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# **PRASNOPANISHAD**

With

# **SHANKARABASHYAM**

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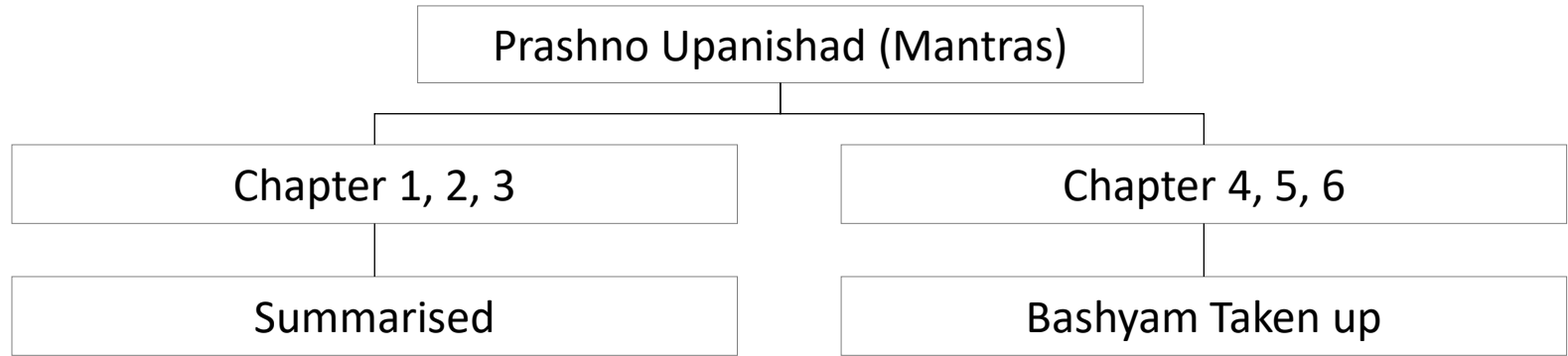
## **CHAPTER 1 to 6**

## **FINAL TEACHING**

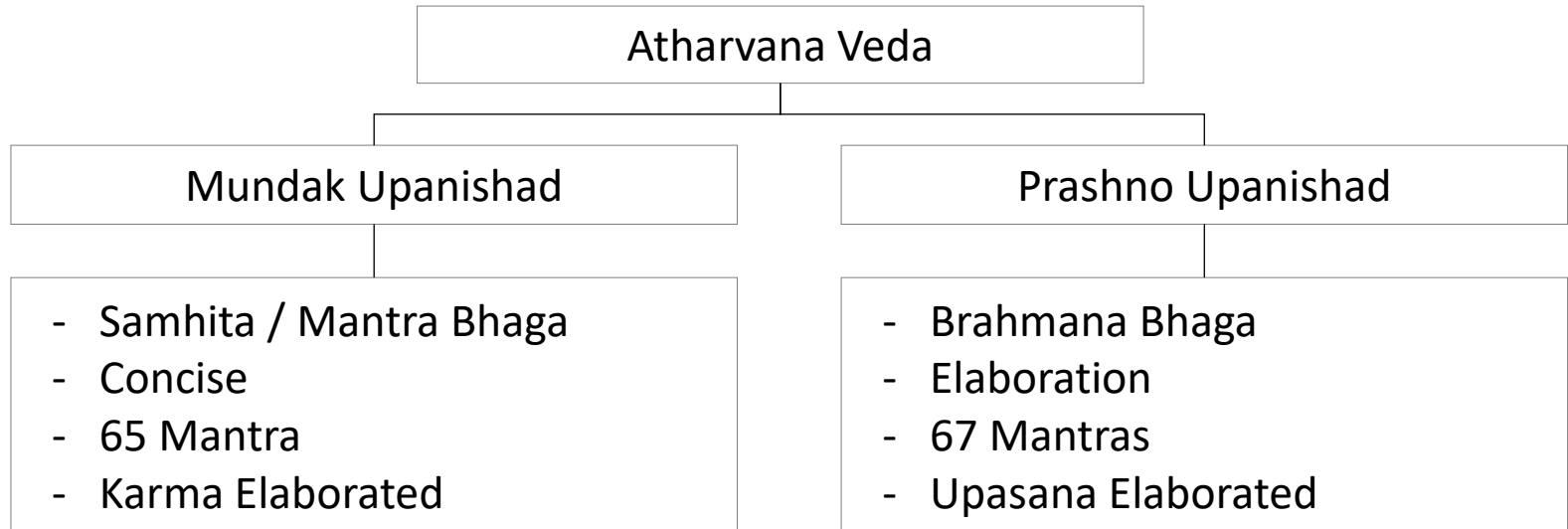
# FINAL TEACHING

## CHAPTER 1

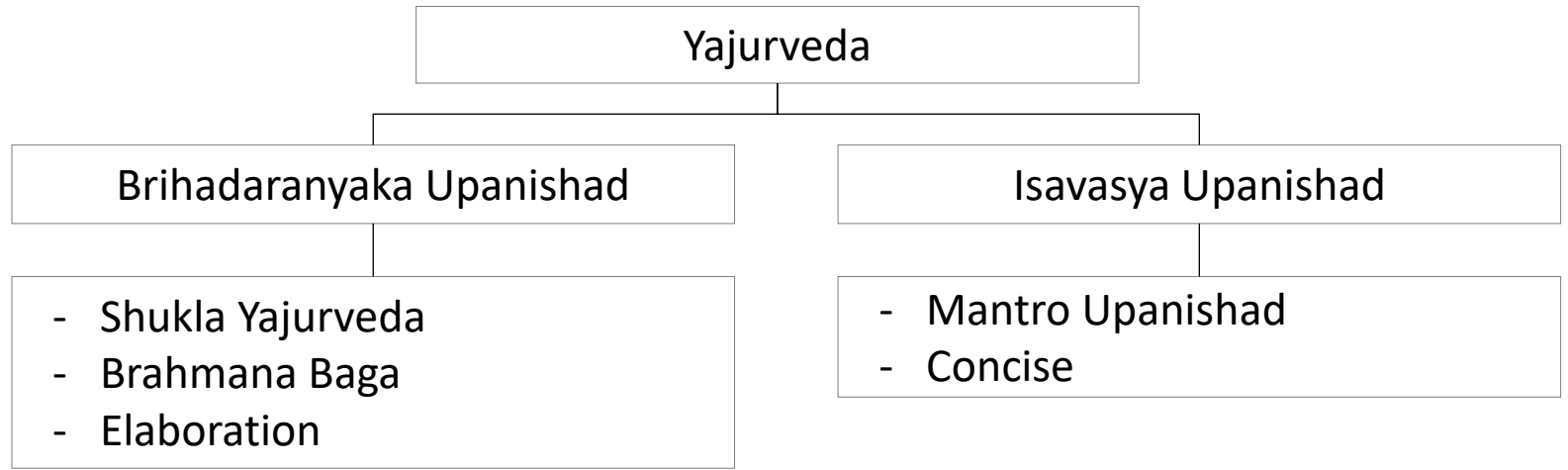
1)



2)



3)



#### 4) Mundak Upanishad :

तस्मै स होवाच ।

द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥ ४॥

Tasmai sa hovaca I

dve vidye veditavye iti ha sma yad brahma-vido vadanti, para caivapara ca II 4 II

To him (Saunaka) Angira said : There are two kinds of knowledge to be acquired, namely, Apra and Para – lower and higher. So say those (the great seers of the Upanishad-s) who know Brahman. [I – I – 4]

#### 5) Mundak Upanishad :

धनुर् गृहीत्वौपनिषदं महास्रं शरं ह्युपासा निशितं सन्धयीत ।

आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥ ३॥

Dhanur grhitvau-panisadam mahastram saram hyupasa-nisitam sandhayita I

ayamy tad bhava-gatena cetasa laksyam tadev-aksaram somya viddhi II 3 II

Having taken the great weapon – the bow furnished by the Upanishad-s and fixed in it the arrow rendered pointed by constant meditation ; and having drawn it with the mind fixed on the Brahman, O good-looking youth! Penetrate that mark – the Immortal Brahman. [II – II – 3]

प्रणवो धनुः शारो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।  
अप्रमत्तेन वेद्धव्यं शरवत् तन्मयो भवेत् ॥ ४ ॥

Pranavo dhanuh saro hyatma brahma tal-laksyam ucyate ।  
apramattena veddhavyam sara-vat tan-mayo bhavet II 4 II

The Pranava is the bow, the Atman is the arrow and the Brahman is said to be its mark (goal). It should be hit by one who is self-collected and like the arrow, becomes one with the mark i.e. Brahman. [II – II – 4]

## 6) Prashno Upanishad :

- 2<sup>nd</sup>, 3<sup>rd</sup>, 5<sup>th</sup> Chapter on Upasana.

7) Sishyas stay in Ashram for one year and then ask questions.

- Guru + Sishya - Rishis

## 8) Mundak Upanishad :

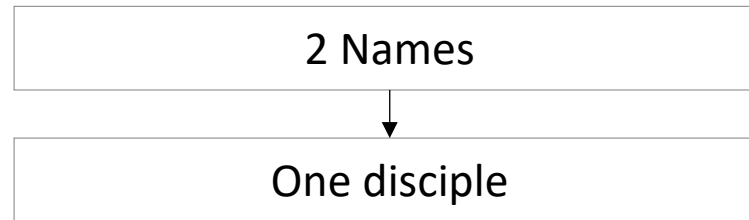
सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।  
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥ ५ ॥

Satyena labhyas-tapasa hyesa atma samyag-jnanena brahma-caryena nityam ।  
antah-sarire jyotir-mayo hi subhro yam pasyanti yatayah ksina-dosah II 5 II

The Self is attained through veracity, concentration, wisdom and continence; cultivate all of them constantly. When impurities (thus) dwindle, the ascetic beholds Him – stainless, resplendent – within his very body. [III – I – 5]

## 9) Chapter 1 – Verse 1 :

- 6 Disciples approached the Guru – Pippalada – Atharvana Veda



I) Sukesha Cha Bharatvaj

II) Shaibyash Cha Satyakama

III) Sauryayini Cha Gargya

IV) Kaushalya cha Ashvalayana

V) Bhargava Vaidarbihi

VI) Kabandhi Kathyayini

## 10) Chapter 1 :

**Sukesha :**

- Son of Bharatvaj, Shibihi, desirer of Truth.
- Sauryayini, Garga Gothra.

11)

Superior Brahma	Inferior Brahma
<ul style="list-style-type: none"><li>- Karanam Brahma</li><li>- Maya Sahitam</li><li>- 3<sup>rd</sup> Pada</li></ul>	<ul style="list-style-type: none"><li>- Karyam Brahma</li><li>- Hiranyagarbha + Virat</li><li>- 1<sup>st</sup> / 2<sup>nd</sup> Pada</li></ul>

12) **Apam Brahma (Meditation + Worship) :**

- Keeps us within Samsara.
- Can give Qualification not Moksha.
- All within Time, Space, Subject to change.
- Therefore 6 disciples interested in Moksha, only possible through Nirguna Brahma Jnanam.
- Shantam, Shivam... Saha Vigneyaha.

## Chapter 1 :

13) 6 Disciples – 6 Questions, 6 Chapters, 67 Verses, Prashno – Commentary on Mundaka Upanishad.

## 14) Chapter 1 :

- What is Param Brahma, Karanam Brahma, Nityam, know which, one gets Moksha.

15) Permanent not Karma Phalam (Aapyam, Utpatyam, Samskaryam, Vikaryam).

- Only know Brahman, not do anything, it is Nitya Vastu.

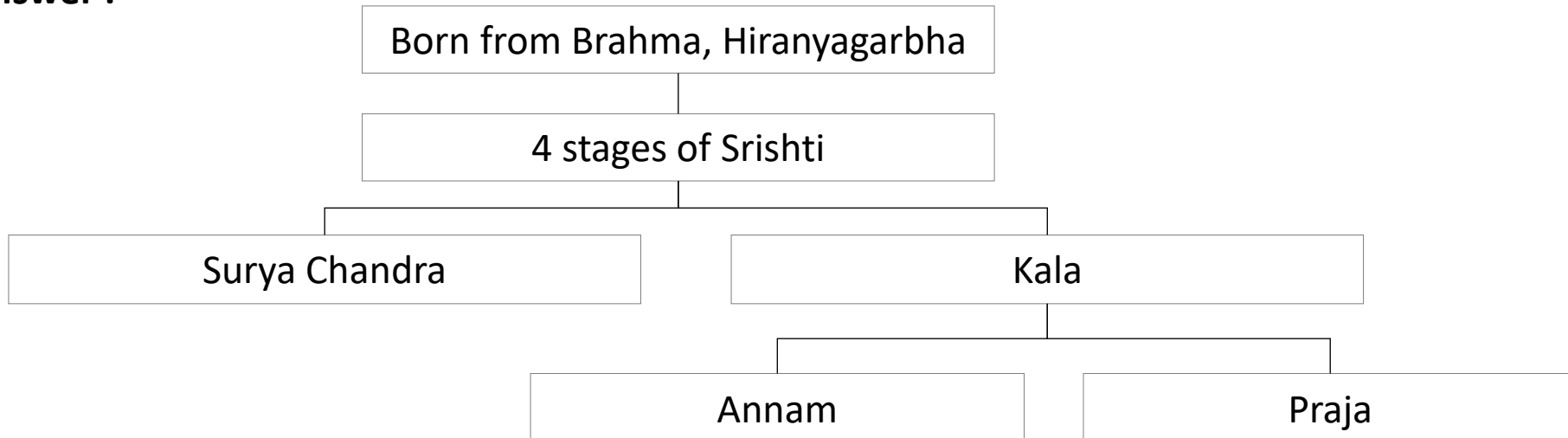
16) Guru – Grihasta in Mundaka and Prasna Upanishad.

17) Chapter 1 : 16 Verses – Kabandhi Katyayana

## Question :

- How are Human beings born?

## Answer :



18) Prajapathi inherent in me – waker as both Nimitta and Upadana Karanam.

- Waker inherent in Dream as both Nimitta and Upadana Karanam.

### 19) Mundak Upanishad :

तस्मै स होवाच ।

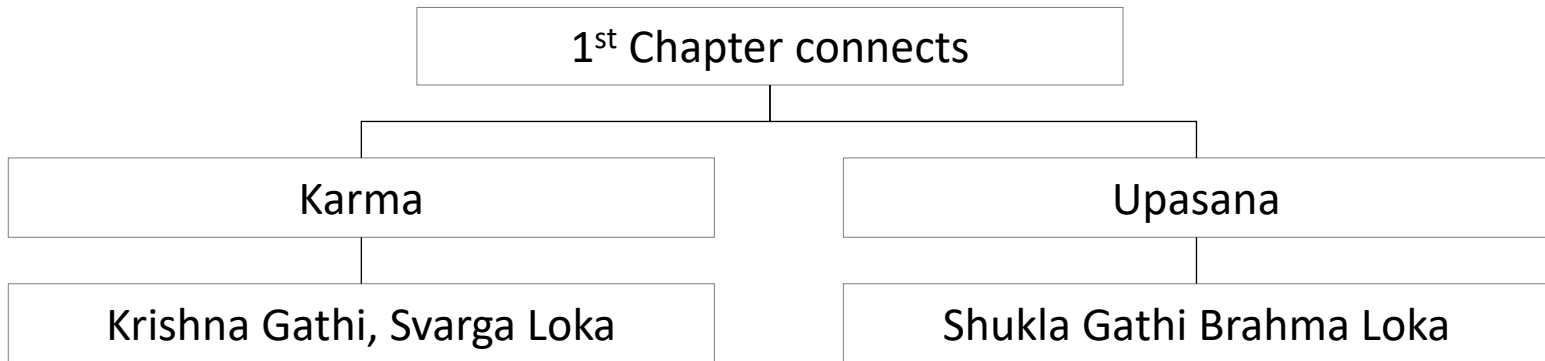
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To him (Saunaka) Angira said : There are two kinds of knowledge to be acquired, namely, Apra and Para – lower and higher. So say those (the great seers of the Upanishad-s) who know Brahman. [I – I – 4]

20)



21) Where do living beings (Reflected Consciousness) come from?

- Living beings (Reflected Consciousness) came from Prajapati (Original Consciousness).

### 22) Srishti – factors :

- Surya, Chandra, Kala, Anna, Praja.

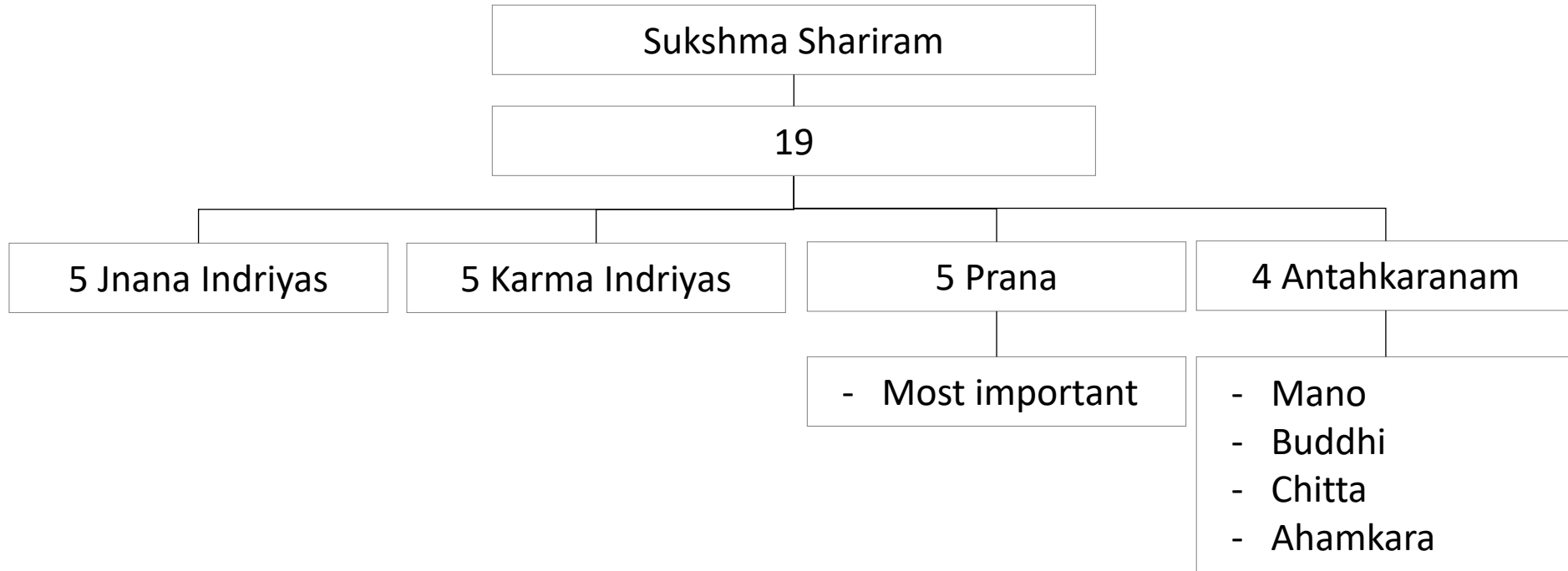


## 23) 2<sup>nd</sup> Chapter- Bhargava – 13 Verses

### Question :

- What is the most important organ in the body?

### Answer :



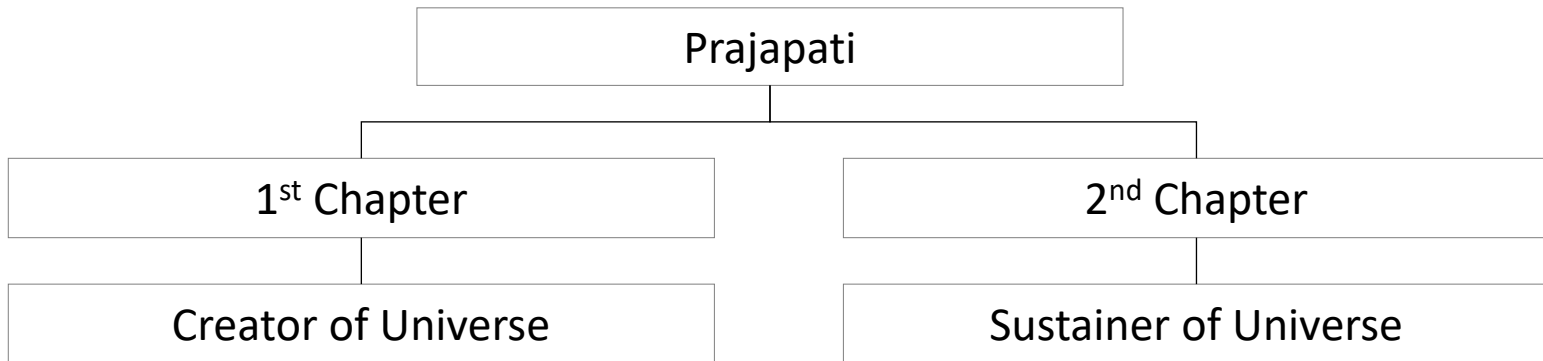
### Question :

- What is the greatest among 17 organs?
- How to know which organ is superior.

## 24) Answer :

- Prana, life supporter, greatest.
- Prana tries to withdraw, other organs struggle to survive.
- Have near death experience.
- Other organs glorify Prana at Samashti level – Hiranyagarbha, Prajapati.

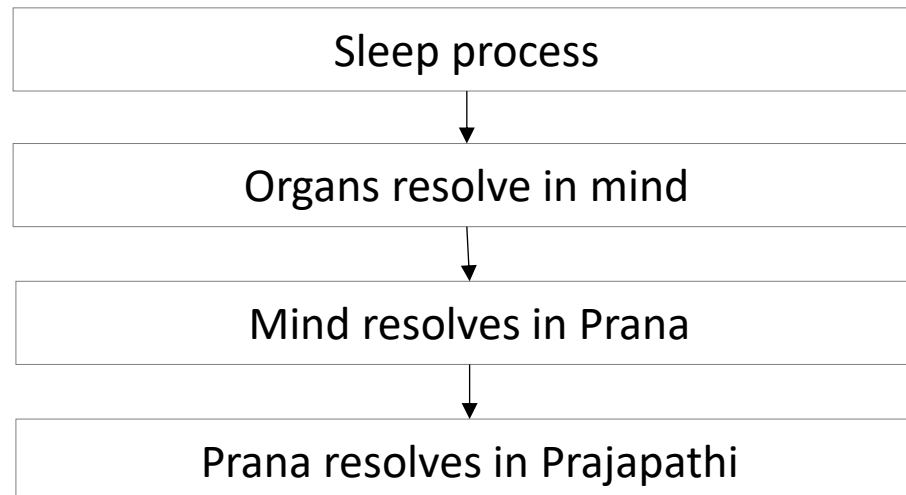
25)



26) Prana borrows consciousness first from Atma, becomes alive, gives life to other organs.

- Without Prana, mind can't function.

27)



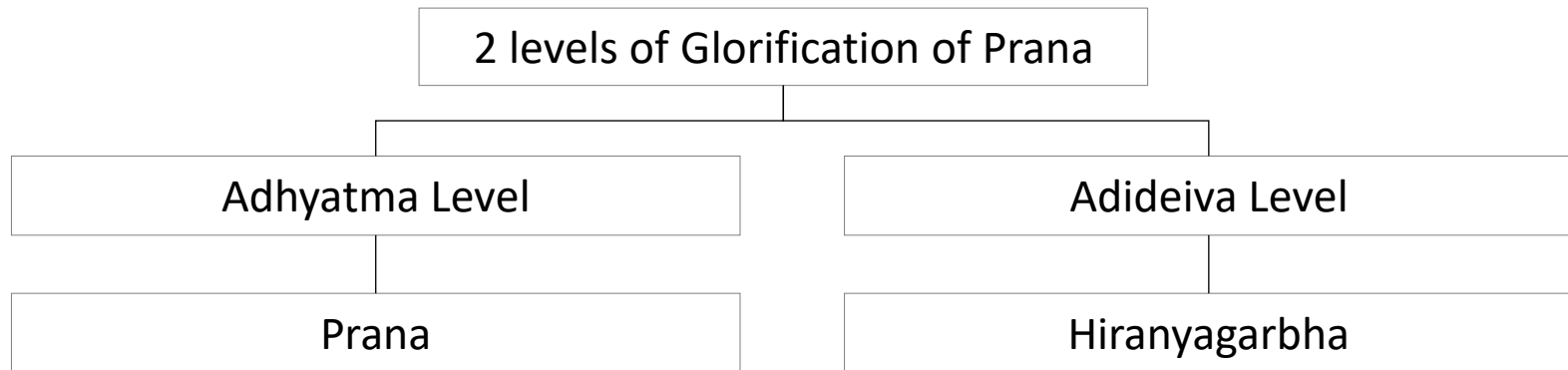
## 28) Prana – Jyeshtaha, Sreshtaha

- What manifests 1<sup>st</sup> in the womb is the breath of the child.
- Mind manifests later.
- When child is born – it takes 1<sup>st</sup> breath and starts living outside.
- At individual level, Prana blesses all organs and then they function.

29) At Samashti level, Hiranyagarbha blesses all devatas – Surya, Chandra, Nakshatra, Varuna, Vayu.

- All natural forces are from one powerful Hiranyagarbha.

30)



### 31) Prasna Upanishad :

तेऽश्रद्धधाना बभूवुः  
सोऽभिमानादूर्ध्वमुत्क्रमत इव  
तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते  
तस्मिंश्च प्रतिष्ठमाने सर्व एव प्रातिष्ठन्ते  
तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं  
सर्वा एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने  
सर्वा एव प्रातिष्ठन्त एवं वाङ्मनश्चक्षुः  
श्रोत्रं च ते प्रीताः प्राणं स्तुन्वन्ति ॥ ४ ॥

Te asraddhadhaanaa babhoovuh,  
sobhimaanaadoordhvam utkramata iva,  
tasminnutkraamati athetare sarva eva-utkraamante  
tasminscha pratishthamaane sarva eva pratishthante.  
Tadyathaa makshikaa madhukara-raajaanamutkraamantam  
sarvaa evotkraamante tasminscha pratishtamaane  
sarvaa eva pratishthanta evam vaangmanaschakshu-hu  
srotram cha, te preetaaha praanam stunvanti || 4 ||

They did not believe. The principal prana got irritated and seemed as it were to go out of the body. When the prana got up to depart all others immediately had to get up too, and when it remained in its place all the others remained – just as when the Queen-bee leaves all the bees leave the hive and they return to it when she returns-and the mind, speech, eye, ear and the rest, being pleased, praised the prana. [II – 4]

32) Hiranyagarbha

Sustainer of

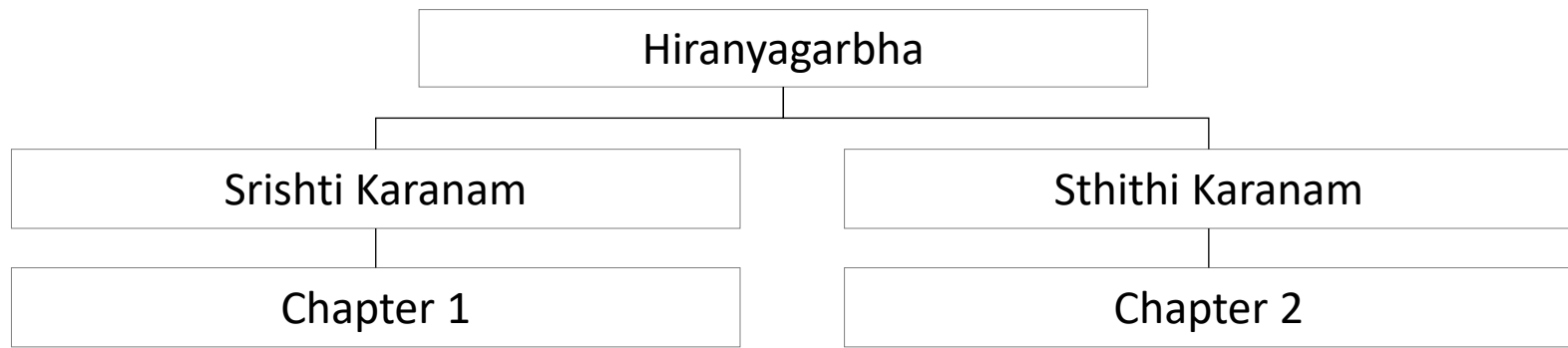
Micro Jiva

Macro Universe

Adhyatmam

Adideivam

33)

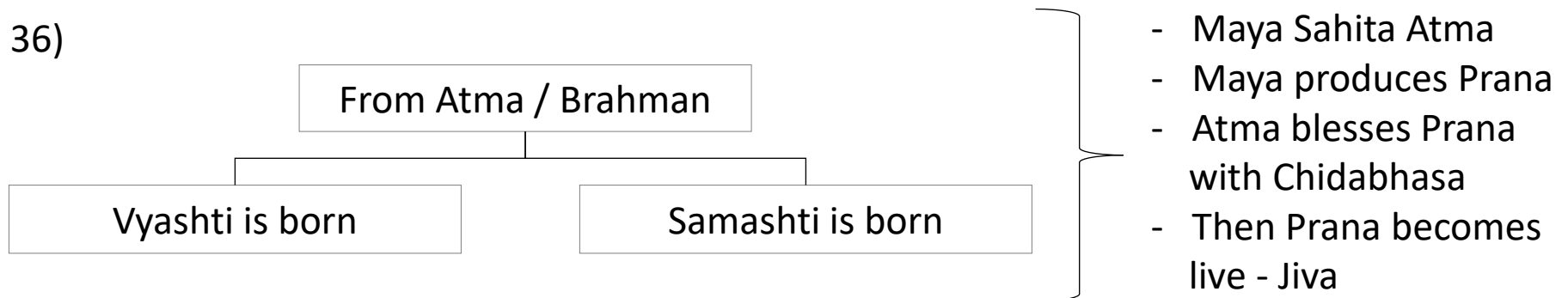


34) Chapter 3 – 12 Verses – Kausalya Ashvalayana

35) **Question :**

- Details regarding Prana
  - a) Prana Utpatti
  - b) Pranasya Svarupam
  - c) Prana Pravesha
  - d) Pranasya Vyavapara
  - e) Pranasya Upasana Phalam

36)



37) Prana = Life principle in the universe with Chidabhasa.

- That life principle Prana, donates life to sense organs, organs of action, Antahkaranam.

38)

Person	Chit
Produces shadow	Produces Chidabhasa, Chaya Prana

39) Shadow is Mithya

- No existence of its own.
- Depends on Purusha for existence
- Prana represents entire Universe, Mithya creation.
- Pranasya Svarupam – Mithyatvam.

40) How Prana enters Shariram? Anupravesha?

41) Because of Prarabda Punya – Papam, desire, Sankalpam, Prana remains in the body.

- Ishvara Srishti.

42) Utpatti, Pravesha, Svarupa of Prana seen.

**Vyapara :**

Prana Divides into 5 fold functions

Prana

Apana

Vyana

Udana

Samana

Leader

Occupies various positions

**43) Prasno Upanishad : Chapter 3 – Verse 5**

पायूपस्थेऽपानं चक्षुःश्रोत्रे मुखनासिकाभ्यां प्राणः  
स्वयं प्रातिष्ठते मध्ये तु समानः ।  
एष ह्येतद्धुतमन्नं समं नयति  
तस्मादेताः सप्तार्चिषो भवन्ति ॥ ५॥

Paayoopasthe-apaanam, chakshuh-srotre mukha-naasikaabhyaam praahah  
svayam pratishthate madhye tu samaanah  
esha hyetat-hutam-annam samam-nayati,  
tasmaad-etaah sapta-archisho bhavanti || 5 ||

The Apana dwells in the organs of excretion and procreation and the Prana abides in the eye, mouth and nose. In the middle this Samana functions, distributing the food equally, and the seven flames are fed from it. [III – 5]

44) Prana travels through main, intermediary, capillary Nadis (7,72,000 – Nadis).

