. Seen, seeing and seer. Here eating vyavahara the jivanmukta talks about. He says I am all this triputi. With wonder he utters this. Aho indicates wonder. Aho in samaveda, since it is samaveda, is changed to havu. Thrice repeated to indicate it is the greatest wonder - advaita appearing as dvaita. Ekam becoming aneka is not wonder like seed becoming many through tree. Here eka does not become aneka but appear as aneka without undergoing any change. Aghatita ghatana patiyasi maya.

Because anna upasana was just now completed, eating action is taken. I am annam, eaten. I appear as annam. It indicates the object of eating action. It is representative of all objects viz. seeing, talking etc. So too I am annada, eater, the subject of the action. This is also representative. I am slokakrt. Sloka means combination. Slokakrt means one who combines

them. I am the instrument which combines the eater and eaten etc. If pramata and prameya comes together, I am pramana. Why three times repeated? To emphasise. It is truth, whole truth and nothing but truth. Truth if we say, it may not have that emphasise. Some mixture. Or you can say repetition is for expressing wonder. You keep talking about something wonder. Heart is so full that you keep talking about it.

Prathamaja means first born. Who is he? HG. Brahma devanam+ He is not one among the first born. Rtasya. It means the whole creation. I am the eldest in the whole creation. Because before all beings. Even before devas. Jnani says so. He may be 30 years old. That means HG is also myself. Because I am everything. Purvam devebhyah goes with previous sentence. Amrtasya+ nabha-i. Nabhi is nabha-i. I am the source, centre of immortality. Nabhi is navel or spoke-centre.

Yo ma+ Jnani is talking as though he is annam. Who ever gives me to others, whoever is doing annadanam, he. ith means in this manner. Ma avah means preserve me (or protect me). They preserve me in this manner. Me is again annam. In this manner means by giving. It is an indirect value of giving. Do you want to preserve money? Do not give to others. Vedanta says - give plenty. Whatever you give comes back to you ten fold. If you want to preserve knowledge, give. Like well. This is reminder of the mantras etadvai mukhatoannagm+ If a person eats me, (annam) without giving to others, Aham annam - annam adantam who eats - aham admi I eat them. Bhunjate te tu agham papah. At least give to crows.

In short, I pervade the entire universe. Aham bhuvanam abhyabhavam. I overwhelm means I pervade. Visvam means entire. An example is given. Suvah na jyotih. Jyotih means effulgence. Na means like. Suvah means sun. Like the light of the sun which pervades the whole universe, I also pervade the whole universe. I am sarvatma asmi. Sarvatma bhava, they say. This is one way of describing moksha. Becoming all. Those jnanis attained liberation. Hereafter whoever attain this knowledge, they also will attain sarvatmabhava. Ya evam veda, sah .. we have tio fill up rest. Sa etad samagayannaste etc. Thus ends upanishad. Iti upanishad samapta.

(प्राणशरीरादेः अन्नान्नादत्वनिरूपणस्य विवक्षितं तात्पर्यं कथयितुं व्यवहितं तदनुवदति - प्राणो वा अन्नमित्यादिना।) प्राणो वा अन्नं शरीरमन्नादम् इत्यारभ्य आकाशान्तस्य कार्यस्य एव अन्नान्नादत्वमुक्तम् (आपो वा अन्नम्, ज्योतिरन्नादम् इत्यत्र आपः शरीरारम्भिकाः विवक्षिताः। ज्योतिष्ट्र जाठरं शरीरारम्भिकं वा विवक्षितम्। एवं पृथिव्याकाशावपि शरीरारम्भिकौ एव विवक्षितौ प्राणशरीरसमभिव्याहारेण अबादीनाम् आध्यात्मिकत्वावगमात्, ततष्ट्र शरीरप्राणादीनां प्रत्यगात्मोपाधिभूतानामेव प्राणो वा अन्नम् इत्यादिना भोगसाधनत्वरूपमन्नत्वं भोक्तृत्वरूपमन्नादत्वं च उक्तमित्यर्थः।)। उक्तं नाम। किं तेन (उक्तमस्तु नाम, तेनोक्तेन किं तव प्रयोजनं सिध्यति यदर्थं तदिह अनूदितमित्यर्थः)। (तदुक्तिसिद्धं प्रयोजनं कथयति - तेनैतदिति) तेनैतत्सिद्धम् भवति - कार्यविषय एव भोग्यभोक्तृत्वकृतः संसारः, न तु आत्मनि इति (भोक्तृभोग्यभावादिरूपः सर्वः अपि संसारः कार्यात्मकोपाधिधर्मः एव नात्मधर्मः इत्यात्मनो नित्यमुक्तत्वं सिध्यति इत्यर्थः)। आत्मनि तु भ्रान्त्या उपचर्यते।

Introducing sa yascayam, Bhashyakara, he brings to attention what was said before in this section on upasana to connect it to the jnanavakya. Here starting prana is annam, body is annada, upto earth and akasa it was concluded. All of them are karyas. Brahman is karana. Let it be said. What do you get out of it? So what? What is accomplished? Bhogya and bhokta both are falling in karya. Samsara is characterised by these two. Set up by enjoyed and enjoyer. So samsara is karya vishaya. It is set up by upadhi. So in atma there is no samsara.

Even though it was upasana section, it reveals a factor. It is with reference to karya and atma being karana, it has no samara. If 'I am samsari' is the experience, that samsara is imputed to atma due to ignorance.

(ननु यदि संसारस्य कार्यनिष्ठत्वं श्रुत्यभिमतं तदा जीवात्मापि शरीरप्राणादिवत्कार्यविशेष एवेति तस्य स्वाभाविकः संसारः न भ्रान्तिसिद्ध इति शङ्कते - नन्वात्मापि इति। आत्मा कार्यं विभक्तत्वात् आकाशादिवत् इत्यर्थः।) ननु आत्मा अपि परमात्मनः कार्यम्, ततो युक्तः तस्य संसारः इति। (आगमबाधितम् अनुमानम् इत्याशयेन निराकरोति - नेति। असंसारिणः परस्यैव जीवरूपेण प्रवेशश्रवणात् परजीवयोः एकत्वमवगम्यते, ततो नात्मनः कार्यत्वम् इत्यर्थः।) न। असंसारिणः एव प्रवेशश्रुतेः। (संग्रहं विवृणोति - तत्सृष्ट्वा इत्यादिना।) तत्सृष्ट्वा तदेवानुप्राविशत् इत्याकाशादिकारणस्य हि असंसारिणः एव परमात्मनः कार्येषु अनुप्रवेशः श्रूयते। तस्मात् कार्यानुप्रविष्टः जीवः आत्मा पर एव असंसारी। (न केवलं असंसारिणः जीवरूपेण प्रवेशश्रवणात् लिङ्गात् परेतरात्मनोः एकत्वनिश्चयः, किन्तु क्त्वाश्रुतिबलादपि इत्याह - सृष्ट्वा इति) सृष्ट्वा अनुप्राविशदिति समानकर्तृत्वोपपत्तेः च। सर्गप्रवेशक्रिययोः च एकश्चेत्कर्त्ता ततः क्त्वा प्रत्ययो युक्तः। (यदुक्तम् असंसारिणः एव प्रवेशश्रवणात् परेतरात्मनोः एकत्वमिति तत्र शङ्कते - प्रविष्टस्य इति)

Jiva is never created. When we say bhokta and bhogya is karya, then jiva being bhokta, is karyavishaya. There no bhokta without atma. Is there an atma other than bhokta. Atma itself is bhokta. So bhoktr rupa atma and bhogya rupa atma both are karya. So atma is created. These various beings are born, when we say, jiva-atma is not born. It is only upadhi that is born. Because of which upadhi you call a being is human or animal etc. that upadhi alone is born. Jiva is anadi. So bhoktr rupa karya is not atma. With reference to upadhi, bhoktrtva is pointed out. Bhoktrtva is superimposed on atma. It is upadhi dharma. If it is understood, it is upacara. If it is not understood, it is due to delusion that one talks about it as for atma. Atma is karya iti he doubts. For many this is siddhanta that all jivas are created. So samsara is proper for atma, atma being one of the products. Atma is karya being separate from everyone, being divided like space. All theologies are based on this argument that atma is born.

