



TAITTRIYA UPANISHAD

With

SHANKARABASHYAM

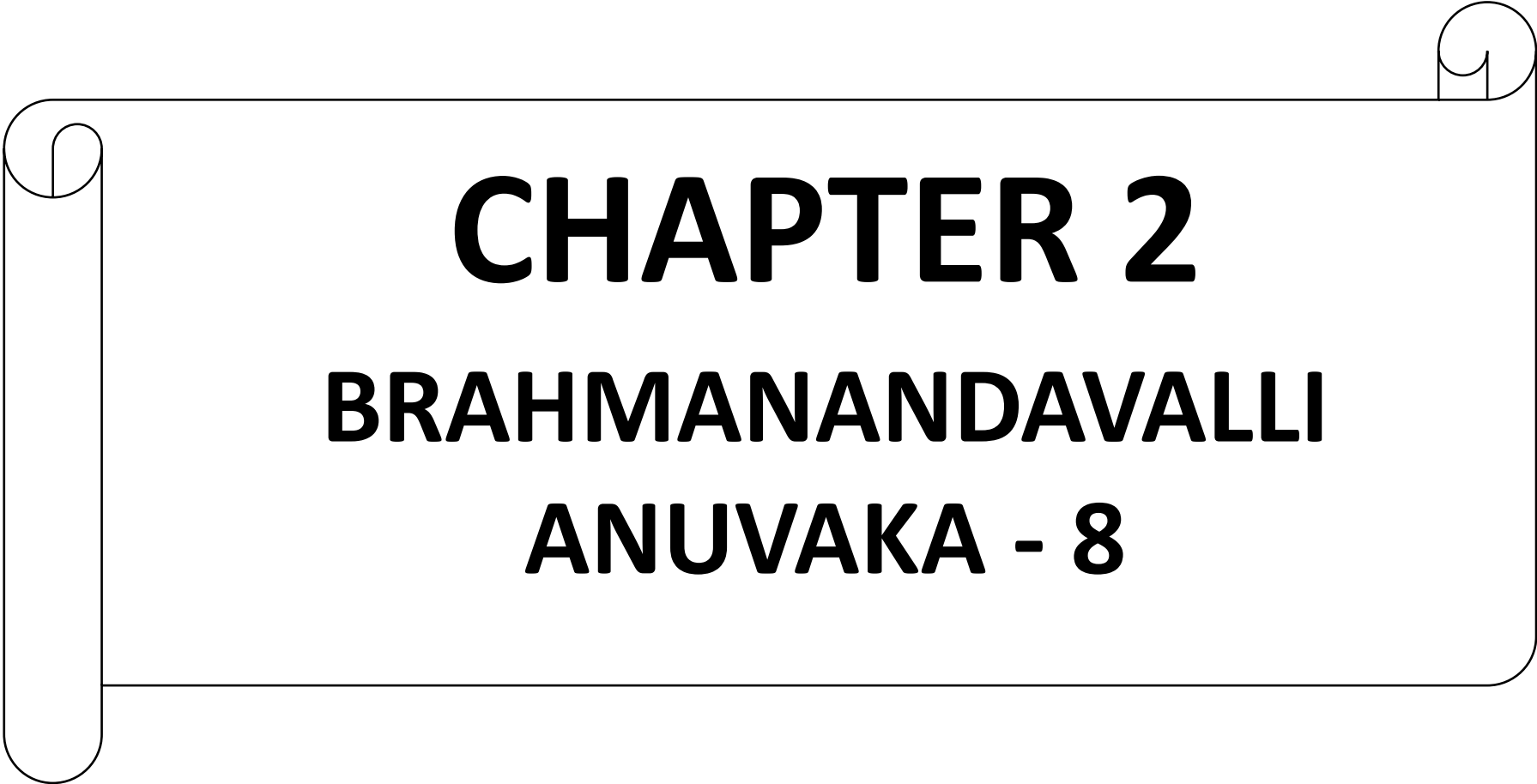
CHAPTER 2

**Brahmananda Valli
Anuvaka 8**

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CHAPTER 2

BRAHMANANDAVALLI

ANUVAKA - 8

ते ये शतं देवानामानन्दाः । स एक इन्द्रस्यानन्दः । श्रोत्रियस्य
चाकामहतस्य । ते ये शतमिन्द्रस्यानन्दाः । स एको
बृहस्पतेरानन्दः । श्रोत्रियस्य चाकामहतस्य । ते ये शतं
बृहस्पतेरानन्दाः । स एकः प्रजापतेरानन्दः । श्रोत्रियस्य
चाकामहतस्य । ते ये शतं प्रजापतेरानन्दाः । स एको ब्रह्मण
आनन्दः । श्रोत्रियस्य चाकामहातस्य ।

te ye śataṁ devānāmānandāḥ | sa eka indrasyānandāḥ |
śrotriyasya cākāmāhatasya | te ye śatamindrasyānandāḥ |
sa eko bṛhaspaterānandāḥ | śrotriyasya cākāmāhatasya |
te ye śataṁ bṛhaspaterānandāḥ | sa ekaḥ prajāpater-
ānandāḥ | śrotriyasya cākāmāhatasya | te ye śataṁ
prajāpaterānandāḥ | sa eko brahmaṇā ānandāḥ |
śrotriyasya cākāmāhātasya |

अन्वयः

ते ये शतं देवानाम् आनन्दाः (भवन्ति) सः एकः इन्द्रस्य आनन्दः
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Anvayaḥ

te ye śataṁ devānām ānandāḥ (bhavanti) sa ekaḥ
indrasya ānandaḥ (bhavati) । (saḥ ānandaḥ) śrotriyasya
akāmahatasya ca (bhavati) । te ye śataṁ indrasya
ānandāḥ (bhavanti) sa ekaḥ bṛhaspateḥ ānandaḥ
(bhavati) । (saḥ ānandaḥ) śrotriyasya akāmahatasya ca
(bhavati) । te ye śataṁ bṛhaspateḥ ānandāḥ (bhavanti) sa
ekaḥ prajāpateḥ ānandaḥ (bhavati) । (saḥ ānandaḥ)
śrotriyasya akāmahatasya ca (bhavati) । te ye śataṁ
prajāpateḥ ānandāḥ (bhavanti) sa ekaḥ brahmaṇaḥ
ānandaḥ (bhavati) । (saḥ ānandaḥ) śrotriyasya
akāmahatasya ca (bhavati) ।

(Imagine there are) hundred such Ananda units, which belong to the devatas. That is one unit of happiness of Indra as well as (the happiness) of a man of spiritual learning who is not affected by desire. (Imagine there are) hundred such Ananda units which belong to Indra. That is one unit of happiness of Brhaspati as well as (the happiness) of a man of spiritual learning who is not affected by desire.

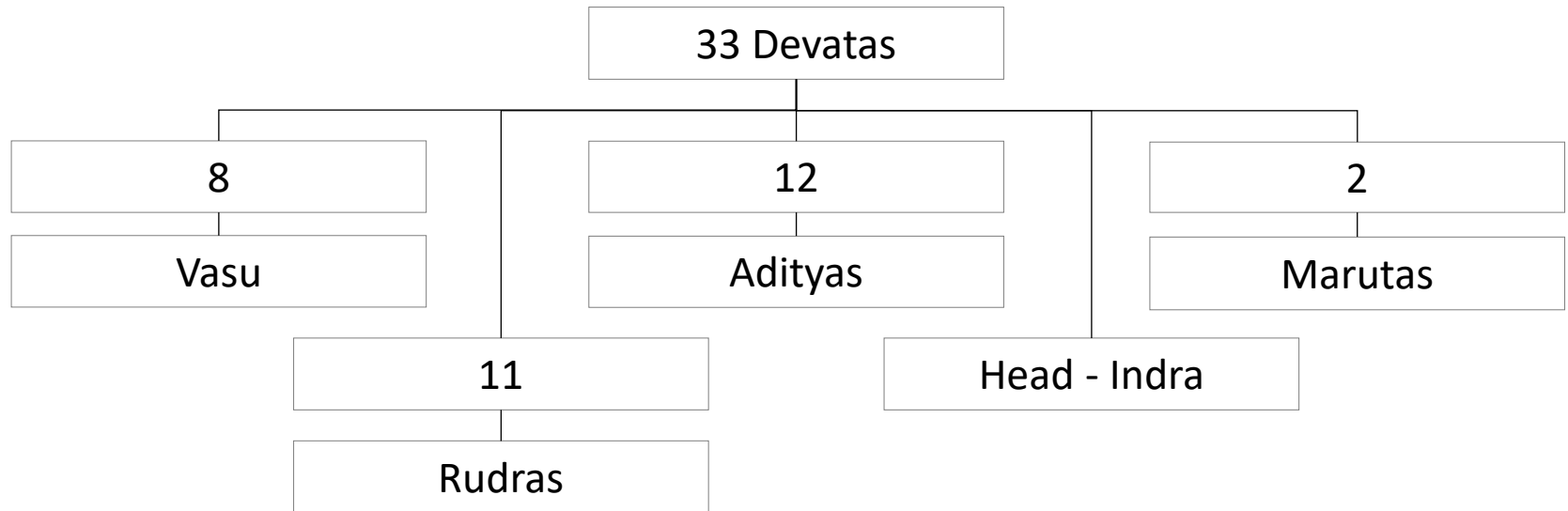
(Imagine there are) hundred such Ananda units which belong to Brihaspati. That is one unit of happiness of Prajapati as well as (the happiness) of a man of spiritual learning who is not affected by desire. (Imagine there are) hundred such Ananda units which belong to Prajapati. That is one unit of happiness of Hiranyagarbha as well as (the happiness) of a man of spiritual learning who is not affected by desire.

Bashyam : Chapter 2 – Section 8 – Verse 8 to 10

देवा इति त्रयस्त्रिंशद्विभुजः । इन्द्रस्तेषां स्वामी । तस्य आचार्यो
बृहस्पतिः । प्रजापतिः विराट् । त्रैलोक्यशरीरो ब्रह्मा समष्टिव्यष्टिरूपः
संसारमण्डलव्यापी ।

There are thirty-three special devatas (deva iti trayastrimsat) who receive oblations in rituals (havirbhujah). Indrah is their lord (indrah tesam svami) and Brhaspatih is Indra's guru (tasya acaryah brhaspatih). Prajapatih, that is Virat has the three Lokas as his sarira (Trai-lokya-sarirah). And Hiranyagarbha (Brahma) pervades (Vyapi) both the whole macro (Samasti) as well as micro (Vyasti Rupah) world (samsāramandalah).

Brihadaranyaka Upanishad : 3rd Chapter - 9th Shakalya brahmanam :



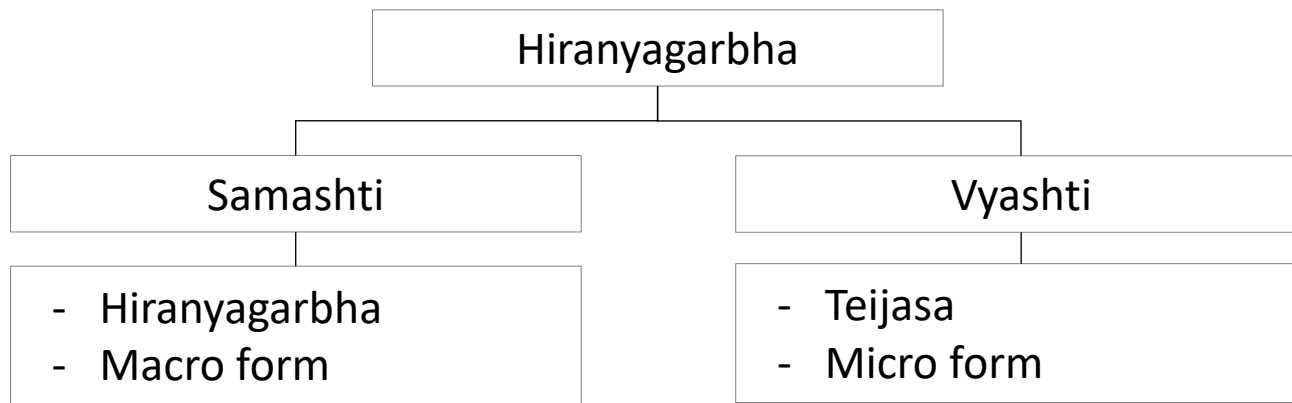
- Indra = Virat - Give Havis to all 33 Devatas - They distribute to other devatas
- 33 Devatas - Prime distributors

7th Level :

- Indra Devata
- King of all 33 Devatas
- 8th : Indra's Acharya = Brihaspati
- 9th : Prajapati = Virat here (Loosely used), Contextual here.

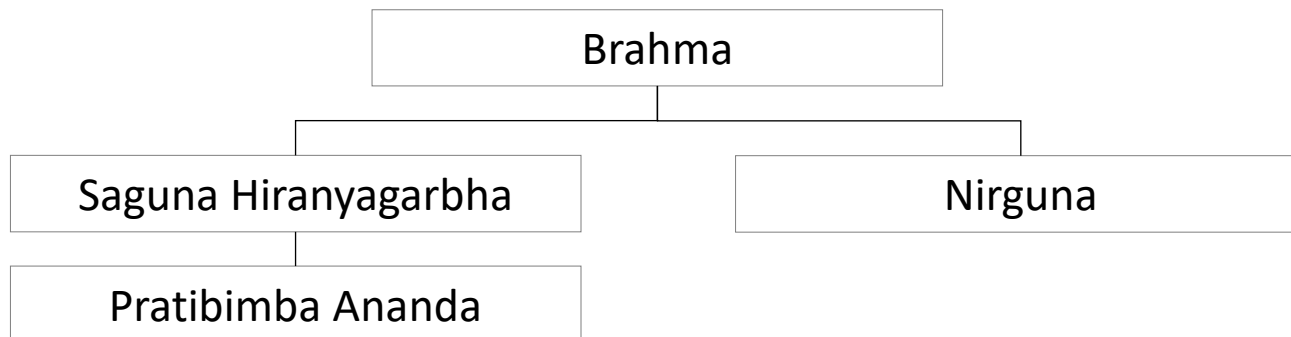
10th Level - Brahmananda = Brahma Hiranyagarbha :

- Trilokya Samashti Sukshma Sharira



Katho Upanishad :

- Aditir Devata Mahi...
- Brahma - Pervades Virat form
- Sukshma Shariram pervades Sthula Shariram
- Journey of Pratibimba reaches culmination in Hiranyagarbha
- Brahmaloaka Vishaya Ananda = 10th Level
- Manushya Ananda with 200 Zeros



What is glory of Hiranyagarbha?

Bashyam : Chapter 2 – Section 8 – Verse 8 to 10 Continues...

यत्रैते आनन्दभेदा एकतां गच्छन्ति धर्मश्च तन्निमित्तः ज्ञानं च
तद्विषयमकामहतत्वं च निरतिशयं यत्र स एष हिरण्यगर्भो ब्रह्मा,
तस्यैष आनन्दः श्रोत्रियेण अवृजिनेन अकामहतेन च सर्वतः
प्रत्यक्षमुपलभ्यते ।

All the different degrees of visayananda available at the lower levels (ete Ananda bhedah-beginning from manusya Ananda Upto Prajapati Ananda), all are included (ekatam gacchanti) in Hiranyagarbha's Ananda (yatra). And Hiranyagarbha's punya (dharmah ca--which includes all the Punyam, beginning again from manusya punya upto Prajapati punya) is the cause for Hiranyagarbha ānanda (tad-nimittah). And so also the effect of the upasanas or general Vedic knowledge of Hiranyagarbha (jnanam ca tad visayam— which includes all the upasanas or general Vedic knowledge of all people, beginning from that of the human being upto that of Prajapati is the cause of Hiranyagarbha's happiness.) And Hiraṇyagarbha's vairāgyam is the highest vairagyam (akamahatatvam ca niratisayambeing the totality) of all the lower level of vairagyas (tad visayam). Thus in whom (yatra-everything is present in the superlative degree) that Hiranyagarbha's (sa esa hiranyagarbhah = brahma) visyananda (tasya esa anandah, which is this highest Ananda),

can be directly and independently (pratyaksam) experienced (upalabhyate) by a human being, who has Vedic knowledge (Srotriyah-and therefore is dharmic and therefore) is free from papas, guilt etc (avrjinah) and whose Vairagyam for all the levels of desires is total (akamahatena ca sarvatah).

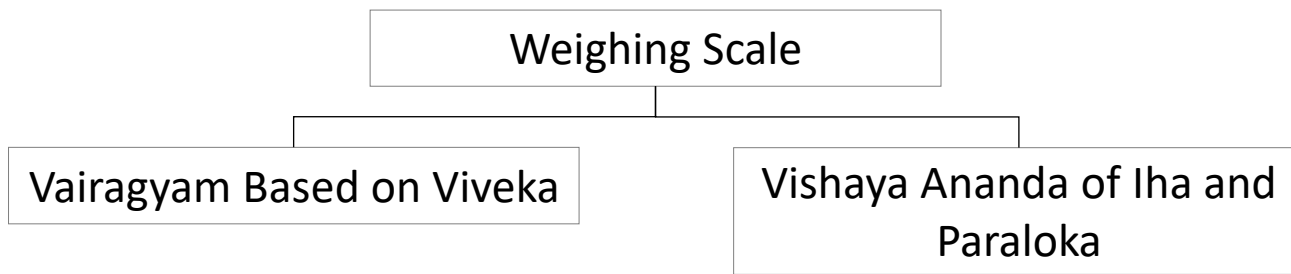
- Ananda in 10 lower levels included in Hiranyagarbha Ananda, Vishaya Ananda
- Manushya Ananda to Prajapati Ananda, Virat Ananda
- Punyam is cause of Hiranyagarbha Ananda
- Karma - Upasana - Punyam - Ananda - Highest for Hiranyagarbha
- Vairagyam also highest - Vakpati, Srotra Pati, Vijnapati
- That Hiranyagarbha = Brahma - Upto this is highest Vishaya, Ananda experienced by Brahmaji - Creator of universe
- Manushya without Vishaya can experience same by Srotriyam Brahma Nishtaha
- **Only Veda states Vishaya Ananda can come by Vairagyam**

Normal mind's understanding :

- More money - Material - More happiness
- Higher pleasures in life

Here Upanishad says :

- **By greater detachment greater Sukham attained.**



Viveka :

- Sense objects do not have any pleasure
- Only calm the mind
- I am going to calm the mind through Viveka
- Ananda is nature of Atma

• **As mind calms down Ananda will get reflected because of this Viveka**

- When mind quietness, without purchasing anything from the Mall (Mind not mauled by Mall)
- Vairagyam part heavier than all Vishaya Ananda - Trishna Shaya = Vairagya

How many units heavier is Vairagya Ananda?

- 16 times more than all Vishaya together.

Bashyam : Chapter 2 – Section 8 – Verse 8 to 10 Revision....

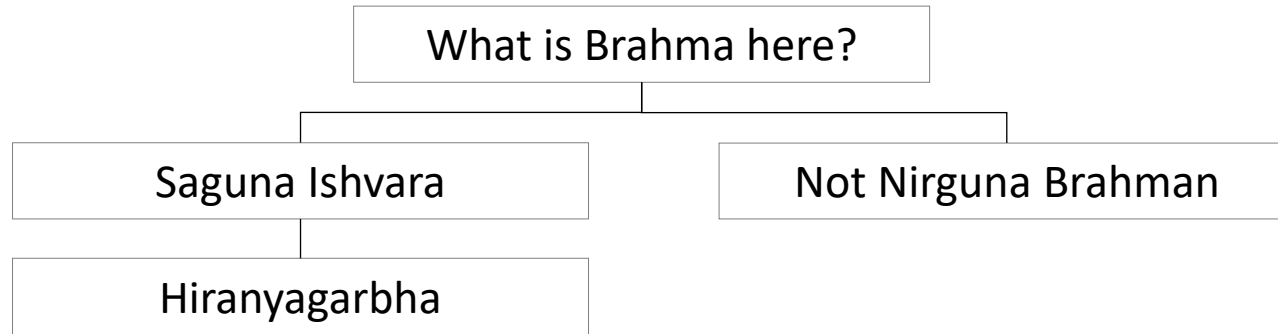
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i) Graded Pratibimba Ananda :

10th Level :



- In Hiranyagarbha (H) Ananda, lower Pratibimba Ananda's are included

What is cause of Hiranyagarbha?

- Punyam highest, Jnanam (Sarvagya) highest, Vairagyam highest, Ananda - Highest
- Hiranyam = Gold = Jnanam
 - = Prakasha
 - = Samatvat
 - = Shining
- Garbha = womb, within, Antaha
- Hiranyagarbha = One who has omniscience within.

- Bhagawan = 6 fold Sampatti
- Vairagyam = Highest in "Hiranyagarbha"
- Superlatively Present in whom is 'Hiranyagarbha'
- That 'Hiranyagarbha' = Brahma

Highest experiential Ananda can be experienced by Manushya with 3 Qualifications :

- **Srotriyam - Has Vedic knowledge**
 - **Avrijanaha = Papa Rahita avoids adharma**
 - **Vairagya = Akamahatasya**
- For Pratibimba Ananda, Vairagyam itself is capable of giving highest experiential Ananda
 - Srotriya = Not Jnani but who has Vairagyam
 - Upalabyate = Experienced
 - Corollary important.

तस्याकामहतत्वप्रकर्षतश्चोपलभ्यमानः श्रोत्रियप्रत्यक्षो ब्रह्मण
आनन्दः यस्य परमानन्दस्य मात्रा एकदेशः । “एतस्यैवानन्दस्य
अन्यानि भूतानि मात्रामुपजीवन्ति” (बृ । उ । ४-३-३२) इति
श्रुत्यन्तरात् । स एष आनन्दः यस्य मात्राः समुद्रांभस इव विप्रुषः
प्रविभक्ताः यत्रैकतां गताः, स एष परमानन्दः स्वाभाविकः
अद्वैतत्वात् आनन्दानन्दिनोश्च अविभागोऽत्र ।

The Visayananda of Hiranyagarbha (Tasya-gained through superior sense objects) and as well as the (ca) the visayananda (Anandah) gained (Upalabhyamanah) directly (Pratyaksah) by the person of knowledge (Srotriya) through his superior vairagya (Akamahatatvaprakarsatah) both are (tat) only a trickle (ekadesah matra) of that indivisible brahmananda (yasya paramanandasya = brahmana Anandah). The Brihadaranyaka Upanishad (Srutyantararat 4-3-32) says that (iti) " on this trickle of Brahmananda only (Etasya eva anandasya matram) all living beings (anyani bhutani-beginning from human beings, Upto Hiranyagarbha) depend upon (Upajivanti)". Even the highest viṣayānanda is (sa esa anandah) only a trickle of Brahmananda (Yasya Matra), which is experienced as seemingly divided (pravibhaktah—into varieties of sense pleasures due to the upadhi differences).

Just as a drop of water (viprusah) which appears as though separated from the ocean (Samudrambhasah-goes back to the ocean again, similarly all the experiential Anandas after being experienced), merge as one (ekatam gatah) into that Brahmananda (yatra). That brahmananda (sa esa paramanandah) is one's own nature (svabhavikah—meaning it cannot therefore be objectified or experienced directly). With regard to Brahmananda between the experienced Ananda and the person enjoying the Ananda, the experiencer (ananda-anandinoh ca) there is no division (Atra avibhagah) because the brahmananda is one whole without parts (Advaitat.—It is the nature of the anandi, the enjoyer of Ananda.)

- Therefore all levels of Ananda can be enjoyed by Manushya with 3 qualifications
- Srotriyam, Avrijanatva, Akamahatasva
- These are qualifications for a spiritual seeker, Spiritual values

Most important :

- Vaidica Jnanam and Avrijanatva is uniform at all levels of Ananda
- **Vairagyam becomes higher and higher to attain Pratibimba Ananda**
- Vairagyam is most important qualification of spiritual seeker.

2 Fold ways Vairagyam is important

- It gives Pratibimba Ananda
- Sakshat Sadhana for Pratibimba Ananda
- Experiential joy = Pratibimba Ananda

- It helps to gain Jnanam, Indirectly
- Will get Bimba Ananda through Jnanam
- Indirect means for Bimba Ananda

• **Avoiding Raaga Dvesha = Vairagyam**

- What I like, don't like I don't do...

Gita :

इन्द्रियस्येन्द्रियस्यार्थे
रागद्वेषौ व्यवस्थितौ ।
तयोर्न वशमागच्छेत
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē
rāgadvēṣau vyavasthitau |
tayōrna vaśam āgacchēt
tau hyasya paripanthinau || 3-34 ||

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

- Likes, dislikes, Raaga, Dvesha will be continuously generated in the mind by Karana Sharira - Prarabda, generation can't be avoided.
- Tayoho Vasham Na Gachet...
- **May you never come under their grip**
- **Only then you will get Pratibimba and Bimba Ananda**
- Therefore, Vairagyam is important in one's life.

Bashyam : Chapter 2 – Section 8 – Verse 8 to 10 continues...

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- We experience calmness in Bimba Ananda
- Paramartika Ananda is Svabavika Adhishtanam
- Until now Shankara presented lowest - Manushya to highest 'Hiranyagarbha' Pratibimba Ananda (20 Zeros)

Now what is Bimba Ananda?

- Pratibimba Ananda of 'Hiranyagarbha' = Ananda of Srotriyam, Avrijnaha, Akamahataha Manushya Ananda.

How is it achieved?

- Because of superiority of Vairagya - 20 Levels
- Hiranyagarbha - Because of sense objects
- Manushya - Because of Vairagyam
- Paramananda - Bimba Ananda
- Portion of reflection = Hiranyagarbha' Ananda
- All experiential Anandas, pleasures of all Jivas, living beings - Manushya to Hiranyagarbha = fraction of Bimba Ananda.

Upa Jeevanti :

- All living beings depend on small fraction of reflection of Bimba.

Brihadaranyaka Upanishad :

सलिल एको द्रष्टाद्वैतो भवति,
एष ब्रह्मलोकः सम्राडिति
हैनमनुशशास याज्ञवल्क्यः,
एषास्य परमा गतिः,
एषास्य परमा संपत्,
एषोऽस्य परमो लोकः,
एषोऽस्य परम आनन्दः;
एतस्यैवानन्दस्यान्यानि
भूतानि मात्रामुपजीवन्ति ॥ ३२ ॥

salila eko draṣṭādvaito bhavati,
eṣa brahmalokaḥ samrāḍiti
hainamanuśaśāsa yājñavalkyaḥ,
eṣāsyā paramā gatiḥ,
eṣāsyā paramā saṃpat,
eṣo'sya paramo lokaḥ,
eṣo'sya parama ānandaḥ;
etasyaivānandasyānyāni
bhūtāni mātrāmupajīvanti || 32 ||

It becomes (transparent) like water, one, the witness, and without a second. This is the world (state) of Brahman, O Emperor. Thus did Yājñavalkya instruct Janaka: This is its supreme attainment, this is its supreme glory, this is its highest world, this is its supreme bliss. On a particle of this very bliss other beings live. [4 - 3 - 32]

- Svayam Jyoti Brahmana
- Pratibimba = Photocopy
- Hiranyagarbha = Droplet of Ananda, compared to Brahmananda
- Many droplets are there in the spray of water

One Droplet	Ocean
<ul style="list-style-type: none"> - Finite - Experiential sense pleasure - Reflection in Moda, Pramoda, Vruttis - Auphadhika 	<ul style="list-style-type: none"> - Brahmananda - Infinite, ekaha

- Differences are in Reflected Medium, hence differences appear many

Example :

- Floating droplets born out of ocean water
- Every oceanic droplet is born out of ocean
- Similarly, every sense pleasure is born out of Bimba Ananda
- Eating till stomach is full - When Pratibimba ananda is destroyed it merges into Bimba Ananda.

Aside Note : 5 Features of happiness - Ananda :

- i) Ananda is not part, product, property of Mind
- ii) Happiness is an independent principle, it lends happiness in the form of Pratibimba Ananda
- iii) Happiness is not limited by boundary of the mind
- iv) Happiness continues to survive even after experiential Ananda is resolved
- v) If Mind is in Dukham, Pratibimba is not there
- vi) Bimba continues to be there, when happy or Dukha thoughts are resolved
- vii) Surviving original Ananda is not available for any transaction
- viii) Transaction requires mind and thoughts
- ix) When do you experience your original face? Never
 - Can experience only reflected face

- **Original face never object of experience**

X) Bimba Ananda can never be experienced because, it is never an object of experience

XI) It is myself, Svabavika, nature, unobjectifiable

- **Bimba Ananda available only for claiming not experiencing.**

Claim :

- Aham Bimba Ananda Svarupa Asmi, Repeat 10 times daily
- In Bimba Ananda, experiencer - Experienced division is not there

Experienced	Experiencer
Ananda Seen	Anandi Seer

- Division is not there
- Ananda Anandi Avibagaha Division, not there

- In Nirvikalpa samadhi - No experienced - Experiencer division, No Nirviklpa
- If I experienced Brahmananda, it is logically not there
- If Ananda is experienced in Samadhi, it will be Pratibimba Ananda
- It came in Samadhi and also went away
- We don't negate experiential Ananda in Samadhi
- We negate its eternality
- Bimba Ananda is Advaitam principle, it is always there, eternal, Non-dual

Bimba Ananda	Pratibimba Ananda
<ul style="list-style-type: none"> - Paramartika Satyam - Bimba can Co-exist with Dukham - Paramartika Satyam - Manushya Ananda till 'Hiranyagarbha' Ananda 	<ul style="list-style-type: none"> - Vyavaharika satyam - Pratibimba can't Co-exist with Dukham - Mutually exclusive - Vyavaharika Satyam

- This is Introduction to Sayashchayam Purushe...

तदेतन्मीमांसाफलमुपसंहियते ।

This is (Tad etat) the result of this Mimamsa (Mimamsa-Phalam) which is presented here as the conclusion (Upasamhriyate).

- Subject matter of Upanishads is not experiential Ananda but Bimba Ananda, Svarupa Ananda
- Use experiential Ananda as a stepping stone to realize Svarupa Ananda, which is my nature
- Claim I am original Ananda, my Ananda comes in the mind again and again in intervals

• **My mind is a mirror to reflect Svarupa Ananda**

- If mirror clean, Ananda clear, if mirror turbulent, Ananda disappears
- When it reflects it is experiential Ananda
- When Mind is calm it reflects my Svarupam
- When mind passive in sleep, reflection merges in Svarupam and remains as one non-experiential " I " Atma.
- Mind, Anatma, changes, influenced by 100 factors, Drishtam (wife, son), Adhrishtam (Punyam, Papam)
- Mental reflection subject to fluctuation.

मात्रास्पर्शास्तु कौन्तेय
 शीतोष्णसुखदुःखदाः ।
 आगमापायिनोऽनित्या
 तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya
 śītōṣṇasukhaduḥkhadāḥ |
 āgamāpāyinō'nityāh
 tāṁstitikṣasva bhārata || 2.14 ||

The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

- Try to keep mind calm.

Pratibimba Ananda	Bimba Ananda
Advantage : <ul style="list-style-type: none"> - Experiential Disadvantage : <ul style="list-style-type: none"> - Fleeting - Body fragile, even can't laugh too much 	Advantage : <ul style="list-style-type: none"> - Permanent Disadvantage : <ul style="list-style-type: none"> - Non-experiential

- Understand this clearly and live life everyday.

न प्रहृष्येत्प्रियं प्राप्य
नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसम्मूढः
ब्रह्मविद् ब्रह्मणि स्थितः ॥ ५-२० ॥

na prahr̥ṣyēt priyaṃ prāpya
nōdvijēt prāpya cāpriyam |
sthirabuddhīrasammūḍhaḥ
brahmavid-brahmaṇi sthitaha || 5-20 ||

Resting in Brahman, with steady intellect and undeluded, the knower of Brahman, neither rejoices on obtaining what is pleasant, nor grieves on obtaining what is unpleasant.
[Chapter 5 – Verse 20]

- When experiential joy comes, enjoy but don't get carried away
- It has to go away in sleep, death, Pralayam
- If you want permanent Ananda claim Atma Ananda.

Taittiriya Upanishad :

तस्यैष एव शरीर आत्मा ।
यः पूर्वस्य तस्माद्वा एतस्माद्विज्ञानमयात् ।
अन्योऽन्तर आत्माऽऽनन्दमयः । तेनैष पूर्णः
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य प्रियमेव शिरः ।
मोदो दक्षिणः पक्षः । प्रमोद उत्तरः पक्षः ।
आनन्द आत्मा । ब्रह्म पुच्छं प्रतिष्ठा तदप्येष
श्लोको भवति ॥ २ ॥

tasyaiṣa eva śārīra ātmā |
yaḥ pūrvasya tasmādvā etasmādvijñānamayāt |
anyo'ntara ātmā'nandamayaḥ | tenaiṣa pūrṇaḥ
sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |
anvayaṃ puruṣavidhaḥ | tasya priyameva śiraḥ |
modo dakṣiṇaḥ pakṣaḥ | pramoda uttaraḥ pakṣaḥ |
ānanda ātmā | brahma pucchaṃ pratiṣṭhā tadapyeṣa
śloko bhavati || 2 ||

Of that, of the former, this one verily is the embodied self. Different from this self made up of intellect (Vijnanamaya) is another self within, formed of bliss (Anandamaya). By this, that is filled (By Anandamaya the Vijnanamaya is full). It also has the shape of man. According to the human form of that is the human form of this. Of it, Joy (Priya) is the right side, Rejoicing (Moda) is the left side, and bliss (Pramoda) is the trunk. Brahman is the tail support. There is this following Vaidika Verse about it. [2 - 5 - 2]

- Ananda Atma, Brahma Putcham Pratishta
- Jnani understands - Positive / Negative of Bimba, Pratibimba Ananda, chooses Bimba
- Samsara = inappropriate expectation
- I want Pratibimba Ananda to be permanent.

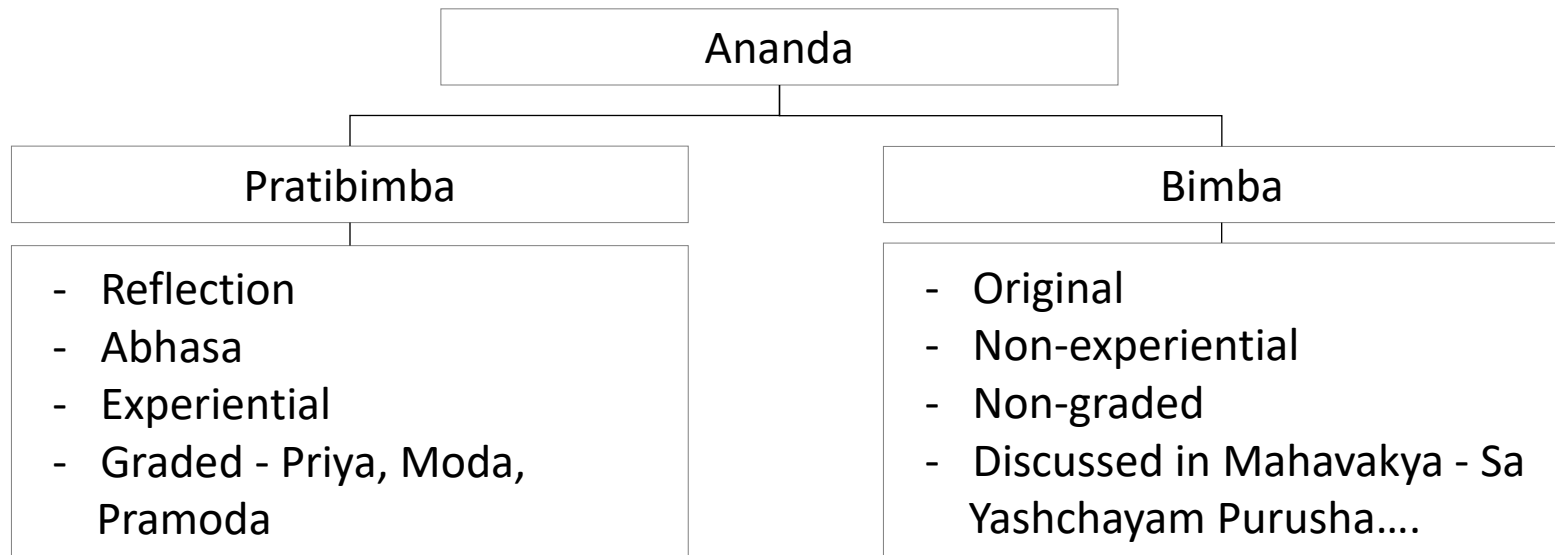
Bashyam : Chapter 2 – Section 8 – Verse 8 to 10 Revision...

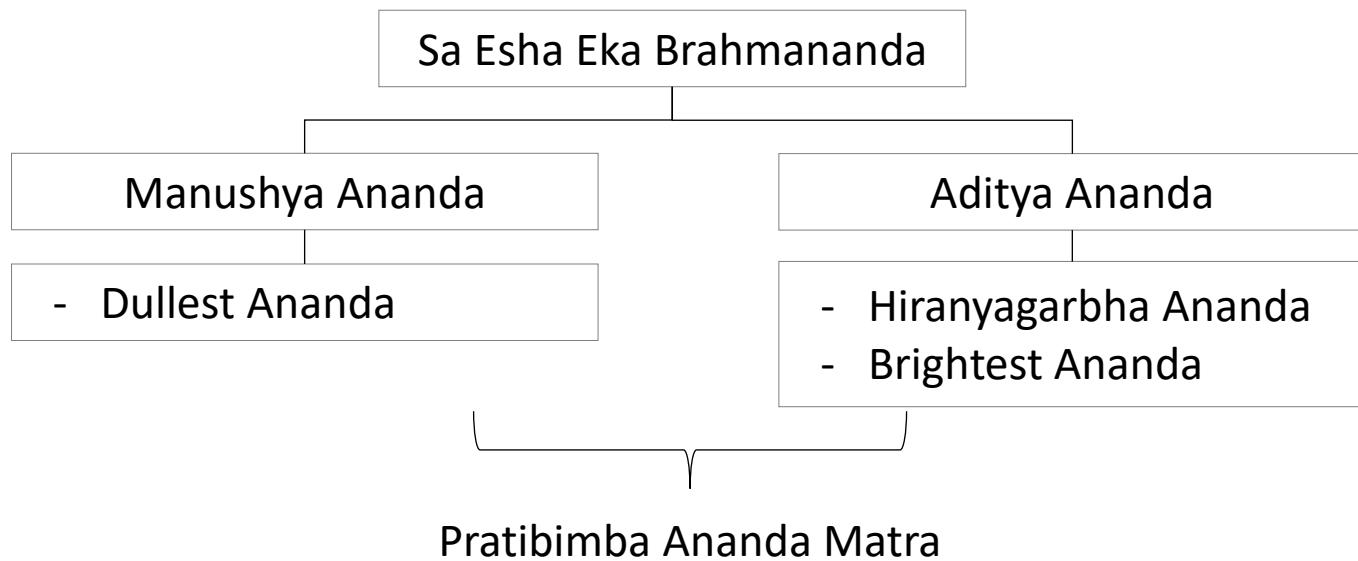
तस्याकामहतत्वप्रकर्षतश्चोपलभ्यमानः श्रोत्रियप्रत्यक्षो ब्रह्मण
 आनन्दः यस्य परमानन्दस्य मात्रा एकदेशः । “एतस्यैवानन्दस्य
 अन्यानि भूतानि मात्रामुपजीवन्ति” (बृ । उ । ४-३-३२) इति
 श्रुत्यन्तरात् । स एष आनन्दः यस्य मात्राः समुद्रांभस इव विप्रुषः
 प्रविभक्ताः यत्रैकतां गताः, स एष परमानन्दः स्वाभाविकः
 अद्वैतत्वात् आनन्दानन्दिनोश्च अविभागोऽत्र ।

The visayananda of Hiranyagarbha (Tasya-gained through superior sense objects) and as well as the (ca) the visayānanda (Anandah) gained (Upalabhyamanah) directly (Pratyaksah) by the person of knowledge (śrotriya) through his superior Vairagya (Akamahatatvaparakarsatah) both are (tat) only a trickle (Ekadesah matra) of that indivisible brahmānanda (yasya paramanandasya = brahmaṇa ānandah). The Bṛhadāraṇyaka upaniṣad (Srutyantararat 4-3-32) says that (iti) “on this trickle of Brahmananda only (Etasya eva anandasya matram) all living beings (Anyani bhutani-beginning from human beings, Upto Hiranyagarbha) depend upon (upajivanti)".

