

Hindi / English / Gujarati

ईशावास्योपनिषद्

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Class 1: Mantra 1 (05/01/2015)

Generally I consider six *upaniṣads* as a comprehensive group of *upaniṣads*, which will give a clear vision about the Vedāntic teaching. They are: *Muṇḍaka*, *Kena*, *Kaṭha*, *Kaivalya*, *Taittirīya* and *Māṇḍūkya* with *Kārikā*. Normally, these six *upaniṣads* are enough for a spiritual seeker. But still, if a seeker is interested in learning more, then I cover some more extra *upaniṣads*, which I consider bonus *upaniṣads*. They are optional, but not compulsory. Totally, ten *upaniṣads* have been commented by *Ādi Śaṅkarācārya*. The *upaniṣads* are more than 1,000 in number and more than 200 *upaniṣads* are currently available. But among them, ten are considered important because of *Ādi Śaṅkarācārya*'s commentary on them. *Śaṅkarācārya* chose these ten *upaniṣads*, because of two reasons.

One is that all important ideas are covered within these ten *upaniṣads* and more importantly these *upaniṣads* are considered for analysis by *Vyāsācārya* in his *Brahmasūtras*. Therefore, the study of these ten *upaniṣads* will be useful for a student, if he/she proposes to study the *Brahmasūtras* also, later. Therefore, these ten *upaniṣads* became popular. And in these bonus *upaniṣads*, I am planning to take *Īśāvāsya upaniṣad*.

When the ten *upaniṣads* are enumerated, generally, they enumerate in a particular order which we don't follow in the study. Our order has been totally different, *Muṇḍaka*, *Kena*, *Kaṭha*, *Kaivalya* etc. But the enumeration is done in a

particular order, generally remembered through a ślōka that I have quoted before:

īśa-kena-kaṭha-prāśna-muṇḍaka-māṇḍūkya-tittirīḥ ।
aitareyaṁ ca chāndogyaṁ bṛhadāraṇyakaṁ tathā ॥

This is the general order that they enumerate. If you go by this order, the first *upaniṣad* we have to study will be *Īśāvāsyā upaniṣad*. But in our approach, we have made *Īśāvāsyā* not the first *upaniṣad*. Not even our last *upaniṣad*. Last is *Māṇḍūkya*. We have taken *Īśāvāsyā* as a bonus optional *upaniṣad*. We strongly discourage a person from studying *Īśāvāsyā upaniṣad* first because it can be confusing and people may get *vairāgyam* towards the *upaniṣad* itself.

Even though *Īśāvāsyā upaniṣad* is relatively a small *upaniṣad*, with 18 *mantras*, most of the *mantras* are obscure *mantras*, because the Sanskrit words occurring in the *mantras* do not have their literal meaning, i.e., do not have their dictionary meaning. It will not make much sense if you take the literal dictionary meaning and translate. Therefore we have to give the contextual meaning to the words, taking into account all the other *upaniṣads*. We require the background of other *upaniṣads* to give a contextual meaning to the words. Since the *mantras* are obscure by themselves, this *upaniṣad* can be omitted.

Even if a person wants to study this *upaniṣad*, it should be studied only after the six *upaniṣads* that we have seen. Therefore, my assumption is, whoever is studying or listening to these classes have gone through the previous six *upaniṣads* that we have done. Otherwise I will give a statutory warning: you are studying at your own risk. It may be a confusing *upaniṣad*.

Since I am assuming that the students of *Īśāvāsyā* have already gone through the previous *upaniṣads*, I don't propose to give special introduction for the bonus *upaniṣad*. I am going to call it bonus *upaniṣad*. So what will be the introduction for the bonus *upaniṣad*? The introduction that I have already given for the previous six *upaniṣads*. I will strongly suggest that you revise my introduction to *Muṇḍaka*, *Kena*, *Kaṭha* and as even I introduced the second, third etc., I summarised the previous introduction. *Veda-pūrva bhāga*, *veda-anta bhāga*, *karma-trayam*, *phala-trayam*, *doṣa-trayam* – all these things were said almost in every *upaniṣad's* introduction. I strongly recommend you revise, but if you remember all the time, wonderful! It is very nice.

Now this *upaniṣad* belongs to *Śukla-yajurveda*. In the ten *upaniṣads* that *Śaṅkarācārya* has commented, two *upaniṣads* belong to *Śukla-yajurveda*. In the six *upaniṣads* that we have covered, there is no *Śukla-yajurveda upaniṣad*. *Muṇḍaka* belongs to *Atharvaṇa-veda*. *Kena* belongs to *Sāma-veda*. *Kaṭha* belongs to *Kṛṣṇa-yajurveda*. *Kaivalya* belongs to *Atharvaṇa-veda* again.

Taittirīya belongs to *Kṛṣṇa-yajurveda*. *Māṇḍūkya* belongs to *Atharvaṇa-veda*. Therefore, we have seen *Atharvaṇa-veda upaniṣads*, we have seen *Kṛṣṇa-yajurveda upaniṣads*, we have seen *Sāma-veda upaniṣads*. We have not seen two *Śukla-yajurveda upaniṣads* as they are not in our regular course. We have not seen any *Ṛg-veda upaniṣad* also.

Now the *Īśāvāsya* that we propose to do now, belongs to *Śukla-yajurveda*, and another *Śukla-yajurveda upaniṣad* is the huge *Bṛhadāranyaka upaniṣad*. And in fact, *Bṛhadāranyaka upaniṣad* is considered to be an expansion of *Īśāvāsya upaniṣad*. This is a small *upaniṣad*, consisting of 18 *mantras*. It is titled *Īśāvāsya upaniṣad*, based on the beginning of the *upaniṣad*.

The *upaniṣad* begins with the *mantra* *īśavasyaṁ idaṁ sarvaṁ*. The first word is *īśavasyaṁ*. Therefore, the *upaniṣad* got its name based on that word. Like *Kena upaniṣad*. *Kena upaniṣad* got the name *Kena upaniṣad* because it begins with the word *kena*: *keneṣitaṁ patati preṣitaṁ manaḥ*. Since this *upaniṣad* starts with *īśavasyaṁ idaṁ sarvaṁ*, sometimes it is named *Īśāvāsya upaniṣad*. Now in modern times, everything is shortened. They won't even write President but simply 'Pres.' Even in the newspaper, they shorten all the words, because they want to make it mobile-phone friendly. Similarly *Īśāvāsya* is also shortened by some people and they call it *Īśopaniṣad*. I hope they won't further shorten and say '*e-upaniṣad*'. It is *Īśopaniṣad*.

Since it belongs to *Śukla-yajurveda*, it will have a *śānti-pāṭha* which will be different from all the previous *śānti-pāṭhas*. All the previous *upaniṣads* we have seen so far were not from *Śukla-yajurveda*. We have got a *śānti-pāṭha* which we all know because we use it at the end of every class – *pūrṇamadaḥ pūrṇamidaṁ*... It is *Śukla-yajurveda śānti-pāṭha*. It is the same for both *Īśāvāsyā* and *Bṛhadāraṇyaka*. But the only difference is that being the *śānti-pāṭha*, it will be chanted at the beginning. Therefore, you should be careful when I start with *pūrṇamadaḥ* and close my eyes and open. Don't think Swāmijī has finished. Here *pūrṇamadaḥ* will be at the beginning of the class and of course at the end also. We will start the text with *śānti-pāṭha*.

śānti-pāṭha

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

pūrṇamadaḥ pūrṇamidaṁ pūrṇāt pūrṇamudacyate ।
pūrṇasya pūrṇamādāya pūrṇamevāvaśiṣyate ॥
om śāntiḥ śāntiḥ śāntiḥ ॥

You will find the very *śānti-pāṭha* of the *upaniṣad* is very obscure to find the meaning. And if you give the literal translation, it will run as: “This is *pūrṇam*.

That is *pūrṇam* (*pūrṇam* means whole). From that whole, this whole originated.

When you remove whole from the whole, whole remains.”

This will be the running translation and what remains will not be whole. At the end of the *śānti-pāṭha*, in your head hole will remain. Nothing will be meaningful. The very *śānti-pāṭha* is obscure. Two or three interpretations are given. I will try to give one interpretation.

So the first two sentences talk about *jīvātmā-paramātmā-aikyam*. *Pūrṇam adaḥ* – *adaḥ* means that *paramātmā* is *pūrṇam*, infinite or whole. *Pūrṇam idam* – *idam* refers to this *jīvātmā* which is also *pūrṇam* or infinite. And if *paramātmā* is *pūrṇam*, *jīvātmā* is also *pūrṇam*, equating them together you can say, *paramātmā* and *jīvātmā* are one and the same, both being infinite. What will be the difference between ‘this’ infinite and ‘that’ infinite? Infinite can be only one. *Tattvamasī-mahāvākya* is given straightaway.

Then the next sentence is *pūrṇāt pūrṇam udacyate*. From the *pūrṇa-svarūpa-paramātmā* the *pūrṇa-svarūpa-jīvātmā* originates or emerges. Now this statement will require some explanation. If both of them are *pūrṇam*, how can you say, one *pūrṇa-jīvātmā* originates from the *pūrṇa-paramātmā*? Both are *pūrṇam* and infinite. How can you talk about the origination of the infinite? Infinite is that which is not limited by time and space. Therefore it cannot have a beginning or end. So it cannot originate. How do you say that *jīvātmā* originated

from *paramātmā*? For that you have to add a note: This is from the stand point of *nāma* and *rūpa*. From the stand point of their nature, both are same. But from the stand point of *nāma* and *rūpa*, one originates from the other.

What is the example we should remember? Ocean and wave are essentially one and the same. Why? Ocean is also water. Wave is also water. Therefore, I can give an equation – both of them are one and the same. But I can also say, wave originates from the ocean. And when you say a wave originates from ocean, what is the standpoint? Not from water stand point. But from the *nāma-rūpa* standpoint. Wave is individual *nāma-rūpa*. Ocean is total *nāma-rūpa*. *Samaṣṭi-nāma-rūpa* and *vyāṣṭi-nāma-rūpa*.

Nāma-rūpa-dṛṣṭyā (*dṛṣṭyā* means ‘from that angle’) or you can take *śarīra-dṛṣṭyā* (*śarīram* means body) – from the standpoint of body, *jīvātmā* has got individual *śarīram*. *Paramātmā* has got total *śarīram*. If you look from superficial *śarīram* angle, we say *jīvātmā* is born out of *paramātmā*. Technically, *nāma-rūpa* is called *upādhi*. *Upādhi-dṛṣṭyā*, *jīvātmā* is *kāryam*, *paramātmā* is *kāraṇam*. *Svarūpa-dṛṣṭyā*, *jīvātmā* and *paramātmā* are one and the same. That is, from the water angle, wave and ocean are one and the same. So *pūrṇāt* = *sopādhika-paramātmanah*, *pūrṇam* = *sopādhika-jīvātmā*, *udacyate*. This is the second part. Then what is the third part?

Pūrṇasya pūrṇam ādāya... *Pūrṇam* means the essential *pūrṇa-svarūpam*. Belonging to whom? *Pūrṇasya* – belonging to both the *paramātmā* and *jīvātmā*. Because, *paramātmā*'s *svārūpam* is also *pūrṇam*. *Jīvātmā*'s *svārūpam* is also *pūrṇam*. So this *pūrṇa-svarūpam*, of both *paramātmā* and *jīvātmā*, *ādāya* – when you grasp and segregate or separate. *Ādāya* means grasping, knowing and separating. That is, when you know the essential nature (water) belonging to the wave and ocean, you grasp, i.e., understand, and separate the water, from wave and ocean. Then what is left behind? Nothing will be left behind. When the *pūrṇa-svarūpam* is separated from *jīvātmā* and *paramātmā*, then what remains? *Pūrṇa-svarūpam* alone remains. When the *pūrṇa-svarūpam* of *jīvātmā* and *paramātmā* are *ādāya* – *ādāya* has got two meanings: grasped and separated – then *pūrṇa-svarūpam* alone remains.

What do you mean by saying that *pūrṇa-svarūpam* alone remains? The differentiating name and form do not really exist at all. When you take away the *svārūpam*, the differentiating *upādhi* really doesn't exist. Since the differentiating *upādhi* doesn't really exist, both of them are called *mithyā*. So *satyam* is *satyam*. The differentiating *upādhi*, i.e., *nāma-rūpa* are *mithyā*. *Jīvātmā*'s *upādhi* is called *śarīra-trayam*, *paramātmā*'s *upādhi* is called *prapañca-trayam*. *Upādhi* is *mithyā* means, *śarīra-trayam* is *mithyā*. *Śarīra-trayam* means *sthūla-sūkṣma-kāraṇa-śarīram*. *Prapañca-trayam* means *sthūla-sūkṣma-kāraṇa-*

prapañca. The entire *sthūla-sūkṣma-kāraṇa-anātmā* is *mithyā*. Then what is *satyam*? *Pūrṇa-svarūpa-ātmā* alone is *satyam*.

Some main messages are conveyed through the *śānti-pāṭha*. Normal *śānti-pāṭha* will be prayer to the Lord: “O Lord, help me complete the *upaniṣad* course.” That is the general prayer. But in *Īśāvāsya upaniṣad*, there is no prayer at all. In *Īśāvāsya upaniṣad*, *śānti-pāṭha* itself conveys three main messages. They are:

First: *jīvātmā* and *paramātmā* are essentially one and the same.

Second: *jīvātmā* and *paramātmā* have got cause-effect relationship superficially. Essentially, no relationship. Why no relationship? When there is one, what relationship is possible? Essentially no relationship. Non-essentially or superficially, cause-effect relationship. *Nirupādhika-dṛṣṭyā aikyam, sopādhika-dṛṣṭyā kārya-kāraṇa-sambandhaḥ*. What example you should remember? Wave and ocean are essentially one. Wave and ocean have cause-effect relationship superficially. If somebody asks, ‘What is the relationship between you and God’, what should be the answer? You don’t answer. You ask a counter question. Essentially or superficially? But most of the people do not know what is essential. Therefore their questions are superficial. What should be your answer? You should not talk about oneness. What should you say? I am a *kārya*, product. *Bhagavān* is *kāraṇa*. I am born of him. I am sustained by him. I go back unto him. I am a *dāsa*. They will be very happy. But, if the questioner asks essentially, what

is the relationship, you should never talk about *kārya-kāraṇa-sambandha*. World has no independent existence. It has no origination. Where is the question of *kārya-kāraṇa-sambandha*?

Third: Other than the essential nature of *jīvātmā* and *paramātmā*, no *anātmā* exists. No *anātmā* exists independently. The entire *anātmā-prapañca*, entire *nāma-rūpa-prapañca*, entire *śarīra-trayam*, *prapañca-trayam* is not real. That means *mithyā*. And if you combine these three messages, the well-known essential teaching will be clear. *Brahma satyaṁ jagan mithyā, jīvobrahmaivanaparaḥ*. This essence has been brought in the *śānti-pāṭha* itself. So it is a profound *śānti-pāṭha*. If you understand, what will be your state of mind? *Om śāntiḥ śāntiḥ śāntiḥ*.

With this background we will enter the *upaniṣad* proper.

Mantra 1:

ॐ ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥१॥

īśā vāsyamidam sarvaṁ yatkiñca jagatyāṁ jagat ।

tena tyaktena bhuñjīthā mā gṛdhaḥ kasyasvidddhanam ॥

The entire *upaniṣadic* teaching or the entire *Īśāvāsyā upaniṣad* is summarized in the first two *mantras*. In this summary, three main messages are given. The rest

of the *upaniṣad*, from the *mantra* 3 to *mantra* 18 is a magnification of these three messages only.

The first message is this spiritual knowledge, which is the goal of the spiritual seeker, otherwise called *brahma-vidyā* or *brahma-jñānam* is condensed. Thereafter, the *upaniṣad* talks about two types of lifestyles a person can take to. One is called *pravṛtti-mārga*. A lifestyle in society, in family, along with worldly activities which is called *pravṛtti-mārga*, and the second is *nivṛtti-mārga*, in which a person withdraws from society, withdraws from family, withdraws from worldly/societal activity and lives a secluded life of spiritual pursuit. So one is called withdrawn life, *nivṛtti-mārga*. Another is called involved life, *pravṛtti-mārga*. In traditional terms, *pravṛtti-mārga* is called *gṛhastha-āśrama*. Family life is called *pravṛtti-mārga*. The second is called *saṁnyāsa-āśrama* in which one doesn't have family possessions, duties etc.

The *upaniṣad* wants to say that a person has got a choice with respect to the lifestyle. But a person doesn't have a choice with respect to the goal being spiritual knowledge. Because without *jñānam*, spiritual knowledge, *pravṛtti-mārga* cannot give liberation. *Nivṛtti-mārga* also cannot give liberation. Either lifestyle cannot give liberation if *jñānam* is absent. Either lifestyle will give liberation if *jñānam* is present. What matters is *jñānam*. What matters is not

lifestyle. Therefore, choose your lifestyle, pursue knowledge. This is going to be the message: final goal, two life styles.

Now in the first *mantra*, final goal of *jñānam*, and one lifestyle, *nivṛtti-mārga*, is presented. In *mantra* 2, the other optional lifestyle, *pravṛtti-mārga* is presented. Pursuit of knowledge is common to both. Wherever you are, you have to pursue knowledge. Then the next question is – what is the essence of the *jñānam* which is the goal of a spiritual seeker? Here the *upaniṣad* presents that knowledge in a very, very beautiful form, because of which alone the first *mantra* is considered very significant and profound. The first *mantra* is often quoted by many *ācāryas*. They say Mahātmā Gāndhī loved this *upaniṣad*, and especially, he liked the first *mantra* very much. And how does it present the message? It says, replace your world perception by God perception.

I will explain it. In one line, replace world perception by God perception. Replace or displace. Displace world perception by God perception, as said in the well-known *Tirumanthiram* by the Tamil poet, Tirumūlar, a great Tamil poet and a great *jñāni*.

மரத்தை மறைத்தது மாமத யானை
மரத்தின் மறைந்தது மாமத யானை
பரத்தை மறைத்தது பார்முதற் பூதம்
பரத்தின் மறைந்தது பார்முதற் பூதம்

Marattai maṟaittatu māmata yāṇai

marattiṇ maṛaintatu māmata yāṇai
parattai maṛaittatu pārmutaṛ pūtam
parattiṇ maṛaintatu pārmutaṛ pūtam

[Think of wood, image of toy-elephant recedes;
Think of toy-elephant, image of wood recedes;
Think of elements five, thought of Param recedes;
Think of Param, thought of elements recedes.

Thirumanthiram, v. 2290]

This Tamil *ślōka* condenses the first line.

There was a huge wooden elephant. The wooden elephant was made so life-like. In front of Ayyappan temple in Anna nagar, Chennai, there is an elephant. Kerala people cannot live without at least a plastic elephant. So a wooden elephant was made so nicely that, from a distance, it appeared like an actual elephant. A person who was ignorant of the fact that this is nothing but wood, saw the elephant and naturally an elephant without anyone or mahout around. Naturally, it is a frightening thing. Therefore he was frightened and about to run away.

He saw the elephant and he missed the truth of the elephant. What is truth of elephant? Wood. You should not say just wood. You should say ‘harmless’ wood. So the truth is the harmless wood. If only he had seen the harmless wood, he would not have been frightened. He missed the harmless wood and it was

replaced by harmful elephant. And therefore he was frightened and about to run away. Then a person, a *guru*, caught hold of him and asked, “Why you are running with BP, palpitation and all?” He said, “An elephant is standing there!” *Guru* said, “Don’t worry, I am here. I will take care. It will not harm you at all. Please come I will take you to elephant.” This person was afraid. Then the *guru* said, “Why you are afraid? I am here near you.” Then he took the man’s hand and made him feel every part of the elephant. What did the man understand? There is no elephant. It is nothing but *nāma* and *rūpa* only. It doesn’t have an existence of its own. What is there in front is wood only.

The moment wood perception came, the frightening elephant was no more there. At the time of ignorance, there was elephant perception. I missed the harmless wood. In my mind there was perception of a harmful elephant. The adjective ‘harmful’ is important. Harmful elephant perception was there. Harmless wood was missed. Therefore I was a *samsārī* trying to run away from the elephant and praying to God, that somehow I should escape.

The elephant perception covered the wood perception at the time of ignorance. At the time of knowledge, when the *guru* took him near, ‘harmful’ elephant resolved into the ‘harmless’ wood. Resolved means it is there for appearance, but I know there is no elephant at all, other than the wood. So, into the truth, the elephant got dissolved.

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In the same way, the whole universe is like the frightening elephant from which we are trying to runaway. *Vedānta* says, the world is like the elephant – *nāma-rūpa*. And what is the content of the world? In the example, it is harmless wood. In the case of the world, the content is harmless *Brahman* otherwise called *Īśvara*, *ānanda-Īśvara*.

There is no frightening world at all. Frightening world is an appearance. It doesn't have an existence. It doesn't have an origination. The entire universe consisting of the *pañca-bhūta* including *prthivī*, is covered by *Īśvara*. I was seeing the world. I missed God. Not only had I missed God. I thought, in order to see God, I have to go to *Vaikuṇṭham*, *Kailāsam*. Or I have to close my eyes. But after the thorough analysis, with the help of a *Guru*, what happens to the world? The entire world “disappears” into *Brahman*. It means there is no world in my understanding. Other than *Brahman*, there is no world at all.

Thus you can have an option. Either you can have elephant-dṛṣṭi or wood-dṛṣṭi. Of these two perceptions, which one is preferable? If you have got elephant-dṛṣṭi, missing the wood, it is harmful because it frightens you. Whereas, if you have got wood-dṛṣṭi, you see the elephant as mere *nāma-rūpa*, of no consequence at all. Just an art form. It cannot harm me. Then wood-dṛṣṭi liberates me. Elephant-dṛṣṭi binds me.

In vedāntic parlance, wood-dṛṣṭi is called kāraṇa-dṛṣṭi. Dṛṣṭi means perception. Elephant-dṛṣṭi is called kārya-dṛṣṭi. Prapañca-dṛṣṭi is kārya-dṛṣṭi. Īśvara-dṛṣṭi is kāraṇa-dṛṣṭi. Between these two, which is frightening and which is pleasing? If you have sarvatra-Īśvara-darśanam, Īśvara being ānanda-svarūpa, life is continuous ānanda. By forgetting the real nature, life becomes a burden, a liability. If you remember the real nature, life becomes an asset, a blessing. Therefore change the focus. What is Vedānta? Changing the focus from kārya-dṛṣṭi to kāraṇa-dṛṣṭi and the de-focus from the world.

Like in a camera. Sometimes you go to Kodaikkanal and all such places. Your family members are standing in front and you have got a camera. Behind, there is beautiful mountain ranges. Now you want to capture both. Your dear family members and background mountain ranges. What is the problem? If you focus on the close family members, the mountain gets de-focused. And if you focus on mountain range, family members get de-focused. So what is *Vedānta*? Change the focus. Let the focus be on *Īśvara* and let the world be there. We are not eliminating but de-focusing from that. The more focus on every person, every object, *ahaṁkāra* comes, *mamakāra* comes, *rāga* comes, *dveṣa* comes, *saṁsāra* comes very much. Therefore *īśāvāsyam idaṁ sarvaṁ*. Defocus the world, or from the world, by focusing on *Īśvara*, the *kāraṇa*. The details in the next class.

Class 2: mantra 1 to 3 (12/01/2015)

Mantra 1:

ॐ ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत् ।

तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम् ॥१॥

īśā vāsyamidam sarvaṁ yatkiñca jagatyāṁ jagat ।

tena tyaktena bhuñjithā mā gṛdhaḥ kasyasvidddhanam ॥

Replacing the *prapañca-dṛṣṭi*, *kārya-prapañca-dṛṣṭi*, by *kāraṇa-Īśvara-dṛṣṭi* is called *īśāvāsyam*. *Vāsyam* means you have to cover, or you have to de focus. *Īśa* means *kāraṇa-Īśvara-dṛṣṭi*. *Jagatyāṁ jagat* means *kārya-prapañca-dṛṣṭi*. Because of the fundamental principle that *kāraṇam* alone is appearing as the *kārya-prapañca*, with different *nāma-rūpa*.

The question can be, why should I replace *kārya-dṛṣṭi* by *kāraṇa-dṛṣṭi*? What advantage do I have by that? The advantage can be known from the four features of *kāraṇa* and the four features of *kārya*. What are the four features of *kāraṇa*? *kāraṇam* is:

ekam or one,

sāram or substantial,

nityam or eternal,

satyam or it alone exists independently.

Whereas, *kāryam* is:

anekam

asāram

anityam

asatyam

Anekam means pluralistic. *Asāram* means hollow or non-substantial. Why *kāryam* is non substantial? *Kāryam* is non-substantial because it is only *nāma* and *rūpa*. Thirdly, *kāryam* is *anityam*, subject to arrival and departure. Finally, *kāryam* is *asatyam*, it doesn't have an existence of its own.

Of these four differences we are focusing on the third difference. *Kāraṇam* is *nityam*. *Kāryam* is *anityam*. *Kāraṇam* is stable. *Kāryam* is unstable. *Kāraṇam* is reliable. *Kāryam* is not reliable. Therefore, for security and stability, if you hold on to *anitya-kāryam*, remember, life will become miserable. Remember my cardboard chair example. Cardboard chair is very beautiful and made very well. Gilt paper holograms and all kinds of pictures have been stuck. It looks so beautiful and attractive. You can do everything with cardboard chair except one thing. Don't sit on it! Therefore, the entire world is like the cardboard chair. You can transact, you can experience, and you can do everything. If you rely upon the unstable world, unstable people, unstable relationships, unstable name, unstable

fame, unstable stock market, anything unstable for peace and happiness, for emotional stability, if you invest too much emotionally, that is called *saṁsāra*. Emotional dependence upon the undependable is *saṁsāra*.

However, you need not throw away the world. Transact like the cardboard chair. Keep it. Don't sit. Similarly have transaction with the world but for stability, peace, security and happiness, lean upon the *kāraṇam* which is *nityam*. Therefore, let the focus be on the *kāraṇam*. De-focus from the *kārya-prapañca*. De-focusing means, use it, but don't emotionally lean on it. This is called inner renunciation. Inner renunciation of the world as an object of emotional dependence.

