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# **KENO UPANISHAD**

With

# **SHANKARABASHYAM**

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**CHAPTER 2 – VERSE 4 to**

**VOLUME - 04**

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# **CHAPTER 2**

## **VERSE 4**

## Introduction to Chapter 2 – Verse 4 :

‘अविज्ञातं विजानताम्’ इत्यवधृतम्। यदि ब्रह्मात्यन्तम्  
एवाविज्ञातम्, लौकिकानां ब्रह्मविदां चाविशेषः प्राप्तः।

It was established thus “not known as an object for those who know”. If indeed brahman is unknown completely, non-difference between the worldly and knowers of brahman is a logical conclusion arrived at!

- 3<sup>rd</sup> Mantra may create 2 possible doubts in the mind of the seeker.
- Doubts cleared in 4<sup>th</sup> Mantra.

### **Doubts :**

a) Wise do not know Brahman as an object.

- Vijanatham Avignyatham.
- Wise don’t know Brahman.
- All illiterate people don’t know Brahman.
- What is the difference between them?

Illiterate	Wise
Samsari	Liberated

- How?
- What is the difference?
- In verse 3 – wise don't know Brahman?

## What makes a person wise?

### Question No. 1 :

- **In what way do the wise people know Brahman?**
- In Mantra 3 – it was ascertained, Brahman is not known (Passive voice).
- Wise do not know Brahman (Active voice).
- If wise also don't know Brahman at all as in verse 3.
- Tarhi, then, Aviseshaha Praptaha.
- No distinction, Bhada Abava.
- What is difference between wise (Specific non-knower and ordinary non-knower).

**Answer :**

Wise don't know Brahman as object



Know Brahman as the subject

- Illiterate people don't know Brahman as object or as subject also.
- This is doubt no. 1

**What is doubt No. 2 :**

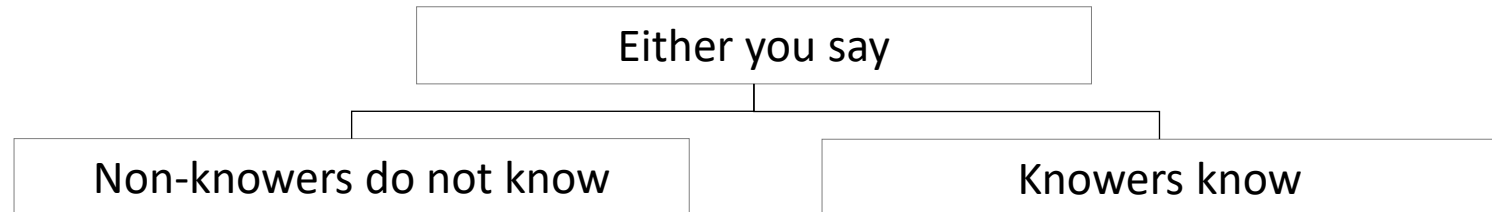
**Introduction to Mantra 4 : continues...**

‘अविज्ञातं विजानताम्’ इति च परस्परविरुद्धम्।  
कथं तु तद्ब्रह्म सम्यग्विदितं भवतीत्येवमर्थमाह—

And “unknown to those who know” is mutually contradictory. How then that brahman becomes understood correctly?

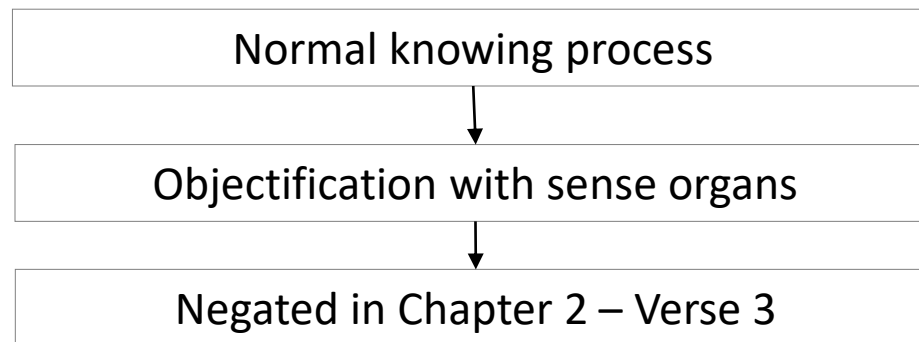
Knowers	Non-knowers
Don't know	Know

- Statement itself is a contradiction.
- **If knowers, can't say don't know.**
- **If do not know, can't call them knowers.**
- **Both can't coexist.**



- How knowers don't know?
- Parasparam Viruddham.
- Mantra 3 – only confuses seekers.

- **Tell me how am I to know Brahman without conventional objectifying process?**



- How to know without knowing?
- Katham Tu Tad Brahma Samyak Veditam Bavati?
- How Brahman is clearly known without objectification?
- Extremely important Mantra.
- Most important Mantra of all Upanishadic Vedantic literature.
- **Process of Brahman Aparoksha Jnanam is clearly explained in keno Upanishad – Chapter 2 – Verse 4.**
- If Mantra understood, Brahman is understood, if not, Brahman not understood.



## Chapter 2 – Verse 4 :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

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

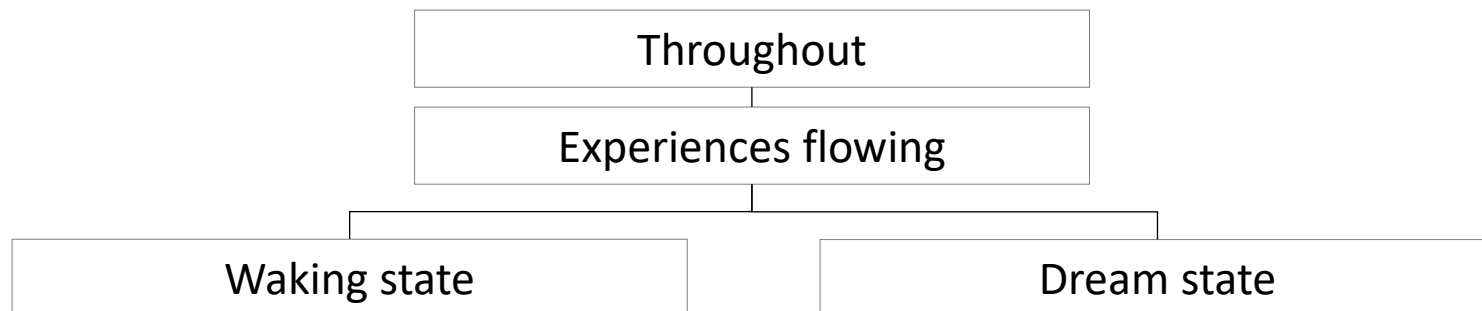
Indeed, he attains immortality, who intuits It in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality.  
[Chapter 2 – Verse 4]

### Gist of Mantra :

- 1<sup>st</sup> Quarter most important.
- Other 3 quarter's extension of 1<sup>st</sup> quarter.

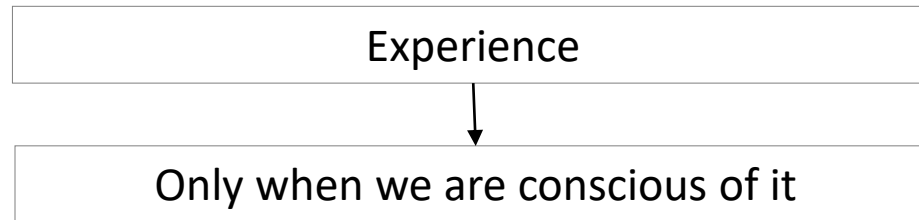
### 1<sup>st</sup> quarter :

- **Pratibodha Veditam Matam.**
- Bodaha = Thought which rises in the mind.
- In the mind, there are continuous thoughts, giving rise to experiences from waking moment upto deep sleep.



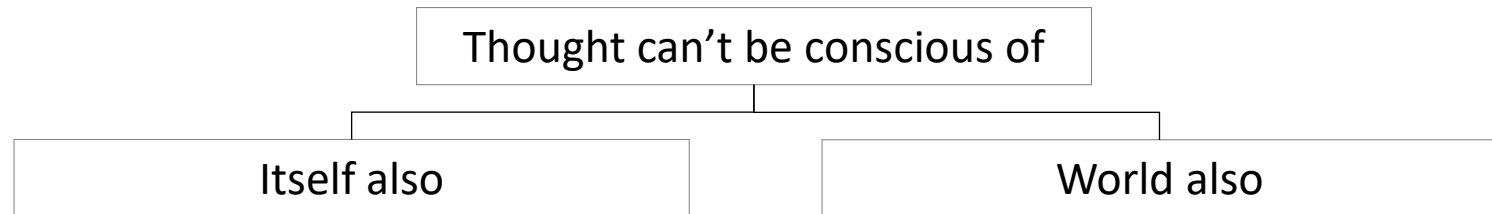
- All experiences depend on thoughts rising and resolving in the mind.
- Thought called Bodaha – Antah Karana Vrutti.
- Pratibodha means : in every thought.

- **In every thought Brahman is available as the Consciousness principle because of which alone, we are conscious of every experience.**

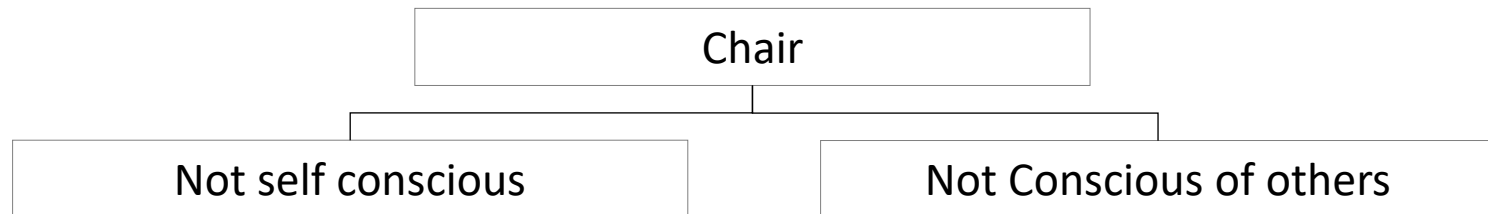


- We are conscious of it, because of consciousness and that consciousness is Brahman.
- When is Brahman available?
- It is available as consciousness in every thought.
- What is the proof for the availability of Brahman?
- Why we can't say that in every experience thought is there?
- Isn't thought / mind alone, enough for all experiences.
- Why are you unnecessarily dragging Brahman?
- Our experiences are because of Antahkarana Vrutti.
- Mind, thoughts, experiences are there.
- Why you drag Brahman?

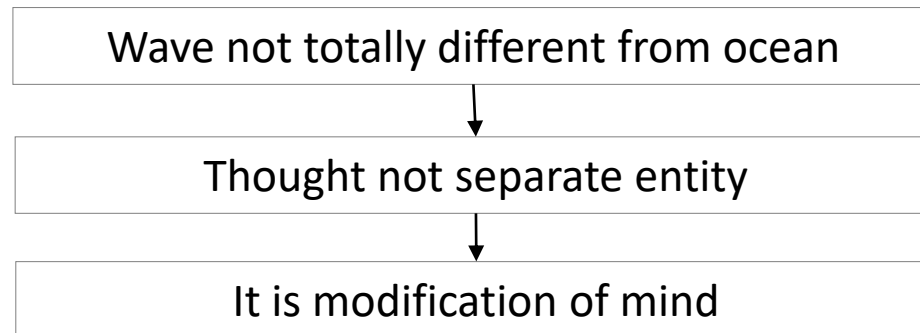
- **Thought by itself is inert, Jadam.**



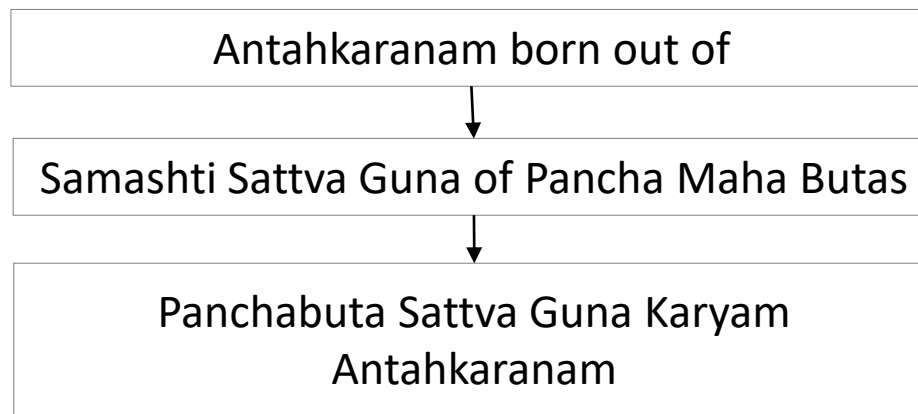
- Chair not conscious of itself and not conscious of person sitting.



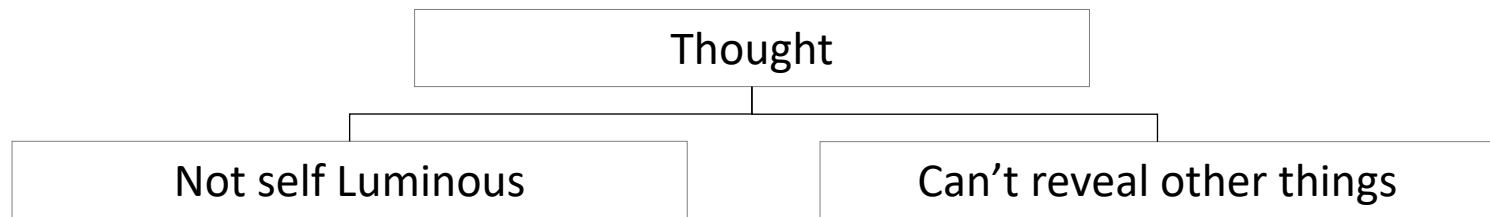
- Vrutti = Jadam = Part of Mind.
- Wave part of ocean, lake.



- Antahkarana Parinamaha Vrutti.
- It is modification in the mind.
- Antahkaranam = Product of Pancha Buta.

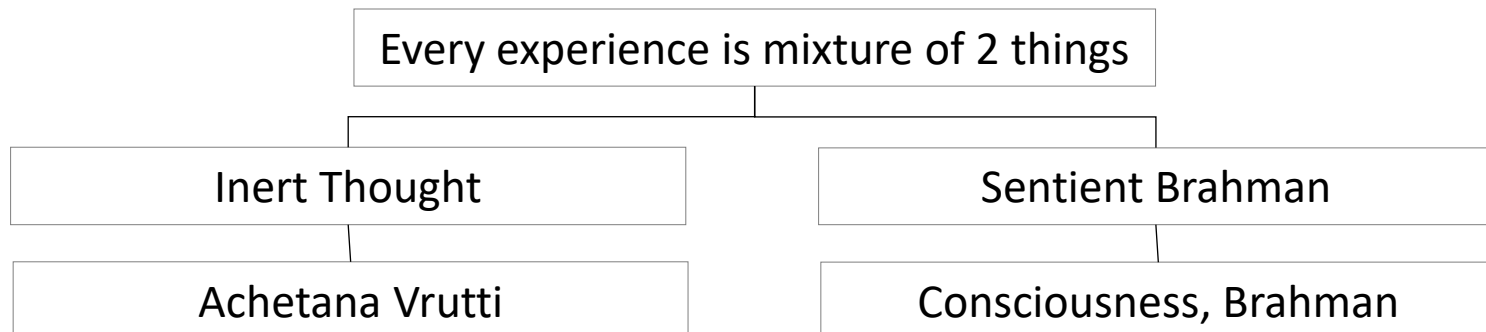


- Pancha Butas are Jadam, they are born out of Maya, Prakrti.
- Maya – Prakrti = Matter = Antahkarana = Panchabutatas.

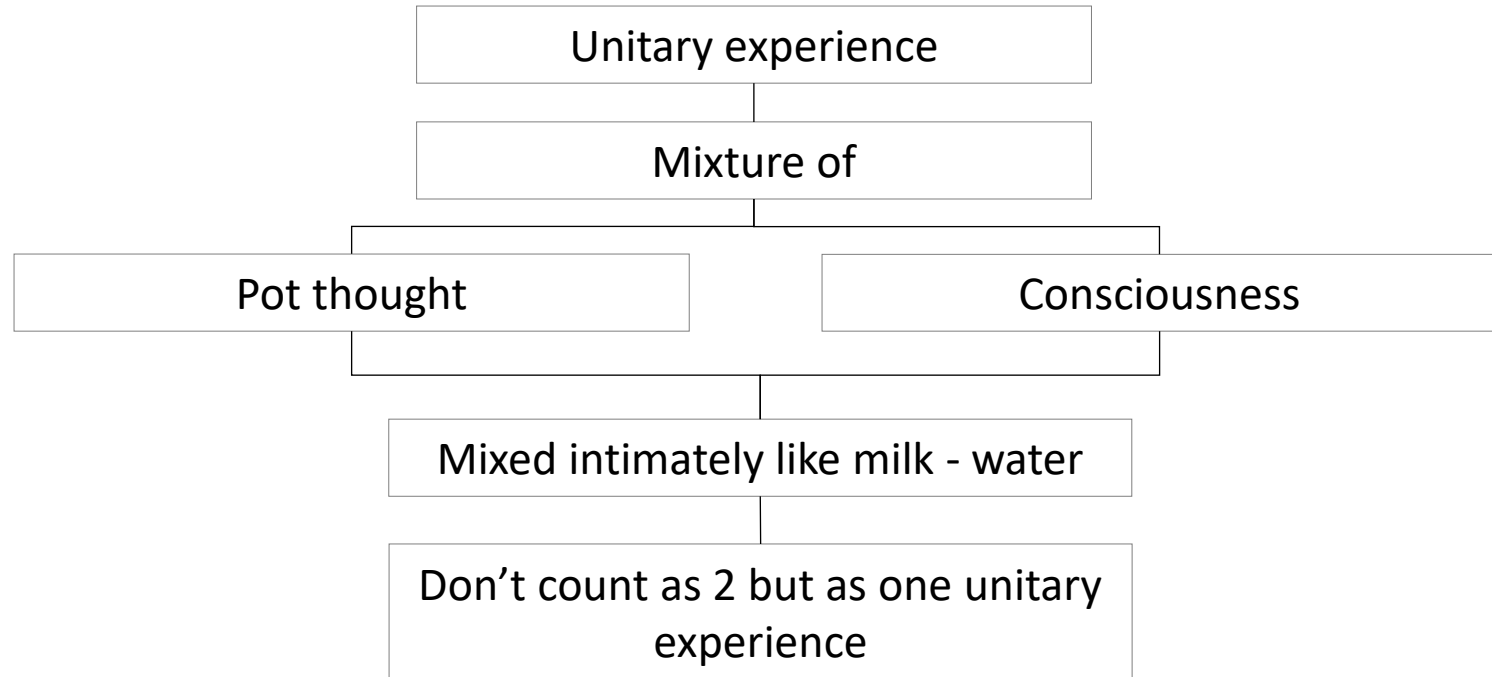


- If thoughts are available as experiences, you require consciousness principle.

**That consciousness which converts every thought into a live experience = Brahman.**



- Both are inseparably connected together.
- Every experience is a unitary experience but mixture of 2.
- Pot experience = You count as one experience.



- This consciousness which makes every thought into a live experience is Brahman.

- A) Consciousness not a part, product, property of any inert thought (Replace body with thought).
- B) Consciousness is an independent principle which pervades every thought and makes every thought into a live experience.
- C) Consciousness is not limited by boundaries of the thought.

D) Consciousness continues to exist even when thoughts resolve

- In a silent mind, the consciousness is there.

E) Surviving thoughtless consciousness is not recognizable or accessible for transaction (verbal or cognitive).

- Not because consciousness is non-existent but because there is no medium.
- Hence not accessible, transactable.
- In the presence of thought, consciousness becomes transactable.

• **In the absence, consciousness exists but is not transactable.**

- This is my eternal nature, Svabava.
- Vruttau Satyam Vyavasyou Chaitanyam.
- Vruttau Asatyam Avayavyavaharyou Chaitanyam.

**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 prajñānaghaṇam 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]

- Turiyam.. Definition.



- Cognitively, understand the difference.
- Can't separate consciousness and thought physically.
- Physical separation not possible.
- How to manage then?

Variable	Non-variable
<ul style="list-style-type: none"> <li>- Thought, take it as Anatma – object.</li> <li>- Pleasurable, painful experiences</li> <li>- Correspond to thought</li> <li>- Varieties mixed with me consciousness.</li> <li>- Thought doesn't belong to me</li> <li>- Thought is illumined by me the consciousness.</li> </ul>	<ul style="list-style-type: none"> <li>- Take it as Brahman, consciousness</li> <li>- Experientially available as I am, Aham.</li> <li>- I am pleased, pained</li> <li>- “I am” part in every experience</li> <li>- Brahman recognized as non-variable consciousness.</li> <li>- Claim non-variable consciousness as I am.</li> <li>- Not look for object</li> </ul>

- Sukham, Dukham, Raaga, Dvesha, thoughts, experiences are there.

Gita :

इच्छा द्वेषः सुखं दुःखं  
सङ्घातश्चेतना धृतिः ।  
एतत्क्षेत्रं समासेन  
सविकारमुदाहृतम् ॥ १३-७ ॥

icchā dvēṣaḥ sukhaṁ duḥkhaṁ  
saṅghātaścētanā dhṛtiḥ ।  
ētat kṣētraṁ samāsēna  
savikāram udāhṛtam || 13.7 ||

Desire, hatred, pleasure, pain, aggregate (Body), intelligence, fortitude - This Ksetra has been thus, briefly described with its modifications. [Chapter 13 - Verse 7]



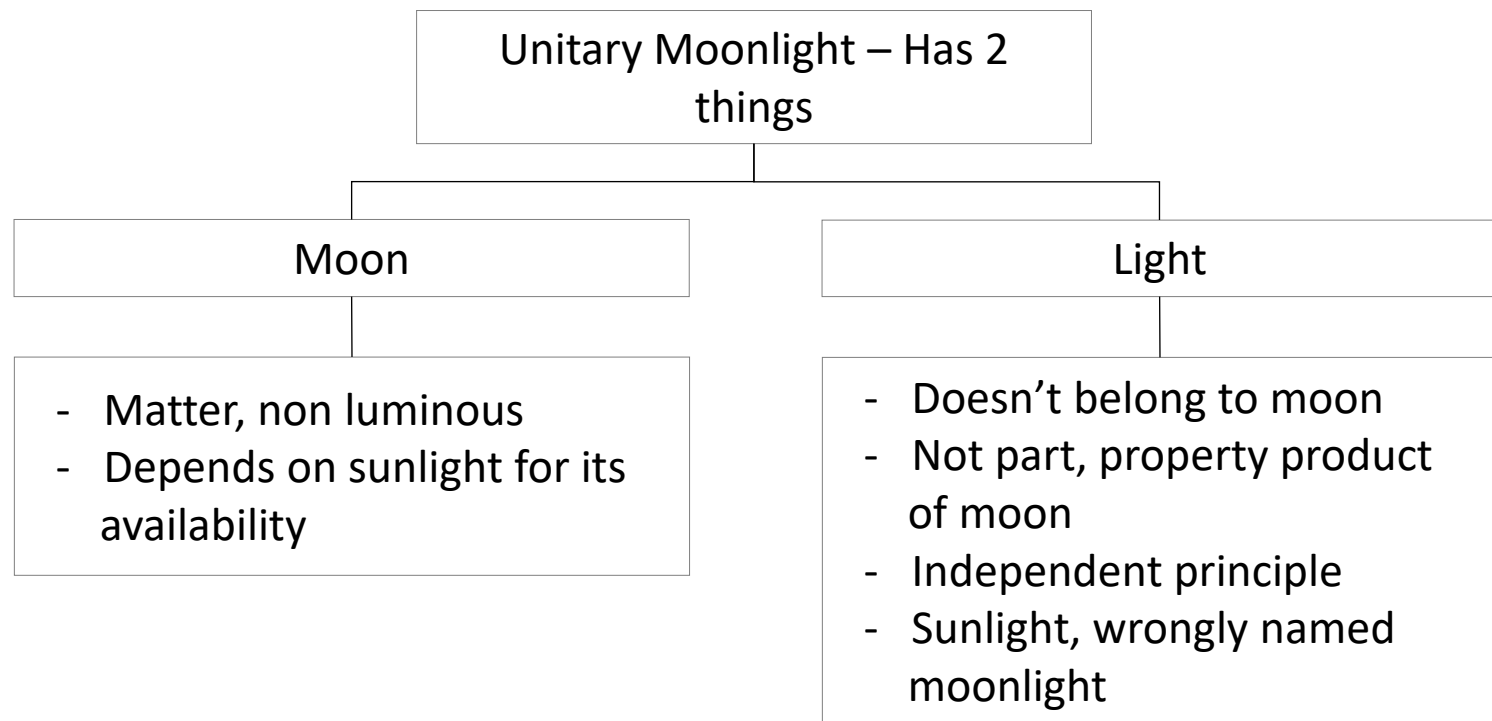
- I am intimately with them but am not connected to any one of them.
- Learn to claim consciousness.

- **Thought medium is necessary for the manifestation of consciousness.**

- In the absence of thought medium, consciousness will be there but without thought medium, consciousness is not manifest.
- When not manifest, it is not available for recognition as I am.

- **Brahman recognition requires thoughts.**

- Thought required not for illumining Brahman but for manifesting Brahman.
- Thought requires Brahman for illumination.
- Both mutually dependent.
- Brahman requires thought for manifestation, thought requires Brahman for illumination.
- One helps other.
- Both available in every experience.
- Thought available illumined by Brahman.
- Brahman also available manifested by thought.
- Example : Pournami moonlight.
- Have one unitary experience of moonlight.



- Both available, both depend on each other for their availability.
- Sunlight, self luminous, depends on the moon for its manifestation.
- In the absence of the moon in the sky but it will not be available.

Moon	Light
- Depends on Sun for Prakashakam	- Depends on Moon as Abhivyanjakam

- Abhivyanjakam = Manifesting medium.
- Prakashakam = Illumining principle = Sunlight.

- Naishkarmya Siddhi class

- **Upon Prakashaka Sunlight, Moon is dependent.**

- Without that Moon can't shine.

- **Sunlight is dependent on Abhivyanjaka Non-luminous moon, for sunlight's availability.**

- Inert wall has consciousness.
- Wall does not have Sukshma Shariram, mind, thought.
- Consciousness is not available as "I am a wall".
- Can't say....

- **If I become thoughtless, I will be inert like a wall.**

- I can never recognize Brahman or consciousness as I am.
- In a thoughtless condition, medium is not there, Abhivyanjaka Abavat, "I" will be there but will never be available as I am.
- For I am – Abhivyanjaka Sukshma Shariram, Antahkarana, Vrutti is required.

- **Brahman appreciation requires one thought or the other.**

- Brahman existence does not require a thought.
- Brahman Luminosity does not require a thought.

- **Self Luminous Brahman requires one thought or the other for its manifestation as I am, I am.**

- Even when I claim Aham Brahma Asmi, Vrutti helps me to claim I am the Consciousness component in Aham Brahma Asmi Vrutti.
- Aham Brahma Asmi Vrutti is limited.
- Consciousness component I am, is not limited.

**Therefore, Brahman is available, recognizable only through thought medium.**

- Any thought is ok.
- Pratibodha Veditam Matam.
- Only Brahman is known as available in every thought as I am, then alone, I have clearly understood Brahman.
- If I assume Brahman available only in a particular thought or a thoughtless state, then I am misguided.
- Brahman is available in any thought, any word as consciousness.
- When Brahman is understood in this manner then alone Matam, clearly known.
- Otherwise it will become an objectification.

### **Conclusion :**

- By this, person gets Amrutatvam.

**By claiming I am the consciousness component in every experience, I will get immortality.**

- Is this immortality caused by this knowledge?
- If so, it will have a beginning.

- This knowledge helps me to claim - my natural immortality.
- Nitya Mukta Bodha Svarupaha, Aham Asmi.
- Very deep knowledge.
- **Atmana Vindate Veeryam.**
- We get the strength to claim this immortality.
- Because of very nature of Atma, not because of knowledge.
- Vidyaya Vidyaye Amrutam.
- Knowledge not to get immortality but it is for negating the mistaken mortality.
- Adhyastha Martyatva Nishedartham, Natsu Amrutatva Praptyartham.
- This is the power of the Mantra.
- Bashyam is very beautiful.

**Bashyam : Chapter 2 – Verse 4 Starts...**

प्रतिबोधविदितं बोधं बोधं प्रति विदितम् ।  
बोधशब्देन बौद्धाः प्रत्यया उच्यन्ते ।

Brahman is understood in and through each and every cognition. The thoughts occurring in the inner-instrument are meant by the word “बोधः” ।

### a) Pratibodha Veditam :

- Veditam : Brahman is identifiable, available, recognisable.
- **Keno Moolam Class :**
  - During day time, travel on road, turn direction to see shop on right, left.
- To experience a particular object we have to look into specific direction.
- **To experience sunlight, no need to turn to any direction, it is in all directions.**
- Similarly don't require specific experience for knowing Brahman.

### b) Bodham Bodham Prati :

- **In every experience, thought, Brahman Veditam – known, experienced as the Non-variable consciousness awareness principle.**

Bashyam : Chapter 2 – Verse 4 revision...

प्रतिबोधविदितं बोधं बोधं प्रति विदितम् ।  
बोधशब्देन बौद्धाः प्रत्यया उच्यन्ते ।

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Chapter 2 – Verse 4 :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

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

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

I) Recognise Brahman in our own mind in the form of consciousness, awareness.

- Consciousness is revealed by every thought that rises in the mind.

II) Both consciousness and thoughts are simultaneously experienced.

Awareness / Brahman	Thoughts
Can exist without thoughts	Dependent on Brahman

III) Both Consciousness and thoughts are mutually dependent for an experience of each other.

IV) Consciousness :

- Self effulgent but can come to manifestation only when thoughts are there.
- Consciousness depends on thoughts for its manifestation.

**V) If mind, thoughts are absent, consciousness will not be available as awareness.**

- **It will be present as existence, Sat principle but not as Consciousness principle.**

VI) Consciousness availability as awareness depends upon thoughts.

Thought	Consciousness
<ul style="list-style-type: none"><li>- Manifestor - Abhivyanjakam</li><li>- Illumined</li><li>- Prakashyam</li></ul>	<ul style="list-style-type: none"><li>- Manifested</li><li>- Abhivyangyam</li><li>- Illuminator</li><li>- Prakashakam</li></ul>

**VII) If Abhivyakti does not take place, consciousness can't be recognized even though consciousness is self effulgent.**

VIII) Thoughts depends on Consciousness for its illumination.

Thought	Consciousness
<ul style="list-style-type: none"><li>- By itself inert</li><li>- Prakashyam</li></ul>	<ul style="list-style-type: none"><li>- Prakashaka</li></ul>



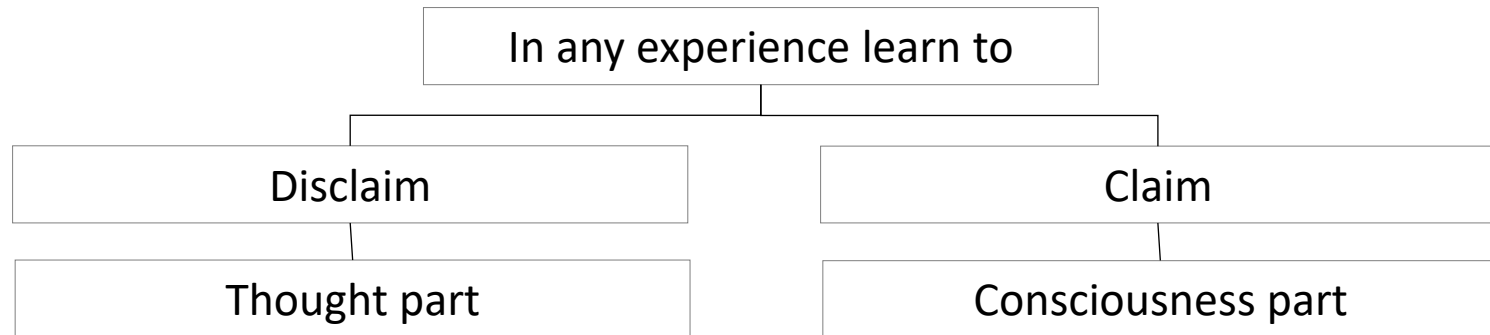
IX) Abhivyangyam Consciousness depends upon Abhivyanjaka Vrutti.

- Prakashya Vrutti depends on Prakashaka Chaitanyam.
- Both depend on each other for every experience (Secular / Sacred).

X) Manifest Consciousness is the subject, myself.

- Illumined thought is an object and it has nothing to do with me.

XI)



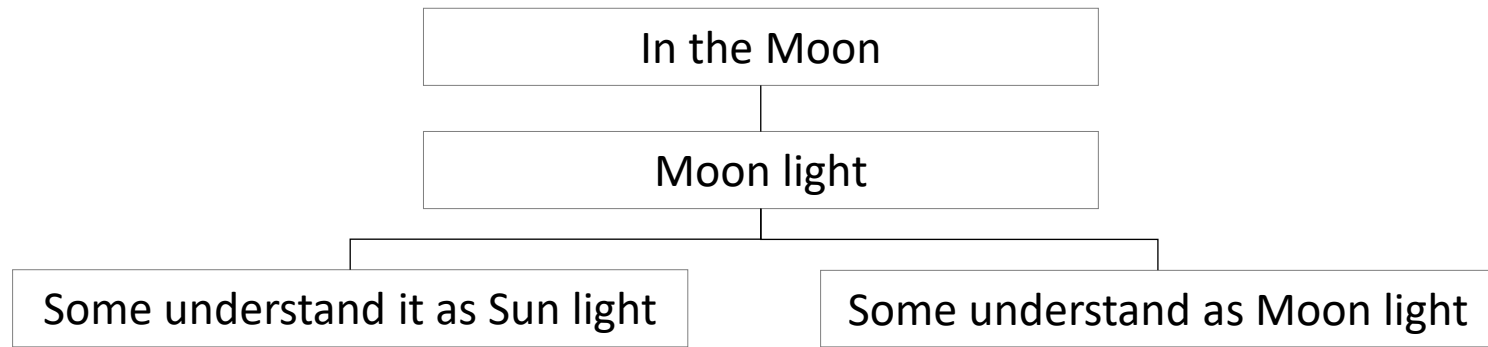
- This is Brahma Jnanam.

**a) Pratibodha Veditam :**

- Bodham Bodham Prati
- In every Bodha, cognition or experience.

**b) Veditam Brahma :**

- In every cognition Brahman is known, experienced by all as experiencer.



- Experience is of sunlight only.
- There is no experience of moonlight because there is no such thing called moonlight.
- **Everyone experiencing Brahman Chaitanyam only every moment, but have not understood.**
- **Bodham Bodham iti Veditam.**

#### c) Bodham :

- Pratyaya Uchyante.
- Vruttayay Uchyante = Thoughts = Antahkarana Modifications.

#### d) Bauddaha Pratyaya :

- Belonging to Buddhi.
- Buddhi Janya
- Every thought rising in the Buddhi (Manaha, Chaittam, Buddhi, Aham Karam) = Antahkaranam.
- In every thought we experience Brahman Chaitanya manifestation.

सर्वे प्रत्यया विषयीभवन्ति यस्य स आत्मा  
सर्वबोधान्प्रति बुध्यते ।

That self for whom all thoughts become the object, that self is recognized in relation to all cognitions.

- **All inert mental thoughts are objectified, illumined by which consciousness principle, by which Atma.**
- **That Consciousness is called Atma or Brahman.**
- All thoughts are illumined, objectified by Atma, not thinking, planning, doing job of objectification.
- No will involved.
- Sannidhya Matrena.. By mere presence Atma illumines, thoughts gets illumined.

**Example :**

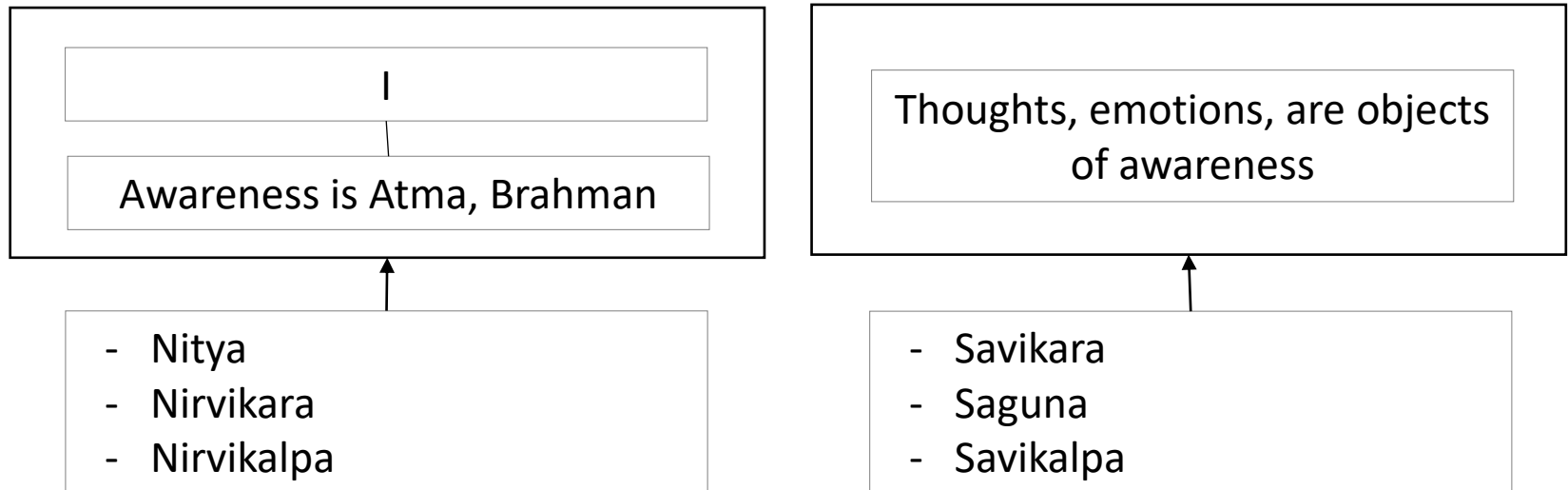
- Any object coming in contact with fire burnt, no will, plan for action.
- Similarly Atma objectifies, illumines thoughts.
- Illuminator of thoughts = Brahman.

### e) Saha Atma Bavati :

- Saha Bodhan Pratibudyate.
- **That Atma which is Brahman, knows, awares every thought.**

#### Example :

- We talk about every emotion rising in our mind.
- Recognition of our emotion = Recognition of our thoughts.
- This is recognition of change, ever existing consciousness principle.
- Emotion in form of thoughts.



## What is the nature of illuminator awareness?

Keno Bashyam : Chapter 2 – Verse 4 continues....

सर्वप्रत्यय- दर्शी चिच्छक्तिस्वरूपमात्रः प्रत्ययैरेव  
प्रत्ययेष्वविशिष्टतया लक्ष्यते; नान्यद्द्वारमन्तरात्मनो  
विज्ञानाय ।

That which is illumining all thoughts, which has the nature of power in the form of consciousness is indicated as invariable only through thoughts. There is no other way for the knowledge of inner-self.

### a) Sarva Pratyaya Darshi :

- One changeless illuminator consciousness illumines not one thought but all thoughts occurring in Jagrat Avastha, Swapna Avastha and Sushupti Avastha.

Illumined	Illuminator
<ul style="list-style-type: none"><li>- Varies</li><li>- Objects</li><li>- Illumined thoughts</li><li>- Kshetram</li></ul>	<ul style="list-style-type: none"><li>- Invariable</li><li>- Subject, I</li><li>- Kshetrajna</li><li>- Illuminator</li><li>- Atma</li><li>- Sarva Pratyaya Darshi</li></ul>

**b) Darshi = Illuminator, awarer of every single, good, bad, ugly thoughts.**

- What is the nature of Consciousness?
- **Chit Shakti Svarupa Matra**
- It is of nature of pure Consciousness.
- **5 features :**
  - Not part, product, property of the body.

**Lalitha Sahasranama :**

**chiti statpadalakshyardha chidekarasa rupini I  
svatyanandalavibhuta bramhadyananda santatih II 80 II**

She who is in the form of pure intelligence. She who is the embodiment of truth (which is indicated by the word 'tat'). She who is of the nature of the pure intelligence. She who is the cause of knowledge. She who makes the bliss of brahma and others insignificant compared to Her own bliss. [Verse 80]

- Chit Shakti Chetana Rupa....

**c) Lakshate :**

- Can be identified, noticed.

#### d) Pratyayi Eva :

- Recognised only in the presence of thoughts.
  - Thoughts are required for manifestation of consciousness.
  - In a thoughtless Samadhi state, manifestor – Abhivyanjakam wont be there.
  - If Abhivyanjakam is not there, Atma will not be Abhivyanjayam.
- **When consciousness is not manifested, it remains as unmanifest consciousness which will not be recognisable.**
  - **Thought is compulsorily required for recognition of consciousness.**

- **Pratyayi Eva :**

- Going to thoughtless state will not help.
- I will not be able to say I am the consciousness principle, can't say – Aham Brahma Asmi.
- “I am” I can't say in a thoughtless state.
- Hence Shankara says – “Pratyaihi Eva”

- **Brilliant commentary with a lot of clarifications on the internal structure of human mind.**

#### e) Eva Lakshyate :

- It is recognisable Pratyaya Eva Avisishtataya Lakshyate.
- Avasishyate = Non variable.

- When?
- In and through every variable thought.
- Hence we require for manifestation of consciousness and consciousness for illumination of thoughts.
- Without thought no Vyavahara can take place.
- Variable thoughts are required to manifest consciousness.

• **In and through variable thoughts, in the form of non-variable consciousness Brahman has to be recognized.**

- Pratibodha Veditam Matam.
- Lakshyate – Noticed, identified, recognized.
- Is there any other method of knowing Brahman?
- No.

**f) Na Anyatu Dvaram :**

- Other than through the medium of thought.
- Minimum thought required = Aham Brahma Asmi.
- Entertain thought for the manifestation of Brahman as consciousness.
- Other than Pratyaya, no other means is there.



## g) Vijnyaya :

- For the recognition of Antaratmana, inner self.
- Antar Atmanaha Vijnanyaya Anyatu Dvaram Na Asti.
- No other means.
- The only available means is thought medium.
- Thought is very crucial.

- **Thought requires consciousness for illumination.**
- **Consciousness requires thought not for its existence but for its manifestation.**

- Most important knowledge in Vedanta.

- **With the help of this, both thought and consciousness are known completely.**
- **Consciousness manifests as Aham in every Body – Mind complex.**

## Gita :

क्षेत्रज्ञं चापि मां विद्धि  
सर्वक्षेत्रेषु भारत ।  
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं  
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi mām viddhi  
sarvakṣētrēṣu bhārata |  
kṣētrakṣētrajñayōrjñānam  
yat tajjñānam mataṁ mama || 13.3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3] 626

- Problem of senior student is serious in this topic.

• **Brahman is available as consciousness in every thought, says this Mantra.**

- Many students ignore this, because of one idea they have.
- It creates an obstacle.

• **Consciousness obtaining in the mind.**

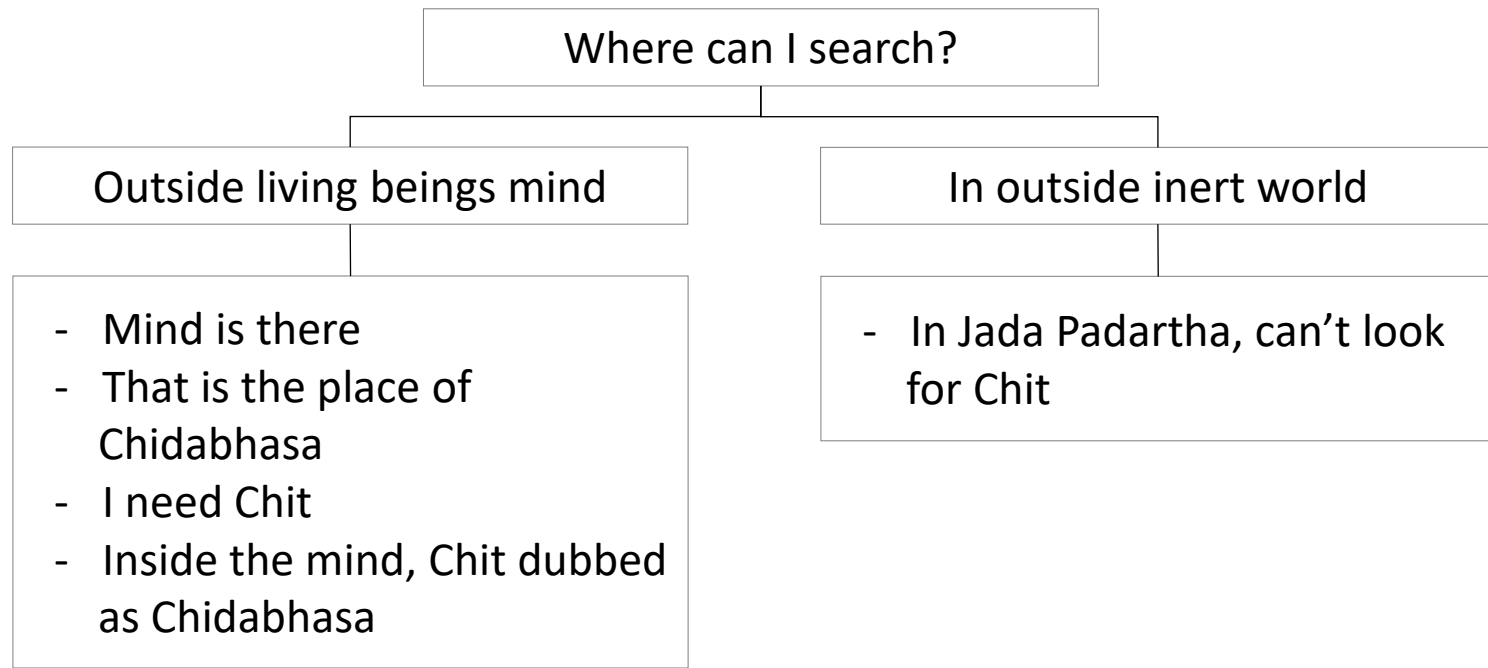
• **Almost all students name that as Chidabhasa.**

- Once you name it as Chidabhasa, your tendency is to set it aside.
- Naming ceremony creates a serious problem.
- You ignore the consciousness.

### **My thinking :**

• **I am not interested in Chidabhasa.**

- Chidabhasa = Pratibimba Chaitanyam.
- I am not interested in Chidabhasa.
- I want to know the Chit, the Bimba Chaitanyam.
- I ignore Chidabhasa and start searching for chit in the mind, in which it is not there.
- Has set aside consciousness as Chidabhasa, want chit.
- What are the methods, available to find Chit?
- Where do you find the original Chit?
- Start looking for Chit outside the mind in the external world.



- What is the innovative method?
- Chit has become Chidabhasa because of mind.
- Naishkarmya Siddhi class.