Even the highest viṣayānanda is (sa esa Anandah) only a trickle of Brahmananda (Yasya matra), which is experienced as seemingly divided (Pravibhaktah— into varieties of sense pleasures due to the upadhi differences). Just as a drop of water (viprusah) which appears as though separated from the ocean (samudrambhasah-goes back to the ocean again, similarly all the experiential Anandas after being experienced), merge as one (ekatam gatah) into that Brahmananda (yatra). That Brahmananda (sa esa paramanandah) is one's own nature (svabhavikah-meaning it cannot therefore be objectified or experienced directly). With regard to Brahmananda between the experienced Ananda and the person enjoying the Ananda, the experiencer (Ananda-anandinoḥ ca) there is no division (atra avibhagah) because the Brahmananda is one whole without parts (advaitat.—It is the nature of the anandi, the enjoyer of Ananda.)

i)

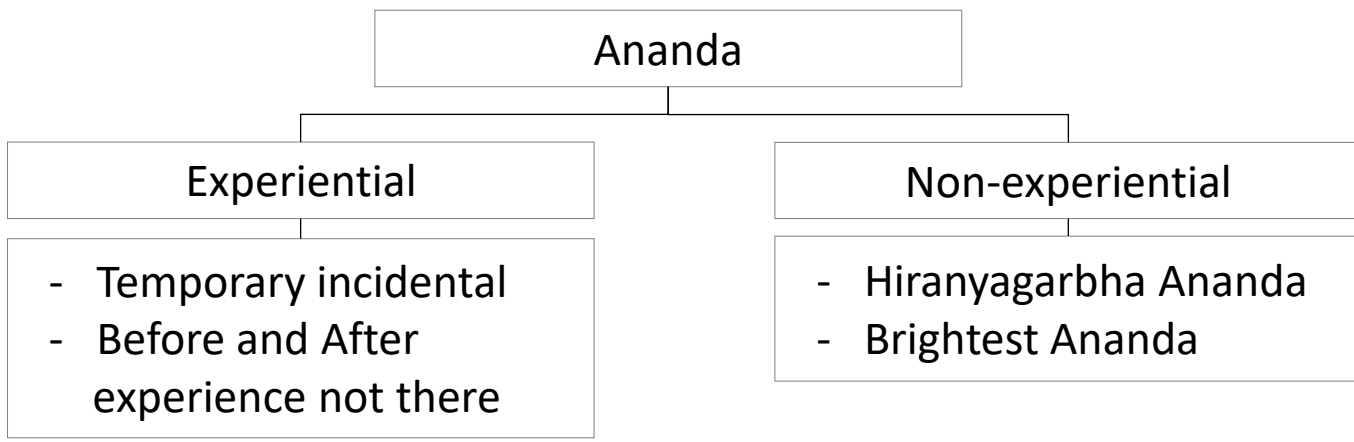




- Yasya Matra - Means borrowed from Brahma Ananda, reflection
 - Both Ekam Advaitam
- Both Anandas resolve into Brahma Ananda
- Reflection - Born from face and resolves into face
- Vishaya Ananda - Born from Brahman, Resolves into Brahman

Why call it Vishaya Ananda?

- Confusion like moonlight
- Moon-light belongs to Sun
- Vishaya Ananda belongs to me Brahma Ananda.



Brihadaranyaka Upanishad :

जात एव; न, जायते,
को न्वेनं जनयेत्पुनः ॥
विज्ञानमानन्दं ब्रह्म,
रातिर्दातुः परायणम्,
तिष्ठमानस्य तद्विद इति ॥ ७ ॥

jāta eva; na, jāyate,
ko nvenam janayetpunaḥ ||
vijñānamānandaṁ brahma,
rātirdātuḥ parāyaṇam,
tiṣṭhamānasya tadvida iti || 7 ||

(7) If you think he is ever born, I say, no, he is again born. Now who should again bring him forth?—Knowledge, Bliss, Brahman, the supreme goal of the distributor of wealth as well as of him who has realised Brahman and lives in It. [3 - 9 - 28 (7)]

Analysis of Ananda like in Taittiriya :

- Natural Ananda, Non-experiential Ananda.

Why Non-experiential?

- Ananda - Anandino Avibigaha...
- **Non-experiential because there is no division between experiencer - Experienced**
- No division called existence consciousness Brahma Ananda
- Triputi resolves into Brahmananda

Kaivalyo Upanishad :

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

mayyeva sakalam jātam mayi sarvaṁ pratiṣṭhitam ।
mayi sarvaṁ layaṁ yāti tadbrahmādvayamasmyaham ॥ 19॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

Why no Division?

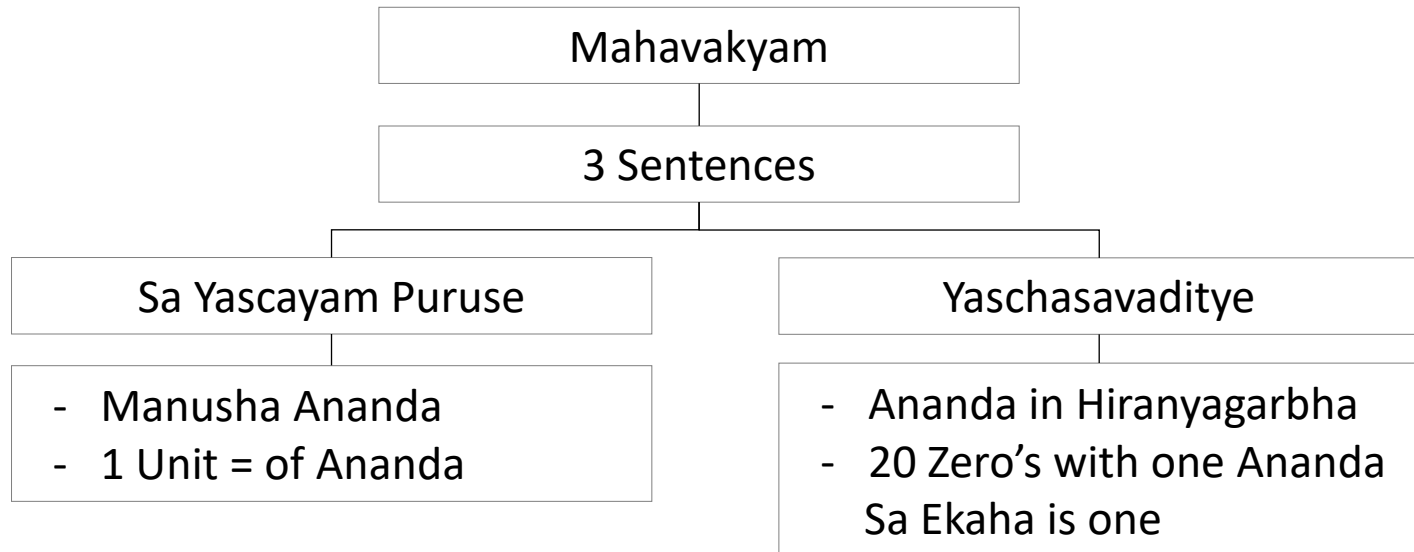
- **Advaitatvat**
- **Truth is Advaitam, Non-dual, it alone is Divisionless**
- **No Sajatiya, Vijatiya, Svagata Bheda..**

तदेतन्मीमांसाफलमुपसंह्रियते ।

This is (Tad etat) the result of this Mimamsa (Mimamsa-Phalam) which is presented here as the conclusion (Upasamhriyate)

Mimamsa concluded in Mahavakyam :

- Started with Pratibimbananda concludes in Brahmananda of Brahman
- Start with experiential Ananda
- Arrive at Non-experiential Ananda
- Myself, Bimba Ananda
- Bimba Ananda = Mimamsa Phalam.



3 Put together is Mahavakyam :

- Ananda is one and Same
- Ananda is equated, inappropriate

How 2 Graded Anandas Same?

- Both Reflection of one Brahma Ananda
- Vachyarthā direct meaning - Does not tally
- Apply law of Vakya Vrutti
- Mukhyarthā Avigrahe, Mukhyarthā Avina... Lakshana Sa Prakirtita...
- If Vachyarthā does not work, give it up, use Lakshyarthā to reconcile.

स यश्चायं पुरुषे । यश्चासावादित्ये । स एकः । स य एवंवित्
अस्माह्लोकात्प्रेत्य । एतमन्नमयमात्मानमुपसंक्रामति । एतं
प्राणमयमात्मानमुपसंक्रामति । एतं मनोमयमात्मानमुपसं-
क्रामति । एतं विज्ञानमयमात्मानमुपसंक्रामति । एतमानन्द-
मयमात्मानमुपसंक्रामति । तदप्येष श्लोको भवति ॥ ८ ॥

sa yaścāyaṁ puruṣe । yaścāsāvāditye । sa ekaḥ । sa ya
evaṁvit । asmāḥlōkātpretya । etamannamayamātmāna-
mupāsaṅkrāmati । etaṁ prāṇamayamātmāna mupāsaṅ-
krāmati । etaṁ manomayamātmānamupāsaṅkrāmati ।
etaṁ vijñānamayamātmānamupāsaṅkrāmati etam-
ānanda mayamātmānamupāsaṅkrāmati । tadapyeṣa
ślōko bhavati ॥ ८ ॥

अन्वयः

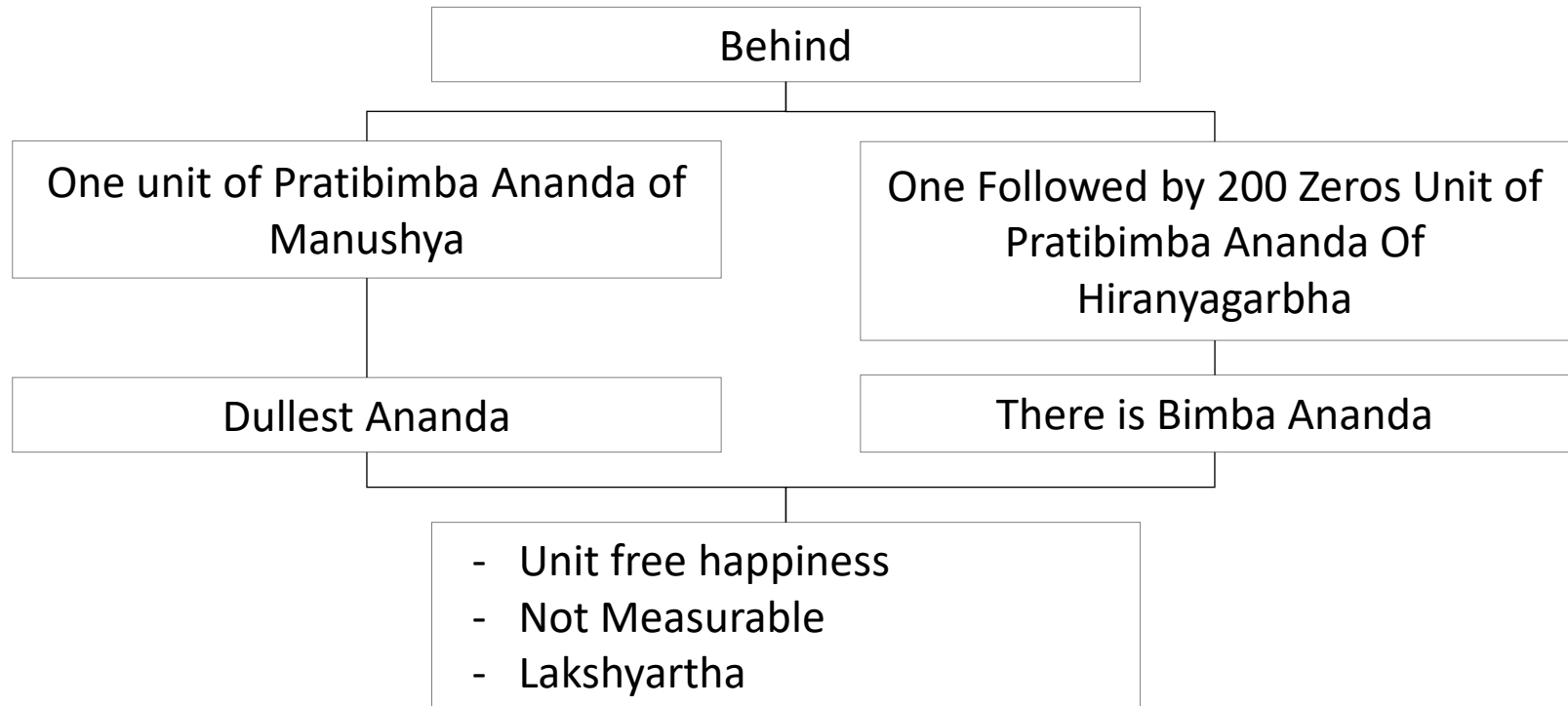
सः अयम् (आनन्दः) यः च पुरुषे (वर्तते) असौ (आनन्दः) यः च
आदित्ये (वर्तते) सः (आनन्दः) एकः (भवति). यः एवंवित् , सः
अस्मात् लोकात् प्रेत्य एतम् अन्नमयम् आत्मानम् उपसंक्रामति
--एतम् आनन्दमयम् आत्मानम् उपसंक्रामति । तद अपि एषः
श्लोकः भवति ॥

Anvayaḥ

saḥ ayam (ānandaḥ) yaḥ ca puruṣe (vartate), asau
(ānandaḥ) yaḥ ca āditye (vartate) saḥ (ānandaḥ) ekaḥ
(bhavati) । yaḥ evaṁvit saḥ asmāt lokāt pretya etam
annamayam ātmānam upasaṅkrāmati--etam ānanda-
mayam ātmānam upasaṅkrāmati । tad api eṣaḥ slokaḥ
bhavati ॥

That (Ananda) which is in the human being and that (Ananda) which is in Hiranyagarbha that is one (and the same). Giving-up or turning away from this world, including identification with the body, he, who knows thus, transcends this Annamaya self, transcends this Pranamaya self, transcends this Manomaya self, transcends this Vijnanamaya self, transcends this Anandamaya self (and abides in Brahman). In this regard, there is the following Rg mantra.

- If Primary meaning does not fit, take Lakshyartha.



- Human being = Hiranyagarbha = One, same Bimba Ananda
- Shankara takes Lakshyartha.

यो गुहायां निहितः परमे व्योम्नि आकाशादिकार्यं सृष्ट्वा अन्नमयान्तं
तदेवानुप्रविष्टः सः य इति निर्दिश्यते । कोऽसौ ? अयं पुरुषे,
यश्चासावादित्ये यः परमानन्दः श्रोत्रियप्रत्यक्षो निर्दिष्टः यस्यैकदेशं
ब्रह्मादीनि भूतानि सुखार्हाण्युपजीवन्ति सः यश्चासावादित्ये इति
निर्दिश्यते स एकः भिन्नप्रदेशघटाकाशाकाशैकत्ववत् ।

The brahmananda, which is identical with Brahman (yah), having created the whole universe beginning from space etc (akasa-adi-karyam srstva-etc indicates the other four bhutas, plants etc), upto the body-mind-sensecomplexes (Annamayantam); entered into the human body itself (tad eva anupravistah) and is present (Nihitam) in the antahkarana of the individual (Guhayam), in the sacred place of the mind cave (Parame vyomni). The pronouns, 'Sah' 'Yah' are used here to indicate that the object of discussion here has already been established as brahmānanda through lakṣyārtha (sah yah iti Nisciyate). And what is that brahmananda (Kah asau)? It is pointed out here (Nirdistah) that the brahmananda obtaining in the vyasti upadhi, the ideal human being (ayam puruse), is the very same brahmananda obtaining in the Samasti Adityah, the Hiranyagarbha (yah asau aditye) and also the very same ananda claimed by the Srotriya Jnani who enjoys brahmananda directly as own nature (Yah paramanandah Srotriya-pratyaksah).

Beginning from Hiranyagarbha upto all human beings (Brahmadini bhutani), who deserve ananda (Sukhaarhani-because of their punya) depend (Upajivanti) on the very same brahmānanda alone (Yasya) even if it be merely a reflection or trickle of it (Ekadesam). The brahmananda of the human being (Sah-the vyasti ananda) and the brahmananda of Brahmaji or Hiranyagarbha (yah ca asau aditye-the samasti ananda) is indicated to be (iti nirdisyate) one and the same (Sah ekah), like two different spaces (Bhinna-pradesah) one obtaining in the pot (Ghatakasa-a small one representing the human being), and another the whole space itself (Akasa—a big one representing Hiranyagarbha,) being one and the same (Ekatvavat).

- Sa Yaschyam Purushe = Lakshyārtha
= Bimba Ananda
= Consciousness
- Yaha - Present in Guha
- Antahkarana of individual in Hridaya Aksaha = 'Hiranyagarbha' Ananda.

Brihadaranyaka Upanishad :

अथ हैनं गार्गी वाचक्नवी पप्रच्छ;
याज्ञवल्क्येति होवाच, यदिदं सर्वमप्स्वोतं च प्रोतं च,
कस्मिन्नु खल्वाप ओताश्च प्रोताश्चेति;
वायौ गार्गीति; कस्मिन्नु खलु वायुरोतश्च प्रोतश्चेति;
अन्तरिक्षलोकेषु गार्गीति; कस्मिन्नु
खल्वन्तरिक्षलोका ओताश्च प्रोताश्चेति;
गन्धर्वलोकेषु गार्गीति; कस्मिन्नु खलु गन्धर्वलोका
ओताश्च प्रोताश्चेति; आदित्यलोकेषु गार्गीति;
कस्मिन्नु खल्वादित्यलोका ओताश्च प्रोताश्चेति;
चन्द्रलोकेषु गार्गीति; कस्मिन्नु खलु चन्द्रलोका
ओताश्च प्रोताश्चेति; नक्षत्रलोकेषु गार्गीति;
कस्मिन्नु खलु नक्षत्रलोका ओताश्च प्रोताश्चेति;
देवलोकेषु गार्गीति; कस्मिन्नु खलु देवलोका
ओताश्च प्रोताश्चेति; इन्द्रलोकेषु गार्गीति;
कस्मिन्नु खल्विन्द्रलोका ओताश्च प्रोताश्चेति;
प्रजापतिलोकेषु गार्गीति; कस्मिन्नु खलु प्रजापतिलोका
ओताश्च प्रोताश्चेति; ब्रह्मलोकेषु गार्गीति;
कस्मिन्नु खलु ब्रह्मलोका ओताश्च प्रोताश्चेति; स होवाच,
गार्गी मातिप्राक्शीः, मा ते मूर्धा व्यपप्तत्,
अनतिप्रश्न्यां वै देवतामतिपृच्छसि गार्गी,
मातिप्राक्शीरिति; ततो ह गार्गी वाचक्नव्युपरराम ॥ १ ॥

atha hainaṃ gārgī vācaknavī papraccha;
yājñavalkyeti hovāca, yadidaṃ sarvamapsvotaṃ ca protaṃ ca,
kasminnu khalvāpa otāśca protāśceti;
vāyau gārgīti; kasminnu khalu vāyurotaśca protāśceti;
antarikśalokeṣu gārgīti; kasminnu khalvantarikśalokā
otāśca protāśceti; gandharvalokeṣu gārgīti;
kasminnu khalu gandharvalokā otāśca protāśceti;
ādityalokeṣu gārgīti; kasminnu khalvādityalokā
otāśca protāśceti; candralokeṣu gārgīti;
kasminnu khalu candralokā otāśca protāśceti;
nakśatralokeṣu gārgīti; kasminnu khalu nakśatralokā
otāśca protāśceti; devalokeṣu gārgīti;
kasminnu khalu devalokā otāśca protāśceti;
indralokeṣu gārgīti; kasminnu khalvindralokā
otāśca protāśceti; prajāpatilokeṣu gārgīti;
kasminnu khalu prajāpatilokā otāśca protāśceti;
brahmalokeṣu gārgīti; kasminnu khalu brahmalokā
otāśca protāśceti; sa hovāca, gārgi mātīprākśīḥ,
mā te mūrdhā vyapaptat, anatipraśnyāṃ vai
devatāmatipṛcchasi gārgi, mātīprākśīriti;
tato ha gārgī vācaknavyupararāma || 1 ||

Then Gārgī, the daughter of Vacaknu, asked him. ‘Yājñavalkya,’ she said, ‘if all this is pervaded by water, by what is water pervaded?’ ‘By air, O Gārgī.’ ‘By what is air pervaded?’ ‘By the sky, O Gārgī.’ ‘By what is the sky pervaded?’ ‘By the world of the Gandharvas, O Gārgī.’ ‘By what is the world of the Gandharvas pervaded?’ ‘By the sun, O Gārgī.’ ‘By what is the sun pervaded?’ ‘By the moon, O Gārgī.’ ‘By what is the moon pervaded?’ ‘By the stars, O Gārgī.’ ‘By what are the stars pervaded?’ ‘By the world of the gods, O Gārgī.’ ‘By what is the world of the gods pervaded?’ ‘By the world of Indra, O Gārgī.’ ‘By what is the world of Indra pervaded?’ ‘By the world of Virāj, O Gārgī.’ ‘By what is the world of Virāj pervaded?’ ‘By the world of Hiraṇyagarbha, O Gārgī.’ ‘By what is the world of Hiraṇyagarbha pervaded? [3 - 6 - 1]

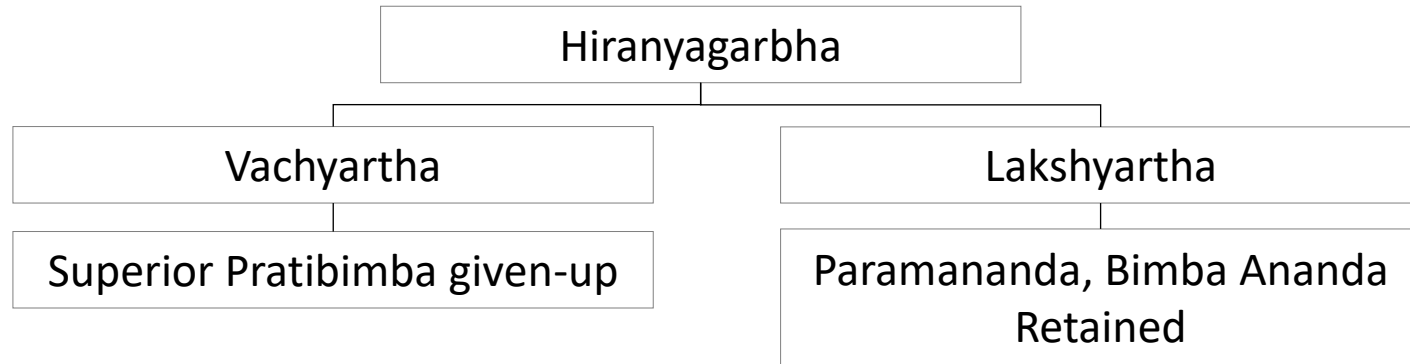
- Bimba Ananda is cause of creation
- Brahman creates universe in the beginning with Akasha Upto food - Annamaya kosha
- Tasmāt - Atmana Akasha Sambutah
- Srishti, Anupravesha
- Brahman enters Shariram Trayam
- When pot is created, all pervading space enters pot without movement
- When Shariram is created, all pervading, Brahmananda is available within Shariram also Tadeva - Anupravishatu
- Saha Yaha = By Baga Tyaga Lakshana vrutti.

Pratibimbananda	Bimbananda
Given-up	Retained

- Saha Asou - Bimba Ananda in Yuva - Asishto Balishta, Vyasti Upadhi

Yas - Casav - Aditye :

- Hiranyagarbha
- Generally involved in Sunya Mandalam throughout Vedic literature
- Samasti Virat Rupa, 'Hiranyagarbha' Rupa, Ishvara Rupa.



- Ananda claimed by Srotiyasya Jnani, mentioned in Ananda Mimamsa
- Here Bimba Ananda taken, Aparoksha - Ananda, reflects as live experience
- Matra / Ekadesha - Refers to Pratibimba from Manushya to 'Hiranyagarbha'
- Deserve Ananda in 14 Lokas because of Punyam
- Bimba in Aditya Samashti Upadhi = one, Saha, Ekaha, original, not subject to division
- Equation of Ananda space in 2 Pots merging
- Small pot, big hall space - Superficially different
- Negate enclosure
- Content akasha = One

- Negate Pratibimba in Manushya, 'Hiranyagarbha, content Ananda is one
- Mahavakya commentary over
- Shankara - Raised Question - Purva Paksha.

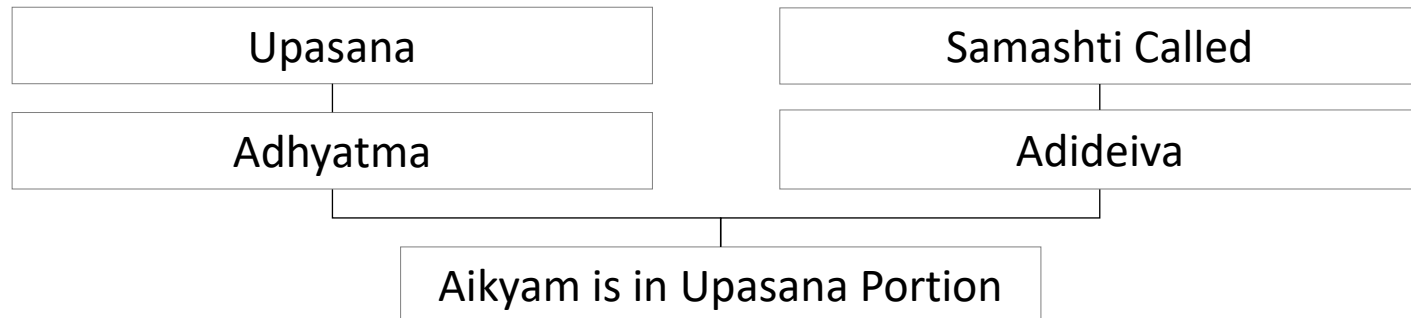
Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues....

ननु तन्निर्देशे स यश्चायं पुरुष इत्यविशेषतोऽध्यात्मं न युक्तो निर्देशः
यश्चायं दक्षिणेऽक्षन्निति तु युक्तः प्रसिद्धत्वात् ।

A doubt (nanu) - while talking about the individual here (tad nirdese) it is just said 'That which is in the human being' (Sah yah ca ayam puruṣa iti) without specifying (Avisesatah) which part of the human body (Adhyatmam-is being referred to). It is not proper (na yuktah). It should be specified (Nirdesah) like 'behind the right eye' (Yah ca ayam daksine aksan iti-as it is specified in Brhadaranyaka upanisad). Since that is well know (prasiddhatvat tu—in upasanas) it is proper (yuktah).

Question :

- Based on Upasana portion of Veda
- Aykya between Vyashti and Samashti...



Adhyatmam	Adideivam
<ul style="list-style-type: none"> - Individual Organs - Vyashti - Eyes Akshi Purusha 	<ul style="list-style-type: none"> - Controlling Devata - Samashti - Surya Devata Aditya Purusha

Tattva Bodha :

श्रोत्रं त्वक् चक्षुः रसना घ्राणम् इति पञ्चज्ञानेन्द्रियाणि ।
 श्रोत्रस्य दिग्देवता । त्वचो वायुः । चक्षुषः सूर्यः । रसनाया वरुणः ।
 घ्राणस्य अश्विनौ । इति ज्ञानेन्द्रियदेवताः ।
 श्रोत्रस्य विषयः शब्दग्रहणम् । त्वचो विषयः स्पर्शग्रहणम् ।
 चक्षुषो विषयः रूपग्रहणम् । रसनाया विषयः रसग्रहणम् ।
 घ्राणस्य विषयः गन्धग्रहणम् इति ।

Śrotram tvak caksuh rasanā ghrānam it pañcajñānendriyāni |
Śrotrasya digdevatā | Tvaco vāyuh | Caksusah sūryah |
Rasanāyā varunah | Ghrānasya aśvinau | Iti jñānendriyadevatāh |
Śrotrasya visayah śabdagrahanam | Tvaco visayah sparśa-grahanam |
Caksuso visayah rūpagrahanam | Rasanāyā visayah rasagrahanam |
Ghrānasya visayah gandhagrahanam it |

The five sense organs of perception are the ears, skin, eyes, tongue and nose. The presiding deities of the sense organs of perception are space of the ears, Air of the skin, the Sun of the eyes, Water of the tongue and the Asvini-kumaras of the nose. The field of experience of the sense organs of perception are - cognition of sound for the ear, cognition of touch for the skin, cognition of form for the eyes, cognition of taste for the tongue and cognition of smell for the nose. [Verse 11. 2]

Aikya Upasana :

- Deliberate Superimposition
- **Purusha = Chetana Tattvam.**

- Behind Vyashti and Samashti there is one Chetana Purusha - Cosmic Purusha.

Brihadaranyaka Upanishad :

तद्यत्तत्सत्यमसौ स आदित्यः—य
एष एतस्मिन्मण्डले पुरुषः,
यश्चायं दक्षिणोऽक्षान्पुरुषः;
तावेतावन्योन्यस्मिन् प्रतिष्ठितौ;
रश्मिभिरेषोऽस्मिन्प्रतिष्ठितः,
प्राणैरयममुष्मिन्;
स यदोत्क्रमिष्यन्भवति
शुद्धमेवैतन्मण्डलं पश्यति;
नैनमेते रश्मयः प्रत्यायन्ति ॥ ३ ॥

tadyattatsatyamasau sa ādityaḥ—ya
eṣa etasminmaṇḍale puruṣaḥ,
yaścāyaṃ dakṣiṇe'kṣānpuruṣaḥ;
tāvetāvanyonyasmin pratiṣṭhitau;
raśmibhireṣo'sminpratiṣṭhitaḥ,
prāṇairayamamuṣmin;
sa yadotkramiṣyanbhavati
śuddhamevaitanmaṇḍalaṃ paśyati;
nainamete raśmayāḥ pratyāyanti || 2 ||

That which is Satya is that sun—the being who is in that orb and the being who is in the right eye. These two rest on each other. The former rests on the latter through the rays, and the latter rests on the former through the function of the eyes. When a man is about to leave the body, he sees the solar orb as clear. The rays no more come to him.[5 - 5 - 2]

अथाध्यात्मम्—इदमेव
मूर्तं यदन्यत्प्राणाच्च,
यश्चायमन्तरात्मन्नाकाशः;
एतन्मर्त्यम्, एतत्स्थितम्,
एतत्सत्; तस्यैतस्य मूर्तस्य,
एतस्य मर्त्यस्य, एतस्य स्थितस्य,
एतस्य सत् एष रसो यच्चक्षुह्,
सतो ह्येष रसः ॥ ४ ॥

athādhhyātmam—idameva
mūrtam yadanyatprāṇācca,
yaścāyamantarātmannākāśaḥ;
etanmartyam, etatsthitam,
etatsat; tasyaitasya mūrtasya,
etasya martyasya, etasya sthitasya,
etasya sata eṣa raso yaccakṣuh,
sato hyeṣa rasaḥ || 4 ||

Now with reference to the body: The gross form is but this—what is other than (the corporeal) air and the ether that is in the body. It is mortal, it is limited, and it is defined. The essence of that which is gross, mortal, limited and defined is the eye, for it is the essence of the defined.
[2 - 3 - 4]

अथामूर्तम्—प्राणश्च
यश्चायमन्तरात्मन्नाकाशः;
एतदमृतम्, एतद्यत्, एतत्त्यत्,
तस्यैतस्यामूर्तस्य,
एतस्यामृतस्य, एतस्य यतः,
एतस्य त्यस्यैष रसो यो'यं
दक्षिणे'क्षन्पुरुषः,
त्यस्य ह्येष रसः ॥ ५ ॥

athāmūrtam—prāṇaśca
yaścāyamantarātmannākāśaḥ;
etadamṛtam, etadyat, etattyat,
tasyaitasyāmūrtasya,
etasyāmṛtasya, etasya yataḥ,
etasya tyasyaiṣa raso yo'yam
dakṣiṇe'kṣanpuruṣaḥ,
tyasya hyeṣa rasaḥ || 5 ||

Now the subtle—it is (the corporeal) air and the ether that is in the body. It is immortal, it is unlimited, and it is undefined. The essence of that which is subtle, immortal, unlimited and undefined is this being that is in the right eye, for this is the essence of the undefined.

[2 - 3 - 5]

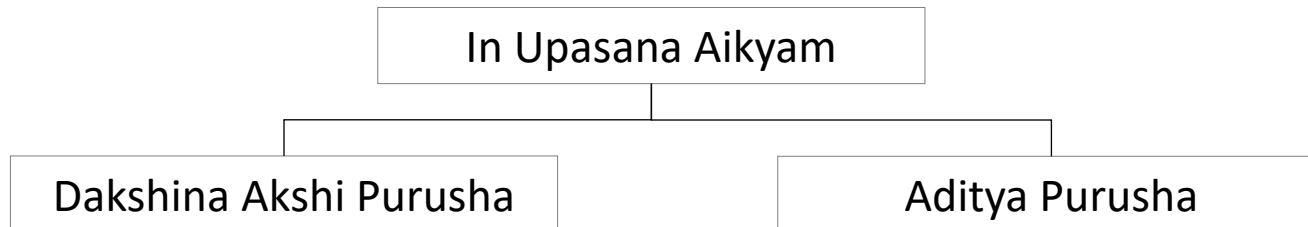
Academic Question :

- Two eyes - Left - Right
- Right = Dakshina Akashi

Mandukya Upanishad :

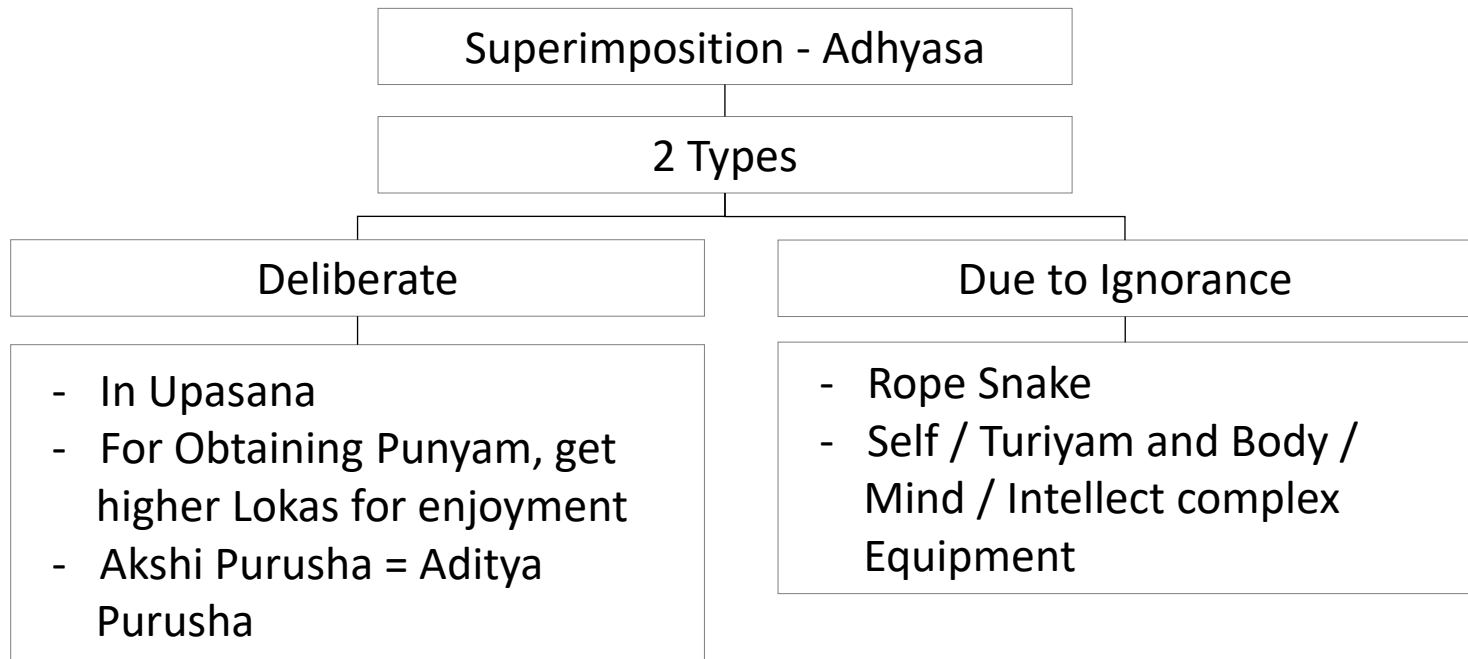
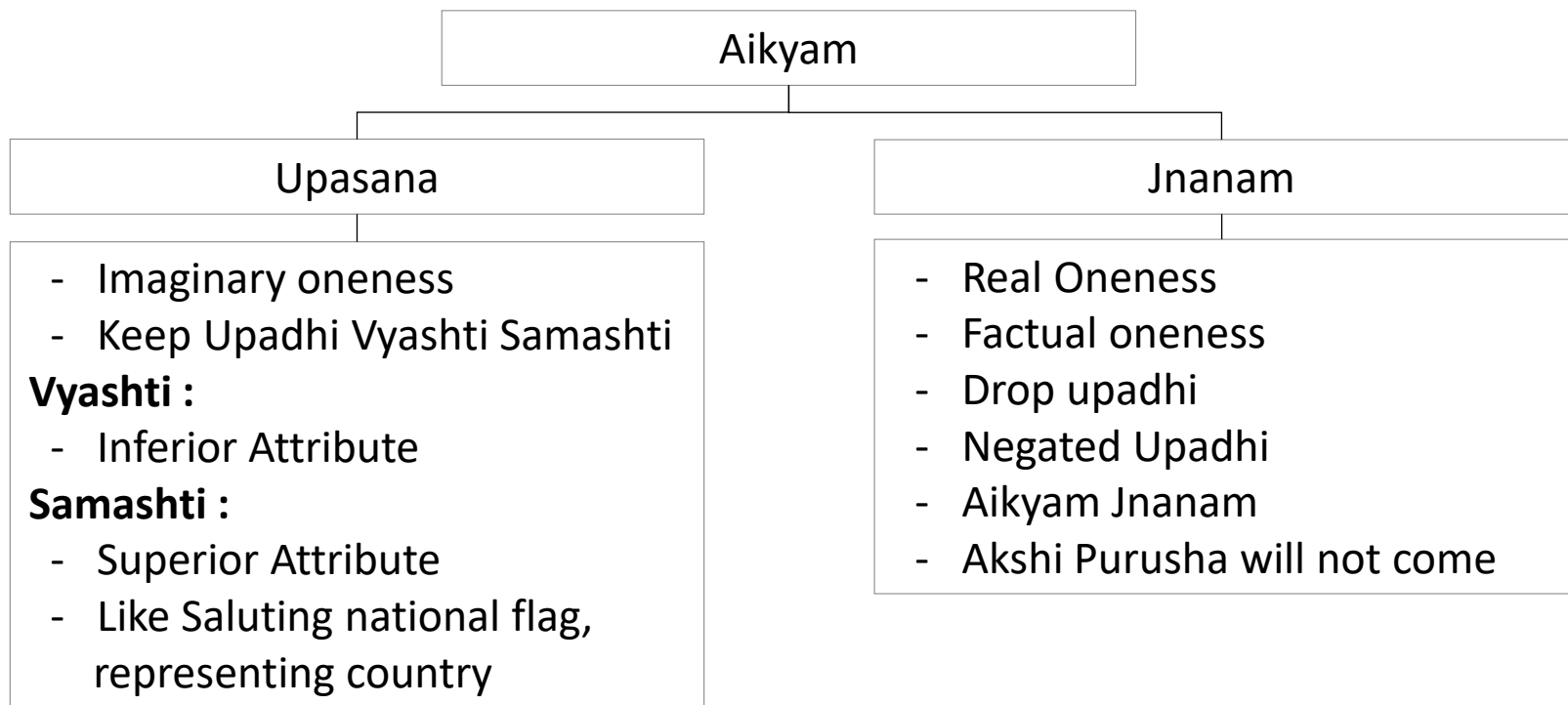
- Right eye = Vishwa
- Purva Paksha has orientation of Upasana
- Yascha Va Aditye....
- Dakshine Akshi Purusha = Sayaschyam Purushe

Why in Aikyam in Taittiriya Word Dakshinakshi Purusha not used?



Answer :

- Here not Upasanam but Jnanam.