What is *saṁnyāsa*? *saṁnyāsa* is not *kāśāya-vastra*. *Saṁnyāsa* is not going to Rishikesh. *Saṁnyāsa* is not long hair or beard. *Saṁnyāsa* is internal renunciation of the entire world as an object of emotional dependence. This is called *saṁnyāsa* or *tyāga*. You need not stop perceiving the world. You need not stop interacting with the world. But stop leaning on the world emotionally. Remember *Gītā*:

ananyāścintayanto mām ye janāḥ paryupāsate ।
teṣāṁ nityābhiyuktānāṁ yogakṣemaṁ vahāmyaham ॥

[Bhagavad-gītā, 9.22]

“Come to me, I am stable”, says the Lord. Don't lean on the world. It is unstable. Therefore the first important line, *iśāvāsyam idaṁ sarvaṁ* means, may you

replace vision of the world, jagat-darśanam, by the vision of God, Īśvara-darśanam. Idaṁ sarvaṁ viṣṇumayaṁ jagat, śivamayaṁ jagat, brahmamayaṁ jagat.

As said in *Muṇḍaka* –

brahmaivedamamṛtaṁ purastād brahma paścād brahma dakṣiṇataścottareṇa ।
adhaścordhvaṁ ca prasṛtaṁ brahmaivedaṁ viśvamidaṁ variṣṭhaṁ ॥

[Muṇḍaka upaniṣad 2.2.12]

So this is called *jñāna*.

Tena tyaktena – second line. Here the word *tyaktena* means *tyāgena*. *Tyāgena* means *saṁnyāśena* – by that internal renunciation. That is called *nivṛtti-mārga*. External renunciation is optional. Internal renunciation is compulsory for *pravṛtti-mārga* also and *nivṛtti-mārga* also.

What do you get by that inner renunciation? Through that renunciation, **bhuñjīthāḥ** – may you protect yourself, from the problem of insecurity. The biggest expression of *saṁsāra* is sense of insecurity. As babies we held on to the mother's dress tightly. And we did not want to see even the outside world. That insecurity which started in the first year, that continues as teenager insecurity, then I get a degree or a job. After degree and job, bigger insecurity. Will I get a wife? Whether we will get a spouse is another insecurity. Thereafter whether the

job will remain or not, insecurity. Once we are old, continuously growing insecurity. This sense of insecurity is *saṁsāra*.

This *saṁsāra* can go away, only by *tyāga*. What is *tyāga*? I don't depend on any one of these blessed things. Binary format. Therefore *bhuñjīthāḥ* means – may you save yourselves. May you find security. May you be free from insecurity.

So, *tena tyaktena bhuñjīthāḥ* – up to that is the destination. *Jñānena saṁsāra-nivṛtti*. Freedom from insecurity through knowledge is the destination.

Then *mā gṛdhaḥ* is representing the first life style. I had said earlier that there are two life styles. One life style is in this *mantra*. And the next one in the next *mantra*. This *mā gṛdhaḥ* refers to the *nivṛtti-mārga* otherwise called *vividiṣā-saṁnyāsa*, technically. How does the *upaniṣad* convey that?

Kasyasvid dhanam mā gṛdhaḥ – don't covet or don't get attached to anybody's wealth. In short, don't get attached to wealth. *Dhanam* means wealth. Here this wealth represents three-fold desires or *eṣāṇa-traya* which are enumerated in *Bṛhadāraṇyaka upaniṣad* [3.5.1] – *putraiṣaṇa*, *vittaiṣaṇa* and *lokaiṣaṇa*. *Putraiṣaṇa* means desire for children, grand-children etc.; attachment to the people. *Vittaiṣaṇa* means attachment to wealth. All types of wealth. *Lokaiṣaṇa* means desire for various higher *lokas*, after this *janma*. These are the three fundamental desires mentioned in *śāstra*. *Samnyāsa-āśrama* is defined as *eṣāṇa-*

-
traya-tyāga. In *Bṛhadāraṇyaka*, third chapter, fifth section, *Kaholabrāhmaṇa*, *saṁnyāsa* is defined:

putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca
vyutthāyātha bhikṣācaryam caranti ।

[Bṛhadāraṇyaka upaniṣad 3.5.1]

So *upaniṣad* is remembering, because *Bṛhadāraṇyaka* also belongs to *Śukla Yajurveda*. *Īśāvāsyā* also belongs to *Śukla Yajurveda*. Therefore they exchange notes through e-mail. *Dhanam* here refers to *eṣaṇa-trayam* or the three-fold desires. Give up your desires and take to *saṁnyāsa-āśrama*. May you choose *nivṛtti-mārga* as the first option. Don't get worried that Svāmījī is asking us to take *saṁnyāsa*. Next *mantra* is going to give you consolation.

In this *mantra*, it says renounce everything and be committed to *śravaṇa*, *manana* and *nididhyāsana*. So *mā gṛdhaḥ – mā gṛdhaḥ* means don't desire *kasya svid dhanam* – any form of wealth, which refers to detachment and *saṁnyāsa* path. And naturally many people will say that we are not interested in *saṁnyāsa-mārga*, or we are not inclined towards *saṁnyāsa-mārga*. Or our set up is not conducive to *saṁnyāsa-mārga*. Remember, to come to *saṁnyāsa*, even *prārabdha* must be favorable. Due to one obstacle or the other, if the spiritual seeker is not able to come to *nivṛtti-mārga*, what can you do? The *upaniṣad* wants to say, nothing is lost. You can still get *jñāna* and *mokṣa*. You need not

become a *saṁnyāsī*. Remain where you are and still being in society, in *gṛhastha-āśrama*, you can get liberation. How? That is going to be told in the next *mantra*.

Mantra 2:

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतःसमाः ।

एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥२॥

kurvanneveha karmāṇi jijīviṣecchataṁ samāḥ ।

evaṁ tvayi nānyatheto'sti na karma lipyate nare ॥

Bhagavad Gītā is the ideal example where the teacher is a *gṛhastha* and the student is also a *gṛhastha* and there the teaching has been compiled and presented by *Vyāsācārya*. Lord *Kṛṣṇa* was not only a *gṛhastha*. He was a *mahā-gṛhastha*. *Mahā-gṛhastha* means 16,008 wives. *Arjuna* was also no less. He also was a *mahā-gṛhastha* and of course *Vyāsācārya* too was one. Therefore it proves that knowledge is possible in *gṛhastha-āśrama* also. That is why Lord *Kṛṣṇa* encourages *Arjuna* by saying, *janakādya* – people like *Janaka* were not only *gṛhastha*, they were rulers of the kingdom. They were great *jñānīs*. As we find in *Bṛhadāraṇyaka upaniṣad*, *Janaka* is the student of *Yājñavalkya* and he becomes a great *jñānī*.

The bottom line is, *gṛhastha* can relax. But the *upaniṣad* gives a warning. *Gṛhastha-āśrama* being *pravṛtti-mārga*, there will be lot of *parivāram*. So lot of

things will be around. A *saṁnyāsī* doesn't have family, society, money, home, nothing is there. But a *gṛhasṭha* has got PORT. P means lot of possession, so many possessions. O stands for Obligatory duties. Then R –so many relationships are there. Keeping all the relations in good mood is the toughest task of walking on tight rope. Finally T – transactions are there.

So many functions to attend. At least you have to send some gifts. Or at least you have to send SMS. You have to remember to do all these things. Otherwise it will be misunderstood. In your family wedding, you should have list of who all gave what gifts. So that, when there is a wedding in their house, you can match the gift. All these you should keep in mind. That means when PORT increases, mental preoccupation also increases. The primary disadvantage of PORT is, mind is preoccupied, either with P or O or R or T. Because of the mental preoccupation, pursuit of *jñānam* becomes difficult. And you cannot avoid pursuing *jñānam*, because we have said *jñānam* pursuit is common for a *saṁnyāsī* and *gṛhasṭha*.

Samnyāsī has an advantage. No PORT. Whereas a *gṛhasṭha* has the disadvantage with this preoccupation. How can he or she pursue *jñānam*? Even if he attends the class, keeping the mind in the class becomes a task. It will go in between to P or O. Perfect *śravaṇam* is done only by your recorder. It records well. So how to avoid this preoccupation is the question. The *upaniṣad* says, the only method is

by practice of *karma-upāsana-yoga*. *Karma-upāsana-yoga* is the art of avoiding preoccupation. Lord *Kṛṣṇa* says in the eighteenth chapter of *Bhagavad Gītā* –

maccitaḥ sarvadurgāṇi matprasādāttariṣyasi ।

[Bhagavad Gītā, 18.58]

We have so many duties and you are worried because so many obstacles are there. Lord *Kṛṣṇa* says surrender to me. Everything will happen well. Even if obstacles are there, this will also pass away. Obstacles come because of *karma*. *Karma* will come and go. Therefore everything will go well. Don't worry.

mayi sarvāṇi karmāṇi sannyasyādhyātmacetasā ।
nirāśīrnirmamo bhūtvā yudhyasva vigatajvaraḥ ॥

[Bhagavad Gītā 3.30]

karmāṇi sannyasyādhyātmacetasā nirāśīrnirmamo bhūtvā – without anxiety, *yudhyasva* – do your duty, *vigatajvaraḥ* means without mental anxiety or preoccupation. Therefore *karma-yoga* is the remedy for preoccupation. Along with *karma-yoga*, *upāsana-yoga* also is important. In *upāsana* alone we learn to withdraw the mind at will. Because in *upāsana*, *yama*, *niyama āsana*, *prāṇāyāma* are practiced. *Pratyāhāra* means withdrawing the sense organs and the mind. You have to die to the family, die to your profession, die to the world. That is called sensory and mental withdrawal. Then *dhāraṇa* – fix the mind on the

object. In class, the mind must be fixed there. Then *dhyāna* – meditation and *samādhi* – absorption. This training is given in *upāsana*.

So *karma-yoga* is for practicing equanimity. *Samatvaṁ yoga ucyate* [*Bhagavad Gītā* 2.48]. *Upāsana-yoga* is for practicing withdrawal of the mind at will. Withdrawal of the mind from the worldly situations. Withdrawal at will and focusing on *upāsana* or *śravaṇam*. Therefore the *upaniṣad* says, every *gr̥hastha* must compulsorily practice *karma-yoga* and *upāsana-yoga*. How long? 100 years. Means lifelong. There is no retirement. For all other things you can talk about retirement. A *gr̥hastha* cannot afford to retire from *karma-yoga* and *upāsana-yoga*. Quality and quantity may come down because of age but they are there.

Then the *upaniṣad* says, to avoid the obstacle of preoccupation, there is no other method other than *karma-upāsana-yoga*. You can choose *pravṛtti-mārga*, but along with *pravṛtti-mārga* you have to choose *karma-upāsana-yoga* also. Look at the *mantra*.

Karmāṇi kurvan eva – *karma* here refers to *karma-yoga* and *karma-yoga* includes *upāsana-yoga* also. This will be elaborated. Both these are *saṁkṣepa* – capsules, synopsis. From the third *mantra* onward, both will be elaborated. So *karmāṇi kurvan* means *karma-upāsana-yogaṁ anutiṣṭhanneva*. *Śataṁ jijīviṣet* – May you continue to live for 100 years, your full life. Maximum possible

generally is 100 years because, in the *śāstra*, human lifespan is mentioned as 100 years.

Paśyema śaradaḥ śatam |jīvema śaradaḥ śatam |

[Atharvaṇa veda, kāṇḍa 19, sūktam 67]

100 years is the normal lifespan. Therefore the *upaniṣad* says, may you desire to live your full life with what? *Karma-upāśana-yoga*.

Evaṃ tvayi nare – for a person like you, who has chosen *pravṛtti-mārga*, who has chosen *grhastha-āśrama*. It means so many responsibilities and so many obstacles. Especially now, our family is spread all over the world. Therefore continuously one thing or the other will be there. You cannot avoid them, if you have chosen *pravṛtti-mārga*. Not that *nivṛtti-mārga* doesn't have problem. There also problems are there but PORT based problems are minimal. There will be some other problem. That is a different thing. Therefore if you choose *pravṛtti-mārga*, there is no remedy, other than *karma-upāśana-yoga*. That is the only balm. There is only medicine for mental anxiety, mental worries, mental preoccupation and mental stress and because of stress, varieties of physical problems also. *Itaḥ anyathā* – *itaḥ* means other than *karma-upāśana-yoga*, any other path, *na asti* – is not there.

Yena karma na lipyate – by which you learn to be unaffected. *Na lipyate* means remain unaffected. Remain in equanimity. Remain without stress. No other path is there. This is the best stress buster. So if you have this, you are de-stressed. If you don't follow it, you are distressed. So with this, *pravṛtti-mārga* also has been summarized. Hereafter, the *upaniṣad* is going to elaborate on both the *mantras*.

Mantra 3:

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः ।

ताश्चे प्रेत्याभिगच्छन्ति ये के चाऽऽत्महनो जनाः ॥३॥

asuryā nāma te lokā andhena tamasā''vṛtāḥ ।

tāmste pretyābhigacchanti ye ke cātmahano janāḥ ॥

So from the *mantra* 3, up to the *mantra* 8, the *upaniṣad* talks about the *nivṛtti-mārga*, and the attendant *jñāna-yoga* pursuit. In *pravṛtti-mārga*, there is *karma*, there is *upāsana* and *jñānam* – one has to manage. Whereas in *nivṛtti-mārga*, it is exclusively dedicated to *jñānam* only. Therefore the pursuit of knowledge is highlighted here. Before talking about *jñānam*, the *upaniṣad* wants to talk about the significance of *jñānam*. It says, *jñānam* is the only means of liberation.

tameva vidvānamṛta iḥabhavati

nānyaḥ panthā ayanāyavidyate ॥

– famous *Puruṣa-sūkta mantra* [17]. Only through *jñānam*, there is liberation. No other path. Don't talk about many paths for liberation. *Upaniṣads* do not accept many paths. Many paths are accepted for *citta-śuddhi*. You can purify the mind through several methods. It can be *pūjā*. It can be *jāpam*. It can be *dānam*. It can be pilgrimage. You can do varieties of things. You have options. But for *mokṣa*, it is *eka sādhana sādhyam* – only one method.

Therefore the *upaniṣad* wants to say, that if *jñānam* is not there, you won't get *mokṣa* whatever you do. If a person does noble *karmas*, including *vaidika-karma*, one can go to higher *loka* through *kṛṣṇa-gati*. He can go to *svarga-loka*. A person can practice *upāsana*, and can go to *brahma-loka*. Thus *karma* and *upāsana* can give higher *loka*, pleasures etc., but they cannot give *mokṣa* because, all those *lokas* are bound by time and space.

ābrahma-bhuvanālokaḥ punarāvartino'rjuna

[Bhagavad Gītā 8.16]

Wherever you go, you can enjoy, no doubt. But thereafter, you have to come back again to either *bhū-loka*, or lower *loka*. Therefore the *upaniṣad* wants to say that anything you do, you are in *saṁsāra*. Normally, those people who do *karma* and *upāsana*, are considered great by lay people. Because he is doing great *pūjās*, and great *abhiṣekam* and *atirudram* and *mahārudram* and all. They are considered noble people. Also those *upāsaka* who mediate on deities are

considered noble people. Thus we look upon *karmī* and *upāsaka* as noble. This is our conventional approach.

These *karmī* and *upāsaka*, will go to higher *loka* and they are considered to be nobler worlds because they are full of pleasure. Therefore, generally, we say, they are all bright worlds. That is why the path is called *śukla-gati* etc. Thus normally, these people are considered noble. The *lokas* are considered noble and those *lokas* are considered bright. Now *Īśāvāsyā upaniṣad* wants to shake us and say that, it is not true. It wants to completely dismiss this popular idea. The *upaniṣad* makes a diagonally opposite remark. It is a shocking remark, disturbing remark. First I will give you the literal meaning of the *mantra* to show how shocking it is. And thereafter I will tell you what the *upaniṣad* wants to convey.

It says, all those people who practice great rituals and *upāsana*, they are all murderers. You think they are noble doing great job. They are all murderers or killers. Normally we say they all will go to *deva-loka*. The *upaniṣad* says they all will go to *asura-loka*. Second shock. Because *asura-loka* means *naraka-loka* where there are caldrons of oil and people will be fried. So *Īśāvāsyā upaniṣad* negates all our conventional ideas. They are not noble people but murderers, and they go to *asura-loka*. Second contradiction. And the third one is, it is not a bright world of joy but it is a dark world of gloom. These are the three

contradictions. Now we have to understand how to understand this shaking statement.

The *upaniṣad* says, these *karmīs* and *upāsakas* are murderers in the sense that they have spent their time in *karma* and *upāsana* and they never came to *ātmā-jñānam*. Even though *satyam-jñānam-anantam ātmā* is there inside, these *karmīs* and *upāsakas* ignored the *ātmā*. Otherwise they should have come to *jñāna-mārga*. Not coming to *jñāna-mārga* is ignoring the *ātmā*. Ignoring the *ātmā* is as good as murdering the *ātmā*. Because when you ignore the *ātmā*, it is as good as non-existent because you don't derive the benefit of recognizing the *ātmā*. Therefore the *upaniṣad* figuratively says, whoever ignores the *ātmā*, and disowns the benefit from *ātmā-jñānam*, they have as though destroyed the *ātmā*.

An ignored thing and a destroyed thing are essentially the same, because both are useless. Therefore *ātmā* is as though destroyed. The *upaniṣad* says that all these 'so called' noble people have destroyed the *ātmā*. Like *go-hatyā*, *paśu-hatyā*, *brahma-hatyā* etc. they have done *ātmā-hatyā*. They are 'suicides' as it were. They have destroyed the *ātmā*. Therefore the *upaniṣad* uses the word *ātmā-hanaḥ janāḥ*. So one contradiction is resolved. Not that literally they have killed. They have ignored *ātmā*.

Then what is the next contradiction? It says they all will go to *asura-loka*. Normally, a *pāpī* will go to *asura-loka*. How can these people go to *asura-loka*?

You can say they have done *ātma-hatyā*. They have done *pāpa*. So they go to *asura-loka*. Now how can you call higher *loka* as *asura-loka*? The explanation is, *asuḥ* means *indriyāṇi*. *Asuḥ* has got several meanings. One of the *śāstric* meaning is *indriyāṇi*. *Indriyāṇi* means sense organs. And *raḥ* means those who revel. *Ramante iti raḥ*. *Asuḥ indriyeṣu ramante iti asura*: – those who revel in sensory pleasures. All the higher *lokas* belong to *asura*, because once you go to higher *loka*, it is full of sense pleasures. We have got music season only one month a year here. There, it is throughout. *Rambhā*, *Urvaśī*, *Tilottamā*, so many *apsara* women are there. Each day there is one dance program, music program etc. For drinking, they don't have the miserable local cola. They have got *amṛtam* which is supposed to be fantastic. Once you go there, you feel like getting lost. Therefore those who enjoy sense pleasures are called *asura*. All these 'so called noble people', by going to higher *loka*, are not going to spend their time in *ātma-dhyānam*. Therefore they are called *asura* and those worlds are called *asura-loka*. So the second problem is resolved.

Then what is the third problem? The *upaniṣad* said these *lokas* are full of darkness. Naturally you will ask the question, do they also have power cut? Remember, *Śaṅkarācārya* has written commentary on *daśopaniṣads*. Therefore we are able to understand all the *mantras*. Otherwise *Īśāvāsya upaniṣad* will remain un-openable. Based on *Śaṅkarācārya's bhāṣyam*, later *ācāryas* elaborate and clarify. Now what is *andhena tamasā*? Darkness. Darkness here means

spiritual ignorance. Just as darkness covers the objects, similarly even in *svarga-loka*, because of the darkness, called spiritual ignorance, *ātmā* will remain concealed. Just as darkness conceals the existent object, *ātmā* will remain concealed. In *deva-loka*, *ātmā* will remain more concealed, because nobody will come for *upaniṣad* class, because all the time is spent in enjoyment. Why should they think of *Vedānta*? Generally people think of spirituality when some problem comes, not all the time. When something happens, like if somebody dies in young age or there is a huge loss, suddenly they go after *svāmīs*, astrologers and *āśramas* and *Bhagavad Gītā*. Even *Arjuna* never asked for knowledge from Lord *Kṛṣṇa*. *Jagadguru Kṛṣṇa* was available all the time. They went on world tour. During the travel time they enjoyed. But *Arjuna* never asked, *śiṣyaste'haṁ śādhi mām tvām prapannam* [*Bhagavad Gītā* 2.7]. When did he ask? In the *Mahābhārata* war, when he had to kill his near and dear ones. They were not even dead yet. He imagined a stage when he will miss them. The sorrow overpowered all other emotions. Then alone people think of God, *svāmīs* and all. Therefore when there are no problems, generally people don't think. So also in *deva-loka*, you don't have much problem. Old age problem is not there. You are supposed to be sweet 16.

In *Kenopaniṣad*, *Yama Dharmarāja* said, "I will not cause old age." Therefore you will be 16, 16, 16 and when *punya* is exhausted, you will just disappear. How nice. Therefore, when everything is so favourable, scope for spiritual

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knowledge is minimal. Spiritually, higher *lokas* are dark. That is why we say, materialistic society might have all the wonderful things but still it values India. Because it may be poor in all respects, but spiritually it is bright. This is the idea. The exact meaning in the next class.

Class 3: Mantra 3 & 4 (19/01/2015)

Mantra 3

असुर्या नाम ते लोका अन्धेन तमसाऽऽवृताः ।

ताऽस्ते प्रेत्याभिगच्छन्ति ये के चाऽऽत्महनो जनाः ॥३॥

asuryā nāma te lokā andhena tamasā''vṛtāḥ ।

tāmste pretyābhigacchanti ye ke cātmahano janāḥ ॥

In the first two *mantras*, the *upaniṣad* introduced the destination of *Īśvara-jñānam* as a means for liberation. To reach that destination, two life styles also were mentioned. One is *nivṛtti-mārga* or *saṁnyāsa-āśrama*, and the other is *pravṛtti-mārga* or *gṛhastha-āśrama*. With regard to the lifestyle, we do have a choice but everyone will have to pursue *jñānam*.

After introducing the two *mārgas*, now from the *mantra 3*, up to the *mantra 8*, the *upaniṣad* talks about *nivṛtti-mārga* or *saṁnyāsa-āśrama*, in which a person dedicates himself or herself, for the pursuit of *ātma-jñānam*. The *upaniṣad* wants to talk about *ātma-jñānam* in these *mantras*. But before presenting the *ātma-jñānam*, first the *upaniṣad* wants to glorify the *ātma-jñānam* by saying, through *jñānam* alone one can get liberation. Other *sādhana*s can purify the mind and prepare the mind but they cannot give liberation.

A person might be a ritualist who has performed several *yāgas*, *yajñas*, *pūjās* etc., or a person might have done great *upāsana*s also. Still, with regard to *ātmā* he is

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ajñānī. The *upaniṣad* points out that, even that person will be a *saṁsārī* because he is ignorant. The *upaniṣad* presents the ignorance in a particular language for emphasis. These ritualists and meditators, have ignored the *ātmā*, and therefore they don't derive the benefit of *ātmā*. So it is as though they have destroyed the *ātmā*. Therefore the ignorant people are called, "*ātmā*-destroyers" by the *upaniṣad*. It is a metaphorical language. Nobody can destroy the *ātmā*. *Ātmā* is eternal and indestructible but the *upaniṣad* uses the language. Ignoring the *ātmā*, is as good as destroying because they won't get the benefit, therefore the word *ātmā-hanaḥ*. The *upaniṣad* wants to say that these self-ignorant people will not get *mokṣa*. To show that, it says that they will get *punar-janma*. However, because of their rituals and *upāsana*, *punar-janma* will not be in *manuṣya-loka* but in higher *loka*, like *svarga-loka*, *brahma-loka* etc.

Then the *upaniṣad* points out, even though they go to *brahma-loka*, still they will be *saṁsārīs* only because they have not gained *ātmā-jñānam*. *Ajñānam* continues. Since *ajñānam* continues, *saṁsāra* also continues for them. Therefore the *upaniṣad* says, even the higher *lokas* are darker *lokas* figuratively. First it said ignorant people are destroyers of *ātmā*. Now it says, even the higher *lokas* are filled with gloom and darkness. Again, another figurative expression to indicate that their ignorance continues there also. Therefore, *saṁsāra* also continues. The continuation of ignorance and *saṁsāra*, is indicated by the words *andhena tamasā*. Blinding darkness is there.

Not only that, they are all in a world which belongs to *asuras*. They are all in *asura-loka* and not *deva-loka*. Again the word *asura-loka* has a special meaning – the world of extroverted sense pleasures where they get joy not from oneself, the *ātmā*, but from the external world. *Asu* means sense organs, *raḥ* means reveling. *Asūrya-loka* means reveling in the external sensory pleasures.

There *saṁsāra* continues because, they will enjoy a higher *loka* for some time but how long will their enjoyment last, due to self-ignorance? As long as *punya* from *karma-phala*, and *upāsana-phala* lasts, they can enjoy. But again, they will have to fall down. Not only will they have to fall down, even before falling down the worry starts. What worry? Countdown – “I am going to fall”. Therefore as long as *ajñānam* is there, *karma* cannot solve the problem of *saṁsāra*. *Upāsana* cannot solve the problem of *saṁsāra*. But that doesn’t mean *karma* is useless. We don’t say *upāsana* is useless. *Karma* is useful, for purifying the mind. *Upāsana* is useful, to make the mind free from preoccupation. Preoccupation is the biggest obstacle. To get a mind which is free from preoccupation and distraction, *upāsana* is a useful *sādhana*. Therefore the message is: practice *karma*, practice *upāsana*, but don’t stop with that. You have to come to *ātma-jñānam*. Then alone liberation is possible.

So naturally the question will be – what is that blessed *ātmā*? The nature of *ātmā* is going to be described from the fourth *mantra* onwards. Fourth to eighth, five

mantras, are *ātma-svarūpa-varṇanam*. Up to this we saw in the last class.

Continuing...

Mantra 4

अनेजदेकं मनसो जवीयो नैनदेवा आप्नुवन्पूर्वमर्षत् ।

तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥ ४॥

anejadekaṃ manaso javīyo nainaddevā āpnuvanpūrvamarṣat ।

taddhāvato'nyānatyeti tiṣṭhattasminnapo mātariśvā dadhāti ॥

The *upaniṣad* begins with *ātma-svarūpa-varṇanam*. Here also the *upaniṣad* doesn't directly describe. It uses the language of contradiction, the language of paradox from which we have to extract the message. Therefore, first, we will study the nature of *ātmā* independently, based on the method we have adopted before. We have to compare our body and the external world. When we compare, we find five features common to both. What are those five features? *Drśyatvam*, *bhautikatvam*, *saguṇatvam*, *savikāratvam*, and *āgamāpāyitvam*.

1. ***Drśyatvam*** means, the external world as well as the body are objects of experience.

2. ***Bhautikatvam*** – both of them are made up of matter. *Pañca-bhūta-kāryam*. *Bhautikam* means product of the five elements.

3. *Saguṇatvam* – both of them are endowed with different properties or attributes.