No. Entry sruti makes it very clear that parah atma alone having created, entered. Tat is object, karma. Where atma entered. Buddhi is karya upadhi where it entered. Why not in earth etc? In the place where you experience the world, there alone as paratma it has to enter. Cetana atma obtains in buddhi and thereby becomes paramatma. So the entry place is buddhi. Atma is not karya, because para atma alone obtains in karya upadhi. There is no other atma than paratma entered. The brief statement is elaborated. Anupravesa sruti is set up to point out the identity between jiva and isvara. satyam jnanam anantam brahma is asamsari by the very definition. So paratmanah no samsara, we have to say first. He entered. This is sruti. So identity is clear. Jivatma is not therefore karya. So not samsari.

Why not we put this way. Bhagavan created the world. Jiva entered into it. Jiva is anadi. They are waiting for the house to built. Like Govts build hutments. People are waiting to occupy. Jivas are waiting for houses. They have applied for it. They are in waiting list. So Lord provided the houses. So jivas entered. Why not? No. It cannot be that. Ktva suffix cannot fit in. It has to be samana karta. Refers to action of purvakala. Why Panini? You will understand. Thinking that you have studied, Sankara does not say anything else. Both creator and enterer should be same. Without creation you cannot enter. Also purvakale is there. Upapatti is explained further.

प्रविष्टस्य तु भावान्तरापत्तिरिति चेत्। (प्रविष्टस्य बुद्ध्यादिकार्येषु उपादानतया सृष्टिसमये एव सिद्धस्य परस्य जीवरूपभावान्तरात्मना परिणतिः एव प्रवेशः विवक्षितः, अतो न प्रवेशलिङ्गात् तयोः एकत्वसिद्धिः इत्यर्थः)। (अस्य चोद्यस्य प्रागेव निरासपूर्वकं प्रवेशपदस्य अर्थान्तरपरत्वेन व्याख्यातत्वाद् नैवमिति परिहरति - न, प्रवेशस्य इति) न। प्रवेशस्य अन्यार्थत्वेन प्रत्याख्यानत्वात्। (ननु जीवरूपेण परिणामं विना एव परस्य बुद्धिसंबन्धात् संसारित्वेन भानमेव प्रवेशपदार्थ इति पूर्वव्याख्यानम् अयुक्तमिति शङ्कते - अनेन इति) अनेन जीवेन इति विशेषश्रुतेः धर्मान्तरेण (जीवरूपविकारान्तरात्मनैव प्रवेशः न तु अविकृतस्य एव परस्य, अन्यथा जीवेन इति विशेषणवैयर्थ्यापत्तेः इत्यर्थः) अनुप्रवेशः इति चेत्। (यदि जीवेन इति विशेषणबलात् जीवस्य ब्रह्मविकारत्वं तत्राभिप्रेतं स्यात् तदा वाक्यशेषविरोधः प्रसज्येत इति दूषयति - न, तत्वमसि इति) न। तत्वमसि इति पुनः तद्भावोक्तेः (जीवस्य आकाशादिवद्विकारत्वे तस्य ब्रह्मैक्योपदेशविरोधः इत्यर्थः)। (अभेदोपदेशस्य अन्यथासिद्धिमाशष्टते - भावान्तरेति) भावान्तरापन्नस्यैव तदपोहार्था संपदिति चेत्, (जीवलक्षणं भावान्तरम् विकारान्तरमापन्नस्य एव सतः परस्य संसारित्वप्राप्तौ तदपोहार्था जीवपरयोरभेदध्यानलक्षणा संपत् तत्वमसि इत्युपदिश्यते, न पुनर्जीवस्य ब्रह्मविकारत्वविरुद्धम् ऐक्यमुपदिश्यते, अतो न वाक्यशेषविरोधः इत्यर्थः) (तत्वमसि इति वाक्यस्य संपदुपासनापरत्वे मानाभावाज्जीवस्य विकारत्वे नाशापत्या न जीवो म्रियते इति वाक्यशेषविरोधात् वास्तवस्य संसारस्य संपदा अपोह-असंभवाच्च तत्वमसि इति ऐक्योपदेशः एव सोयं देवदत्तः इतिवदिति परिहरति - न। तत्सत्यम् इति) न। तत्सत्यं स आत्मा तत्वमसि इति सामानाधिकरण्यात्।

Another purvapaksha. Person is never the same. Once you get into something like marital status, is never the same. He has undergone change. After marriage he is never the same, undergone thorough change, put on weight. He is unemployed. He got a job. He is different person now. Samankarta is there. I understand. But having entered, he is not gong to be the same. He entered into wrong place. What kind of karya he entered into? My buddhi. My buddhi you know what it is. I know it. He is out. He is not going to be the same. He cannot retain his svarupa. So he is samsari due to entry. This is called descent of man, they say. It could be descent of god. It is not right. The purpose of entry has already been explained. Pravesa is nothing but upacara pramatrtva due to association with mithya upadhi, without really undergoing any change and appearing as one possessed of samsara due to that association. Since he is available in buddhi upadhi, so pravesa. The word pravesa is used for achieving two things: 1) Karta has not undergone any change, having created he entered means he has not undergone any change. and 2) That atma obtaining in buddhi is not separate from Paratma, revealing identity are the two purposes of pravesa. There is no any other entry possible we showed. It is entry iva entry like space having entered into pot. It is without entering. That means space outside and inside are one and the same.

In Chandogya, it is seen that paratma entered in the form of jiva. Jivena iti viseshana is there for atma. Visesha is attribute. Jivatvam is attribute for atma. Assuming another dharma, or new dharma, it entered. Like even wearing another dress you enter office, not with pyjama. When you come to the class, you do not come with your night dress. So too paratma assumes appropriate qualities like smallness, insignificance etc when entered the body. They are dharma visesha. No. It is not so. If atma has undergone any change to become jiva, then it becomes real. Then you cannot say tattvamasi. Once upon a time, thus you have to begin. Once upon a time my grandfather was the owner of the entire district. Now who are you? The

car I am driving do not belong to me. So ayam atma tat asit iti you have to say. Ayam atma Brahma you cannot say. Atma was that once upon a time. Now you see my halat. So again brahmabhava uktah. Such sruti being there.