Tan Nirdesha :

- While talking of Vyashti and Samashti Purusha in Surya Mandalam
- Sayaschyam Purusha - Aviseshataha Adhyatmam

Vyashti Purusha :

- Referred without specifying right eye – Dakshina Akshi
- Only individual purusha is material in Sayaschiyam Purusha
- Dakshina Akshi Visesha is not mentioned, it should have been specified
- Aditya - Samashti is mentioned, it is improper

Brihadaranyaka Upanishad :

- Chapter 5 - 5 - 2, Chapter 2 - 3 - 4, 5
- Purva Paksha Borrows ideas from here

Shankara :

- Dakshina Akshi prasiddham in all Aikya Upasana, here its different.

न पराधिकारात् । परो ह्यात्मा अत्र अधिकृतः “अदृश्येऽनात्म्ये”,
“भीषास्माद्धातः पवते” “सैषानन्दस्य मीमांसा” इति । न हि
अकस्मादप्रकृतो युक्तो निर्देष्टुम् । परमात्मविज्ञानं च विवक्षितम् ।
तस्मात् पर एव निर्दिश्यते – ‘स एकः’ इति ।

(Any particular part of the human body does not have to be mentioned here as the context) is not Upasana (na) but is the context of para Atma (para-adhikarat). The context here is (Atra adhikrtah) param Brahman, (Parah hi Atma), which is "the invisible (Adrsye) bodyless one (anatmye)", and "out of fear of which the wind blows (Bhisa-asma - vatah-pavate) and out of fear of which the sun shines (bhisa udeti suryah)". And the Ananda Svarupa of such a Brahman was being analyzed (Saisaanandasya mimamsa iti). So suddenly (Akasmad) it is not indeed proper (Na hi yuktah) to introduce (Nirdestum-aparam brahma and the aksi purusa), which would be out of context here (aprakrtah). The knowledge of param Brahman only (Paramatma vijnanam ca) is intended to be unfolded (Vivaksitam). Therefore (tasmāt) param Brahma (para eva), which is one only (sa ekah iti), that alone is being unfolded here (Nirdisyate).

- Objection of Purva Paksha in appropriate.

- Here Subject matter is param brahma Jnanam not Upasana.

- **Nirvisesha, Nir-upadhika Brahman is the context**
- **Aparam Brahma = Sa Viseshanam Soupadhikam.**

Why we say Param Brahma is context?

2 Reasons : Chapter 2 of Taittiriya - Topic of realization is :

i) Nirupadhika, Nirviseshana Brahma :

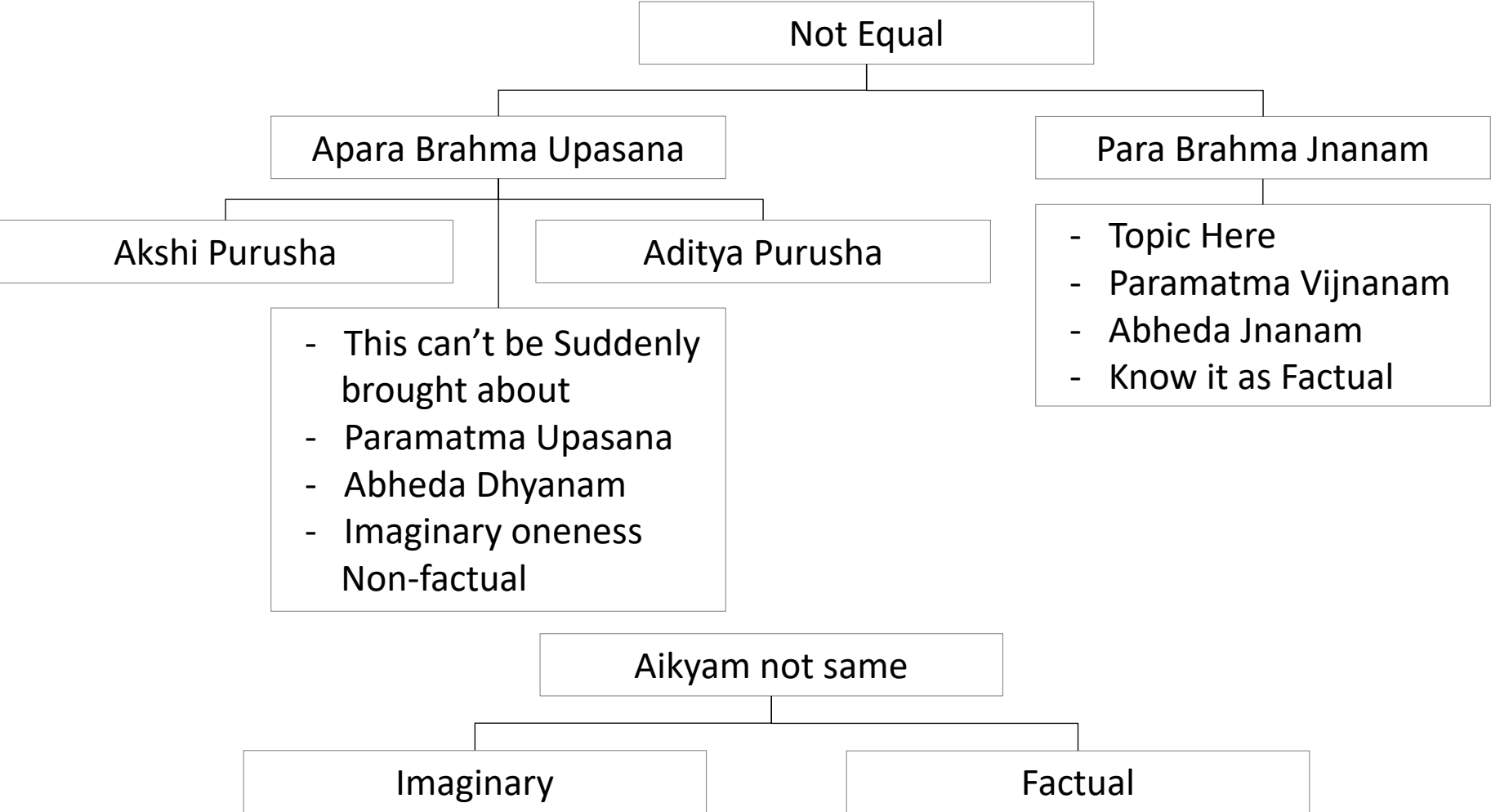
- Adrishye, Anirukte, Anilayane...

ii) Bheeshmate Pavate Bheesha Udeti Suryaha :

- Aditya purusha is afraid of whom?
- Brahman - Controller, Adhishtanam

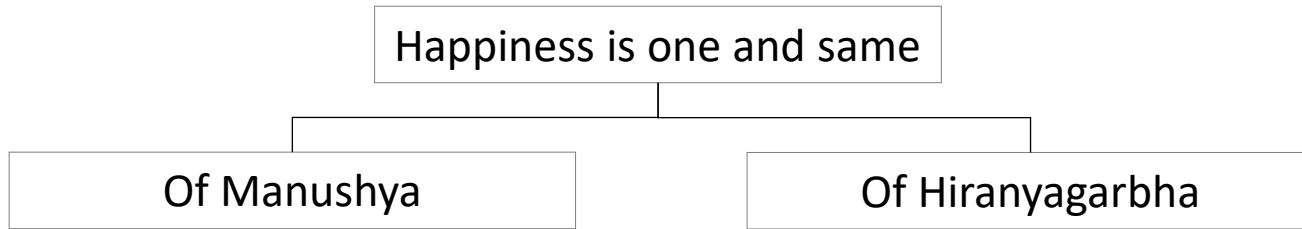
How Upasana and Jnanam same?

- Nirvisesha Ananda = Context here not Pratibimba , experiential Savisesha Ananda
- Param Brahma Jnanam here.

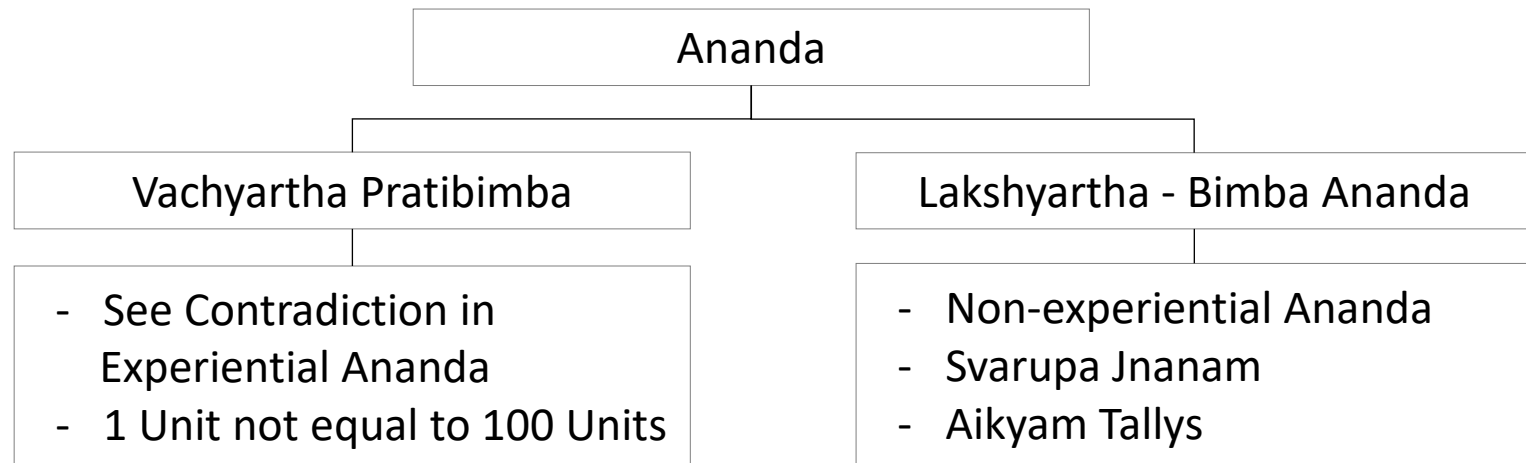


Lecture 111

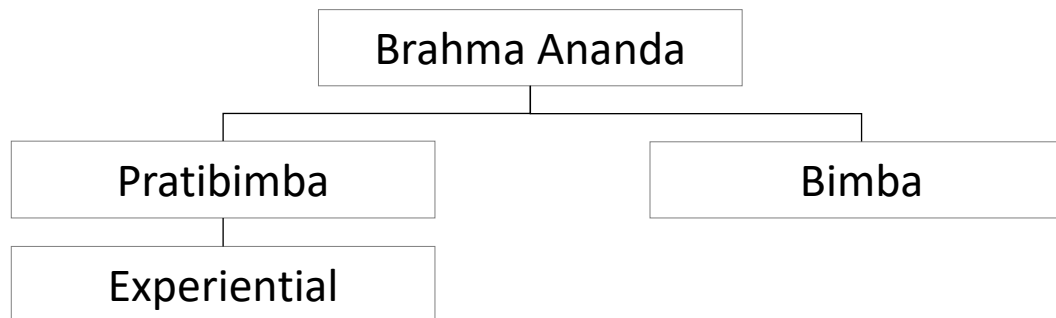
i)



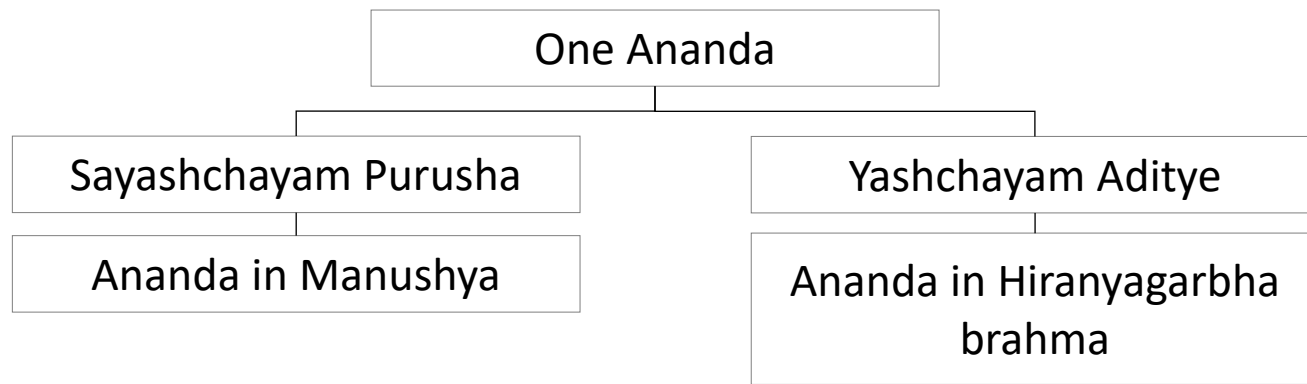
ii)



iii)



iv)

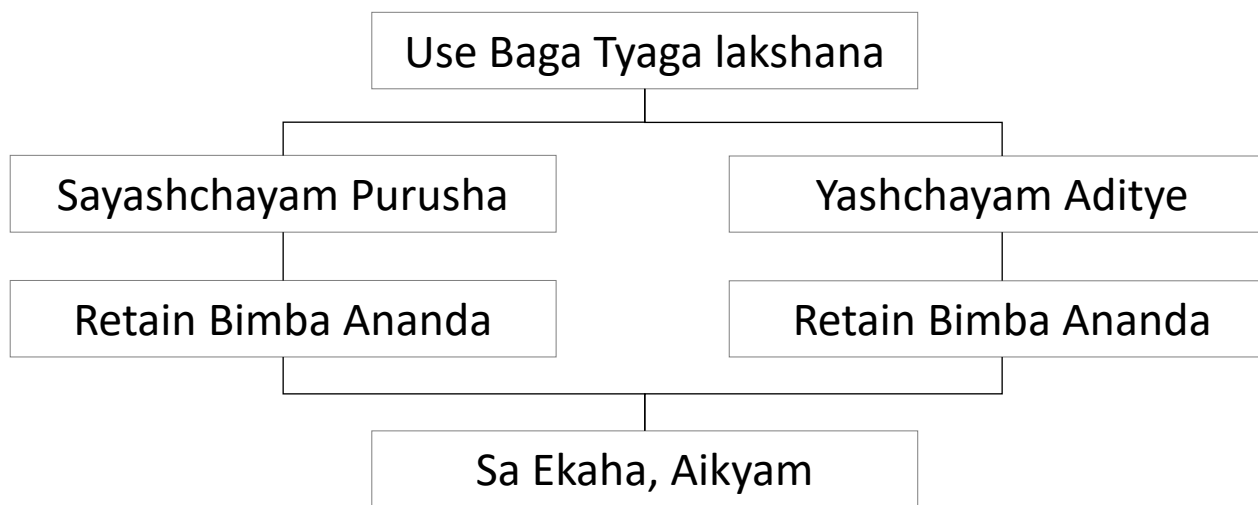


v) Discard Vachyatha, retain Lakshyatha : Vakya vrutti :

- Manantara Virodha Tu, Mukhyantara Vighrahe, Manushyayam Avidabute Lakshana Prakirtata...
- Take primary meaning first
- Doesn't tally - Look for secondary meaning
- Secondary meaning = Bimba Ananda
- By Baga Tyaga Lakshana - Drop Pratibimba, unreal Ananda Vachyatha of Manushya and Aditya
- Go to Adhishtana of Pratibimba Ananda = Bimba Ananda

Bimba Ananda :

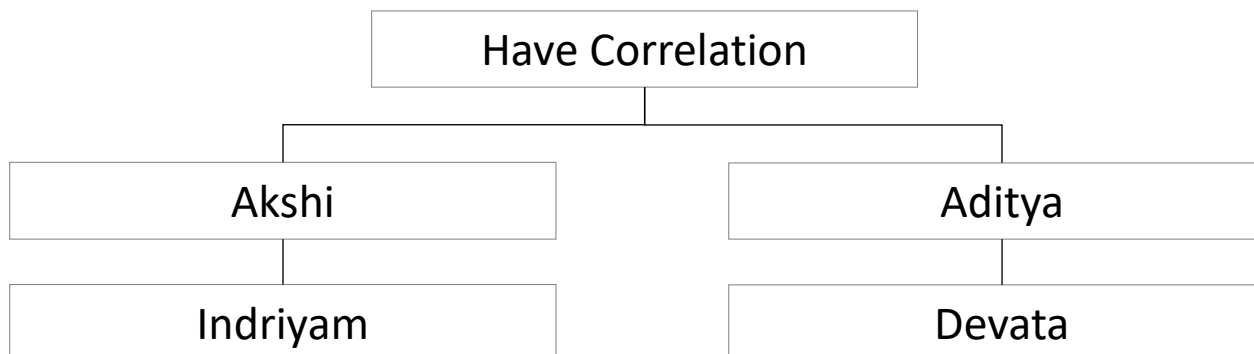
- Unitless
- No measurement possible
- Paramartika Tattvam
- No time, space, objects.



- Normally in Upanishad's Aikyam go by Chaitanya Drishti
- Negate Chidabhasa by Vachyarth, go to chit by Lakshyarth
- Here by Ananda Drishti, unique Mahavakya

VI) Purva Paksha :

- Based on Upasana Khandam asks a question
- Wherever yashchaya aditye in Upanishad, we refer to Aditya as Virat purusha or Hiranyagarbha = Akshi purusha at individual level.



- Why Taittiriya does not mention Akshi purusha
- Jiva obtaining in Chakshur Indriyam - waker

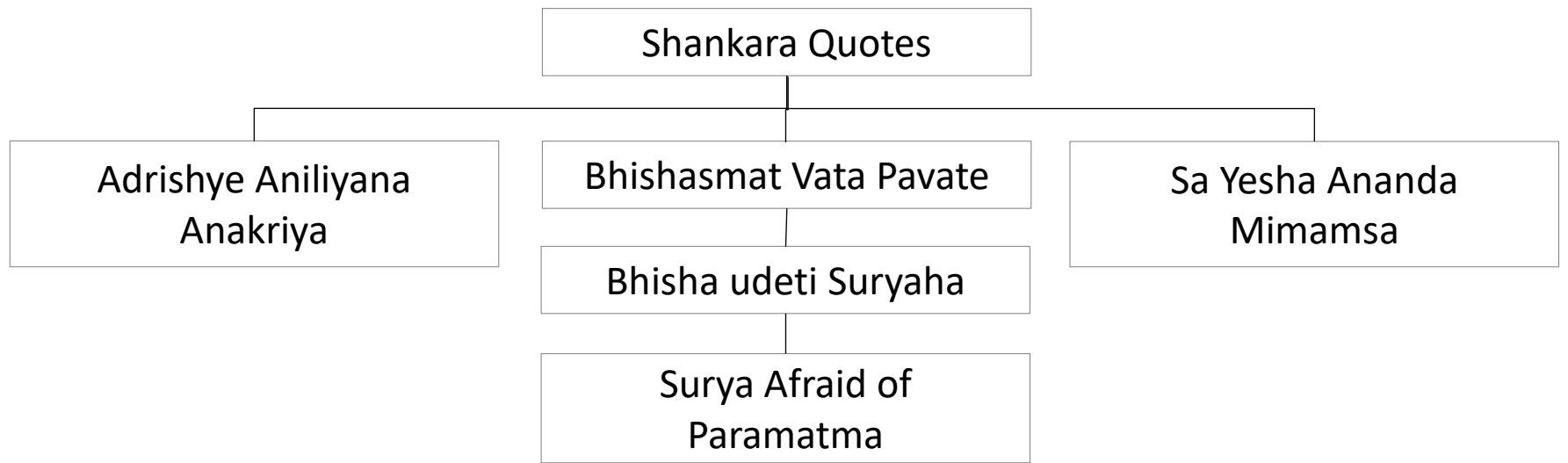
vii) Shankara's answer :

- In Upasana khanda we talk about Akshi and Aditya purusha

Upasana Khanda	Jnana Khanda
<ul style="list-style-type: none"> - Akshi and Aditya Purusha - Saguna Aksha Aditya - Aparam - Imaginary - Akshi Limited power, knowledge - Aditya Superior Devata, extraordinary power, knowledge - Saguna Avastava Upasana not topic here - Purva paksha soaked in Upasana 	<ul style="list-style-type: none"> - Nirguna Brahma - Param - Actually one, fact - Knowledge - No Upasana, No Saguna, No imagination - Nirguna Ananda Svarupa Brahma Jnanam - Actual Aikyam - Vastavya Aikyam - Topic here

No Para Adhikarat :

- Nirguna Vastava Jnana Adhikaratvat
- Adhikara = Context, not Upasana but Jnanam.



- Upanishad deals with Nirguna Brahman Jnanam not Saguna, Aditya Surya devata
- Upasana is not topic here
- Suddenly why are you bringing, Saguna Upasana topic here without reason
- Topic here is Paramartika Vijnanam
- Taittiriya dealing with = Brahma vitu apnoti param
- In Upasana, Para Prapti never possible
- Here is Para Atma Vijnanam
- Aditya purusha not Surya Mandala purusha here but it is Brahman through Lakshyartha
- Sa Eka iti....

- Sa Eka iti....

Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

नन्वानन्दस्य मीमांसा प्रकृता तस्या अपि फलमुपसंहर्तव्यम् ।
अभिन्नः स्वाभाविकः आनन्दः परमात्मैव न विषयविषयिसंबन्ध-
जनितः इति । ननु तदनुरूप एव अयं निर्देशः – “स यश्चायं पुरुषे
यश्चासावादित्ये स एकः” इति भिन्नाधिकरणस्थविशेषोपमर्देन ।

(The Purvapaksi says) look here (Nanu) analysis of Brahmananda (Anandasya Mimamsa) has been done (Prakrta). The result of that analysis (Tasya phalam api) has to be properly concluded (Upasamhartavyam by the Upanishad) by saying that (iti) Brahmananda (Paramatma Anandah eva) is an undivided (abhinnah - non-experienceable intrinsic Happiness, which is not acquired), but is one's by nature (svabhavikah), and that (iti) it is not one born (na janita) out of a conducive relationship (Sambandha) between the subject and object (visaya-visayi ---This is the Purvapaksi's complaint. To that Shankaracharya replies thus-) look (Nanu) the Mahavakya has been presented only in keeping with that (tad-anurupah eva) conclusion arrived at (ayam nirdesah). By negating (Upamardena) the two different Sarira upadhis (bhinna-adhikaranastha-visesa), the relative Vyasti upadhi of the human being ("Sah yah ca ayam puruse") and the relative samasti upadhi of Aditya ("asau yah ca aditye"—it has been established that Brahmananda is one unitless unlimited Ananda only (Sah ekah iti).

Purva Paksha - Question :

- Without understanding significance of Mahavakya, Upanishad uses only pronouns
- That which is in the human being and in Brahma - Hiranyagarbha is Ananda
- Asou Ananda Aditye - Upanishad does not use Ananda

Purva Paksha gets a doubt :

- Before Mahavakyam - Textual words, discussion was :
- Tey Yeshitam Prajapatir Anandaha
- Sa Ekaha - Brahmana Ananda
- Sentence before Mahavakya - Hiranyagarbha Ananda, starting with Manushya Ananda
- Greatest is Hiranyagarbha
- In Mahavakya, no word using "Ananda "

<ul style="list-style-type: none">• Hence Ananda Mimamsa is incomplete

- Manushaya - Aditya Ananda - both relative
- Hence, Upanishad is not discussing absolute Ananda
- Prajapatir Ananda = Hiranyagarbha Ananda
= Empheral Ananda, happiness.

How loose strings not tied up by Upanishad?

- Analysis of Ananda is the context
- Result must be properly concluded
- Absolute Ananda is Brahman

• **Taittiriya not talking about indivisible, Svabavika, intrinsic Ananda**

- Experiential Ananda comes and goes - Not Svabavika, intrinsic

• **Brahman = Absolute happiness, not Vishaya - Vishayi Sambandha Ananda**

• **Brahmananda not born out of contact of experienced - Sense object and experiencer**

Vishaya	Vishayi
<ul style="list-style-type: none">- Sense Objects- Bogya Padartha	<ul style="list-style-type: none">- Human, experiencer- Bokta

- Janita means experiential in Triputi

• **Absolute = Not born of contact, it is Svabavika, intrinsic**

- Upanishad does not say it is Absolute Ananda
- Big lacunae

Purva Paksha - Complaint :

- **Absolute Ananda is left out in this section.**

Shankara :

- Absolute Ananda has been talked about but not explicitly
- Absolute Ananda is not available for explicit description
- Any description will belong to relative plane
- We must know how to abstract absolute from Mahavakyam
- Nanu = Normally, objection by Purva Paksha but here used by Siddhantin

Madhyastha :

- Closer to Siddhantin, intermediary person gives answer
- Tat Anupravesha Eva Nirdeshaha
- Mahavakya is only presented in the form of Ananda, Mimamsa by presenting absolute Ananda
- It appears incomplete by Sayaschayam Purusha
- But Saha ekaha = Absolute Ananda
- Negate relative experiential Ananda by Baga Tyaga Lakshana in Manushya and 'Hiranyagarbha', come to what is left behind = Absolute Ananda which can't be negated

Purva Paksha :

- Not Satisfied.

ननु एवम् अपि आदित्यविशेषग्रहणमनर्थकम् । न अनर्थकम्
उत्कर्षापकर्षापोहार्थत्वात् । द्वैतस्य हि मूर्तामूर्तलक्षणस्य पर उत्कर्षः
सवित्रभ्यन्तर्गतः स चेत्यपुरुषगतविशेषोपमर्देन परमानन्दमपेक्ष्य
समो भवति न कश्चिदुत्कर्षोऽपकर्षो वा तां गतिं गतस्येत्यभयं
प्रतिष्ठां विन्दत इत्युपपन्नम् ।

(The Purvapaksi now says) but (Nanu- even assuming that 'sah ekah' refers) to Brahmananda (Evam api), bringing along with it the relative Ananda (Visesagrahanam) of Aditya (Aditya-which includes Purusah also) is meaningless (Anarthakam. To that Shankaracharya's reply is that) the mentioning of the two relative Anandas is not meaningless (Na anarthakam, it is purposeful). Increase (Utkarsa) and decrease (Apakarsa) of relative Ananda are both introduced for the sake of negating them (Apotharthatvat—through Bhagatyagalaksana). In the relative world, which is indeed dualistic in nature (Dvaitasya hi) and consists of formed and formless objects (Yo murta-amurtalaksnasya), the highest relative happiness (Parah Utkarsah) obtaining (Abhyantargatah) in Hiranyagarbha (Savitru) and the lowest relative happiness (sah cet) obtaining in an ideal human being (Purusa-gatah) both are equated (samah bhavati) from the standpoint of (Apeksya) Brahmananda (paramānandam corresponding to water in the example),

By negating (Upamardena) adjectives (Visesha—to Ananda) or any other kind of macro-micro or superiority-inferiority division (na kascid-utkarsah apkarsah va). A jnani who has understood and gained such a state (tam gatim gatasya-through knowledge) gains fearlessness (Abhayam pratistham vindate.-There is no fear of loosing Ananda because he has realized it is his own nature). Thus this sentence becomes very meaningful (iti Upapannam).

- Sa Ekaha = Absolute Ananda

Why Upanishad refers to relative Ananda?

- Sayashcheyam Purushe... Sa va Aditya? Both relative

Upanishad :

- Ends a Ekaha, absolute
- Why tie up with relative Ananda and then come to Absolute Ananda?
- Brilliant question, Relative should not come, only sa Ekaha enough

Important answer :

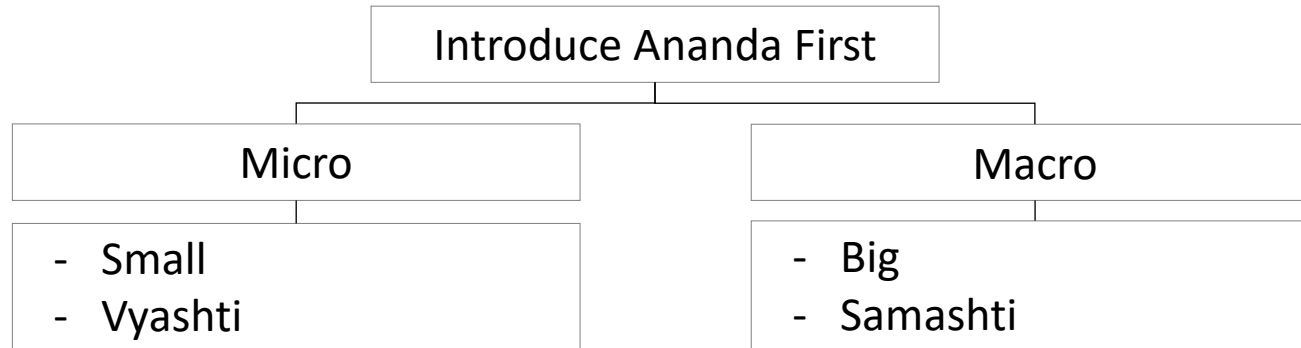
- Absolut Ananda can't be verbally talked about - Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति
तस्यैव एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

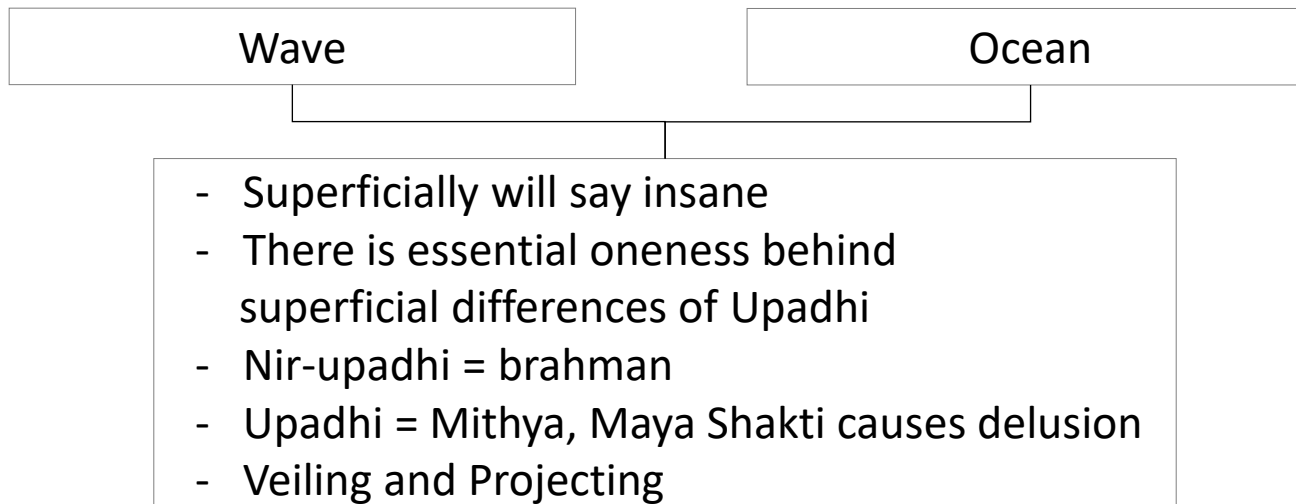
yato vāco nivartante | aprāpya manasā saha |
ānandaṁ brahmaṇo vidvān | na bibheti kadācaneti
tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

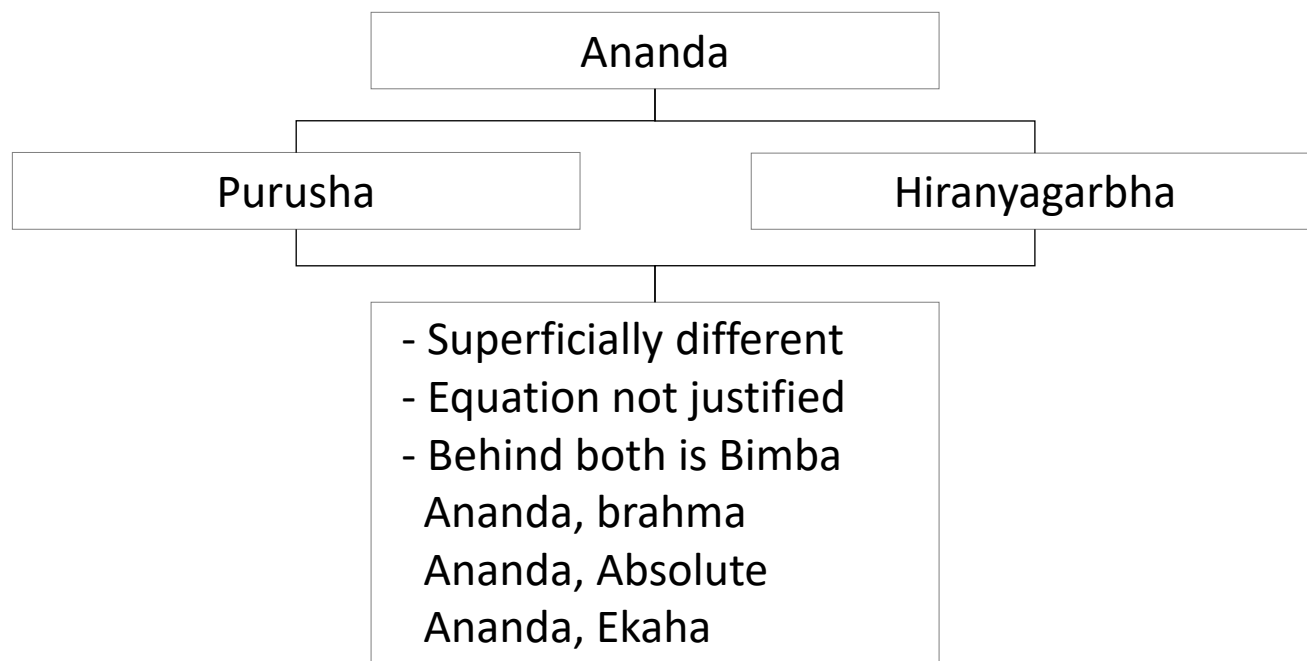
Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self. [2 - 4 - 1]

- Sa Ekaha, absolute not understood without mentioning relative Ananda.



- At Relative level, never equal, equation meaningless
- **It is Deliberate Equation for mind come to come to Absolute level, not Casual Statement.**
- Superficially not possible to go beyond relative Levels.





• **Without talking about water, I communicate water, Wave = ocean**

- By equating Ananda, Upanishad asks us to go behind
- Relative Ananda and arrive at Absolute Ananda
- Not object of description but as absolute I - Myself
- Knock off Pratibimba Ananda, arrive at Bimba - Adhishtanam
- Anartham not meaningless, it is purposeful
- Absolute is always packed with relative

Swami Chinmaya :

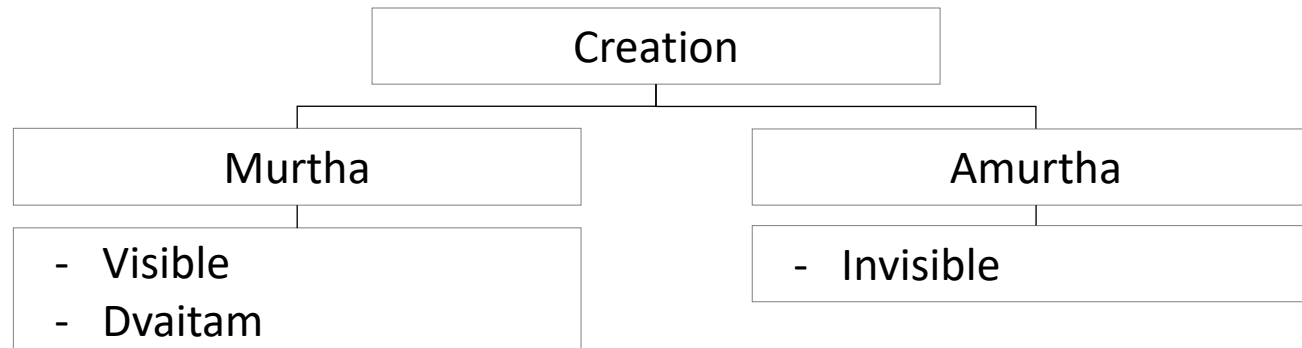
- Get water student gets water in tumbler
- Water can't be brought without tumbler.

Guru :

- Consumes water
- Drops container
- Transaction completed by Baga Traya Lakshana

Absolute Ananda	Packed on Relative Ananda
<ul style="list-style-type: none">- Content- Apohartvat by Negation drink Bliss of Brahmananda	<ul style="list-style-type: none">- Reflected Ananda Container- Manushya Vyashti- Hiranyagarbha Samashti highest relative Ananda

Brihadaranyaka Upanishad : 2nd Chapter - 3rd Section :



- See it in Vyashti - Samasti
- Savita = Hiranyagarbha = Highest Ananda
- Tey Eshitam Prajapate Ananda - Sa eka = Brahmananda
- Lowest = Purusha Ananda.
- Negate Relative Ananda in Vyashti – Samashti.

Logic :

- In intellect, arrive at water
- Waviness, Cleanness, set aside = Upamardaha
- Turn attention to water
- Set aside Purushagatha, Adityagatha Ananda
- From standpoint of Absolute Ananda, Bimba Ananda drop Pratibimba Ananda, No Vyashti, Samashti Bheda at absolute level

3 Sharirams :

- Dropped by Baga Tyaga Atma held.

Utkarshi	Apakarshi
Superiority	Inferiority

4 Differences :

Pratibimba	Bimba
i) Graders exist ii) Arrives, departs iii) Has fear of loosing Ananda, has Anxiety	i) No Grade at all ii) Arrives by knowledge iii) Has fear of loosing Ananda

Gita :

न प्रहृष्येत्प्रियं प्राप्य
नोद्विजेत्प्राप्य चाप्रियम् ।
स्थिरबुद्धिरसम्मूढः
ब्रह्मविद् ब्रह्मणि स्थितः ॥ ५-२० ॥

na prahr̥ṣyēt priyaṃ prāpya
nōdvijēt prāpya cāpriyam |
sthirabuddhīrasammūḍhaḥ
brahma-vid-brahmaṇi sthitaḥ || 5-20 ||

Resting in Brahman, with steady intellect and undeluded, the knower of Brahman, neither rejoices on obtaining what is pleasant, nor grieves on obtaining what is unpleasant.
[Chapter 5 – Verse 20]

- When experiential joy comes, enjoy, don't get attached

Jnani :

- does not hate, reject experiential pleasure but does not get attached to experiential pleasure
- Prarabda, Vasanas will bring joy
- Jnani abides in non-experiential, Bimba Ananda, which is myself
- Lands in his own Ananda by claiming Aham Brahma Asmi
- I am the master copy - Has no fear of losing Ananda
- Adrishye, Anakriye, Aniliyane, Abhayam Pratishtha Vindate.... (Mandukya Upanishad - Mantra 7)

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]

- Interpret Mahavakya properly, will land in Bimba Ananda
- Therefore , Anandas Mimamsa is rightly wound-up.

Lecture 112

i) After Mahavakya, Sayachayam Purushe, Shankara answering question

ii) **Ananda Mimamsa :**

- Relative Ananda is subject to gradation, Utkarsha, Apakarsha

Purpose :

- To talk about Brahman's absolute nature

iii) Upanishad doesn't talk about Bimba Ananda

Purva Paksha Complaint :

- Upanishad is incomplete

iv) **Shankara :**

- Sa Ekaha = Absolute Ananda

v) **How Sa Ekaha = Absolute?**

- Sa Yaschayam Purushe - Manushya Ananda
- Yaschava Aditye = Hiranyagarbha - Ananda

Where is absolute Ananda?