4. *Savikāratvam* – both are subject to continuous transformation, modifications, i.e., subject to change. World is also changing. Body is also changing. We will have to extend it to mind also later. So both of them are *savikāram*, subject to change.

5. *Āgamāpāyitvam* – available only in the *jāgrat-avasthā*, the waking state. The body is available for me in my *jāgrat-avasthā*. This world is also available for me only in *jāgrat-avasthā*. *Jāgrat-avasthā* means the waking state. The moment I go to dream or sleep, neither the world is available, nor is the body available. Others will see the body but for me, both are not available.

Therefore the body and the world are very very similar in all essential features. From this what is the conclusion we have to make? Both of them are *jaḍa* or insentient. World also: this wall, this floor, this fan, all of them are insentient. Body also, by nature must be insentient. *Śarīraṁ jaḍam dṛśyatvāt, bhautikatvāt, saguṇatvāt, savikāratvāt, āgamāpāyitvāt*. Like a wall. Later we have to extend the same for the mind also. Mind is also object of experience, *dṛśya*. According to *śāstra*, mind is also made out of *pañca-bhūtāni*. Only difference is *pañca-sūkṣma-bhūtāni*, subtle elements. Mind also, has got *saguṇatvam*, has attributes. And mind is subject to change. It has *savikāratvam*. And the fifth one is

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āgamāpāyitvam. Mind is available in *jāgrat* and *svapna* (dream-state) but in *suṣupti* (deep-sleep state), the mind is not available. Therefore that is also subject to *āgamāpāyitvam*. *Āgama* means available in a particular state. *Apāyī* means it goes when that state goes away. Therefore the conclusion that we arrive at is, both body and mind are insentient by nature. This is step no.2. First step is you note the similarity. The second step is you arrive at the conclusion. The conclusion being, both are insentient.

Then the next step is, even though body and mind are naturally insentient, my experience is that both of them are sentient. Therefore they must have borrowed sentiency. This is the third step – both are naturally intrinsically insentient, therefore their sentiency must be borrowed. For example, the moon doesn't have light of its own because it is not even a planet. It is only a satellite. It doesn't have light of its own. But on a full moon night, I experience a bright moon. Brightness is not intrinsic to the moon. If it appears bright, the brightness must be borrowed from some other source, the Sun. Similarly body-mind-sense complex is like a moon. It has got borrowed sentiency. This is the third lesson.

And what is the fourth lesson? If they have got borrowed sentiency, there must be someone to lend. How can you borrow money, unless there is a lender? That principle which lends sentiency, to the insentient body-mind complex, is called *ātmā*. Then the next lesson is, what is the nature of that *ātmā*? If the body mind

complex has got borrowed sentiency, and *ātmā* is lending that, the nature of *ātmā* must be diagonally opposite to the nature of the body mind complex. Why? Because if *ātmā* also has the same five features like *dr̥śyatvam*, *saguṇatvam*, *savikāratvam*, etc., then *ātmā* will also become *jaḍa*. If *ātmā* is also *jaḍa*, it will require some other thing. Since *ātmā* cannot afford to be *jaḍa*, it should have five features opposed to the other five features.

Adṛśyatvam – it is never an object of experience. Ever the experiencer, never the experienced. It is *adṛśya* or *dr̥k-svarūpa*.

Abhautikatvam – it is not a material entity. That is why, material sciences cannot study the *ātmā*. They can study only matter and material. *Ātmā* being non-material, spirit, it is not available. It is *abhautikatvam*. Non-material or spiritual principle.

Aguṇatvam or ***nirguṇatvam*** – *ātmā* doesn't have any attributes or properties which are natural to matter and material. All those properties are not there. It is *nirguṇam*.

Avikāratvam – *ātmā* is not subject to any type of modification. It is the non-changing witness of all the changes belonging to the external world including the body and the mind.

Anāgamāpāyitvam – never subject to arrival and departure.

So *adr̥śyatvam, abhautikatvam, nirguṇatvam, avikāratvam, anāgamāpāyītvam* is the nature of the *ātmā*. The existence of the *ātmā* can never be doubted, because it happens to be 'I', the very experiencer. *Adr̥śya* means the experiencer. Every experience proves the existence of the experiencer who is not an object of experience. Just as every picture is the proof of the camera which is not in the picture, every experience is the proof of the experiencer, who is not in the objective world. This is the nature of the *ātmā* which is described in all the *upaniṣads*. *Īśāvāsyā* is also going to talk about several features of this *ātmā*. In this particular *mantra*, two features are going to be highlighted, by using contradictory language.

So the *upaniṣad* says, *ātmā manasaḥ javīyaḥ – javīyaḥ* means faster. We know the mind can move very fast. In one second it can go home and come back. It can go to the moon and come back. Mind is known for its fast movement. The *upaniṣad* says, *ātmā* moves faster than the mind. *Manasaḥ javīyaḥ* means faster than the mind. So it is another mysterious expression. Then the next mysterious expression is *devā na enat āpnuvan* – the sense organs also, cannot reach that *ātmā*, to objectify. Here the word *devāḥ* has special meaning. Almost every word has special meaning in *Īśāvāsyā upaniṣad*. Here the word *devāḥ* doesn't mean celestials like *Indra, Varuṇa*. *Devāḥ* means the sense organs.

Śaṅkarācārya justifies it also. In Sanskrit, the word *devāḥ* is derived from the root *div* – to shine, to be brilliant. So *devāḥ* means the shining one. Sense organs are said to be the shining ones because they reveal the objects. Whatever reveals or illumines the objects is called a shining one. Therefore *dīvyati prakāśate kāśayati iti indriyāṇi*. The sense organs run fast to meet the *ātmā* and reveal the *ātmā* but they are not able to catch up with *ātmā* because *ātmā* is faster than the mind itself. So *devāḥ na āpnuvan*, because it always goes ahead. By the time the sense organs reach here, it would have gone there. The third description in the third line is *tat dhāvataḥ ayān atyeti* – *ātmā* overtakes anything which moves faster. *Dhāvataḥ* means a running thing. It may be a running person, running horse, running cheetah, running leopard. *Atyeti* means overtakes. Thus *ātmā* is the fastest mover. Three portions to show *ātmā* is the fastest mover.

Then the *upaniṣad* puts a bombshell in the first line saying *anejat* – really speaking it doesn't not move at all. Then *ejat*. *Ej* means to move. *Anej* means non-moving, stationary. So *ātmā* is non-moving and it moves faster than the mind, sense organs, everything. Veda has got some message to give. So we explore. From this we can get two messages.

The first message is that *ātmā* is all-pervading. *Ātmā* is all-pervading and being all-pervading, *ātmā* lends two things for the entire *anātmā-prapañca*, material world. One, it lends consciousness to the body, mind, sense organs etc. And

another is, it lends existence also, since *anātmā* doesn't have existence of its own. Wherever *anātmā* travels, in all those places, *ātmā* is ready, waiting. Why? Because *ātmā* is all-pervading. It is waiting there to bless the mind, or sense organs, wherever they travel. *Ātmā* is already waiting there, to give *sat* and *cit*. Since *ātmā* is already available to bless the *anātmā*, the *upaniṣad* poetically imagines, *ātmā* has 'as though' gone faster. Like a pilot team. When *mahātmās* travel, they won't straightaway go the place. There will be a team which travels ahead getting everything ready including *pūrṇa-kumbha*. Like that, *ātmā* like a pilot travels faster, as though.

Śaṅkarācārya says, you add the word 'as though' travels. Wherever the body goes, wherever the mind goes, wherever the sense organs go, it is present everywhere. After death, the *jīva* may go to any world. Everywhere *ātmā* has 'as though' travelled beforehand to bless. It gives *sat* and *cit*. Therefore, the first message behind the paradox is that *ātmā* is ready everywhere to bless the *anātmā*, by giving *sat* and *cit*. ATM also is shortened version of your bank account. You can draw money anytime anywhere. Similarly from *ātmā*, you can draw *sat* and *cit*. So the bottom line is *ātmā* is all-pervading.

The second message is indirectly conveyed. It says, mind travels and *ātmā* travels faster than the mind. That means mind cannot travel and reach *ātmā*. If it cannot travel and reach *ātmā*, it can never know the *ātmā*. *Ātmā* is not an object

of the mind because mind cannot grasp *ātmā*. This is conveyed in a poetic language. So some children asked, “Which is faster between heat and cold?” You will think of all kind of things. They will say, “Heat is faster”. Then you will ask, “Why?” And they answer, “Because you can ‘catch cold’”. The *upaniṣad* is also enjoying something like the children’s joke. Mind cannot catch the *ātmā*. That means if the mind attempts to grasp the *ātmā*, know the *ātmā*, it returns, as *ātmā* is inconceivable. *Taittirīya upaniṣad* says,

yato vāco nivartante | aprāpya manasā saha |

[Taittirīya upaniṣad 2.4.1]

The same explanation can be extended to the sense organs also. Sense organs travel to know, to grasp the object and *ātmā* travels faster than the sense organs. That means sense organs can never capture *ātmā*. It cannot know *ātmā*. Therefore the second message is *indriya-mana-agocaratvam*. It is inaccessible to the mind and sense organs. It is not the object of mind and sense organs. In *Kenopaniṣad*, *yaccakṣuṣā na paśyati yena cakṣuṃṣi paśyati* [1.7] Eyes cannot see the *ātmā* because *ātmā* is not the object of the eyes. It is behind the eyes, lending consciousness to the eyes. Therefore the bottom line to be noted is: *ātmā* is not an object of mind and sense organs. *Sarva-pramāṇa-agocaram*. Otherwise the technical word is *aprameyam*. *Aprameyam* means not an object of any instrument of knowledge.

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So what is the first message? *Sarvavyāpakam* or *sarvagatam*. And what is the second message? *Aprameyam*. In the *Bhagavad Gītā*, we had both – *anāśīṇaḥ aprameyasya* [2.18] and *nityaḥ sarvagataḥ sthānu* [2.24] in the second chapter. *Sarvagatatvam* and *aprameyatvam* are pointed out. So this is the significance of the first three lines. Now look at the lines.

anejadekaṃ manaso javīyo nainaddevā āpnuvanpūrvamarṣat ।
taddhāvato'nyānatyeti tiṣṭhattasminnapo mātariśvā dadhāti ॥

It remains and travels faster than everyone.

Then the next message is: Bodies are many. Minds are many. Sense organs are many. So naturally, we will think *ātmās* are many because everyone requires *ātmā* to bless the mind. I have an *ātmā* to bless my mind. You must have an *ātmā* to bless your mind. Naturally we will think *ātmās* are many. Even some philosophers have concluded that. *Sāṅkhya* philosophy talks about many *ātmās*. *Yoga* talks about many *ātmās*. *Nyāya*, *vaiśeṣika*, all of them conclude that there are many *ātmās*. *Upaniṣad* says, *ātmā*, the consciousness, happens to be one behind all the bodies, all the minds and all these sense organs. The word *ekam* comes in the first line *anejat ekam*. So *ātmā sarvagataḥ*. *Ātmā aprameya*. *Ātmā ekaḥ*.

Now the *upaniṣad* takes a very big leap, saying that this *jīvātmā* alone, is none other than *paramātmā* which governs and controls the entire creation. So the fourth line is a *mahāvākyam* but that also, the *upaniṣad* doesn't directly say. Again the *upaniṣad* gives us indirect knowledge.

Look at the fourth line, every word has got different meaning. Thanks to *Śaṅkarācārya* we are able to decipher the word *mātariśvā* in the fourth line means *vāyuḥ*, the wind. *Mātari ākāśe śvayati iti mātariśvā*. That which freely moves in the sky, in the space, is called *mātariśvā* – the wind. By extension, *vāyuḥ* represents *samaṣṭi-prāṇa*. We are breathing *vāyuḥ* only. *samaṣṭi-prāṇa* represents *hiranyagarbha-tattvam*. So *mātariśvā* means *hiranyagarbha*. The next word is *apaḥ*. *Apaḥ* means waters. Again *Śaṅkarācārya* arrives at the meaning of *apaḥ* based on ritualistic context as *karmāṇi*, all the activities. There is such a usage in the *Vedas*. This is so because whatever Vedic or ritualistic activity is performed, the first thing you require is water. Any *karma* is started with *āchamanam*, for which you require water. *Om acyutāya namaḥ, om anantāya namaḥ, om govindāya namaḥ...* In between also, several times water is heavily used for purifying all the *pūjā* material, *bhur bhuvah svaḥ*. At the time of conclusion also, again *āchamanam*. Since water is the primary factor involved in all the rituals, it symbolically refers to *karmāṇi*, which means activity.

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Mātariśvā dadhāti. *Hiraṇyagarbha* does all his activities properly. *Hiraṇyagarbha* plays all his roles properly governing the entire universe by maintaining the universal law. *Hiraṇyagarbha* is in charge of the movement of sun, planet, seasons, all these cosmic natural forces. *Hiraṇyagarbha* also performs his duties, because of the blessings of someone else, this *ātmā*.

Therefore, really, this *jīvātmā*, which is none other than *paramātmā*, blesses the *hiraṇyagarbha* to do all his activities. So who am I? Whether you are able to swallow or not, I am not the world, I am not the body, I am not the mind, I am the consciousness behind, not only this body but I am the consciousness behind everybody. In fact I am the consciousness behind every creation including *hiraṇyagarbha*. I alone bless *hiraṇyagarbha* to do all the activities. That means I am the support of the entire creation.

So how do we start *Vedānta*? I am in the creation. How do we end *Vedānta*? The entire creation is in me and blessed by me. Sun is rising blessed by me. The wind is blowing blessed by me. Everything happens because of me. The four descriptions are: *ātmā sarvagataḥ*, *ātmā prameyaḥ*, *ātmā ekaḥ*, *ātmā eva jagataḥ adhiṣṭhānaṁ* or *viśvasya ādhāraḥ*, *ātmā viśvādhāraḥ*.

Class 4: Mantra 4 to 7 (26/01/2015)

Mantra 4

अनेजदेकं मनसो जवीयो नैनदेवा आप्नुवन्पूर्वमर्षत् ।

तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥ ४॥

anejadekaṃ manaso javīyo nainaddevā āpnuvanpūrvamarṣat ।

taddhāvato'nyānatyeti tiṣṭhattasminnapo mātariśvā dadhāti ॥

From the third verse, up to the eight verse, the *upanīṣad* is summarizing the *jñāna-yoga* part of spiritual journey. *Jñāna-yoga* consists of three things – *ātma-svarūpam*, *ātma-svarūpa-jñānam* and *ātma-svarūpa-jñāna-phalam* – the nature of *ātmā*, knowledge of the nature of *ātmā* and the benefit of that knowledge. First the nature of *ātmā* is being discussed in the fourth *mantra*. We saw the essence. Four aspects of *ātmā* are revealed.

First one is *ātmā ekaḥ*. Even though bodies are many, the consciousness principle which blesses the body, which enlivens the body, that consciousness happens to be one.

The second description is *ātmā* is all-pervading, and therefore wherever the *anātmā* travels, whether it is body, or mind, or sense organs, *ātmā* is already there to bless the *anātmā*, with consciousness and existence. Therefore *ātmā* is *sarvagataḥ*, all-pervading.

Then the third description is that *ātmā* cannot be accessed by any of the organs of knowledge whether they are *jñānendriya* or *antaḥ karaṇam*, the mind, none of them can catch up with *ātmā*, access the *ātmā*, because it is not an object of knowledge. Therefore the third description is *aprameyaḥ*.

The fourth and final description in the fourth line is that this *ātmā*, the *jīvātmā*, is non-different from *paramātmā*. As *paramātmā*, it blesses all the devatas to do their functions. All the devatas, including *Hiranyagarbha* or *Brahmājī*, all of them are functioning because of this *ātmā* alone. *Ātmā* is non-different from *Īśvara*, which is an indirect *mahāvākyam*. These are the four features of *ātmā*, described in the fourth *mantra*. Now we will enter the *mantra* 5.

Mantra 5

तदेजति तन्नैजति तदूरे तद्वन्तिके ।

तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः ॥५॥

tadejati tannaijati taddūre tadvantike ।

tadantarasya sarvasya tadu sarvasyāsyā bāhyataḥ ॥

This fifth *mantra* is almost a repetition of the *mantra* 4. The first part *tat ejati tat na ejati* says *ātmā* doesn't move at all, at the same time it moves 'as though'. So this one is same as in the previous *mantra*. Without moving, it travels faster than all the sense organs, and the mind. Remembering the previous *mantra*, this

paradox conveys, *ātmā* is all-pervading and not accessible to the sense organs, and the mind. Therefore it is *vyāpakaḥ* and *aprameyaḥ*. The same must be taken from the previous *mantra*. Or you can take it in another way also. *Ātmā* doesn't move at all and *ātmā* moves also. *Upaniṣad* uses the paradoxical language.

This paradox can be resolved by looking at it from two different angles. *ātmā* in the form of original consciousness, doesn't move at all, it is all-pervading. But the very same *ātmā*, is reflected in the body-mind complex, and as *cidābhāsa*, the reflected consciousness, it is available in the body-mind complex, which serves as a mirror. When the body mind complex moves, the consciousness also appears to move. Even though *ātmā* doesn't move, it seems to move because of the movement of the reflecting medium. Suppose there is the original sun, up above in the sky, and you have a mirror down below. Now there are two suns. One is the original and the other is reflected in the mirror. The original stays where it is. It doesn't move. But when the mirror is carried from one place to another, the reflected sun also, seems to travel, along with the mirror. Therefore *bimba-sūryaḥ tiṣṭhati, pratibimba-ūryaḥ calati*. Similarly *bimba-caitanyaṁ na ejati, pratibimba-caitanyaṁ ejati*.

Tat dūre tat antike – *tat* means the *ātma-tattvaṁ* which is being explained, is very far away. Again, the *upaniṣad* uses another paradox. It is very far away. Then naturally we will wonder how to go and reach it? Which mode of transport

I should take? But before we can decide, the *upaniṣad* says, really speaking, *ātmā* is very close. *Tat antike* means it is very close. Now how do you resolve this paradox or contradiction? Throughout *Īśāvāsyā upaniṣad* we will get things like that. *Śaṅkarācārya* resolves this contradiction by saying, really speaking, *ātmā* is neither far away from me, nor is it near me. Why? *Ātmā* is neither far away from me nor near me, because *ātmā* is me. So where is the question of being far or near? Something other than me can be farther or closer but not me myself.

Śaṅkarācārya says, still the *upaniṣad* uses this expression to convey a particular idea. What is that? For an ignorant person, who is searching for *ātmā*, and keeps on travelling in search of *ātmā*, the *ātmā* will become farther and farther because the very searching will deny the *ātmā*. Why the searching will deny the *ātmā*? Because he has concluded *ātmā* is an object, which is a fundamental mistake. When your search is based on a mistake, the search will never be successful. Therefore, *ātmā* will become farther and farther as it were because search will not be successful.

Remember the Mahāmāham tank in Kumbhakoṇam. A man was taking bath and the ring slipped and fell into the tank. He wanted to search for it but he found the tank was very crowded. Therefore he decided that this was not a convenient place to search. Then he went to another tank which was not crowded. There he started searching. There were some other people walking around and they saw

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this person searching for something. They asked what you are searching for. He said, “I dropped my ring”. They said, “We will also search,” and they joined the search. Soon many people were searching. Then one intelligent person came and said “OK, you dropped the ring. Where exactly did you drop it?” The man said, “I dropped in the Mahāmāham tank”. So he was asked, “Then why are you searching here?” The man said, “This is a more comfortable place to search”. So a misdirected search will never succeed.

Our search for *ātmā* is also misdirected, because we think *ātmā* is some object or the other. So for the misdirected searchers, *ātmā* will become farther and farther, indicating they will never find the *ātmā*. For the ignorant people, not only it is far, the more they search, the farther it will become. On the other hand, one who stops searching and studies the scriptures will discover that *ātmā* is not far away. In fact *ātmā* is not even near. In fact *ātmā tat tvam asi śvetaketo* [*Chāndogya upaniṣad* 6.8.7]. Therefore the *upaniṣad* says, for the wise person, *ātmā* is the closest one. *Antike* means the closest. Closest means the distance between me and *ātmā* is zero. No distance at all.

The second line:

Tat antaryā sarvasya tad u sarvasya asya bāhyataḥ. *Ātmā* is inside everyone. *Asya sarvasya antaraḥ*. *Antaraḥ* means within. So *ātmā* is within everyone as the consciousness principle which is not a part, product, property of the body, which

pervades and enlivens the body, which is not limited by the boundaries of the body, which continues to exist even after the fall of the body. That consciousness inside everyone, is the *ātmā*. But once you say *ātmā* is inside, we will conclude that *ātmā* is a finite entity because whatever is inside must be smaller than the body. Anything inside a box must be smaller than the box. So *upaniṣad* immediately says, it is not only inside, but it is also outside. *Sarvasya bāhyataḥ ca*. Like the space which is inside the hall and outside the hall. In the beginning of *Vedānta*, we say look within. It is all for junior students. Later we say, it is not to be looked within but it is without also. So the idea of *ātmā* being *sarvagataḥ* from the previous *mantra* is reinforced here. The messages from this *mantra* are: *ātmā* is moving from the standpoint of the reflection; *ātmā* is non-moving from the standpoint of the original; *ātmā* is far away for the ignorant; *ātmā* is close-by for the wise; *ātmā* is both inside and outside. Continuing,

Mantra 6

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

yastu sarvāṇi bhūtānyātmanyevānupaśyati ।
sarvabhūteṣu cātmānaṃ tato na vijugupsate ॥

The sixth and seventh *mantras* are very important and profound *mantras*. They are the central *mantras* of the entire *Īśāvāsyā upaniṣad*. Śaṅkarācārya quotes these two *mantras* very often. The *jñāna-phalam* is also mentioned in this. Here also, the *upaniṣad* uses the language of contradiction. It says the world is in *ātmā* and, immediately it reverses and says, *ātmā* is in the world. So everything is in *ātmā*, *ātmā* is in everything.

Naturally we wonder how it is possible. Suppose you have got a vessel and water inside. You can say, water is in the vessel. But can you say it the other way round? You cannot say the vessel is in water. If the first statement is right, then the second statement is wrong. We are all in the hall. But can you say the hall is in us? You cannot say that but *upaniṣad* again uses the language of contradiction. Everything is in *ātmā*. *Ātmā* is in everything. Now what is the message conveyed? The message conveyed is: *ātmā* is the cause of everything, *kāraṇam*, and everything is *kāryam*. The *kārya-kāraṇa-sambandha* between *ātmā* and everything, i.e., *anātmā*, is revealed through this. If *kārya-kāraṇa-sambandha* is understood, this seeming paradox can be resolved.

How do we resolve? We go to the example. Gold is the cause. All the ornaments are the products or effects. So gold and ornaments have got *kārya-kāraṇa-sambandha*. This, I can present in the language of contradiction. I can say, all the ornaments are in gold. All the ornaments are in gold which means ornaments

being products are all based on or supported by the *kāraṇam* alone because *kāraṇam* alone supports the *kāryam*. All the ornaments being *nāma-rūpa*, name and form, are all based on gold. Therefore I can say, all ornaments are in gold. That means they are based on gold. So when I say ornaments are in gold, it means gold is *sarva-ādhāra*. When I say all waves are in water, water is the *ādhāra*, the support, the base of all the waves. So how do I convey *sarva-ādhāratvam*? Ornaments are in gold.

Now, I can reverse that. I can say *kāraṇam* alone, gold alone, is in all the ornaments. Opposite of the first one – gold is in all ornaments. When I say gold is in all ornaments, what I want to convey is, as the cause, gold alone is the content, the essence of all ornaments. *Kāraṇam* alone is the essence of all the *kāryam*. Like wood is the content of all the furniture, water is the content of all the waves, clay is the content of all the earthenware, *kāraṇam* is the content or the essence of all the *kāryam*. *Kāraṇam* is in all the *kāryam* as its very essence, *sarva-sāra-rūpeṇa*. Therefore I can say both. When I say ornaments are in gold, gold is *sarva-ādhāra*. When I say gold is in ornament it means gold is *sarva-sāraḥ*, the content of all the ornaments.

Similarly, when the *upaniṣad* says, “Everything is in *ātmā*”, it means that *ātmā* is *sarva-ādhāraḥ*. *Ādhāraḥ* means support. When I say, *ātmā* is in everything, it means *ātmā* is the content, the essence, the *sāra* of all these things. This

relationship is possible, only between *kāraṇam* and *kāryam*. Therefore the *upaniṣad* says, *sarvāṇi bhūtāni ātmani anupaśyati* – a wise person knows *ātmā* is *sarva-ādhāraḥ*. *Ātmani anupaśyati* means *ātmā* is the support of all as the *kāraṇam* of all.

The second part is, *sarvabhūteṣu ca ātmānaṁ anupaśyati* – he/she sees the *ātmā* in every entity as the *kāraṇam*. *Ātmā* is the content, the essence, the *antaryāmī*. Another word we use is *antaryāmī* of the entire creation. Since *ātmā* is the content, it is called *antaryāmī*, *sāraḥ*, *rasaḥ* etc. So *yaḥ anupaśyati*, the one who sees this *kārya-kāraṇa-saṁbandha* between *ātmā* and *anātmā*. *Anupaśyati* – the prefix *anu* is indicating how one understands the *kārya-kāraṇa-saṁbandha* between *ātmā* and *anātmā* – by going through the systematic teaching given by *guru-śāstra*. *Anu* means backed by *guru-śāstra-upadēśa*, consistent and systematic study of vedāntic scriptures for a length of time, under the guidance of a competent *ācārya* is indicated by *anu*. If a person goes through that, he/she sees, *paśyati*. What does he see? The entire world is a product and *ātmā* is *kāraṇam*. In this context we should remember the *Taittirīya vākyam* – *tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ | ākāśādvāyuḥ* etc. [*Taittirīya upaniṣad* 2.1.3]

Ātmā is the *kāraṇam*, the entire universe is the *kāryam*. *Kāraṇam* means cause, *kāryam* means a product. It is not enough if you say, *ātmā* is the *kāraṇam*. Then we won't any get benefit. By knowing somebody else is rich, what will I get?

Therefore we should remember *ātmā* means the self. The self means myself. Myself means me. Me means I. Therefore, finally the word, *ātmā* means 'I'. Which type of 'I'? 'I', the body or mind? 'I' the consciousness principle, is the cause of the entire creation.

mayyeva sakalam jātaṃ mayi sarvaṃ pratiṣṭhitam |
mayi sarvaṃ layaṃ yāti tadbrahmādvayamasmyaham ||

[Kaivalya upaniṣad,19]

The entire creation rises from me, rests in me, resolves into me. Exactly like how the entire *svapna-prapañca*, the dream universe, rises from me, rests in me, and resolves into me. In the same way, the *jāgrat-prapañca* also, rises, rests and resolves into me. For creating *svapna-prapañca*, I use my *nidrā-śakti*. *Nidrā* means sleep. To create *svapna*, what should you do? Sleep. So sleep makes you create *svapna-prapañca*. Similarly, with *māyā-śakti* I alone create, preserve and resolve the whole world.