This cannot be a hetu he says. Bhavantara apatti is my anubhava and your anubhava also. What you are telling may not be true at all. So sukhi duhkhi etc are there. I am a samsari is very clear to me. You are telling I am Brahman. That sruti statement may have another meaning. It may be meant for meditation. Or it has different meaning altogether. No. samanadhikarana is there. This is called mimamsa. Purvapakshi says paratma entered in the form of jiva. To eliminate that jivatvam, (having entered he found it is mistake and wanted to get out of it) what he should do? So the sruti enjoins sampat upasana. nikrshtavastuni utkrishtavastu aropa. You are Brahman iti upasita. Jiva is param Brahman. It is not a fact revealing sentence. By that what will you get? Though I am not Brahman, by meditation you give up your jivatvam in some form. By the power of meditation. It is not mahavakyam. It is alpavakyam only.

No. The vakya you are referring has samanadhikaranya. Tat which is satyam is sa atma. Linga vyatyasa is there, vidheya apekshaya. Tat which is karanam is atma which means me. Siddhavastu vishaya vakya it is. A sentence whose subject matter is accomplished fact. Like even water is H2O. No upasana here. There is no 'iti' word here. Again mahapratijna is there which is yena vijnanena sarvam+ That cannot be achieved by upasana.

(ननु जीवस्य ब्रह्मत्वं संसारित्व-अनुभवविरुद्धम्। अतो जीवस्य विकारत्वाभावे अपि ब्रह्मभिन्नत्वात् संपत्परमेव तत्वमसि इति वाक्यमित्याशयेन शङ्कते - दृष्टमिति।) दृष्टं जीवस्य संसारित्वमिति चेत् । न। उपलब्धृरूपत्वात् (आत्मनः संसारोपलब्धृत्वान्न संसारधर्मकत्वम्, उपलभ्यमानस्य नीलपीतादेः उपलब्धृधर्मत्व-अदर्शनादित्यर्थः) । (संसारस्य रूपादिवैलक्षण्यं शङ्कते - संसारधर्मेति) संसारधर्मविशिष्टः आत्मा उपलभ्यते इति चेत् ("अहं सुखदुःखादिमान्" इति संसारस्य आत्मधर्मत्वमनुभूयते। स च अनुभवः बाधकाभावात् प्रमैव। "गौरोहम्" "नीलोहम्" इत्याद्यनुभवस्तु जीवस्य देहव्यतिरिक्तत्वसाधकश्रुतियुक्तिबाधितः, अतो न रूपादितुल्यत्वं संसारस्य इत्यर्थः)। (आत्मनि संसारस्याप्यसङ्गत्वादिश्रुतिबाधितत्वस्य समानत्वाद् न आत्मनः संसारित्वं परमार्थम् अतो न अभेदश्रुत्यनुपपत्तिः इत्याशयेन परुहरति - नेति।) न। (किं च आत्मधर्मत्वेन अभिमतस्य सुखदुःखादेः आत्मना सह अभेदः भेदो वा। आद्ये न संसारस्य आत्मधर्मतया उपलभ्यमानता सिध्यति इत्याह - धर्माणामिति) धर्माणां धर्मिणः अव्यतिरेकात् (अव्यतिरेकाभ्युपगमात् इत्यर्थः) कर्मत्वानुपपत्तेः (अभेदपक्षे धर्माणामुपलब्धिकर्तृकोटिप्रविष्टत्वाद् उपलब्धिकर्मत्वानुपपत्तिः इत्यर्थः। भेदपक्षे न संसारस्य आत्मधर्मत्वं सिध्यति। तयोः संबन्धानिरूपणात् समवायस्य सूत्रकारेण एव निरस्तत्वाद् इत्यन्यत्र विस्तरः।)। (अभेदे कर्तृकर्मभावानुपपत्तिरित्यत्र दृष्टान्तमाह - उष्णेति) उष्णप्रकाशयोः दाह्यप्रकाश्यत्वानुपपत्तिवत्। (तत्वमसि इत्यभेदोपदेशस्यात्मनि संसारित्वग्राहकप्रत्यक्षविरोधं परिहृत्य तत्र तद्ग्राहकानुमानविरोधमाशङ्क्य परिहरति - त्रासादिदर्शनाद् इत्यादिना) त्रासादिदर्शनाद् दुःखित्वाद्यनुमीयते इति चेत्। (त्रासादेः तदनुमेयदुःखादेः च दृश्यत्वेन वस्तुतः द्रष्टृधर्मत्वासंभवस्य प्रागेवोक्तत्वात् इत्याशयेनाह - न त्रासादेरिति) न। त्रासादेः दुःखस्य च उपलभ्यमानत्वात् न उपलब्धृधर्मत्वम्।

You may say anything. But my experience is mine. I do not feel I am Brahman. You should feeel. It is feel argument. Argument of anubhava. The oneness between jiva and paratma is what is attempted by sruti to unfold. Here the argument is: The jiva is samsari because it is seen. The samsaritvam such as I am fat, I am duhkhi etc. these are known to him, experienced by him. What is within the experience of jiva should be conformed by sruti. Sruti cannot contradict the experience. Sruti is pramana. But it cannot hurt other pramanas. A pramana that hurts another pramana is not a pramana. How can you say an argument is not valid. Only because it hurts pramana. Suppose you make a statement that horn of a man is useful for a yaga. It is against the pramana of perception. Here also it is against my sakshi pratyaksha pramana.

Then on the same ground alone no smasaritvam. Because you say drshtam, so it is not valid. Why? Jiva is of the nature of experiencer, the subject of the experience of samsaritvam. Jiva therefore cannot be samsari. Upalabdha is asamsari. Without samsara being known to you, where is samsari? If the samsaritvam is known to you, jiva then becomes asamsari, one who knows it. Being samsari, he cannot look at samsara. There is no prama here, but only bhrama. I cannot join paramasvara iti you cannot say. Experiencer is released from samsaritvam by your own statement.

Then he says atma, jiva is dharmi and he has samsara as dharma. Because I say I am happy, sorrowful etc. Atma is not fat body. That I can understand. Sthuloham etc may be bhrama. Pot is blue. Blueness of the pot is not the dharma of the one who sees the pot. So too fatness of the body belongs to body and jiva is different from the body. Still, he is samsari. Why? Because samsaritvam is seen as I am happy etc. One is happy, but another is sorrowful at the same time. In fact my being happy he is unhappy. So each one is different form the other and he cannot be asamsari paramatma. So he has samsara as dharma. Like fire has heat as dharma that is intrinsic, so too samsaritva is svarupavisesha of atma.

No. It is not true. Here atma is samsara dharma visishta has to be understood. Atma becomes dharmi where the attributes are located. Samsaritvam becomes attribute. If that is so, is there a difference between dharmi and dharma or not. If different, no samsaritvam. If non-different and identical, then there will be no recognition of dharma. It will not be possible as dharma cannot be objectified. If fan is moving you do not move. Motion belongs to the fan. You say I see samsaritvam. If samsaritvam is nature of atma, it is abheda, then it cannot be known and if still you say I am samsari atma, then what is the pramanam? Sastra? It cannot tell asamsari atma is samsari. It is anartha, undesirable. If atma is samsari, even hundred srutis cannot make me asamsari. Sastra does not say. Sakshi ceta kevalo nirgunasca. No it is my experience. Your experience - elucidate. Do you see or not. If you see, then you have dismissed. If not seen by you, how do you make such a statement. If dharma is same as dharmi atma, then dharma cannot be object of experience.

An illustration is given for this. Heat and light belong to fire. Heat does not burn itself. It does not become an object of the action of heating. Anything in contact with fire will become hot. Fire does not heat itself. Unless it is not hot, it cannot happen. So too fire cannot illumine itself. Dahya means object of dahana, dahana vishaya. If it has to light itself, then it should be opaque.