- It is not there

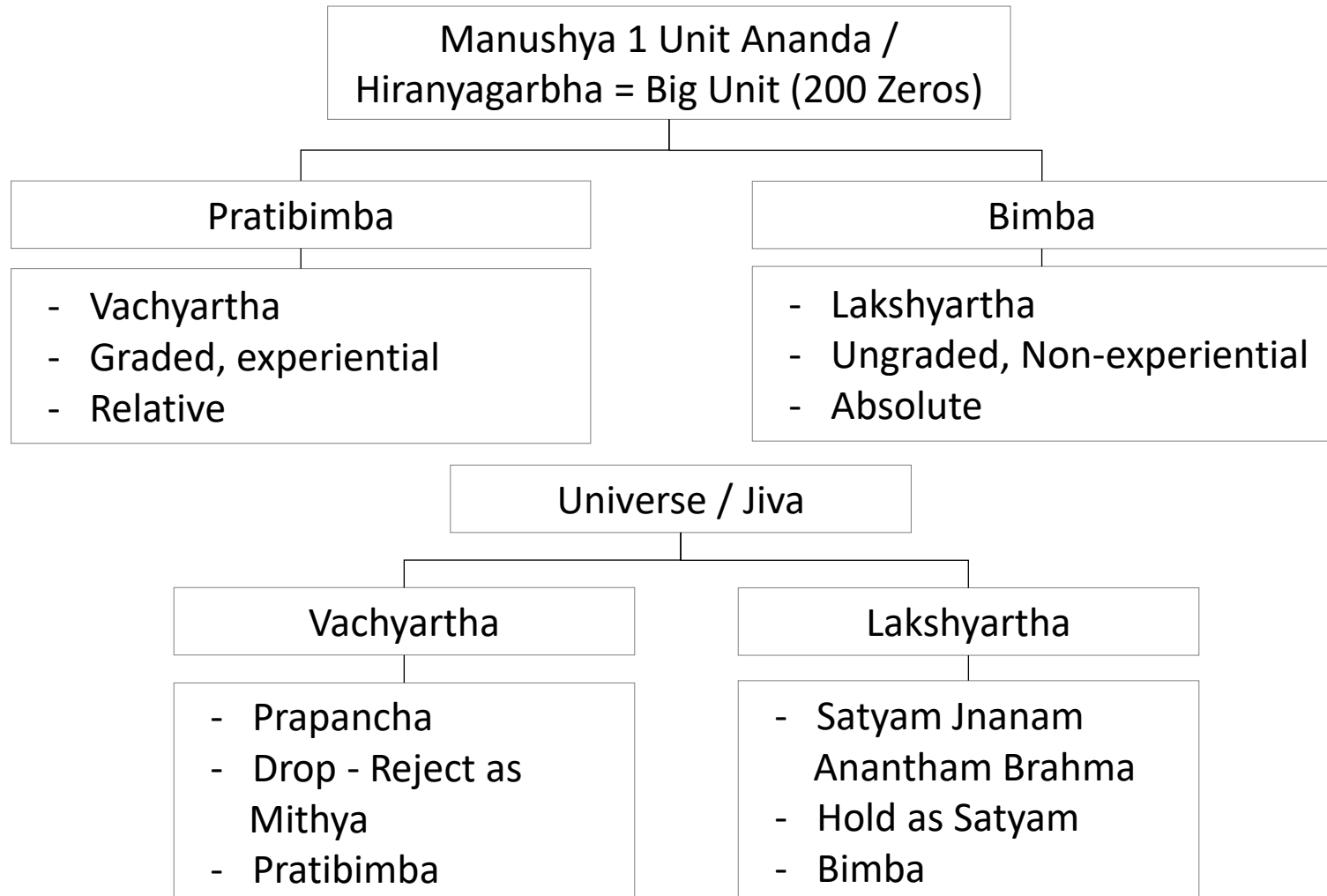
vi) **Shankara :**

- Absolut Ananda is beyond words, Can't talk about directly
- Shabda Pravritti Nimitta.

VII) Upanishad Equates :

Manushya Ananda	'Hiranyagarbha'
Apkarsha	Utkarsha

viii) Drop vachyārtha of Manushya 'Hiranyagarbha' Ananda, go to Lakshyārtha by Baga Tyaga lakshana.



- Once you hear Mahavakyam, you will always hold Claim.
- Lakshyartha - Pure Brahman

ix) What is benefit of Lakshyartha?

- Abayam Pratishta Vindate
- There is no fear

Pratibimba	Bimba
<ul style="list-style-type: none"> - Subject to Arrival, Departure - Will have Anxiety - In front of Mirror, Pratibimba is there - Don't cry Pratibimba left behind 	<ul style="list-style-type: none"> - No Anxiety, Nitya Mukta Svarupa, always there - Jnani not afraid - When mirror of Jagrat Avastha goes, Bimba, Turiyam always there - I am Bimba Ananda - Even though I don't see, experience Bimba Mukham, I know by Atma Jnanam from Taittiriya that is my Absolute nature

x) Abhayam Prathishta - Upapadhyate :

- Lakshyartha is revealed, Abhaya Svarupa
- I am not afraid because – "I alone am" as Turiyam
- Absolute Ananda is Lakshyartha, end of spiritual journey.

- **Mahavakyam has helped me claim my Svarupa**

- I am fulfilled in this world, nothing more to achieve
- Ananda Mimamsa concluded here - Everything is proper
- What are the differences between Pratibimba and Bimba Ananda?

Pratibimba	Bimba
i) Anityam Agama - Pahi ii) Satishayanam Graded iii) Samvedyam Experiencable iv) Kosha Ananda : - Ananda Atma Tasya Priya Meva Shiraha, Modo Dakshina Paksha, Pramodo Uttara Paksha v) Gained by 2 methods : - Vishaya Dvara - Vairagya Dvara Sadhana Dvayam	i) Nityam not Agama - Pahi ii) Nirathi Shayanam ungraded iii) Asamvedyam Non-experiencable iv) Atma Ananda v) Gained by only Atma Jnanam : - Claim - I am Bimba Ananda

- Similar Comparision can be done for Chaitanyam and Sat Svarupa.

अस्ति नास्ति इत्यनुप्रश्नो व्याख्यातः । कार्यरसलाभप्राणनाभय-
प्रतिष्ठाभयदर्शनोपपत्तिभ्यः अस्त्येव तदाकाशादिकारणं ब्रह्म
इत्यपाकृतः अनुप्रश्न एकः ।

The question whether Brahman exists or does not exist (Asti nasti iti anuprasnah) has already been explained (Vyakhyatah), that Brahman exists as it is the cause of this whole universe, the kaarya (Karya), as it is the cause of Brahmananda (Rasalabhah), as it is the cause of making the inert body-mind-sense-complex function. (Pranana), as it is the cause of the freedom from fear (Abhayapratistha) and also as it is the cause of fear (Bhaya darsanah—because of which the world moves in an orderly fashion). These are the reasons (Upapattibhyah) for saying Brahman which is the cause of space etc (tad akasa-adi karanam-etc refers to the whole universe) exists (asti eva). Thus one question (anuprasna ekah) about Brahman (brahma iti) has been cleared, answered (apakrtah).

- Ananda Mimamsa portion over - 8th Anuvaka continues
- Saya Evam Vitu Asman Lokan Eva Upasamkarati...

• **Jnani merges into Brahman**

- 3 Anuprashnas asked by student.

6th Anuvaka :

- 3 Questions based on teaching

i) Brahman Asti Va - Nava - implied question :

- Not explicitly given

II) Will ignorant merge into Brahman after Maranam?

- Explicit question

III) Will wise merge into Brahman after Marana?

- 1st question asked from 6th - 8th Anuvaka

Question 1 :

- Brahma Asti Va Nava?

Answer :

- Brahman Asti - 7 Logical Reasons given
- Brahman Asti Nasti iti Anupravesha Vyakhyata : Replied.

Reasons : Shows Clues :

i) Karya Prapanya - Reveals Karana Prapancha Srishti Vyakyanam : Taittriya 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 caviijnanam 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]

ii) Rasa Labha :

यद्वै तत् सुकृतम् । रसो वै सः ।
रसं ह्येवायं लब्ध्वाऽऽनन्दी भवति को
ह्येवान्यात्कः प्राण्यात् । यदेष आकाश आनन्दो
न स्यात् । एष ह्येवाऽऽनन्दयाति ॥ २ ॥

yadvai tat sukr̥tam | raso vai saḥ |
rasaṃ hyevāyaṃ labdhvā"nandī bhavati ko
hyevānyātkāḥ prāṇyāt | yadeṣa ākāśa ānando
na syāt | eṣa hyevā"nandayāti || 2 || 1135

This which was self-made... That is taste(Joy). Having obtained this taste, man becomes blessed; for who can breathe out or breathe in, if this Joy were not there in the cavity of the heart:? This Brahman itself brings us Joy. [2 - 7 - 2]

- Jnani always happy without external world Vishayas
- Happiness from Brahman inside

III) Prana functions with the blessings of Brahman :

- Jnani enjoys fearlessness
- Source of security for Jani is Brahman
- Others don't have any other security

iv) Taittriya 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 pratiṣṭhāṃ vindate atha so'bhayam gato bhavati yadā hyevaiṣa etasminnudaramantaram kurute atha tasya bhayam bhavati tattveva bhayam viduṣo'manvānasya tadapyeṣa śloko bhavati 3
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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 very 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.

v) Baya Darshina :

- Cause of fear for ignorant = Srishti Dvaitam
- Cause of fearlessness for wise = Advaita svarupa Brahman.

Rope	Snake
Advaitam Brahman	Seen as Dvaitam jagat

vi) Once Dvaitam come, Udara mantaram Kurute :

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'nātmnye'nirukte'nīlayane'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 very 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]

Waking and Dream	Sleep
- Dvaitam and Bayam	- Advaitam - No Dvaitam, No Bayam

Anvaya Vyatireka Nyaya :

- Yatra Yatra Dvaitam - Tatra Tatra Bayam Bavati
- Yatra Yatra Advaitam, Tatra Abayam Bavati
- Upapatti = Hetu, reasoning.

VII) Brahman exists as cause of Akasha : Taittiriya Upanishad :

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

tasmādvā etasmādātmana ākāśaḥ saṁbhūtaḥ |
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 = Sarva karanam
- After Akasha world comes brahman Asti.

1st Question Answered :

Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

द्वावन्यानुप्रश्नौ विद्वदविदुषोर्ब्रह्मप्राप्त्यप्राप्तिविषयौ तत्र विद्वान्समश्नुते
न समश्नुत इत्यनुप्रश्नोऽन्त्यः तदपाकरणायोच्यते । मध्यमोऽनुप्रश्नः
अन्त्यापाकरणादेव अपाकृत इति तदपाकरणाय न यत्यते ।

(Other than this question of Brahman's existence), there are two other questions (Dvau-anyau-anuprasnau). The subject matter (Visayau) is about the wise and the ignorant persons (Vidvad-avidusoh) respectively reaching (Prapti) or not reaching Brahman (Aprapti-brahman). Among the questions (tatra) the last question is (iti antyah anuprasnah), does the vidvan merge (vidvan samasnute) or not merge (na samasnuta iti-into Brahman?). To remove these doubts (Tadapakaranaya) only the following is being said (ucyate). Once the last question is cleared that the vidvan only merges or reaches Brahman (antya-apakaranad eva iti), then the middle question (madhyamah anuprasnah) also gets automatically answered (apakrta), and therefore separate effort to remove that doubt (iti tad apakaranaya) is not made (Na yatyate).

2nd and 3rd Question :

- Wise will merge into Brahman
- Ignorant will not merge into Brahman
- Wrong question is the right answer.

- No merging of Mithya person into Satyam
- Mithya dream does not merge into Satyam waker
- Ignorant or wise, you are Brahman

<ul style="list-style-type: none"> • No question of anybody merging into Brahman
--

- Figurative reply - Ignorant person does not know I am Brahman
- His fear continues, his search for Brahman continues
- We figuratively say - He does not merge into Brahman
- Wise person knows - I am Brahman
- His seeking and Search ends

Figuratively we say :

- Wise has merged into Brahman
- Merging, not merging is figurative
- One continues to search - One stops search

Upanishad :

- Wise merges into Brahman through his wisdom

Answer to 3rd Question :

- Wise crosses 5 Koshas merges into Brahman
- Merges means, stops his search for Brahman.

2nd Question :

- Shruti does not directly answer.

Important discussion follows :

- Wise merges by implication, ignorant does not merge
 - Answer by implication not directly
 - Tasya Evam Vitu Anandmaya Upasamkramatu
 - Anandamaya merges into Brahman
- **Ignorant does not merge into Brahman, will continue to look for Brahman**
- By implication, answered.

Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

स यः कश्चिदेवं यथोक्तं ब्रह्म उत्सृज्योत्कर्षापकर्षम् अद्वैतं सत्यं
ज्ञानमनन्तम् अस्मि इत्येवं वेत्तीति एवंवित् । एवंशब्दस्य
प्रकृतपरामर्शार्थत्वात् ।

Who ever that person be who becomes (Sah = yah kascit) in this manner the knower of Brahman (evam vit), which Brahman was unfolded (Yathoktam brahma) by giving up (utsrjya) the Samasti Hiranyagarbha Ananda (utkarṣa) Upadhi as well as the Vyashti Purusa ānanda (Apakarsa) Upadhi (differences as Mithya); and the person who also has realized the non-dual Brahmananda (Advaitam), which is Satyam jnanam Anantam (Satyam Jnanam anantam) as 'I am that' (asmi iti); (such a person) who knows or understands in this way (evam vetti iti) is a jnani (Evamvit).

The word 'evam (Evam-sabdasya) is for the purpose of bringing back to one's memory or focus (Paramarsarthatvat) what was all already discussed and conluded (Prakrtam — it being the Mahavakyam).

Any person who has knowledge :

- Moksha does not depend on Sthula, Sukshma Shariram
- Moksha depends on Jnanam alone

Evam	Vitu
In this manner	Knower

- One who knows Above mentioned Brahman through Mahavakyam
- Sa-ekaha = Mahavakyam.

How he arrives at Brahman?

Pratibimba Manusha Ananda	Pratibimba Hiranyagarbha Ananda
Apakarsha	Utkarsha

- **Student takes Bimba Ananda portion by Baga Tyaga Lakshana**
- Take non-dual Ananda = Satyam Jnanam Anantham

In 2nd Chapter - 8th Anuvaka - Shankara refers to 1st Anuvaka :

- Satyam, Jnanam, Anantham.

How Jnani grasps Jnanam?

A) 1st Anuvaka :

- Paroksha Jnanam - There is Brahman
- Brahman = Satyam, Jnanam, Asti Anantham
= Jagat Karanam
= Adhyaropa

b) 8th Anuvakya :

- Maha Vakya - Saha Ekaha

Katho Upanishad :

अस्तीत्येवोपलब्धव्यस्तत्त्वभावेन चोभयोः ।
अस्तीत्येवोपलब्धस्य तत्त्वभावः प्रसीदति ॥ १३ ॥

Asti-tyevo-palabdhavyah tattva-bhavana cobhayoh,
Asti-tyevo-palabdhasya tattva-bhavah prasidati ॥ 13 ॥

The Self is (first) to be realised as existing and (then) as It really is. Of these (aspects), the real nature of the Self that has been known as merely existing, becomes evident to the seeker.

[2 - 3 - 13]

- 1st : Asti
- 2nd : Asmi
- Anantham - Brahmi – Asmi, it is Me
- Thus who knows = Jnani Brahman.

- Evam, in this manner
- Context = Mahavakyam
= Aham Brahma Asmi
- Prakrute - Maharshe - Context of Mahavakyam

Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

स किम् ?

What does he (The Evamvit,---the one who understands the message given through the Mahavakyam) get or what happens to him?

अस्माल्लोकात्प्रेत्य- दृष्टादृष्टेष्टविषयसमुदायो हि अयं लोकः
तस्मादस्माल्लोकात्प्रेत्य प्रत्यावृत्य निरपेक्षो भूत्वा एतं
यथाव्याख्यातम् अन्नमयमात्मानमुपसंक्रामति । विषयजातम्
अन्नमयात्पिण्डात्मनो व्यतिरिक्तं न पश्यति । सर्वं
स्थूलभूतमन्नमयमात्मानं पश्यतीत्यर्थः ।

(In the context of the text "Asmallokatpretya") 'this world' (ayam lokah) indeed (hi-refers to) the world of a whole desirable objects (ista-visaya-samudayah), known and seen by one (drsta), or known but not seen by one (adrsta-like Svargaloka etc).

And so (tasmad) "Asmallokatpretya" means, the wise one who has turned away the mind (pretya = pratyavrttya) from such a world (asmad lokat), not having any emotional attachment for them (nirapeksah bhutva-that is, giving up mamakara), he deliberately sees brahmatma, which is himself (atmanam) transcend (upasankramati) the Annamaya (annamayam) which was already commented upon (etam = yatha Vyakhyatam —in the first and second anuvakas of this chapter). He does not see (na pasyati) the samasti Annamaya (viṣaya-jatam) as different (vyatiriktam) from vyasti annamaya, his own body (annamayat-pinda-Atmanah.—Thus aikyam is referred to here). It means (iti arthah) that he sees (pasyati) the whole physical world (sarvam sthulabhutam) as identical with Annamaya (Annamayamatmanam).

What happens to him?

Asmat Lokat Pretya :

- In this world, Drishta, Adrishta, Ishta Amudasya
- World = Ishta Samudaya
- All objects of attachment = Mamakara = This world

Mama Esha	Esham Mama
I belong to them	They belong to me

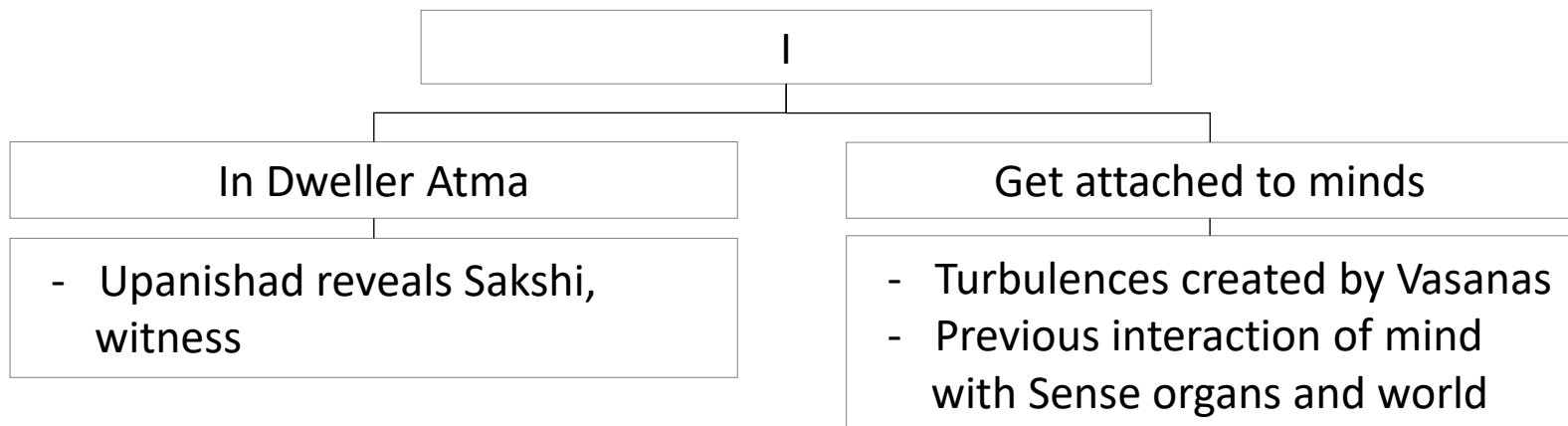
- We are hooked to huge set of people
- Big Chunk of world - we are attached to, Ishta Samudhaya
- W.r.t. Anishta Prapancha, we are Jeevan Muktas.

- Ishta Samudaya = world
- World consists of Drishta, Adrishta, visible universe, invisible Punyam to enjoy other worlds
- We want to drop Papam, hold to Punyam
- Asmat Loka is there not Ayam Loka
- Asmat Lokat Pretya
- Pretya = Quitting or leaving, departing
- Para and I - Dhatu
- Quitting = Death - Pretya here = Growing out of emotional dependence on this world

- **Antara Sanyasa = internal Sanyasa, Drop Abhimana w.r.t. entire world**
- **Pretya = Pratya Vrutya, Turning mind away from world**
- **Do not pre-occupy mind**

How do we know, we have attachment?

- **Whatever occupies Mind most of the time, indicates attachment**
- Mind coming out of it = Disidentification.



What do we do with the world for Disidentification?

- Handover to Bhagawan

Taittiriya Upanishad :

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]

Handover to Ceasar what belongs to Ceasar :

- Before Bhagawan punishes me, handover to Bhagawan = Pratya Vruttya
- Dropping our emotional dependence
- It is not dropping duty and Service to the world.

- Detachment is not renunciation of duty
- Continue duty and service without controllership and Doership = Pratya vrutya
- Nirapeksha Butva, without depending on them emotionally

Gita :

गतसङ्गस्य मुक्तस्य
ज्ञानावस्थितचेतसः ।
यज्ञायाचरतः कर्म
समग्रं प्रविलीयते ॥ ४-२३ ॥

gataśaṅgasya muktasya
jñānāvasthitacētaśaḥ ।
yajñāyacarataḥ karma
samagraṁ pravilīyatē || 4-23 ||

Of one who is devoid of attachment, who is liberated, whose mind is established in knowledge, who acts for the sake of sacrifice, all his actions are dissolved. [Chapter 4 – Verse 23]

- Without Emotional Dependence on them, Whatever happens to them should not create emotional flutter in me.

Gita :

दुःखेष्वनुद्विग्नमनाः
सुखेषु विगतस्पृहः ।
वीतरागभयक्रोधः
स्थितधीर्मुनिरुच्यते ॥ २-५६ ॥

duḥkhēṣvanudvignamanāḥ
sukhēṣu vigatasprṛhaḥ ।
vītarāgabhayakrōdhaḥ
sthitadhīrmunirucyatē || 2-56₁||48

He, whose mind is not shaken up by adversity, and who, in prosperity does not hanker after pleasures, who is free from attachment, fear and anger is called a Sage of steady Wisdom.
[Chapter 2 – Verse 56]

2 Consequences of Jnanam

Mamakara Tyagaha

Ahamkara Tyagaha

Panchoksha Abhimana
Etam Annamayam
Atmanam Upasamkramati

Upasamkramati - 2 meanings

Superficial

Contextual

- Approaching, reaching
- Upa and Sam and Krama
- Going near, Prapnoti
- Temporary compromised meaning

- Arrived by Upasamkramati
Sruti Vichara
- Disidentification
- I Disidentify from Annamaya
Pranamaya Anandamaya
- No More claim Annamaya as myself
- brahma Putcham Pratishta
Identify with brahman

Discussed in 2nd Chapter : Anuvaka 1, 2 - Rig Mantras :

स वा एष पुरुषोऽन्नरसमयः । तस्येदमेव शिरः ।
अयं दक्षिणः पक्षः । अयमुत्तरः पक्षः ।
अयमात्मा । इदं पुच्छं प्रतिष्ठा ।
तदप्येष श्लोको भवति ॥ ३ ॥

sa vā eṣa puruṣo'nnarasamayaḥ । tasyedameva śiraḥ ।
ayaṁ dakṣiṇaḥ pakṣaḥ । ayamuttaraḥ pakṣaḥ ।
ayamātmā । idaṁ pucchaṁ pratiṣṭhā ।
tadapyeṣa śloko bhavati ॥ 3 ॥

He indeed is this man consisting of the essence of food. This is his head. This is his right wing. This is his left wing (side). This is his trunk. This is hind part forming his support and foundation. About this also is the following Vaidika Verse. [2 - 1 - 3]

तस्माद्वा एतस्मादन्नरसमयात् अन्योऽन्तर
आत्मा प्राणमयः । तेनैष पूर्णः ।
स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।
अन्वयं पुरुषविधः । तस्य प्राण एव शिरः ।
व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः ।
आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा तदप्येष
श्लोको भवति ॥ २ ॥

tasmādvā etasmādannarasamayāt anyo'ntara
ātmā prāṇamayaḥ । tenaiṣa pūrṇaḥ ।
sa vā eṣa puruṣavidha eva । tasya puruṣavidhatām ।
anvayaṁ puruṣavidhaḥ । tasya prāṇa eva śiraḥ ।
vyāno dakṣiṇaḥ pakṣaḥ । apāna uttaraḥ pakṣaḥ ।
ākāśa ātmā । pṛthivī pucchaṁ pratiṣṭhā tadapyeṣa
śloko bhavati ॥ 2 ॥

Other than that (soul) made up of the essence of food there is an inner soul (Sheath) made of the Prana. With it this is filled. This (Pranamaya) is of the same form as the previous. Its human form is exactly as the human form of the former. Of that, Prana is the head, Vyana is the right side, Apnana the left side, Akasa is the trunk, earth is the tail or the support about this also there is the following Vaidika Verse. [2 - 2 - 2]

By Upasamkramati - Come to Atma :

- Deliberately qualifies with Annamaya by withdrawing from world - Profession, possession, family (Mamakara - Tyaga)
- Goes to Annamaya - Turns attention to Atma

Rig Mantra :

- Use for Upasana
- See essential - Oneness between Vyashti Annamaya - Samashti Annamaya
- **Both are Pancha butas**
- **Vishwa = Virat = Pancha butas.**

अस्माल्लोकात्प्रेत्य- दृष्टादृष्टेष्टविषयसमुदायो हि अयं लोकः
 तस्मादस्माल्लोकात्प्रेत्य प्रत्यावृत्य निरपेक्षो भूत्वा एतं
 यथाव्याख्यातम् अन्नमयमात्मानमुपसंक्रामति । विषयजातम्
 अन्नमयात्पिण्डात्मनो व्यतिरिक्तं न पश्यति । सर्वं
 स्थूलभूतमन्नमयमात्मानं पश्यतीत्यर्थः ।

(In the context of the text "Asmallokatpretya") 'this world' (ayam lokah) indeed (hi-refers to) the world of a whole desirable objects (ista-visaya-samudayah), known and seen by one (drsta), or known but not seen by one (adrsta-like Svargaloka etc). And so (tasmad) "Asmallokatpretya" means, the wise one who has turned away the mind (pretya = pratyavrttya) from such a world (asmad lokat), not having any emotional attachment for them (nirapeksah bhutva-that is, giving up mamakara), he deliberately sees brahmatma, which is himself (atmanam) transcend (upasankramati) the Annamaya (annamayam) which was already commented upon (etam = yatha Vyakhyatam —in the first and second anuvakas of this chapter). He does not see (na pasyati) the samasti Annamaya (viṣaya-jatam) as different (vyatiriktam) from vyasti annamaya, his own body (annamayat-pinda-Atmanah.—Thus aikyam is referred to here). It means (iti arthah) that he sees (pasyati) the whole physical world (sarvam sthulabhutam) as identical with Annamaya (Annamayamatmanam).

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 | asmāḷlokāt 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]

i) Asman Lokan Pretya :

- Drishta - Adrishta
- Samudaya Lokaha

ii) Shankara :

- Commentary on Ch. 2 - 8 – 12
- Saya Evam Vitu - One who knows message of Mahavakyam
- Jivatma / Paramatma - Aikyam goes from Annamaya to Anandamaya
- In the Anandamaya Brahma Putcham Pratishta
- Pratisha means - one abides in Brahman = Upasamkrramati
- **In Anandamaya kosha is Brahman seen as its substratum**
- In Karana Shariram is Brahman seen as Substratum
- Substratum of Sthula is Sukshma

Mandukya Upanishad :

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः
सर्वस्य प्रभवोऽप्ययौ हि भूतानाम् ॥ ६ ॥

eṣa sarveśvaraḥ eṣa sarvajña eṣo'ntaryāmyeṣa yoniḥ
sarvasya prabhavāpyayau hi bhūtānām || 6 ||

This is the lord of all, this is the knower of all, this is the inner controller, this is the source of all. And, this is that from which all things Originate and in which they finally dissolve themselves. [Mantra 6]

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 ।
adrśyamavyavahāryamagrāhyamalakṣaṇam
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]

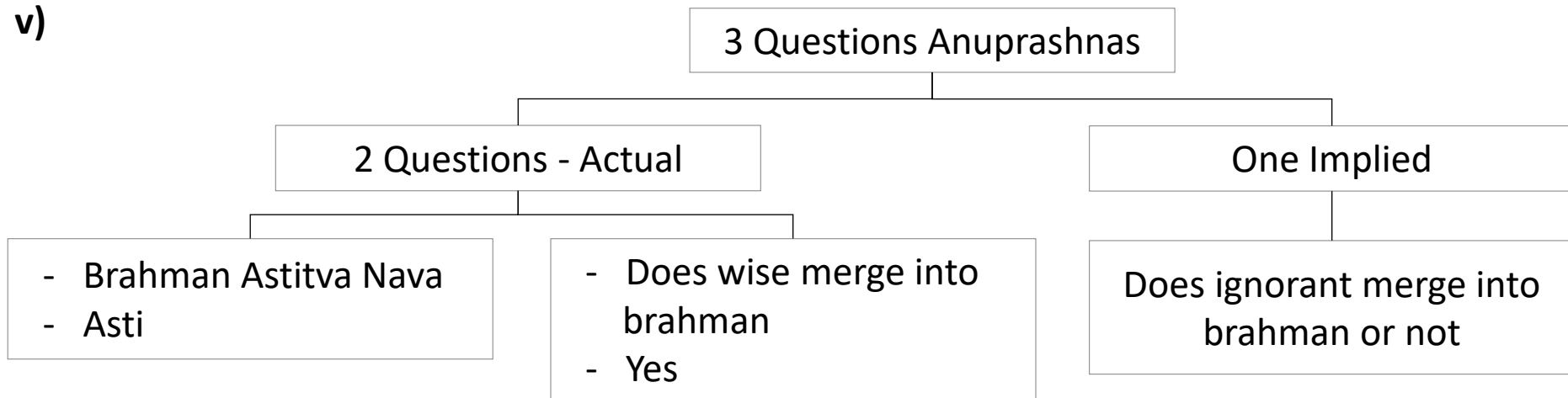
- Substratum of Sukshma is Karana Shariram

iii) Shankara first gives general provisional meaning of Upasamkramya reaching, approaching, arriving

iv) **Contextual meaning of Upasamkramya :**

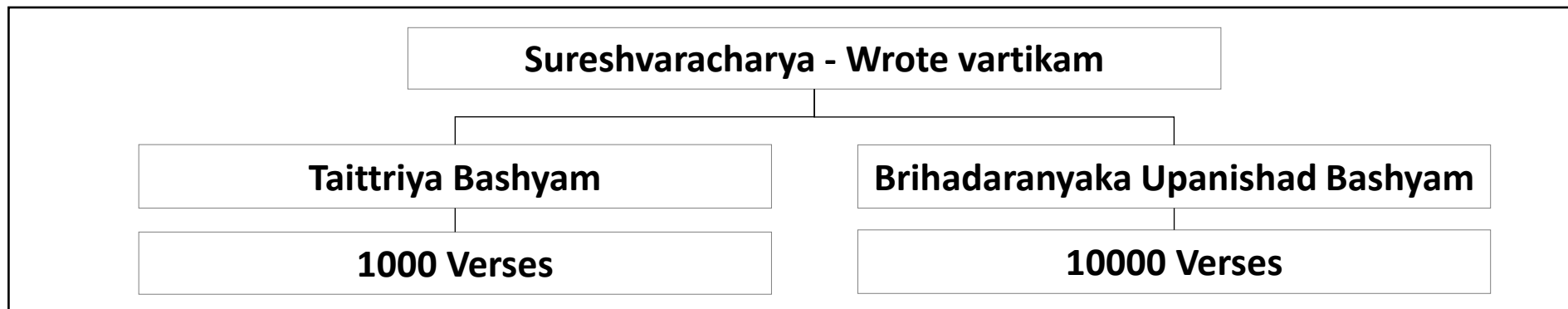
- Disidentification from each layer of personality.

v)



vi) Mahavakya :

- 3rd Question Answered
- 2nd Question Answered by implication



vii) Sureshvaracharya :

- Differs with Shankara, Says all 3 Questions Answered by Upanishad
- 1st Question - Accepts Shankaras Answer
 - Brahma Asti.

Answer : 7th Anuvaka - Answer to 3rd Question : Taittriya 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

etasminnadr̥śye'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 very 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]

- Wise merges into Abayam = Advaitam = Brahman

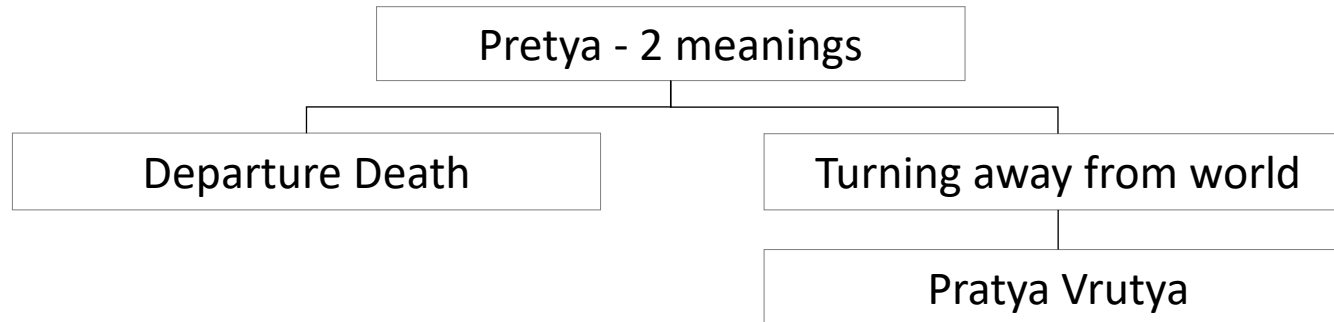
viii) 2nd Question :

- Does ignorant merge into Brahman?

Who ever divides Brahman and creates Bheda will have Bayam

- Wise is fearless, one with Brahman.

- Ignorant sees Bheda, divides, has Bayam, not one with Brahman
- Upasamkarana Vakhyam - Asman Lokan Pretya
- Therefore wise turn away from this world.



Turning away from what? Nirapeksha Butva

- dropping emotional dependence on family - Possessions all Anatma, Mamakaram Tyaktva
- Having dropped Mamakara, he starts attacking ahamkara
- Ahamkara Upto Sthula Shariram
- 1st Drop - Mamakara - Ahamkara starts with Annamaya Atmanam Upasamkramati
- Turn attention to Annamaya Atma

Rig mantra - Upasana :

- Annamaya Vyashti equated to Annamaya Samashti
- Vishwa = Virat
- Teijasa = Hiranyagarbha.

Annamaya Vyashti and Samashti :

- Resolved into Pranamaya
- 5 Stages in dissolution

How Annamaya reduced to Anatmatva Nischya?

i) Koshatva Nishchaya

- Anatma = karyam

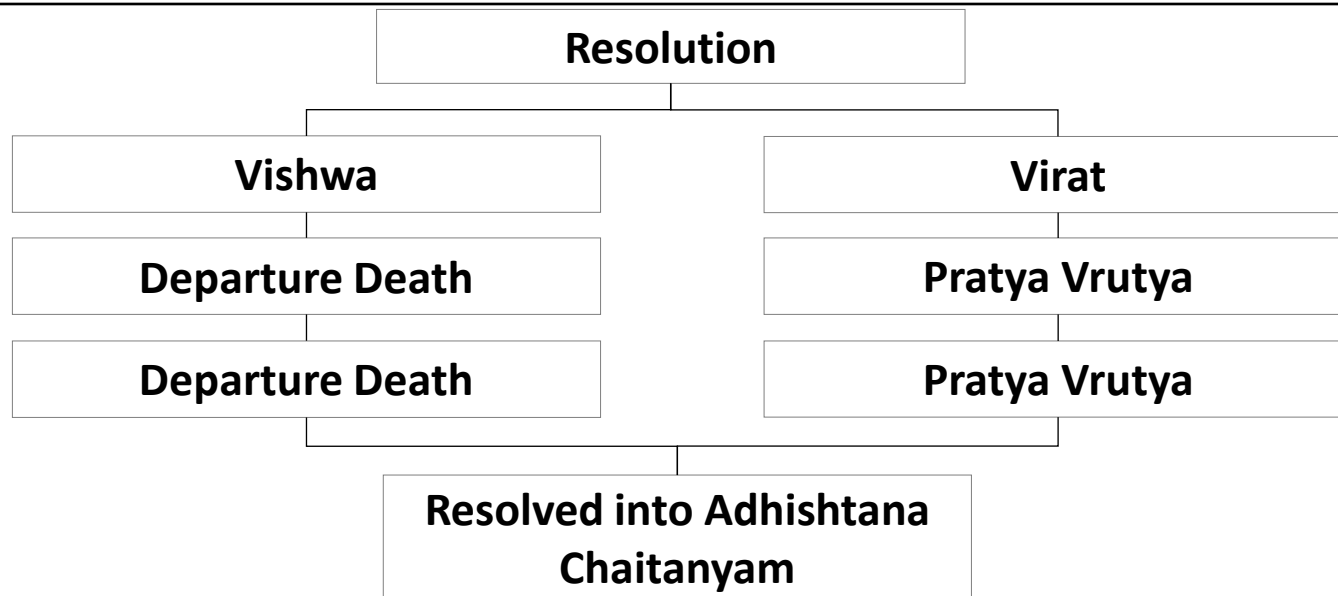
ii) Karyatva Nishchaya

iii) Nama Rupatva Nishchaya

iv) Mithyatva Nishchaya

v) Mithya does not exist separate from Satyam

- Pravilapanam, go to inner level as soon as outer world is Resolved.



- Pravilapanam = Resolution, final meaning
- Aikyam indicated, Pashyati
- Entire Sthula Prapancha seen identical with Annamaya
- Etan Annamayam Atmanave Upasankramayati
- Extend to Prana, Mano, Vijnana, Anandamaya.

Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

ततोऽभ्यन्तरमेतं प्राणमयं सर्वान्नमयात्मस्थमविभक्तम् । अथैतं
मनोमयं विज्ञानमयम् अनन्दमयम् अत्मानमुपसंक्रामति । अथ
अदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं प्रतिष्ठां विन्दते ।

In this way after Annamaya Aikyam (Tatah-the Jnani goes) inwards into all the bodies (Abhyantaram visualizing) all the Vyashti Pranamayasyas (Etam Pranamayam), which reside in all the physical bodies (sarva-annamaya-atmasthanam), as one undivided Samasti Pranamaya (Avibhaktam-resolving as one brahmatma, as himself). In the same way (Atha), in the order given here (Etam) all the manomaya, Vijnanamaya, and Anandamaya ātmās (Manomayam Vijnanamaya Anandamayam Atmanam) are all seen resolving into (upasankrāmati-oneself, the Brahmatma, which is not subject to objectification (adrsye), as it does not have a body (Anatmye), and therefore is not available for any categorical definition (Anirukte) and that which has no support (Anilayane-as it exists by itself).

Then the one who sees himself thus (atha) gains fearlessness (Abhayam Pratistham Vindate) as everything is himself and there is no second thing).

- Next Etan Pranamaya Atmanam Upasankramayati
- Pranamaya is interior to Annamaya
- **Pranamaya resides in Annamaya**
- **See Vyashti Pranamaya in Vyashti Annamaya and Samashti Pranamaya in Samashti Annamaya**
- Avibaktam Pashyati, Aikyam Pashyati
- Must resolve Samashti also
- Similarly Manomaya, Vijnanamaya, Anandamaya resolution.