Remembering *Māṇḍūkya*, I am PSE of the entire universe. P means projector of the universe. S means supporter of the universe. E means the very experiencer of the universe. *Iti yaḥ paśyati* – if a person manages to claim this knowledge, then *tataḥ na vijugupsate*. *Vijugupsate* means he will become free from the problem of insecurity which is the most fundamental expression of *saṁsāra*.

Sense of insecurity, which starts from childhood and gradually grows and as even I am growing older, the sense of insecurity becomes more and more intense. We are clinging on to things only because of insecurity. Whether it is money, name, fame, position, possession, prestige or relationship, each of them is a desperate clinging on because, I feel I cannot survive if I leave that. This feeling can never go away, as long as I take myself to be the body-mind complex. As a product, I will always feel insecure. As the cause, *kāraṇam*, I am ever secure.

When a wave looks upon itself as a wave, it will always feel, 'I am born just the other day and I am going towards the shore. Then I am going to die away'. Wave can never get out of the sense of mortality and insecurity as long as it takes itself to be a wave. Then what should the wave do? By travelling to some other ocean? If the wave goes from Indian Ocean to Atlantic Ocean, the problem will not be solved. From Atlantic Ocean, if the wave goes to Pacific Ocean, the problem will not be solved. You go to any number of *lokas*, the problem will not get solved. The wave should go to a *guru*-wave.

The *Guru* wave will teach that you are not wave at all. Wave is only an incidental *nāma-rūpa*. In essence, you are nothing but water, and water only. When the wave claims I am water, there is no destruction at all. Even when it gets evaporated, it will not die away. It is in an invisible vapour form. Therefore as a

jīvātmā, I will appear mortal. As *paramātmā*, I am immortal. So what is the solution? Shift the identification from *anātmā* to *ātmā*. *Tataḥ na vijugupsate*.

Śaṅkarācārya gives another meaning also. *Jugupsā* means hatred. First meaning I said, is the sense of insecurity. The second meaning is hatred. *Śaṅkarācārya* says, *na vijugupsate* means a *jñānī* doesn't hate any one because he knows everything, every *kāryam*, is an expression of *kāraṇam* only. Just as parent looks upon the child as an extension of oneself, similarly, the entire world is an extension of myself the *ātmā*. I disapprove of other's actions if they are wrong. But I cannot hate the other person. A mother may disapprove of a child's behaviour. Disapproval doesn't mean hatred. So the second benefit of *jñānam* is absence of hatred towards anything or anyone, *adveṣṭā sarva-bhūtānām*. The next *mantra* is also a profound one.

Mantra 7

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥७॥

yasminsarvāṇi bhūtānyātmāivābhūdviajānataḥ ।

tatra ko mohaḥ kaḥ śoka ekatvamanupaśyataḥ ॥

In the previous *mantra* we said, everything is in *ātmā*, *ātmā* is in everything. *Ātmā* is *sarva* and *ātmā* is the content of everything. *Ātmā* and *anātmā* have got

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kārya-kāraṇa-saṁbandha. In all these discussions, we talked about *ātmā* and everything else, the *anātmā*. That means we have admitted duality. Because we say *ātmā* is in everything, and everything is in *ātmā*, there must be two things. We have also talked about *kārya-kāraṇa-saṁbandha* between them. The moment you use the word *saṁbandha*, duality has come. Why? Any relationship always requires two members. So *saṁbandha* means duality. *Ātmā-anātmā* means duality. So the question comes, do you accept *dvaitam* or *advaitam*?

You are all the time claiming you are *advaitin*. Now you are talking about *ātmā* and *anātmā*, *kāryam* and *kāraṇam*. Do you accept *dvaitam*? The *upaniṣad* says in this *mantra*, that really speaking, *kāraṇam* and *kāryam*, are not two separate things. They are only two separate words we use. On enquiry, you will understand, that gold and bangles are not two things. Just because I use two words, gold and bangle, you cannot say, gold is in this place and bangle is in that place. Because bangle doesn't have an existence separate from gold. Then what is bangle? It is just another name for gold. Under certain conditions, the gold itself is called ornaments.

Therefore, *kāryam* and *kāraṇam*, are two words, but they are not two different entities. Really speaking, you cannot talk about a *saṁbandha* also. If somebody asks, "What is the relationship between gold and ornament?", generally we say "*kārya-kāraṇa*-relationship". But if you think, you cannot talk about relationship

because they are not two things. They are two words, given to one and the same thing. Where is *saṁbandha*? Similarly, *Īśvara* and *jagat*, *ātmā* and *anātmā*, God and world, are two words. There is no such thing called ‘world’, other than, or separate from God. Therefore there is only *advaitam*. So that is said here.

Yasmin – when, *sarvāṇi bhūtāni ātma eva abhūt* – a person understands, the so-called *anātmā* is a different name for *ātmā* itself. According to *Vedānta*, there is no matter at all. Matter is another name for consciousness. There is no such thing called matter. Consciousness in motion appears as matter just as how from a firebrand, different patterns emerge from the dot or tip of flame. Similarly, we don’t accept *ātmā* and *anātmā* as different. *Sarvaṁ ātmamaya jagat. Sarvaṁ brahmamayaṁ jagat.*

brahmārpaṇaṁ brahmahavirbrahmāgnau brahmaṇā hutam ।
brahmaiva tena gantavyaṁ brahmakarmasamādhinā ॥

[Bhagavad Gītā 4.24]

We think that this *śloka* is for eating. In fact this is a profound *śloka*. Many use this *śloka* before eating lunch so whenever we chant the *śloka*, you think of your lunch. Whereas, the content is, everything is *Brahman* or *ātmā* only. That is said here. *Sarvāṇi bhūtāni* – all the *anātmās* including the body, *ātma eva abhūt* – is understood as *ātmā* and *ātmā* alone. Then what is *anātmā*? *Anātmā* is another name for *ātmā* only. *Abhūt* – it is, when a person sees, perceives in this manner.

Vijānataḥ means for a wise person. Just as for a scientist, matter that seems solid and tangible is an illusion, it is nothing but non-tangible energy in high speed motion. Energy is intangible. It's very high motion creates an illusion, as though there is tangible matter. For a scientist, the tangible matter is nothing but intangible energy in motion. For a *vedāntī*, the tangible matter is the intangible consciousness instead of energy, in seeming motion.

Okay, what do we get by knowing all these things? Is it not a waste of time? He says the benefit is *tatra kaḥ mohaḥ kaḥ śokaḥ ekatvaṁ anupaśyataḥ* – as long as you have got *dvaita-darśanam*, then *rāga, dveṣa, kāma, krodha, lobha, moha, mada, mātsarya, dukham* – all these things will never never go away. *Dvitiyādvai bhayaṁ bhavati* [*Bṛhadāraṇyaka upaniṣad* 1.4.2]. Whereas in *advaitam*, you cannot say, 'I am afraid', because I am afraid of whom? There is no second thing at all. Therefore *tatra kaḥ mohaḥ*.

Mohaḥ means delusion. What is the fundamental delusion? That I am insecure, and that I need things and people for security, is the fundamental delusion. The one who is insecure cannot get security from other people. Why? They are equally or more insecure. So nothing in duality can give security. Security is to be discovered in myself through knowledge. So *ekatvaṁ anupaśyataḥ* – for that *advaita-darśī* who knows I am non-dual *ātmā*, *kaḥ mohaḥ* – where is the delusion? It is not a question. 'Where the delusion' means there is no delusion.

Since he/she doesn't depend on others, he/she is not disappointed also. Because, only when I depend, there is expectation. I expect so many people to do so many things. Especially when I want, exactly then they don't do that. I have had so many expectations from childhood. "Nobody has a sense of gratitude. Whole world is like that," etc. They will curse even *Bhagavān*. So expectations leads to disappointment. All these are not there for a wise person. *kaḥ mohaḥ* – where is grief? Where is disappointment?

That is why Lord Kṛṣṇa started the entire Gītā by saying, *gatāsūnagatāsūṁśca nānuśocanti paṇḍitāḥ* [Bhagavad Gītā 2.11]

Wise people, do not grieve. Ignorant people cannot avoid grief. So what is the *jñāna-phalam*? *Śoka-moha-nivṛttiḥ* is the *jñāna-phalam*. More in the next class.

Class 5: Mantra 7 & 8 (02/02/2015)

Mantra 7:

यस्मिन्सर्वाणि भूतान्यात्मैवाभूद्विजानतः ।

तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥७॥

yasminsarvāṇi bhūtānyātmaivābhūdvi jānataḥ ।

tatra ko mohaḥ kaḥ śoka ekatvamanupaśyataḥ ॥

The nature of *paramātmā* is described in all these important *mantras* beginning from the *mantra* 4 up to the *mantra* 8. Five *mantras* are *paramātmā-svarūpa-varṇanam*. All these *mantras* are important and among these also, two are the most important ones, namely the *mantra* 6 and 7. In the *mantra* 6. the *upaniṣad* revealed that *paramātmā* is the *kāraṇam* and the entire *anātmā* universe is *kāryam*, and as *kāraṇam*, *paramātmā* alone is *sarvasya ādhāraḥ*. *Paramātmā* alone supports everything. How does *paramātmā* support everything? By lending existence to everything, because *kāryam* doesn't have an existence of its own. It is borrowed from *kāraṇam*. Therefore, *paramātmā* is *sarva-ādhāraḥ*.

We can look at the same thing from a different angle also. Since *paramātmā* is the *kāraṇam* and the *kāraṇam* will have to lend existence to the *kāryam*, what should be the distance between *kāraṇam* and *kāryam*? There cannot be a distance. Therefore behind every product, *kāraṇam* must be there, as the very

content or essence. Just as gold must be there as the content or essence of all the ornaments, wood must be there as the content of all furniture, *kāraṇam brahma* is in and through all products. It is *sarva-antaryāmī*. Thus *kāraṇam* is described in two different ways. *Sarva-ādhāraḥ* – support of all; *sarva-antaryāmī* – the inner content of all.

And that alone was presented in the above *mantra*:

yastu sarvāṇi bhūtānyātmānyevānupaśyati |
sarvabhūteṣu cātmānaṃ tato na vijugupsate ||

This alone Lord *Kṛṣṇa*, borrows in the *Bhagavad Gītā*,

sarvabhūtasthamātmānaṃ sarvabhūtāni cātmani |
ikṣate yogayuktātmā sarvatra samadarśanaḥ ||

[Bhagavad Gītā 6.29]

In the sixth chapter and in the thirteenth chapter also, the same idea is conveyed, borrowed from *Īśāvāsya upaniṣad*.

Then in the *mantra 7*, the *upaniṣad* went one step further. Previously we said, *paramātmā* is *kāraṇam*, *anātmā* is *kāryam* as though there are two things, *kāraṇam* and *kāryam*. In the *mantra 7*, the *upaniṣad* negates that also. *Kāraṇam* and *kāryam* cannot be counted as two things because *kāraṇam* alone is

appearing in the form of *kāryam*. Therefore everything is nothing but one *paramātmā* alone.

The ‘so called’ ornaments are nothing but another name for gold only. Therefore don’t say *paramātmā* and *anātmā*. It will be *dvaitam*. Remove the *anātmā*. Accepting the *kāryam* is called *adhyāropa*. Negating the *kāryam* is *apavāda*. So first you start saying, ‘clay and pot’. Later, you say, ‘clay and pot’ is not there because one clay alone is there, with another name ‘pot’. Words are two, substance is only one. *Paramātmā* and *anātmā*, are two names for one and the same *caitanyam* only.

So *vijānataḥ* – for the wise person, *sarva bhūtāṇi paramātmā eva abhūt* – the entire universe is nothing but *paramātmā* only. This is the great teaching given by *Yājñavalkya* to *Maitreyī* in the great *Maitreyī brāhmaṇa*:

brahmedaṃ kṣatram ime lokā, ime devā,
imāni bhūtānīdaṃ sarvaṃ, yadayamātmā ||

[Bṛhadāraṇyaka upaniṣad 2.4.6]

Sarvaṃ paramātmamayaṃ jagat. The benefits which we gain from this knowledge were also mentioned. Three benefits are mentioned – *Jugupsā-nivṛtti*, *śoka-nivṛtti*, and *moha-nivṛtti*. *Jugupsā*, *śoka* and *moha* are three expressions of *saṃsāra*. What do you mean by that? *Moha* means expecting peace, security and

happiness from the world, known as delusion. Expecting peace, security and happiness from the world, including people, is a delusion because we are expecting what is not there. The world seems to give peace, security and happiness but the world cannot give that. If it seems to give, it is only *paramātmā's* peace, security and happiness, reflected in the world. World seems to have them but really the world doesn't have them.

Like what? Like the moonlight. We experience light on the moon. Seeing that we conclude the moon has the light. But light is not of the moon. It appears to be belonging to the moon but it is only borrowed, not original. Similarly world seems to give security but world cannot give it. World seems to give peace but it can't. World seems to give happiness but it can't. World has all the three, not original, but borrowed. The peace, security and happiness in *anātmā* doesn't belong to *anātmā*. It is reflected. *Paramātmā's* peace, security and happiness alone is reflected there. Seeing that we conclude that world can give all these three and we emotionally lean upon the unreliable world.

Leaning on the "unleanable" is delusion. What is the consequence of delusion? *śoka*. *Śoka* means undependability during crucial times. So if we lean on the "unleanable", we get disappointment, frustration etc., and we criticize the world

saying it is ungrateful. “I did so many things but world doesn’t reciprocate”.

Īśāvasya upaniṣad says it is not the world’s mistake. It is your mistake.

You are leaning on the “unleanable” and complaining to God. So *moha* will lead to *śoka*. And once I discover that all these three belong to *paramātmā*, then the leaning will end. And disappointment also will not be there. So first *moha-nivṛtti* leading to *śoka-nivṛtti*.

In the fourth chapter of *Bhagavad Gītā*, Lord *Kṛṣṇa* says:

yajñātvā na punarmohamevaṁ yāsyasi pāṇḍava ।
yena bhūtānyaśeṣeṇa draṅsyasyātmanyatho mayi ॥

[Bhagavad Gītā 4.35]

It is borrowed from *Īśāvasya*. *Bhagavad Gītā* heavily borrows from these *mantras*. Lord *Kṛṣṇa* says at the end of second chapter:

eṣā brāhmī sthitiḥ pārtha naināṁ prāpya vimuhyati ।
sthitvāsyāmantakāle’pi brahmanirvāṇamṛcchati ॥

[Bhagavad Gītā, 2.72]

In fact after attending an *upaniṣad* course we have to read *Bhagavad Gītā* once again. Of course, if you have time. As you read the *Bhagavad Gītā*, you have to see how Lord *Kṛṣṇa* has milked the milk from the cow called *upaniṣad* –

sarvopaniṣado gāvo dogdhā gopālanandana – Lord *Kṛṣṇa* doesn't give any idea of his own. All are extracted from beautiful *upaniṣads* like *Kaṭha upaniṣad*, *Īśāvasya upaniṣad*, etc.

So once I know that there is no security in the world and discover security in myself, I get out of the problem of insecurity. Note that 'in myself' does not mean 'in the body'. Body is ever insecure. Not 'in myself' as the mind, but in myself as *paramātmā*, I claim security. This is called *Jugupsā-nivṛtti*, very beautiful *phalam* given in the *mantra* 6 and 7.

Now we will enter into the eight and final *mantra* dealing with *paramātmā svarūpam*. *Jñāna-yoga* is completed in the eight *mantra*. *Nivṛtti-mārga* is completed in the eight *mantra*. We will read.

Mantra 8:

स पर्यगाच्छुक्रमकायमव्रण-

मस्त्राविरश्शुद्धमपापविद्धम् ।

कविर्मनीषी परिभूः स्वयम्भू-

र्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥८॥

sa paryagācchukramakāyamavraṇa-

masnāviraṃ śuddhamapāpavidddham ।

kavirmanīṣī paribhūḥ svayambhū-

ryāthātathyato'rthān vyadadhācchāśvatībhyaḥ samābhyaḥ ॥

So here also *ātmā-svarūpam* is talked about and *jīvātma-paramātmā-aikyam* is also indirectly revealed. In the first half of the *śloka*, the nature of *ātmā* is beautifully presented.

Saḥ – the *ātmā* which is our own real nature is nothing but *śukram*. *Śukram* means the bright one, the self-effulgent one. Self-effulgent one means *caitanya-svarūpam*. *Caitanyam* is described as self-effulgent light because it reveals everything. Consciousness alone reveals all the sounds through the ears. Consciousness alone reveals all the forms through the eyes. The entire world of *śabda, sparśa, rūpa, rasa, gandha* is revealed by one consciousness behind the sense organs.

How do we know that I am a conscious being? You don't require anything to prove that. That I am conscious is self-evident. We don't have to undergo a test to find out whether I am conscious or not. Therefore *śukram* means *svayam-prakāśa-caitanya-rūpaḥ ātmā*.

This *ātmā* experiences three types of universe in the three *avasthās*. *Avasthā* means state of experience. The meaning of *avasthā* means state. In the *jāgrata-avasthā*, *ātmā* experiences *jāgrat-prapañca*. In *svapna-avasthā*, *ātmā* experiences *sūkṣma-prapañca* or *svapna-prapañca*. And in *susupti-avasthā*, *ātmā* experiences *kāraṇa-prapañca*. *Kāraṇa-prapañca* means total blankness. Remember blankness

is not emptiness but the blankness in sleep refers to everything in unmanifest condition. Because in *svapna* and *jāgrat*, everything again comes back.

Thus, three universes are experienced by 'I', the *ātmā* in the three *avasthās*. And for experiencing these three states, *ātmā* uses three mediums or windows. Only through those three media respective universes can be experienced. What are the three mediums? Care of *Tattvabodha*. *Sthūla-śarīram*, gross body, is the medium in the waking state through which I experience the gross universe. Suppose you go to dream, then you have withdrawn from this physical body. You are no more operating this gross body and these sense organs. You have gone to *sūkṣma-śarīram* and you have created a mental body. Through the dream body, you experience the dream universe. Thus, I use *sthūla-śarīram* temporarily as a medium in *jāgrat-avasthā* and I drop that medium when I go to *svapna-avasthā* and in *svapna-avasthā* I use the dream body to experience the dream world.

Is that temporary or permanent? That is also temporary. When I go to sleep, I drop both of them. Thus these three *śarīras* are temporary media. I use and drop. Useable and droppable, like some people have their spectacles in their *mālā* around their neck. They will have two spectacles hanging there. Constantly, they switch between the two. One is for long-distance vision and another is for short-distance vision. Later they require a third one to find out which is which. They try each one on.

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This we do for two different experiences. The *śarīras* are like three spectacles. The *ātmā* has them hanging on its neck. Don't ask if *ātmā* has got neck. I am imagining *ātmā* has these three glasses; *sthūla*, *sūkṣma* and *kāraṇa-śarīra* to experience *sthūla-sūkṣma-kāraṇa-prapañca*. Ok, what is the conclusion? Since these three are only temporary medium, I am different from all these three. *Ahaṁ asaṅgaḥ, sthūla-sūkṣma-kāraṇa-śarīra-traya-saṅga-rahitaḥ*. That is the idea given here.

So the word *akāyam* in the first line, refers to *sūkṣma-śarīra-saṅga-rahitatvam* – it has no connection with *sūkṣma-śarīra*. It is an incidental medium. *Vraṇam* means wound. So the next two words *avraṇam* and *asnāviram* are generally associated with the physical body. In *asnāviram*, *snāvā* means *nāḍī*, again belonging to *sthūla-śarīram*. *Nāḍī* or nerve or tendon etc. is part of *sthūla-śarīram*, physical body. Therefore *vraṇam* and *snāvā* represents physical body. So *avraṇam* and *asnāviram* means what? Particle *a* means negation, no *saṁbandha* with the physical body. So two words *avraṇam* and *asnāviram* finally convey that *ātmā* is *sthūla-śarīra-saṁbandha-rahitaḥ*. *Ākāyam* means *sūkṣma-śarīra-saṁbandha-rahitaḥ*, no connection with subtle body. Last one, *śuddham*. *Śuddham* means no connection with *kāraṇa-śarīram* also in which all *karma* pollutions are stored. *Kāraṇa-śarīram* is the place where all our *sañcita*

karmas, which are the greatest pollution, are stored. *Ātmā* doesn't have association with *kāraṇa-śarīram* also. Therefore the word *śuddham* means what? *Kāraṇa-śarīra-saṁbandha-rahitaḥ*.

OK, by adding all these words what is the final message? *Ātmā* doesn't have any connection with all these three bodies. That is why in *Tattvabodha*, *sthūla-sūkṣma-kāraṇa-śarīra-vyatiriktaḥ* is the definition of *ātmā*. So this is the second description of *ātmā*. The first is, *ātmā* is the witness consciousness principle, *sākṣī caitanyam*. The second description is *śarīra-traya-saṁbandha-rahitaḥ*, it doesn't have any connection with the three bodies.

That means *ātmā* can't be polluted by or contaminated by any of these three bodies, just like *ākāśa*. *Ākāśa*, space, accommodates everything but space is not contaminated by anything. A screen accommodates the entire movie but the screen is not contaminated by the movie. I, the *ātmā*, accommodate the three bodies in me. But I am not affected. That is why in vedāntic meditations, we say:

na me dveṣarāgau na me lobhamohau
mado naiva me naiva mātsaryabhāva |
na dharmo na cārtho na kāmo na mokṣaḥ
cidānanda rūpaḥ śivo'ham śivo'ham ||

[Nirvāṇa śaṭakam, v. 3]

I am pure consciousness. When? I am pure consciousness all the time. For the sake of transaction, you can keep the body reasonably clean, but however much you keep it clean, it will get contaminated again and again. But *ātmā* is the only one which is ever pure. So *śuddham* – this is the second description. Then the third description is *apāpavidddham* – *pāpam* refers to *karma-phalam*. *Apāpavidddham* means it is not affected by any *karma-phalam*, whether it is *pāpa* or *puṇya* also. *Puṇya-pāpa-atītaḥ*. If you remember *Kaṭhōpaniṣad*, *anyatra dharmāt anyatra adharmāt...* [1.2.14] And if you remember *Bhagavad Gītā*,

nādatte kasyacitpāpaṁ na caiva sukṛtaṁ vibhuḥ |
ajñānenāvṛtaṁ jñānaṁ tena muhyanti jantavaḥ ||

[Bhagavad Gītā, 5.15]

I don't have *puṇya* or *pāpa*, *sañcita*, *āgamī* or *prārabdha* – all these three are not there for me. Therefore, is this the first birth or last birth? We say birth itself is not there.

What is the definition of birth and death? If you remember the definition we will be very clear. When *sūkṣma-śarīram* and *sthūla-śarīram* come together, it is called *janma*. *Sthūla-sūkṣma-śarīra-saṁyogaḥ janmaḥ*. Then what is *marāṇa*? *Sthūla-sūkṣma-śarīra-viyogaḥ marāṇam*. Therefore both *janma* and *marāṇa* are stories connected with *śarīram*, the body. And who am I? *Śarīra-traya-*

saṁbandha-rahitaḥ. How can I ever talk about first birth, second birth, last birth and pray to God that I should not have next birth?

All these prayers loudly proclaim our foolishness and ignorance. *Bhagavān* will be smiling. *Bhagavān* will be disappointed. Let the worldly people do that because they have not studied *Īśāvasya*. But our students cannot afford to say that because,

na jāyate mriyate vā kadācinnā
yaṁ bhūtvābhavitā vā na bhūyaḥ ।
ajo nityaḥ śāśvato'yaṁ purāṇo
na hanyate hanyamāne śarīre ॥

[Bhagavad Gītā, 2.20]

Therefore, *apāpaviddham*. *Viddham* means afflicted. *Apāpaviddham* means not afflicted by *puṇya-pāpa*. So up to this *ātmā* is described at the individual *śarīra-trayam* level.

Now, in the third and the fourth line, the *upaniṣad* makes a very big leap. This *ātmā* alone is the *paramātmā*, the creator *Īśvara*. *Ātmā* alone is called *jīvātmā*, associated with *śarīra-trayam*. The same *ātmā* is called *paramātmā*, associated with *māyā-śakti*. Therefore it is said, *kaviḥ*.

Kaviḥ means omniscient *paramātmā*. Who? The same *jīvātmā*. So the same *jīvātmā* is having double role, like a good actor will play the role of a beggar also and play the role of an emperor also. As an emperor, he gives and as a beggar he receives. Both are who? One and the same actor in two different roles. Similarly, we are all what? Double actor *ātmā*.

With one disguise, we act as *jīvātmā*, the beggar. As the beggar *jīvātmā*, I alone play the role and also as the emperor *paramātmā*.

īśajīvayorveṣa dhībhida |
satsvabhāvato vastu kevalam ||

[Upadeśa sāra, v. 24]

In *Upadeśa sāram*, *Ramaṇa Mahārṣi* said, between *jīva* and *Īśvara*, only the costume is different. But the one behind is one and the same *ātmā* only. Therefore, *jīvātmā* is *paramātmā*, the *kaviḥ*.

General meaning of the word *kaviḥ* is a poet. But the word *kaviḥ* has another meaning. That is the omniscient one, *sarvajñaḥ*. This world alone again Lord *Kṛṣṇa* borrows from the *Bhagavad Gītā*, eight chapter:

kaviṁ purāṇamanuśāsītāram |
aṇoraṇīyāmsamanusmaredyaḥ ||

[Bhagavad Gītā, 8.9]

Kaviḥ. From where does it come? This *mantra*. Not only he is omniscient, he is *manīṣī*. *Manīṣī* means the Lord of every *manaḥ*, mind. *Īśī* means *Īśvara*, the controller, the Lord, the omnipotent one. *Sarvajñaḥ*, *sarveśvaraḥ*. So *Īśvara* alone lends consciousness to the mind, just as *Sūrya Bhagavān* lends light to the moon and moon becomes bright. The moon becomes so bright that on a full-moon night, the moon can illumine the earth which is thousands of miles away. Borrowed light is able to illumine the earth. Similarly, what does *ātmā* do? *Ātmā* lends light to the mind and with that borrowed light, the mind is able to reveal the world. Therefore *ātmā* is called *Īśvaraḥ*. So *manīṣī* means *sarveśvaraḥ*.

