



TAITTRIYA UPANISHAD

With

SHANKARABASHYAM

CHAPTER 2

Brahmananda Valli

Anuvaka 1

VOLUME - 01

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INTRODUCTION

Taittiriya Upanishad (80 Mantras)

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Lecture 49

Chapter 2 - Introduction :

1)

3 Titles

Brahma Valli

Ananda Valli

Brahma Ananda Valli

- Main teaching of Vedanta in Chapter 2

2) Shanti Patha

i) Chapter 1 - Siksha Valli - Beginning :

ॐ शं नो मित्रः शं वरुणः ।
शं नो भवत्वयमा ।
शं न इन्द्रो बृहस्पतिः ।
शं नो विष्णुरुक्रमः ।
नमो ब्रह्मणे । नमस्ते वायो ।
त्वमेव प्रत्यक्षं ब्रह्मासि ।
त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि ।
ऋतं वदिष्यामि । सत्यं वदिष्यामि ।
तन्मामवतु । तद्वक्तारमवतु ।
अवतु माम् । अवतु वक्तारम् ।
ॐ शान्तिः शान्तिः शान्तिः ॥ १ ॥

Oṃ śaṃ no mitraḥ śaṃ varuṇaḥ ।
śaṃ no bhavatvaryamā ।
śaṃ na indro bṛhaspatiḥ ।
śaṃ no viṣṇururukramaḥ ।
namo brahmaṇe । namaste vāyo ।
tvameva pratyakṣaṃ brahmāsi ।
tvāmeva pratyakṣaṃ brahma vadiṣyāmi ।
ṛtaṃ vadiṣyāmi । satyaṃ vadiṣyāmi ।
tanmāmavatu । tadvaktāramavatu ।
avatu mām । avatu vaktāram ।
Oṃ śāntiḥ śāntiḥ śāntiḥ ॥ 1 ॥

May Mitra be propitious to us. May Varuna bless us. May the blessings of Aryama be with us. May the grace of Indra and Brhaspati be upon us. May Visnu, the all-pervading (Wide-striding) be propitious to us. Salutations to Brahman. Salutations to Thee, O Vayu! Thou art the Visible Brahman. Thee alone shall I consider as the Visible Brahman. I shall declare: Thou art the “Right”; Thou art the “Good”. May That protect me: may That protect the speaker. Please Protect me. Please Protect the Speaker. [1 - 1 - 1]

End :

- Same with Small change

Chapter 1 - Anuvaka 12 :

शं नो मित्रः शं वरुणः । शं नो भवत्वयमा ।
शं न इन्द्रो बृहस्पतिः । शं नो विष्णुरुक्रमः ।
नमो ब्रह्मणे । नमस्ते वायो । त्वमेव प्रत्यक्षं
ब्रह्मासि । त्वामेव प्रत्यक्षं ब्रह्मावादिषम् ।
ऋतमवादिषम् । सत्यमवादिषम् । तन्मामावीत् ।
तद्वक्तारमावीत् । आवीन्माम् । आवीद्वक्तारम् ।
ॐ शान्तिः शान्तिः शान्तिः ॥ १ ॥

śaṃ no mitraḥ śaṃ varuṇaḥ | śaṃ no bhavatvayamā |
śaṃ na indro bṛhaspatiḥ | śaṃ no viṣṇururukramah |
namo brahmaṇe | namaste vāyo | tvameva pratyakṣaṃ
brahmāsi | tvāmeva pratyakṣaṃ brahmāvādiṣam |
ṛtamavādiṣam | satyamavādiṣam | tanmāmāvīt |
tadvaktāramāvīt | āvīnmām | āvīdvaktāram |
oṃ śāntiḥ śāntiḥ śāntiḥ || 1 ||

May the Mitra (Sun) be good to us. May varuna be good to us. May Aryama be good to us. May Indra and Brhaspati be good to us. May the all-pervading Visnu be good to us. Prostrations to the Brahman. Prostration to thee, O Vayu, Thou, indeed, art the visible Brahman, thee I have declared the ‘right’. Thee I have declared the ‘Good’. That has protected me. That has protected the teacher. [1 - 12 - 1]

Beginning	End
<ul style="list-style-type: none"> - Tanmamavatu - Tad vaktaramdvatu - Avatu Mam - Avatu Vaktaram - May he protect me and teacher 	<ul style="list-style-type: none"> - Tanmamavit - Tadvaktaramvit - Avinanam - Avidyaktaram - He Protected me and teacher

3 Interpretations of Shanti Mantra :

i) Shannau Mitra beginning and Sahana Bavatu

ii) Shannau mitra end and Sahana Bavatu

iii) Sahana Bavatu alone :

- Gorakhpur Press has only Sahana Bavatu
- Shanti Mantra removes obstacles during study
- 1st Chapter : Saguna Brahma Vidya
- 2nd Chapter : Nirguna Brahma Vidya.

Obstacles come due to my
Prarabda Karma

Adhyatma

Adibautika

Adideivika

- Katho Upanishad also has Sahana Bavatu Shanti Mantra.

Shanti Mantra :

ॐ सह ना॒ववतु॑ । सह नौ॑ भुनक्तु॑ । सह वी॒र्यं॑ करवा॒वहै॑ ।
तेज॒स्विना॒वधी॑तमस्तु॒ मा वि॒द्विषा॒वहै॑ ॥ ॐ शान्तिः॒ शान्तिः॒
शान्तिः॑ ॥

om sahanā॑vavatu । sahanau॑ bhunaktu । saha vī॒ryam॑
karavā॑vahai । tejasvi॑ nā vadhītamastu mā vidviṣā॑vahai ॥
om śāntiḥ॑ śāntiḥ॑ śāntiḥ॑ ॥

अन्वयः

(ईश्वरः) नौ सह अवतु । (ईश्वरः) नौ सह भुनक्तु । (आवां) सह
वीर्यं करवावहै नौ अधीतं तेजस्वि अस्तु (आवां) मा विद्विषावहै ॥
ओं शान्तिः शान्तिः शान्तिः ॥

Anvayaḥ

(īśvaraḥ) nau saha avatu, (īśvaraḥ) nau saha bhunaktu,
(avāṃ) saha vīryam karavāvahai nau adhītam tejasvi
astu, (āvām) mā vidviṣāvahai. om śāntiḥ śāntiḥ śāntiḥ.

May the lord protect us both, (teacher and student) together (by giving knowledge). May he protect us both, together (by giving us the fruit of knowledge). May we both put forth sufficient effort. May our learning be effective. (Let it be bright and fresh in our minds all the time.) Let us not distrust each other. (Let our relationship be healthy enough without any misunderstanding. Teacher should have compassion and care for the student, and the student should have sraddha and bhakti for the teacher, so that the communication of the teaching is successful enough.) let not there be any Adhyatmika, adhibhautika, and adhidaivika obstacles in our endeavour.

a) Saheiva Avatu :

- May Simultaneously protect Guru and Sishya
- May lord help us to gain Vidya.

b) Saha Nau Bunaktu :

- May lord help us to enjoy, consume knowledge and also benefit from self knowledge - Gain Moksha
- Gain Vidya and Vidya Phalam

Gain Vidya :

- Only academic knowledge, can understand and teach
- I still remain as Samsari, no Jnana Phalam
- Let obstacles for Jnana Phalam go away, Prayer is valid

Panchadasi - 9th Chapter :

- Understand Vedanta, have information, never use, no transformation

c) Saha Veeryam Karava Vahai :

- Veeryam = Samarthyam, self effort, skill
- Karava Vahai - Let me acquire skill to gain and retain knowledge
- Let me put forth effort
- Vidya = Nimittam for Moksha
- Let us both Accomplish our goals
- Teacher - Requires skill of communication
- Student - Requires skill of reception
 - 2 Different faculties
- Karavahai = Nivartayavaham.

d) Tejasvi Adhinam Astu :

- Both of us are Brilliant Brahman, Chaitanyam - I am brilliant, I have guru
- Guru brilliant, he has me as Disciple
- Both Lucky like Nachiketa and Yama Dharma Raja
- Aditam = Knowledge, brahma Vidya belong to both of us

e) Su Aditam Astu :

- Let it be bright form, green, not feeble, fading away knowledge
- Let us have Jnana Nishta
- Knowledge not in website but useful to me, Accessible
- Suaditam = Jnana Nishta, Accessible knowledge
- Artha Jnana Yogyatha
- Let words meaning be understood to liberate me
- Aham Brahma Asmi meaning can liberate me
- Vakya can't liberate, Vakya Artha liberates
- Let words be converted to Wisdom.

Vivekachudamani :

वाग्वैखरी शब्दझरी शास्त्रव्याख्यानकौशलम् ।
वैदुष्यं विदुषां तद्वद्भुक्तये न तु मुक्तये ॥ 58 ॥

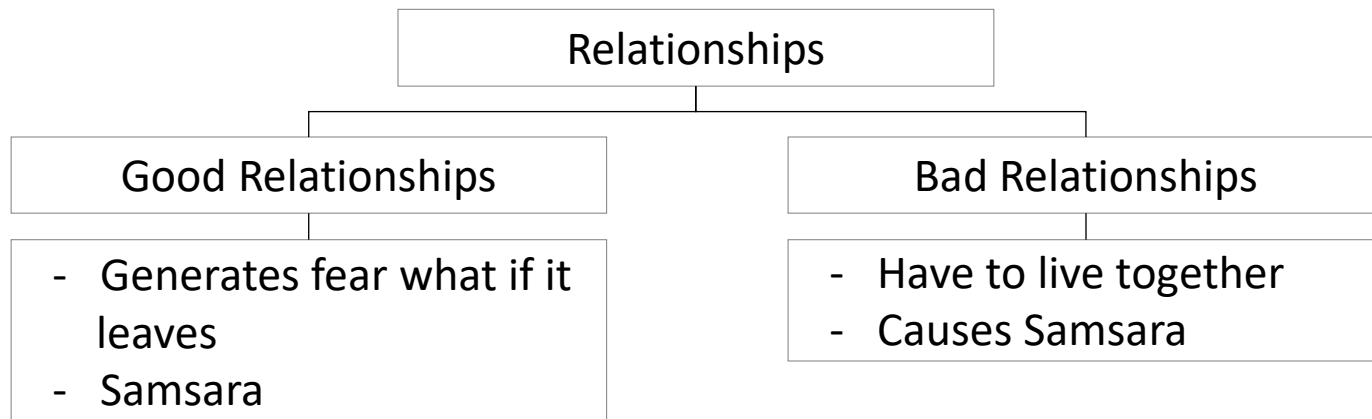
vāgvaikharī śabdajharī śāstravyākhyānakauśalam |
vaiduṣyaṁ viduṣāṁ tadvadbhuktaye na tu muktaye || 58||

Loud speech in a stream of words, the efficiency in expounding or commenting upon the sastras, Erudition gained, these bring only a little joyous, material satisfaction to the scholar but they are insufficient to liberate him completely. [Verse 58]

- Assimilated knowledge gives liberation
- Otherwise trapped in Shabda jalam

f) Ma Vid Visha Vahai hi :

- Let Gurus words be converted into wisdom in my Mind
- Guru sishya travel together, Antevasi Disciple in Ashram
- Most Sacred relationship = Guru - Sishya, gives Moksha



- All Relationships are Samsara Karanam
- Only one unique relationship does not cause Samsara
- Guru - Sishya Relationship because goal is Moksha
- Guru does not loose anything
- Sishya has possibility of Straining relationship during study of Atma Vidya, there could be unfair responses from Guru
- Sishya may misunderstand
- Vidvisha means hatred and Sraddha on teacher may get disturbed.

- Sraddha Van alone labathe Jnanam
- Don't loose faith in the Guru to Avoid future Strains in relationship, shishya Prays
- Let us both trust each other, like husband and wife
- No deficit in Sraddha
- Sakhya mantra after Saptapadi chanted during marriage
- 3 Shantis for Adhyatmika, Adibautika, Adideivika afflictions
- We must hear Atma Vidya without hurdles
- Nobody loves self knowledge

<ul style="list-style-type: none"> • Everybody loves Permanent happiness, Nitya Sukham
--

- Universally, we all love Nitya Sukham, instinctively
- Atma Vidya is the means for Nitya Sukham.

Param Sreya = Atma Ananda :

- Punyam gives only Anitya Sukham
- Dharma, artha, Kama Sukham
- Only Atma Vidya gives Nitya Sukham

Siksha Valli	Brahmananda Valli
<ul style="list-style-type: none"> - 12 Anuvakas - 2 Anuvakas - Shanti Mantras 	<ul style="list-style-type: none"> - 9 Anuvakas



SUMMARY

Summary of 1st Chapter :

2 Vidyas

Saguna Brahma Upasana upon Alambanam - Symbol

- Samhita Upasana (Upon letters all Devatas meditated)
- Veidika Karma can as with Veidika Upasanas
- Non-contradictory
- In Saguna Upasana - Karma, Samuchhaya possible as both are Karmas
- Avirudhani, friendly, no contradiction
- Karma and Vidya no 1 Promotes Kartrutvam, nourishes Kartrutvam

Example :

- Cat and Milk
- 1st Chapter
- Goes with Grihastha
- No Liberation
- Takes to Brahma Loka If Sakama
- Get Sadhana Chatushtaya Sampatti if Nishkama

Nirguna Brahma Jnanam

- Promotes Akartrutvam
- Karma - Jnanam Viruddhi
- Diametrically opposite to Karma, can't combine
- 2nd Chapter
- Goes with Sanyasi lifestyle
- Wipes out Kartrutvam

Gita :

- a) Pashyan, Srvan
- b) Prakirte Kriya Manani
- c) Tattva Vittu mahabaho
 - Cat and Rat
 - Gives liberation
 - Nididhyasanam

नैव किञ्चित्करोमीति
युक्तो मन्येत तत्त्ववित् ।
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्
अशनन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti
yuktō manyēta tattvavit |
paśyañ śṛṇvan sprśañ jighran
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

प्रकृतेः क्रियमाणानि
गुणैः कर्माणि सर्वशः ।
अहङ्कारविमूढात्मा
कर्ताहमिति मन्यते ॥ ३-२७ ॥

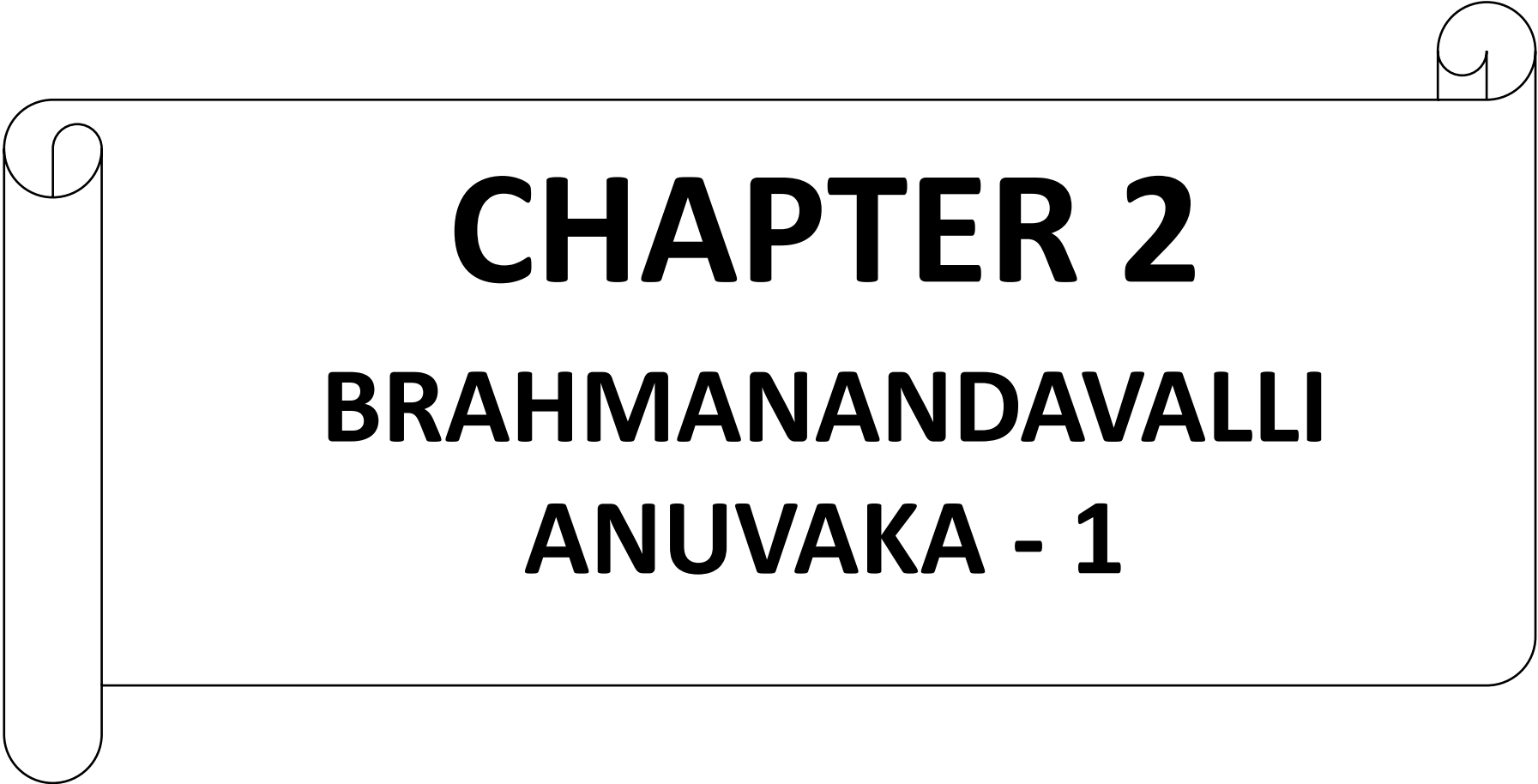
prakṛtēḥ kriyamāṇāni
guṇaiḥ karmāṇi sarvaśaḥ |
ahaṅkāravimūḍhātmā
kartā'ham iti manyatē || 3-27||

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

तत्त्ववित्तु महाबाहो
गुणकर्मविभागयोः ।
गुणा गुणेषु वर्तन्त
इति मत्वा न सज्जते ॥ ३-२८ ॥

tattvavit tu mahābāhō
guṇakarmavibhāgayōḥ ।
guṇā guṇēṣu vartanta
iti matvā na sajjatē ||3-28||

But he, who knows the Truth, O mighty-armed, about the divisions of the qualities and (their) functions, and he, who knows that gunas as senses move amidst gunas as objects, is not attached. [Chapter 3 – Verse 28]



CHAPTER 2

BRAHMANANDAVALLI

ANUVAKA - 1

Revision : Chapter 1

प्रयोजनं चास्याः ब्रह्मविद्यायाः अविद्यानिवृत्तिः । ततः च
आत्यन्तिकः संसाराभावः ।

And the benefit (Prayojanam ca) of nirgunabrahma Jnanam (asyah brahma-vidyayah) lies in removing ignorance as well as erroneous understanding (Avidya-nivrttih). By the removal of it (tatah ca) there is complete (Atyantikah) freedom from samsara (Samsara abhavah---as Avidya is the seed of samsara and where vidya is avidya cannot exist).

Taittiriya Upanishad : 1st Chapter :

स य एषोऽन्तर्हृदय आकाशः ।
तस्मिन्नयं पुरुषो मनोमयः ।
अमृतो हिरण्मयः अन्तरेण तालुके ।
य एष स्तन इवावलम्बते । सेन्द्रयोनिः ।
यत्रासौ केशान्तो विवर्तते । व्यपोह्य
शीर्षकपाले ॥ १ ॥

sa ya eṣo'ntarhṛdaya ākāśaḥ |
tasminnayaṃ puruṣo manomayaḥ |
amṛto hiraṇmayāḥ antareṇa tāluke |
ya eṣa stana ivāvalambate | sendrayoniḥ |
yatrāsau keśānto vivartate | vyapohya
śīrṣakapāle || 1 ||

Here in this space within the heart resides the intelligent, imperishable, effulgent 'Purusa' of 'Entity'. Between the Palates, that which hangs like nipple (The Uvula), That is the birthplace of Indra, where the root of hair is made to part, opening the skull in the centre. [1 - 6 - 1] 17

- Hiranyagarbha Upasana
 - Gives Sophadika Brahma, Atma Darshanam
 - Vyahrutti Alambana Upasana = Anga
 - Antar Hridaya Upasana = Angi
 - Phalam for Hiranyagarbha
 - Upasana = Svarajyam
- = Brahma Loka Prapti

Taittiriya Upanishad :

ऋतं च स्वाध्यायप्रवचने च ।
 सत्यं च स्वाध्यायप्रवचने च ।
 तपश्च स्वाध्यायप्रवचने च ।
 दमश्च स्वाध्यायप्रवचने च ।
 शमश्च स्वाध्यायप्रवचने च ।
 अग्नयश्च स्वाध्यायप्रवचने च ।
 अग्निहोत्रं च स्वाध्यायप्रवचने च ।
 अतिथयश्च स्वाध्यायप्रवचने च ।
 मानुषं च स्वाध्यायप्रवचने च ।
 प्रजा च स्वाध्यायप्रवचने च ।
 प्रजनश्च स्वाध्यायप्रवचने च ।
 प्रजातिश्च स्वाध्यायप्रवचने च सत्यमिति
 सत्यवचा राथीतरः । तप इति तपोनित्यः
 पौरुशिष्टिः । स्वाध्यायप्रवचने एवेति
 नाको मौद्गल्यः । तद्धि तपस्तद्धि तपः ॥ १ ॥

ṛtaṃ ca svādhyāyappravacane ca |
 satyaṃ ca svādhyāyappravacane ca |
 tapaśca svādhyāyappravacane ca |
 damaśca svādhyāyappravacane ca |
 śamaśca svādhyāyappravacane ca |
 agnayaśca svādhyāyappravacane ca |
 agnihotraṃ ca svādhyāyappravacane ca |
 atithayaśca svādhyāyappravacane ca |
 mānuṣaṃ ca svādhyāyappravacane ca |
 prajā ca svādhyāyappravacane ca |
 prajanaśca svādhyāyappravacane ca |
 prajātiśca svādhyāyappravacane ca satyamiti
 satyavacā rāthītarah | tapa iti taponityaḥ
 pauruśiṣṭiḥ | svādhyāyappravacane eveti
 nāko maudgalyaḥ | taddhi tapastaddhi tapaḥ || 18 ||

The Practice of what is right and proper, as fixed by the scriptural texts, is to be done along with reading the texts oneself and propagating the truths of the same. “Truth”, meaning practicing in life what is understood to be right and proper, is to be pursued along with regular studies and preaching, penance, study and preaching; control of the senses, study and preaching; tranquility, study and preaching; the ‘Maintenance of fire’, study and preaching; offering of oblations in fire sacrifice, study and preaching of the Vedas; serving the guests, study and preaching; the performance of duties towards man, study and preaching; duties towards children, study and preaching of the Vedas; Procreation, study and preaching; propagation of the race, study and preaching ; all these are things to be practiced sincerely. Satyavaca, son of Rathitara, holds that truth alone is to be strictly practiced. Taponitya, son of Purusista declares That penance alone is to be practiced. Naka, son of Mudgala, holds the view that the study and preaching of the Vedas alone is to be practiced; that verily, is penance; aye that is penance. [1 - 9 - 1]

- Svarajyam, not Moksha here but Brahma Loka Prapti.

अनन्तरं चान्तःसोपाधिकात्मदर्शनमुक्तं व्याहृतिद्वारेण स्वराज्य-
फलम् । न चैतावता शेषतः संसारबीजस्योपमर्दनमस्ति इति ।

Then later no (Anantaram ca) the Hiranyagarbha or sagunabrahma (Sopadhika-atma) Upasana (darsanam) was told (Uktam) to be visualised inside one’s own heart (antah) by giving vyahrti as the symbol for the Upasana (Vyahrti dvarena). And the Phalam was given as the attainment of Brahmaloaka (svarajyaphalam).

But by this much benefit (ca etavata– of going to Brahmaloaka and attaining extraordinary powers), one cannot (na) completely, without any leftovers (asesatah) bring about the destruction (upamardanam asti) of the cause of samsara, the seed of samsara (samsara bijasya---which is Self ignorance).

- Person gets extraordinary powers
- Samsara begins with Ajnanam, ignorance of Jivatma, Paramatma Aikya Jnanam = Samspara Beejam.

अतोऽशेषोपद्रवबीजस्याज्ञानस्य निवृत्त्यर्थं विधूतसर्वोपाधिवशे-
षात्मदर्शनार्थमिदमारभ्यते ' ब्रह्मविदाप्नोति परम् ' इत्यादि ।

Therefore (atah) for the purpose of totally (asesatah) eliminating ignorance (ajnanasya nivrttyartham), the seed of samsara that causes all the calamities, without exception (asesa-upadrava-bijasya) by the knowledge of nirgunabrahma (atma-darsanartham), which is freed (vidhuta) from all attributes belonging to the various Upadhis (sarva-upadhi-visesa—which are sarira trayam and prapanca trayam); this chapter is going to be started (idam arbhayate) with the words 'the knower of Brahman attains the infinite' (brahmavidapnoti param) etc.

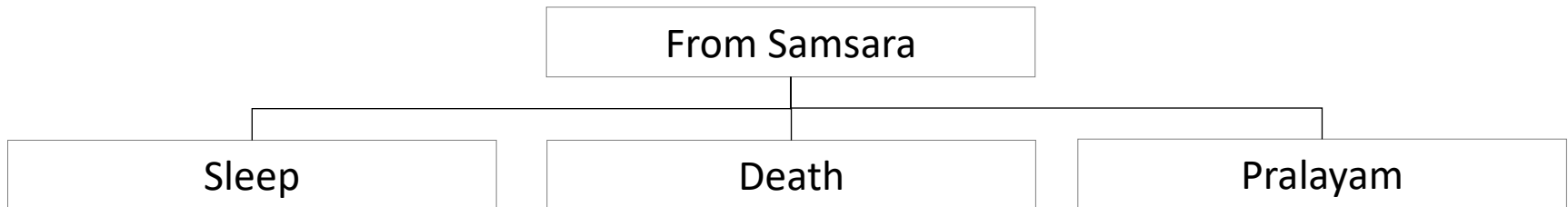
- For Upamardanam, elimination, destruction of self ignorance Nirguna Brahma Jnanam is required.

- Moola Agyana Nivrittayartham
- Moola Agyanam is Cause of all human troubles
- Upadravam = Problems for Atma Agyana Elimination, 2nd Chapter is introduced
- **Nirguna Brahman exists free of all attributes belonging to Sharira and Prapancha Trayam.**
- Benefit of Nirguna Brahma Jnanam = Avidya Nivritti.

Stages of Spiritual Journey :

- Study gives knowledge
- Remove Agyanam - ignorance
- Atyantika Samsara Nivritti

Apekshika Nivritti - Temporary relief :



Atyantika Samsara Nivritti :

- Rtam Ca Svadhyayappravacane Ca.... (2 - 9 - 1)
- Wise person not scared of anything at all.

Taittiriya Upanishad :

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं
प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति
यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं

विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadṛśye'nātmye'nirukte'nilayane'bhayam
pratiṣṭhām vindate | atha so'bhayam gato bhavati
yadā hyevaiṣa etasminnudaramantaram kurute |

atha tasya bhayam bhavati tattveva bhayam

viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||

When this seeker attains the fearless oneness with Brahman who is invisible, incorporeal, inexplicable and unsupported, then he becomes free from fear. When however, he makes even the slightest distinction in Brahman, then there is danger for him. That every same Brahman Himself becomes the source of fear for him who makes a difference and who reflects not to the same effect, there is the following Vaidika Verse. [2 - 7 - 3]

- No Marana, Papa, Naraka, Punar Janma Bayam...
- 4 Cardinal fears = Samsara

Taittiriya Upanishad :

एतं ह वाव न तपति ।

किमहं साधु नाकरवम् ।

किमहं पापमकरवमिति

स य एवं विद्वानेते आत्मानं स्पृणुते

उभे ह्येवैष एते आत्मानं स्पृणुते ॥ २ ॥

etaṁ ha vāva na tapati |

kimahaṁ sādhu nākaravam |

kimahaṁ pāpamakaravamiti

sa ya evaṁ vidvānete ātmānaṁ spr̥ṇute

ubhe hyevaiṣa ete ātmānaṁ spr̥ṇute

ya evaṁ veda || 2 ||

Such thoughts ‘Why have I not done what is good? Why have I committed a sin?’ certainly do not come to distress a man of experience of the Truth. He who knows thus, regards both these as the Atman. Verily, both these are regarded by him who knows thus, as only Atman. Thus ends the Upanishad. [2 - 9 - 2]

- If ignorance of Atma exists, no Moksha
- Upanishad promises fearlessness Adrishye Anilaye...

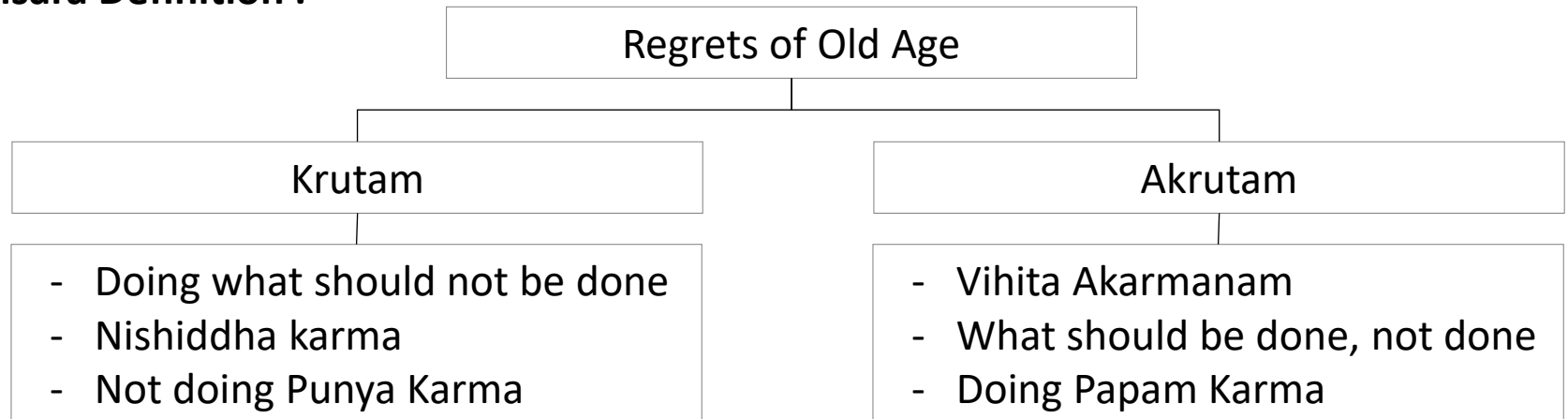
Taittiriya Upanishad :

स वा एष महानज आत्मा योऽयं विज्ञानमयः
 प्राणेषु य एषोऽन्तर्हृदय आकाशस्तस्मिच्छेते,
 सर्वस्य वशी सर्वस्येशानः सर्वस्याधिपतिः;
 स न साधुना कर्मणा भूयान्,
 नो एवासाधुना कनीयान्; एष सर्वेश्वरः;
 एष भूताधिपतिः, एष भूतपालः, एष सेतुर्विधरण
 एषां लोकानामसंभेदाय; तमेतं वेदानुवचनेन
 ब्राह्मणा विविदिषन्ति यज्ञेन दानेन तपसाऽनाशकेन;
 एतमेव विदित्वा मुनिर्भवति । एतमेव प्रव्राजिनो
 लोकमिच्छन्तः प्रव्रजन्ति । एतद्ध स्म वै तत् पूर्वं
 विद्वांसः प्रजां न कामयन्ते, किं प्रजया
 करिष्यामो येषां नोऽयमात्मायं लोक इति;
 ते ह स्म पुत्रैषणायाश्च वितैषणायाश्च लोकैषणायाश्च
 व्युत्थायाथ भिक्षाचर्यं चरन्ति; या ह्येव पुत्रैषणा सा
 वितैषणा, या वितैषणा सा लोकैषणा, उभे ह्येते एषणे
 एव भवतः । स एष नेति नेत्यात्मा,
 अगृह्यो नहि गृह्यते, अशीर्यो नहि शीर्यते,
 असङ्गो नहि सज्यते, असितो न व्यथते, न रिष्यति;
 एतमु हैवैते न तरत इति—अतः पापमकरवमिति, अतः
 कल्याणमकरवमिति; उभेऽ उ हैवैष एते तरति, नैनं कृताकृते तपतः ॥ २२ ॥

sa vā eṣa mahānaja ātmā yo'yam vijñānamayaḥ
 prāṇeṣu ya eṣo'ntarhṛdaya ākāśastasmiñchete,
 sarvasya vaśī sarvasyeśānaḥ sarvasyādhipatiḥ;
 sa na sādhunā karmaṇā bhūyān,
 no evāsādhunā kanīyān; eṣa sarveśvaraḥ;
 eṣa bhūtādhipatiḥ, eṣa bhūtapālaḥ,
 eṣa seturvidharaṇa eṣām lokānāmasambhedāya;
 tametaṁ vedānuvacanena brāhmaṇā
 vividiṣanti yajñena dānena tapasā'nāśakena;
 etameva veditvā munirbhavati | etameva pravrajino
 lokamicchantāḥ pravrajanti | etaddha sma vai tat
 pūrve vidvāmsaḥ prajāṁ na kāmayante,
 kiṁ prajāyā kariṣyāmo yeṣām no'yamātmāyaṁ
 loka iti; te ha sma putraiṣaṇāyāśca
 vittaiṣaṇāyāśca lokaiṣaṇāyāśca vyutthāyātha
 bhikṣācaryaṁ caranti; yā hyeva putraiṣaṇā sā
 vittaiṣaṇā, yā vittaiṣaṇā sā lokaiṣaṇā,
 ubhe hyete eṣaṇe eva bhavataḥ |
 sa eṣa neti netyātmā, agrhyo nahi grhyate,
 aśīryo nahi śīryate, asaṅgo nahi sajyate,
 asito na vyathate, na riṣyati; etamu haivaite na tarata
 iti—ataḥ pāpamakaravamiti, ataḥ kalyāṇamakaravamiti;
 ubhe u haivaiṣa ete tarati, nainaṁ kṛtākṛte tapataḥ || 22 ||

That great, birthless Self which is identified with the intellect and is in the midst of the organs, lies in the ether that is within the heart. It is the controller of all, the lord of all, the ruler of all. It does not become better through good work nor worse through bad work. It is the lord of all, It is the ruler of all beings, It is the protector of all beings. It is the bank that serves as the boundary to keep the different worlds apart. The Brāhmaṇas seek to know It through the study of the Vedas, sacrifices, charity, and austerity consisting in a dispassionate enjoyment of sense-objects. Knowing It alone one becomes a sage. Desiring this world (the Self) alone monks renounce their homes. This is (the reason for it): The ancient sages, it is said, did not desire children (thinking), ‘What shall we achieve through children, we who have attained this Self, this world (result).’ They, it is said, renounced their desire for sons, for wealth and for the worlds, and lived a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. This self is That which has been described as ‘Not this, not this.’ It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. (It is but proper) that the sage is never overtaken by these two thoughts, ‘I did an evil act for this,’ and ‘I did a good act for this.’ He conquers both of them. Things done or not done do not trouble him. [4 - 4 - 22]

Samsara Definition :



- Both Papams do not affect the wise Person.

What type of Nirguna Brahman?

- **Atma of all Jiva's = Brahman, Ishvara, jagat**
- Knowing Brahman obtain Atyantika Samsara Abava
- Brahma Ajnana Nivritti = Samsara Nivritti

स्वयमेव च प्रयोजामाह ब्रह्मविदाप्नोति परमित्यादावेव
संबन्धप्रयोजनज्ञापनार्थम् ।

The upanisad itself directly (svayameva ca) talks (aha) about the benefit (prayojanam-of this brahmavidya) in the very beginning (adau eva) of this anuvaka thus (iti-) “the knower of Brahman (brahmaviduh) attains (apnoti) the ultimate purusartha moksa, or absolute happiness or Brahman (param”-- -- all the three mean the same.) And in order to introduce (jnapanartham— into the mind of the student) the great benefit (prayojana---which occurs from this knowledge) the sruti gives the connection (Sambandha— of that Phalam to the knowledge of Brahman or atma and also the connection of that knowledge to the sruti, which is very important).

- Brahman Vidya Phalam = Moksha
- Text and Moksha connected
- Vichara Sagara - First - 2 Chapters - Anubandha Chatushtayam
- Adhikari, Sambandha, Prayojanam, Vishaya

Brihadaranyaka Upanishad :

स होवाचः न वा अरे पत्युः कामाय पतिः प्रियो भवति,
आत्मनस्तु कामाय पतिः प्रियो भवति ।
न वा अरे जायार्यै कामाय जाया प्रिया भवति, आत्मनस्तु
कामाय जाया प्रिया भवति । न वा अरे पूत्राणां कामाय पुत्राः
प्रिया भवन्ति, आत्मनस्तु कामाय पुत्राः प्रिया भवन्ति ।
न वा अरे वित्तस्य कामाय वित्तं प्रियं भवति, आत्मनस्तु
कामाय वित्तं प्रियं भवति । न वा अरे ब्रह्मणः कामाय ब्रह्म
प्रियं भवति, आत्मनस्तु कामाय ब्रह्म प्रियं भवति ।
न वा अरे क्षत्रस्य कामाय क्षत्रं प्रियं भवति, आत्मनस्तु कामाय
क्षत्रं प्रियं भवति । न वा अरे लोकानां कामाय लोकाः प्रिया भवन्ति,
आत्मनस्तु कामाय लोकाः प्रिया भवन्ति । न वा अरे देवानां कामाय देवाः
प्रिया भवन्ति, आत्मनस्तु कामाय देवाः प्रिया भवन्ति ।
न वा अरे भूतानां कामाय भूतानि प्रियाणि भवन्ति,
आत्मनस्तु कामाय भूतानि प्रियाणि भवन्ति ।
न वा अरे सर्वस्य कामाय सर्वं प्रियं भवति, आत्मनस्तु कामाय सर्वं प्रियं भवति ।
आत्मा वा अरे द्रष्टव्यः श्रोतव्यो मन्तव्यो निदिध्यासितव्यो मैत्रेयि,
आत्मनो वा अरे दर्शनेन श्रवणेन मत्या विज्ञानेनेदं सर्वं विदितम् ॥ ५ ॥

sa hovāca: na vā are patyuh kāmāya patiḥ priyo bhavati,
ātmanastu kāmāya patiḥ priyo bhavati |
na vā are jāyāyai kāmāya jāyā priyā bhavati,
ātmanastu kāmāya jāyā priyā bhavati |
na vā are pūtrāṇāṃ kāmāya putrāḥ priyā bhavanti,
ātmanastu kāmāya putrāḥ priyā bhavanti |
na vā are vittasya kāmāya vittaṃ priyaṃ bhavati,
ātmanastu kāmāya vittaṃ priyaṃ bhavati |
na vā are brahmaṇaḥ kāmāya brahma priyaṃ bhavati,
ātmanastu kāmāya brahma priyaṃ bhavati |
na vā are kṣatrasya kāmāya kṣatraṃ priyaṃ bhavati,
ātmanastu kāmāya kṣatraṃ priyaṃ bhavati |
na vā are lokānāṃ kāmāya lokāḥ priyā bhavanti,
ātmanastu kāmāya lokāḥ priyā bhavanti |
na vā are devānāṃ kāmāya devāḥ priyā bhavanti,
ātmanastu kāmāya devāḥ priyā bhavanti |
na vā are bhūtānāṃ kāmāya bhūtāni priyāṇi bhavanti,
ātmanastu kāmāya bhūtāni priyāṇi bhavanti |
na vā are sarvasya kāmāya sarvaṃ priyaṃ bhavati,
ātmanastu kāmāya sarvaṃ priyaṃ bhavati |
ātmā vā are draṣṭavyaḥ śrotavyo mantavyo
nididhyāsitaṃ maitreyi, ātmano vā are darśanena
śravaṇena matyā vijñānenedaṃ sarvaṃ viditam || 26 ||

He said: It is not for the sake of the husband, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one's own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one's own sake that it is loved. It is not for the sake of the Brāhmaṇa, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the Kṣatriya, my dear, that he is loved, but for one's own sake that he is loved. It is not for the sake of the worlds, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of the beings, my dear, that they are loved, but for one's own sake that they are loved. It is not for the sake of all, my dear, that all is loved, but for one's own sake that it is loved. The Self, my dear Maitreyī, should be realised—should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [2 - 4 - 5]

- Practice of Sravanam / Mananam / Nididhyasanam (Abhyasa)
- Operate Shabda Pramanam to gain Prama
- For Moksha, Jnanam Eka Sadhanam.

Chapter 2 - Anuvaka 1 – Verse 1 :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmaavidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānamanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'snute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

अन्वयः

ब्रह्मवित् परम् आप्नोति । तद् एषा अभ्युक्ता- “ यः सत्यं ज्ञानम्
अनन्तं ब्रह्म गुहायां परमे व्योमन् निहितं वेद सः विपश्चिता ब्रह्मणा
सर्वान् कामान् सह अश्नुते ” इति ।

Anvayah

brahmavit param āpnoti । tad eṣā abhyuktā- “yaḥ satyam
jñānam anantaṁ brahma guhāyām parame vyoman
nihitaṁ veda saḥ vipaścitā brahmaṇā sarvān kāmān
saha aśnute” iti ।

“The knower of Brahman attains the infinite. In this regard, the following Rigveda mantra is being quoted– “Brahman is infinite existence (and) consciousness. The one who knows (that Brahman which) resides in the intellect within the supreme space (of the heart), fulfils all (his) desires, at once as the omniscient Brahman”- says the mantra.

a) Brahnavit = knower of Brahman

b) Param = infinite, highest :

- Knower of Brahman attains Brahman

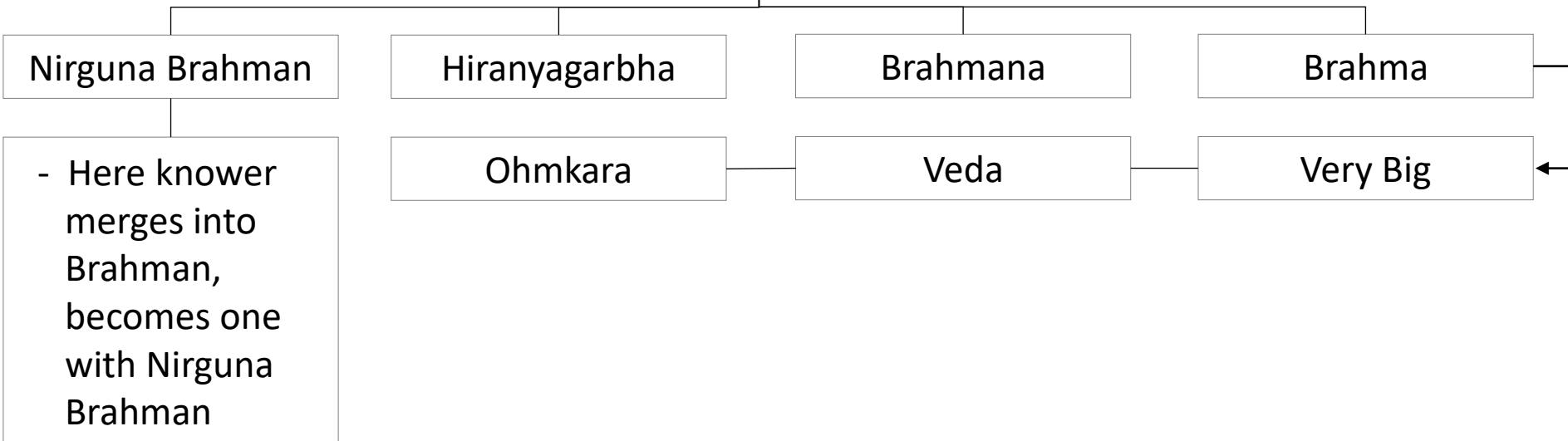
Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati ।
tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati ॥ 9 ॥

He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

Brahma - Meanings



Brahman - Definition :

- Satyam, Jnanam, Anantham Nirgunam Brahma
- Sutra Vakhyam
- Entire Upanishad, commentary on this Sentence.