Destination not mentioned in Shruti :

- Anandamaya Kosha - not destination

Having gone to Anandamaya - Shankara adds :

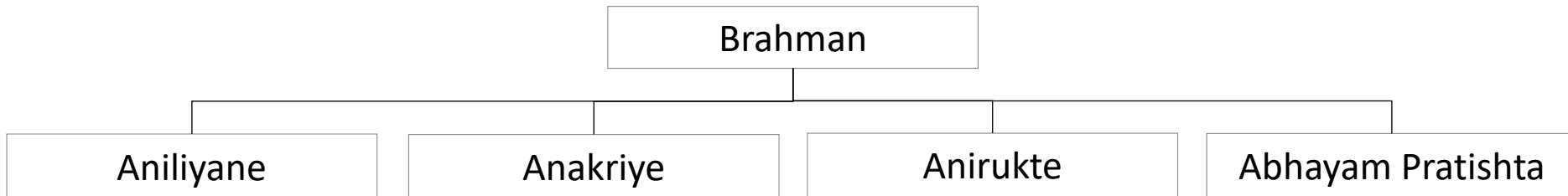
- Within Anandamaya - Final destination is there
- Tasya Priyame Va Shiraha = Kosha
- Moda Dakshina Paksha = Kosha

- Pramoda Uttara paksha = Kosha

- **Destination = Ananda Atma brahma Putcham Pratistam within Anandamaya is destination.**

- Going within Anandamaya, go to Brahman Putcham
- Instead of Putcham, Shankara uses Adhrishye, Anamiye, Anilayane = Brahma Putchaam

7th Anuvaka :



- Fearless abidance
- Abidance = Claiming I am Brahman Putcham Pratishta
- No abidance other than claiming, physical phenomenon
- Cognitive intellectual phenomenon

- **Claim I am Brahman, Putcham Pratishtaha, Support of entire cosmos, Brahma Ananda**

Simple commentary of Upasankramati

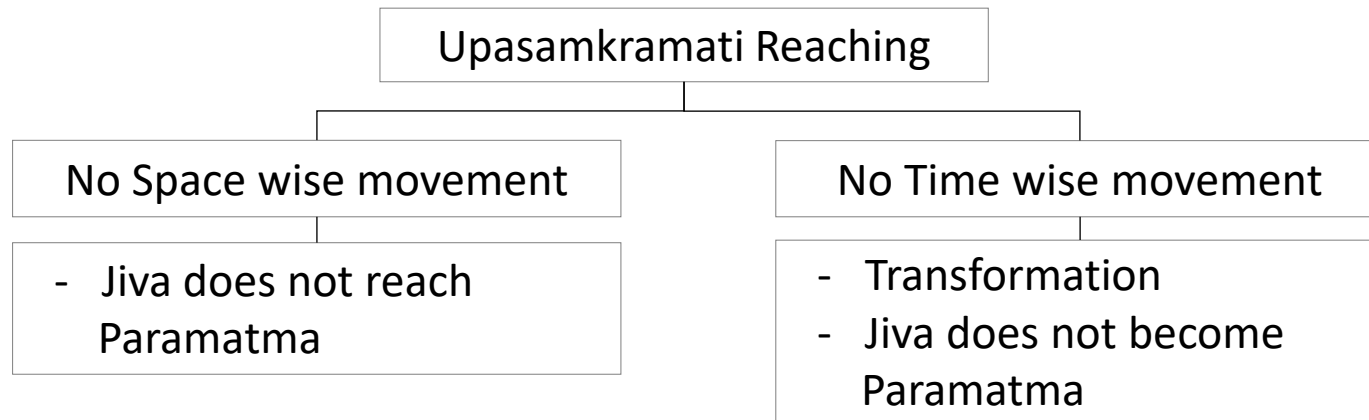
- I am Pancha kosha Vilakshana Adhishtana Atma
- Now Upasamkramati Sruti Vichara.

i) Why Vichara ?

- Literal meaning of Upasankramati Going, approaching, reaching
- Sa Ya Evam Vittu = Jnani Jivatma
- Upasankramati = Reaching
- Brahma Putcham Pratishta = Paramatma

ii) Shankara's worry :

- Reaching = Movement, dictionary meaning.



- **Jiva happens to be Paramatma both Jivatma and Paramatma is one and same**

Why Upanishad uses Reaching?

- Brahmavitu Apnoti Param enquiry done before, Mini enquiry there
- Here maxi enquiry

Why verb of Reaching?

- **It is as though reaching due to ignorance, Jivatma felt I am away from Paramatma**

- Self ignorance alone manifests as binding desires, misconceptions

- **Through knowledge feeling of separation goes away**

- Dropping sense of separation is figuratively called reaching
- Don't hope to reach moksha
- Moksha is my nature, Svarupam.

- **We are hoping to reach moksha because of a sense of separation between me and Moksha**

- We never get moksha
- Drop idea, there is gap between me and Moksha
- Dropping sense of separation is Upasmkramyam
- Without transformation, travelling Jiva reaches Paramatma
- Exactly like Anupravesha, entry, natural entry, figurative entry

Example :

- Original face enters mirror as reflected face
- Everything figurative, seeming, only in Vedanta
- Peculiar introduction by Shankara here

Shankara Asks :

- Is enquiry required? We are already bored, confused
- Through enquiry establishes Upasamkramya...

Upasankramana Vakhya Vichara :

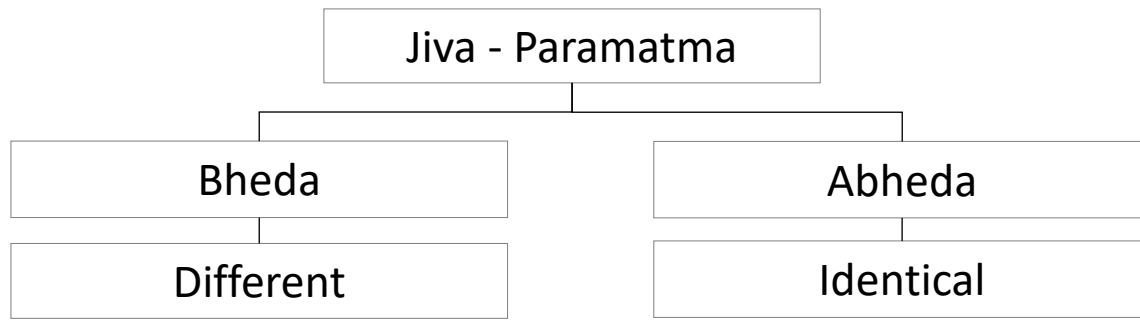
Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

तत्रैतच्चिन्त्यम् - कोऽयमेवंवित् कथं वा संक्रामतीति । किं
परस्मादात्मनोऽन्यः संक्रमणकर्ता प्रविभक्तः उत स एवेति ।

With regard to the Upasankramana Vakhyam (Tatra) the following has to be well inquired into (Iti Etat Cintyam). Who is this (kah ayam) jnani (Evamvit—who is doing the job of reaching)? How does he go about reaching Brahman (Katham va sankramati iti)? Is (Kim) this who is doing the job of reaching (Sankramanakarta) distinct (Anyah) and quite separate (Pravibhaktah) from Paramatma (Parasmadatmanah) or is he identical with Paramatma (uta sa eveti)?

Kaha Ayam Evam Vitu? Who is Jnani Jivatma ?

- Who is reaching something
- How Jnani reaches Paramatma
- Is Paramatma ultimate destination?
- Reaching Jnani, Jiva, who is travelling, is he different from Paramatma?
- Is Reacher different (Anyah) from reached or same as reached?
- Anyah Prvibaktah - Different, distinct, separated from destination.



- This is enquiry required

Purva Paksha - Madhyastaha (3rd Person) :

- What do you get by this enquiry?
- He is Chinta Virodhi, against enquiry

Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

किं ततः ? यद्यन्यः स्यात् श्रुतिविरोधः - “तत्सृष्ट्वा तदेवानुप्राविशत्” (तै। उ। २-६) “अन्योऽसावन्योऽहमस्मीति न स वेद” (बृ। उ। १-४-१०) “एकमेवाद्वितीयम्” (छा। उ। ६-२-१) “तत्त्वमसि” (छा। उ। ६-८-१६) इति ।

Why are asking this useless question of whether Jivatma is separate from Paramatma (kim tatah)? Because if they are separate (yadi anyah syat) it will be against the Srutis (Sruti Virodhah), which say "Brahman having created the universe entered it" ("tat-srstva tad-eva-anupravisat" Taittiriya upanisad-2-6),

"The one who thinks I am different from that para Atma, does not know"
("Anyah Asau Anyah Aham Asmi iti na sa Veda"- Brihadaranyaka Upanishad 1-4-10), "one non-dual without a second" (" ekam eva advitiyam"
Chandogya Upanishad 6-2-1), "thou are that" ("tat-tvam-asi"- Chandogya upanisad 6-8-16), which all, thus clearly mean (iti) the Jivatma is identical with Paramatma.

- Upasamkramyam Vakhyam can't fit Bheda / Abheda between Jivatma / Paramatma merger
- Not arriving at an answer by enquiry

Option 1 :

- Jivatma / Paramatma have Bheda
- Jiva reaches Paramatma Upasamkramyam tallies

Problem :

- Mahavakyam is in trouble
- Aikyam in trouble - Sruti Virodha

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]

- Paramatma alone has entered body as Jivatma

- **All Anupravesha Srutis are indirect Mahavakyas, implied Mahavakyas**

i) 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]

Brihadaranyaka Upanishad :

ब्रह्म वा इदमग्र आसीत्, तदात्मानमेवावेत्, अहम् ब्रह्मास्मीति ।
तस्मात्तत्सर्वमभवत्; तद्यो यो देवानाम् प्रत्यबुभ्यत स एव तदभवत्,
तथार्षीणाम्, तथा मनुष्याणाम्; तद्धैतत्पश्यन्नुषिर्वाग्देवः
प्रतिपेदे, अहम् मनुरभवं सूर्यश्चेति । तदिदमप्येतर्हि य एवं वेद,
अहम् ब्रह्मास्मीति, स इदं सर्वम् भवति,
तस्य ह न देवाश्चनाभूत्या ईशते, आत्मा ह्येषां स भवति;
अथ योऽन्यां देवतामुपास्ते, अन्योऽसावन्योऽहमस्मीति,
न स वेद, यथा पशुरेवम् स देवानाम् । यथा ह वै बहवः
पशवो मनुष्यम् भुञ्ज्युः, एवमेकैकः पुरुषो देवान् भुनक्ति;
एकस्मिन्नेव पशावादीयमानेऽप्रियम् भवति, किंउ बहुषु?
तस्मादेषाम् तन्न प्रियम् यदेतन्मनुष्याविद्युः ॥ १० ॥

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata
sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat
paśyannṛṣirvāmadevaḥ pratipede,
aham manurabhavaṁ sūryaśceti | taidamapyetarhi ya evaṁ veda,
aham brahmāsmīti, sa idaṁ sarvam bhavati,
tasya ha na devāścanābhūtyā īśate, ātmā hyeṣāṁ sa bhavati;
atha yo'nyāṁ devatāmupāste, anyo'sāvano'hamasmīti,
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ
paśavo manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti;
ekasminneva paśāvādīyamāne'priyam bhavati, kiṁu bahuṣu?
tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 || 169

This (self) was indeed brahman in the beginning. It knew only itself a, 'I am Brahman.' Therefore It became all. And whoever among the gods knew It all became That; and the same with sages and so on. The sage Vāmadeva, while realising this (self) as That, knew, 'I was Manu, and the sun.' And to this day whoever in like manner knows It as, 'I am Brahman,' becomes all this (Universe). Even the gods cannot prevail against him, for he becomes their self. While he who worships another go thinking, 'He is one, and I am another,' does not know. He is like an animal to the gods. As many animals serve a man, so does each man serve the gods. Even if one animal is taken away, it causes anguish, what should one say of many animals? Therefore it is not liked by them that men should know this.[1 - 4 - 10]

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]

तस्य क्व मूलं स्यादन्यत्राद्भ्यः सोम्य
 शुङ्गेन तेजो मूलमन्विच्छ तेजसा सोम्य शुङ्गेन
 सन्मूलमन्विच्छ सन्मूलाः सोम्येमाः सर्वाः प्रजाः
 सदायतनाः सत्प्रतिष्ठा यथा तु खलु सोम्येमास्तिस्रो
 देवताः पुरुषं प्राप्य त्रिवृत्त्रिवृदेकैका भवति तदुक्तं
 पुरस्तादेव भवत्यस्य सोम्य पुरुषस्य प्रयतो वाङ्मनसि
 सम्पद्यते मनः प्राणे प्राणस्तेजसि तेजः परस्यां देवतायाम् ॥ ६.८.६ ॥

tasya kva mūlaṃ syādanyatrādbhy'dbhiḥ somya
 śuṅgena tejo mūlamanviccha tejasā somya śuṅgena
 sanmūlamanviccha sanmūlāḥ somyemāḥ sarvāḥ prajāḥ
 sadāyatanāḥ satpratiṣṭhā yathā tu khalu somyemāstisro
 devatāḥ puruṣaṃ prāpya trivṛttrivṛdekaikā bhavati
 taduktaṃ purastādeva bhavatyasya somya puruṣasya
 prayato vānmanasi sampadyate manaḥ prāṇe
 prāṇastejasi tejaḥ parasyām devatāyām || 6.8.6 ||

Where else, except in water, can the body have its root? O Somya, when water is the sprout, search for fire as the root; when fire is the sprout, O Somya, search for Sat [Existence] as the root. O Somya, Sat is the root, Sat is the abode, and Sat is the support of all these beings. As to how, O Somya, these three deities [fire, water, and earth] enter a body and each becomes threefold, this has already been explained. O Somya, as this person is dying, his speech merges into the mind, his mind into prāṇa, his prāṇa into fire, and then fire merges into Brahman, the Supreme Deity. [6 - 8 - 6]

One who says Jivatma Paramatma

Is Different

Is same, identical

Is ignorant

Is wise

Bheda not a fact

Abheda is a fact

Aitareya Upanishad :

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा
इमानि च पञ्चमहाभूतानि पृथिवी वायुराकाश
आपो ज्योतींषीत्येतानीमानि च क्षुद्रमिश्राणीव ।
बीजानीतराणि चेताराणि चाण्डजानि च जारुजानि च
स्वेदजानि चोद्भिज्जानि चाश्वा गावः पुरुषा हस्तिनो
यत्किञ्चेदं प्राणि जङ्गमं च पतत्रि च यच्च
स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं
प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

eṣa brahmaiṣa indra eṣa prajāpatirete sarve devā
imāni ca pañcamahābhūtāni pṛthivī vāyurākāśa
āpo jyotīṃṣītyetānīmāni ca kṣudramiśrāṇīva ।
bījānītarāṇi cetarāṇi cāṇḍajāni ca jārujāni ca
svedajāni codbhijjāni cāśvā gāvaḥ puruṣā hastino
yatkiñcedaṃ prāṇi jaṅgamaṃ ca patatri
ca yacca sthāvaraṃ sarvaṃ tatprajñānetraṃ
prajñāne pratiṣṭhitaṃ prajñānetro lokaḥ
prajñā pratiṣṭhā prajñānaṃ brahma ॥ 3 ॥

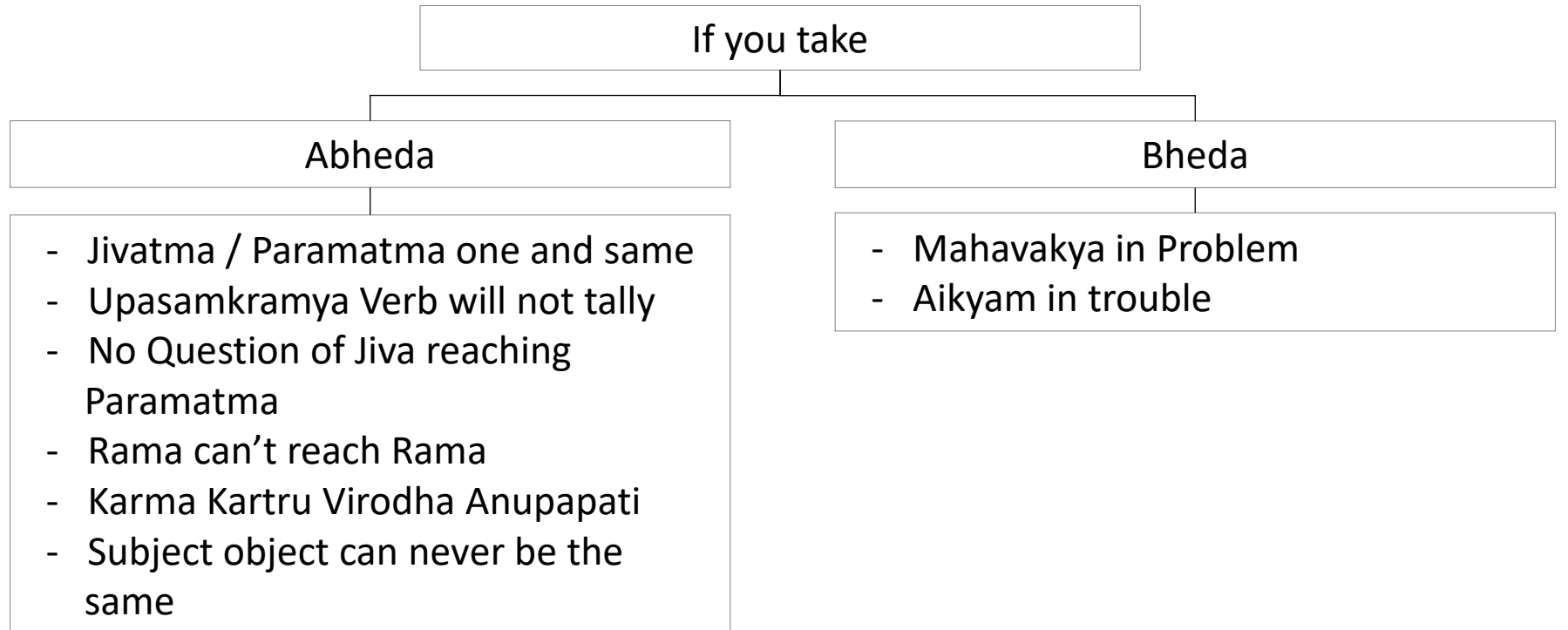
Since she (the mother) becomes the nourisher of his (her husband's) Self within her, she also becomes fit to be well-nourished. The woman bears him (Her husband) as an embryo in her womb. He, the father, nourishes the child before and after its birth. In that he nourishes the child from its birth onwards, he but nourishes his own self, for the continuation of these worlds; thus are these worlds continued. This is his second birth. [3 - 1 - 3]

Mandukya Upanishad :

सर्वं ह्येतद् ब्रह्मायमात्मा ब्रह्म
सोऽयमात्मा चतुष्पात् ॥ २ ॥

sarvaṃ hyetad brahmāyamātmā brahma
so 'yamātmā catuṣpāt || 2 ||

All this is verily Brahman. This Atman is Brahman. This Atman has four quarters (Parts).
[Mantra 2]



If identical : 2 other problems :

a) Is Jiva Included in Paramatma?

- Jivas samsara will be Paramatmas Samsara
- Paramatma will become Samsari -

B) Paramatma is included in Jivatma :

- No Para - Atma
- No Ishvara at all
- No karma Phala Dhata - Veda Virodha
- If you are Bheda or Abheda paksha you can't explain properly.

Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

अथ स एव आनन्दमयमात्मानमुपसंक्रामति इति कर्मकर्तृत्व-
अनुपपत्तिः । परस्यैव च संसारित्वं पराभावो वा । यद्युभयथा प्राप्तो
दोषो न परिहर्तुं शक्यत इति व्यर्था चिन्ता ।

On the other hand (Atha) if you say Jivatma and Paramatma are one and the same (sa eva) then the Upanadic words "Anandamayamatmanamupasankramati" will have logical fallacy or defect because the object of action (Karma) and doer of the action, the subject (Kartrtvam) being the same is an impossibility (Anupapattih).

(Besides if Jivatma and para atma are identical) then para Atma also (parasya eva ca) will have Jivatma's samsara (samsaritvam) or para Atma will become absent (para abhavah va). Which ever two stands one takes (yad-ubhayatha Praptah) it is not possible to eliminate (Parihartum na sakyate) the defect or difficulty (Dosah-of not being able to explain Upasankramanam properly). Therefore an enquiry will only be a waste (iti vyartha eva cinta.)

Therefore, enquiry is redundant :

- Upasankramana = Chinta Virodhi
- Problem is there in 2 Pakshas
- Doshas are in both - Enquiry is Vyartha – Useless.

Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

अथ अन्यतरस्मिन्पक्षे दोषाप्राप्तिः तृतीये वा पक्षेऽदुष्टे स एव शास्त्रार्थ
इति व्यर्थेव चिन्ता ।

Even though both stands that Jivatma and Paramatma being identical or different cannot solve the problem of Upasankramanam (atha), if hypothetically in one of the two stands (Anyatarasmin pakse) there is no defect (Dosa Apraptih), then evidently that is what (sa eva) was meant by the Sastra (Sastrartha—and therefore enquiry is not necessary). (Or if these two stands do not fit in properly why not take the third stand (Trtiye va pakse—that Jivatma and Paramatma are both different and non-different), which can justify (aduste—the Upasankramanam.

In such a case also enquiry into it is not necessary, it will be a waste (iti vyarthaiva cinta.)

Chinta Virodhi :

- In Bheda or Abheda paksha, Upasamkramati can't be justified

3rd Paksha :

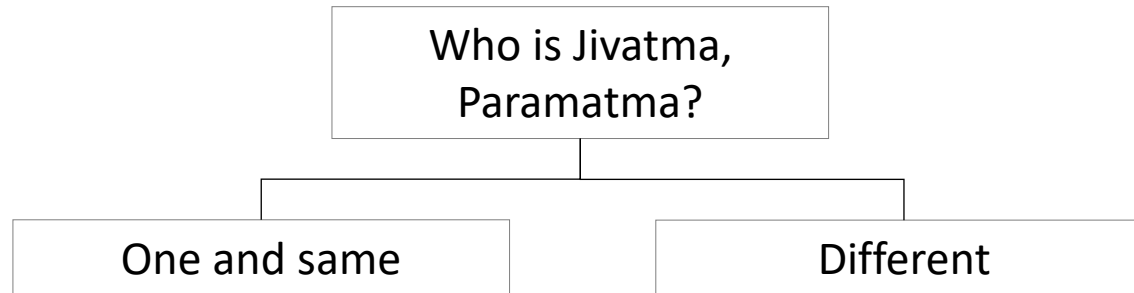
- Bheda - Abheda combination can take and avoid enquiry

Shankara :

- Our enquiry is to find out which paksha is justified.

Upasamkramati Enquiry :

- Does Jnani Jivatma merge into Paramatma?



Purva Paksha :

- Kim Tataha
- What is use of enquiry
- Both have doshas

a) Abheda Paksha :

- If Jiva is different, he can't merge

Problem :

- Mahavakya Contradiction, Jivatma = Paramatma
- Can't explain Jiva's merger into Paramatma, both are same
- Merger require 2 things, Sugar - Milk - Different, can mix, not sugar and sugar, both identical

- **For Bheda Paksha, Mahavakyam is contradicted**

ii) Bheda Paksha :

- Is Jnani Jiva different from reached Paramatma?
- Then Jiva can't reach himself
- Karma - Kartru Virodhi
- Subject - Object can't be same
- Either way problem, both have doshas
- Purva Paksha - Chinta - Enquiry not required

iii) Bheda - Abheda Paksha :

- Identity in difference
- Popular during Shankara's time
- Whole - Part - Relationship
- Visisht Advaitin is evolved from this group (Ramanujacharya)

Example :

Tree	Branch
<ul style="list-style-type: none">- Whole- Tree and Stone different- Tree and Tree identical- Tree branch different, not wholly different	<ul style="list-style-type: none">- Part

- Tree includes branch - Branch does not include tree
 - Weight of branch = X
 - Weight of tree = Y
- This is identity in difference, Shankara negates in Brahma Sutra this opponent.

Brihadaranyaka Upanishad :

ॐ । पूर्णमदः पूर्णमिदं
 पूर्णात्पूर्णमुदच्यते ।
 पूर्णस्य पूर्णमादाय
 पूर्णमेवावशिष्यते ॥
 ॐ खं ब्रह्म ।
 खं पुराणम्; वायुरं खम् इति
 ह स्माह कौरव्यायणीपुत्रः;
 वेदो'यं ब्राह्मणा विदुः;
 वेदैनेन यद्वेदितव्यम् ॥ १ ॥

om | pūrṇamadaḥ pūrṇamidam
 pūrṇātpūrṇamudacyate |
 pūrṇasya pūrṇamādāya
 pūrṇamevāvaśiṣyate ||
 om khaṁ brahma |
 khaṁ purāṇam; vāyuraṁ kham iti
 ha smāha kauravyāyaṇīputraḥ;
 vedo'yaṁ brāhmaṇā viduḥ;
 vedainena yadveditavyam || 1 ||

Om. That (Brahman) is infinite, and this (universe) is infinite. The infinite proceeds from the infinite. (Then) taking the infinitude of the infinite (universe), it remains as the infinite (Brahman) alone. [5 - 1 - 1]

- Bheda - Abheda negated by Shankara in his Bashyam for Above Verse.

Tree	Branch
<ul style="list-style-type: none"> - Paramatma - Whole 	<ul style="list-style-type: none"> - Jivatma - Part

- **Jiva not identical but different**

Purva Paksha :

- Accept any one and move on, no enquiry required, all have Doshas

Shankaras Reply :

Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

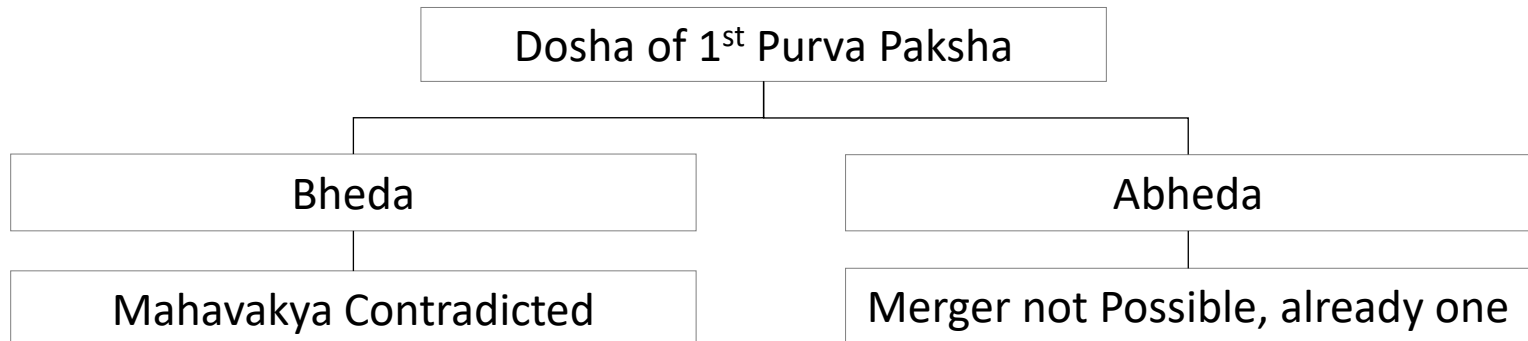
न; तन्निर्धारणार्थत्वात् । सत्यं प्राप्तो दोषो न शक्यः परिहर्तुम्
अन्यतरस्मिन् तृतीये वा पक्षे अदुष्टे अवधृते व्यर्था चिन्ता स्यात्
न तु सोऽवधृत इति तदवधारणार्थत्वाद् अर्थवती एव एष चिन्ता ।

No, you are both wrong in saying that enquiry is a waste (na). That is what we are going to find out (Tadnirdharanarthatvat.-Thus having given a general answer to both Purvapaksas, now Shankaracharya specifically answers the first purvapaksi) What you say is correct (Satyam), that if you take any of the two stands, it will be defective (Praptah dosah), as you will not be able to answer it meaningfully (Parihartum na Sakyah Having said that now Shankaracharya answers the second Purvapaksi).

If we have already been able to accept (Avadhrte) any one of the three stands (Anyatarasmin trtiye va Pakse) as free from any defect (aduste), then the enquiry will be a waste (vyartha cinta syat). But it is not ascertained that one of the stands can be accepted (na tu sah avadhrtah). Therefore (iti) to ascertain that (Tadavadharanarthatvad) this enquiry (esa cinta) becomes very meaningful (Arthavati-eva).

- All of you are wrong, general Answer to Purva Paksha

Answer to Purva Paksha No. 1 :



- Dosha can be remedied by enquiry

Purva Paksha :

- If one of Vadas accepted, enquiry is Vyartham (Waste)

Shankara :

- Enquiry required to find out truth, which paksha is correct
- Vada can be remedied, Side effects have remedy, Reconciliation possible
- Don't refuse to go to doctor, expert in Vedanta - Enquiry is beneficial.

Purva Paksha :

Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

सत्यमर्थवती चिन्ता शास्त्रार्थावधारणार्थत्वात् । चिन्तयसि च त्वं
न तु निर्णेष्यसि ।

What you say is correct as a general rule (Satyam) that enquiry or analysis (Cinta) is meant for ascertaining (Avadharanarthatvat) the intention of the sastra (Sastra-artha). And you may (Tvam ca) go on inquiring (Cintayasi-but in this particular case) you will not be able to come to any conclusion (Na tu nirnesyasi).

- This is special case
- As general rule, what Shankara says is correct
- Enquiry is always useful to arrive at correct interpretation of Shastram
- Here it is useless, because no correct answer

Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

किं न निर्णेतव्यमिति वेदवचनम् ?

Are you assuming (kim) that there is a Vedic mandate that (iti vedavacanam-through enquiry) one cannot arrive at a conclusion (na nirṇetavyam)?

Shankara :

- Why do you conclude we will not arrive at right Answer.

न ।

No, I do not think that there is any such Vedic instruction (Na).

कथं तर्हि ?

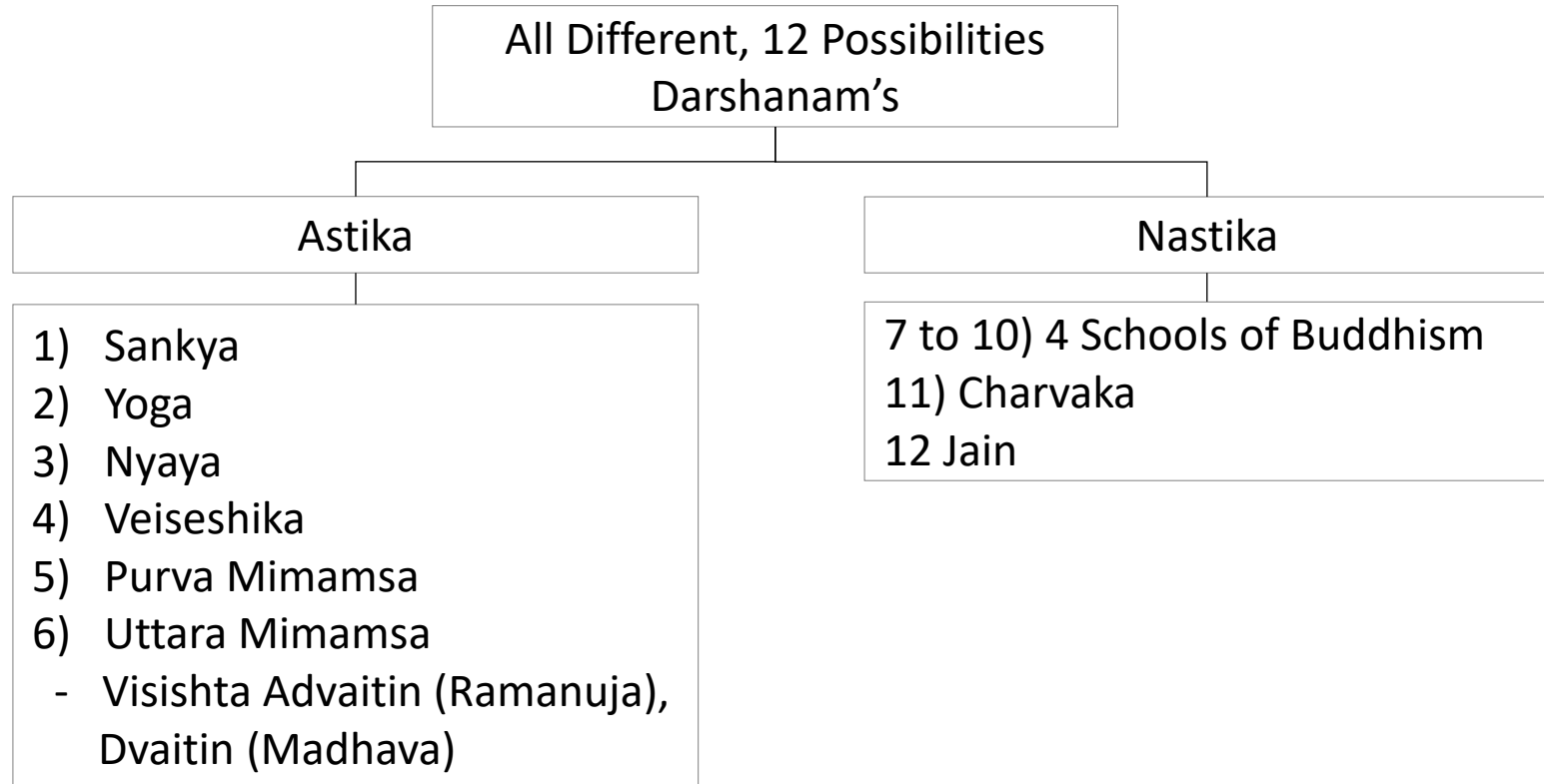
Then why do you say so (Katham Tarhi)?

बहुप्रतिपक्षत्वात् । एकत्ववादी त्वम् , वेदार्थपरत्वात् बहवो हि
नानात्ववादिनो वेदबाह्याः त्वत्प्रतिपक्षाः । अतो ममाशङ्का - न
निर्णेष्यसीति ।

(I say so because) there are many who oppose you the Advaitin (Bahu-pratipaksatvat-inspite of their following Veda Pramana, like the different Nanatva Vadis such as Sankhya, yoga, Nyaya, Vaisesika, Purva Mimamsaka, etc and also within Advaita itself who oppose you like bheda-abheda-vadi etc). You say there is one only (Ekatvadi tvam-and that is the final conclusion of Veda (Vedarthaparavat). Whereas besides the people who follow Veda, but talk about Nanatvam), there are also those who do not look upon Veda as Pramana who are Nastikas (veda-bahyah-like Carvaka, Buddhist etc) who are of different types of Nanatva Vadis (Hi Nanatvavadinah-who argue in favour of Jiva - Isvara difference, Jiva-jagat difference, inert-sentient difference

Purva Paksha :

- Advaitin is Minority, object its - Infinite
- 12 Schools of Philosophers.



- All are divided in their interpretations of Jivatma, Paramatma
- Jivatma / Paramatma - Eka Vadi - Shankara - Find message of Veda
- Bheda Vadis , Nastikas don't accept
- Pratyakshas and other Pramanas - Reveal Duality
- Advaitam = Fact = Non-dual.

Shankara :

- There are many opponents to my theory it is advantage to me
- Takes Purva Paksha stick and gives him a blow with his own stick

Example : Samsari's Argument :

- I am sorrowful because I experience sorrow
- **Argument by Shankara - Experienceable attributes belong to object of experience, you, are the subject experiencer, Sakshi.**
- You are Chaitanyam, experiencer, subject different from mind which is sorrowful , happy, according to external conditions due to Prarabda
- **Sorrow does not belong to me**
- I am sorrowful argument favorable to Advaitin.

Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

एतदेव मे स्वस्त्यनं यन्मामेकयोगिनम् अनेकयोगिबहुप्रतिपक्षमात्थ ।
अतो जेष्यामि सर्वान् ; आरभे च चिन्ताम् ।

It is ultimately (Etad Eva) an auspicious (Svasti) journey (Ayanam) for me (me). You say I uphold oneness (Yanmam Eka-yoginam), while those who believe in manifold differences (Anekayogi) are many (Bahu) and Opposed to me (Pratipaksam). Therefore all the more the possibility (Atah) of my defeating all of them in one go (Jesyami Sarvan). So let me start the enquiry (Arabhet ca Cintam).

Shankara's Essence :

- Nanatva values will refute other
- Advantage, favourable for me without a single thought I will win

Mandukya Karika :

स्वसिद्धान्तव्यवस्थासु द्वैतिनो निश्चिता दृढम् ।
परस्परं विरुध्यन्ते तैरयं न विरुध्यते ॥ १७ ॥

svasiddhāntavyavasthāsu dvaitino niścītā dṛḍham |
parasparam virudhyante tairayaṃ na virudhyate || 17 ||

The dualists cling fast to the conclusions (As Truth) arrival at by their own enquiries. So they among themselves contradict one another whereas (The Advaitin-s) have no conflict with them. [3 - K - 17]

भूतं न जायते किञ्चिदभूतं नैव जायते ।
विवदन्तो द्वया ह्येवमजातिं ख्यापयन्ति ते ॥ ४ ॥

bhūtaṃ na jāyate kiṃcidabhūtaṃ naiva jāyate |
vivadanto dvayā hyevamajātiṃ khyāpayanti te || 4 ||

The Pre-existent cannot ever again pass into birth, nor can anything non-existent ever come to existence again. Thus, disputing among themselves, they, in fact, unconsciously proclaim the Advaita view and support the absence of birth i.e., Absolute Non-creation Theory. [4 - K - 4]

ख्याप्यमानामजातिं तैरनुमोदामहे वयम् ।
विवदामो न तैः सार्धमविवादं निबोधत ॥ ५ ॥

khyāpyamānāmajātiṃ tairanumodāmahe vayam |
vivadāmo na taiḥ sārḍhamavivādaṃ nibodhata || 5 ||

We approve the Non-creation (Ajati) Theory declared in effect by these dualists. We do not quarrel with them. Now hear from us (O! Dear One's, what is the Ultimate Reality) which is free from all contradictions and disputations. [4 - K - 5]

Dvaitins will fight each other - 2 Vadis
of Creation

Sat Karya

Asat Karya

- Existent Universe Arrives

Purva Paksha :

- If it is existent why it should arrive

- Non-existent Universe Arrives

Purva Paksha :

- How can Non-existent come
- Coming is an action

Advaitin :

- Universe has never come
- Na Nirodho Na Chotpatti
- Establishes 7th Mantra - Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam ।
adr̥śyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāraṁ
prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ
caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ ७ ॥ 187

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]

For Purva Paksha	Shankara
- Many opponents to Advaitam	- Opponents will destroy each others matam - Nanatvam favours me - Good fortune for me

Logic :

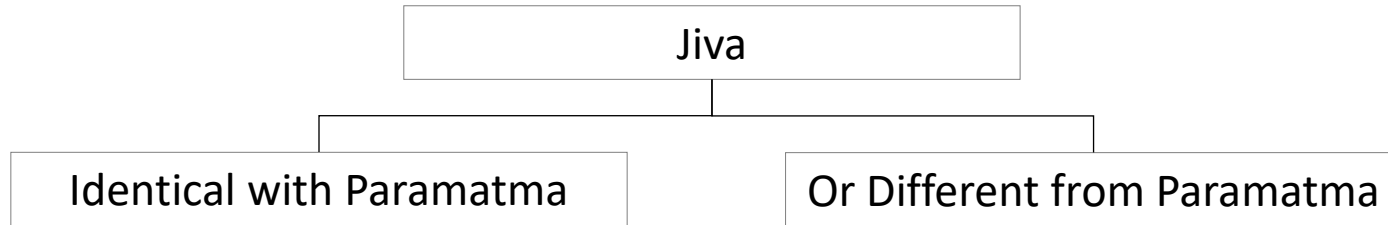
- Sundopa Upasunanda Nyaya
- 2 Brothers, fight each other to prove who is stronger, Nobody gets the girl (Vishnu – comes as Mohini - Avatara)
- I will win over them.

Lecture 115

i) Upasamkramaya Vichara :

- Upanishad Jnani - Jiva Merges with Paramatma.

ii) Purva Paksha :



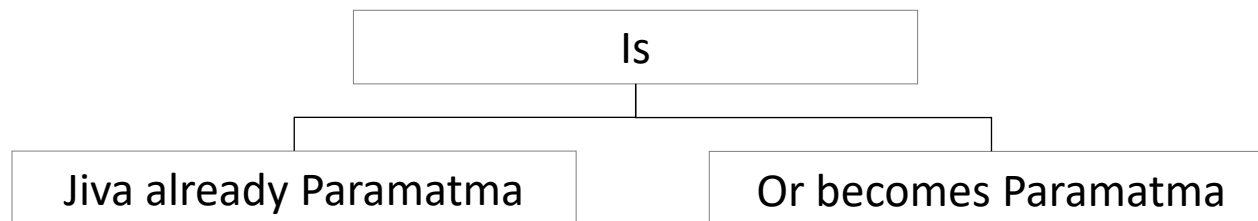
Purva Paksha :

- Enquiry has no benefit

iii) Shankara :

- Enquiry has benefit
- Dvaitins many - Nanatva Vadis will negate each other
- What is left will be Advaitam Brahma
- Once Dvaitam negated, what is left is Advaitam

iv) Purva Paksha :



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]

- Through Jnanam Upanishad promise Jiva obtaining Paramatma Status.

Taittiriya Upanishad :

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]

- Jiva who becomes Jnani has to be Paramatma already.

Sankshepa Uttaram :

- **Upanishad intends to give Jnani, Paramatma status as a result of Jnanam.**
 - **By knowledge of Paramatma, Jiva attains status of Paramatma, that is intention of Upanishad.**
- If Jiva becomes Paramatma by Jnanam, then Jiva has to be Paramatma already.