- Chit + Mind = Chidabhasa.
- Chidabhasa – Mind = Chit.
- In my mind Chidabhasa is there, convert Chidabhasa into Chit.
- Mind is culprit for conversion.
- Knock off mind.

- **Chidabhasa reconverted into Chit.**

- Knock off thoughts in the mind.
- Once I loose the mind, I doze off or become like dead corpse.
- Mind leaves body during death.
- By knocking off mind, I can't experience pure consciousness.
- Such an event will not happen.
- Getting Chidabhasa only.

- **There is only one way.**

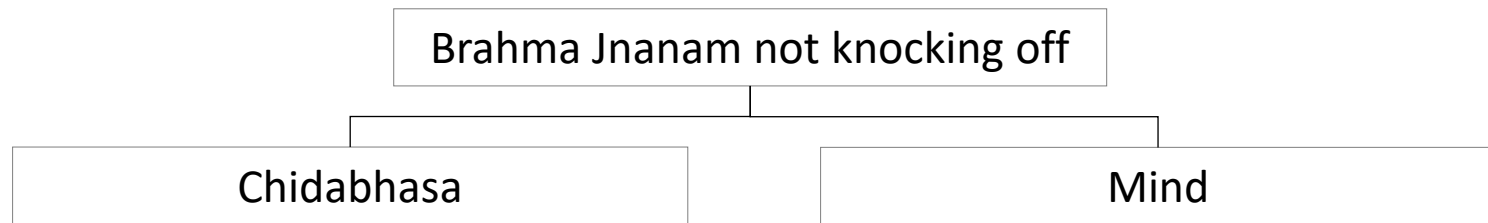
- **Retain mind + Chidabhasa.**

- **Rediscover Chidabhasa as the Chit.**

- Re-invent Chidabhasa as Chit, retaining the mind and Chidabhasa.
- Should never knock off the mind.

- **Once the mind is there, we name it Chidabhasa.**

- Rediscover, reinvent, Chidabhasa as Chit by changing my perspective.



- Brahma Jnanam is rediscovering, reinventing - Chidabhasa as Chit.
- Understand Chit not become Chidabhasa.
- Chit is Nirvikara, can't undergo Change.

• **Chit remaining as Chit all the time, in the presence of mind, Chit is appearing as Chidabhasa.**

- When Chit is appearing, manifesting as Chidabhasa, knower of the universe, it continues to be Chit only, knowledge principle, knowing principle.
- Chit doesn't get converted into Chidabhasa.
- We don't have to reconvert Chidabhasa into Chit.
- No conversion is required.

• **Understand, Chidabhasa available now, because of the presence of the mind, Chit is nothing but Chit only, with seemingly limitation.**

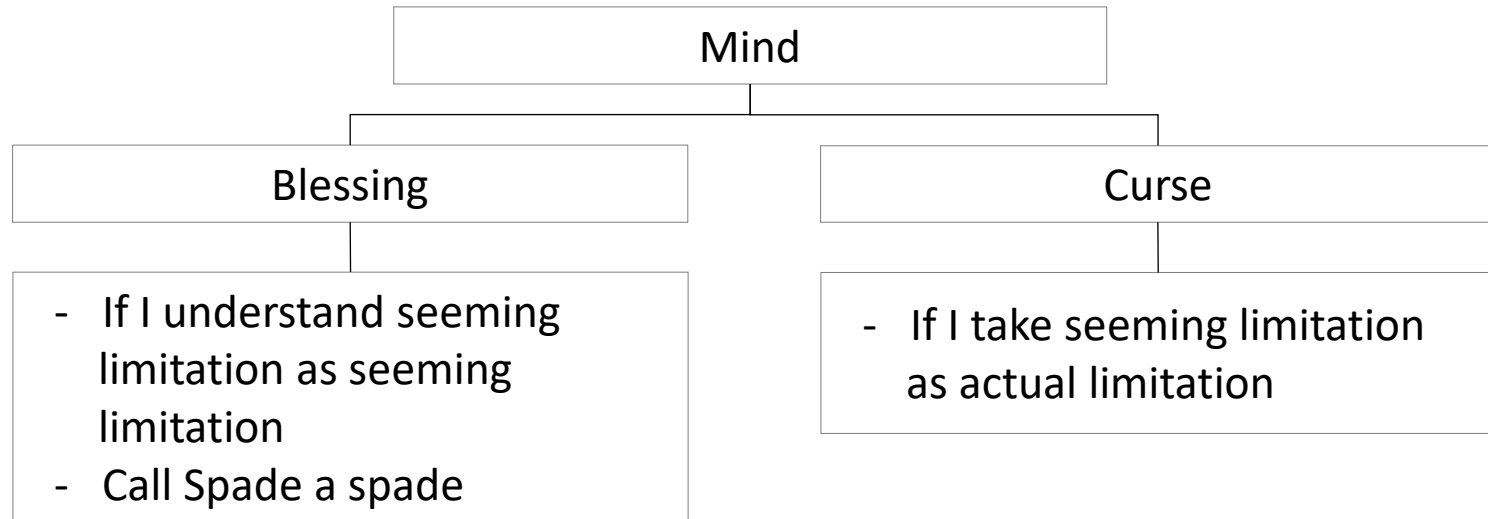
- Chit itself when it appears as Chidabhasa with seeming limitation – we call it Chidabhasa, in mind medium, Jiva.
- Mind medium does not bring limitation to Chit but seeming limitation to Chit.

• **What should I do to convert I Chidabhasa into Chit?**

- I need not convert.
- Conversion is done by understanding, I am the Chit appearing as Chidabhasa with seeming limitation, which is caused by the mind.

**• Limitations belong to mind, not to Chidabhasa – Jiva at all.**

- I am limitless Chit only but am appearing as Chidabhasa with the help of the medium called Mind.



**• In my mind, I am Chit all the time.**

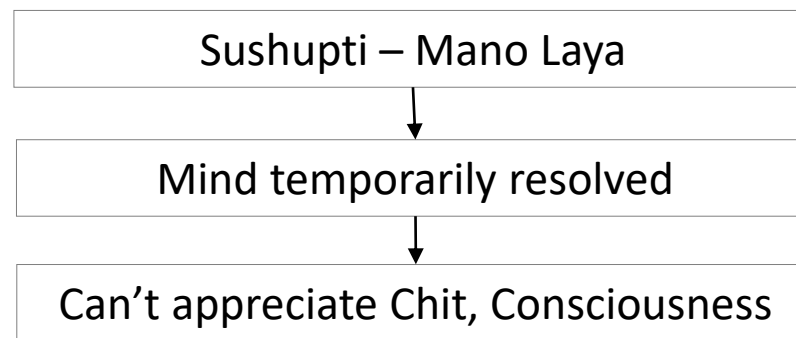
- For worldly transaction, I may use expression, I am Chidabhasa located in the mind seemingly.
- Use word moonlight, only remember, it is name used for transaction.
- Moonlight is sunlight only.

**• Chidabhasa is word used for transaction, word used for Chit only with seeming limitation.**

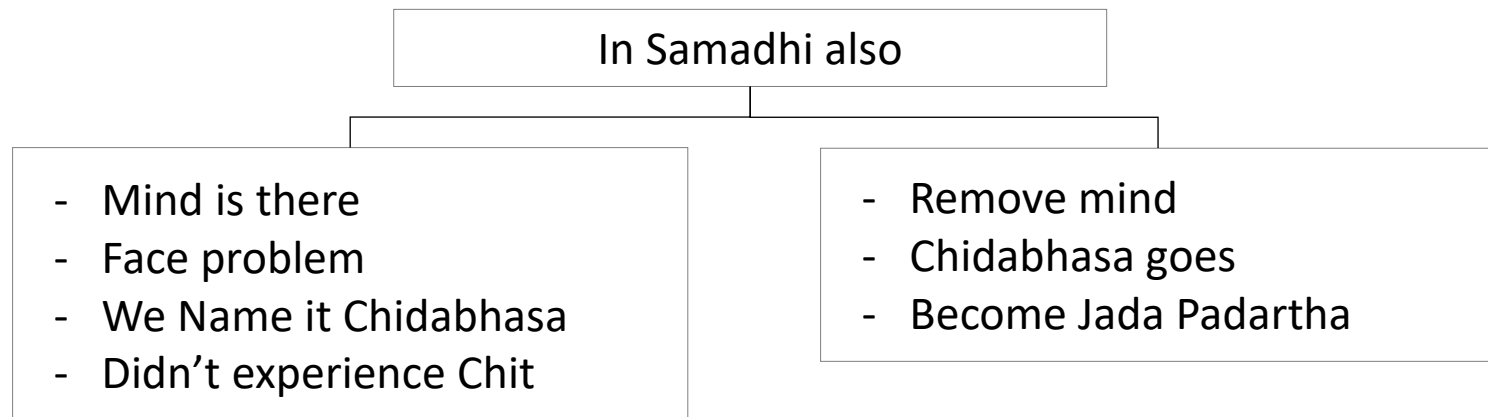
- What is Brahma Jnanam?
- Re-inventing Chidabhasa itself as Chit and claiming I am Chit, obtaining outside and inside the mind also.

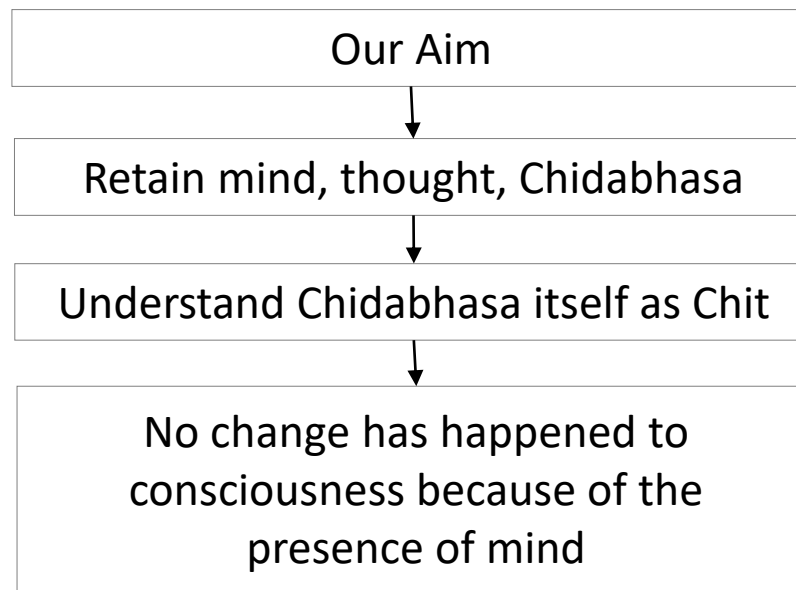
• **Inside the mind, people have chosen to call me Chidabhasa Jiva.**

- With word, I should not get mislead.
- Don't search for Chit outside, go to a thoughtless stage, which is a blank Sushupti.



- Mano – Nasha takes place in Samadhi.





#### **h) Anyatu Dvaram Nasti :**

- Don't try to eliminate the thought.
- **Through the thought only, you have to recognize I the Chit.**
- **If I recognize in the mind through the minimum thought "Aham Brahma Asmi"**
- **Recognise I am the Chit all the time.**

#### **Recognise :**

- I am Nitya Aparoksha Chit, not seemingly appearing and disappearing Chidabhasa and mind.



अतः प्रत्ययप्रत्यगात्मतया प्रत्ययसाक्षितया विदितं ब्रह्म यदा,  
ब्रह्मणोऽभेद- तदा तन्मतं तत् प्रतिपादनम् सम्यग्दर्शनमित्यर्थः

Therefore, when brahman is known as the inner-essence of all thoughts, then brahman is understood that is correct understanding, this is the meaning.

**a) Ataha :**

- Therefore, mind has to be retained for Brahma Jnanam.
- Thought should be there.
- Minimum Aham Brahma Asmi should be there.

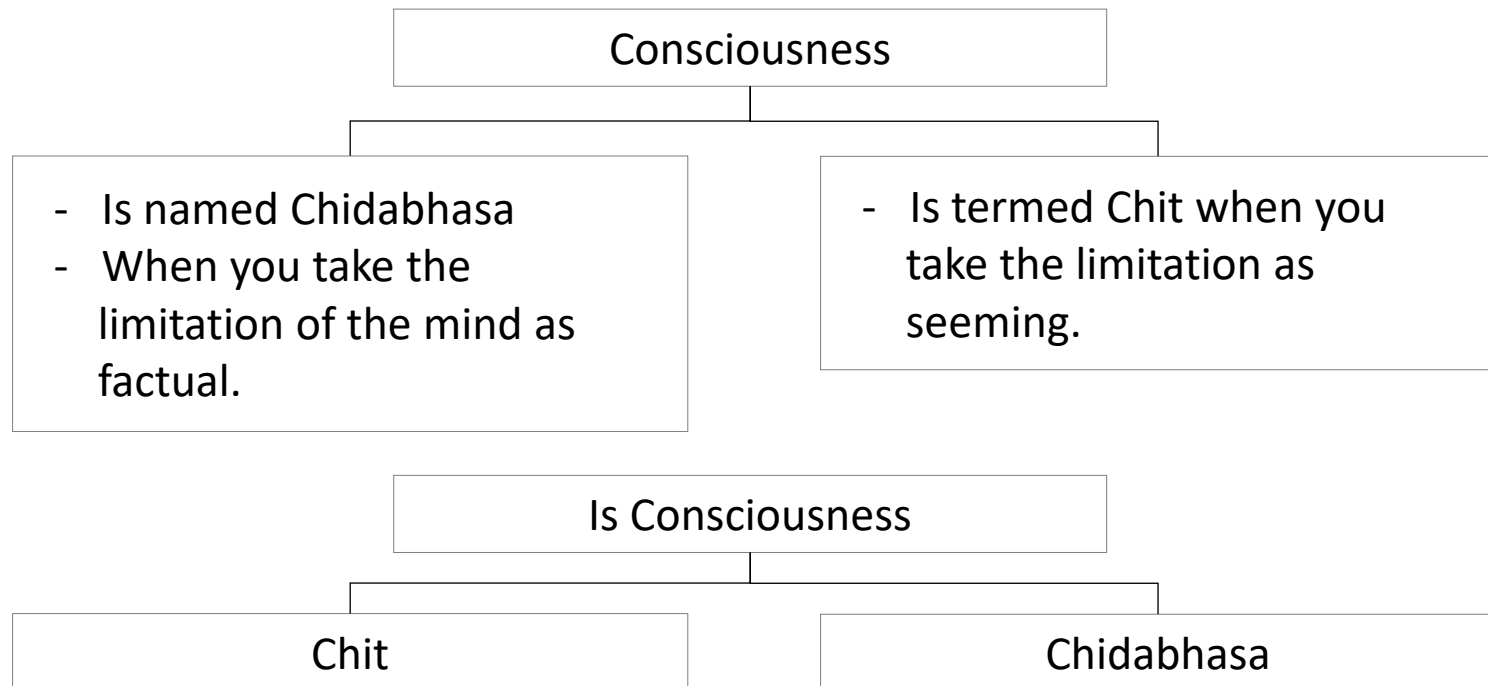
Mind	Chit
<ul style="list-style-type: none"><li>- Abhivyanjaka Role</li></ul> <p><b>Example :</b></p> <ul style="list-style-type: none"><li>- Moon plays Abhivyanjaka role for the sun to appear as Moonlight</li></ul>	<ul style="list-style-type: none"><li>- Abhivyangya Role</li></ul> <p><b>Example :</b></p> <ul style="list-style-type: none"><li>- Sunlight illumines moon</li></ul>

## b) Pratyaya Pratyag Atmataya :

- As the inner essence (Pratyagatma) of every thought (Pratyaya).

## c) Veditam Brahma :

- Brahman has to be known.
- If you take it as factual limitation, it is called Chidabhasa.
- **Moment you call it seeming “Mind + Chidabhasa” – Jiva, itself is called Chit, Brahman, Sakshi.**
- That is the spiritual essence in the material body.



- Depends on whether limitation and location are factual or seeming.

If factual	If seeming
- I am Chidabhasa Jiva	- Who Am I? - Chit Sakshi only

- **Pratyaya Pratyag Atmataya Brahma Veditam.**

- Brahman has to be understood taking the limitation as seeming not factual.

**d) Yada Brahma Veditam Bavati :**

- Suppose Brahman is known in this manner.
- Very important learning from vedanta.

- **I – who mistook myself as Chidabhasa until now, taking the limitation and appearances of gross body, thoughts, emotions as factual, have now understood I the Chidabhasa am Chit by taking the Chidabhasa as seeming.**

I – understand myself as Chit



By taking the limitations of Jagrat,  
Svapna, Sushupti Avasthas as seeming,  
Mithya appearances

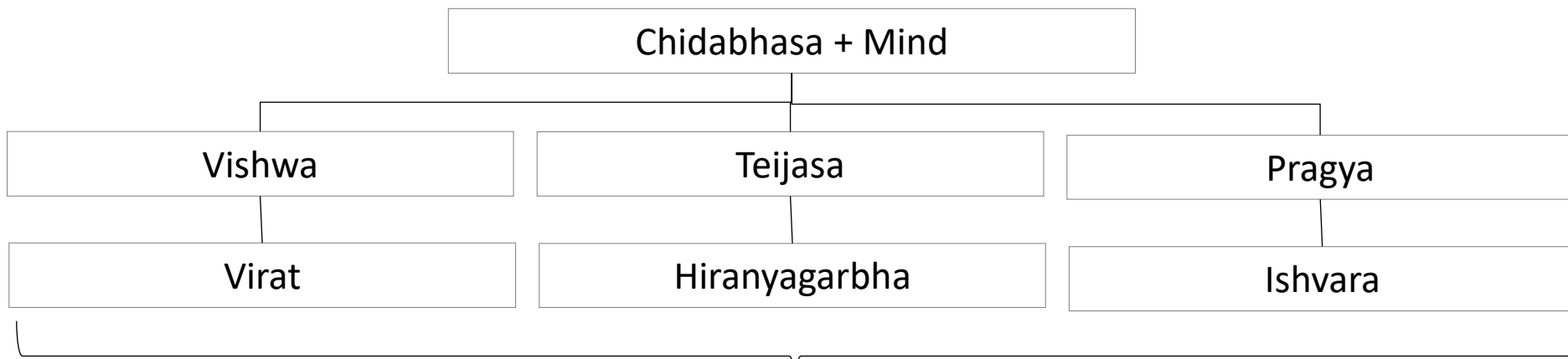
राजविद्या राजगुह्यं  
पवित्रमिदमुत्तमम् ।  
प्रत्यक्षावगमं धर्म्यं  
सुसुखं कर्तुमव्ययम् ॥ ९-२ ॥

rājavidyā rājaguhyaṃ  
pavitram idam uttamam |  
pratyakṣāvagamaṃ dharmyaṃ  
susukhaṃ kartum avyayam || 9-2 ||

This royal science, royal secret, the supreme purifier, realisable by direct intuitive knowledge, according to the dharma, is very easy to perform and imperishable. [Chapter 9 – Verse 2]

### Sushukham Kartru Avyayam :

- One phase power is gone in 3 phase point.
- Switch over to a beautiful acceptance of lifes experiences as follows.



- Seeming Mithya appearances
- Not factual

- Chit, Sakshi, Turiyam alone is factual, real, Satyam.
  - Have to come to Avastha Traya Sakshi.
  - Actual to seeming Chidabhasa, to Chit
  - Yada Evam Brahma Veditam Bavati.
- } Conversion

#### **d) Tada Tatu Matam Bhavati :**

- Then by revised understanding, perception, conclusion.
- By processing experiences properly, when we have a revised conclusion.
- Chidabhasa itself is Chit, when Chidabhasa is understood as seeming.
- Becomes Advaita Matam.

#### **e) Matam :**

- Samyak Darshanam
  - Right vision, right understanding.
- **Remaining as Chidabhasa, I reinvent Chidabhasa as chit.**
  - **Retaining the mind, I re-invent the Chidabhasa – how?**
  - **By seeing the limitation as seeming limitation.**

#### **Previous thought :**

- I am in Chennai, Singapore.

## New thought :

- I am not located.
- Body is located.
- Thought is located.
- Consciousness is locationless, seemingly located.
- I am seemingly located.

I am located	I am seemingly located
- I am Chidabhasa	- I am called Chit - Location not real - Where am I?

## Gita :

अच्छेद्योऽयमदाह्योऽयम्  
अक्लेद्योऽशोष्य एव च ।  
नित्यः सर्वगतः स्थाणुः  
अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam  
aklēdyō'śōṣya ēva ca ।  
nityaḥ sarvagataḥ sthāṇuḥ  
acalō'yam sanātanaḥ || 2.24 ||

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 - Verse 24]

- Therefore, every Jnani is able to say – Aham Sarvavyapi.
- Tatu Samyak Darshanam = Matam.
- Iti Arthaha.

**Bashyam : Chapter 2 – Verse 4 continues...**

सर्वप्रत्ययदर्शित्वे चोपजनना- पायवर्जितदृक्स्वरूपता  
नित्यत्वं विशुद्धस्वरूपत्वमात्मत्वं निर्वि-शेषतैकत्वं  
च सर्वभूतेषु सिद्धं भवेत्; लक्षणभेदाभावाद्द्वयोम्न  
इव घटगिरिगुहादिषु।

And when brahman is understood as being witness of all thoughts, the status of being a witness of arrival and departure, permanence, pure nature, self and oneness (of brahman) would be established, w.r.t. all living beings, due to absence of differences in inner-essence, just as space w.r.t. pot, cave, etc.

- If I understand myself in this manner, that - I Chidabhasa = Chit.
- I can recognize features of Brahman as my own features.

### **a) Sarva Pratyaya Darshitvecha :**

- When I claim myself as the Chit.
- What type of Chit?
- Sarva Pratyaya Darshi.
- Witness, illuminator of every thought and cognitions by sense organs by my mere presence.
- I can recognize the entire Kshetram, Prapancha with the help of mind, thoughts, sense organs, body.
- I am nondual consciousness principle which alone is.
- Darshitve Sati Upajayaya Apava Varjitaha.
- When I recognize every thought and cognitions rising in my mind, I am free from arrival and departure.
- Varjitaha = I am free from.
- Upajanana = Rise or arrival.
- Apaya = End, Departure.
- I have a seeming arrival and departure when the mind comes and goes.



## Brihadaranyaka Upanishad :

स यथा सैन्धवखिल्य  
उदके प्रास्त उदकमेवानुविलीयेत,  
न हास्योद्ग्रहणायेव स्यात्,  
यतो यतस्त्वाददीत लवणमेव,  
एवं वा अर इदं  
महद्भूतमनन्तमपारं  
विज्ञानघन एव । एतेभ्यो भूतेभ्यः  
समुत्थाय तान्येवानु विनश्यति,  
न प्रेत्य संज्ञास्तीत्यरे ब्रवीमीति  
होवाच याज्ञवल्क्यः ॥ 12 ॥

sa yathā saindhavakhilya  
udake prāsta udakamevānuvilīyeta,  
na hāsyodgrahaṇāyeva syāt,  
yato yatastvādadīta lavaṇameva,  
evaṃ vā ara idaṃ  
mahadbhūtamānantamapāraṃ  
vijñānaghana eva | etebhyo bhūtebhyaḥ  
samutthāya tānyevānu vinaśyati,  
na pretya saṃjñāstītyare bravīmīti  
hovāca yājñavalkyaḥ || 12 ||

As a lump of salt dropped into water dissolves with (its component) water, and no one is able to pick it up, but whomsoever one takes it, it tastes salt, even so, my dear, this great, endless, infinite Reality is but Pure Intelligence. (The self) comes out (as a separate entity) from these elements, and (this separateness) is destroyed with them. After attaining (this oneness) it has no more consciousness. This is what I say, my dear. So said Yājñavalkya. [2 - 4 - 12]

- I have seeming arriving, departure.

- **For my seeming manifestation, I will require the mind, the class.**

- In the class if mind goes, I will become unmanifest consciousness.

- I can't transact with you, you can't transact with me, as in the sleep state.

- Consciousness seemingly disappears and becomes unmanifest consciousness.

- I am free from arrival and departure means I have seeming arrival and departure.
- No actual arrival, departure.
- What is my nature?
- Drk Svarupata, I am the Drk, the observer.

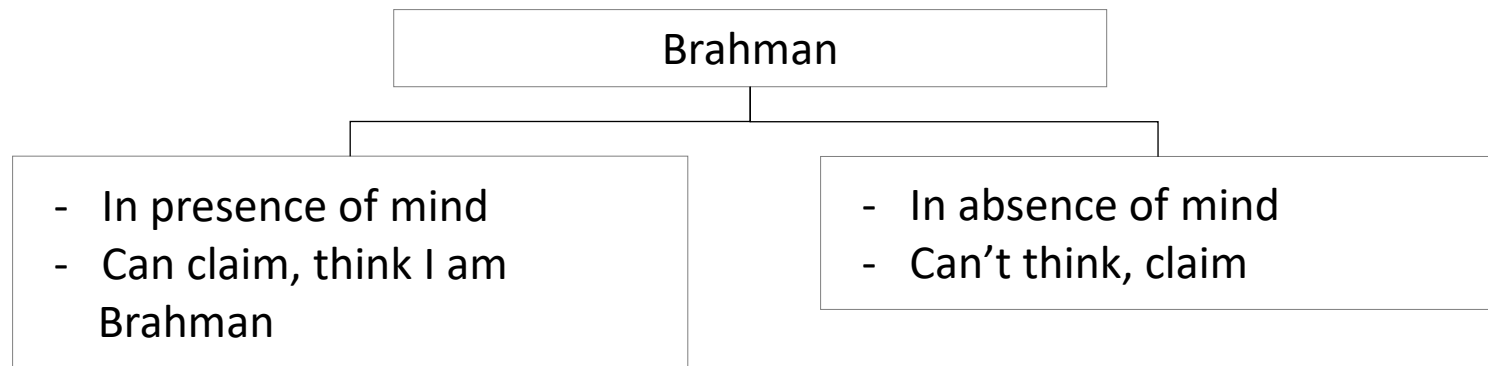
### Drk Drishya Viveka :

रूपं दृश्यं लोचनं दृक् तद्दृश्यं दृक्तु मानसम् ।  
दृश्या धीवृत्तयस्साक्षी दृगेव न तु दृश्यते ॥१॥

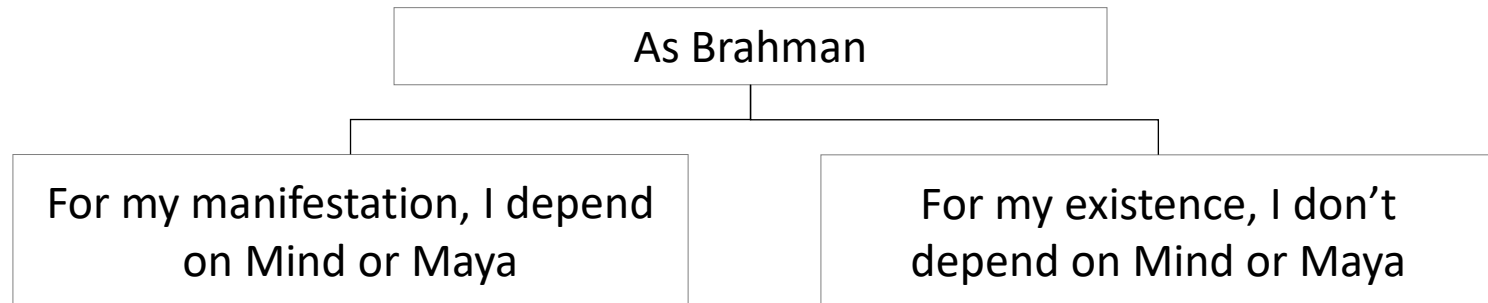
*rūpaṁ dṛśyaṁ locanaṁ dṛk taddṛśyaṁ dṛktu mānasam,  
dṛśyā dhīvṛttayas-sākṣī dṛgeva na tu dṛśyate. (1)*

The eye is the seer, and form (and colour) the seen. That (eye) is the seen and the mind is (its) seer. The witness alone is the Seer of thoughts in the mind and never the seen. [Verse 1]

- I am Drk Svarupa and Nityaha.
- I am eternal.
- My manifestation as “Ahamkara I” (Waker, Dreamer, Sleeper I) is temporary, Anitya.
- I require mind for my manifestation.
- Hence, don’t curse the mind.
- Mind is very important.
- Brahman can claim I am Brahman only if the mind is there.
- In absence, Brahma Chaitanyam exists but in unmanifest form.



- Mind or Maya is a blessing not a curse.



Bashyam : Chapter 2 – Verse 4 – Revision

सर्वप्रत्ययदर्शित्वे चोपजनना- पायवर्जितदृक्स्वरूपता  
नित्यत्वं विशुद्धस्वरूपत्वमात्मत्वं निर्वि-शेषतैकत्वं  
च सर्वभूतेषु सिद्धं भवेत्; लक्षणभेदाभावाद्वयोम्न  
इव घटगिरिगुहादिषु।

And when brahman is understood as being witness of all thoughts, the status of being a witness of arrival and departure, permanence, pure nature, self and oneness (of brahman) would be established, w.r.t. all living beings, due to absence of differences in inner-essence, just as space w.r.t. pot, cave, etc.

I) Chapter 2 – Verse 4 :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

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

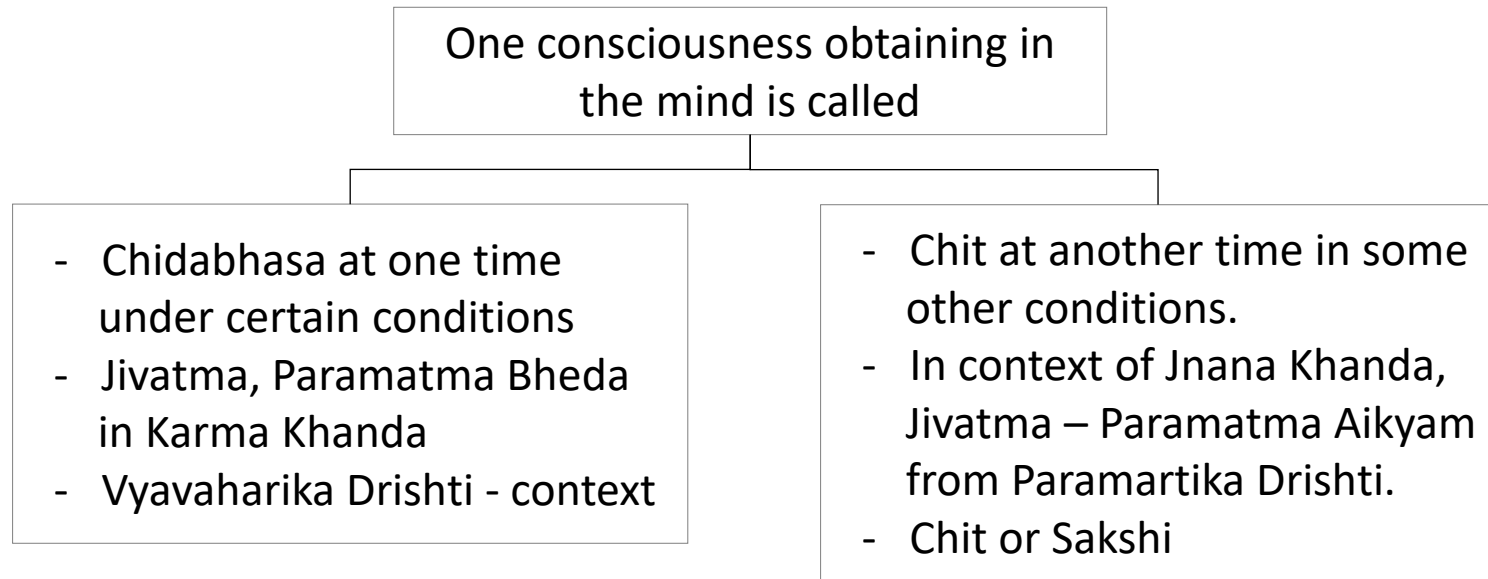
Indeed, he attains immortality, who intuitively knows it in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4] 645

II) Brahman = Consciousness obtaining in mind and every thought.

III) This revelation of Brahman as consciousness in the mind is extremely point to be noted from which we obtain several corollaries.

**IV) This consciousness obtaining in the mind is named Chidabhasa until now.**

**V)**



**VI) Chidabhasa and Chit are not 2 separate consciousness available separately for a person.**

- We can't experience Chidabhasa separately, Chit separately.

**VII) Separate experience does not exist.**

VIII) We experience only one consciousness in the mind.

- Whether one is Jnani or Ajnani, everyone experiences only one consciousness in the mind.

**IX) When the mind is absent, whether one is Jnani or Ajnani, there will be no one to experience or Chit.**

- In the absence of the mind, Jnani or Ajnani will be dead.
- In the absence of mind, no consciousness is experienced.
- In the presence of mind, only one consciousness is experienced in the mind.
- Name differs in context and our understanding.

X) Discovery of Brahman is re-discovery of Chidabhasa as Chit by revising our perspective.

- **Ultimate discovery of Brahman is re-inventing Chidabhasa as Chit by changing the perspective.**

- These are corollaries to be extracted from Mantra 4.

XI) If discovery of Brahman is reinventing Chidabhasa as Chit, now do I change the perspective?

XII) Shift is in vision or perspective of understanding.

- See differences.

a) Consciousness in the mind as something located in the mind, is called Chidabhasa.

b) Understand Consciousness is not located in the mind but manifested by the mind, then the same consciousness is renamed as Chidabhasa.

c) When you misunderstand consciousness as something located in the mind, it is called Chidabhasa.

d) When you understand consciousness as manifested by the mind, the same consciousness is re-named Chit or Sakshi.

- This is change no. 1 in the perspective.

e) When you consider - consciousness as located in the mind, therefore, limited by the mind, then it is called Chidabhasa.

f) When you understand consciousness is manifested by the mind, therefore it is seemingly limited, then the same consciousness is called Chit.

g) The shift is not in consciousness but in my perspective.

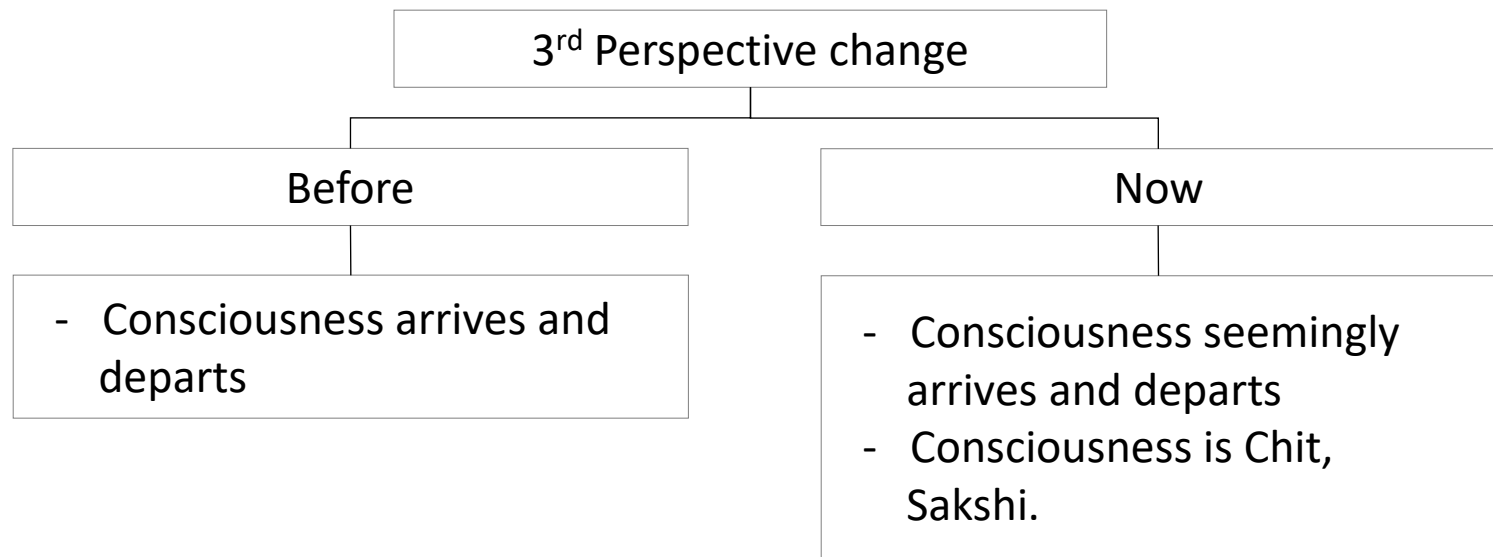
### 2 Perspective changes

- |                                    |   |                               |
|------------------------------------|---|-------------------------------|
| • <b>Located Chidabhasa versus</b> | → | <b>Manifesting Chit</b>       |
| • <b>Limited Chidabhasa versus</b> | → | <b>Seemingly limited Chit</b> |

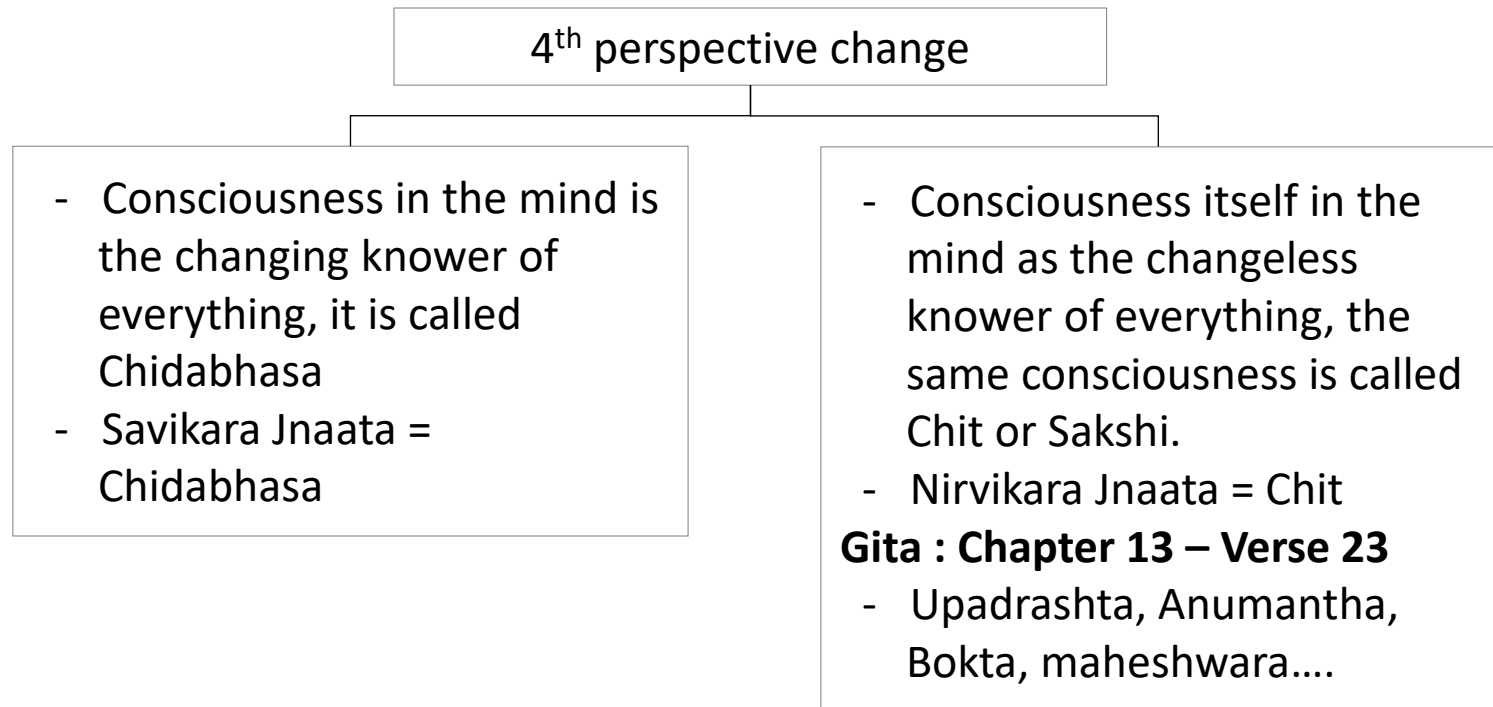
h) 3<sup>rd</sup> change in perspective :

- Consciousness is subject to arrival and departure along with the mind, then the consciousness is named Chidabhasa

i) When I understand consciousness does not arrive and depart, when the manifesting medium goes and comes, the consciousness seems to arrive and depart.



j)





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

upadraṣṭānumantā ca  
bhartā bhōktā mahēśvaraḥ |  
paramātmēti cāpyuktah  
dēhē'smin puruṣaḥ paraḥ || 13.23 ||

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

- Upadrastha = Jnaata = Nirvikara Drashta.

k) Difference between Jnani and Ajnani is not 2 different, separate, experiences.

Ajnani	Jnani
<ul style="list-style-type: none"> <li>- Chidabhasa Anubhava</li> <li>- Misunderstood</li> </ul>	<ul style="list-style-type: none"> <li>- Chit Anubhava</li> <li>- Understood</li> </ul>

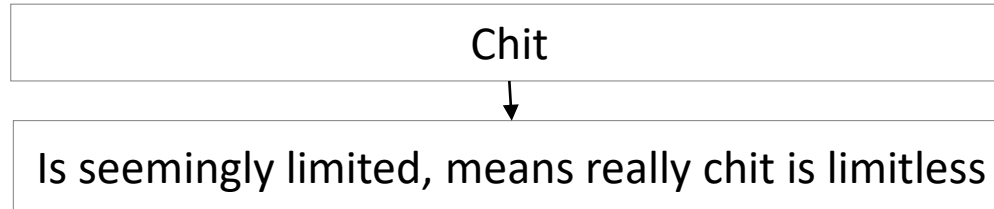
Only one consciousness

## **I) Summary : 4 Features of Consciousness**

- i. Consciousness is manifested by the mind.**
- ii. Consciousness is seemingly limited.**
- iii. Consciousness seemingly arrives, departs.**
- iv. Consciousness is the changeless knower of everything.**

m) Then the same Consciousness is called Chit or Sakshi.

- That Sakshi is identical with Brahman because the limitation of Chit is only seeming limitation.
- If Chit has seeming limitation, it means it does not have real limitation.
- You are seemingly beautiful, means you are really terrible.



- When I learn to claim that chit as myself, Pratibodha Veditam.

**n) I am the consciousness who appears to be :**

- (i) Chidabhasa
- (ii) Limited
- (iii) This is the meaning of Pratibodha Veditam

**But I am :**

- Limitless, non-arriving, non-departing, non-changing Sakshi, knower.

## Mundak Upanishad :

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

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

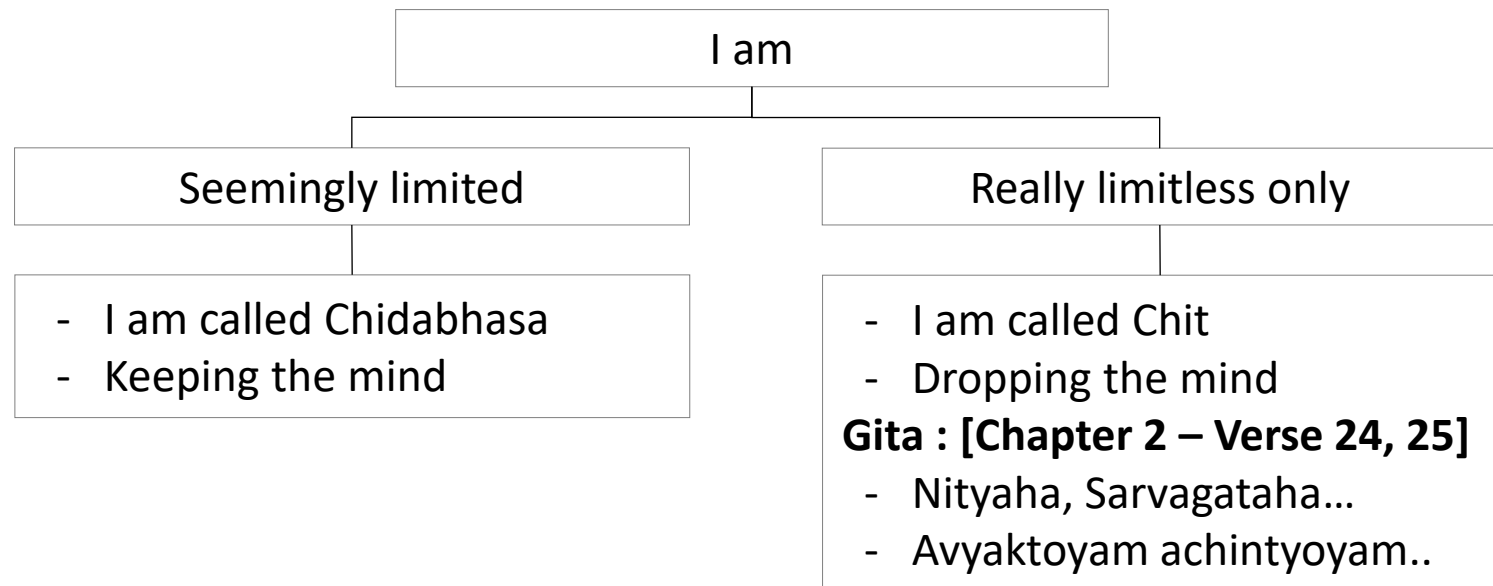
There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]

- Then I have understood I am Brahman.

o) I am Brahman in the presence and absence of the mind.

- Minds presence only brings about seeming limitation in me.