Bashyam : Chapter 2 – Section 1 – Verse 1

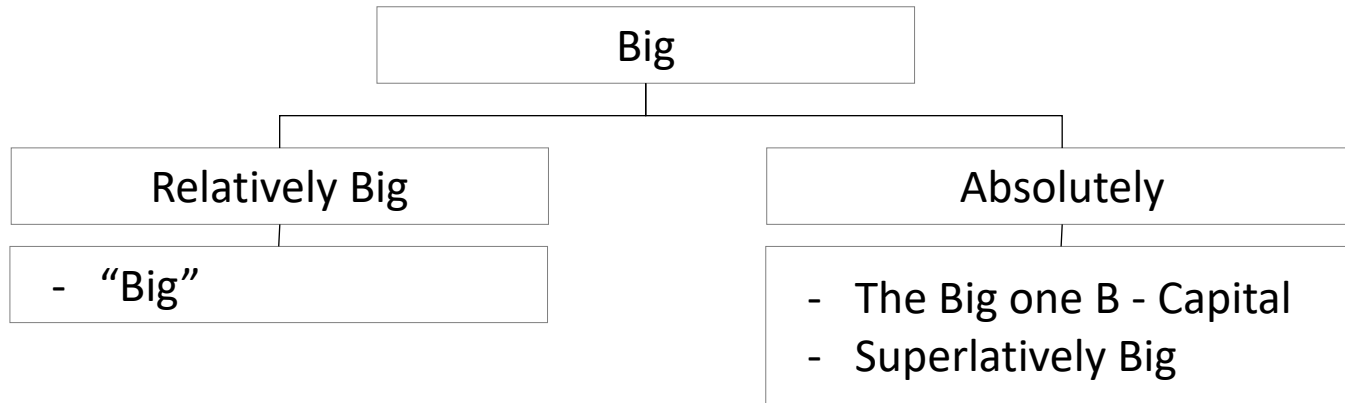
ब्रह्मविद् ब्रह्म इति - वक्ष्यमाणलक्षणं बृहत्तमत्वाद्ब्रह्म । तद्वेत्ति
विजानातीति ब्रह्मविदाप्नोति प्राप्नोति परं निरतिशयं । तदेव ब्रह्म
परम् । न हि अन्यस्य विज्ञानादन्यस्य प्राप्तिः । स्पष्टं च
श्रुत्यन्तरं ब्रह्मप्राप्तिमेव ब्रह्मविदो दर्शयति “ स यो ह वै तत्परमं
ब्रह्म वेद ब्रह्मैव भवति ” (मु-उ-३।२।९) इत्यादि ।

The knower of nirgunabrahman (brahmavit) is the nirguabrahma (brahma iti) --that will be defined later (vaksyamana laksanam brahma- by the upanisad itself in the next sentence). The word Brahman means something that is big of a superlative degree, in short, infinitely big (brhattamatvat brahma). So who ever knows that brahman (tad veti = vijanati) that person is known as brahmavit (brahmavit iti) and he gains (apnoti = prapnoti) the infinite (param = niratisayam). The word param refers to Brahman only (tad brahma eva param).

By knowing any thing else (anyasya vijnanat) a person indeed cannot attain that thing (na hi praptih - meaning only in the case of Brahman by knowing it one attains it - Only the knower of Brahman is Brahman. This idea is further clarified by) another sruti (srutyantaram - Mundakopanisad-3.2.9 that) says straightaway very clearly (spastam) that the knower of Brahman (brahmavidah) will gain Brahman (brahma - Praptim-eva darsyati)."He (sah) who (yah) knows (veda) the supreme Brahman (tat paramam brahma), indeed (ha vai - is for emphasis), becomes Brahman only (brahma eva bhavati)" etc. (ityadi)

Vakshyamana Lakshanam :

c) Brahman = Brihat tamatvat to be biggest entity :



- **One who knows Brahman is called Brahma Vitu.**

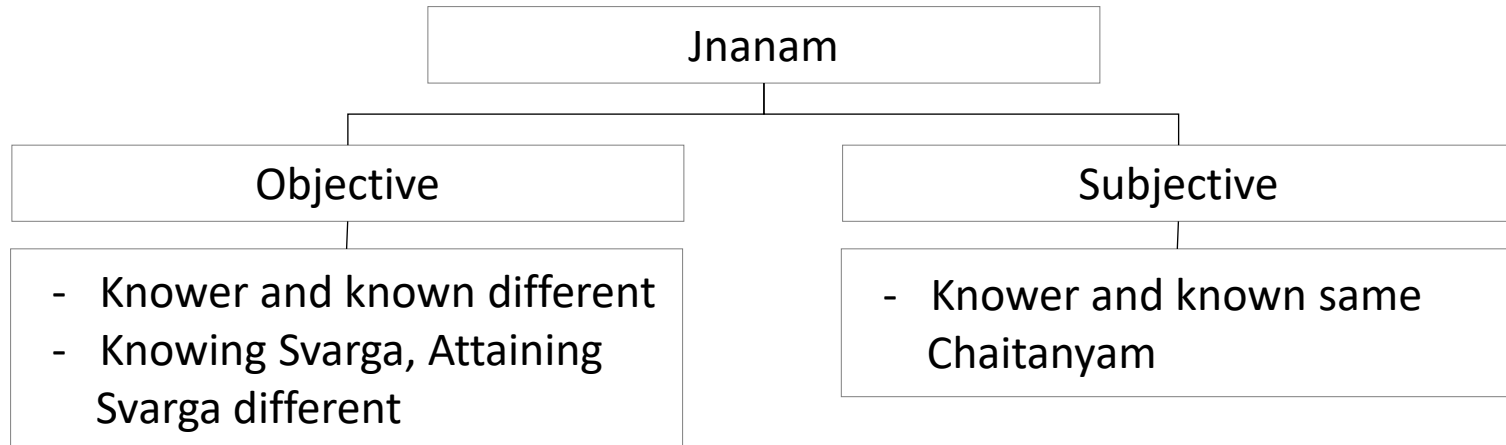
d) Param Apnoti :

- Attains the infinite one, unsurpassed one
- Param = Nirathishayam, Superlatively Big

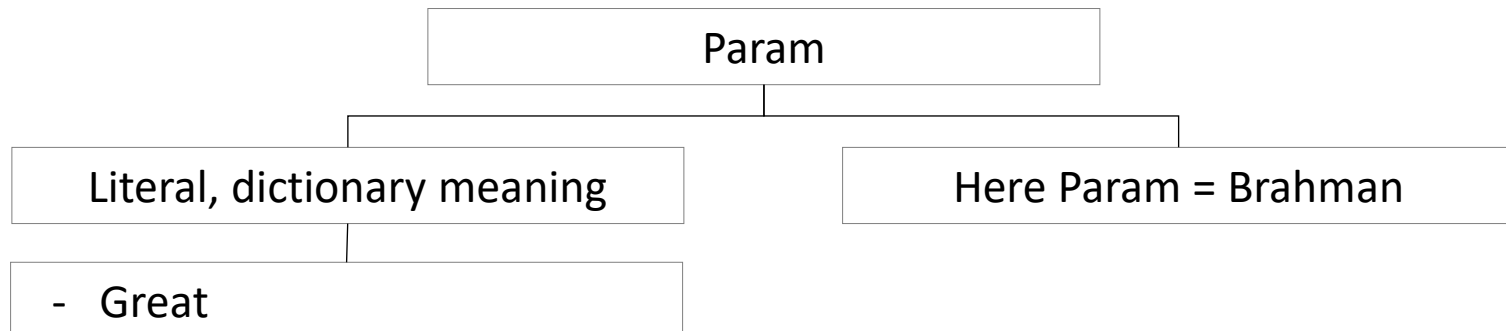
Know	Get knowledge
Physics	Of Physics, not Chemistry

Mundak Upanishad :

- Knower of Brahman attains Brahman, not attainment of Svarga
- Knower of Donkey - Not a Donkey
- Knower of Brahman - Becomes Brahman
- Knower of tenth man is the tenth man, does not become the tenth man



- Sa Yovahai Tatu Parama Brahma Veda



Purva Paksha - Objection :

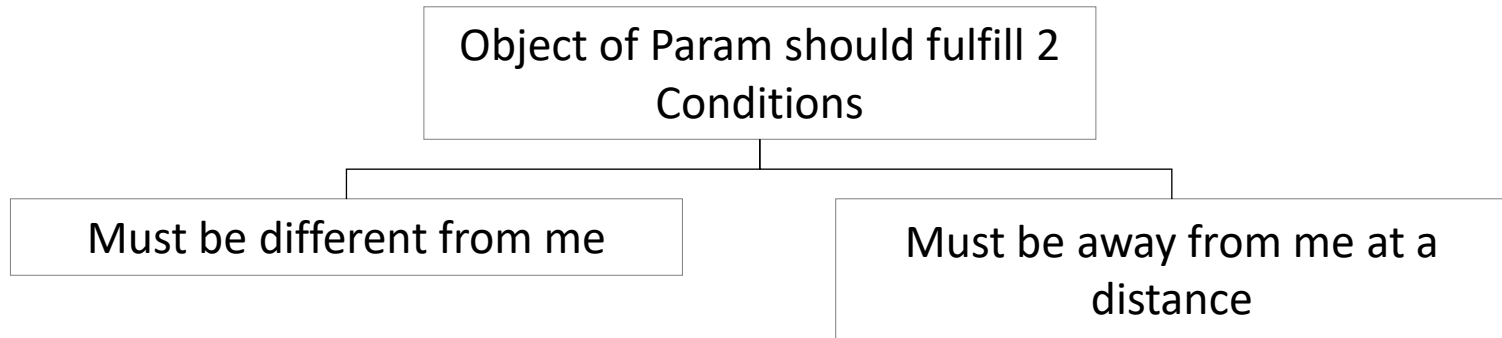
ननु सर्वगतं सर्वस्य चात्मभूतं ब्रह्म वक्ष्यति । अतो नाप्यम् ।
प्राप्तिश्च अन्यस्यान्येन परिच्छिन्नस्य च परिच्छिन्नेन दृष्टा ।
अपरिच्छिन्नं सर्वात्मकं च ब्रह्मेत्यतः परिच्छिन्नवदनात्मवच्च
तस्याप्तिः अनुपपन्ना ।

Look (nanu--- argues the purvapaksi) sruti itself will say later (vakasyati) that Brahman is all-pervasive (brahma sarvagatam) and is in all things in the form of the Atma of all (ca sarvasya atmabhutam--- therefore not away or different from oneself). Therefore (atah) Brahman cannot be an object of attainment (na-apyam--- as it is not restricted or limited by time or Place to be reached.) The gain (aptih) of one object (anyasya) by another object (anyena), a limited entity (Paricchinnyasya) by another limited entity (Paricchinna) is seen (drsta). Since according to sastra Brahman is not limited by time or space (aparicchinna), and since every object here is Brahman as it is the truth of everything (sarvatmakam ca brahma); that being so (ityatah) gaining of Brahman (tasya aptih) as though brahman is at a distance (Paricchinnavat) and as though Brahman is different from oneself (anatmavat ca) is illogical (anupapanna).

- Knower of Brahman attains Brahman
- Apnoti, Figurative, not literal

Why we can't attain Brahman?

- Because I am Brahman
- Brahman = Non-different from me

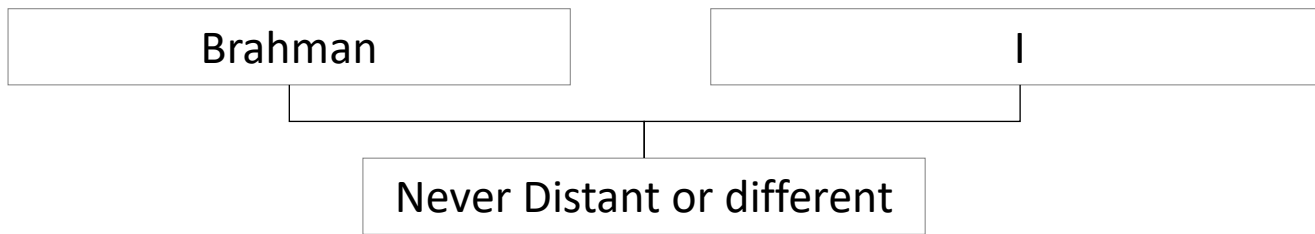


Purva Paksha :

- Brahman does not fulfil 2 Conditions
- Not distant because its all Pervading
- Tatu Tvam Asi not different
- Hence Brahman is not object of attainment through Jnanam

• **Brahman = Atma of everyone**

- Non-distant, Non-different from me
- Ananda Atma Brahma Putcham Pratishtam
- Anyasya Anyena, Parichinna Aparichinnena different
- Don't look forward to moksha
- Moksha later is a Vasana ingrained in us



Purva Paksha :

- Moksha as a Goal can never exist, as it exists as my nature
- Now I look forward to Moksha an event
- I am Mukta is the Message
- Brahman me No spatial or Timewise Distance
 - Aparichinnam
 - Sarvatmakam
 } Not Different
- Brahman is taken as “though”
- Different - Parichinnam
- Distant - Anatmakam

How Upanishad Promises Moksha?

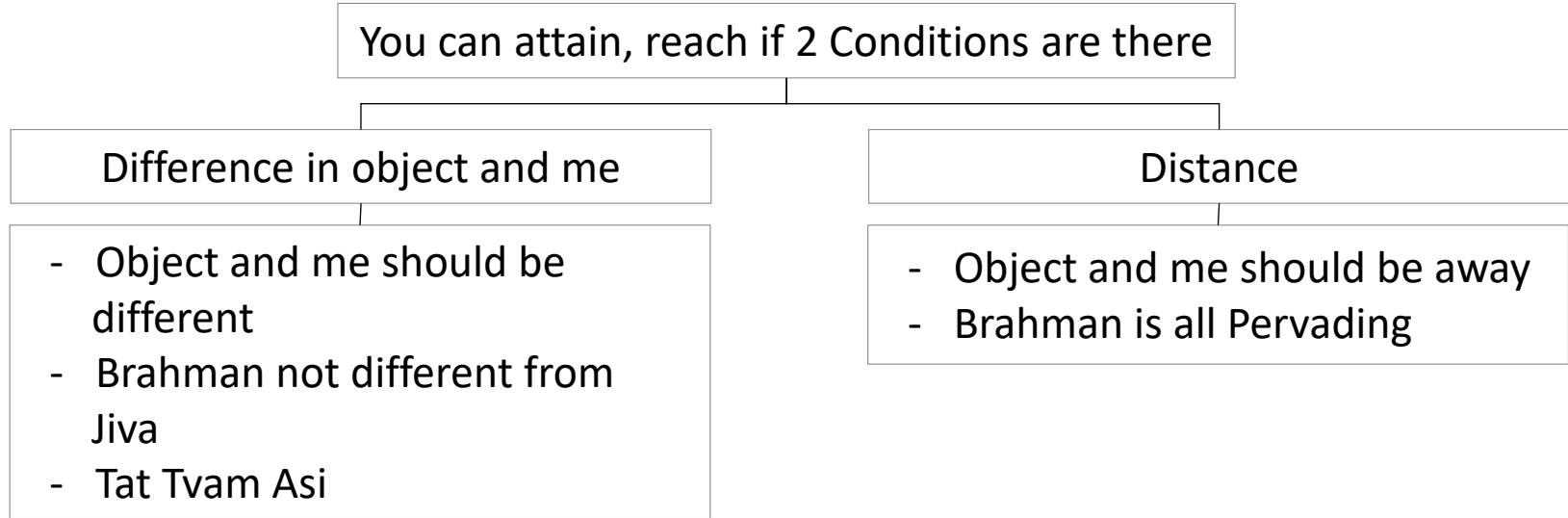
- Shankara Justifies.

Lecture 51

- Knower of Brahman attains Brahman

Purva Paksha :

- Logically not possible



- This sentence assumes Brahman is as though Limited Parichinnam and identical.

Bashyam : Chapter 2 – Section 1 – Verse 1 continues...

नायं दोषः । कथम् ? दर्शनादर्शनापेक्षत्वाद्ब्रह्मणः आस्त्यनास्त्योः ।

The above-mentioned defect is not there (Na ayam dosah). How (katham)? The 'as though' gaining or non-gaining of Brahman (apti-anaptayoh brahmanah) is actually only from the standpoint (apeksatvat) of seeing or recognising Brahman (darsana through knowledge) or not recognising Brahman (Adarsana--through ignorance).

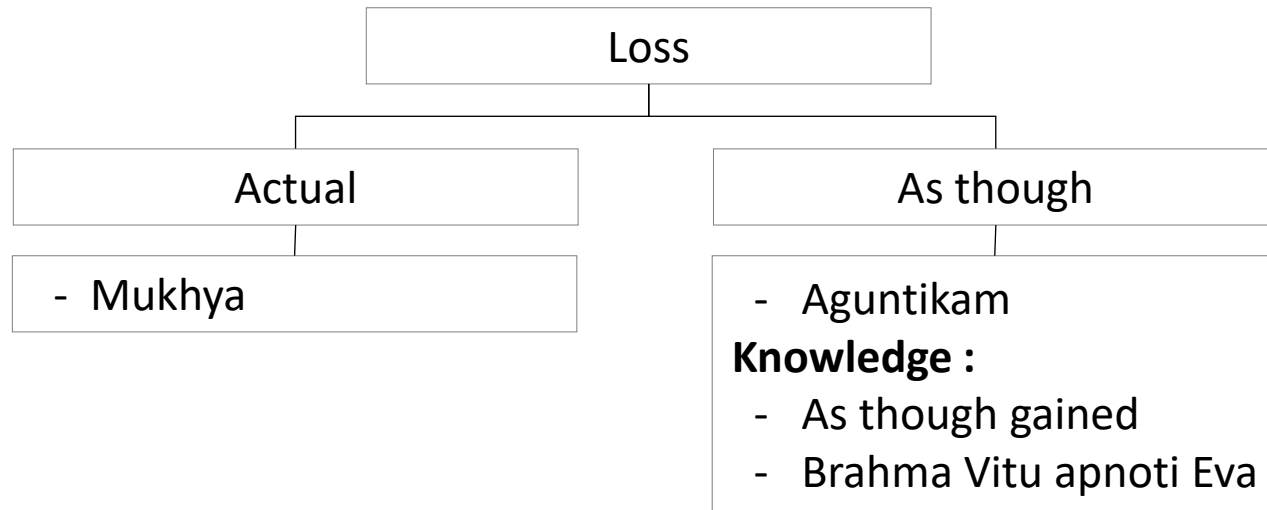
- Attainment of Brahman is not possible, defect is not there.

i) Brahman not to be attained, can't be attained :

ii) Every Jiva :

- Is Ignorant As though not discerned brahman, as though Brahman is lost, don't have benefit of being Brahman.

iii) Ignorance causes - as though Loss :



- Adarshanam = Ignorance
- Darshanam = Knowledge
- As though gained, as though lost
- Jivatma actually 10th Man - Brahman
- Paramartata - Paramatma
- Because of ignorance, he is identified with 5 Koshas
- Annamaya = Outside, finite
= External, extrovert

Mundak Upanishad :

पराञ्चि खानि व्यतृणत् स्वयम्भू- स्तस्मात्पराङ्पश्यति नान्तरात्मन् ।
कश्चिद्धीरः प्रत्यगात्मानमैक्ष- दावृत्तचक्षुरमृतत्वमिच्छन् ॥ १ ॥

Paranci khani vyatrnat svayambhuh tasmāt paran pasyati na antaratman ;

Kascid dhirah pratyag atmanam aiksāt avrtta caksur amrtatvam icchan ॥ 1 ॥

The self-existent (Brahma) created the senses with outgoing tendencies ; therefore, man beholds the external universe and not the internal Self (Atman). But only some wise man desirous of Immortality, with eyes averted (turned within and with his senses turned away) from sensual objects, sees the Atman within. [2 - 1 - 1]

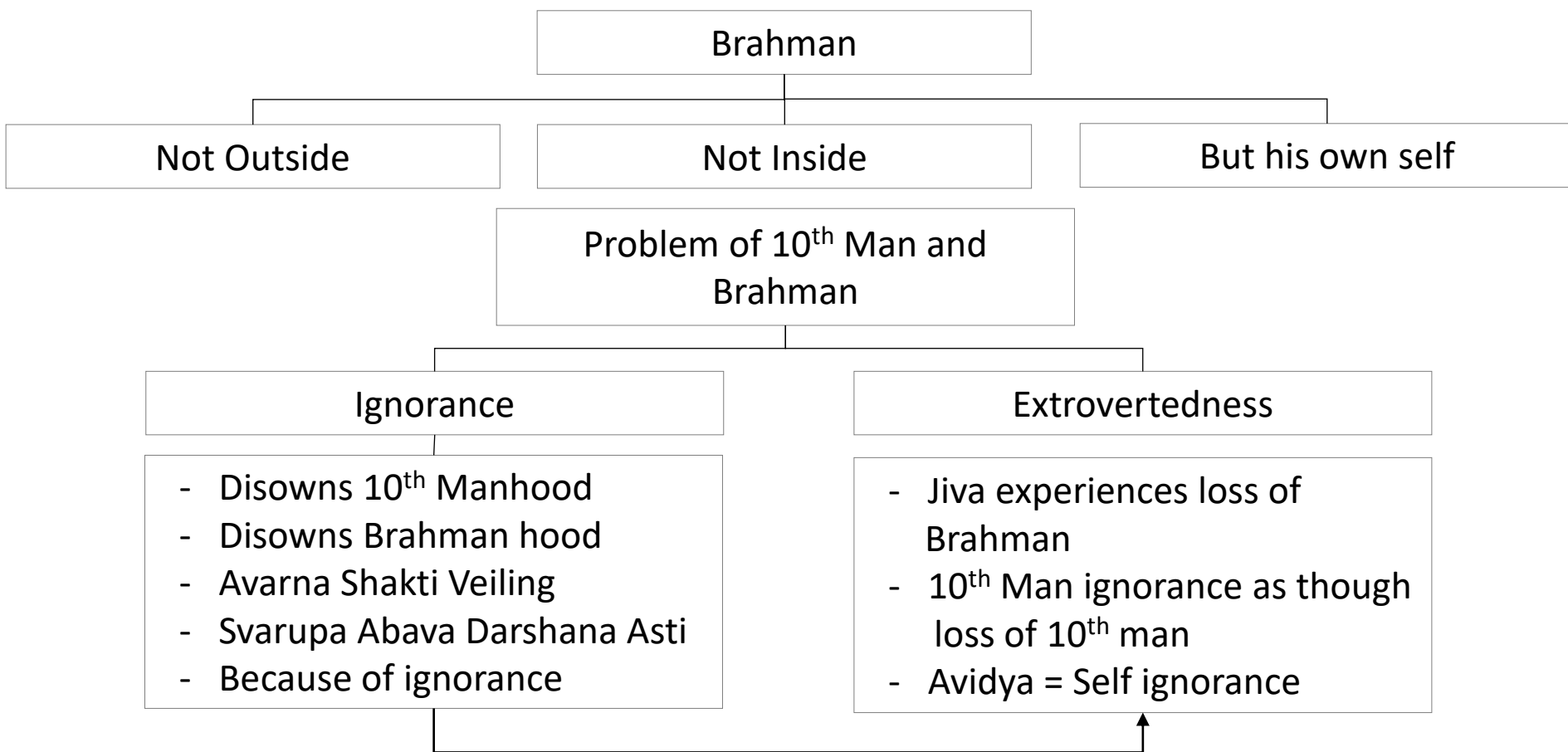
- Pancha Koshas - Made of 5 Elements
- Jivatma deeply attached to 5 Koshas, Asakta, obsessed constantly engaged
- Jivatma has Svarupa Avidya, self ignorance.

Essence :

- Jivatma is ignorant

10th Man :

- Ignorant of fact he is 10th Man
- Never away from 10th Man
- Extrovert because of ignorance
- Busy counting 9, Missing 10th Man
- Because of obsession has Misconception 9 are outside, 10th also must be outside
- Jivatma has experienced world outside, looks for Brahman outside, because of outward Orientation.



Ignorance Definition :

- **Paramartha Brahma Svarupa Abava Darshana**
- Missing my real Nature of Brahma hood, seeming loss of Brahman
- Pratipannatvam = Abimana = Identification
- External body, Prana, manaha, Buddhi Anatma is Mistaken as Atma
- I am Body = nature of Maya, ignorance, Moola Avidya
- I am not different from Pancha Kosha = I am identical with Pancha Kosha.

- **Avarna Shakti covers my real nature**
- **Vikshepa Shakti projects I am Body, mind, complex**
- **Maya - Avidya causes mistaken identity**

I am Brahman	I am Body - Mind - Complex
<ul style="list-style-type: none"> - Adhishtanam - Adhara - Supporter 	<ul style="list-style-type: none"> - Adhyastham - Adheya - Supported held

- In the manner, Brahman can be lost as though because of ignorance even though Brahman is myself
- If as though loss is possible, because of ignorance, as though gain is possible because of Jnanam.

तस्यैवमविद्ययानाप्तब्रह्मस्वरूपस्य प्रकृतसंख्यापूरणस्यात्मनः
अविद्ययानाप्तस्य सतः केनचित्स्मारितस्य पुनस्तस्यैव विद्यया
अप्तिर्यथा तथा श्रुत्युपदिष्टस्य सर्वात्मब्रह्मण आत्मत्वदर्शनेन
विद्यया तदाप्तिरुपपद्यत एव ।

In the manner (evam) just as (yatha) in the case of that person who himself (Atmanah) fills up the tenth man status under discussion (prakrta-Sankhya-puranasya), but who due to ignorance (Avidyaya) had been 'as though' lost (anaptasya satah); that very tenth person (tasyaiva) is again (Punah) gained (aptih---'as though') through knowledge (vidyaya—that he alone is the tenth person), when reminded by some one who is able to see what is going on and educate him of the truth (kenacit smaritasya). In the same way (tatha), the jiva (Tasya— who is of the nature of Brahman alone, but) due to ignorance (avidyaya), has 'as though' lost the nature of Brahman (anapta-brahma-svarupasya satah), for such a Jiva through knowledge (vidyaya) unfolded by the sruti (Sruti-upadistasya-and guru) that, brahman is the self of all (Sarvatma-brahmanah), by that vision that Brahman is one-self (Atmatva-darsanena), the 'as though' gain of Brahman (tad aptih) is tenable indeed (upapadyate eva--- So the objection raised by the purvapaksi is improper).

- As though loss, explained Previous Paragraph
- Here as though gain

Example :

- Lost as though, because of ignorance
- As though gain, because of knowledge

In Panchadasi :

- 10th Man Story - Gets bump, Desperate, finds Guru in the forest, 10th man asti said first by Guru, gets Sadhana Chatustaya Sampatti, is he really there - Shows him.
- 1st Asti = Paroksha Jnanam, eats food from Lunch Box

Kuta Asti Dashama?

- Saha Dashama Tvam Asi
- **Vidyaya Aptihi Bavati from teaching, gained as though, gives Samsara Nivritti**
- 10th Man satisfied as though loss
- Prarabda = Bump
- Body in pain even after Jnanam
- As though gain in Example
- Now extended to Jnanam
- Ignorant Jiva Suffering from As though loss of Brahman with Body / Mind / Intellect Identification
- Suffering real Bump, not as though
- Loss As though

- Brahman Svarupam as though lost because of Avidya with Sruti and Guru Upadesha

- **Brahman = Sarvatma taught**

Guru :

- Brahma Asti - 1st Sarvatma Brahmanah, through Avantara vakyam, Paroksha Jnanam
- Next = Aparoksha Jnanam, Mahavakyam - Atma Darshana
- Brahman = Projector of waking State
- Brahma Vitu Apnoti Param - No dosha, whole Above portion commentary on “Apnoti”
- Introduction to next Sentence in Upanishad

Tad Esha Abhyaukta :

- Brahma iti variyan, Sutra Bhutam
- Summary of entire Brahmananda Valli in

ब्रह्मविदाप्नोति परमिति वाक्यं सूत्रभूतं सर्वस्य वल्ल्यर्थस्य ।
ब्रह्मविदाप्नोति परमित्यनेन वाक्येन वेद्यतया सूत्रितस्य ब्रह्मणः
अनिर्धारितस्वरूपविशेषस्य सर्वतो व्यावृत्तस्वरूप विशेष-
समर्पणसमर्थस्य लक्षणस्य अभिधानेन स्वरूपनिर्धारणाय
अविशेषेण चोक्तवेदनस्य ब्रह्मणः वक्ष्यमाणलक्षणस्य विशेषेण
प्रत्यगात्मतयानन्यरूपेण विज्ञेयत्वाय, ब्रह्मविद्याफलं च ब्रह्मविदो
यत्परप्राप्तिलक्षणमुक्तं स सर्वात्मभावः सर्वसंसारधर्मातीतब्रह्म-
स्वरूपत्वमेव नान्यत् इत्येतत्प्रदर्शनाय च एष ऋगदाहियते
तदेषाभ्युक्तेति ।

This sentence (iti vakyam) “Brahmavid apnoti param” (brahmavid apnoti param), in the form of a brief, but profound statement (Sutra-bhutam) is the subject matter as well as the essence of the entire valli (sarvasya valli-arthasya). By this sentence “brahmavid apnoti param” (brahmavid apnoti param iti anena vakyena), Brahman was just mentioned briefly in general (brahmanah sutritasya) as something big, infinite, to be known (Vedyataya). But Brahman’s unique nature (svarupa visesasya) was not clearly and completely ascertained (anirdharita).

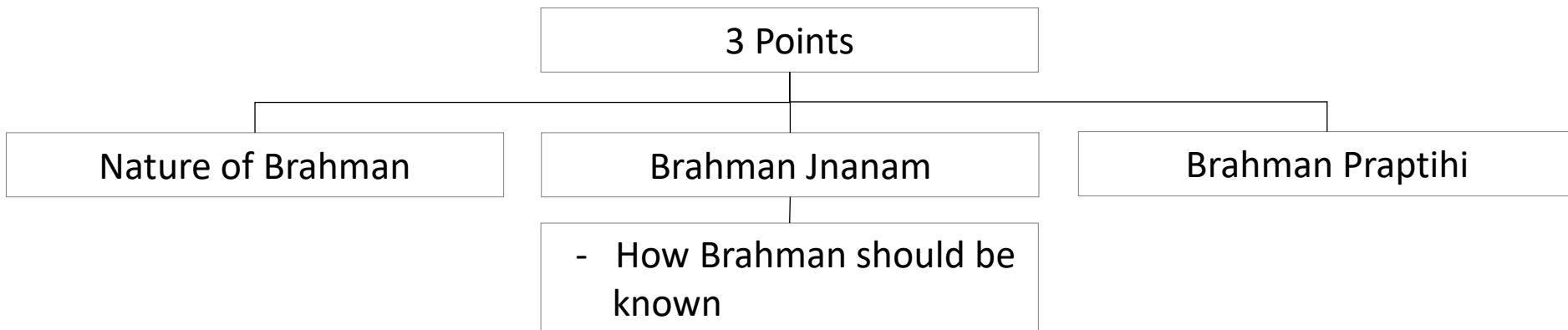
Now the following Rg mantra is quoted (esa rg udahriyate) for clearly ascertaining the nature of Brahman (Brahmanah-svarupa-nirdharanaya,-- which is its first purpose) and also for giving the methodology of knowing Brahman (brahmanah vijneyatvaya,--- which is its second purpose) and for explaining the result of brahmajnanam (etatpradarsanaya,-- which is its third purpose). (Brahman's nature is clearly ascertained by the Rg mantra, which is its first purpose), through its presentation of the definition of Brahman (Laksanasya abhidhanena-- as satyam Jnanam anantam brahma), which is capable of (samarthasya) of presenting (samarpana) the unique nature (svarupa visesana) of Brahman, which excludes (vyavrtta) it from all other objects (sarvatah--- Thereafter to fulfil the second purpose), Brahman that was merely mentioned in a general way earlier (Avisesena ca ukta-vedanasya brahmanah--in the sutra vakyam, is now by the Rg mantra) being mentioned with its unique laksanas (Vaksyamana laksanasya), for the purpose of specifically understanding it (visesena vijneyatvaya) as the very atma, the innermost self (pratyagatmataya), non-different from oneself (Ananya-rupena). And finally (ca) the benefit of the knowledge of Brahman (brahmavidya-phalam,--- which was also generally and briefly) mentioned in the sutra vakyam as a feature (laksanam-uktam) of brahman; that the knower of Brahman (brahmavidah) attains Brahman (yat-para-prapti, --- to clarify it further, as its third purpose, the Rg mantra is quoted. It says). that brahma-prapti (sah---is nothing but gain of absolute limitlessness, through) the understanding that I am the Atmacaitanyam, which is not only the truth of this body, but also the truth of all the bodies (Sarvatma-bhavah).

Nothing else (Na anyat--- no travelling, no reaching is involved), but only coming to know oneself of being the very nature of Brahman (brahma svarupameva) that transcends (atita) all the attributes of samsara (Sarva-samsara-dharma--- is needed). Thus (iti) to reveal this (etet-pradarsanaya) the Rg mantra is cited (esa rg udahriyate) as 'this is a mantra telling the fact' (tad esa abhyukta iti)

- Brahmavitu Apnoti Param

3 General Ideas in Sutra Vakyam :

- i) Samanya Brahman is generally introduced
- ii) Brahma Vitu = Brahman Jnanam in General
- iii) Benefit of Brahman gives Para Prapti, Brahma Prapti



iv) Upanishad quotes Rig Mantra :

- Satyam Jnanam Anantham Brahma
- Know Brahman as Aham Brahma Asmi
- **I am Brahman which is Sarvatma Bava, in the form of Everything, I am all**
- Essence of Brahmananda valli here in Rig Mantra
- Brahmavitu Apnoti Param

Knowledge :

- **There is something infinite, not time bound, Space bound, object Bound**
- No limitations, limitless Brahman exists.

Lecture 52

- Tad Esha Abyukta now

i) Esha :

- Rig Mantra which describes nature of Brahman
- Svarupa Nirdharanaya
- Lakshanasya Abhidanena

ii) Vigneyatvaya :

- Gives methodology of knowing Brahman

iii) Etat Prayojana Pradarshanaya :

- For explaining result of Brahman Jnanam which is quoted by Rig Veda Mantra

i) Svarupa Nirdharanya :

- **What is definition of Definition : Definition should specify object, point out object by excluding object from all other objects.**

Example :

- Go and call the Bald Person (In Tiupathi, where most of People are Bald is not defining Correctly)
- It will not identify Specific person.

Vyavrutam :

- **Exclude Brahman from all objects.**
- Svarupa Niravadharanya = Brahman Svarupam is ascertained in Brahnavitu Apnoti Param.

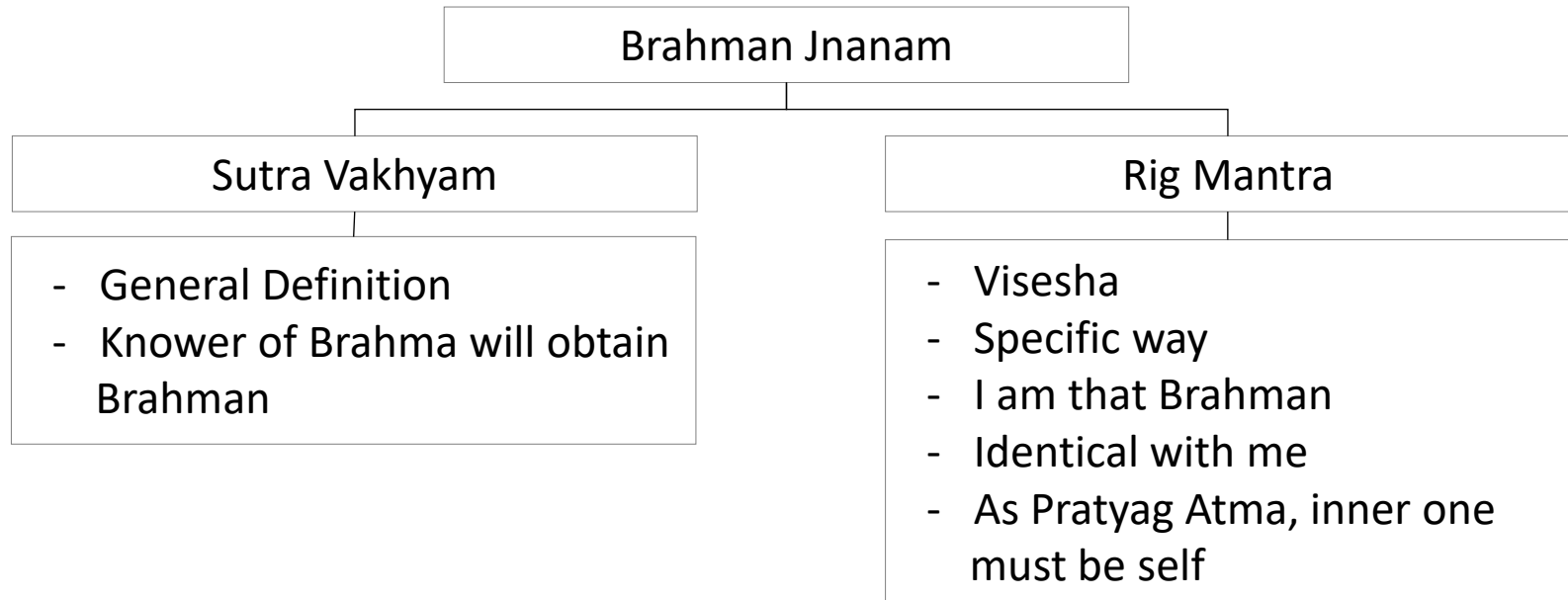
ii) Brahman Vigneyatvaya :

- Brahman should be initially known as jagat Karanam
- Brahman Asti

Next :

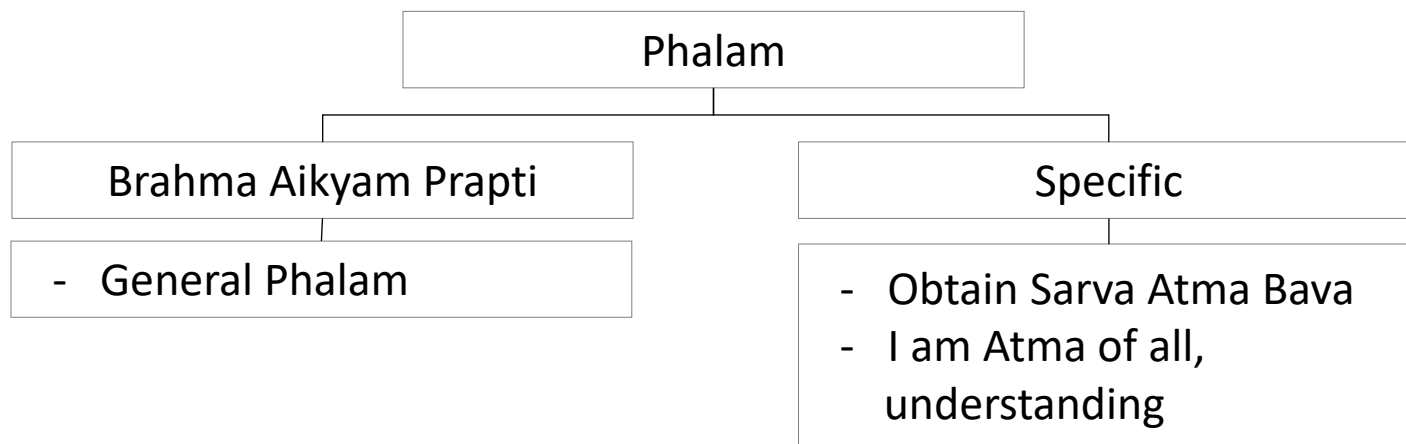
- Know Brahman as identical with your self - Ananyarupena

Anya	Ananyaka
- Different	- Non-different - Identical



iii) Phalam :

- Benefit of Brahma Vidya = Become Jnani



Bhaktas Claim :

- From Heaven Chariot comes
- I mounted Chariot, reached Panduranga

• **I am not individual, I am Sarvatma Chaitanyam**

- Truth of this body and all Bodies in creation is Brahman Sarvatma Bava
- Brahma Svarupa = Sarvatma Bava transcends Samsara Dharma
- Samsara Ateetam, transcends
- Brahman is there in and through all Bodies
- It is never contaminated by any body

Vedanta Capsule No 4 :

- I am never affected by any event in the Material body or Material world = Brahma Prapti
- Don't imagine travel, Tourist religion.

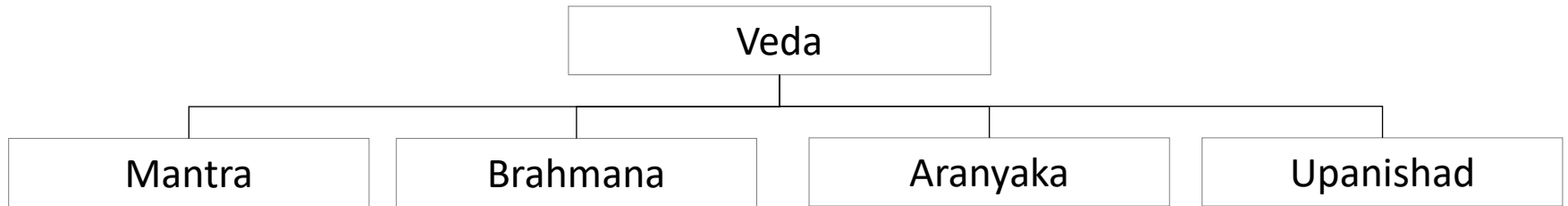
- Moksha = Travel to Loka after death
- It is Cognitive transformation

Bashyam : Chapter 2 – Section 1 – Verse 1 continues...

तत्तस्मिन्नेव ब्राह्मणवाक्योक्तेऽर्थ एषर्गभ्युक्ताम्नाता ।

With regard to the (Tat = Tasmin) message (artha) given in the sutra vakya of the Yajurveda brahmana upanishad (Brahmana-vakye ukte --- “Brahmavid apnoti param”), the following Rgveda mantra alone (esa rg eva) is quoted (abhyukta = amnata).

- Tatu = Tasmin with reference to Sutra Vakya, Brahma Vitu Apnoti Param
- Taittiriya Upanishad - Comes in Bramana portion of Yajur Veda



- Satyam, Jnanam, Anantham is Rig veda Mantra in Mantra Bhaga portion of Rig Veda
- Yajur Veda Brahmana quoting.
- Rig Veda Mantra Bhaga = Tasmin
- Abyukta = Amanasya quoted, cited by Taittiriya Upanishad commentary on Tad Esham Abyukta over.
- Satyam Jnanam Anantham Brahma.

सत्यं ज्ञानमनन्तं ब्रह्मेति ब्रह्मणो लक्षणार्थं वाक्यम् । सत्यादीनि
हि त्रीणि विशेषणार्थानि पदानि विशेष्यस्य ब्रह्मणः । विशेष्यं
ब्रह्म विवक्षितत्वाद्ब्रह्मत्वतया ।

This “satyam jnanam anantam brahma” (satyam jnanam anantam brahma iti) sentence is meant to define Brahman (brahmanah laksanartham vakyam). These three words (trini Padani) satyam etc (satyadini) are meant for defining (Visesana arthani) the substantive Brahman (visesyasya brahmanah). Since Brahman alone is (introduced in the sutra vakyam as) the one intended to be known (vivaksitatvad Vedyataya), brahman alone is the substantive (Visesyam brahma.--- The others, satyam, Jnanam and anantam are laksanas).