Reinforces idea :

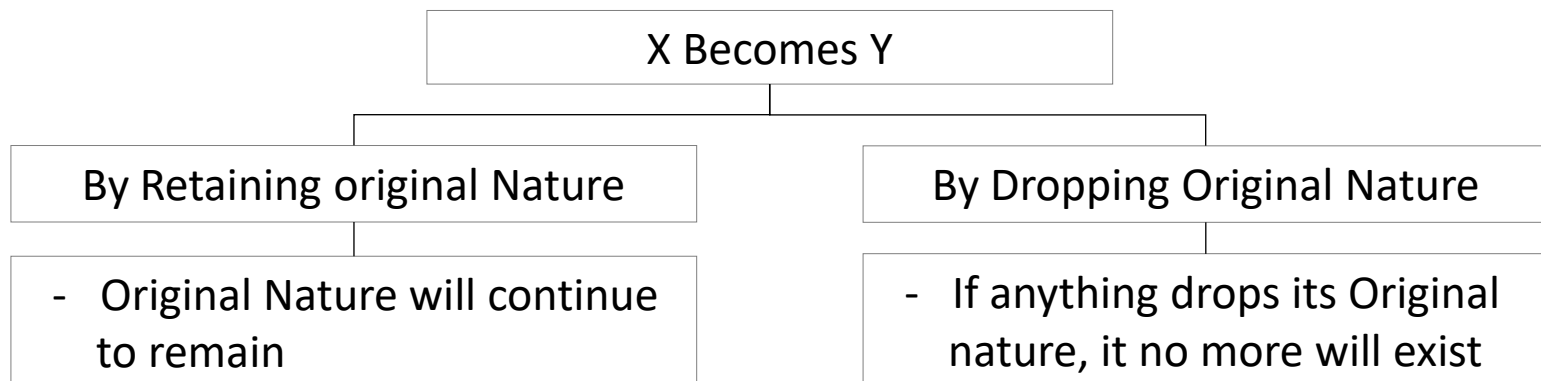
- If Jiva is different from Paramatma, then Jivatma can never become Paramatma by any sadhana - Karma, Upasana, or Jnanam

Profound Law : Meditate :

- One thing can't become another
- X can't become Y

Vikalpa :

- Suppose X becomes Y, ask question.



- If ' X ' does not exist where is question of it becoming ' Y'
- By retaining or dropping of original nature, one can't become another
- If Jivatma and Paramatma are different, Jivatma = finite, Paramatma = infinite, Jivatma can never become 'Paramatma' by retaining or giving up its original nature

Upanishad says :

- Jivatma becomes Paramatma.

Only possibility is :

- Jiva is already Paramatma
- If Jiva were different it can never become Paramatma

Conclude :

- Jivatma is already Paramatma
- Through knowledge he claims his Paramatma status

Upadesha Sahishri :

**नेतिनेतीति देहादीनपोह्यात्मावशेषितः ।
अविशेषात्मबोधार्थं तेनाविद्या निवर्तिता ॥ १७ ॥**

The self is left over by negating the body etc. by the Sruti, Not this, not this, so that one may have the knowledge of the self which is devoid of all attributes. Ignorance is brought to an end by this knowledge.

[Chapter 1 – Verse 17]

- Chapter begins with this argument.

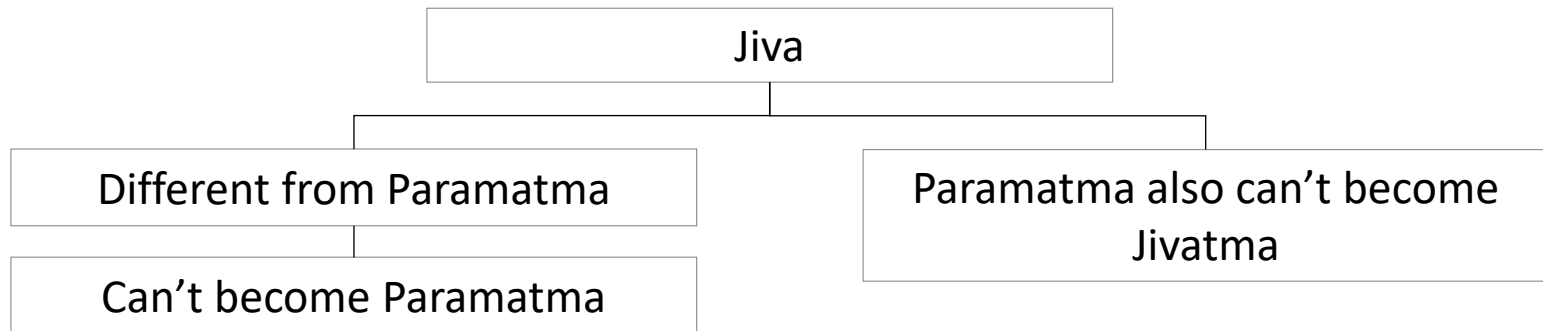
Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

ननु तस्यापि तद्भावापत्तिरनुपपन्नैव ।

A doubt (Nanu)- It is not possible and it is illogical (Anupapanna eva) for Paramatma again (Tasyapi) to become Paramatma (tad-bhavapattih-as it is already Paramatma.)

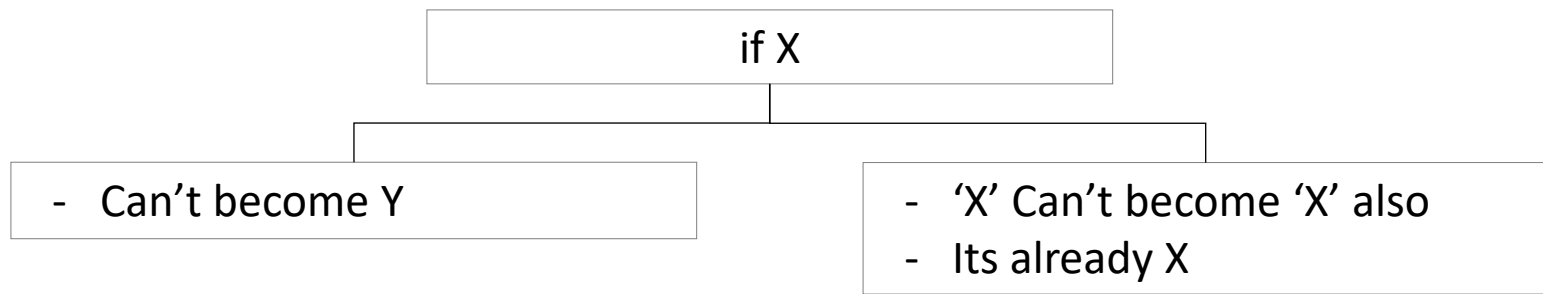
Purva Paksha : Question :

- You say - If Jivatma is different from Paramatma, through knowledge, Jivatma can't become Paramatma
- If Jivatma is already Paramatma, how can Paramatma become Paramatma through knowledge
- Jnani by knowledge becomes Paramatma.... Apnoti Param.



How can Upanishad Say :

- Through knowledge alone one becomes Paramatma.



- No becoming Possible

How brahma Veda Braheiva bavati?

- How brahma Vitu apnoti Param?

Jiva can't become Paramatma	Paramatma already Paramatma
Jiva already Paramatma	Can't become Paramatma

- Who become Paramatma is Purva Paksha's Question

Shankara :

- Secret of Vedanta, neither can become Paramatma.

Jiva	Paramatma can't become Paramatma
Can't become Paramatma	

- Becoming Paramatma expression is literally not possible, Vachyatha not correct.

How Brahma vitu apnoti param ?

- Take Lakshyarth, figurative implied meaning like in Anupravesha Sruti
- Brahman is all pervading, can't enter anything
- Anupravesha has figurative meaning
- Similarly, becoming Brahman has figurative meaning
- Jivatma is already Paramatma through Jnanam, he need not become Paramatma
- Before Jnanam, he mistakes himself to be Jivatma
- Through Jnanam he does not become Paramatma

• He drops notion I am Jivatma, through Atma Jnanam
--

- Jiva Bhava Adhyasa Nivritti = Paramatma Prapti
- Adhyasa = Misconception removing of Adhyasa through knowledge is called becoming
- Na Anupapanna, not illogical = Logical
- In figurative sense it is possible
- Because of Self ignorance he has Tadatmya - identification with 5 koshas

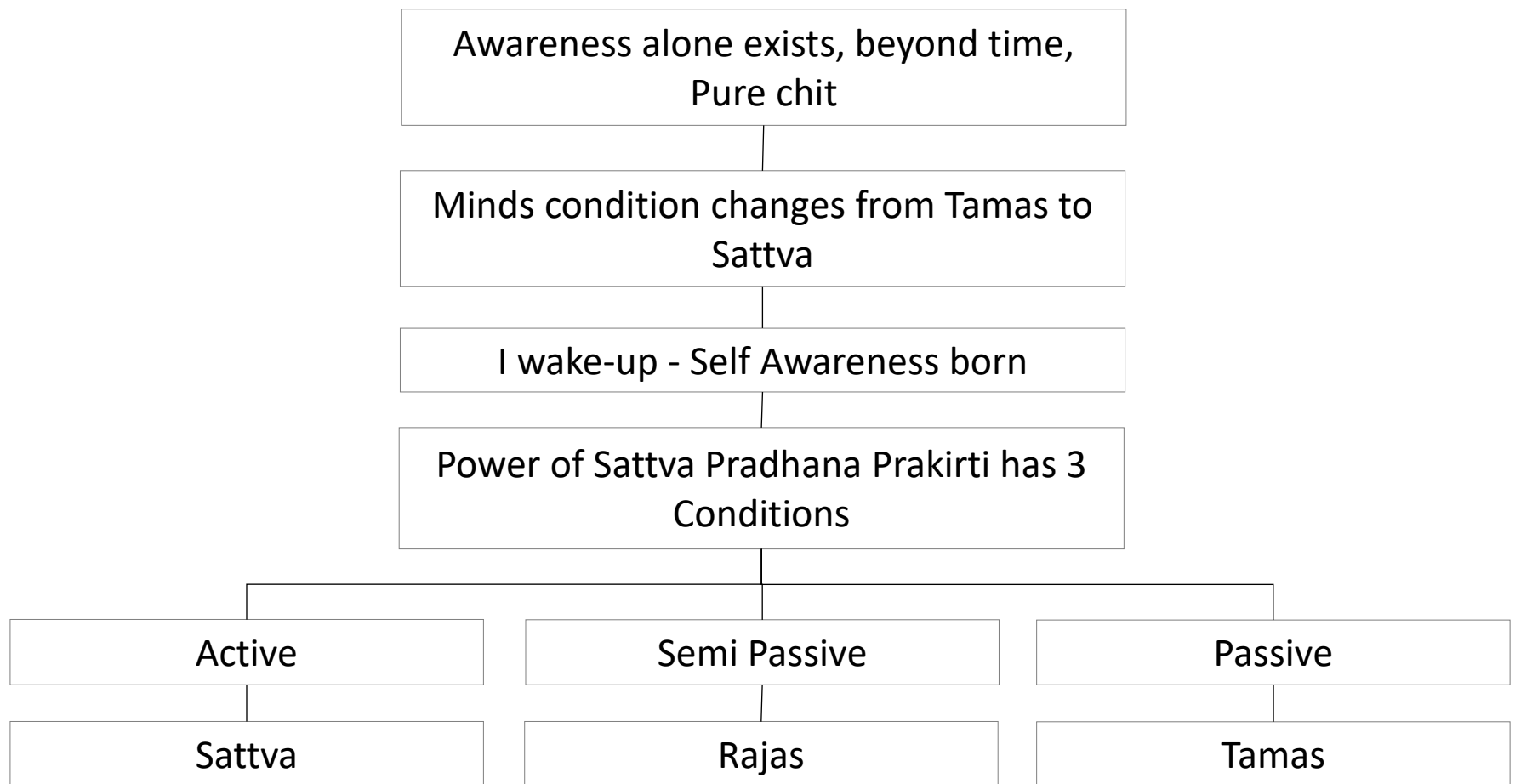
• Pancha kosha Abhimana makes one feel I am Jivatma.

- Pancha kosha Abhimana goes when avidya - Self ignorance goes
- Anatma Tadatmya Apohatatvat...
- Negating Anatma identification is Self realization
- Purpose of Jnanam = Negation of misconception.

- This is Sankshepa Uttaram
- By Brahma vidya Jnanam Paramatma Prapti
- Attainment of Paramatma through Jnanam in Upanishad is Avidya removal, misconception removal
- Apoha = Negation
- Apa and U - Dhatu, Nishedata

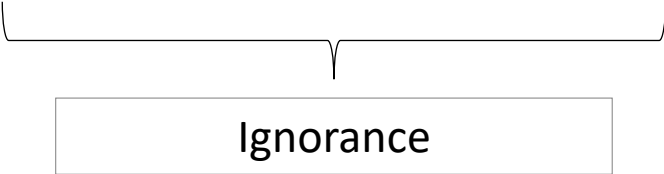
Negation of koshas :

- **For negation of Pancha koshas and Pancha Kosha Abhimana Tyaga - Jnanam alone required**
- Buddhi born of Sattva Guna
- Can reflect Chaitanyam, form Abhasa
- **Abhimana I Self Awareness is born of Avidya = Maya = Self ignorance.**



- 5 Koshas = Really Anatma becomes sentient due to reflection of Chidabhasa
- Because of Adhyaropa, Atma becomes sentient
- Anatma is born because of Avidya, self ignorance alone and world appears
- Atma when it is mistaken also is Atma alone.

Atma	Rope Snake
- Rope	- I Notion Aham - Born because of Avidya



- When Pancha Kosha Abhimana is negated, I remain as myself, Avidya Disappears = Paramatma Prapti.

Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

कथमेवमर्थतावगम्यते ?

How (Katham) are you able to arrive (Avagamyate) at this interpretation (Evamarthata—that the purpose of this teaching is the gain of Paramatma through the removal of the superimpositions caused by ignorance?)

Purva Paksha : Question :

- Admires Siddhanti

How you interpret like this?

- No reaching literally, only figuratively
- **Figurative = Negation of superimposed Anatma on Atma**

How do you extract all this

How Sruti Arthpatti Pramanam operates?

- Not explicitly said in Pramanam
- Implicitly understood, Hidden in Sruti Anupravesha and Upasankramasya statements
- Come in Sampradhaya, it will be crystal clear
- Vidya Matram, Upadesha By mere knowledge, you can become Brahman
- **Possible only under one condition - I am already Brahman**
- **I am ignorant of Brahman**
- **I am ignorant of Brahman-hood status**
- **By gaining knowledge, I drop ignorance and claiming I am Brahman = Brahmaprapti**
- Figuratively called Moksha Prapti
- If I have to become Brahman, reach Brahman, mere knowledge not enough
- Reaching, becoming = Karma Phalam.

4 Types of Karma Phalam

Reaching

Producing

Transforming

Purifying

Aapti

Utpatti

Vikara

Samskara

Go to vaikuntha, die
and Travel

- **Upanishad does not say - Actually you become Brahman**

- Upanishad prescribes Jnanam, not karma.

Jnana - Vidya Phalam

Only Agyana Nivritti

- No reaching, becoming ,producing, transforming, purifying
- Atma Jnanam = Dropping misconception, I am Jivatma
- Pure knowledge prescribed - Destination already one with me
- This is called Srutyarthapatti
- Vidya matra, knowledge alone prescribed to become Brahman

- **Phalam of any Vidya = Drishtam, Karyam = Avidya Nivrittii**
= Removal of ignorance and Misconception.

No Reaching	Becoming
- Spatial Travel	- Timewise Travel - Can Celebrate Shatabdhi Abhishekam only on reaching 100

- Tatu Karyam Vidya Matram, Iha Sadhana Uchyate...
- Vidya alone is means for attaining Brahman.

- Brahmavitu Apnoti Param Vakyam reveals this
- Jivatma already Paramatma - Purva Paksha Does not leave.

Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

मार्गविज्ञानोपदेशवदिति चेत्तदात्मत्वे विद्यामात्रसाधनोपदेशः
अहेतुः । कस्मात् ? देशान्तरप्राप्तौ मार्गविज्ञानोपदेशदर्शनात् ।
न हि ग्राम एव गन्तेति चेत् ?

The teaching of Brahman is exactly like (iti) imparting the knowledge (Upadesavat) of the road (Marga Vijnanam). If merging into Brahman is what is meant here (Tadatmatve cet) then the mere teaching of Brahman (Vidya-Matra-Upadesah) as a means (Sadhanam) is not a complete means (Ahetuh). Why do I say so (Kasmat)? Because for reaching a place (Desantara Praptau) merely being made aware (Darsanat) of the teaching (Upadesa) of the knowledge of the way (Marga-vijnanam-to the village is not enough because), the traveler indeed is not the Village (Na Hi Grama Eva ganta.--- One cannot reach the village without travelling towards it). (To that Shankaracharya Says), if you say so (iti cet-my answer will be the following).

Upanishad :

- Brahmavida Apnoti Param.

Purva Paksha :

- Knowers of Brahman attains Brahman through knowledge only is not said
- Why do you add Matram?

Example :

- Knower of route does not attain destination by mere knowledge of destination
- Have to do some karma after Jnanam
- Destination is far away and different from traveler, separated
- They are not one and the same
- Marga with Gramam - Bheda is there

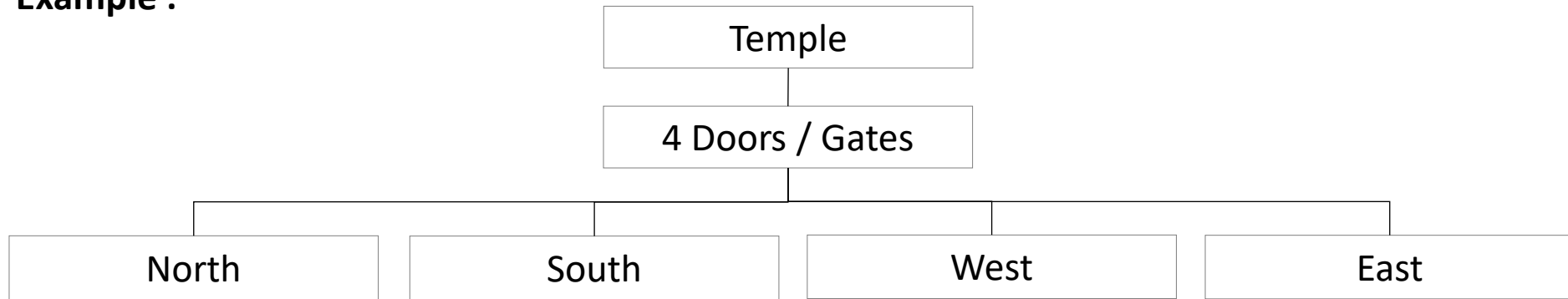
Darshtanta :

- Knower of Brahman Must do Brahma Upasana
- God is away, Brahma vitu and destination not same
- Teaching of Brahman like teaching of route for a destination
- This is Sankshepa argument of Purva Paksha
- Mere teaching = Ahetu, not a cause
- Knowledge requires Upasana to complete attainment of God
- Jnanam is a stepping stone

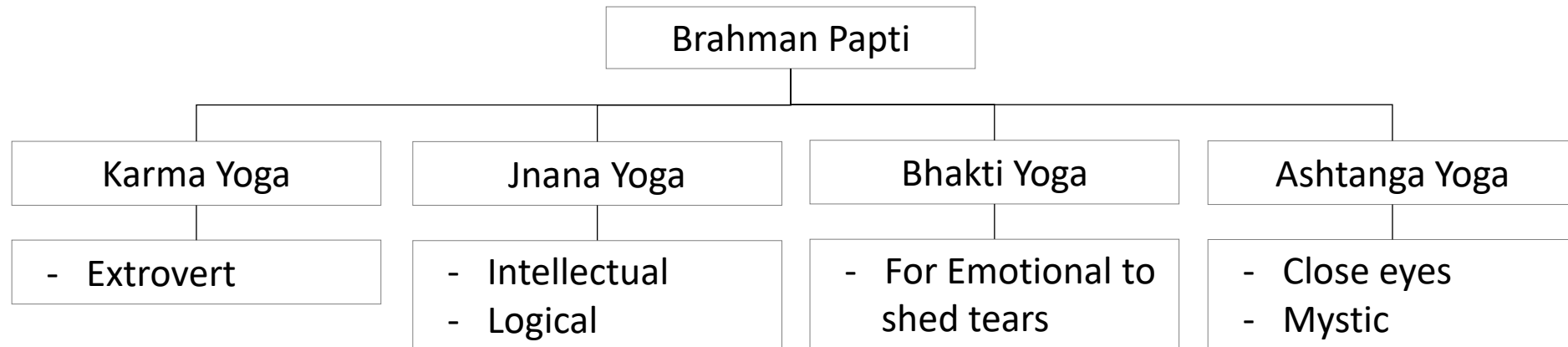
- **Nobody thinks Traveler is the destination**

- Brahman Jnanam is useful but not sufficient.

Example :



4 Routes :

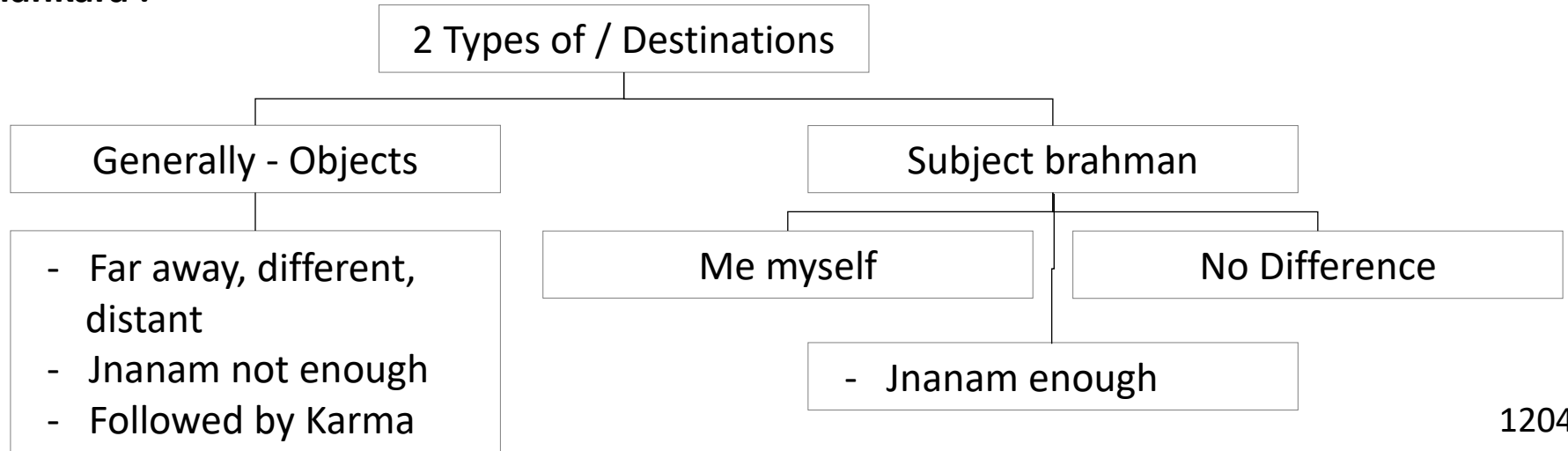


- This is example by Purva paksha, widely present even now
- Do Sadhana, one day will reach
- Secrets of Advaitam are in these Verses.

न वैधर्म्यात् । तत्र हि ग्रामविषयं विज्ञानं नोपदिश्यते । तत्प्राप्ति-
मार्गविषयमेवोपदिश्यते विज्ञानम् । न तथेह ब्रह्मविज्ञानव्यतिरेकेण
साधनान्तरविषयं विज्ञानमुपदिश्यते ।

No (na) because Brahmajnana Upadesam and information of the road to the village are entirely different cases (Vaidharmyat). In the later case (Tatra-when the destination is different and distant) nothing indeed is told (Na hi Upadisyate) about the village (Gramavisayam), but only the means to reach the village (Tat-praptimarga-visayam-eva) is told (Upadisyate). In the case of Brahmajnanam (Vijñanam) it is not at all (Na iha) like that (Tatha). Brahmajnanam as opposed to it (Brahmavijnana Vyatirekena) does not give the knowledge of (Na Upadisyate) some other Sadhana (Sadhanantara visayam Vijnanam—which has to be done after gaining the knowledge of Brahman).

Shankara :



What type of Jnanam is Given?

Objective Jnanam given is route not destination

- Marge Jnanam

Subjective

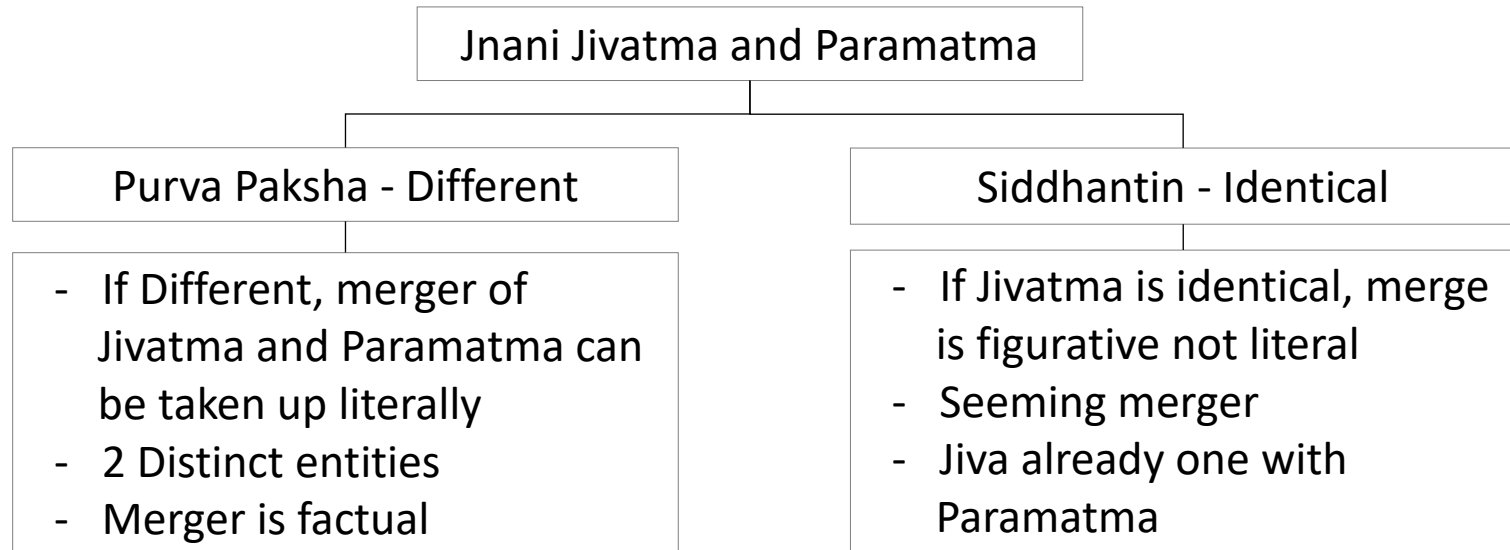
- Jnanam given is description, Lakshyam destination
- Lakshya Jnanam
- Upanishad does not give Marga Upadesha but gives brahmo Upadesha
- No Marga involved
- Brahman not distant, not different, me myself

- **Brahma Jnanam alone enough because Jivatma already Paramatma.**

i) Upasamkramya Vichara :

- Jnani Jivatma Merges into Paramatma after Jnanam

Enquiry :



ii) Jivatma is identical with Paramatma, no actual merger is the truth

iii) Purva Paksha - Question :

- How do you arrive at this conclusion
- What is the evidence, proof?

iv) Taittiriya Upanishad :

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]

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 ||

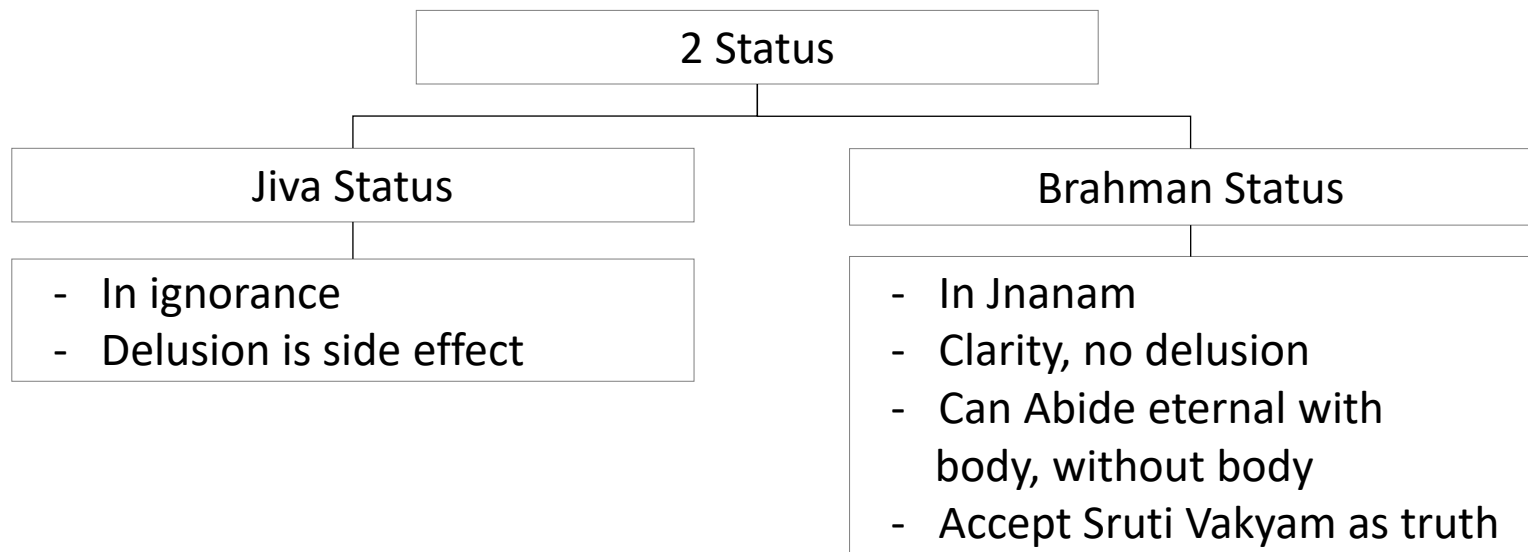
He who knows that Supreme Brahman becomes Brahman, and in his line (family), none who knows not the Brahman will ever be born. He crosses grief; crosses sin, and being free from the knots-of-the-heart, becomes immortal. [III – II – 9]

- Merger only by Jnanam, no Travel, Upasana, no transformation, no reaching.
- **Jiva by Jnanam merges with Paramatma.**

V) This is possible only if ignorance is there in a Jiva :

- Only then by Jnanam avidya Nivrittii takes place
- **Jivatma and Paramatma are already identical**
- Because of ignorance, Jivatma mistakes Paramatma to be distant and distinctly different, away
- **Hence knowledge of Nirguna Brahman, gives moksha**
- **If ignorance is cause, Jnanam is only solution**
- **When ignorance is gone, Jiva easily claims - Aham Brahma Asmi**
- Because of ignorance , there is notion of distance and difference
- **Ignorance goes when knowledge comes**
- **Everything falls into place in Shankara's interpretation.**

vi)



- Jivatma, already Paramatma, there is notion of distance and difference because of ignorance
- When knowledge comes, ignorance goes
- Notional distance and difference is eliminated
- Jnani Jivatma understands Paramatma is neither different nor distant
- Paramatma is me
- By knowledge, claiming takes place, merger with Paramatma is figurative

All extracted from clue :

- **Vidya Matra Upadesha**
- Vedanta gives knowledge for merger.

Taittiriya Upanishad :

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]

- Knower of Brahman by mere knowledge claims brahman

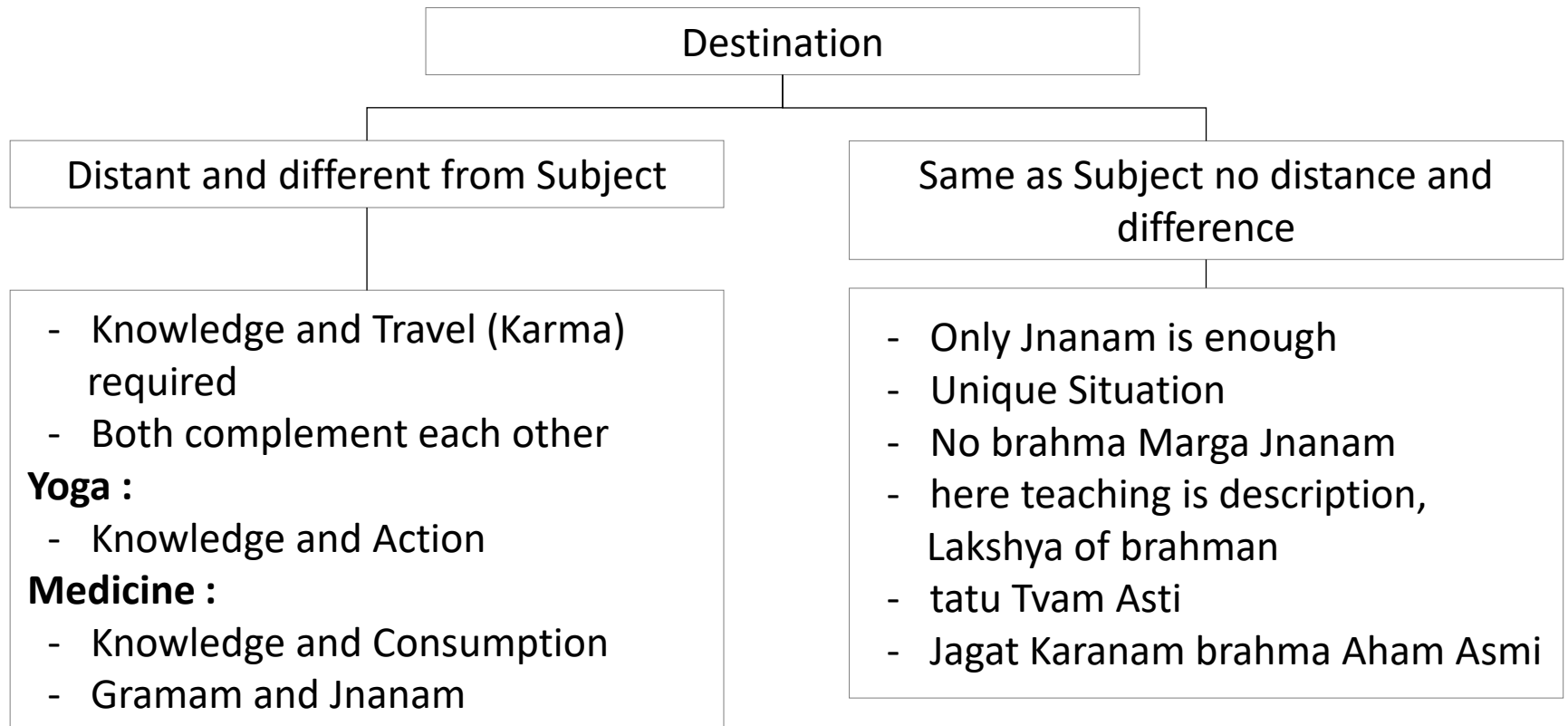
vii) Purva Paksha :

- Vedanta does not say Knowledge alone
- Knowledge accompanied with Upasana Karana will help you reach Brahman

How Vidya Matra Upadesha?

- It fits my example to reach destination, I get road map

viii) Shankaras Reply :



उक्तकर्मादिसाधनापेक्षं ब्रह्मविज्ञानं परप्राप्तौ साधनमुपदिश्यत इति चेत् ।

(But then), the already mentioned rituals and Upasanas (ukta-karmadi—in Siksavalli of this Upanishad) which are means (sadhana) of support (Apeksam) to brahma Jnanam (Brahmavijnanam) are given (Upadisyate) as a means (Sadhanam-upadisyate) to gain (Praptau) Brahman (para) To this Shankaracharya says if this is your argument (iti cet-my answer will be as follows.)

- Upanishad gives knowledge alone as means of Prapti
- No other sadhana is prescribed

Purva Paksha :

- Upanishad wants seeker to do some Upasana after knowledge to reach Brahman – Destination

- **Brahmavitu and Sadhana = Realization**

Sadhana given in 1st Chapter :

- Siksha Valli (Full of Karma and Upasana)
- Vyahruti / Hiranyagarbha / Samhito / Antargata / Ohmkara

Displines - Karmas : Taittriya Upanishad :

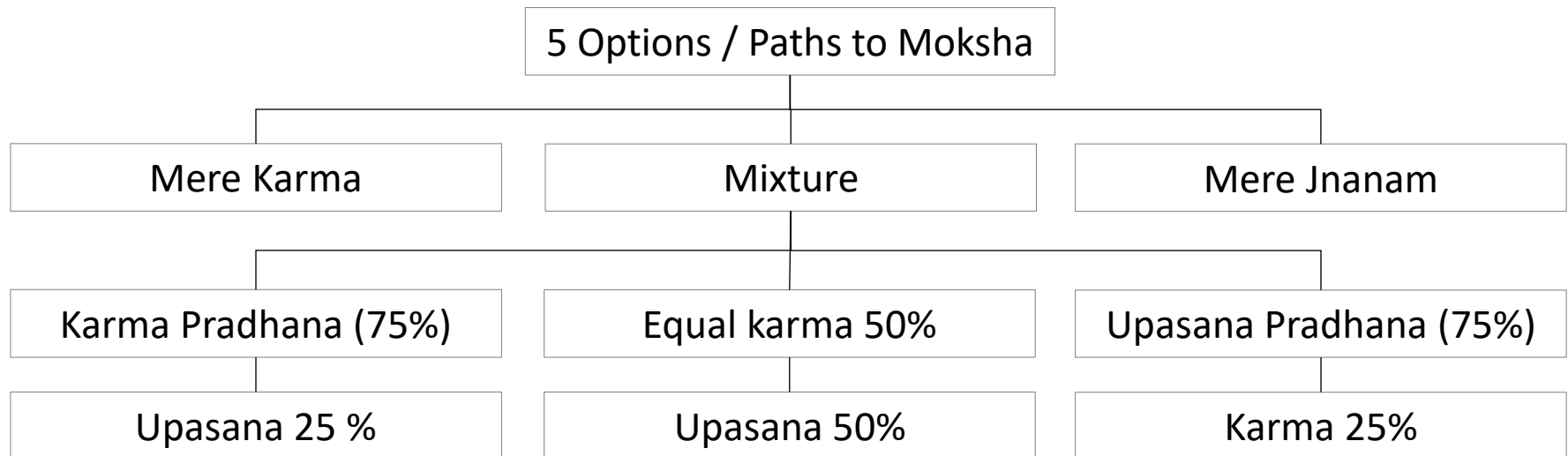
ऋतं च स्वाध्यायप्रवचने च ।
सत्यं च स्वाध्यायप्रवचने च ।
तपश्च स्वाध्यायप्रवचने च ।
दमश्च स्वाध्यायप्रवचने च ।
शमश्च स्वाध्यायप्रवचने च ।
अग्नयश्च स्वाध्यायप्रवचने च ।
अग्निहोत्रं च स्वाध्यायप्रवचने च ।
अतिथयश्च स्वाध्यायप्रवचने च ।
मानुषं च स्वाध्यायप्रवचने च ।
प्रजा च स्वाध्यायप्रवचने च ।
प्रजनश्च स्वाध्यायप्रवचने 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 || 1 ||

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]

- Jnana Karma Samuchhaya prescribed
- Shankara has answered in 1st Chapter - End



- Like Success factors in Vivaha, Husband or wife
- Shankara negates Samuchhaya takes only Kevala Jnanam.

Reasoning :

- If Samuchhaya, Moksha will become Anityam, meaningless
- Moksha becomes karma Phalam.

Gita :

ते तं भुक्त्वा स्वर्गलोकं विशालं
क्षीणे पुण्ये मर्त्यलोकं विशन्ति ।
एवं त्रयीधर्ममनुप्रपन्नाः
गतागतं कामकामा लभन्ते ॥ ९-२१ ॥

tē taṁ bhuktvā svargalōkaṁ viśālam
kṣīṇē puṇyē martyalōkaṁ viśanti |
ēvaṁ trayīdharmamanuprapannā
gatāgataṁ kāmakāmā labhantē || 9-21 ||

They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of going and returning (samsara). [Chapter 9 – Verse 21]

- Siksha Valli karma and Upasana gives Chitta Shuddhi
- Play no Role in Moksha.