- **Mind can never bring about a real limitation in me.**



अच्छेद्योऽयमदाह्योऽयम्  
अक्लेद्योऽशोष्य एव च ।  
नित्यः सर्वगतः स्थाणुः  
अचलोऽयं सनातनः ॥ २-२४ ॥

acchēdyō'yam adāhyō'yam  
aklēdyō'śōṣya ēva ca |  
nityaḥ sarvagataḥ sthāṇuḥ  
acalō'yam sanātanaḥ || 2.24 ||

This Self cannot be cut, nor burnt, nor moistened, nor dried up. It is eternal, all-pervading, stable, immovable and ancient. [Chapter 2 - Verse 24]

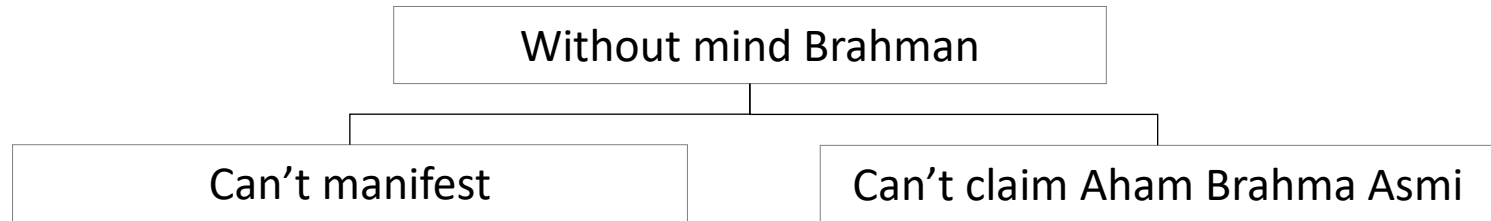
अव्यक्तोऽयमचिन्त्योऽयम्  
अविकार्योऽयमुच्यते ।  
तस्मादेवं विदित्वैनं  
नानुशोचितुमर्हसि ॥ २-२५ ॥

avyaktō'yam acintyō'yam  
avikāryō'yam ucyatē |  
tasmād ēvaṁ veditvainaṁ  
nānuśōcitum arhasi || 2-25 ||

This (Self) is said to be unmanifest, unthinkable and unchangeable. Therefore, knowing This to be such, you should not grieve. [ Chapter 2 - Verse 25]

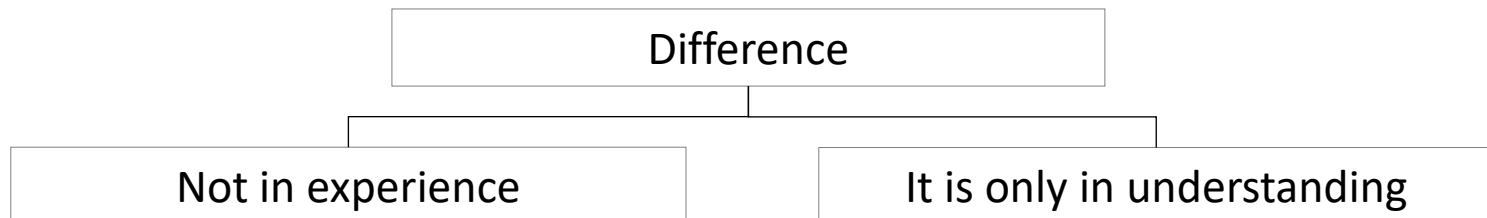
- Even when I claim, I am eternal consciousness, when the mind goes away, what will happen?
- I will not go away, I will stop to manifest myself.
- For my manifestation, I require the mind.

- Even though Brahman is self effulgent consciousness, it requires the mind for manifesting and claiming I am Brahman.

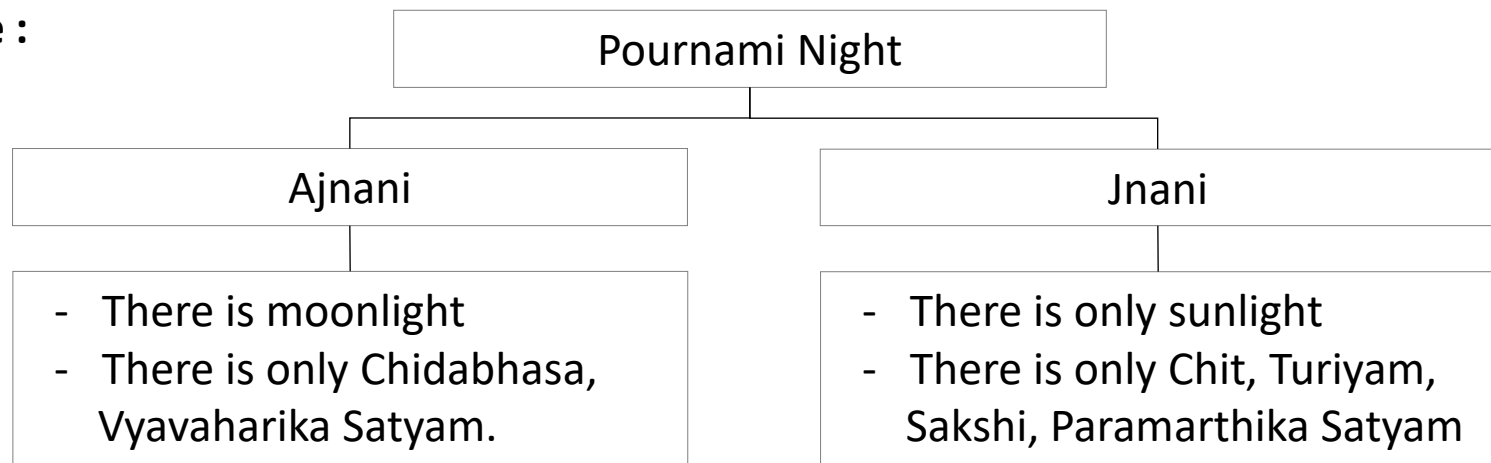


**Therefore Shakara says a brilliant sentence :**

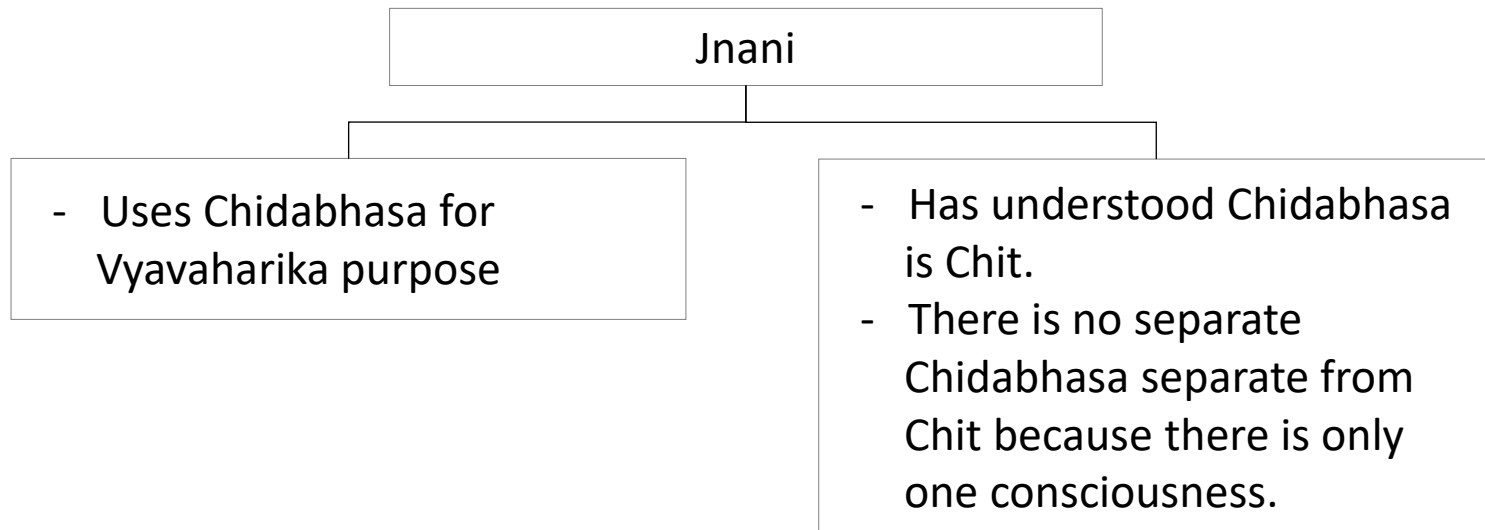
- Samyak Darshanam
- **Sarva Pratyaya Darshitve :**
  - When I understand consciousness in the mind as.
- **Sarva Pratyaya Darshi :**
  - The illuminator of all the thoughts and cognitions of 5 senses.
- Upajanana Apaya Varita Drk Svarupatha
- That consciousness becomes Sakshi, in my understanding, the Chidabhasa for me, is renamed as Drk – Chit – Sakshi Svarupa.



## Example :



- Understand so called light is wrongly named as moonlight is actually sunlight.
- After understanding it as moonlight, you still call it moonlight Vyavahara.
- Understanding is there.



### Example :

- There is only one light which is appearing as moonlight and sunlight.
- Moon does not have light of its own.

Upajanana	Apaya Varjita
Janana – Marana Rahita	Nitya Svarupata

- **Same Chidabhasa Consciousness is called Sakshi.**
- **For realizing the Sakshi, don't try to remove the mind and try to see the Sakshi separately.**
- Maya is the power of Sakshi to appear as Jiva and own up Jagrat, Svapna, Sushupti as real.
- Only correction done by Veda.

### Example :

- Remove the mirror and try to see the original face.
- Don't try to remove the mind and attempt to see the Sakshi for Anubhava.

- **When mind is removed, body becomes inert matter.**

### Re-understand :

- Chidabhasa itself is Chit.
- We have only a mis-understanding.
- Mistaken notion in the intellect.

### p) Drk Svarupata and Nityatvam :

- Therefore it is Nitya Chaitanyam.
- Chaitanyam Vishuddham.

### Nirvana Shatkam :

न मे द्वेषरागौ न मे लोभमोहौ  
मदो नैव मे नैव मात्सर्यभावः ।  
न धर्मो न चार्थो न कामो न मोक्षः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau  
Mado Naiva Me Naiva Matsarya Bhavah  
Na Dharmo Na Chartho Na Kamo Na Mokshah  
Chidananda Rupa Shivoaham Shivoaham

I have neither dislikes nor likes, neither greed nor delusion, neither pride nor jealousy. I have no duty to perform, nor any wealth to acquire, I have no craving for pleasures and the Self is never bound, so I have no desire for Liberation. I am of the nature of pure Consciousness and Bliss, I am all auspiciousness, I am Siva. [Verse 3]

- No likes, dislikes, anger.
- I don't have Sadhana Chatushtaya Sampatti is insult to Chapter 2 – Verse 4 of Keno Upanishad.
- If I am mind, I can say I have purity or impurity.
- After understanding Mantra – 4, I should never say I am impure.
- I claim myself as pure Atma and understand mind as Mithya Anatma.



- Then can improve the mind for Vyavahara but don't connect it to Moksha.
- I am ever free is a fact.



- Liberation is a fact of my true nature, Vishudhha Svarupatvam.

q) Atmatvam, same consciousness, awareness is called Atma.

- Consciousness is pure, I am impure = Wrong
- Consciousness = I myself
- I am mind with consciousness = wrong.

• **Learn to say :**

- **I am consciousness with Mithya mind for fun, Leela.**

- Without mind no Leela possible.

r) **Atmatvam Nirviseshata :**

- Without any individuality, specificity.
- Consciousness in one mind and another mind not 2 distinct consciousness.
- There is only one uniform consciousness.
- One consciousness is there in all bodies – minds.
- Bodies, minds, intellects, Karana Sharirams have their individualities.

विद्याविनयसम्पन्ने  
ब्राह्मणे गवि हस्तिनि ।  
शुनि चैव श्वपाके च  
पण्डिताः समदर्शिनः ॥ ५-१८ ॥

vidyāvinayasampannē  
brāhmaṇē gavi hastini |  
śuni caiva śvapākē ca  
paṇḍitāḥ samadarśinaḥ || 5-18 ||

Sages look with an equal eye upon a brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste. [Chapter 5 – Verse 18]

सुहृन्मित्रार्युदासीन  
मध्यस्थद्वेष्यबन्धुषु ।  
साधुष्वपि च पापेषु  
समबुद्धिर्विशिष्यते ॥ ६-९ ॥

suhṛn mitrāryudāsīna  
madhyasthadvēṣyabandhuṣu |  
sādhuṣvapi ca pāpēṣu  
samabuddhirviśiṣyatē || 6-9 ||

He, who is of the same mind to the good-hearted, friends, relatives, enemies, the indifferent, the neutral, the hateful, the righteous and the unrighteous, excels. [Chapter 6 – Verse 9]

- Both verses convey Nirviseshata = Uniformity.
- Sarva Buteshu – in all living beings.

सर्वभूतस्थमात्मानं  
सर्वभूतानि चात्मनि ।  
ईक्षते योगयुक्तात्मा  
सर्वत्र समदर्शनः ॥ ६-२९ ॥

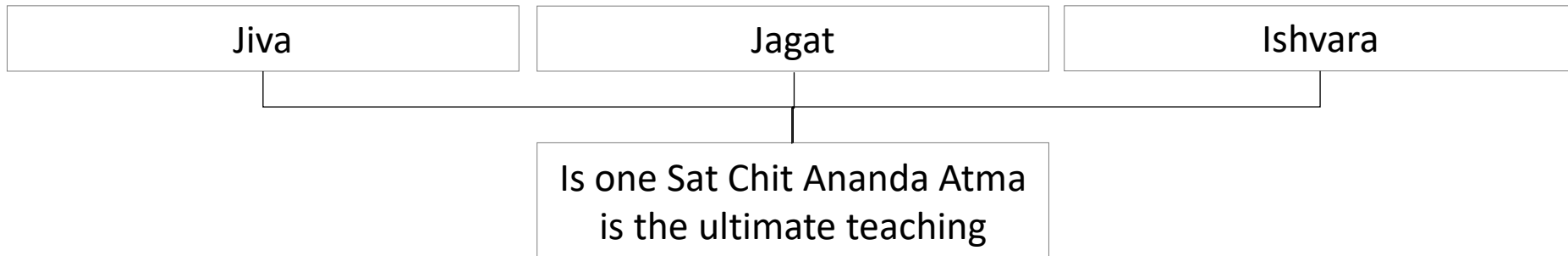
sarvabhūtaastham ātmānaṁ  
sarvabhūtāni catmani |  
īkṣatē yōgayuktātmā  
sarvatra samadarśanaḥ || 6-29 ||

With the mind harmonised by yoga, he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere. [Chapter 6 – Verse 29]

- Siddham Bavati.
- **Lakshanam Bheda Abhavat :**
  - There is no difference in consciousness.
- Lakshanam = Nature.
- There is no difference in nature of consciousness obtaining in different minds.

Containers	Apaya Varjita
<ul style="list-style-type: none"> <li>- Different</li> <li>- Small, big, Rooms, minds</li> <li>- Upadhis different</li> <li>- Mirrors different</li> </ul>	<ul style="list-style-type: none"> <li>- Consciousness is nondifferent</li> <li>- Space is one, same</li> <li>- Upahita Chaitanyam same</li> <li>- Reflection of Consciousness is same</li> </ul>

- Lakshana Bheda Abavat.
- Lakshana Aikyat, Atma Aikyam.
- **Not only all Jivatmas are one and the same.**
- Jivatma and Paramatma are also one and the same.
- Parama – Atma
- Paramatvam = Seeming superiority of Consciousness.
- Not actual superiority of Consciousness.
- Superiority belongs to Bhagavans mind.
- There is no superiority in Bhagavans Consciousness



- God = One nondual consciousness principle.
- World resolves into God and comes from God.

## Kaivalya Upanishad :

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

mayyeva sakalam jātaṁ 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]

- This is the “Tat” Turiyam, Satyam Jnanam Anantham, Buma.

## Brihadaranyaka Upanishad :

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

*Om purna-madah purna-midam purnat purnam-udacyate,  
Purnasya purna-madaya purna-meva-vasisyate  
Om Santih! Santih!! Santih!!!*

That is Whole, this is Whole ; from the Whole, the Whole becomes manifest. From the Whole, when the Whole is negated, what remains is again the Whole.

## Isavasya Upanishad :

ॐ ईशा वास्यमिदं सर्वं यत्किञ्च जगत्यां जगत्  
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य सिद्धिर्नम् १

*Om isavasyam-idagm sarvam yat-kinca jagatyam jagat,  
tena tyaktena bhunjitha ma grdhah kasya svid dhanam [1]*

All this, whatsoever moves in this universe, including the universe, itself moving, is indwelt or pervaded or enveloped or clothed by the Lord. That renounced, thou shouldst enjoy. Covet not anybody's wealth. [Verse 1]

सर्वधर्मान्परित्यज्य  
मामेकं शरणं ब्रज ।  
अहं त्वा सर्वपापेभ्याः  
मोक्षयिष्यामि मा शुचः ॥ १८-६६ ॥

sarvadharmān parityajya  
māmēkaṃ śaraṇaṃ vraja |  
ahaṃ tvā sarvapāpēbhyah  
mōkṣayaiṣyāmi mā śucaḥ || 18 - 66 ||

Abandoning all Dharmas, (Of the body, Mind and intellect), take refuge in me alone; I will liberate thee, from all sins; grieve not. [Chapter 18 - Verse 66]

ब्रह्मार्पणं ब्रह्म हविः  
ब्रह्माग्नौ ब्रह्मणा हुतम् ।  
ब्रह्मैव तेन गन्तव्यं  
ब्रह्मकर्मसमाधिना ॥ ४-२४ ॥

brahmārpaṇaṃ brahma havih  
brahmāgnau brahmaṇā hutam |  
brahmaiva tēna gantavyaṃ  
brahma karma samādhinā || 4-24 ||

Brahman is the oblation; Brahman is the clarified butter, and so on, constituting the offerings; by Brahman is the oblation poured into the fire of Brahman; Brahman verily, shall be reached by him who always sees Brahman in all actions. [Chapter 4 – Verse 24]

## Keno Upanishad :

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

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

**Preceptor :** It is the Ear of the Ear, the Mind of the Mind, the Tongue of the Tongue (Speech of the Speech) and also the Life of the Life and the Eye of the Eye. Having abandoned the sense of Self or I-ness in these and rising above sense-life, the wise become Immortal. [1 – 2]

## Gita :

श्रीभगवानुवाच ।  
इदं शरीरं कौन्तेय  
क्षेत्रमित्यभिधीयते ।  
एतद्यो वेत्ति तं प्राहुः  
क्षेत्रज्ञ इति तद्विदः ॥ १३-२ ॥

**śrībhagavān uvāca  
idaṁ śarīraṁ kauntēya  
kṣētramityabhidhīyatē |  
ētadyō vētti taṁ prāhuḥ  
kṣētrajña iti tadvidaḥ || 13.2 ||**

**The Blessed lord said :** This body, O Kaunteya, is called Ksetra (The field) and he who knows it is called Ksetrajna (The knowledge of the field) by those who know them (Ksetra and Ksetrajna), i.e., by the sages. [Chapter 13 - Verse 2]

विभूतिं प्रसवं त्वन्ये मन्यन्ते सृष्टिचिन्तकाः ।  
स्वप्नमायासरूपेति सृष्टिरन्यैर्विकल्पिता ॥ ७ ॥

vibhūtiṃ prasavaṃ tvanye manyante sṛṣṭicintakāḥ |  
svapnamāyāsarūpeti sṛṣṭiranyairvikalpītā || 7 ||

Some creationists believe it to be the projection of the Glory of God's own super-human power, while others consider the world to be of the same nature as dream or illusion. [1 - K - 7]

### s) Shankara Example :

- Vyomnaha Eva.
- Like the space.
- Ghata, Giri, Guhadishu.
- Pot space, Mountain space, cave space.
- **Can't count them as many spaces, walls of the containers can't divide the space.**
- **Similarly consciousness in various minds – not many but Ekam.**
- Wall can't split Akasha into inside and outside Akasha.
- Why?
- Even where the wall is, space is there.
- Wall has not split Akasha and standing in the middle.
- In the middle also space is there.
- Wall call displace the space and keep it elsewhere.



- Water can be replaced.
- Wall has not divided the space.
- There is only one Akhanda Akasha, no plurality of Akasha.
- No question of differentiating features.
- I am Ekatma Brahman.

**Bashyam : Chapter 2 – Verse 4 continues....**

विदिताविदिताभ्यामन्यद्ब्रह्मेत्यागम-वाक्यार्थ एवं  
परिशुद्ध एवोप-संहतो भवति।

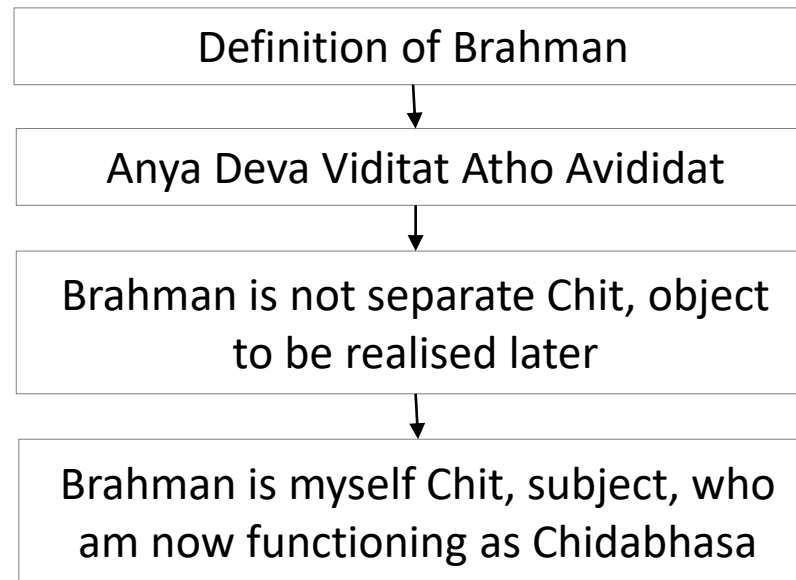
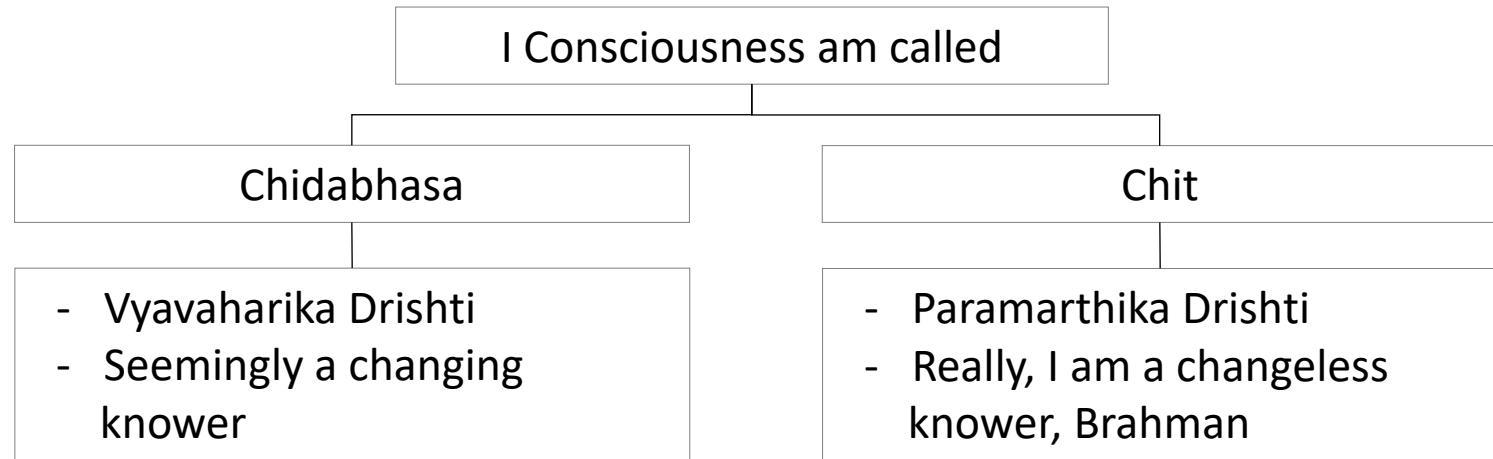
In this manner, the purport of the sentence giving the traditional knowledge “brahman is different from known and unknown” is indeed clarified (and) concluded.

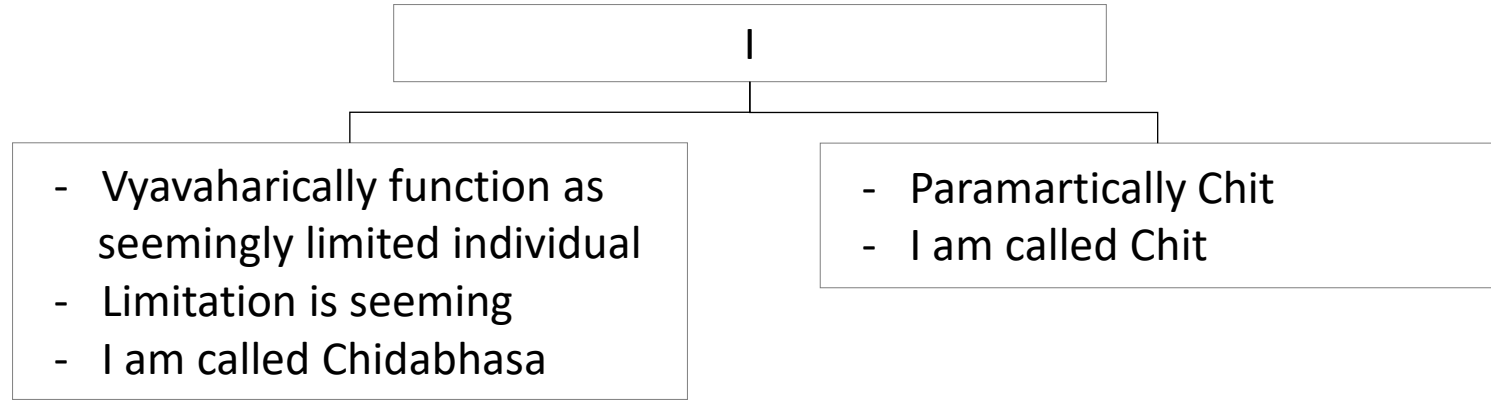
- **Only when I understand I the Chidabhasa, am I the Brahman, then alone Brahman will not be a separate object.**
- When I am Chidabhasa and as long as I think there is separate Chit which I have to realise in a particular state, I am dividing 2 types of consciousness.
- **I am Jivatma Consciousness, Chidabhasa.**

- **There is separate Chit Paramatma Consciousness.**

- I have to realise Paramatma in Samadhi.
- There is no separate Chidabhasa consciousness or Chit Consciousness.

- **There is no separate Chidabhasa Consciousness or Chit Consciousness.**





- Gama Vakhyartha given in Chapter 1 – Verse 3.

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

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

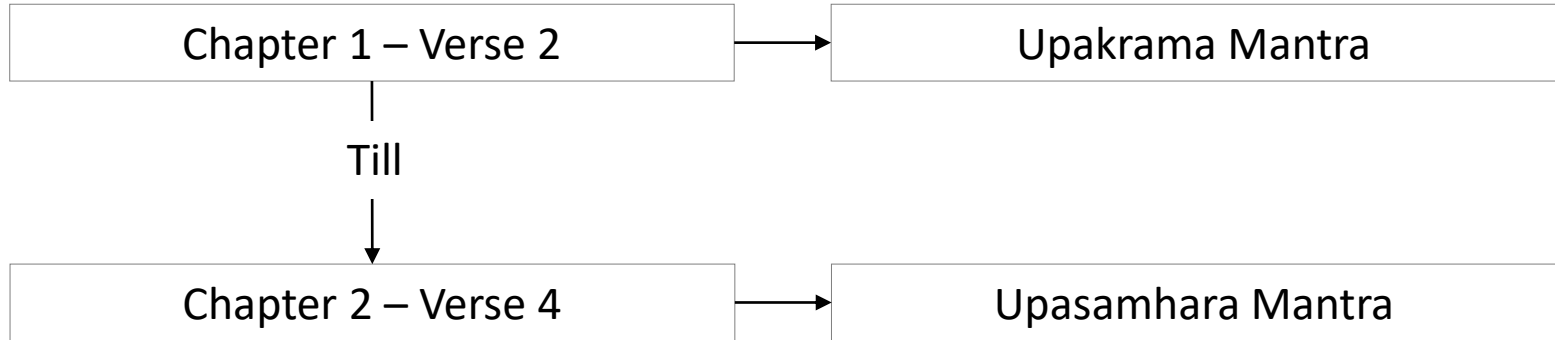
The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [1 – 3]

- **Eva Parishudha Eva :**

It is validated, confirmed, substantiated, reinforced.

- Revelation of Brahman is concluded with this Mantra.
- Brahma Upadesha Upasamharati.

- Brahman revelation in Keno Upanishad :



- Teaching wound up here.

**Bashyam : Chapter 2 – Verse 4 continues...**

दृष्टेर्द्रष्टा श्रुतेः श्रोता मतेर्मन्ता विज्ञातेर्विज्ञाता' इति  
हि श्रुत्यन्तरम्।

Because another Shruti is there thus: “Br. Up. 3.4.2: brahman/ self is the seer of the sight, hearer of sound-perception, thinker of mental perception, knower of intellectual cognition”.

- Chapter 2 – Verse 4 – concurs with Brihadaranyaka Upanishad definition.

## Brihadaranyaka Upanishad :

स होवाचोषस्तश्चाक्रायणः, यथा विब्रूयात्,  
असौ गौः, असावश्व इति,  
एवमेवैतद्व्यपदिष्टं भवति;  
यदेव साकशादपरोकशाद्ब्रह्म,  
य आत्मा सर्वान्तरः, तं मे व्याचक्ष्वेति;  
एष त आत्मा सर्वान्तरः;  
कतमो याज्ञवल्क्य सर्वान्तरः?  
न दृष्टेर्द्रष्टारं पश्येः,  
न श्रुतेः श्रोतारं शृणुयात्,  
न मतेर्मन्तारं मन्वीथाः,  
न विज्ञातेर्विज्ञातारं विजानीयाः ।  
एष त आत्मा सर्वान्तरः, अतोऽन्यदार्तं ।  
ततो होषस्तश्चाक्रायण उपरराम ॥ २ ॥

sa hovācoṣastaścākrāyaṇaḥ, yathā vibrūyāt,  
asau gauḥ, asāvaśva iti,  
evamevaitadvyapadiṣṭaṁ bhavati;  
yadeva sākśādaparokśādbrahma,  
ya ātmā sarvāntaraḥ, taṁ me vyācakśveti;  
eṣa ta ātmā sarvāntaraḥ;  
katamo yājñavalkya sarvāntaraḥ ?  
na dṛṣṭerdraṣṭāraṁ paśyeh,  
na śruteḥ śrotāraṁ śṛṇuyāt,  
na matermantāraṁ manvīthāḥ,  
na vijñātervijñātāraṁ vijānīyāḥ |  
eṣa ta ātmā sarvāntaraḥ, ato'nyadārtam |  
tato hoṣastascākrāyaṇa upararāma || 2 ||

Uṣasta, the son of Cakra, said, 'You have indicated it as one may say that a cow is such and such, or a horse is such and such. Explain to me the Brahman that is immediate and direct—the self that is within all.' 'This is your self that is within all.' 'Which is within all, Yājñavalkya?' 'You cannot see that which is the witness of vision; you cannot hear that which is the hearer of hearing; you cannot think that which is the thinker of thought; you cannot know that which is the knower of knowledge. This is your self that is within all; everything else but this is perishable.' Thereupon Uṣasta, the son of Cakra, kept silent. [3 - 4 - 2]

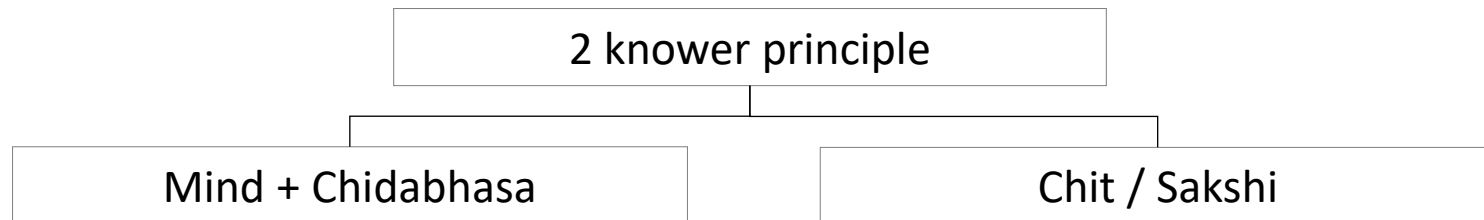
- In normal parlance, mind = Seer of the world.
- From worldly angle it is Drashta, Srotra, Mantah.
- Hearer, thinker, common wrong conclusion.
- Wrong logic is there.

### Example :

- Why are trees green.
- We drop green water hence trees green.
- Wrong Anvaya Vyatireka logic.
- In the waking state mind is there, world is seen.
- In the sleep state, mind is resolved, there is no seer of the world.

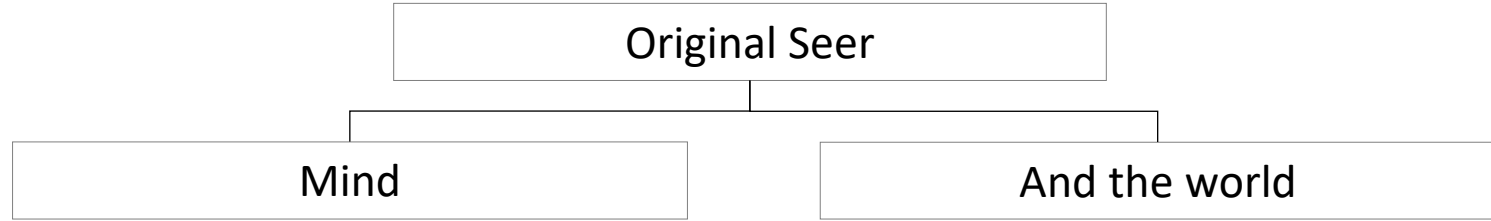
Mind Satve	Mind Abhave
<ul style="list-style-type: none"> <li>- Seer Satvam</li> <li>- Anvayah</li> </ul>	<ul style="list-style-type: none"> <li>- Seer Abava</li> <li>- Vyatireka</li> </ul>

- Mind is seer of the world is the common conclusion of the world.

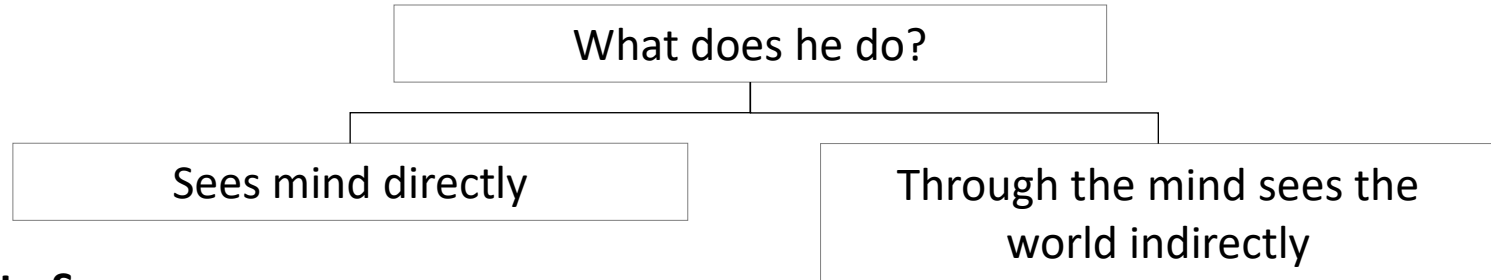


- **Drishter Drishta :**

- **There is another seer who is the seer of the world through the mind.**



- How many seers are there?
- Ekam, Chaitanyam, changeless seer.



**Practice to Say :**

- **Changeless seer I am Brahman all the time.**

**Brihadaranyaka Upanishad :**

यद्वै तन्न पश्यति पश्यन्वै  
तन्न पश्यति, न हि  
द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् ।  
न तु तद्वितीयमस्ति  
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yadvai tanna paśyati paśyanvai  
tanna paśyati, na hi  
draṣṭurdṛṣṭeर्विपरिलोपो विद्यते'vināśitvān ।  
na tu tadvitīyamasti  
tato'nyadvibhaktaṃ yatpaśyet || 23 ||

That it does not see in that state is because, although seeing then, it does not see; for the vision of the witness can never be lost, because it is immortal. But there is not that second thing separate from it which it can see. [4 - 3 - 23]

- **I changelessly see the blank mind in sleep and I don't see the world.**
- In Jagrat Avastha, I changelessly see the mind also and the world also.

Sushupti	Jagrat
- I changelessly see the mind without seeing the world, hence the mind is blank.	- I changelessly see the minds emotions thoughts and also the world brought in by 5 sense organs.

- I am Brahman, Turiyam, Pure Atma, Nondual reality.

**Chandalastakam :**

**jāgrat svapna suṣupti śusphuḍadarāyāsaṁvidujjyaṁ bhade  
yābrahmādi pi pīli kāndanuṣuprodā jagat sākṣiṇi  
saivāhaṁ na sa dṛśya vastvadi dṛḍhaprajñābiyasyastise -  
scaṇḍālo stu sadudvijo stu guru rityeṣāma nīṣāṁ mama**

- I am the changeless seen in all the 3 Avasthas.



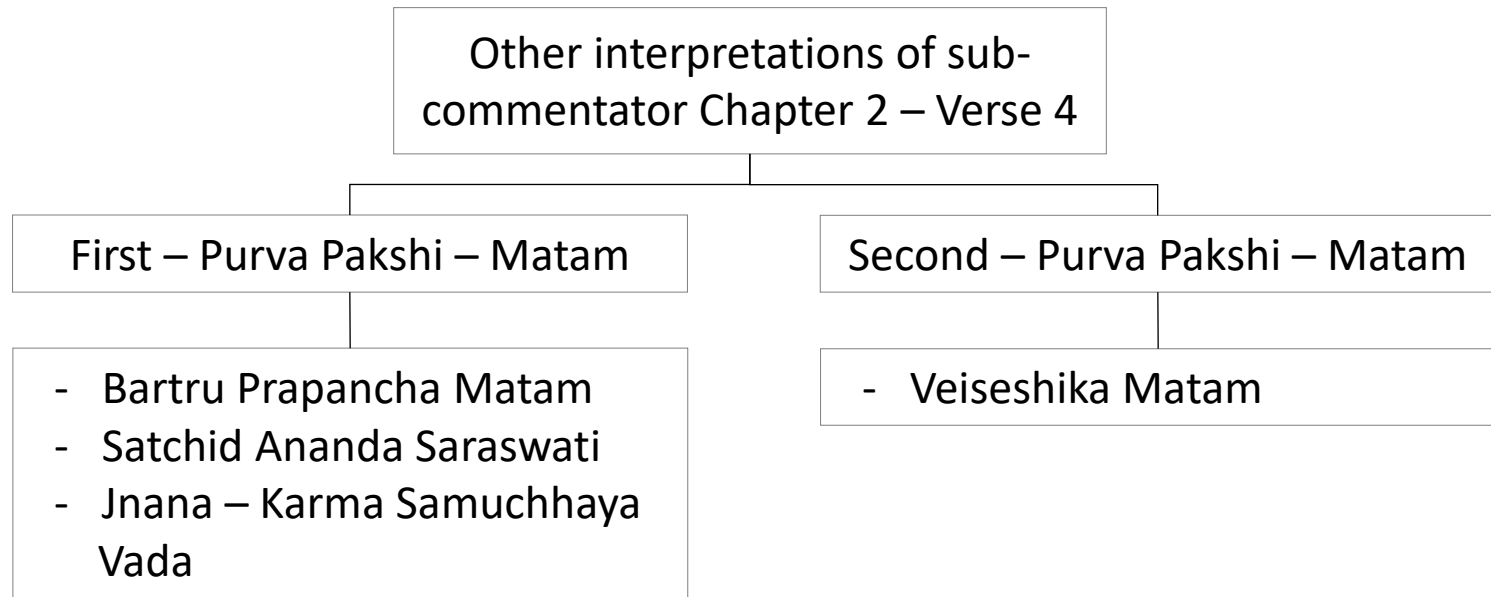
- What God can't be seen with our eyes can be seen with the eye of Upanishads.
- **Drishter Drishta – Changeless (Adjective) seer of all the thoughts.**
- Srutehe Srota – Heaver of all sounds.
- Very elaborately discussed by Shankara in Brihadaranyaka Upanishad.

**Bashyam : Chapter 2 – Verse 4 continues...**

यदा पुनर्बोधक्रियाकर्तेति बोध- क्रियालक्षणेन तत्कर्तारं  
विजाना- तीति बोधलक्षणेन विदितं प्रति- बोधविदितमिति  
व्याख्यायते,

But when the "ब्रह्म known in every act of knowing" is interpreted thus:  
"just as one infers so: one that moves the branches of the tree, that is the  
wind, similarly one infers the [self as the] agent of that [act of knowing]  
through the indicator in the form of act of knowing"

- Chapter 2 – Verse 4 – Keno Upanishad teaching – over.
- Phala Sruti – Chapter 2 – Verse 5
- Chapter 3 – Story
- Chapter 4 – Karma Yoga + Upasana Yoga.



- Katho – Mundak Upanishad - Shankara takes 1<sup>st</sup> – no commentators – Purva Pakshi's.
- Taittriya, Keno, Brihadaranyaka, Chandogya Upanishad – Full of Purva Pakshi's.
- Mandukya Upanishad – Deeper.
- Climax in Brihadaranyaka Upanishad.
- Highest of Upanishad Bashyam.

## Bashyam : Chapter 2 – Verse 4 continues...

यदा पुनर्बोधक्रियाकर्तेति बोध- क्रियालक्षणेन तत्कर्तारं  
 विजाना- तीति बोधलक्षणेन विदितं प्रति- बोधविदितमिति  
 व्याख्यायते, यथा यो वृक्षशाखाश्चालयति स वायुरिति तद्वत्;  
 तदा बोधक्रिया- शक्तिमानात्मा द्रव्यम्, न बोध- स्वरूप एव।

But when the "ब्रह्म known in every act of knowing" is interpreted thus:  
 "just as one infers so: one that moves the branches of the tree, that is the  
 wind, similarly one infers the [self as the] agent of that [act of knowing]  
 through the indicator in the form of act of knowing". Then the self would  
 become (established as) one that has the power of the act of knowing, not  
 that which is only of the nature of consciousness.

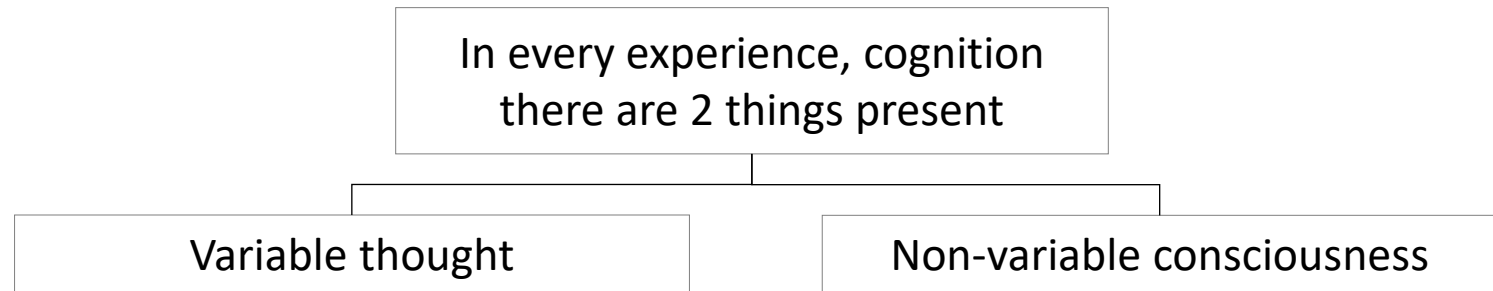
I) Chapter 2 – Verse 4 – 1<sup>st</sup> quarter is over

प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
 आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

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

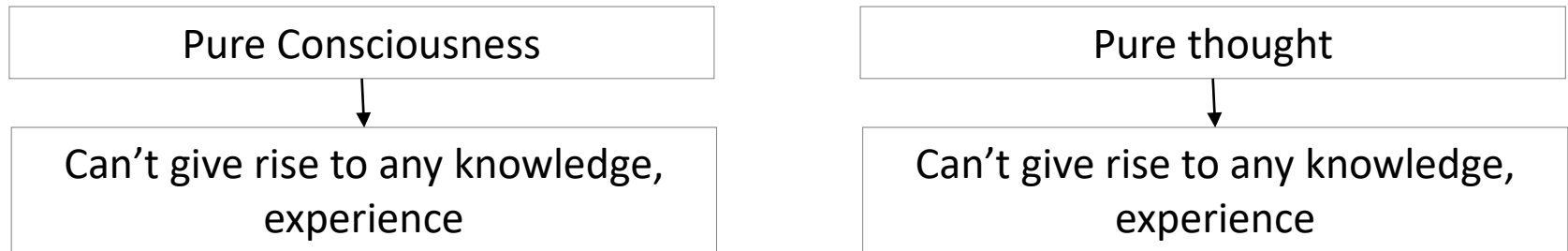
Indeed, he attains immortality, who intuitively knows it in and through every modification of the mind.  
 Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

II)

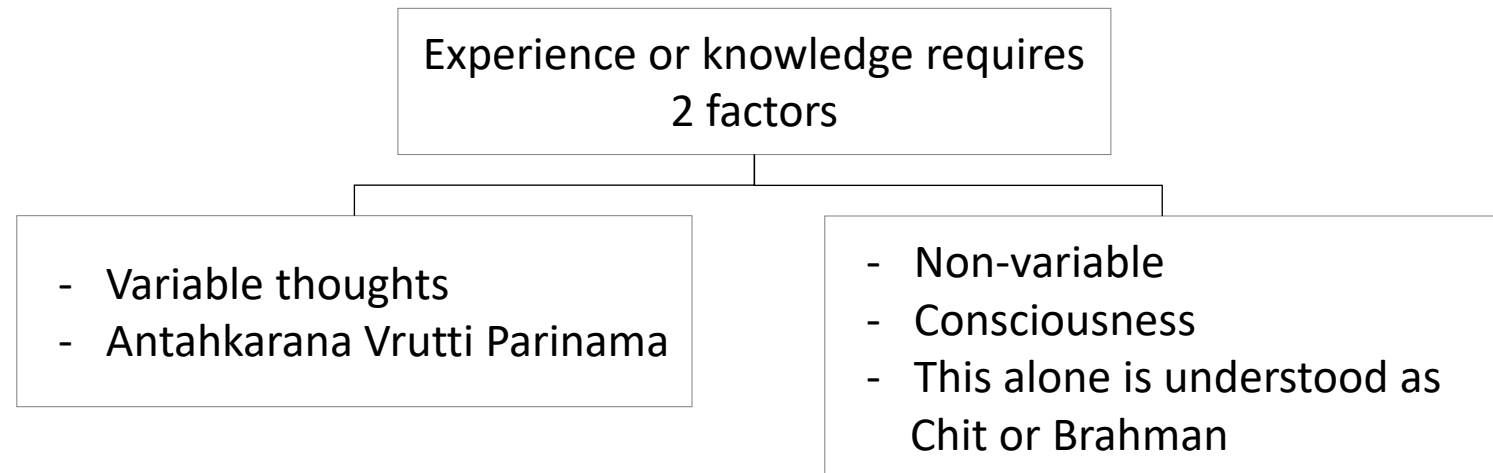


- Mixture alone is called experience or cognition.
- **Pure consciousness or pure thought can't give any experience.**

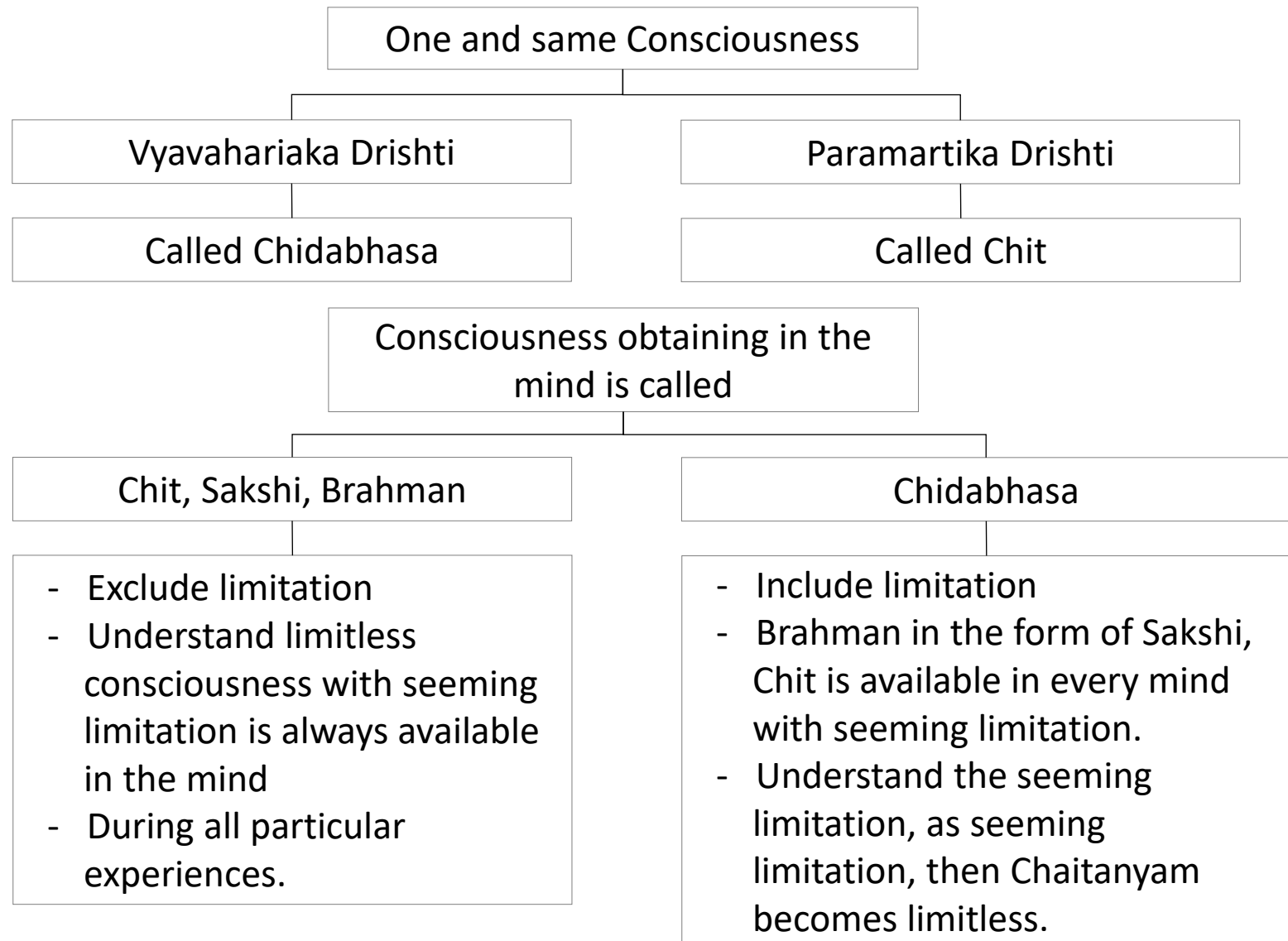
III)



IV)

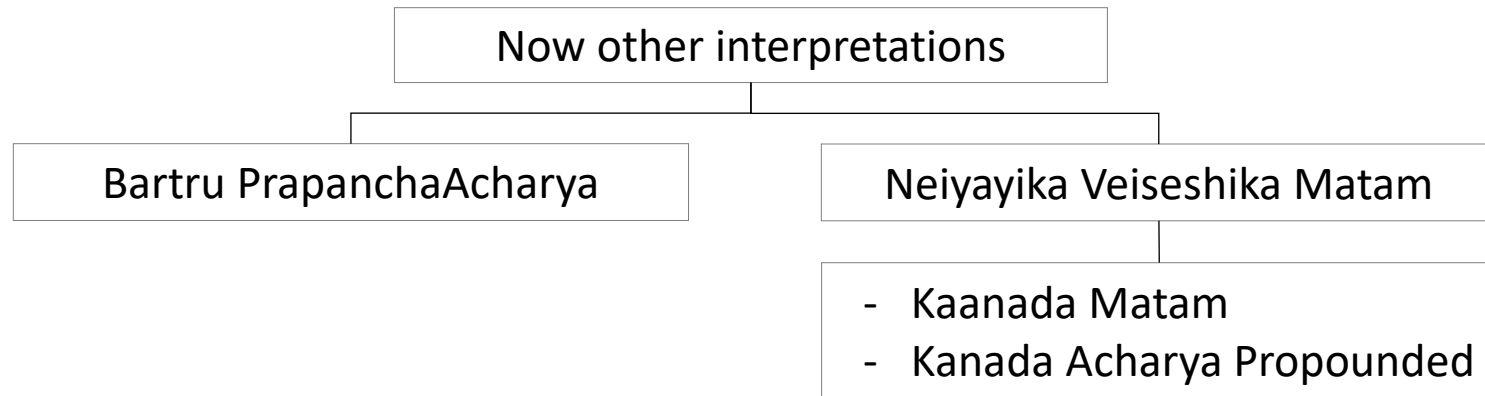


- Chit is called Chidabhasa when you take limitations of the mind and transfer it to Chit, Consciousness.
- Limitation is not there in the Consciousness.
- With seeming limitation, consciousness is called Chidabhasa.