Samsaritva is not directly experienced by me. But it is inferred. How do you do it? Fear etc is seen. Anxiety, depression etc. From that I understand they have a basis. There is unconscious

- how do you know? I am conscious. Then it is not unconscious. It cannot be seen. So it is inferred. So samsaritvam is duhkhitvam, being subject tot pain. By fear etc, this duhkhitvam is inferred. No. Feat itself is duhkham. Fear is not very pleasant. It is not basis of sorrow. Itself is sorrow. Duhkhitva is not anumana prapta. He is sad. Because he inferred. Seeing you I was afraid. So I must be duhkhi. Duhkhitva becomes paroksha. No, it is directly experienced. Anumeya also is pratyaksha vishaya. Why do you do anumana. You do not infer that I am sitting here. Why? Because I hear your voice. Do you see. Yes. Then why do you infer. I like inference. The person eating the chlorate along with the wrapper portion. Some one told you are eating with wrapper. He says I like it. So samsaritvam is not the attribute of upalabdha.

(तत्वमसि इत्यभेदोपदेशस्य शास्त्रान्तरविरोधमाशङ्क्य निराकरोति - कापिलेत्यादिना।) कापिलकाणादादि-तर्कशास्त्रविरोध इति चेत्। (कापिलादिशास्त्रे हि प्रतिशरीरं वस्तुतः आत्मभेदः, तेषां च परमार्थ एव ब्रह्मभेदः, संसारित्वं च तेषां वास्तवम् इत्यादिप्रक्रिया दृश्यते। ततो विष्प्रपञ्चब्रह्मात्मैक्यं प्रतिपादयतः आगमस्य तर्कशास्त्रविरोधात् अप्रामाण्यं स्यादिति शङ्कार्थः। कपिलादितर्कशास्त्राणां मूलप्रमाणशून्यस्य तर्कपादे प्रतिष्ठापितत्वात् पौरुषेयाणां तेषां वेदवत्स्वतःप्रामाण्यायोगात् च इत्याशयेनाह - मूलाभावे इति) न। तेषां मूलाभावे (श्रुतिविरोधे स्मृत्यप्रामाण्यस्य पूर्वतन्त्रे व्यवस्थापितत्वात् च न तद्विरोधात् श्रुत्यप्रामाण्यप्रसङ्गः इत्याशयेनाह - विदविरोधे चेति) वेदविरोधे च भ्रान्तत्वोपपत्तेः। (भ्रान्तत्वमप्रामाण्यम्।) (उपपादितमर्थमुपसंहरति - श्रुत्युपपत्तिभ्यां च इति) श्रुत्युपपत्तिभ्यां च सिद्धम् आत्मनोऽसंसारित्वम् (एवमविकृतस्यैव ब्रह्मणो जीवभावेन प्रवेशश्रुत्या दृश्यत्वात् उपपत्त्या च निष्ठितम् असंसारित्वमात्मनः इत्यर्थः) । एकत्वाच्च (आत्मनः परेण एकत्वात् च असंसारित्वं परस्य असंसारित्वात् इत्यर्थः)। (एकत्वे मानं पृच्छति - कथमिति) कथमेकत्वमिति। (उत्तरश्रुतिरेव मानमित्याशयेन आह - उच्यते इति) उच्यते (श्रुत्या) - स यश्चायं पुरुषे। यश्चासावादित्ये। स एकः। इत्येवमादि पूर्ववत्।

You are holding on to one sastra. You should do samanvaya of all sastras like kapila sastra. They are not ordinary people like Karuppaiah. They are thinking people. We should take them all into our fold. We should see commonness in all of the, (Trying to see commonness which is not there is delusion).

Tarkasastra is vaidikas. That is why they were quoted. They follow the Veda. They have tarka sastra, a sastra based upon reasoning. Kapila is sankhyam. Atmas are many for them. That is why atma atmanau atmanah. Sabdamanjari is enough to say atma is many. Oneness of atma is not there. How do you establish it? By reasoning. They arrive at by tarka and take the help of sastra which are helpful and give some other meaning where the sruti is not helpful. That is not looking at sastra as pramana. You try to see what the sastra wants to say. That is the approach of a purusha. They conclude first and with that concluded philosophy look at the sastra. They do not yield to sastra. They have their own agenda and want to prove that.

Tarka has no pratishtha where there is no access for them. In 2nd chapter of Brahma sutra they were dealt with. So Tarka sastra has to be defective because it is attempting to prove the nature of something that is not available for tarka and secondly, if duality is not true, any logic employed for proving it is going to be defective. Their arguments has to be defective. My job is to see the defects. That is called mananam. First chapter is sravanam and second chapter is mananam. Then nididhyasanam (upasana also talked about) and phalam.

We reply that we do not care for its opposition because it is not pramana for atma. In the matter of atma, it does not have pramanya svatah, being born of human intellect. Pramanantara anadhigata alone is vishaya for sastra. So it is svatah pramana. It does not require the concurrence of any other pramana. It is logical and non-contradictory to perception because seer is different from seen is the basis of it. Tarka is not only not supported by Veda but it is opposed to Veda. Anumana and anubhava is not hurt by Veda. If your anubhava contradicts then it is bhranti. It is not that your servant says atma is asamsari. There is yukti also. Atma is asamsari, but how it is paramatma. Paramatma is asamsari. So atma is also. No. Why not two asamsaris? I am one. You are another. So how can there be oneness? One is bearded and another is shaven. No. There is only one asamsari. Manyness only in samsaritvam. Asamsaritva has no desa-kala-vastu bheda. The ekatvam is due to sruti revelation.

Eka is one who is creator and who entered in the karya. Anupravishta para atma is same as the aparoksha atma (ayam) who obtains in the upadhi of buddhi and who obtains in sun (samashti upadhistha). If Devadatta atma is Yajnadatta atma, that is enough to show atma is one. Here atma of HG and atma of me are one. The identity of these two atmas (Devadatta and Yajnadatta, one is intelligent and another fool) are because of removing upadhi difference, then that argument equally applies to atma between HG and me.