न नित्यत्वान्मोक्षस्येत्यादिना प्रत्युक्तत्वात् । श्रुतिश्च “तत्सृष्ट्वा
तदेवानुप्राविशत् ” इति कार्यस्थस्य तदात्मत्वं दर्शयति ।

No (na). In fact I have already answered this (Pratyuktatvat) by saying moksha is eternal and so on (Nityatvat-moksasya-iti-adina). And this Taittiriya Upanisad (Srutisca) itself says "having created the universe, Brahman entered it" ("tat Srstva tad eva Anupravisat" iti-2-6). So in the product, namely in the Sthula-suksma Sariram (Tasya Karyasya) the Shruti shows (Darsayati) the nature of Brahman (Tad-Atmatvam).

1st Argument :

- Paramatma is not different from Jivatma
- Merger is figurative, not actual
- Vidya Matra Upadeshat - Knowledge alone is prescribed for Prapti

2nd Argument :

- Direct support reason
- **Jivatma = Paramatma, by Anupravesha Sruti - widely quoted**
- **After creation of Sthula, Sukshma, Shariram, Paramatma, Ishvara, Karana Prapancha enters Sthula, Sukshma as Jiva – experiencer**
- **Waker creates dream body, Waker himself enters dream body as experiencer**
- Jiva - Ishvara - 2 words - One same entity (Consciousness, Satyam).

3rd Argument : Taittiriya Upanishad :

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]

- Rare reason - Vidya Matra Upadesha has profound significance

4th Argument :

- Dream experience, on waking up, doesn't meet the waker

Dreamer Discovers :

- I myself am the waker
- Through Sthula, Sukshma Shariram (Karyam), Jivatma Paramatma Darshayati
- Aham Brahma Asmi - Starting point
- I myself am appearing as waker and waking world.

- My own Avataram is this Cosmos
- Jiva - Does not merge into brahman
- Jiva understands, I am brahman

5th Argument :

- Imaginative, highly involved

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'nātmnye'nirukte'nīlayane'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 very 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]

- Jnani by mere Jnanam attains Abhayam.

Brihadaranyaka Upanishad :

सोऽबिभेत्, तस्मादेकाकी बिभेति; स हायमीक्षां चक्रे,
यन्मदन्यन्नास्ति, कष्मान्नु बिभेमीति,
तत एवास्य भयं वीयाय्, कस्माद्ध्यभेष्यत्?
द्वितीयाद्वै भयं भवति ॥ २ ॥

so'bibhet, tasmādekākī bibheti; sa hāyamīkṣāṃ cakre,
yanmadanyannāsti, kaṣmānnu bibhemīti,
tata evāśya bhayaṃ vīyāy, kasmāddhyabheṣyat?
dvitīyādvai bhayaṃ bhavati || 2 ||

He was afraid. Therefore people (still) are afraid to be alone. He thought, 'If there is nothing else but me, what am I afraid of?' From that alone his fear was gone, for what was there to fear? It is from a second entity that fear comes. [1 - 4 - 2]

When avidya - Ignorance goes away, what happens?

- i) Jnanam comes
- ii) Avidya goes
- iii) Dvaitam goes (Dvaitam is cause of fear)
- iv) Bayam goes
- v) Samsara Cycle Stops Sanchita, Agami goes

vi) Bheda goes :

- If Dvaitam does not go, Bayam will not go
- Avidya Nivritti - Dvaita Nivritti - Bheda nivritti
- Abhayam Pratishta Vindate

- **Jivatma / Paramatma - Bheda notion will go away.**

- Both are one and same
- Only if both same, above 6 Steps possible

A) Vidyaya avidya Nivritti Bavati

B) Bheda, Dvaita, baya Nivritti Bavati :

- Only if Jivatma / Paramatma are identical, above corollaries possible

Upanishad :

- Vidyaya Abhaya Pratishta
- Jivatma / Paramatma have to be identical
- This is Shankara's brilliant, involved logic
- More difficult than simple understanding of logic

Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

अभयप्रतिष्ठोपपत्तेश्च । यदि हि विद्यावान् स्वात्मनोऽन्यन्न पश्यति
ततः “अभयं प्रतिष्ठां विन्दते” इति स्यात् भयहेतोः परस्य अन्यस्य
अभावात् ।

And (Ca-through knowledge fearlessness can be established (Abhaya-pratistha-upapattih-because one does not see a second thing as real). If a Vidvan (Yadi hi vidyavan-due to his Brahmajnanam) does not see (Na pasyati) Paramatma as different from himself (Svatmanah Anyat), then because of the negation of the difference (Tatah),

the statement in the seventh chapter of this Upanishad "with oneness in this Brahman one attains fearlessness" will become tenable (Abhayam Pratistham Vindate" iti syat). This is because there is nothing else (Abhavat) besides oneself (Parasya Anyasya), which can cause fear (Bhaya-hetuh).

- Abhaya Pratishta Upapadescha...
- Through this knowledge fearlessness is possible
- **Abhayam possible if Jivatma / Paramatma are identical**
- Wise person doesn't see Paramatma as different from himself because of Abheda Nivritti
- **Only Jivatma = Paramatma, Abhayam Pratishta statement will be tenable**

Why is it tenable?

- **In Abheda, Advaitam, source of fear is absent**
- 1st Logic : Vidya Matram moksha
- 2nd : Vidyaya Anupravesha
- 3rd : Vidyaya Abhaya Pratishta
- 4th : Only if Jivatma / Paramatma are identical, then Bheda and Dvaita will be misconception because of ignorance
- If Abheda is truth, Bheda must be untruth.

Non-difference	Difference
- Truth	<ul style="list-style-type: none"> - Untruth, Mithya - Caused by ignorance, Mithya - By knowledge Mithya can be negated

- Since Shruti negates all differences through knowledge, difference is Mithya, Non-difference must be Satyam.

Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

अन्यस्य च अविद्याकृतत्वे विद्यया अवस्तुत्वदर्शनोपपत्तिः तद्धि
द्वितीयस्य चन्द्रस्य असत्त्वं यदतैमिरिकेण चक्षुष्मता न गृह्यते ।

And anything other than oneself (Anyasya ca) as it is caused by ignorance (Avidya-krtatve), through knowledge (Vidyaya) the difference can be seen as Mithya, that they are not really vastus (Avastutvadarsanah Upapattih). It is indeed (Tad hi) like (Yat) the unreality of the second moon (Dvitiyasya Candrasya. Asattvam) is not taken to be a reality (Na grhyate) by a person whose sight is not inhibited by cataract (Ataimirikenā Cakusmata).

- **Second thing as Dvaitam, Bheda, difference is caused by ignorance of Atma**
- Then, through knowledge, difference can be seen as Mithya
- If difference is caused by ignorance, then alone it can be eliminated by knowledge
- **If Rope snake is caused by ignorance, then alone it can be negated by knowledge of rope.**

Therefore, all Bheda = Mithya :

- **Any difference is Mithya**
- **Jivatma / Paramatma Abheda is Satyam**
- Do Mananam, Visualisation, it will Strike you
- Very Deep enquiry

Example :

- Asatvatvam = Mithyatvam
- 2nd Moon seen by eye defect, it is false

Normal Eye	Defective Eye
Sees no Dvaitam in Moon	Sees Dvaitam, false, Mithya

Jnani	Ajnani
<ul style="list-style-type: none">- Does not see Duality- Atimarika	<ul style="list-style-type: none">- Sees duality- See Dvaitam is Mithya- Unreality of 2nd Moon, Mithya- Timarika- 2nd Moon is perception- Perception of Duality is because of ignorance, hence Mithya

Conclusion :

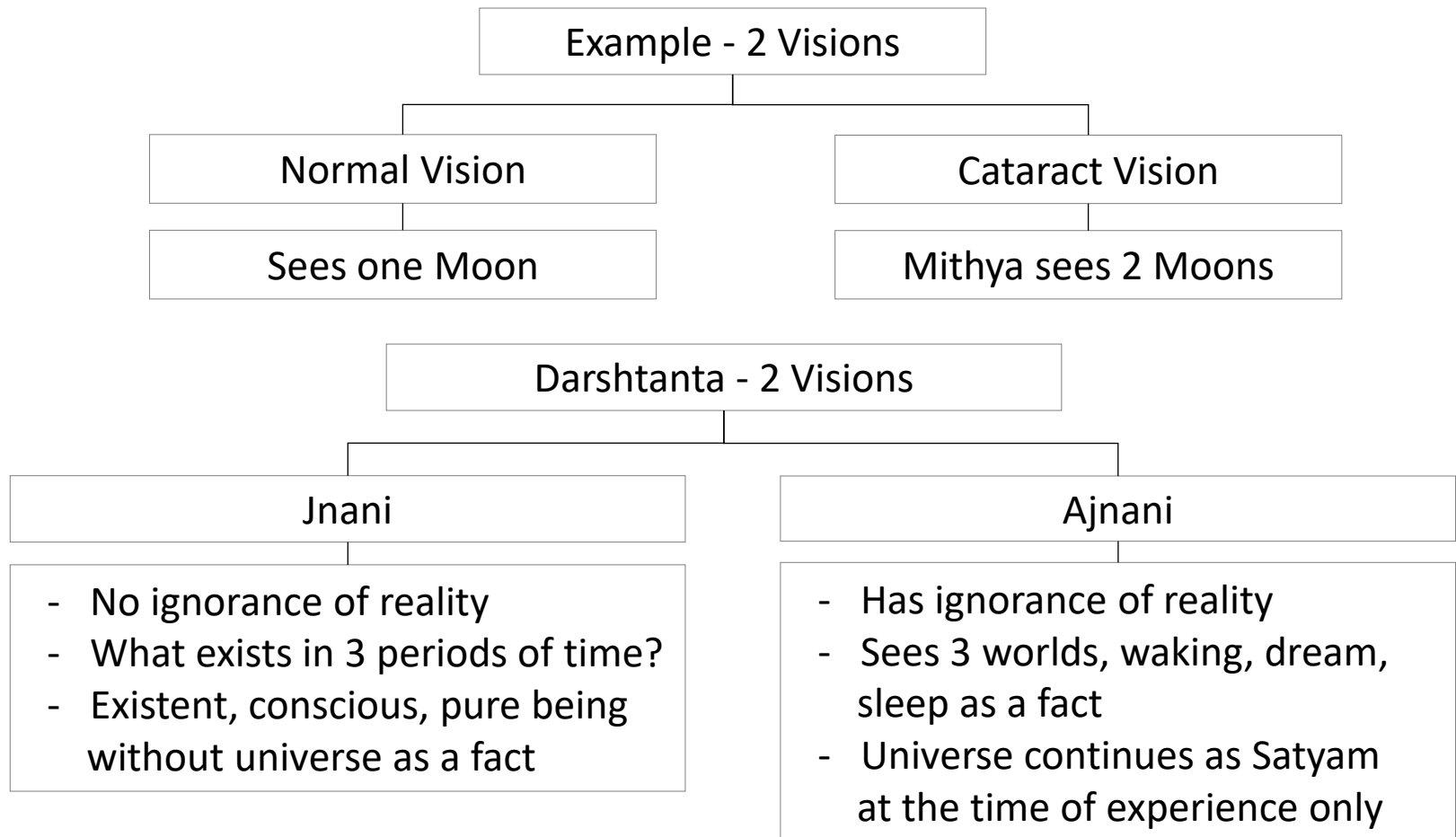
- Jivatma, Paramatma are Non-different Brahman

Involved Discussion :

- Have patience to complete whole section to understand gist

Shankara :

- Perception of 2nd Moon = Mithya



Darshanta - 2 Visions

Jnani

- After Jnanam, duality continues as Mithya, Aham brahman as Satyam
- In Sushupti world disappears, hence world is unreal, Mithya
- Duality of perception continues

Ajnani

- World exists in sleep, dream also as real
- Perceptive duality is real

Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

नैवं न गृह्यत इति चेत् -

Like the second moon (evam) it is not that the world is not perceived after correction (na gr̥hyata iti na—because a jnani also sees duality, it does not disappear. To that Shankaracharya's answers) if that is your argument (iti cet).

Purva Paksha :

- World not like 2nd Moon for Jnani
- For person with right vision, 2nd Moon disappears, sees only one moon
- For Jnani, Dvaitam continues, even after Jnanam.

न, सुषुप्तसमाहितयोरग्रहणात् ।

No, the world does disappear at times proving that it is Mithya (na). Duality is not perceived (agrahanat) by a person in deep sleep state and in Samadhi state of yoga (susupta-samahitayoh--- which only proves that duality though is perceived at other times, it is not true but only Mithya, because whatever is Satyam exists in all times.)

Shankara :

- To teach others, Jnani needs vision of duality
- World can't disappear
- 2nd Moon can disappear, not waking world
- In sleep waking world disappears like rope disappearing for Ajnani Jiva
- Self disappears for Ajnani Jiva in waking, he is in ignorance of his Turiyam, independently existing nature

• **Because world disappears in sleep we call it Mithya**

Anatma :

- Drishyatvam, Sagunatvam, Savikaratvam, Agama Pahitvam.

World Disappears in

Deep Sleep State

- Due to Punyam, person Sleeps
- World Agraahanat in Deep Sleep
- Hence world is Mithya
- Person absorbed in self ignorance, Moola Avidya
- Seeing movie, absorbed, forget world outside
- Agraahanam because of ignorance
- When Person absorbed in Singing, Painting, Sunrise, Sunset, Swiss mountains, other world forgotten

Shankara :

- World is Mithya
- Brahman Satyam, exists in 3 Periods, 3 Avasthas

Nirvikalpa Samadhi through Yoga

- No World experience

न, सुषुप्तसमाहितयोरग्रहणात् ।

No, the world does disappear at times proving that it is Mithya (na). Duality is not perceived (agrahanat) by a person in deep sleep state and in Samadhi state of yoga (susupta-samahitayoh--- which only proves that duality though is perceived at other times, it is not true but only Mithya, because whatever is Satyam exists in all times.)

Purva Paksha :

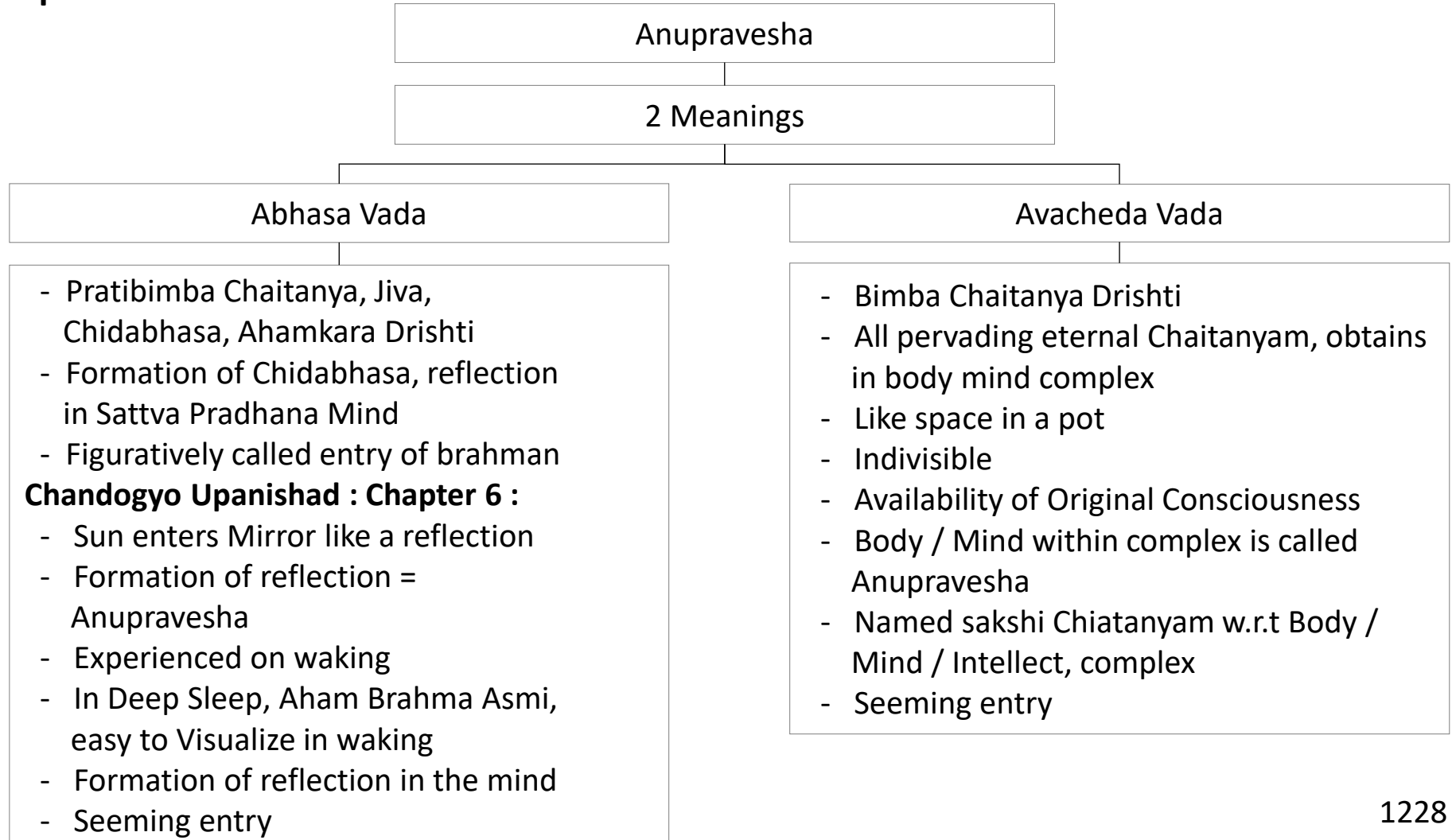
- World does not disappear for deep sleeper
- Sleeper absorbed, not noticing the world.

Lecture 117

i) Jivatma / Paramatma :

- No actual merger only figurative, like Anupravesha
- Paramatma - Entering individual is figurative

Important Discussion :



Example :

- Mithyatvam of 2nd Moon = Non-perception of 2nd Moon by Person of Normal right Vision (Atimirika)

Jnani	Ajnani
<ul style="list-style-type: none">- World is Mithya- Brahman Satyam- Atimirika	<ul style="list-style-type: none">- World is Satyam- brahman not known due to ignorance- Timirika

Purva Paksha - Question :

- Jnani of right vision should not see world like 2nd Moon

Our Anubhava :

- Jnani perceives world after Jnanam
- Jeevan Mukti not possible
- Acceptance of Jeevan Mukti assumes perception of world
- How can you quote 2nd Moon example
- On Atma Jnanam - World does not disappear like 2nd Moon

Shankara :

- **World does disappear for Jnani and Ajnani in deep sleep**
- **If world is Satyam, it should be available always like Atma, Chaitanya.**

Dakshinamurthy Stotram :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भजायते
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

rāhugrasta divākarendu sadṛśo māyā samācchādanāt
sanmātraḥ karaṇopa saṃharaṇato yo-bhūtsuṣuptaḥ pumān |
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 6 ||

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

- **World not available all the time**

- In deep sleep, samadhi kala world agama Pahi

Mandukya Upanishad :

आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।
वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ ३१ ॥

ādāvante ca yannāsti vartamāne'pi tattathā |
vitathaiḥ sadṛśāḥ santo'avitathā iva lakṣitāḥ || 31 ||

That which is non-existent in the beginning and in the end, is necessarily Non-existent in the intermediary stage also. The Objects we see are illusions, still they are regarded as if real. [4 - K - 31]

- World is Mithya like 2nd Moon.

Purva Paksha :

- In Sushupti world does not disappear because, sleeper absorbed in ignorance.

Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

न, सुषुप्तसमाहितयोरग्रहणात् ।

No, the world does disappear at times proving that it is Mithya (na). Duality is not perceived (agrahanat) by a person in deep sleep state and in Samadhi state of yoga (susupta-samahitayoh--- which only proves that duality though is perceived at other times, it is not true but only Mithya, because whatever is Satyam exists in all times.)

Anyaha Saktaha :

- **One who is absorbed in something other, than self, does not experience the world**
- **Non-experience is not disappearance of the world, only I don't notice it.**

Purva Paksha	Siddhantin
<ul style="list-style-type: none">- In Sleep, world exists but I don't experience- I am experiencing waking, Solidly, hence real, I am born- Error due to self ignorance	<ul style="list-style-type: none">- In Sleep, I don't experience hence world is Non-existent- I am self, Turiyam not sleeper Prajnya- Even as Vishwa, Teijasa, world does not exist, even though, experienced

सुषुप्तेऽग्रहणमन्यासक्तवदिति चेत्-

The non-perception (Agrahanam—of duality in deep sleep (Susupte is not because the world disappears, but because it is not noticed) due to the pre-occupation or absorption (Anyasaktavata of the mind with sleep); if that is your argument (iti cet, Shankaracharya Says)

- In sleep not disappearance of the world but it is like getting absorbed in something else

Shankara : Na :

- Can't give example of Anya Shakta

Example :

- Ishu kara - Example can't be given for Absorption
- One who sharpens the arrow with a blade, forgets the surroundings
- Barber sharpening knife forgets Surroundings
- He is absorbed, not aware of Surroundings
- In Sushupti, can't say, he is absorbed in something

After waking from sleep, I don't say :

- **I did not know the world because, I was absorbed in something**
- It is experience of ignorance of his real nature, Moola avidya in sleep, for Ajnani
- For Jnani, I was in my original, intrinsic nature.

Ajnani :

- It is disappearance of the world, not Absorption.

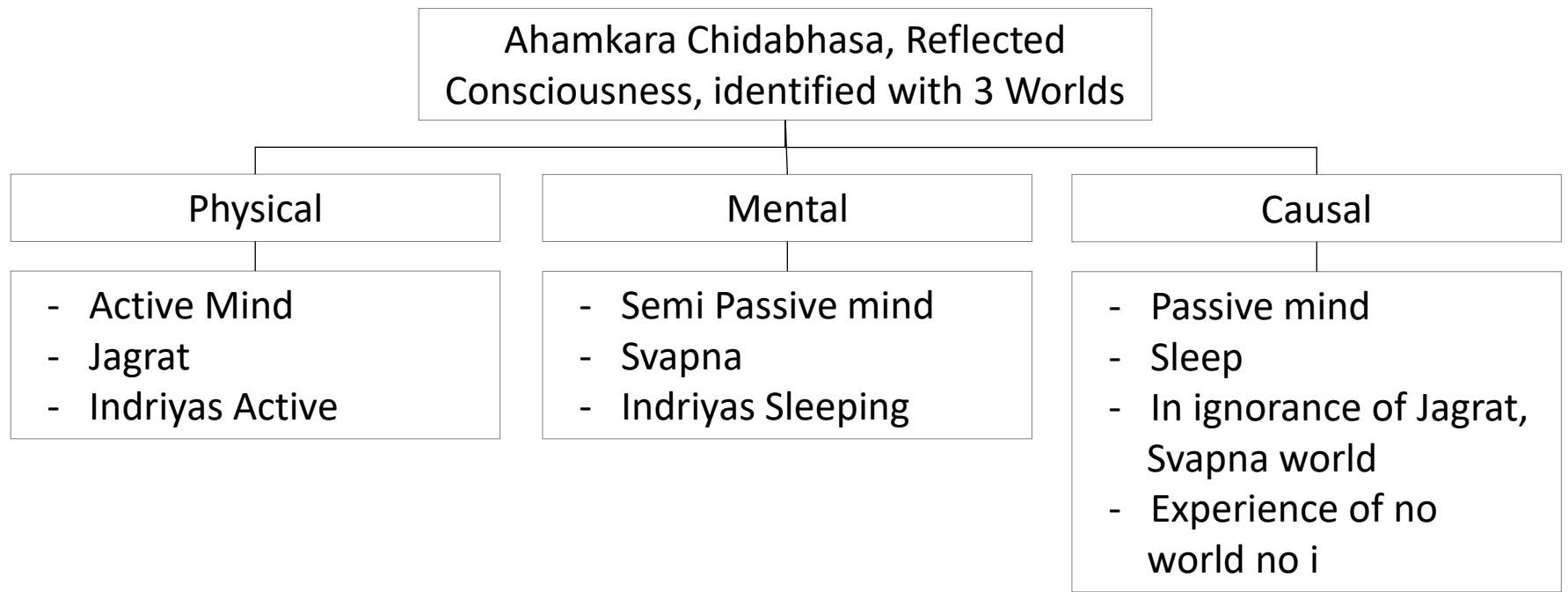
Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

न सर्वाग्रहणात् ।

No you cannot say in deep sleep state a person is absorbed in sleep or anything else (Na) because, in deep sleep state there is no perception of anything at all (Sarva Agrahanat).

- During sleep and in Samadhi, not absorbed in anything positive, but Abhava, Agrahanat, don't grasp anything
- I - Sakshi am there, seeing the absence of the world
- In Jagrat, I Sakshi am there with Jagrat world
- In Svapna, I Sakshi am there with Svapna world
- 3 worlds, come and go in time

- **My real intrinsic nature, is Timeless, Spaceless, Wordless Sakshi, I alone Am in Upanishadic Dindima**
- **Sarva Agrahanat important term in Vedanta**
- **Don't grasp anything but I exist I = Sakshi, not sleeper Ahamkara.**



Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

जाग्रत्स्वप्नयोरन्यस्य ग्रहणात्सत्त्वमेवेति चेत्-

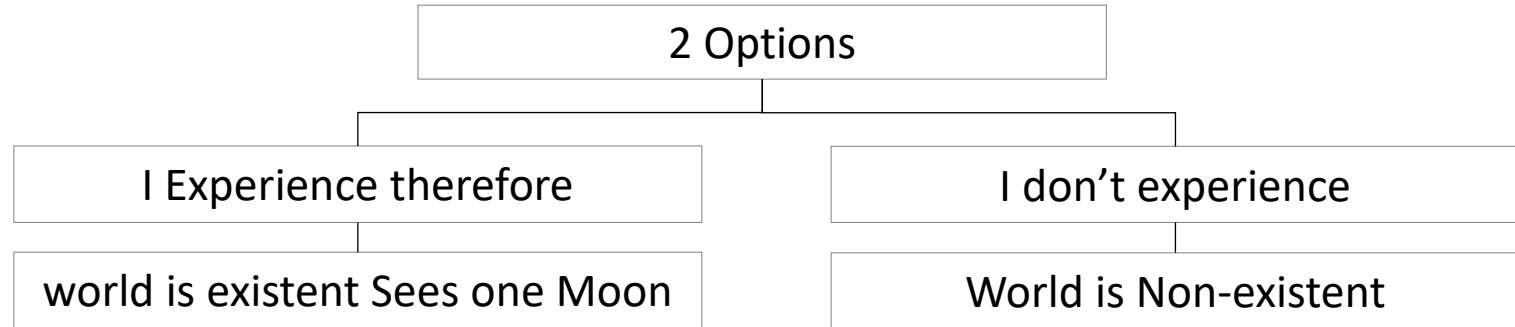
Since there is perception of other things, namely duality (Anyasya Grahanat) in waking and dream state (Jagratsvapnayoh), the world really exists only (Sattvam Eva); (to which Shankaracharya replies) if that is your argument (iti cet)

Shankara :

- World is factually Non existent in Sushupti
- Therefore, world is not real, Mithya
- Because of Non-experience, it is non-existence.

Purva Paksha :

- Jagrat - Swapna
- World is experienced, real



What is the Truth?

Purva Paksha :

- 2 Votes Jagrat and Swapna = 2 Avasthas
- Siddhanti 1 Vote Sushupti = 1 Avastha
- Anatma = Prapancha Grahanat in Jagrat
- Why can't I say its existent.

Vyapti :

- General Adhishtanam, Assumption

Purva Paksha - Generalisation :

- Because I experience, world exists
- Yatra Yatra Grahana Anubhava, Tatra Tatra Sattvam.
- Jagat Asti - Jagrat Swapnayoho Anubhavat...

Shankara :

- Rajju Sarpah - Experienced but non-existent
- **Experienced by confused person Anubhava does not prove existence**
- Vyapti has Vyabhichara - Violation
- **Experience = Existent - wrong mental orientation - Avidya Krutatvat**

Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

न, अविद्याकृतत्वात् जाग्रत्स्वप्नयोः, यदन्यग्रहणं जाग्रत्स्वप्नयोः
तदविद्याकृतम् , अविद्याभावेऽभावात् ।

I do not agree with you (Na). The experience of waking and dream state (Jagrat-svapnayoh) is due to ignorance (Avidyakrtatvat). In waking and dream state (Jagrat-svapnayoh) the perception of duality (Yad Anyagrahanam) is caused by ignorance (Tadavidyakrtam), because it goes away (Abhavat) when ignorance goes away (Avidya - abhave).

World is Superimposed because of Moola Avidya?

- Jagrat and Svapna
- Avidya Krutatvat
- Projection of ignorance
- Does have existence of its own
- Duality projected by the Mind by Avidya

When Avidya is negated, world gets negated :

- Duality is because of avidya

Isavasya Upanishad :

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

*Yasmin sarvani bhutani atmaiva-bhud vijanatah,
tatra ko mohah kah soka ekatva-manu-pasyatah [7]*

When, to the knower, all beings have become one in his own Self (Atman), how shall he feel deluded thereafter? What grief can there be to him who sees oneness everywhere? [Verse 7]

Mundak Upanishad :

ब्रह्मैवेदममृतं पुरस्ताद् ब्रह्म पश्चाद् ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वमिदं वरिष्ठम् ॥ ११ ॥

*Bramai-vedam-amrtam purastad brahma pascad brahma daksinatas-cottarena
adhas-cordhvam ca prasrtam brahmai-vedam visva-midam varistham II 11 II*

Verily, all this is the Immortal Brahman. He is everywhere – above, below, in front, at the back, on the right, on the left. All this world is indeed the Supreme Brahman. [II – II – 11]

Jnani Drishti :

- World is not there, through Shastra, understand world is avidya Krutam.

Brihadaranyaka Upanishad :

यत्र हि द्वैतमिव भवति तदितर इतरं जिघ्रति,
तदितर इतरं पश्यति, तदितर इतरम् शृणोति,
तदितर इतरमभिवदति, तदितर इतरम् मनुते,
तदितर इतरं विजानाति;

यत्र वा अस्य सर्वमात्माइवाभूतत्केन
कं जिघ्रेत्, तत्केन कं पश्येत्,
तत्केन कं शृणुयत्, तत्केन कमभिवदेत्,
तत्केन कं मन्वीत, तत्केन कं विजानीयात्?
येनेदम् सर्वं विजानाति, तं केन विजानीयात्?
विज्ञातारम् अरे केन विजानीयादिति ॥ १४ ॥

yatra hi dvaitamiva bhavati taditara itaraṃ jighrati,
taditara itaraṃ paśyati, taditara itaraṃ śṛṇoti,
taditara itaramabhivadati, taditara itaraṃ manute,
taditara itaraṃ vijānāti;

yatra vā asya sarvamātmāivābhūttatkena
kaṃ jighret, tatkena kaṃ paśyet,
tatkena kaṃ śṛṇuyat, tatkena kamabhivadet,
tatkena kaṃ manvīta, tatkena kaṃ vijānīyāt?
yenedam sarvaṃ vijānāti, taṃ kena vijānīyāt?
vijñātāram are kena vijānīyāditi || 14 ||

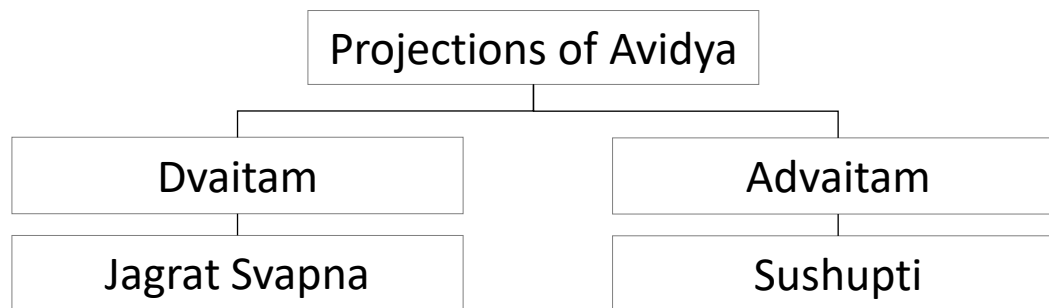
Because when there is duality, as it were, then one smells something, one sees something, one hears something, one speaks something, one thinks something, one knows something. (But) when to the knower of Brahman everything has become the Self, then what should one smell and through what, what should one see and through what, what should one hear and through what, what should one speak and through what, what should one think and through what, what should one know and through what? Through what should one know That owing to which all this is known—through what, O Maitreyī, should one know the Knower ? [2 - 4 - 14]

सुषुप्ते अग्रहणमपि अविद्याकृतमिति चेत्-

Then even Non-perception of duality, Advaitam (Agrahanam Api) in Deep Sleep State (Susupte) will be due to ignorance only (Avidyakrtam); if that is your argument (Iti cet--- My answer is as follows).

Purva Paksha - Question :

- Jagrat, Svapna, Dvaita Anubhava is Mithya because it is Avidya Krutam, According to Siddantin.



All Anubhava is created by Avidya :

- In sleep, we experience limitlessness, Advaitam, Ananda in sleep also should be unreal Mithya
- Dvaitam and Advaitam both is Mithya

3 Avasthas in different conditions of the mind

- Why you pick up one Avastha as Satyam and other 2 as Mithya?
- Agrahanam = Non-perception of duality

= Advaita Rupa Avastha = Na Dvitiya Grahanam

न स्वाभाविकत्वात् । द्रव्यस्य हि तत्त्वमविक्रिया परानपेक्षत्वात् ।
विक्रिया न तत्त्वं परापेक्षत्वात् । न हि कारकापेक्षं वस्तुनस्तत्त्वम् ।
सतो विशेषः कारकापेक्षः, विशेषश्च विक्रिया । जाग्रत्स्वप्नयोश्च
ग्रहणं विशेषः ।

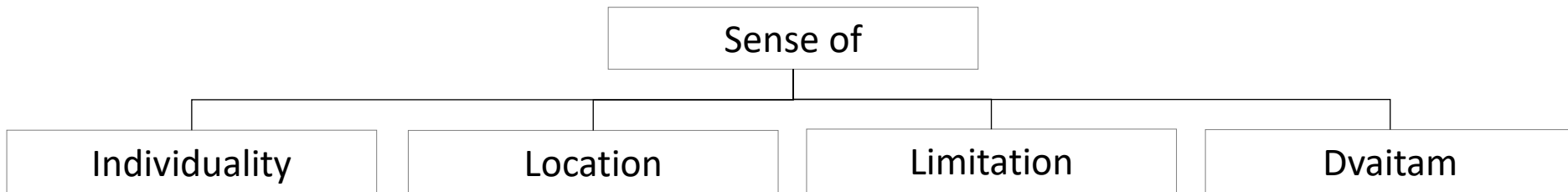
No, not experiencing duality in deep sleep state is not generated by ignorance or any other thing (na), but because non-duality is the intrinsic nature (svābhāvikatvāt—of ātmā, oneself). The intrinsic nature (tattvam hi) of a substance (dravyasya) is that which is not subject to any modification (avikriyā) as it is not dependent on any other external factors (paraanapekṣatvāt). Any modification or incidental association. (vikriyā) is not the true nature (na tattvam) of the substance but is due to its dependence on some external thing. (para apekṣatvāt). Not indeed being dependent on any karakas, on any factors (na hi kāraka- apekṣam) but remaining in its original self, without the interference of any other thing is the true nature of any substance (vastunaḥ tattvam). And whatever is dependent on accessories of action (kārakāpekṣaḥ-and undergoes changes) are only artificial attributes of that substance (sataḥ viśeṣaḥ), and those attributes artificially modify the substance (viśeṣaḥ ca vikriyā). Whatever is experienced (grahaṇam) in waking state and dream state (jāgrat-svapnayoh ca) become artificial attributes of ātmā (viśeṣaḥ-caused by kārakas, and by an ignorant mind, but is not the nature of ātmā, as ātmā does not experience anything.)

- Sleep = Natural state, not artificial, Advaitam, not maintained by Karaka's accessories - Body, mind , world

When I drop all activities, I remain myself, I am Advaitam

- Puman Aparichinam, limitless purusha
- Dvaitam, limitation is artificially maintained
- In Jagrat - Svapna have to operate Sense organs, mind

Because of operation of Mind, I have artificially created feeling that I am an individual located in a place.



- All artificial, not my real nature
- Non-duality, non-individuality, limitlessness, Advaitam is my natural state, Svabhavikam, Satyam
- Experience in Sushupti is not artificial but is natural
- Dvaitam = Svabhavikam, not Agntukam - Artificial

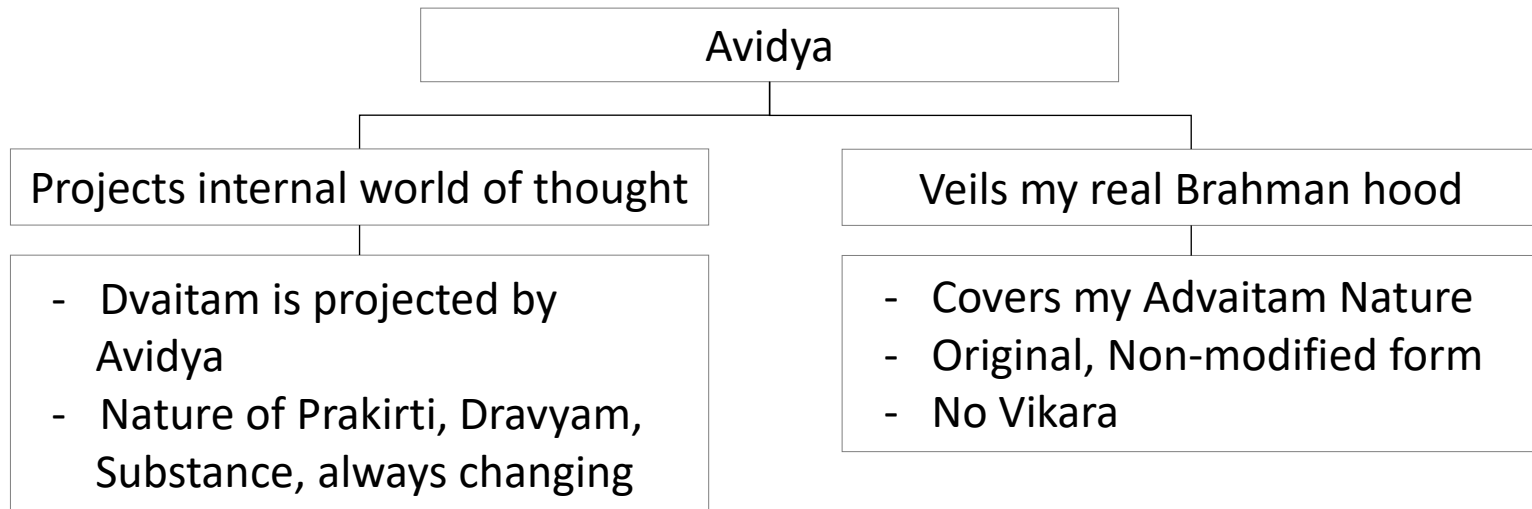
Vikriya not my Svarupam

- We all love to go to sleep, no resistance
- Sorrow, fear is artificial, we struggle to reject it.

- If sorrow is natural, we will be comfortably sorrowful, happy sorrowful
- When sorrow comes, we try to reject it
- All thoughts in the mind - We don't struggle to reject sleep, or complaint about happiness
- We complain about sorrow as it is not natural to us
- What is absolutely natural is pure reality, pure existence, pure consciousness, pure bliss
- Advaitam Eva Satyam, Svabhavi Tatvat

• **Avidya Krutam is Mithya = 3 States generated by ignorance of real nature**

- Non duality is my nature, My mind can always rest in it.