45) Prana Vyapara = Flowing through the Nadis and dividing itself into respiratory (Prana), Digestive (Samana), Circulatory system (Vyana), excretory system (Apana), Udana – (Trajectory) – takes Sukshma Shariram out of Sthula Shariram.

46)

Prana Upasana Phalam



Shukla Gathi



Brahma Loka Prapti



Gain Jnanam

**Apekshika Amrutatvam :**

**Atyantika Amrutatvam :**

Moksha Prapti

47) How Prana travels?

- During death – Prana withdraws Jnana Indriyas, Karma Indriyas, Antahkaranam to the Hridayam.



#### 48) Chapter 3 – Verse 10 & 11 :

यच्चित्तस्तेनैष प्राणमायाति प्राणस्तेजसा युक्तः ।  
सहात्मना तथासङ्कल्पितं लोकं नयति ॥ १० ॥

Yachitta-stenaisha praanam-aayaati prana-stejasa yuktah  
sahaatmanaa, yathaa sankalpitam lokam nayati II 10 II

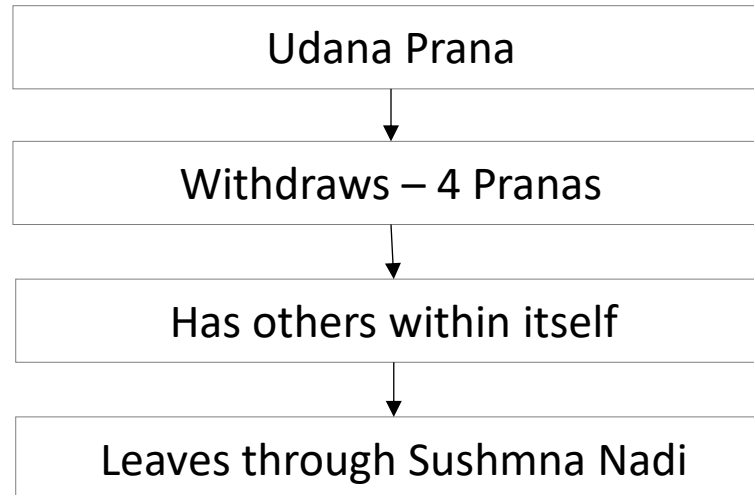
Whatever be his thoughts, accordingly he attains the Prana, and the Prana, united with Udana, together with Jivatma, is led on to the world thought of. [III – 10]

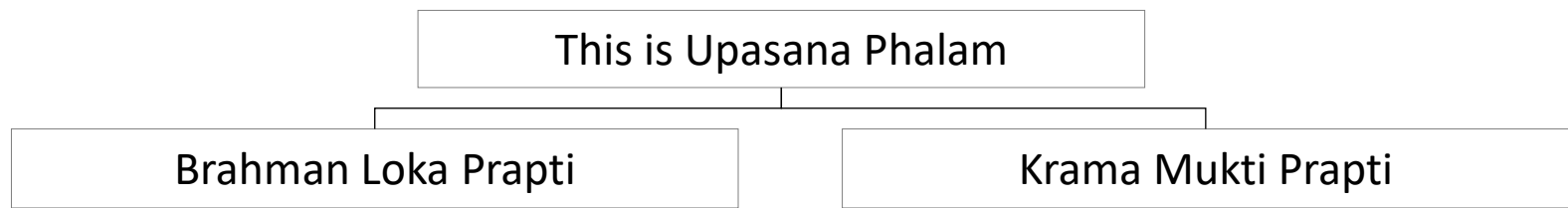
य एवं विद्वान् प्राणं वेद न हास्य प्रजा  
हीयतेऽमृतो भवति तदेषः श्लोकः ॥ ११ ॥

Ya evam vidwaan praanam veda na haasya prajaa  
heeyante, amrito bhavati, tadesha slokha II 11 II

The wise man who knows the Prana thus will not have to suffer - his offspring's do not perish and he becomes immortal ; there is the following verse. [III – 11]

49)





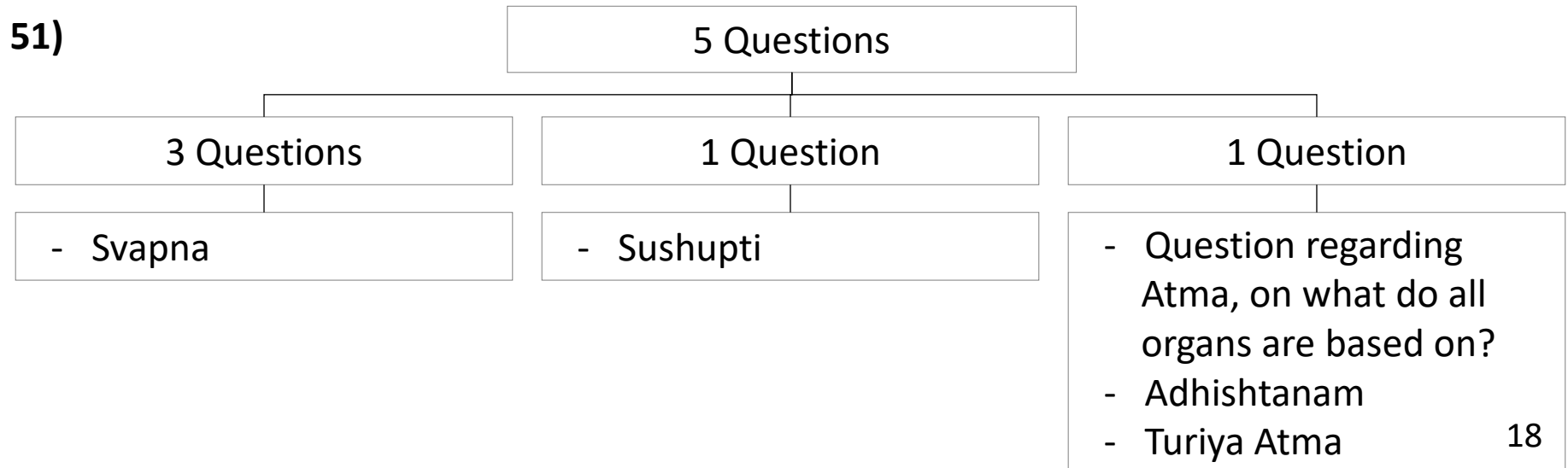
## 50) Chapter 4

- Sauryayini - Gargya – 11 Verses

### Verse 1 :

- What organs sleep?
- What organs awake?
- Which Devata sees the dream?
- Who has happiness in sleep?
- On what do all organs depend?

- 5 Questions



## 52) Mundak Upanishad :

तस्मै स होवाच ।

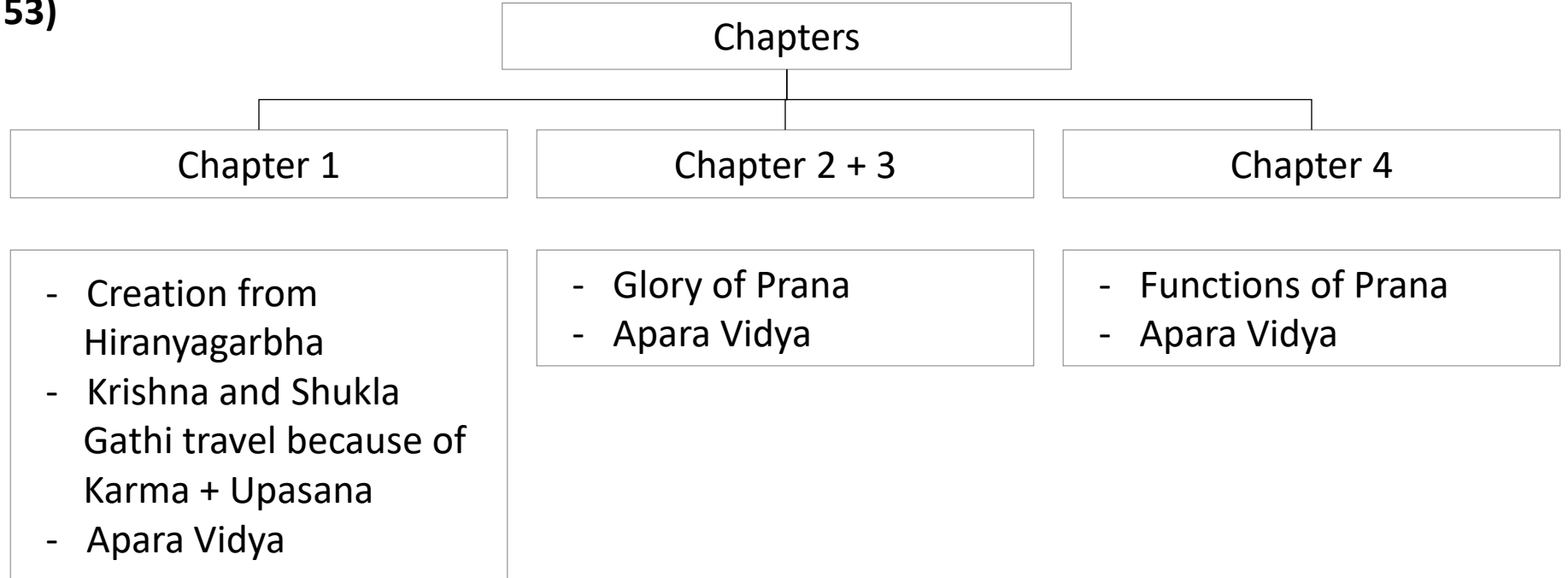
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Tasmai sa hovaca I

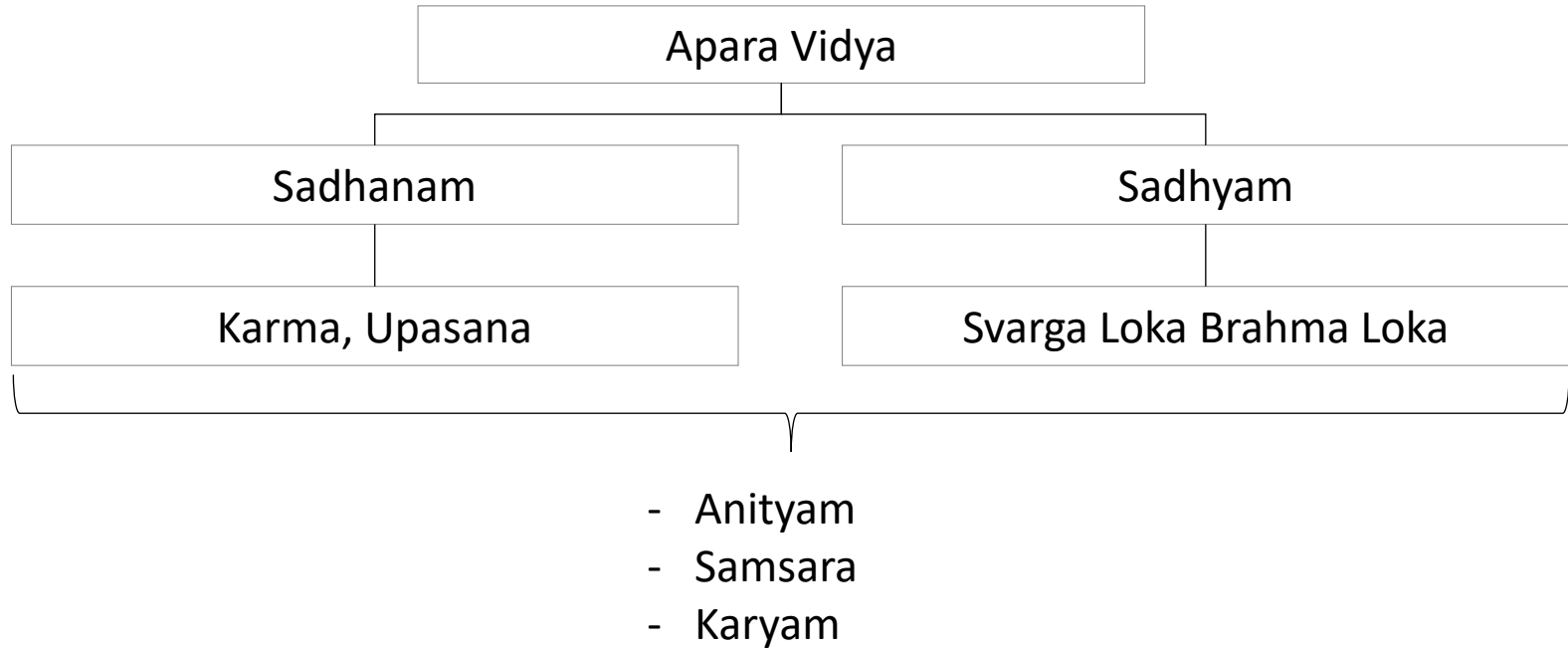
dve vidye veditavye iti ha sma yad brahma-vido vadanti, para caivapara ca II 4 II

To him (Saunaka) Angira said : There are two kinds of knowledge to be acquired, namely, Apra and Para – lower and higher. So say those (the great seers of the Upanishad-s) who know Brahman. [I – I – 4]

## 53)



54)



55) Prana is born out of Atma like a shadow is born out of a Purusha.

- Like Shadow, Prana is Mithya, Karyam.

**56) Mundak Upanishad :**

तत्रापरा ऋग्वेदो यजुर्वेदः

सामवेदोऽथर्ववेदः शिक्षा ।

कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति

अथ परा यया तदक्षरमधिगम्यते ॥ ५॥

Tatrapara, rg-vedo yajur-vedah

sama-vedo-tharva-vedah siksa I

kalpo vyakaranam niruktam chando jyotism-iti

atha para, yaya tad-aksaram-adhigamyate II 5 II

There, the lower knowledge is constituted of (the four Veda-s) the Rg, the Sama, the Yajur and the Atharva, and the (six Vedanga-s) siksa (Phonetics), Kalpa (code of rituals), Vyakarana (grammar), Nirukta (etymology), Chandra-s (metrics) and Jyotisa (astrology). Now the “Higher Knowledge” is that which leads to immortality or that which goes which leads to immortality or that which goes beyond the word – meaning in languages. [I – I – 5]

### 57) Mundak Upanishad :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।  
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २॥

Divyo hyamurtah purusah sabahya-bhyantaro hyajah,  
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

Bahyam	Antaram
- Karyam	- Karanam
- Jagrat, Svapna	- Maya, Sushupti

Brahman exists alongwith Karya  
and Karanam as their Adhishtanam

58) 6 students of Prashno well established in Aparam Brahma – Hiranyagarbha.

**59) Katho Upanishad :**

येयं प्रेते विचिकित्सा मनुष्ये-  
ऽस्तीत्येके नायमस्तीति चैके ।  
एतद्विद्यामनुशिष्टस्त्वयाऽहं  
वराणामेष वरस्तृतीयः ॥ २० ॥

Yeyam prete vicikitsa manusye  
asti-tyeke nayam astiti caike,  
etad vidyam anusistas tvaya 'ham  
varanam esa varas trtiyah ॥ 20 ॥

There is that doubt. “When a man is dead,” Some say ‘He exist’ and some again say ‘He does not.’ this I should like to know, being taught by thee. This is the third boon, that I ask. [I – I – 20]

**60) 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. [II – 4]

61) Jiva, Jagat, Ishvara originate and resolve into Aksharam Brahman.

**Mundak Upanishad :**

तदेतत् सत्यं यथा सुदीप्तात् पावकाद्विस्फुलिङ्गाः सहस्रशः प्रभवन्ते सरूपाः ।

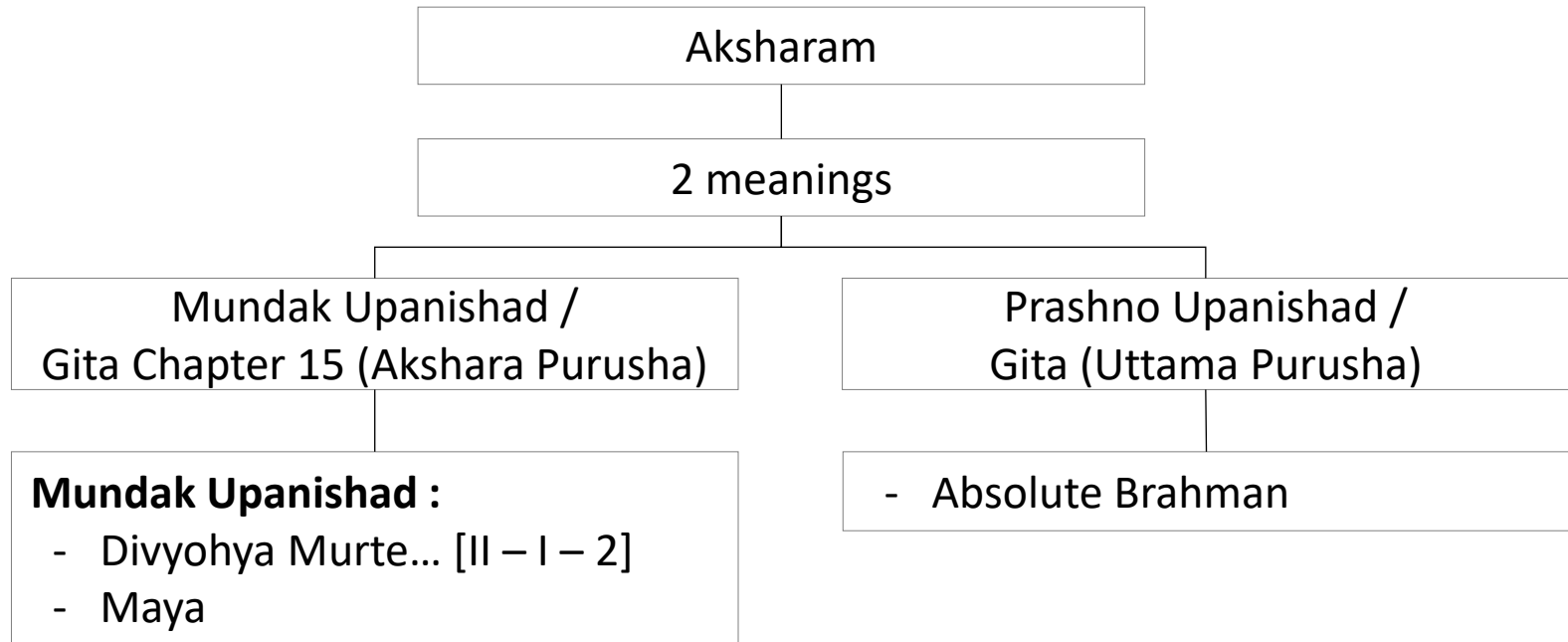
तथाऽक्षराद्विविधाः सोम्य भावाः प्रजायन्ते तत्र चैवापि यन्ति ॥ १॥

tad-etad satyam yatha sudiptat pavakad visphulingah sahasrasah prabhavante sarupah ।

tatha-ksarad vividhah somya bhavah prajayante tatra caivapi-yanti ॥ 1 ॥

This is the truth : as from the flaming fire thousands of sparks, similar to its form (nature) issue forth ; so from the Immortal (Brahman) O! my beloved youth, diverse (manifold) beings (Jiva-s) originate and they find their way back into it. [II – I – 1]

62)



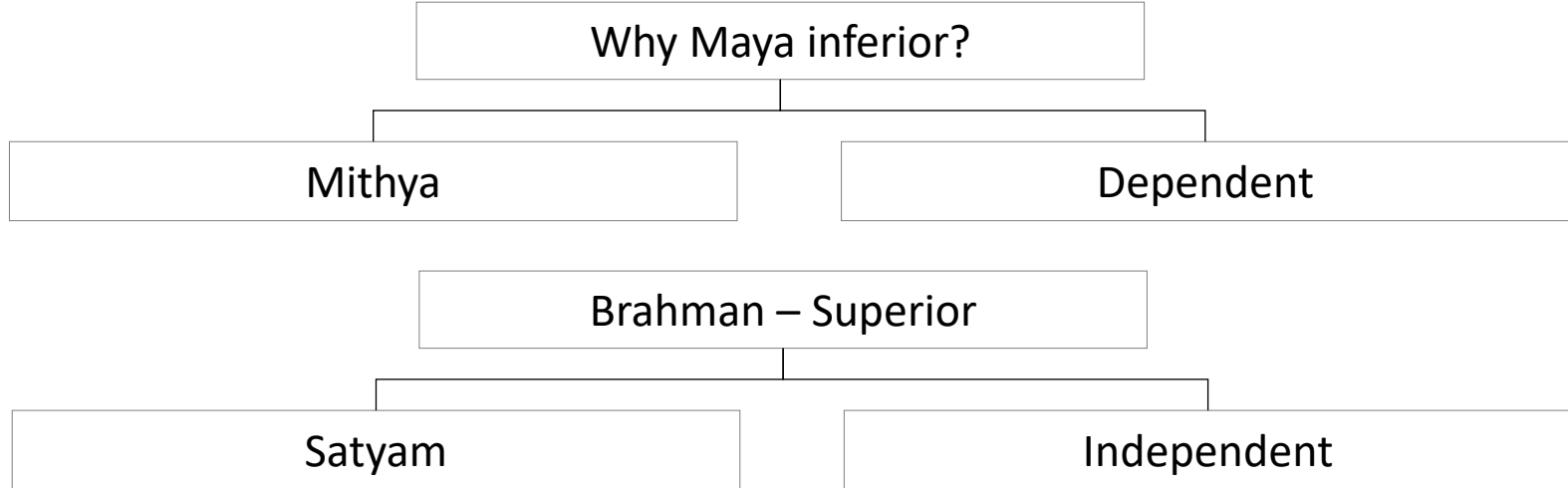
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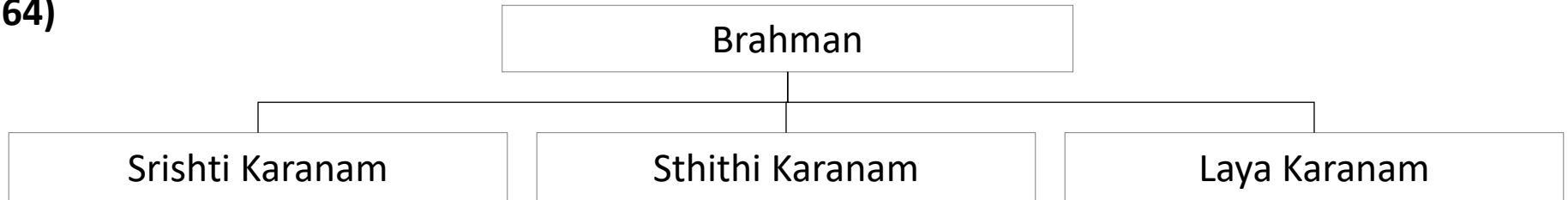
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63)



64)



- Living beings and things resolve into same Aksharam Brahma.



65) Who experiences dream?

- Sentient entity – Chetana Devaha.
- One who has withdrawn from Jagrat.

**66) Vivekchudamani :**

यत्सुषुप्तौ निर्विषय आत्मानन्दोऽनुभूयते ।

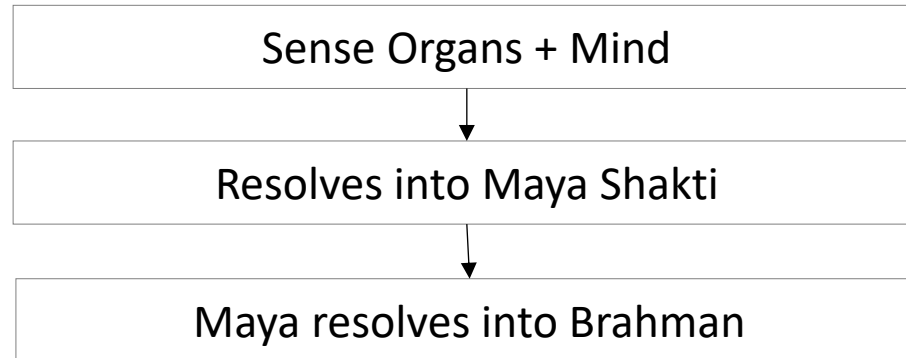
श्रुतिः प्रत्यक्षमैतिह्यमनुमानं च जाग्रति ॥ 107 ॥

*yatsuṣuṣṭau nirviṣaya ātmānando'nubhūyate |*

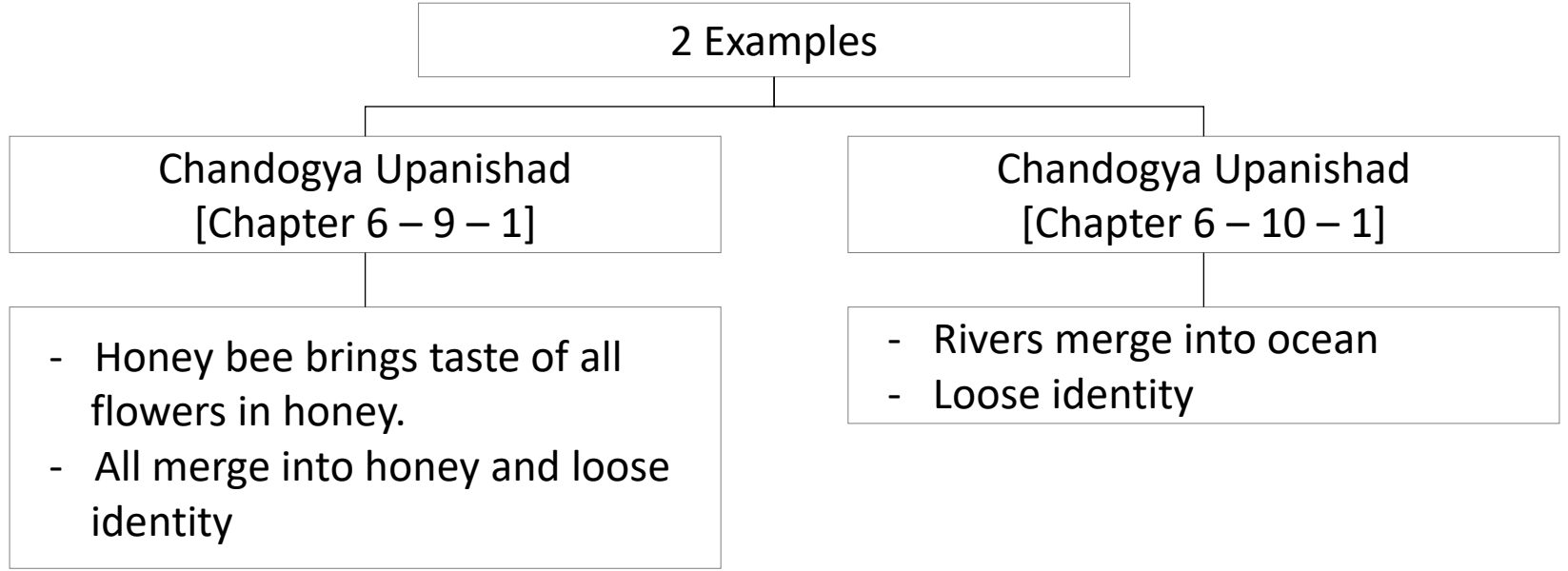
*śrutiḥ pratyakṣamaitihyamānumānaṁ ca jāgrati || 107||*

Scriptures , direct experience, tradition and inference clearly attest that in deep-sleep, we experience the Bliss of the Self (Atman) independent of sense-objects. [Verse 107]

**67) Sushupti :**



68)



**Chandogya Upanishad :**

यथा सोम्य मधु मधुकृतो निस्तिष्ठन्ति  
नानात्ययानां वृक्षाणां रसान्समवहारमेकतां रसं  
गमयन्ति ॥ ६.९.१ ॥

yathā somya madhu madhukṛto nistiṣṭhanti  
nānātyayānāṃ vṛkṣāṇāṃ rasānsamavahāramekatāṃ rasam  
gamayanti || 6.9.1 ||

O Somya, as bees produce honey by collecting the juice from various trees and mixing them together to make one juice [6 - 9 - 1]

## Chandogya Upanishad :

इमाः सोम्य नद्यः पुरस्तात्प्राच्यः स्यन्दन्ते  
पश्चात्प्रतीच्यस्ताः समुद्रात्समुद्रमेवापियन्ति  
स समुद्र एव भवति ता यथा तत्र न  
विदुरियमहमस्मीयमहमस्मीति ॥ ६.१०.१ ॥

imāḥ somya nadyaḥ purastātprācyaḥ syandante  
paścātpratīcyastāḥ samudrātsamudramevāpiyanti  
sa samudra eva bhavati tā yathā tatra na  
viduriyamahamasmiyamahamasmiṭi || 6.10.1 ||

O Somya, those rivers belonging to the east run to the east, and those belonging to the west run to the west. Rising from the sea, they go back to it and become one with it. Just as, when they reach the sea, they do not know their separate identities—‘I am this river,’ or ‘I am that river’— [6 - 10 - 1]

69) Each sense organ has distinct nature.

- 5 Jnana Indriya, 5 Karma Indriya, Antahkaranam.
- Distinct nature not available in Sushupti.
- Can't be differentiated.
- Abide in one locus, Pratishtataha Bavanti.
- Sangataha Samvrishtitaha Bavanti.
- They are united, joined together.

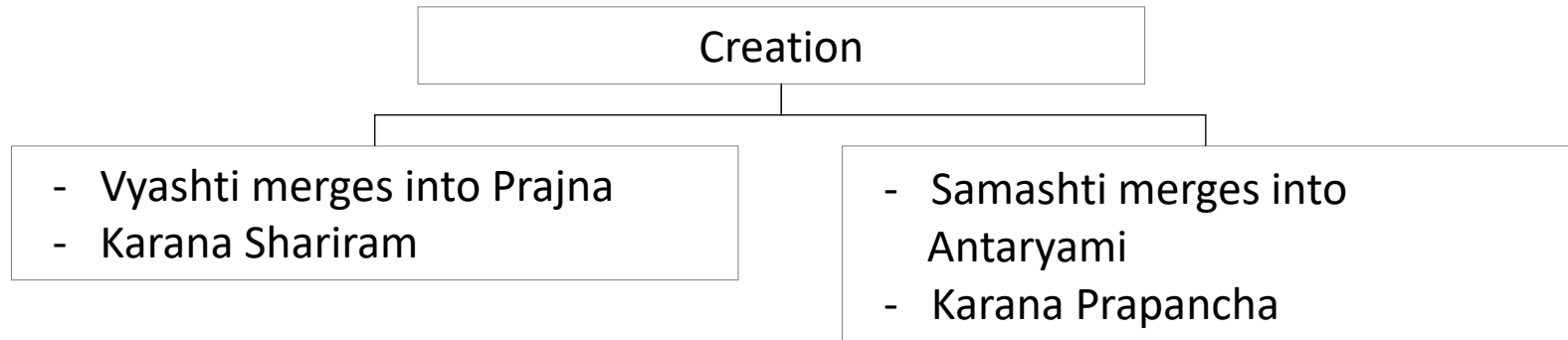
## 70) Mandukya Upanishad :

यत्र सुप्तो न कञ्चन कामं कामयते  
न कञ्चन स्वप्नं पश्यति तत्सुषुप्तम् ।  
सुषुप्तस्थान एकीभूतः प्रज्ञानघन  
एवाऽऽनन्दमयो ह्यानन्दभुक् चेतोमुखः  
प्राज्ञस्तृतीयः पादः ॥ ५ ॥

yatra supto na kañcana kāmam kāmayate  
na kañcana svapnam paśyati tatsuṣuptam |  
suṣuptasthāna ekībhūtaḥ prajñānaghana  
evā"nandamayo hyānandabhuk cetomukhaḥ  
prājñastṛtīyaḥ pādaḥ || 5 ||

That is the state of deep-sleep wherein the sleeper does not desire any objects, nor does he see any dream. The third quarter (Pada) is the Prajna whose sphere is deep-sleep, in whom all (Experiences) become unified or undifferentiated, who is verily a homogeneous mass of Consciousness entire, who is full of bliss, who is indeed an enjoyer of bliss and who is the very gateway for the projection of consciousness into the other two Planes of Consciousness the dream and the waking. [Mantra 5]

71)



- Prajna = Antaryami = Aikyam.