स एवमन्नमयादिक्रमेण आनन्दमयमात्मानमुपसंक्रम्य (विद्यया कोशेषु आत्मत्वभ्रममपोह्य इति यावत्। उपसंक्रम्य इत्यस्य व्यवहितेन संबन्धमाह - एतत्साम इति) एतत्साम गायन् आस्ते। (इमाल्लोकान् इत्यादेः संगतिकथनाय व्यवहितमनुवदति - सत्यमित्यादिना) "सत्यं ज्ञानम्" इत्यस्याः ऋचः अर्थः व्याख्यातः विस्तरेण, तद्विवरणभूतायां आनन्दवल्ल्याम्। "सोऽश्नुते सर्वान् कामान् सह ब्रह्मणा विपश्चिता" इत्येतस्य फलवचनस्य अर्थः विस्तरेण नोक्तः। (इत्थं वृत्तमनूद्य आकाङ्क्षापूर्वकं इमाल्लोकान् इत्यादिकम् अवतारयति - - के ते इत्यादिना) के ते? (तत्र कामानां स्वरूपे आकाङ्क्षां दर्शयति - के ते इति (कामानां कारणे तां दर्शयति - किं विषया इति) किं विषया वा सर्वे कामाः? (साहित्ये कामानामशने च तां दर्शयति - कथं वेति) कथं वा ब्रह्मणा सह समश्नुते? - इत्येतद्वक्तव्यम् इति इदानीमारभ्यते (इतयाकाङ्क्षायां सत्याम् एतद्विद्याफलं विस्तरेण वक्तव्यमित्याशयेन उत्तरं वाक्यजातं पठ्यते इत्यर्थः)। (एवमुत्तरस्य ग्रन्थस्य व्यवहितया आनन्दवल्ल्या संगतिमुक्त्वा अव्यवहितभृगुवल्ल्यापि संगतिं वक्तुं भृगुर्वै वारुणिः इत्यादौ वृत्तं कीर्त्तयति - तत्रेत्यादिना) तत्र पितापुत्राख्यायिकायां पूर्वविद्याशेषभूतायां तपः ब्रह्मविद्यासाधनमुक्तम्। प्राणादेः आकाशान्तस्य च कार्यस्य अन्नान्नादत्वेन (अन्नान्नादभावेन उपासने उपयोगाद्य उक्तः इत्यर्थः) विनियोगाद्य उक्तः। (क्षेम इति वाचि इत्यादौ उक्तमनुवदति - ब्रह्मविषयेति) ब्रह्मविषयोपासनानि च। (तेषु उपासनेषु विवक्षितान् फलविशेषान् अपि कामशब्देन अनुवदति - ये च इति) ये च सर्वे कामाः प्रतिनियताः (तत्तदुपासनभेदेन व्यवस्थिताः इत्यर्थः) (तेषां मुक्तिवैलक्षण्यं सूचयति - अनेकेति) अनेकसाधनसाध्याः (नानाविध-उपायसाध्याः इत्यर्थः) (अत एव तेषामविद्याकालिकत्वमाह - आकशादि इति) आकशादिकार्यभेदविषयाः (आकाशादयः ये अविद्यायाः कार्यभेदाः तद्विषयाः तत्साध्याः एव ते अविद्यावस्थायां दर्शिताः, न तु विद्यावस्थायां, विद्यावस्थायां तु अत्रापि वल्ल्यां स एकः स य एवं वित् इत्यादौ पूर्वोक्तमेव सोऽश्नुते सर्वान् कामान् सह इति फलं तात्पर्यतः दर्शितमिति भावः) एव ते दर्शिताः।

The one who recognises the one vastu between sun and jiva (purusha means body) he gains what? Atma which was presented as atma later negating as anatma by vidya, upasamkramya means eliminating the error that it is atma. Pramaya bhramam apohya. He remains singing sama i.e., Brahman. Or it can be sama mantra. Singing the glories of Brahman. He gives the connection here.

In the anandavalli, the opening sentence was Brahmavidapnoti param. Then a mantra was cited. It is Satyam+ Brahma. It was elaborately discussed in anandavalli. Akasadi karana is Brahman and so satyam. It is not inert because jnanam. Everything being born of Brahman it is ananta. Phalam was also said in sosnute+ But it was not explained in detail. Vipascit is sakshi caitanya, sakshi of everything. Ittham bhute 3rd case. In the form of satyam+ Brahman, he gains all objects at once. In what respects the sentence was not discussed? 1) What are those kamas? 2) What are the objects of desire? 3) How can he simultaneously experience all objects? Like a sadhu with one bhiksha patram getting bhiksha. Yugapat he takes everything together. Similarly does this jnani allow himself to be rushed by all these objects into him? He puts them all together and enjoys? These things have to be told? So sastra is talking about it here. This is between previous valli and this section.

There is also sangati between this valli and the current section. What is said before here? In the story of Bhrugu and Varuna which is connected to Brahmavidya talked about in the previous valli. One visesha was pointed out there. Tapas as sadhanam for brahmavidya. Sadhana is that by which something is accomplished. Sadhana depends on what is to be accomplished. Which sadhana I should follow? You cannot ask generally. Umbrella is sadhana for going in rains. Or beating the other person. Later, two upasanas were presented as anna and annada and its application. Which mantra for what purpose to be used? That is viniyoga. Like for grhas there are mantras. Which mantra for which grha?

Later on told. Practical training. Karyasya viniyoga. The created objects which are saguna Brahman are available for upasana. These karyas how they can be used in upasanas of anna and annada. Later on upasanas for which Brahman is vishaya was told in kshema iti vaci. And various ends or objects of desire to be accomplished by various sadhanas. They are pratiniyata meaning for this upasana this is the result iti. Very well regulated. Upasanas are many and so ends are also many. Upasya or vishaya for upasana is also said. There are two vishayas, objects for upasanas. One is object of meditation. The meditation has an object which is ipsitatamam karma. The purpose for which it is meant. The subject matter is akasadi karyabheda vishayas. The various ends were pointed. The idea is that they do not gain everything. They get some result alright.

(इत्थम् अस्यामपि वल्ल्यां वृत्तानुवादेन फलवचनानुवृत्तिं सूचयित्वा तत्रानुपपत्तिम् उद्भावयति - एकत्वे पुनरिति) एकत्वे पुनः कामकामित्वानुपपत्तिः, भेदजातस्य सर्वस्य आत्मभूतत्वात् (स्वस्य ब्रह्मणा एकत्वे साक्षात्कृते सति कामयितव्यस्य आकाशादिभेदजातस्य तत्साध्यकामजातस्य च सर्वस्य आत्मव्यतिरेकेण अभावात् पूर्वावस्थायामिव पुनः कामान् प्रति कामित्वानुपपत्तेः इत्यर्थः) । (एवमेकत्वे कामित्वानुपपत्तौ तस्यां फलितमाह - तत्र कथमिति) तत्र कथं युगपद् ब्रह्मस्वरूपेण सर्वान् कामान् एवंवित् समश्नुते? इति उच्यते। सर्वात्मत्वापत्तेः। कथं सर्वात्मत्वापत्तिः? इति। तत्राह (श्रुतिः) - (पूर्वग्रन्थे अपि विदुषः सार्वात्म्यमर्थसिद्धमिति दर्शयन् स यश्चायं पुरुषे इत्यादौ वृत्तं कीर्त्तयति - पुरुषेत्यादिना) पुरुषादित्यस्थात्मैकत्वविज्ञानेन अपोह्योत्कर्षापकर्षौ

अन्नमयादीन् आत्मनः अविद्याकल्पितान् क्रमेण उपसंक्रम्य आनन्दमयान्तान् (पुरुषस्य जीवात्मनः आदित्यस्थस्य परमात्मनः च उत्कर्षापकर्षौ तत्प्रयोजकोपाधी च निरस्य एकत्वविज्ञानेन अविद्याकल्पितान् अन्नमयादीन् आनन्दमयान्तान् अनात्मनः क्रमेण उपसंक्रम्य सत्यज्ञानादिलक्षणं फलभूतम् अद्वैतमापन्नः सर्वात्मा सन्निति योजना) सत्यं ज्ञानमनन्तं ब्रह्म अदृश्यादिधर्मकं स्वाभाविकम् (अद्वैतस्य ब्रह्मणः फलभूतत्वसिद्धये सुखरूपत्वमाह - आनन्दमिति) आनन्दम् (तस्य तदर्थमेव अनर्थास्पृष्टत्वमाह - अजम् अमृतम् अभयम् इति) अजम् अमृतम् अभयम् (तस्य परमार्थत्वमाह - स्वाभाविकमिति। तदर्थं निर्विशेषत्वमाह - अदृश्यादीति। सविशेषस्य दृश्यत्वनियमेन मिथ्यात्वादिति भावः। तस्य विकारत्वजडत्वपरिच्छेदान् व्यावर्त्तयति - सत्यं ज्ञानमनन्तमिति) अद्वैतं फलभूतमापन्नः इमान् लोकान् भूरादीन् अनुसंचरन् इति व्यवहितेन संबन्धः।

The one who has vision of oneness between jiva and isvara, what kind of result he gets? Once there is ekatvam there is untenability of having the status of desirer and connection to object of desire. Connection is established with kama by eliminating the distance by karma etc. There is no karma for him. What will he desire first? You cannot desire for index finger. Because you have it already. (One may ask for length of index finger.) That sambandha is not possible. There is kamin and kama sambandha. Neither he is kamin nor anything is away from him. They are in the form of atma. So how do you say he enjoys all objects? Enjoyment needs duality. Further how simultaneously. Both are not possible. Only in succession he can enjoy. Further along with Brahman how? How Brahman is table partner? Because sruti says as Brahman. How it is possible?