Dvaitam	Advaitam
<ul style="list-style-type: none"> - Depends on external factors - Water in ice or Steam form - Minds Artificial form Due to Prarabda - Modified form - Unreal <p>Example :</p> <ul style="list-style-type: none"> - You look beautiful with this Diamond Ring, not complement - With Karakas, external body, Mind, Senses 	<ul style="list-style-type: none"> - Natural, no extrinsic factors in it - Chaitanya Svarupam <p>Example :</p> <ul style="list-style-type: none"> - Water in Room Temperature - Minds Natural form - Para Anapekshatvat - Un-conditional - Real <p>Example :</p> <ul style="list-style-type: none"> - Shakuntala Natural Beauty - Real, State without body, mind

- Brahman's natural state = Tanmatram
= Pure existence
- That alone we experience in our natural state

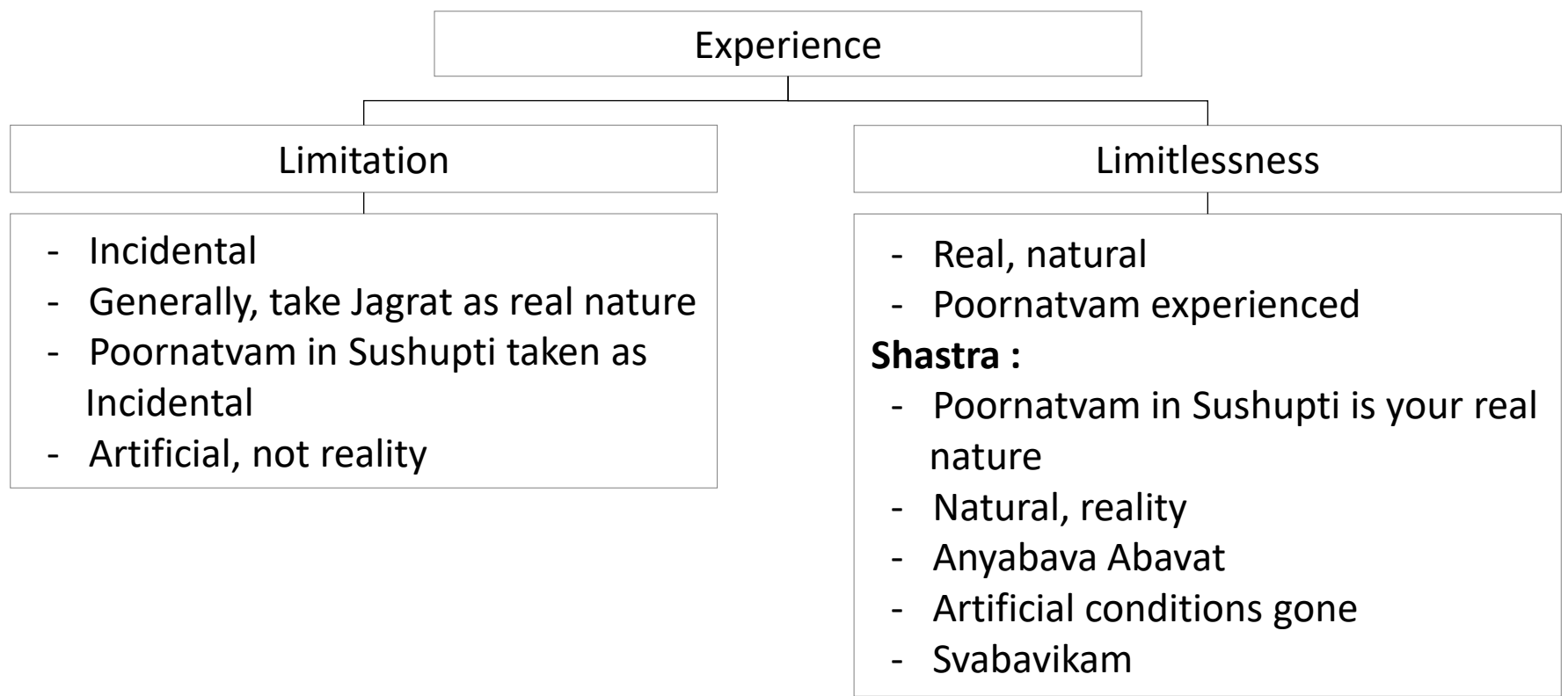
Dakshinamurthy Stotram :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भजायते
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

rāhugrasta divākarendu sadṛśo māyā samācchādanāt
sanmātraḥ karaṇopa saṁharaṇato yo-bhūtsuṣuptaḥ pumān |
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye ॥६॥

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

Specific Existence	General Existence
<ul style="list-style-type: none"> - Visishta Satta with Body Mind Senses - Existence gets Divided - Artificially Generated by Sensory operation - Rupam, Shabda, Sparsha, Asti - Experienced in Jagrat, Svapna - Avidya Krutam - Existence in the form of finite entity, plurality - Plurality depends on function of Karakas - Artificial - Vishesha Vikriya Specific existence - World = Effect, Vikriya, modification - Grahanam = Experience of world as Pluralistic experience - Caused by Sense organs and Avidya - Conspiracy of a group of factors - Not Reality - With Location, Limitations 	<ul style="list-style-type: none"> - Samanya Sattaa - When External factors are not functional - Experienced in Sushupti - Advaitam Na Avidya Krutam - Karanams withdrawn - Natural - Karanam, Natural existence - By Vidya, realized - Obtains without functioning of organs and Mind - Advaita Satta, Samanya Satta - Tanmatra Svarupam - Reality - Without location, Limitation



Sushupti Experience :

- **Small correction in understanding of our experiences with the help of Shastra.**

Grand Conclusion :

- Advaita experience is Svabavikam it is reality, moksha
- Moksha also is compared to Sushupti.

Brihadaranyaka Upanishad :

- Svayam Jyoti brahmana, Moksha Varnanam
- Sushupti taken as example

- **Moksha Anubhava not new Anubhava.**

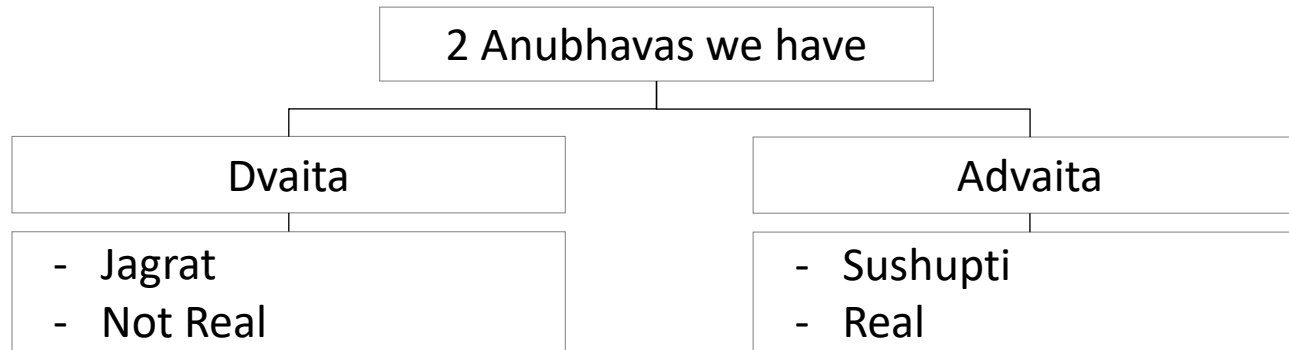
Prashno Upanishad :

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः ।
मनो ह वाव यजमानः । इष्टफलमेवोदानः ।
स एनं यजमानमहरहर्ब्रह्म गमयति ॥ ४॥

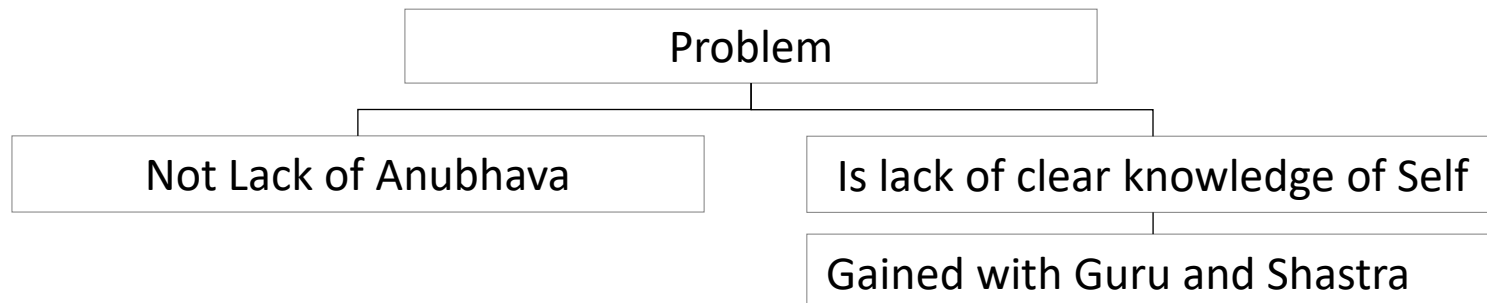
Yad-uchchhvaasa nihsvaasaav-etau aahuti samam nayateeti sa samaanah.
mano ha vaava yajamaana, ishtaphalameva udaanah
sa enam yajamaanam-aharahr brahma gamayati || 4 ||

Because the Samana distributes equally the oblations of the 'inspirations and expirations', he is priest (hotr). The mind is the sacrificer (Yajaman) and the Udana is the fruit of the sacrifice. He leads the sacrificer every day (in deep sleep) to Brahman. [IV – 4]

- **Doze off Anywhere, Advaita Anubhava**
- **We Don't lack Moksha Anubhava.**



- **We lack knowledge of Advaita Anubhava as Reality.**



- Svabavatvat - Natural, no Artificial in Sushupti.

Sleep	Jagrat / Swapna
<ul style="list-style-type: none"> - Not Avidya Krutam, Svabavikam - Avidya not Absent - Non-duality experienced in Duality is not caused by Avidya - Avidya does not cause Advaitam in Sushupti - Avidya is there, still Advaitam is experienced (Known, revealed by Sruti Pramanam) - Advaitam not caused by Avidya - Advaitam is my Svarupam reveals Upanishads - My ignorance of self goes away ignorance of Sleep, goes in Jagratm, replaced my Svarupa Jnanam, not Vrutti Jnanam 	<ul style="list-style-type: none"> - Avidya Krutam - Avidya is there - We all Say - I Don't know who I am, I don't experience Brahman, I don't know Brahman - After Atma Jnanam, self ignorance goes away in Jagrat - Prarabda continues, Body Mind Vikshepa Continues - Avrutti Destroyed, Veiling Destroyed = Jeevan Mukti, Moksha - Samana Satta Claimed, Vishesha Satta of Jagrat Dropped as Artificial, Dependent on Karakas, location Dropped, identification with Body / Mind / Intellect goes

यद्धि यस्य नान्यापेक्षं स्वरूपं तत्तस्य तत्त्वम् यदन्यापेक्षं न तत्तत्त्वम्
अन्याभावे अभावात् । तस्मात्स्वाभाविकत्वात् जाग्रत्स्वप्नवत् न
सुषुप्ते विशेषः ।

That indeed (yat hi yasya) which does not depend on any other thing (na anya apeksam-namely on a state or condition or time or place or organs and mind) that (tat) is the nature of the vastu, the reality (tasya tattva svarupam). That which is dependent on any other thing artificially (yat anya apeksam-like karakas or time or space etc) is not real (na tat tattvam) as when the condition on which it is dependent goes away (anya. abhave) it also goes away (abhavat). Therefore (tasmāt) Advaita being the natural condition (svabhavikatvat), as opposed to what happens in the waking and dream states (Jagrat-svapnavat) no artificial modification. happens in the deep sleep state (Na visesah Susupte).

Sushupti	Jagrat / Svapna
<ul style="list-style-type: none">- Advaita Anubhava is there- Advaitam = Satyam, not Mithya	<ul style="list-style-type: none">- Dvaita Anubhava is there- Avidya Krutam- Product of Avidya, Mithya

Purva Paksha - Question :

- If we are experiencing both Dvaitam and Advaitam.

Why do you take :

Dvaitam	Advaitam
Mithya	Satyam

- Before and after study of Vedanta, we take Jagrat personality, Dvaitam as reality and sleep as individual
- How do you reverse the whole conclusion which is very logical and proved in 2 Avasthas.

Shankara : What is :

Natural State	Artificial incidental
<ul style="list-style-type: none">- Real- Karma Ishvara, Jnana Ishvara, Antahkarana not operational- I am limitless Brahman - Atma Jnanam from study of Sruti- Jiva / Jagat / Ishvara - Bheda unreal, Abheda is real- Shastra Janyam- Samanya Svarupa Jnanam revealed by Upanishad- Pure knowledge, Chaitanya Svarupam, Svayam Jyoti	<ul style="list-style-type: none">- Unreal- Dvaitam caused by Activities of Karma Indriyas, Jnana Indriyas, Antahkarana- I am located individual- Karaka, Anya Apeksham- Jiva / Jagat / Ishvara - Bheda Real- Avidya janyam- Visesha vrutti Jnanam

- In Upasankramana Sruti statement, everything resolves into Svarupa Jnanam
- No question of Jivatma reaching, Paramatma
- Jiva is already Paramatma is a fact revealed by Mahavakyam of Sruti

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 yatrānyatpaśyatyanycchṛṇotyanyadvijānāti
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]

Kaivalyo Upanishad :

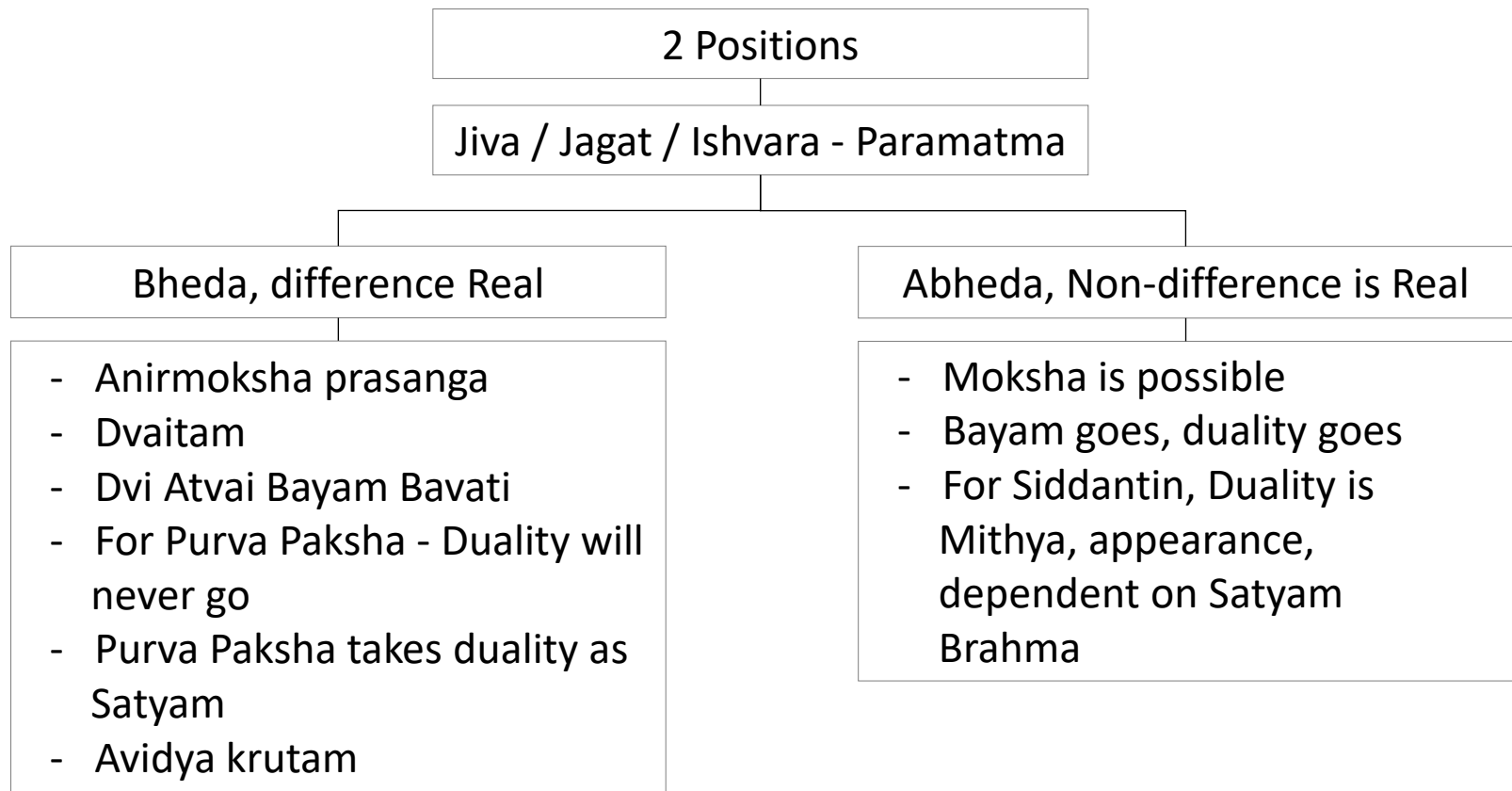
मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātaṃ mayi sarvaṃ pratiṣṭhitam ।
mayi sarvaṃ layaṃ yāti tadbrahmādvayamasmyaham ॥ 19 ॥

In me alone everything is born ; in me alone does everything exist and in me alone gets everything dissolved. I am That non-dual Brahman. [Verse 19]

Jivatma / Paramatma Abheda	Jivatma / Paramatma Bheda
<ul style="list-style-type: none">- Factual- Satyam	<ul style="list-style-type: none">- Incidental- Mithya

- Through Jnanam, Unreal notional Bheda is dropped
- Actual Abheda we claim
- Not becoming Paramatma
- Not reaching Paramatma
- I am already Paramatma, Brahman
- Aham Brahma Asmi, Turiya Atma Asmi
- Don't do anything, only drop notion of Bheda and claim Abheda
- This is Defense of Siddhanta
- Next Shankara counters Purva Paksha
- Assumes Jivatma / Paramatma - Bheda is real.



In the contention of Purva Paksha :

- Ishvara - Paramatma is different from Jivatma
- There is Bheda, difference between Jivatma and Paramatma
- Jagat = Karya Prapancha

Tragic consequence of Misconception :

- Bayam anuvrutti not Nivrittii but perpetuation of Dvaitam, fear, insecurity
- Never will get freedom from Bayam, Samsara.

- Bayam caused by 2nd Entity, hence no elimination of Samsara
- World is permanent cause of fear
- Ishvara cause of shelter in Bhakti literature.

Vishnu Sahasranamam :

1st Reason :

- Baya krutu - Cause of fear for Ajnani, Laya, Karta
- Cause of happiness / Shelter for Jnani
- Baya Nashanaha = Advaitam
- Rodayanti iti Rudra, makes people cry

2nd Reason :

- Ishvara is Karma Phala
- Dhata - Cause of fear
- Baya hetu, caused by duality

Purva Paksha :

- At Moksha, Dvaitam will go, I will have fearlessness

Shankara :

- Your Duality is Satyam - Can't go Away
- In Pralayam also, duality exists in Avyakta Avastha, Dvaitam, Satyam, dormant.
- In Srishti, Punya, Papam, Bayam will come, no baya Nivrutti
- Dvaitam = Reality Satta Nasha not possible.

Purva Paksha :

- Advaitam and Abayam will be produced at Moksha.

Shankara :

- Can't originate during moksha
- No Satta Nasha, can't become existent afresh
- Existent never perishes.

Gita :

नासतो विद्यते भावः
नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तः
त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

nāsatō vidyatē bhāvah
nābhāvō vidyatē sataḥ |
ubhayōrapi dṛṣṭō'ntah
tvanayōstattvadarsībhiḥ || 2-16 ||

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).[Chapter 2 - Verse 16]

- If Dvaitam is Satyam, it can never become Abava
- Advaitam always exists
- World appears, disappears
- **Abava of world in Sushupti, Bava of world in Jagrat**
- **Advaitam is Satyam, it can't come to Bava.**

Another argument of Purva Paksha :

- Dvaitam is Satyam, but still Bayam will go away
- **Sukha - Dukha not caused by Dvaita Prapancha at all, Ishvara Srishti**
- Jiva Srishti - Punya Papam - Karma gives Sukham, Dukham
- Eliminate Jivatvam by Sadhana - Don't eliminate world, eliminate karma
- Dvaitam still there, continue Triangular format.

Mundak Upanishad :

भिद्यते हृदयग्रन्थिश्छिद्यन्ते सर्वसंशयाः ।
क्षीयन्ते चास्य कर्माणि तस्मिन् दृष्टे परावरे ॥ ८ ॥

Bhidyate hrdaya-granthih chidyante sarva-samsayah I
ksiyante casya karmani tasmin drste paravare II 8 II

When He is seen both in the higher and the lower, the knots of his heart becomes untied; all doubts are dispelled; and all his Karma-s is consumed. [II – II – 8]

- Karma goes, Samshaya goes, Moksha comes.

Shankara :

- If Moksha is Karma Phalam, it will also go in time
- Brahman is Jnana Phalam, immortal, does not disappear
- Dvaita Prapancha becomes cause of fear conditioned by Punya - Papa Karma.

सापेक्षस्य अन्यस्य भयहेतुत्वमिति चेत् -

Another source like Isvara or the Dvaita Prapancha (Anyasya) which depends upon Punya-papa karma (Sapekṣasya) can indirectly become the cause of fear (BhayaHetutvam ; if you say so (iti cet — Shankaracharya explains thus)

Sapekshikam	Nirapekshikam
<ul style="list-style-type: none">- Influenced by Punya Papa Sahita Prapancha- Baya Karanam	<ul style="list-style-type: none">- Influenced by Punya Papa Rahita Prapancha- Abhaya Karanam

- I need not eliminate Prapancha but only eliminate Punya - Papam.

Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

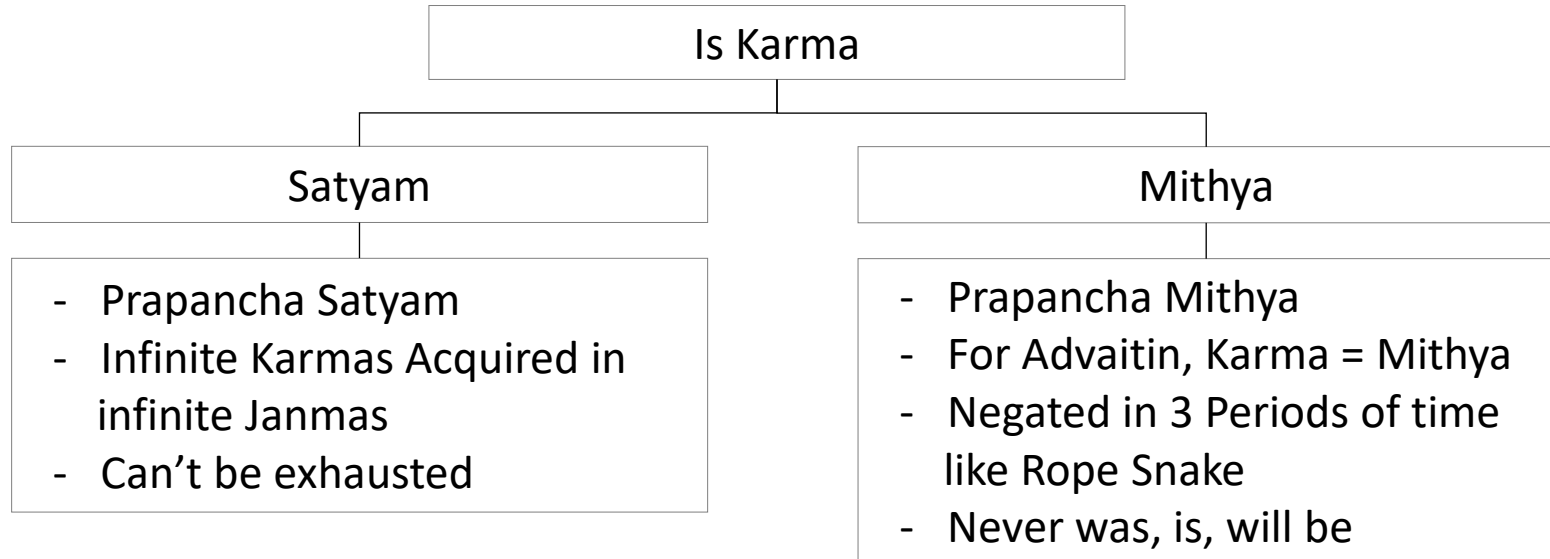
येषां पुनरीश्वरोऽन्य आत्मनः, कार्यं च अन्यत्तेषां भयानिवृत्तिः
भयस्य अन्यनिमित्तत्वात् । सतश्चान्यस्यात्महानानुपपत्तिः । न च
असत आत्मलाभः ।

On the other hand (punah) for those pūrvapakṣis, who claim (yeṣām) īśvara, the paramātmā is different (īśvaraḥ anyāḥ) from ātmā, the jīvātmā (ātmanah), and that the created universe, the product is different from īśvara (kāryam ca anyat); for them (teṣām), there is no release from fear (bhaya-anivṛttih),

The cause of fear being a second entity from oneself (bhayasya anya nimittatvāt— which could be the universe or even Īśvara, the paramātmā as he is karma-phala-dātā and laya kāraṇam). And duality according to you, pūrvapakṣī, being the truth (sataḥ ca anyasya) its existence can never be completely eliminated (ātma-hānām-anupapattih). And the non-existent (ca asataḥ—that is advaitam, abhyam and mokṣa) will never come into existence or origination (na ātma-lābhah).

Change Question :

- From World to Karma



Karma / Sarpaha

Natu Nashaha

- Destroyed for Ajnani, Karma never ends
- Satyam can never go away

But Badaha

- Eliminated as Mithya
- For Jnani, Karma never was
- Mithya was never there really

Secret of Vedanta

For Lay Person

- Sanchita goes, Agami Avoided, Prapancha exhausted
 - Gradual Destruction of Karma
- Example :**
- For Ajnani Still seeing Big Small waves
 - Destruction of Karma During Videha Mukti
 - Junior Student

For Purva Paksha :

- Karma can't end

For Wise

- Karma never existed really

Jnanis Angle :

- No Gradual destruction of Karma

For Jnani :

- Seeing water alone
- Satchit Ananda Alone
- Jnanam ends Karma here and now
- No Karma in 3 periods
- All like a dream seen and which does not exist today (Maya)
- Senior Student

Mandukya Upanishad :

- Na Nirodho Na Chotpatti

Mandukya Upanishad :

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

न तस्यापि तुल्यत्वात् । यद्धर्माद्यन्यत् सहायीभूतं नित्यमनित्यं वा
निमित्तमपेक्ष्य अन्यद्वयकारणं स्यात्तस्यापि तथाभूतस्य
आत्महानाभावात् भयानिवृत्तिः ; आत्महाने वा सदसतो
इतरेतरापत्तौ सर्वत्र अनाश्वास एव ।

No, punya-pāpas (na), also cannot be eliminated from existence (tasya api tulyatvāt). If you pūrvapakṣī argue that the cause for fear (bhayakāraṇam syāt-is not directly) duality (anyad) but due to its dependence on (nimittam apeksya) and association with (sahāyībhūtam) eternal or non-eternal (nityam anityam vā) punya-pāpa (yad dharmādi-anyat); then punya-pāpas also (tasyāpi) which according to you are real (tathā bhūtasya-just as satya dvaitam will not go, the satya punya-pāpas also) will not cease to exist (ātmahāna abhāvāt), and fear will not go (bhaya anivṛttih).

Or on the other hand if you say even though they are real, they will some how disappear one day (ātmahāne vā) then, because real and non-real (sat-asatoh) are mutually interchangeable (itaretara āpattau) then there will be no order any where, but only confusion (sarvatra anāśvāsa eva).(Pūjya Swamiji Dayānanda Saraswati says loka vyavahāra will become impossible if what is sat one day becomes asat the next day, like the money in one's hand suddenly is nonexistent.).

Elaboration of Purva Paksha :

- Which was given in Sankshepa

Shankara : Suppose you argue :

- Punyam - Papam alone is cause of Samsara, not Dvaita Prapancha
- When Punya - Papam goes, Samsara goes, world can continue, no problem

Example :

- My son good, mixing with Neighbour is problem
- Neighbour leaves, son happy

- **Punya - Papa Sambandha makes world terrible**

If Purva Paksha says :

- Samsara goes, let world continue because of association of world with Punya - Papa eternal Karma Phalam
- Not correct because
- Dvaita Prapancha = Satyam, Punya - Papam is also Satyam in Purva Paksha's Matam
- Satya Dvaitam and Punya - Papam will not go.

Purva Paksha :

- Karma = Satyam but not Nityam
- Karmas - Anityam, Phalam Anityam, ends
- According to us - Karmas - infinite will not end
- Mandukya = Suppose Samsara is Satyam and Nityam
- If one day it ends, then Moksha will begin in time

Gita :

जातस्य हि ध्रुवो मृत्युः
ध्रुवं जन्म मृतस्य च ।
तस्मादपरिहार्येऽर्थे
न त्वं शोचितुमर्हसि ॥ २-२७ ॥

jātasya hi dhruvō mṛtyuh
dhruvaṁ janma mṛtasya ca |
tasmād aparihāryē'rthē
na tvaṁ śōcitum arhasi || 2-27 ||

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve.[Chapter 2 - Verse 27]

Death	Birth
Certain for born	Certain for the Dead

- Both inevitable, hence don't grieve.

Mandukya Upanishad :

अनादेरन्तवत्त्वं च संसारस्य न सेत्स्यति ।

अनन्तता चाऽऽदिमतो मोक्षस्य न भविष्यति ॥ ३० ॥

anāderantavattvaṃ ca saṃsārasya na setsyati |

anantatā cā'dimato mokṣasya na bhaviṣyati || 30 ||

If the world is admitted to be Beginningless-as the disputants insist-then it cannot be non-eternal. Moksha or liberation cannot have a beginning and be eternal, too. [4 - K - 30]

- Moksha if in Time, will end
- Anitya moksha can't be called moksha

• **Moksha - Status has to be beyond time to be Nityam**

• **Moksha - Reserved for Nitya Phalam**

- Therefore, can't get out of Samsara Bayam

Another Argument :

- Suppose Dvaitam, Samsara is Satyam, Bayam will be Satyam
- Satyam can't go

Gita :

नासतो विद्यते भावः

नाभावो विद्यते सतः ।

उभयोरपि दृष्टोऽन्तः

त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

nāsatō vidyatē bhāvah

nābhāvō vidyatē sataḥ |

ubhayōrapi dṛṣṭō'ntah

tvanayōstattvadarśibhiḥ || 2-16 ||

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).[Chapter 2 - Verse 16]

- Satya samsara can't go

Argument :

- If Satya Samsara goes, Sat will become Asat
 - Sat can't become Asat
 - Asat can't become Sat
 - If so, mess and confusion in the world
 - Existent will suddenly become non existent
 - Non existent will become existent
 - Will see suddenly Elephant in front
 - Sat - Asat has no corridor of connection
 - Sarva Pramana Virodha Dosha
 - If you say - Samsara is Satyam, it will end one day
 - Sat being Asat
 - Asat being sat
- } Both not Possible
- Sat - Asat - No corridor connects them
 - Brahman = Satyam will become Asat, also missing
 - If Satyam Samsara goes, Satyam Brahman disappears

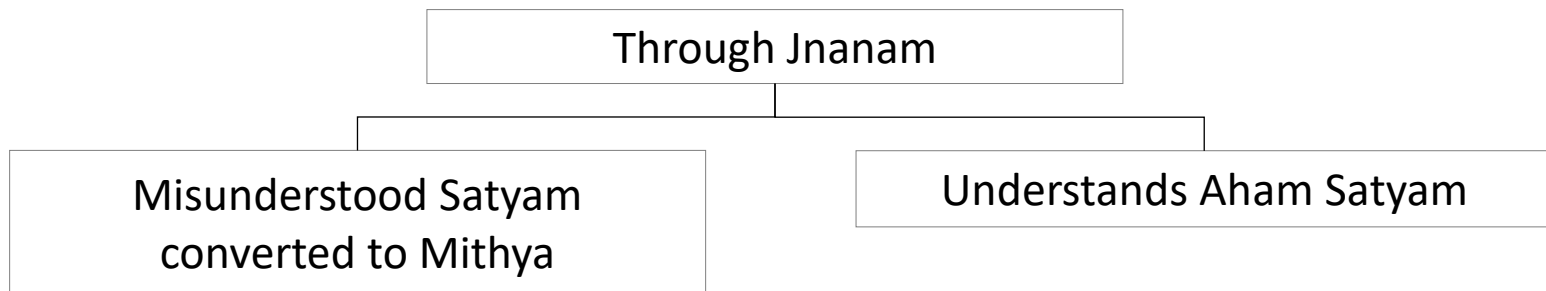
- If real Samsara disappears, Sat / Asat will become inter-convertible
- Samsara Anashwasa, Confusion, Sarva Pramana Virodha will have water in a cup, will also disappear
- Confusion and disturbance = Anashwasa
- Samsara has to be Mithya
- Mithya alone can be negated by knowledge
- What happens to Mithya, can't become Asat
- No corridor between Sat and Mithya, Mithya and Asat

• Jnani does not convert Mithya Prapancha into Tuchham

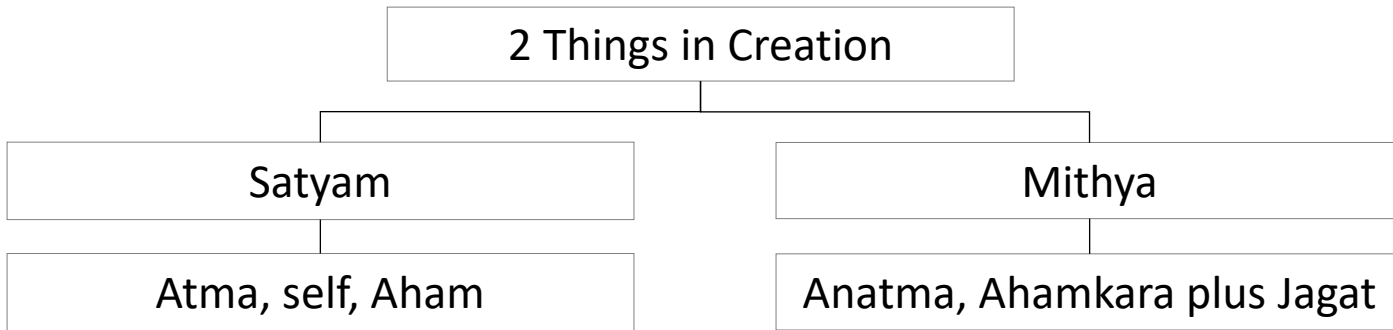
- By Jnanam, Jnani understands Mithya as Mithya only appearance, because of operation of mind, sense organs, Prarabda karma, Pancha Mahabutas, Maya shakti

• Through Jnanam does not convert Satyam into Mithya or Mithya into Tuchham

- Conversion, transformation is not Jnana Phalam but Karma Phalam.



- This is coming to Binary format.



- This new understanding is called Moksha.

Bashyam : Chapter 2 – Section 8 – Verse 11 and 12 continues...

एकत्वपक्षे पुनः सनिमित्तस्य संसारस्य अविद्याकल्पितत्वाददोषः ।
तैमिरिकदृष्टस्य हि द्वितीयचन्द्रस्य न आत्मलाभो नाशो वा अस्ति ।

From Advaita standpoint (Ekatvapakṣe) again (Punaḥ against your argument) Samsara along with its cause (Samsarasya Sanimittasya) having only been imagined or projected by ignorance (Avidya-kalpitatvat), there is no problem (Adoṣaḥ-of fear of it being there). The seemingly existent second moon, the asat (Dvitiya Candrasya) seen indeed by the person with eye defect (Taimirika-dṛṣṭasya hi) neither really comes into existence (Na Atmalabhaḥ-due to ignorance) nor does it get destroyed (Nasah va asti).

- In previous para, Shankara establishes that in Dvaitam, moksha never possible
- Anir moksha dosha

• Dvaitam if Satyam can't be negated in 3 periods of time

- Bayam will always be there...

Example :

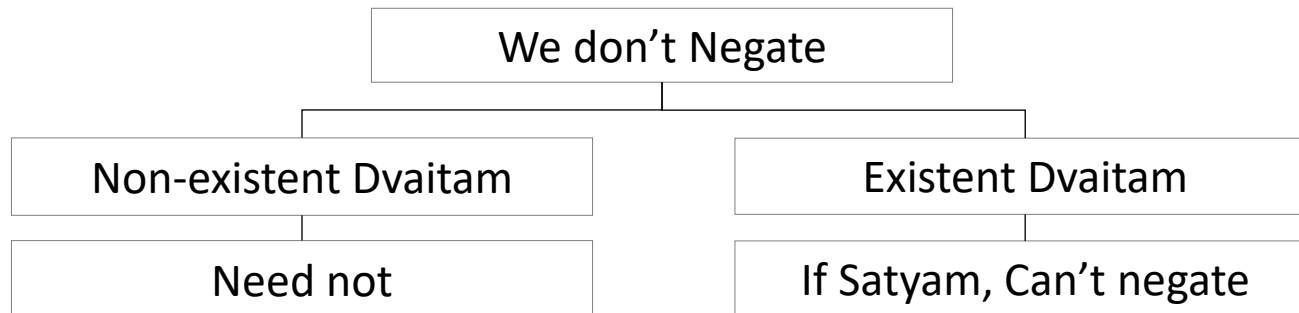
- In Kailasha also I am Dasa, Lord is Swami

Advantage :

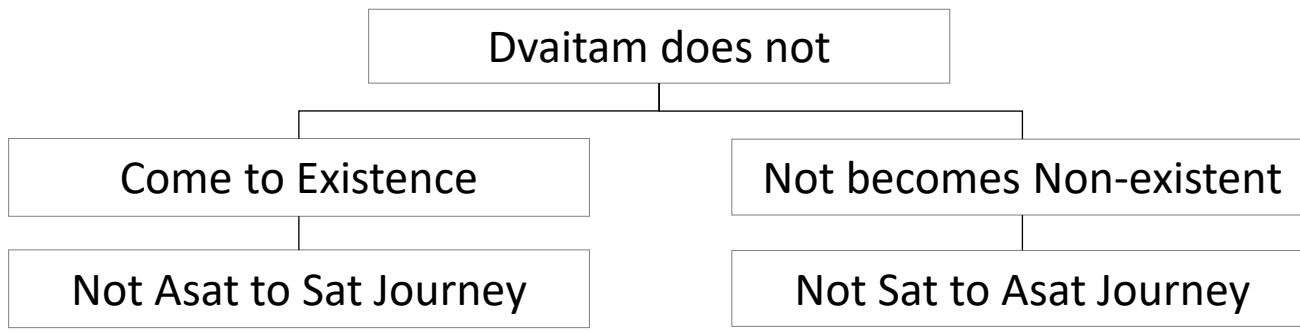
- Nitya Kainkaryam, will please Lord always, enjoy beautiful form till a taller guy comes and sits in front of me

Dvaitam	Through Advaita Jnanam of Reality
- No Moksha	- Negate Dvaita - Badaha Natu Nasha

How Advaitin Negates : Dvaitam which is not there?



- We negate Seemingly Existent Dvaitam
- Avidya Kalpita Dvaitam negated by Vidya
- In Advaitam, Everything is Perfectly ok



Gita :

नासतो विद्यते भावः
 नाभावो विद्यते सतः ।
 उभयोरपि दृष्टोऽन्तः
 त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

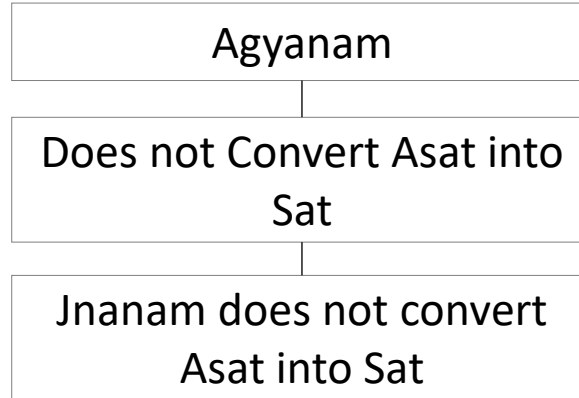
nāsatō vidyatē bhāvah
nābhāvō vidyatē sataḥ |
ubhayōrapi dṛṣṭō'ntah
tvanayōstattvadarśibhiḥ || 2-16 ||

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).[Chapter 2 - Verse 16]

- No Nasha
- Due to Ajnanam, we don't convert Sat to Mithya, cause of Samsara = Punya - Papam
- Karanam = Nimittam = Avidya Kalpitam, born due to Rajas Vikshepa Shakti of maya, Avidya
- Seemingly existent = Very important Adverb
- With borrowed existence from me Satyam.

Example :

- 2 Moons seen by Tamiraska - Due to Timira cataract Disease



- Through Agyanam, Moola Avidya, there is Appearance of Mithya jagat.
- Through Jnanam, Jagat is understood as Appearance.