72) Chetana + Achetana mixture = Karanam of everything.

= Maya Sahitam Brahma

- Pure Maya or pure Brahman not Karanam for anything.
- Maya + Brahman – mixture is Adhishtana for Vyashti + Samashti.

73) Maya not ultimate Adhishtanam, comes back next day.

- Brahman is ultimate – Moola Karanam of the universe.

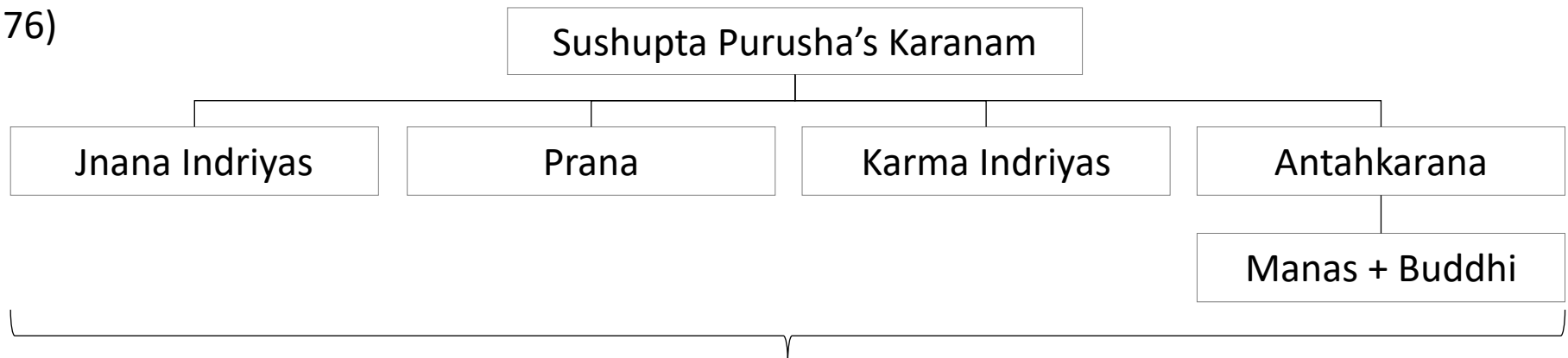
74)

Tools	Carpenter / Ishvara
<ul style="list-style-type: none"><li>- Achetanam</li><li>- 3 Shariram, 3 Prapanchas</li><li>- Kept aside in Sushupti</li></ul>	<ul style="list-style-type: none"><li>- Chetanam</li><li>- Unites, uses the tools</li><li>- Keeps tools together</li></ul>

75) All organs + Mind made of Panchabutas – Jadam.

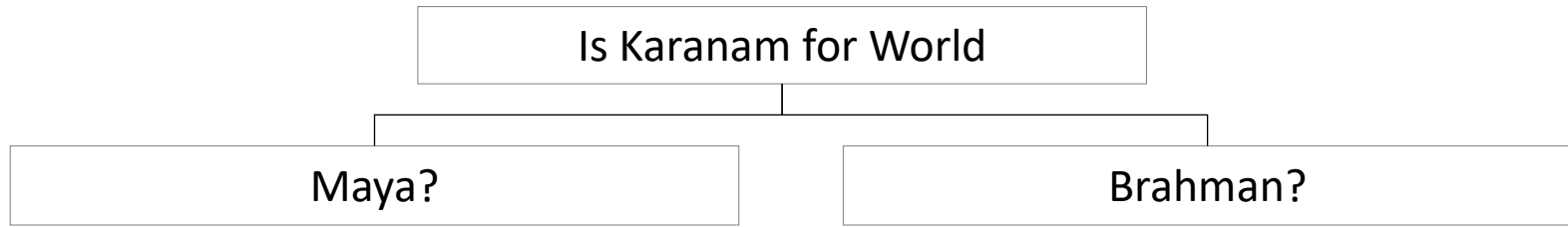
- Chetana Jiva (Reflected Consciousness) uses body, sense organs, mind tools during waking, dream, gets Sukha – Dukha Anubhava and resolves into Sushupti.

76)



Of sleeping individuals common locus = Chetanam

77)



- Not pure Maya or Pure Brahman but mixture.

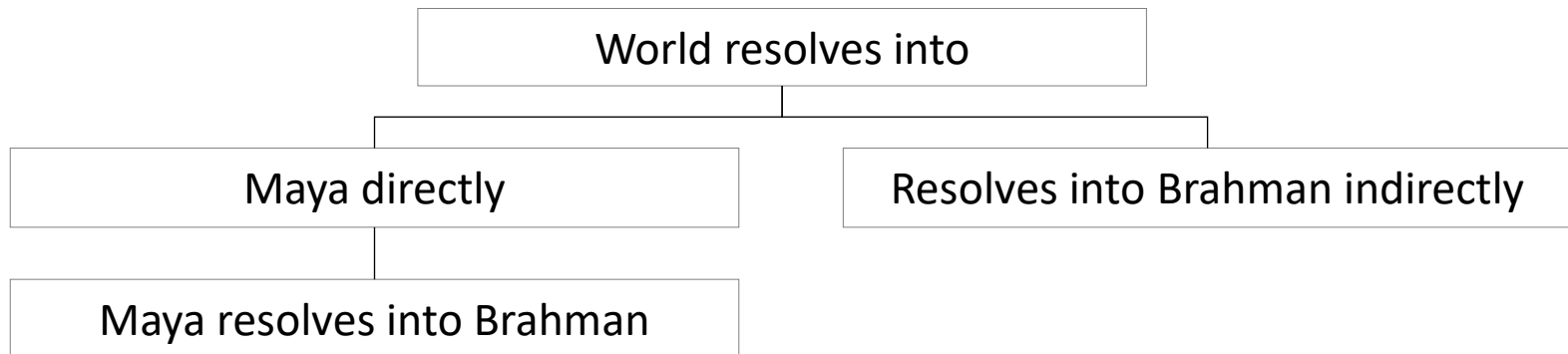
Gita :

मयाध्यक्षेण प्रकृतिः  
सूयते सचराचरम् ।  
हेतुनानेन कौन्तेय  
जगद्विपरिवर्तते ॥ ९-१० ॥

mayā'dhyakṣēṇa prakṛtiḥ  
sūyatē sacarācaram |  
hētunā'nēna kauntēya  
jagad viparivartatē || 9-10 ||

Under Me as her supervisor, prakrti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 10]

78)



- Answer can be Maya, Brahman, or Mishram.

## 79) Sankhya Karika : Verse 17

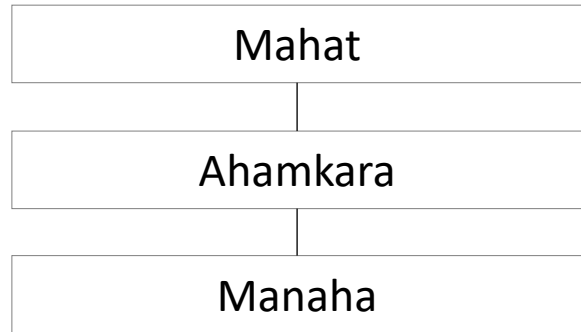
सङ्घातपरार्थत्वात्त्रिगुणादिविपर्ययादधिष्ठानात् ।  
पुरुषोऽस्ति भोक्तृभावात् कैवल्यार्थं प्रवृत्तेश्च ॥ १७ ॥

The spirit exists because (a) the aggregate is for another's sake; (b) of the absence of three gunas and other properties; (c) there must be some controller; (d) there must be some experiencer; and (e) of the tendency of activities towards final beatitude. [Verse 17]

## 80) Prakrti, Achetanam, Meant for sentient Purusha.

- Prakrti evolves to serve the Purusha.
- Before creation, Prakrti is in unmanifest, potential condition.

81)



5 Jnana Indriyas



5 Karma Indriyas



10 Indriyas

5 Subtle Elements



5 Gross Elements



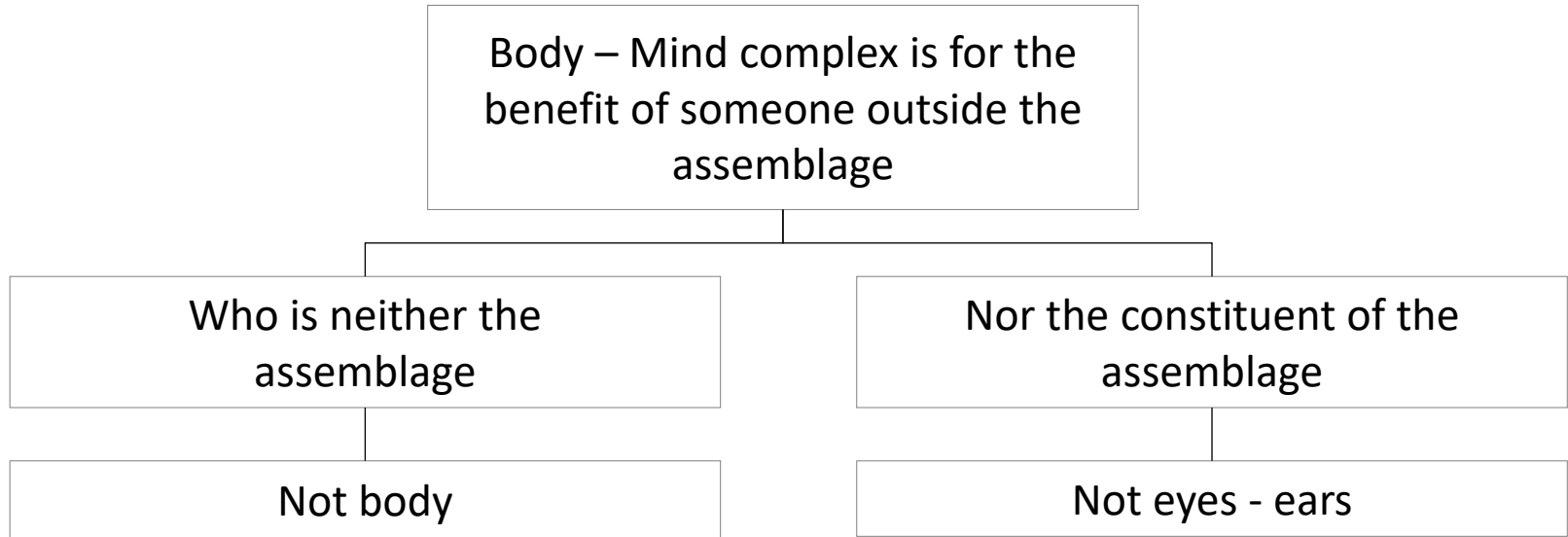
10 Elements

- $10 + 10 + 3 = 23 + 1$  (Prakrti)

= 24 Achetana Tattvams meant for serving Purusha.

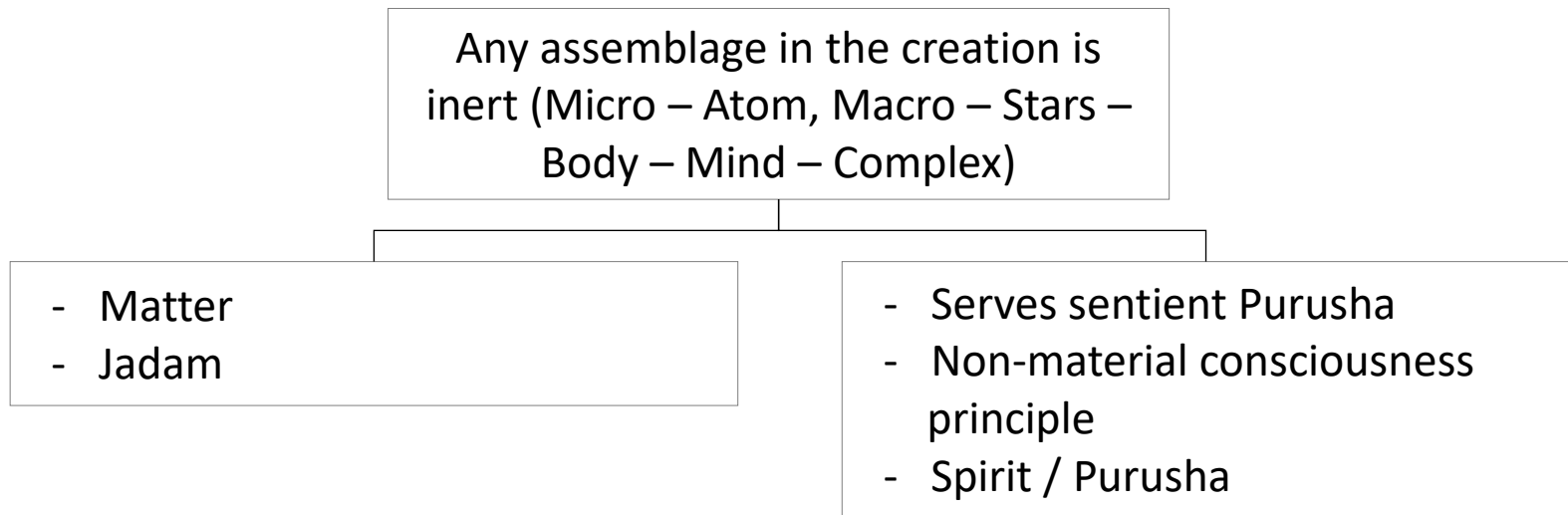
82) Body – Mind – complex evolves to serve some Purusha, Jiva outside the assemblage.

83)



- Purusha – Neither body – mind complex – or any constituent – Jnana Indriya, Karma Indriya, Antahkaranam.
- Purusha = Sangatah Vilakshanah, Asamhataha.





- Purusha – Neither body – mind complex – or any constituent – Jnana Indriya, Karma Indriya, Antahkaranam.
- Purusha = Sangatah Vilakshanah, Asamhataha.

#### **84) Chapter 4 – Verse 1 :**

- Tools for user of Toolkit.
- Inert organs function for sentient user – Jiva, master of the instruments.

#### **85) Brihadaranyaka Upanishad :**

- Chapter 2 – 1<sup>st</sup> Section – Gargya (Student) - Ajatashatru (Teacher)
- In sleep Jiva merges into his real nature, Satyasya Satyam.

## 86) Prasna Upanishad : Chapter 4 – Verse 1

अथ हैनं सौर्यायणि गार्ग्यः पप्रच्छ ।  
भगवन्नेतस्मिन् पुरुषे कानि स्वपन्ति  
कान्यस्मिञ्जाग्रति कतर एष देवः  
स्वप्नान् पश्यति कस्यैतत् सुखं भवति कस्मिन्नु  
सर्वे सम्प्रतिष्ठिता भवन्तीति ॥ १॥

Atha hainam sauryaayani gaargyah papracha,  
bhagavan estamind purushe kaani svapanti?  
kaanyasmin jaagrati? katara esha devah  
svapnaan pasyati? kasya-etat sukham bhavati? kasminnu  
save sampratishthitaa bhavanti iti ॥ 1 ॥

Then Gargya, the grandson of Surya, questioned him, “O Bhagavan, what are they that sleep in man? What, again are awake? Which is the Devata who sees the dream? Whose is this happiness? On what do all these depend? [IV – 1]

- Turiyam, Jivas ultimate nature, pure sentiency, it alone is, master of the body – mind complex.
- Jiva merges with Karana Shariram in sleep, death, and in Pralayam.

87) Who is a Jiva?

- Reflected Consciousness is Jiva.

ममैवांशो जीवलोके  
जीवभूतः सनातनः ।  
मनःषष्ठानीन्द्रियाणि  
प्रकृतिस्थानि कर्षति ॥१५-७॥

mamaivāṃśō jīvalōkē  
jīvabhūtaḥ sanātanaḥ |  
manaḥṣaṣṭhānīndriyāṇi  
prakṛtisthāni karṣati || 15 - 7 ||

An eternal portion of myself, having become a living soul in the world of life, abiding in Prakirti, draws (to itself) the (Five) senses, with mind as the sixth. [Chapter 15 - Verse 7]

शरीरं यदवाप्नोति  
यच्चाप्युत्क्रामतीश्वरः ।  
गृहीत्वैतानि संयाति  
वायुर्गन्धानिवाशयात् ॥१५-८॥

śarīraṃ yad avāpnōti  
yaccāpyutkrāmātīśvaraḥ |  
gṛhītvaitāni saṃyāti  
vāyurgandhān ivāśayāt || 15 - 8 ||

When the lord obtains a body and when He leaves it, He takes these and goes (with them) as the wind takes the scents from their seats (The flowers). [Chapter 15 - Verse 8]

श्रोत्रं चक्षुः स्पर्शनं च  
रसनं घ्राणमेव च ।  
अधिष्ठाय मनश्चायं  
विषयानुपसेवते ॥ १५-९ ॥

śrōtram cakṣuḥ sparśanam ca  
rasanam ghrāṇamēva ca |  
adhiṣṭhāya manaścāyaṁ  
viṣayān upasēvatē || 15 - 9 ||

Presiding over the ear, the eye, the touch, the taste and the smell, so also the mind, He enjoys the sense Objects. [Chapter 15 - Verse 9]

88) Body / Mind / Intellect and universe in undifferentiated form in Karana Shariram (3<sup>rd</sup> Pada).

- For Jiva Reflected Consciousness – Jiva – Body / Mind / Intellect assembled by the Lord.
- Real Nature of Jiva is beyond Karana Shariram, Sushupti Avastha.

89)

Life (Reflected Consciousness) +  
Consciousness (Original Consciousness)

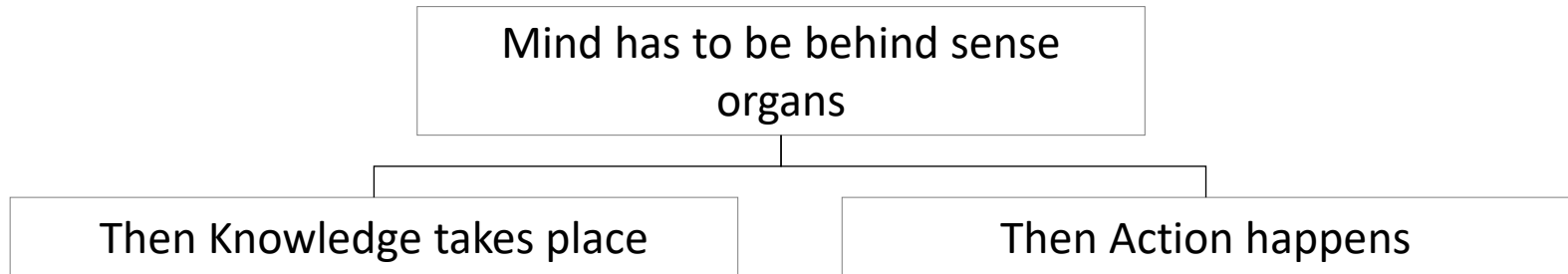


Comes to manifestation goes back to  
unmanifestation in Sushupti, Maranam,  
Pralayam

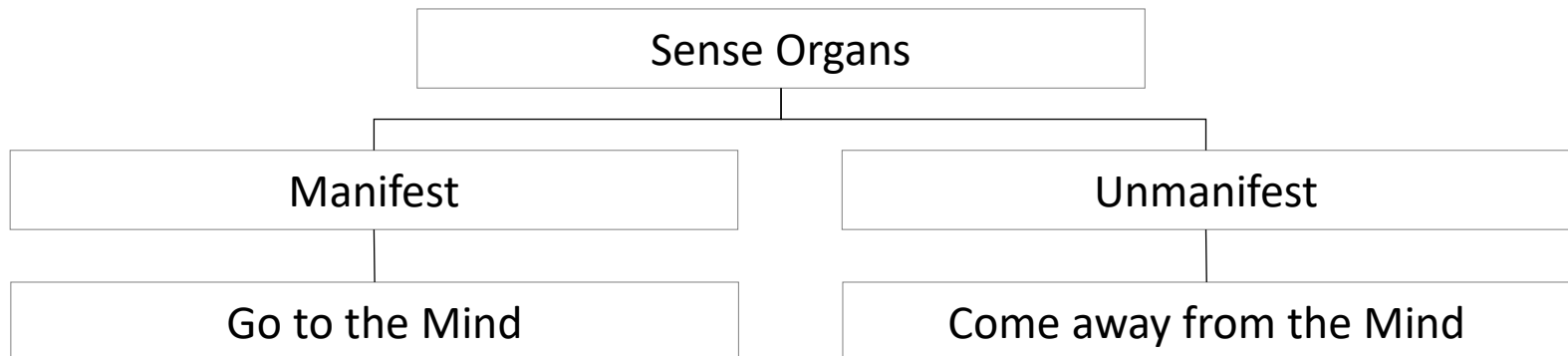
90) In sleep, Jiva merges with the highest Deva, illuminator, the Mind.

- Mind = Co-Ordinator of 10 organs (5 Jnana Indriyas + 5 Karma Indriyas)
- On-off switch for the experience of Universe is Reflected Consciousness, Karma Phala Dhata in the Mind.
- What lies beyond the Mind?
- Original Consciousness → Which lends consciousness – on / off button for every Jiva.

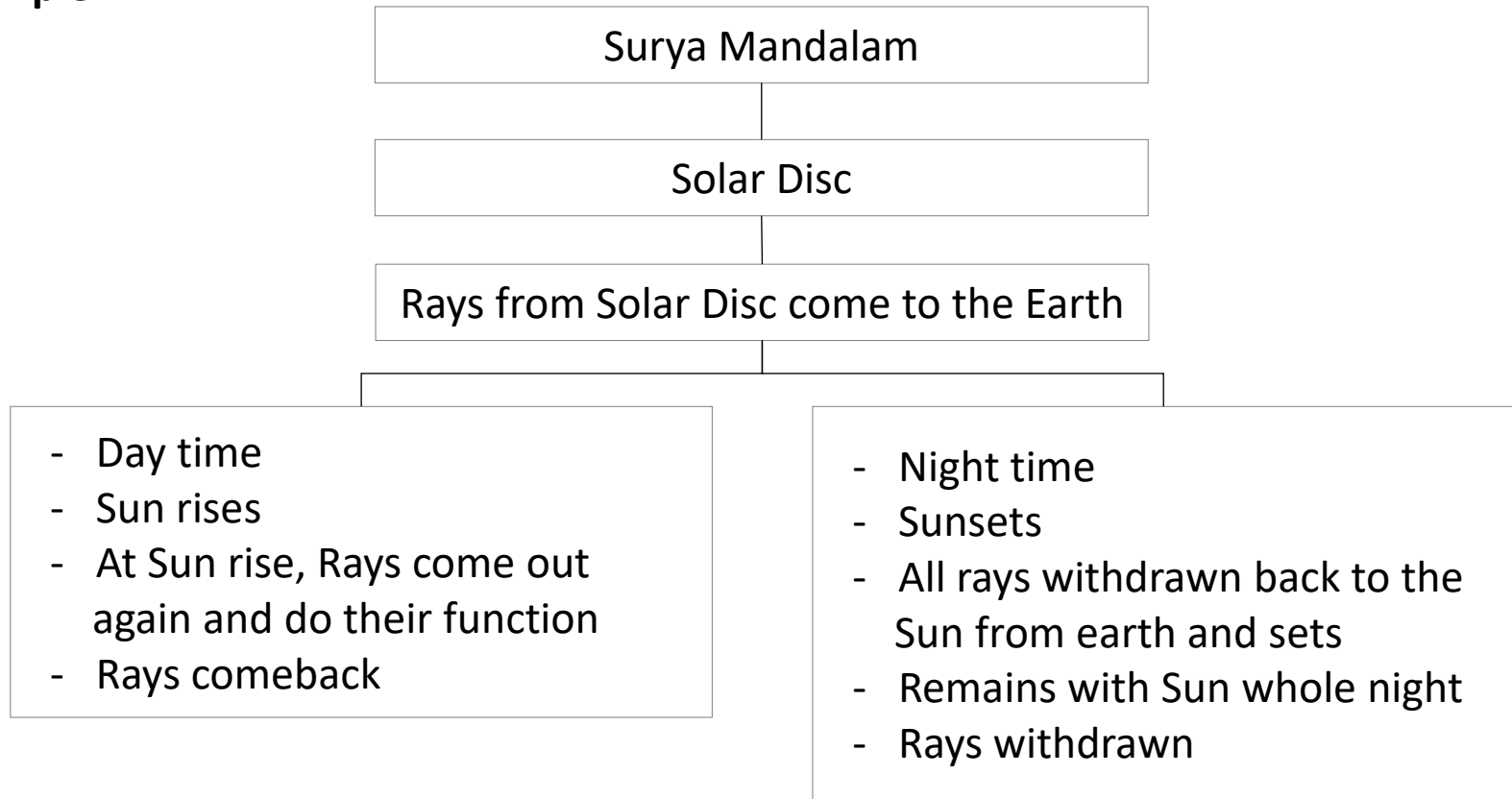
91)



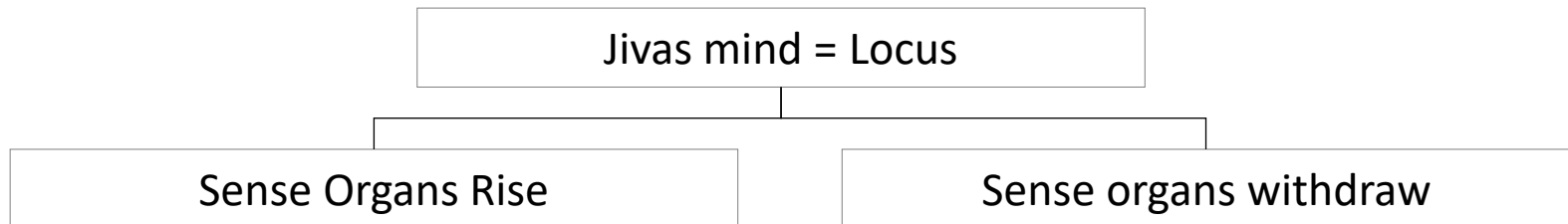
92)



## X) Example :



93)



## 94) Dakshinamurthi Stotram :

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

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

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

## 95)

Sense Organs	Mind
<ul style="list-style-type: none"><li>- Light</li><li>- Illumine the world directly</li><li>- Sense Organs depend on the Mind</li></ul>	<ul style="list-style-type: none"><li>- Light</li><li>- Illumines the world indirectly</li><li>- Superior light, for Sense Organs functioning.</li><li>- Mind does not depend on the Sense Organ</li></ul>

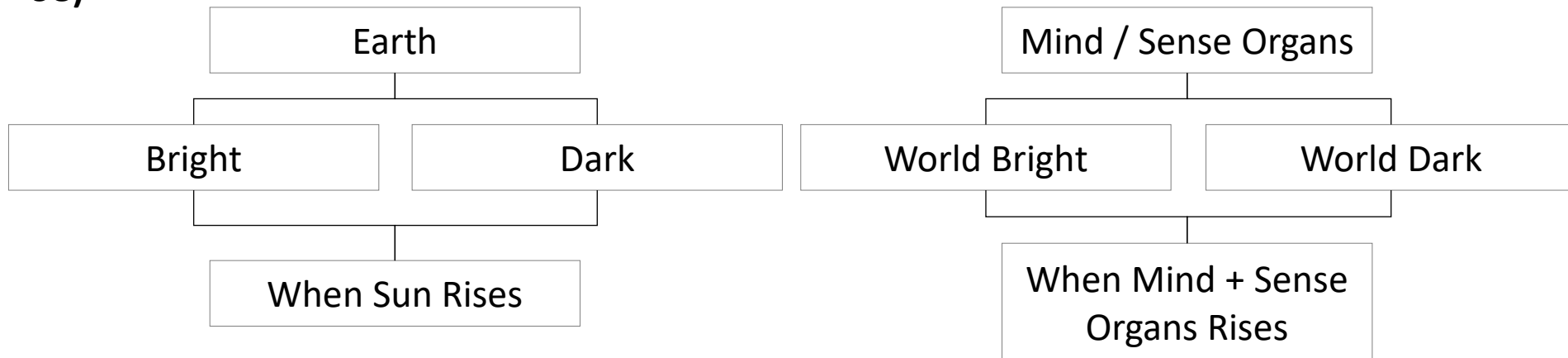
96)

Sense Organs	Mind
<ul style="list-style-type: none"> <li>- Para Tantra = Dependent</li> <li>- Chakshur Adhi = Apara Deva</li> <li>- Inferior</li> </ul>	<ul style="list-style-type: none"> <li>- Independent, Svatantra</li> <li>- Pare Deve Manasi</li> <li>- Superior light = Paraha Devaha Bhavati</li> </ul>

97)

Golakam	Indriyam
<ul style="list-style-type: none"> <li>- Physical part</li> <li>- Is there in sleep / dream</li> </ul>	<ul style="list-style-type: none"> <li>- Faculty</li> <li>- Gone in dream / sleep</li> <li>- In waking, Indriyams come out, occupy, respective Golakams.</li> </ul>

98)





99) All Sense Organs become one with the Mind as it were.

- Manasi Eki – Butani Eva (Sense Organs don't function).
- Mind merges in Atma.
- Mind = Material cause of Sense Organs.
- Atma = Material cause of Mind.

100) Sleep = 10 organs don't function, sleeping.

- Voluntary activity stops, no freewill.
- Essential services of Prana, Body Maintenance continues...

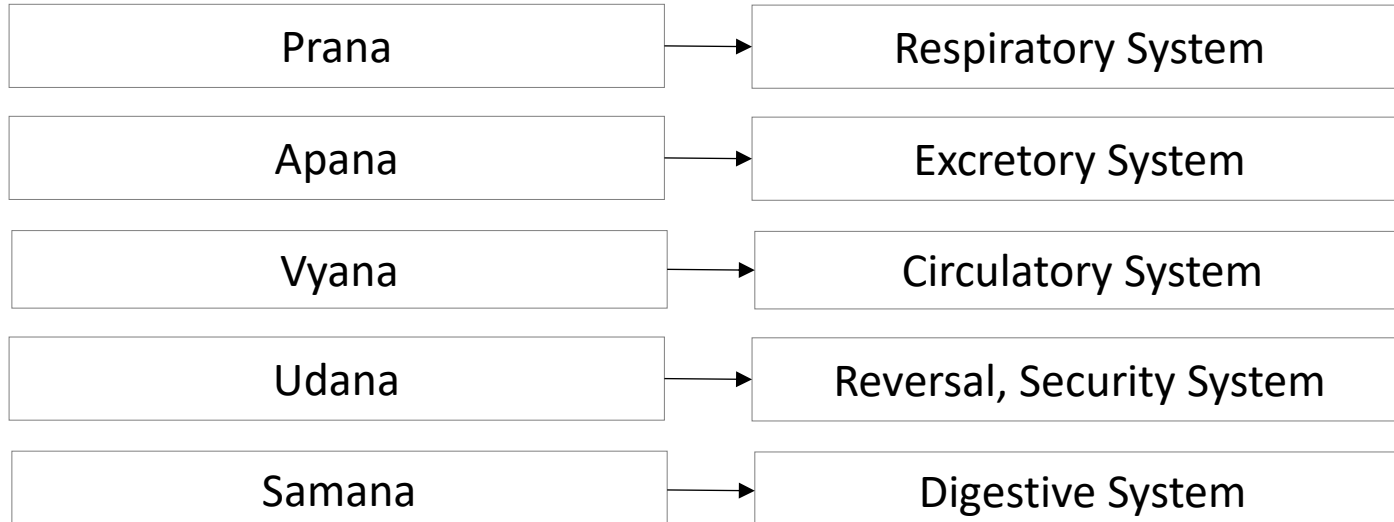
### 101) Chapter 4 – Verse 3 :

- Flames of Prana alone are awake during sleep.