The whole thing is possible because he gains sarvatmatva due to that vision. It is purely upacara for sarvatmatva. By knowledge alone it is possible. He explains that. How to become everything? How to gain the status of being everything. Sah evam vit means one who has the knowledge of oneness of atma (atma in purusha and atma in sun). By that knowledge he gives up the excellence and non-excellence of upadhi. He resolves the differences of upadhi dharmas, upadhi being mithya. Giving up atma buddhi in all the five kosas, which are taken as atma (atmanah is acc plural) and which are set up by avidya. Doing this in krama, order. What is left out? Brahma Puccham. Adhishthanam of all kosas including anandamaya. It is satyam+ etc Svabhavikam is svarupa. It is not krtrima, created. Not born. Not die also unlike ignorance. Having gained Brahman, he wandering all the worlds (bhuh etc), sitting in one place. They take it literally. It is not so. There is no travel involved here. Then only yaugapatya can be shown. Evamvit goes to anusancaran. In between distance is created by so many sentences. How he moves about?

कथमनुसञ्चरन्। कामान्नी कामतः अन्नमस्य इति कामान्नी। कामतः अन्नमस्य इति। तथा कामतः रूपाण्यस्य इति कामरूपी। अनुसञ्चरन् सर्वात्मना इमान् लोकान् (ननु विदुषः सर्वलोकसंचारः न नियतः इत्याशङ्क्याह - आत्मत्वेन अनुभवन् इति) आत्मत्वेन अनुभवन्। किम्। एतत् (प्रकृतं ब्रह्म) साम समत्वाद् ब्रह्म एव साम। (समत्वमेवाह - सर्वानन्यत्स्वरूपम् इति। सर्वव्यापिस्वरूपभूतमित्यर्थः) सर्वानन्यत्स्वरूपम् गायन् शब्दयन्। आत्मैकत्वं प्रख्यापयन् (स्वानुभवसिद्धस्य आत्मैकत्वस्य तज्ज्ञानफलस्य कृतार्थत्वस्य च ख्यापनं निष्फलम् इत्याशङ्क्य आह - लोकानुग्रहार्थम् इति। आत्मैकत्वज्ञानं विना न संसारदावानलशान्तिः अतो यतनः तत्संपादनीयं सर्वैः इति ज्ञापनं लोकानुग्रहः)

लोकानुग्रहार्थम् तद्विज्ञानफलं च अतीव कृतार्थत्वं गायन् आस्ते तिष्ठति। (गानप्रकारमेव प्रश्नपूर्वकमाह - कथमित्यादिना) कथम्। (हावुशब्दः विस्मयार्थः। अभ्यासस्तु तत्र अतिशयार्थः इति मत्वाह - अत्यन्तेति) हा३वु हा३वु हा३वु। अहो इत्येतस्मिन् अर्थे अत्यन्तविस्मयख्यापनार्थम्।

Kamanni though subject explains the question katham? Kamatah icchatah. Kamanni is taddhita. Ini pratyaya. Upadha dirgha is i long. There is no let or hindrance for him in movement. All forms are his forms. Not that he goes all over. At once he has to go all over. How can do that? So being sarvatma, he goes. Seeing these worlds in the form of self. Kim anubhavan? Enjoying what? Sama. Brahman. This Brahman which is under discussion which is satyam+

Brahman is sama. It does not undergo any change. In Jainism atma changes according to size of the body. Jiva when born, atma pervades that body. When body grows atma grows. So it is affected by the impurities of body. So they do tapas to purify atma. So everything is not one and the same. That sama he sings. Samatva is explained as nonseparate from all or all are not separate from Brahman. Sabdayan is making noise? Prakhyapayan - making atmaekatvam known to everybody. Why should he do this? Why should he not talk? When everybody is running, he says that towards which you running, or heaven, it is me. How come it is you, when you are sitting in one place. Sit and listen.

Not only singing jnanam of Brahman, but also result of jnanaphalam. Because people are interested in phalam only. He sings the phalam that is krtarthatvam. One who says I have done all my duties, sons are all established, daughter is married, etc. He is not ativa jrtarthatvam. Because he says I have no peace. He does not say but sings. There is wonder in his face. Surprised by himself. He cannot believe I am everything. How I could have missed this so long? Iti. Previously he was trying to keep the body and soul together. [Keep the wolf away (means hunger away)]. Now he says I am the one who put this sanghata together.

कः (किंकृतः इत्यर्थः) पुनः असौ विस्मयः इति (सार्वात्म्यप्राप्तिकृतः विदुषः विस्मयः इत्याह - उच्यते इति) उच्यते - अद्वैत आत्मा (ननु नित्यशुद्धादिरूपस्य विदुषः कथमन्नान्नादरूपेण सार्वात्म्यमित्याशङ्क्य विक्षेपशक्तिमद् अविद्यालेशमहिम्ना इत्याशयेनाह - निरञ्जनः अपि सन्निति) निरञ्जनः अपि सन् अहमेव अन्नमन्नादश्च (अन्नं भोग्यजातम्, अन्नादः भोक्ता, तयोः संघातः नाम भोक्तृभोग्यभावलक्षणः संबन्धः तत्कर्ता, सर्वकर्मफलदाता इति यावत्। तत्र सामर्थ्यं सूचयति - चेतनावानिति। सर्वज्ञ इत्यर्थः) । किं च अहमेव श्लोककृत्। अन्नान्नादयोः संघातस्य कर्त्ता चेतनावान्। अथवा (अथवा अन्नस्यैव संघातकृदिति योजना) अन्नस्यैव परार्थस्य अन्नादार्थस्य सतः (ननु अनेकेषां मृत्तृणकाष्ठादीनां गृहप्रासादादिरूपेण संघातकरणं दृष्टम्, तत्कथमेकस्य अन्नस्य अदनीयस्य संघातकरणमित्यशङ्क्य विशिनष्टि - अनेकात्मकस्य इति। शरीरेन्द्रियादिरूपेण परिणतिद्वारा अनेकात्मकस्य तस्य संहतिकरणमुपपन्नमित्यर्थः) अनेकात्मकस्य (शरीरप्राणादीनां मेलनरूपं संघातं किमर्थमयं करोति। तत्राह - पारार्थ्येन इति। परस्य चेतनस्य अर्थः भोगादिः तत्सिद्ध्यर्थत्वेन इत्यर्थः। ननु शरीरादिरूपेण परिणतस्य अन्नस्य परार्थत्वे सिद्धे सति तादर्थ्येन संहतिकरणमित्युपपद्यते, तदेव कुतः सिद्धम्। अत आह - परार्थस्य इति। तदेव विशदयति - अन्नादार्थस्य सतः इति। भोक्त्रर्थस्य सतः इत्यर्थः। जडस्य शरीरप्राणादेः काष्ठतृणादेः इव स्वार्थत्वायोगात् चेतनार्थत्वं वक्तव्यमिति भावः) पारार्थ्येन हेतुना संघातकृत्। त्रिरुक्तिः विस्मयख्यापनार्था। अहमस्मि भवामि प्रथमजाः प्रथमजः प्रथमोत्मन्नः ऋतस्य सत्यस्य मूर्तामूर्तस्य अस्य जगतः, (सत्यस्य इति सच्च त्यच्च सत्यम्, सन्मूर्त्तं त्यदमूर्त्तमिति मूर्तामूर्तात्मकस्य ऋतशब्दितस्य जगतः उत्पत्तेः पूर्वम् एव उत्पन्नः हिरण्यगर्भः च अहमस्मि