- This is how Brahman has to be identified.
- This is the message of Chapter 2 – 4, in the first quarter.
- “Pratibodha Veditam”
- W.r.t. 1<sup>st</sup> quarter, Shankaras commentary is over.

II)



- Bartruprapancha Matam takes knowing as action done by Atma.
- Use Verbal form : To know – Bodhati, Janati.
- Knowing action not done by inert entity because it is not sentient.

### **Seps in their conclusion :**

- a) Knowing is an action, Kriya - I know, I eat
- b) This Kriya should be done by a sentient entity.

- Wall can't know
- Mind is insentient
- Knowing action can't be done by the mind.

c) Atma is not Pratyaksha Gocharam

- Indriya Agocharam

**Keno Upanishad :**

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

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

The eye does not go there, not speech, nor mind, We do not know That. We do not know how to instruct one about It. It is distinct from the known and above the unknown. We have heard it, so stated the preceptors who taught us That. [I – 3]

- It is not Pratyaksham

d) What is not sensorily perceptible, will have to be inferred.

- Therefore, Atma must be inferred from its action of knowing.

e) Knowing is action, which we are aware of, we all know – I know this, that...

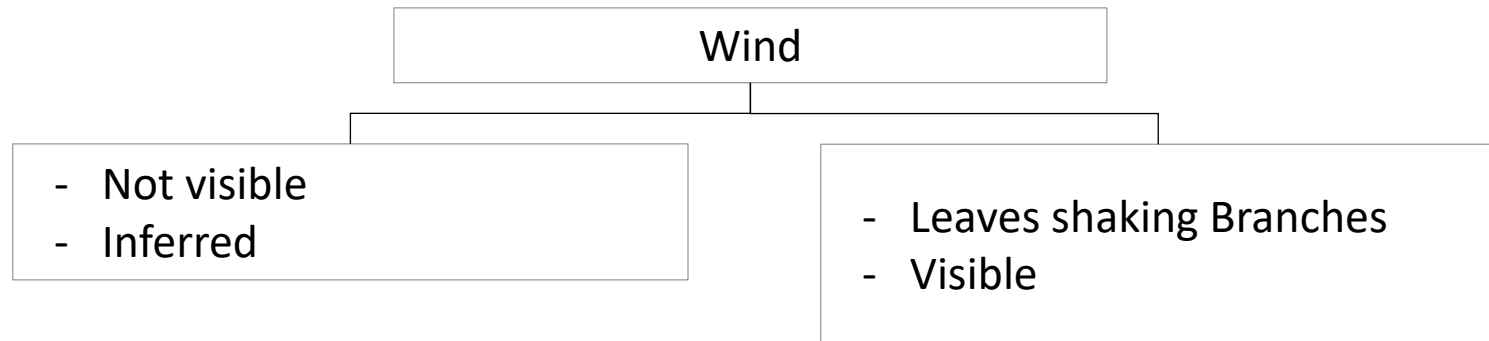
- From experienced visible action, we have to infer the invisible knower Atma.

Example	Infer
<ul style="list-style-type: none"> <li>- Smoke</li> <li>- Knowledge Action</li> <li>- Knowing Action</li> <li>- Visible</li> </ul>	<ul style="list-style-type: none"> <li>- Fire</li> <li>- Imperceptible</li> <li>- Knower Atma</li> <li>- Invisible</li> </ul>

#### f) Pratibodha Veditam :

- Through every knowing action, infer knower Atma.

#### Example :



- Knower Atma inferred by knowing action.
- Invisible wind inferred by moving Branches.

#### Purva Pakshi :

- That is the message of Chapter 2 – Verse 4, 1<sup>st</sup> quarter.



यदा पुनर्बोधक्रियाकर्तेति बोध- क्रियालक्षणेन तत्कर्तारं  
विजाना- तीति बोधलक्षणेन विदितं प्रति- बोधविदितमिति  
व्याख्यायते, यथा यो वृक्षशाखाश्चालयति स वायुरिति तद्वत्;  
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But when the "ब्रह्म known in every act of knowing" is interpreted thus:  
"just as one infers so: one that moves the branches of the tree, that is the  
wind, similarly one infers the [self as the] agent of that [act of knowing]  
through the indicator in the form of act of knowing". Then the self would  
become (established as) one that has the power of the act of knowing, not  
that which is only of the nature of consciousness.

a) Yada Punaha :

b) Bodha Kriya Karta Atma :

- Atma Bodha Kriya Karta.
- Atma is doer of knowing action.
- Atma is the performer, doer of action called knowing.

**c) Iti Bodha Kriya Lakshanena :**

- Therefore, through the indication of knowing action.
- Lakshanam = Lingam, clue, indicator (Example – Smoke)  
= bodha Kriya

**d) That Kartaram Atma Vijanati :**

- Doer of knowing action is inferred = Atma.
- Like wind inferred.

**e) Iti, Tasmāt**

**f) Bodha Lakshanena Veditam Brahma Bavati :**

- Therefore, through the clue of knowing action, Brahman is knowable, inferable, identifiable, locatable.

**g) Tad Eva Pratibodha Veditam :**

- This alone is conveyed by Pratibodha Veditam in Keno Upanishad Chapter 2 – Verse 4 quarter 1.

**h) Iti Vyakyayate :**

- In this manner, Bartruprapancha comments.

**i) Yatha :**

- Like following example.

### j) Vriksha Shakha Chalayati Saha Vayuhu :

- Invisible principle inferred by seeing the movement of Branches of a tree.
- Chalayati – moves.
- Vriksha Shakha – Branches of tree.
- Saha – That invisible principle is called Vayu.

Atma	Body, Sense, Mind
<ul style="list-style-type: none"><li>- Inside</li><li>- Sentient principle</li><li>- Knower</li></ul>	<ul style="list-style-type: none"><li>- Inert</li></ul>

- **I infer I have Atma within me.**

- Saha Vayur iti Tadvad



Similar

### k) Tada :

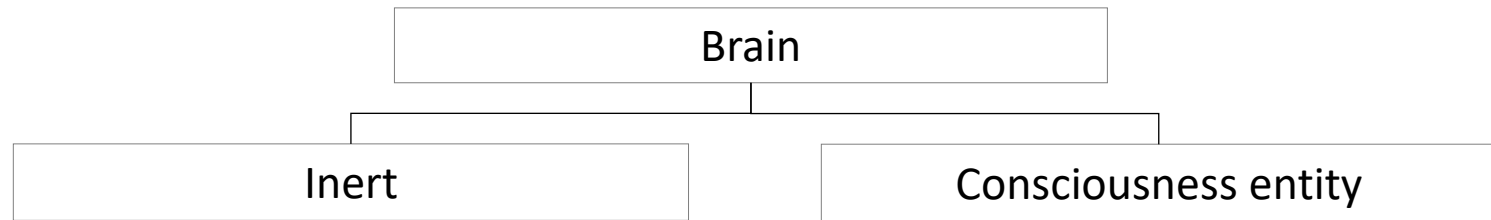
- When such commentary is made, following corollary is natural.

**Shankara presents :**

#### l) Atma Dravyam Bavati :

- According to you Atma = Inert substance.
- It has the power of Bodha Kriya (knowing).

- Power to do action of knowing, cognition.
- When doing knowing Action, Atma is sentient and when it is not knowing, it will be inert.
- Atma is naturally inert, it will become sentient whenever it is involved in knowing action.
- Knowing becomes Kriya.
- Shankara derives this corollary based on Batru Prapanchas contention.
- Atma is material principle = Modern science.
- Brain = Inert material.
- In certain condition, neurological phenomena, Brain produces consciousness.



- At death, Brain loses knowing capacity.
- Consciousness = Action belonging to inert brain.
- After death, we have got only inert brain matter.

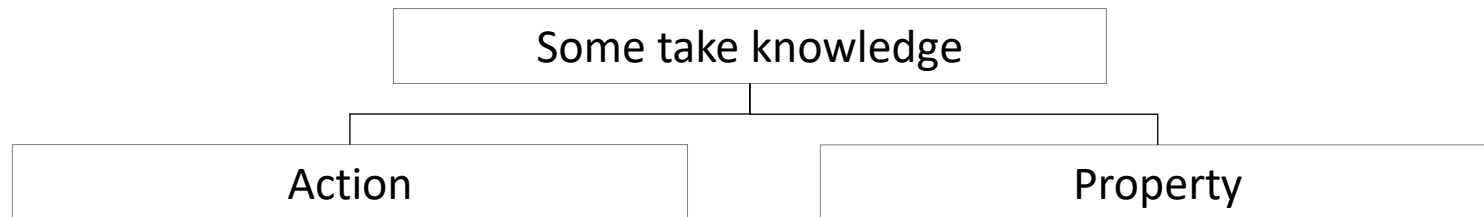
**Instead of saying brain, they say Atma is doing the knowing function, now and then.**

### m) Atma Na Bodha Svarupa :

- Sentiency is not the intrinsic nature of Atma.
- Consciousness, knowledge, not nature of Atma.
- **Consciousness is a part, product, property of body.**
- **In Bartruprapancha Matam – Consciousness and knowing becomes a product.**
- **Every action is a product born out of agent or actor.**
- Every action is produced by an actor.
- Moving is an action generated by moving agent.
- **Knowing will become a product of Atma.**

### Kaanaada Matam :

- Knowing or knowledge will be taken as a property.



### Vedanta :

- Knowledge neither action or property.

### Na Bodha Svarupa Eva :

- Atma is not of the nature of knowledge or sentiency.
- This is corollary no. 1

बोधस्तु जायते विनश्यति च। यदा बोधो  
जायते, तदा बोधक्रियया स-विशेषः। यदा बोधो  
नश्यति, तदा नष्टबोधो द्रव्यमात्रं निर्विशेषः।

However, (the implication would be that) consciousness is born and destroyed. When knowledge is born, then by the act of knowing, the self will become endowed with quality of knowing. When knowledge is destroyed, then the self would become that whose knowledge is destroyed a mere substance, without any quality.

**2<sup>nd</sup> corollary :**

- Since Atma is not of the nature of consciousness.
- Since Consciousness is temporary action done by Atma.

**a) Bodaha – knowing, Awareness, Awaring**

**b) Jayate, Virashyati Cha :**

- Since it is action, knowledge is subject to arrival and departure.

## **Corollary No. 2 :**

- Based on Bartruprapancha Matam.
- Knowledge, consciousness, awareness, sentiency is subject to rise and fall.

## **Corollary No. 3 :**

### **c) Yada Bodaha Jayate :**

- When the knowing action is done by Atma.

### **d) Tada Atma Savishaha :**

- At that time, Atma is endowed with consciousness, it is sentient.
- When knowing action is taking place, Atma is qualified with sentiency, then it is Savishaha, sentient, Conscious entity.

### **e) Because of Bodha Kriyaha :**

- Because of temporary action of knowing.
- It will be Chetana Atma, at time of knowing Action.

### **f) Yada Bodaha Nashyati :**

- When knowing action ends.
- Example : People in Coma.

### **g) Tada Nashta Bodhaha :**

- Atma becomes Achetana, unconscious.

## h) Therefore, Drivya Matram :

- Atma will become a material entity, substance, Nirvisesha, without the quality of consciousness, Achetanaha, Chaitanya Rahitaha.
- It will be a material substance, like mind, body, wall, stone.
- Added Atma material.

**Bashyam : Chapter 2 – Verse 4 continues...**

तत्रैवं सति विक्रियात्मकः सावयवोऽनित्योऽशुद्ध  
इत्यादयो दोषा न परिहर्तुं शक्यन्ते।

In that case, w.r.t. (such) interpretation, it is not possible to avoid defects such as that which has change, with parts, impermanent, impure, etc for the self.

- Negations begins by Shankara of Bartruhari Matam.

### **1<sup>st</sup> Problem :**

- If all other materials in the world are inert and are incapable of becoming sentient, producing consciousness.
- How Atma material can have unique capacity to produce consciousness?
- Suddenly if Atma is material, can know things, why can't the desk also start knowing?



- Clip can't know, grasp, desk can't know, walk.

- **All material can't produce consciousness and know things.**
- **Atma alone is knower, conscious, awareness principle.**

Atma	Anatma
<ul style="list-style-type: none"> <li>- Knower entity, Kshetrajna</li> <li>- Can know, think walk, talk, be aware of presence of the world, absence of the world.</li> <li>- Atma is Apratyaksham.</li> <li>- For Anumanam require a Vyapti.</li> </ul>	<ul style="list-style-type: none"> <li>- Inert, substance, material, Pancha Buta.</li> <li>- Have no knowingness awareness</li> <li>- Can't walk, talk.</li> </ul>

- If some material in the world can produce consciousness at some time, then I can infer.

- **Inference requires perceptual Data.**

- Therefore, you can never logically prove how Atma material gets the capacity to suddenly know things, become sentient.
- We will have worries.
- Our cars left outside, suddenly will walk away... chappals will start walking.
- We know inert material can't become sentient.
- How do you conclude Atma suddenly becomes sentient = Argument No. 1.

- Shankara discusses this in Brahma Sutra – Buddhism discussion.
- Charvaka Mata Khandam.
- Argument No. 2 (here).
- Atma is capable of becoming Chetanam and Knowing things outside.
- Then Atma will be subject to change.
- Achetana is getting converted into Chetana, doing action.

- **Action requires change, modification.**
- **If mind has to function, thought modification has to take place.**

#### Naishkarmya Siddhi :

आगमापायि-निष्ठत्वाद्-अनित्यत्वं इयाद्-दृशिः ।  
उपयन्नपयन् धर्मो विकरोति हि धर्मिणम् ॥ ३५ ॥

*āgamāpāyi-niṣṭhatvād anityatvam iyād dṛśiḥ  
upayann apayan dharmo vikaroti hi dharminam*

Since the "I" comes and goes away, the substance in which it inheres will also be impermanent. [Introduction – Chapter 2 – Verse 35]

- **When any action rises and falls.**
- **Rising and falling must make change in the locus where the action is rising.**
- Arising, departing action will bring about a change in the locus of the action.
- Locus is called Karta.
- If knowing is a Karma, rising and falling, it will bring about a change in the Karta (Atma).

**Therefore :**

**a) Tatra Evam Sati :**

- Based on these corollaries.

**b) Atma Vikriatmaka :**

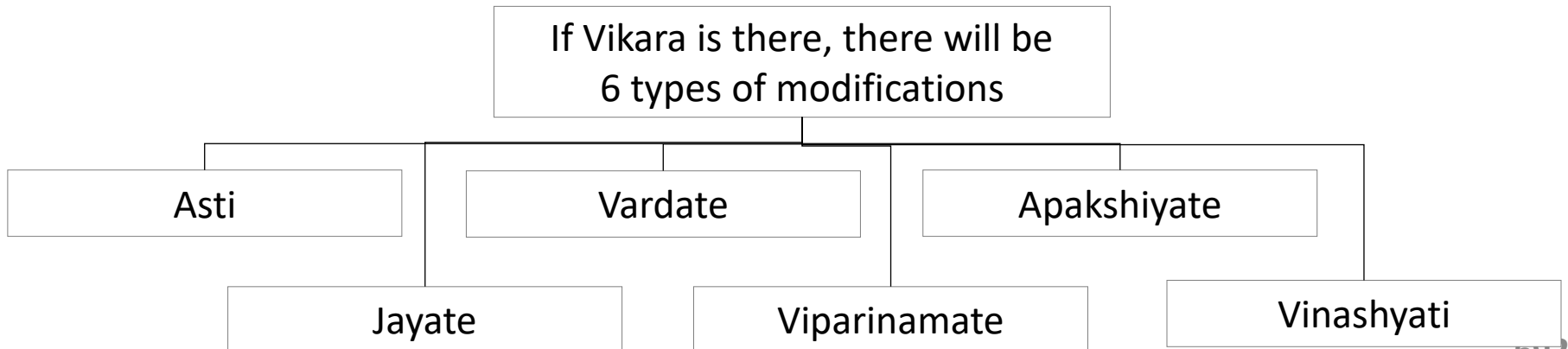
- Atma will be subject to change, Savikaraha.

**c) Savayavaha :**

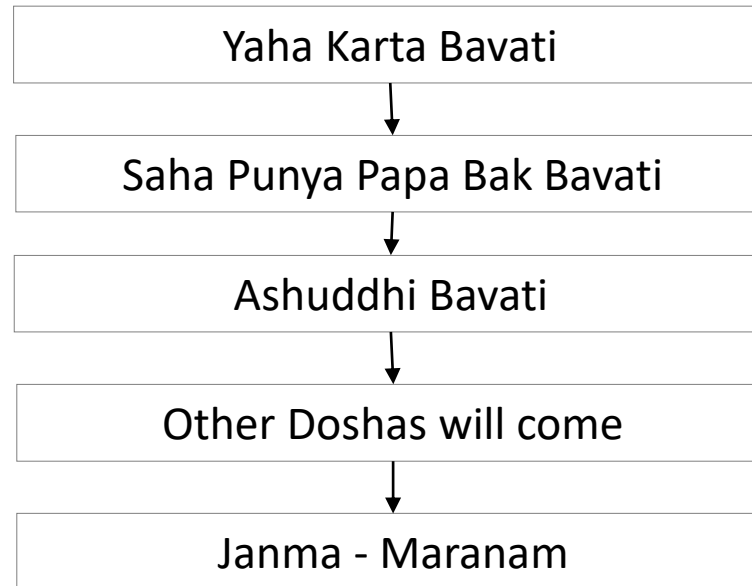
- What is subject to change will have parts which are changing.
- Changing parts are there.
- Yatra Yatra Vikriyatvam, Tatra Tatra Savayatvam.

**2<sup>nd</sup> Conclusion :**

- Atma is Savikara, Savayava so what?
- Atma will be Anitya.
- Savayavam will be Anitya.



- Final Vikara is death.
- Atma will be subject to death.
- It will have Ashuddhi, in the form of Karma Phalam (Punya – Papam)



**d) Pari Hartum Shakyate :**

- You can never avoid.
- Bartru Prapancha Matam Makes Atma a Karta – Bokta Samsari.

**e) Ityadhi Daya Dosha Na Parihartum Shakyate :**

- Can't avoid Doshas.

यदपि काणादानाम् आत्म- काणादमत- मनःसंयोगजो  
बोध समीक्षा आत्मनि समवैति; अत आत्मनि  
बोद्धृत्वम्, न तु विक्रियात्मक आत्मा; द्रव्यमात्रस्तु  
भवति घट इव रागसमवायी; अस्मिन् पक्षेऽप्यचेतनं  
द्रव्यमात्रं ब्रह्मेति 'विज्ञानमानन्दं ब्रह्म' 'प्रज्ञानं ब्रह्म'  
( ऐ० उ० ५। ३ ) इत्याद्याः श्रुतयो बाधिताः स्युः ।

The followers of Kanada/ Vaisheshika have a view that such a defect wouldn't be in their philosophy because they say that although the self is a substance, it undergoes no change. When it comes in association with another substance, mind, knowledge is born for the self. And then without undergoing any change, the self becomes the knower. Therefore, knowership is (born) in the self, but self is not that which has change; self is only a substance like pot that has connection with colour. Even in this view, (since) brahman is only an insentient substance, therefore Shrutis such as “brahman is knowledge, happiness”, “consciousness is brahman”, etc, would be contradicted.

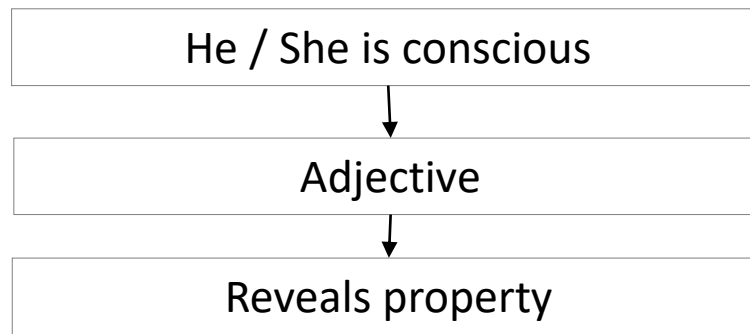
## Acharya Kaanaada or Veiseshika Matam :

- Kanaada – Great Acharya – Brahmana – has option of gathering food.
- Ooncha Vrutti – collecting rice, grains, from various places.
- Vrutti = Livelihood.
- Sing Nama of Lord, Grihastas – give grains.
- Brahmana – can't earn money through business.
- One method = Uchha Vrutti.
- Going to farm houses – collected grain from ground.
- Fallen grains collect and live on that.
- Kanaada – lived on that.
- Kanaan Asti Iti Kanaada.
- Collected grains and lived.

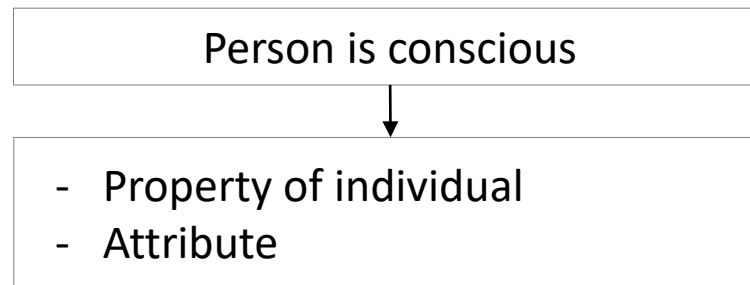
<ul style="list-style-type: none"><li>• <b>Veiseshika Darshanam = Atomic theory.</b></li></ul>
--

- At the time of death – declared 3 times.
- Peelavaha, Peelavaha, Peelavaha, Atom, Atom, Atom.
- Darshanika : Missed truth

Tamil Kanaada



- He is a tall person / fat person.
- This is a white Lily.



- b) Consciousness is an abstract noun of a property like tallness.
- c) Property of consciousness is a generated property.

**Example :**

- Like light is generated in a bulb.
- Light is not there all the time.
- Switch – on – light is generated in the filament.
- Similarly, consciousness is generated.
- Has it is generated?

It is generated when 2 inert materials come together



2 Dravyam's join together

9 Dravyams in Veiseshika Matam  
(9 Basic Materials)

Pancha Butas

Kala

Dik

Atma

Manaha

- Time =  
Material

- Direction  
- Material

- When 2 materials come together, consciousness is generated.

Inert Atma



Inert Mind

Combine them, consciousness  
is generated as a property

- Atma – Manas – Samyoga Jam Bodha = Chaitanyam.
- Samyoga = Combining.



- Jam = Born
- Once consciousness is property which is generated, every property belongs to one substance or other.
- A property can't exist independently.
- Tallness – can't exist by itself.
- It should be tall + Women / Man



Substance



Building

### • **Dravya Ashritaha Gunaha.**

- Naturally, once consciousness is generated, it must belong to one Dravyam or other Gunatvat.
- Property should rest on one of Dravyams (9).
- Consciousness – becomes property of Atma or Manaha – both inert.

### **Veiseshika :**

- Consciousness becomes property of Atma.
- Mind continues to be Achetanam.

• **Mind produces consciousness but will not become Conscious.**

- Mind will never become Conscious.

### **Vedanta :**

- **With Chidabhasa, insentient mind become sentient.**

### **Advaitam :**

- Insentient mind becomes sentient through Chidabhasa.

### **Veishika :**

- Doesn't accept Chidabhasa.
- Doesn't accept mind becoming sentient.
- Mind will be insentient all the time.
- Who knows the world? Atma
- Mind helps in the production of Consciousness.
- After Consciousness is produced, Atma will become sentient.
- Then Atma can know the world.
- When Atma, mind join together, Atma will become sentient.
- When will be this project be on? 3 shift – 2 shift?
- In Jagrat + Svapna – Samyoga takes place, Atma becomes Chetanam.
- In Svapna Avastha – Atma becomes Chetanam.

- In Sushupti, factory closed.
- Atma - Mano Viyoga takes place.
- Atma becomes inert.
- During sleep we all become Jadam.
- Some also inert in Jagrat also.
- This is Kanaada Matam.

## Bashyam : Chapter 2 – Verse 4 Revision...

यदपि काणादानाम् आत्म- काणादमत- मनःसंयोगजो  
 बोध समीक्षा आत्मनि समवैति; अत आत्मनि  
 बोद्धृत्वम्, न तु विक्रियात्मक आत्मा; द्रव्यमात्रस्तु  
 भवति घट इव रागसमवायी; अस्मिन् पक्षेऽप्यचेतनं  
 द्रव्यमात्रं ब्रह्मेति 'विज्ञानमानन्दं ब्रह्म' 'प्रज्ञानं ब्रह्म'  
 ( ऐ० उ० ५। ३ ) इत्याद्याः श्रुतयो बाधिताः स्युः ।

The followers of Kanada/ Vaisheshika have a view that such a defect wouldn't be in their philosophy because they say that although the self is a substance, it undergoes no change. When it comes in association with another substance, mind, knowledge is born for the self. And then without undergoing any change, the self becomes the knower. Therefore, knowership is (born) in the self, but self is not that which has change; self is only a substance like pot that has connection with colour. Even in this view, (since) brahman is only an insentient substance, therefore Shrutis such as “brahman is knowledge, happiness”, “consciousness is brahman”, etc, would be contradicted.

## I) Commentary on : Chapter 2 – Verse 4

प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

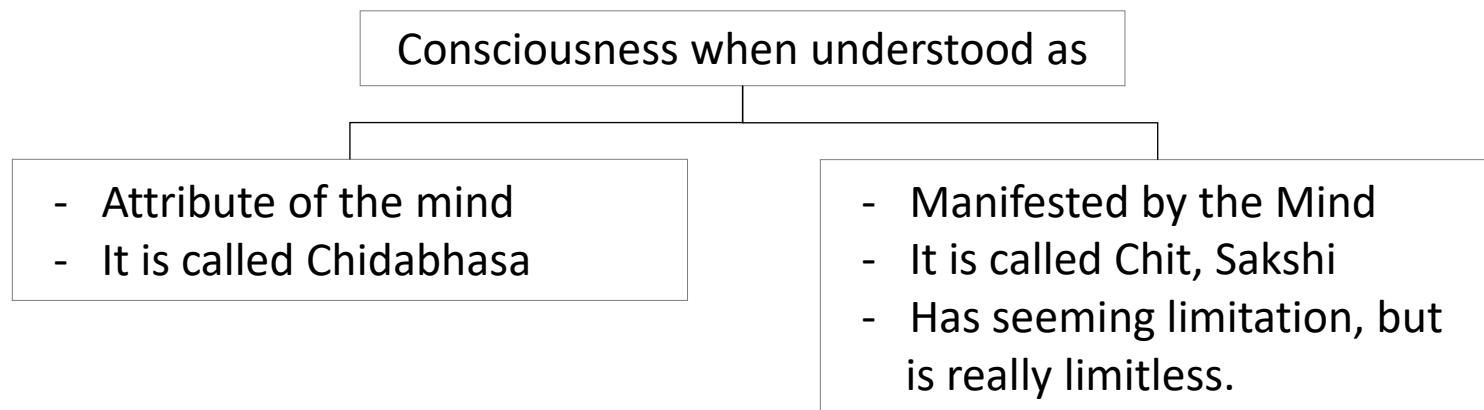
*Pratibodha-viditam matam amrtatvam hi vindate  
Atmana vindate viryam vidyaya vindate'mrtam.*

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

## II) Pratibodha Veditam Matam :

- Brahman is always available in the mind as the consciousness principle.

## III)



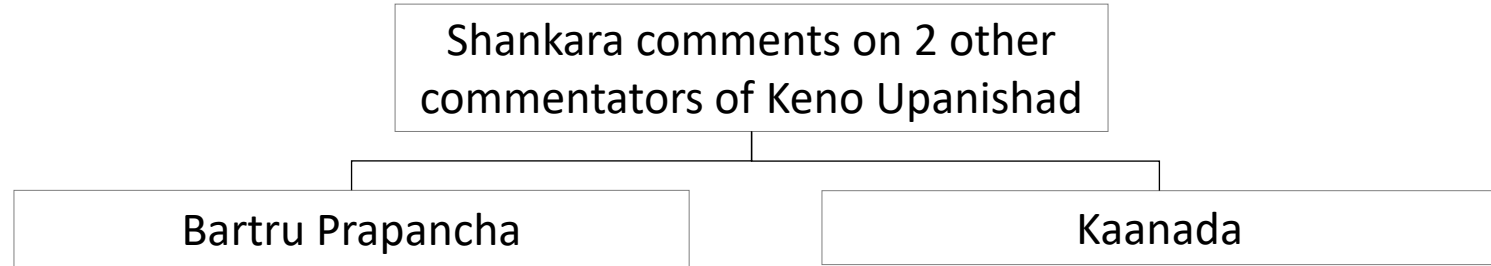
## IV) We don't have a separate Chidabhasa Anubhava or Chit Anubhava.

- One Anubhava understood as Chidabhasa or Chit depending on the way we look upon it.

V) Once I know Consciousness is part, product, property of the mind, it is only manifested by the Consciousness.

- This understanding is Brahma Jnanam.
- Commentary of Shankara over.

VI)



**VII) Bartruprapancha :**

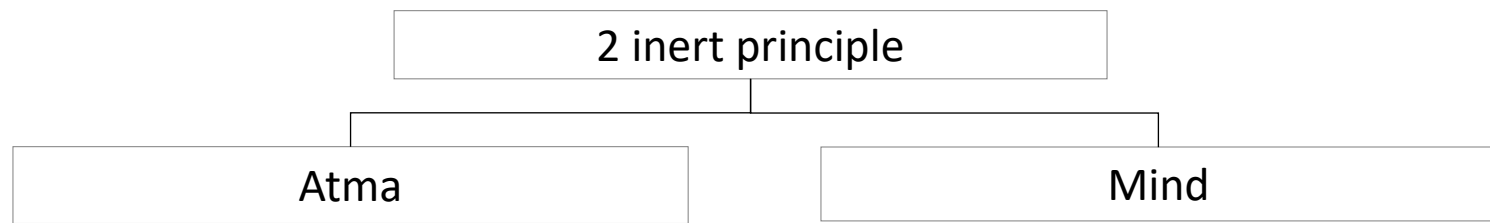
- Atma is inert principle.
- Knowledge = Action done by Atma.
- Awaiting the surrounding is done by inert Atma.

**VIII) Shankara Refutes :**

- **If awaiting is an action of Atma, then it will be subject to modification, it will become Anityam.**
- **Awareness can't be a process of Atma.**

**IX) Nyaya Veiseshika :**

- Awareness is a temporary attribute generated in Atma.
- How it gets generated.



- During Jagrat and Svapna they join together.
- Consciousness is generated as an attribute.
- Attribute will not join the mind.

**Example :**

- Win the election but they don't want to get ministry for coalition party.
- Atma – Manas – wins election.
- Consciousness generated will go only to Atma.
- Mind will contribute to generation of consciousness but mind will not be given a share of Consciousness.
- Consciousness will be taken by Atma.
- When consciousness becomes a temporary attribute of Atma, during that time Atma becomes sentient and it can know the surrounding.
- Manas Samyoga shaped, consciousness shaped, Atma becomes inert in sleep.

**a) Yadapi Kaanaada Veiseshika Matam :**

- Following is Kaanaadas Matam.

## b) Atma Manah Samyoga Jaha Bodha :

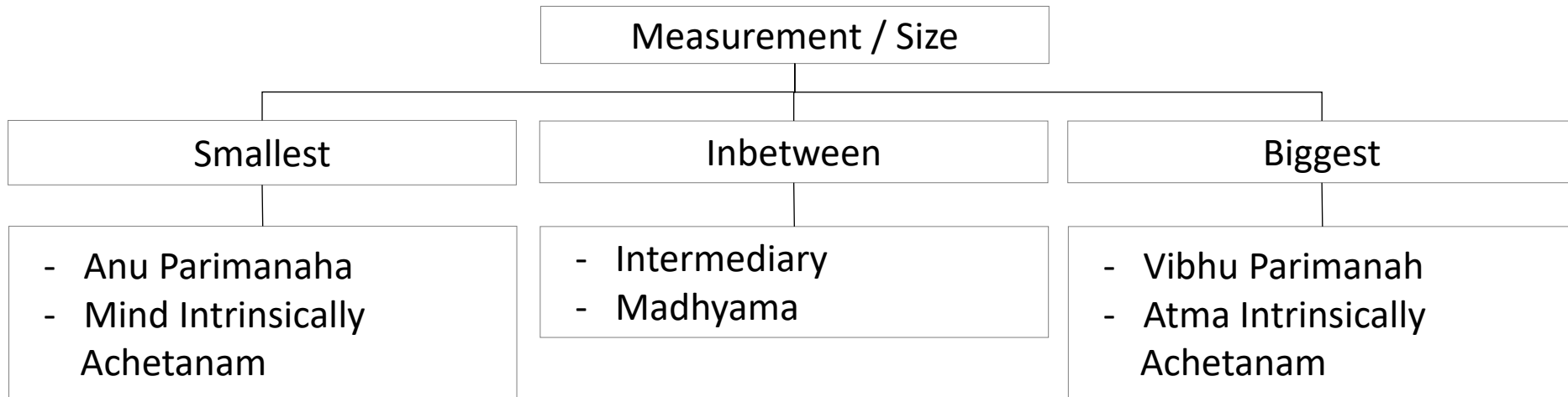
- Bodah = Consciousness
- Jaha = Born out of
- Samyoga = Combination of Atma + Manaha.

Atma	Mind
All pervading	Size of Anu

### Advaitin :

- Mind not Anu or all pervading, but it is Madhyama Parimana.

### Tarqa :



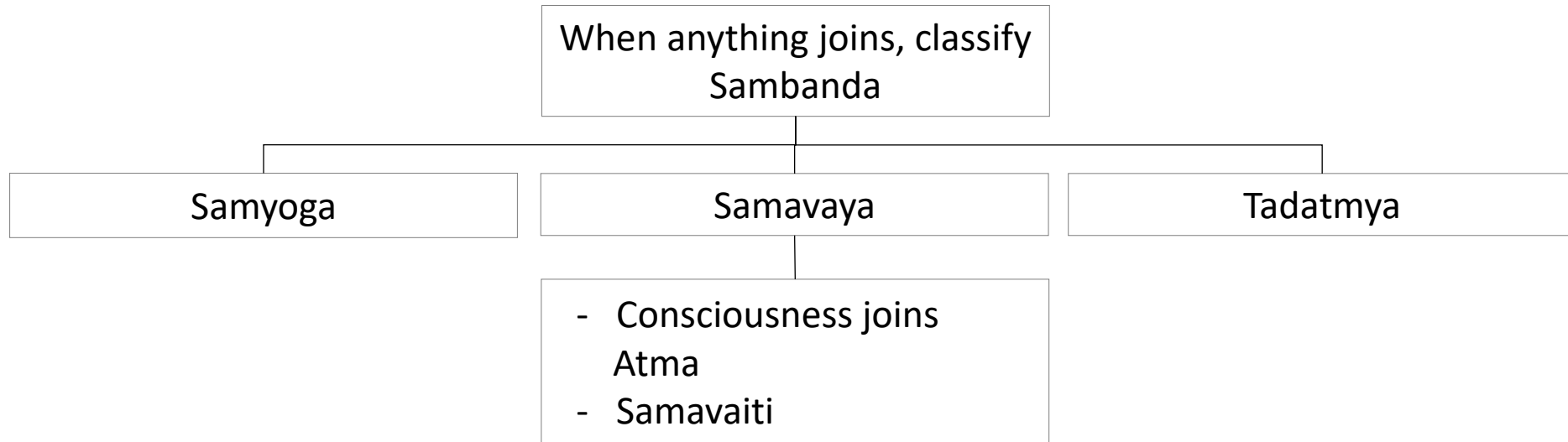
- Chaitanyam born in Samyoga.



### c) Samavaithi – Joins

- Sambadyate – Stuck, connected, joins
- Sum + Ava + Eti (Dhatu) = Samavaiti
- Joins Atma in Samavaya Sambanda.

Tarqa :



d) Ataha :

- Therefore, because of Samyoga.

e) Atmani Bodhrutvam Bavati :

- Atma becomes temporary knower.

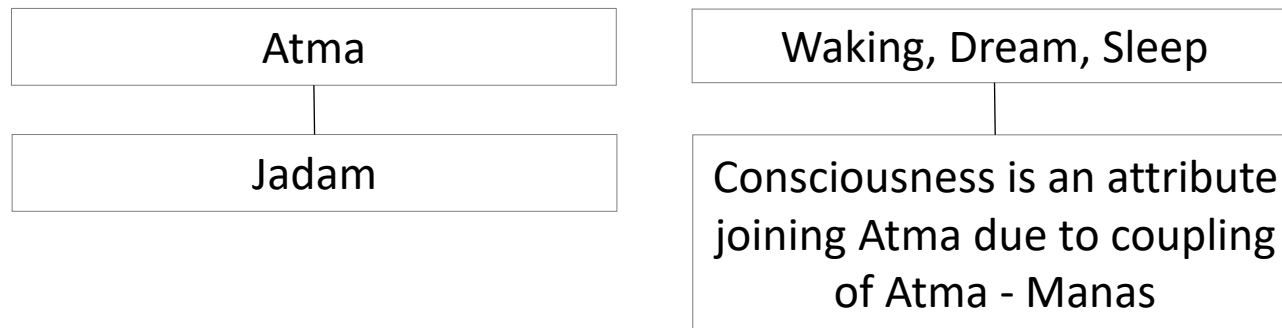
• **Because of temporary association with consciousness, Atma becomes the knower.**

- Consciousness has unique nature.

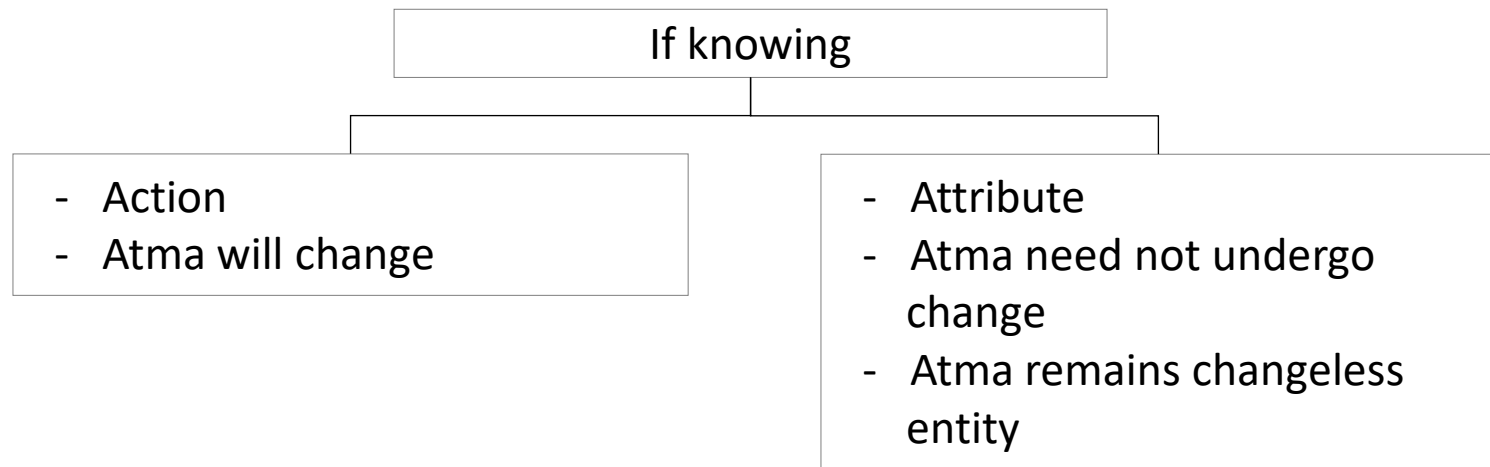
- It can only join Atma and become knower.
- Consciousness can't join the mind and make it a knower.
- Can't join any other material to become a knower.
- That is the law.

**f) Natsu Vikriyatmaka Atma :**

- Flaw – Dosha mentioned by previous Purva Pakshi can't come.
- If awaring is an action done by Atma, it will become a changing entity.
- In Kaanaada Matam, consciousness is not an action but an attribute joining a Jada Atma.



- Therefore, Atma is free from Action.



**g) Atma Vikriyatmaka Na Bavati :**

- It is not subject to change.

**h) Dravya Matrastu Bavatu :**

- It is a changeless material.

**i) Ghataha Iva Raaga Samavayi :**

- Like a pot associated with coating of blue paint.
- Pot remains changeless.
- Paint sits over the pot.

**Atma :**

- Gets a coating of Consciousness
- Atma by itself will not undergo a change.
- Here Raaga = Colour / Varna / Paint, not attachment.

- Samavayi = Connected to, Varna Sambandavan Ghataha.
- Atma will ever remain changeless.
- Theory of Veiseshika Philosophy.
- Shanakra quotes upto this.
- Our refutation next.

**j) Asmin Pakshe Api :**

- In this Veiseshika Matam also.

**k) Achetanam Dravyamatram Brahma Bavati :**

- Atman will become an insentient matter principle.
- In this Matam, Atma will be insentient substance.
- In Bartruprapancha – Insentient.
- Atma does action of knowing.
- Here, insentient Atma will get attribute of knowing.
- Insentiency common to Bartru Prapancha and Kaanaada Matam.
- Brahma Achetanam Dravya Matram Bavati.

**l) Iti :**

- Therefore, Tasmāt
- Hetoho – This approach

### m) Srutaya Badita Syu :

- This philosophy will contradict.
- Contradicts Vedic teaching, declaration.
- Baditaha – Contradicted, negated.
- Sruti Virodha is a major Dosha.
- Nyaya Veiseshika is Astika Darshanam.
- Accepts Veda Pramanam.
- Astika is a Vesham, contradicting Vedic Statement.
- You are a Pseudo Astika, factually Nastika.
- Nastikatvam = Worst Dosha.

### n) Brihadaranyaka Upanishad : Chapter 3 – 9 – 28 (7)

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)]

- Brahman = Vijñanam = Of the nature of consciousness.
- Consciousness can't be Achetanam.
- 28<sup>th</sup> Mantra – has 7 sub mantras.
- Jata Veda his Kon Venam Janaham Punaha, Vijñanam... Tad Vidaha Iti.
- Shakalya Brahmanam.
- Shakalya looses his head.
- Moordah Vyavamsat, looses head.