### 102) I) What keeps awake?

- **Pancha Prana = Essential house keeping system awake all the time.**

II)



## 3 Types of fires

## Ritualistically Kindled

## Gargya Patya

- After Marriage
- Agni Adhana Ritual
- Maintain this fire alive throughout life
- Not put out
- At Sanyasa put off fire
- At death – fire used to offer body into the fire
- If put off by mistake, do remedial ritual
- Rekindle by another householder family
- Fire = Protector of the family
- Fire = Free from evil forces
- Griha Patihi, protector

## Aahavaniya

- Agni Hotra daily ritual
- Take Small fire wood
- Make Homa Kunda
- Light from Gargya Patya
- Rectangular shape Homa Kunda
- After Ritual, merge with Gargya Patya
- Karyam
- Ritualist facing east

## Dakshina

- Kindled from Gargya Patya
- In southern side of Aavahania Agni
- Right side of ritualist fire kindled
- Rituals connected with Ancestors
- Used for Pitru Karyam

- Not to perform ritual
- Karanam
- Pancha Pranas continue their sacred function when we are asleep

## 104) Gita :

सर्वकर्माणि मनसा  
संन्यस्यास्ते सुखं वशी ।  
नवद्वारे पुरे देही  
नैव कुर्वन्न कारयन् ॥ ५-१३ ॥

sarvakarmāṇi manasā  
sannyasyastē sukhaṃ vaśī |  
navadvārē purē dēhī  
naiva kurvanna kārayan ||5-13||

Mentally renouncing all actions and fully self-controlled, the embodied one rests happily in the city of nine gates, neither acting nor causing others (body and senses) to act.  
[Chapter 5 – Verse 13]

III) Body = City with 9 gates for transactions.

- 7 → Face – 2 Eyes / 2 Ears / 2 Nostrils / 1 Mouth
- 2 – Removal of solid / liquid, waste.

IV) 5 Pranas keep awake in sleep

- Prana Agni = 5 Vayavaya – Air / wind  
= Internal Vayu obtaining in the body.

## 105) Chapter 4 – Verse 4 :

- Samana – Distributes air for digestion.
- Prajnya = Karana Shariram.

## 106) Mandukya Upanishad :

एष सर्वेश्वरः एष सर्वज्ञ एषोऽन्तर्याम्येष योनिः  
सर्वस्य प्रभवः प्रलयस्तथा हि भूतानाम् ॥ ६ ॥

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

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

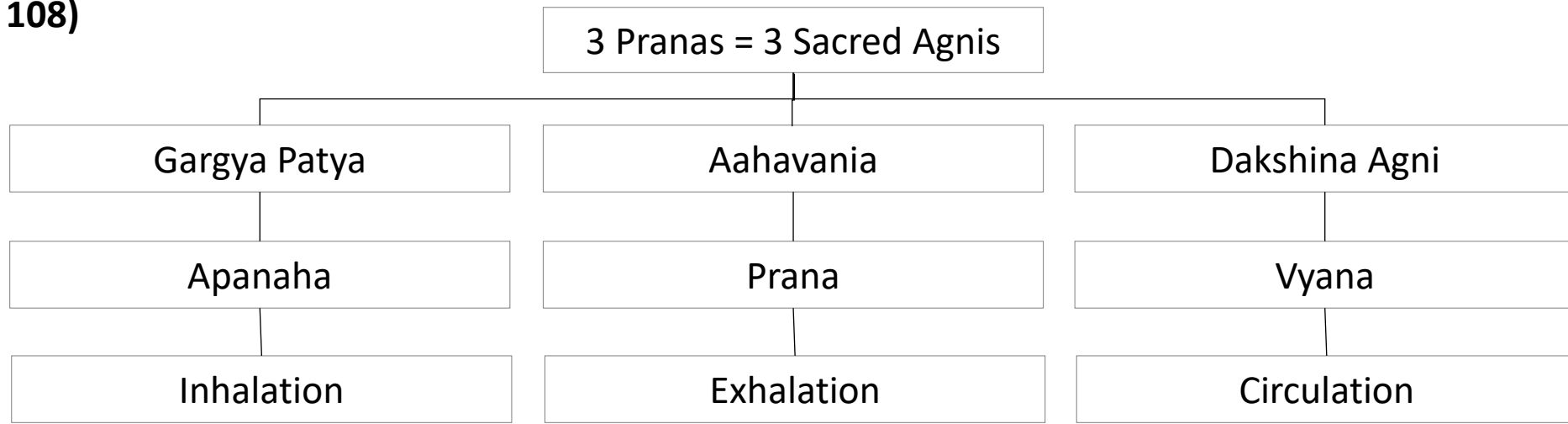
## 107) Chandogya Upanishad :

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं  
मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम  
सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति  
तस्मादेनं स्वपितीत्याचक्षते स्वंह्यपीतो भवति ॥ ६.८.१ ॥

uddālako hāruṇiḥ śvetaketuṃ putramuvāca svapnāntaṃ  
me somya vijānīhīti yatra itatpuruṣaḥ svapiti nāma satā  
somya tadā sampanno bhavati svamapīto bhavati  
tasmādenaṃ svapitītyācakṣate svaṃhyapīto bhavati || 6.8.1 ||

Uddālaka Āruṇi said to his son Śvetaketu: 'O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, "He is sleeping." He is then in his Self'. [6 - 8 - 1]

108)



**109) During Sushupti, Udana active, makes Jiva to merge with Ishvara – Brahman.**

- **Udana lifts Sukshma Shariram.**
- **Punyam lifts Sukshma Shariram.**

110) Pranas are doing Vedic ritual during sleep, protect Agni in sleep.

111) Another comparison in Shukla Yajur Veda Brihadaranyaka Upanishad :

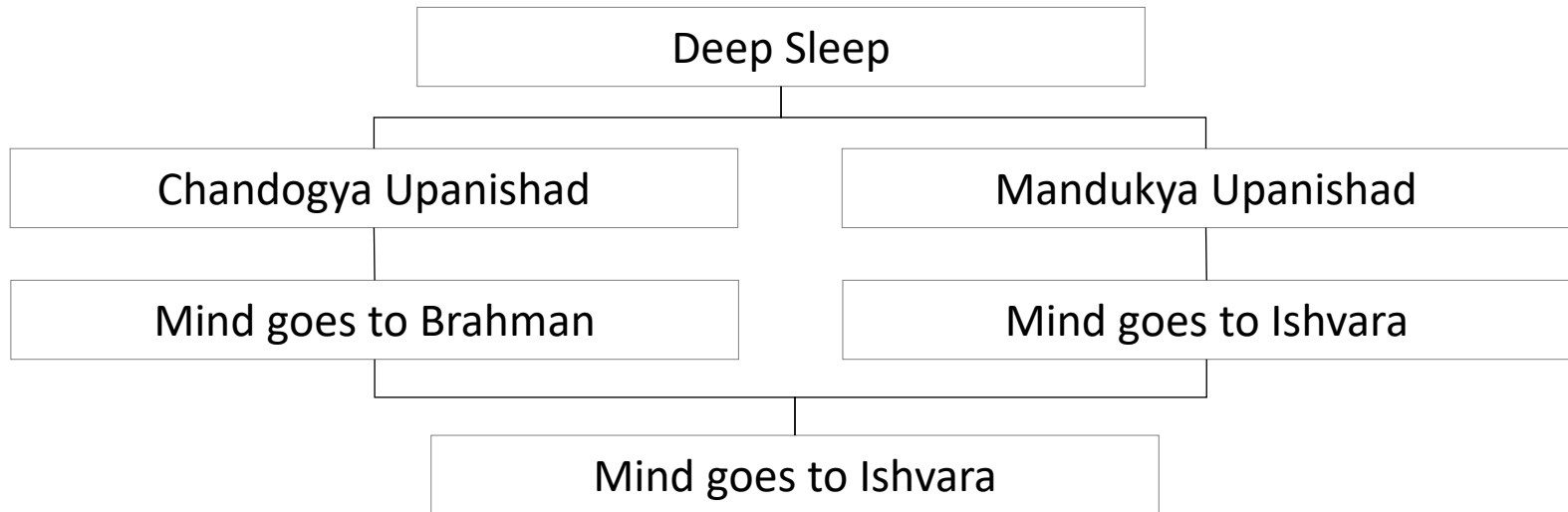
- Sense Objects = Oblations offered to Sense Organs (Fire).
- Waking State = Yagam.

112) During Dream and Sleep – Pancha Pranas awake.

113) Ishvara exists in deep sleep state as resolver of Universe.

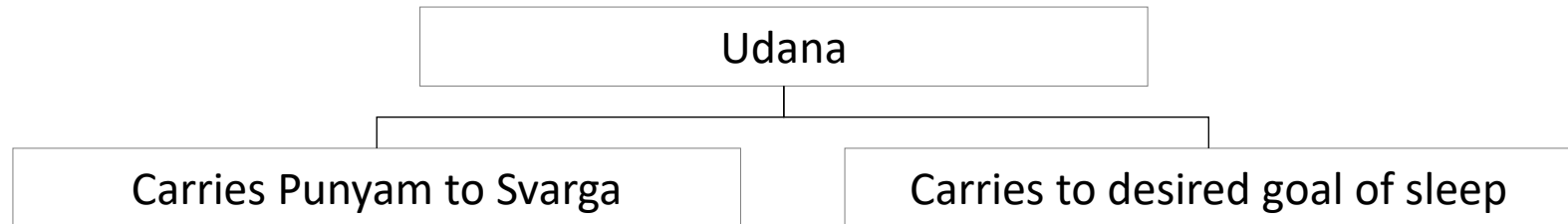
114) Mind, earning Punyam through Agni Hotra Ritual and Priests to go to Brahma Loka in sleep daily.

115)



- Mind compared to a Ritualist.

116)

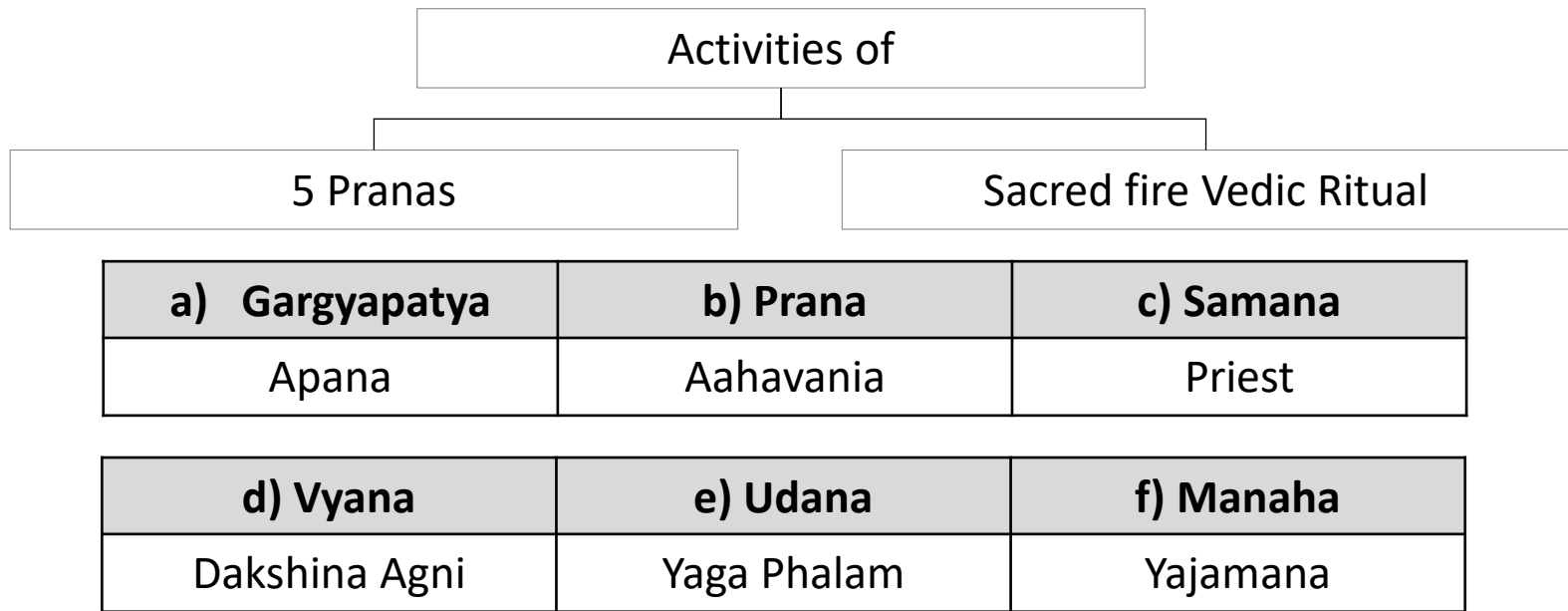


- Udana plucks mind from Dream and plants it in Deep sleep state, higher state.
- Ananda is common to Svarga and Brahman.

117) 5 Jnana Indriyas + 5 Karma Indriyas = Sleep.

- 5 Pranas – Awake, preserve body.

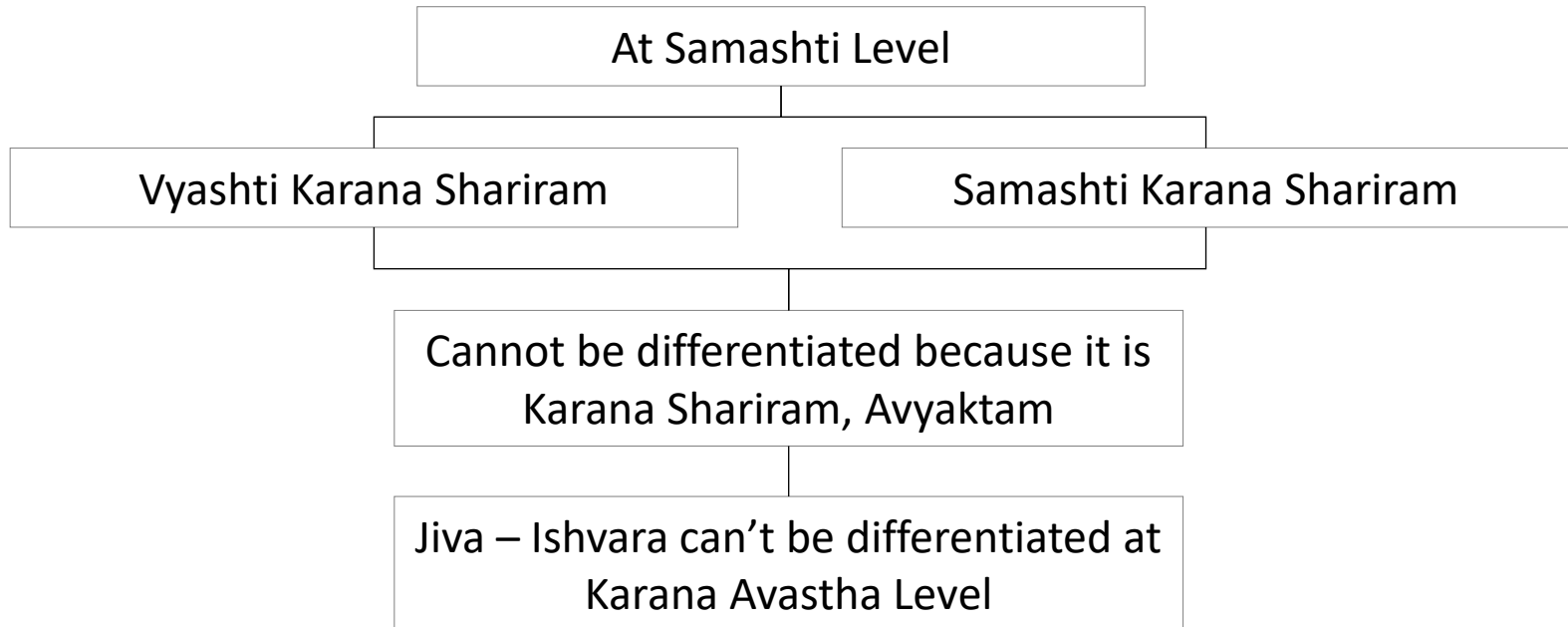
118)



119) Prajnya is always in Avyakta Avastha, Karana Shariram.

- Ishvara also is in Samashti Karana Avastha / Shariram.

120)



121) Manaha goes to Prajnya.

- Prajnya is non-different Ishvara / Brahman.
- No differentiation of Jiva – Ishvara.
- Hence Jiva – Ishvara Abheda Svarupa = Prajnya (Merger at Karana Avastha Level).

122) Udana in sleep leads Jiva to Aksharam Brahma.

### 123) Chapter 4 – Verse 4 :

Jagrat	Sushupti	Svapna
Belongs to 10 Sense Organs	Belongs to 5 Pranas	Belongs to Manaha

### Atma :

- Exists independently.

124) This Viveka reaches Ishvara during sleep.

- Avidwan, Aviveka, remains ignorant, wasting time, no benefit, futile, useless.
- During Sushupti, Jiva enjoys Yaga Phalam, temporary Ishvara Aikya Prapti.
- In Svapna performs the Yaga.
- This is Mimamsa imagery, interpretation.
- Merger common to all.

125) Mind merges into Ishvara during sleep.



## 126) Chapter 4 – Verse 5 :

- Who experiences the dream?
- Mind enjoys the dream and its greatness.

127)

### Deva – Meanings

Indra

Sense Organs

Brilliant

Atma

Varuna

Isavasya Upanishad

Keno Upanishad  
Verse 1

### Isavasya Upanishad :

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन्पूर्वमर्षत् ।  
तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति ॥ ४ ॥

*Aneja-dekam manaso javiyo nainad-deva apnuvan-purva-marsat,  
tad-dhavato-'nyana-tyeti tisthat tasmin-napo matarisva dadhati [4]*

The Self is the motionless one, swifter than the mind. The devas (senses) could not overtake ; It ran before them. Sitting, It goes faster than those who run after It. By It, Matarisva (the element Air) supports the activity of all living beings. [Verse 4]

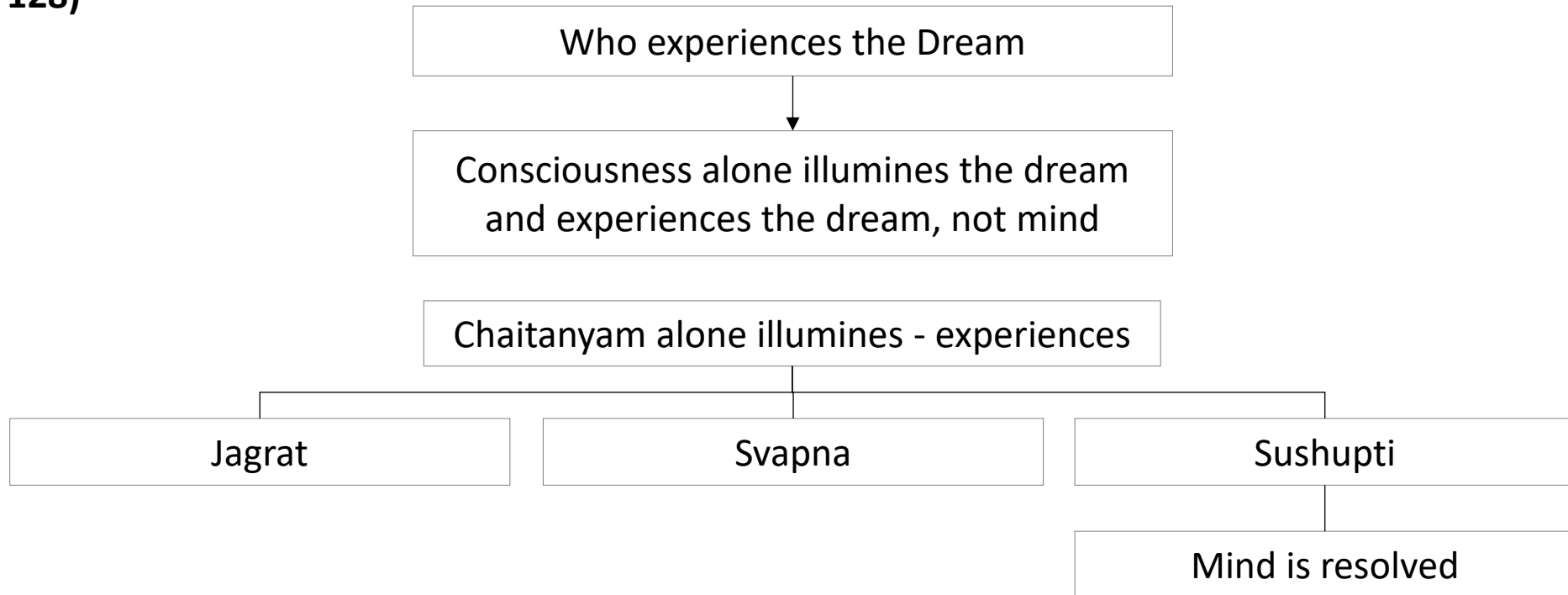
### Keno Upanishad :

केनेषितं पतति प्रेषितं मनः केन प्राणः प्रथमः प्रैति युक्तः  
केनेषितां वाचमिमां वदन्ति चक्षुः श्रोत्रं क उ देवो युनक्ति १

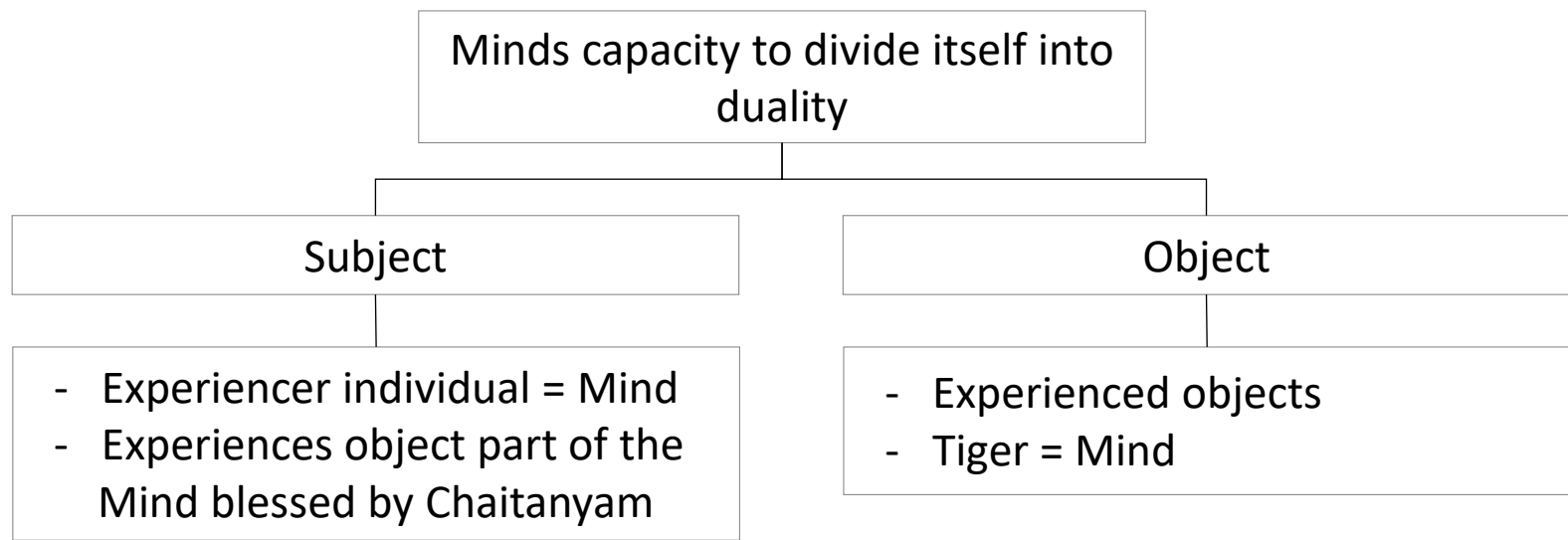
*Kenesitam patati presitam manah, Kena pranah prathamah praitt yuktah  
kenesitam vacamimam vadanti, caksuh srotram ka u devo yunakti [1]*

Disciple : By whom willed and directed does the mind light upon its objects? Commanded by whom does the main Vital Air (Prana) proceed to function? By whose will do men utter speech? What intelligence directs the eyes and the ears (towards their respective objects)?  
[I – 1]

**128)**



129)



**Example :**

- Carrom – Play both sides
- Here glory of Mind highlighted.
- **Subject part of mind experiences object part of Mind.**

**130) Waking + Dream :**

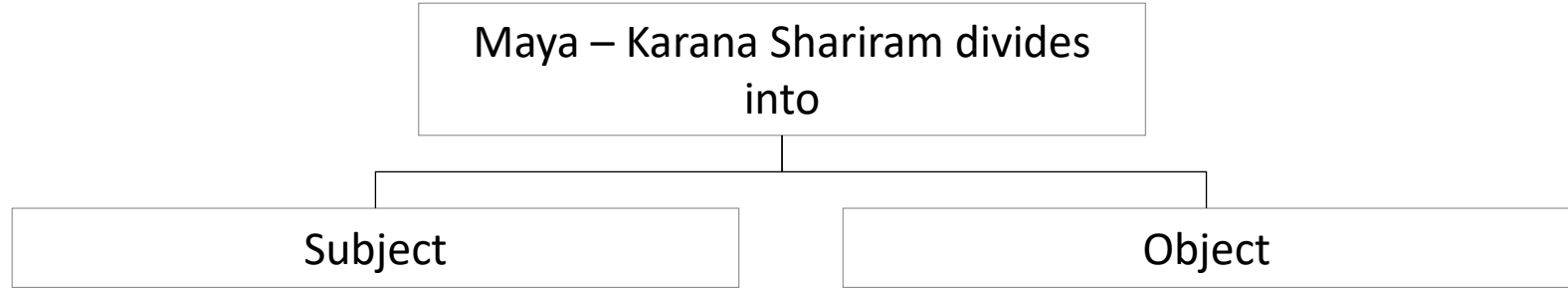
**Dakshinamurthi Stotram :**

विश्वं पश्यति कार्यकारणतया स्वस्वामिसम्बन्धतः  
शिष्यचार्यतया तथैव पितृ पुत्राद्यात्मना भेदतः ।  
स्वप्ने जाग्रति वा य एष पुरुषो माया परिभ्रामितः  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ८ ॥

viśvaṃ paśyati kāryakāraṇatayā svasvāmisambandhataḥ  
śiṣyacāryatayā tathaiva pitṛ putrādyātmanā bhedataḥ |  
svapne jāgrati vā ya eṣa puruṣo māyā paribhrāmitaḥ  
tasmai śrī gurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 8 ||

He, who is the Purusa, whirled in maya, sees, in Himself, the world of cause-effect diversely related as possessor and possession, father and son, and as teacher and taught, both in the state of waking and of dreaming;... to Him, the divine teacher, Sri Daksinamurty, is this prostration. [Verse 8]

### 131) Waking + Dream :



- Duality
- Resolved in sleep.

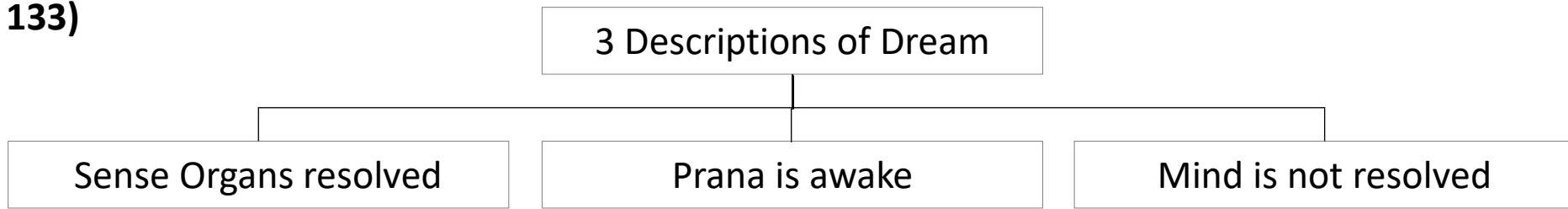
### 132) Gita :

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

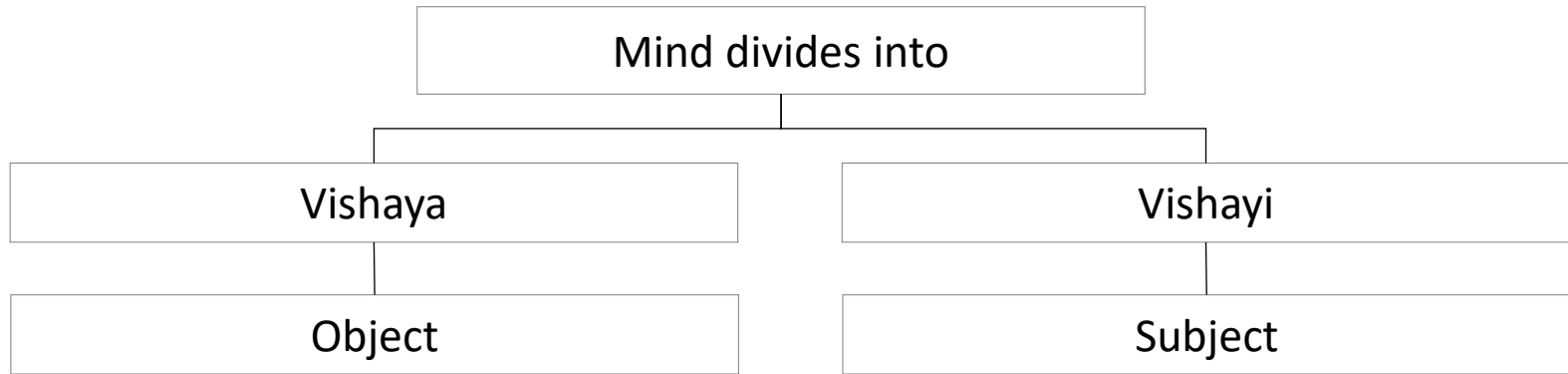
**tattvavit tu mahābāhō  
guṇakarmavibhāgayōḥ ।  
guṇā guṇēṣu vartanta  
iti matvā na sajjatē ||3-28||**

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

133)



134)



Vishaya	Vishayi, Lakshanam
Object	Subject
Bogya	Bogtru

- First bifurcation, then multiplication.