इत्यर्थः) देवेभ्यष्ट पूर्वम् (हिरण्यगर्भोत्पत्यनन्तरम् इन्द्रादिदेवेभ्यः पूर्वम् उत्पन्नः विराट्पुरुषष्टचाहमस्मि इत्यर्थः)। अमृतस्य (अमृतस्य नाभिः च अहमस्मि इति योजना) अमृतत्वस्य नाभिः मध्यम् मत्संस्थम् अमृतत्वम् प्राणिनामित्यर्थः (सर्वेषां मुमुक्षूणां प्राप्तव्यं यदमृतत्वं तन्मत्संस्थं मत्स्वरूपमेव मम परमानन्दस्वरूपत्वादित्यर्थः) । यः कष्टित् मा मां अन्नार्थिभ्यः ददाति प्रयच्छति - (ननु मां ददामि इति अनुपपन्नम्, चिदेकरसस्य विदुषः देयत्वायोगात् इत्याशङ्कां वारयति - अन्नात्मना इति) अन्नात्मना ब्रवीति (अहमन्नम् इति प्रागुक्तत्वात् अन्नात्मना स्थित्वा तथाब्रवीदित्यर्थः) सः इत् इत्थमेव इत्यर्थः। एवमविनष्टं (इत्थमित्यस्य व्याख्यानम् - यथाभूतमिति। अन्नभूतमित्यर्थः) यथाभूतं मामू आवाः अवति इत्यर्थः (अन्नभूतं मां यो ददाति स एवं ददत्सन् मामविनष्टं यथा भवति तथा अवति इत्यर्थः। दातुरन्नं वर्धते इत्यभिप्रायः)।

How come there is wonder? Why this wonder? Born of what? kimkrtah means born of what. Sruti says: Atma is pure, not stained by anything. It is nondual. Meaning no type of bheda in which. Still I am annam and annada. I have this status because I am everything. Without undergoing any change, I am the cause of everything. I have become many without change. That is possible only through maya. That maya is wonder. Aghatita ghatana+ What is impossible when accomplished is wonder. That food went down when I ate - is not wonder. It is common thing. In creation it is there everywhere. Because maya is manifest everywhere. All the way it is wonder. When you question it is not there.

Further I am the slokakrt. Three times is wonder. Sloka is verse. It is also samhati or assemblage. Verse is assemblage of aksharas. I am the karta of that sloka. Here the karta is the one who connects the bhokta and bhogya. Only this can be eaten by this person iti there are a lot of rules or factors that go into what you eat and keep yourself going. I am omniscient is the meaning of cetanvan. So I am karmaphaladata which requires omniscience. So I am isvara.

Or sloka can be taken as your physical body. It is annam, put together in a different way. How the food taken becomes this kind of body? Outside it is food. Here it is body. Of the food which is inert and so meant for eater, who is cetanah. Any assemblage is meant for somebody else like even a house. He has to be conscious being. Room is for furniture you cannot say. Bed room is not meant for light. Food converted in the form of physical body has varieties of things like cells, tissues etc. Being anekatmaka, it is meant for conscious being called bhokta. Hand is meant for scratching. Scratching is for whom? For conscious being. That relief is the phala of scratching. It is for bhokta. So I am sanghatakrt. That Lord who put it together is me. So much knowledge has gone into it. Nothing is not there. Chemical factory (liver) is there. Pollution free it is. Or minimum.

The three times repetition is to reveal his ascaya or wonder. There is wonder in the creation. That triputi is me. Putting together is not easy. I am prathamaja. I am the first born i.e., HG. I am the creator. Prathamam jayate iti. I am also virat. That is told by purvam devebhyah. I am born. Even before devas were born, I am born One who is born before devas is virat. Rtam means sat-tyam. Sat is murta. Tyat is amurta. Before the creation of jagat that is murtamurta, I am born. So I am HG and Virat. Devas have to preside the lokas. Previously he was praying to Agni. Now he says I am that agni.

I am nabhi of moksha. For gaining freedom from mortality, I am the source. Understanding me alone is moksha. Because I am that satyam+Brahman. Who ever gives me. How can anybody give me? He, as food, is talking.

यः पुनः अन्यः माम् अदत्वा (लोभादिना इति शेषः) अर्थिभ्यः काले प्राप्ते अन्नमत्ति तम् अन्नमदन्तम् अहमन्नम् एव सन् अद्मि प्रत्यद्मि (भक्षयामि इत्यर्थः। वैश्वदेवावसाने प्राप्तेभ्यः अतिथिभ्यः यथाशक्त्यन्नमदत्वा भुञ्जानस्य गृहस्थस्य नरकपातः भवेदिति विवक्षितार्थः। अन्नभूतं माम् अदत्वा भक्षयन्तम् अहमपि भक्षयामि इत्युक्तत्वात्)। (मुक्तं प्रति अदनीयतया अन्नभूतः यः नास्तिकः तस्यान्नस्य एव सतः मुक्तः अपि अदनीयः भवति एव अन्नभूतत्वात् तथा च नास्तिकैः व्याघ्रादिभिः इव अद्यस्य मुक्तस्य संसारादपि तीव्रतरं दुःखं प्रसज्येत। तथा च तदपेक्षया संसारः एव श्रेयानिति मुमुक्षुः शङ्कते - अत्राहेति) अत्राह - एवं तर्हि बिभेमि सर्वात्मत्वप्राप्तेः मोक्षात्। अस्तु संसारः एव, यतो मुक्तोप्यहं अन्नभूतः अद्यः स्याम् अन्यस्य एव। (परिहरति - मा भैषीः इति) मा भैषीः, संव्यवहारविषयत्वात् सर्वकामाशनस्य (सर्वकामाशनशब्दितस्य अन्नान्नादभावलक्षणस्य सर्वात्मभावस्य संव्यवहारविषयत्वात् कल्पनामात्रत्वाद् न मुक्तस्य भयलेशोप्यस्ति इत्यर्थः)। (संग्रहवाक्यं विवृणोति - अतीत्यायमित्यादिना) अतीत्य अयं संव्यवहारविषयम् (सर्ववर्णरहितस्य आकाशस्य आकाशो नीलः इतिवत्) अन्नान्नादलक्षणम् अविद्याकृतं विद्यया ब्रह्मत्वमापन्नः विद्वान् (विद्वद्दृष्ट्या वस्तुतो भयहोतोरभावाद् न तस्य भयमित्यर्थः) (अयं विद्वान् अविद्याकृतं सर्वं विद्यया अतीत्य बाधित्वा ब्रह्मत्वमापन्नः वर्त्तते इति योजना)। तस्य नैव वस्त्वन्तरमस्ति यतो, बिभेति। अतः न भेतव्यं मोक्षात्।

One who does not give food to needy ones, prapte kale means at the proper time. If he is hungry and asking food, if you give at four p.m. no use. I give problem to him having entered his stomach. Like Hanuman had stop over when he went to Lanka. He had anima and garima. (guru plus imanich to indicate quality added. Guru gets gar substitute) Having gone inside the surasa he became big. She was burst. Importance of annam must be understood. If no annam is there, no life. Industrialisation means no cultivation place.