4 Sentences in Rig Veda Mantra :

i) Satyam Jnanam Anantham Brahma

ii) Yo Veda Nihitam Guhayam Parame Vyoman

iii) So Hoshnute Sarvam Kaman Saha

iv) Brahmana Vipashchita iti :

- Iti - Means inverted common in Sanskrit
- What is to be defined? identified? Hinted? Described? Object? Lakshyartham?

3 Words :

- Satyam, Jnanam, Anantham, 3 Features, attributes

Viseshyam	Viseshanam
<ul style="list-style-type: none">- Object to be revealed- Brahman	<ul style="list-style-type: none">- Revealing features

Why Brahman is to be defined as Satyam?

- Can we Consider Viseshyam
- Satyam or Jnanam or Anantham - Revealed

What Decides Revealer, revealed? What is the basis?

- Look at Sutra Vakhyam
- Brahma Vida Apnoti Param

- **Knower of Brahman will get moksha**

- Seeker has Curiosity to know Brahman.

Revealed	Satyam / Jnanam / Anantham - Revealer
<ul style="list-style-type: none">- Brahman = Goal= Viseshyam= Mukyam= Noun= To be known	<ul style="list-style-type: none">- Viseshanam- Indicators- Adjective- Predicate

- Brahman is Pradhanam in Chapter 2
- Knower of Brahman will be liberated

Example :

Rama Raja	Raja Rama
Subject	Predicate

- Who is king - King subject, Rama - Predicate

What a person wants to know is always the Predicate

- Brahman already introduced, need Description of Brahman
- Viseshyam Brahman is to be known by 3 Predicates
- Brahman is Satyam, Jnanam, Anantham (S / J / A) Viseshanam
- Adjective and Noun should always Agree, in consonance
- Same Gender, number, Vibakti (Case Ending)
- All 4 in Samanadhi Karanam, in Apposition, harmony
- Here Dvitiya Vibhakti
- Yo Veda Connected to Satyam / Jnanam / Anantham
- Whichever person knows Satyam / Jnanam / Anantham, Brahman is liberated
- Veda = Verb here, knows, Vethi, not noun Rig, Yajur...
- Brahman = Object of the Verb
- Object should be in Dvitiya Vibhakti.

Lecture 53

Bashyam : Chapter 2 – Section 1 – Verse 1 continues...

अतः अस्माद् वशेषणविशेष्यत्वादेव सत्यादीनि एकविभक्ति-
अन्तानि पदानि समानाधिकरणानि ।

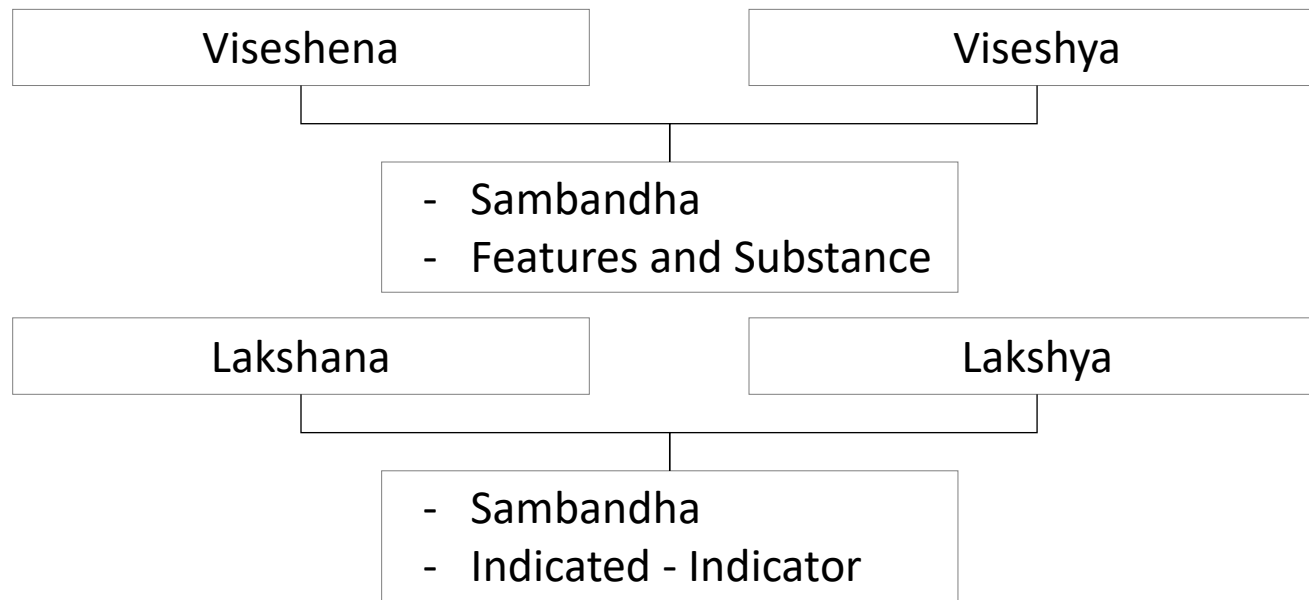
Therefore (atah) because of the relationship enjoyed between those (asmad) revealing adjectives and the substantive noun (visesana visesyatvad), all those words (padani) satyam jnanam anantham (satyadini) enjoy the same case endings (eka vibhaktyantani padani) as they are defining the different aspects of the same locus or object. That is, as all the words qualify the same object, they are all in apposition (Samana-adhikaranani).

- Brahman Svarupa Lakshana vakhyam
- Brahman = Thing to be known
= Viseshyam
- Viseshanam = Features - Satyam, Jnanam, Anantham
= Describes Brahman

- **Brahman Jnanam gives liberation, Moksha**

Naishkarmya Siddhi - Chapter 2 :

- Gives details of Samanadhi Karanyam



What is Samanadhi Karanam?

- Sentence in which words are in Co-ordinate relationship (Between Subject - Object)
- All words refer to same entity
- Words many, meanings many, one case ending - One object indicated
- 1000 Names, one Vishnu
- Samanam = One, Ekam
- Adhikaranam = Vishaya, Artha (Not locus)

- **Binna Pravrutti Nimitta**
- **Nama - Words with different meanings, same case ending**

- Aprameya, Padmanabha, Anandapriya
- Etasmin Pinde Arthe tatparyam.

Example : Dhyana Sloka - Gita :

प्रपन्नपारिजाताय तोत्रवेत्रैकपाणये ।

ज्ञानमुद्राय कृष्णाय गीतामृतदुहे नमः ॥ ३ ॥

Prapanna paarijaataaya , tottra vetraika paanaye ।

Jnaana mudraaya Krishnaaya geetamrita duhe namah ॥ 3 ॥

Salutations to Krishna, the bestower of all desires of the desirees. The holder of JnanaMudra, the milker of the Elixir of Bhagavad Gita. [Verse 3]

- 5 Words Chaturthi Vibhakti.

Bashyam : Chapter 2 – Section 1 – Verse 1 continues...

सत्यादिभिः त्रिभिर्विशेषणैर्विशेष्यमाणं ब्रह्म विशेष्यान्तरेभ्यो
निर्धार्यते । एवं हि तज्ज्ञातं भवति यदन्येभ्यो निर्धारितम् । यथा
लोके नीलं महत्सुगन्ध्युत्पलमिति ।

Brahman is distinctly ascertained (nirdharyte) from all other objects of the creation (visesyantarebhyah) by being defined (visesyamanam) by these three (tribhih) defining adjectives (visesanaih), satym etc (satyadibhih-etc referring to jnanam and anantham). In this manner alone (evam hi) Brahman (tat) can be known (jnatham bhavati), as it (yat) is distinctly defined (nirdharitam) from other objects (anyebhayah); just as (yatha) in the world (loke) the water lily is clearly distinguished by three adjectives as (iti) a, blue (nilam), big (mahat), fragrant lily or lotus (sugandhi-utpalam). This is the intention of the upanisad (iti).

- Brahman Distinguished from all things in creation
- Nirdharaya - Clearly Ascertained
- By Directly referring to Brahman, student will know what Brahman is
- Distinguishing Brahman as referred object from other things in creation, student will know
- Segregated, specified by 3 Adjectives
- Satyam, Jnanam, Anantham separates Brahman from Non-satyam, Non-jnanam, Non-anantham

Example :

- Blue, fragrant, Big lily
- Excludes other colour, Non-fragrant - Small - Other flowers

Example :

- Mylapore, Street no, Building no, India

ननु विशेष्यं विशेषणान्तरं व्यभिचरद्विशेष्यते, यथा नीलं रक्तं
चोत्पलमिति । यदा ह्यनेकानि द्रव्याण्येकजातीयान्यनेकविशेषण-
योगीनि च तदा विशेषणस्यार्थवत्त्वम् ।

A doubt is raised (nanu)--- a substantive which is to be qualified (visesyam) is qualified (visesyate-by an adjective), by negating or dismissing (vyabhicarat) other adjectives or possible attributes (visesanantaram), like (yatha) when you say blue lotus (nilam utpalam iti), you are negating the red one (raktam ca). When (yada) indeed (hi) there are many objects or substantives (anekani dravyani) belonging to the same species (ekajatiyani) and endowed with (yogini ca) many different attributes (aneka visesana), then alone (tada) the adjectives are meaningful or relevant (visesanasya arthavatvam).

Purva Pakshi :

- Satyam / Jnanam / Anantham not relevant in Brahman, redundant

Example :

- Table, Book, pen, Clip
- Bring book Clear if only one Book
- **Brahman - Only one - Rest - Non-brahman**
- Add adjective if 2 Books Big - Blue Book

What is function of Adjective?

- Amongst many things belonging to same Jati - Species, it differentiates
- Viseshanam relevant when many objects
- 2 Books, 2 pens, 2 Clips, if 2 Brahman Ok
- Viseshanam is Anartham - Adjective is redundant
- Substance - Qualified with Adjective, attribute
- Neelam different from Raktam and Peethambaram

General Rule :

- **Use adjectives only when there are Many substances of same specie**

Many Dravyams	Same Jati
Many colored flowers	Flower

- Each substance has different attribute
- When only one Substance, only one lotus on table no adjective required

Example :

- Sun - Only one
- No that, this Sun
- Stars Many, this, that relevant
- Brahman - Only one, no Samana Jati, Viseshanams not relevant
- Upto this Purva Paksha - Shankha objection, doubt.

Now Siddhantin :

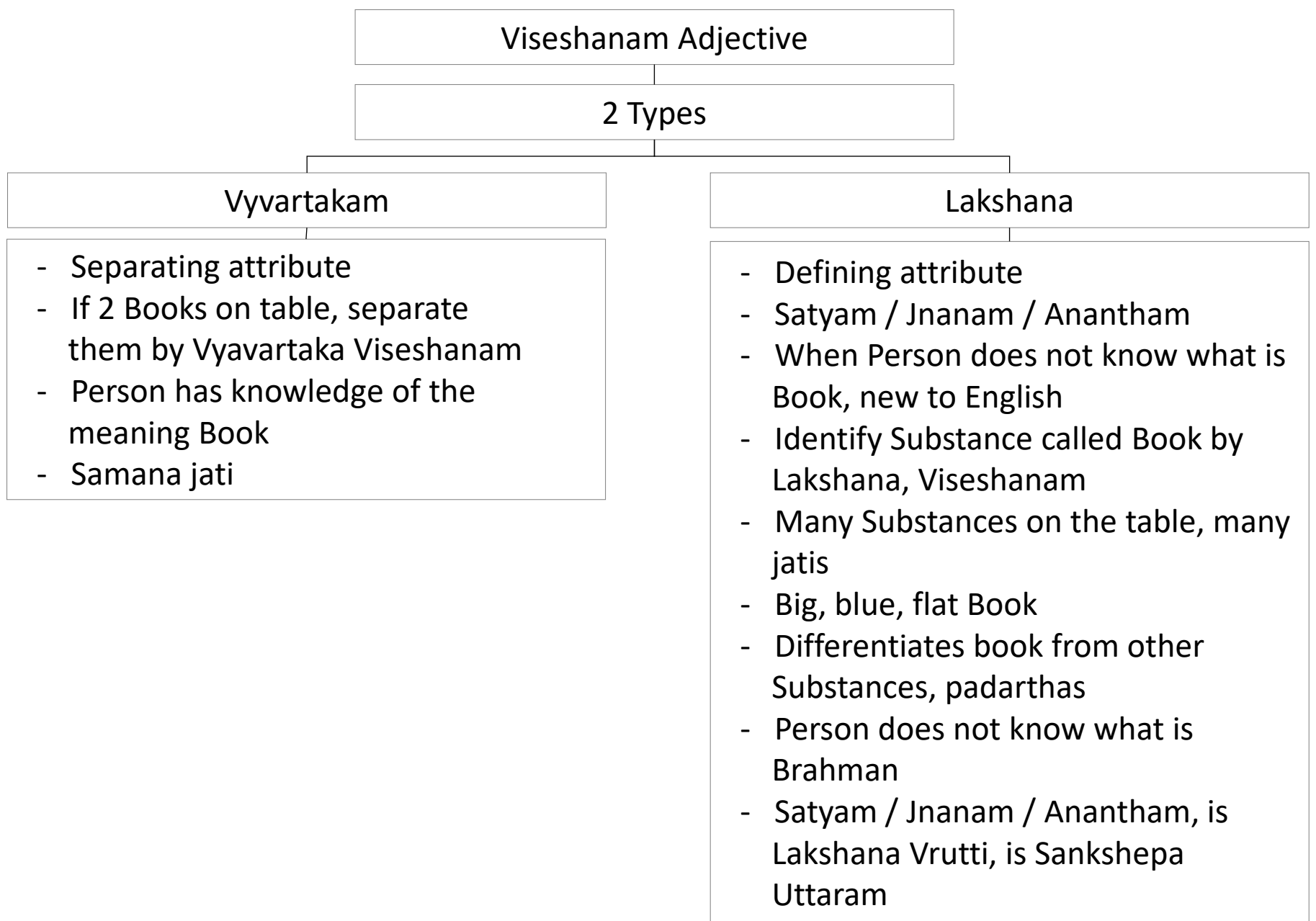
Bashyam : Chapter 2 – Section 1 – Verse 1 continues...

न लक्षणार्थत्वाद्विशेषणानाम् । नायं दोषः । कस्मात् ? यस्माद्
लक्षणार्थप्रधानानि विशेषणानि न विशेषणप्रधानान्येव ।

No (na - in the case of Brahman visesanas are not redundant, because), these adjectives are not meant for defining it only. (laksanarthavat visesananam - and not for distinguishing it from other Brahman because other Brahman are not there). There is no problem or defect here (na ayam dosah - of the adjectives being redundant as mentioned by the purvapaksi). How so (kasmāt? - Sankaracarya himself questions and answers). Because (yasmāt) these visesanas (visesanani) are not meant to distinguish one Brahman from other Brahman (na visesana- pradhanani eva - as there is only one Brahman), but are meant mainly (pradhanani) to define brahman to differentiate it from all other things in the creation (lakshanarthani --- as Brahman is not known)

Reply :

- No Redundance of attributes
- They are relevant, meaningful
- Viseshana - Adjectives have Specific role



- No Arthavat Abava Dosha, No redundancy.
- Segregate, identify Brahman from Anatma Prapancha.

Purva Paksha :

- I have never heard of Lakshana Vrutti before
- **What is the Difference between Viseshena - Vishaya Vrutti and Lakshana - Lakshaya Vrutti?**

Siddhantin : Uchyate :

- I will tell you
- When there are Many known Substances belonging to same Specie, use Vyavartakam Viseshyam

Example :

- Blue Lotus

Lakshana Viseshyam :

- When lotus is unknown
- Differentiate it with other objects

Example :

- Person does not know Space
- Avakasha Pradatra - Akasha
- Space only one, no Differentiation between Space here and there
- Space is that which accommodates objects, it is Lakshana Viseshanam
- Similary Satyam / Jnanam / Anantham is Lakshana Viseshanam for Brahman.

Bashyam : Chapter 2 – Section 1 – Verse 1 continues...

उच्यते; समानजातीयेभ्य एव निवर्तकानि विशेषणानि
विशेष्यस्य । लक्षणं तु सर्वत एव यथावकाशप्रदात्राकाशमिति ।
लक्षणार्थं च वाक्यमित्यवोचाम ।

I shall tell you (iti ucyate). The vyavartaka or qualifying adjectives (visesanani) are those, that qualify a particular object (visesyasya) through negation (nivarttakani) of the attributes of other known objects belonging to the same species (samana-jyatibhyah eva); where as (tu) revealing adjectives (laksanam) are those, which differentiate it from every thing else in the creation (sarvata eva - in such a way, that they do not fit any other object and thereby establish that the object of definition is, only one of its kind in the creation). It is just like (yatha - one cannot use qualifying adjective to reveal space by differentiating it from a second space, as there is no second space to distinguish it from, but), one can reveal it by using an adjective to define space as "that which Provides (pradatr) accommodation (avakasa --- to objects) is space" (akasa-iti --- and thus differentiate it from all other objects in the creation). Thus these particular adjectives are only meant for revealing or defining (laksanartham ca vakyam iti --- and therefore are called laksanas). I have already said this (avocama --- in my introduction. You only did not understand it).

Purva Paksha :

- Why Satyam / Jnanam / Anantham Adjective for Brahman?

Reply :

- Adjective used only when there are Many jatis of Objects
- To differentiate many flowers, Use Vyavartaka Viseshanam

Purva Paksha - Question : Brahman only one, why Vyavartaka Viseshanam?

Siddhantin :

- Here Lakshana vrutti Viseshanam is used because Brahman is not known as an entity
- **Avakasha Pradratru Akasha**
- Akasha = Neuter gender
- Defining Adjective is different Separating Adjective
- Shankara said this in Introduction itself from Satyam, Jnanam.

Bashyam : Chapter 2 – Section 1 – Verse 1 continues...

सत्यं ज्ञानमनन्तं ब्रह्मेति ब्रह्मणो लक्षणार्थं वाक्यम् । सत्यादीनि
हि त्रीणि विशेषणार्थानि पदानि विशेष्यस्य ब्रह्मणः । विशेष्यं
ब्रह्म विवक्षितत्वाद्देद्यतया ।

This "Satyam Jnanam anantam brahma" (Satyam Jnanam anantam brahma iti) sentence is meant to define Brahman (brahmanah laksanartham vakyam). These three words (trini padani) satyam etc (satyadini) are meant for defining (visesana arthani) the substantive Brahman (visesyasya brahmanah) Since Brahman alone is (introduced in the sutra vakyam as) the one intended to be known (vivaksitatvad vedyataya), Brahman alone is the substantive (visesyam brahma. --- The others, Satyam, Jnanam and Anantham are laksanas)66

3 Commentators of Taittiriya Bashyam :

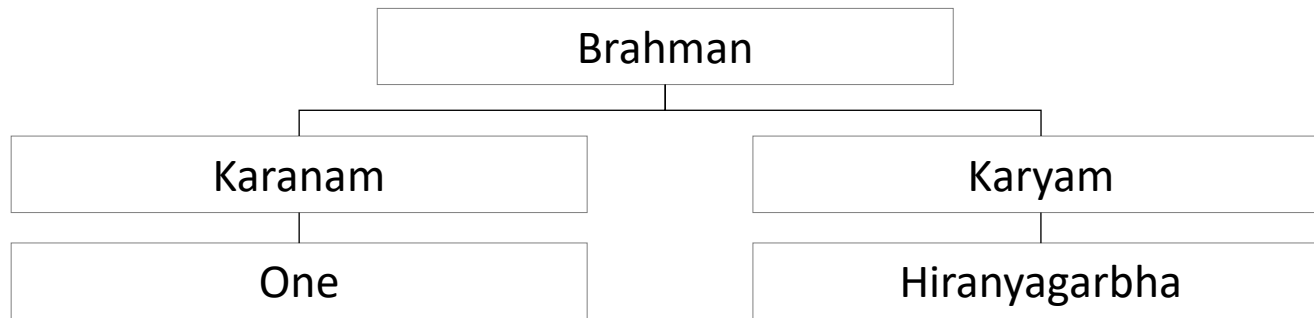
i) Ananda Giri

ii) Achyutha Krishna Tirtha - Vanamala

iii) Sureshvaracharya - Vartika

Purva Paksha - Question :

- Why use vyavartaka Viseshanam when there is only one Brahman? - Ask Commentators
- Who says there is only one Brahman?
- There are many Brahmanas and hence need Vyavartaka Viseshanam.



Mundak Upanishad :

यः सर्वज्ञः सर्वविद् यस्यैष महिमा भुवि ।
दिव्ये ब्रह्मपुरे ह्येष व्योम्यात्मा प्रतिष्ठितः ॥
मनोमयः प्राणशरीरनेता प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।
तद् विज्ञानेन परिपश्यन्ति धीरा आनन्दरूपममृतं यद् विभाति ॥ ७ ॥

Yah sarvajnah sarvavid yasyaisa mahima bhuvi I
divye brahma-pure hyesa vyomny-atma pratisthitah I
mano-mayah prana-sarira-neta pratisthito-'nne hrdayam sannidhaya I
tad vijnanena pari-pasyanti dhira ananda-rupam-amrtam yad vibhati ॥७॥

He is “all-wise” and “all-knowing” and His, is verily, this glory manifest in the world. In the sky of heart, - the luminous city of Brahman – He is established, clothed in mind and guiding life and body. With His seat in the heart. He lives in the whole body of man. In the perfect knowledge of Him, the wise realize the state of blissful Immortality. [II – II – 7]

- Brahman = Karya Brahma here
- Original Brahman = one

Taittiriya Upanishad :

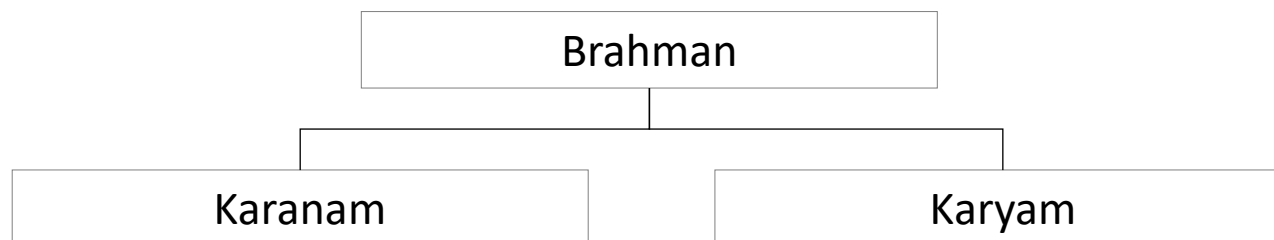
ते ये शतं प्रजापतेरानन्दाः ।
स एको ब्रह्मण आनन्दः ।
श्रोत्रियस्य चाकामहतस्य ॥ ११ ॥

te ye śataṃ prajāpaterānandāḥ |
sa eko brahmaṇa ānandaḥ |
śrotriyasya cākāmahatasya ॥ 11 ॥

A Hundredfold the bliss of Prajapati is the unit of measure of the Bliss of Brahman, which is in no way greater than the bliss of one who is a Srotriya and who, in his experience of the Reality, is devoid of all other desires. [2 - 8 - 11]

Brahman Here :

- Karyam - Hiranyagarbha



- Brahmavitu Apnoti is Karanam Brahman
- Know Brahman by Satyam / Jnanam / Anantham
- Satyam / Jnanam / Anantham can be Vyavartaka Viseshanam also.

Bashyam : Chapter 2 – Section 1 – Verse 1 continues...

सत्यादिशब्दा न परस्परं संबध्यन्ते परार्थत्वात् । विशेष्यार्था
हि ते । अत एकैको विशेषणशब्दः परस्परं निरपेक्षो ब्रह्मशब्दने
संबध्यते सत्यं ब्रह्म ज्ञानं ब्रह्म अनन्तं ब्रह्मेति ।

These words satyam etc (satyadisabdah) are unrelated among themselves (na parasparam sambdhyante), and have their own meaning only in subserving something else (pararthatvat). They have the substantive only as their meaning (visesyartha hi te). Therefore (atah) each one of these words (ekaikah) which has the status of an adjective (visesana – sabdah --- but in reality is a revealer only), do not qualify each other, nor have mutual relationship (parasparam nirapeksham). They are directly connected to Brahman only (brahma-sabdena Samabadhyate). That means each one is Brahman only, like satyam is Brahman (satyam brahma), jnanam is Brahman (jnanam brahma) and anantam is Brahman (ananam brahma).

Brahman = Noun

Satyam / Jnanam / Anantham
- Viseshanam

- Adjective connected with Noun only
 - Each word qualifies one Viseshanam, substance
 - Satyam / Jnanam / Anantham in Proximity
 - Satyam Brahman
 - Jnanam Brahman
 - Anantham Brahman
- Not mutually connected

- Each independently connected to Brahman.
- Satyam / Jnanam / Anantham can't be connected with each other mutually
- Adjectives - Meant for Substantives - Noun
- Attributes only for Substantive

• **Guna Drivya Ashritaha**

- Guna Ashrita Guna Nasti, Parathartatvat, meant for Substantive
- 3 Adjectives meant to Link to one Brahman, go with Brahman alone, without touching other 2
- Each linked to Brahman alone, Satyam Brahman, Jnanam Brahman, Anantham Brahman
- This is General Introduction of Satyam Jnanam, Anantham Brahma.

सत्यमिति । यद्रूपेण यन्निश्चितं तत् तद्रूपं न व्यभिचरति तत्
सत्यम् । यद्रूपेण निश्चितं यत् तद्रूपं व्यभिचरति तदनृतमिति
उच्यते । अतो विकारोऽनृतम् । “ वाचारम्भणं विकारो नामधेयं
मृत्तिकेत्येव सत्यम् ” एवं सदेव सत्यमित्यवधारणात् । अतः
सत्यं ब्रह्म इति ब्रह्म विकारान्निवर्तयति ।

Satyam is this (satyam iti) - In what form or by what nature (yad-rupena) an object is ascertained or identified (yad niscitam), that form or nature of it (tad rupam), if it does not change (na vyabhicarati), that is satyam (tat-satyam. -- On the other hand) in what form or by what nature an object was ascertained or identified (yad - rupena yad niscitam) that form or nature (tad-rupam) if it changes or is given up (vyabhicarati) that is called Mithya (tat-ucyate anrtam). Therefore (atah) a product (vikarah) is Mithya (anrtam - because a product does not have the same form before creation, or after its disappearance. Chandogyo Upanishad - 6 -1, explaining this aspect in the context of a clay pot says) "centerd on your tongue or speech alone (vaca-alambanam) are all the names (namadheyam), which are nothing but modifications or products (vikarah). Clay alone is Satyam (mrttika iti-eva satyam". --- Extending this into Vedanta, Chandogyo upanisad, in 6-8-7 says 'tat satyam' and Sankaracarya clarifies the pronoun) 'tat' as 'that cause, Brahman' alone is satyam (evam sad eva satyam iti). And by the emphasis (avadharanat - what is meant is that the rest born of Brahman is Mithya).

Therefore (atah) Brahman (being the cause, is satyam and being satyam), Brahman is released from being a modification, a product (brahma vikarat-nivartayati).

Karanam	Karyam Vikara
<ul style="list-style-type: none">- Satyam, Clay, gold- Brahman	<ul style="list-style-type: none">- Anrutam, Mithya, Asatyam, pot, Jug Ring- World is Karyam

Chandogyo Upanishad :

यथा सोम्यैकेन मृत्पिण्डेन सर्वं मृन्मयं
विज्ञातं स्याद्वाचारम्भणं विकारो नामधेयं
मृत्तिकेत्येव सत्यम् ॥ ६.१.४ ॥

yathā somyaikena mṛtpiṇḍena sarvaṃ mṛnmayam
vijñātaṃ syādvācārambhaṇam vikāro nāmadheyam
mṛttiketyeva satyam || 6.1.4 ||

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 - 1 - 4]

- Definition of Satyam, Mithya based on Chandogyo Upanishad.

Clay – Satyam	Pot - Mithya
i) Enjoys Clayness all the time ii) Never Disappears iii) Has Permanent Clayness <ul style="list-style-type: none"> - Before arrival of pot, Clayness was enjoyed - In Intermediary time, when potter was shaping pot, pot was clay - Potness does not displace Clayness - Clay exists before, during, after destruction of pot iv) Clay is Satyam	i) Pot enjoys potness after birth, during, not before birth and after death ii) Subject to disappearance later iii) Has Temporary Potness <ul style="list-style-type: none"> - Agama Pahitvam iv) Pot is Mithya

Mandukya Upanishad :

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।
वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ 6 ॥

ādāvante ca yannāsti vartamāne'pi tattathā |
vitathaiḥ sadṛśāḥ santo'vitathā iva lakṣitāḥ || 6 ||

That which is non-existent in the beginning and in the end, is necessarily so even in the present (i.e., in the middle). Those (Objects) are like illusions which are seen and yet they are regarded as though real. [2 - K - 6]

Avyabichara Svarupa	Vyabichari Svarupa
<ul style="list-style-type: none"> - Has no Deviation, Displacement - Satyam - Goldness remains all the time 	<ul style="list-style-type: none"> - Has Deviation Displacement - Mithya - Vaitatyam - Chainness is lot

Satyam Definition :

- Avyabichara Svarupam - Satyam, Karanam

Mithya Definition :

- Vyabichara Svarupam Mithya, Karyam

Satyam Brahma	Jagat
<ul style="list-style-type: none"> - Karanam - Satyam 	<ul style="list-style-type: none"> - Mithya - Karyam

Bashyam : Chapter 2 – Section 1 – Verse 1 continues...

सत्यमिति । यद्रूपेण यन्निश्चितं तत् तद्रूपं न व्यभिचरति तत् सत्यम् । यद्रूपेण निश्चितं यत् तद्रूपं व्यभिचरति तदनृतमिति उच्यते । अतो विकारोऽनृतम् । “ वाचारम्भणं विकारो नामधेयं मृत्तिकेत्येव सत्यम् ” एवं सदेव सत्यमित्यवधारणात् । अतः सत्यं ब्रह्म इति ब्रह्म विकारान्निवर्तयति ।

Satyam is this (satyam iti) - In what form or by what nature (yad-rupena) an object is ascertained or identified (yad niscitam), that form or nature of it (tad rupam), if it does not change (na vyabhicarati), that is satyam (tat – satyam. --- On the other hand) in what form or by what nature an object was ascertained or identified (yad - rupena yad niscitam) that form or nature (tad-rupam) if it changes or is given up (vyabhicarati) that is called Mithya (tat-ucyate anrtam). Therefore (atah) a product (vikarah) is Mithya (anrtam, - because a product does not have the same form before creation , or after its disappearance. Chandogya upanisad - 6 -1, explaining this aspect in the context of a clay pot says) "centerd on your tongue or speech alone (vaca- alambanam) are all the names (namadheyam), which are nothing but modifications or products (vikarah). Clay alone is Satyam (mrttika iti-eva satyam“- Extending this into Vedanta, Chandogya upanisad in 6-8-7 says 'tat satyam' and Sankaracarya clarifies the pronoun) 'tat' as 'that cause, Brahman' alone is satyam (evam sad eva satyam iti). And by the emphasis (avadharanat - what is meant is that the rest born of Brahman is mithya). Therefore (atah) Brahman (being the cause, is satyam and being satyam), Brahman is released from being a modification, a product (brahma vikarat-nivartayati).

Definition Satyam :

- **Yat Rupena yat Nishchittam Tad Tad Rupena Na Vyabicharati Tat Satyam**

If a thing is identified with particular nature - Example :

- Clayness, Goldness, Ironness, Existenceness, Consciousness
- If that Substance does not Deviate from that particular nature During Srishti, Sthithi, Layam
- That Substance is called Satyam.

i) Mandukya Upanishad :

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।

वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ 6 ॥

ādāvante ca yannāsti vartamāne'pi tattathā |

vitathaiḥ sadṛśāḥ santo'vitathā iva lakṣitāḥ || 6 ||

That which is non-existent in the beginning and in the end, is necessarily so even in the present (i.e., in the middle). Those (Objects) are like illusions which are seen and yet they are regarded as though real. [2 - K - 6]

ii) Samsiddhou Svabava Sahaja :

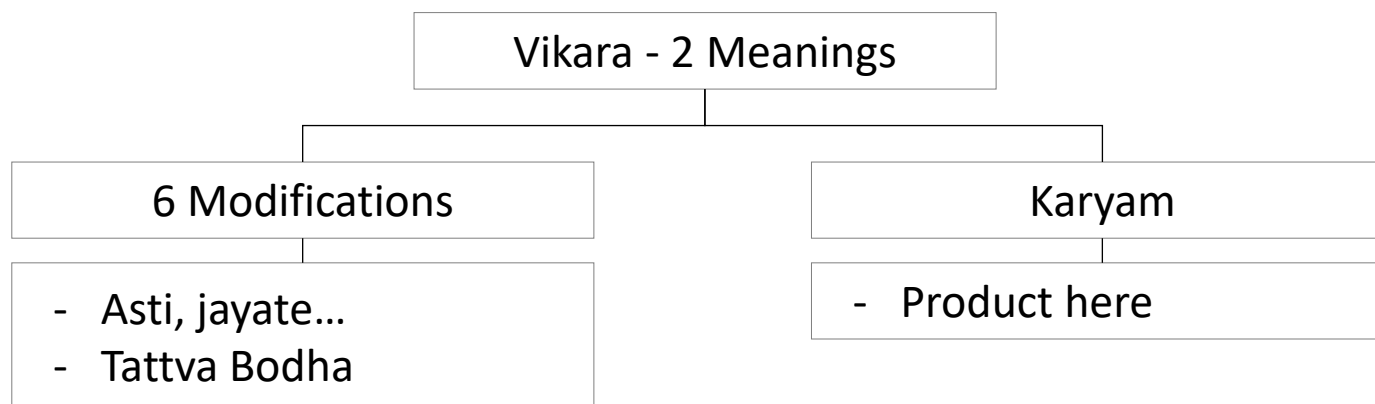
- Truth will never loose its nature in 3 Periods of time.

Definition of Mithya :

- Yat Yad Rupena Nishchitam yat Tad Rupam
- Vyabichari tad Anrutam iti Uchyate
- Potness of Pot Deviates
- Bangleness goes away
- Bodiness goes on death becomes Panchabutatmakam, Vyabicharatu
- This is Mithya.

General Rule :

- Yatu Yatu Karanam, Satyam
- Karanam, trishu Kale Api Tishtati
- Yatu Yatu karyam (Product) Tatu Tatu Mithya
- Ataha Vikara Anrutam



- **Any product = Anrutam, false**
- **No productness before Srishti, and after Pralayam**
- **All products = Asatyam = World**
- **Creation = False = Anrutam**

Why Shankara uses Vikara here and not Karyam?

- He is using Chandogyo Upanishad - Vikaro Nama Dheyam, which is karyam there
- **Every product = word not substance, Karanam**

Chandogyo Upanishad :

- Brahman known as Sat, Pure existence = Karanam

ता आप ऐक्षन्त बह्व्यः स्याम प्रजायेमहीति ता
अन्नमसृजन्त तस्माद्यत्र क्व च वर्षति तदेव
भूयिष्ठमन्नं भवत्यद्भ्य एव तदध्यन्नाद्यं
जायते ॥ ६.२.४ ॥
॥ इति द्वितीयः खण्डः ॥

tā āpa aikṣanta bahvyaḥ syāma prajāyemahīti tā
annamasṛjanta tasmādyatra kva ca varṣati tadeva
bhūyiṣṭhamannaṁ bhavatyadbhya eva tadadhyannādyam
jāyate || 6.2.4 ||
|| iti dvitīyaḥ khaṇḍaḥ ||

That water decided: 'I shall be many; I shall be born.' That water then created food. This is why whenever and wherever there is rain, at once food grows in great abundance. It is from water that food is produced. [6 - 2 - 4]

- Sat is Karanam of Panchabutas and Srishti.

Chandogyo Upanishad :

स य एषोऽणिमैतदात्म्यमिदं सर्वं तत्सत्यं स आत्मा
तत्त्वमसि श्वेतकेतो इति भूय एव मा भगवान्विज्ञापयत्विति
तथा सोम्येति होवाच ॥ ६.८.७ ॥
॥ इति अष्टमः खण्डः ॥

sa ya eṣo'ṇimaitadātmyamidam sarvaṁ tatsatyaṁ sa ātmā
tattvamasi śvetaketu iti bhūya eva mā bhagavānvijñāpayatviti
tathā somyeti hovāca || 6.8.7 ||
|| iti aṣṭamaḥ khaṇḍaḥ ||

'That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.' [Śvetaketu then said,] 'Sir, please explain this to me again.' 'Yes, Somya, I will explain again,' replied his father. [6 - 8 - 7]

- Tatu Eva Satyam
- Tat = Pronoun, original Karanam
- In Chandogyo Tadu Satyam is mentioned not Sat Eva Satyam

Sat	Asatyam
<ul style="list-style-type: none"> - Satyam - Karanam 	<ul style="list-style-type: none"> - Jagat - Karyam

- Upanishad excludes Brahman - Distinguishes Brahman from all Products - Vikaras in Jagat
- Product = Asatyam - Karyam
- Brahman different from all products, Vikara, karyam.

- **We experience only products with our Sense organs, Akasha onwards**
- **Akasha, Vayu, Agni, Talam, Prithvi, body, Mind, thoughts**
- **By Satyam definition entire creation is negated “Vikarat - Nivartayati”**

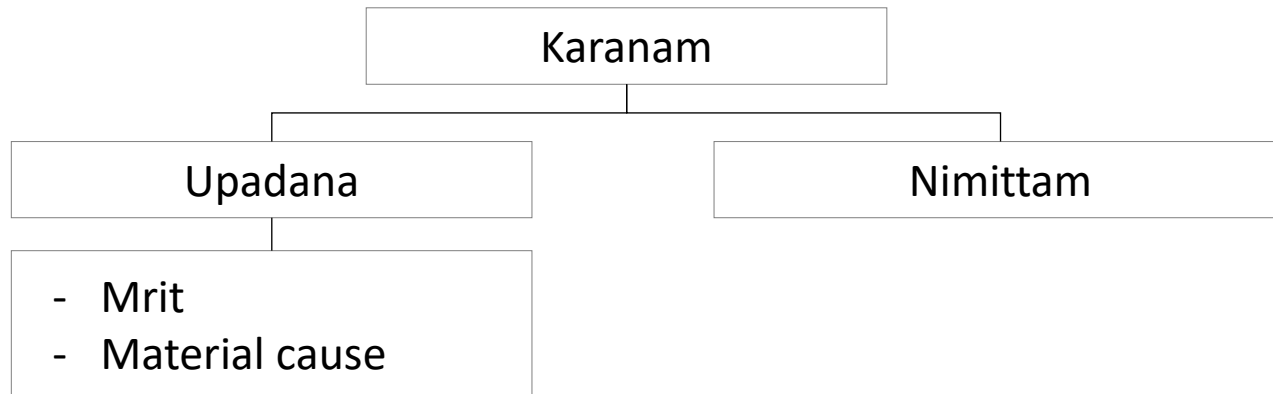
Bashyam : Chapter 2 – Section 1 – Verse 1 continues...

अतः कारणत्वं प्राप्तं ब्रह्मणः । कारणस्य च कारकत्वं
वस्तुत्वान्मृद्वदचिद्रूपता च प्राप्तात इदमुच्यते ज्ञानं ब्रह्मेति ।

It alone being satyam (atah), Brahman gains the status of being the material cause (karanatvam praptam brahmanah --- of the entire world)

And as a material cause (karanasya ca - it will become a substance and) as a substance (vastutvat) it will be used in some action (Karanatvam). And thus Brahman will gain insentiency or will become an inert object (acidrupata ca prapta) like clay (mrdvat. --- Thereafter to overcome this problem) it is said (idam ucyate) that Brahman is jnanam (jnanam brahma iti).

- Brahman = Karanam = Satyam - Chandogyo Upanishad used
- Gold, iron, clay and their products

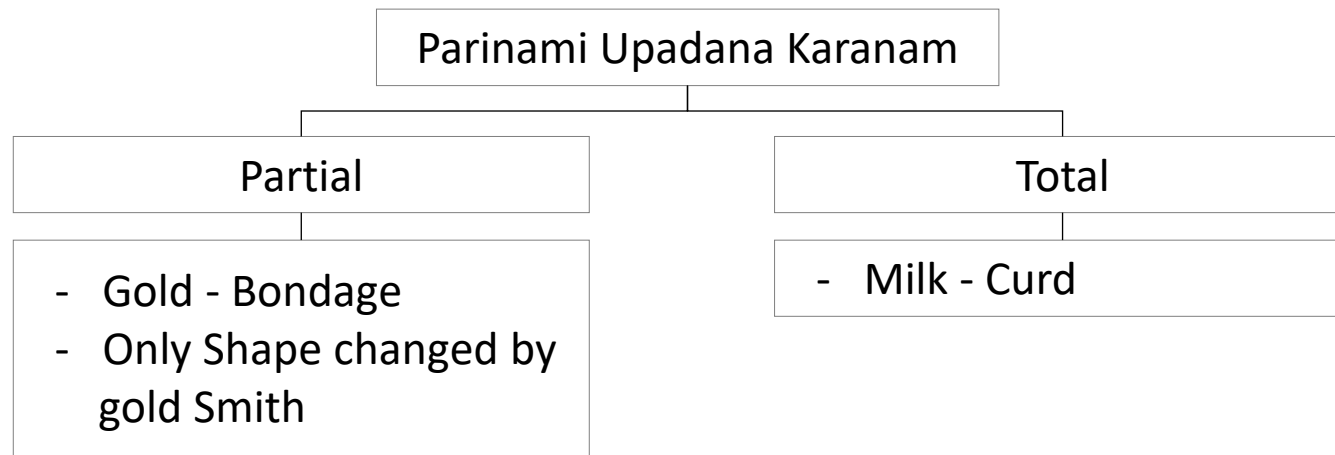


2 Problems experienced if Brahman is Material Cause :

i) Jadam, Inert :

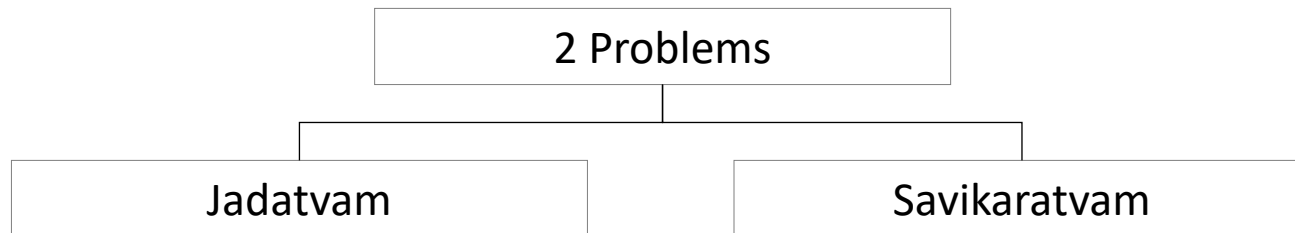
- Sankhya Yoga - Calls it - Prakirti
- Nyaya veiseshika calls it - Param Anu

ii) All Material causes produce effects by Undergoing Modifications, Savikaratva problem



Problem :

- Brahman becomes Savikara Brahman
- Asti, Jayate, vardate, Viparinamate, Apakshiyate, Vinashyati



- Brahman is different type of Material cause, not conventional Material cause (MC)
- Brahman does not have Jadatvam and Savikaratvam
- Jadatva, Savikaratva Rahitva Vivarta Upadana Karanam is Brahman
- It is Chaitanya Rupena Vivarta Karanam
- Upanishad uses word Jnanam.

- This material cause without being matter, without undergoing, partial or total change is Brahman
- Since Brahman is Satyam, it is Upadana Karanam

What is Tragedy?