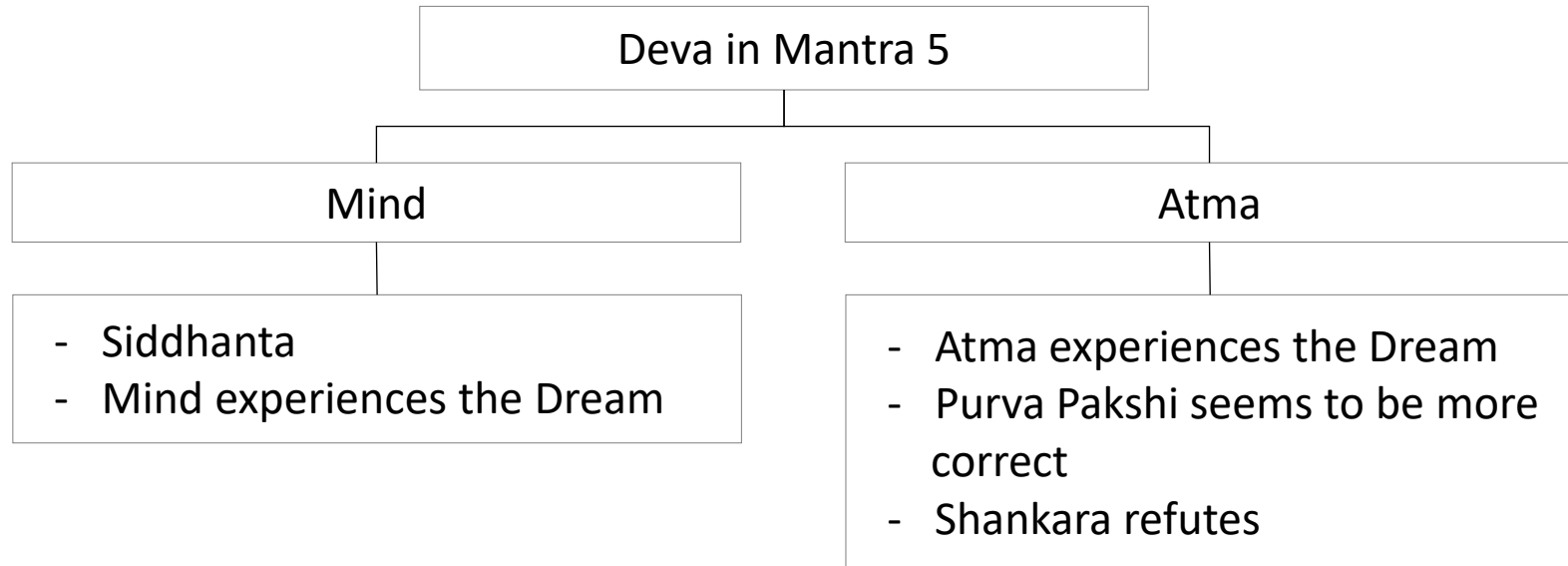
135)

Atma	Mind
- Self effulgent	- Sees the dream - Mind divides into subject – object duality

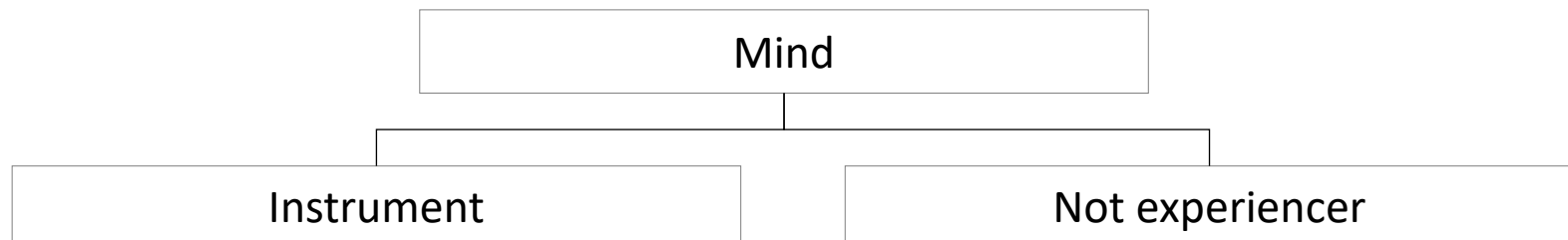
136) Subject part experiences object part in Dream.

- Mind alone experiences the Dream.

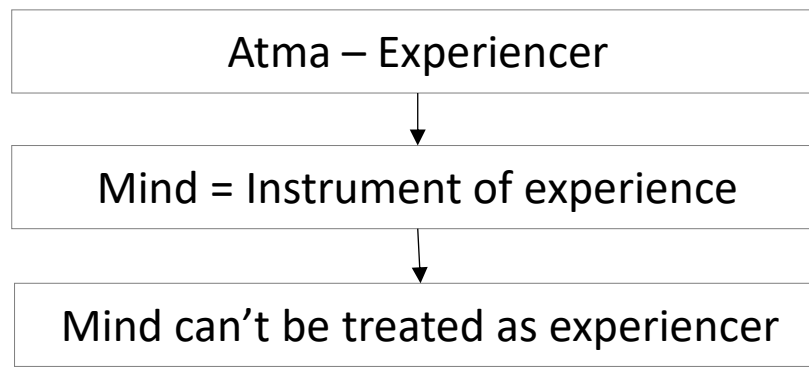
137)



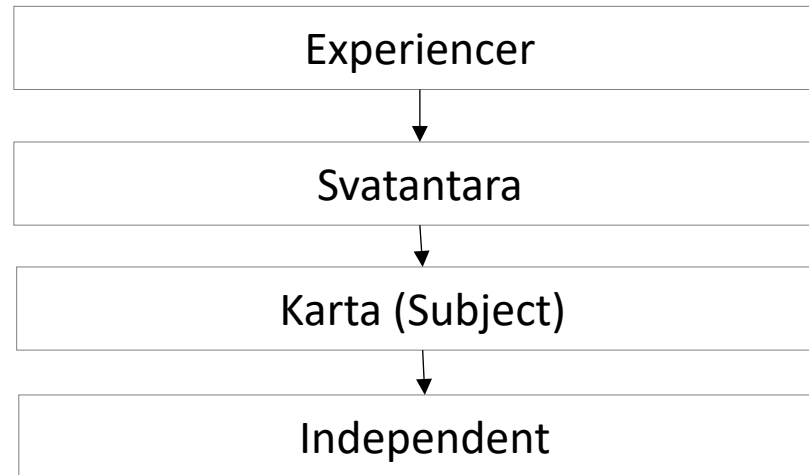
**138) Purva Pakshi :**



139) a)



b) How do you say that Mind is experiencing as an experienter – Svatantriyena?



- Instrument depends on the subject.

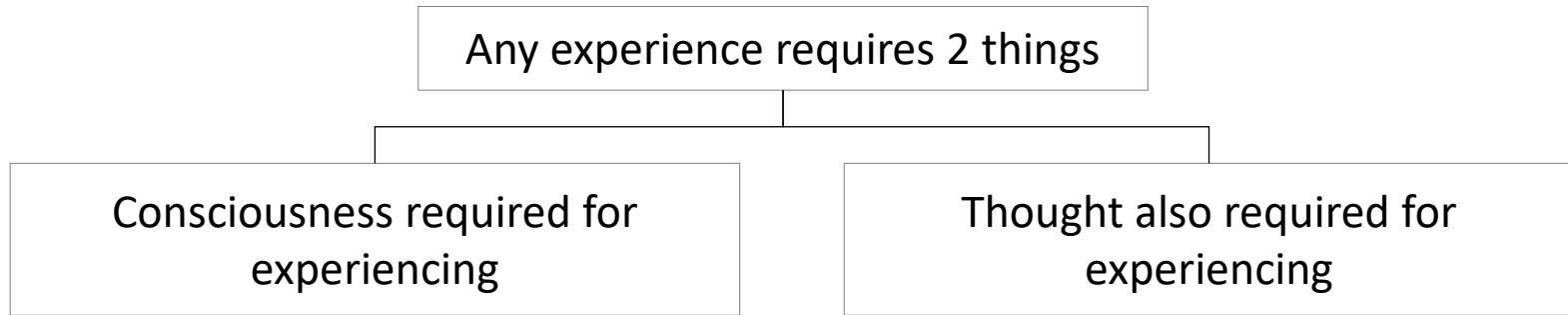
c) How you treat Mind as independent experienter?

- Kshetrajna = Atma – alone experienter, subject, Kshetrajna.
- Mind is instrumentally.
- Therefore, Deva = Experienter Atma, not the Mind.
- This is Purva Pakshi question.

140)

I) Atma by itself can never become experiencer.

II)



III) Atma portion has consciousness

- It does not have Vrutti portion to experience anything.
- Atma by itself incapable of entertaining any thought.
- Atma contributes consciousness for any experience but it can't contribute a thought.
- Can the mind become experiencer.
- Mind contributes thought for experience.
- Mind = Jadam, can't contribute consciousness.
- Mind, made of Pancha Butas.
- Experience requires joint Venture – between Atma + Mind.
- Mind – Atma combination alone can be experiencer.

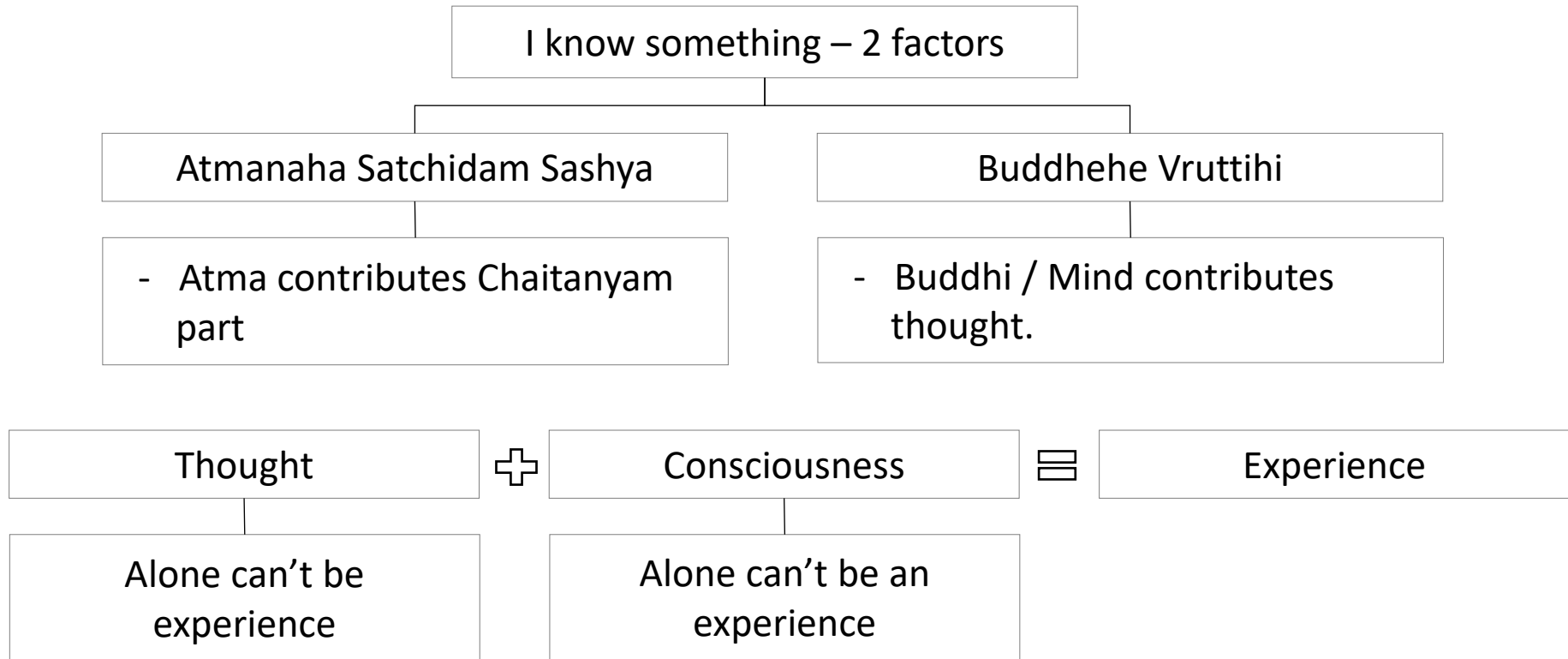


#### IV) Atma Bodha :

आत्मनः सच्चिदंशश्च बुद्धेर्वृत्तिरिति द्वयम् ।  
संयोज्य चाविवेकेन जानामीति प्रवर्तते ॥ २५ ॥

atmanah saccidamsasca buddhervrttiriti dvayam,  
samyojya cavivekena janamiti pravartate ॥ 25 ॥

By the indiscriminate blending of the two, the Existence-Consciousness aspects of the Self and the thought wave of the intellect, there arises The notion of 'I know'. [Verse 25]



## V) Atma Bodha :

आत्मनो विक्रिया नास्ति बुद्धेर्बोधो न जात्विति ।  
जीवः सर्वमलं ज्ञात्वा ज्ञाता द्रष्टेति मुह्यति ॥ २६ ॥

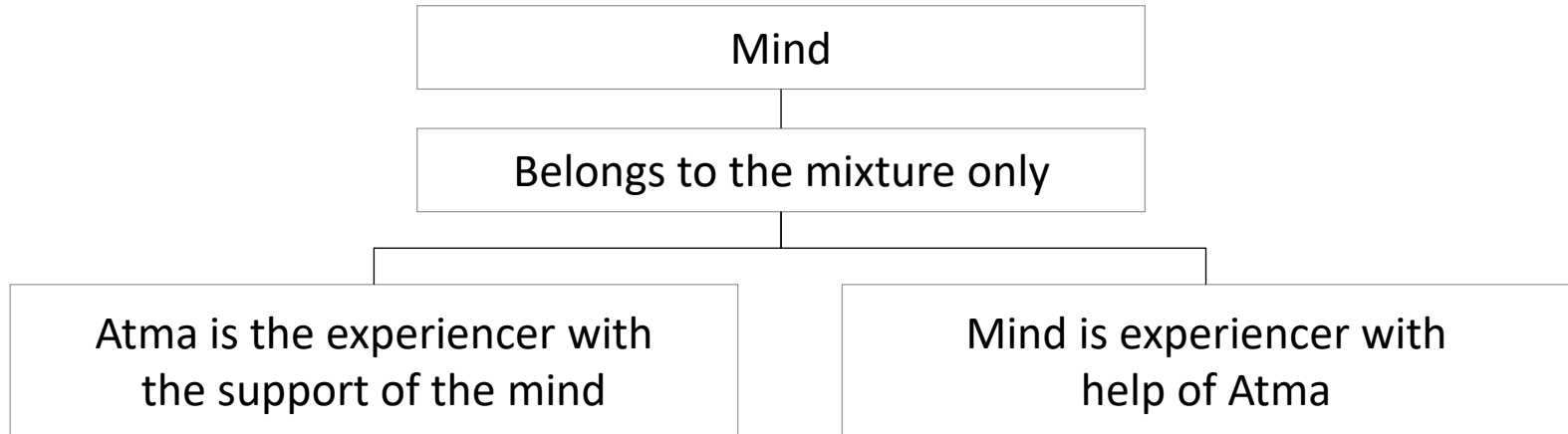
atmano vikriya nasti buddherbodho na jatviti,  
jivah sarvamalam jnatva jnata drasteti muhyati || 26 ||

Atman never does anything and the intellect of its own accord has no capacity to experience 'I know'. But the individuality in us due to delusion thinks that it itself is the seer and the knower. [Verse 26]

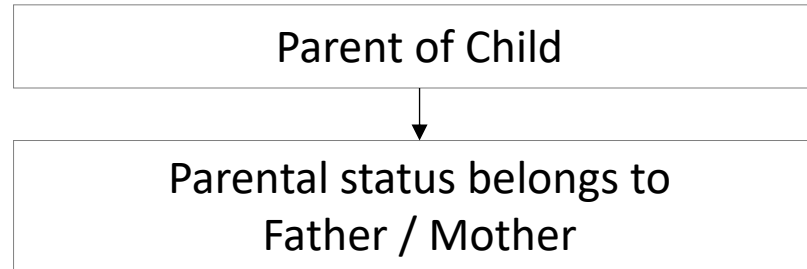
- Atma can't entertain thought because Atma is Nirvikara.
- Mind can't be Conscious of anything because Mind does not have Bodaha Chaitanyam.

VI) Experienter = Atma + Mind

- Since the combination is the experienter.



VII) Experienter status can be given to both of them.



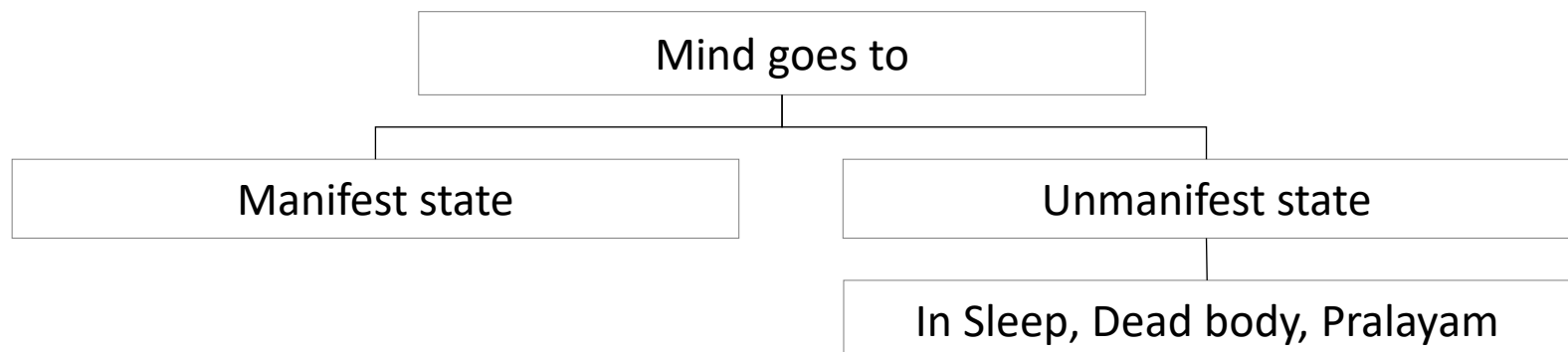
- Since both required, in some context Atma is presented as experienter, in some context mind is prepeted as experienter.
- Both equally ok.
- Add with the help of Atma / Mind.

VIII) According to context, give credit to Atma or Mind.

- In this context, mind = Experienter of the dream, to show dream status belongs to the Mind.
- Mind experiences the dream.

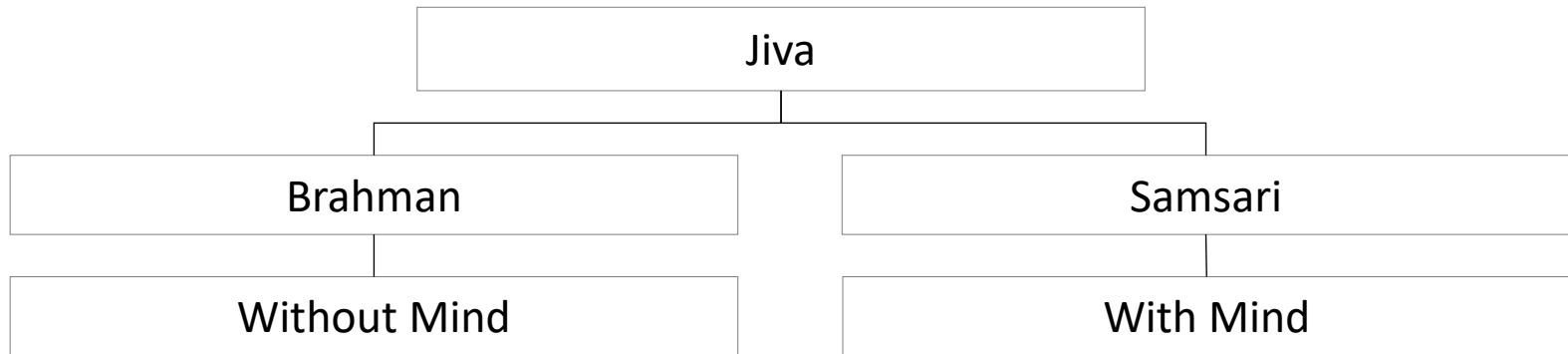
141) Atma by itself can never be experienter of waking, Dream, Sleep states.

142)

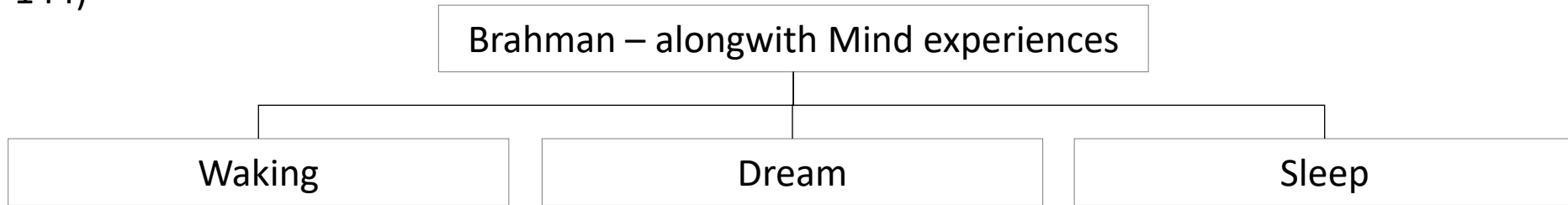


### 143) Kshetrajna = Without Mind

- Even though Atma is of the nature of consciousness, it can't experience anything without the mind.



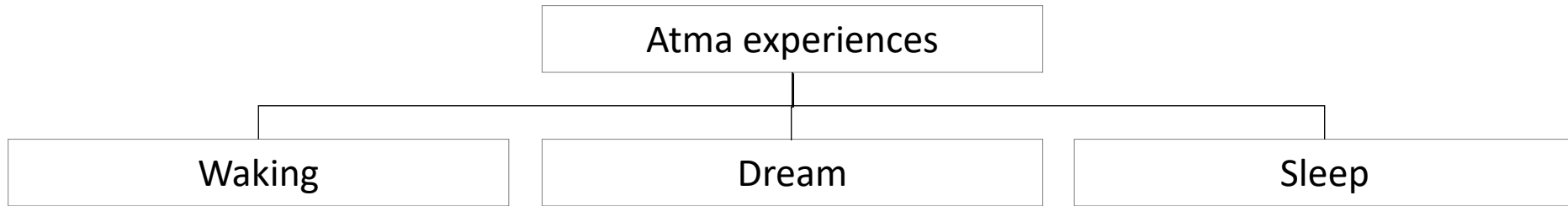
144)



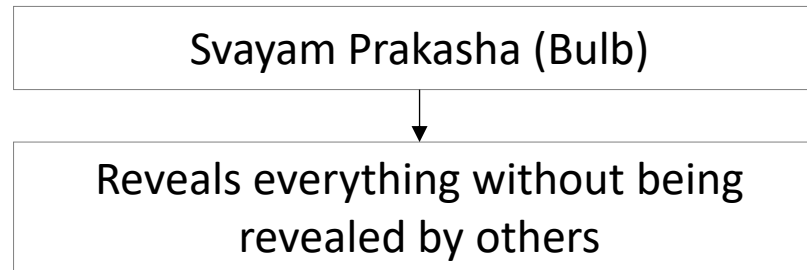
- It gives 3 different experiences for a Jiva.
- Without Mind, Atma remains Akarta, Abokta, Svarupam.
- With the Mind Atma becomes as though experiencer of waking, dream, sleep states.
- Combination of Atma + Mind = Waker, Dreamer, Sleeper, experiencer.

## 145) Brihadaranyaka Upanishad :

- Chapter 4 – 3rd Section – Svayam Jyoti Brahmanam



146)



147) Svayam Prakasha Atma becomes known only in the presence of dream world or waking world or no world.

World	Atma
Vyanjakam	Vyanjyam

- World manifests Atma.**
- Atma reveals world.**
- Moonlight manifests sunlight.
- Sunlight reveals the Moon.

- Wall manifests consciousness.
- Consciousness illumines wall.

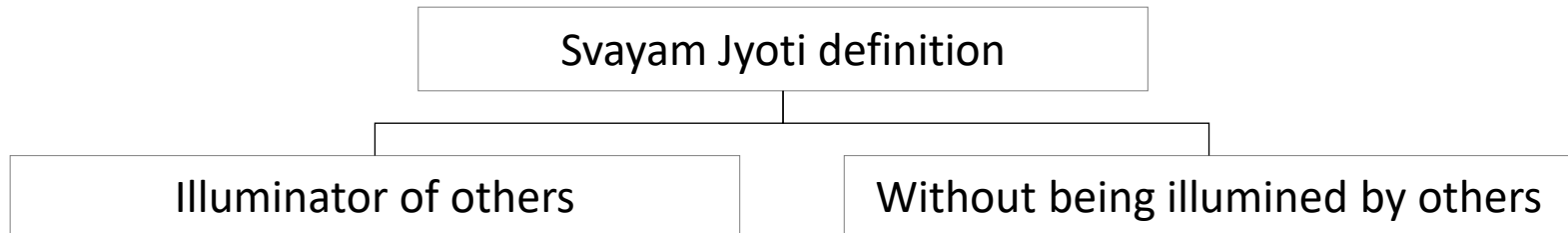
• **Both words manifest, reveal, define self luminosity of Atma.**

**148) Purva Pakshi :**

Brihadaranyaka Upanishad (Chapter 4 – 3 – 14)	Prasno Upanishad (Chapter 4 – Verse 5)
- Svayam Jyoti Atma experiencer of Dream	- Mind is experiencer of Dream

- Contradiction.

**149) Shankara :**



**150)** When Atma alone is there without any second thing, from Paramartika Drishti, Atma does not have the illuminator status.

- There is nothing to be illumined.
- Functioning of Mind, contribution of Mind in 3 states very important aspect of Vedanta.

## 151) Brihadaranyaka Upanishad :

यत्र वा अन्यदिव स्यात्,  
तत्रान्योऽन्यत्पश्येत्,  
अन्योऽन्यज्जिघ्रेत्,  
अन्योऽन्यद्रसयेत्,  
अन्योऽन्यद्वदेत्,  
अन्योऽन्यच्छृणुयात्,  
अन्योऽन्यन्मन्वीत्,  
अन्योऽन्यत्स्पृशेत्,  
अन्योऽन्यद्विजानीयात् ॥ ३१ ॥

yatra vā anyadiva syāt,  
tatrānyo'nyatpaśyet,  
anyo'nyajjighret,  
anyo'nyadrasayet,  
anyo'nyadvadet,  
anyo'nyacchṛṇuyāt,  
anyo'nyanmanvīta,  
anyo'nyatsprśet,  
anyo'nyadvijānīyāt || 31 " ||

When there is something else, as it were, then one can see something, one can smell something, one can taste something, one can speak something, one can hear something, one can think something, one can touch something, or one can know something. [4 - 3 - 31]

## 152) Brihadaranyaka Upanishad

स वा एष एतस्मिन्संप्रसादे रत्वा चरित्वा,  
दृष्ट्वैव पुण्यं च पापं च,  
पुनः प्रतिन्यायं प्रतियोन्याद्रवति  
स्वप्नायैव; स यत्तत्र  
किञ्चित्पश्यत्यनन्वागतस्तेन भवति;  
असङ्गो ह्ययं पुरुष इति;  
एवमेवैतद्याज्ञवल्क्य, सोऽहं भगवते  
सहस्रं ददामि,  
अत ऊर्ध्वं विमोक्षायैव ब्रूहीति ॥ १५ ॥

sa vā eṣa etasminsamprasāde ratvā caritvā,  
dṛṣṭvaiva puṇyaṃ ca pāpaṃ ca,  
punaḥ pratinyāyaṃ pratiyonyādravati  
svapnāyaiva; sa yattatra  
kiñcitpaśyatyananvāgatastena bhavati;  
asaṅgo hyayaṃ puruṣa iti;  
evamevaitadyājñavalkya, so'haṃ bhagavate  
sahasraṃ dadāmi,  
ata ūrdhvaṃ vimokśāyaiva brūhīti || 15 ||

After enjoying himself and roaming, and merely seeing (the results of) good and evil (in dreams), he (stays) in a state of profound sleep, and comes back in the inverse order to his former condition, the dream state. He is untouched by whatever he sees in that state, for this infinite being is unattached. 'It is just so, Yājñavalkya. I give you a thousand (cows), sir. Please instruct me further about liberation itself.' [4 - 3 - 15]

### 153) Brihadaranyaka Upanishad

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

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

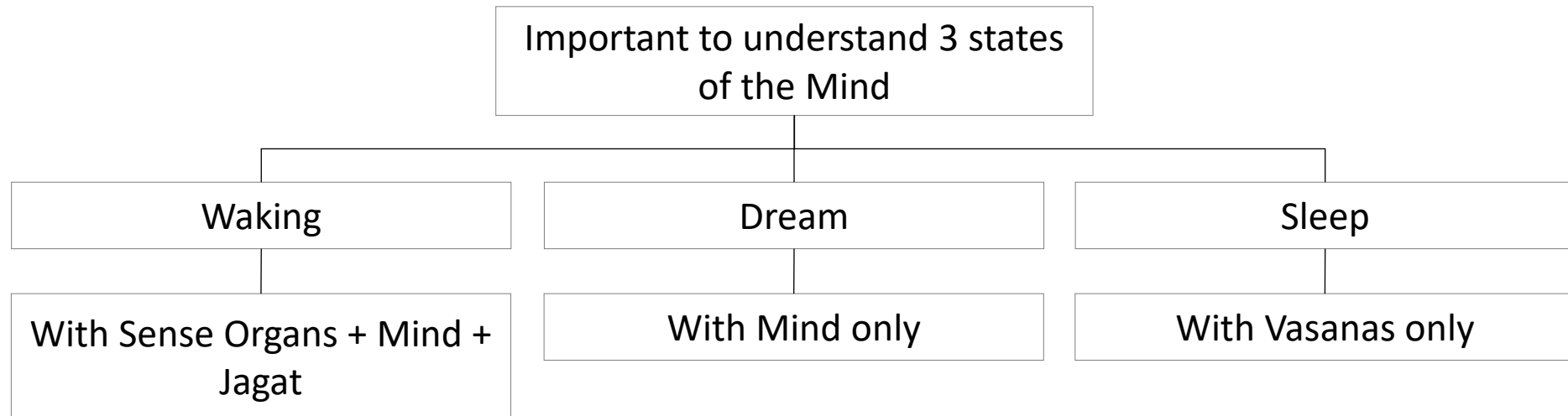
yatra hi dvaitamiva bhavati taditara itaraṃ jighrati,  
taditara itaraṃ paśyati, taditara itaraṃ śṛṇoti,  
taditara itaramabhivadati, taditara itaraṃ manute,  
taditara itaraṃ vijānāti;

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



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

**154)**



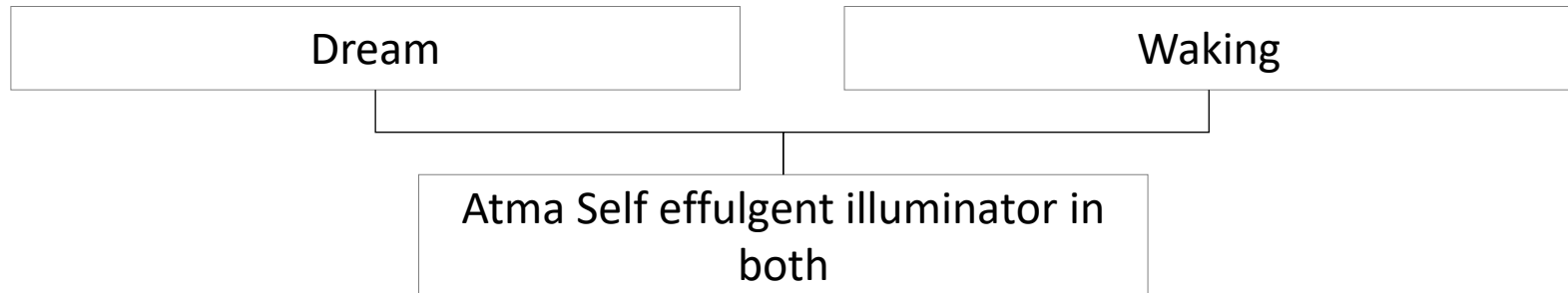
## 155) Brihadaranyaka Upanishad :

आराममस्य पश्यन्ति,  
न तं पश्यति कश्चन ॥ इति ।  
तं नायतं बोधयेदित्याहुः ।  
दुर्भिषज्यं हास्मै भवति  
यमेष न प्रतिपद्यते ।  
अथो खल्वाहुः, जागरितदेश  
एवास्यैष इति; यानि ह्येव जाग्रत्  
पश्यति तानि सुप्त इति;  
अत्रायं पुरुषः स्वयं ज्योतिर्भवति;  
सोऽहं भगवते सहस्रं ददामि,  
अत ऊर्ध्वं विमोक्षाय ब्रूहीति ॥ १४ ॥

ārāmamasya paśyanti,  
na taṃ paśyati kaścana || iti |  
taṃ nāyataṃ bodhayeditiāhuḥ |  
durbhiṣajyaṃ hāsmāi bhavati  
yameṣa na pratipadyate |  
atho khalvāhuḥ, jāgaritadeśa  
evāsyaiṣa iti; yāni hyeva jāgrat  
paśyati tāni supta iti;  
atrāyaṃ puruṣaḥ svayaṃ jyotirbhavati;  
so'haṃ bhagavate sahasraṃ dadāmi,  
ata ūrdhvaṃ vimokśāya brūhīti || 14 ||

‘Everybody sees his sport, but nobody sees him.’ They say, ‘Do not wake him up suddenly.’ If he does not find the right organ, the body becomes difficult to doctor. Others, however, say that the dream state of a man is nothing but the waking state, because he sees in dreams only those things that he sees in the waking state. (This is wrong.) In the dream state the man himself becomes the light. ‘I give you a thousand (cows), sir. Please instruct me further about liberation.’ [4 - 3 - 14]

Brihadaranyaka Upanishad	Prasno Upanishad
Atra Occurs – Confusion	Atreisha Devata Swapna – Confusion



#### 156) Chapter 4 – Verse 5 :

- In the dream state the man himself becomes the light.