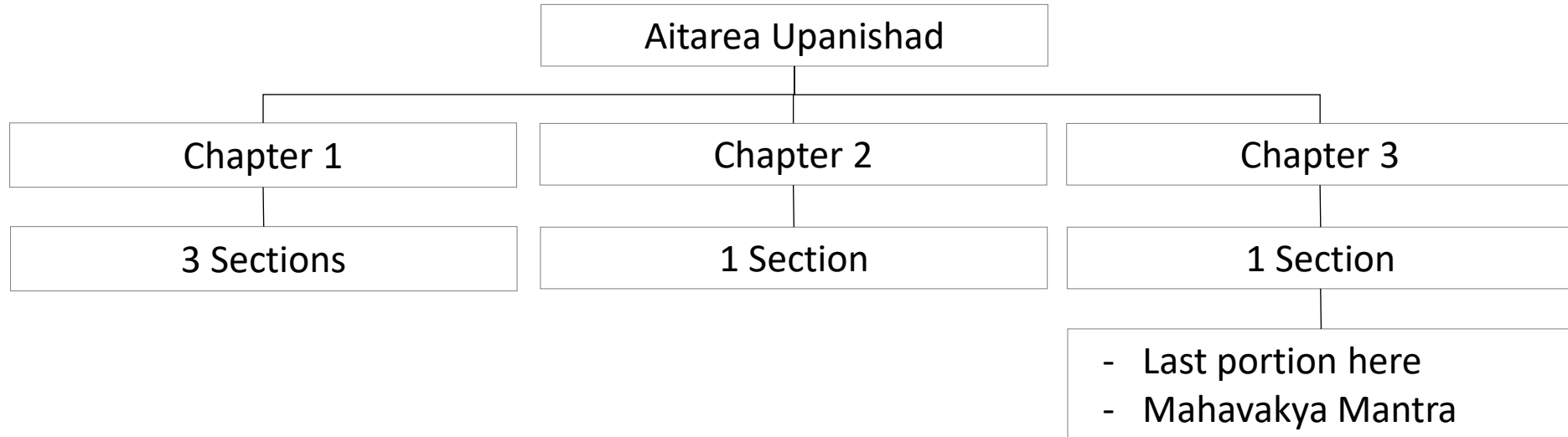
### o) Aitareya Upanishad : Chapter 3 – Verse 3

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा  
 इमानि च पञ्च महाभूतानि पृथिवी वायुराकाश आपो  
 ज्योतीर्षीत्येतानीमानि च क्षुद्रमिश्राणीव  
 बीजानीतराणि चेताराणि चाण्डजानि च  
 जारुजानि च स्वेदजानि चोद्भिज्जानि च  
 अश्वा गावः पुरुषा हस्तिनो यत्किंचिदं  
 प्राणि जङ्गमं च पतत्रि च  
 यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रम् ।  
 प्रज्ञाने प्रतिष्ठितं प्रज्ञानेत्रो लोकः  
 प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

*Eṣa brahmaiṣa indra eṣa prajāpatir-ete sarve devā  
 imāni ca pañca mahābhūtāni pṛthivī vāyur-ākāśa āpo  
 jyotīrṁśī tyetānī-māni ca kṣudra-miśrāṇīva  
 bījānī-tarāṇi cetarāṇi cāṇḍajāni ca  
 jārūjāni ca svedajāni codbhijjāni ca  
 aśvā gāvaḥ puruṣā hastino yat-kiñcedam  
 prāṇi jaṅgamam ca patatri ca  
 yacca sthāvaram sarvaṁ tat-prajñā-netram  
 prajñāne pratiṣṭhitam prajñā-netro lokah  
 prajñā pratiṣṭhā prajñānam brahma.*

This is Brahman. This is Indra. This is creator Prajapati. This is again all the gods and these five great elements, namely, Earth, Wind Space, Water, and fire, all the small creatures and the other seeds of creation, the egg-born, the womb-born, sweat-born, earth born, viz. trees etc., horses, cattle, men, elephants and all the breathing things that are here – the moving or flying or immovable – all these are guided by Consciousness and are supported by Consciousness. The Universe has Consciousness as its guide (eye). Consciousness is the basis of all ; verily, Consciousness (Prajnanam) is Brahman. [III – 1 – 3]

- Prajnanam Brahma.
- It will be contradicted (Syuhu)



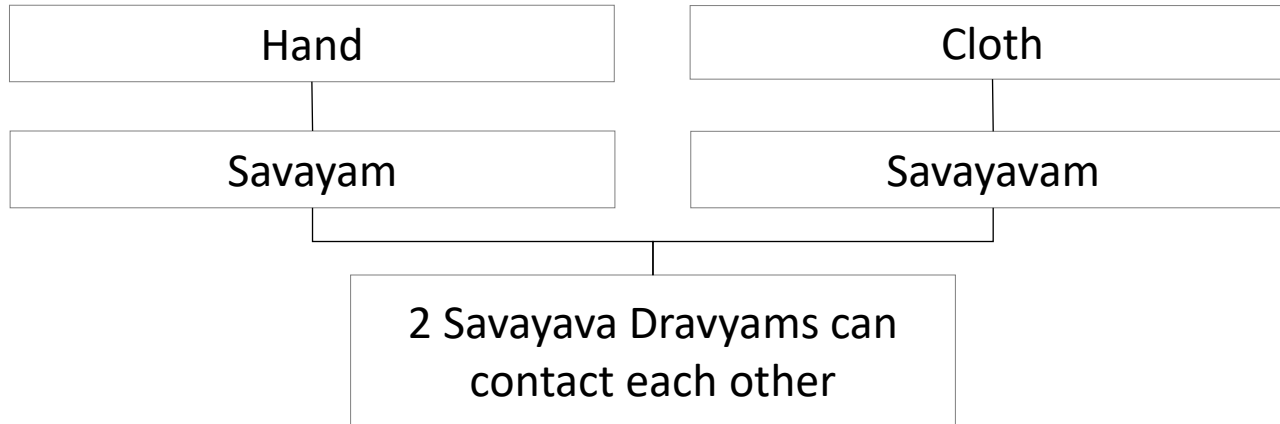
- Sruti over, Yukti now.

आत्मनो निरवयवत्वेन प्रदेशा-भावाद् नित्यसंयुक्तत्वाच्च  
मनसः स्मृत्युत्पत्तिनियमानुपपत्तिरपरि-हार्या स्यात्।

Due to being partless, due to specific part of the self not being there, and the untenability of the rule regarding the rise of memory would be unavoidable due to continuous contact of the mind (with the self).

p) Logic :

- 2 materials can combine together only when they have Avayavams – parts.



- Entire body doesn't contact entire dress.
- One part of dress contacts one part of body.

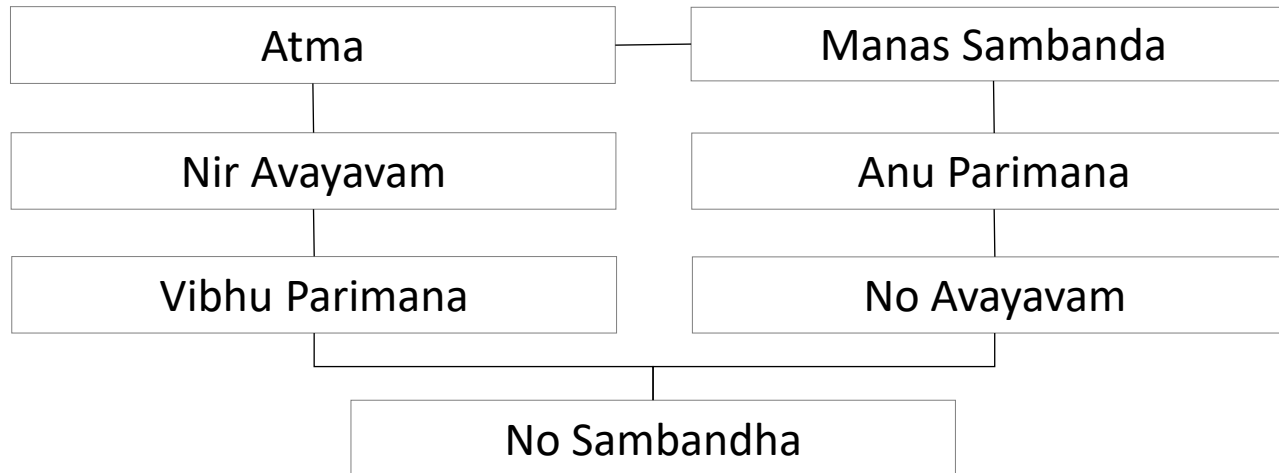


- Contact = Not entire contact.  
= One part of body contacts one part of cloth

• **Samabanda possible only if material substance have Avayavams.**

**Example :**

- Body can't come in contact with space.
- Can't catch hold of space.
- Can't take one portion of space and we can't space and bring it home.
- This is 1<sup>st</sup> Dosha.



- After Sambanda there is birth of a child.

**Example :**

- Not married, can't talk of naming ceremony.
- No Sambanda between Atma and Mind.

## a) Atmano Niravayavat Pradesh Bavad – Atma Manas Samoga Na Bavati.

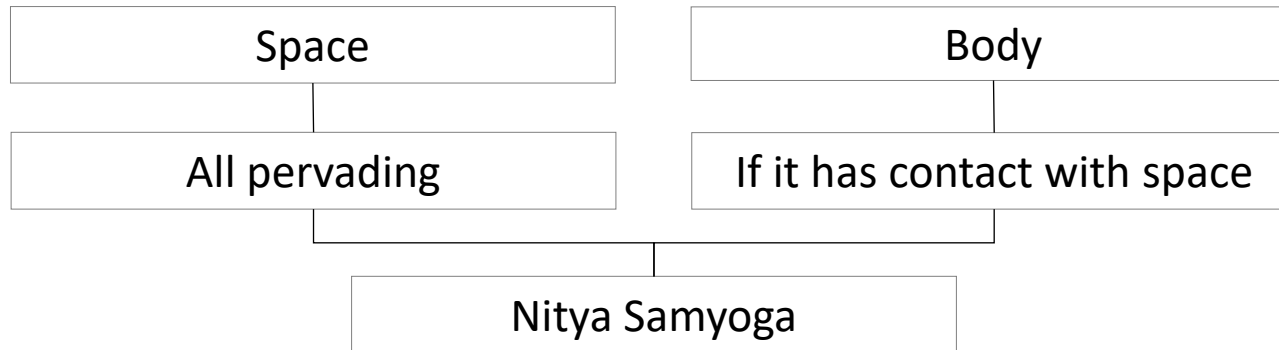
### Veishika :

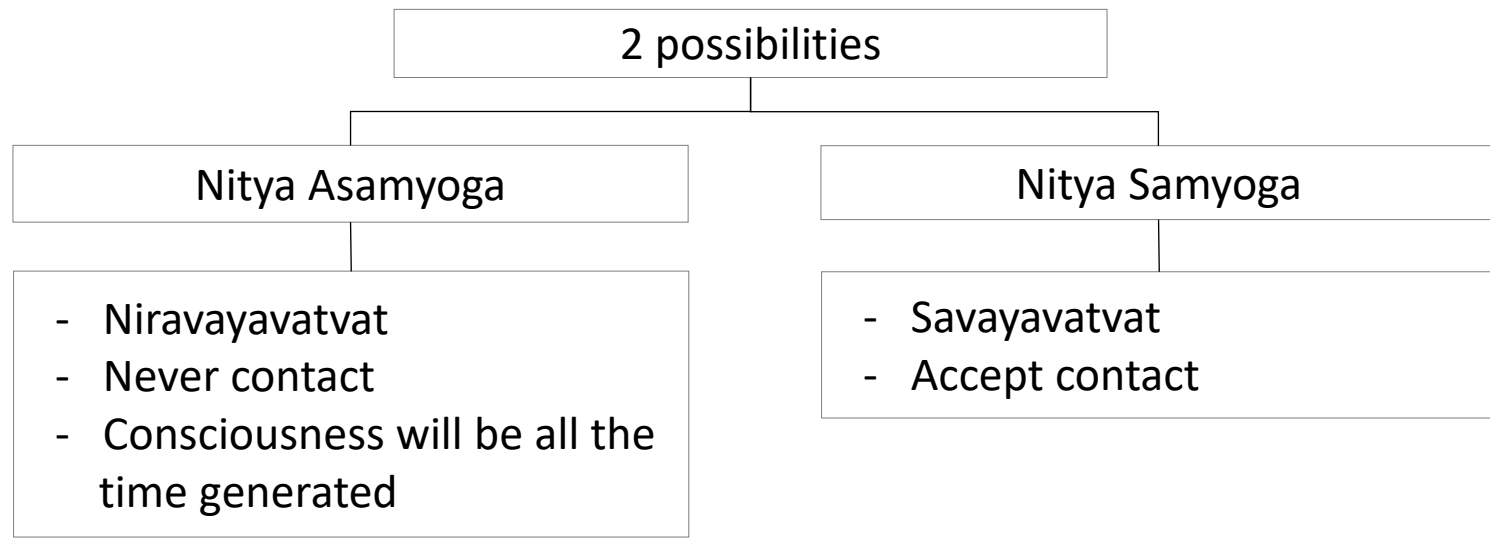
- Contact is not possible.
- “Savayavo Drivyoho Samyoga”

### Abhyupethya Vada :

- Hypothetical condition.
- Mind contacts Atma.
- Atma is all pervading.
- Mind will come into contact with Atma at what time?
- Our body will be in contact with space since birth to death.

### b) 2<sup>nd</sup> Dosha :



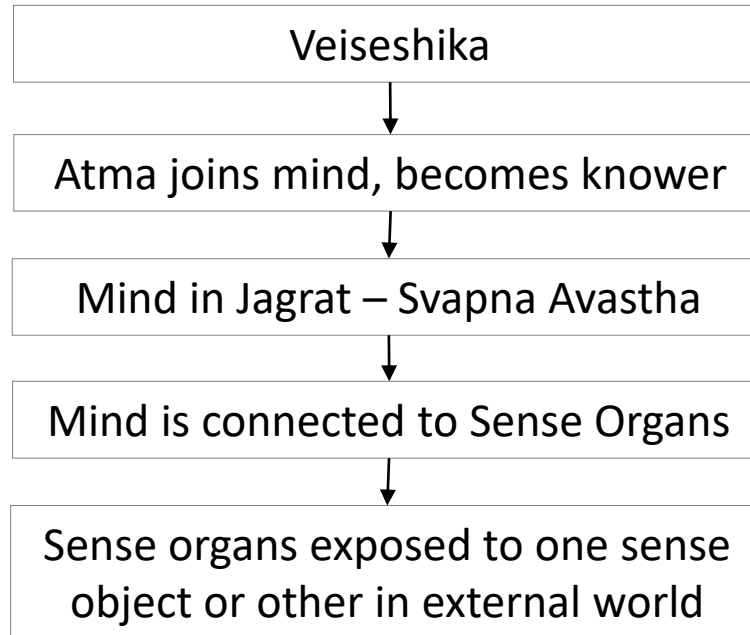


### **Sleep : (Veiseshika Matam)**

- **Atma looses Chaitanyam**

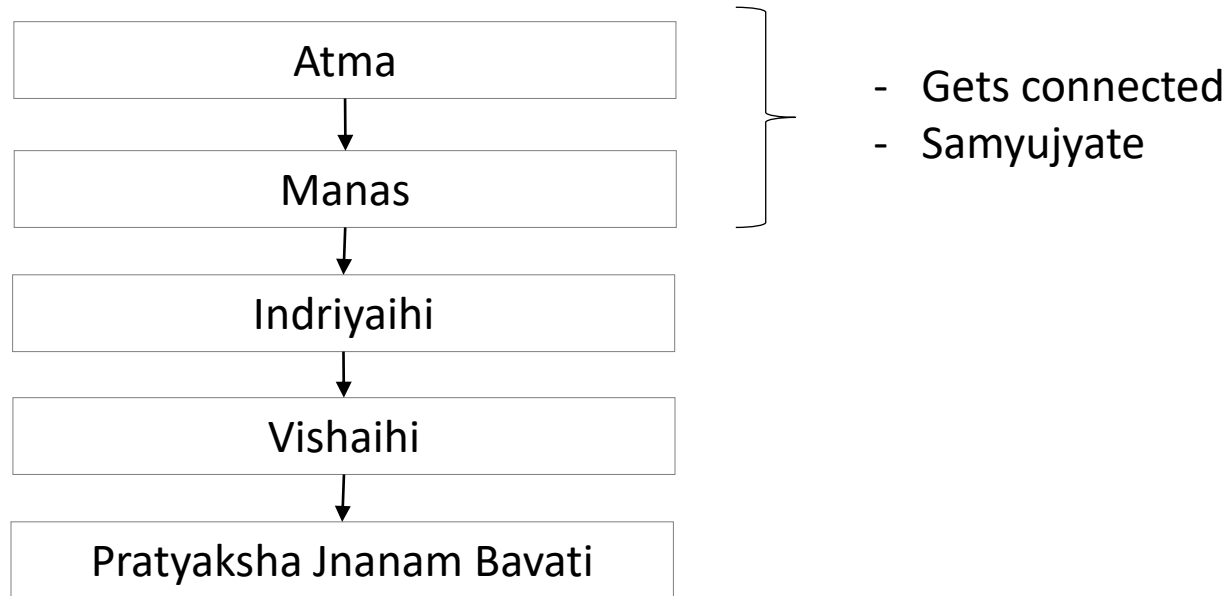
- Since Atma Manas Samyoga is eternal, Atma will have Chaitanyam all the time.
- We will have Jagrat or Svapna Avastha always.
- Casualty : No sleep, impossible.
- Nitya Samyuktatvacha Sushupti Abavaha Bavati.
- This is 2<sup>nd</sup> Dosha.

### c) 3<sup>rd</sup> Dosha : Technical



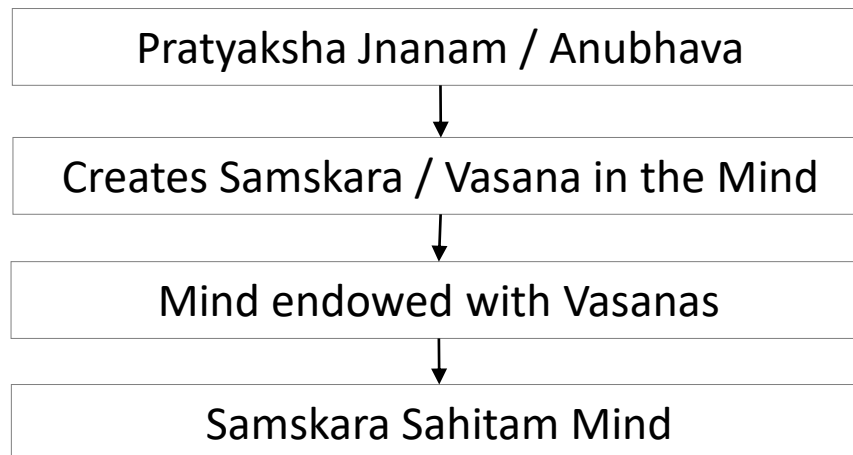
- Atma Manasa Samyujyate.
- Manasa indriyaihi Samyujyate.
- Indriyani Vishayaihi Samyujyate.
- Tataha Pratyaksha Jnanam Bavati.
- Veiseshika theory of cognition.

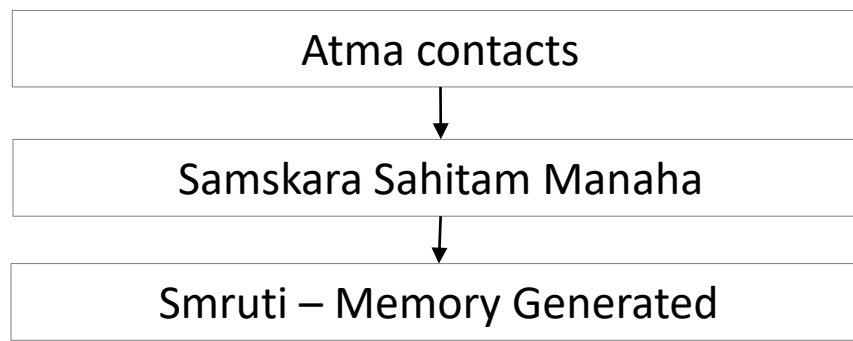
## Rule No. 1 :



## Rule No. 2 :

- How is memory generated?
- Another theory.

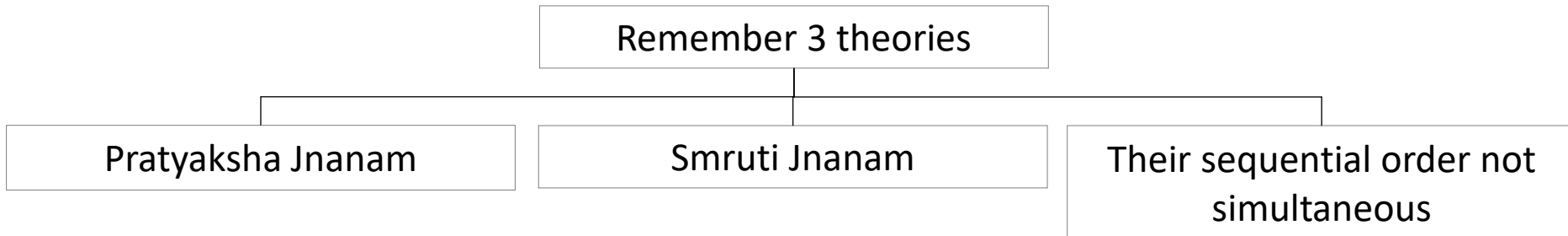




1 <sup>st</sup> Theory	2 <sup>nd</sup> Theory
<ul style="list-style-type: none"> <li>- Previous theory</li> <li>- Atma contacts, Mind, Sense Organs</li> <li>- Vishaya Jnana Utpatti</li> </ul>	<ul style="list-style-type: none"> <li>- Now</li> <li>- Atma contacts Samskara Sahitam Manaha</li> <li>- Smruti Utpatti</li> </ul>

### 3<sup>rd</sup> Theory :

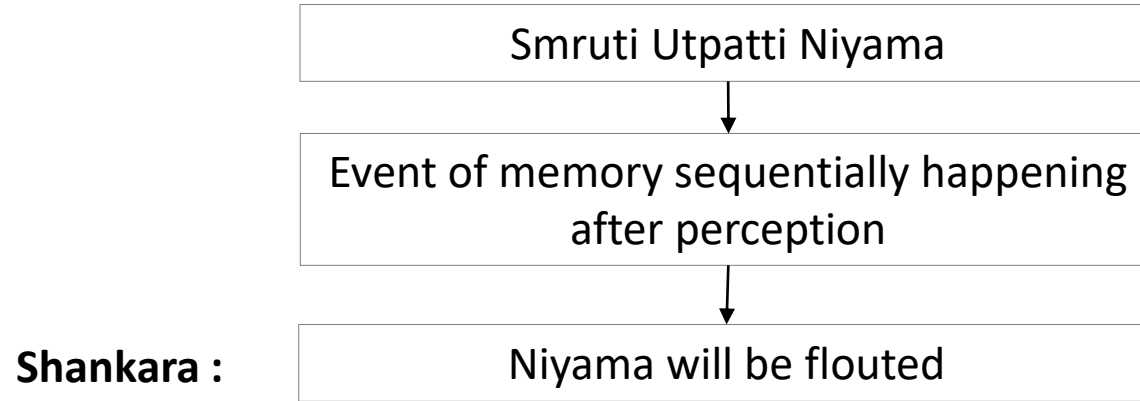
- Pratyaksha Jnanam / Anubhava and Smruti Jnanam / Anubhavam are sequential (Kramane) and never simultaneous (Yugapat or Sama Kale).



**Shankara :**

- **Memory event sequentially coming after perception.**
- **You can never explain in you philosophy.**

**Here refers it as :**



**How?**

**Pratyaksha Utpatti :**

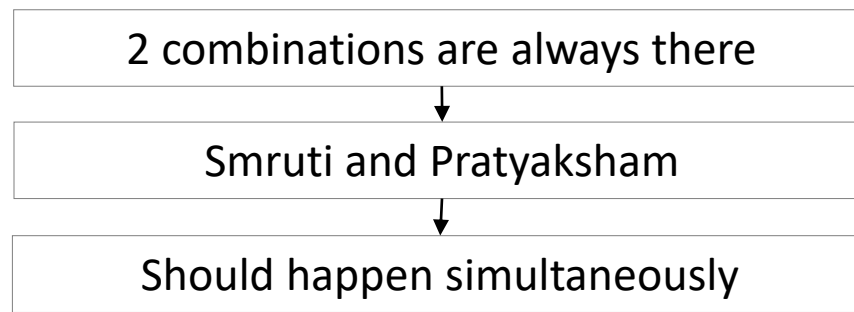
- Atma – Manah – Indriya – Vishaya Samyoga.

**Smruti Utpatti :**

- Atma – Manah – Samskara – Samyoga.

**Shankara's Argument :**

- Mind is always associated with Samskara.
- Mind is also always associated with Indriyas – Vishaya in Jagrat, Svapna.
- Since 2 associations are always there and Atma being all pervading, eternal



- You can't say – Atma will have Vishaya Sambandha first and then Samskara Sambandha later.

- **Purva Samskaras are always there in the mind.**

- When memory is there, Pratyaksha also will be simultaneously there.
- They can never be explained as sequential events.

- **Therefore Smruti Niyama can't be explained in Veiseshika theory.**

- **They can only coexist, they can never happen sequentially.**

- Nitya Samyuktatvat Cha Manas – Smruti – Utpatti Niyamaha.

- **Your rule regarding sequential generation of memory after perception, Anupapatti, will be illogical.**

- In all Kaanada Mata Khandam this particular line is used by Shankara.

- **In Mandukya Bashyam and Brahma Sutra Bashyam :**

Smruti – Utpatti – Niyama Bangaha is Dosham in Veiseshika philosophy.

- Apariharyasyat – this flaw can't be remedied by you.
- Apariharyat = Unremediable, unsolvable for you.



संसर्गधर्मित्वं चात्मनः श्रुतिस्मृतिन्यायविरुद्धं कल्पितं स्यात्।  
'असङ्गो न हि सज्जते' (बृ० उ० ३।९।२६)  
'असक्तं सर्वभृत्' (गीता १३।१४) इति हि श्रुतिस्मृती।

And the status of the self having the quality of contact, which is opposite to Shruti, Smriti and logic, would be imagined (by Vaisheshikas). Due to Shruti and Smriti statements: “Br. Up. 3.9.26 the self is free from having contact because it is not connected”, “BG 13.14: the self is not connected even though holding everything” .

- Another Veda Virodha Dosha.
- 1<sup>st</sup> : First Veda Virodha
- 2<sup>nd</sup> : Yukti Virodha
- 3<sup>rd</sup> : Second Veda Virodha Dosha
- Veiseshika can't have memory.

### **1<sup>st</sup> Veda Virodha Dosha :**

- Atma = Jada Dravyam mentioning Atma as an inert Dravyam.

## 2<sup>nd</sup> Veda Virodha Dosha :

- Atma gets consciousness because of its combination with mind.
- Sruti : Atma Asangaha.

### a) Atmana Samsarga Dharmitvam :

- Atma having character, nature, of forming connection with the mind, Samsarga, relationship with the mind.
- Combining with the mind.

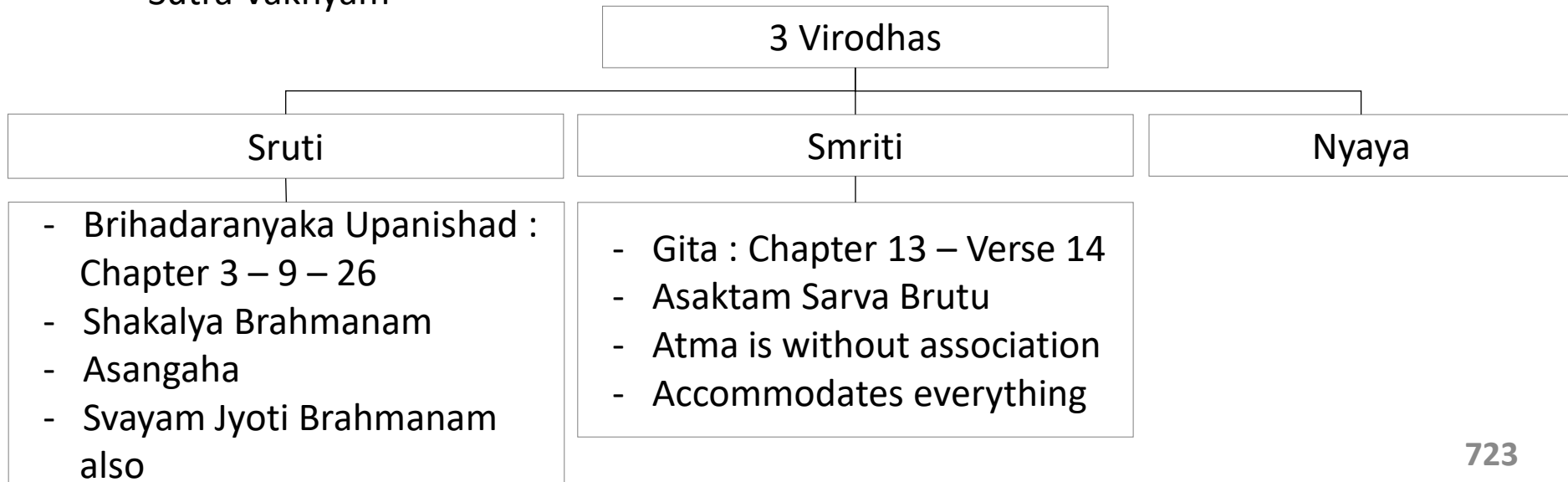
### b) Viruddham Kalpitam Syat :

- It is a contradictory proposition to Sruti, Smriti, and logic Pramanam.

### c) Sruti Smriti Nyaya :

d) It is illogical to talk about contact.

- Sutra Vakhyam



## Brihadaranyaka Upanishad :

कस्मिन्नु त्वं चात्मा च प्रतिष्ठितौ स्थ इति;  
प्राण इति; कस्मिन्नु प्राणः प्रतिष्ठित इति; अपान इति;  
कस्मिन्नुवपानः प्रतिष्ठित इति; व्यान इति;  
कस्मिन्नु व्यानः प्रतिष्ठित इति; उदान इति;  
कस्मिन्नुदानः प्रतिष्ठित इति; समान इति;  
स एष नेति नेत्यात्मा, अगृह्यो नहि गृह्यते,  
अशीर्यो न हि शीर्यते, असङ्गो नहि सज्यते,  
असितो न व्यथते, न रिष्यति । एतान्यष्टावायतनानि,  
अष्टौ लोकाः, अष्टौ देवाः, अष्टौ पुरुषाः;  
स यस्तान्पुरुषान्निरुह्य प्रत्युह्यात्यक्रामत्,  
तं त्वौपनिषदं पुरुषं पृच्छामि;  
तं चेन्मे न विवक्ष्यसि, मूर्धा ते विपतिष्यतीति ।  
तं ह न मेने शाकल्यः;  
तस्य ह मूर्धा विपपात, अपि हास्य  
परिमोषिणोऽस्थीन्यपजहुरन्यन्मन्यमानाः ॥ २६ ॥

kasminnu tvam cātmā ca pratiṣṭhitau stha iti;  
prāṇa iti; kasminnu prāṇaḥ pratiṣṭhita iti; apāna iti;  
kasminnvapānaḥ pratiṣṭhita iti; vyāna iti;  
kasminnu vyānaḥ pratiṣṭhita iti; udāna iti;  
kasminnūdānaḥ pratiṣṭhita iti; samāna iti;  
sa eṣa neti netyātmā, agrhyo nahi grhyate,  
aśīryo na hi śīryate, asaṅgo nahi sajyate,  
asito na vyathate, na riṣyati | etānyaṣṭāvāyatanāni,  
aṣṭau lokāḥ, aṣṭau devāḥ, aṣṭau puruṣāḥ;  
sa yastānpuruṣānniruhya pratyuhyātyakrāmat,  
taṁ tvaupaniṣadam puruṣaṁ pṛcchāmi;  
taṁ cenme na vivakśyasi, mūrdhā te vipatiṣyatīti |  
taṁ ha na mene śākalyaḥ;  
tasya ha mūrdhā vipapāta, api hāsyā  
parimoṣiṇo'sthīnyapajahruranyanmanyamānāḥ || 26 ||

‘On what do the body and the heart rest?’ ‘On the Prāṇa.’ ‘On what does the Prāṇa rest?’ ‘On the Apāna.’ ‘On what does the Apāna rest?’ ‘On the Vyāna.’ ‘On what does the Vyāna rest?’ ‘On the Udāna.’ ‘On what does the Udāna rest?’ ‘On the Samāna.’ This self is That which has been described as ‘Not this, not this.’ It is imperceptible, for It is never perceived; undecaying, for It never decays; unattached, for It is never attached; unfettered—It never feels pain, and never suffers injury. ‘These are the eight abodes, the eight instruments of vision, the eight deities and the eight beings. I ask you of that Being who is to be known only from the Upaniṣads, who definitely projects those beings and (again) withdraws them into Himself, and who is at the same time transcendent. If you cannot clearly tell me of Him, your head shall fall off.’ Śākalya did not know Him; his head fell off; and robbers snatched away his bones, mistaking them for something else.[3 - 9 - 26]

**Gita :**

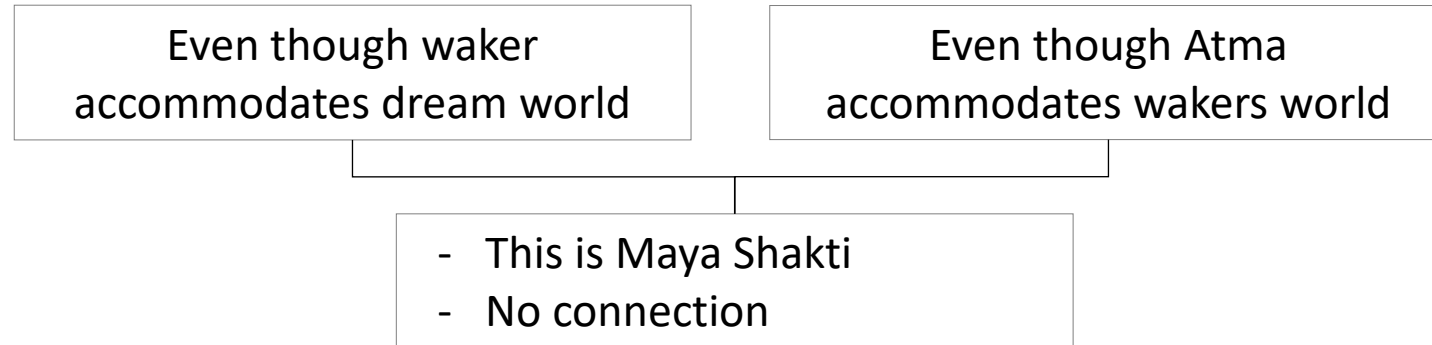
सर्वतः पाणिपादं तत्  
सर्वतोऽक्षिशिरोमुखम् ।  
सर्वतः श्रुतिमल्लोके  
सर्वमावृत्य तिष्ठति ॥ १३-१४ ॥

**sarvataḥ pāṇipādaṃ tat**  
**sarvatō'kṣīśirōmukham |**  
**sarvataḥ śrutimallōkē**  
**sarvam āvṛtya tiṣṭhati || 13.14 ||**

With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, He exists in the world, enveloping all. [Chapter 13 - Verse 14]

- Asango Hi Ayam Purushaha.

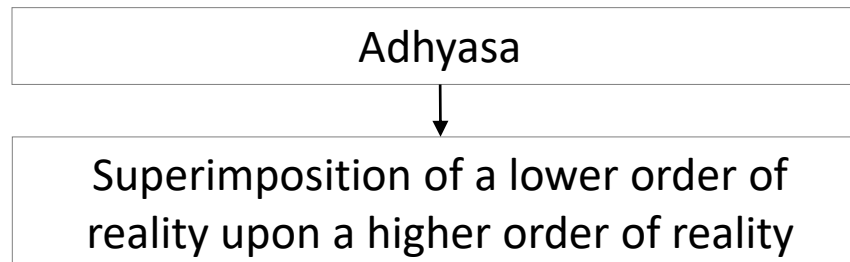
- **Waker has no connection with dream individual or dream world.**
- **Atma has no connection with waking individual or waking world.**



- Sarva Brutu.

- **Advaitam :**  
**Atmas connection with anything in creation is called Adhyasa Sambandha.**

- Unique to Advaitam.



- Where Sambandha is not possible but there is a seeming Sambandha.
- Seeming Sambandha = Adhyasa Sambandha.

### Example :

- Mirage water on Dry Desert Sand.
- Unique connection, seeming.
- Mirage water is seen over the sand.
- Sand does not become wet.
- Touching without touching.
- What is Nyaya Virodha?

**Bashyam : Chapter 2 – Verse 4 continues...**

न्यायश्च—गुणवद्गुणवता सं- सृज्यते, नातुल्यजातीयम्।

And there is a logic— that endowed with quality is connected with that which has quality, that of dissimilar category is not connected with that of dissimilar category.

### a) Nyayashcha :

- Logical contradiction is also there in Atma Manas Samyoga.
- Atma joining mind.

### Logic No. 1 :

- Savayavam can contact only Savayava Vastu.
- If there is a Niravayayava Vastu, contact is not possible.

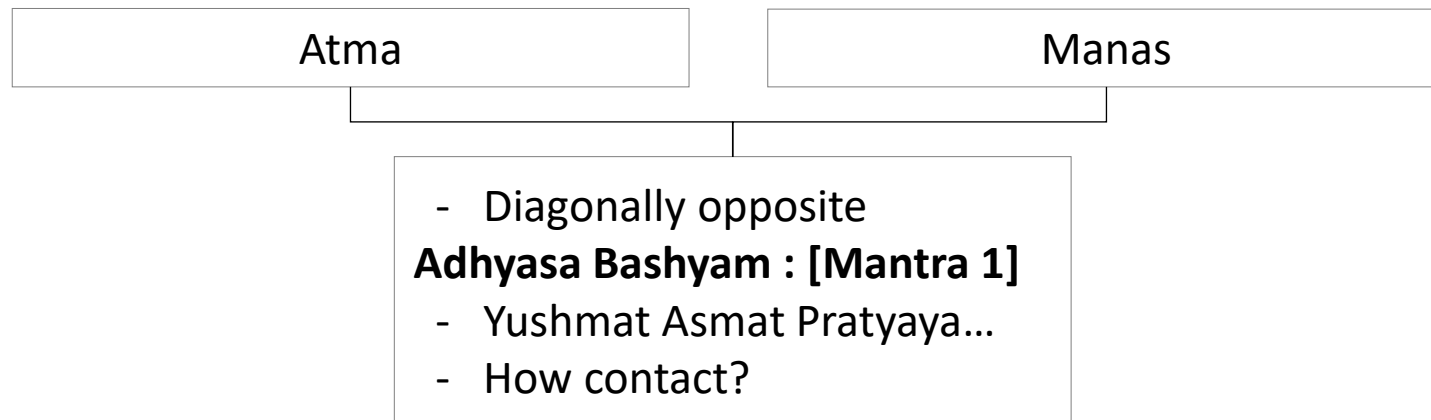
## Logic No. 2 :

- Contact is possible only between similars.
- Birds of same feather flock together.
- Friendly, if there is compatibility.
- Jatakam matching.
- Can survive as couple.

## Rule :

- Gunavatu Gunavata.

## Problem here :



[आक्षेपभाष्यम् – आत्मानात्मनोः परस्पराध्यासो मिथ्या]

युष्मदस्मत्प्रत्ययगोचरयोः<sup>1</sup> विषयविषयिणोः<sup>2</sup> तमःप्रकाशवद्विरुद्धस्वभावयोः  
इतरेतरभावानुपपत्तौ<sup>3</sup> सिद्धायां,<sup>4</sup> तद्धर्माणामपि सुतराम् इतरेतरभावानुपपत्तिः —  
इत्यतः<sup>5</sup> अस्मत्प्रत्ययगोचरे विषयिणि<sup>6</sup> चिदात्मके युष्मत्प्रत्ययगोचरस्य विषयस्य<sup>7</sup>  
तद्धर्माणां च अध्यासः, तद्विपर्ययेण<sup>8</sup> विषयिणः तद्धर्माणां च विषये अध्यासो मिथ्या  
इति भवितुं युक्तम्<sup>9</sup>।

[ĀKṢEPABHĀṢYAM – ĀTMĀNĀTMANOḤ PARASPARĀDHYĀSO MITHYĀ]

*yuṣmadasmatpratyayagocarayoḥ viṣayaviṣayiṇoḥ tamaḥprakāśavadviruddha-  
svabhāvayoḥ itaretarabhāvānupapattau siddhāyām, taddharmāṇāmapi sutarām  
itaretarabhāvānupapattiḥ — ityataḥ asmatpratyayagocare viṣayiṇi cidātmake  
yuṣmatpratyayagocarasya viṣayasya taddharmāṇāṁ ca adhyāsaḥ, tadviparyayeṇa  
viṣayiṇaḥ taddharmāṇāṁ ca viṣaye adhyāso mithyā iti bhavitum yuktam.*



The contents of the two notions 'thou' and 'I', the object and the subject, are by nature opposed to each other like darknes and light. Hence, it is certain that these two cannot be identified mutually; accordingly it is all the more impossible that their respective attributes too are mutually transferred. Due to this reason, it must follow logically that there cannot be any superimposition of the object, the content of 'thou'-notion, and the superimposition of its attributes on the subject, the conscious Self, the content of "I"-notion; and conversely by implication, there cannot be logically any superimposition of the subject and its attributes on the object. [Section 1]

### Bashyam : Chapter 2 – Verse 4 Revision...

न्यायश्च—गुणवद्गुणवता सं- सृज्यते, नातुल्यजातीयम्।

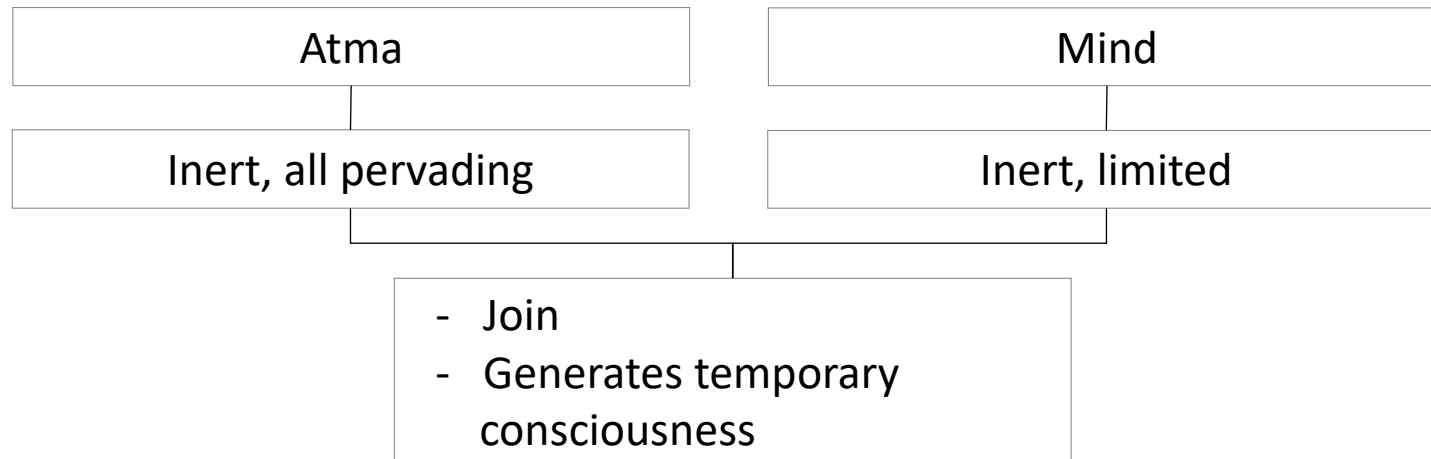
And there is a logic— that endowed with quality is connected with that which has quality, that of dissimilar category is not connected with that of dissimilar category.

#### I) Shankara Refutes :Bartruprapancha Matam

- Atma = Dravyam
- Consciousness = Action of Atma.

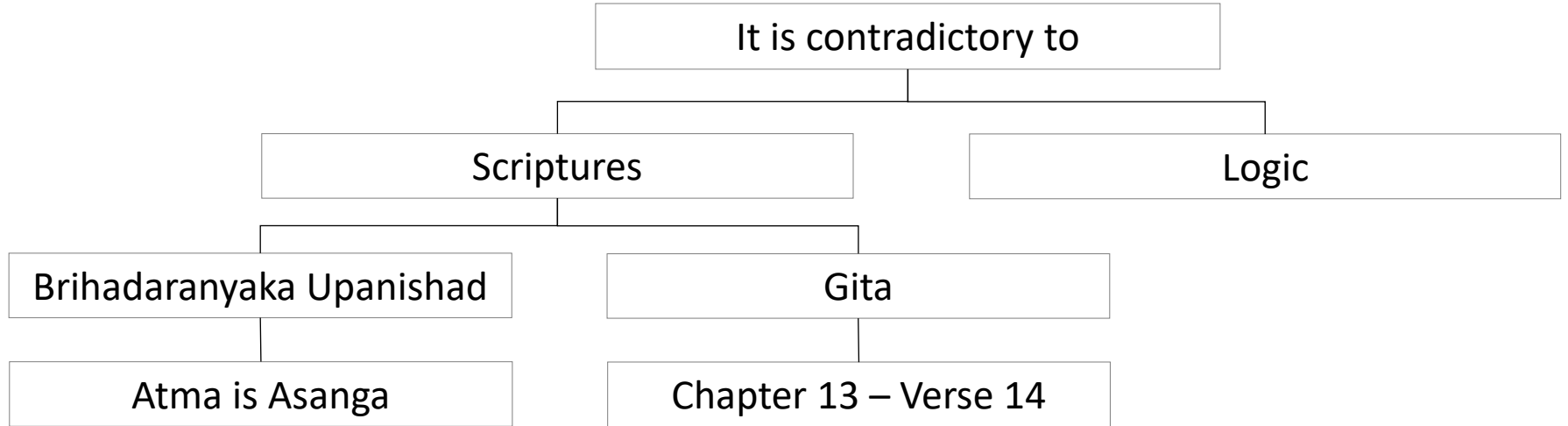
#### II) Kanaada – Veiseshika Matam :

- Consciousness generated in Atma when Atma is in Samyoga with mind.



### III) Refutation :

a) Atma – Mind combination is not acceptable



**Gita :**

सर्वतः पाणिपादं तत्  
सर्वतोऽक्षिशिरोमुखम् ।  
सर्वतः श्रुतिमल्लोके  
सर्वमावृत्य तिष्ठति ॥ १३-१४ ॥

sarvataḥ pāṇipādaṁ tat  
sarvatō'kṣiśirōmukham |  
sarvataḥ śrutimallōkē  
sarvam āvṛtya tiṣṭhati || 13.14 ||

With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, He exists in the world, enveloping all. [Chapter 13 - Verse 14]

## **Asanga :**

- That which can't get connected with anything.
- How Atma can have Sangaha with mind?
- Sruti – Smruti Viruddham.