- All material causes are substances, used for some work, action
- Raw material used by an intelligent cause
- Upadana Karanam always part of our action
- It is an accessory of our action, Karakam
- Gold is accessory for Goldsmith
- Clay is accessory for Potter - Karanam is employed in a factory
- Raw material is processed in a factory, Vastutvat
- Substances are heated, hammered in assembly line
- Achid Rupam, inert
 - Chid = Chaitanyam
 - Achid = Inert, Jadam
 - Actual Rupam = Jadatvam
- Brahman will become Jadam if Satyam material cause
- Jnanam is used to indicate material Cause unlike all other material causes
- Brahman as though Material Causes, really not cause
- Mandukya Upanishad - Chapter 3 and 4
- Brahman not Karanam - As though Karanam unlike all other Karanams

i) Satyam remains in 3 periods of Time :

- Trikalē Apī Tishtati - iti Satyam

Extension :

- Karanam (Material Causes) will also be there in 3 periods of Time
- Any Karyam will have beginning and end
- No Karyam = Satyam
- No object, being is Satyam

<ul style="list-style-type: none"> • Karanam ultimately is Satyam Brahman alone

- Intermediary Karanams (Father, grand father) not Satyam
- They too are Karyams of their Karanams.

For	Karanam
<ul style="list-style-type: none"> - Trees - Prithvi - jalam - Akasha 	<ul style="list-style-type: none"> - Prithvi - Jalam - Agni - Sat

<ul style="list-style-type: none"> • Satyam Brahma = Moola Karanam
--

- 9 Lines Description of Satyam in the Commentary.

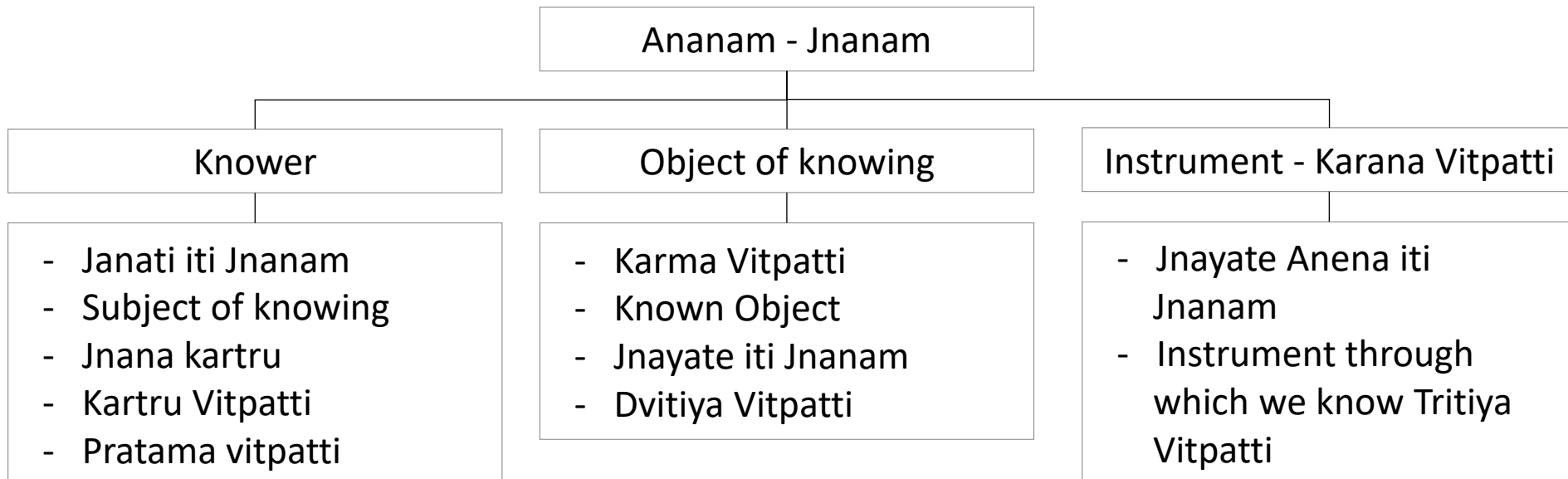
ii) 7 Pages for Jnanam :

- Jnana Sambandha Vyakhyanam, Significance of Jnanam
- Satyam Brahma = Moola Upadana Karanam = Material Cause

iii) Brahman not matter, jadam :

- Jnya = To know
- Jnya and Anan = Jnanam
- Gunanam, Vadanam, Vachanam
- Suffix = Anan Added to Root
- Jnya = To know, to be aware of, to experience.

iv) Anan has Versatile Meanings :



Karaka Vitpatti (Deviation)

Kartru

- Knower
- Prathama Subject

Karma

- Known
- Dvitiya Object

Karana

- Knowing instrument
- Tritiya

Accessories required for any Action

Action requires

Subject

Object

Instrument

Karaka Vyutpatti

4th Possibilities :

- When 3 Come together, process of knowing takes place
- Process is not called Karakam
- It is product of Karakam
- Karaka Janya karya Process of knowing also called Jnanam
- Process = Kriya - Chaturthi Vibakti.

- 4th Called bava Vyutpatti
- Bava = Process Going, coming, action
- ING sense got by Anan
- Jnanam = Jnaya and Anan - Bava Vyutpatti, knowing Process
- Formation of thought in the Mind is involved in Knowing process
- I Look at wall, image of wall enters the mind
- Wall Akara Vrutti takes Place.

- **Vishaya Akara process = Antahkarana vritti Parinama**
= Vrutti Jnanam
= Bava Vyutpati

- Ghata Jnanam = Vrutti Parinama
- Jnanam = Jnana Karta, Jnana Karma, Jnana Karana, or Jnana kriya Bava Vyupattihi

Which one is Vyutpattihi : Jnana kriya :

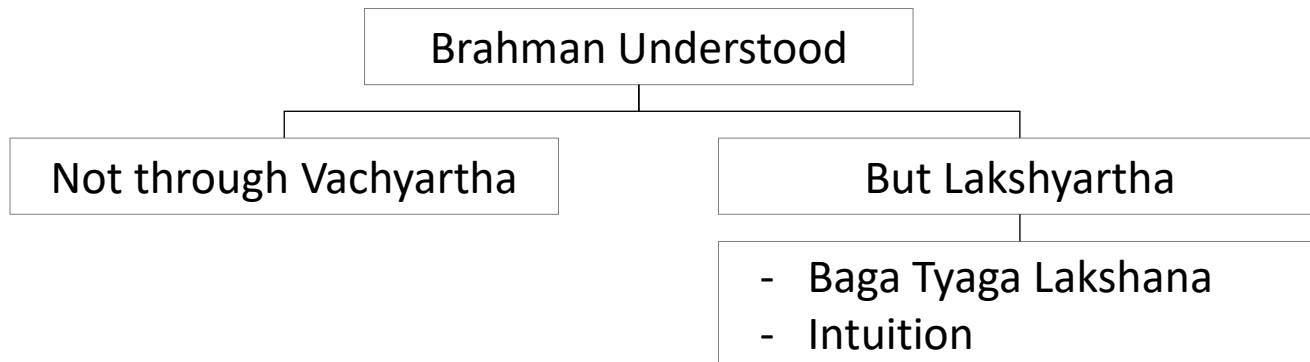
- **Bava Vyutpatti alone should be taken as Jnanam**
- Sutra - Pratingya - Proposition
- Then Shankara will defend the meaning
- Jnanam = Jnyaptihi = Avabodha = Vrutti Jnanam.
- Bava sadhana, Bava vyutpatti, Jnanam = Knowledge
- Vrutti Jnanam = Anityam - Wall does not remain permanently
- Vrutti Jnanam = Limited, Anityam, Svarupa Jnanam = Limitless, Nityam.

- **Vrutti Jnanam**
- **Reignited as Vasana, experience, Memory Rupena**
- **ego I - Small I**

- Svarupa Jnanam = Chaitanyam
= Absolute knowledge
= Big I

Vrutti Jnanam	Svarupa Jnanam
<ul style="list-style-type: none"> - Momentary, disappears - Ego I - Savikara - Karanam's required - Finite 	<ul style="list-style-type: none"> - Sakshi I - Absolute - Nirvikara - Without Upadhi - Brahman, bava Vyutpatti - Infinite, timeless

- By Jnanam, Bava Vyuthpatti, revealed



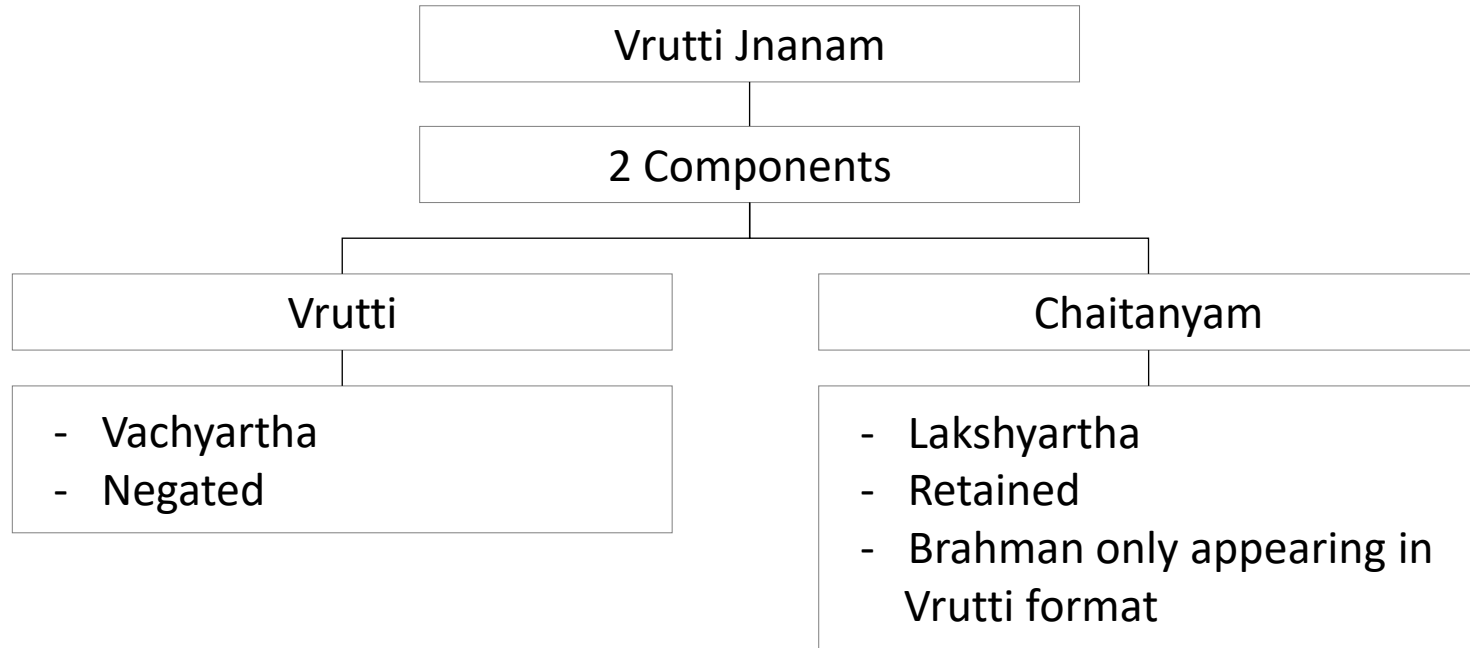
Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuites It in and through every modification of the mind.
Through the Atman he obtains real strength, and through Knowledge, immortality.
[Chapter 2 - Verse4]

- In Every vrutti Jnanam, Brahman can be grasped by Lakshyarth.



Panchadasi Beginning :

शब्दस्पर्शादयो वेद्या वैचित्र्याज्जागरे पृथक् ।
ततो विभक्ता तत्संविदैकरूप्यान् भिद्यते ॥३॥

Śabda sparsā dayo vedyā vaici tryāj jāgare prthak,
tato vibhaktā tat samvit aika rūpyāna bhidyate ॥ 3 ॥

The objects of knowledge, viz., sound, touch, etc., which are perceived in the waking state, are different from each other because of their peculiarities; but the consciousness of these, which is different from them, does not differ because of its homogeneity. [Chapter 1 – Verse 3]

Our Topic :

- **Bava Vyutpatti, Vrutti Jnanam, through Lakshana reveals Svarupa Jnanam**
- **Svarupa Jnanam = Shuddha Chaitanyam**
- It is neither knower, known knowing instrument of knowledge
- Vrutti Jnana Lakshna reveals Svarupa Jnanam

Final meaning :

- **Jnanam = Pure Consciousness**
- Take only Lakshyartha, not Vachyartha
- Bava vyutptti and Lakshyartha

Visishta Advaitin's interpretation of Jnanam :

- Nirguna Brahman does not exist, Does not accept
- **Brahman = Bhagawan = Ishvara, Vishnu, Narayana, Omniscient - God principle, not Chaitanyam , knower of everything**
- Brahman not consciousness, knower of everything.

Visishta Advaitin :

- Jnanam = 1st Vyutpatti - Karta - Janati iti Jnanam, Jnana Kartru, Bhagawan Narayana, Omniscient God
- Satyam, Jnanam, Anantham = Ishvara
- We accept that status of Brahman also only in Vyavaharika Satta, Maya Sambandha Kartrutvam takes place.

Maya Sahita Brahman = Derivation No. 1 :

- **Grihastha, married to Maya, Brahman = Jnana Kartru**
- **Bachelor Brahman = Pure Consciousness = Nirguna Brahman**
- Shankara refutes - 1st Derivation Jnana Kartru elaborately, not known object or knowing instrument - 2nd - 3rd Vyutpatti Jnana Nyapti Avabodaha
- Bava sadhana - Jnana Shabda Natu jnana Kartru
- In Moolam class, no grammar, arguments
- Here Derivation No 4 Taken Up not 1, 2, 3
- Brahma Vishenatvat
- Jnanam not independent adjective of Brahman comes with Satyam and Anantham.

Satyam	Anantham	Jnanam
<ul style="list-style-type: none"> - Existence - Nirvikara Status - Non-changing 	<ul style="list-style-type: none"> - Limitless 	<ul style="list-style-type: none"> - Nirgunam Brahman - Bava Vyutpatti

Meaning gets in harmony

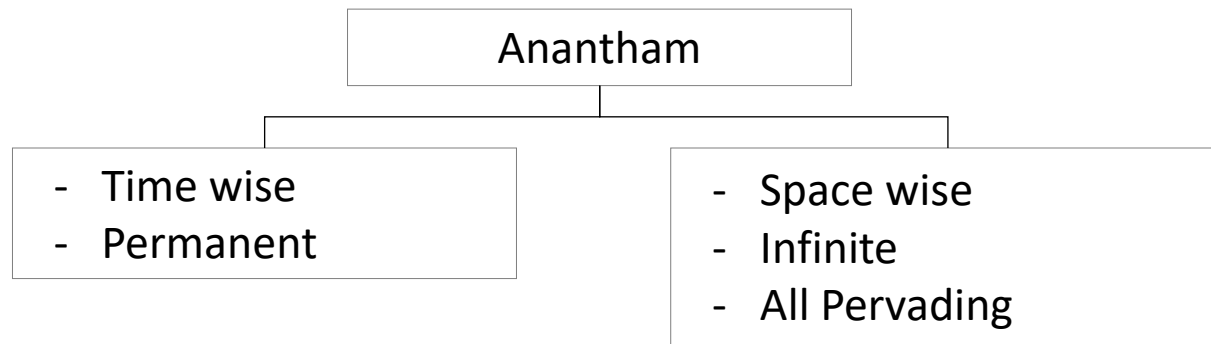
- Jnanam = Visheshana of Brahman
- It co-exists with adjective Satyam and Anantham
- If Jnanam derivative is taken as Knower, Knower can't be Satyam or Anantham.
- Therefore Agent - Karta, doer, not Satyam, can't be Non-changing
- Knower not Anantham, eternal, permanent

• **Bhagawan - if Jnanam, Karta, will be changing impermanent**

Satyam Definition:

- Na Vyabicharita Svabava (Changeless)
- Permanent, Changeless, not possible for the Knower
- Even if Bhagawan is omniscient, he can't be permanent - Eternal
- Knower undergoes change as knowing is a process at the level of mind, thought modification
- Without Triputi - No knowing happens
- Any action requires Triputi, process, modification.

How Jnana - Karta can be Anantham?



- To be Knower
- Knowing instrument
- Object required
- Knower pre-supposes instrument and object
- Every Knower has to be a member of Triputi only
- Once Knower is a member of Triputi, he can never be known or instrument

In 3 of them :

- Jnatru, Jneyam, Jnana Karanam each is different from other 2

Different from :

- Instrument - Known and knower
- Known - Instrument and knower
- Knower - Instrument and known

- **If Brahman is Knower, instrument and object has to be there, will become limited.**

- As knower, I am different than paper, Pen, car...

- **Brahman will be different from what he knows**

- As long as there is 2nd thing, other than Brahman, Brahman can't be Anantha
- Brahman will become finite, Limited by other 2

What is condition for a thing to be infinite?

- **Nothing must be different from it**

- If Brahman is knower, there will be object and instrument different
- Nothing should be different

- **To be infinite, Brahman should not be knower at all**

- **That, which is never separate from others, that alone can be Anantham**

- If Brahman is Jnana Kartru, it will have Knower status

What is basic difference between Visishta Advaitin and Advaitin?

Visishta Advaitam	Advaitam
- Brahman = god = Ishvara = knower	- Brahman = Nirgunam, formless - Non-knowing Consciousness, Chaitanyam

- **Brahman as though becomes knower temporarily, Vyavaharically because of association with the mind**
- **If Brahman is Separate knower entity, brahman will be different from Jneyam (Object) and Jnanam (Instrument)**
- **Brahman will not be infinite if it is one of the Triputi's**

Sruti Defines Brahman : Chandogyo Upanishad :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स
भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति
तदल्पं यो वै भूमा तदमृतमथ यदल्पं
तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे
महिम्नि यदि वा न महिम्नीति ॥ ७.२४.१ ॥

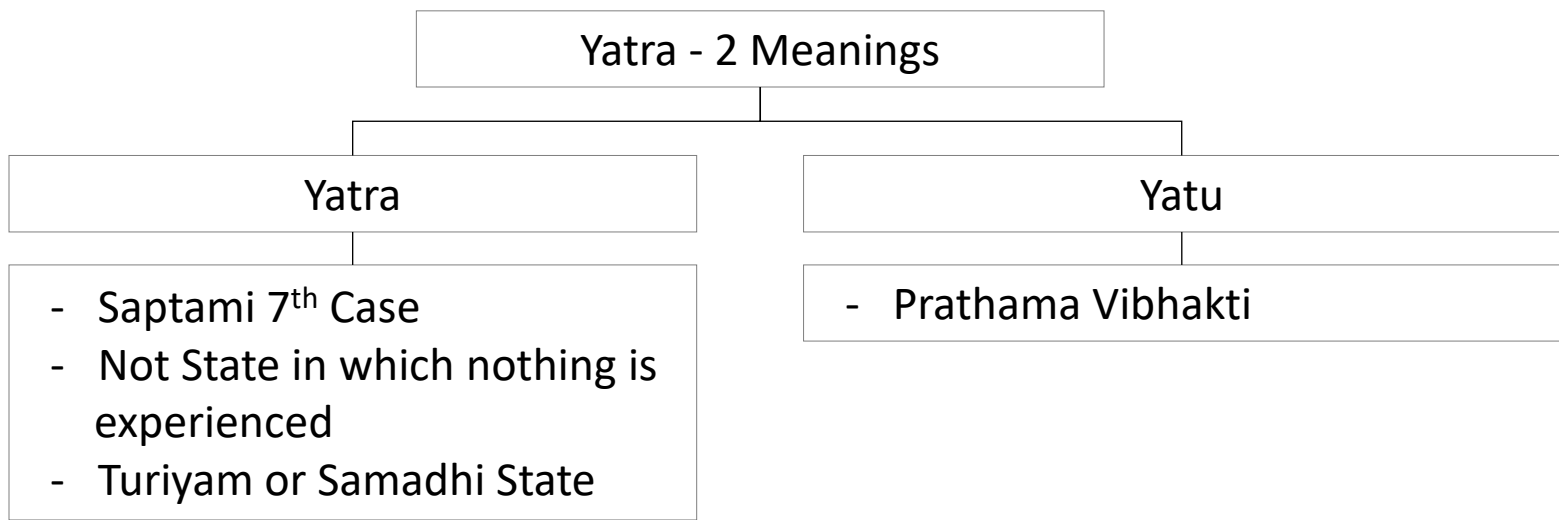
yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti sa
bhūmātha yatrānyatpaśyatyanycacchṛṇotyanyadvijānāti
tadalpaṃ yo vai bhūmā tadamṛtamatha yadalpaṃ
tanmartyaṃ sa bhagavaḥ kasminpratiṣṭhita iti sve
mahimni yadi vā na mahimnīti || 7.24.1 ||

Sanatkumāra said: 'Bhūmā [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e., finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal.' Nārada asked, 'Sir, what does bhūmā rest on?' Sanatkumāra replied, 'It rests on its own power—or not even on that power [i.e., it depends on nothing else]'. [7 - 24 - 1]

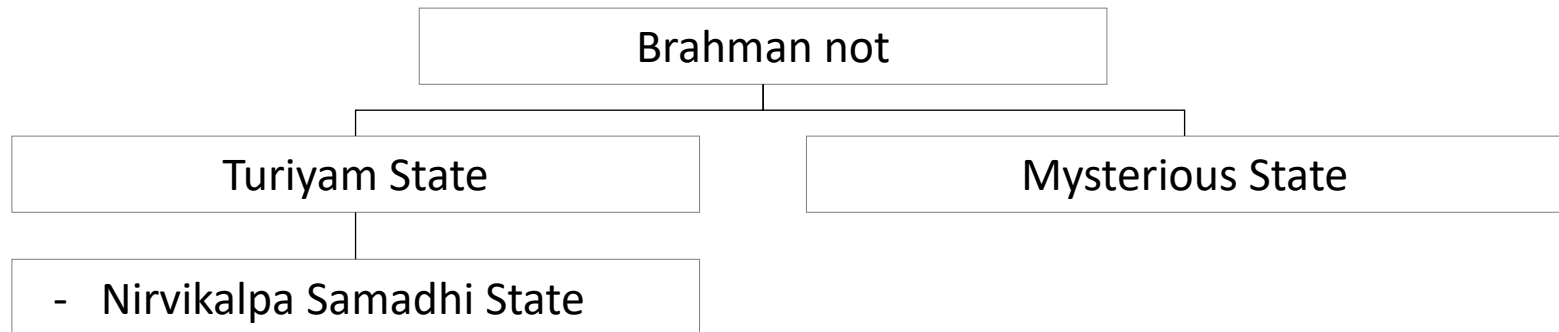
- Brahman = Buma
- Narada asks Sanatkumar to teach Buma Vidya
- Yo Vai Buma tat Sukham, Na Alpe Sukham Asti
- **Buma - infinite, not member of Triputi - Alone is Ananda called Atma - Brahma Nitya Ananda - Eternal**

Definition of Buma :

- Yatra Nanyat Pashyatii Srunoti
- Shankara tells - Nanyat vijanati



- **Brahman is not knower of anything**
- **Brahman not knowing Consciousness**



- When you go to Turiyam State and have anybody knowing anything, it is not Brahman
- When Triputi is resolved, no world is experienced, but you exist, claim that as your Svarupam - Buma Svarupa.

Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ 7 ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Yatra is not Avastha, it is Prathama Vibhakti
- **Brahman is that which is not knower of another thing**
- **Whatever is not a knower is infinite**
- Knower is always finite

- Yatra Anyatu Vijanati...
- That which is Knower is Alpagya - Ego - I - Ahamkara - I
- Yat Anyat Vijanati, Yatra = Yat - Prathama Vibhakti
- Adhyuta Krishna Ananda's Tirthas commentary - Vanamala
- Describes Brahman this way

Purva Paksha :

- You are interpreting in a way convenient to you
- I will interpret supporting me

Bashyam : Chapter 2 – Section 1 – Verse 1 continues...

नान्यद्विजानातीति विशेषप्रतिषेधादात्मानं विजानातीति चेन्न ;
भूमलक्षणविधिपरत्वाद्वाक्यस्य । यत्र नान्यत्पश्यतीत्यादि भूम्नो
लक्षणविधिपरं वाक्यम् । यथा प्रसिद्धमेवान्योऽन्यत्पश्यति
इत्येतदुपादाय यत्र तन्नास्ति स भूमेति भूमस्वरूपं तत्र ज्ञाप्यते ।

(Purvapaksi argues) "One does not know anything else" (na anyad vijanati) by that statement, the upanishad is only negating (iti --- for Brahman), the knowledge of other things (visesa-pratishedhat), but means it knows itself (atmanam vijanati iti-- which means Atma or Brahman becomes the subject of knowing, as well as object of knowing which would lead to duality. To that Shankaracharya answers) if that is your argument (cet—the answer is) no (na - as you should only interpret any Veda vakyam only by the context).

The above Vedic sentence (asya) is a positive sentence revealing Brahman by the presentation of its laksana (bhuma - laksana -vidhiparatvat vaksya). The sentence "Where (yatra) one does not see anything else etc (na anyat psyati ityadi vakyam) is only presenting the definition of Brahman (bhumnah laksana -vidhi param). (The sruti) taking as a basis the idea of duality (etad upadaya), which is one person seeing another person or Object (anyah anyat pasyati), which is popularly experienced by everyone (yatha - prasiddham-eva); reveals (jnapyate) in the Chandogya upanisad (tatra) that Brahman is that (sah bhuma iti), in which such subject - object duality does not exist (tat na asti) as Brahman's nature (bhuma-svarupam --- is of such non-duality).

Purva Paksha :

- Yatu Na Anyatu Vijanati...
- Brahman is that which does not know anything
- Therefore, Brahman is not a knower

Shankara :

- Remove knower hood of Brahman

Purva Paksha :

- Keeps knower hood Tug of war

Upanishad :

- Anyatu Na Vijanati
- Brahman does not know other thing.

Purva Paksha :

- Emphasises on other
- Brahman does not know other objects but knows itself

Shankara :

- Brahman not knower at all
- Knowerhood involves Triputi operation, Dvaitam
- Knowerhood knocked off by Shankara

Purva Paksha :

- Don't say - Non knower, but say - Self knower, is interpretation of Upanishad - Buma

Chandogyo Upanishad :

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भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति
तदल्पं यो वै भूमा तदमृतमथ यदल्पं
तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे
महिम्नि यदि वा न महिम्नीति ॥ ७.२४.१ ॥

yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti sa
bhūmātha yatrānyatpaśyatyanycacchṛṇotyanyadvijānāti
tadalpaṃ yo vai bhūmā tadamṛtamatha yadalpaṃ
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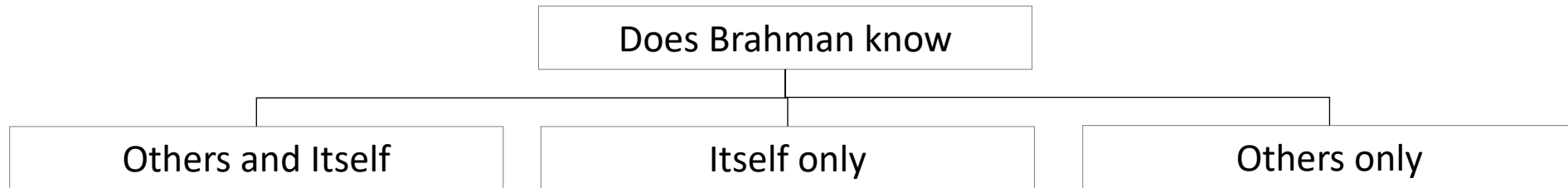
Sanatkumāra said: 'Bhūmā [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e., finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal.' Nārada asked, 'Sir, what does bhūmā rest on?' Sanatkumāra replied, 'It rests on its own power—or not even on that power [i.e., it depends on nothing else]'. [7 - 24 - 1]

Purva Paksha :

- Visesha Pratishetat negates other things, not known
- Atma Vijanayit

Shankara :

- Study Veda, interpret Veda by studying context
- Don't take topic out of context, then will not get intended meaning.



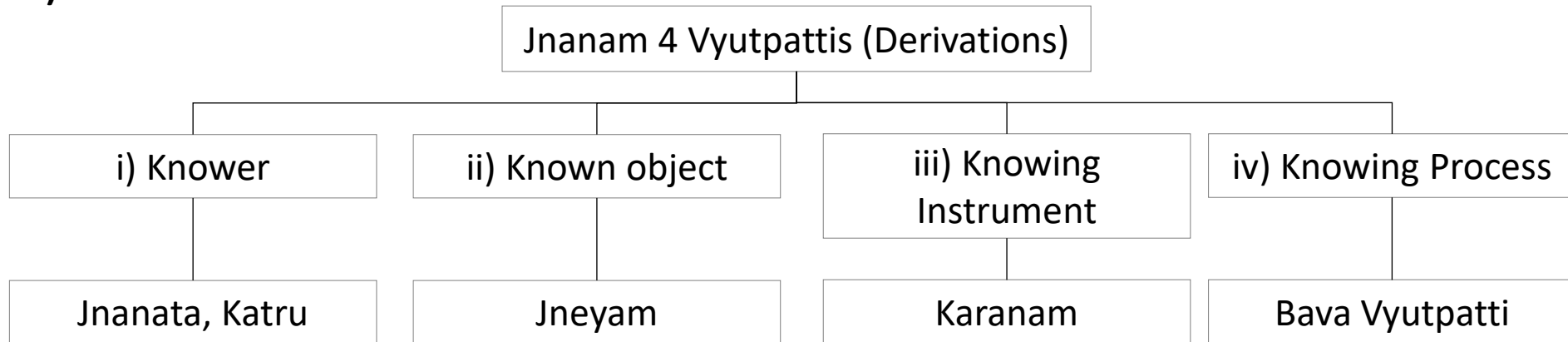
- What Brahman knows is object of Knowledge
- Brahman is Buma = Knowing principle, Chaitanyam
- Buma Lakshana Vidhi Param
- Presentation of Buma is context
- Svarupa Lakshanam here.

Lecture 56

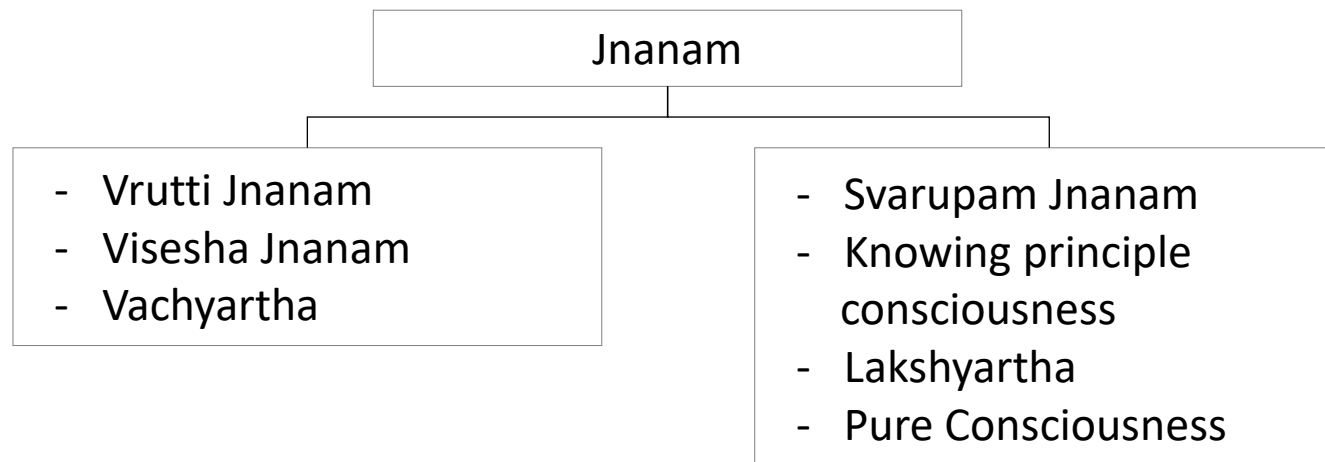
i) Buman Lakshana Vidhi :

- Satyam, Jnanam, Anantham = Brahman
- Satyam exists in 3 periods of time (Not body, mind, World)
- Jnanam - Not Triputi - Knower, known, knowing

ii)



iii)



iv) Shankara refutes Brahman as Knower :

- If knower, will be limited
- Will be different from known (object), knowing instrument, Dvaitam
- Brahman knower will be finite, limited
- Brahman is Anantham, Aparichinnam, limitless
- Brahman as knower and Anantham will not gel at all

- **To harmonise Anantha Vishesanam Brahman should not be taken as knower**

Chandogyo Upanishad :

- **Brahman does not know anything other than itself**
- **Yatra Na Anyat Pashyati...**
- **Yatra = Yatu, doesn't know any other thing except itself**

Purva Paksha's :

- Alternative interpretation - Brahman does not know anything else means Brahman knows itself
- Brahman becomes knower of itself

Why Jnanam is not taken as Jnatru / Jnanata?

Shankara :

- Context of discussion is different.

Context :

- Definition of Brahman.

Narada :

- Wanted to know Buma



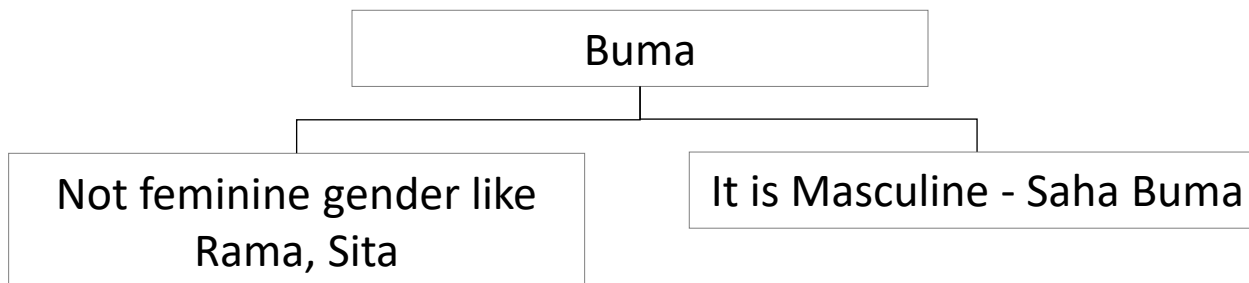
- Not discussion
- Bumaha Lakshana Vidhi Param, Vidhi here not commandment but Presentation

• **Brahman = where knower - Known duality is absent**

- Knower, Known is popularly experienced by all
- Knower - Known - Instrument Triad, Triputi, in Waking

Upanishad :

- **Negates duality**
- **That in which Dvaitam is absent, but you exist is Buma.**



Nature of Brahman Revealed :

- **Where one exists without perceiving Duality or Triad, is Buma**
- **Subject - Object - Duality - Not absent in particular state, time, place - Negation is absolute**
- **In Buma duality is absent all the time Jagrat, Svapna, Sushupti, Srishti, Pralaya**
- **Even when experiencing duality, it is not there**
- Upanishad does not want us to change our experiences

• Upanishad does not work in the field of experiences, Dvaita anubhava

- Upanishad neither changes available experiences nor gives new experience nor asks us to work for different experience
- This is an extremely important point

• Vedanta does not work in experiential realm

Where does Vedanta work?

- Based on our experience, what conclusion do we make?

Vedanta attacks our conclusion :

- Triputi experienced, hence it is existent, our normal conclusion
- Vedanta does not disturb our experience

- **Triputi is experienced, hence existent, is wrong conclusion**
- **Even after experiencing, don't conclude it exists absolutely, it is only Vayavaharika Satyam.**

What is Right conclusion?

- **Triputi is seemingly existent, appearance**
- Triputi is Mithya like mirage water, snake on rope, dream
- You appear beautiful means you are not beautiful
- **Triputi is not existent or nonexistent, but only appears, borrowing existence from a higher reality - Non-dual Brahman**
- **We will continue to experience Triputi after Jnanam also**
- **Don't try to change it**
- **Only change your conclusion.**

Example :

- Moonlight
- Experienced
- Light belongs to Sun, not Moon
- Right conclusion

Don't conclude :

- Moon light = Light of moon

Conclusion :

- Light belongs to Sun
- Temporarily appearing as Moon light

Vedanta :

- Does not want to change our perceptions, experiences
- Vedanta does not want to work for any new experience
- **Understand Triputi is seemingly existent Mithya**
- **What is Adhishtanam of Triputi - which lends existence to Triputi?**
- It is Buma, Atma
- **Atma is not a Knower, Known, Knowing instrument, it is the Adhishtanam**

Chandogyo Upanishad : Don't say :

- Brahman knows itself at all
- Yatra - Nanyat Paschyati
- Anyat - Negates objects generally experienced
- Does not say it is knower of subject
- Not knower of subject, alone is the message
- It does not say - Brahman knows itself
- **Self knowing is not the message**

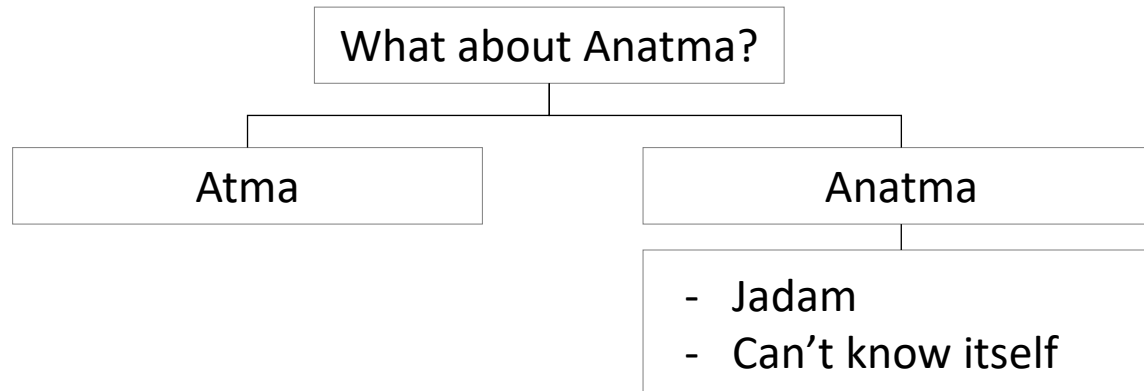
स्वात्मनि च भेदाभावाद्विज्ञानानुपपत्तिः । आत्मनश्च विज्ञेयत्वे
ज्ञात्रभावप्रसङ्गः । ज्ञेयत्वेनैव विनियुक्तत्वात् ।

The subject-object division not being there in the atma (svatmani ca bheda abhavat), the act of knowing Atma is not possible (vijnana-anupapattih - by the atma). If the atma gets the status of being known (atmanasca vijneyatve), there will be total absence of knower (jnatr -abhava-prasangah), because (the one and only one) Atma has been already presented (viniyuktatvat) as one to be known (jneyatvena)

i) Atma can't know itself because there is only one Atma :

- No Sajatiya Atma, not many Atmas
- Bahutva Abava in Atma

ii) Purva Paksha :



- If Atma is object, there will be no Subject to know Atma.

एक एवात्मा ज्ञेयत्वेन ज्ञातृत्वेन चोभयथा भतीति चेत् ? न
युगपदनंशत्वात् । न हि निरवयवस्य युगपज्ज्ञेयज्ञातृत्वोपपत्तिः ।

The purvapaksi then says why not we take that) being one atma alone (eka eva atma) it can be both (ubhayatha bhavati) the known (jneyatvena - from the stand point of the inert part of the atma) and the knower (jnatrtvena ca -- from the stand point of the cit part of atma); if you say so (iti cet --- Sankaracharya answers) no, atma cannot be simultaneously (na yugapat - inert as well as consciousness or known and knower as well) as it has no parts (anamasatvat). Atma having no parts or limbs (niravayavasya --- a conscious part and an inert part) it is indeed (na hi) not possible (upapattih) to be simultaneously (yugapat) both known and knower (jneya-jnatrtvayoh)

- Atma can't know Atma because there is only one Atma, Anatma is jadam.

Purva Paksha :

- Why can't one part of Atma know another part of Atma
- I am cleaner of my body / And also cleaned body
- I observe my body, eyes, see hands
- Parts are there for body, Savayavam
- Karta, Karma, Subject – Object, if parts in body.

- Atma is Akashavatu Niravayava
- Kartru, Karma Virodha, Niravayavat

Example :

- Carrom game - Start white, go opposite side, play black

Bhatta Matam - Mimamsaka :

- Chit - Jada
- Chetana - Achetana
- Jnana - Ajnana

Mixture = Atma = Ubaya Rupam

Example : Sushupti :

- Total ignorance, Object
- I experience my own ignorance, Achetana Amsha
- I am Awarer, awaring principle, Chetana Amsha

Vedanta Sara : Gives details :

- Purva Paksha here is Bhattam Matam Purva Paksha

Shankara :

- **Simultaneously Atma can't serve as subject and Object, Anamashatvat Niravayavam, Partless Atma**
- Yugapath status of Knower and known can't take place
- If Atma can be knower and known, no other Pramanam will be required for Atma Jnanam
- Vedanta shastra, Guru Upadesha will become redundant (Anartakyam)

Example :

- Atma - Knowing Anatma like pot.

Big Misconception :

- Atma is Svayam Prakasha
- Mind can't know Atma
- Mind need not know Atma, condition for Atma Jnanam - only sit in meditation
- Eliminate all thoughts, shut off mind, transcend mind

- **Atma = Chaitanyam, Svavayam Prakasha, Atma will know itself, wide spread misconception**

- Transcend mind -Know your SELF.
- Why go to guru, only learn how to eliminate thoughts
- When all thoughts eliminated, Atma knows itself
- Atma can't know itself because Atma is not a knower

- **Subject - Object duality will come**
- **Atma - Known by mind, thoughts only**

- Manasa Eva Anu Drashtavyam
- Mind and Guru - Shastra Upadesha required
- Atma Jnanam not by Atma itself
- In Samadhi, when you eliminate all thoughts, Atma can't know itself
- Atma Jnanam takes place in Jagrat where mind is available
- Jnana Upadesha Arthavan meaningful if Atma can know itself

• **If Brahman is knower, Brahman will not be Anantha - Limitless**

• Jnanata will be different from Jnanam and Jneyam.

Bashyam : Chapter 2 – Section 1 – Verse 1 continues...

तस्माज्ज्ञातृत्वे सति आनन्त्यानुपपत्तिः । सन्मात्रत्वं चानुपपन्नं
ज्ञानकर्तृत्वादिविशेषवत्त्वे सति । सन्मात्रं च सत्यम् “ तत्सत्यम् ”
(छा- उ-६-८-७) इति श्रुत्यन्तरात् । तस्मात्सत्यानन्तशब्दाभ्यां
सह विशेषणत्वेन ज्ञानशब्दस्य प्रयोगाद्भावसाधनो ज्ञानशब्दः ।

Therefore (tasmāt) if Brahman is the knower (jñātrtve sati), limitlessness (anantyaṃ) for Brahman will become an impossibility (anupapattiḥ--- because by saying knower you are separating Brahman from the known) And (ca) if you give Brahman any karaka attributes like knower etc (jñanakartṛttvādi viśeṣavattve sati,--- then what will happen is) Brahman's status of pure existence, which is not subject to modifications (san-matratvam ca) and thereby which is the changeless satyam (sanmatram ca satyam), as expounded in the Chandogya upanishad 6- 8-7(iti śrutyantarāt) Brahman is satyam ("tat satyam iti "); that also will also become an impossibility (anupapannam). Since (tasmāt), the word jñanam is used (jñanasabdhasya prayogād) along with the other two revealing adjectival words' satyam' and ' anantam' (satya - ananta- sabdhabhyam saha viśeṣanatvena),

therefore the word jnanam (jnanasabdah) should be (released from the limited meaning of knower, known or knowledge and be) given its root meaning, which is pure consciousness principle, bhava svarupam (bhavasadhanah -- present in all the three, knower, known and knowledge).