And *paribhūḥ*. *Paribhūḥ* means the one who is above everything, which means, it is not affected by anything. Transcendental or superior, etc. When you say this particular officer is above me, we are not talking about being physically above me. He may be on the lower floor also. There, the word 'above' is figurative. Similarly, *ātmā* is qualitatively superior to everything because *ātmā* is *kāraṇam* and everything else is *kāryam*. Therefore it is superior, transcendental. So *pari* here means *upari*. *Upari* means above.

And *svayambhūḥ*. *Svayambhūḥ* means *ātmā* exists by itself. It is not born out of anything else. *Anātmā* is born out of *ātmā*. *Ātmā* is not born out of another *ātmā* also. *Ātmā sarvadā svayam asti*. It exists, by itself, all the time. *Nityaḥ*. It is

eternal. And *paryagāt* in first line. I left out a word. That you can connect here.

Paryagāt means all-pervading.

So thus, *jīvātmā* is the same as the *paramātmā*, which is omniscient, which is omnipotent, which is superior to all *svāmīs*. Which *paramātmā* is eternal? Which *paramātmā* is all-pervading? That *paramātmā* is none other than this *jīvātmā*, I. *Aham brahma asmi*. Not only that, what else does *Īśvara* do?

Fourth line – that *Īśvara* alone is the creator of the entire universe, the manager of the entire universe, like MD. So *Īśvara* alone is the MD, managing director of everything. And how does *Bhagavān* do that? *Bhagavān* teaches a management lesson. What is that management lesson? He doesn't do everything. He intelligently gives all the tasks to various people and relaxes. So first, he creates *Brahmā*. *Viṣṇu's* job is to create *Brahmā* first. Then he educates *Brahmā* how to create the later creation. Then he asks him to do that. He tells *Brahmā*, "Two shift or three shifts, you do everything," and he goes back to *śāntākāraṁ bhujaśāyanam*. So he only delegates. And what does *Brahmājī* do? He creates several *prajāpatīs* and these *prajāpatīs* are given various tasks. Thus one *Bhagavān* alone, gives powers to all the *devatās*, asking them to manage the cosmic forces.

This is said here: *arthān vyadadhāt – artha* here means various duties. Duties of managing the cosmic forces. *Vyadadhāt* means allocates. Allocates various duties, to whom? *Śāśvatībhyaḥ samābhyaḥ*; the word *samā* means *Prajāpati*. *Prajāpati* is the name of a *devatā*. These *devatās* are supposed to be many. Fourteen *Prajāpatīs* are enumerated in the *purāṇas*. For each *Prajāpati*, certain duties are allocated. According to what? Another important management rule is, don't keep on doing everything. You delegate. But when you delegate, you give the appropriate duty to the appropriate one. Otherwise you will have double work. So delegate appropriately.

Therefore the *upaniṣad* says *yāthātathyataḥ*. *Yāthātathyataḥ* means appropriately, according to the capacity of each *devatā*. He has done this job so perfectly well. That is why even now the universe is running. If at all there are problems somewhere, it is not because of *Bhagavān*. It is because we poke our nose and create problem. Otherwise the seasons are correctly coming. The rain comes. Summer comes. Winter comes. The plant grows. The clouds form, everything. If the gravitational force suddenly stops, we will start floating. Therefore everything happens according to the law of the universe, taken care of by different *devatās*. They get their powers from whom? From that one *Īśvara*. That is why in *Taittirīya upaniṣad*, it is said,

bhīṣā'smādvātaḥ pavate | bhīṣodeti sūryaḥ | bhīṣā'smādagniścendraśca |
mṛtyurdhāvati pañcama iti |

[Taittirīya upaniṣad, 2.8.1]

All the *devatās* are doing their job. *Yama devatā* has to do its job. Imagine *Yama devatā* goes on strike. Then you will find all birth will stop. All death will stop. All kinds of problems. Therefore he says *yāthātathyataḥ*, appropriately *paramātmā* allocates duties to various *devatās*. That *paramātmā*, that is the main teaching, that *paramātmā* is not different from the real me, the *jīvātmā*.

So with this, the *ātma-svarūpa-varṇanam* is over. Consolidating this entire portion, from *mantra* three to eight, the *upaniṣad* conveys three main ideas.

Ātmasvarūpam, the nature of *ātmā*, is described. *Nivṛtti-mārga* or *saṁnyāsa-āśrama* is meant for what? *Samnyāsa-āśrama* is prescribed only for one purpose. What is that? Pursuit of *jñānam* of the *ātma-svarūpam*. *Samnyāsī* doesn't have any duty other than pursuit of *jñānam*, in the form of *śravaṇam* or *mananam* or *nididhyāsanam*. Therefore no other thing. So *nivṛtti-mārga* has been talked about. *Samnyāsa-āśrama* has been talked about. Then that *jñānam* is indicated by that one word *vijānataḥ* – crucial word. *Ātma eva abhūt vijānataḥ* in the *mantra* 7.

In the *mantra* 6, the important word in the first line – *anupaśyati*. *Anupaśyati* means he learns to look at the universe with *śāstra*-spectacle instead of using his own eye. Normal eyes are designed to see only divisions. But if he uses the *śāstra*-spectacles, or *anupaśyati*, he can see what? *Sarvatra ātma-darśanam*. Thus, *nivṛtti-mārga*, *ātma-svarūpam*, *ātma-svarūpa-jñānam* were talked about. So what is the *phalam*? Freedom from three problems. One is *moha*, delusion. What is delusion? Expecting peace, security and happiness from the fleeting world is delusion. And what is the second freedom? *Śoka*, freedom from disappointment. Svāmī Cinmayānanda nicely says disappointment comes to those people who have appointments with various things in the world. Appointment means expectations. And then what is the third *jñāna-phalam*? *Jugupsā-nivṛtti*; freedom from the sense of insecurity. Thus *ātma-svarūpam*, *ātma-svarūpa-jñānam*, *ātma-svarūpa-jñāna-phalam* – all in *nivṛtti-mārga*.

Now hereafter, we are going to enter *pravṛtti-mārga* or *gṛhasṭha-āśrama* which is primarily designed for what? The *upaniṣad* wants to say, it is primarily designed for *karma-yoga* and *upāsana-yoga*. Therefore *karma-yoga* and *upāsana-yoga* are talked about in *pravṛtti-mārga* or *gṛhasṭha-āśrama* as a stepping stone for *jñāna-yoga*. According to original Vedic vision, *gṛhasṭha-āśrama* is a stepping stone to *saṁnyāsa-āśrama*. But now-a-days people practice renunciation of *saṁnyāsa-āśrama*. What we say is, even if you don't externally renounce, we should gradually learn to renounce internally. Renounce our emotional dependence on

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the external things. That maturity will come only when a person practices *karma-yoga* and *upāsana-yoga*. Those details will come from ninth to fourteenth verse. Six *mantras* summarize the preparatory *sādhana*s in the form of *karma-yoga* and *upāsana-yoga*. The details of which we will see in the next class.

Mantra 8:

स पर्यगाच्छुक्रमकायमव्रण-

मस्त्राविरश्शुद्धमपापविद्धम् ।

कविर्मनीषी परिभूः स्वयम्भू-

र्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥८॥

sa paryagācchukramakāyamavraṇa-

masnāviraṃ śuddhamapāpavidddham ।

kavirmanīṣī paribhūḥ svayambhū-

ryāthātathyato'rthān vyadadhācchāśvatibhyaḥ samābhyaḥ ॥

After introducing *pravṛtti-mārga* and *nivṛtti-mārga*, namely *gṛhastha-āśrama* and *saṁnyāsa-āśrama*, the *upaniṣad* talked about *nivṛtti-mārga* in the first part of the *upaniṣad*, beginning from the *mantra* 3 up to the *mantra* 8. For *nivṛtti-mārga* or *saṁnyāsa-āśrama*, the primary *sādhana* is *jñāna-yoga* and therefore *jñāna-yoga* was discussed in all these central *mantras*. Especially from the *mantra* 4 up to the *mantra* 8, in five *mantras* the essence of *Vedānta* was given.

The *jīvātma-svarūpam*, *paramātmā-svarūpam* and *karma-yoga* were also pointed out. This *jñānam* is the only means of liberation from *saṁsāra*. *Samśāra* is presented as *śoka*, *moha* and *jugupsā*. Of this, *moha* means depending on the

world and people for our emotional peace, security and happiness. *Śoka* is the disappointment that will come if we depend upon them. *Jugupsā* is sense of insecurity. *Mokṣa* is freedom from the sense of insecurity. That means finding security in oneself. This topic is completed with the eighth *mantra*.

From the *mantra* 9, we are getting *pravṛtti-mārga* or *gṛhastha-āśrama*, in which two *sādhana*s are highlighted: *karma-yoga* and *upāsana-yoga*. This is from *mantra* 9 to 14. Six *mantras*. We will read.

Mantra 9:

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते ।

ततो भूय इव ते तमो य उ विद्यायाऽ रताः ॥९॥

andhaṃ tamaḥ praviśanti ye'vidyāmupāsate ।

tato bhūya iva te tamo ya u vidyāyāṃ ratāḥ ॥

So the scriptures, the *Veda* prescribes some of the *karma* as compulsory *karma* for all the people. They come under *pañca-mahā-yajñas*. They are compulsory for all the people who follow the Vedic way of life. *Pañca-mahā-yajñas* consists of the following *yajñas*: *deva-yajña* or regular worship of *Īśvara*; *pitṛ-yajña* or reverential contribution to parents and elders when they are alive or they are gone; *manuṣya-yajña* or respectful contribution to fellow human beings; *bhūta-yajña* or reverential contribution to all the other beings like animals, and plants;

and finally *brahma-yajña* or contribution to the *ṛṣis* who have given us the wonderful Vedic tradition.

Like a person paying tax to the government, to be a Hindu, the tax that we have to pay is *pañca-mahā-yajña* according to our capacity. *Veda* doesn't specify the scale in which it should be done. It can be a smaller scale or in a very grand scale, according to one's own capacity. They are compulsory for removing all our past *pāpas* that are causing *pratibandha*, obstacles in our life.

The *Veda* points out that these *pañca-mahā-yajñas* can be utilized in two fold forms. One is they can be done for the sake of material benefits, family benefits etc. that comes under worldly benefits. And the second way is, it can be done for spiritual growth also which is meant for the well-being of the whole world. When we do them for material benefit, it will come under *sakāma-karma*, and when we do them for spiritual benefit, it is called *niṣkāma-karma*. The *upaniṣad* points out that *niṣkāma-karma* is the one which will lead a person to knowledge and *mokṣa*. Therefore the *upaniṣad* wants to highlight the *niṣkāma-karma* and *niṣkāma-upāsana*. For highlighting *niṣkāma-karma* and *niṣkāma-upāsana*, the *upaniṣad* first condemns *sakāma-karma* and *upāsana*. Therefore *sakāma-karma-nindā* is done first. *Nindā* means criticism. Then it glorifies *niṣkāma-karma*. This is one message.

The second message is, *karma* and *upāsana* can be done individually also or they can be done *samuccaya* also, as a combination. The *upaniṣad* points out *niṣkāma-karma-upāsana-samuccaya* is superior to individual performance. Therefore, *upaniṣad* condemns two things. One, *sakāma-karma* attitude. Second is separation of these two. First the *nindā* part is given in *mantra* 9.

Ye avidyām upāsate – So here we have to carefully note what is said. In *Īśāvāsya upaniṣad*, every word has a special meaning not found in dictionary. In this context, the word *avidyā* means *karma*. *Vidyā virodhitvāt karma avidyā iti ucyate*. So *avidyā* refers to *karma*. Here we have to note further that it refers to *sakāma-karma* – *karma* done for material benefit.

What will happen to them? *Andham tamaḥ praviśanti*. The *prayojanam*, the benefit given in *śāstra* for *sakāma-karma* is material prosperity in this life as well as in the after-life which is called the heavenly world. These *sakāma-karmīs* will go to the heaven. The *upaniṣad* says, these people will go to heaven which is *andham tamaḥ* which is spiritually a very, very dark world. Wherever material prosperity reaches beyond a level, it will be spiritually dark world. Because once material prosperity goes beyond a range, people will be involved in extroverted activities. All the time, they will be party animals. No more a human being. Where is the question of divinity coming?

Therefore in heavenly world, all will be what? Animals only. They will never think of seeking self-knowledge. From worldly angle, heaven is wonderful. From spiritual angle, it is a darker world. Therefore, *upaniṣad* says they will gain *andhaṁ tamaḥ*. This we have already seen in the *mantra* 3 before:

asuryā nāma te lokā andhena tamasā''vṛtāḥ ।
tāmste pretyābhigacchanti ye ke cātmahano janāḥ ॥3॥

There I explained how *svarga* is a spiritually dark world only. So this is *sakāma-karma-phalam*. And what about *sakāma-upāsana*? From worldly angle, *sakāma-upāsana* will give still greater sense pleasures. And what is that? For *sakāma-karma*, *svarga-loka* is the *phalam*. For *upāsana*, there is a higher *loka*. What is the name of the higher *loka*? *Brahma-loka* is the higher world. What is the *mārga* taken by *karmī*? Through *kṛṣṇa-gati*, one goes to *svarga-loka*. Through *sakāma-karma* and *upāsana*, one will go to *brahma-loka*. *Brahma-loka* is a still higher world where sense pleasures are still more. Life is still longer. You can continuously enjoy. All the world will vote for that *loka*. Immediately, there will be a queue for ticket, so whole world will fall for that. But the *upaniṣad* says *brahma-loka* is still darker from the stand point of spirituality because people are totally extroverted and given to pleasure only. Therefore, *upaniṣad* condemns it still strongly.

Look at the second line. *Ya u vidyāyām ratāḥ*. Here *vidyā* refers to *sakarma-upāsana*. So those who are committed to *sakarma-upāsana*, *ratāḥ* means committed to. They will go to which *loka*? *Brahma-loka*. That word is not in the *mantra*. We have to supply. What type of *brahma-loka*? From the spiritual angle, it is still darker world because nobody will think of coming home. Nobody will think of making enquiry. In *manuṣya-janma* itself we find it difficult. In *Bhāgavad-gītā* [v. 7] it is said:

balastāvatriḍāsaktaḥ
taruṇastāvattaruṇīsaktaḥ ।
vṛddhastāvaccintāsaktaḥ
parame brahmaṇi ko’pi na saktaḥ ॥7॥

In *manuṣya-loka* itself it is difficult to find time for *Vedānta*. In those *lokas* people will be totally extrovert.

Vidyāyām ratāḥ tataḥ bhūya iva te tamaḥ. *Bhūya tamaḥ* means deeper darkness.

That is what was said in Muṇḍaka upaniṣad [1.2.8]:

avidyāyāmantare vartamānāḥ
svayaṁ dhīrāḥ paṇḍitaḥ manyamānāḥ ।
jañghanyamānāḥ pariyanti mūḍhā
andhenaiva nīyamānā yathāndhāḥ ॥

Muṇḍaka upaniṣad also strongly condemns that. Here also the same idea.

Continuing...

Mantra 10

अन्यदेवाहुर्विद्ययाऽन्यदाहुरविद्यया ।

इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे ॥ १० ॥

anyadevāhurvidyayā'nyadāhuravidyayā ।

iti śuśruma dhīrāṇāṃ ye nastadvicakṣire ॥ 10 ॥

In this *mantra*, *upaniṣad* says both *karma* and *upāsana* have got distinct results.

So *vidyayā prāpyam phalam anyat āhuḥ*. What *vidyā*? *Sakāma-prāpyam phalam* is different. What is that different *phalam*? *Brahma-loka* through *śukla-gati*. Of course, the *Veda* talks about various benefits attained in this *janma* also in the form of varieties of *siddhis* etc. Extraordinary powers can be accomplished through varieties of *upāsana*. Thus various powers in this *janma*, and *brahma-loka prāpti* in the next *janma*, these are the benefits of *sakāma-upāsana*.

What is the benefit of *sakāma-karma*? *Anyat āhuḥ avidyayā*. Here also *avidyā* means *karma*. And what *karma*? *Sakāma-karma*. For the *sakāma-karma* also, the benefit is different. In this *janma*, one person will get all material prosperity and after death one will go to *svarga-loka* through *kṛṣṇa-gati*. Thus both have got distinct result. Therefore one can vote for any one of them and perform.

Iti śuśrūma dhīrāṇām – this we have heard from the vedic ṛṣis. *Dhīra* refers to the vedic ācāryas or the vedic ṛṣis. Who is saying this? A vedic ṛṣi, because this is given in *Īśāvāsyā upaniṣad* and so it is a *Veda-mantra*. Therefore it is given by a vedic ṛṣi and this vedic ṛṣi says we have heard it from other vedic ṛṣis indicating *Veda* has a *parampara* whose beginning can't be traced at all. So *iti śuśrūma* – thus we have heard from the sages.

Ye naḥ tat vicacakṣire – who taught us about *karma-sādhana* and *upāsana-sādhana*. *Vicacakṣire* means we have learnt. But what is more important is that both of them can be used for spiritual purposes. In fact, originally *Veda* prescribes them for *mokṣa* only, but majority use all these for material purpose. You see all over the temple they write asking you to do this or do that. All *artha*, *arthārthī bhakti* is promoted. Nobody talks about religion for self-knowledge. Religion for self-knowledge is spiritual religion, spiritual *bhakti*. Religion for anything else is materialistic religion only. Materialistic religion is prevalent.

Here *Īśāvāsyā upaniṣad* says religion is primarily meant for spiritual purpose. But initially, a person won't know the role of spirituality and therefore in the beginning, one can use it for material purposes. Because that is the hook. That is the incentive. Even children. You can't ask them to go to the temple for *mokṣa* when elders themselves don't know. When elders themselves don't know the

value of *mokṣa*, how can you tell the children? Therefore you have to attract the children only by dangling the carrot saying, “You will get this or that”. But real *karma*, real *upāsana* are all meant for something greater. And what is that? That is being said in the eleventh *mantra*.

Mantra 11

विद्यां चाविद्यां च यस्तद्वेदोभयसह ।

अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥

vidyāṃ cāvidyāṃ ca yastadvedobhayaṃ saha ।

avidyayā mṛtyuṃ tīrtvā vidyayā’mṛtamaśnute ॥

What is the spiritual use of *karma* and *upāsana*? They are called *karma-yoga* and *upāsana-yoga*. The *upaniṣad* suggests combination of both *karma-yoga* and *upāsana-yoga*. How do you combine both of them? Start the day with *Īśvara-upāsana*. As said in *Śiva mānasa pūjā* [v. 4], “*ātmā tvaṃ girijā matiḥ sahacarāḥ, prāṇāḥ śarīraṃ grhaṇ*” – invoke the Lord in your heart and convert your body itself into temple so that throughout the day, you are walking with God inside. This is one *upāsana*.

And the other *upāsana* is what? In *Viṣṇu sahasranāma dhyāna* [v. 23], *bhūḥ padau yasya nābhiḥ*, the entire creation is the *viśva-rūpa* of the Lord. If we

perform these two fold *upāsanas*, the mind-set is ready for *karma-yoga*. Because for *karma-yoga*, awareness of *Īśvara* is important.

Why awareness of *Īśvara* is important? Because *karma-yoga* involves two stages. First I am a *kartā*. Next I become *bhoktā*. As a *kartā* I have to do *Īśvara-arpaṇam*, for which I should invoke the Lord especially when very important things are done. The consequences can be far reaching. I have to do *Īśvara-arpaṇam* and tell at that time itself, “I want success but I am ready for any result *Bhagavān* gives”. Second sentence won’t come generally. We will say, “I want success,” and put a full stop. *Īśvara-arpaṇa-bhāvana* is: “I want success; however I am ready to face whatever result, you are going to give, Oh Lord”.

When major decisions either regarding ourselves or our children or grandchildren are made or entering hospital...Very important. When you enter hospital, you don’t know whether it is *kṛṣṇa-gati* or *śukla-gati*. *Kṛṣṇa-gati* means you go and come back. *Śukla-gati* means you go and go. And not only that. In important surgeries, they will get your signature also. That means they expect you to practice *Īśvara-arpaṇa-bhāvana*. Signature means what? May you have *Īśvara-arpaṇa-bhāvana*. The operation may be successful or not.

Thus, as a *kartā*, I require *Īśvara-arpaṇa-bhāvana*. Often that *bhāvana* is a lip service only. When do we have to practice this? Especially when the result is as we expected. *Prasāda-bhāvana* can be practiced only if I can remember God.

Therefore, *Īśvara-smaraṇam* is required for *Īśvara-arpaṇa-bhāvana* and *prasāda-bhāvana*. *Īśvara-smaraṇam* will come only when we start the day with *Īśvara-dhyānam*. Therefore, *karma-yoga* will be successful only if it goes with *Īśvara-dhyānam*. *Īśvara-dhyānam* is called *upāsana-yoga*. Therefore always combine *karma-yoga* and *upāsana-yoga*. How do I know whether I am doing it or not? When unfavourable results come, study the reaction. Whether FIR comes down or not? 'F' means frequency of emotional disturbances. 'I' means intensity of emotional disturbance. When I strongly expect a particular result and when it doesn't come, how deep is the reaction? And after the reaction how much time I take for bouncing back. 'R' means recovery time. All these three should come down if my mind is relatively calm.

FIR is decreased. CCC is increased. What is CCC? CCC means Calmness, Cheerfulness and Confidence or Courage. They must increase. Emotional turbulence must come down. That is the indication of *karma-upāsana-samuccaya*. That is why there is a beautiful *śloka*:

vipado naiva vipadaḥ sampado naiva sampadaḥ
vipadvismaraṇaṁ viṣṇoḥ sampannārāyaṇasmṛtiḥ

[a subhāṣita]

Generally people think lot of wealth. Wealth means prosperity, *sampat* and lack of wealth is adversity *vīpat*. Our scriptures say 'No'. What is prosperity and

adversity? *Vipat vismaraṇaṁ viṣṇoḥ*, forgetting the Lord is adversity. Because if you remember the Lord, lack of wealth will not be felt. It won't disturb. If we forget the Lord, lack of wealth will disturb. If you forget the Lord, even lot of wealth will disturb. To disturb means there will be fight and quarrel and court. Money is there. Peace is not there. What is the *purāṇic* example? *Kucela* [or *Sudāmā*, see *Śrīmad Bhāgavatam*, 10.80].

He enjoyed the wealth of *Īśvara-smaraṇam* and he did not miss wealth at all. If at all he went to Lord *Kṛṣṇa*, it was not for wealth. It was because of Mrs. Kucela only. She only sent him. Therefore what is important? *Samsmaraṇaṁ hareḥ*. Constant *Īśvara-smaraṇam* can happen only if *upāsana* is included in daily life. Along with *upāsana*, *karma-yoga* also, so that I can practice *Īśvara-arpaṇa-bhāvana* and *prasāda-bhāvana*. That is said here.

Yah – suppose a person, *ubhayam saha veda* – *ubhayam* means both of them, he practices. And both of them means *vidyām ca avidyām ca* – *vidyā* means *upāsana*, *avidyā* means *karma*. The one who practices *karma* and *upāsana*. You have to add a special adjective. If a person practices *niṣkāma-karma* and *niṣkāma-upāsana*, that is, at the time of practicing he doesn't invoke *ahaṁkāra* and *mamakāra*. Generally when we do *namaskāra*, petition is already in mind.

In every *namaskāra* we do, we don't want to do free *namaskāra* to *Bhagavān*. For every *namaskāra* we want to encash. I have to encash. How do we encash? We

give a petition to *Bhagavān*. Watch your mind whenever you do *namaskāra* to a svāmī or svāmījī or anyone. Always petition is *ahaṁkāra*- or *mamakāra*-centric. Very rarely we say, “*sarve bhavantu sukhinaḥ, sarve santu nirāmayāḥ.*” If we practice dilution of *ahaṁkāra* and *mamakāra*, it comes under *niṣkāma-karma* and *upāsana*.

So, *yaḥ vidyām ca avidyām ca ubhayaṁ veda*. *Veda* means practices. How? *Saha*. *Saha* means combining them both. Then what will happen? The spiritual growth happens.

Avidyayā mṛtyuṁ tīrtvā – *niṣkāma-karma* will remove all the *mṛtyu*. This is another word with a special meaning. In *Īśāvāsya upaniṣad* every word has got a special meaning. What is the dictionary meaning of *mṛtyu*? It is death. But in this particular context, *mṛtyu* refers to all the mental obstacles for *sādhana-catuṣṭaya-sampatti* – the spiritual qualification. For *vairāgyam*, what is the mental obstacle? *rāga*. Thus, for every virtue there are so many obstacles, not allowing us to develop *viveka, vairāgyam, śamādi ṣaṭka-sampattiḥ*. All these spiritual obstacles are called *mṛtyu*. *Jñāna-pratibandhakāni* or *citta-śuddhi-pratibandhakāni*.

All these are put in another language in the sixteenth chapter of the *Bhagavad Gītā*. They are called *āsurī-sampat*. *Āsurī-sampat* are obstacles to *daivī-sampat*. That *āsurī-sampat* is called *mṛtyuḥ*; primarily *rāga-dveṣa*. Primary *āsurī-sampat* is *rāga-dveṣa*. So *mṛtyuṁ tīrtvā* – a person will cross over *rāga-dveṣa* or *mṛtyuṁ*

tīrtvā. Vidyayā amṛtaṁ aśnute – by practice of *upāsana-yoga*, he will attain *mokṣa*. *Amṛtaṁ aśnute* means *mokṣaṁ aśnute*. Here we have to make a note. How can *upāsana* give *mokṣa*? We have to learn a fundamental lesson. Without *jñānam*, *mokṣa* is never possible and therefore you should add, through *upāsana*, a person will get *mokṣa* in due course. That means through doing *upāsana*, he will be led to *jñānam* and through *jñānam* he will get *mokṣa*. Later we are going to see, that after practicing *upāsana*, if a person has got all the qualifications and is ready for *jñānam*, that *jñānam* can be attained either in this *janma* itself by going to *jñāna-yoga*.

Suppose a person is not yet in *brahma-loka*, then what should he do? He should practice *upāsana* throughout the life. If he doesn't come to *jñānam* in this *janma*, he should practice *karma-upāsana-samuccaya* throughout this life. Then he will go to *brahma-loka* and in *brahma-loka*, instead of enjoying the party business, he will be going to class. In *brahma-loka*, there is *Vedānta* class. *Īśāvāsya upaniṣad* class. So these *upāsakas* will have to gain knowledge there. There the *Guru* is not local *guru*. But *Brahmājī* himself will give them knowledge and they will get *mokṣa*. What is the name of that *mokṣa*? *Krama-mukti*.