## **Logic :**

- 2 things combine when they have similar features.
- Things with dissimilar features can't be combined, joined.

## **Example :**

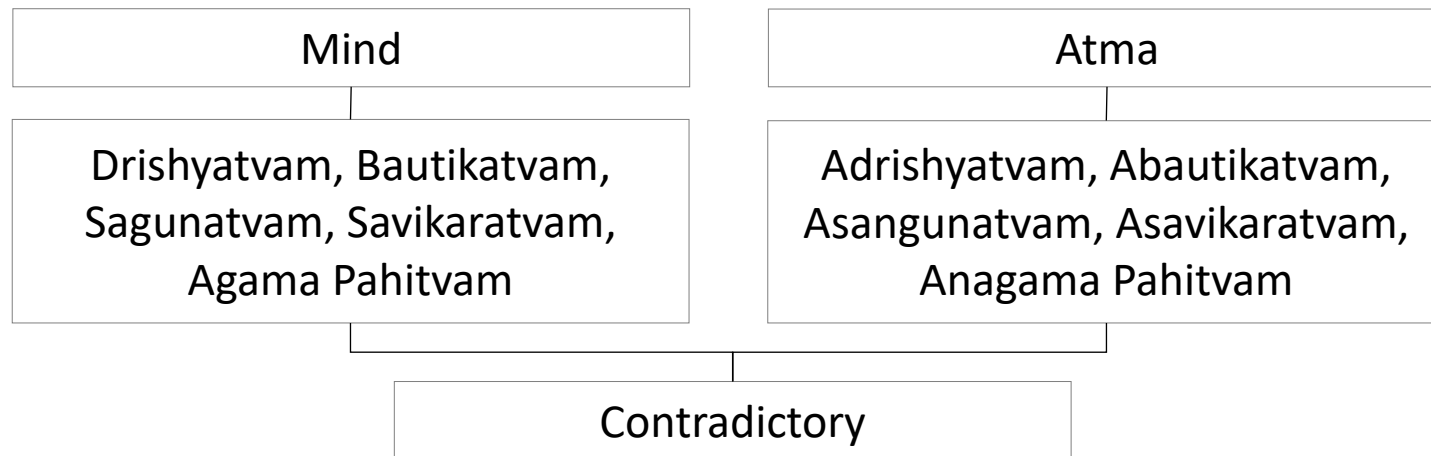
- Darkness + light
- Oil – water
- Mix them, oil seems to have mixed, particles come up and stay isolated.
- Atma – Manas – opposite nature.

## **a) Gunavatu Gunavata Samsrujyate :**

- Substances with similar natures will have Samsarga.

## **b) Na Atulya Jatiyam :**

- Not 2 things belonging to totally different species.
- Water – water – mix / combine
- Water – oil – no combination
- Logically not possible.



- Like – light – darkness.
- No Anonya Sambanda.
- Consciousness can't be product of matter.
- Consciousness is not an action nor attribute, nor product of Atma.
- Consciousness is an independent entity which does not come under a process or attribute.

**Bashyam : Chapter 2 – Verse 4 continues...**

**अतः निर्गुणं निर्विशेषं सर्वविलक्षणं केन- चिदप्यतुल्यजातीयेन  
संसृज्यत इत्येतद् न्यायविरुद्धं भवेत्**

Therefore, the idea “that (self) without quality, distinguishing factor, unique characteristics is connected with anything of different category” would be opposed to reasoning (given above).

**a) Ataha :**

- Therefore

**b) Nirgunam, Nirvisesham Atma Tatvam :**

- Atma principle is

**c) Nirgunam :**

- Free from all attributes.

**d) Nirvisesham :**

- Free from all specific features.

**e) Sarva Vilakshanam :**

- Totally unlike all material things.

**f) Samsrujyate Iti :**

- A theory that Atma will come in contact with mind.

**g) Atulyajatiyena Chit :**

- With any substance which is unlike Atma.
- Such a philosophy of Nyaya.

**h) Nyaya viruddham Bhavet :**

- Is totally illogical.
- What is consciousness?
- It is an independent principle.

- 5 features arrived through reasoning.

### **Conclusion :**

- **Consciousness is not a property of the body, nor a part of body, nor product of body.**
- **It is an independent principle.**
- Shankara arrives conclusion here through logic.

### **Bashyam : Chapter 2 – Verse 4 continues...**

तस्मात् नित्यालुप्तज्ञानस्वरूप- ज्योतिरात्मा ब्रह्मेत्ययमर्थः  
सर्व- बोधबोद्धृत्वे आत्मनः सिध्यति, नान्यथा।

Therefore, the self which is light of the nature of permanent undivided consciousness is brahman; this meaning is established when status of being the illuminator is understood for the self, not otherwise.

### **a) Tasmat :**

- Therefore
- Since Kaanaada Matam is not logical, tenable, valid.

### **b) Nitya Alupta Jnana Svarupa Jyoti Atma :**

- Atma is the light of consciousness.
- Not material light.

## Vedanta :

- **Light** : - In whose presence, things are known  
- In whose absence, things can't be known
- Consciousness is like light.
- Only in presence of consciousness everything can be known.

### c) Chaitanya Jyoti :

- What type of Chaitanyam.

### d) Nitya Alupta :

- Eternal, unbroken.
- Person not conscious for sometime, became unconscious, later came back to consciousness is wrong.
- Consciousness doesn't disappear.

- **Brain which has capacity to manifest consciousness, has temporarily lost its capacity to manifest.**

- When brain is damaged, manifest consciousness becomes unmanifest.
- When brain becomes alright, it manifests consciousness.
- Manifestation – comes and goes consciousness never comes and goes.



- Nitya and Alupta

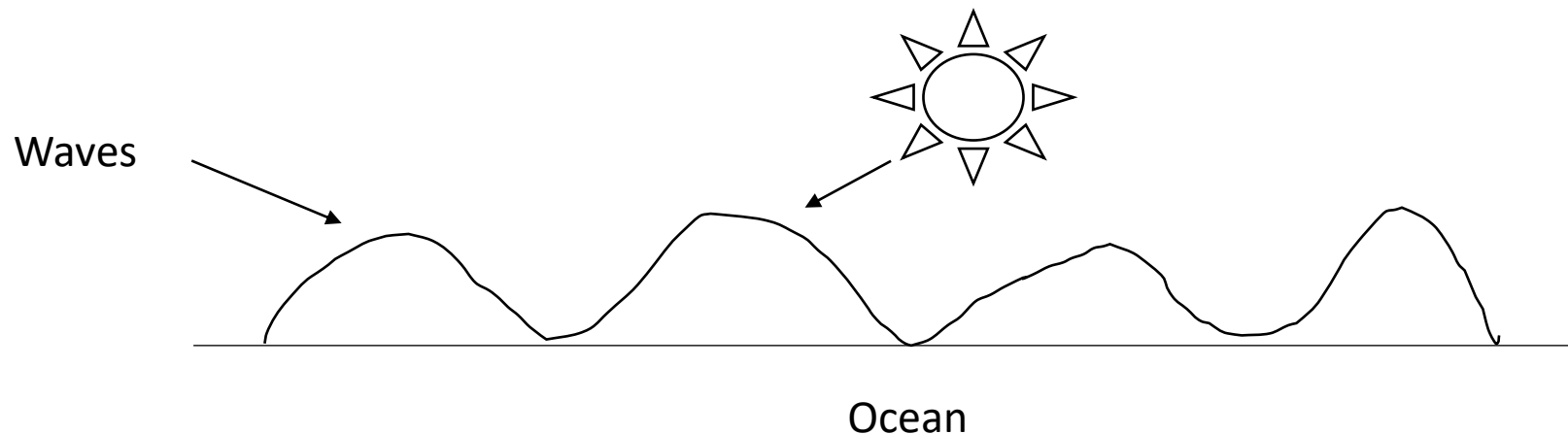
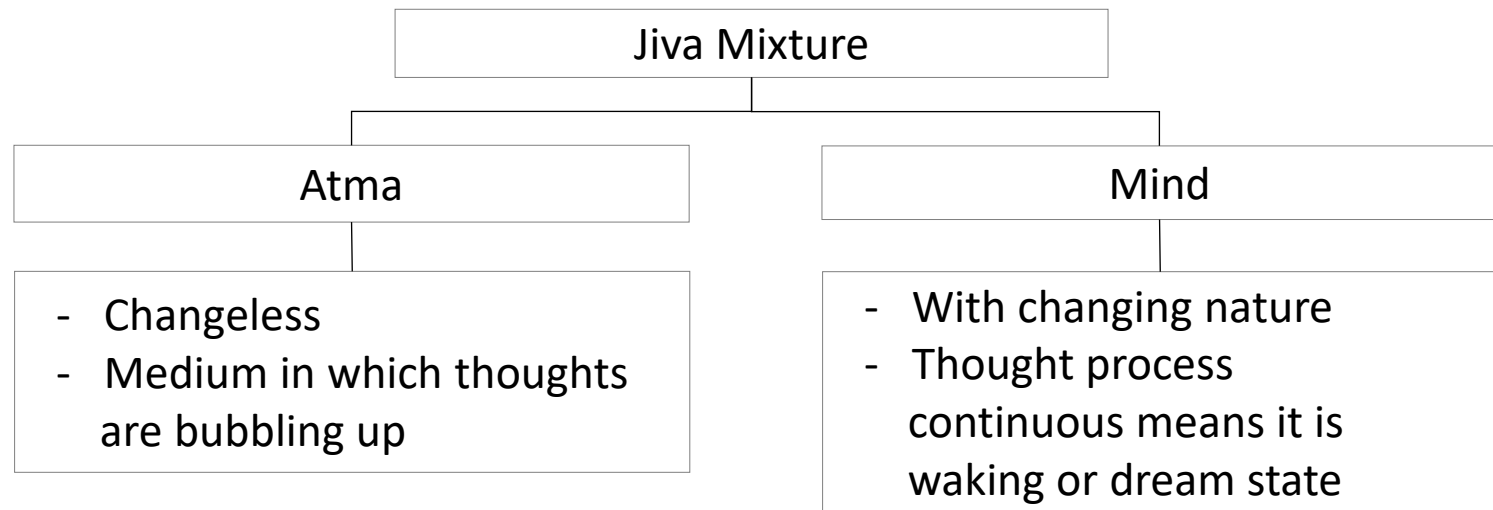


Eternal    Unbroken Consciousness.

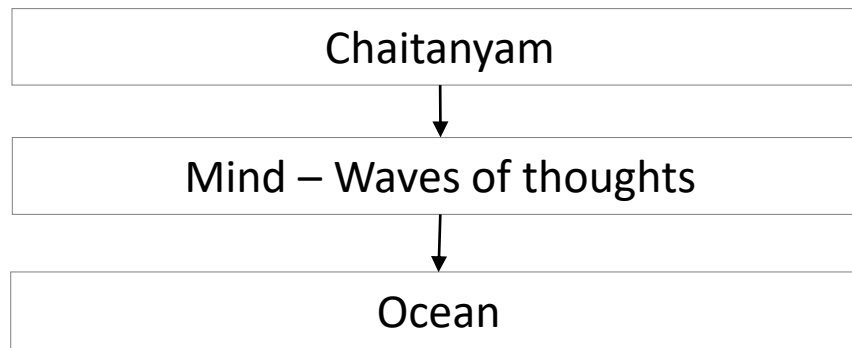
- Jnana Svarupa – Atma
- Brahma iti Ayam Arthaha.
- Where is it revealed?
- In the 4<sup>th</sup> Mantra.
- “Prati Bodha Veditam Brahma”
- This is Arthaha
- This meaning you can extract only under one condition.

#### **e) Atmanaha Sarva Bodha Bodhrutve :**

- **Only when understand Atma as the eternal witness which illumines the arriving, departing thoughts in the mind.**
- This eternal consciousness can be understood only when you understand Atma as not a process happening in the mind.
- Atma Chaitanyam is always there.
- The process is not in Consciousness but in the Mind.



- Sunlight spreads on waves.
- Pervading sunlight illumines the rising, falling waves in waking state.
- Similarly,



- Nothing happens to Sun / Chaitanyam, in the medium of Chaitanyam, thoughts get awared without any effort.
- Sarva Bodha Bodhrutvam
- Bodha = Vrutti, thought
- Bodhrutvam = Prakashakatvam  
= Illumined, known

• **Only when you understand Atma as the changeless illuminator of the changing mind and its thoughts, then freedom from mind is known.**

- Subtle understanding of Nitya Mukta Svarupa Atma.

• **Mind in turmoil, Spandanam, is cause of all worry, sorrow.**

• **It is a temporary, incidental phenomenon fulfilling law of Prarabda Karma.**

- There is no other way.
- This interpretation alone is the right interpretation.

तस्मात् 'प्रतिबोध- विदितं मतम्' इति यथा- व्याख्यात  
एवार्थोऽस्माभिः ।

Therefore the meaning of “brahman known in each and every thought is rightly understood”, is only as explained by us.

**a) Tasmāt : Therefore**

- Shankara winding up Bartru and Veiseshika Matam.
- Both astika Darshanam, accept Veda Pramanam, refuted.

**b) Pratibodha Veditam Matam :**

- For the 1<sup>st</sup> quarter of 4<sup>th</sup> Mantra, of Chapter 2 Keno Upanishad.

**c) Yatha Vyakyatha Eva Arthaha :**

- The interpretation should be seen exactly as we have presented.

**d) Asmabihi : By us**

- No other interpretation fits.

**Next :**

- Baudha Matam, Nastika Darshanam, their theory of Consciousness not acceptable.

यत्पुनः स्वसंवेद्यता प्रतिबोध- ब्रह्मणः स्वपर- विदितमित्यस्य वाक्य-  
संवेद्यताया स्यार्थो वर्ण्यते, तत्र औपाधिकत्वम् भवति  
सोपाधिकत्वे आत्मनो बुद्ध्युपाधिस्वरूपत्वेन भेदं  
परिकल्प्यात्मनात्मानं वेत्तीति संव्यवहारः—‘आत्मन्येवात्मानं  
पश्यति’ ( बृ० उ० ४। ४। २३ ) ‘स्वयमेवात्मनात्मानं  
वेत्थ त्वं पुरुषोत्तम’ ( गीता १०। १५ ) इति।

Again which interpretation of this sentence is described thus: “status of being knowing by itself”, in that interpretation, there is the transaction thus: “one knows oneself by oneself”, when the status of the self being with adjunct is accepted, based on the self which is of the nature of adjunct in the form of intellect. “Br. Up.4.4.23: one sees oneself in oneself”, “BG 10.15: O Purushottama, you know yourself by yourself indeed”.

Baudha Darshanam / Matam

Vaibashika

Sautrantika

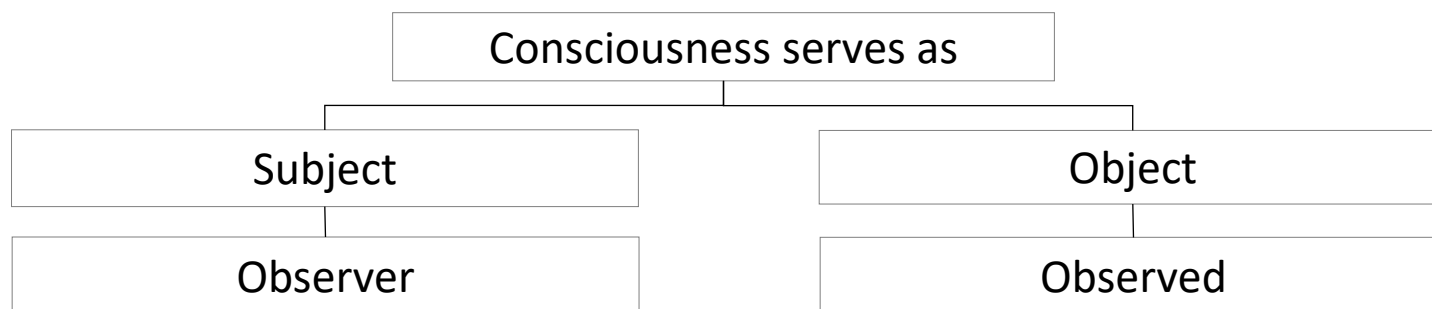
Yogachara

Madhyamika

- Discussed in Mandukya Karika.
- Here Yoga Chara Matam, close to Vedanta.

Observed World	Observer Consciousness alone is
Mithya	Satyam

- **Consciousness can be proved only by Consciousness knowing itself.**

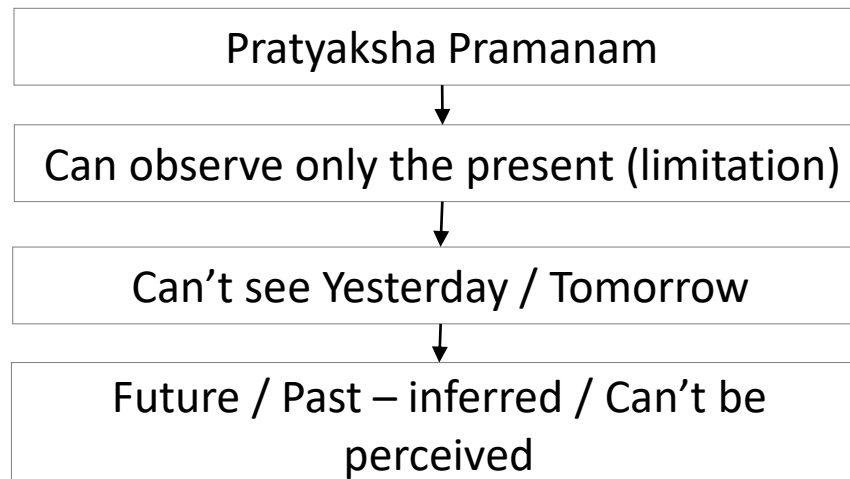


- Through observation consciousness is proved.
- Sva Sam Vethyatha Vada.
- Technical theories.
- Not required for Moksha.

- **Consciousness observes Consciousness and proves consciousness by its own observation.**

## Shankara :

- There is a problem.
- **Any observation – Pratyaksham exists only for a moment.**
- Every observation is momentary, accepted by Baudhas also.
- Consciousness is proved by itself through its observation.
- Existence of Consciousness is only for a moment.
- **Next moment whether consciousness is existent or not can't be proved by previously existent consciousness.**
- Consciousness – No. 1 – 1<sup>st</sup> moment
- Consciousness – No. 2 – 2<sup>nd</sup> moment.
- To prove we require observation.
- **Observation, Pratyaksha is possible only for a present thing.**



- Consciousness of moment No. 1 can't know consciousness of moment No. 2.
- Consciousness of moment no. 2 is proved only by 2<sup>nd</sup> consciousness.
- Therefore, 1<sup>st</sup> consciousness gone in 2<sup>nd</sup> .
- Consciousness of 1<sup>st</sup> moment / 2<sup>nd</sup> moment exists only in the 1<sup>st</sup> moment and is proved only in the 1<sup>st</sup> moment / 2<sup>nd</sup> moment.
- Consciousness will have only momentary existence.

<ul style="list-style-type: none"> <li>• <b>Can never prove existence of past / future consciousness.</b></li> </ul>
--

- For that, perception is required.
- Perception can't prove future or past consciousness.

<ul style="list-style-type: none"> <li>• <b>In Svasamvedyata Vada consciousness is momentary, Kshanikam.</b></li> </ul>
---

- Yoga Chara Darshanam = Kshanika Vigyana Darshanam.
- Consciousness at this moment is experiencing all of us.
- Next moment, we have new consciousness experiencing 2<sup>nd</sup> moment.
- Can't talk of continuity of Consciousness.
- No continuous individual.
- Continuity is a Branthi.

### Example :

- River
- I am taking bath in the same Ganges (but different water).



### Example :

- No continuous flame.
- Flame dies every moment.
- If same flame, oil will not get depleted.
- 1<sup>st</sup> flame generated by 1<sup>st</sup> oil, gets depleted.
- Gradually, oil expanded.
- Continuity of flame is delusion.
- This argument of Kshanika Vigyana Vadi.
- In Svasamvedata Vada, Chaitanyam will be Kshanikam.

### a) Yat Punaha Smvedyata Pratibodha Veditam :

- **Pratibodha Veditam = Momentary consciousness**
- **Which is self illuming, self revealing.**

### b) Iti Asya Vakyasya Arthaha Varnyate :

- It is interpretation of Pratibodha.

- **It is Consciousness which is revealing itself through a series of observations.**

### c) Tatra :

- In that approach, there are many problems.
- It can be explained only under some condition.
- Hypothetical technical point.

## **Fundamental Law :**

I) Subject – object can never be identical.

- Observer can't become observed.

## **Example :**

- Eyes can't observe itself.

II) Consciousness can't become observer and observed.

- In Svasamvedyata Vada, you are violating above rule.
- Kartru – Karma Virodha Dosha Violated.

## **III) Exception to Law :**

- When a thing has several parts, Savayava Vastu.
- One part of Vastu can become the subject and the other part can become object.
- Thing can become subject and object when one part serves as subject and other as object.

## **Example :**

- With one hand touch other hand not same hand.
- I say : I am touching myself.
- Subject and object is me.
- It is possible because of I am with several Avayava.

#### IV) In the case of Consciousness, you can never say :

- Consciousness observes itself because Consciousness does not have 2 parts.

- **If it has 2 parts :**

**Head part can look at leg part and say you are very bright.**

- Consciousness is Niravayavam, partless.

- **Pure Consciousness can never observe itself.**

- So, Samvedyata Vada is incorrect.
- Buddhist's question – Shankara imagines and gives Answer.
- **In Upanishads there are statements :**

Svayameva Atmanam Vetha Tvam Purushottama.

Gita :

स्वयमेवात्मनात्मानं  
वेत्थ त्वं पुरुषोत्तम ।  
भूतभावन भूतेश  
देवदेव जगत्पते ॥१०-१५॥

svayam ēvatmanātmānaṁ  
vēttha tvaṁ puruṣōttama |  
bhūtabhāvana bhūtēśa  
dēvadēva jagatpatē || 10-15 ||

Verily, You yourself know yourself by yourself, O Purusottama, (Supreme Purusa), O source of beings, O lord of beings, O God of gods, O ruler of the World. [Chapter 10 - Verse 15]

- Oh Lord you know yourself by yourself.

## Brihadaranyaka Upanishad :

तदेतदृचाभ्युक्तम् ।

एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान् ।  
तस्यैव स्यात्पदवित्, तं विदित्वा न लिप्यते कर्मणा पापकेन ॥ इति ।

तस्मादेवंविच्छान्तो दान्त उपरतस्तितिक्षुः

समाहितो भूत्वात्मन्येवात्मानं पश्यति, सर्वमात्मानं पश्यति;

नैनं पाप्मा तरति, सर्वं पाप्मानं तरति; नैनं पाप्मा तपति,

सर्वं पाप्मानं तपति; विपापो विरजोऽविचिकित्सो ब्राह्मणो भवति;

एष ब्रह्मलोकः सम्राट्, एनं प्रापितोऽसीति होवाच याज्ञवल्क्यः;

सोऽहं भगवते विदेहान् ददामि, मां चापि सह दास्यायेति ॥ २३ ॥

tadetadṛcābhyuktam ।

eṣa nityo mahimā brāhmaṇasya na vardhate karmaṇā no kanīyān ।  
tasyaiva syātpadavit, taṁ viditvā na lipyate karmaṇā pāpakena ॥ iti ।

tasmādevaṁvicchānto dānta uparatastitikṣuḥ

samāhito bhūtvātmanyevātmānaṁ paśyati, sarvamātmānaṁ paśyati;

nainaṁ pāpmā tarati, sarvaṁ pāpmānaṁ tarati; nainaṁ pāpmā tapati,

sarvaṁ pāpmānaṁ tapati; vipāpo virajo'vicikitso brāhmaṇo bhavati;

eṣa brahmalokaḥ samrāḍ, enaṁ prāpito'siti hovāca yājñavalkyaḥ;

so'haṁ bhagavate videhān dadāmi, māṁ cāpi saha dāsyāyeti ॥ 23 ॥

This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman: it neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the Self in his own self (body); he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and Brāhmaṇa (knower of Brahman). This is the world of Brahman, O Emperor, and you have attained it—said Yājñavalkya. ‘I give you, sir, the empire of Videha, and myself too with it, to wait upon you.’ [4 - 4 - 23]

## Vedanta :

- Atma knows itself.

## If Buddhist asks :

- If Atma is Niravayavam and Atma can't know itself, how come the scriptures talk about self-knowledge where.

I	Atma
Am Atma	Object

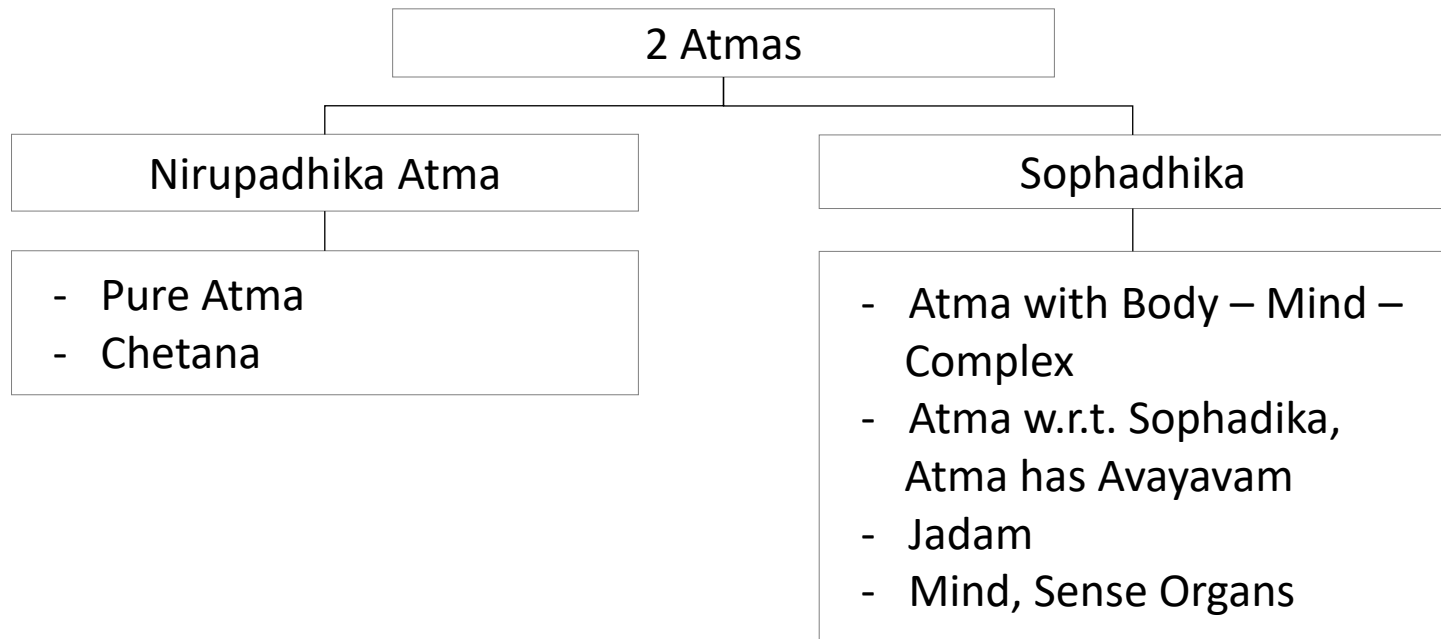
- Thru Shastra Pramanam, I knowing myself.
- Atma = Both subject, object.
- If Kartru – Karma Dosha comes, how Atma can know itself.

## Answer :

- Normally Atma = Pure Self = I.

- **From standpoint of Niruphadika Atma, Atma knowing itself through a process it doesn't exist.**

- In Vyavaharika Avastha, Atma is associated with Pancha Kosha or Sharira Trayam.
- Because Pancha Koshas are intimately connected with Atma, we look upon the Shariram also as the Atma in common parlance.
- Anyontara Atma Pranamaya, Manomaya.

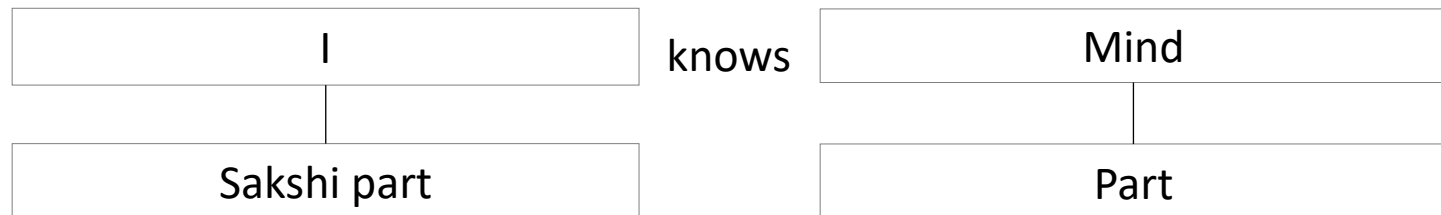


- In waking Atma is Savayavam, one part of Atma can be the knower of other part.

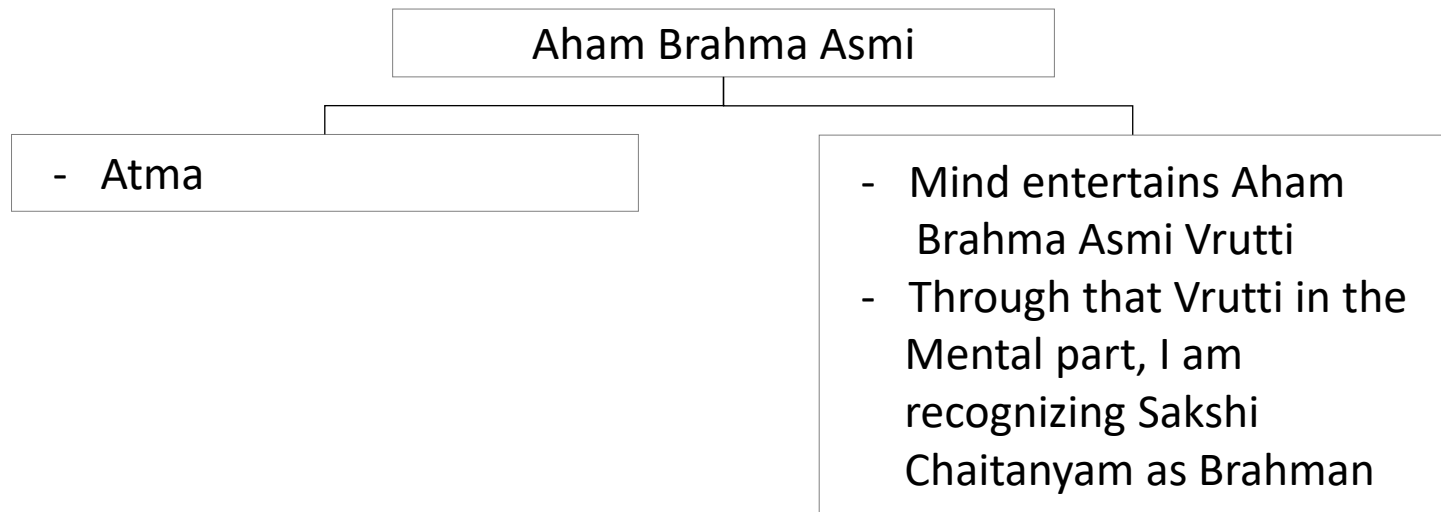
- **Sakshi illumines the mind.**

- **I say :**

- **I know myself**
- **I am intelligent.**



- Kartru Karma Virodha Dosha is not there.



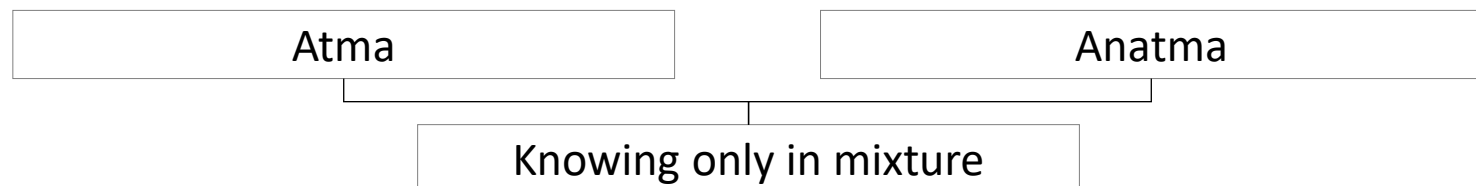
- **During Brahma Jnanam, mind part through Aham Brahma Asmi is knowing, recognizing Chaitanyam part.**

- Chaitanyam part of me can know the mind part.
- Mind part of one can recognize Sakshi part.

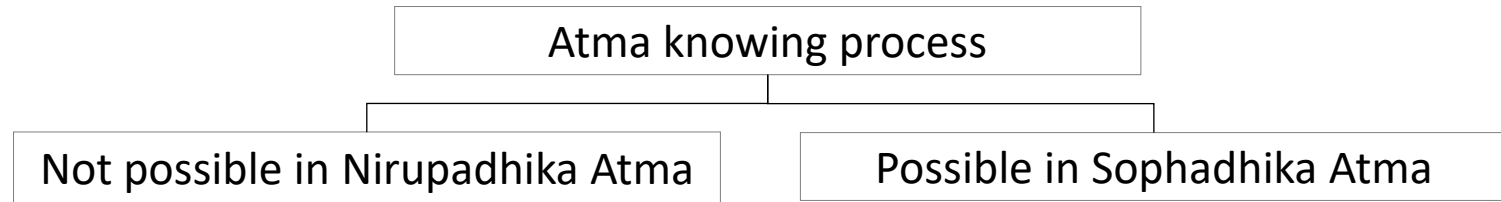
- **Whenever the Jnani claims Aham Brahma Asmi, it is the mental part recognizing the Atma part.**

- Therefore, when Sophadika Atma is taken into account, you can talk about Atma knowing itself where one part of Atma knows another part.

- **In Pure Nirupadhika Atma, Pure Consciousness principle, there is no question of knowing itself through a process called perception.**



- Never discussed before by Shankara.
- Shankara talks about Sophadhika and Niruphadhika.



**a) Tatra :**

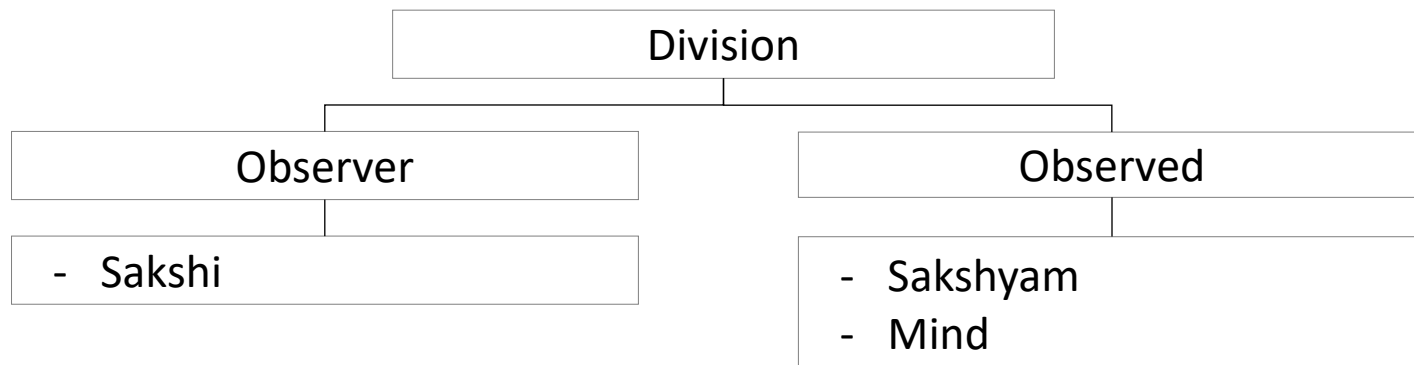
- In this discussion.

**b) Sophadikatve Atmanaha Sati :**

- When Atma is Sophadhika mixture.
- Mixture of Atma + Anatma.
- Dressed Atma.

**c) Buddhi Upadhi Svarupatvena Bheda Parikalpayatya :**

- Having divided one into two, from the standpoint of Buddhi Upadhi.
- By making a division in the mixture Atma.





- Division made in Sophadika Atma.
- Bhedam Parikalpya.

#### d) Sam Vyavahara :

- Usage of this expression.
- Atmanam Atmana Vethi.

• **Atma knows itself by itself you can say only when the mind is taken into account.**

#### Brihadaranyaka Upanishad :

तदेतदृचाभ्युक्तम् ।

एष नित्यो महिमा ब्राह्मणस्य न वर्धते कर्मणा नो कनीयान् ।  
तस्यैव स्यात्पदवित्, तं विदित्वा न लिप्यते कर्मणा पापकेन ॥ इति ।

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एष ब्रह्मलोकः सम्राड्, एनं प्रापितोऽसीति होवाच याज्ञवल्क्यः;

सोऽहं भगवते विदेहान् ददामि, मां चापि सह दास्यायेति ॥ २३ ॥

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tasmādevaṃvicchānto dānta uparatastitikṣuḥ

samāhito bhūtvātmanyevātmānaṃ paśyati, sarvamātmānaṃ paśyati;

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This has been expressed by the following hymn: This is the eternal glory of a knower of Brahman: it neither increases nor decreases through work. (Therefore) one should know the nature of that alone. Knowing it one is not touched by evil action. Therefore he who knows it as such becomes self-controlled, calm, withdrawn into himself, enduring and concentrated, and sees the Self in his own self (body); he sees all as the Self. Evil does not overtake him, but he transcends all evil. Evil does not trouble him, (but) he consumes all evil. He becomes sinless, taintless, free from doubts, and Brāhmaṇa (knower of Brahman). This is the world of Brahman, O Emperor, and you have attained it—said Yājñavalkya. ‘I give you, sir, the empire of Videha, and myself too with it, to wait upon you.’ [4 - 4 - 23]

Gita :

स्वयमेवात्मनात्मानं  
वेत्थ त्वं पुरुषोत्तम ।  
भूतभावन भूतेश  
देवदेव जगत्पते ॥१०-१५॥

svayam ēvatmanātmānaṁ  
vēttha tvaṁ puruṣōttama ।  
bhūtabhāvana bhūtēśa  
dēvadēva jagatpatē || 10-15 ||

Verily, You yourself know yourself by yourself, O Purusottama, (Supreme Purusa), O source of beings, O lord of beings, O God of gods, O ruler of the World. [Chapter 10 - Verse 15]

With the help of the Mind



I know the Sakshi

or

With the help of Sakshi



I know the Mind

- Mutually, one can know the other.

**e) Iti Svam Vyavahara Bavati :**

- Such an expression is possible.
- That's why Atma Jnanam very much the mind.
- To say I am Consciousness I require the mind.
- **To say, Mind is an object, I require Sakshi Chaitanyam.**
- **I have to be subject, Sakshi Chaitanyam.**
- Pure Mind or Pure Consciousness can't know itself.
- Therefore Svasamvedyatha Veda is never possible in Nirupadhika Atma.

**Bashyam : Chapter 2 – Verse 4 continues...**

न तु निरुपाधिकस्यात्मन एकत्वे स्वसंवेद्यता परसंवेद्यता  
वा सम्भवति संवेदनस्वरूप- त्वात्संवेदनान्तरापेक्षा  
च न सम्भवति, यथा प्रकाशस्य प्रकाशान्तरापेक्षाया  
न सम्भवः तद्वत्।

Whereas when status of the adjunct-free self is being one, status of knowing itself or status of being known by others is not possible. And because of being of the nature of consciousness, expectation of being known by other is not possible, just as there is no possibility of expectation of another light for the light.

**a) Niruphadika Atma :**

- In the case of Pure consciousness which is unconnected with Body, Mind, thoughts.
- Imagine a state in which you have removed Body, Mind, thoughts.
- Go to a different plane.
- You are abiding as pure Consciousness, Niruphadika Atma.
- Let us imagine you go to such a plane.

**b) Ekatve Sati :**

- In pure Consciousness there are no parts also.

**Many Mislead by :**

- Self – revealing Atma.
- Atma is Svaprakasham, self revealing.
- When I remove all thoughts, and exist as Consciousness, Consciousness will be self revealing.
- In that state, Atma will know itself.
- I will realise – Aham Brahma Asmi.

- Many imagine event of self realization in pure Atma, after negation of all thoughts. (Extra Ordinary State).
- Such event can never take place.
- In pure Consciousness, there is no knowership.
- There is no knower – known division.
- One part of Consciousness realizes other part.
- Ekatve Sati – because Atma is one, divisionless, Sajatiya, Vijatiya, Svagata Bheda, Shunyati.
- Sva Vedhyata Na Sambavati.

- **Atma realizing itself as itself in the absence of Mind doesn't happen.**
- **Self realization requires Mind and Akhandakara Vrutti, Aham Brahma Asmi.**

- Don't try to transcend the Mind.
- Keep the mind, use the mind, with the help of Mind alone knowledge is possible.
- Sva Vedhyata Na Sambavati.
- In super consciousness plane, Consciousness knowing itself does not happen.
- If Consciousness can't know itself, can matter know Consciousness?
- Para Samvedyatha Na Sambavati.
- Matter can't objectify Consciousness.
- Consciousness is never objectifiable.
- What are we doing, knowing in self knowledge?

- **We are not knowing anything new in self knowledge.**

- **Consciousness is all the time evident.**

- Consciousness need not know itself at a particular time.

- **Consciousness already evident all the time.**

- **I know I am a Conscious being.**

- I am Conscious, not unconscious.

- This consciousness I am able to claim because of the manifestation of Body / Mind / Intellect.

- Without Body / Mind / Intellect manifest, I am still a conscious being.

- That is my real absolute state.

- Body / Mind / Intellect arrival – departure explained as Maya, Moola Avidya, Prakrti, Law of Karma.

- In the presence of Body / Mind / Intellect, I am able to claim I am Conscious being.

- During self – knowledge, I continue to claim I am conscious being.

Previously



I included attributes of Body / Mind / Intellect – in the word “I am”  
(Manifestation – Unmanifestation of  
Body / Mind / Intellect taken as me)

- **I had included the attributes of Body / Mind / Intellect in I am.**

- At the time of self knowledge, I use the Body / Mind / Intellect, when I say – I am, I exclude attributes of Body / Mind / Intellect and I claim I am Ashabdam, Asparsham, Arupam, Arasam, Agandham, Achedyam...

### **Katho Upanishad :**

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

Asabdam asparsam arupam avyayam, tatha'rasam nityam agandhavat ca yat ;

Anadya-nantam mahatah param dhruvam, nicayya tan mrtyu mukhat pramucyate II 15 II

He, who has realised that (Atman) which is without sound, without touch, without form, without decay, and also without taste, without smell, without beginning, without end, beyond the Mahat (great), eternal and unchanging, is freed from the jaws of death. [I – III – 15]

- **Self knowledge is only dropping attributes transferred to already evident I am.**
- That is called Self knowledge.
- We don't get any new knowledge.
- **We are only removing the transferred attribute.**

## Bashyam : Chapter 2 – Verse 4 continues.....

बौद्धपक्षे स्वसंवेद्यतायां तु क्षणभङ्गुरत्वं  
 निरात्मकत्वं च विज्ञानस्य स्यात्;  
 'न हि विज्ञातुर्विज्ञातेर्विपरिलोपो  
 विद्यतेऽविनाशित्वात्' ( बृ० उ० ४।३।३० )  
 'नित्यविभुं सर्वगतम्' ( मु० उ० १।१।६ ) 'सा वा एष  
 महानज आत्माजरोऽमरोऽमृतोऽभयः' ( बृ० उ० ४।४।२५ )  
 इत्याद्याः श्रुतयो बाध्येरन्।

Whereas, in Buddhist self-knowing, there would be momentariness of consciousness and the status of consciousness being bereft of the self. The Shrutis such as “Br. Up. 4.3.30: The destruction of the knowerness of the knower is not there, because of being indestructible”, “Mu. Up. 1.1.6: that all-pervasive self is permanent”, “Br. Up. 4.4.25: this self is that great, decayless, deathless, immortal, free from fear”, etc would be opposed.



## I) Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

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

Indeed, he attains immortality, who intuitively in and through every modification of the mind. Through the Atman he obtains real strength, and through Knowledge, immortality. [II – 4]

- Pratibodha Veditam Matam being analysed.

II) Shankara refuting other commentators

III) Bartru Prapancha and Neiyaika Matam, Veiseshika Matam are being refuted.

IV) Now Bandha Matam refuted here.

a) Atma = Consciousness

- Consciousness proves itself by observing itself, its an action of action, Kriya.

b) Observation is an act which lasts one moment only, Kshanikam.

- Consciousness recognises Consciousness obtaining in the present.

c) Perception deals only with present

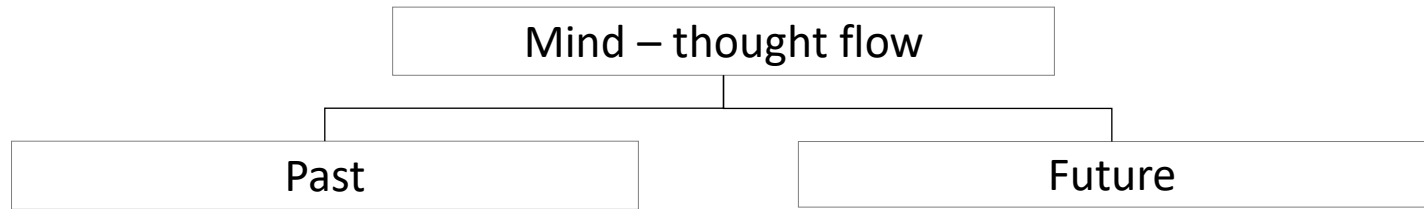
- Perception can't perceive past or future.

- **Every moment there is consciousness, perceiving itself.**

d) Who am I?