A funny amusing argument is brought in here by some brhaspati. If this is so, I am afraid of moksha. Moksha in the form of sarvatma, annatma etc. Let samsara continue to exist. Why? Because in samsara I am annada. I eat food. I can choose food. In moksha I lose it. If I am food, other fellows choose me to eat. Even though I am mukta due to sarvatma, still I will become eatable being food as nastika becomes food. Sankara says - do not get frightened. Do not take it literally. Sarva vishaya asana is purely kalpana. Annam and annada both are me. It means I am Brahman. Anna and annada are mithya. Samvyavahara means kalpanamatra. It is a different matter altogether. You are anna as well as annada.

Anna and annada both are set up by avidya. It is by knowledge negating them. Mithya being not separate from satyam, me, I am annam and annada.

(ननु यदि मुक्तः ब्रह्मभावमापन्नः एवोक्तरीत्या, तर्हि (वृद्धिमिच्छतः मूलमपि नष्टमितिवत्) इदं अहमन्नादः इत्यादिवचनं केनाभिप्रायेण प्रवृत्तमिति पृच्छति - एवं तर्हि किमिति) एवं तर्हि किमिदं - अहमन्नमहमन्नादः इति। (ब्रह्मभावलक्षणमुक्तिस्तुत्यभिप्रायेण इदं वचनं प्रवृत्तमिति परिहरति - उच्यते इति) उच्यते। (प्रथममन्नादिभावस्य संव्यवहारविषयत्वाद् इत्युक्तं मिथ्यात्वं साधयति - योऽयमित्यादिना।) यः अयं अन्नान्नादलक्षणः संव्यवहारः कार्यभूतः स संव्यवहारमात्रमेव। न परमार्थवस्तु (वाचारम्भणादिश्रुतेः दृश्यत्वादि युक्तेः च इति भावः।)। (इदानीं स्तुत्यभिप्रायकत्वम् अन्नादिवचनस्य विवृणोति - स एवंभूतः अपि इति) स एवंभूतः अपि (मिथ्या अपि)

ब्रह्मनिमित्तः (ब्रह्मकारणकः अन्नान्नादभावलक्षणः प्रपञ्चः व्यवह्रियमाणः अपि ब्रह्मव्यतिरेकेण वस्तुगत्या असन्निति कृत्वा निष्ठित्य स्थितस्य विदुषः यः अयं विद्याफलभूतः ब्रह्मभावः तस्य स्तुत्यर्थम् अन्नादिवचनेन सार्वात्म्यं सर्वकामाशनरूपं उच्यते, न तु अन्नादिभावः तस्य मुख्यः इत्यर्थः) (कार्यभूतः विकल्पमात्रत्वात् निमित्तमपेक्षते) ब्रह्मव्यतिरेकेण असन्निति कृत्वा ब्रह्मविद्याकार्यस्य ब्रह्मभावस्य स्तुत्यर्थमुच्यते - अहमन्नमहमन्नमहमन्नम्, अहमन्नादोहमन्नादोहमन्नादः इत्यादि। (उपसंहरति - अत इति) अतः भयादिदोषगन्धोऽपि अविद्यानिमित्तः अविद्योच्छेदात् ब्रह्मभूतस्य नास्ति इति। अहं विश्वं समस्तं भुवनं भूतैः संभजनीयं ब्रह्मादिभिः (ते द्वैतप्रपञ्चं वनन्ति स्वस्वकर्मफलाश्रयत्वेन) । भवन्तीति वा अस्मिन् भूतानि इति भुवनम्। अभ्यभवाम् अभिभवामि परेण ईश्वरेण स्वरूपेण (सर्वजगत्संहर्तृरुद्ररूपेण अहमेव अभिभवामि संहरामि इत्यर्थः।) । सुवर्न ज्योतीः। सुवः आदित्यः नकारः उपमार्थः। आदित्यः इव असकृद्विभातं (असकृदिति सदा इत्यर्थः) मदीयं ज्योतीः ज्योतिः प्रकाशः इत्यर्थः। इति इयं वल्लीद्वयविहिता उपनिषत् परमात्मज्ञानम्। तामेतां यथोक्ताम् उपनिषदं शान्तः दान्तः उपरतः तितिक्षुः समाहितो भूत्वा (एवंशब्दार्थमाह - भृगुवदिति) भृगुवत् तपो महदास्थाय य एवं वेद तस्य इदं फलं यथोक्तम् (ब्रह्मभावलक्षणमित्यर्थः) ओमिति (मङ्गलार्थमोंकारमुच्चारयति - ओमिति) ।

Then, why it is said I am food etc. Jagat is karya is easy to say. But annada is cetana and how to understand jiva is karya. Jiva upadhi alone is karya and not the whole thing. This anna-annada-lakshanah is kalpana only. Being karya of brahman, they are not separate from it and so brahmabhava being the result of jnanam. That is praised. Drawing your attention to a fact is called praise. Bhagavan can never be praised. It is always going to fall short. It is not mere annada now. But annam also. Emotionally you beccome annam or target for some. It is not that kind of annam. Since I cannot be both annam and annada, it is not reality. Vyakarana jnana grantha is not there. Whiff of fear.

Svatantrya is told here. I resolve everything into me. Bhuvanam and visvam two words are there. So visvam means all. Sambhajaniyam means obtained by Brahma etc. Isvararupena. I am not a competitor to Lord. I am in the form of him. I am in the form of order also that is in creation. Dharma is myself. Here dental nakara. Not cerebral.

Na means upama. Like sun. I am like sun. Sun does not depend on anything for its light. It is svaprakasa. Still it is parapraksa because depends on me. Atma is like aditya prakasa. It is very important. Nitya jyotih. Thus Upanishad ends. Upanishad means paramatma jnanam. Who ever knows this upanishad in this manner like Bhrugu. Sampatayati means gains. Let him not say I have not gained and so upanishad is useless. One who has santa etc. Danta is not one who has teeth. He gains this result like ha vu ha etc. Om is chanted for prayer that let this bhashya bless the seekers.

Summary

In the first six sections, it talked about panca kosa viveka in nutshell. This was not elaborately done because done in second valli. The main idea in them is that necessity of guru and necessity of tapas, enquiry. Seven to nine we got three upasanas and vratams for manda and madhyama adhikaris. Anna-annada and pratishtha-pratishthita sambandha upasana between three pairs - prana and body, waters and fire and earth and space. Three vratas with respect to

annam. In tenth we got the value of annadanam. Then three sets of upasanas - adhyamika brahma, adhidevia brahma and akasa upasanas. Upanishad concluded with jnanam (mahavakya) and phalam. Phalam is going beyond mamakara and ahamkara and gaining sarvatma bhava.