#### 157) Shankara to Purva Pakshi :

- Jiva travels in the Nadis of the Body in the Dream.
- **In Sleep :**

Jeevatma goes to Hridaya Akasha.

#### 158) Brihadaranyaka Upanishad :

- Chapter 2 – 1 – 17
  - Chapter 2 – 1 – 19
- } Sleep state analysed

## Brihadaranyaka Upanishad :

स होवाचाजातशत्रुः,  
यत्रैष एतत्सुप्तोऽभूद्य एष  
विज्ञानमयः पुरुषः,  
तदेषां प्राणानां विज्ञानेन  
विज्ञानमादाय य एसोऽन्तर्हृदय  
आकाशस्तस्मिच्छेते;  
तानि यदा गृह्णात्यथ हैतत्पुरुषः  
स्वपिति नाम; तद्गृहीत एव प्राणो भवति,  
गृहीता वाक्, गृहीतं चक्षुः,  
गृहीतं श्रोत्रम्, गृहीतं मनः ॥ १७ ॥

sa hovācājātaśatruḥ,  
yatraiṣa etatsupto'bhūdy eṣa  
vijñānamayaḥ puruṣaḥ,  
tadeṣāṃ prāṇānāṃ vijñānena  
vijñānamādāya ya eso'ntarhṛdaya  
ākāśastasmiñchete;  
tāni yadā grhṇātyatha haitatpuruṣaḥ  
svapiti nāma; tadgrhīta eva prāṇo bhavati,  
grhītā vāk, grhītaṃ cakṣuḥ,  
grhītaṃ śrotram,  
grhītaṃ manah || 17 ||

Ajātaśatru said, 'When this being full of consciousness is thus asleep, it absorbs at the time the functions of the organs through its own consciousness, and lies in the Ākāśa (Supreme Self) that is in the heart. When this being absorbs them, it is called Svapiti. Then the nose is absorbed, the organ of speech is absorbed, the eye is absorbed, the ear is absorbed, and the mind is absorbed.' [2 - 1 - 17]

अथ यदा सुषुप्तो भवति,  
यदा न कस्यचन वेद,  
हिता नाम नाड्यो द्वासप्ततिः  
सहस्राणि हृदयात्पुरीततमभिप्रतिष्ठन्ते,  
ताभिः प्रत्यवसृप्य पुरीतति शेते;  
स यथा कुमारो वा महाराजो वा  
महाब्राह्मणो वातिघ्नीमानन्दस्य  
गत्वा शयीत, एवमेवैष एतच्छेते || 19 ||

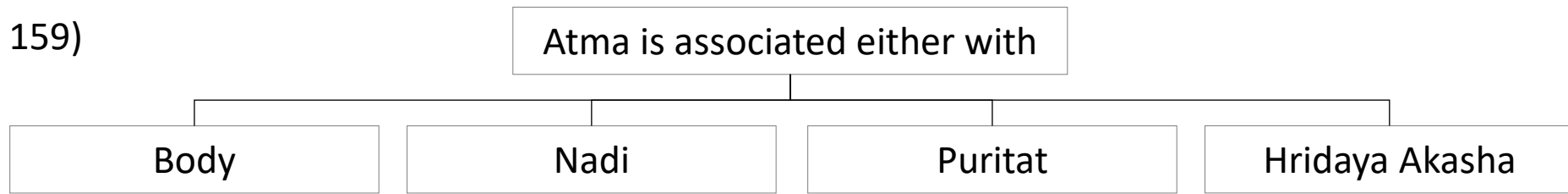
atha yadā suṣupto bhavati,  
yadā na kasyacana veda,  
hitā nāma nāḍyo dvāsaptatiḥ sahasrāṇi  
hṛdayātpurītatamabhipratiṣṭhante,  
tābhiḥ pratyavasṛpya purītati śete;  
sa yathā kumāro vā mahārājo vā  
mahābrāhmaṇo vātighnīmānandasya  
gatvā śayīta, evamevaiṣa etacchete || 19 ||

Again when it becomes fast asleep— when it does not know anything—it comes back along the seventy-two thousand nerves called Hitā, which extend from the heart to the pericardium (the whole body), and remains in the body. As a baby, or an emperor, or a noble Brāhmaṇa lives, having attained the acme of bliss, so does it remain. [2 - 1 - 19]

Jagrat	Sleep
Jiva comes to Golakam	Jiva in Hridayam

- Nirupadhika Atma is not there in 3 states.

159)



- Pure Atma is not there in any of 3 states.

### 160) Purva Pakshi :

- In Brihadaranyaka Upanishad – Why Upanishad says – Atma becomes Svayam Jyoti in Dream?
- Mind common to waking + dream.

### Purva Pakshi :

- There is no Mind in dream is meaning of Atra.

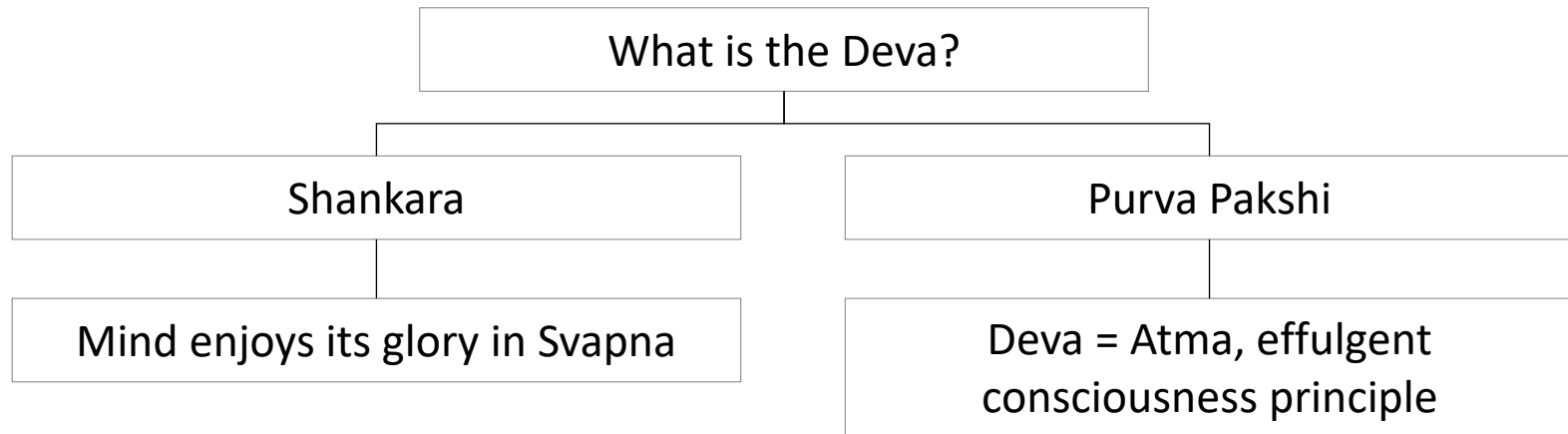
161) Shankara refers to 4 Mantras to give answer to Purva Pakshi.

- Brihadaranyaka Upanishad : Chapter 4 – 3 – 14  
Chapter 2 – 1 – 17  
Chapter 2 – 1 – 19
- Prashno Upanishad : Chapter 4 – Verse 5

### 162) Shankara :

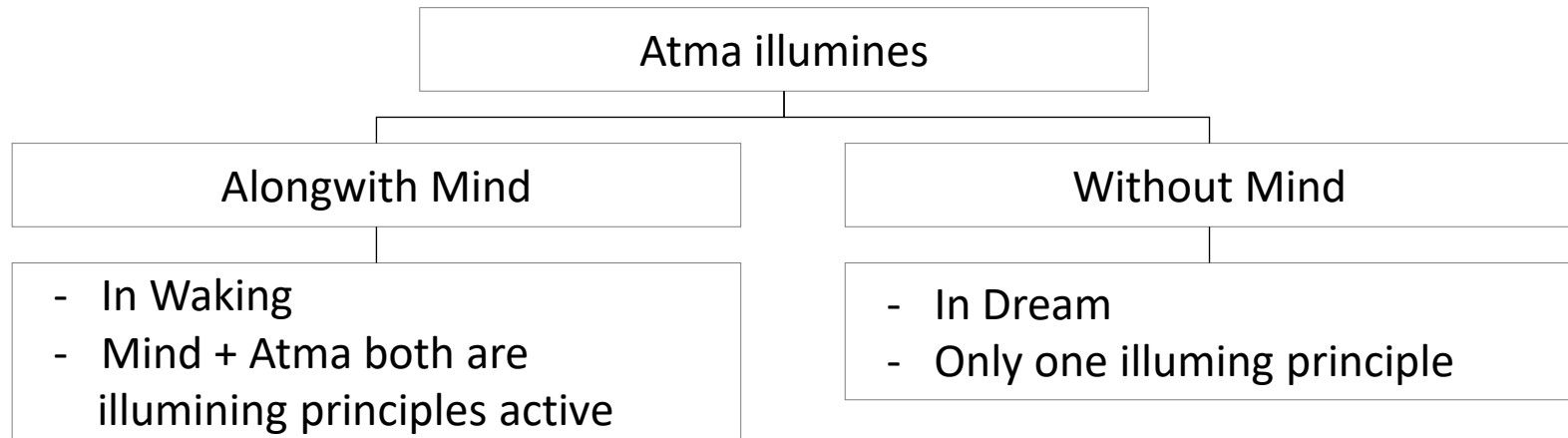
- Pure Atma is not there in any Avastha.
- Atma is always with some Avastha body.
- In Svapna, mind is there for Atma.

163)



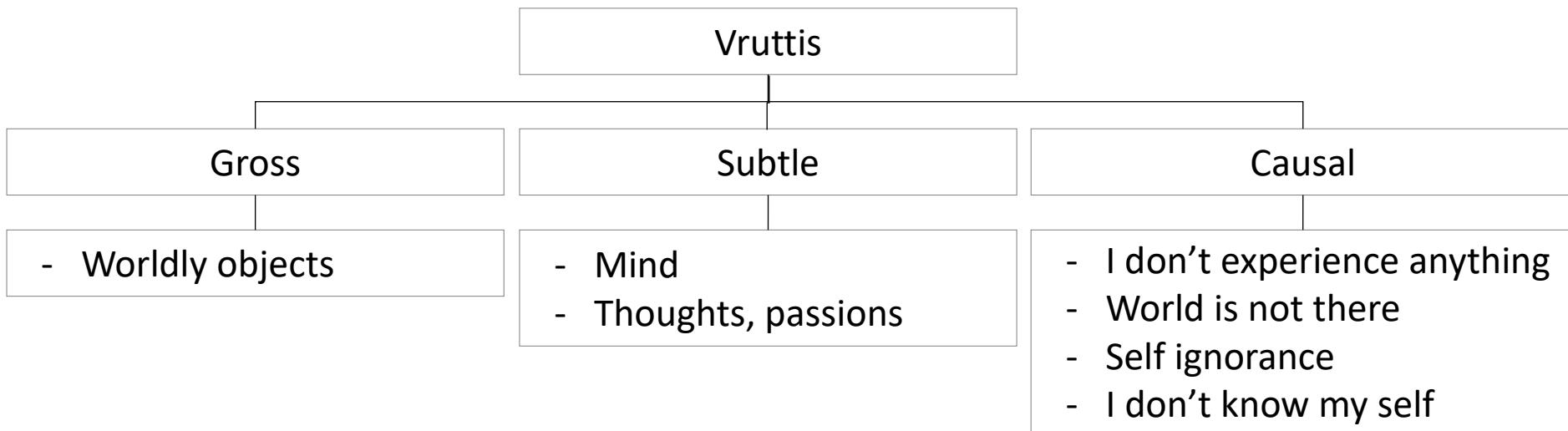
164) Self effulgence is the nature of Atma in waking, dream, sleep.

**165) Purva Pakshi :**

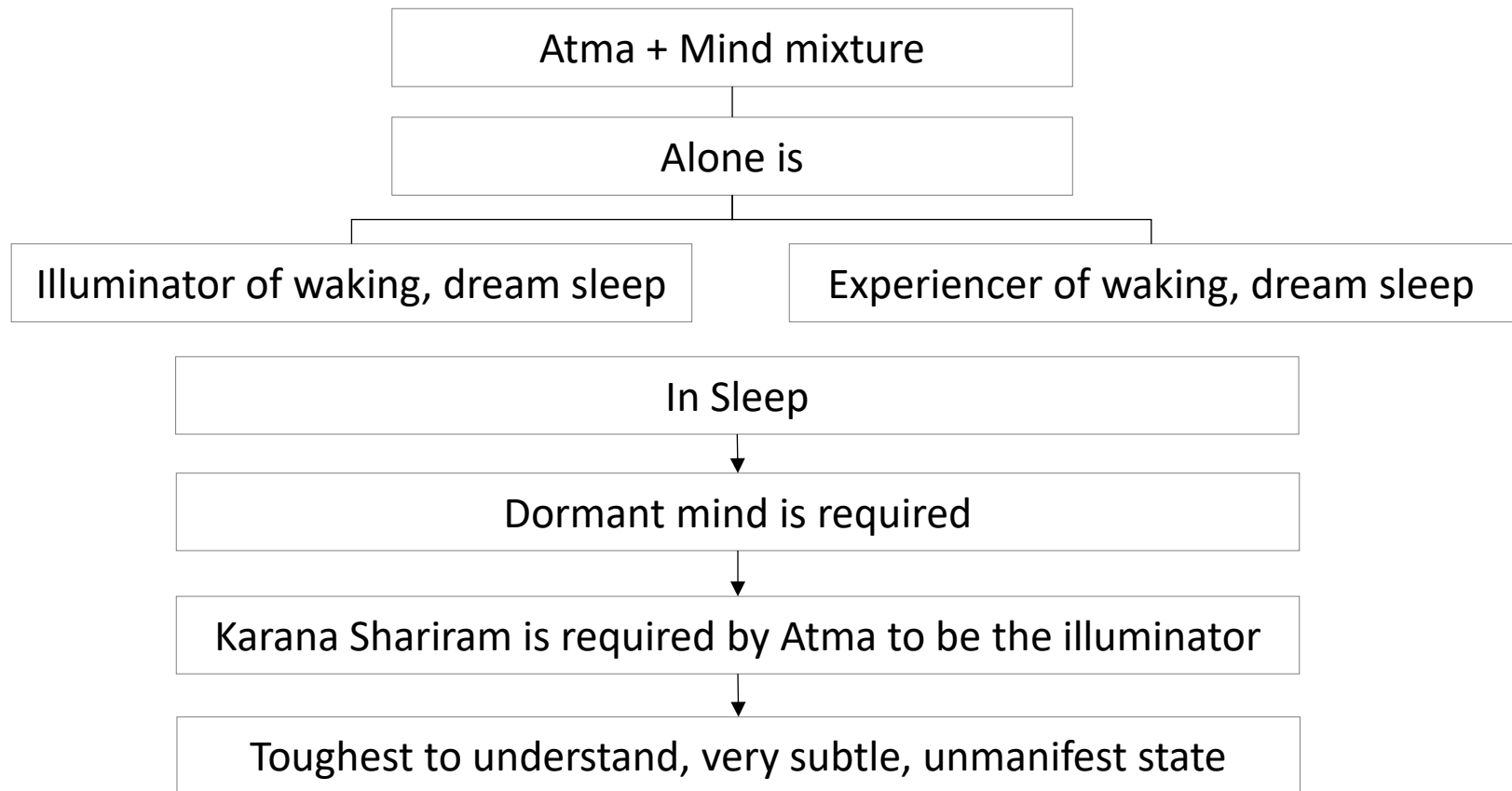


**166) Our Answer : We cannot accept that:**

- **Atma is pure Consciousness, by itself can never become illuminator or experiencer.**
- Though it is consciousness in nature, it can't be experience, or illuminator by itself, without the matter – object, without a Vrutti.

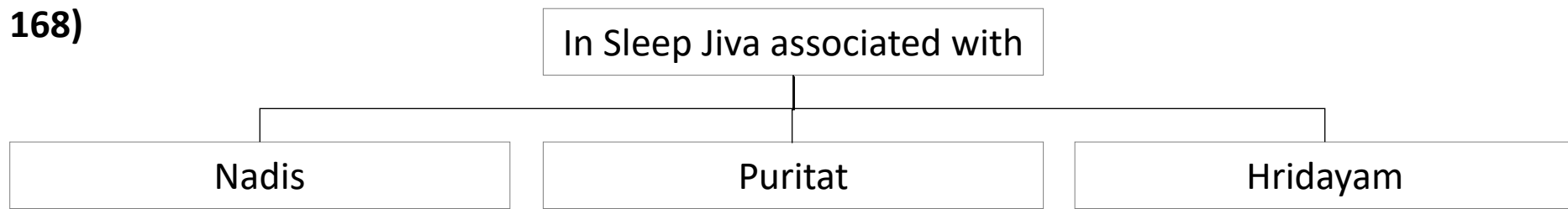


**167)**





168)



- **Atma Chaitanyam is along with all of them but does not have association or relationship with Nadis, Puritat, Hridayam.**

- Atma is Asangaha.

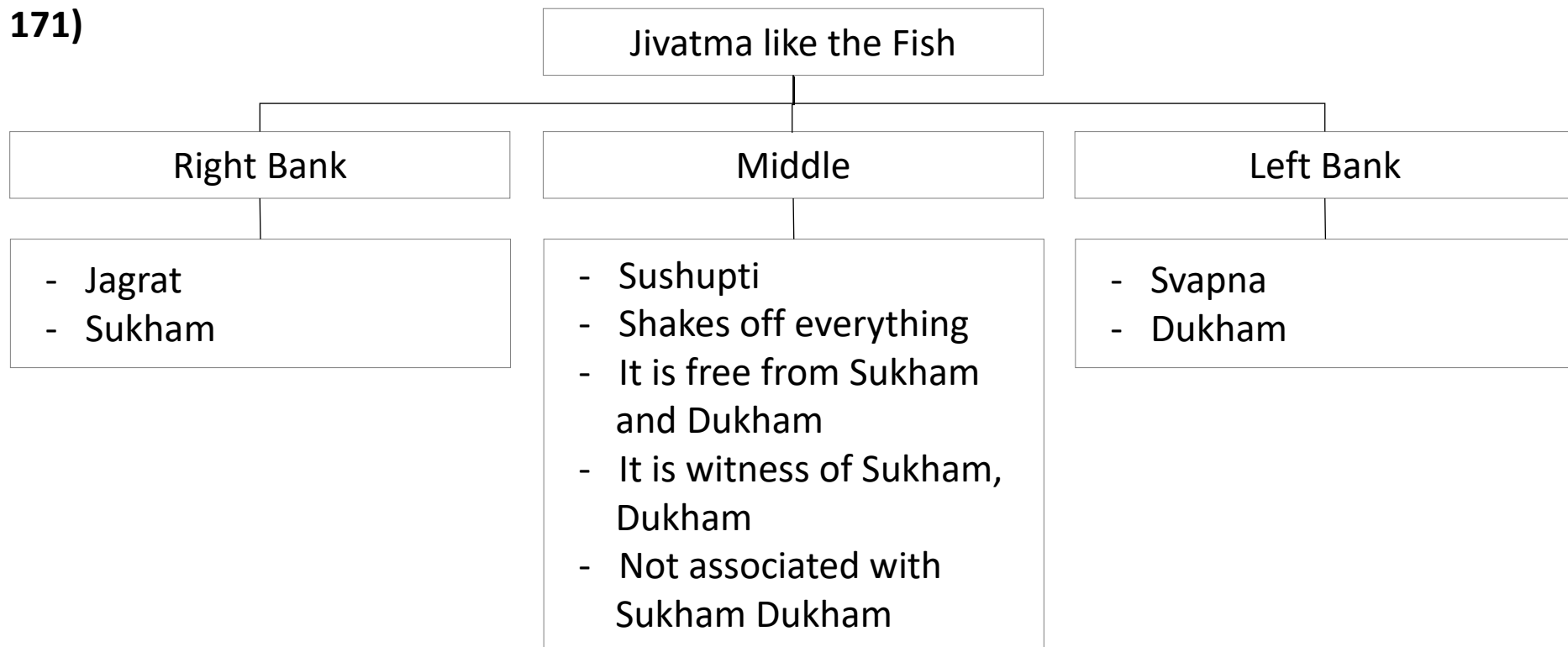
169) Light pervades hand, illumines, has no connected with hand.

- In Dream, Atma pervades Mind, has no connection with Mind.

**170) Consciousness is there in the Nadi, Puritat, Hridayakasha, moving all through, it does not have Sambandha, Asangatvam.**

- **Sambanda Abhavat Tato Vivichaya.**
- Atma = Consciousness which experiences various things but is not connected to Sthula Shariram, Sukshma or Karana Shariram, Prapanchas, Avasthas.
- It is able to freely move from one state / body to another.

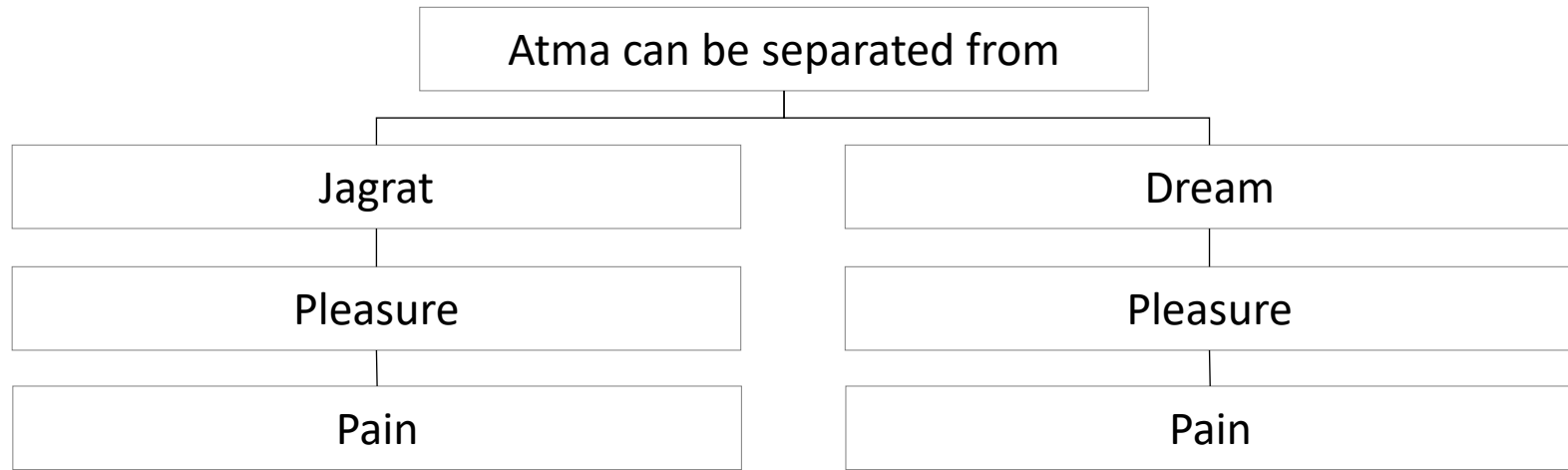
171)



**172) Ananvagatam Punyena Ananvagatam Papena Teernohi Sadan Sarvan Shokan, Hridasya Bavati**

- I am the witness of Jagrat, Svapna.
- I am free from wakers pleasure, pain as well as the dream – pleasure – pain.
- Message : Atma Asangaha.

### 173) a) Vivichaya Darshayatam Shakyate

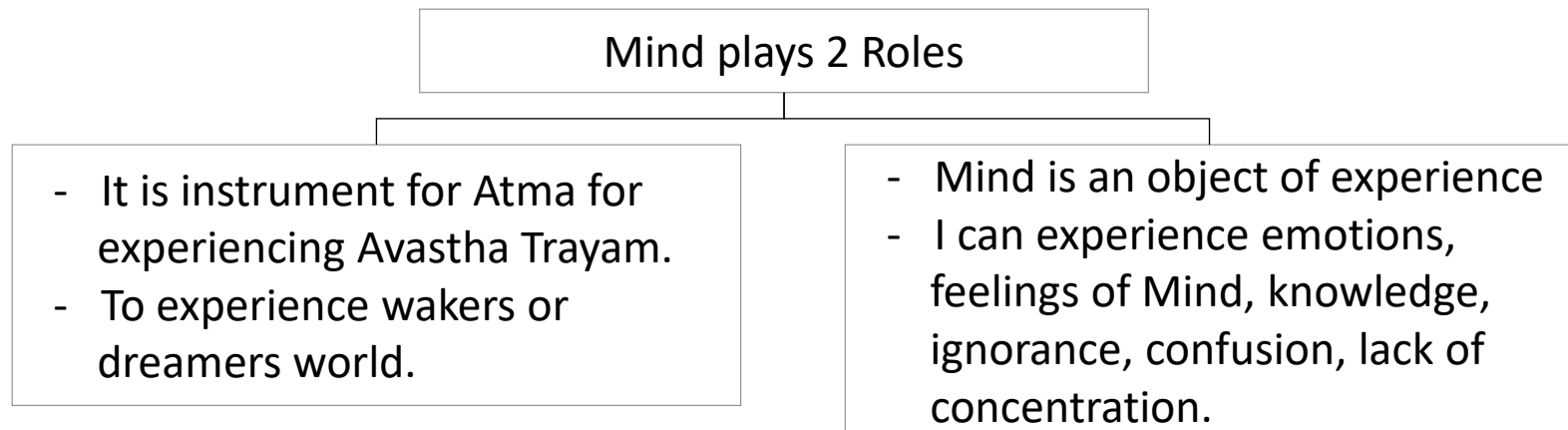


- Atma is free.

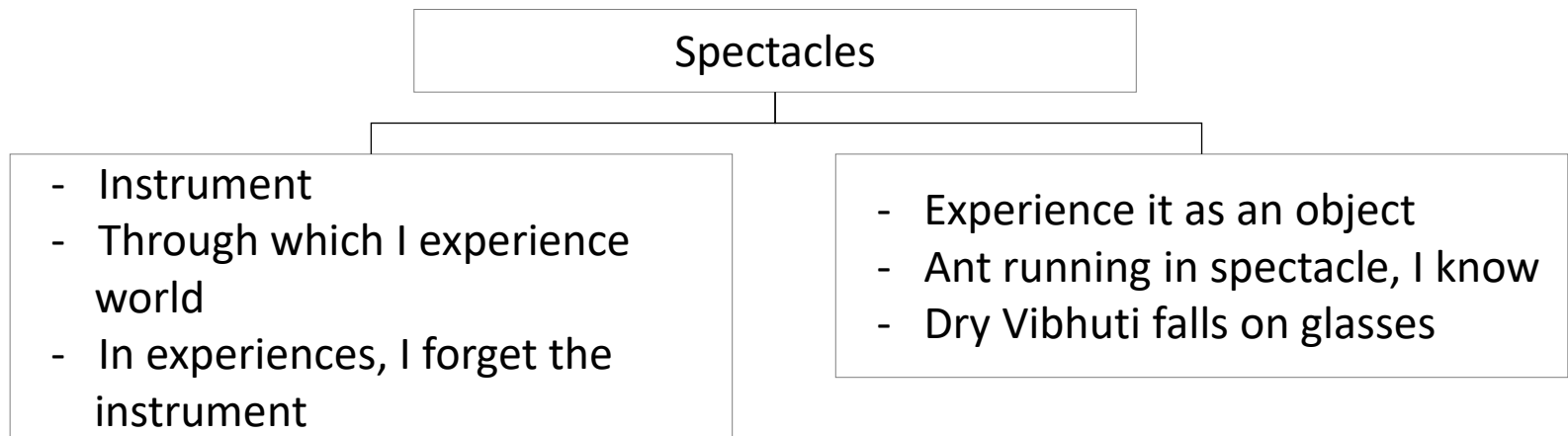
### b) Atmanaha Svayam Jyotishtvam Na Badyate

- Atma's self-effulgent nature is not affected by all the Vishayas – objects of Prapancha Trayam.
- Nadi, Puritat, Hridayakasha not associated with Atma.
- They have nothing to do with Atma.