Therefore, *upāsanāya sadyomuktiṁ* or *krama-muktiṁ aśnute*. So this is *niṣkāma-karma-upāsana-samuccaya*. What is the essence of these verses 9, 10 and 11? *Niṣkāma-karma-upāsana-samuccayena krama-muktiṁ vindati*. A

person will get *mokṣa* in due course. Then the *upaniṣad* gives another package.

We will introduce that...

Mantra 12:

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।

ततो भूय इव ते तमो य उ सम्भूत्याश्रताः ॥१२॥

andhaṃ tamaḥ praviśanti ye'sambhūtimupāsate ।

tato bhūya iva te tamo ya u sambhūtyāṃ ratāḥ ॥

So in these *mantrāḥ*, the *upaniṣad* is talking about two types of *upāsana* and how they can be done independently. Or they can be done together also by one and the same person. These two *upāsanas* also can be done for material benefit or for spiritual benefit. The *upaniṣad* is going to glorify the *niṣkāma-upāsana dvaya samuccaya*. *Niṣkāma* means for spiritual purposes. *Upāsana-dvayam* means two *upāsanas*. *Samuccaya* means combination. What are those two *upāsanas*? One is called *hiranyagarbha-upāsana* on the total intelligence, the omniscient Lord.

Hiranyagarbha refers to the total. Here *hiranyagarbha* is called *sambhūti*, again another technical word. *Hiranyagarbha* is called *sambhūti* because he is supposed to be first born, being *prathamaja*. Therefore he is called *sambhūti* –

saṁbhūti means *janma*, birth. Here, it refers to the first born *hiraṇyagarbha*. *Hiraṇyagarbha-upāsana* is one type of *upāsana*.

The second *upāsana* is called *prakṛti-upāsana* or *māyā-upāsana* or *śakti-upāsana*. *Prakṛti*, *māyā* or *śakti* – all three mean the same. *Śakti* means the power of Lord. *Māyā* is the power of *Īśvara*. This *prakṛti* meditation and *devī-upāsana* will come under the same category. This is the second *upāsana*. Here the *upaniṣad* talks about *sakāma-upāsana-phalam* and criticizes it strongly.

Look at this *mantra*. *Ye asaṁbhūtiṁ upāsate*. *Asaṁbhūti* is the name of *māyā* or *prakṛti*. Why is *prakṛti* or *māyā* called *asaṁbhūti*? Because it doesn't have origination. *Na vidyate asaṁbhūtiḥ, janma asya na asaṁbhūtiḥ*. *Māyā* was never born. Many think *māyā* is a product of *Brahman*. *māyā* is not born out of *Brahman*. *Māyā* is always eternally with *Brahman*. That is why we have *Ardhanārīśvara* concept. They are inseparable couple unlike the modern couple. They are very traditional. They never get separated. They never go to court. So *Brahman's śakti* is *asaṁbhūtiḥ, māyā*.

What is the advantage of *prakṛti-upāsana*? It is a very peculiar *upāsana* not given anywhere else. Only in *Īśāvāsyā upaniṣad* this area is present. Only here, *prakṛti-upāsana* is presented as an independent principle. *Prakṛti* is one which is the power of *Brahman*, into which the entire creation resolves during *pralaya*. If a

person, practices *prakṛti-upāśana*, the advantage is that after death, this *upāśaka* will merge into *prakṛti*. So *prakṛti-layaḥ* is the *phalam*. Once he merges into *prakṛti*, the advantage he has is, he will not be reborn again and again, throughout the current *sṛṣṭi*.

Current *sṛṣṭi* is for millions of years. Within that, we are born several times. This repeated coming and going is avoided. He can remain in *prakṛti*. It is like a very long sleep. This is called *prakṛti-laya*. Can you call it *mokṣa*? Why you can't call it *mokṣa*? Please carefully note, this benefit is only valid for the current *sṛṣṭi*. In the next *sṛṣṭi*, the very same *jīva* will come back. Therefore there is no spiritual benefit at all. That person can never gain *ātma-jñānam* throughout the current *sṛṣṭi*. Why? To gain *ātma-jñānam*, he has to have a body, *guru*, etc. Therefore these people will go to *prakṛti-laya*. From one angle, it is advantageous. What is the advantage? He is not born repeatedly. What is the disadvantage? No opportunity for spiritual knowledge at all. So the *upaniṣad* strongly condemns that.

Andham tamaḥ praviśanti. The *prakṛti-upāśakāḥ*, by merging into *prakṛti*, enter into deep darkness of long sleep without any possibility of spiritual knowledge. This is for *prakṛti-upāśana*. What about *hiranyagarbha-upāśana*? That we will see in the next class.

Class 7: Mantras 12 to 15 (16/02/2015)

Mantra 12:

अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते ।

ततो भूय इव ते तमो य उ सम्भूत्याश्रताः ॥१२॥

andhaṃ tamaḥ praviśanti ye'sambhūtimupāsate ।

tato bhūya iva te tamo ya u sambhūtyāṃ ratāḥ ॥

After talking about the *nivṛtti-mārga* or *saṁnyāsa-āśrama*, and *jñāna-yoga* associated with that, now the *upaniṣad* is talking about *pravṛtti-mārga* or *gṛhastha-āśrama* or *karma-yoga* and *upāsana-yoga*, associated with that. Both *karma-yoga* and *upāsana-yoga*, are meant for acquiring *sādhana-catuṣṭaya-sampatti*, otherwise called *jñāna yogyatā-prāpti*. *Jñāna-yogyatā-prāpti* means the necessary fitness for acquiring the *advaita-jñānam*. *Karma* means the activities prescribed by the *śāstra* which are useful for refining the mind and done with the desire for spiritual purification. This is generally called *karma-yoga* and *pravṛtti-mārga-yoga* will come under *karma-yoga*. One has to practice them according to one's own resources, time etc.

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All the *pañca-mahā-yajñāḥ* cannot be done by all the people on a grand scale. One can do according to one's resources, inclination etc. One can do more of *deva-yajña* more of *pitṛ-yajña* or *bhūta-yajña* etc. There, adjustments are allowed. We have got options also. Not only should these *karmas* be done, the purpose also must be kept in mind which is indicated by the *sankalpa* –“Oh Lord! I am not interested in perishable material gains as a result of all these *karmas*. I am interested in *jñāna-yogyatā-prāpti* initially and of course later I am interested in *jñānam*.” That is the next stage. Let us win the first round of match. Thereafter we can think of the world cup.

Similarly here also, first win this match and then get *jñāna*. Along with *karma-yoga*, *upāsana-yoga* is also highlighted. What is the definition of *upāsana*? *Saguṇa-Īśvara-dhyānam*. Meditation of God with various attributes is called *upāsana*. In *upāsana* also, various options are there. Various *ālambana* or symbols are given. Using anyone of them according to one's *iṣṭa-devatā*, one can do *Rāma*, *Kṛṣṇa*, *Devī dhyānam*. But whatever be the symbol, the total *Īśvara* is invoked through that symbol. Generally in Vedic *śāstra*, it is called *Hiraṇyagarbha-upāsana* or *Īśvara-upāsana*. Both of them correspond to the total, the macro.

Thus *karma-yoga* and *upāsana-yoga*, if combined well, *sādhana-catuṣṭaya-sampatti* will come. *Karma-yoga* will give three qualifications: *viveka*, *vairāgya* and *mumukṣutva*. These three are gained through *karma-yoga*. *Upāsana-yoga* gives the third one which is very crucial – *śamādi-ṣaṭka-sampatti*. Thus these *karma* and *upāsana* will give *jñāna-yogyatā*, mental fitness. Of this, *karma-upāsana-yoga-samuccaya* was mentioned in the previous three *mantras* 11, 10 and 9. We got *karma-upāsana-samuccaya*. Now in the following three *mantras*, we are getting *upāsana-dvaya-samuccaya*. Two types of *upāsana*.

So these are all not compulsory. One can do *karma-upāsana-samuccaya*. *Upāsana* need not be two. One or two can be done. The option is given. We saw in the last class what the two *upāsanas* are. One is *saṁbhūti-upāsana* otherwise called *hiraṇyagarbha-upāsana*, the total mind, the total intelligence. The total knowledge, the total power is called *hiraṇyagarbha*. The second one is called *asaṁbhūti*, otherwise called *prakṛti* otherwise called *māyā-śakti* of *Īśvara* which is capable of resolving everything into itself at the time of *pralayam*. *Māyā* alone absorbs everything at the time of *pralayam*, which is called *Īśvara-śakti*. This *śakti-upāsana* is called *asaṁbhūti-upāsana*. I gave you the reason also. *Hiraṇyagarbha* is called *saṁbhūti* because *hiraṇyagarbha* has origination. *Māyā* is called *asaṁbhūti* because *māyā* doesn't have origination. *Māyā* is *anādi*. And here also, *upaniṣad* says if they are done as *sakāma-upāsana*, then worldly benefits will come but spiritual benefit will not come. Therefore, *sakāma-upāsana*

is unintelligent use of *upāsana*. It is like using sandal wood for cooking. It is so valuable and meant for some other purposes. *Upāsana* can get you the infinite *mokṣa*. Using that for finite worldly benefit is to be strongly condemned according to *upaniṣad*.

Therefore, in the *mantra* 12, *andhaṃ tamaḥ praviśanti* – for those who do *prakṛti-upāsana*, *māyā-upāsana*, what is the advantage? They will be one with *māyā* for one full *śṛṣṭi*. That means during that full *śṛṣṭi* they can avoid *punar api jananam punar api maraṇam*. Several births are avoided – this is the advantage of *prakṛti-upāsana*. But what is the disadvantage? This is only during the current *śṛṣṭi*. Later again, rebirth cycle will come. Not only that, during *prakṛti-laya*, *ātma-jñānam* is not possible. Therefore, *mokṣa* is also postponed by one *śṛṣṭi*. Not even one *janma*, but by one *śṛṣṭi*.

In fact, *prakṛti-laya* is like a very long sleep. On the other hand, if a person does *sakāma-hiraṇyagarbha-upāsana*, what will be the *phalam*? We have seen that earlier. He will go to *brahma-loka*. *Brahma-loka-prāpti* is the *phalam*. In *brahma-loka*, one can enjoy very well. But what is the problem? The enjoyment is so much that a person becomes so extrovert, he will never think of spiritual pursuit at all. When a society becomes more materialistic, then spirituality, *Vedānta*, self-knowledge will become weaker and weaker. *Brahma-loka* is a highly materialistic society. Society means *loka*. Therefore the *upaniṣad* says it is

andhaṃ tamaḥ praviśanti. It means blinding spiritual darkness is in *brahma-loka*. Up to this we saw in the last class. Continuing...

Mantra 13:

अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात् ।

इति शुश्रुम धीराणां ये नस्तद्विचक्षिरे ॥१३॥

anyadevāhuḥ sambhavādanyadāhurasambhavāt ।

iti śuśruma dhīrāṇāṃ ye nastadvicakṣire ॥

So when these two *upāsanas* are done as *sakāma-upāsana*, the results are different. When they are done as *niṣkāma-upāsana*, result is same. What is the same result? *jñāna-yogyatā-prāptiḥ*. For all *niṣkāma-karma* also, the result is the same. *Jñāna-yogyatā* is common result for all the *niṣkāma-karma* and all the *niṣkāma-upāsana*. The results will vary only when they are *sakāma-karma* or *sakāma-upāsana*.

Therefore, *upaniṣad* says, *sambhavāt anyat phalaṃ āhuḥ*. Here the word *sambhavaḥ* again contextually means *sakāma-hiraṇyagarbha-upāsana*. You will find this meaning in no dictionary. These are all contextual Vedic interpretations. The result for *sakāma-hiraṇyagarbha-upāsana* is different. What is the different

result? *Brahma-loka-prāptiḥ*. Similarly, *asambhavāt*. The word *asambhava* also has got a contextual Vedic interpretation. What is that? *Sakāma-prakṛti-upāsana*. *Asambhava* is another word for *asambhūti*: which refers to *prakṛti-upāsana*. For *sakāma-prakṛti-upāsana*, the result is different.

What is the different result we saw? *Prakṛti-laya*, merging into *prakṛti*. And how do you know all these things? The Vedic *ācārya* says, “I came to know about this from my *guru*”. You ask their *guru* and they say, “we heard from our *guru*”. Thus we have heard this from *guru-śiṣya-ācārya-paramparā*. Therefore he says *iti śuśrūma*, we heard these different results from *dhīrāṇām*. *Dhīraḥ* means *vaidika-ācārya*, the *ṛṣi*.

Ye naḥ tat vicacakṣire. *Vicacakṣire* means they gave this knowledge to us. Thus, *sakāma-upāsana-phalam* is different. But both will perpetuate *saṁsāra* whether it is *sakāma-karma* or *sakāma-hiraṇyagarbha-upāsana* or *sakāma-prakṛti-upāsana*. That is the bottom line? Anything *sakāma* will perpetuate *saṁsāra* because you will get a finite result which will have three *dōṣas*. What are they? *Duḥkha-miśritatvam*, *atṛptikaratvam*, *bandhakatvam*. Therefore, varieties of drawbacks are there in worldly result. So what should you do? May you continue all of them. Don’t drop *karma*. Don’t drop *upāsana*. But direct them for spiritual purpose.

Wherever you do *namaskāra*, to whomever you do *namaskāra*, you encash every *namaskāra* for inner spiritual growth. Rather than going with a big list, instead of carrying a very big list of materialistic finite *ahaṁkāra*- or *mamakāra*-centric results, may you ask for the spiritual benefit which is meant to expand the mind, to include the entire creation. Why do you name only a few? If you want to pray for somebody, pray for all – *sarve bhavantu sukhinaḥ, sarve santu nirāmayāḥ*. All universal prayers are *niṣkāma-karmāṇi*. They all will bring *jñāna-yogyatā*. Therefore *Īśāvāsya upaniṣad* emphasizes, no *sakāma-upāsana* and *samuccaya* in the next *śloka*.

Mantra 14:

(अ)सम्भूतिं च विनाशं च यस्तद्वेदोभयं सह ।

विनाशेन मृत्युं तीर्त्वा(ऽ)सम्भूत्याऽमृतमश्नुते ॥१४॥

(a)sambhūtiṁ ca vināśaṁ ca yastadvedobhayaṁ saha ।

vināśena mṛtyuṁ tīrtvā sambhūtyā'mṛtamaśnute ॥

So again, an obscure *mantra* which *Śaṅkarācārya* carefully interprets. *Śaṅkarācārya* in his commentary, says that the word *sambhūti* in this *mantra*, should be read as *asambhūti*. How can you read *sambhūti* as *asambhūti*? According to grammar, whenever the letter 'e' comes immediately after letter 'a' when you are chanting them together, the 'a' will be dropped.

Suppose I say, “*rāme aham śraddha dāmi*” – I have got faith in *Rāma*. So there is *rāme + aham*. *Rāme* ends in ‘*e*’. Next word starts with ‘*a*’. According to *Pāṇini sūtra*, how should you read? *Rāmehamśraddhadāmi*. *Rāme + aham* will become *rāmeham*. That ‘*a*’ is not pronounced while reading together. When you separate the word you should take it as *rāme aham*. Now *Śaṅkarācārya* asks how does the previous *loka* end?

Look at the *mantra* 13. *Ye naḥ tat vicacakṣire* – ‘*e*’ is there. Therefore it is ending in ‘*e*’ and the next *mantra* begins with *sambhūti*. The word that is actually there is *sambhūti*. Because of the grammar rule, ‘*a*’ has been dropped. Therefore we read it as *asambhūti* referring to *niṣkāma-prakṛti-upāsana* because *asambhūti* means *prakṛti*.

The next word is *vināśam*. *Vināśa* refers to *niṣkāma-hiraṇyagarbha-upāsana*. Here the word *vināśa* refers to *hiraṇyagarbha*. So we have used three words for *hiraṇyagarbha*. One is *sambhūti*, another word is *sambhava*, yet another word is *vināśa*. Why can’t the *upaniṣad* use *hiraṇyagarbha*? That is why it is *upaniṣad*. In fact one of the meaning of *upaniṣad* is *rahasyam*. *Rahasyam* means secret. All code words are used. Therefore the word *vināśaḥ* means *hiraṇyagarbha*.

And why is *hiraṇyagarbha* called *vināśa*? The reason is, *hiraṇyagarbha* has got birth and because of the same reason, at the time of *pralaya*, *hiraṇyagarbha* has got *vināśa*, resolution also. Therefore he is known as *vināśa*. *Paricchinnavāt*

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anityatvāt vināśaḥ iti ucyate. So the final meaning of the word *vināśa* is *nişkāma-hiraṇyagarbha-upāsana*. So the essence is, whatever be the number of *upāsanas* you do, make sure that your motive is inner growth and the well-being of not a particular family or area or community but the well-being of all.

In one [*Kṛṣṇa-yajurvedīya*] *mantra*, it says, “*om śanno astu dvipade śaṁ catuspade*” – all two legged animals in which human beings are included, and all the four legged animals, let everyone be happy, fulfilled. Let your prayers be universal. Then it will come under *nişkāma-karma* and *upāsana*. If you practise the combination of these two *upāsanas*, *vināśena mṛtyuṁ tīrtvā*. The word *mṛtyu* means all the mental impurities, especially *rāga-dveṣa*, which are the primary ones.

Lord *Kṛṣṇa* tells in the *Gītā*:

indriyasyendriyasyārthe rāgadveṣau vyavasthitau |
tayorna vaśamāgacchetau hyasya paripanthinau ||

[Bhagavad Gītā, 3.34]

Rāga-dveṣas, i.e, likes and dislikes, are very natural. Never become slaves of likes and dislikes but use your likes and dislikes. Freedom from slavery of likes and dislikes is called *mṛtyu-taraṇam*. Lord *Kṛṣṇa* says, once you dilute likes and dislikes, a *gṛhastha* is as good as a *saṁnyāsī*. Where does he say that? He says in

the fifth chapter, the one who has renounced *rāga-dveṣa* is as good as a *saṁnyāsī*.

Vināśena mṛtyuṃ tīrtvā – crossing over *rāga-dveṣa*, *sambhūtyā amṛtaṃ aśnute*.

Here also the Sanskrit students should note that *tīrtvā sambhūtyā* should be read as *tīrtvā sambhūtyā amṛtaṃ aśnute*. In short, by these two *upāsanas*, one will get *jñāna-yogyatā* and ultimately *jñānam* and *mokṣa* also. So with this, the *pravṛtti-mārga mantras* are over.

From the *mantra* 9 to 14, all the *mantras* are obscure *mantras*. Words are obscure words. Several technical ideas are there. You may or may not remember those details. Don't bother. What is the bottom line of these discussions? You should note that *Īśvara-upāsana* and *karma-yoga* will speed our spiritual growth. Let the day start with *Īśvara-upāsana* and install your *Iṣṭa-devatā* in the heart. In *Śiva mānasa pūjā* [v. 4] we chant, *ātmā tvam girijā matiḥ* – “Oh Lord, you are not in *Kailāsa* or *Tiruvannamalai*”. (I am not stopping you from going to temples but learn to invoke the Lord in the *hṛdayam* itself.) In fact, according to tradition, after *pūjā*, they invoke the Lord in idol or photo and say *yathā sthānam pratiṣṭhā payāmi* – “Oh Lord, you can now go to your original place. I invited you for *pūjā* like guest and you have stayed for the *pūjā*. Now you can go back.” When you say God can go back to original place, you don't ask what the original place is.

Remember the original place is our own heart only, *yo veda nihitaṁ guhāyāṁ*
[*Muṇḍaka upaniṣad*, 2.1.10]

But for our *abhiṣekam* purpose we invoke the Lord in a *śiva-līṅga* etc. Otherwise you have to pour the curd, milk etc. on your head. For safety and practical purposes, take the Lord outside and do the *abhiṣekam*, *arcana* and everything and thereafter place back. That means, early morning you convert your body into a temple. That means wherever you are travelling, you are travelling with *Īśvara*. Therefore we can practice *Īśvara-arpaṇa-bhāvana* and *prasāda- bhāvana* every minute. *Yadyat karma karomi tattad akhilaṁ śambho tavārāadhanam* [*Śiva mānasa pūjā*, v. 4].

Every *karma* is an offering to Lord. Every *phalam* is a *prasādam* from the Lord. Thus *upāsana* in the morning, and *karma-yoga* during the day is a wonderful combination for spiritual growth. Above all, there is the advantage of *samatvam*. We will enjoy a mind which will not have too much of turbulence. Mind will be disturbed but the disturbances are contained within, without our blowing our top. Without shouting this and that, quietly, we are able to manage the situation. So what is the message? Practice *karma-yoga* + *upāsana-yoga*. This is the essence.

Now comes the last part of *Īśāvāsya upaniṣad*. I will introduce that.

Mantra 15:

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।

तत्त्वं पूषन्नपावृणु सत्यधर्माय दृष्टये ॥१५॥

hiraṇmayena pātreṇa satyasyāpihitam mukham ।

tattvaṃ pūṣannapāvṛṇu satyadharmāya dṛṣṭaye ॥

So with the fourteenth *mantra*, *nivṛtti-mārga* also has been talked about. Thus both *pravṛtti* and *nivṛtti-mārga* which were introduced in the first two *mantras* have been talked about. Before going further, we have to remember the fundamentals of the Vedāntic teaching. We talk about two types of goals. Certain goals which can be achieved by only one path. Like certain destinations where there is only one road. Single road destinations. There are other types of destinations. Multi road destinations where we have several alternate routes.

In Sanskrit, I have used two words, *eka-sādhana-sādhya* and *aneka-sādhana-sādhya*. We should know which are single road destinations and which ones are multi road destinations. *Mokṣa* comes under *eka-sādhana-sādhya* or *aneka-sādhana-sādhya*? *Mokṣa* has got only single road and that road is *jñānam*. *Advaita-jñānam* alone gives liberation. This is message no.1. You know. But we have to reinforce. Now, how many routes are there for getting *jñānam*? *Jñānam* also can be attained only through one route. That is spiritual education program

where the *guru* delivers the *śāstric* teaching. *Guru-śiṣya-upadeśaḥ vicāraḥ*. Because any *jñānam* requires a relevant *pramāṇam* and the *pramāṇam* is only *Vedānta-vākya*. Therefore this also comes under *eka-sādhana-sādhya*. *Guru-śāstra-upadeśa-śravaṇam* or in our language, spiritual education program. Then to get the *jñānam*, we require a mind which is prepared. Any *jñānam* requires relevant preparation which is called *jñāna-yogyatā*. If the *yogyatā* is not there, what is the opposite? *Ayogya*. Therefore *jñāna-yogyatā* is required.

Jñāna-yogyatā is *eka-sādhana-sādhya* or *aneka-sādhana-sādhya*? Remember for *jñāna-yogyatā*, we have got many types of *karmas*, *pañca-mahā-yajñas* themselves have so many varieties according to each one's physical condition, mental condition, financial condition, family condition. Even simple *japā* can purify the mind. It doesn't require money. It doesn't require physical fitness. *Vaidika karma* requires lot of physical fitness because we have to do *pradakṣiṇa* and *namaskāra*. Therefore we have got several options of *kāyika*, *vācika* and *mānasa karmāṇi*. Also we have got several *upāsanas*. So many deities are there.

In Hinduism, we have a huge mall of deities. For every deity, *dhyāna-śloka* are there. We can choose any one and practice that *upāsana*. In fact, before every *sahasranāma*, we have got the *dhyāna-śloka*. For example in *Viṣṇu sahasranāma*, we have *kṣīrodanvatpradeśe śucimaṇivilasatsaikate...* Instead of chanting, if I see the meaning of *mantra*, it is *upāsana*. Similarly in *Lalitā sahasranāma*, we

have the *dhyāna-sloka*, *sindūrāruṇavīgrahāṁ trinayanām*... Instead of mechanically chanting, I see the meaning. The entire *Saundaryalahari* is the description of *Devī*. Thus we have got varieties of choice for *upāsana*. Through that *upāsana*, what can we get? Only *jñāna-yogyatā*.

Karma-upāsana-samuccaya will give *jñāna-yogyatā*. But it cannot give *jñānam* or *mokṣa*. Therefore this *upāsaka*, having practiced those, should look for *jñānam*. In fact, generally, if we have done sincerely, and we have got sufficient fitness, you will find by the very *Īśvara-anugraha* itself, we will have a desire for spiritual knowledge. *Bhagavān* will not only give the desire but *Bhagavān* himself will give the opportunity also. All will come. Otherwise it becomes postponed. Now the following four *mantras* are the prayer of the *upāsaka* for *jñāna-prāpti* and *mokṣa-prāpti*.

In this prayer, the first *mantra*, can be interpreted in two different ways. First, I will give you the first interpretation which is not given by *Śaṅkarācārya*. But that is also available. This is the prayer of *upāsaka*, for getting *jñānam* in this *janma* itself instead of postponing to next *janma*. "Oh Lord, I must be able to gain *jñānam* and *mokṣa*, in this current *janma* itself." A very beautiful prayer. This prayer is dedicated to the Lord, invoked in *sūrya-maṇḍala*. The Lord can be invoked anywhere but in our tradition, often, Lord is invoked in *sūrya-maṇḍala*, the solar disc in the early morning. In the rising sun etc.

om dhyaḥ sadā savitrmaṇḍala madhyavartī ।
nārāyaṇaḥ sarasijāsana-saṁniviṣṭaḥ ।
keyūravān makarakuṇḍalavān kirīṭī ।
hārī hiraṇmayavapur dhṛta-śaṅkha-cakraḥ ॥

Therefore here, he is addressing the lord in sūrya. He *pūṣan* – Oh Lord in the *sūrya*. Sūrya Bhagavān is *sūrya-nārāyaṇaḥ*. The *upāsaka* is addressing sūrya-nārāyaṇaḥ. He says, *satyasya mukhaṁ apihitam* – *satyam* means satyam jñānam anantaṁ brahma. *Mukham* means the *dvāram*, the route, the gateway, to Brahman and mokṣa. So *mukham* means the gateway for *mokṣa*. What is that gateway? *Jñānam* is the door through which you attain *mokṣa*. Here the *upāsaka* says, “I have *not* yet got an opportunity for that *jñānam*”. So this is the desperate prayer of the *upāsaka* who has not found a *guru* and who has not found an opportunity and who has not found a *tīvra-icchā* also. Desire for *mokṣa* also is not *tivram*. Desire is lukewarm. “I want so many things”.

When you buy certain soap powder, you get an extra plastic spoon free. In the same way, when I get so many things as I buy *svarga-loka*, one *mokṣa* free. Similarly, if *mokṣa* comes by itself it is OK, but I am not very serious. Many people don’t have either *guru* or an opportunity or a desire. The desire for *mokṣa*

is lukewarm because the desire for worldly things, worldly temptations and attractions are still dragging my mind. Who says? The *upāsaka* says.