- Jnanam not Jnana Kartru / Jnata - Knower - Why?

Another Reason :

- Brahman is Satyam also, Satyam is Karanam

Chandogyo Upanishad :

श्वेतकेतो यन्नु सोम्येदं महामना अनूचानमानी
स्तब्धोऽस्युत तमादेशमप्राक्ष्यः येनाश्रुतं श्रुतं
भवत्यमतं मतमविज्ञातं विज्ञातमिति कथं नु
भगवः स आदेशो भवतीति ॥ ६.१.३ ॥

śvetaketo yannu somyedaṃ mahāmanā anūcānamānī
stabdho'syuta tamādeśamaprākṣyaḥ yenāśrutaṃ śrutaṃ
bhavatyamataṃ matamavijñātaṃ vijñātamiti kathaṃ nu
bhagavaḥ sa ādeśo bhavatīti || 6.1.3 ||

that teaching by which what is never heard becomes heard, what is never thought of becomes thought of, what is never known becomes known?' [Śvetaketu asked,] 'Sir, what is that teaching?'. [6 - 1 - 3]

Chapter 6 - Section 2	Chapter 6 - Section 6
- Brahman = Sat = Pure existence	- Tat Satyam Sa Atma Svetaketu - That Brahman, pure existence = Satyam

- Sat, Pure Existence = Satyam.

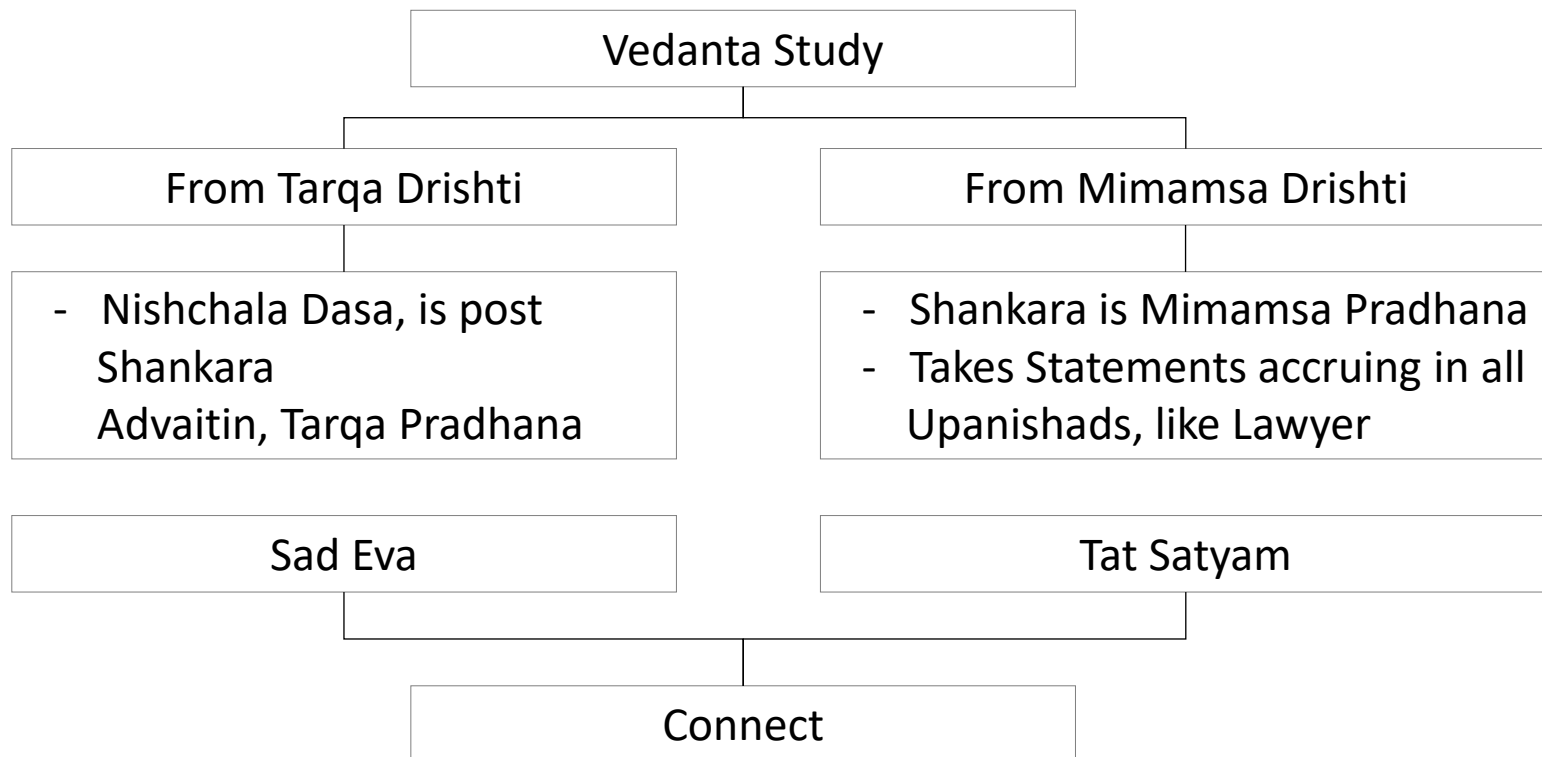
- **Sat**
- **Ekam Eva Advitiyam Brahman**
- **Pure existence without anything**

Brahman does not have any attributes :

- Pure Existence is without any attribute
- Therefore, can't have knower hood, knower Status as an attribute

• Jnanam does not mean knower but Pure Existence only

- Sanmatram Cha, Pure Existence Status of Brahman is Satyam.



- Along with Satyam and Anantham, Jnanam Shabda is used in between, Sandwiched conditioning.
- Hence Jnanam should be given Derivative no. 4, knowing process = Not Vrutti Jnanam
- By application Jnanam means Svarupa Jnanam, all knowledge, consciousness, Bava sadhana.

- **Here Upasamhara, conclusion, Jnanam should be taken as Pure consciousness - by implication, not direct Vachyatha vrutti Jnanam**
- **In Moolam Class, we avoid all these grammar discussions.**

We say :

- Satyam = Pure existence
- Jnanam = Pure consciousness

i) Pure existence not product, property of objects in creation :

- Objects don't have Sat as attribute, objects, don't have existence as an attribute
- In existence, objects appear and Disappear

ii) Existence is independent entity, pervades creation, material cause for creation, lends existence to creation

iii) Existence is the only Nitya Vaastu in creation :

- Before manifestation of world and after Unmanifestation of world, existence continues to remain (Avyabichari Svarupa)
- Before birth, during sustenance and after resolution of universe existence remains

iv) Surviving pure existence is not available for transactions :

- It is a higher realm, Paramartika Tattvam, beyond the ken of human senses
- Jnanam = Brahman = Consciousness
- Kartrutva Adhi Karaka Nivartyatvam (Negation)
- Jnanam is not karaka Vyutpatti but Bava Vyutpatti - Derivation - Svarupa Vrutti

- **Jnanam not Kartru, karma, Karana Vyutpatti**
- **Also negates Jadatvam as material cause of creation**

Why Jadatvam comes?

- Satyam = Karta = Material cause
- Material cause is material, jadam

- **Brahman is unique material cause, Non-material, natural cause**

- Here is Gauna prayogaa - Hence common material cause is used

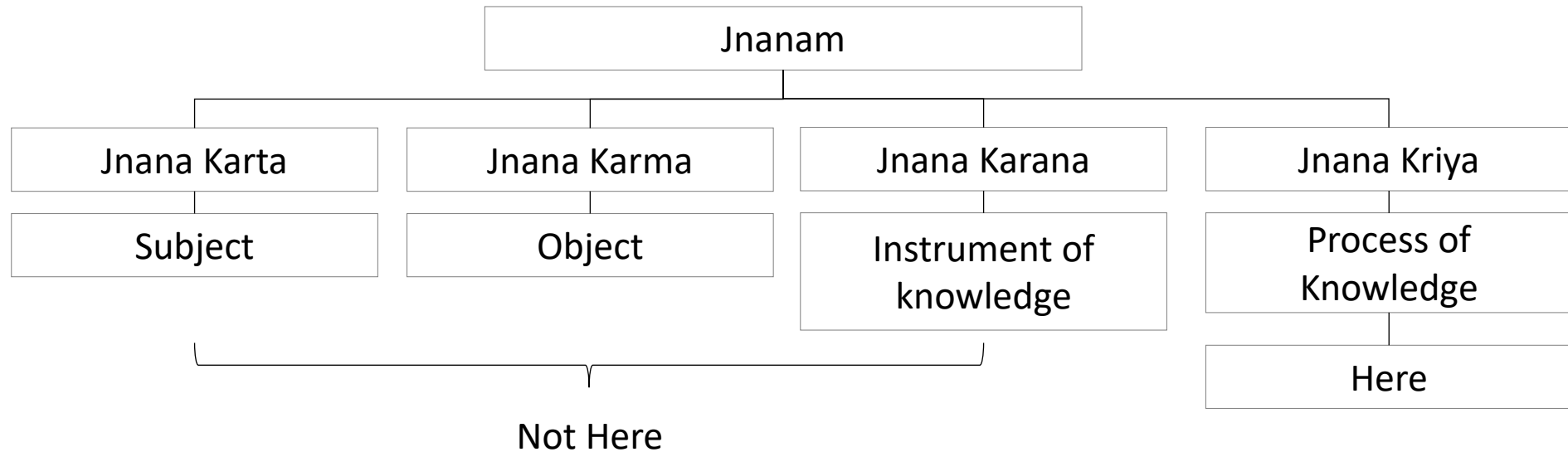
- **Material cause always lends existence to the product**
- **Brahman also like any other material cause, lends existence to the world, because of that reason it is called Material cause**

- It is not real material cause

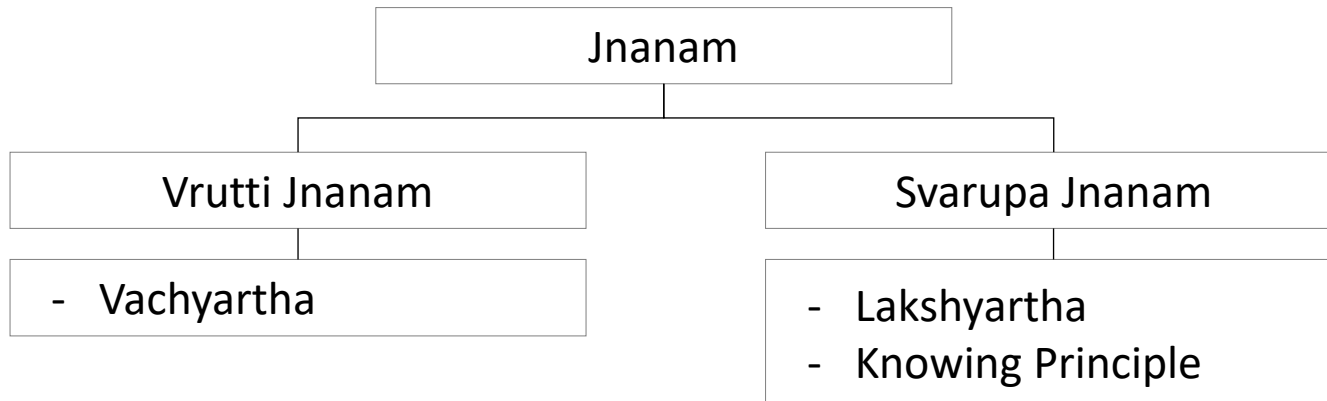
- **It is non-material material cause, Lending existence to the world which is a product**
- **It is Vivarta Upadana Karanam.**

Lecture 57

i) Jnanam in Brahman Lakshana Vakyam, Satyam, Jnanam, Anantham Brahman :



- Here Jnana Kriya = Bava Sadhana Derivation
- Kriya Vyuthpatti



ii) Since Jnanam is used with Satyam and Anantham, it can't refer to Jnana Karta :

- It should refer to Jnana Svarupa
- 2 Misconceptions eliminated

I) Kartruvadhi Karaka Nivrittyartham not 1, 2, 3 Vyutpatti :

- Not knower, knowable, knowing instrument
- Not Karaka definition
- Only Bava definition can be given

ii) Brahman is material cause, need not be Jadam :

- It is most unique material cause

Bashyam : Chapter 2 – Section 1 – Verse 1 continues...

ज्ञानं ब्रह्मेति कर्तृत्वादिकारकनिवृत्त्यर्थं मृदादिवदचिद्रूपता
निवृत्त्यर्थं च प्रयुज्यते ।

By defining Brahman as jnana svarupam, the pure consciousness (Jnanam Brahma iti, --- two misconceptions are eliminated). The word Jnanam is used (prayujyate --- along with satyam and Anantham) to negate (nivrttyartham - Brahman), karakas like knower, known and knowledge (kartrtva adi-karaka - which have limitations and which undergo changes), and also to negate the Inertness (acid-rupata-nivrittyartham ca) like that of the pot etc (mrdadivat).

w.r.t Universe :

- Brahman = Material cause of Universe but is Non-material Consciousness, Chaitanyam (Meditate)

- To indicate this, Jnanam is used (Prayojyate)
- Jnanam Over
- Jnana Karta meaning refuted.

Bashyam : Chapter 2 – Section 1 – Verse 1 continues...

ज्ञानं ब्रह्मेति वचनात्प्राप्तमन्तवत्त्वम् । लौकिकस्य ज्ञानस्य
अन्तवत्त्वदर्शनात् । अतः तन्निवृत्त्यर्थमाह अनन्तमिति ।

And by defining Brahman as jnanam (jnanam brahma iti vacanat), if the word jnanam, is taken to indicate (darsanat) as in the common usage (laukikasya jnanasya - mere knowledge in the form of thought forms) it would confront (praptam) impermanency (antavattvam- for Brahman, as we saw before that knowledge does not include known and knower). Therefore (atah) in order to eliminate that misconception (tad-nivrttyartham) Brahman is said to be anantam (anantam- iti - aha-meaning that the jnanam we are talking about is knowledge as such ,which is limitless)

Anantham Discussion :

- Brahma Lakshana = Svarupa Jnanam, bava sadhana, process of knowing, vrutti Jnanam.

Purva Paksha Question :

- Does not know Lakshyartham of Jnanam, only knows vruttti Jnanam
- Vrutti Jnanam = finite entity, generated on perception of objects.
- **Vrutti resolves after perception, Anityam, impermanent.**

- Wall perception takes place and ends, does not continue
- Jnanam Brahman = Vrutti Jnanam = finite
- Jnanam is Anantham Student will take Brahman as impermanent entity = Misconception
- Vrutti rises, ends

- **To eliminate Vrutti, finite, Anitya Jnanam, Upanishad adds Anantham to the definition of Brahman**

- Knowledge = Limitless knowledge, which means only consciousness.

Anantham word is very important :

- Nityam will be analyzed later
- Satyadinam Amrutadhi Paratvat

- **By definition of Brahman every experience is negated**
- **Whatever we know, is negated by Satyam, Jnanam, Anantham**

Satyam	Jnanam	Anantham
<ul style="list-style-type: none"> - All changing objects - Negated - Vikara Vilakshana Satyam 	<ul style="list-style-type: none"> - All inert objects negated 	<ul style="list-style-type: none"> - All finite negated

- **Brahman is different from changing, inert, finite Objects**
- Body and Mind = Sentient, but changing finite

When you apply all 3 Definitions :

- Creation, time, body, all at not Satyam Jnanam, Anantham
- Brahman is different from Anatma Jagat

Purva Paksha :

- **When I look after negation, there is only nothing**
- Brahman = Nothing, Shunyam, Vacuum, Non-existent Principle Madhyamika Shunyavadin - Purva Paksha
- Mimamsa means analysis of Sentences Occurring all over Upanishads.

Chandogyo Upanishad :

- Chapter 6 - Section 8 to 16 = Tat Satyam = Sat Satyam.

Chandogyo Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

- Here Satyam Equated to Sat - Brahman.

- **Pure Existence does not have knower hood**

- Jnanam does not mean knower
 - Satyam, Jnanam, Anantham
 - Opposed to
 - Savikara Changing Mithya creation, Jada, finite Objects

- **After negating all, look for Viseshyam, thing to be defined = Aprasiddham, not available for Sensory experience**

Turiyam - Definition :

- **Beyond waking, dream, sleep, not available for Sensory Perception.**

Pramana Agocharatvat :

Bashyam : Chapter 2 – Section 1 – Verse 1 continues...

सत्यादीनामनृतादिधर्मनिवृत्तिपरत्वाद् विशेषस्य च ब्रह्मणः
उत्पलादिवद् अप्रसिद्धत्वात् “ मृगतृष्णाम्भसि स्नातः खपुष्प-
कृतशेखरः एष वन्ध्यासुतो याति शशश्रृङ्गधनुर्धरः ” इतिवत्
शून्यार्थतैव प्राप्ता सत्यादिवाक्यस्येति चेत् ।

(The purvpakshi argues that) the three words satyam, jnanam and anantam (satyadinam) are for the purpose of negating (nivritti-paratvad) Brahman from attributes opposed to them, such as anrtam, mithyatvam, inertness and being finite (anrtadi - dharma).

And after negating all this when one looks for Brahman the substantive, which has to be defined (ca visesasya Brahmanah), one finds that unlike the lily (utpaladivat), Brahman is not available for the sensory experience (aprasiddhatvat. --- Hence it is like giving adjectives to a non-existing object.) It is like saying, having had a bath (snatah) in mirage waters (mrga-trsna-ambhasi) and having decorated himself with flowers plucked from the sky (kha-puspa-kṛta sekarah), wielding a bow made of rabbit's horn (sasasṅga-dhanurdharah), the son born of a person who never gave birth to a child (esah vandhya-sutah) walks away (yati. --- Thus all such non-existing things qualify a non-existing person). Similarly by qualifying Brahman with meaningless words (iti vat) like satyam etc (satya-adi-vakyasya) you end up with words which indicate non-existence only. (sunyarthata eva praptam). If that is your argument (iti cet --- Sankaracharya says the answer is).

- Mahat Sugandhi Utpaladivatu - Blu lily, big, fragrant flower
- Neela - Drops other Colours
- Mahat - All finite dropped
- Sugandhim - All non-fragrant objects dropped
- Like Na Anyat Pashyati - Buma Lakshana

Purva Paksha :

- When I negate all - Pramana Gocharaka, nothing remains unlike Blue lily
- All attributes of lily available for experience
- **After negating world, can't experience Brahman**

- Vilakshana Drishtanta, Brahman Becomes Shunyam

Visishta Advaitam :

- No Nirguna Brahman = Shunyam
- Brahman Sagunam only = Mahat Vishnu exists in 3 periods
- Find meaning : Shunyam for Brahman.

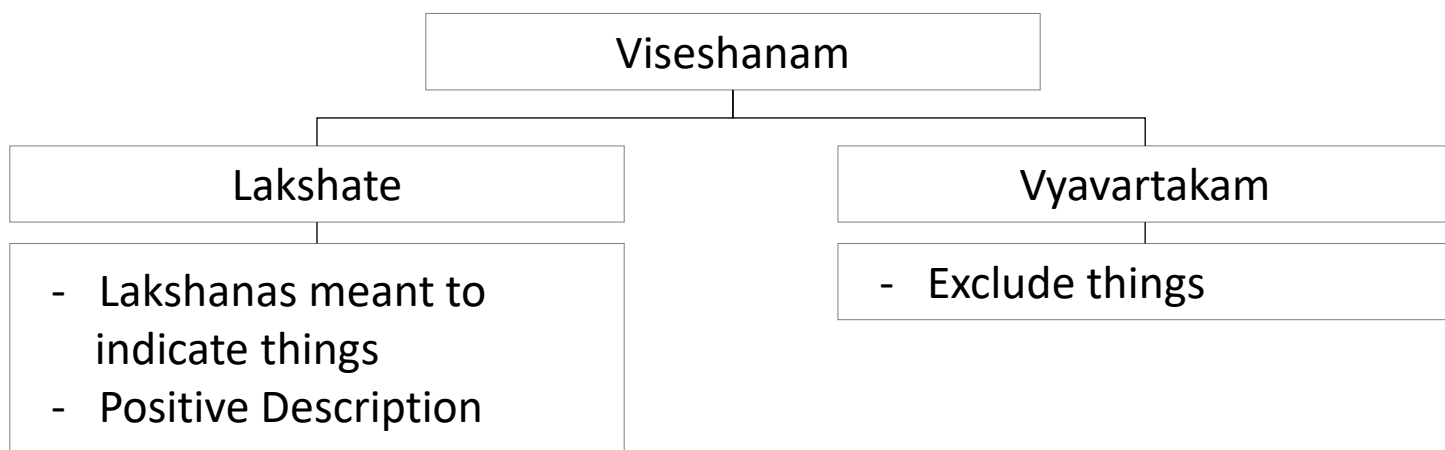
Example :

- Son of barren woman
- Taken bath in mirage water
- Putting flowers grown in space
- Going for hunting with bow made from rabbit's horn - All non-existent, can't take photo
- Satyam, Jnanam, Anantham, empty words - Content Shunyam.

Bashyam : Chapter 2 – Section 1 – Verse 1 continues...

न लक्षणार्थत्वात् । विशेषणत्वेऽपि सत्यादीनां लक्षणार्थ-
प्राधान्यमित्यवोचाम ।

Brahman cannot be a non-existent entity (na), because laksanas are meant to define something which exist (laksanarthatvat. --- After giving this brief reply, Shankaracharya elaborates it.) Satyam etc (satyadinam) even though might be adjectives (visesanatve api -- of neutralising nature, they through their own word meaning) do the primary job of revealing Brahman (laksanartha pradhanyam), I have already said so (iti avocama)



- **Upanishad**
- **Pramanam**
- **Reveals Prameya**

- Eyes - Reveal Absence of a thing

- **Every Pramanam meant to Reveal existent Prameyam, not Non-existent thing but a positive thing.**

Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तद्देशाऽभुक्ता ।
 सत्यं ज्ञानमनन्तं ब्रह्म ।
 यो वेद निहितं गुहायां परमे व्योमन् ।
 सोऽश्नुते सर्वान् कामान्सह ।
 ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmaavidāpnoti param | tadeṣā'bhuktā |
 satyaṃ jñānamanantaṃ brahma |
 yo veda nihitaṃ guhāyāṃ parame vyoman |
 so'shnute sarvān kāmānsaha |
 brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

- Reveals positive entity Brahman not Non-existing entity
- Upanishad uses 3 words describing Brahman - Existing thing not nothingness
- You are not able to understand the truth
- Veda is a Pramanam, Give it the Pramanam status
- **3 Words Lakshanatatvat, describe positive existent Brahman not Non-existent entity = Sankshepa uttaram**
- 3 Words are attributes of Brahman, define Brahman...

Bashyam : Chapter 2 – Section 1 – Verse 1 continues...

शून्ये हि लक्ष्येऽनर्थकं लक्षणवचनम् । लक्षणार्थत्वान्मन्यामहे न
शून्यार्थेति ।

If Brahman that is being defined (laksye) is indeed not there (sunye hi), then defining words (laksana-vacanam) are useless (anarthakam -- as there is no substantive for the words to define and Veda pramana will not use words that are meaningless). Since they are meant to be defining words (laksanarthatvat), we consider (manyamahe) that (iti) there is no sunyam brahman here (na sunyarthata --- as laksanas are there only for existing things).

- Brahmanaha Lakshanaha Gocharam...
- If Brahman Non-existent, description will be futile
- Veda can't use meaningless words
- **Brahman is a positive entity, not Non-existing entity**

Bashyam : Chapter 2 – Section 1 – Verse 1 continues...

विशेषणार्थत्वेऽपि च सत्यादीनां स्वार्थापरित्याग एव ।
 शून्यार्थत्वे हि सत्यादिशब्दानां विशेष्यनियन्तृत्वानुपपत्तिः ।
 सत्याद्यर्थैरर्थवत्त्वे तु तद्विपरीतधर्मवद्भयो विशेष्येभ्यो ब्रह्मणो
 विशेष्यस्य नियन्तृत्वमुपपद्यते ।

And even though (api ca) laksanas like satyam etc. (satyadinam) have the status of adjectives (visesana – arthatve - of negation, yet) they do not give up their own primary basic positive meaning (svartha-aparityaga eva). (Besides) if these adjectival words like satyam etc. (satyadi sabdanam --- do not have positive attributes as their meaning and) if they communicate only a non-existing thing (sunyarthatve hi), then they cannot distinguish Brahman (visesasya niyantrtva anupapattih - from all the other things). On the other hand if (tu) satyam jnanam anantam words (satya-adi-arthaih) have their own positive meaning (arthavatve - of changeless existence, sentiency and infinity)

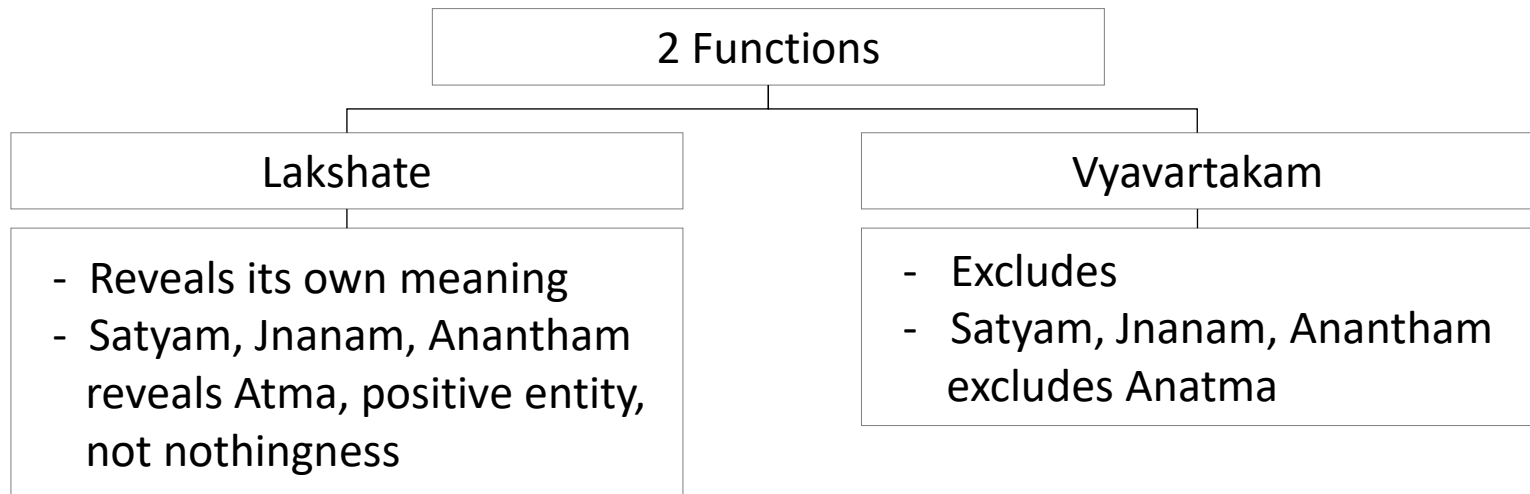
then only is it possible to reveal Brahman by dismissing or negating (niyantrtvam upapadyate) the imagined opposite attributes (tad - viparita - dharmavadbhyah - visesyebhyah - of being subject to change and being inert and finite) from the substantive Brahman (brahmanah -visesyasya).

Vyavartaka Viseshanam :

- Excludes all other things and then points to a positive entity - Neti Neti
- These are linguistic analysis.

Example :

- Neelam Mahat Sugandhi Utpallam...
- Lily - Blue - Excludes other colours
- Mahat excludes small lilies
- Fragrant - Excludes Non-fragrant
- Reveals its own positive property - Blueness, Bigness, fragrance.



- **Satyam - Negates changing**
- Reveals changeless
- **Jnanam - Excludes inert**
- Reveals Sentiency
- **Anatham - Excludes finite**
- Reveals positive infinite entity

- You don't see the entity, I admit
- Upanishad as Pramana is revealing Brahman as an entity outside creation
- Visheshana Artha Eva Api...

- **3 Attributes as Vyavartaka viseshanam do not stop with excluding other things but also reveal a positive entity – Brahman.**

Sva Artha Apari Tyagaha :

- **3 Adjectives are not giving up their own positive meaning**
- They do have a positive meaning, they reveal an entity different from Anatma world
- You can't understand, will be explained in "Yo Veda Nihitam Guhayam"
- Don't look outside
- Anyantara Atma Pranamaya, Manomaya

- **Positive entity Brahman ultimately is the sentient, changeless, infinite listener, knowing principle.**

- Satyam, Jnanam, Anantham Brahma, Ananda Atma, Brahma Putcham Pratishta
- You start with Upanishad and end up in your own lap = Moksha
- Don't be impatient
- 3 Adjectives reveal their own positive meaning, not Shunyam.

Another subtle observation :

- What happens in the mind when you hear - Blue - Neelam Utpallam
- Blue excludes other colours
- Blue has its own colour, exclusion of other colours possible because of blue colour
- Big has own feature, All small can be negated
- Attribute joins substance and then only excludes
- Adjective will convey positive attribute to substance
- Then can exclude other attributes
- 1st join Substance as Blue and then exclude other colours
- Adjective without its own positive meaning, communicates only Non-existent thing then Satyam, Jnanam, Anantham can't distinguish Brahman from other things.
- Satyam, Jnanam, Anantham has positive meaning with its own attributes by joining Brahman, then Brahman can be separated from all other entities.
- Inert, finite, changing entities

- **From 3 Entities Brahman is Distinguished because of its own Positive attributes**
- **Shunyam is not the meaning of Satyam, Jnanam, Anantham.**

Brahman	World
<ul style="list-style-type: none"> - Satyam - Sentient Jnanam - Infinite – Positive attributes - Not Shunyam 	<ul style="list-style-type: none"> - Mithya - Inert - Finite

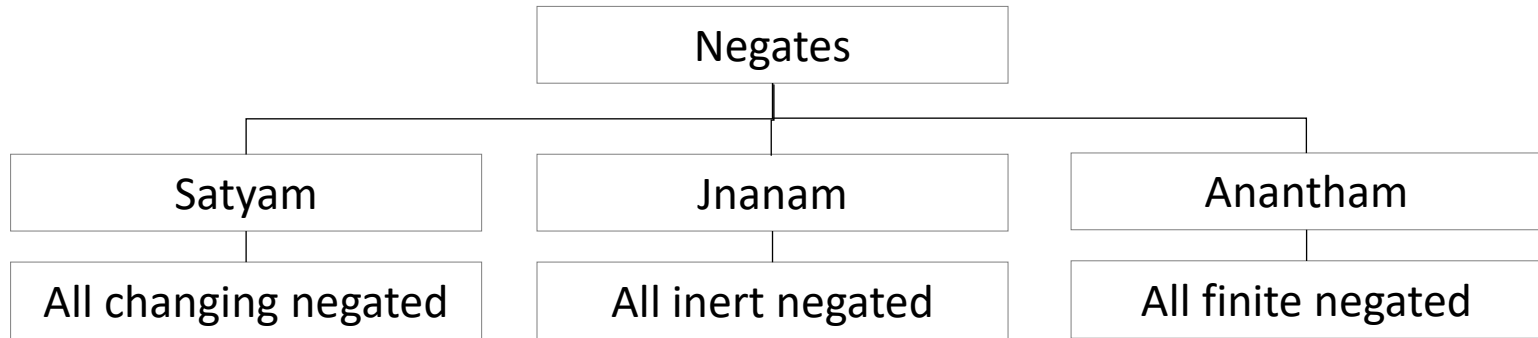
- Satyam, Jnanam, Anantham reveal Paramartika Tattvam, Positive entity, existent, Conscious, limitless entity.

विशेषणार्थत्वेऽपि च सत्यादीनां स्वार्थापरित्याग एव ।
 शून्यार्थत्वे हि सत्यादिशब्दानां विशेष्यनियन्तृत्वानुपपत्तिः ।
 सत्याद्यर्थैरर्थवत्त्वे तु तद्विपरीतधर्मवद्भ्यो विशेष्येभ्यो ब्रह्मणो
 विशेष्यस्य नियन्तृत्वमुपपद्यते ।

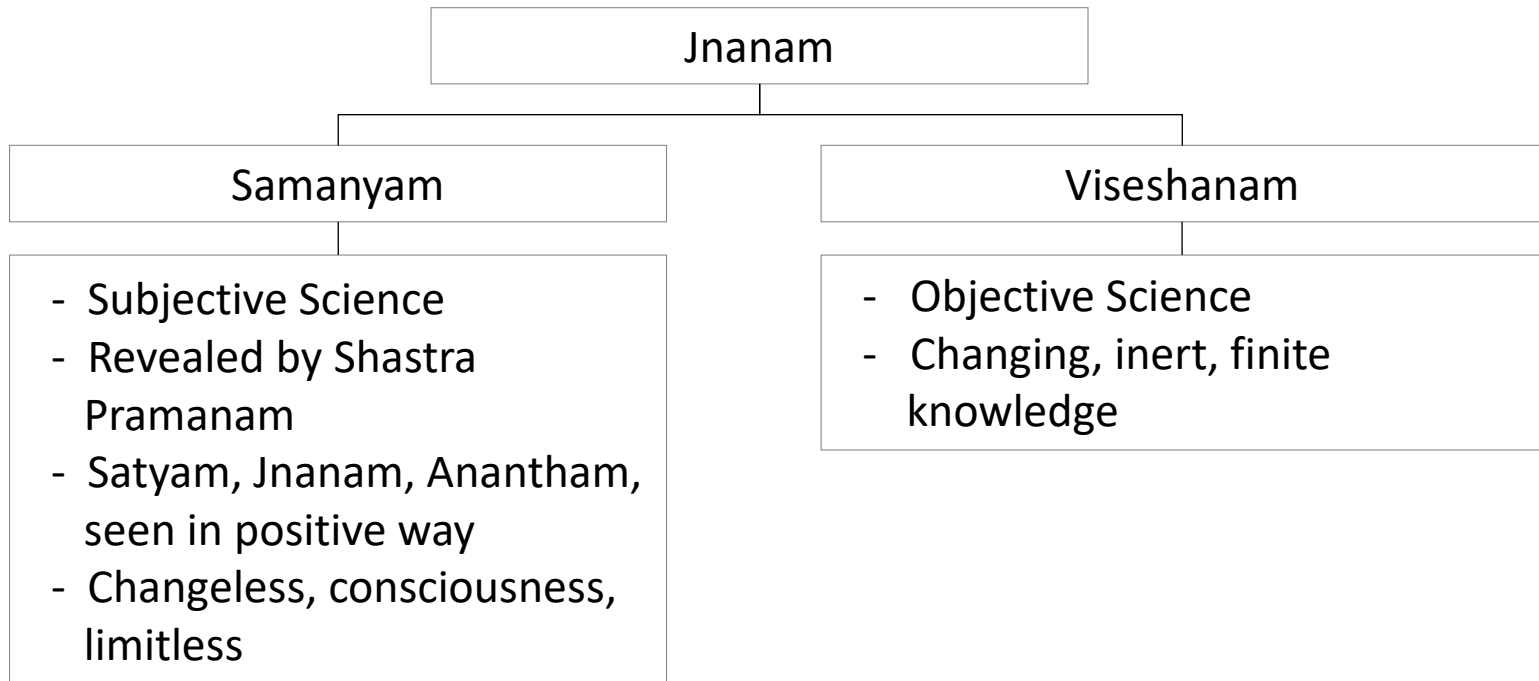
And even though (api ca) laksanas like satyam etc. (satyadinam) have the status of adjectives (visesana – arthatve - of negation, yet) they do not give up their own primary basic positive meaning (svartha-aparityaga eva). (Besides) if these adjectival words like satyam etc. (satyadi sabdanam --- do not have positive attributes as their meaning and) if they communicate only a non-existing thing (sunnyarthatve hi), then they cannot distinguish Brahman (visesasya niyantrtva anupapattih - from all the other things). On the other hand if (tu) satyam jnanam anantam words (satya-adi-arthaih) have their own positive meaning (arthavatve - of changeless existence, sentiency and infinity) then only is it possible to reveal Brahman by dismissing or negating (niyantrtvam upapadyate) the imagined opposite attributes (tad - viparita -dharma-vadbhyah - visesyebhyah - of being subject to change and being inert and finite) from the substantive Brahman (brahmanah -visesyasya).

i) Purva Paksha :

- Brahman = Shunyam Satyam, Jnanam, Anantham negates creation, nothing left.



- Changing, inert, finite creation negated by 3 Words, nothing left**
- World, Body, mind, senses fall within changing, inert, finite things.



- Consciousness is knowledge absolute, Source of all knowledge of senses, mind, ultimate Drk, seer, hearer, thinker, Turiyam, Buma
- Relative individuality, is Vishwa, Teijasa, Prajna
- 2 Different realms revealed by Shastra Pramanam and Laukika Pramanams
- Vishesha Jnanam knowledge and ignorance revealed by Samanya Jnanam
- Brahman we don't understand, says Purva Paksha
- Definition reveals Shunyam - Gave example of son of barren woman, taking bath in mirage water, plucking sky flowers, hunting with bow made of Rabbit's horn.

Shankara gives 4 Arguments
to refute

Lakshanatatvat

Grammar Adjective
2 Roles

Derivation of
Brahman

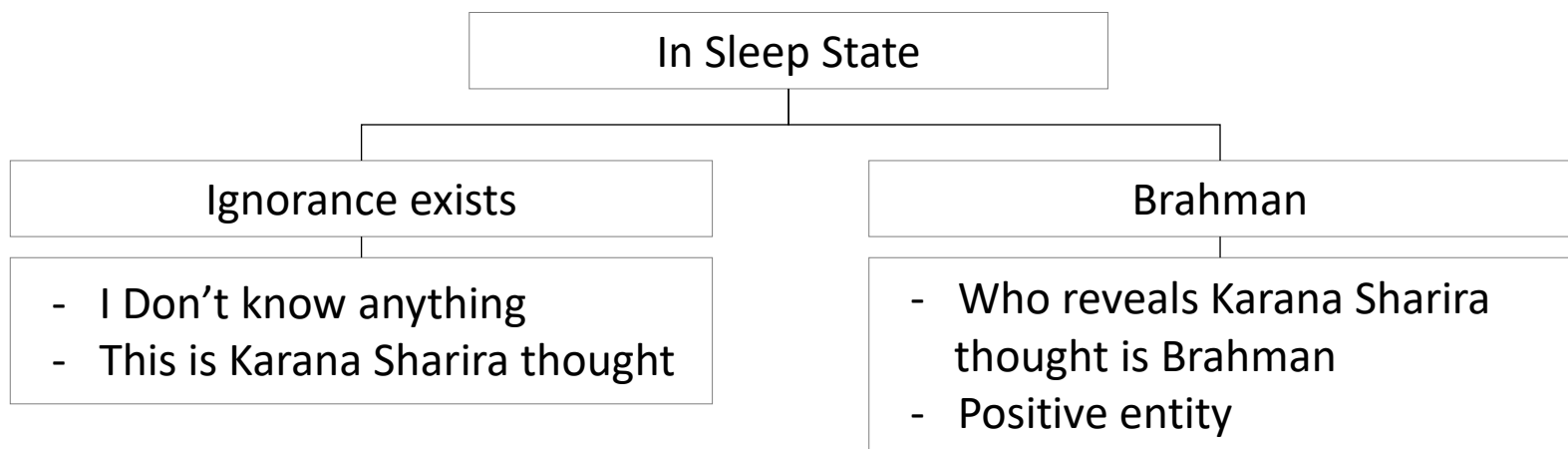
Anuprakash
Vakyam

i) By knowing Brahman, Upanishad says person will attain moksha :

- Brahma vittu Apnoti param
- Upanishad is defining Brahman

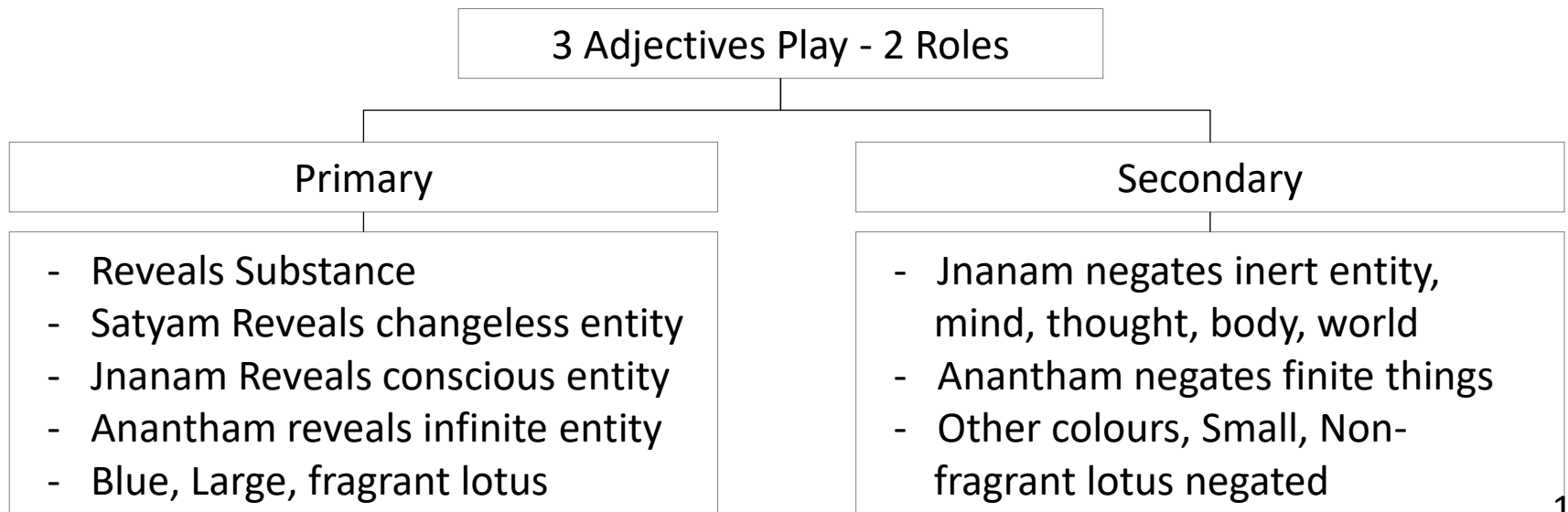
If Brahman is nothing, then message will be :

- By knowing nothing, person will get moksha
- Ignorance = Moksha.



- Something can be Known from Sruti Pramanam, knowing which Moksha can be attained.
- Brahman must be something Positive not negative
- Lakshanatatvat Argument

ii) Grammar Argument :



Shankara :

- Adjectives can exclude only after it reveals its own Positive Substance.

Revelation	Negation
<ul style="list-style-type: none">- Primary- First- Satyam, Jnanam, Anantham Brahman	<ul style="list-style-type: none">- Secondary, after- By Product- Asatyam, Agyana, Anantha Padarthas

- Satyam, Jnanam, Anantham not Shunyārtha.

iii) Argument :

- Against Shunya Vadin.

Bashyam : Chapter 2 – Section 1 – Verse 1 continues...

ब्रह्मशब्दोऽपि स्वार्थेनार्थवानेव ।

The word Brahman (brahma-sabda) also (api), has its own derived positive meaning (svarthena arthavan eva--- of limitless bigness).

- Satyam, Jnanam, Anantham - Reveals positive entity
- Look at derivation of Brahman Shabda by its own etymological meaning which is other than nothingness, emptiness
- Brahma = Brhm - Root

= To be big, 6th Conjugation, Parasmai Pati, Kartru Vithpatti.

- Brahmmati iti Brahma
- That which is big is Brahman

Gunadhi Prakaranam :

- Paninian Grammar - 4th Pada - 1415 Sutra

i) Brahman the Big one General Rule :

- Big = Adjective normally qualifies noun
- Use Adjective and Noun
- Adjective Qualifies nature of Noun, by becoming an attribute

Example :

- Red cloth, Tall tree Short man
- Vice Versa also true

i) Special Rule :

- Noun qualifies adjective also
- Degree of bigness determined by following noun
- Noun determines degree of bigness
- Big mosquito, big elephant, big man, big mountain, big planet, big solar system
- Degree of bigness determined by proximate noun
- Upa Pada "Sankochake Upadana Abava"
- Restricting bigness, words, proximate - Done by noun
- Proximate Noun restricts bigness.