- I am the present Consciousness, who perceives myself in the present moment.

e) Present Consciousness perceiving the Consciousness in the present will be momentary, for seconds, Kshanikam (till thoughts come to disturb Consciousness).



f) I am = New present Consciousness

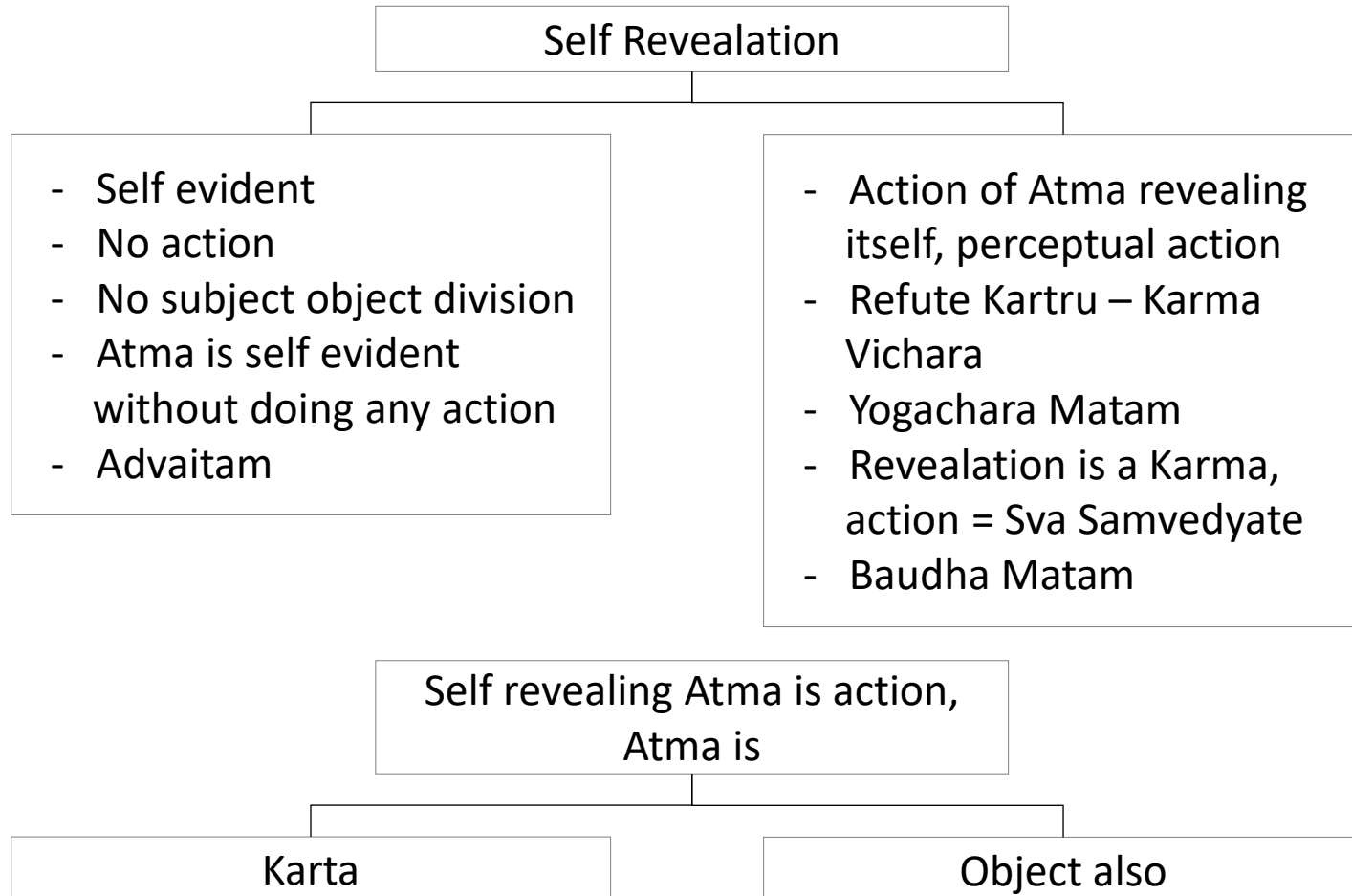
- Not part or perception of future or past.
- Every moment there is a new consciousness.
- Reports itself and dies.
- Reveals, dies.
- Consciousness = Momentary = Kshanika Vijnanam, Svatam Vedyate.
- Consciousness has to reveal itself through a process of perception.

**g) Advaitam :**

- Atma reveals itself, self evident.
- Revelation not action of Atma.
- It is self evident, without doing any action.
- Triputi Rahita Atma exists.

## h) Veishika :

- Sva Samvedyita
- Revealing is an action.
- Self revelation of Consciousness
- Consciousness perceiving itself is a perceptual action (Kriya).



- Kartru – Karma Virodha = Yogachara.
- Subject – Object – Action
- Action, we don't accept, its self revealing.

• **Atma through process of perception knows itself, we don't accept.**

**i) Kshana Bhaga Doshatvam :**

- There will defect of Consciousness being momentary.

**j) Niratma Katvam Cha Vijnasya Syat :**

- In their philosophy there will not be a permanent Atma, Self.
- Their self is only momentary consciousness.
- 2 Doshas will have logical fallacies.
- Discussed in Brahma Sutra in Yogachara Matam Khandam.
- Here Sruti Virodha Dosha.
- Will not have a permanent Atma in the form of Consciousness.
- They have only momentary Atma, no permanent Consciousness.
- There will be Sruti Virodha.

## k) Brihadaranyaka Upanishad :

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

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

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

- **Vipari Lopaha Vidyate.**
- **For Atma Chaitanyam there is no cessation of existence.**
- Vijñate : For Consciousness
- Vijñatuhu : Of Atma, Sakshi Chaitanyam.
- There is no cessation of Consciousness for Atma Chaitanyam.
- Sruti Vakyam.
- In Yogachara Matam the Consciousness will have a cessation because every moment Consciousness stops and new Consciousness is born.

- This Sruti will be contradicted.

### Avinashitvat :

- Consciousness is permanent, nondestructible.

Yogachara	Advaitam
Anitya Chaitanyam is Atma	Nitya Chaitanyam is Atma

- Svayam Jyoti Brahmanam

### Mundak Upanishad :

यत्तदद्रेश्यमग्राह्यमगोत्रमवर्ण- मचक्षुःश्रोत्रं तदपाणिपादम् ।

नित्यं विभुं सर्वगतं सुसूक्ष्मं तदव्ययं यद्भूतयोनिं परिपश्यन्ति धीराः ॥ ६॥

Yad tad-adresyam-agrahyam-agotram-avarnam acaksuh srotram tad-apani-padam,

Nityam vibhum sarvagatam susuksmam tad-avyayam yad bhuta-yonim pari-pasyanti dhirah II 6 II

That which is invisible, ungraspable, unoriginated and attributeless, that which has neither eyes nor ears nor hands nor legs – that is Eternal, full of manifestations, All-pervading, Subtlest of the subtle – that Imperishable Being is what the wise perceive as the Source of all Creation.  
[I – I – 6]

- **Through knowledge we don't get Moksha, Remove transferred attribute only.**
- This is contradicted by Buddhist.

## Brihadaranyaka Upanishad :

स वा एष महानज आत्माजरोऽमरोऽमृतोऽभयो ब्रह्म;  
अभयं वै ब्रह्म;  
अभयं हि वै ब्रह्म भवति य एवं वेद ॥ २५ ॥

sa vā eṣa mahānaja ātmājaro'maro'mṛto'bhayo brahma;  
abhayaṃ vai brahma;  
abhayaṃ hi vai brahma bhavati ya evaṃ veda || 25 ||

That great, birthless Self is undecaying, immortal, undying, fearless and Brahman (infinite).  
Brahman is indeed fearless. He who knows It as such becomes the fearless Brahman.[4 - 4 - 25]

- Ajaha = Birthless
- Amrutaha = Deathless

Buddhist	Advaitin
- Atma is momentary	- Before studying Yogachara Buddhism, I thought I am mortal. - I live for a few years – 70 years

- For immortality, I came to you.
- Instead of making me immortal, you took of 70 years and tell me I live for one second.
- Why should I come to you.
- Ajaraha, Ajaha, Amara.
- All Sruti will be contradicted by you.

- This argument we can't give to Buddhist.
- Sruti Virodha Argument does not Buddhist does not accept Veda Pramanam.
- Use logic to prove him wrong not Veda.

### **Brahma Sutra :**

- Sets aside Veda.
- Sruti Virodha and logical (Tarqa) fallacies.
- That is a Dosha.
- If you are Atma, living for a moment by doing Sadhana, Moksha will come in future.

- **Why should you work for Moksha?**
- **When Moksha comes, you are not going to be there.**
- **You exist only for a moment.**

- Duration of Atma = One moment.
- Moksha Sadhana redundant because the Sadhaka is not going to survive for enjoying Moksha.
- Therefore in Buddhism Moksha is not relevant.



यत्पुनः प्रतिबोधशब्देन प्रतिबोधार्थविचारः निर्निमित्तो  
बोधः प्रतिबोधः यथा सुप्तस्य इत्यर्थं परिकल्पयन्ति,  
सकृद्विज्ञानं प्रतिबोध इत्यपरे;

Again, in which view, प्रतिबोध is causeless knowledge, just as there is causeless knowledge (happiness/ darkness, etc, perhaps) for one who is asleep. Some imagine this meaning: knowledge occurring once is प्रतिबोध।

- Pratibodha = Interpreted by some others also – X & Y.

**a) Advaitin :**

- Pratibodha = Anya type of Vrutti Jnanam.
- Any cognition is Pratibodha, knowledge, memory, perception.
- Vrutti Jnanam = Pratibodha.
- In every Vrutti Jnanam, Svarupa Jnanam is available as the non-variable component.

**b) New Interpreter :**

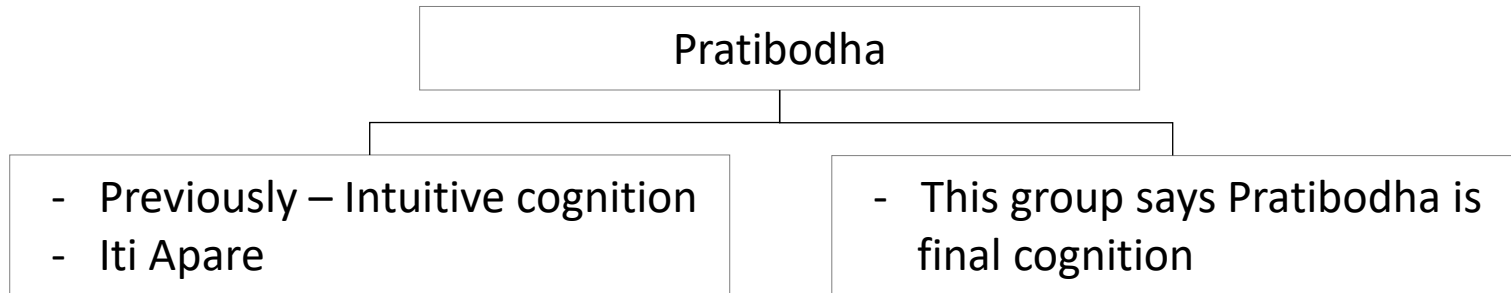
- Pratibodha = Intuitive Jnanam.
- He gets instantaneous Videha Mukti after Svarupa Jnanam.

- Flashy knowledge comes, destroys Sanchita, Agama, Prarabda.
- Gives Videha Kaivalyam.
- This is a group.

• **Atma is instantaneous Mukti, named as Pratibodha.**

c) Pratibodha = Final cognition

- It is a final cognition, Charama Vrutti.



- What is Shankara view about 2 other groups – whose name not known.

**Bashyam : Chapter 2 – Verse 4 continues...**

निर्निमित्तः सनिमित्तः सकृद्वासकृद्वा प्रतिबोध एव हि सः ।

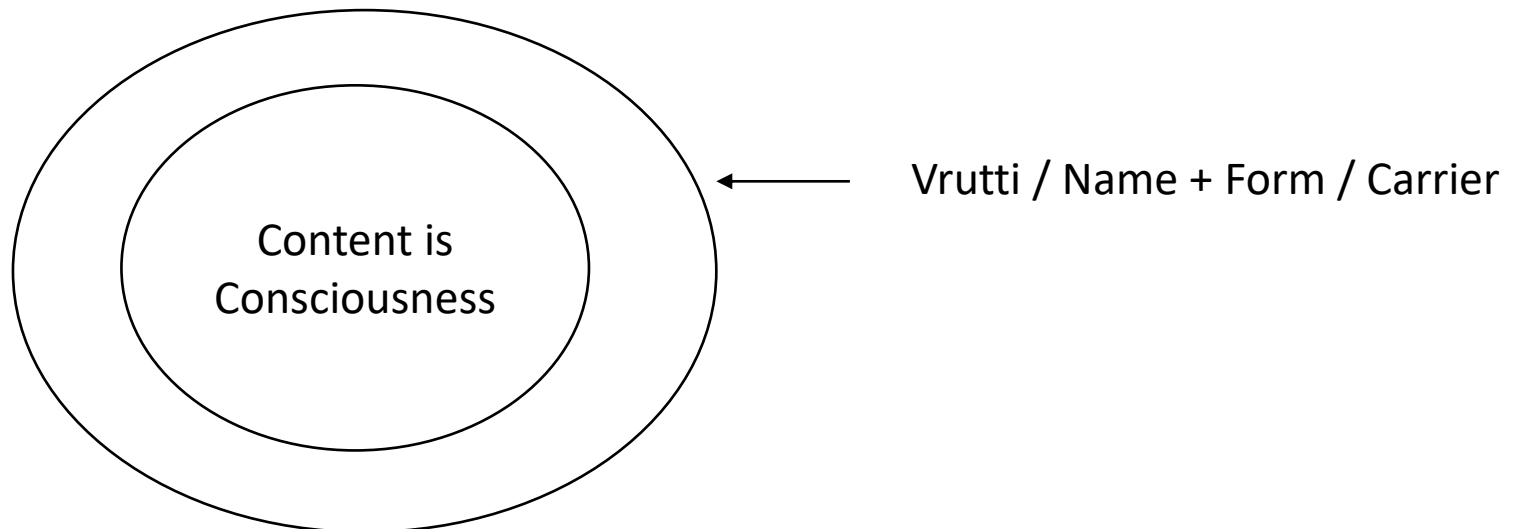
(Whether) it is without basis, or with basis, happening once or many times, that indeed is thought alone.

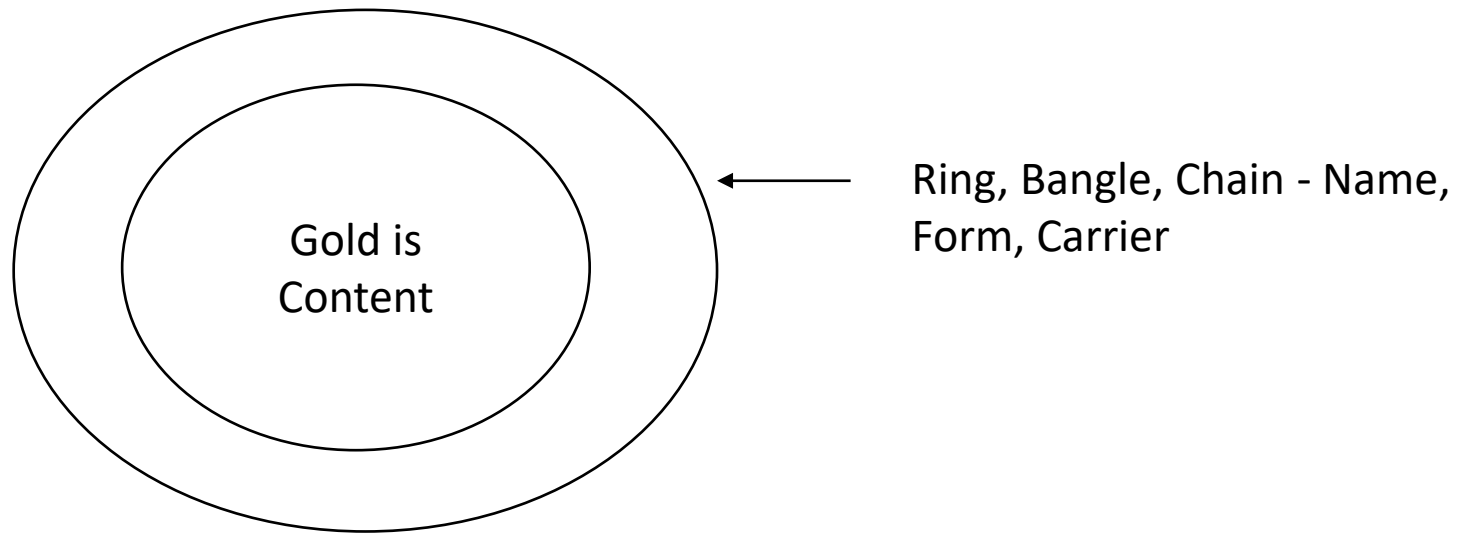
- **Interpret any way.**
- **Pratibodha should be understood as Vrutti Jnanam, cognition.**
- **In every cognition Consciousness is available as non-variable factor, understand it as Brahman.**

### **Nirnimita Jnanam :**

- Knowledge which arises in the mind with intervention of any Pramanam = Flash.
- Nonvariable Consciousness in every cognition called Vrutti Jnanam is Brahman.
- Worldly cognition, intuitive cognition, final cognition.
- Not interested in Adjective but in the noun.

- **Gold is available in Ring, Bangle, Chain.**
- **Consciousness is available in every Vrutti cognition of the mind.**

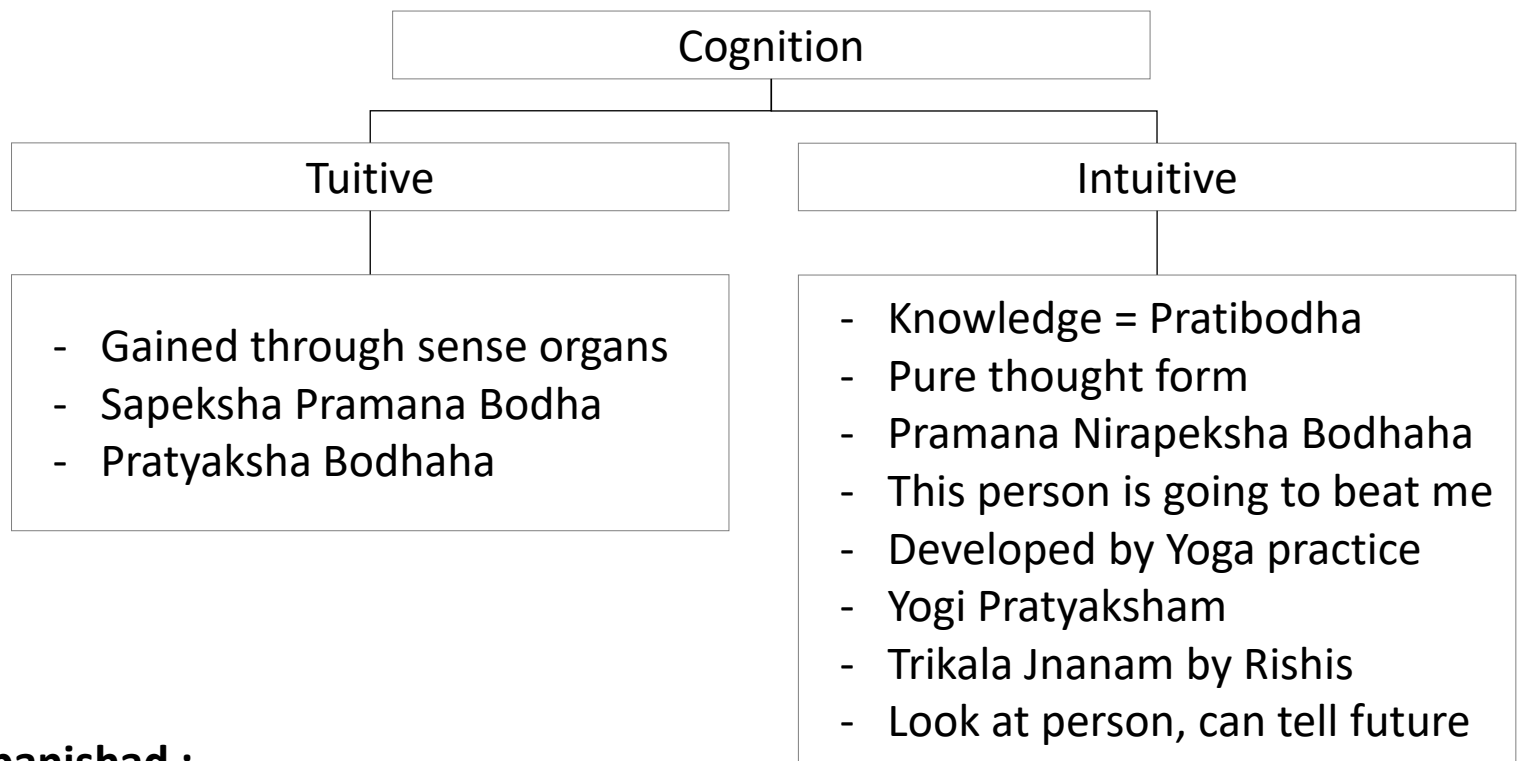




- Gold is available in al Ornaments.
- You can call it Chain, Ring, Bangle Ornament.
- Rare Ornament.
- In cognition Consciousness is available.
- **Bahman is awareness obtaining in cognition.**
- **Cognition = Changing thought + changeless awareness.**

**a) Nir Nimittaha Sa Nimittahava :**

- Intuitive or Tutive cognition (through Pramanam)



### **Aitareya Upanishad :**

- Vamadeva attained Atma Jnanam in the womb of mother.
- In Purva Janma he had Guru shastra Upadesha.
- Due to Karma Pratibandha, he was born.
- In the mothers womb, that Pratibodha got released.

## Aitareya Upanishad :

तदुक्तमृषिणा

गर्भे नु सन्नन्वेषामवेदमहं देवानां जनिमानि विश्वा ।  
शतं मा पुर आयसीररक्षन्नधः श्येनो जवसा निरदीयमिति ।  
गर्भ एवैतच्छयानो वामदेव एवमुवाच ॥ ५ ॥

Tad-uktam-rsina -

garbhe nu sann-anvesam-avedam-aham devanam janimani visva ।  
satam ma pura ayasir-araksann-adhah syeno javasa niradiya-miti ।  
garbha evaitac-chayano vama deva evam-uvaca ॥ 5 ॥

As to this, it has been said by a Rsi – Being yet in embryo, I knew well, all the births of these gods! A hundred iron citadels confined me down, And yet, like a hawk with swiftness, forth I flew! Thus spoke Vamadeva even while lying in the womb. [II – I – 5]

You may call it

Nimitta Bodha

Purva Janma Shastra Janya Bodha

- **Bodha always is Vrutti Jnanam.**
- In that Vrutti Jnanam Brahman.
- Can't say : Now the thoughtless Consciousness is there.
- **If you say there is thoughtless Consciousness, thought has come.**
- Thoughtless Consciousness is Avyavaharya Chaitanyam.

- Avyavaharya Chaitanyam has to be known through thought Vyavahara.
- That knowledge = Aham Brahma Asmi Jnanam.
- Pratibodha Veditam Matam over.
- Hereafter : 2<sup>nd</sup> quarter
- Amrutatvam Hi Vindate...

**Bashyam : Chapter2 – Verse 4 continues...**

अमृतत्वम् अमरणभावं स्वात्मन्यवस्थानं मोक्षं हि यस्माद्  
विन्दते लभते यथोक्तात् प्रतिबोधात्प्रतिबोधविदितात्मकात् ,  
तस्मात्प्रतिबोधविदितमेव मतमित्यभिप्रायः

Since one attains immortality, status of being free from death, abidance in one's own self, moksha, due to the knowledge as described, in the form of knowing brahman in each and every cognition; therefore, brahman understood (as oneself) in each cognition alone is the right understanding; this is the idea.

- a) By Brahma Jnanam, A person Attaino Immortality, Amarana Baram, Amrutatvam, Moksha.
- What type of Brahma Jnanam?

- Brahman is nonvariable consciousness available through thoughts and experiences.
- This is the knowledge.
- This knowledge is not complete.
- Brahman = Consciousness.
- Consciousness = Nitya, Mukta, Shuddha, what about you?
- My story – I am miserable.
- **We should say :**

Non variable consciousness is Brahman.

- Brahma Janam = Brahma Atma Jnanam  
= Brahman I am Iti Jnanam
- That is not enough.

#### **b) Svatmani Avasthanam :**

- Abidance in that Jnanam is immortality.
- Abidance in the fact that I am immortal.

#### **What is Moksha?**

- Svatmani Avasthanam.
- Abiding in the self as I am.
- What is abidance – I am Brahman.
- I have revised self conclusion.



- There should be format revision.
- Format revision = Avasthanam, Abidance.
- $\Delta$  format to Binary format.
- I don't look upon myself as Jivaha.
- Jeevan Mukti not relevant to me.
- Jeevan Mukti is for Jiva.
- I am not Jiva.

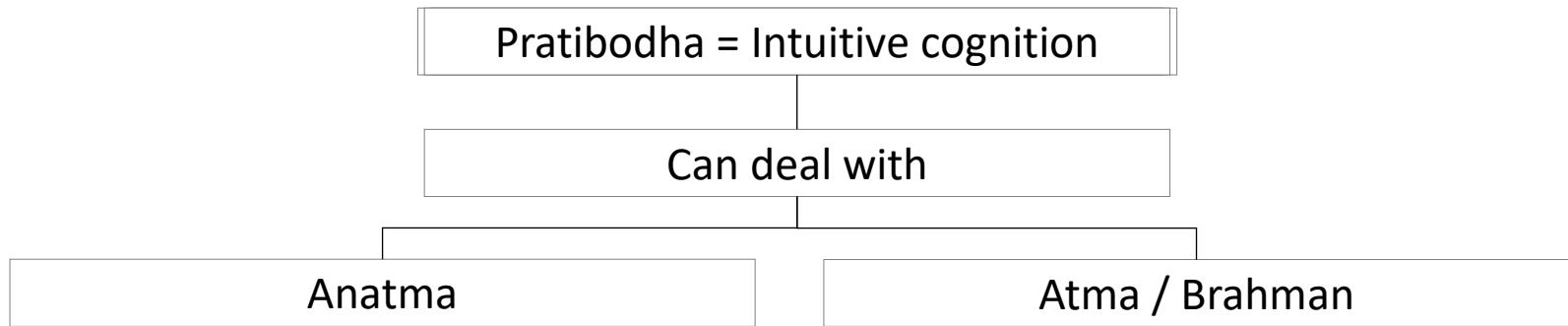
**• Videha Mukti is for Jeevan Mukta after exhausting Prarabda.**

- I am not Jiva.
- Neither Jivan Mukti or Videha Mukti is relevant for me.
- That was used by me in ignorance.
- Any Vrutti Jnanam can be Ghata, Patha, Jnanam.
- This is our interpretation of Pratibodha.

- **This commentator says Pratibodha is any type of Intuitive cognition = Nir Nimitta Jnanam.**
- **Intuitive cognition = Knowledge which arises in the mind without the intervention of any Pramanam.**

- Sudden flash.
- Not used Pratyaksha, Anumana or Shastra.

- Something tells me that today this person is going to meet me.
- Like a flash it comes.
- Sometimes, it comes true.
- This intuition sometimes happens by Yoga = Yogi Pratyaksham
- Capacity to know the future.
- Trikala Jnanam they have.
- By looking at a person, they know what will happen tomorrow.
- Don't use conventional Pramanams.
- Intuitive cognition is Pratibodha.
- Through Pratibodha Brahman is known.



### c) Yatha Punaha :

- However, some people say :

### d) Pratibodha Shabdena :

- By word Pratibodha occurring in Keno Upanishad – Chapter 2 – Verse 4.

### e) Nir Nimittaha Bodhaha :

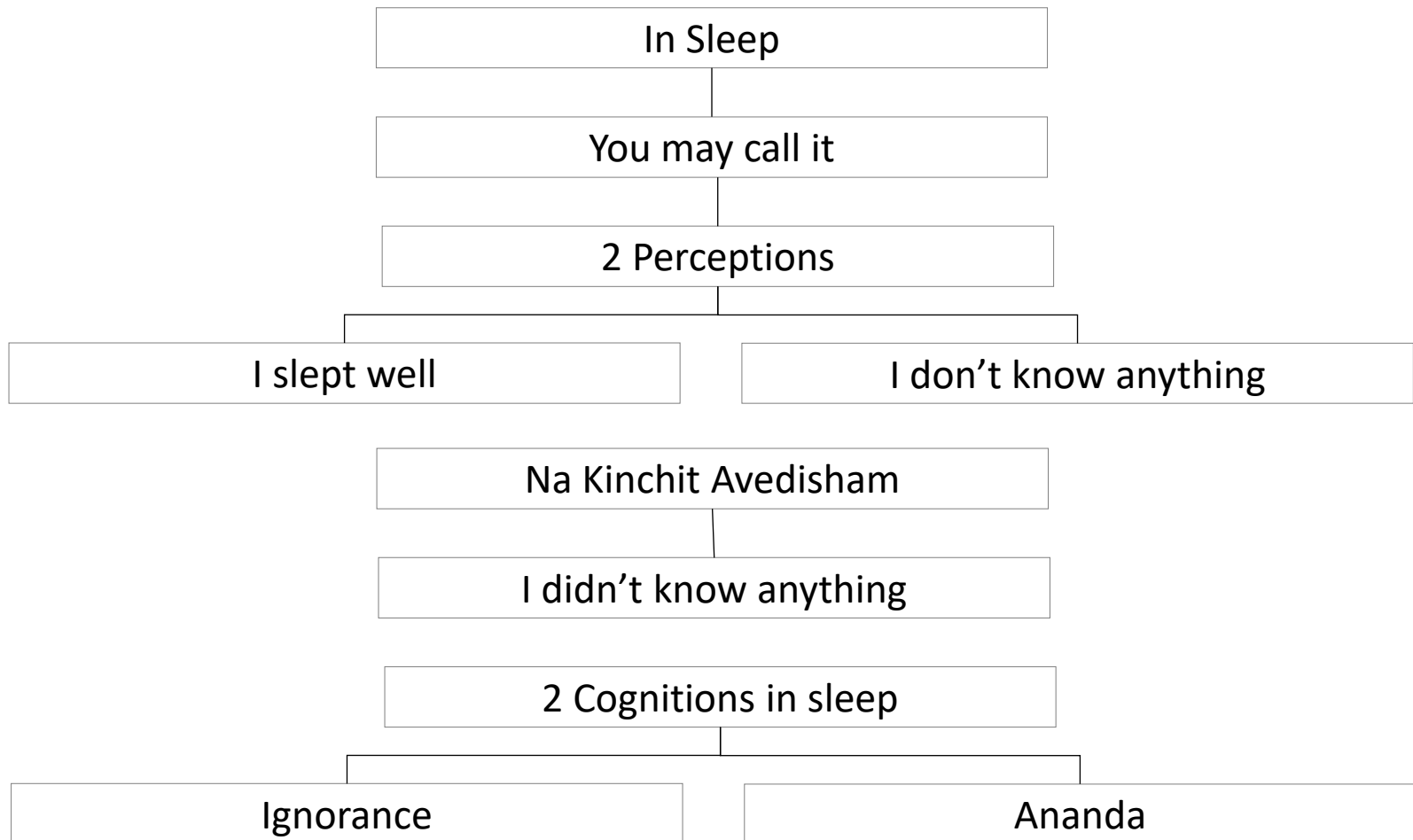
- Intuitive cognition of something is alone Pratibodha.

### f) Iti Parikalpayanti :

- Nir Nimittaha Bodhaha – interpreted.

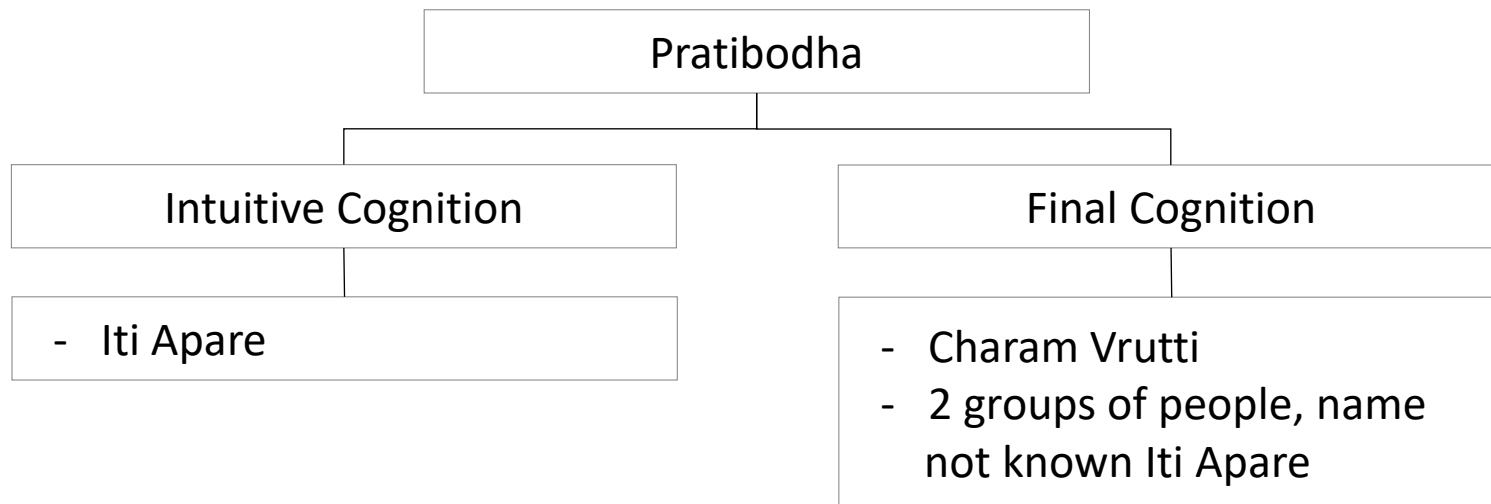
### g) Yatha Suptasya :

- Just as in deep sleep state, we have knowledge of Ajnanam and Ananda.



- 2 types of knowledge in Sushupti by using Intuition.
- Pramata itself is absent.
- Not using Pratyaksha, Anumanam, Upamanam.
- Still we get 2 pieces of information.
- **After waking up we say :**
  - I slept well
- Well = Ananda Jnanam
- I don't know anything = Ajnanam, Awareness
- I exist as awareness principle in sleep.
- Here Lakshana = Vishaya, objects of Aham, Mama.
- Sushupti Jnanam = Nir Nimitta Bodha
  - = Pramana Nirapeksha Bodha
- In the same way, we have intuitive cognition.
- This is one interpretation.
- 2<sup>nd</sup> meaning to Pratibodha Sakrut Vigyanam Pratibodha Iti Apare.
- Final self knowledge that happens for a Jnani.
- After which final knowledge, he gets instantaneous Videha Mukti.
- For them self knowledge happens as a flash.

- Sadhana gives understanding.
- Like flash, liberating knowledge happens.
- **Indication of flash :**  
Destroys Sanchita, Agami, Prarabda.
- One done and close
- Gives Videha Kaivalyam.
- Group of philosophers, who don't accept Jeevan Mukti.
- For them, Atma Jnanam means instantaneous Videha Mukti.
- Videha Mukti, flash of realisation is called Pratibodha.
- Final cognition = Charama Vrutti.



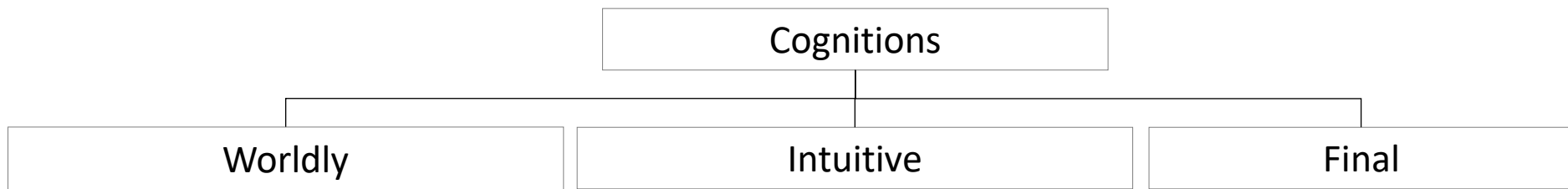
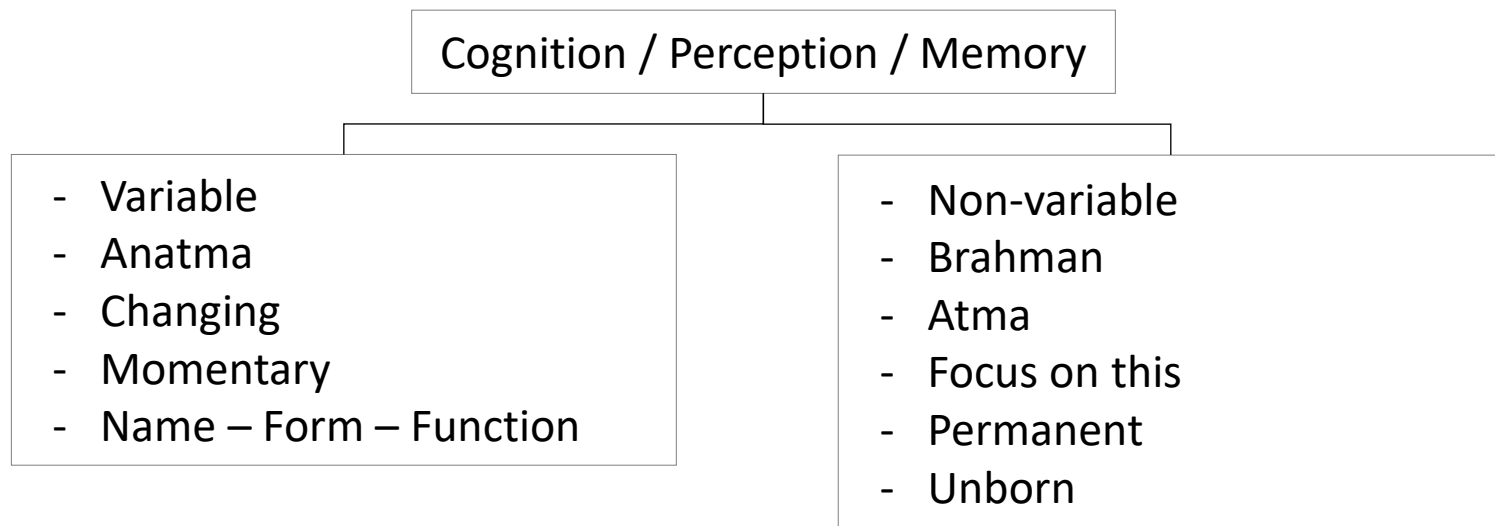
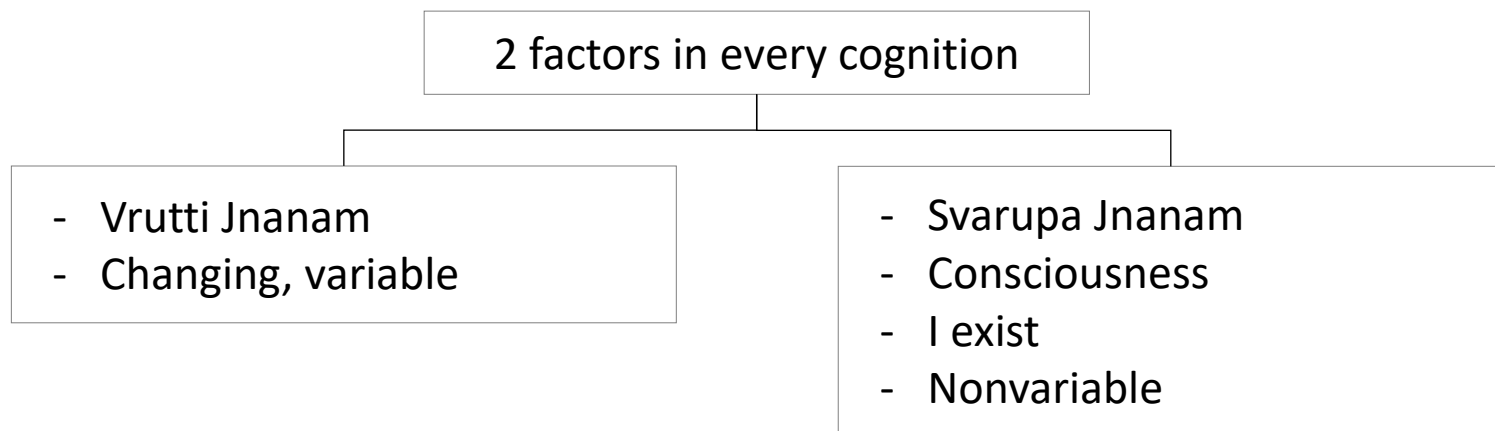
## Shankaras View :

### Bashyam : Chapter 2 – Verse 4 continues...

न ह्यात्मनोऽनात्मत्वममृतत्वं भवति । आत्मत्वादात्मनोऽमृतत्वं  
निर्निमित्तमेव, एवं मर्त्यत्वमात्मनो यदविद्यया अनात्मत्वप्रतिपत्तिः ।

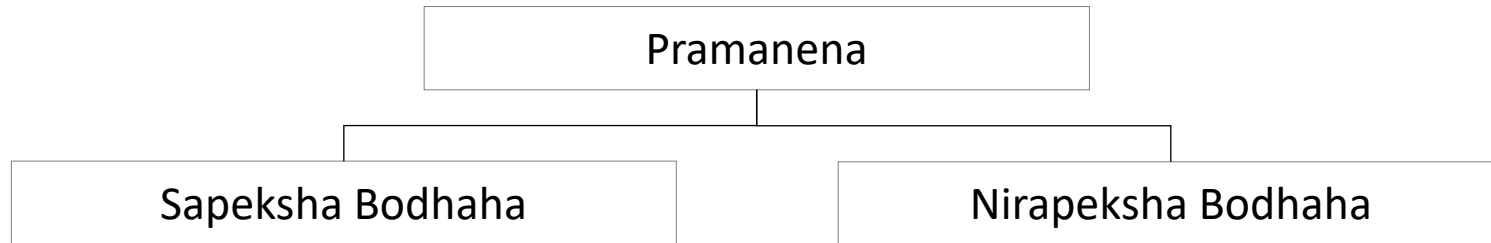
Indeed status of the self attaining non-self (anything other than the self) is not immortality. The immortality of the self is without any cause, due to the status of the self itself being free from all limitations. In this manner/ Similarly, mortality of the self, which is due to ignorance, is attainment of the status of being non-self for the self.

- Interpret in any way.
- Pratibodha should be Vrutti Jnanam = Cognition.
- This should be the only idea.
- In every cognition, consciousness is available as nonvariable factor.
- That nonvariable factor understand as Brahman.



- Not interested in Adjectives.
- Gold is available in Bangle, Chain, Ring..

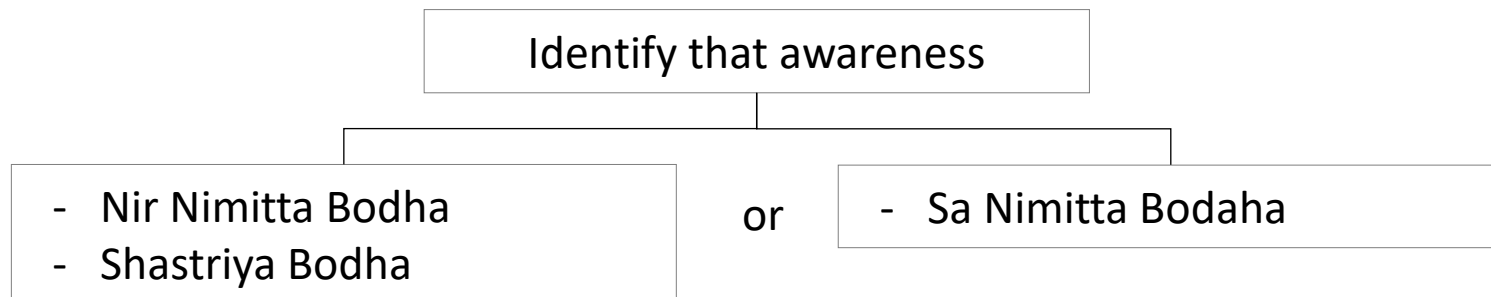
- Focus on Gold not in Name – Form.
- In every cognition Consciousness is available, invariable component.



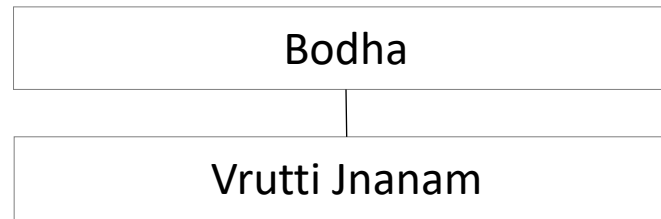
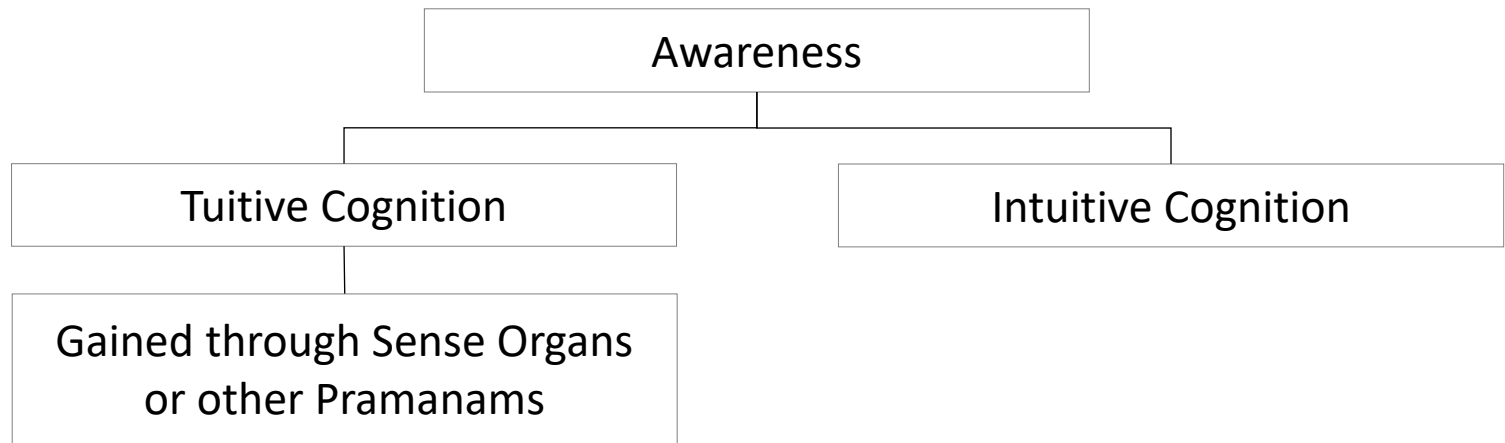
### Aitareya Upanishad :

- Vamadeva attained Atma Jnanam in mothers womb.
- No Guru – Shastra.
- Had them in Purva Janma.
- Due to some Karma Pratibandhas he was born.
- In womb Pratibanda released.

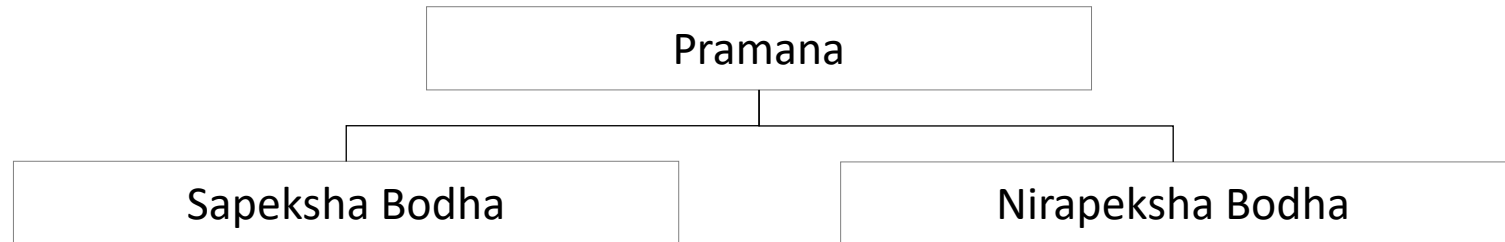
- **Brihadaranyaka Upanishad = Awareness obtaining in any cognition.**
- **Cognition = changing thought + changeless awareness in one and same locus.**







- In every Vrutti Jnanam Brahman is available as Consciousness.