In the *mantra*, all the material attractions are compared to a golden disc – *hiraṇmaya-patram*. Gold represents materialistic desire. The glamour of gold, the glamour of diamond, the glamour of platinum, jewelry – all these things are standing between me and *jñāna-mārga* because I am still tempted by all those pulls. Because the whole world is given to that, I am like a black sheep. In fact, others reject me also. Many people cannot tell others, ‘I am going to *Gītā* or *upaniṣad* classes,’ because they will mock at you. Therefore you have to keep even this class a secret. Why? Because the world is steeped in materialism.

They say, in *Rāmāyaṇa* also, *Sītā* was with *Rāma*. *Rāma* is *Brahman*. *Rāma* is *mokṣa*. *Sītā*, even when having *Rāma* so close, got tempted by a golden deer. The *rākṣasa* knew that gold will tempt anyone. The deer was moving around. *Sītā* asked *Rāma* to catch the deer for her and got separated. You know the rest of the story. *Sītā* had to be in *saṁsāra*, the entire *saṁsāra* started with what? Attraction, temptation. Therefore *upāsaka* says, “No doubt I attend classes. Still I am tempted.”

Hiraṇmayena pātreṇa – this materialistic desire is the hurdle. *Apihitam* means, the gateway is covered by materialistic desire. *Mokṣa* door is covered by my own materialistic temptation. So he says, “O Lord, I don’t think I can eliminate them

by my effort, because I have already tried my best. Now I require your extra grace, to get me more and more *vairāgyam*, and more and more *mumukṣutvam*.” Turning away from materialism, turning towards spirituality is a very, very tough thing.

Therefore “he *Pūṣan*, O Lord *Sūrya*, *tat tvam apāvṛṇu* – may you remove that obstacle to *jñānam*, because I don’t have time for *śravaṇam*, *mananam* and *nididhyāsanam*. Either I am physically preoccupied or if I am physically free, I am mentally preoccupied. These preoccupations deny me this knowledge. So *apāvṛṇu* – you remove this door’s obstacle. *Satya-dharmāya* – for me who am practicing the Vedic disciplines. *Satya-dharma* means various disciplines like *karma*, *upāsana*, the values mentioned etc. So the *satya-dharma* means proper values, proper disciplines. What do you mean by proper? Whatever is prescribed by *śāstra*.

So he says, I am following these to the best of my capacity. You should also assist me. Let it be a joint venture. All for what purposes? *Dṛṣṭaye* – *dṛṣṭi* means *advaita-jñānam*. For getting that *jñānam*, *brahma-jñānam*, may you remove the obstacles, so that I will get *jñānam* in this *janma* and get *mokṣa* here itself. But suppose it doesn’t happen in this *janma*, then what next? That is going to be the second interpretation which we will see in the next class and conclude.

Class 8: Mantras 15 to 18 (23/02/2015)

Mantra 15:

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

hiraṇmayena pātreṇa satyasyāpihitam mukham ।
tattvaṃ pūṣannapāvṛṇu satyadharmāya dṛṣṭaye ॥

With the *mantra* 14, the *upaniṣad* presented both pravṛtti-mārga and nivṛtti-mārga, both *saṁnyāsa-āśrama*, and *gṛhastha-āśrama*. *Saṁnyāsa-āśrama* represents the jñāna-yoga, enquiry into the self. *Gṛhastha-āśrama* represents *karma-yoga* and *upāsana-yoga* combined. In the last class, I pointed out that a *gṛhastha* also can be an internal *saṁnyāsī*, if only he takes care of one part. I wanted to quote a *śloka*, I forgot. Being an important *śloka* I am quoting now.

jñeyah sa nityasannyāsī yo na dveṣṭi na kāṅkṣati ।
nirdvandvo hi mahābāho sukhaṁ bandhātpramucyate ॥

[Bhagavad Gītā, 5.3]

In the fifth chapter of the *Bhagavad Gītā*, a very important *śloka*. Even a *gṛhastha* is as good as a *saṁnyāsī* if he learns to handle *rāga* and *dveṣa* – likes and dislikes. He reduces them, and whatever is there, he doesn't become a slave of that. He converts all the likes into preferences. What is the difference between a

like and preference? 'Like' means 'I want that'. 'Preference' means 'I would prefer to have that. If it is not there also, I am willing to accept whatever God gives'.

Thus, if a person has non-binding likes and dislikes, even if he/she is a gṛhastha, he/she is as good as a saṁnyāsī. Lord Kṛṣṇa mentions nirdvandvaḥ, a special title. Nirdvandvaḥ is the title of that gṛhastha-saṁnyāsī. He also can come to jñāna-yoga, remaining in gṛhastha-āśrama itself, and gain mokṣa. That is the essence of the Gītā śloka. Now you have to imagine a gṛhastha, who has gone through karma and upāsana and now has to attain jñānam. Because, as I have said, karma and upāsana can only prepare the mind. Both cannot give knowledge. Knowledge requires a spiritual educational program with the help of a guide and I should have a deep desire for that. So desire, guide and inner fitness, all these things are required.

Now there is a person, who is a upāsaka, who wants to gain jñānam, in this janma itself. I said, the fifteenth mantra can be interpreted in two ways and I gave you the first interpretation: The upāsaka is asking for jñānam and mokṣa in this janma itself. Therefore he prays to the Lord, *hiraṇmayena pātreṇa satyasyāpihitam mukham. Satyasya mukham* means the gateway to satyam, Brahman which is jñāna-yoga. This jñāna-yoga path is obstructed, because of my worldly distractions. When worldly distractions are there, even if jñāna-yoga is

available right at the door-step, you will look at your watch and say, “I don’t have time”.

Thus, our worldly distractions become an obstacle. “O Lord, may you remove those obstacles”. All material attractions are here compared to golden disc. *Pūṣan tattvaṃ apāvṛṇu*, may you remove all those obstacles. I should find quality time for my pursuit. Often, time is available, mind is not available, because of preoccupation. “O Lord, give me time also, give me a mind also which will engage in *jñāna-yoga*”. Therefore *apāvṛṇu, satyadharmāya dṛṣṭaye. Satya-dharma* is the *upāsaka*, for the one who is following a life of proper discipline and *dṛṣṭi* means *brahma-jñānam, ātma-jñānam*. I want *jñānam* in this *janma* itself. This is the prayer of the *upāsaka*.

This we saw in the last class. Now I said, the same *mantra* can be interpreted, in a different way also which alone *Ādi Śaṅkarācārya* gives, because the second interpretation which I am going to give now, alone goes with the following *śloka*. When *Śaṅkarācārya* interprets a *śloka*, he will always look the previous *mantra* and later *mantra*. When you want to give contextual interpretation, it is the second interpretation which we will see now. What is that?

According to this, the *upāsaka* has practiced *upāsana*. He is interested in *jñānam* and *mokṣa* but due to some obstacle or the other, he never gets an opportunity to gain *jñānam* in this *janma*, either because of health reason or because of family

reason. I had one student. He is not here around. I never quote an example from this class. He was sincerely attending the class. But the wife did not like it. Perhaps she thought he will become a *saṁnyāsī*, I don't know. What many always warn you –“Don't go too near a *saṁnyāsī*, you may end up a *saṁnyāsī*.” Therefore she asked him not to go to the class. At last she told him, “If you continue, I will commit suicide”. Can you imagine! That obedient husband ultimately had to surrender to the will of the wife and thereafter he stopped coming to the class.

Thus, obstacles can come in several ways. May be health reason or family situation can be any reason. This *upāsaka* did not gain the knowledge in spite of desperate desire. Now the fag end of life has come. So he is very sure that I am not going to make it in this *janma*. Therefore he makes a special prayer for another type of *mukti* which is promised in the *śāstra*.

An upāsaka should practice the upāsana throughout the life with a desire for jñānam and mokṣa. The upāsana must be niṣkāma-upāsana and he should sincerely pray to the lord for mokṣa and mokṣa only. A special type of upāsana is emphasized in the upaniṣad. It should be the meditation on the total Īśvara. Not any small petty devatā associated with one aspect but it must be the total Īśvara. It must be hiraṇyagarbha-upāsana. That is condition no. 1. The second condition is, he should invoke Īśvara upon himself because what he wants is advaita-

jñānam. Therefore he should practice *abheda-upāsana* in which the Lord is not invoked in external *ālambanam* but the Lord is invoked in oneself.

Remember the *Lalitā-sahasranāma dhyāna-śloka* I often quote –

aruṇā karuṇā-taraṅgitākṣiṁ dhṛta-pāśāṅkuśa-puṣpa-bāṇa-cāpām ।
aṇimādibhir āvṛtām mayūkhairaham-ityeva vibhāvaye bhavānīm ॥

I invoke *Bhavānī devī* as myself. Even though *jñānam* is not there, but one does the invocation of the Lord on oneself. This is a special *upāsana*, called *abheda-upāsana*, otherwise called *ahamgraha-upāsana*. So the *upāsaka* must practice *Īśvara-upāsana*. It must be *ahamgraha-upāsana*. He should practice it throughout the life very regularly and he should practice it at the time of death also. In *Bhagavad Gītā*, Lord *Kṛṣṇa* says,

antakāle ca māmeva smaranmuktvā kalevaram ।
yaḥ prayāti sa madbhāvaṁ yāti nāstyatra saṁśayaḥ ॥

[Bhagavad Gītā, 8.5]

This *upāsaka* seeks *mokṣa*. What will happen to this *upāsaka*? That is also said in the *śāstra*. He will not get *mokṣa* in this life. Therefore there will be travel after death. This *jīva* consists of *sūkṣma-śarīram*, *kāraṇa-śarīram* and *upāsana-puṇyam* and of course the *cidābhāsa*, the borrowed consciousness. This nucleus withdraws from the physical body at the time of death. It enters the *hṛdayam* of the *upāsaka* and from the *hṛdayam* it goes through a special *nāḍī*, *susumnā-nāḍī*

and it comes out through a special hole called *brahma-randhra*, a special gateway. The *upāsaka-jīva* consisting of *sūkṣma-śarīram*, *kāraṇa-śarīram*, and *upāsana-puṇyam* will travel.

The path taken by *upāsaka* is known by a special name. The path is called *śukla-gati*. So through *śukla-gati*, the *upāsaka* will go to *brahma-loka*, and the *śukla-gati*, the special path, which is invisible path, is supposed to pass through the solar disc. So through the solar disc, the *upāsaka* goes to *brahma-loka*. In *brahma-loka*, he will get an opportunity to gain *ātma-jñānam*. The *jñānam* that he missed in *bhū-loka*, he will get in *brahma-loka*. There, he will become a *jīvan-mukta* and at the time of *pralaya*, along with *Brahmā*, he will also attain, *videha-mukti*. Longest *jīvan-mukti*! This particular one he is praying for in these four *ślokas*.

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

Hiraṇmayena pātreṇa – with a golden lid or disc, *satyasya mukhaṁ apihitam* – in this context, *satyam* means *hiraṇyagarbha*. In the first interpretation, we took *satyam* as *Brahman*. Here we take it as, *hiraṇyagarbha*. *Mukham*, the path, we take as, *śukla-gati*. In the first interpretation, *mukham* we took as *jñāna-mārga* but in the second interpretation, *mukham* means *śukla-gati*, which is going

through the solar disc. That *mārga* is now closed with golden disc. When *Brahmāṇi* gives permission then alone the door will be open. Therefore *satyasya mukham* equals *śukla-mārga*; *apihitam* – it is closed.

Now here, the *upāsaka* says, I have got the necessary entry pass. You have to show the pass. Only then they will open. Similarly, the *upāsaka* says, I have done the *upāsana* and therefore I deserve *śukla-mārga* and therefore, he prays, “O Lord, *Pūṣan!*” – *Pūṣan* means *Sūrya-devatā*. It can also refer to the *Hiraṇyagarbha-devatā* worshipped in the solar disc. *Tvaṁ apāvṛṇu* – may you open the door. “Open Sesame”. I have got *upāsana* pass. What is my pass? *Satyadharmāya* – I have followed all the *dharma*s. *Dharma* means disciplines. *Satyadharmāya* means valid disciplines prescribed in the *śāstra*. I am not coming through back door for special *darśana*. It is all not possible. You cannot pay money and get backdoor for *śukla-gati*. You require only one discipline. That is *upāsana*.

Drṣṭaye here means *hiraṇyagarbha-darśanāya*. I want *śukla-gati* to be opened. So these *śloka*s correspond to eight chapter of the *Bhagavad Gītā* dealing with the topic of *krama-mukti*. For those people who attain *advaita-jñānam* here, they will get *jīvan-mukti* or *akrama-mukti* – opposite of *krama-mukti*. *Jīvan-mukti* is also called *sadyo-mukti*. That has been already talked about in *Īśāvāsya upaniṣad*

before in *mantras* 6 and 7. We have seen that freedom from *Jugupsā*, freedom from *śoka* and *moha* are the benefits for a *jñānī*.

The following prayers are dealing with *krama-mukti*. Continuing...

Mantra 16:

पूषन्नेकर्षे यम सूर्य प्राजापत्य

व्यूह रश्मीन् समूह तेजः ।

यत्ते रूपं कल्याणतमं तत्ते पश्यामि

योऽसावसौ पुरुषः सोऽहमस्मि ॥१६॥

pūṣannekarṣe yama sūrya prajāpatya

vyūha raśmīn samūha tejaḥ ।

yatte rūpaṁ kalyāṇatamaṁ tatte paśyāmi

yo'sāvasau puruṣaḥ so'hamasmi ॥

As I have said before, the Lord can be invoked in any a particular *ālambanam*. It can be an idol or a flame. One of the places where *Bhagavān* can be invoked is *sūrya-maṇḍalam*, the solar disc. In Vedic *upāsana*, *Sūrya-nārāyaṇa upāsana* is very widely talked about. *Dhyeyaḥ sadā savitṛmaṇḍala madhyavartī nārāyaṇaḥ...*

Even in *Uddhava Gītā*, this is talked about. You see the solar disc in the morning when it is not glaring sun and visualize *Bhagavān*. The *upāsaka* has practiced this *upāsana*. Therefore at the fag end of life also, he wants to practice this *upāsana*. You have to imagine when he is seeing the solar disc, the rays of the

sun are so strong and dazzling that he is not able to see. Therefore he prays to the Lord, “O Lord, withdraw your rays and make your dazzling brightness a little bit dimmer so that I can see your disc and also invoke *Bhagavān* in your disc.” This is the prayer. He is addressing *Sūrya-nārāyaṇa* as “he *Pūṣan*”.

Sūrya Bhagavān has different names. *Pūṣan* means the one who nourishes everyone. Sunlight is very important for the nourishment of the *jīvas*. So *ekaṛṣe* – *ekaṛṣe* means the one who travels round the earth all alone. *Ekaḥ gacchati iti ekaṛṣiḥ*. *Sūrya Bhagavān* goes alone around the earth, based on our experience of course. Therefore *Sūrya Bhagavān* is called lone traveller.

Yamaḥ – *Sūrya Bhagavān* is called *yamaḥ*. Of course it can be interpreted in two ways. *Sūrya Bhagavān* represents *kāla-tattvam*, because of sunrise and sunset, days move on and *kāla-tattvam* alone ultimately destroys everyone. Death is because of *kāla-tattvam*. *Kāla* is cause by *sūrya*. Therefore *sūrya* can be called *yamaḥ* or another meaning given is, the one who is the controller of human activities. So *prāṇi-ceṣṭāni niścayati iti yamaḥ* – the one who controls the *prāṇi-ceṣṭāni*. How? When the sun rises, all the people get up and do their activities and when the sun sets we withdraw from our activities. Thus our activities are based on day and night which is based on *sūrya*. Therefore he is called *yamaḥ*, the controller.

And then the next title is *sūryaḥ*. *Sūryaḥ* means *svīkaraṇāt sūryaḥ – svīkaraṇam* means the one who embraces everyone in his *raśmayaḥ* or beams of light. All the beams coming from the sun are compared to the hands of *Bhagavān Sūrya*. Each ray is *Bhagavān's* hand. That is why he is called *sahasrakaraḥ*. *Sahasra-karaḥ* means one who has thousand hands. Why? While rising, *Sūrya Bhagavān* embraces everyone in his rays and gives them light and energy. So universal embrace. What a beautiful title. The universal hugger. Hugging god.

Prājāpatyaḥ means son of *Prajāpatiḥ* or *Brahmā*. *Brahmaṇaḥ putraḥ*. All these are titles of *Sūrya Bhagavān*. Now having addressed *Bhagavān* with several titles he requests for the favour. What is the favour? Always you glorify someone and extend your donation book. So this is the trick.

Vyūha-raśmīn – may you withdraw your dazzling rays. I am not able to look at you. I am old. My eyes are weak. I am not able to see you. So *vyūha* means withhold. *Raśmīn* means rays. *Samūha tejaḥ* – when the *raśmayaḥ*, the rays, are withdrawn, the brilliant light will also get dimmed. Like the dimmer in the cars. Nobody uses it. So in the car during night driving, you have got dip and dim. Similarly, I am not able to see your brightness. So *samūha tejaḥ*. (*Samūha* of the second line should be connected with *tejaḥ* of the third line.) In that non-dazzling solar disc of yours, *yat kalyāṇataṁ rūpaṁ tat paśyāmi* – I want to invoke the

beautiful, glorious form of the Lord. Generally, *Viṣṇu* / *Nārāyaṇa* or it can be *Śiva* or it can be *Gāyatrī devī*.

During *saṁdhyā*, mother goddess *Gāyatrī devī*, *Sāvitrī devī*, *Sarasvatī devī* – all these three devīs are invoked during morning *saṁdhyā-vandanam*. During noon *saṁdhyā-vandanam* and evening *saṁdhyā-vandanam*, *Gāyatrī devī* is worshiped as *Sāvitrī*, *Sarasvatī* and *Gāyatrī*. So thus, in that beautiful auspicious form, *te paśyāmi* – I would like to see your auspicious form in the solar disc. Having invoked you there, I want to practice the *upāsana*, which I have practiced throughout the life. And what is that? *Abheda-upāsana*. *Jīva-Īśvara-aikya-upāsana*. In *Upadeśa sāra* we saw,

bheda-bhāvanāt so'ham ityasau |

bhāvanā'bhidā pāvanī matā ||

[Upadeśa sāra, v. 8]

Abheda-upāsana is superior to *bheda-upāsana*. In daily *saṁdhyā-vandanam* itself, there is this *abheda-dhyānam*. “*Asau ādityo brahma, brahmaiva ahaṁ asmi.*” [*Kṛṣṇa-yajurvediya saṁdhyā-vandanam*]. The child practices, or is supposed to practice the *upāsana* when he gets the sacred thread, at the age of 7 or 9. If he gets the sacred thread, and thereafter of course very big ‘IF’s –if he performs *saṁdhyā-vandanam* and if he continues that daily, then he is practicing this *upāsana*. For ladies? *Aruṇā karuṇā-taraṅgitākṣm...* *Abheda-dhyānam* is

there in *Lalitā-sahasranāma dhyāna-ślōka* as well. The *upāsaka* practices this here.

Yaḥ asau puruṣaḥ. Puruṣa refers to *Īśvara*. Where is that *Īśvara*? There in the solar disc. That *Īśvaraḥ ahaṁ asmi* – He is none other than me, the *upāsaka*. This doesn't come under *jñānam*. Because for *jñānam*, he should have gone through *śravaṇam, mananam, nididhyāsanam* – *tvam-pada vācyārtha, tvam-pada lakṣyārtha*, etc. So when a *jñānī* says 'I', he knows the word 'I' to refer to the *sākṣī-caitanyam ātmā*. But the *upāsaka*, has not done that enquiry. Therefore he says, 'I am *Īśvara*' without understanding. It is an imagination. *Upāsana* means imagination. *Jñānam* means knowing it as a fact. Here we are talking about *upāsana* only. So *saḥ ahaṁ asmi*. Continuing,

Mantra 17:

वायुरनिलममृतमथेदं भस्मान्तःशरीरम् ।

ॐ क्रतो स्मर कृतस्मर क्रतो स्मर कृतस्मर ॥१७॥

vāyuranilamamṛtamathedaṁ bhasmāṁtaṁ śarīram ।

āūṁ krato smara kṛtaṁ smara krato smara kṛtaṁ smara ॥

The *upāsaka* prays: “After my death, I don't want to remain an individual *jīva*. O Lord! I would like to merge into *Īśvara*.” That means the *sthūla-śarīram* must merge into *sthūla-prapañca*, *sūkṣma-śarīram* must merge into *sūkṣma-prapañca*, *kāraṇa-śarīram* must merge into *kāraṇa-prapañca*. *Kāraṇa* into *Īśvara*. *Viśva* into

-

virāt, taijasa into hiraṇyagarbha, prājña into antaryāmī Īśvara. Like a river merging into the ocean, losing its individuality, similarly I want to merge into you. Because individuality means mortality. Therefore, asato mā sadgamaya tamaso mā jyotirgamaya, mṛtyormāmṛtaṁ gamaya, is the prayer.

Therefore, the *upāsaka* says, *vāyuh amṛtaṁ anilaṁ* gacchatu. *Vāyuh* means my individual *prāṇa*, representing the individuality or *sūkṣma-śarīram*. *Amṛtaṁ anilaṁ* means the immortal *vāyu*. So *vāyu* means *vyāṣṭi-prāṇa* or individual *prāṇa*. *Amṛtaṁ anilaṁ* means *samaṣṭi-prāṇa*. May *vyāṣṭi-prāṇa* merge into *samaṣṭi-prāṇa*. The verb is not there in the *mantra*. We have to supply *praviśatu*. May it merge through *krama-mukti*. The process is *krama-mukti*. Then, *idaṁ śarīraṁ bhasmāntaṁ agni*. May this physical body be given to *Agni-devatā* because in Hindu culture, the last ritual that we perform is offering the very body to *Bhagavān*. Because body has come from where? From *Bhagavān*, the *samaṣṭi* only.

Therefore *Bhagavān* is the owner of the body. I have taken it on lease. I have rented it. What is the purpose of taking the body? Not for eating purposes. I have taken this body for gaining the knowledge of my higher nature. Now I want to return it. In Hindu culture, that is done by a ritual called cremation. Cremation is a Vedic ritual. It is not a casual burning of the body. In Hindu culture, cremation is the final Vedic ritual. Since after death I cannot do that, the family members

are supposed to do this ritual on behalf of me – give this body back to *Bhagavān*. To hand over to *Bhagavān*, we require a broker, somebody to carry it. *Agni-devatā* is the one who receives and hands over. Once it goes to Agni, hygiene-wise also it is safe. Because the body would have had varieties of diseases before death. Instead of spreading the diseases all over, once it is cremated, everything is destroyed for good. Therefore the *upāsaka* says, “May this body of mine, get reduced to ashes in *Agni Bhagavān*.” *Bhasma antaṁ*. *Bhasma* means ash. In short, may I merge into you through *krama-mukti*.

Then the *upāsaka* is addressing his own mind – “Oh Mind, you have practiced *upāsana* all the time. Now the crucial moment is coming. At this time, don’t think of all other funny things in the world. May you practice the *upāsana, antakāle*, in the last moment. Remembering *Gītā śloka*:

antakāle ca māmeva smaranmuktṛvā kalevaram |

[Bhagavad Gītā, 8.5]

Whatever you have to talk to any member of the family, finish it early. If you want to write a will or whatever it is, if there are going to be some issues, better you sort them out. Don’t keep anything in the mind during the fag end of life so that the mind is available for *Īśvara-smaranam*. Here he is addressing the mind, he calls it *he krato!* *Kratuḥ* means *manaḥ*. *Smara*, remember – *om iti*. *Om* represents *Īśvara*. That also is said in *Gītā*:

omityekākṣaram brahma vyāharan māmanusmaran ।

[Bhagavad Gītā, 8.13]

Uttering the word om̐, ॐ, may you remember the Lord, assuming that we are in our senses and they are within control. In ICU, how can we say ॐ? That is also difficult. So we assume that it is all going to be normal. That is why it is better to gain knowledge here itself. *Krama-mukti* may face ventilator problem. Therefore, he says, “Hey *Manah!* *Smara!*” – May you remember *krtam*, or *upāsanam* – May you invoke now all the *upāsanas* that you practiced. And this being important, the *upāsaka* is repeating – “ Oh Mind, are you listening?” *Krato* is addressing the mind. *Kṛtaṁ smara*. May you recollect the *upāsana* that you have practised till now.

Now comes the final concluding *mantra* 18.

Mantra 18:

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

agne naya supathā rāye asmān
viśvāni deva vayunāni vidvān ।
yuyodhyasmajjuhurāṇameno
bhūyiṣṭhām te namauktiṃ vidhema ॥

While talking about *pravṛtti-mārga*, the *upaniṣad* has talked about *karma-upāsana-samuccaya* or combination of *karma* and *upāsana*. That means *upāsana* is never done by itself. An *upāsaka* will have to do his *nitya-naimittika-karmāṇi* also, like *pañca-mahā-yajña* as well as all the other rituals the *Veda* has prescribed. Vedic rituals are done invoking special fire. If it is not a Vedic ritual, when we do *pūjā* etc., the first thing we do before *pūjā* is lighting the lamp. *Agni* is supposed to be a witness for all our *karma*. Even our wedding, they always say *Agni* is the *sākṣī*.

So one generation ago the legal registration after marriage never existed. There was no proof for wedding except *Bhagavān*. Nowadays it has become complicated that in the wedding hall, you have to register also. Our religion believed in God as the ultimate witness. Therefore here, he addresses *Agni Bhagavān*, “Oh Lord Agni, not only I have done *upāsana* but I have done several *karmas*, noble *karmas* also like *pañca-mahā-yajña* prescribed by the *śāstra*.” For that, who has all the records? It is with you, *Agni*. Now you have to give the evidence. *Bhagavān* will check with *Agni Bhagavān* only, whether this person

has done the *karma* or not. You should recommend to *Bhagavān* that I have done *karma*. Also, I have done *upāsana*, and therefore I deserve *śukla-gati*.

Therefore this is an address to *Agni Bhagavān*. So he says, you have to intervene on my behalf. You should give the recommendation letter. What letter? This *upāsaka* deserves *śukla-gati* because he has done *agnihotram*, he has done *darśa-pūrṇa-māsa*, he has regularly chanted *Viṣṇu-sahasranāma* – all these things you should recommend. Therefore he says, “He *agne!*” – Oh Lord *Agni-deva* – *deva* of the second line and *agni* of the first line should be joined together. *Deva agne* – “Oh Lord Agni”.