Upanishad :

- Does not say Big Brahman It says "The big one" is Brahman
- No other proximate word to determine, degree of bigness
- Not the biggest, but the big one
- Adjective word made into noun - Without any other noun around.

Big Mosquito	Big Tree	The Big one
<ul style="list-style-type: none">- Sankochaka Upadanam Abava- Enjoys Bigness which is not Limited by any other thing- The infinite one, the limitless one = Brahman	<ul style="list-style-type: none">- Ashwatta Tree	<ul style="list-style-type: none">- Limitless- Bigness not restricted, Constricted, Circumscribed by anything- Infinite

Brahma Sutra - Chapter 1 :

अथातो ब्रह्मजिज्ञासा ॥ १ ॥
athāto brahmajijñāsā || 1 ||

Hence (is to be undertaken) thereafter a deliberation on Brahman. [I – I – 1]

- Brahman the big one.

Shankara :

- Anything infinitely big should be free from all attributes
- Attributes limit an object
- Blue rose = limitation, not yellow, green...
- Hence Brahman reveals Nirguna Anantha Vastu

- Brahman communicates positive big entity not Shunyam.

Why we can't experience?

- Because it has no attributes.

Keno Upanishad :

न तत्र चक्षुर्गच्छति न वाग्गच्छति नो मनो
न विद्यो न विजानीमो यथैतदनुशिष्या
अन्यदेव तद्विदितादथो अविदितादधि
इति शुश्रुम पूर्वेषां ये नस्तद्व्याचक्षिरे ३

*Na tatra caksur gacchati na vag gacchati no manah
na vidmo na vijanimo yathaitad-anusisyat
Anyadeva tad vidad atho aviditadadhi
Iti susruma purvesam ye nastad vyacacaksire*

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [Chapter 1 - Verse 1]

This is 3rd Argument : 4th Argument :

- Later.

Side Note :

- Satyam Jnanam Anantham Reveals Brahman in Positive Manner.

Satyam	Jnanam	Anantham
<ul style="list-style-type: none">- Existence Principle- Common in all Objects and beings in creation (Positive)	<ul style="list-style-type: none">- Consciousness Principle	<ul style="list-style-type: none">- Not Finite- Negatively

- Anantham negates Limitation only
- If you talk about Absence of Limitation, Empty Vessel, not Presence of Something, negatively Describes

Satyam	Jnanam	Anantham
<ul style="list-style-type: none">- Presence of attribute- Vidhi Mukhena		<ul style="list-style-type: none">- Absence of attribute- Nisheda Mukhena

- There is no logic for nothingness in creation
- Big Topic by negating all Limitations it qualifies Brahman in negative manner.

तत्रानन्तशब्दोऽन्तवत्त्वप्रतिषेधद्वारेण विशेषणम् । सत्यज्ञान-
शब्दौ तु स्वार्थसमर्पणेनैव विशेषणे भवतः ॥

Among the three defining words satyam, jnanam, and anantam (tatra) the word anantam (ananta- sabdah) through (dvarena) negating or indicating the absence (pratisedha) of any kind of limitation (antavattva) becomes a revealing adjective (visesanam) to Brahman; where as (tu) the words satyam and jnanam (satya-jnana- sabdau) become revealing adjectives (visesane bhavatah) to Brahman by revealing through their own positive basic meaning (svartha-samarpanena eva).

“ तस्माद्वा एतस्मादात्मनः ” इति ब्रह्मण्येव आत्मशब्दप्रयोगात्
वेदितुरात्मैव ब्रह्म । “ एतमानन्दमयमात्मानमुपसंक्रामति ” (तै-
उ- २।८।५) इति च आत्मतां दर्शयति ।

That Brahman (tasmad --- which briefly has been made known to us by the brahmana vakyam as that by knowing which one becomes Brahman, and then again was revealed to us further as satyam jnanam anantam brahma), is indeed (vai) this nitya aparoksa atma, oneself (etasmad atmanah iti). Thus (iti) the word atma (atma- sabda) is used (prayogat) only in the sense of Brahman (brahmani eva).

The svarupa of the knower, the atma (vedituh atma) alone is Brahman (eva Brahma. --- later In 2.8.5 of this chapter), Brahman or atma will be seen as transcending (etam-upasankramati) anandamaya (anandamayam atmanam). And that is how Brahman's status of being the self is shown (iti ca atmatam-darsayati).

4th Argument to refute Shunya Vada : Shunya vadin's contention :

- 3 words Satyam, Jnanam, Anantham negate everything
- I don't experience anything
- I experience total blankness
- Refute changing text, finite world
- Experience only blankness after negation Shunyavadin
- Hence Brahman = Shunyam

Shankara :

- **We don't experience Brahman not because it is absent but because it is you the experiencer consciousness, subject, it is your SELF**
- **If Brahman is you, are you Shunyam or existent**

Nobody can say :

- I am Non-existent, to say, I must be existent, conscious
- Brahman = You, yourself, You are existent entity
- So, Brahman has to be existent entity

- That Brahman is you the subject

- **Brahman exists as me the very Atma, Atma is my "Self"**

Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।
 आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।
 अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।
 ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ |
 ākāśādvāyuh | vāyoragniḥ | agnerāpaḥ |
 adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |
 oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

- Brahman is replaced by Atma
- Brahman = Atma = Mahavakyam
- In the context of Brahman, Upanishad uses Atma = Self
- Atma = 1st Person, singular, "I"
- Brahman = Essence of knower student Jiva Svarupam = Brahman
- Brahman not a new thing that Vedanta introduces
- If new, can suspect if it is there or not

- Brahman = New status of mine, my Self, Vedanta reveals
- We understand it by negating old Jivatva Status
- Jivatva Status negated by Anyontara Atma Pranamaya, Manomaya negate Anatma attributes
- Get new Brahman Status, it beings to me all the time

Taittiriya Upanishad :

ते ये शतं पितृणां चिरलोकलोकानामानन्दाः ।
स एक आजानजानां देवानामानन्दः ।
श्रोत्रियस्य चाकामहतस्य ॥ ५ ॥

te ye śataṃ pitṛṇāṃ ciralokalokānāmānandāḥ ।
sa eka ājānajānāṃ devānāmānandaḥ ।
śrotriyasya cākāmahatasya ॥ 5 ॥

This joy of the manes, whose worlds are relatively immortal multiplied a hundredfold is one unit of Joy of the Ajanaja gods born in the Deva Loka and it is also the Joy of a Srotriya free from desires. [2 - 8 - 5]

स यश्चायं पुरुषे । यश्चासावादित्ये ।
स एकः स य एवंवित् । अस्माल्लोकात् प्रेत्य ।
एतमन्नमयमात्मानमुपसङ्क्रामति ।
एतं प्राणमयमात्मानमुपसङ्क्रामति ।
एतं मनोमयमात्मानमुपसङ्क्रामति ।
एतं विज्ञानमयमात्मानमुपसङ्क्रामति ।
एतमानन्दमयमात्मानमुपसङ्क्रामति
तदप्येष श्लोको भवति ॥ ११ ॥

sa yaścāyaṃ puruṣe । yaścāsāvāditye ।
sa ekaḥ sa ya evaṃvit । asmāllokāt pretya ।
etamannamayamātmānamupasaṅkrāmati ।
etaṃ prāṇamayamātmānamupasaṅkrāmati ।
etaṃ manomayamātmānamupasaṅkrāmati ।
etaṃ vijñānamayamātmānamupasaṅkrāmati ।
etamānandamayamātmānamupasaṅkrāmati
tadapyeṣa śloko bhavati ॥ 12 ॥

The reality in the core of man and the reality which is in the sun are one. He who knows this, on Leaving from this world, first attains the Atman made of food, next the Atman made of Prana, next attains the Atman made of mind, next attains Atman made of buddhi and lastly attains the Atman made of Bliss... Regarding this there is the following Vaidika Verse.
[2 - 8 - 12]

Brahman Introduced as Atma :

Bashyam : Chapter 2 – Section 1 – Verse 1 continues...

तत्प्रवेशाच्च ; “ तत्सृष्ट्वा तदेवानुप्राविशत् ” (तै-उ-२।६।१)
इति च तस्यैव जीवरूपेण शरीरप्रवेशं दर्शयति । अतो वेदितुः
स्वरूपं ब्रह्म ।

And Brahmatma enters (tat pravesat ca - the living bodies--To explain this again another line is quoted from this same chapter from the 6th anuvaka which says) "Brahman (tat) having created the world (srstva) that Brahman alone (tat eva) has entered into it (Anupravisat)". Thus sruti shows (iti ca darsayati) Brahman alone (tasya eva) has entered the body (sarira pravesam) in the form of Jivatma (jiva-rupena --- as saksi caitanyam). Therefore (atah) Brahman is of the nature of the very essence of the jiva, the knower (vedituh svarupam)

Taittiriya Upanishad :

अन्नं ब्रह्मेति व्यजानात् ।
अन्नाद्ध्येव खल्विमानि भूतानि जायन्ते ।
अन्नेन जातानि जीवन्ति । अन्नं
प्रयन्त्यभिसंविशन्तीति तद्विज्ञाय ।
पुनरेव वरुणं पितरमुपससार ।
अधीहि भगवो ब्रह्मेति तं होवाच ।
तपसा ब्रह्म विजिज्ञासस्व ।
तपो ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ १ ॥

annaṃ brahmeti vyajānāt |
annāddhyeva khalvimāni bhūtāni jāyante |
annena jātāni jīvanti | annaṃ
prayantyabhisamviśantīti tadvijñāya |
punareva varuṇaṃ pitaramupasasāra |
adhīhi bhagavo brahmeti taṃ hovāca |
tapasā brahma vijijñāśasva |
tapo brahmeti sa tapo'tapyata
sa tapastaptvā || 1 ||

Bhrgu learnt that food is Brahman because it is from food that all these beings are born; by food, when born, do they live and having departed, into food they enter. Having known that, he approached his father Varuna, and said: “Revered Sir, teach me Brahman”. Varuna told him: “By Deep thinking (Tapas) seek thou to know Brahman. Tapas is Brahman”. He performed tapas and having performed tapas.... [3 - 2 - 1]

प्राणो ब्रह्मेति व्यजानात् ।
प्राणाद्ध्येव खल्विमानि भूतानि जायन्ते ।
प्राणेन जातानि जीवन्ति । प्राणं
प्रयन्त्यभिसंविशन्तीति तद्विज्ञाय ।
पुनरेव वरुणं पितरमुपससार ।
अधीहि भगवो ब्रह्मेति तं होवाच ।
तपसा ब्रह्म विजिज्ञासस्व ।
तपो ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ १ ॥

prāṇo brahmeti vyajānāt |
prāṇāddhyeva khalvimāni bhūtāni jāyante |
prāṇena jātāni jīvanti | prāṇaṃ
prayantyabhisamviśantīti tadvijñāya |
punareva varuṇaṃ pitaramupasasāra |
adhīhi bhagavo brahmeti taṃ hovāca |
tapasā brahma vijijñāśasva |
tapo brahmeti sa tapo'tapyata
sa tapastaptvā || 1 ||

Bhrgu understood that Prana is Brahman; because it is from Prana alone that all these living beings are born; Having been born from it, they live by it and (in the end) on departing, they go towards Prana and become one with it. Having known that, he again Approached his father Varuna Saying: “O Revered Sir, Instruct me About Brahman”. He, (Varuna) told him: “Desire to know Brahman by Tapas, Tapas is Brahman”. He performed tapas and having performed tapas... [3 - 3 - 1]

मनो ब्रह्मेति व्यजानात् ।
मनसो ह्येव खल्विमानि भूतानि जायन्ते ।
मनसा जातानि जीवन्ति । मनः
प्रयन्त्यभिसंविशन्तीति तद्विज्ञाय ।
पुनरेव वरुणं पितरमुपससार ।
अधीहि भगवो ब्रह्मेति तं होवाच ।
तपसा ब्रह्म विजिज्ञासस्व ।
तपो ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ १ ॥

mano brahmeti vyajānāt |
manaso hyeva khalvimāni bhūtāni jāyante |
manasā jātāni jīvanti | manah
prayantyaabhisamviśantīti tadvijñāya |
punareva varuṇaṃ pitaramupasasāra |
adhīhi bhagavo brahmeti taṃ hovāca |
tapasā brahma vijijñāsasva |
tapo brahmeti sa tapo'tapyata
sa tapastaptvā || 1 ||

He knew that mind was Brahman; for, it is from the mind that all these living beings are produced. Being born from it, they all live by it; and on departing, they enter into the mind and become one with it. Having known that, he again Approached his father, Varuna, Saying : “O Venerable One, teach me Brahman”. He, (Varuna) told him: “Desire to know Brahman by penance. Tapas is Brahman”. Bhrgu Performed tapas and having performed tapas... [3 - 4 - 1] 46

विज्ञानं ब्रह्मेति व्यजानात् ।
विज्ञानाद्ध्येव खल्विमानि भूतानि जायन्ते ।
विज्ञानेन जातानि जीवन्ति । विज्ञानं
प्रयन्त्यभिसंविशन्तीति तद्विज्ञाय ।
पुनरेव वरुणं पितरमुपससार ।
अधीहि भगवो ब्रह्मेति तं होवाच ।
तपसा ब्रह्म विजिज्ञासस्व ।
तपो ब्रह्मेति स तपोऽतप्यत
स तपस्तप्त्वा ॥ १ ॥

vijñānaṃ brahmeti vyajānāt ।
vijñānāddhyeva khalvimāni bhūtāni jāyante ।
vijñānena jātāni jīvanti । vijñānaṃ
prayantyabhisamviśantīti tadvijñāya ।
punareva varuṇaṃ pitaramupasasāra ।
adhīhi bhagavo brahmeti taṃ hovāca ।
tapasā brahma vijijñāśasva ।
tapo brahmeti sa tapo'tapyata
sa tapastaptvā ॥ 1 ॥

He understood that knowledge is Brahman, because it is by knowledge that all these living beings are born; having been born, by knowledge they live, and having departed, into knowledge alone they enter. Having known that, he approached his father, Varuna, to know the Truth further and said, “revered Sir, teach me Brahman”. He, (Varuna) told him, “By Tapas seek thou to know Brahman. Tapas is Brahman”. He performed tapas and having performed tapas... [3 - 5 - 1]

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाध्येव
खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्यभिसंविशन्तीति सैषा भार्गवी
वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता य एवं
वेद प्रतितिष्ठति अन्नवानन्नादो भवति ।
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।
महान् कीर्त्या ॥ १ ॥

ānando brahmeti vyajānāt | ānandādhyeva
khalvimāni bhūtāni jāyante | ānandena jātāni jīvanti |
ānandaṃ prayantyaabhisamviśantīti saiṣā bhārgavī
vāruṇī vidyā | parame vyomanpratiṣṭhitā ya evaṃ
veda pratitiṣṭhati annavānannādo bhavati |
mahānbhavati prajāyā paśubhirbrahmavarçasena |
mahān kīrtyā || १ ||

He knew that bliss was Brahman, for, from bliss all these beings are produced, by Bliss do these beings live. They go to bliss on departing and become one with it - This is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space - In the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (Assimilator) of food and the eater (Enjoyer) of it. He becomes great in progeny, cattle and gains the splendour of true Brahman-hood, Indeed, he becomes great through fame and renown. [3 - 6 - 1]

Anupravesha Sruti : Important for Shankara :

- Waker creates dream world enters world, takes dream body and becomes dreamer experienter
- Atma creates Waking world, enters waking world, takes waker's body and becomes waker experienter

- Waker - Creates, enters dream body, becomes dream experiencer
- What is Proof of existence of waker

• **Waker alone exists as dream experiencer**

- Brahman creator of waker's world, Brahman enters world, takes body, becomes experiencer Jiva
- Experiencer Jiva = Creator Brahman

• **Existence of Jiva = Proof of Existence of Brahman**

- Jiva = Existence and Brahman
- Brahman = Existent Jiva, not Shunyam

i) Chandogyo Upanishad : Anupravesha vakyam

सेयं देवतैक्षत हन्ताहमिमास्तिस्रो देवता अनेन
जीवेनात्मनानुप्रविश्य नामरूपे व्याकरवाणीति ॥ ६.३.२ ॥

seyam devataikṣata hantāhamimāstisro devatā anena
jīvenātmanānupraviśya nāmarūpe vyākaravāṇīti || 6.3.2 ||

That god [Existence] decided: 'Entering into these three deities [fire, water, and earth], as the individual self, I shall manifest myself in many names and forms'. [6 - 3 - 2]

Gita :

- Anupravesha Rare Vakyam
- Chapter 7 : 2 Fold Prakrti Aparā, parā
- Aparā = Maya
- Parā = Brahman

ii) Gita - Chapter 7 :

अपरेयमितस्त्वन्यां
प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो
ययेदं धार्यते जगत् ॥ ७-५ ॥

aparēyamitastvanyāṃ
prakṛtiṃ viddhi mē parām ।
jīvabhūtāṃ mahābāhō
yayēdaṃ dhāryatē jagat ॥ 7- 5 ॥

This is the lower prakrti; different from it, know thou, O mighty-armed, My higher prakrti, the very life element, by which this world is upheld. [Chapter 7 – Verse 5]

- 1st Line = Para = Brahman
- 2nd Line = Brahman in form of Jiva
= Jiva Butam Mahabaho
= Anupravesa

iii) Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati ॥ 3 ॥

He desired, "I shall become many and be born. He performed tapas; Having performed tapas, He created all this whatsoever (We perceive). Having created it, He entered into it. Having entered it, He become the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika Verse! [2 - 6 - 3]

- Brahman Available in Shariram as Sakshi Chaitanyam.

iv) Gita - Chapter 13 : Mahavakyam :

उपद्रष्टानुमन्ता च
भर्ता भोक्ता महेश्वरः ।
परमात्मेति चाप्युक्तः
देहेऽस्मिन्पुरुषः परः ॥ १३-२३ ॥

upadraṣṭānumantā ca
bhartā bhōktā mahēśvaraḥ |
paramātmēti cāpyuktah
dēhē'smin puruṣaḥ paraḥ || 13- 23 ||

The supreme Purusa in this body is also called the spectator, the Permitter, the supporter, the enjoyer, the great Lord and the supreme Self. [Chapter 13 - Verse 23]

- Brahman = essence of Jiva = Sakshi Chaitanyam
- If Brahman is Non-existent means, you are non-existent

v) Taittiriya Upanishad :

असन्नेव स भवति । असद्ब्रह्मेति वेद चेत् ।
अस्ति ब्रह्मेति चेद्वेद । सन्तमेनं ततो
विदुरिति तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

asanneva sa bhavati | asadbrahmeti veda cet |
asti brahmeti cedveda | santamenam tato
viduriti tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

If he knows Brahman as non-existent, he becomes himself non-existent. If he knows Brahman as existent, then (They) the world knows him to be existent. Of the former (Anandamaya Kosa), the self is the essence. [2 - 6 - 1]

- If Brahman = Non-existent, I am Non-existent
- **Brahman = Sat not Asat**

4th Argument :

- Tasmāt Brahman Na Shūnyam
- Therefore Shūnyavādi refuted

Fresh problem - New Purva Paksha :

Bashyam : Chapter 2 – Section 1 – Verse 1 continues...

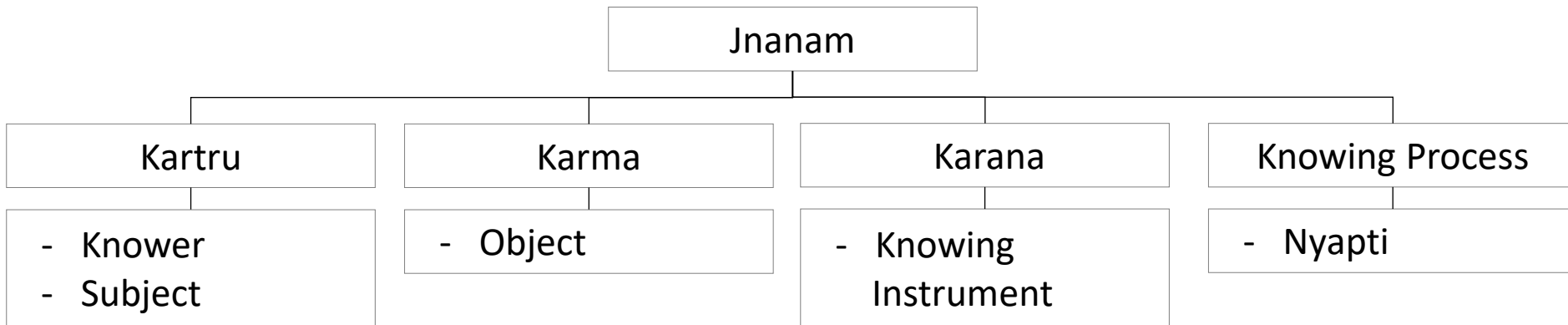
एवं तर्हि आत्मत्वाज्ज्ञानकर्तृत्वम् । आत्मा ज्ञातेति हि प्रसिद्धम् ।
“ सोऽकामयत ” (तै-उ-२।६।१) इति च कामिनो ज्ञानकर्तृत्व-
प्रसिद्धिः । अतो ज्ञानकर्तृत्वाज्ज्ञप्तिर्ब्रह्मेत्युक्तम् ।

Based on the previous paragraph , which reveals jivatma-paramatma-aikyam (evam tarhi), since Brahman is Jivatma (atmatvat --- and since) Jivatma is indeed accepted by all , as the knower (atma jnata iti hi prasiddham) , Brahman also gets the status of being a knower (jnana kartrtvam --- this is purvapaksi's first argument. And then comes the second argument). This same sruti later on says thus (iti - ca in 2.6.1) "He desired" ("saha kamyata"). And for a (iti ca) desirer (kaminah) the status of being a knower (jnana kartrtvat --- the conclusion you arrived at before) that Brahman is pure consciousness (jnaptih brahma) is improper (ayuktam.)

- To refute Shūnyavādi - 4th Argument was given
- **Brahman is consistent principle not Shūnyam**
- **Brahman is in the form of Jiva.**

Purva Paksha :

- If Brahman Jiva, every Jiva is a knower, experiencer
- **I am Karta, Bokta, Pramata with various Pramanams**
- As Pramata, do college studies, gain knowledge, get a job
- Brahman = Jiva = Jnanata
- Old problem comes.



Purva Paksha :

- Brahman is knower, he is Omniscient, knower of everything

1st Argument :

- If Brahman = Jiva, Brahman has to be knower

2nd Argument :

- Anupravesha After Pancha kosha Viveka Ananda Atma, Brahman Putcham Pratishtam
- Brahman = Essence behind 5 Koshas.

Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इदं सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati || 3 ||

He desired, "I shall become many and be born. He performed tapas; Having performed tapas, He created all this whatsoever (We perceive). Having created it, He entered into it. Having entered it, He become the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika Verse! [2 - 6 - 3]

- Brahman desired to create world, Prapancha, Bahu Syam
- Any desire comes only for known thing
- Can't desire something you don't know.

- **Janati - Know**
- **Ichhati - Desire**
- **Yatate - Act**

- Desire only for a knower, Every desirer = Knower
- So Kamayate = desire = Knower Sarva Vittu
- Brahman = Knower because Brahman = Desirer

2nd Argument :

- Satyam / Jnanam / Anantham - Jnanam = Knower meaning No 1

Purva Paksha : Argument :

Bashyam : Chapter 2 – Section 1 – Verse 1 Revision...

एवं तर्हि आत्मत्वाज्ज्ञानकर्तृत्वम् । आत्मा ज्ञातेति हि प्रसिद्धम् ।
“ सोऽकामयत ” (तै-उ-२।६।१) इति च कामिनोऽज्ञानकर्तृत्व-
प्रसिद्धिः । अतो ज्ञानकर्तृत्वाज्ज्ञप्तिर्ब्रह्मेत्ययुक्तम् ।

Based on the previous paragraph , which reveals jivatma-paramatma-aikyam (evam tarhi), since Brahman is Jivatma (atmatvat --- and since) Jivatma is indeed accepted by all , as the knower (atma jnata iti hi prasiddham) , Brahman also gets the status of being a knower (jnana kartrtvam --- this is purvapaksi's first argument. And then comes the second argument). This same sruti later on says thus (iti - ca in 2.6.1) "He desired" ("saha kamyata"). And for a (iti ca) desirer (kaminah) the status of being a knower (jnana kartrtvat --- the conclusion you arrived at before) that Brahman is pure consciousness (jnaptih brahma) is improper (ayuktam.)

Jivatma / Paramatma Aikyam is Mentioned in Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इद सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
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tadapyesa sloko bhavati || 3 ||

He desired, "I shall become many and be born. He performed tapas; Having performed tapas, He created all this whatsoever (We perceive). Having created it, He entered into it. Having entered it, He become the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika Verse! [2 - 6 - 3]

- Tasmāt Eva Etasmat...
- Etam Anandamaya Atmana
- Srishtva Tadeva Anupraveshatu...
- 2 Ways to interpret this.

Advaitin :

- it talks of Jivatma / Paramatma - Aikyam
- Satchid Atendriya Saraswathi commentary gives this interpretation

Siddhantin : Purpose :

- To refute Shunyavadin

Purva Paksha : By Example :

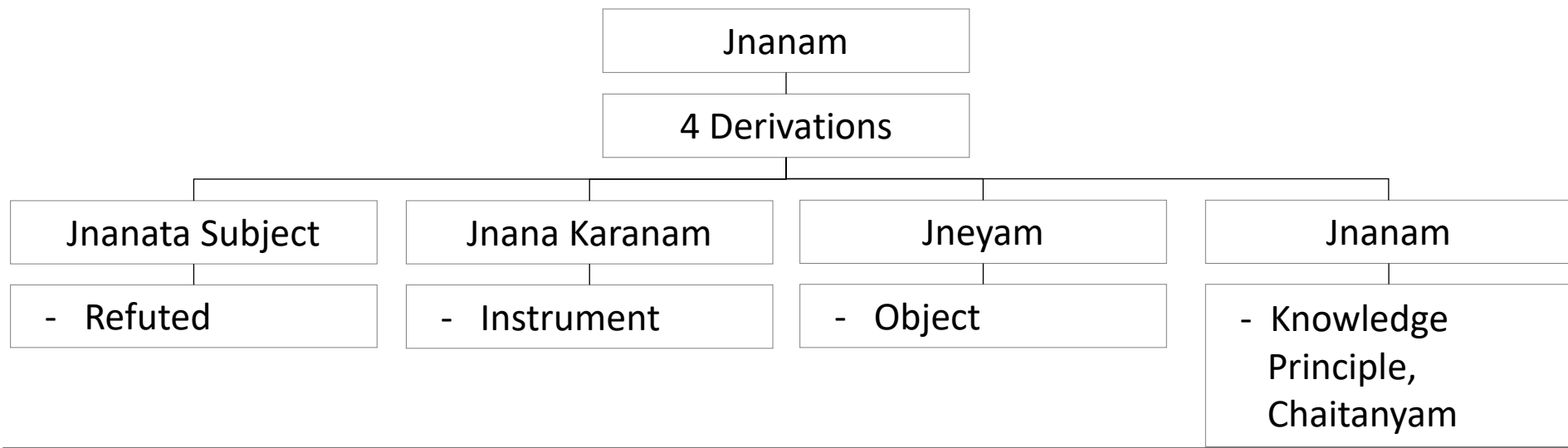
- Mriga Drishtanta Proved Brahman as Non-existent
- Refuted here

Argument :

- Brahman = Myself = Jiva = Aikyam
- **I am existent, therefore Brahman also existent**
- Brahman never Shunyam
- **To say I am non existent, I must be existent**

2nd Interpretation :

- This para is Purva Paksha interpretation, quotation by him
- Brahman = Jivatma = Karta, Bokta, Jnanata
- Brahman = Jivatma = Jnanata
- Bashyam must be revised regularly to link all reasonings.



Shankara :

- **Brahman = Jnanam, not Jnanata**

Purva Paksha : Argument no. 1 :

- Brahman = Jiva = Jnanata
- Aikyam

Argument no. 2 :

- Ananda Atma Brahma Putcham Pratishta
- Brahman Adhishtanam
- That Brahman desired to create, so Kamayata....
- Brahman has desire only if he has knowledge and is a knower.

Vyapti :

- Kamayitva = Jnatitva = Knower
- **Therefore, Brahman = Jnanata, because knower alone can be desirer.**

Evam Tarhi :

- Based on previous paragraph which talks of Jivatma / Paramatma - Aikyam, Brahman = Jivatma
- Brahman has to be Jnana Karta = Jnanata
- **Atma Jnanata, knower = Prasiddam, Accepted by all**
- This is first Argument

Argument No. 2 :

- So Kamayata... Kami Brahman has to be Jnatru
- Brahman who desired to produce creation must be knower according to General Rule

- **Knower - Becomes**
- **Desirer - Becomes**
- **Doer / Strivers, for objects / beings = Kami**

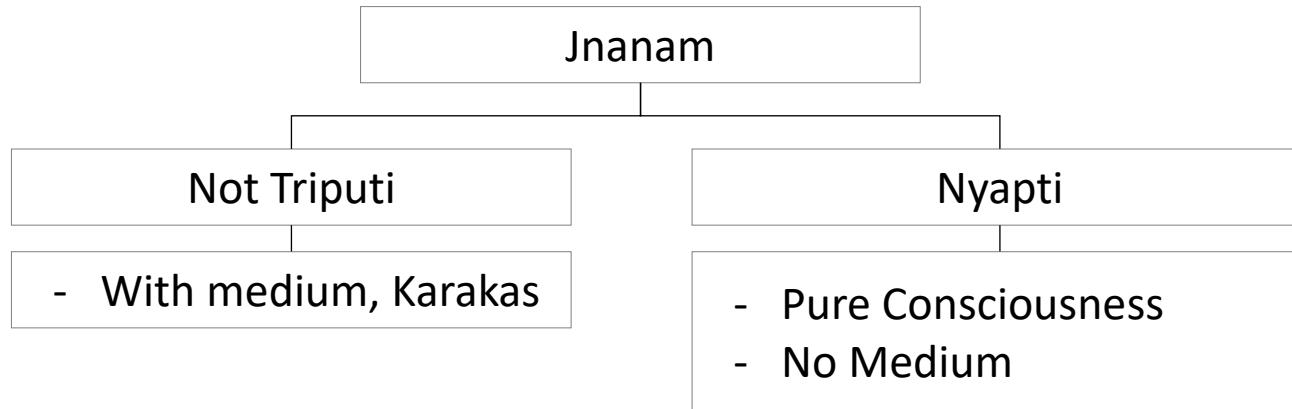
- Normally, can't desire for unknown thing
- Object of desire must be known
- Desirer must be knower.

- **Janati becomes**
- **Ichhati (Kami)**
- **Yatate**

- Jnana Karta = Jnanata only.

Purva Paksha :

- Brahman desires is a corollary
- Nyapti = Knowledge = Consciousness
= Brahman
= 4th Meaning of Jnanam after Triputi.



Purva Paksha :

- 4th Meaning is Ayutham, not logical, Correct meaning is Jnanata
- Purva Paksha further Argues.

अनित्यत्वप्रसङ्गाच्च । यदि नाम ज्ञप्तिज्ञानमिति भावरूपता
ब्रह्मणः तथाप्यनित्यत्वं प्रसज्येत पारतन्त्र्यं च । धात्वर्थानां
कारकापेक्षत्वात् । ज्ञानं च धात्वर्थोऽतोऽस्यानित्यत्वं पर-
तन्त्रता च ।

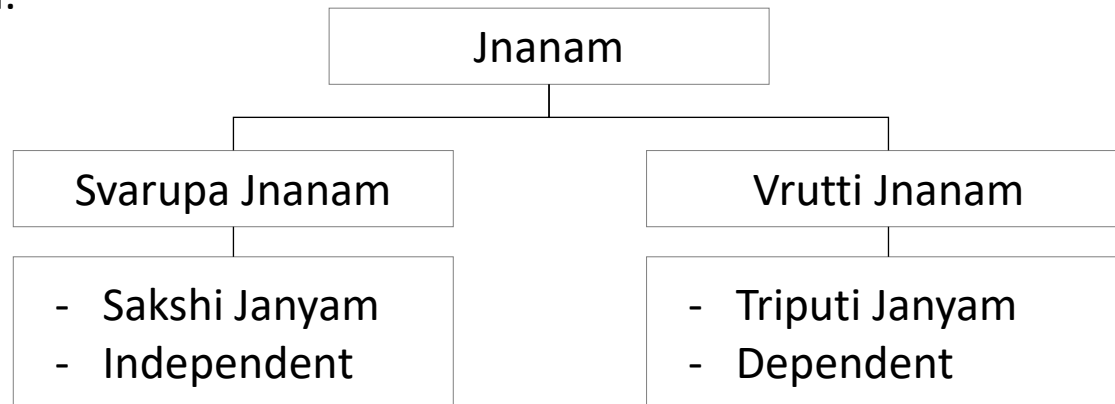
And (ca - if you accept Brahman as knower then there will be another problem also), the impermanency (anityatva - prasanghat - of Brahman. This is a brief statement, of the purvapaksi, which he explains further). If suppose (yadi) Brahman is jnanam (jnanam brahmanah iti), and that jnanam is the root meaning , the abstract form of jnanam, jnaptih, the knowing process, the vritti jnanam (bhavarupata jnaptih), then (tada api) Brahman will get the status (brahmanah prasajyeta), of impermanency (anityatvam) as well as dependency on other things (paratantryam ca), because, generally root meaning (dhatvarthanam) indicates action and to accomplish the action you need grammatical case forms of knower, known, knowledge etc (karaka apeksatvat -which means Brahman is dependent on other factors). Therefore (atah) if jnanam is taken to be its root meaning (jnanam ca dhatvarthah), then for Brahman (asya) there will be impermanency (anityatvam) as well as dependency (paratantra ca --- So what benefit will one get by knowing Brahman, which is just another finite thing!).

Purva Paksha :

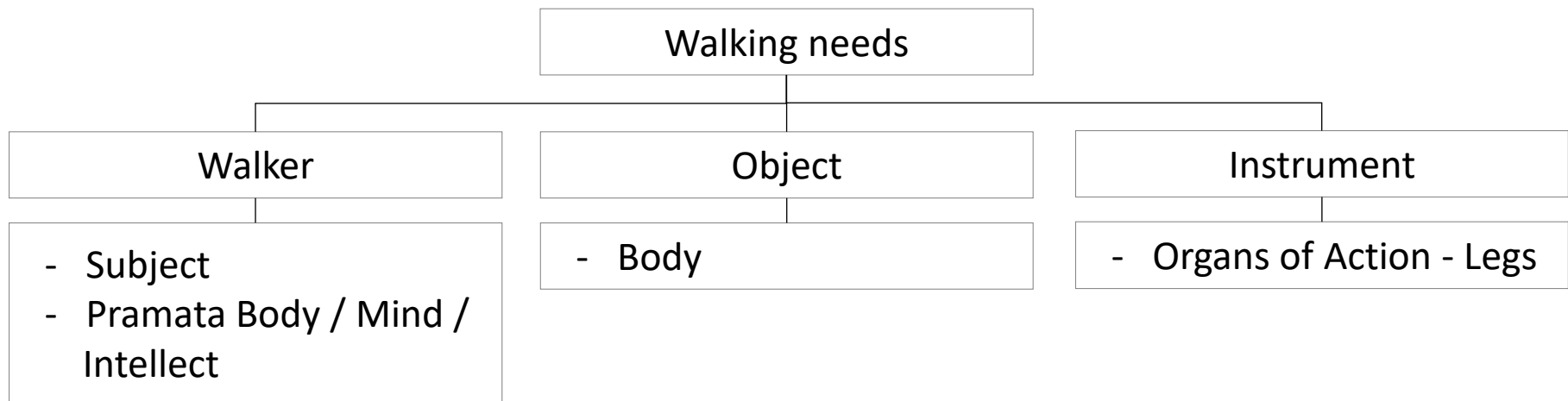
- Jnanam → 1st Meaning correct and 4th Meaning is wrong
- These are glories of Bashyam, terrible if you don't understand, wonderful if you understand

Problem of 4th meaning :

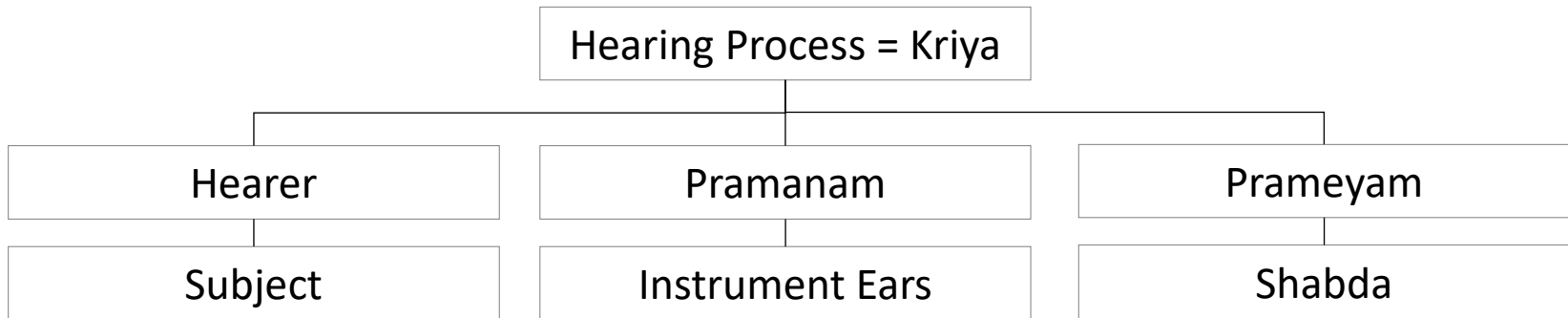
- Jnana = Bava Rupataha, knowing process
- Walking, talking = Verbal noun, Knowing process is called Gerrand in grammar = Vrutti Jnanam.



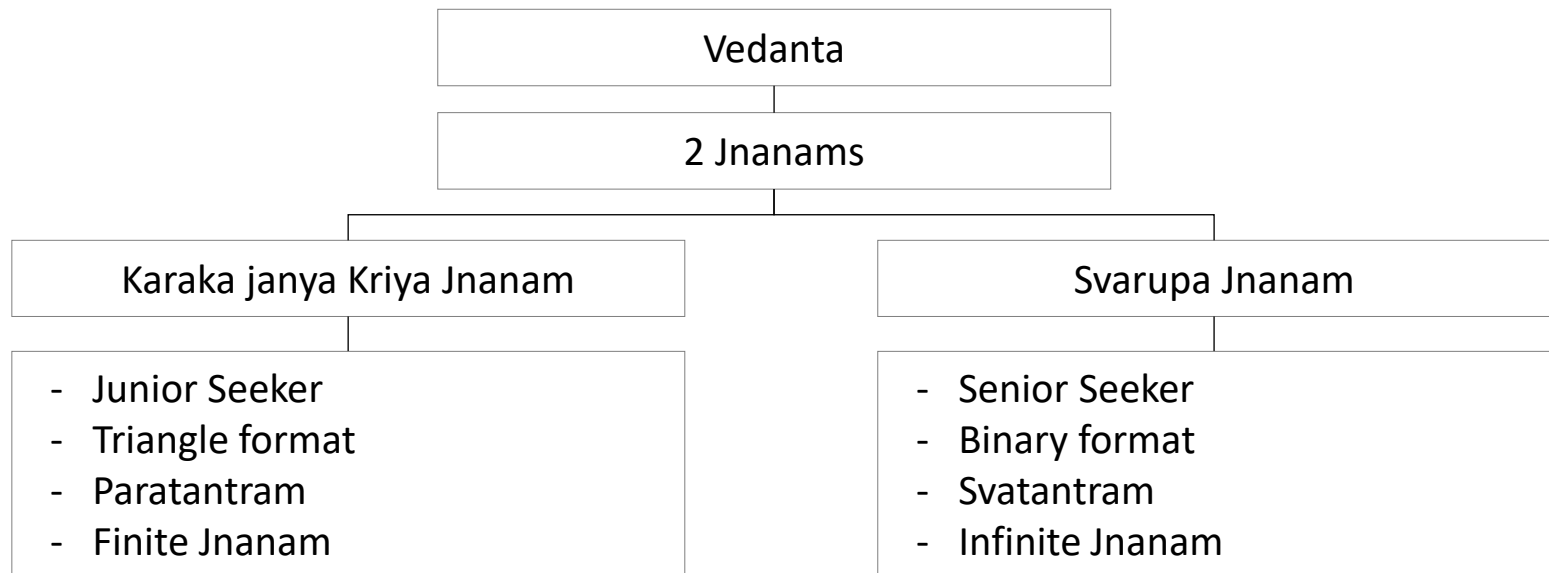
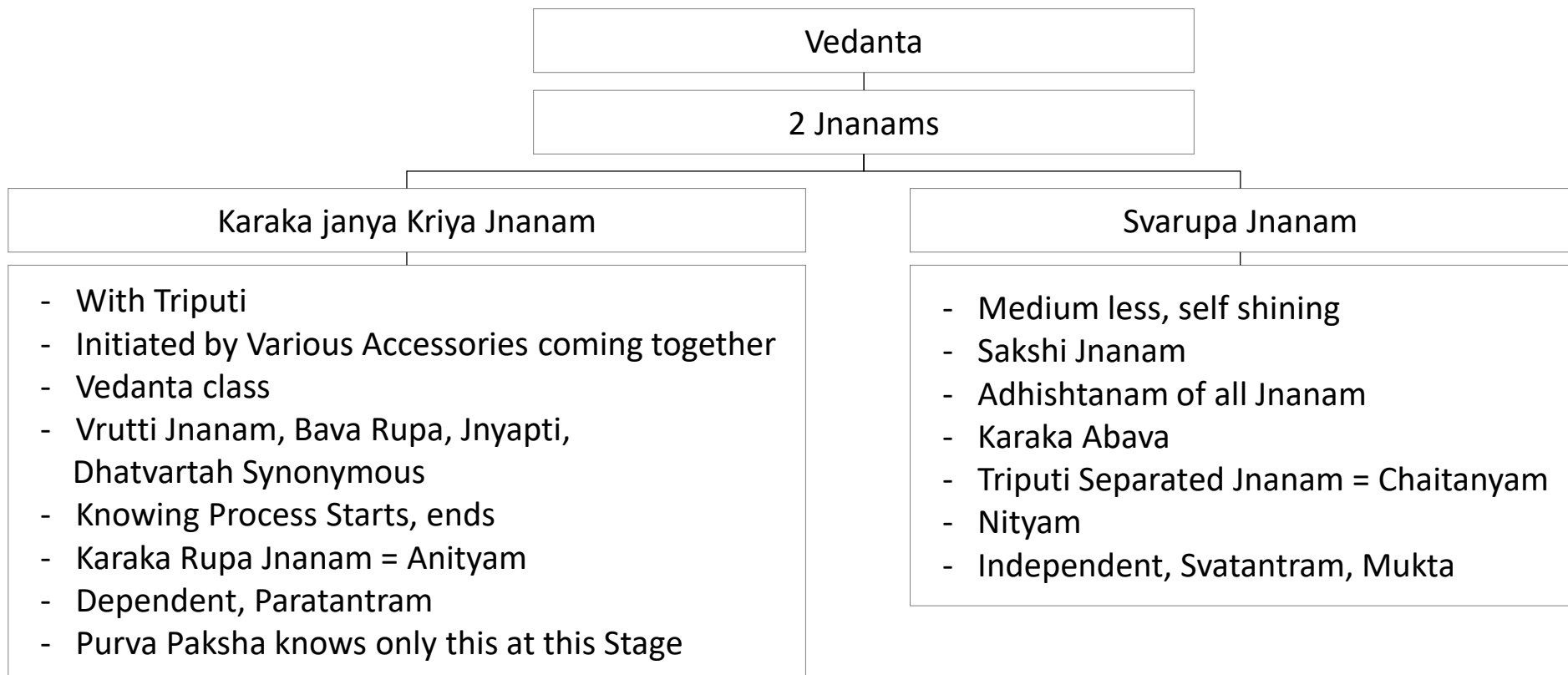
- Dhatvartaha = Indicates Action
 - = Knower, known, knowledge
 - = Bava Rupataha
 - = Jnapti Vrutti Jnanam
- Process can't exist independently.