- Sakrutva – Asakrutva
- Happens once or many times, Pratibodha = Cognition.
- In cognition, Brahman is available as Consciousness.

• **Consciousness pervades every thought and converts thought into a cognition.** 786

- Consciousness not limited by boundary of thought.
- Consciousness continues to exist after thought goes.

<ul style="list-style-type: none"> <li>• <b>What thoughts resolve, Consciousness continues as thoughtless Consciousness.</b></li> </ul>
---

- Brahman = Only existence principle.
- Thoughts come as Triputi as per Law of Prarabda Karma.
- Jivatvam comes and goes.
- I am existence, Consciousness, awareness is eternal.
- Thoughtless Consciousness = Avyavaharyam, Satchit Ananda Svarupam, Nirguna Svarupoham, Anantha Svarupam.
- Can't say "Now there is thoughtless Consciousness".
- To say, thought required.
- Topic of Pratibodha best in Keno Upanishad.
- Mind, Vrutti, is gateway to realise consciousness as Svarupam.
- Thoughtless Consciousness = Avyavaharyam, Chaitanya, Super Waker status, not sleep – Ajnana Status.
- That knowledge = Aham Brahma Asmi Jnanam.
- Pratibodha Veditam commentary over.

Now 2<sup>nd</sup> Quarter of Mantra :

Amrutatvam Hivindate :

Bashyam : Chapter 2 – Verse 4 Continues...

अमृतत्वम् अमरणभावं स्वात्मन्यवस्थानं मोक्षं हि यस्माद्  
विन्दते लभते यथोक्तात् प्रतिबोधात्प्रतिबोधविदितात्मकात् ,  
तस्मात्प्रतिबोधविदितमेव मतमित्यभिप्रायः

Since one attains immortality, status of being free from death, abidance in one's own self, moksha, due to the knowledge as described, in the form of knowing brahman in each and every cognition; therefore, brahman understood (as oneself) in each cognition alone is the right understanding; this is the idea.

a) Amrutatvam Vindate :

- By this Brahma Jnanam.

b) Asmat Vindate :

- Person attains immortality, Moksha.

• **Amrutatvam = Amarana Abayam = Moksha**

- Moksha is called immortality, Amrutatvam.

- It is gained by Brahma Jnanam.
- By what type of Brahma Jnanam.
- Brahman = Nonvariable consciousness available in and through thoughts, experiences, knowledge.
- This knowledge is not complete.
- Brahman = Consciousness.
- Consciousness = Brahman, Nitya, Buddah, Shuddha, Mukta, Svarupa – No good.
- I am that Brahman, not this miserable Jiva tossing in the bed.

- **Say : Nonvariable Consciousness is me Brahman.**
- **Brahma Jnanam = Brahma Atma Jnanam.**

- Brahma = Atma = I am.

### c) Svatmani Avasthanam :

- Abidance in that Jnanam = Immortality.
- Abidance in the fact that I am immortal Brahman.
- What is definition of Moksha?
- Abiding in the self as I am Brahman = Revised self conclusion.
- Format revision, Δ to Binary format.
- I don't look upon myself as a Jiva.

- Jeevan Mukti only for one who thinks he is Body – Mind – Jiva.
- No Videha Mukti.
- Videha Mukti is for one who has exhausted Prarabda Karma.
- Neither Jivan Mukti or Videha Mukti relevant for Jnani.
- It was used by Shastra when I thought I am a Jiva.
- Now, I no more look upon myself as a Jiva.
- Claiming Nitya Mukti alone relevant.
- If both exist, I am Samsari, Adhyasa.
- I am Nitya Mukta really.
- I am not struggling to escape from the world.

### Kaivalya Upanishad :

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

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।  
mayi sarvam layam 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]

- I am one in whom whole world rises from, exists in, resolves in.
- I am Brahman, awareness = Svatmani Avasthanam = Moksha.

**d) Labathe = Vindate :**

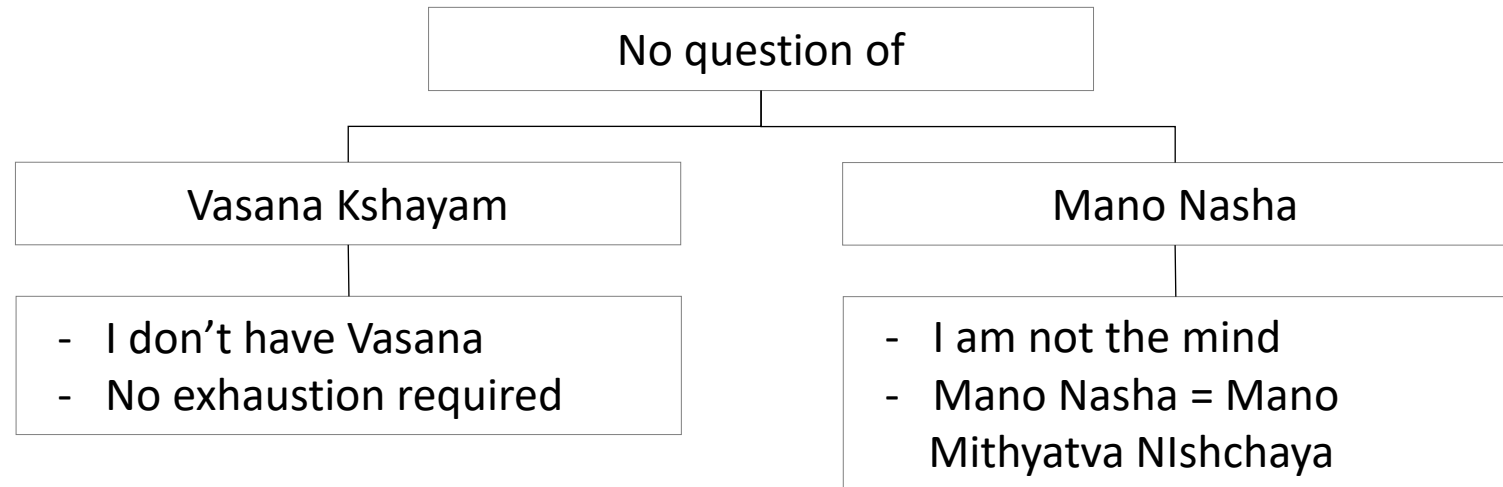
- Person attains as a result of Brahmatma Jnanam.

**e) Hi = Yasmat**

- Connected to Tasmata.

**f) Nitya Mukti :**

- Always available.



- This is the Phalam of Brahma Jnanam.

**g) Yathoktat :**

- Mentioned in 1<sup>st</sup> Quarter of Mantra.

**h) Pratibodat :**

- Brahma Jnanam
- Pratibodha Veditam Matam.

- Knowledge of Brahman.
- Through which knowledge, I come to know that Brahman is available in all cognitions.
- Through such Brahman Jnanam, Moksha is obtained.

**i) Tasmāt :**

- Therefore

**j) Pratibodha Veditam Eva Brahma Jnanam Prāpti :**

- Brahma Jnanam is Brahman Jnanam only when Brahman Jnanam is understood as Brahman Jnanam is gained when I know that it is Consciousness obtaining in every experience.
- I am the consciousness attained in every experience.

**k) Abhipraya :**

- This is the message.

**l) What is the significance of this statement?**

- I don't try to experience Brahman at a particular time, through a particular experience.
- When Brahman is realized through a particular experience, Brahman is available only at that particular time through a particular experience.
- It will become Anatma, Antiya.
- Brahman = Consciousness, available in every experience.
- Don't need to go to Nirvikalpa Samadhi for Brahma Anubhava.

- Seekers have tendency always to go to the 4<sup>th</sup> State for Brahman realization.
- After initial study, this tendency must be knocked off.
- It is indicated by Pratibodha Veditam.
- This Mantra is extremely important in the knowledge of Brahman realization in a 4<sup>th</sup> state.
- Mantra negates Brahman realization through 4<sup>th</sup> state or Samadhi or any mystic experience in the future.

• **I am Brahman is available all the time.**

- This is the Abhiprayaha.
- Only then immortality is possible.

**Bashyam : Chapter 2 – Verse 4 continues...**

बोधस्य हि प्रत्यगात्मविषयत्वं च मतममृतत्वे हेतुः ।

And because of the status of knowledge being connected to (one's own) inner-self, right knowledge is the cause w.r.t. immortality.

**a) Bodhasya Hi Pratyagatma Vishayatvam :**

- When Brahma Jnanam becomes identical with Atma Jnanam, then alone Brahma Jnanam is right, real Brahma Jnanam.



- If Brahma Jnanam is experienced at a particular time, it is Anatma Brahman, objective Brahman, not Brahma Jnanam.
- Only when Brahman / Atma Jnanam are identical then rises immortality.
- I can claim as my immortality.
- If Brahman is Anatma Jnanam, Brahman will be immortal, I will be mortal, miserable Jiva.

### **b) Pratibodha Vishayam :**

- When Brahma Jnanam is identical with Pratyag Atma Jnanam.

### **c) Yatha Bavati :**

- Tatha Amrutve Hetu Bavati.
- Then that knowledge becomes the cause of immortality.

### **Otherwise :**

<b>Brahman</b>	<b>I</b>
- Nitya Shuddha, Mukta	<ul style="list-style-type: none"> <li>- Have lot of impurity</li> <li>- No Sadhana Chatustaya Sampatti</li> <li>- Reason given by 99% of seekers</li> <li>- Guru disarmed</li> </ul>

- You are not the mind, no question of Sadhana Chatustaya Sampatti.
- We present it as essential condition in the initial classes.

- Must transcend idea.
  - We will be eternally waiting for 100% Sadhana Chatustaya Sampatti which does not exist like perfect BP / Sugar / Cholesterol.
- **We gain reasonable Sadhana Chatustaya Sampatti know Sadhana Chatustaya Sampatti is not a condition for Moksha.**
  - **Knowing how to transcend mind = Amrutatva Prapti, Hetuhu.**
- Reason for immortality.

## Bashyam : Chapter 2 – Verse 4 Revision...

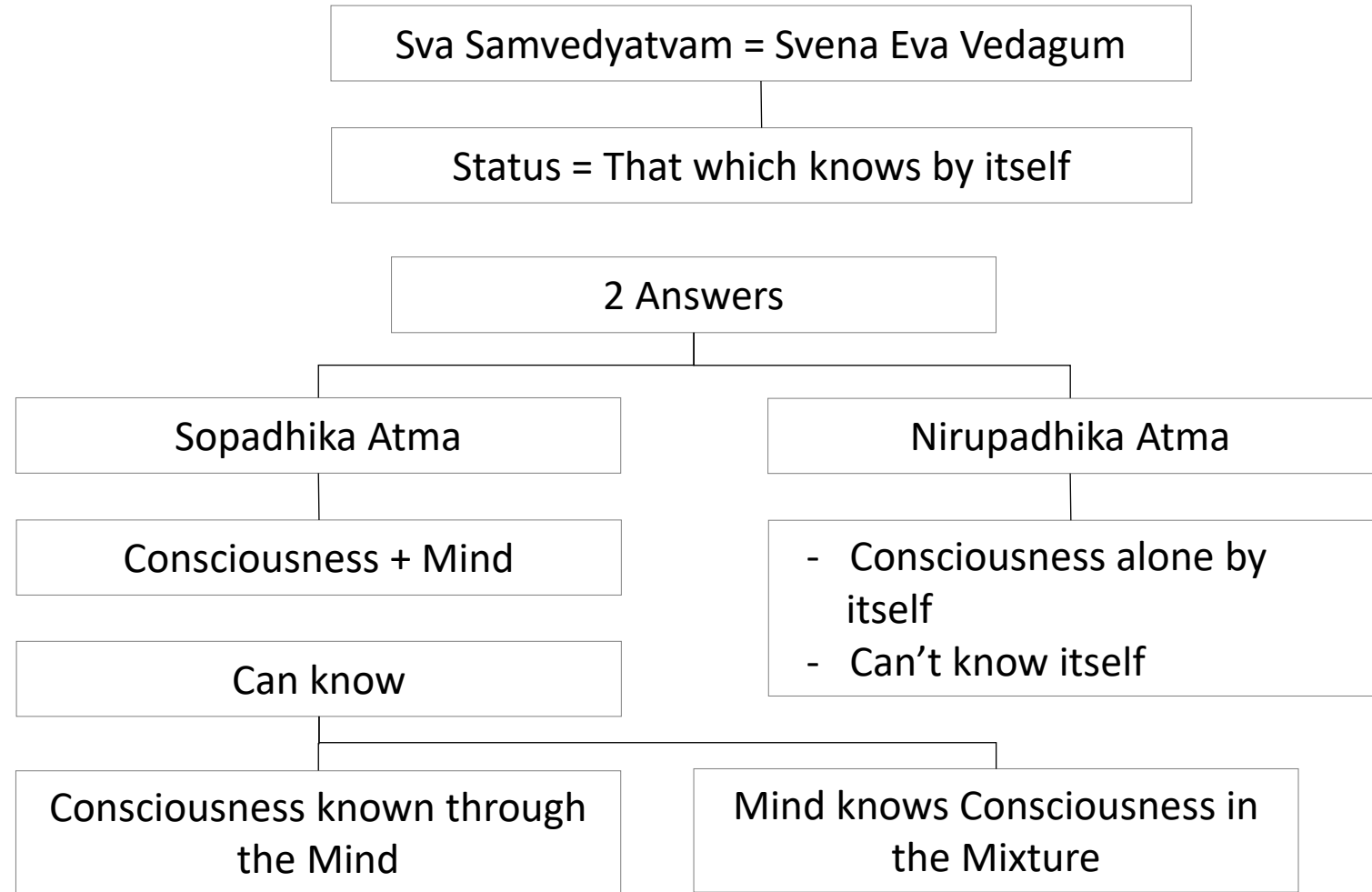
न ह्यात्मनोऽनात्मत्वममृतत्वं भवति । आत्मत्वादात्मनोऽमृतत्वं  
निर्निमित्तमेव, एवं मर्त्यत्वमात्मनो यदविद्यया अनात्मत्वप्रतिपत्तिः ।

Indeed status of the self attaining non-self (anything other than the self) is not immortality. The immortality of the self is without any cause, due to the status of the self itself being free from all limitations.

न तु निरुपाधिकस्यात्मन एकत्वे स्वसंवेद्यता परसंवेद्यता  
वा सम्भवति संवेदनस्वरूप- त्वात्संवेदनान्तरापेक्षा  
च न सम्भवति, यथा प्रकाशस्य प्रकाशान्तरापेक्षाया  
न सम्भवः तद्वत् ।

Whereas when status of the adjunct-free self is being one, status of knowing itself or status of being known by others is not possible. And because of being of the nature of consciousness, expectation of being known by other is not possible, just as there is no possibility of expectation of another light for the light.

## Can Atma know itself?



- **Mixture of Consciousness + Mind alone claims Aham Brahma Asmi without objectification**

### Nirupadhika Atma :

- Consciousness without the Mind.
- Knowledge is a function of Mind + Consciousness.

**a) Natsu Niruphadika Atma Ekatve :**

- **Atma is one, without internal division in Nirupadhika Atma.**

**b) Para Sva Samvedyata :**

- Pure Atma can't know itself.
- Pure Atma can't be known by Anatma also.
- Paraha = Something other than Atma = Anatma.

- **Pure Atma is of the nature of Consciousness itself.**

**c) Samvedana Svarupatvat Samvedantara Apeksha Na Sambavati :**

- **Pure Consciousness will not require another Consciousness to know.**
- One light doesn't require another light to illumine.
- Pure Consciousness can't be illumined by another Consciousness, need not be illumined, its self illumined, self evident Consciousness.
- If so, will have Anavastha Dosha.

- **In Nirupadhika Atma self – knowability is not there.**

- In Sophadika Atma, self knowability is there.
- Jnani :
  - I know myself
  - With mind part I know Consciousness part.

अमृतत्वम् अमरणभावं स्वात्मन्यवस्थानं मोक्षं हि यस्माद्  
विन्दते लभते यथोक्तात् प्रतिबोधात्प्रतिबोधविदितात्मकात् ,  
तस्मात्प्रतिबोधविदितमेव मतमित्यभिप्रायः

Since one attains immortality, status of being free from death, abidance in one's own self, moksha, due to the knowledge as described, in the form of knowing brahman in each and every cognition; therefore, brahman understood (as oneself) in each cognition alone is the right understanding; this is the idea.

### Amrutatvam – Amarana :

a) Only when Brahman is known as myself I can get immortality.

b) Brahman is immortal by Nature.

- Satyam, Jnanam, Anantham Brahma.

- **Brahman = Immortal**

- **I am Brahman, I am Immortal.**

- If I don't know myself to be immortal and know only Brahman to be immortal, I don't get benefit.

### **Example :**

- Know Ambani is a rich man – no use.
- Brahman Aham Asmi, then alone immortality.

### **c) Bodesayahi Pratyag Atma Vishayatvam :**

- Bodha = Brahma Jnanam.
- When Brahma Jnanam = Pratyag Atma Jnanam.
- Identical with Pratyag Atma Jnanam.
- When God realization is identical with Self realization, that knowledge.

### **d) Amrutatva Hetuhu Bavati :**

- That knowledge leads to self being immortal.
- If Brahman is know as an object, it can't lead to immortality.

### **e) Nahi Atmanah... Amrutatva Bavati :**

- If Brahman = Object, different from me.
- Brahman becomes Anatma.
- By knowing immortality of Anatma, will not give me immortality.
- What about immortality by reaching Brahman?
- Anatmaha Atmakatvam?
- Anatma Praptihi Amrutatvam Na Bavati.
- By reaching Anatma no immortality.

## Reason :

- Reaching is Karma Phalam, Action, Kriya Phalam.



- Immortality by reaching is a limited, Karma Phalatvat.

f) Atmanaha Anatmapraptihi Amrutatvam Na Bavati

g) Therefore to get immortality permanently what should I do?

h) I should know Brahman = Immortal

- **Should also know immortal Brahman is myself, my nature, unconditional.**

- Unalterable, eternal nature of Mine.

i) Atmana Amrutatvam immortality of Atma which is known as Brahman

**j) Nir Nimittam Eva :**

- Is unconditional.
- Why?

**k) Atmatvat :**

- Because Atma being Atma, immortality is enjoyed by Atma by being Atma.



- If immortality is caused by extraneous condition, then it will be conditional immortality.
- It will last till conditions exist.
- Immortality goes when conditions go.
- Immortality claimed as my nature alone will be permanent.

### **I) Nirnimittam Eva :**

- It is unconditional
- Terse commentary by Shankara.
- Writes 4 – 5 sentences only.
- Requires filling up by other commentators.
- If immortality is my nature, it is Siddham.
- Unconditional should be available all the time.
- Then can't be treated as a Goal.
- If immortality not a goal, Sadhyam, there can't be any Sadhana.
- If there can't be any Sadhana for immortality, why are you introducing Sadhana in Vedanta.
- Sadhyam = Moksha = Immortality in Vedanta.
- Why Vedanta Sadhana when immortality does not exist as Sadhyam.

- **Immortality can become seeming goal – Sadhyam, Sadhya Abhasa.**

- Because of ignorance, I disown my immortality and wrongly conclude I am mortal.
- At time of misconception immortality becomes goal for me.
- I have made it a Sadhyam.

### Example :

- Key hidden within my Kurchief in my pocket.
- Key = Siddham, already in my pocket.
- I don't know this.
- I think I have to get the key – Sadhyam.
- Sadhyatvam is superimposed on Siddha Vastu.

<ul style="list-style-type: none"> <li>• <b>Siddhe Sadhyatva Adhyasa.</b></li> </ul>
--

- Siddha Amrutatve Sadenya Amrutatva Adhyasa.
- Out of ignorance, search for the key – sweating in summer, scold everyone in the family.
- To wipe face, take Kurchief – hear sound of falling key.
- Others must take photo of my face.
- Siddhe Sadhyatva Adhyasa.
- Discover Amrutatvam is my nature.
- Sadhyam as though becomes Siddham.
- Sadhyatva Nirakaranena Siddha, Siddham Bavati.

**a) Evam :**

- In this manner.

**b) Martyatvam :**

- Atma becomes mortal by disowning immortality.
- Through ignorance Atma becomes mortal.

**c) Avidyaya :**

- Because of ignorance, I disown Siddhatvam and Anatmatva Praptihi.
- I identify with mortal body because I have disowned my immortal Atma.
- Because of identification with mortal body, Anatma, I have a temporary superimposed mortality.
- Superimposed mortality goes.
- Immortality is as though attained.
- Anatmatva Praptihi = Anatma Abhimana.
- There is seeming mortality.
- Immortality becomes Sadhyam.

कथं पुनर्यथोक्तयात्मविद्यया- ज्ञानेनामृतत्व- मृतत्वं विन्दत  
इत्यतः प्राप्तिप्रकारः आह—आत्मना स्वेन रूपेण  
विन्दते लभते वीर्यं बलं सामर्थ्यम्।

Again, how does one attain immortality through self-knowledge as mentioned? (Since this could be the question,) therefore, says Shruti— Due to one's own (immortal) nature, one attains strength, capability (to conquer mortality).

- Concluded 2<sup>nd</sup> Quarter – Mantra 4.
- Amrutatvam Hi Vindate.
- 1<sup>st</sup> Quarter – Pratibodha Veditam Matam
- 2<sup>nd</sup> Quarter – Amrutatva Vindate
- 3<sup>rd</sup> Quarter – Atma Vindate Veeryam
- Spiritual Journey = Seeker manages to conquer mortality Martyatvam.
- Yama = Kala = Powerful.
- Seeker must have great strength to destroy Kala Tatvam.

## • How can one subdue Kala – Yama Dharma Maharaj.

- Yama = Destroyer of Chatur Mukha Brahmaji, creator of Universe.

### a) Katham Punaha?

- What is the source of strength?
- By what method Amrutatvam Vindate?
- Seeker attains immortality, conquers death.

### Brihadaranyaka Upanishad :

अथातः पवमानानामेवाभ्यारोहः; स वै खलु प्रस्तोता साम प्रस्तौति,  
स यत्र प्रस्तुयात्, तदेतानि जपेत्—असतो मा सद्गमय,  
तमसो मा ज्योतिर्गमय, मृत्योर्मा मृतं गमयेति;

स यदाहासतो मा सद्गमयेति, मृत्युर्वा असत्, सदमृतम्,  
मृत्योर्मा मृतं गमय, अमृतम् मा कुर्वित्येवैतदाह;  
तमसो मा ज्योतिर्गमयेति, मृत्युर्वै तमः, ज्योतिरमृतम्,  
मृत्योर्मा मृतं गमय, अमृतं मा कुर्वित्येवैतदाह;  
मृत्योर्मा मृतं गमयेति नात्र तिरोहितमिवास्ति ।

अथ यानीतराणि स्तोत्राणि तेष्व्वात्मनेऽन्नाद्यमागायेत्,  
तस्मादु तेषु वरं वृणीत यं कामं कामयेत तम्;  
स एष एवंविदुद्रातात्मने वा यजमानाय वा  
यं कामं कामयते तं आगायति; तद्धैतल्लोकजिदेव;  
न हैवालोक्त्यताया आशास्ति य एवमेतत्साम वेद ॥ २८ ॥

athātaḥ pavamānānāmevābhyārohaḥ; sa vai khalu prastotā sāma prastauti,  
sa yatra prastuyāt, tadetāni japet—asato mā sadgamaya,  
tamaso mā jyotirgamaya, mṛtyormāmṛtaṁ gamayeti;  
sa yadāhāsato mā sadgamayeti, mṛtyurvā asat, sadamṛtam,  
mṛtyormāmṛtaṁ gamaya, amṛtam mā kurvityevaitadāha;  
tamaso mā jyotirgamayeti, mṛtyurvai tamaḥ, jyotiramṛtam,  
mṛtyormāmṛtaṁ gamaya, amṛtaṁ mā kurvityevaitadāha;  
mṛtyormāmṛtaṁ gamayeti nātra tirohitamivāsti |  
atha yānītarāṇi stotrāṇi teṣvātmane'nnādyamāgāyet,  
tasmādu teṣu varaṁ vṛṇīta yaṁ kāmam kāmayeta tam;  
sa eṣa evaṁvidudgātātmane vā yajamānāya vā  
yaṁ kāmam kāmayate taṁ āgāyati; taddhaitallokajideva;  
na haivālokyatāyā āśāsti ya evametatsāma veda || 28 ||

Now therefore the edifying repetition (Abhyāroha) only of the hymns called Pavamānas. The priest called Prastotr indeed recites the Sāman. 'While he recites it, these Mantras are to be repeated: From evil lead me to good. From darkness lead me to light. From death lead me to immortality. When the Mantra says, 'From evil lead me to good,' 'evil' means death, and 'good' immortality, so it says, 'From death lead me to immortality, i.e. make me immortal.' When it says, 'From darkness lead me to light,' 'darkness' means death, and 'light,' immortality; so it says, 'From death lead me to immortality, or make me immortal.' In the dictum, 'From death lead me to immortality,' the meaning does not seem to be hidden. Then through the remaining hymns (the chanter) should secure eatable food for himself by chanting. Therefore, while they are being chanted, the sacrificer should ask for a boon—anything that he desires. Whatever objects this chanter possessed of such knowledge desires, either for himself or for the sacrificer, he secures them by chanting. This (meditation) certainly wins the world (Hiraṇyagarbha). He who knows the Sāman (vital force) as such has not to pray lest he be unfit for this world.[1 - 3 - 28]

### **Katho Upanishad : Nachiketa Question**

- What is beyond Birth and Death?

### **b) Yathoktaya Atma Vidyaya :**

- Through innocent looking self knowledge one crosses time.
- By understanding alone one gets Moksha not through Karma Phalam.
- How can mere understanding give Moksha?

### **Purva Pakshi : Example**

- I am there, have understood Upanishad, I can't claim I am Mukta.
- **How can simple understanding conquer time?**
- **Because it is Adhyasa, mistaken notion in the intellect.**

## Naishkarma Siddhi – Prasankhyana Vadi :

- Following understanding with long meditation for 30 – 40 years.
- From timelessness is born time.
- Entire life of 100 years is miniscule in eternity.

- **Innocent knowledge can't conquer Yama.**
- **Where does the strength come from?**

**Answer :**

- **Strength comes from you the Atma.**

**Gita :**

उद्धरेदात्मनात्मानं  
नात्मानमवसादयेत् ।  
आत्मैव ह्यात्मनो बन्धु  
आत्मैव रिपुरात्मनः ॥ ६-५ ॥

uddharēd ātmanatmānaṃ  
natmānam avasādayēt |  
ātmaiva hyātmanō bandhuḥ  
ātmaiva ripurātmanaḥ || 6-5 ||

Let a man lift himself by his own self alone and let him not lower himself; for, this Self alone is the friend of oneself and this Self is the enemy of oneself. [Chapter 6 – Verse 5]

- Atma need not get strength.
- **Atma by nature happens to be immortal, beyond time.**
- No Kala can touch Atma at any time.

- No question of subduing Atma.

- Kala has not touched Atma.

- **Your own nature is your strength.**

- No strength required for God.

- **You by being, you are immortal.**

- Don't have to conquer death.

- Birth, death is a fleeting phenomenon in eternal Atma.

**Gita :**

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

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

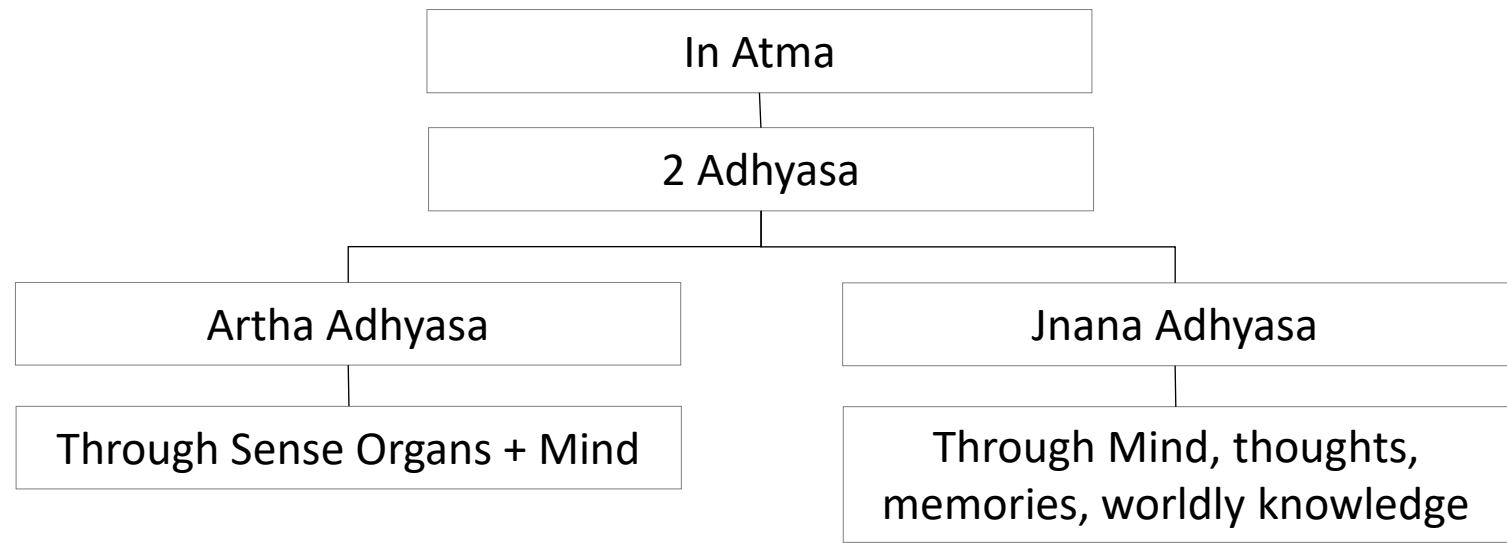
The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence).[Chapter 2 - Verse 16]

- Death has not captured Atma.

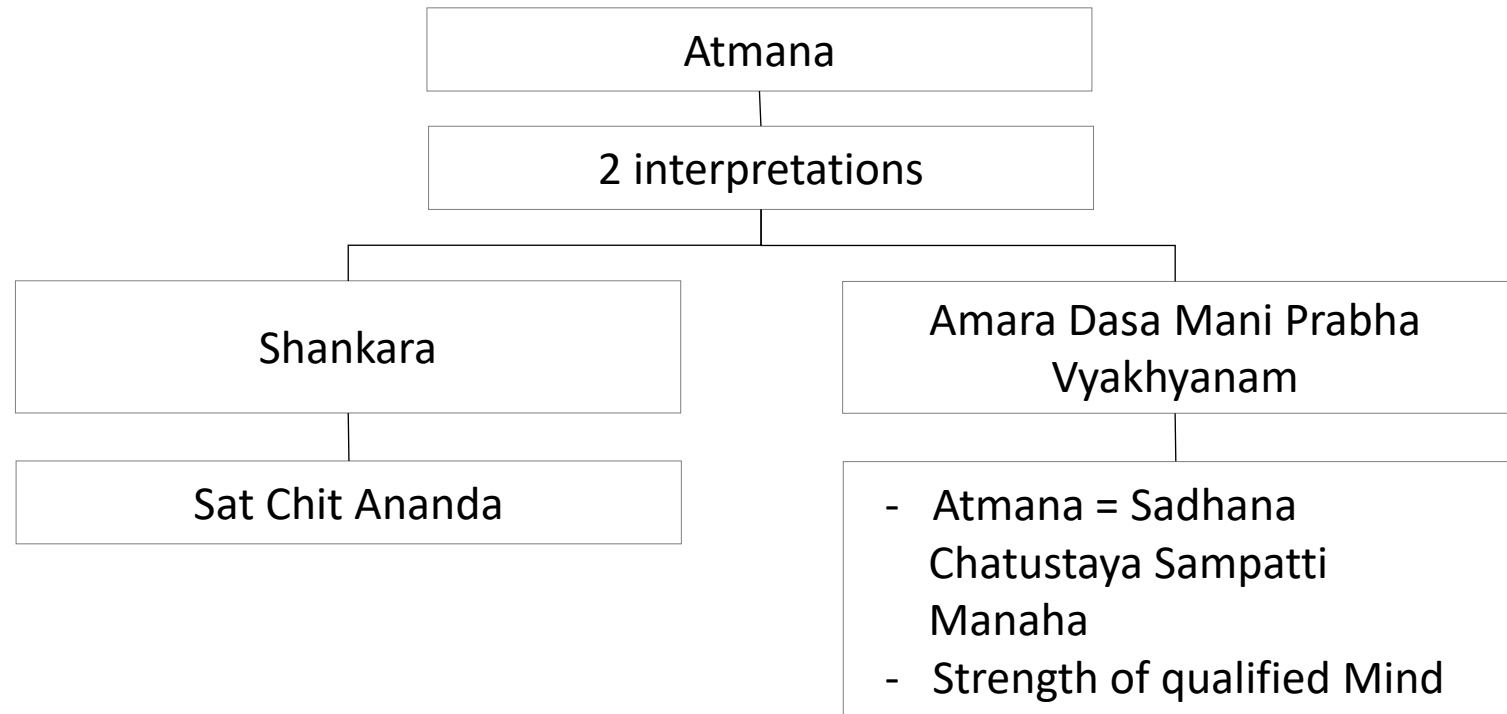
**Problem :**

- I am affected by Kala is a thought, is Jnana Adhyasa.





- We don't require external resource.



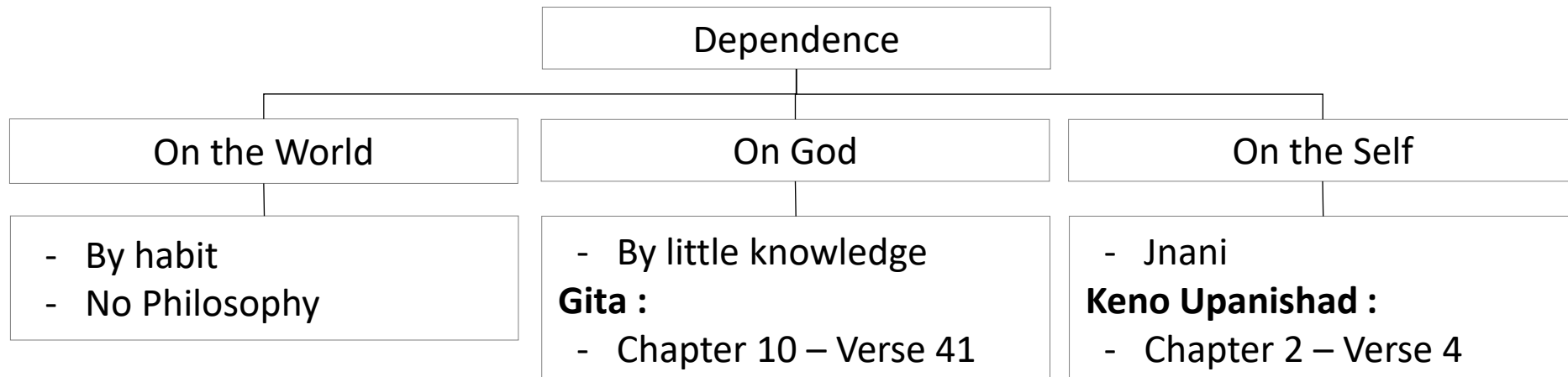
- Atmana Svena Rupa.
- By Virtue of being Atma.
- Very nature.
- Having Atma as my nature, Svena Rupena.
- Because of my spiritual strength, Atmas strength.

c) Because of being Atma, Vindate, seekers finds strength.

d) Vindate = Labate

e) **Veeryam = Balam, Samarthyam**

- **By being the Atma every spiritual seeker naturally has spiritual strength.**
- Many afraid to go to binary format.
- In  $\Delta$  format, derive strength from God.
- I am poor Jiva.
- Oh Lord, give me strength.



Gita :

यद्यद्विभूतिमत्सत्त्वं  
श्रीमदूर्जितमेव वा ।  
तत्तदेवावगच्छ त्वं  
मम तेजोऽशसम्भवम् ॥१०-४१॥

yad yad vibhūtimat sattvaṃ  
śrīmad ūrjitam ēva vā |  
tat tad ēvāvagaccha tvaṃ  
mama tejoṃśasambhavam || 10-41 ||

Whatever that is glorious, prosperous or powerful in any being, know that to be a manifestation of a part of My splendour. [Chapter 10 - Verse 41]

Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

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

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

- Binary format is dropping God as a Crutch, support.
- Δ format : Rush to God for Artha, Artharhi, Karmayoga

- God = Crutch
- From where will I get support.

• **I don't require Crutch.**

- Looking for Crutch is a thought, based on Assumption that I am the Body.

• **I need a Crutch = Self ignorance.**

- Think about Atma, discover strength in real SELF, Satchit Ananda SELF.
- World depends on the crutch.
- I am the crutch for the world.

**Kaivalya Upanishad :**

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

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।  
mayi sarvam layam 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]

- If we are not able to enter Binary format, continue Δ format, attend class.
- In Nididhyasa Sadhana practice walking without crutch.
- There is an intermediate period.

- I may drop and fall.
- **Ultimately will find strength on my own feet.**
- Go from - world to God, – God to Self dependence = Spiritual Journey.

### Chandogya 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]

- I am the support for the world.

धनसहाय- मन्त्रौषधितपोयोगकृतं वीर्यं मृत्युं  
न शक्नोत्यभिभवितुम् अनित्य- वस्तुकृतत्वात्;  
आत्मविद्याकृतं तु वीर्यमात्मनैव विन्दते, नान्येन  
इत्यतोऽनन्यसाधनत्वादात्मविद्या- वीर्यस्य तदेव  
वीर्यं मृत्युं शक्नोत्यभिभवितुम्।

The strength born of wealth, assistants, mantra, medicine, austerity and yoga is not capable to overpower death, due to (strength) being born from impermanent thing. Whereas one attains the strength born through self-knowledge due to the self alone, not due to any other source. Therefore, due to not having some other source for the strength of self-knowledge, that strength alone is capable to overpower death.

- To get Moksha, have to conquer mortality, Mrityu, Samsara, subdue mortality.
- Gain strength from Svarupa, Atma Balam, spiritual strength.
- Atma Balam = Mrityu Nashakam.

### **Next Corollary :**

- If you drop the spiritual strength and try to derive strength from Anatma, it will fail.
- God, wealth, relations, Mantra, Property, Pujas, Oshadi are all outside you, Anatma.
- They will not destroy Samsara / Mrityu.

### **a) Tapo Balam :**

- Austerities.
- In Puranas, Rakshas want strength and perform Tapas in order to conquer Mrityu.

### **b) Hiranyakashyapu :**

- Varan = Not die in day, night, inside, outside, by human, animals.
- Narasimha finishes him off.

### **c) Yoga – Meditation, Dhyanam :**

- Can't conquer Mrityu, Samsara.
- They are finite, can't become infinite.

### **d) Atma Krutatvatu Krutam Veeryam :**

- Strength derived from self knowledge, spiritual knowledge is capable of conquering mortality, death.

### **Intelligent question :**

- Self knowledge = Anatma only, not self, belongs to Vruttis in the Mind.
- How it can destroy mortality? Death?

## **Shankara :**

- Knowledge is about self.
- Strength is derived from SELF.
- Self knowledge does not give directly strength.
- Self knowledge helps me to derive strength from the self.
- Subtle knowledge strengths = Strength of self only, learn to derive strength from Atma.
- Hence can conquer death.



## Lecture 40

### Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

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

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

- Atmana Vindate Veeryam Vidyaya Vindate Mrutam.
- **Conquer death by claiming I am Atma.**
- **Through strength of Atma alone Mrityu is conquered.**
- Mortality is more powerful than Anatma wealth, relations, Mantra, Oshadi.
- **Atma alone conquers mortality.**
- Atma Rupena Vindate, Labate Veeryam Balam.
- Anatma = Anityam, finite.

## What gives immortality

### Atma Vidya

- Anatma
- Vrutti Jnanam in the Mind
- Indirectly contributes
- Helps to tap the power of Atma, Balam.
- **Draw power of Atma to claim I am Atma.**
- Indirect cause

### Atma Balam

- Attend class to get knowledge of Atma
- Atma is already there.
- Draw own power as Atma
- Atma conquers mortality of Body.
- Direct cause

### Example :

## Rash

### Injection

- Instrument used to deliver medicine
- Helps medicine to cure
- Atma Vidya
- Guru gives injection
- Vidya Dvara
- Mode of transferring Atma Balam

### Actual medicine in the bottle

- Has power to cure
- Atma Balam drawn by student from Atma.
- Sakshat Karanam

**a) Anena Vindate Veeryam :**

- **Veeryam is drawn through Atma Vidya.**
- **Power comes from Atma only.**

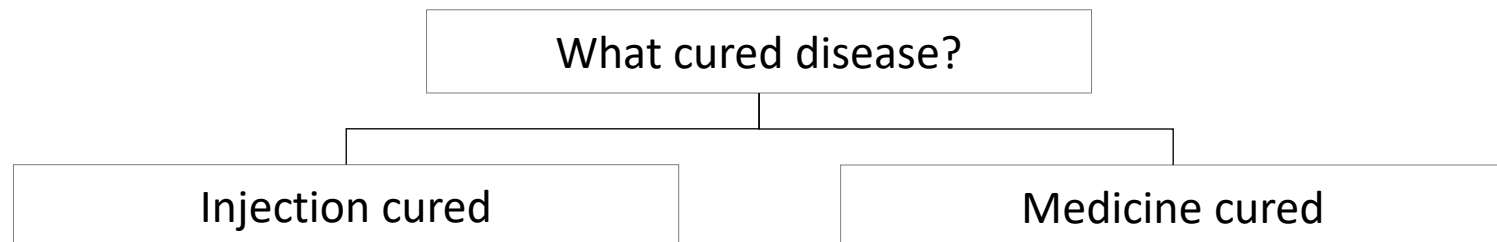
Injection	Medicine
Atma Vidya	Atma

**b) Veeryam Atmana Eva Vindate :**

- Veeryam does not come from Vidya.
- Vidya helps me to draw Atma power only.

**c) Na Anya Anatma Sadhakam :**

- **Therefore, Ataha, power drawn through Atma Vidya does not come from any source in Anatma.**
- Power of Atma Vidya comes from Atma alone.
- Atma Vidya Veeryam = Atma Veeryam



- Disease cured by medicine through injection process.

यत एवमात्म-विद्याकृतं वीर्यमात्मनैव विन्दते,  
अतः विद्यया आत्मविषयया विन्दतेऽमृतम्  
अमृतत्वम् ।

Since this is so, one attains strength born of self-knowledge is through the self alone, therefore one attains immortality through the knowledge about the self.

**a) 4<sup>th</sup> Quarter : Vidya Vinadate Veeram**

- **Upanishad should have said :**  
Anena Vindate Veeryam  
Atmana Vindate Amrutam
- Atma gives power to conquer death, gives immortality.

**b) But Upanishad says :**

- Vidyaya Vindate Veeryam.
- Atma Vidya as good as Atma only.

**c) Yataha Evam :**

- Because of this reason.

**d) Kruta Veeryam Atmana Eva Vindate :**

- Since power drawn from Atma Vidya is power drawn from Atma only.

**e) Ataha :**

- Therefore
- Atma Bala = Vidya Balam.
- Spiritual strength = Spiritual knowledge strength.

**f) Atma Vishaya :**

- Knowledge of spirit / Atma.

**g) Vindate : Amrutam**

- Person wins immortality.
- Atma = Vidya = Synonymous
- **Atma Nishta = Atma Vidya Nishta.**
- **Weak person can't get Atma Amrutatvam.**

**Bashyam : Chapter 2 – Verse 4 continues...**

‘नायमात्मा बलहीनेन लभ्यः’ (मु० उ० ३।२।४) इत्याथर्वणे।  
अतः समर्थो हेतुः अमृतत्वं हि विन्दत इति॥४॥

It is said “this self is not attainable by one who is devoid of strength” in Atharvana/ Mundaka Upanishad. Therefore, the reason “because one attains immortality” is capable (to establish प्रतिबोधिविदत्तं मतम्, that brahman/ consciousness known in every cognition as oneself is the right knowledge) .

## Mundak Upanishad :

नायमात्मा बलहीनेन लभ्यो न च प्रमादात् तपसो वाप्यलिङ्गात् ।  
एतैरुपायैर्यतते यस्तु विद्वां- स्तस्यैष आत्मा विशते ब्रह्मधाम ॥ ४॥

Nayam-atma bala-hinena labhyo na ca pramadat tapaso va'py-alingat I  
etair-upayair-yatate yastu vidvan tasyaisa atma visate brahma-dhama II 4 II

The Self is not gained by the weak (in body, mind and intellect or Spirit), nor by the insincere, nor by those practising (unintelligent) austerities, but wise men who strive with vigour, attention and propriety attain union with Brahman. [III – II – 4]

### Balam

Physical Body

Emotional

Financial

Intellectual

- Main strength for Atma Vidya = Intellectual strength, clear understanding.
- Chapter 2 – Verse 4 over.
- Next Chapter 3 = Story
- Chapter 4 – Karma Yoga + Upasana Yoga.

### 5<sup>th</sup> Mantra : Chapter 2 – Topics

- Jnana Mahima (Glory)

- Jnana Phalam  
- Result of knowledge

## **Mahima :**

- In Manushya alone Jnanam possible, Jnanam gives Moksha, freedom, immortality.
- Mantra criticizes those who don't attain this Jnanam.
- Those who waste human Janma without working for Atma Jnanam.

## **Conclusion :**

I) Keno Belongs to Atharvana Veda

### **II) Samartaha Hetu :**

- Reasoning in Keno Upanishad is correction.

### **III) Amrutatvam Hi Vindate :**

- **Immortality is attained only when Atma is known as Consciousness obtaining in every cognition, perception.**

### **IV) Pratibodha Viditam Matam :**

- **Brahman = Consciousness in every thought.**
- **With this knowledge alone immortality is possible.**
- Then only we get immortality.
- Such a knowledge = Right knowledge.
- By any other knowledge Amrutatvam, immortality is not possible.

### **V) Amrutatvam Hi :**

- Hi = Reasoning.

## Shankara :

- My reasoning is correct.
- Chapter 2 – Verse 4 over.

### VI) Anvaya :

यदा ब्रह्म प्रतिबोधविदितं तदा तत् ब्रह्म मतम् हि (यस्मात्) उक्तात्मब्रह्मज्ञानेन  
अमृतत्वं विन्दते। आत्मना (स्वेन रूपेण) ज्ञानी पुरुषः आत्मविद्या  
कृतं वीर्यं विन्दते अतः विद्यया ज्ञानी अमृतत्वं विन्दते।

When brahman is recognized as consciousness in and through every thought, then brahman is correctly understood, because by this understanding alone one attains immortality. A wise person attains the strength due to the self alone, therefore by the self-knowledge one attains immortality.

- Pratibodha Veditam Brahma Matam Bavati.
- Tasmāt Hi Mumukshuhu Amrutatvam Vindate.
- Atmana Veeryam Vindate, Vidyaya Amrutam Vindate.