174)



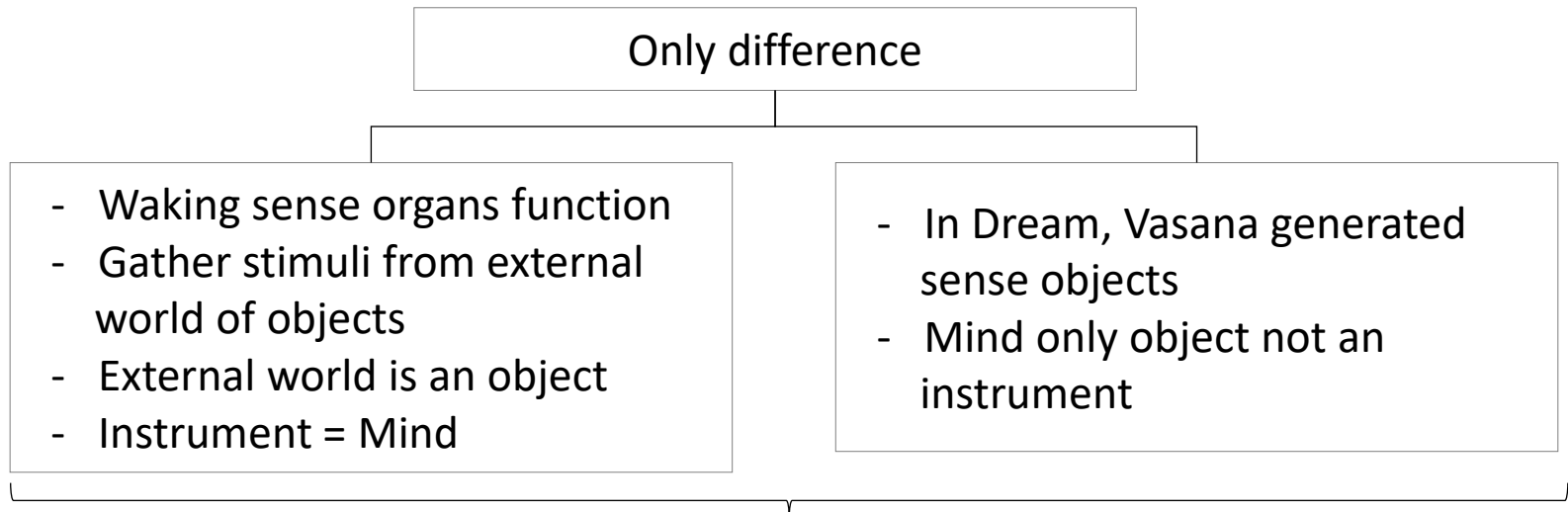
175)



**In waking and Dream :**

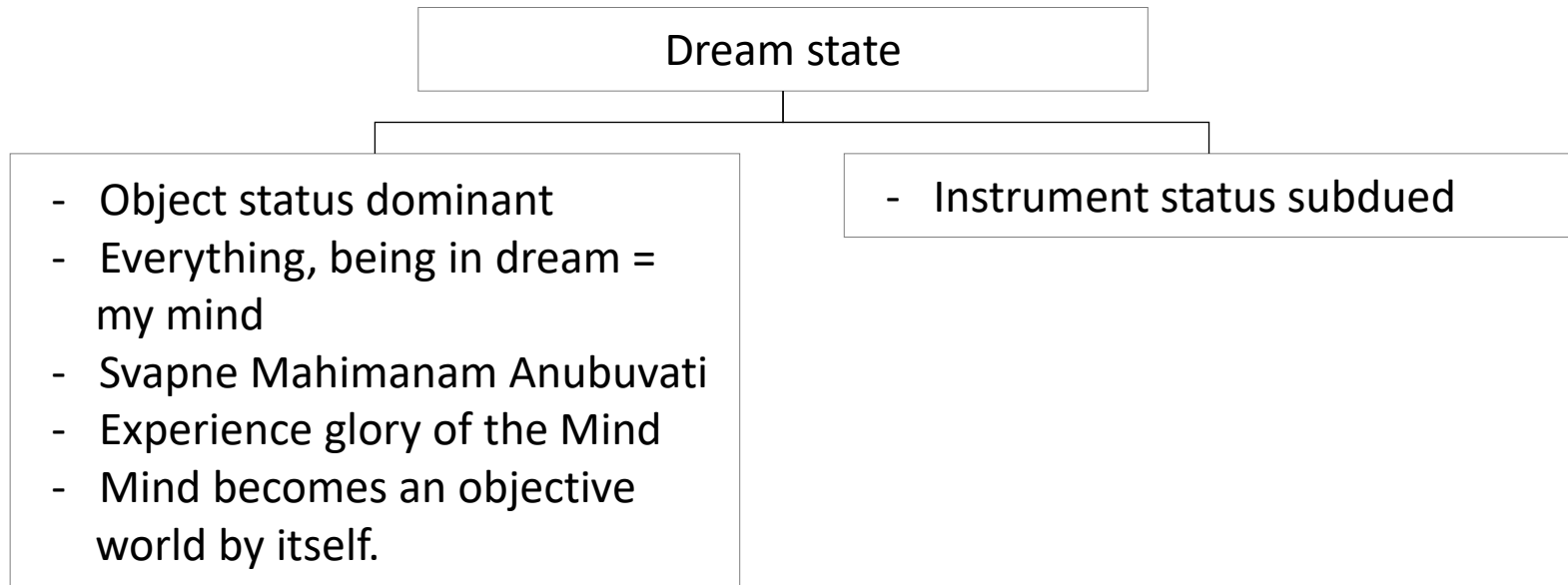
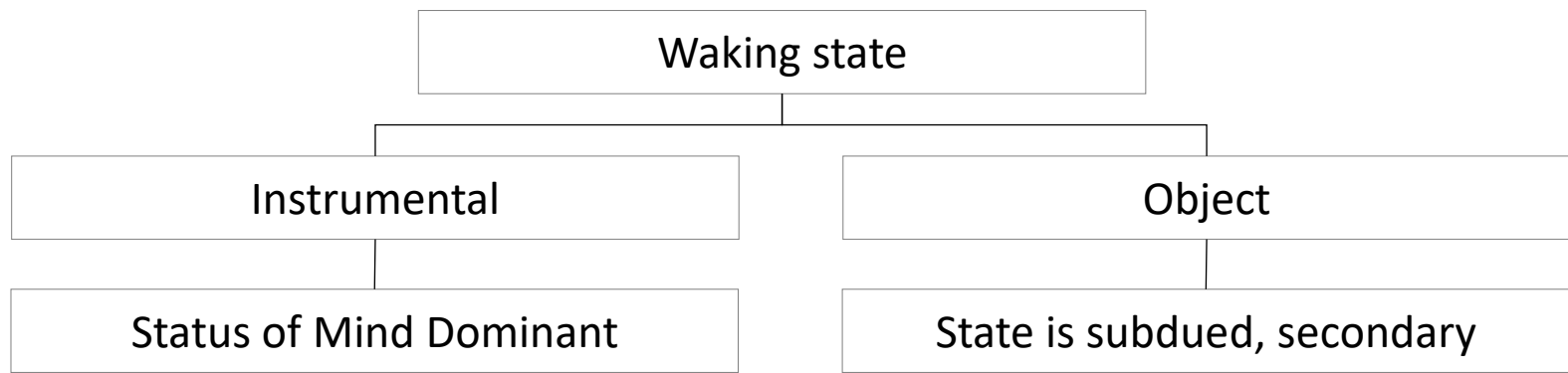
- Mind is instrument and object.
- Dream objects, world = Mind.
- Hence Mind is an object of Dream.
- In Waking also, all objects are experienced by Sakshi in the Mind only, like in dream.

176)



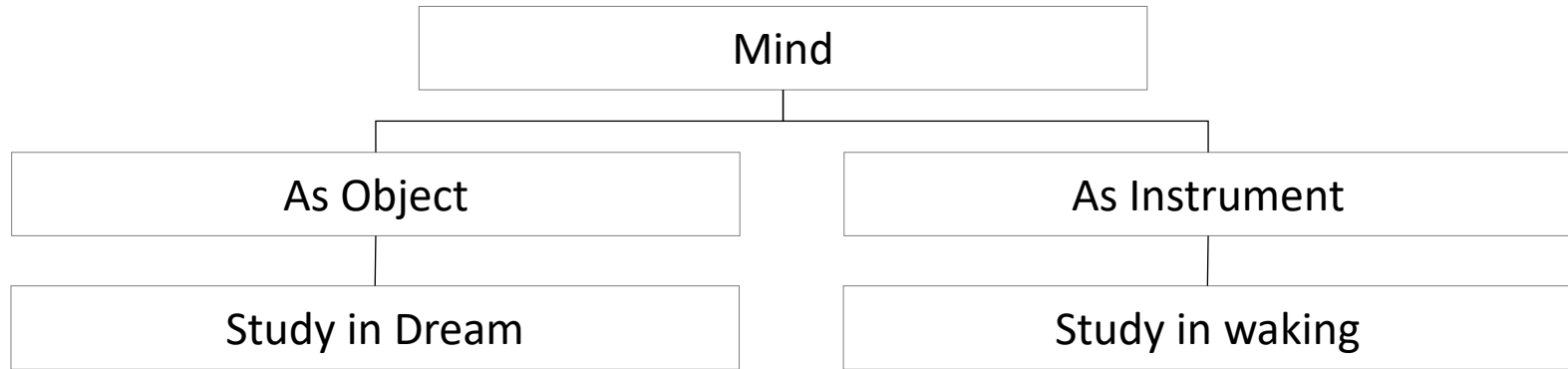
Understand the difference clearly

177)



- In dream I don't see mind as an object.
- I see it as me.
- If mind is not an instrument, pure consciousness can't experience it.

178)



179) Whatever is object, is different from the subject.

180) When Mind is an instrument, we will doubt whether it is different from me or me

**Example :**

- See through spectacles.

181) Object of experience always is Jadam by itself, Ghatavatu.

- Body, Mind inert, in waking, Ghatavatu, object of experience.

182) **Corollary No. 1 :**

- Mind is an object, therefore Mind is different from me.
- Mind is an object in waking also but it is very pronounced in Dream.

**Corollary No. 2 :**

- Whatever is an object of experience is an inert matter, Jadam by itself.
- Manaha Jadaha, Drishyatvat, Ghatavatu.
- Mind is inert, it being object of experience, like any object in the world.

### Corollary No. 3 :

- Even when mind is serving as an instrument for experience, Minds contribution is only in registering the experience (Vrutti Vyapti).
- Illumination is done by Atma alone (Phalavyapti).
- Mind does not contribute to illumination – why?
- Mind is Jadam.
- It assists me in registering the experience.
- It can't assist me in illumining any object.
- Illumination is done by Atma alone.
- In the entire creation, there is only one illumining principle.
- Body, Mind, World is illumined principle.
- Atma, the consciousness is the illuminating principle.
- Therefore Atma is Svayam Jyoti.
- How?
- By Analysing the Dream, we can understand that, therefore Upanishad says :
- Atra : Atma is Svayam Jyoti evidently by objectifying the mind itself, with the help of instrumental mind.
- Instrumental mind does not contribute to illumination.
- It contributes to registration of the experience.

- This is the message Shankara wants to give in the long complicated sentence in Bashyam of Karka No. 37.

### 183) Brihadaranyaka Upanishad : Chapter 4 – 3 – 14 (Very Important)

आराममस्य पश्यन्ति,  
न तं पश्यति कश्चन ॥ इति ।  
तं नायतं बोधयेदित्याहुः ।  
दुर्भिषज्यं हास्मै भवति  
यमेष न प्रतिपद्यते ।  
अथो खल्वाहुः, जागरितदेश  
एवास्यैष इति; यानि ह्येव जाग्रत्  
पश्यति तानि सुप्त इति;  
अत्रायं पुरुषः स्वयं ज्योतिर्भवति;  
सोऽहं भगवते सहस्रं ददामि,  
अत ऊर्ध्वं विमोक्षाय ब्रूहीति ॥ १४ ॥

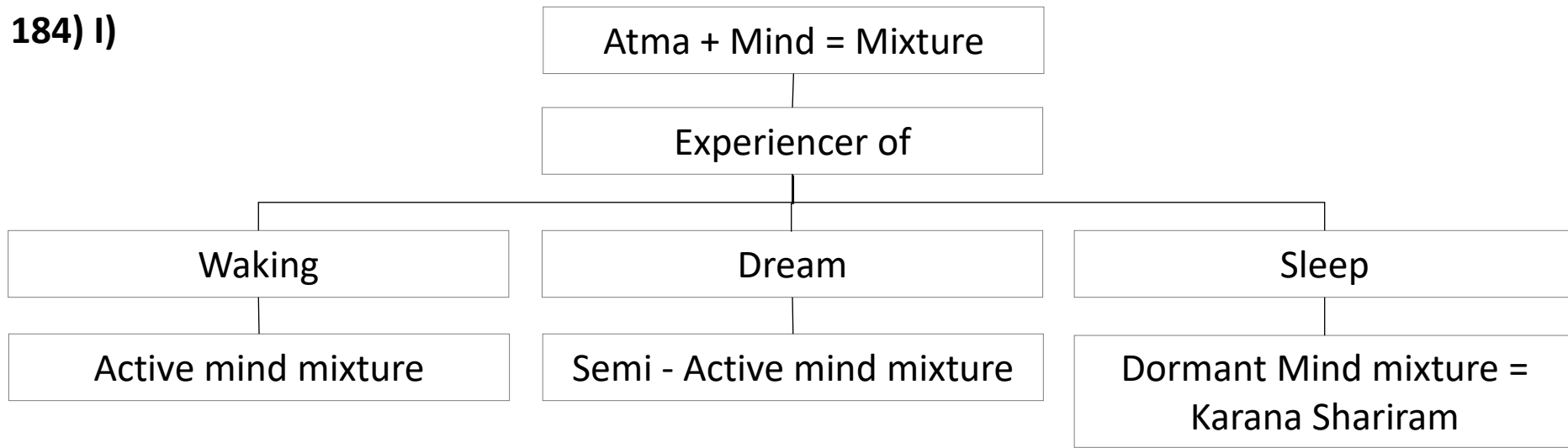
ārāmamasya paśyanti,  
na taṁ paśyati kaścana || iti |  
taṁ nāyataṁ bodhayeditiāhuḥ |  
durbhiṣajyaṁ hāsmāi bhavati  
yameṣa na pratipadyate |  
atho khalvāhuḥ, jāgaritadeśa  
evāsyaiṣa iti; yāni hyeva jāgrat  
paśyati tāni supta iti;  
atrāyaṁ puruṣaḥ svayaṁ jyotirbhavati;  
so'haṁ bhagavate sahasraṁ dadāmi,  
ata ūrdhvaṁ vimokśāya brūhīti || 14 ||

‘Everybody sees his sport, but nobody sees him.’ They say, ‘Do not wake him up suddenly.’ If he does not find the right organ, the body becomes difficult to doctor. Others, however, say that the dream state of a man is nothing but the waking state, because he sees in dreams only those things that he sees in the waking state. (This is wrong.) In the dream state the man himself becomes the light. ‘I give you a thousand (cows), sir. Please instruct me further about liberation.’ [4 - 3 - 14]

- Reveals Svayam Jyoti Atma.



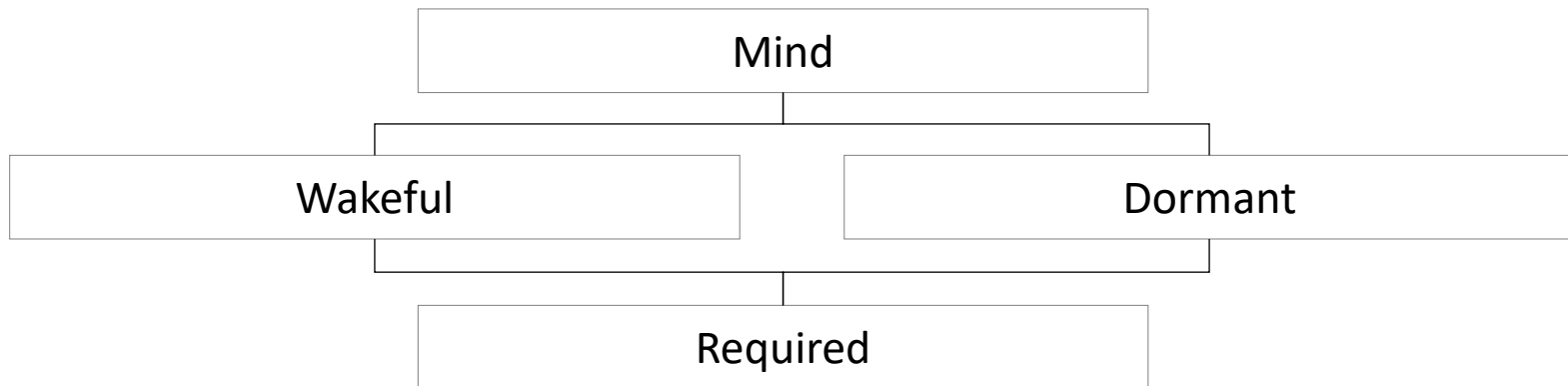
184) I)



## II) Pure Mind can't be witness of Avastha Trayam

- Witnesshood requires mind also.
- Atma in the wall / stars / planets can't be witness of anything.

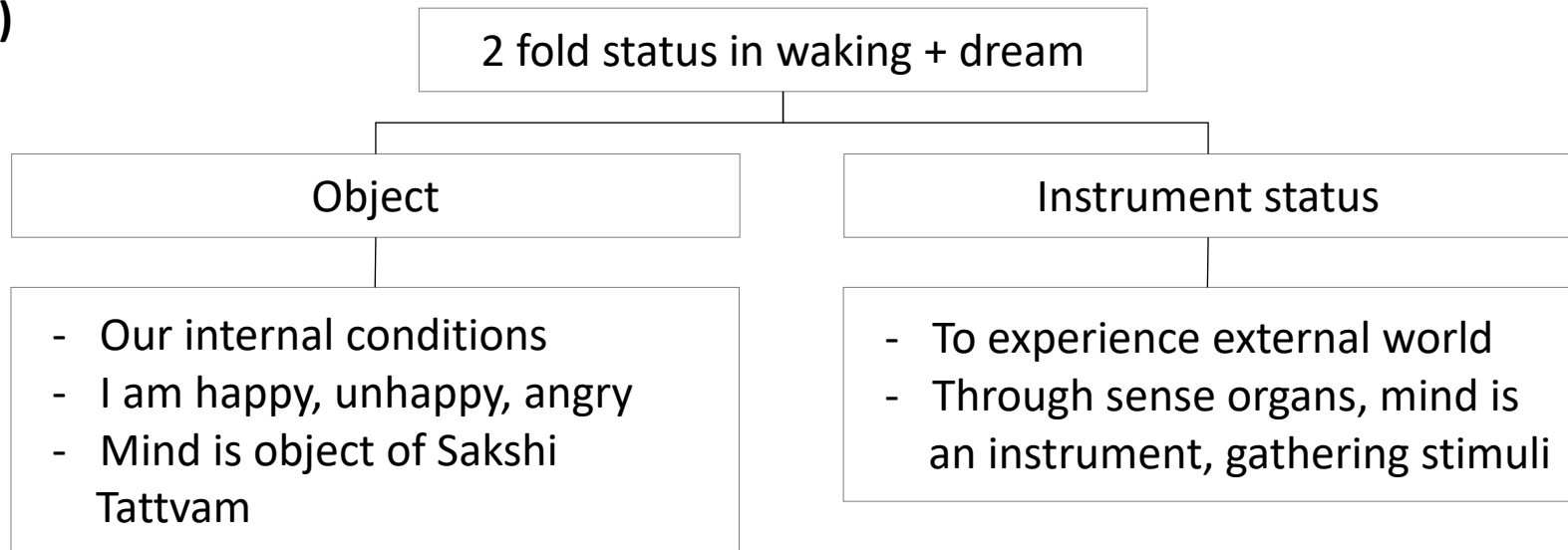
III) Atma in the dead body not witness



## IV) Shankara :

- Therefore, Mind is there in waker and in the Dream also.

185) I)



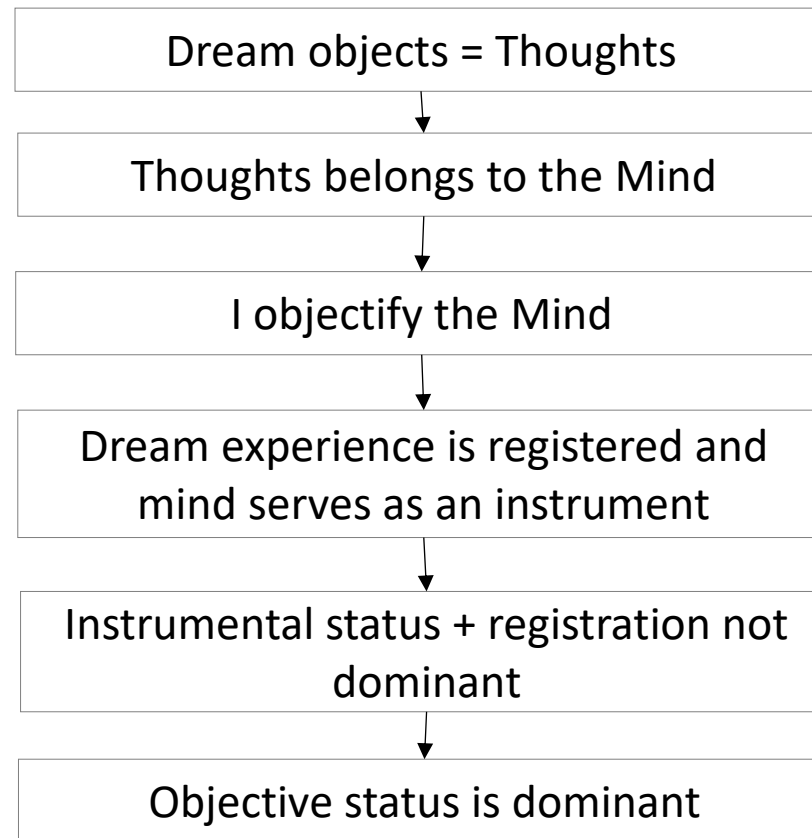
## II) Waking :

- Busy in handling the world
- Instrumental status dominant.
- To listen, mind is instrument.
- Mind is object to experience emotions.

## III) Dream :

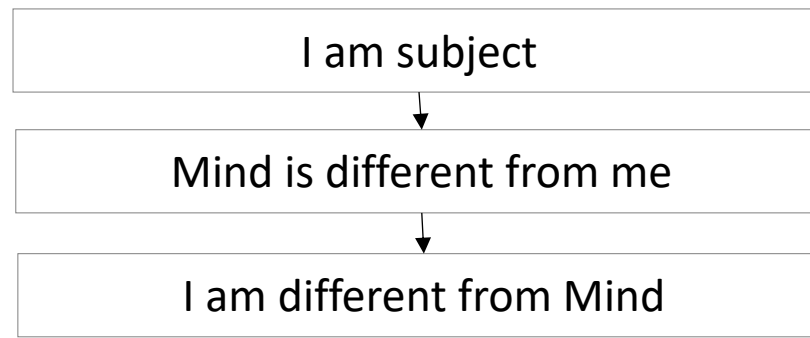
- External world is not there, sense organs withdrawn from Golakams.
- To experience external world, sense organs must be in their respective Golakams.
- Mind as an instrument is not dominant in Dream.
- It continues to be instrument, but not pronounced, dominant.
- Mind is an object not as mind instrument.

- Registered Vasanas activated, all thoughts become dream world, mountain, people, objects, daughter, wife.
- It is experience of the Mind.



IV)

Waking	Dream
Instrumental status dominant	Objective status is dominant

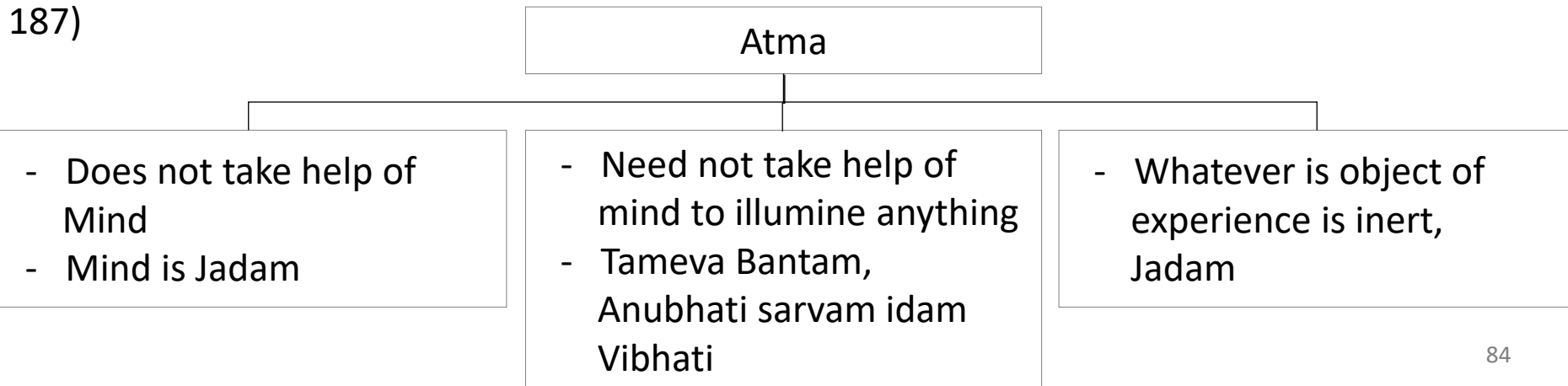


- Object can never be the subject.
- Subject can never be the object.
- Mind is product of 5 subtle elements.

186)

1 <sup>st</sup> Step	2 <sup>nd</sup> Step
- Mind is Jadam because it is an object.	- Mind is Jadam even when it is serving as instrument

- Inert Mind only registers the experience.
- Illumination done by Atma alone.



## 188) Mundaka 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]

## 189) Mind in which all Vasanas are activated.

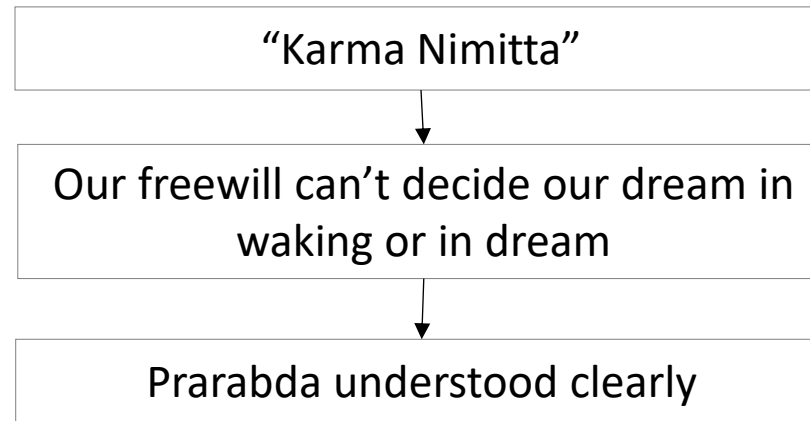
- Dream world projected with activated Vasana.

### Waking :

- Vasanas not activated.
- In class if activated, you will be in dream world, class will be out.
- Vasanas remain dormant in waking.

## 190) Dream :

- Udbuta Vasana Nimittam
- Who decides which Vasanas are to be activated? Good or terrible?



191) Who decides what I see in Dream.

- Karma Nimitta Vasana Vrutti.
- Atma is illumining, seeing, Karma Nimitta Vasana, activated Vasanas, activated by Karma.

192) I) How does it experience?

**Avidyaya Vaddastva Iva Pasyataha :**

- Because of ignorance.
  - Consciousness sees mind as a distinct object.
- **Atma does not see mind as an instrument of perception at that time.**
  - **Instrumental status of mind is forgotten, disowned because of Avidya, objective status is dominant.**

## II) Anyaya Avidyaya Vastavtarayatu Antaram :

- “Anyat Vastu”

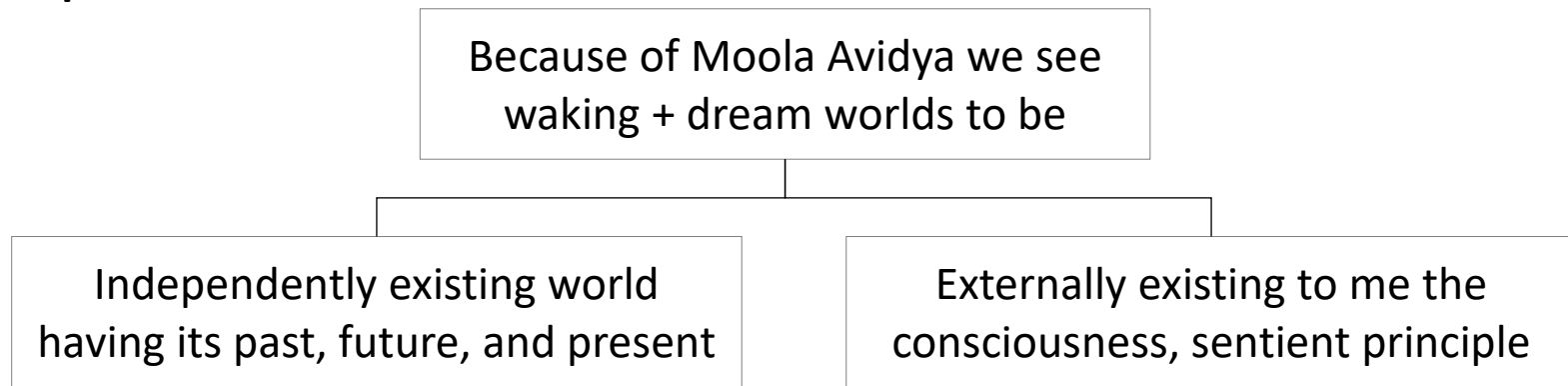
- **Because of Avidya, he does not look at dream as an internal one.**

- Sees the dream world as though it is an external world, waking state.

193) This is a very important portion of Prashno Upanishad revealing real nature of Mind and Atmas nature as Witness.

- Understanding this portion leads to spiritual enlightenment.

### 194) Chapter 4 – Verse 5 :



- Atma is Karya – Karana Vilakshana, Turiyam.
- Not connected to 3<sup>rd</sup> Pada – Karana Sushupti Avastha and 1<sup>st</sup> – 2<sup>nd</sup> Pada, Karya Jagrat, Svapna Avastha.
- Atma always independent illuminator, never matter illumined, Jada Prapancha.

195) Body and Mind are mediums for Jivas to experience their Prarabda Karma and for self realization, Moksha.

196) Prakrti has felicity to drop the physical body everyday in sleep and go to unmanifest condition.

- That is the nature of Prakrti (Manifest – Unmanifest)

197) Mind = Activated Vasana

- Atma – only illuminator, divine principle.

198) Waking + Dream experienced outside our body – mind complex because of Maya Shakti.

- It is all happening inside the mind and Atma is alone the Nitya illuminator.
- It is as though experiences, seeming experiences, hence Anityam, Mithya.
- Clarity of Mithya comes when Atma and Manaha are clearly understood as in Prashno Upanishad Bashyam.

199) When I do day dreaming of past experiences, I have Avidya of wakerhood and mind starts projecting.

200) Bigger Avidya, Moola Avidya is in operation during sleep, projecting real dream world.

201) In waking, live in the present moment, handle the present, forget the past, don't think of unborn future.

202) Dream = Proof of Mind continuing in different Janmas.

203) Throughout current Srishti I will have the same Sukshma Shariram and Karana Shariram.

- Only Sthula Sharirams change according to law of Prarabda Karma.



## 204) Brihadaranyaka Upanishad :

एकीभवति, न पश्यतीत्याहुः;  
एकीभवति, न जिघ्रतीत्याहुः;  
एकीभवति, न रसयतीत्याहुः;  
एकीभवति, न वदतीत्याहुः;  
एकीभवति, न शृणोतीत्याहुः;  
एकीभवति, न मनुत इत्याहुः;  
एकीभवति, न स्पृशतीत्याहुः;  
एकीभवति, न विजानातीत्याहुः;  
तस्य हैतस्य हृदयस्याग्रं प्रद्योतते;  
तेन प्रद्योतेनैष आत्मा निष्क्रामति चक्षुष्टो वा,  
मूर्ध्नो वा, अन्येभ्यो वा शरीरदेशेभ्यः;  
तमुत्क्रामन्तं प्राणोऽनूत्क्रामति;  
प्राणमनूत्क्रामन्तं सर्वे प्राणा  
अनूत्क्रामन्ति; सविज्ञानो भवति,  
सविज्ञानमेवान्ववक्रामति ।

तं विद्याकर्मणी समन्वारभेते  
पूर्वप्रज्ञा च ॥ २ ॥

ekībhavati, na paśyatītyāhuḥ;  
ekībhavati, na jighratītyāhuḥ;  
ekībhavati, na rasayatītyāhuḥ;  
ekībhavati, na vadatītyāhuḥ;  
ekībhavati, na śṛṇotītyāhuḥ;  
ekībhavati, na manuta ityāhuḥ;  
ekībhavati, na sprśatītyāhuḥ;  
ekībhavati, na vijānātītyāhuḥ;  
tasya haitasya hṛdayasyāgram  
pradyotate; tena pradyotenaiṣa  
ātmā niṣkrāmaticakśuṣṭo vā,  
mūrdhno vā, anyebhyo vā  
śarīradeśebhyaḥ; tamutkrāmantam  
prāṇo'nūtkrāmati;  
prāṇamanūtkrāmantam sarve prāṇā  
anūtkrāmanti; savijñāno bhavati,  
savijñānamevānvavakrāmati ।

taṁ vidyākarmaṇi samanvārabhete  
pūrvaprajñā ca || 2 ||

(The eye) becomes united (with the subtle body); then people say, 'He does not see.' (The nose) becomes united; then they say, 'He does not smell.' (The tongue) becomes united; then they say, 'He does not taste.' (The vocal organ) becomes united; then they say, 'He does not speak.' (The ear) becomes united; then they say, 'He does not hear.' (The Manas) becomes united; then they say, 'He does not think.' (The skin) becomes united; then they say, 'He does not touch.' (The intellect) becomes united; then they say, 'He does not know.' The top of the heart brightens. Through that brightened top the self departs, either through the eye, or through the head, or through any other part of the body. When it departs, the vital force follows; when the vital force departs, all the organs follow. Then the self has particular consciousness, and goes to the body which is related to that consciousness. It is followed by knowledge, work and past experience. [4 - 4 - 2]

- In current Janma, our memory power is restricted.