- Talking process = Dhatvartaha, Bava Rupata, Paratantram
- Jnapti Vrutti Jnanam is Dependent on Locus = Pramata, Mind or Body.



- Dravyashrasya kriya - Action with karakas depends on locus - Adhishtanam
- Jnanam process is dependent, Anityam, finite
- Any kriya is finite in nature
- You drop action only if you know - Svarupa, verses Karaka / Jnyapti / Vrutti Jnanam distinction clearly.



- If Brahman is Anityam, by attaining Br. Jnanam, moksha not possible, Jnanam will be finite, not useful.
- Anirmoksha Prasanga dosha will come

Shankara's answer is :

Bashyam : Chapter 2 – Section 1 – Verse 1 continues...

न । स्वरूपाव्यतिरेकेण कार्यत्वोपचारात् । आत्मनः स्वरूपं
ज्ञप्तिः , न ततो व्यतिरिच्यते अतो नित्या एव । तथापि
बुद्धेरुपाधिलक्षणायाश्चक्षुरादिद्वारैर्विषयाकारेण परिणामिन्याः
ये शब्दाद्याकारावभासाः ते आत्मविज्ञानस्य विषयभूताः
उत्पद्यमाना एवात्मविज्ञानेन व्याप्ता उत्पद्यन्ते । तस्माद्
आत्मविज्ञानावभासाश्च ते विज्ञानशब्दवाच्याश्च धात्वर्थभूताः
आत्मन एव धर्माः विक्रियारूपाः इत्यविवेकिभिः परिकल्प्यन्ते ।

No, what you purvapaksi say is not correct (na). Jnaptih or pure consciousness or svarupa jnanam being the very nature of atma and hence nonseparate from it (svarupa avyatireke sati), it can only be figuratively said to be a product of vritti jnanam (karyatva-upacarat. -- This is the brief statement, which is being explained further). Jnaptih (the Adhistana or content of the very thought which is pure consciousness) is the very nature of atma (atmanah svarupam) and that pure consciousness is not different from atma (na tatah vyatiricyate - meaning pure consciousness is indeed the atma).

And therefore (atah) it does not undergo any change and is eternal only (nitya eva). That pure consciousness or atma , though it is eternal (tatah nitya api), even then (tatah api), due to the superimposition on it, by the mind's attributes (buddheh-upadhi-laksanaya) that takes the form of vritti or thought forms (avabhasah) of sound, form etc. (sabda akara), which go on modifying (parinaminyah-in the mind), in keeping with the objects (visaya-akarena) perceived through the means of senses like the eyes etc (caksuh-adi-dvaraih); those very vrittis, though themselves (te) are in fact objects (visayabutah) of consciousness or atmacaitanyam (atma- vijnanasya), because even as thoughts arise (utpadyamanah) the all pervading atmacaitanyam, the consciousness reveals them (atma- vijnanena eva vyaptah utpadyante); and (ca), which vrittis (te) because of the borrowed consciousness (tasmad) are endowed with the borrowed light of consciousness, the atmacaitanyam (atma-vijnana avabhasah) that has the meaning of the word vijnanam (vijnanasabda vacyah) and also (ca) the root meaning, jnaptih, the knowing process (dhatu-artha-butah) --- those very vrttis also get the name of jnanam and jnaptih - which is an absolute misconception). Thus this vritti jnanam, which is nothing but consciousness pervaded vrittis, which are merely an action modification or process (vikriyarupah- taking place in the mind), are imagined (parikalpyante) to be the very attributes of atma (atmana eva dharmah iti), by people who have no discrimination (avivekibhih ---- who cannot discriminate between atma, the svarupa jnanam and the thought forms of the mind, the vritti jnanam).

- Technical Advaitic Epistemology
- How do we know things, process, mechanism of knowing.
- Discussed by all philosophies

What is consciousness?

- Each philosophy has own definition of consciousness
- Sankhya, Yoga, Nyaya, Veiseshika, Purva Mimamsa, Jain, Buddhism
- Nature of Consciousness is a debated issue

Related Topics :

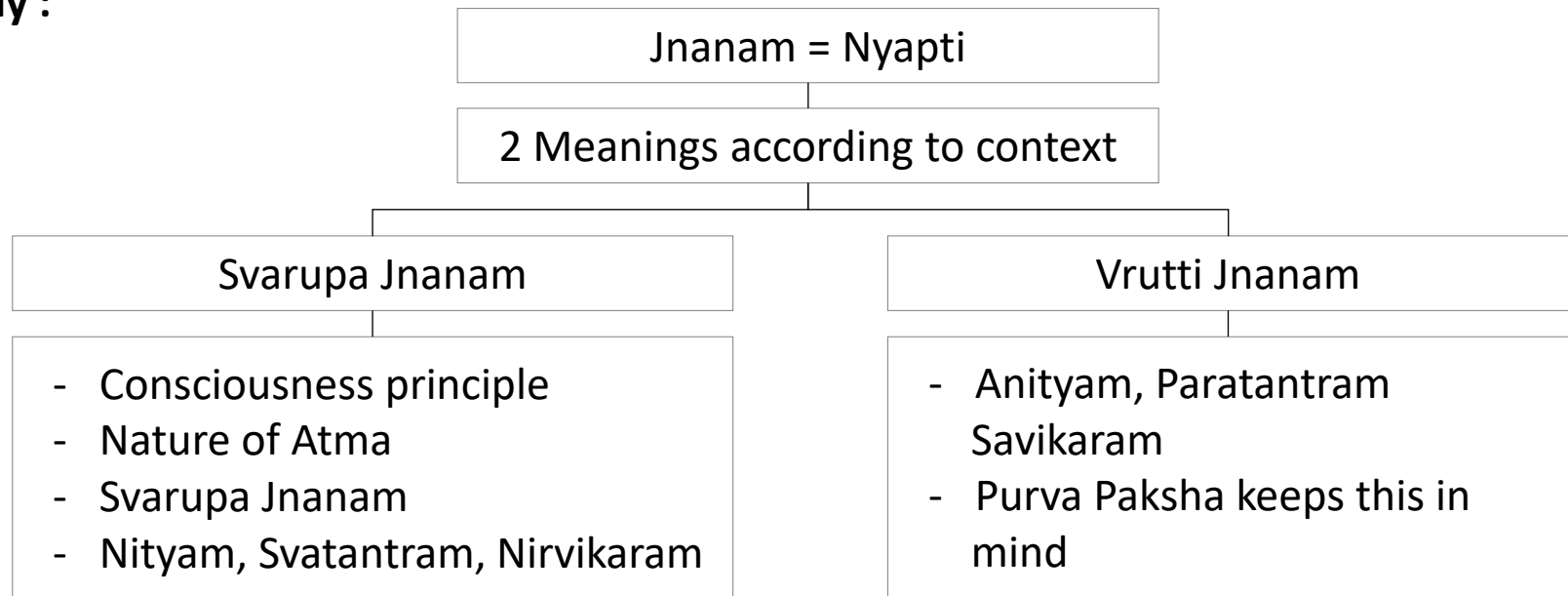
i) What is knowledge?

ii) Knowing process?

iii) What is connection between Consciousness and knowledge?

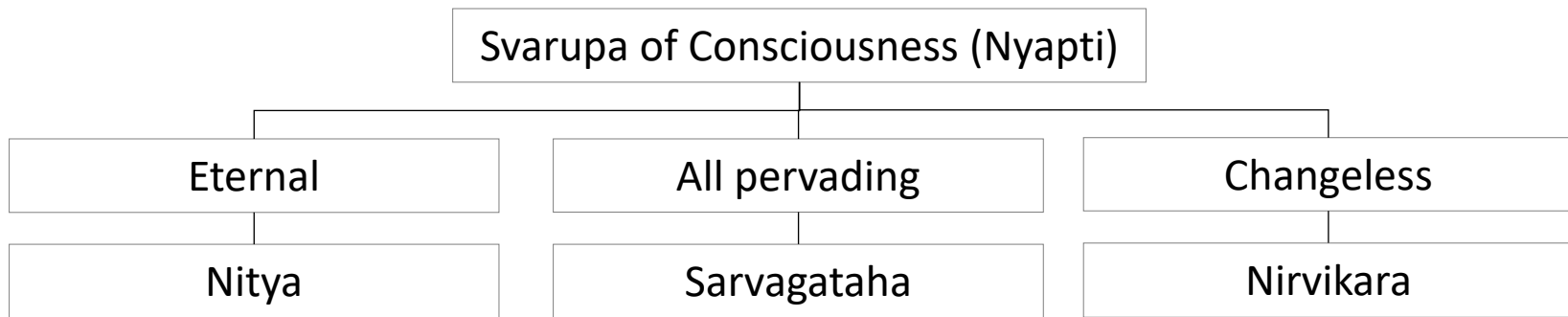
- Is it different or identical
- Upadesha Sahashri has several chapters discussing this.

Briefly :



What is nature of Consciousness?

- a) Consciousness is not part, product, property of Body, mind, world, Pancha butas**
- b) Consciousness is an independent principle pervading body, mind, world, pancha butas.**
- c) Consciousness is not limited by Boundary of body, mind, world**
- d) Consciousness exists after disintegration of Triputi**
- a) Surviving consciousness is not accessible to Body Mind world, not because it is absent but because there is no medium to access it**

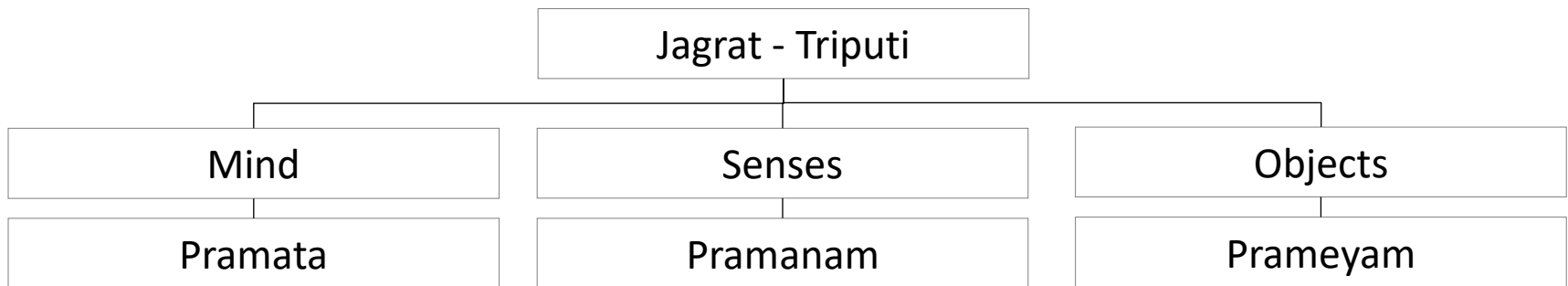


- Consciousness is there in all living beings in Jagrat, Svapna, Sushupti, whether Triputi is operating or not

- **Whether Pramata - Prameya operating or not, Svarupa Jnanam is always there, big "I", Sakshi, Nityam, Svatantram**

Jagrat :

- **Mind - Pramata, comes in contact with sense objects, prameyam (world) through Pramana (Sense organs)**



- **In Advaita epistemology, all 3 - By themselves, Pramata, Pramanam, Prameyam are jadam, inert**

- In presence of Atma, they get energized, manifest and unmanifest (Phenomenon of Nature)

Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

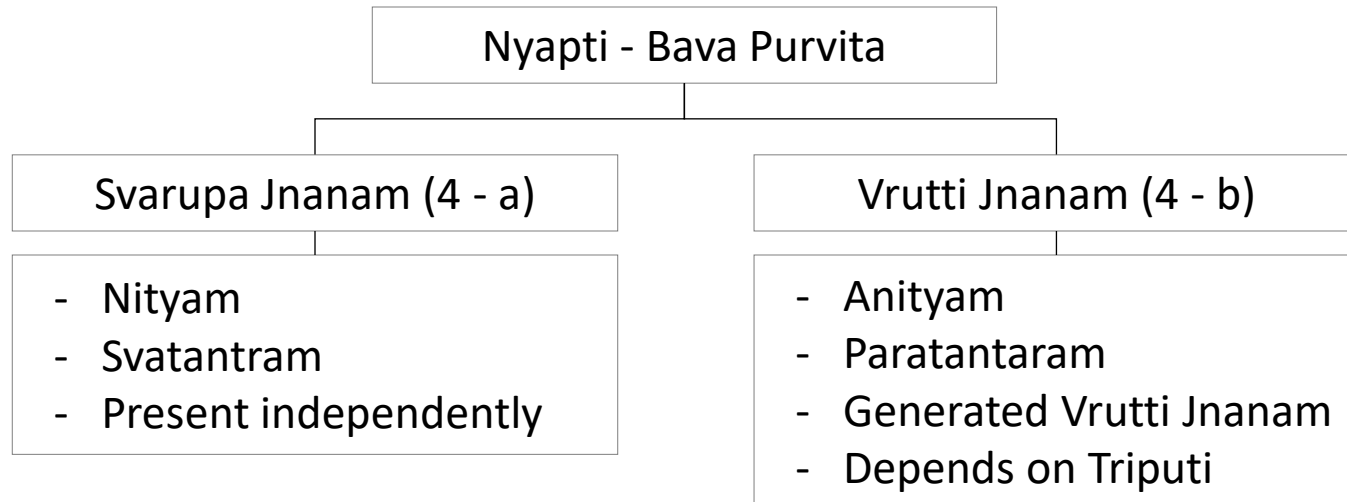
*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal.

[Chapter 1 - Verse 2]

- Mind has borrowed consciousness
- Mind becomes Pramata with borrowed consciousness, sentiency
- Sense organs become Pramanam with borrowed Sentiency
- When they come in contact, with sense objects, Vyavahara takes place
- **All because of Presence of changeless Atma**
- **Without Atma, Triputi can't generate anything**
- In the presence of Atma, because of Borrowed Chidabhasa, Mind - Senses - Objects - interaction takes Place (Phenomenon)
- Vishaya Akara Vrutti takes place, thought modifications take Place in the minds of living beings.
- Though modification is generated in the mind, they will resemble Prameyam
- Wall, car, house, River, Akara vruttis formed in the Mind.

- Shabda, Sparsha, Rupa, Rasah, gandha Akara = Vishayakara vruttis formed in the mind
 - Vrutti takes Place : Pervaded by Chidabhasa because of borrowed consciousness
 - Vrutti also called Jnanam
- **Vrutti = Jadam by itself**
 - **Ghataakara Vrutti = Ghata Jnanam**
- Vrutti named Jnanam is not correct
 - Aupacharika Prayoga...



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- **Jnyapti**
- **Temporary Dependent knowledge**
- **Karyatva Upacharya**
- **4 (b) Meaning**

- Includes - 4 (a) within itself
- Wherever vrutti is there, Svarupa Jnanam is there

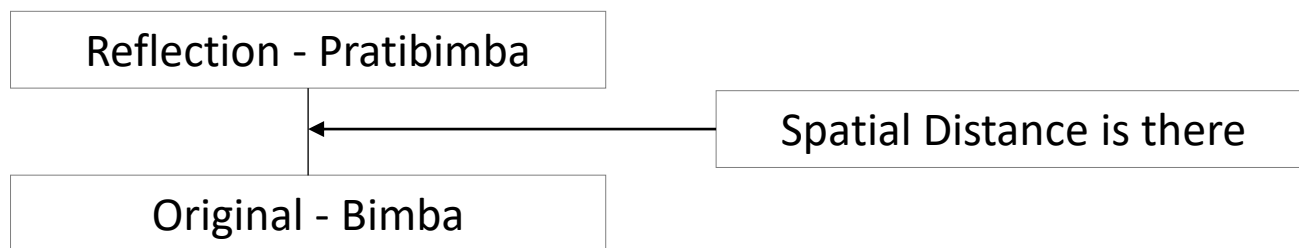
Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

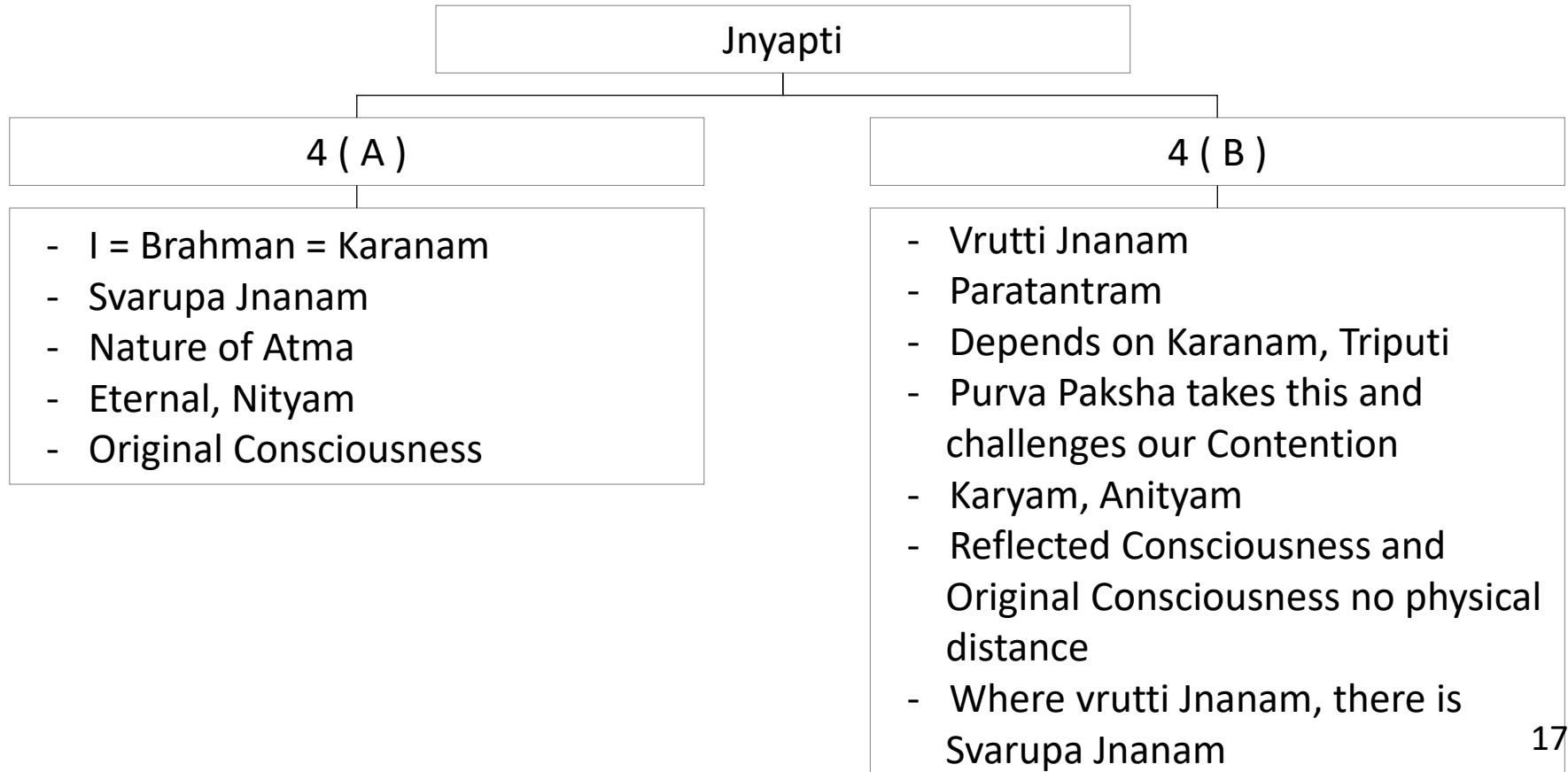
Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality.
[Chapter 2 - Verse 4]

- **Pratibodha Veditam matam**
- **Where Chidabhasa is there**
- **Chit must be there**



- **No Distance between chit and Chidabhasa**
- **Bimba not sitting above and Pratibimba down**
- Yatra Yatra Vrutti Jnanam Tatra Tatra Svarupa Jnanam.

- 4 (b) includes 4 (a)
- By Bhaga Tyaga Lakshana - Drop 4(b), Retain 4 (a)
- Svarupam Avyatirikena without excluding Svaupa Jnanam
- Vrutti Jnanam is present
- This is Sankshepa Uttaram
- Elaboration in this para
- Revise this class before coming to next class.



- **Atma has Consciousness = Subtle Blunder**
- **Atma is Consciousness = Current Conclusion**

- Svarupam means it is itself

- **If Atma is Consciousness, then Atma is eternal, then consciousness = Eternal**
- **Original Consciousness can't directly illumine every object, that is its limitation.**

- It requires intervention of Vrutti and Mind instrument.
- When Vrutti comes, Svarupa Chaitanyam comes down to the level of Vrutti.
- Vrutti also called Jnyapti
- In front of Atma, there is Buddhi which serves as Medium for Atma to function
- Upadhi = Buddhi

What mind does?

- Mind goes out through sense organs and comes in contact with Sense objects.
- Mind can't contact sense organs directly.

Original Consciousness	Sunlight
<ul style="list-style-type: none"> - Chidabhasa Shines - Minds Vrutti's, are Shinning Vrutti's - Use Sense Organs - To reveal Sense Objects 	<ul style="list-style-type: none"> - Sun light on Moon - Moon has Sunlight reflected on its surface - Earth has Sunlight reflected on its Surface

- If mind does not come in contact, only sense organ comes, its called Blank Look. 178

- Ears open in Class, mind at home / Office
- Mind and Sense organs must come in contact with Sense objects for Vrutti Jnanam to take Place.
- Mind assumes Vrutti Parinama, Vishaya Akara Vrutti - Ghata, Pata...
- Vrutti = Avabhasa = illumines objects
 - = Shining thoughts
 - = Prakashena Vrutti

- **Minds Vruttis shine with Borrowed light of Chaitanyam**

- Shines with Borrowed Consciousness
- That is why it is called Teijasa, Tejomaya Antahkarana vrutti
- Tejomaya = Brilliance of Reflected Consciousness

- **Sense objects are illumined by light of Atma**

- Ekam Eva Advitiam brahma
- Vrutti itself illumined by Atma
- Earth, illumined by Moon
- Moon illumined by Sun, thoughts themselves are revealed by Atma Chaitanyam.

Ghata	Ghatakara Vrutti
Object of Ghatakara Vrutti	Object of Sakshi Chaitanyam

- Vrutti is Object of Sakshi Atma
- Ghata = Object of Ghata vrutti
- Moon - Object of Surya Bhagawan
- As thoughts arise, Reflection of Consciousness Automatically comes
- External Objects get Association with Chidabhasa
- When I look in other Direction wall has no Association with Chidabhasa
- Mind and Chidabhasa comes in contact with objects.
- Objects become known

• **Vrutti will have Chidabhasa all the time**

- Wall has Chidabhasa for sometime, when I see them.

Dakshinamurthy Stotram :

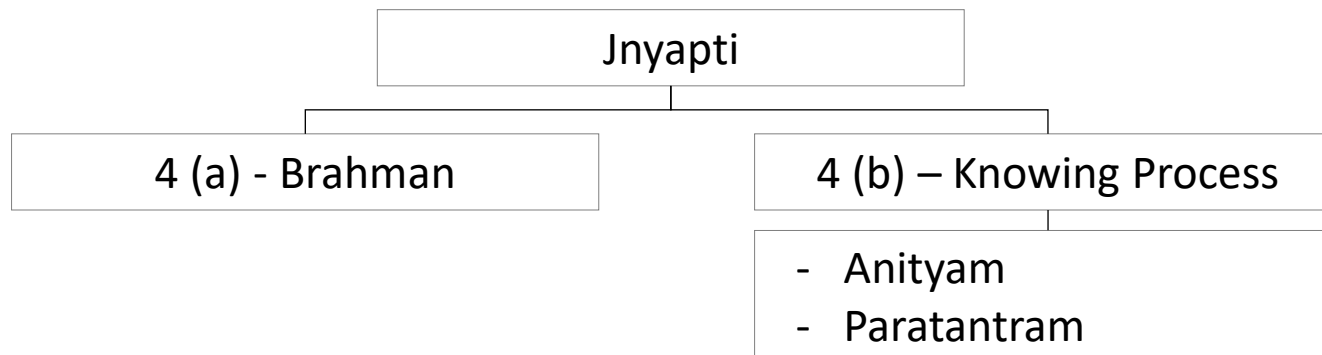
नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
jñānam yasya tu cakṣurādikaraṇa dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastam jagat
tasmai śrī gurumūrtaye nama idam śrī dakṣiṇāmūrtaye || 4 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

Vishaya	Vrutti
<ul style="list-style-type: none"> - Chidabhasa - Sambandha - Anityam 	<ul style="list-style-type: none"> - Chidabhasa - Sambandha - Nityam - Gifted by Atma

- Vrutti endowed with Borrowed light of Consciousness, Chidabhasa
- Vrutti gets name of Jnanam
- Jnyapti = 4 (b)
- Vrutti Jnanam is name of Dhatvartha Bodha, knowing Process
- In Knowing Process, Jnyapti should refer to 4 (b)



Fire Point :

- Vrutti Jnanam = process = Action
- Knowing Action belongs to Someone

Action	Belongs to
<ul style="list-style-type: none">- Speaking- Hearing- Seeing- Knowing	<ul style="list-style-type: none">- Speaker- Hearer- Seer- Knower

Question :

- Can knowing Process belong to Atma?
- Vrutti Jnanam - thoughts with Reflected Consciousness
- Thought = Process - Taking Place in the mind
 - Not in Atma
- Knowing Process belongs to Prana - Mind not Atma
- Mind and Chidabhasa = Pramata
- Atma has no Kriya - Process
- Atma = Apramata
 - = Close to Mind
 - = Lends Chidabhasa
 - = Contributing Role

Mistake We commit :

- Knowing Process belongs to Atma
- **Atma = Pramata = Blunder**
 - Mind = Pramata
 - Atma = Sakshi
- Mind has process of Vrutti Jnanam, Atma not Pramata
- Atma has no Process.
- Atma = Svarupa Jnanam, Mediumless
- Mistake committed by Indiscriminate People
- Who can't Discriminate Atma and Mind they commit Mistake

Because of Proximity conclude Wrongly :

- Knowing Process belongs to Atma

Purva Paksha :

- Takes Vikriya Rupa = Vrutti Jnanam 4 (b) = Atma Svarupa
- Does not know Svarupa Chaitanyam
- If knowing Process belongs to Atma, it will be Subject to Modification
- Atma will become Asti, jayate, Vardate, Viparinamate, Apakshiyate Vinashyati
- Knowing Process does not belong to Atma.

यत्तु ब्रह्मणो विज्ञानं तत् सवितृप्रकाशवदग्न्युष्णवच्च ब्रह्म-
स्वरूपाव्यतिरिक्तं स्वरूपमेव तत् न कारणान्तरसव्यपेक्षम्,
नित्यस्वरूपत्वात् ।

Where as (Yat tu) svarupa Jnanam of Brahman (Brahmanah Vijnanam), that Atmachaitanyam (tat) is not separate from the nature of Brahman (brahma-svarupa Avyatiriktam Svarupam eva). Just like the light of the sun (Savitr Prakasavat--- sunlight is not separate from the sun, being its nature), and like the heat of the fire (Agni-usnavat ca--- heat is not separate from the fire, being its nature). This brahma Chaitanyam or consciousness (tat) is not, dependent upon an any Karakas like pramata, pramana, and Prameyam for being what it is (Na Karanantara-savyapeksam or Karanantara-savyapeksam- both readings are there) because its nature never undergoes any change (Nitya-svarupa tvat).

- 4 (a) - 2nd time Now

Svarupa Vijnanam of Brahman :

- “I alone Am” Aham Brahma Asmi
- Atma, Consciousness is like sunlight.

i) Savitru - Prakashavatu :

- Sun and Light - Not 2, Nature of Sun

ii) Agnir - Ushnavatu :

- Heat and Fire No 2, Nature of Fire

iii) Awareness and World :

- No 2 - Nature of Awareness

<ul style="list-style-type: none">• Consciousness not Action of Brahman, but is its Very Nature
--

- | |
|--|
| <ul style="list-style-type: none">• Brahman - Consciousness, not 2 but its very nature• No Duality in the world.• Brahman - Maya (World) not 2, Satyam, Jnanam, Anantham its very nature• Not Action of Brahman• Awareness is Non-different from Brahman |
|--|

Naisarga Datta Maharaja :

Consciousness	Awareness
Attribute	Not Attribute

- | |
|---|
| <ul style="list-style-type: none">• One can be aware of being conscious but not conscious of Awareness• God is the totality of Consciousness but Awareness is beyond all• God is Being as well as not being. |
|---|

- Svarupa Chaitanyam does not have Triputi - Karakam
- It does not Depend on Triputi (Na Apeksha) Why?
- Nitya Svarupatvat

Debate : Scientists :

- Consciousness is Property of Matter
- Product of Brain, Temporary property generated in the Brain
- Consciousness is born and Dies
- Matter = Permanent
- Life = Temporary evolution
- Life and Consciousness Rises from matter, resolves into Matter.

All 4 (b) :

- Does not know 4 (a)

• **Other than vrutti Jnanam in the mind there is a Svarupa, Jnana, real I, Sakshi I**

Pramanam for Temporary Consciousness - Brihadaranyaka Upanishad :

अथ ह याज्ञवल्क्यस्य द्वे भार्ये बभूवतुः

—मैत्रेयी च कात्यायनी च;

तयोर्ह मैत्रेयी ब्रह्मवादिनी बभूव,

स्त्रीप्रज्ञैव तर्हि कात्यायनि;

अथ ह याज्ञवल्क्योऽन्यद्वृत्तमुपाकरिष्यन् ॥ १ ॥

atha ha yājñavalkyasya dve bhārye babhūvatuḥ

—maitreyī ca kātyāyanī ca;

tayorha maitreyī brahmavādinī babhūva,

strīprajñaiḥ tarhi kātyāyani;

atha ha yājñavalkyo'nyadvṛttamupākariṣyan | 186 |

Now Yājñavalkya had two wives, Maitreyī and Kātyāyanī. Of these Maitreyī used to discuss Brahman, (while) Kātyāyanī had then an essentially feminine outlook. One day Yājñavalkya, with a view to embracing another life [4 - 5 - 1]

स यथा सैन्धवघनोऽनन्तरोऽबाहयः
कृत्स्नो रसघन एव, एवं वा
अरेऽयमात्मानन्तरोऽबाहयः कृत्स्नः
प्रज्ञानघन एव; एतेभ्यो भूतेभ्यः
समुत्थाय तान्येवानुविनयष्यतिति,
न प्रेत्य संजास्तीत्यरे ब्रवीमीति
होवाच याज्ञवल्क्यः ॥ १३ ॥

sa yathā saindhavaghano'nantaro'bāhyaḥ
kṛtsno rasaghana eva, evaṃ vā
are'yamātmānantaro'bāhyaḥ kṛtsnaḥ
prajñānaghana eva; etebhyo bhūtebhyaḥ
samutthāya tānyevānuvinayaṣyatiti,
na pretya saṃjñāstītyare bravīmīti
hovāca yājñavalkyaḥ || 13 ||

As a lump of salt is without interior or exterior, entire, and purely saline in taste, even so is the Self without interior or exterior, entire, and Pure Intelligence alone. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more (particular) consciousness. This is what I say, my dear. So said Yājñavalkya. [4 - 5 - 13]

i) Vrutti Jnanam :

- Along with Shariram, consciousness rises and ends
- Consciousness is temporary.

ii) Atayeva Amuha :

- Meitreyi you are confusing me

iii) Na Va Are Moham Bramihi : Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर
इतरं पश्यति, तदितर इतरं जिघ्रति,
तदितर इतरं रसयते, तदितर
इतरमभिवदति, तदितर इतरं शृणोति,
तदितर इतरं मनुते, तदितर इतरं
स्पृशति, तदितर इतरं विजानाति;
यत्र त्वस्य सर्वमात्मैवाभूत्,
तत्केन कं पश्येत्, तत्केन कं जिघ्रेत्,
तत्केन कं रसयेत्, तत्केन कमभिवदेत्,
तत्केन कं शृणुयात्, तत्केन कं मन्वीत
तत्केन कं स्पृशेत्, तत्केन कं विजानीयात्?
येनेदं सर्वं विजानाति तं केन विजानीयात्?
स एष नेति नेत्यात्मा, अगृह्यो न हि गृह्यते,
अशीर्यो न हि शीर्यते, असङ्गो न हि सज्यते,
असितो न व्यथते, न रिष्यति; विज्ञातारमरे
केन विजानीयात्, इत्युक्तानुशासनासि मैत्रेयि,
एतावदरे खल्वमृतत्वमिति
होक्त्वा याज्ञवल्क्यो विजहार ॥ १५ ॥

yatra hi dvaitamiva bhavati taditara
itaram paśyati, taditara itaramjighrati,
taditara itaram rasayate, taditara
itaramabhivadati, taditara itaram śṛṇoti,
taditara itaram manute, taditara itaram
sprśati, taditara itaram vijānāti;
yatra tvasya sarvamātmaivābhūt,
tatkena kaṃ paśyet, tatkena kaṃ jighret,
tatkena kaṃ rasayet, tatkena kamabhivadet,
tatkena kaṃ śṛṇuyāt, tatkena kaṃ manvīta
tatkena kaṃ sprśet, tatkena kaṃ vijānīyāt?
yenedaṃ sarvaṃ vijānāti taṃ kena vijānīyāt?
sa eṣa neti netyātmā, agrhyo na hi grhyate,
aśīryo na hi śīryate, asaṅgo na hi sajyate,
asito na vyathate, na riṣyati; vijñātāramare
kena vijānīyāt, ityuktānuśāsanāsi maitreyi,
etāvadare khalvamṛtatvamiti
hoktvā yājñavalkyo vijahāra || 15 || 188

Because when there is duality, as it were, then one sees something, one smells something, one tastes something, one speaks something, one hears something, one thinks something, one touches something, one knows something. But when to the knower of Brahman everything has become the Self, then what should one see and through what, what should one smell and through what, what should one taste and through what, what should one speak and through what, what should one hear and through what, what should one think and through what, what should one touch and through what, what should one know and through what? Through what should one know that owing to which all this is known? This self is That which has been described as ‘Not this, not this.’ It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—it never feels pain, and never suffers injury. Through what, O Maitreyī, should one know the Knower? So you have got the instruction, Maitreyī. This much indeed is (the means of) immortality, my dear. Saying this Yājñāvalkya left. [4 - 5 - 15]

- **During duality there is temporary consciousness which is called Vrutti Jnanam.**
- Vrutti Jnanam deludes us as the only reality

iv) Yatra Sarvan :

- When Dvaitam is resolved there is another Permanent Consciousness
- You can never know that because there is no Division in it (No Sajatiya, Vijatiya, Svagata Bheda)

v) Vijnatam Are Kena Vijaniyatti :

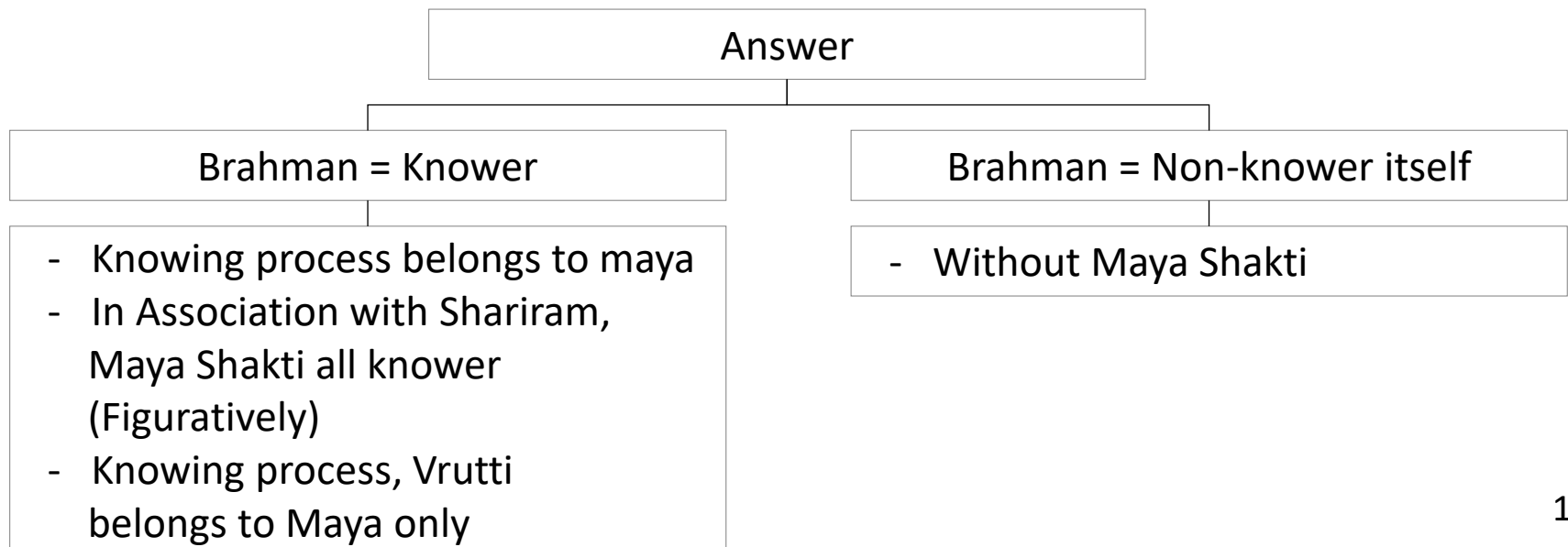
- Thus Meitriya Brahmana ends
- Clearly 4 (a) + 4 (b) are talked about.

Another topic Based on Purva Paksha Question :

- So Kamayata - Taittiriya Upanishad... Srishti context
- Brahman = Srishti Karta
- Brahman = Desirer = Omniscient, Knower, Produced creation
- Knowing function belongs to Mind not to Atma
- Atma not a knower
- Brahman can't be Omniscient, all knower
- So Kamayata... Indirectly reveals Brahman
- Yah Sarvagya, Sarvavittu = Brahman

Question :

- Is Brahman Sarvagya or Not?



i) Taittiriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Oṃ brahmadevidāpnoti param | tadeṣā'bhuktā |
satyaṃ jñānāmanantaṃ brahma |
yo veda nihitaṃ guhāyāṃ parame vyoman |
so'snute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

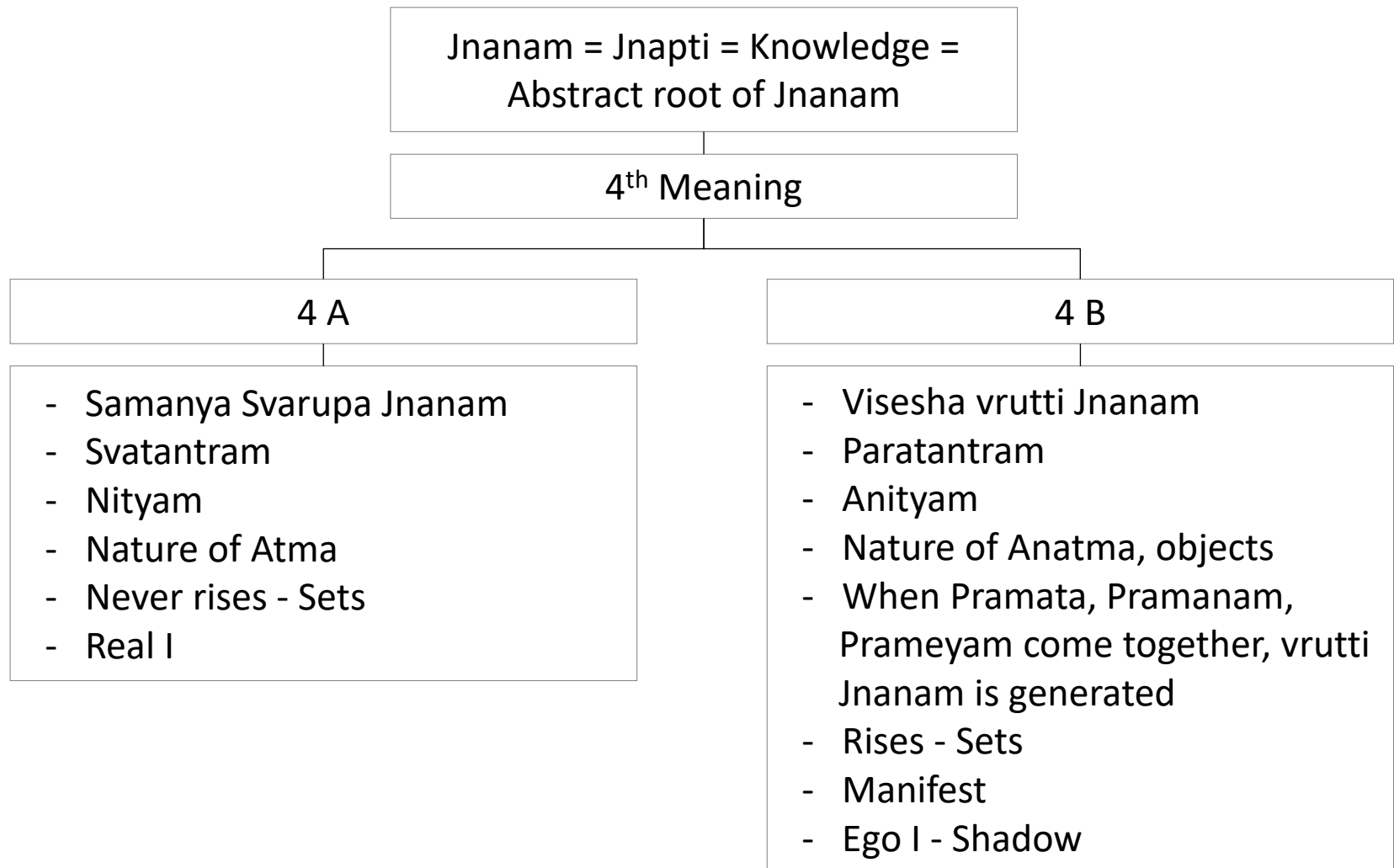
ii) Shankara Analysing “Jnanam” :

- Refutes Jnanam as Jnanata, Jnana Karanam, Jneyam (Triputi)
- Gives 4th Meaning for Jnanam as Jnapti

iii) Anantham - Shunyavadin required :

- Brahman exists, not nothingness, blankness

iv)



v) Subtle body analysis - Maya shakti analysis :

- Pramata = Mind and Chidabhasa
- Knower = vrutti and Chidabhasa (Sattvic aspect of Maya)
- Pramanam = Indriyani and Chidabhasa (Rajasic aspect of Maya)

- Prameyam = Shabda, Sparsha, Rupa, rasa, Gandha
= Vishayas (Tamasic aspect of Maya)

<ul style="list-style-type: none"> • When Triputi rises, knowledge rises = Jnapti = Vishaya akara vrtti Jnanam
--

- What arises is not Consciousness but relevant thought of Shabda, Sparsha, vrtti Jnanam for relevant for relevant Jivas undergoing Prarabda
- Vrtti by itself Jadam but is capable of reflecting consciousness
- Chidabhasa Sahita Vrtti arises, vrtti Jnanam arises
- Reflection of Chidabhasa automatically formed in the Vrtti
- Vrtti and Reflected Consciousness = Jiva
- Capable of illumining objects

Example :

- Inert Moon illumines objects on earth (The ocean)
- Moonlight = Bluff, light belongs to Sun is reflected from moon, which illumines the ocean
- Moon has borrowed light
- Inert mind, with vrutis has borrowed light of consciousness, illumines Shabda, Sparsha...
 - Vrtti = Moon
 - Chidabhasa = Moon light
 - Chit = Sun, Nitya, Prakasha Svarupaha

- Only limited objects are illumined by Chidabasa for various Jivas as per Prarabda
- Ghata vrutti and Chidabhasa = Ghata Anubhava
- Singapore vrutti and Chidabhasa = Singapore Anubhava
- Vrutti = called Vrutti Jnanam because of Chidabhasa Reflected Consciousness
- Vrutti Jnanam - 4 (b) = Jnaptihi

= Different from Svarupa Jnanam - 4 (A)

Svarupa Jnanam	Vrutti Jnanam
<ul style="list-style-type: none"> - Nitya - Svatantram without maya 	<ul style="list-style-type: none"> - Anityam - Paratantram - Rises with Triputi with Maya

- 3 Karakas must be aligned
- When Triputi is dismantled, vrutti Jnanam disappears
- Karaka Sangram = Vrutti Jnanam
- Sarvagnyaha is in Srishti context, and maya Mrs. Brahman has to come
- No contradiction between Sakamaya and vrutti Jnanam
- This is one answer

ii) 2nd answer by Shankara :

- By omniscient, all knower not by knowing process but by its mere presence
- Sannidhi matrena
- Sannidhi matrena is called knower of all
- Agni burns without process, Kena Bashyam
 - Agni burns
 - Verb
 - Indicates action
 - Has beginning and end
- Fire has no beginning, end, at all times, fire burns
- Touch by hand and see
- Burning is nature of fire - No process involved
- By mere presence fire burns
- Brahman, pure Consciousness, knows everything, illumines everything by its mere presence without requiring process
- Therefore Brahman not Pramatra rupena Sarvagya but Sakshi Rupena Sarvagya

Shankaras Answer :

- All knower, not associated with knowing process but by its mere presence

Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih ।
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati ॥ 10 ॥

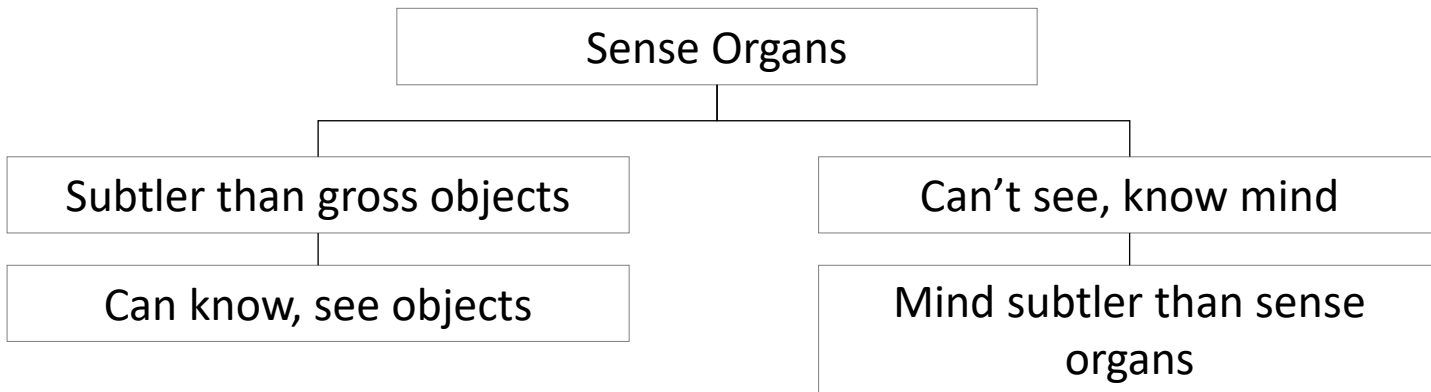
There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]

- Sakshi in sleep illumines ignorance, Sannidhi matrena
- Chidabhasa illumines through vrutti

• **Chit on vrutti named Chidabhasa**

- Credit should go to Chit alone, by its mere presence...
- Moon illumines earth
- Credit goes to Sun
- Brahman alone knows everything by its mere presence
- It knows without involving knowing process
- Sarva Bavena Cha - All objects of world
- Vrutti never away from Brahman
- Every objects falls within Time - Space
- Time - Space not away from Brahman, all pervading consciousness
- Time and Space non-different from Brahman

- Kala, Akasha not different from Brahman
- They are products of Brahman
- Brahman = cause of Time and Space
- Ultimate Subtle thing in creation is Brahman nothing subtler than Brahman
- Can't know something more Subtler
- Instrument can't know subtler than object.