Viśvāni vayunāni vidvān – you know all the *karmas* that I have done. *Vayunāni* means *karmāṇi*. *Pañca-mahā-yajñādi karmāṇi*. *Viśvāni* means all those *karmas*. You have been a witness to all of them. I am not making a wrong claim. You were there. *Vidvān* means, you are the knower of all these *karmas*. Therefore what should you do? *Supathā asmān naya* – may you lead us through the auspicious *śukla-gati*. *Supathā* means auspicious path. Here it means *śukla-gati* or *krama-mukti-mārga*. For what? *Rāye – rāye* means *karma-phalāya*, for getting the result of all the *sādhana* I have done. *Rāye* means *sādhana-phalāya*.

What *sādhana*? I have done *karma*, I have done *upāsana*. Their *phalam* result is *krama-mukti*. Therefore *krama-mukti-phalāya*, *asmān naya*. Then the *upāsaka* is worried. No doubt I have done lot of good *karmas*, but I have also done some

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mischief. Often secretly, without others knowledge I might have done some things. They may come at the crucial time, as the obstacle. Therefore I am offering a special prayer that if there are any such *pāpam*, obstacles, may you set them aside and make sure that the *śukla-mārga* is unobstructed.

Juhurāṇam enaḥ – all the obstructing *pāpam*, *kuṭila-pāpam*; *enaḥ* means *pāpam*. *Juhurāṇam* means *vakram*. *Vakra* means wrong, crooked actions generated *pāpam*. So whatever may come at the crucial moment, *yuyodhi* – may you keep aside. You can give it later on, no problem. At least, first, let me go to *brahma-loka*. *Yuyodhi* means may you push aside. Like cleaning the road off obstacles. And if you think that I have not done sufficient *puṇyam*, for the removal of the obstacles, at this fag end of this life, I cannot do any new *karma*. I can do only one thing. Offer *namaskāram* to you. Through this *namaskāram*, *puṇyam* must be generated and through that *puṇyam* all the obstacles must go away.

Therefore, *te namauktiṃ vidhema*. I am offering *namaskāra* to you. And there also, the *upāsaka* is worried because now itself, to do *namaskāra* is a tough proposal. If somehow we manage to do *namaskāra*, somebody has to lift us up. This person, how can he do *namaskāra* in the fag end? Therefore he says, I am not going to do physical *namaskāra*. I may die also. I am offering verbal *namaskāra*. So *namauktiḥ* means verbal *namaskāra*. I am no longer fit for physical *namaskāra*. This verbal *namaskāra bhūyiṣṭhām* – *bhūyiṣṭhām* means

plenty. More and more I do. In fact doing that, I don't mind passing away. So with repeated *namaskāra*, I plead that I should be able to get *śukla-gati* and *krama-mukti*. Thus, with this *upāsaka*'s prayer, the *krama-mukti* topic is also completed. Thus *pravṛtti-mārga* for *krama-mukti*, *nivṛtti-mārga* for *jīvan-mukti* both have been clearly presented. With this, the *Īśāvāsya upaniṣad* is over.

Class 9: Summary (02/03/2015)

Today, I will give you a summary of *Īśāvāsyā upaniṣad*. This *upaniṣad* is known by two names. Based on the beginning of the *upaniṣad*, *īśāvāsyam idaṁ sarvam*, it is known as *Īśāvāsyā upaniṣad*. It is known as *Īśāvāsyā upaniṣad* or a shortened version *Īsopaniṣad*. It is a small *upaniṣad*, belonging to *Śukla Yajurveda* and consisting of 18 *mantras* only. Unlike the other *upaniṣads*, here we don't find the name of a *guru*, or the name of a disciple. It is not given in a dialogue form. The *upaniṣad* straightaway gives the teaching. In the first two *mantras*, the subject matter is given in a nutshell.

It talks about the goals of a spiritual life in the form of *Īśvara-jñānam*. What type of *Īśvara-jñānam*? *Īśvara* is not a separate entity, different from the world. Really speaking, what we call world is none other than *Īśvara* only. So we don't see *Īśvara* as an additional entity, but we see *Īśvara* displacing the world itself. Therefore the *upaniṣad* presents the message *īśāvāsyam idaṁ sarvam*. The entire universe must be displaced from our perception by replacing *prapañca-dṛṣṭi* with *Īśvara-dṛṣṭi*. *Dṛṣṭi* means perception. We have to displace the *prapañca-dṛṣṭi* by *Īśvara-dṛṣṭi* which means the goal of spiritual life is changing the very perspective. And this *Īśvara-jñānam* is required because as long as the *prapañca-dṛṣṭi* of duality continues, there will be *bhayaṁ*. *Dvitiyādvai bhayaṁ bhavati*. [Bṛhadāraṇyaka upaniṣad 1.4.2]

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So *prapañca-dṛṣṭi* is *dvaita-dṛṣṭi*. *Dvaita-dṛṣṭi* causes *bhayam* – fear, anxiety, worry, which is called *saṁsāra*. Displacing *prapañca-dṛṣṭi* by *Īśvara-dṛṣṭi* is nothing but displacing *dvaita-dṛṣṭi* by *advaita-dṛṣṭi*. *Īśvaraḥ eva idaṁ sarvam*. The observer is *Īśvara*, the observed is *Īśvara*, the observing instrument is *Īśvara*. There is *advaita-Īśvara* only. And when *dvaita-dṛṣṭi* is replaced by *advaita-dṛṣṭi*, *bhayam* will be replaced by *abhayam*. That *abhayam* is *mokṣa*. So *dvaita-darśanam* = *bhayam* = *saṁsāra*. *Advaita-darśanam* = *abhayam* = *mokṣa*. This is our goal. This is achieved through *jñānam*.

Then the *upaniṣad* said this *jñānam* goal can be accomplished by taking to two different types of life styles according to a person's inclination. Two types of life styles are offered by *śāstra*, of which you can choose any one. One is *nivṛtti-mārga*, otherwise *saṁnyāsa-āśrama*, a life of withdrawal and quietude. Or one can take to *pravṛtti-mārga* or *gṛhasṭha-āśrama*, a life of *vyavahāra* and activity. There is no seclusion here. In the *Īśāvāsya upaniṣad*, *saṁnyāsa-āśrama* is indicated by the expression *mā grdhaḥ kasyasvid dhanam* in *mantra* 1. *Mantra* 2, *kurvanneveha karmāṇi jijīviṣecchatam samāḥ*, indicates *gṛhasṭha-āśrama*.

Thus there is a choice with respect to the life style but there is no choice with respect to the destination. What is the destination? Replacing *dvaita-darśanam* by *advaita-darśanam* is the destination of both. The goal and two life styles – this is the introduction given in the first two *mantras*. Then the rest of the *upaniṣad* is

expansion of these two *mārgas* only, of which the *nivṛtti-mārga* or *saṁnyāsa-āśrama*, the *jñāna-pradhāna-mārga*, is given from *mantra* 3 up to *mantra* 8. It is otherwise called *jñāna-yoga* where one pursues *ātma-jñānam*.

First, the *upaniṣad* criticizes those people who never come to *ātma-jñānam*. In the vision of *upaniṣad* every human being should come to *ātma-jñānam* one day or the other. You can postpone it, but you can't avoid it. All those people who avoid *ātma-jñānam* are strongly condemned. They live a life of spiritual darkness. *Samśāra* is defined as spiritual darkness. Without self-knowledge, even if one goes to *svarga-loka*, *svarga-loka* is also seen as a world of spiritual darkness only. If one goes to *brahma-loka* also, it may be brilliantly lit. You may say it is dazzling bright. *Vedānta* says the brightest *loka* is spiritually dark only. And those people will be continuing as *saṁsārīs*.

Having condemned those people by giving special title *ātma-hanaḥ janāḥ* – destroyers of self or suiciders [*mantra* 3], it talks about *ātma-jñānam*. The different features of *ātmā* are described in five *mantras* – 4, 5, 6, 7 and 8. *Mantras* 4 to 8 are the description of the nature of *ātmā*. What are the descriptions? The first and most important description is, *ātmā* is *caitanya-svarūpa*. The word used is *śukram – śukraṁ akāyaṁ avraṇam* – it is of the nature of pure consciousness [*mantra* 8]. The next description is *śarīra-traya-vilakṣaṇaḥ* – it is distinct from all the three bodies. What are the three bodies? *Sthūla-sūkṣma-kāraṇa-śarīrāḥ*.

When you read this, you should remember my favourite expression: consciousness is not a product, part or property of the body; consciousness is an independent principle which pervades and enlivens the body. So it is given in the *mantra* 8 – *sah paryagāt śukraṁ akāyaṁ avraṇaṁ asnāviraṁ śuddham*; these are the words of the *upaniṣad*. This is the second description. What is the third description?

Consciousness is not limited by the boundaries of the body. It is all-pervading consciousness. The word used in the *upaniṣad* is *sah paryagāt* – *paryagāt* means *paritaḥ sarvatra gacchati iti paryagāt*. So consciousness as all-pervading is the next description.

Then the fourth description is, consciousness will continue to survive even after the bodies disintegrate or perish. So even after *pralayaṁ*, when everything has resolved, even when the time and space have resolved, what continues? Consciousness, *caitanyaṁ* continues. What is the description? *Nityaḥ*. So *caitanyaṁ rūpaḥ*, *śarīra-traya-vilakṣaṇaḥ*, *sarvagataḥ* and *nityaḥ* are the four descriptions. Then what is the fifth description? Being all-pervading, *ātmā* cannot move from one place to another. Like the all-pervading space, which cannot travel from one place to another, everything travels in space, but space itself doesn't travel. Everything travels in consciousness but consciousness itself doesn't move from one place to another.

So what is the word? *Acalaḥ* – *tat ejati*, *tat na ejati*, *anejat ekam* etc., are the expressions [mantras 4, 5]. Then an aside note. If *ātmā* cannot travel, how come we talk about the travel of the *ātmā* after death? We say the *jīvātmā* travels by leaving the body and goes to higher *loka*. How come we talk about the *ātmā*'s travel? And what is the note? The word *ātmā* in that context doesn't refer to the real *ātmā*. Whenever we talk about travel, the word *ātmā* cannot refer to the real *ātmā* but it refers to the *sūkṣma-śarīram* which alone can and does travel, from one place to another. So travelling *ātmā* always means travelling *sūkṣma-śarīram*.

The *sūkṣma-śarīram* is called *ātmā*, because the blessing of the *ātmā* is there in the *sūkṣma-śarīram* as reflected consciousness. Therefore we call it the *ātmā*. But really *ātmā* doesn't travel. *Acalaḥ* is description no. 5. We are going to see eleven descriptions. Then what is the next description? Being all-pervading like *ākāśa*, it is also pure like *ākāśa*. *Ākāśa* accommodates everything but it is not contaminated by anything. *Ākāśa* accommodates drainage water also, but its smell cannot taint *ākāśa*. So when the all-pervading *ākāśa pāpam* – *apāpavidham* itself is uncontaminable, what to talk of the *ātmā*?

Therefore it is never contaminated by *pāpam* – *apāpavidham* is the word used [mantra 8]. It is not contaminated by *pāpam*, not contaminated by *rāga*, *dveṣa*, *kāma*, *krodha*. All these can contaminate the mind which is *anātmā*, not the *ātmā*

itself. Therefore *śuddhaḥ* this is the sixth description [*mantra* 8]. Then the seventh description is, just as the all-pervading *ākāśa* can be only one, a second *ākāśa* is not possible, similarly the all-pervading consciousness, *ātmā* can be only *ekaḥ* – *anejat ekaṃ manasaḥ javīyaḥ*. Then how do we talk about several *ātmās*? We talk about *jīvātmā* separately, *paramātmā* separately as though there are so many *ātmās*. The *upaniṣad* says we are counting the body and we are thinking that the *ātmās* are also many. The plurality belongs to the container body. The plurality doesn't belong to the content consciousness. Like what? Ten pots are there and in each pot, space is there. How many pot spaces are there? We will say that since pots are ten, pot spaces are also ten. But the truth is, pot spaces are not many. It is only one all-pervading space. Therefore *jīvātmā-jīvātmā* difference is not there and *jīvātmā-paramātmā* difference is also not there because *ekaḥ eva ātmā*.

Then the next description is, even though consciousness is one, it has got two different expressions. One is *bimba-caitanyam*, the other one is *pratibimba-caitanyam*. Just as the original *sūrya* is one, but there are ten reflected suns if you have ten mirrors. When the mirror moves, the reflection also seems to move. Similarly, every mind is like a mirror and in each body-mind complex, we have got reflected consciousness. The reflection moves from place to place, but the original is *acalaḥ*. Thus *cala-rūpam* and *acala-rūpam, iti caitanyasya dvayam rūpam*. So *dvi-rūpaḥ*. *Dvi-rūpaḥ* means having two expressions, of which one is

real, the other is unreal. Which one is real? *Bimba* or *pratibimba*? *Bimba-caitanyam*, the original, is real. The *pratibimba* is unreal as it is temporary, incidental, etc. So this is the eighth description.

Then the ninth description is that no organ of knowledge or instrument of knowledge can grasp the *ātmā*. *Na enat devāḥ āpnuvan* – no sense organs, no mind, no powerful telescope, powerful microscope [*mantra* 4]. Whatever scope you use there is no scope, no way of knowing the *ātmā* with the help of any instrument. Then does that mean *ātmā* is not there? No, *ātmā* is very much there. At the same time it is never an object of knowledge. Then what is *ātmā*? It is the very subject which is aware of all the objects. Therefore, never look for *ātmā*. *Ātmā* has to be known only in one way. Don't sit in meditation. Don't wait in meditation for the arrival of *ātmā*. Even the stars may come, but *ātmā* will never come. You know why? You are the blessed *ātmā*.

So never expect it to come. Whether from outside or in *nirvikalpaka samādhi*, you wait for the *ātmā* to come from inside. It is neither an external nor an internal object. It is never an object.

Then how do you know the *ātmā*? Remember my favorite expression. Knowing *ātmā* is possible in only one manner. What is that? *Ātmā* I am. This claiming alone is knowing. I am the *ātmā*. I need not see the *ātmā*. It is not seen. It is the seer. *Adṛṣṭo draṣṭāśrutah śrotāmato mantāvijñato vijñātā* [*Bṛhadāraṇyaka*

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upaniṣad 3.7.23]. It is never the seen, ever the seer. Never the heard, but ever the hearer. Never smelt, ever the smeller. Never experienced, ever the experiencer principle. When I claim I am the *ātmā*, what should be the meaning of the word “I”? Very important. You cannot mechanically claim. While claiming, “I am *ātmā*,” you should not take the body, you should not take the mind, not even the thought as “I”.

I am the conscious principle which makes the body sentient. Which makes the mind sentient. That formless consciousness is in the formed body. Like in this hand, the light is also there and the palm is also there. Formless light is pervading the formed palm. Both are together. Palm has got form. The light is on the palm. But you cannot say the light is of the shape of the palm. The light pervades the entire room. That is why we say before understanding *ātmā*, practice two types of meditation, because the claiming the formless *ātmā* is very difficult. Because our mind always thinks of some form or the other. Therefore train the mind, give a rehearsal by practicing two types of meditation. One is called *ākāśa-dhyānam*. In *Taittirīya upaniṣad*, in *Chāndogya upaniṣad*, etc. these meditations are there.

The second one is *prakāśa-dhyānam*. So imagine a hall where there are so many people with different forms and colours and all these people are seen, because of some factor in the hall. What is that? The whole hall is pervaded by the light

principle. I am not talking about the source of the light. That has got a form, the bulb. But the whole hall is pervaded by light. Then meditate upon the light, seeing that light is formless. The light is one especially if it is *sūrya-prakāśa*. Light cannot move. People will move in the light. But light doesn't move. And light is not contaminated; it is *nityaḥ, ekaḥ, sarvagataḥ, asaṅgaḥ, śuddhaḥ, akhaṇḍaḥ*. Can you take a knife and cut a part of light and take to another room? It is not possible. See all these features of *ākāśa*, all these features of *prakāśa*. If we have practiced, the mind will become more and more sensitive. I have to appreciate the formless light in the entire hall, even though my eyes see the light only on the people. In between the people or objects, I don't see the light. But I understand, the light is on finger one. Light is on finger two. Light is in between the fingers also. I have to appreciate. Eyes will not see the light between the fingers. Therefore it is a cognition without sensory perception.

That is why we use the word 'appreciation'. If we can appreciate *ākāśa*, and meditate for a length of time, if you can appreciate *prakāśa*, and meditate for a length of time, we can train the mind. In *Pañcadaśī*, there is a chapter, exclusively dedicated for that, called *nāṭakadīpa prakaraṇam*. There he talks about experiencing a drama, in which so many characters come and go. And in between, dancers come with different costumes and at the end, all the characters vacate the hall, the stage. *Vidyāraṇya* asks the question, "Who is there on the stage?" This person says nothing is there on the stage. Then *Vidyāraṇya* asks the

question, “How do you know there is nothing on the stage?” Which we generally take for granted.

The light is there, continuing to be on the stage. But when it is continuously there, we take it for granted. *Ākāśa* we take for granted. You see so many people when you go out of class but the most important on the ground, we take for granted. After the *Kena upaniṣad* class, I gave a home work. I asked the students to travel and remember the sunlight throughout. We will remember and see for five minutes. After that somebody walks with a nice dress. Then you get attracted by the dress and it will displace *sūrya-prakāśa*. This is our life. We miss the evident. So we should do more *ākāśa-dhyānam* and *prakāśa-dhyānam*. Then replace that by *caitanya-prakāśa*. Consciousness is also like *ākāśa*, like *prakāśa*. Consciousness is omnipresent. That is why I am able to be aware of the things around. This awareness, is not an object of experience. It happens to be ‘I’ myself. Therefore, what is the ninth description? *Aprameyaḥ*. It is never an object. But it is I, the subject, the unknowable knower.

The tenth description is, this *ātmā* alone is the *kāraṇam* of the entire universe. The *kāraṇam* is explained through its two features. *Kāraṇam* alone supports all the *kāryams* by lending existence. Similarly, *ātmā* alone supports the entire universe, by lending existence. *Sarva-ādhāra-rūpa-kāraṇam*. The second description of *kāraṇam* is, *kāraṇam* alone is the content, the *sāra* of every

kāryam. Gold, the *kāraṇam* alone, is the content of every golden ornament. Ornament cannot exist without the content gold. Therefore, gold is in all the products. Gold is there as the very substance. Similarly where is the *ātmā*? In the entire *anātmā-prapañca*, it is there as the very essence, *sārah*. *Sarvabhūtaṣṭhamātmānam sarvabhūtāni cātmani*, as said in the *Bhagavad Gītā*, chapter 6 [v. 29]. So *sarva-ādhāra-rūpa-kāraṇam*, *sarva-sāra-rūpa-kāraṇam* is the tenth description.

The eleventh and final description, is *advaitam*. This is very important because in the tenth description we said *ātmā* is the *kāraṇam* and the entire world, the *anātmā*, is *kāryam*. Naturally what will we conclude? *Kāraṇa ātmā*, *kārya anātmā*. We may think there are two. The *upaniṣad* says, *kāraṇam* and *kāryam* are two words, but the substance, is only one. When you say ‘gold and bangle’, the word ‘gold’ and the word ‘bangle’, are two words, but you cannot show them separately. Like gold is here, bangle is there. Bangle cannot be shown as a separate independent substance. Therefore *kāryam* cannot be counted as a separate entity. It is nothing but *nāma* and *rūpa*. It is not a thing in itself. Therefore how many things are there? Only one *ātmā* which is named as *anātmā-prapañca*. But there is no such thing called *anātmā* separate from *ātmā*. This is the eleventh description.

Then finally, the *upaniṣad* concludes by saying, whoever gains this knowledge is free from *saṁsāra*. This *saṁsāra* expresses in three main versions. *Samśāra* has several expressions but in *Īśāvāsyā upaniṣad*, there are three expressions. The first expression is *śoka* – *śoka* means grief or worry. It is one big expression of *saṁsāra*. As I say, the very first month in the English calendar named January [pronounced as ‘*Janavari*’ in South India] – *janānām* worry *Janavari*. So we start the year with worry. So worry is an expression of *saṁsāra*.

The second expression is *moha*. This expectation of peace, security, and happiness, from the people and from things, from name, money, position, possession, etc., is another expression of *saṁsāra*. *Sarvabhūtāni sammohaṁ sarge yānti parantapa*

– Lord *Kṛṣṇa* said in the seventh chapter [v. 27]. *Anātmā* can never give peace, security and happiness. It seems to give, when it is in distance, like mirage water. But when you actually go near, the promise is never fulfilled. That is why the human struggle continues. So *moha* is the second expression. The struggle.

The third one is *Jugupsā*. *Jugupsā* means seeking security from the outside world or feeling of insecurity. We have seen how seeking security is *moha*. But the sense of insecurity that I have in myself is called *Jugupsā*. All these three will go away only by *ātma-jñānam*. So this is *nivṛtti-mārga*.

Now, we will quickly go through the *pravṛtti-mārga*. That is from *mantra* 9 to 14. *Pravṛtti-mārga* consists of *karma-yoga* and *upāsana-yoga*. *Upāsana* means meditation on God. *Karma* means either religious activity or secular activity. Any *karma* or *upāsana* will become *yoga*, when we dedicate it to the Lord and seek spiritual progress. This is called *niṣkāma-karma*. Here, I consider spiritual progress as my primary goal. Material benefits are taken as a by-product. Let them come or not come. I don't care. I want the internal growth as the primary goal. This is called *karma-yoga* and *upāsana-yoga*.

The *upaniṣad* condemns *sakāma-karma* and *sakāma-upāsana* and glorifies *niṣkāma-karma* and *niṣkāma-upāsana*. Not only has it glorified both of them, it glorifies the combination of both of them. Because what *karma-yoga* can give, *upāsana-yoga* cannot give. What *upāsana-yoga* can give, *karma-yoga* cannot give. Like we require different types of foods for different type of nutrition. If we eat idli for all the three meals, you will get only carbohydrate. Where will you go for so many other nutrients? Similarly, we require different spiritual nutrients. So *karma-yoga* is one essential nutrient. Also *upāsana-yoga*.

Especially, since *upāsana* is the only remedy for a preoccupied mind. Mental preoccupation is a big obstacle for listening to *Vedānta* class. If you have to listen well in the class, the mind should not have any preoccupation. In *upāsana*, we train the mind. At will, I should be able to keep aside all the family thoughts,

professional and financial thoughts. Along with the shoes, those also must be dropped outside the class. You come to the class with an empty mind so that it can be filled with *Īśāvāsyā upaniṣad*. Otherwise cup is already full. Poor *guru* is adding *Īśāvāsyā*. It will overflow. It won't enter the mind at all. Let alone remain.

Therefore *karma-upāśana-samuccaya* is highlighted from *mantra* 9 to 14. The *upāśana* highlighted is *hiranyagarbha-upāśana* otherwise called *Īśvara-upāśana*. The second one is *prakṛti-upāśana* or *Īśvara-śakti-upāśana*. Both are good *upāśanas*. This is called *pravṛtti-mārga*, from *mantra* 9 to 14. *Karma-yoga* and *upāśana-yoga-samuccaya*. *Samuccaya* means combination. Also you should remember *karma-yoga* primarily involves *pañca-mahā-yajña*. *Pañca-mahā-yajña* is the primary component of *karma-yoga*.

Then comes the final part, from *mantra* 15 to 18. After *karma-upāśana-yoga*, a person has got twofold options. After practicing *karma* and *upāśana*, a *gṛhastha* in *pravṛtti-mārga* has got two options. One option is: remaining in *gṛhastha-āśrama* itself, he or she can come to *jñāna-yoga*. What is *jñāna-yoga*? Consistent and systematic study of Vedāntic scriptures for a length of time, under the guidance of a competent *ācārya*. In simple language, spiritual educational program is *jñāna-yoga*. A *gṛhastha* must come to *jñāna-yoga* because *karma* and *upāśana* can prepare the mind, but they can never give *jñānam* or *mokṣa*.

How much ever *upāsana* is done, how much ever *pūjā* is done, how much *nāma-saṅkīrtanam* is done, they can purify the mind alright but they can never, never, never give *jñānam*. Therefore, one has to come to *jñāna-yoga*. And it can be done in this life itself and one can gain *jñānam* here and attain *mokṣa*, which is called *jīvan-mukti* or *sadyo-mukti*. This is option no. 1.

What is the second option? A person, due to some obstacles caused by *prārabdha* may not be able to come to *jñāna-yoga*, because opportunity is not there or time is not there or health is not there or family permission is not there, etc. People at home will allow you to go everywhere but for *Vedānta* class. They will suddenly say what Lord *Kṛṣṇa* said – ‘Do your duty’ meaning – remain at home. They will quote *Gītā* telling you not to attend class. ‘Be at home and do your duty’. So obstacles can come in hundred different ways. *Vedānta* requires a special *puṇyam*. *Puṇyam* can give money. *Puṇyam* can give name, fame, position, family but *Vedānta* requires a different type of *puṇyam*. Some people do not have that. What to do?

Even then, *Īśāvāsya upaniṣad* says, nothing to worry. Continue *karma-yoga* and *upāsana-yoga* throughout the life, with a desire for *mokṣa*. Then, towards the end of life also, pray to God, “O Lord I wanted to gain *jñānam* and *mokṣa* in this *janma* itself but somehow I could not. I would plead with you, to help me, to at least help me gain the other option called *krama-mukti*.” When this prayer is

made, the *upāsaka* will go through the *suṣumnā-nāḍī* after death and cross the *brahma-randhra*, go through *śukla-gati*, go to *brahma-loka* and there, in a wonderful atmosphere, he will be taught by *sākṣāt brahma* himself. With four heads, he can take four classes simultaneously. Therefore *Brahmājī* will become your *guru*. There you can gain knowledge and *mokṣa*. The last four *mantras* are the prayers of the *upāsaka* for *krama-mukti*. All are beautiful *mantras* – *hiraṇmayena patreṇa...*, etc. But what is the essence?

Most important thing is, at the time of death also, I should not think of worldly things and the people around. That is why they say, reduce the attachment. Some people can forget family members but not the pet. They care for the pet very much, calling everybody and saying, even if you don't eat, 'please take care of the pet'. So meditating on the pet, they die like *Jaḍa Bharata*. Next *janma*, they are born as a dog. That is the *gati*.

Therefore remember the Lord at the time of death. *Antakāle ca māmeva smaranmuktvā kalevaram...* [*Bhagavad Gītā*, 8.5] So with these *upāsaka* prayers, in *mantra* 15 to 18, the *Īśāvāsya upaniṣad* is concluded. But as far as we are concerned, we don't require all those things I suppose, because, we are getting knowledge here and now.

pūrṇamadaḥ pūrṇamidaṁ pūrṇāt pūrṇamudacyate | pūrṇasya pūrṇamādāya
pūrṇamevāvaśiṣyate llom śāntiḥ śāntiḥ śāntiḥ