- Brahman can't know, Brahman = Subtlest Nirathishaya Sukshmatvat
- Brahman = illuminator not by a process.

Lecture 61

Bashyam : Chapter 2 – Section 1 – Verse 1 continues...

सर्वभावानां च तेनाविभक्तदेशकालत्वात् कालाकाशादिकारण-
त्वाच्च निरतिशयसूक्ष्मत्वाच्च । न तस्यान्यदविज्ञेयं सूक्ष्मं
व्यवहितं विप्रकृष्टं भूतं भवद्भविष्यद्वास्ति । तस्मात्तु सर्वज्ञं
तद्ब्रह्म ।

All the objects that exist in the universe without an exception (sarva-bhavanam ca) are within time and space, which time and space is within Brahman (tena avibhakta -desa-kalatvat), because Brahman is the cause of time, Space etc (kala-akasadi-karanatvat), and also because Brahman is all pervasive being the subtlest (niratisaya-suksmatvat- ca --- Therefore nothing can be away or different from Brahman. And so) there is nothing (anyat na asti) which is not illumined (na avijneyam) by Brahman (tasya) which is more subtle (suksmam) or away spacewise (vyavahitam) or hiding or obstructed (viprakrstam) from Brahman, in the past (bhutam), now (bhavat), or in the future (bhavisyad va). Therefore, because of the above reasons (tasmad tu) Brahman is omniscient (sarvajnam brahma - or in other words is the witness consciousness of everything).

Jnanam = Jnyaptihi 4th Meaning

4 (a)

- Svarupa Jnanam
- Pure Consciousness
- Independent eternal
- Take meaning as per context

4 (b)

- Vrutti Jnanam
- Knowing process
- Dependent
- Temporary

- **Anantham Jnanam, pure consciousness - Hence not Vrutti temporary Jnanam of sense perceptions.**

Jnanata	Jnanam
Knower	Not knower

Purva Paksha :

- If brahman not knower, how Brahman = Omniscient in context of Srishti?

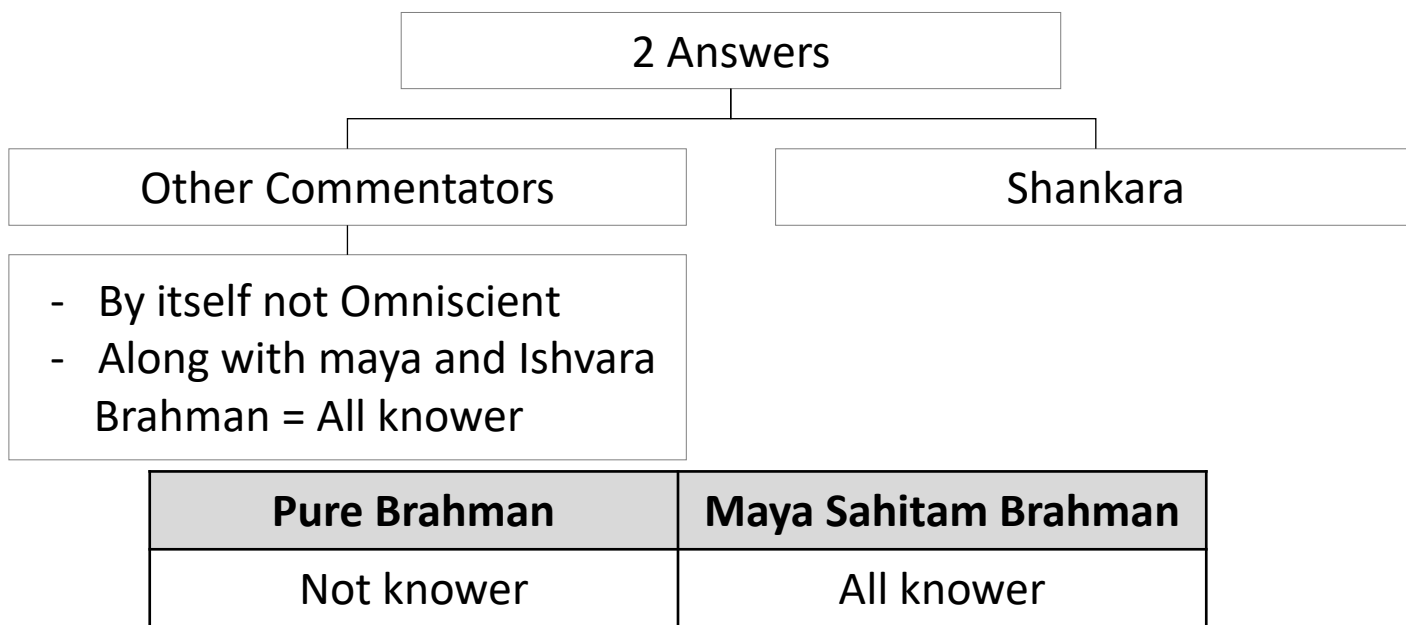
Taittiriya Upanishad :

सोऽकामयत । बहु स्यां प्रजायेयेति । स तपोऽतप्यत ।
स तपस्तप्त्वा । इद सर्वमसृजत । यदिदं किञ्च ।
तत्सृष्ट्वा । तदेवानुप्राविशत् ।
तदनु प्रविश्य । सच्च त्यच्चाभवत् ।
निरुक्तं चानिरुक्तं च । निलयनं चानिलयनं च ।
विज्ञानं चाविज्ञानं च । सत्यं चानृतं च सत्यमभवत् ।
यदिदं किञ्च । तत्सत्यमित्याचक्षते ।
तदप्येष श्लोको भवति ॥३॥

so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,
sa tapastaptva idagm sarvamasrjata yadidam kinca,
tatsrastva tadevanupravisat,
tadanupravisya sacca tyaccabhavat,
niruktam canirukatam ca, nilayanam canilayanam ca
vijnanam cavijnanam ca,
satyam canrtam ca satyamabhavat,
yadidam kinca, tatsatyamityacaksate,
tadapyesa sloko bhavati || 3 ||

He desired, “I shall become many and be born. He performed tapas; Having performed tapas, He created all this whatsoever (We perceive). Having created it, He entered into it. Having entered it, He become the manifest and the unmanifest, the defined and undefined, the housed and the houseless, knowledge and ignorance, truth and falsehood, and all this whatsoever that exists. Therefore, it is called existence. In this sense, there is the following Vaidika Verse! [2 - 6 - 3]

- Brahman = Omniscient creator.



Shankara :

- Brahman = Non-knower, pure Consciousness, figuratively called Sarvagya, all knower
- **Brahman = All knower as Sarva Sakshi Chaitanyam**
- By its mere presence, Brahman illumines, knows everything.

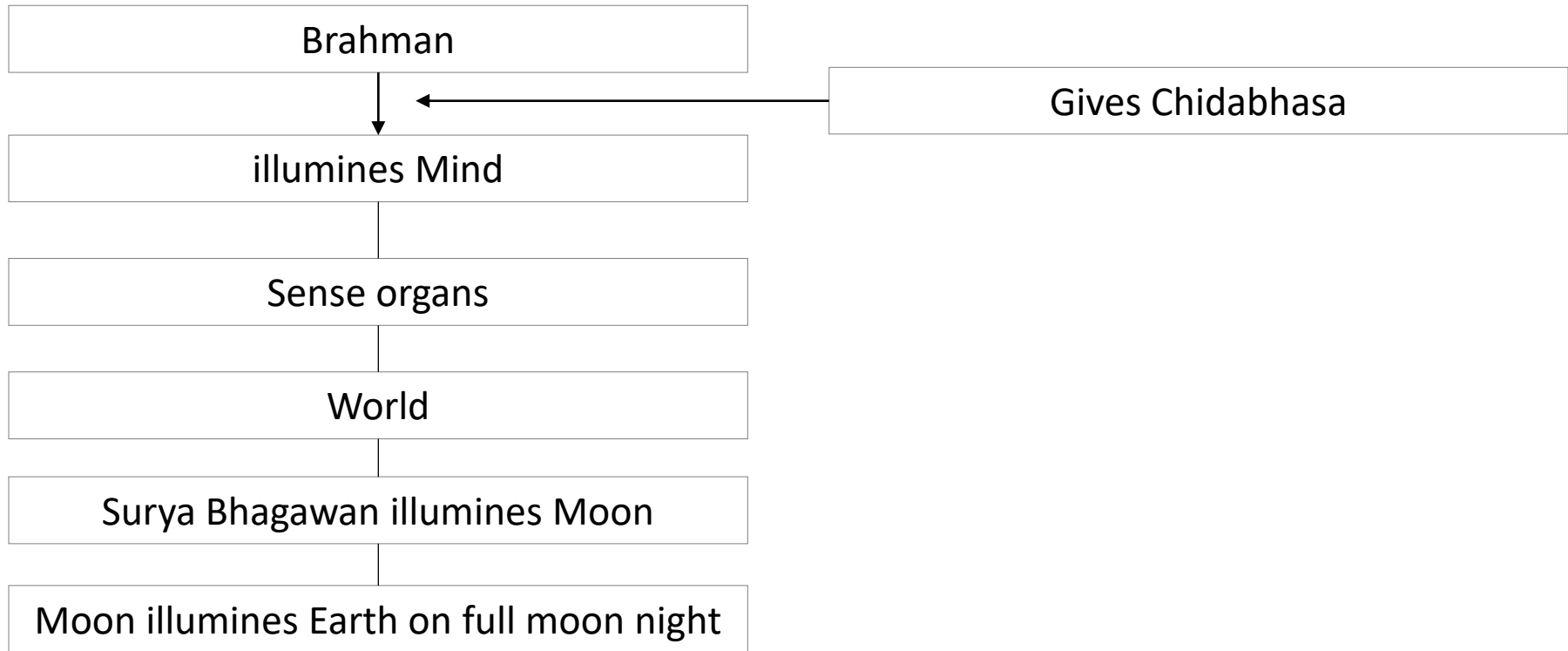
Katho Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥
इति काठकोपनिषदि द्वितीयाध्याये द्वितीया वल्ली ॥

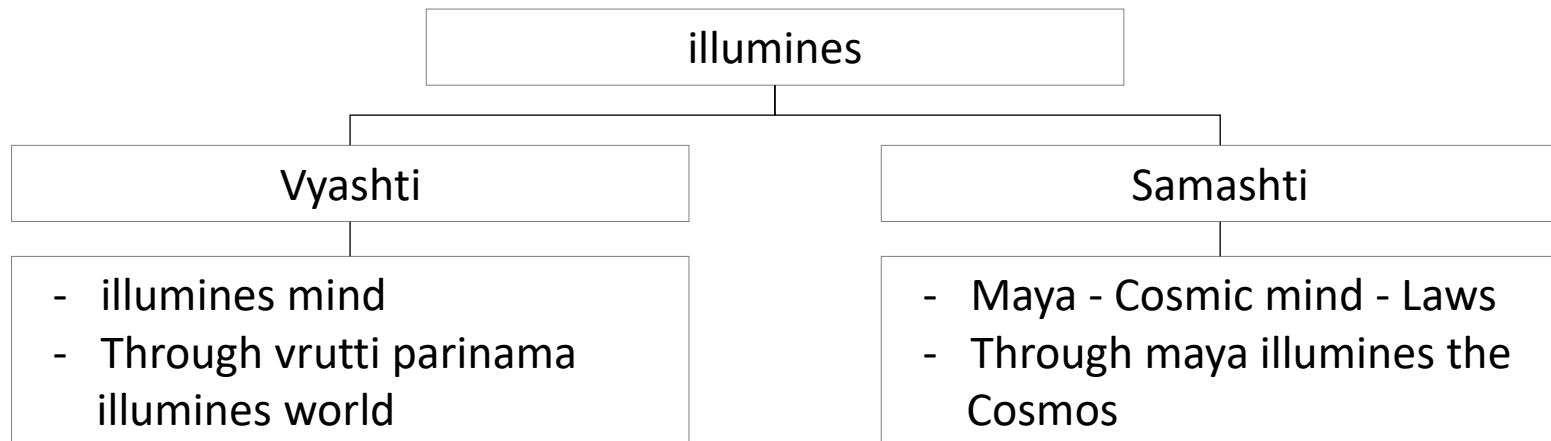
Na tatra suryo bhati, na candra-tarakam nema vidyuto bhanti, kuto 'yam agnih,
Tam-eva bhantam anubhati sarvam tasya bhasa sarvam idam vibhati || 15 ||
Iti Kathakopanisadi dvitiyadhyaye pancami valli.

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine.

How brahman illumines everything by its mere presence?



- Brahman by mere presence is illuminator of Cosmos.



- illumination is not a process
- Only by mere presence illumination happens
- Use verb illuminator but no process involved

Example :

- **Fire burns without action**
- Brahman = Sakshi Rupna Sarvagya
- How Brahman becomes Sarva Sakshi?
- Everything falls within Brahman Chaitanyam - Why?
- Brahman is Sarva Karanatvat
- Sarva Padarthas are within Time and space
- Time and Space is located in Brahman
- Everything illumined by Brahman.

Katho Upanishad :

- Tasya bhasa sarvam idam vibhati (2 - 2 - 15)

Gita :

यथा प्रकाशयत्येकः
कृत्स्नं लोकमिमं रविः ।
क्षेत्रं क्षेत्री तथा कृत्स्नं
प्रकाशयति भारत ॥ १३-३४ ॥

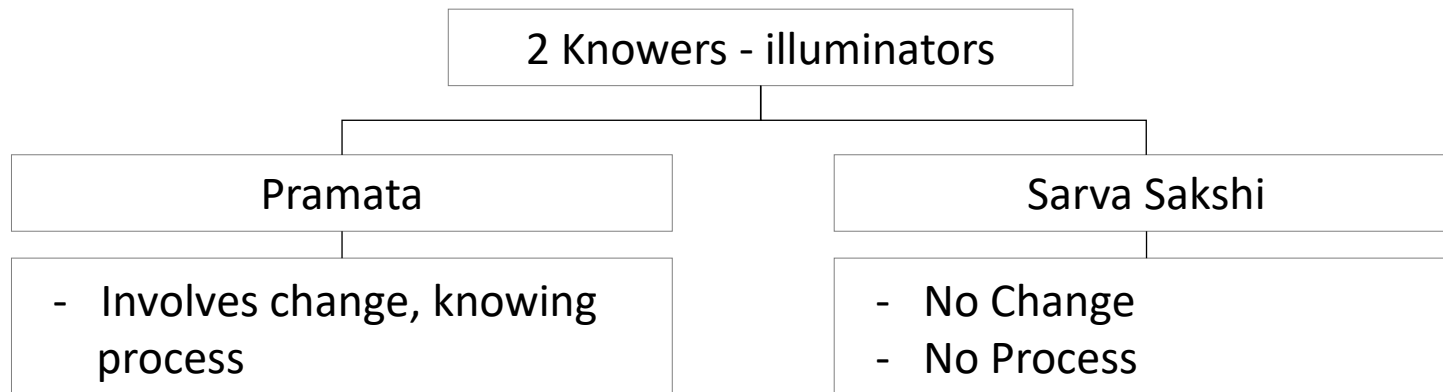
yathā prakāśayatyēkaḥ
kṛtsnam lōkam imam raviḥ |
kṣētram kṣētrī tathā kṛtsnam
prakāśayati bhārata || 13-34 ||

Just as the one sun illumines the whole world, so also the Lord of the Field (Paramatman) illumines the whole field, O Bharata. [Chapter 13 - Verse 34]

- No unillumined object is there in Brahman
- Nothing subtler than Brahman
- Nothing away from Brahman
- Nothing obstructed for Brahman

Example :

- Eyes, obstructed
- **Sarvagya because Sarva Sakshi**



मन्त्रवर्णाच्च- “ अपाणिपादो जवनो ग्रहिता पश्यत्यचक्षुः स
शृणोत्यकर्णः । स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं
पुरुषं महान्तम् ” - (श्वे-उ ३ । १९) इति ।

And a sruti mantra being there (mantra-varnat ca - Svetasvatara upanisad-3-11 --- which describes brahmatma thus-) "one without legs (apadah) but is still swift moving or running (javanah) , one without hands (apanih) but still grasps or grabs (grahita), one without eyes (acaksuh) but still sees everything (pasyati), one without ears (akarnah) but still hears everything (srnoti). Atma (sah) knows (vetti) everything to be known (vedyam--- without going through a change or process). And (ca) Brahman is one for whom (tasya) there is no knower, seer etc (vetta na asti --- as it cannot be objectified). That Brahman (tam) is said (ahuh) to be that which was there before the creation (agryam) as the great limitless one (purusam mahantam)“.

Svetasvatara Upanishad :

अपाणिपादो जवनो ग्रहीता पश्यत्यचक्षुः स शृणोत्यकर्णः ।
स वेत्ति वेद्यं न च तस्यास्ति वेत्ता तमाहुरग्र्यं पुरुषं महान्तम् ॥ १९ ॥

apanipado javano grahita pasyaty acaksuh sa 'srnoty akarnah ।

sa vetti vedyam na ca tasyasti vetta tam ahur agryam purusam mahantam ॥ 19 ॥

Without hands and feet He goes fast and grasps ; without eyes He sees ; without ears He hears. He knows whatever is to be known, yet there is none who knows Him. they say He is the foremost, the great Infinite Being. [Chapter 3 – Verse 19]

- Description of Sakshi Atma
- Brahman = Seer, waker, doer of everything as Sakshi without change - Process
 - Pashyati - Sees
 - Jeevena - Travels fast
 - Apada - without feet
 - Apani - without hands, receives everything
 - Grihita - Grasps without hands
 - Hears - without ears

- **Sakshi sees, hears, grasps, runs, as it were, Sannidhi Matrena**
- **Without eyes, Atma sees, changelessly, processlessly**
- **Pramata can be seer only if Atma is there behind the eyes**

- Seer credit given to Atma not eyes

- **Sakshi is called Seer of the seer**

Keno Upanishad :

श्रोत्रस्य श्रोत्रं मनसो मनो यद्वाचो ह वाचं स उ प्राणस्य प्राणः
चक्षुषश्चक्षुरतिमुच्य धीराः प्रेत्यास्माल्लोकादमृता भवन्ति २

*Srotrasya Srotram manaso mano yad vaco ha vacam sa u pranasya pranah
caksusas - caksur - atimucya dhirah pretya-smallokad-amarta bhavanti*

Preceptor : It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal.

[Chapter 1 - Verse 2]

- Therefore Atma is called seer, knower
- Without ears, Sakshi hears
- Power behind the ears
- Asangatvat - No connection but it exists, Paramartika Svaroopam called Chaitanyam, Turiyam, Buma, Brahman
- Changelessly, processesly hearer of hearer (Ears, Pramata)

• **Atma knows, illumines, changelessly, processly, by its mere presence**

- None can know as an object = Tragedy
- Atma, ever knower, changeless, Nirvikara Svarupa, Nitya Svarupa

Gita :

वेदाहं समतीतानि
वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि
मां तु वेद न कश्चन ॥ ७-२६॥

**vēdāhaṃ samatītāni
vartamānāni cārjuna |
bhaviṣyāṇi ca bhūtāni
māṃ tu vēda na kaścana || 7-26 ||**

I know, O Arjuna, the beings of the past, present and the future, but no one knows Me.[Chapter 7-Verse 26]

- I am knower of everything
- Ever Sakshi, never Sakshyam
- That Atma, brahman = Maha Purusha
- Agriyan, Primal, existed before everything
- Brahman = Sarva Sakshi.

Bashyam : Chapter 2 – Section 1 – Verse 1 continues...

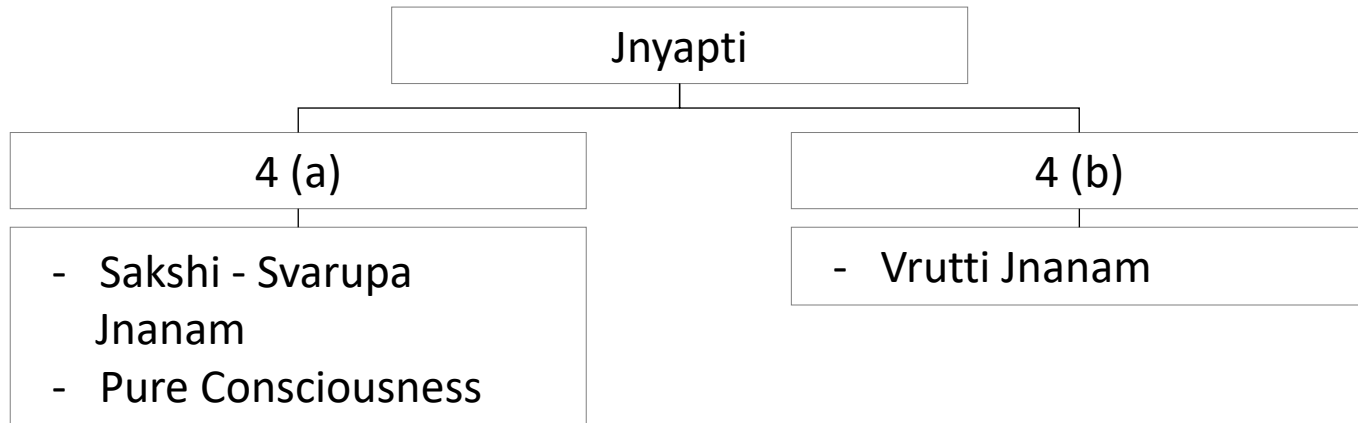
“ न हि विज्ञातुर्विज्ञातेर्विपरिलोपो विद्यतेऽविनाशित्वात् न तु तद् द्वितीयमस्ति ” (बृ-उ- ४।३।३०) इत्यादिश्रुतेश्च ।

"For the svarupa jnanam (vijñateh) of saksi, the consciousness (vijñatuh) there is no change or destruction (viparilopah na vidyate-as it does not have jñanakartrtvam), because it is absolutely indestructible (avināsitvat) as there is no second thing to consciousness (na tu tad-dvitiyam asti --- to cause its destruction, as everything other than consciousness is mithya and such a mithya jagat cannot destroy its Adhishtanam). These kind of srutis being there (ityadi-sruteh-ca --- it is quite clear that Brahman does not have jñanakartrtvam. It is only jñana svarupam.)

यद्वै तन्न विजानाति
विजानन्वै तन्न विजानाति,
न हि विज्ञातुर्विज्ञातेर्विपरिलोपो
विद्यतेऽविनाशित्वान्;
न तु तद्वितीयमस्ति
ततोऽन्यद्विभक्तं
यद्विजानीयात् ॥ ३० ॥

yadvai tanna vijānāti
vijānanvai tanna vijānāti,
na hi vijñāturvijñāterviparilopo
vidyate'vināśitvān;
na tu taddvitīyamasti
tato'nyadvibhaktaṃ
yadvijānīyāt || 30 ||

That it does not know in that state is because, although knowing then, it does not know; for the knower's function of knowing can never be lost, because it is immortal. But there is not that second thing separate from it which it can know. [4 - 3 - 30]



2 Important Sentences :

- i) Vrutti Jnanam belongs to Ahamkara, pramata
- ii) Svarupa Jnanam belongs to Atma Sakshi

Svarupa Jnanam of Sakshi I	Vrutti Jnanam of Pramata, Ahamkara I
<ul style="list-style-type: none">- Permanent- Changeless	<ul style="list-style-type: none">- Impermanent- Changing

2nd Statement Revealed in Brihadaranyaka Upanishad :

a)

Vijnatu	Vijnatehe	Vipari Lopaha
Of Sakshi / Atma	Svarupa Jnanam	Never perishes, ends, ceases

- Svarupa Jnanam of Sakshi never perishes at all.

Sakshi Jnanam of Atma - 4 (a)

- Never ends
- Eternal "I - Am"
- Pure I, without body, mind, world
- Satyam, Jnanam Anantham
- Buma, Turiyam
- This self knowledge and Abidance gives Moksha
- All sorrows destroyed because Sakshi Jnanam very powerful
- Veda is superior Pramanam compared to vrutti Jnanam
- Samadhi experience not required, only correct Samyak Jnanam required
- No end to Sakshi Jnanam, Turiya Jnanam, Chaitanyam, Sat
- I alone am, ekam eva Advitiyam
- Prajnam Brahma
- Aham Brahma Asmi
- Svarupa Jnanam of Sakshi continues in Sushupti, Jagrat, Svapna
- Invariable I
- Sakshi illumines Sushupti State
- I am Atma, Brahman is very clear

Vrutti Jnanam of Pramata - 4 (b)

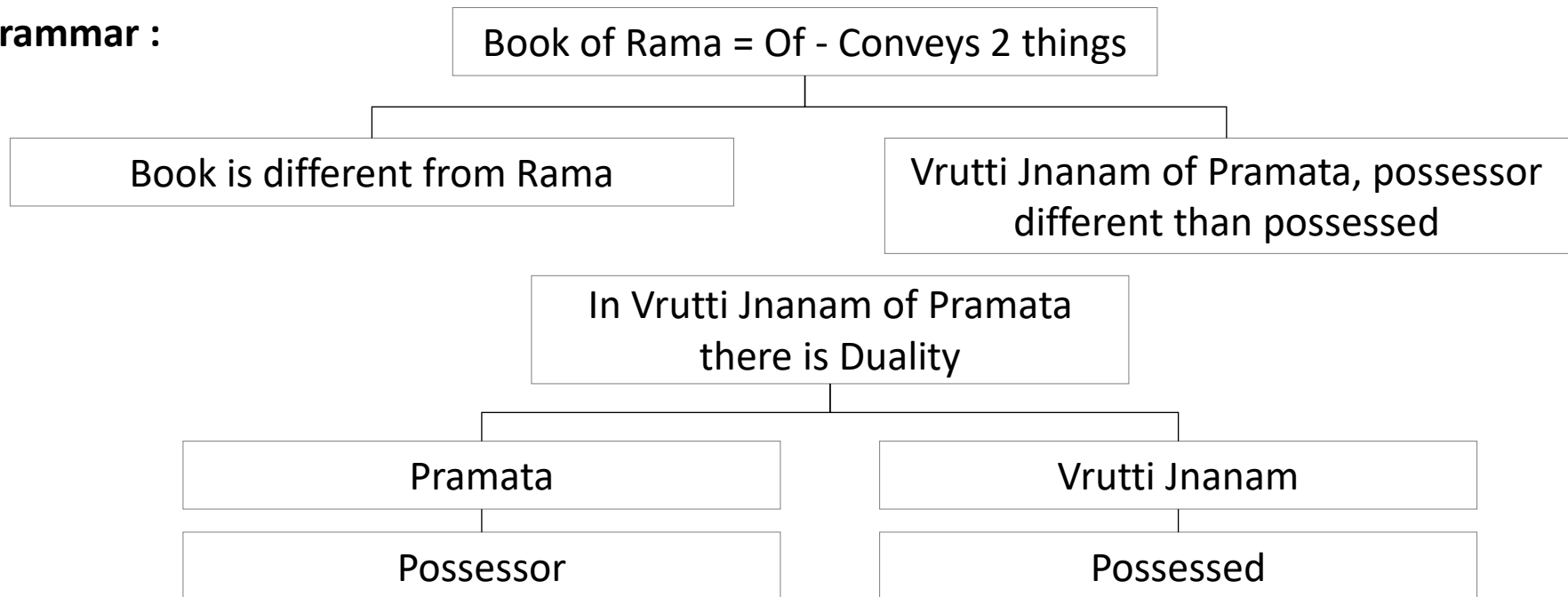
- Ahamkara
- Vrutti Jnanam exists in waking and dream, ends in Sushupti
- Pramata dissolves, vrutti Jnanam dissolves, world gets into Blackout
- Avarna Shakti of maya
- Vikshepa Shakti of Maya is waking and dream
- Variable I
- Dvaitam is Mithya
- Perishable 'I'
- Vachyartham

Sakshi Jnanam of Atma - 4 (a)	Vrutti Jnanam of Pramata - 4 (b)
<ul style="list-style-type: none"> - Advaitiyam - Aksharam I, Sakshi Jnanam - Svarupa Jnanam of Sakshi is imperishable Jnanam - Brahma Lakshana Vakhyam - Svayam Jyoti Brahmanam, very powerful 	

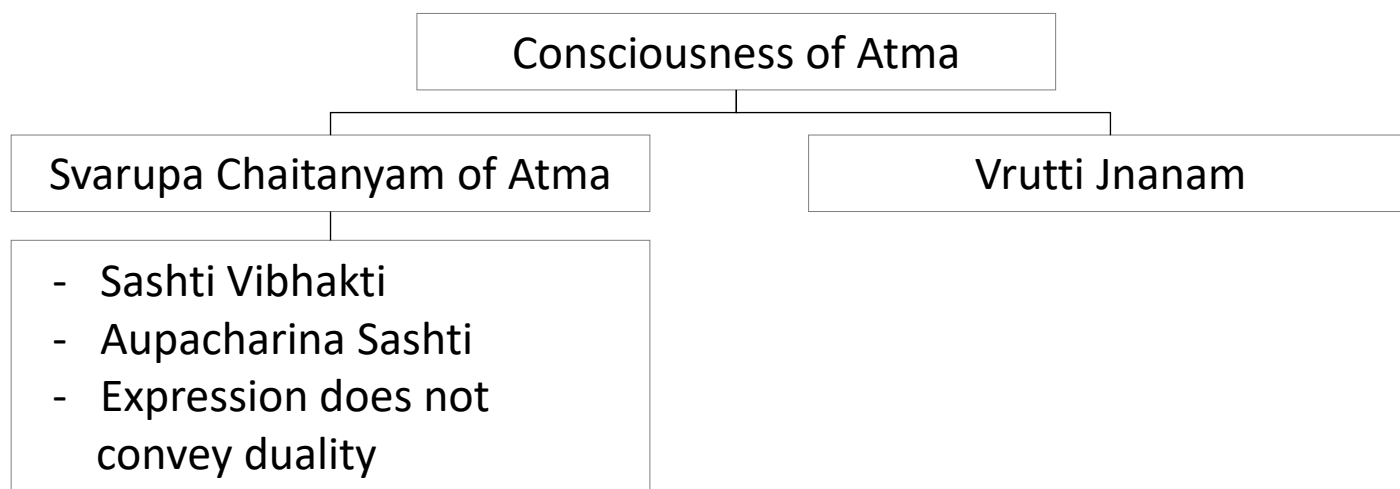
Next :

- Subtle Point

Grammar :



- In Svarupam Jnanam of Atma, no duality, only Advaitam
- No Possessor - Possessed Duality.



Example :

- Rahoho Shiraha in Puranas
- Rohini Avataram, Snake cut into two

Head	Tail
Rahu	Ketu

Head of Rahu :

- **There is no possessor Possessed relationship**
- **Rahu does not possess head**
- **Rahu is the head**
- Aupacharika Sashti
- Consciousness of Atma = Aupacharika Sashti
- Vijnatu Svarupa = Avyatiarka
- Svarupa Jnanam Consciousness not different from Atma

We Say :

- Consciousness of Atma

Brihadaranyaka Upanishad :

Vijnatuhu	Vijnathi
Sashti Atma	Consciousness

- Consciousness of Atma “of” does not mean duality
- Atma the consciousness not conscious of Atma - Deep bashyam
- **4 (b) = Vrutti Jnanam is always born, depends on Triputi**
- Vrutti Jnanam = Nimitta Sapeksham, dependent, Paratantram.

Dependent of Triputi :

Bashyam : Chapter 2 – Section 1 – Verse 1 continues...

विज्ञातृस्वरूपाव्यतिरेकात्करणादिनिमित्तानपेक्षत्वाच्च ब्रह्मणो
ज्ञानस्वरूपत्वेऽपि नित्यत्वप्रसिद्धिः ।

Even though Brahman is not separate from the nature of knower (vijnatr-svarupa-avyatirekat) it is not same as being a knower, because Brahman is not dependent, like the knower, on other accessories like the sense organs etc (karanadi-nimitta-anapeksatvat). Therefore even though Brahman is said to be of the nature of jnanam (Brahmanah jnana-svarupatve-api) it is well known that it is eternal, not undergoing any change at all (nityatva-prasiddhih).

- Svarupa Jnanam = Nimittam, anapeksham not dependent on Triputi.

In Sushupti - Triputi resolves :

- Vrutti Jnanam goes, Svarupa Jnanam does not go away
- Vipari lopaha - Nastic, important mantra

- **Svatantratvat - Even though Brahman is Nature of Jnanam, since it is Svarupa Jnanam, that Jnanam is Nityam**

- We read this 100 Times, will then understand 20% then Ataha Neiva....

Bashyam : Chapter 2 – Section 1 – Verse 1 continues...

अतः नैव धात्वर्थस्तदविक्रिया रूपत्वात् । अत एव च न ज्ञानकर्तृ ।
तस्मादेव च न ज्ञानशब्दवाच्यमपि तद्ब्रह्म । तथापि तदाभासवाचकेन
बुद्धिधर्मविषयेण ज्ञानशब्देन तल्लक्ष्यते न तूच्यते ।

Therefore (atah) since knowledge here is not in the form of action (avikriya - rupatvat) it does not also bear the root meaning of the verb (na-eva dhatu- artah-as vritti jnanam, because vritti jnanam is always associated with some process). And therefore (atah eva) Brahman does not mean knower also (na ca jnanakartr). And therefore for that same reason only (tasmad eva ca) that Brahman (tad brahma) should not be taken as the direct or popular meaning of the word jnanam, (na jnana-sabda-vacyam api --- but as its laksyartha).

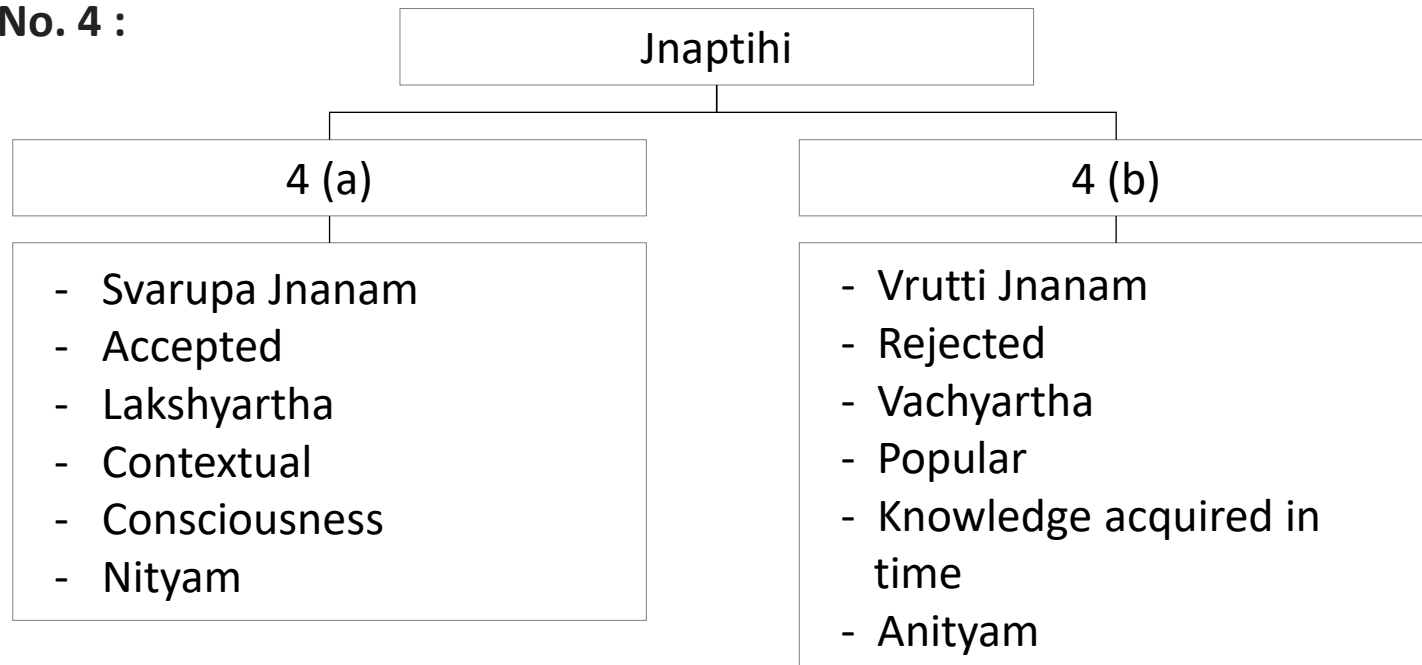
Even though (tathapi) Brahman, the consciousness is not the direct meaning of jnanam we still use the word Jnanam, which primarily refers to vrtti jnanam which has reflection of consciousness in it (tad-abhasa -vacacena) and which is an attribute of the mind (buddhi-dharma- visayah); but at the same time we take the laksyatha of the word jnanam (tad laksyate --- which is svarupajnanam), though it is not directly revealed (na tu ucyate --- that the vacyartha should not be taken).

- Don't get intellectually tired, need full intellect to understand these sections

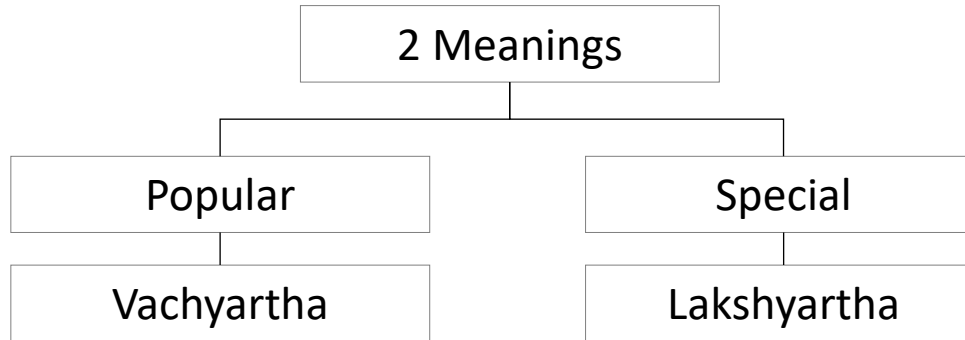
Consolidation :

- Because of all these discussion, Jnanam does not have meaning of Jnanata - Pramata, Jnatru - Knower – Temporary.

Meaning No. 4 :



- Jnanam = Knowledge = Vrutti Jnanam
= Anityam, Vachyartham, Parantaram
- Dependent, impermanent, Vrutti Jnanam
- Only in Taittiriya context, we drop Vachyartham and take Lakshyartham.



Vakya Vrutti : Rule :

- Na Nantara Virodhe tu
- 1st Apply Vachyartham, if unfit apply Lakshyartham

Example :

- Chemmangudi singing not Place but Srinivasa Iyer
- Vachyartham - Jnanam does not fit with Anantham - Permanent
- Vrutti is not permanent
- Lakshyartham - Take
- Svarupa Jnanam - Hidden behind Vrutti Jnanam, no Distance.
- Use Bhaga Tyaga Lakshana not Jahati, Ajahati Lakshana.

- Remove Vrutti and Chidabhasa
- Retain - Chit - Awareness, Adhishtanam of vrutti Jnanam.

Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

*Pratibodha-viditam matam amrtatvam hi vindate
Atmana vindate viryam vidyaya vindate'mrtam.*

Indeed, he attains immortality, who intuits It in and through every modification of the mind.
Through the Atman he obtains real strength, and through Knowledge, immortality.
[Chapter 2 - Verse 4]