### **205) Definition of Svapna :**

- Whatever is projected by Vasana = Svapna.

206) Vasanas are only w.r.t. past, not future.

- Pre-monition – is about future, does not come under dream.
- Ubaya Prajna Avastha.
- State like dream, not dream.
- Some premonitions come true, not all.

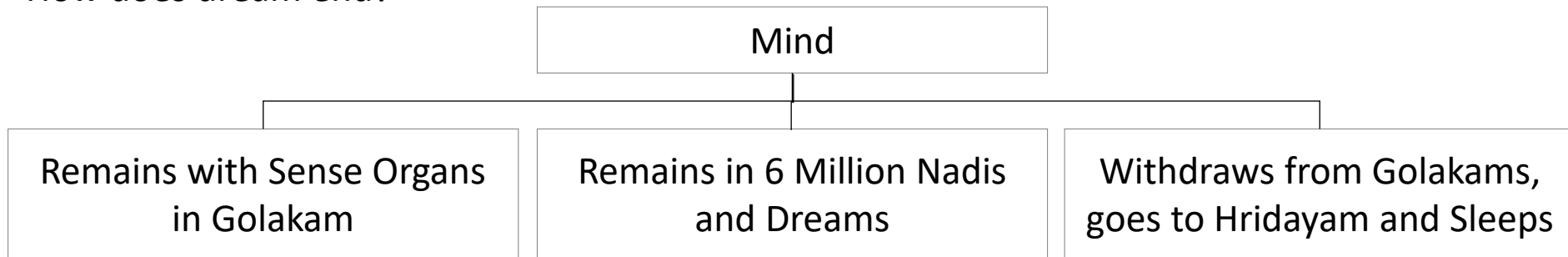
## 207) In Dream :

- Mind with Vasanas = Upadhi.
- Deva = Mind only not Atma.
- Jadam mind backed by Atma, experiences dream and waking, rests in sleep.
- Atma witnesses dream and waking with the help of the mind.
- Understand mind as an object and instrument, and win the Moksha prize from the Upanishads.

208) Dormant mind + Atma – Mixture, witnesses the sleep.

## 209) Chapter 4 – Verse 6 :

How does dream end?



210) a)



b) During dream, mind or Jiva travels through the Nadis.

- Jivaha Nadibihi Sancharati.

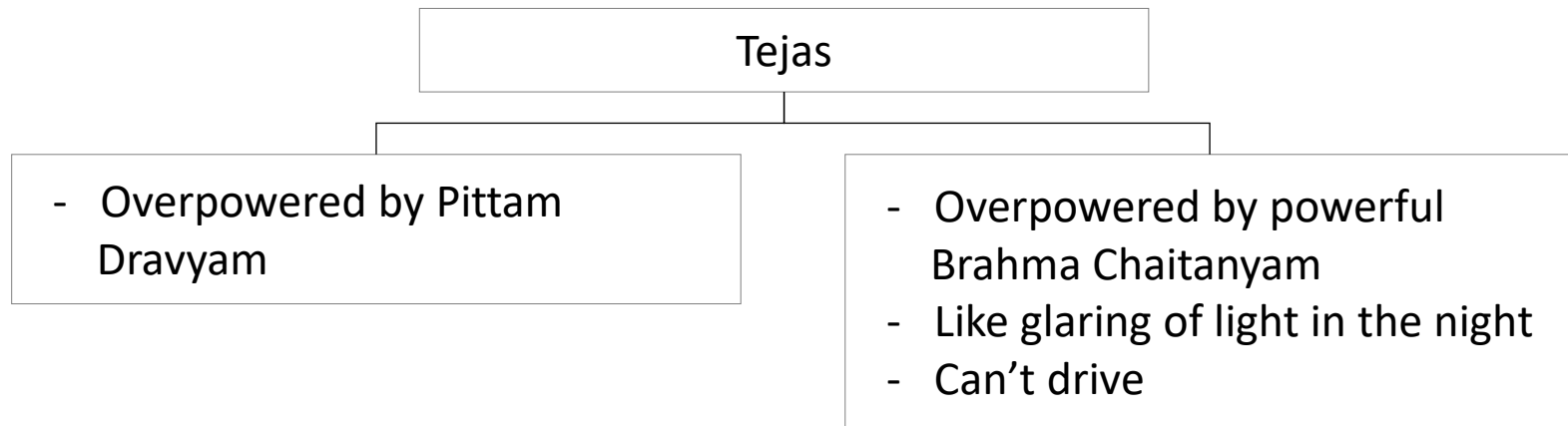
### c) Experiences the dream

- At the time of sleep, Nadi movements are temporarily blocked.
- Because of blockage, Jiva can't travel through the Nadis.
- Jiva withdraws and comes back to Hridaya Akasha.

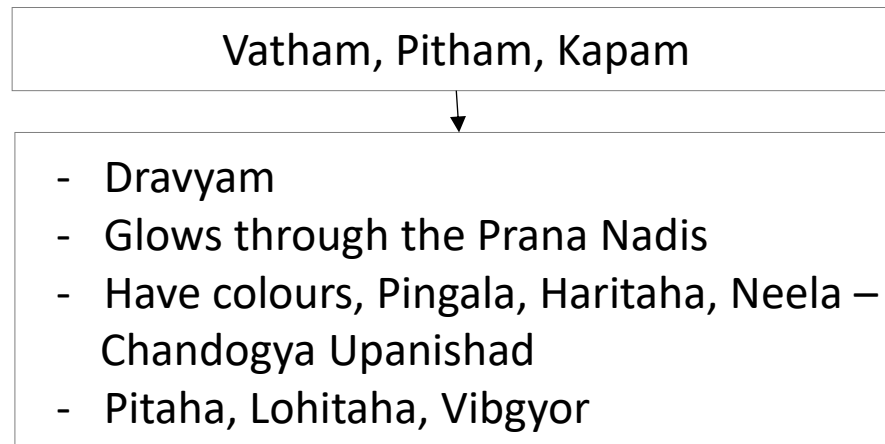
### 211) a) **Sa Yada Tejaha Abhibutaha Bavati :**

- Jiva is overpowered by Tejas.

b)



c)

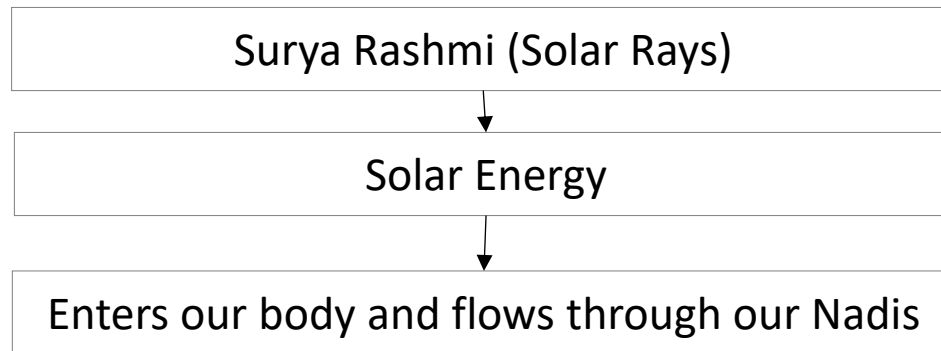


- When Jiva is overpowered by Pitham Dravyam.

XIV) Jiva withdraws and is no more dreaming

- Tada Sushupti Bavati.
- Atra Yatra Devaha Swapna Na Pashyati.
- Ata Tadha, Etasmin Sharire Etat Sukham Bavati.
- At that time Sushupti Ananda is experienced

212) a) **Saurena Tejasa :**



b) Solar Agni Tattvam enters body and nourishes Pitha Dravyam

- Saurena Teijasa
- Named Pitham.

c) **Brahma Chaitanyena Cha :**

- When Brahma Chaitanyam is overpowering.

- **Reflected Consciousness overpowered by Original Consciousness in sleep.**

d) Where is Pitta Dravyam?

- Nadi Shayena Saurena.
- Present in the Nadi.
- Pittakhyena Sarvada Adibuto Bavati.

e) When Reflected Consciousness is overpowered by Original Consciousness.

- Reflected Consciousness – Dormant, No more active.
- Therefore, we are not aware of the surrounding.
- Sleeping person appears to be dead person, not aware of surrounding.

f) In a dead person, Chidabhasa is totally absent.

- Here Chidabhasa is inactive, and it is spread all over the body.
- Sukshma Shariram and Reflected Consciousness, no more in the Golakam, in a concentrated form.
- In a generic form Sukshma Shariram and Reflected Consciousness are spread all over the Body.
- Induced Chidabhasa.

**g) Tiraskruto Abhibuto Bavati :**

- Abibutaha = Over powered.

213) a) When it is overpowered by Original Consciousness + Pittam, the Vasanas are not able to come out.

- Dvaraha Tiraskrutaha Bavati.
- All the passages for the manifestation of Vasanas are blocked.

b) Prarabda Karma alone activates the Vasana.

- What type of dream we will have?

c) When you go to dream, you can't choose Tirupathi, experience accident.

- Who determines the dream.
- Prarabda Karma.
- Prarabda Karma Vasana Dvara, gateway for manifestation of Vasanas.
- Prarabda Karma is blocked by Original Consciousness or Pitta Dravyam.

**d) Manasaha Rasmayaha, Vasanaaya :**

- Rays of the Mind, Vasanas of the Mind.

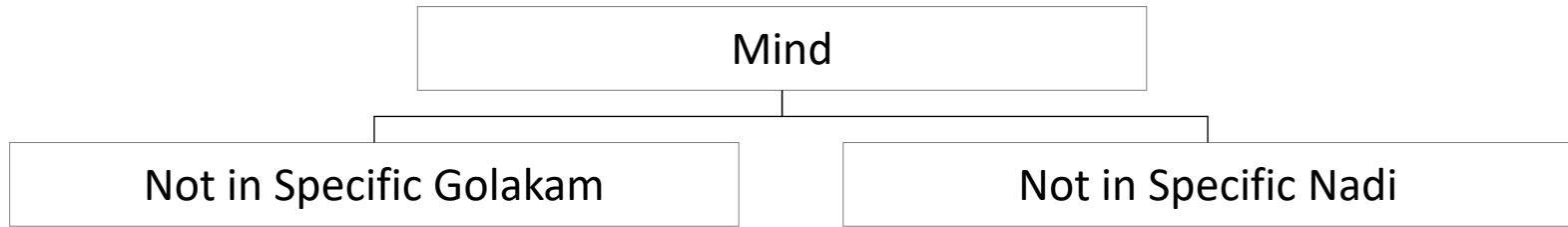
**e) Kruti Upasamkrutaha Bavanti :**

- They are all withdrawn to the heart.
- Become non-functional.

f) When dream comes later.

- Deep sleep = One or 2 minutes.
- Because of Prarabda, from sleep come to waking or dream depending on Vasana.

### g) Rashmayaha Vasanaya Hrudi Upasamhrutaha Bavanti :



- Mind becomes diffused and pervades the entire body.

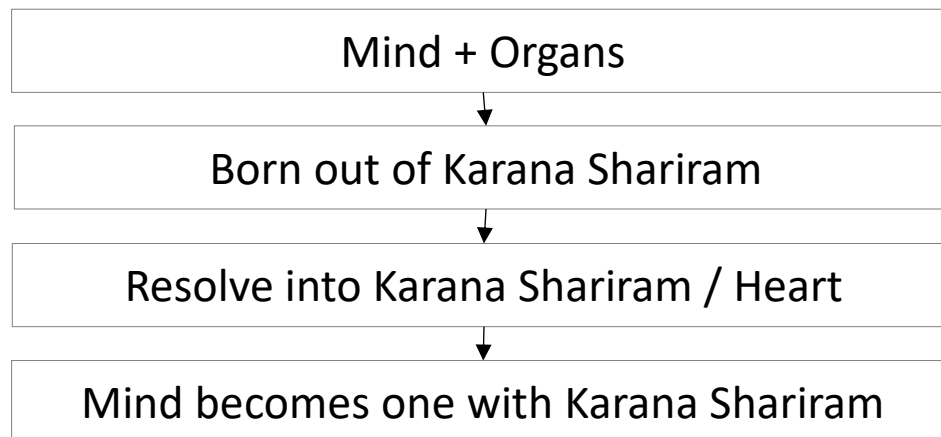
214) a) Who experiences Sushupti Sukham

- Jiva = Experiences Sushupti Sukham
- Jiva = Chidabhasa + Karana Shariram in sleep.

b) Vasana gets activated because of Karma.

- Karma gets obstructed, suspended, Vasanas suspected, no dream.
- Karma is the means through which Vasanas get activated.

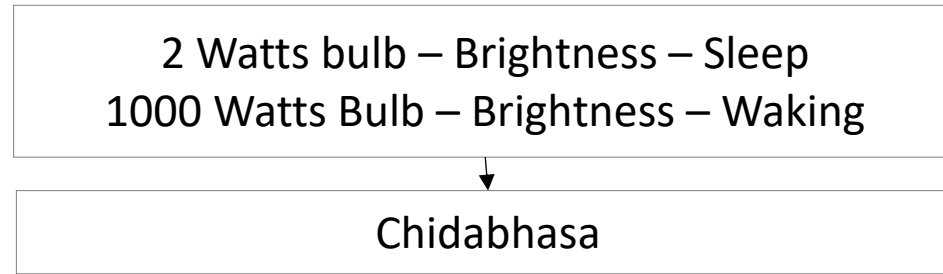
215) Rays of the Mind, Vasanas of the Mind get into Hridayam, Karana Shariram.





## 216) a) Diffused Chidabhasa manifests in Deep Sleep state, not bright Chidabhasa.

**Example :**



**b) Sense Organs + Mind – Passive**

- Only unmanifest Karana Shariram is there.
- Consciousness reflected in the Karana Shariram will be dull and defused.

**c) Example :**

- Wood for generating fire.
- Fire is there in unmanifest form.
- By Churning the wood, we are not producing fire.
- What is non existent cannot be produced.
- By churning wood, unmanifest fire is made manifest in the form of flame.

**d) Waking :**

- Organs are functioning
- Chaitanyam gets bright and localized.
- When I am using my eyes, Chaitanyam is active in the eyes.
- Similarly Ears, Skin, Tongue.

e) When my focus is on Sound, I don't feel someone touching me.

- **Chidabhasa becomes localized and bright in waking state.**

- During sleep, Chidabhasa becomes unlocalized, diffused.

**f) Brihadaranyaka Upanishad :**

तद्धेदं तर्ह्यव्याकृतमासीत्, तन्नामरूपाभ्यामेव व्याक्रियत,  
असौनामायमिदंरूप इति; तदिदमप्येतर्हि नामरूपाभ्यामेव व्याक्रियते,  
असौनामायमिदंरूप इति; स एष इह प्रविष्ट आ नखाग्रेभ्यः,  
यथा क्षुरः क्षुरधानेऽवहितः स्यात्, विश्वम्भरो वा विश्वम्भरकुलाये;  
तं न पश्यन्ति । अकृत्स्नो हि सः, प्राणन्नेव प्राणो नाम भवति,  
वदन् वाक्, पश्यंश्चक्षुः, शृण्वन् श्रोत्रम्, मन्वानो मनः;  
तान्यस्यैतानि कर्मनामान्येव ।

स योऽत एकैकमुपास्ते न स वेद, अकृत्स्नो ह्येषोऽत एकैकेन भवति;  
आत्मेत्येवोपासीत, अत्र ह्येते सर्व एकम् भवन्ति ।

तदेतत्पदनीयमस्य सर्वस्य यदयमात्मा, अनेन ह्येतत्सर्वं वेद ।

यथा ह वै पदेनानुविन्देदेवम्; कीर्तिं श्लोकं विन्दते य एवं वेद ॥ ७ ॥

taddhedam tarhyavyākṛtamāsīt, tannāmarūpābhyāmeva  
vyākriyata, asaunāmāyamidaṃrūpa iti;  
tadidamapyetarhi nāmarūpābhyāmeva vyākriyate,  
asaunāmāyamidaṃrūpa iti; sa eṣa iha praviṣṭa ā nakhāgrebhyaḥ,  
yathā kṣuraḥ kṣuradhāne'vahiṭaḥ syāt,  
viśvambharo vā viśvambharakulāye; taṃ na paśyanti |  
akṛtsno hi saḥ, prāṇanneva prāṇo nāma bhavati, vadan vāk,  
paśyaṃścakṣuḥ, śṛṇvan śrotram, manvāno manaḥ;  
tānyasyaitāni karmanāmānyeva |  
sa yo'ta ekaikamupāste na sa veda,  
akṛtsno hyeṣo'ta ekaikena bhavati; ātmetyevopāsīta,  
atra hyete sarva ekam bhavanti |  
tadetatpadanīyamasya sarvasya yadayamātmā,  
anena hyetatsarvaṃ veda | yathā ha vai padenānuvindedevam;  
kīrtiṃ ślokaṃ vindate ya evaṃ veda || 7 ||

This (universe) was then undifferentiated. It differentiated only into name and form—it was called such and such, and was of such and such form. So to this day it is differentiated only into name and form—it is called such and such, and is of such and such form. This Self has entered into these bodies up to the tip of the nails—as a razor may be put in its case, or as fire, which sustains the world, may be in its source. People do not see It, for (viewed in Its aspects) It is incomplete. When It does the function of living, It is called the vital force; when It speaks, the organ of speech; when It sees, the eye; when It hears, the ear; and when It thinks, the mind. These are merely Its names according to functions. He who meditates upon each of this totality of aspects does not know, for It is incomplete, (being divided) from this totality by possessing a single characteristic. The Self alone is to be meditated upon, for all these are unified in It. Of all these, this Self alone should be realised, for one knows all these through It, just as one may get (an animal) through its footprints. He who knows It as such obtains fame and association (with his relatives). [1 - 4 - 7]

- Vishwam Baraha – wood with fire Kulayam.
- Diffused fire, unmanifest fire spreads all over wood.

**217) a) Aviseshena Vigyana Rupena = Diffused Chidabhasa, consciousness in sleep.**

- It is not in the form of specific Jnanam.
- Vishesha Vijnanam Nasti.
- Shabda, Sparsha, Rupa, Rasa, Gandha Jnanam Nasti in sleep.

b) During sleep no differentiated Jnanam.

### Mandukya Upanishad : Karika

नास्त्मानं न परंश्चैव न सत्यं नापि चानृतम् ।  
प्राज्ञः किञ्चन संवेत्ति तुर्यं तत्सर्वदृक्सदा ॥ १२ ॥

nā'stmānaṃ na paraṃścaiva na satyaṃ nāpi cānṛtam |  
prājñaḥ kiṃcana saṃvetti turyaṃ tatsarvadr̥ksadā || 12 ||

Prajna does not know anything of the Truth or the untruth, nor does Prajna know anything of the self or of the non-self: Prajna knows nothing. But Turiya is ever, and it is always the All-knowing, the All-seeing. [1 - K - 12]

- Sleeper does not know anything specific.
- Sleeper does not know I am sleeping also.
- Chidabhasa not gone.
- If gone, dead, not asleep.

### 218) Avatishate :

- When Chaitanyam remains in this manner, its called sleep.

#### In Karana Shariram

- Chaitanyam gets reflected
- No Raaga, Dvesha
- No specific experiences

- Vikshepa Shakti absent
- Rajo Guna subsided
- Rajo disturbs

- Ananda also gets reflected

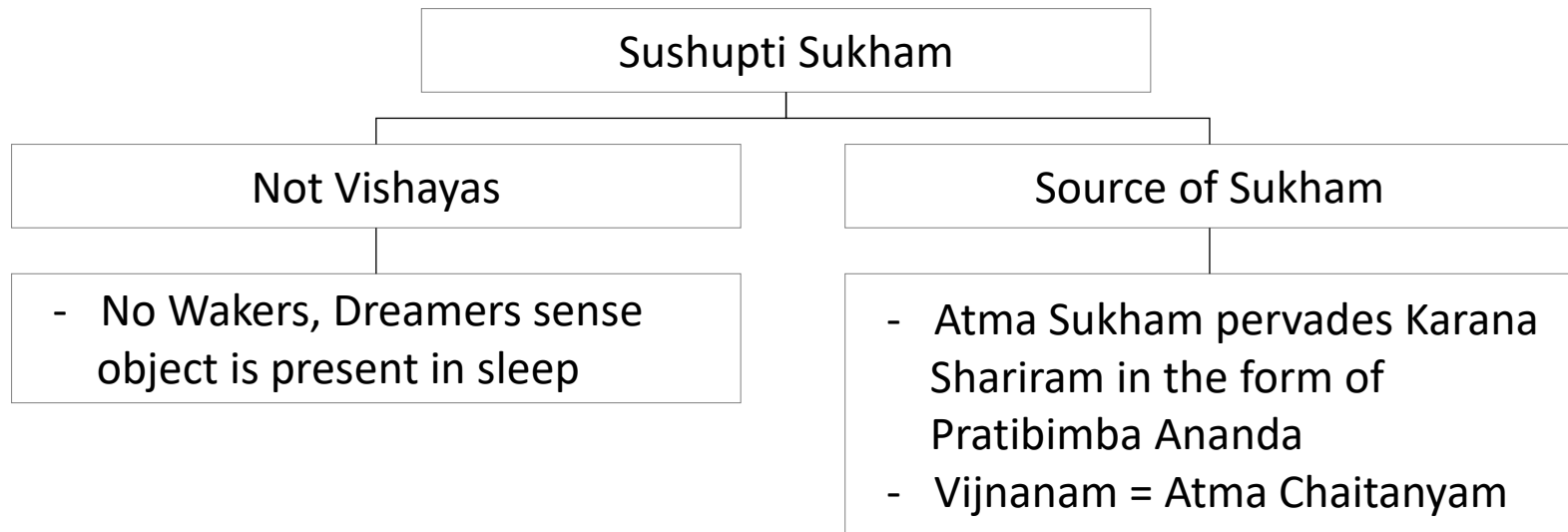
- Mere Agyanam will allow bliss.
- Ignorance is bliss.

## 219) Chapter 4 – Verse 6 :

### Sleep :

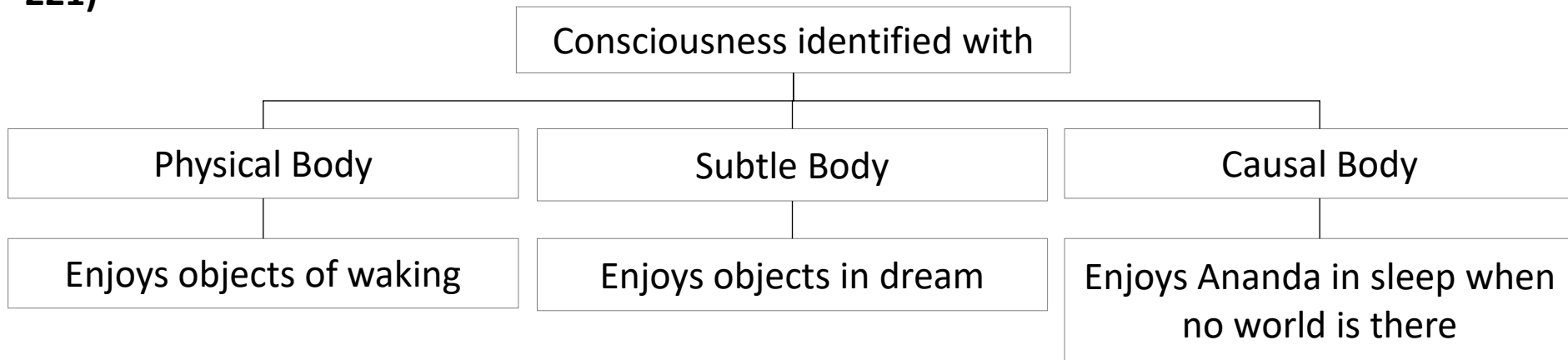
- Vikshepa Shakti of Mind is not active, Rajo Guna subsided.
- Tamo Guna is there, covers blissful Nature of Atma.
- Mind becomes Avyaktam, dormant.
- Mind becomes one with Karana Shariram.
- Prarabda Karma suspended, hence no Svapna.
- Brahman over powers activation of Prarabdham.

220)



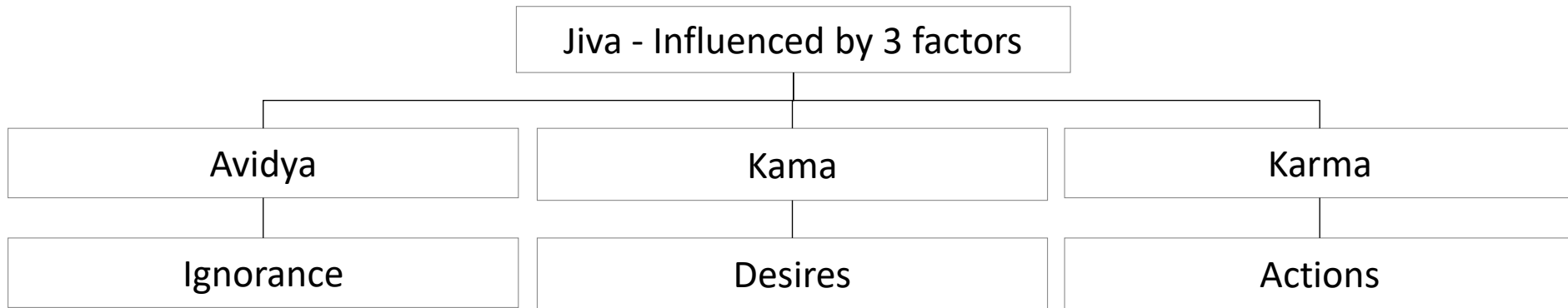
- Mind does not worry as in waking state.
- Atma Ananda Surfaces in Karana Shariram when the mind is dormant.
- In Sleep, it is unmanifest Ananda, unspecified Ananda.
- Atma Ananda gets reflected in the Karana Shariram, its called Ananda Maya Kosha<sup>101</sup>

221)



- 4<sup>th</sup> question answered.

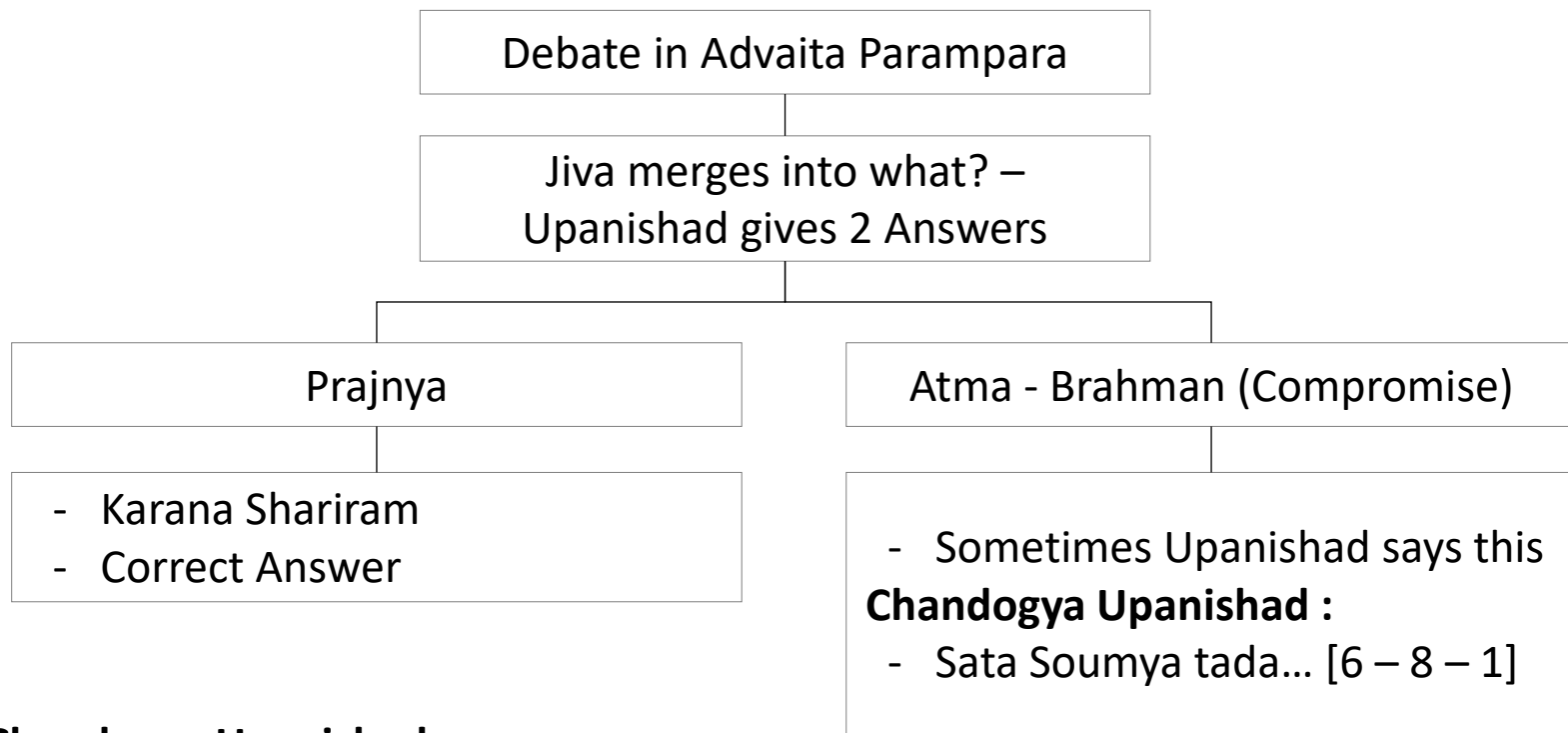
## 222) Chapter 4 – Verse 7 : 5<sup>th</sup> Question



223) Where does Jiva resolve in sleep?

- Into Prajnya = Chaitanyam + unmanifest Karana Shariram.
- We talk of Karana Shariram only after waking up.

224)



### 225) Chandogya Upanishad :

उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं  
मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम  
सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति  
तस्मादेनं स्वपितीत्याचक्षते स्वंह्यपीतो भवति ॥ ६.८.१ ॥

uddālako hāruṇiḥ śvetaketuṃ putramuvāca svapnāntaṃ  
me somya vijānīhīti yatra itatpuruṣaḥ svapiti nāma satā  
somya tadā sampanno bhavati svamapīto bhavati  
tasmādenaṃ svapitītyācakṣate svaṃhyapīto bhavati || 6.8.1 ||

Uddālaka Āruṇi said to his son Śvetaketu: ‘O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, “He is sleeping.” He is then in his Self’. [6 - 8 - 1]

**226) a)** There is only Atma, everything rests in Atma.

- Shantam, Shivam, Ekam – Advaitam Bavati.

<ul style="list-style-type: none"><li>• <b>Atma which appears as the Jiva during waking state.</b></li></ul>
--

- Atma with Upadhi = Waker.

<ul style="list-style-type: none"><li>• <b>Atma is misunderstood as individual Jiva in the waking state with Raaga, Dvesha.</b></li></ul>
---

**b)** That Atma becomes original Brahman during Sushupti state.

- Atma which is misunderstood as Jiva during the waking state.
- Upadhi Anyatha Vibavyamanam = Misunderstood.
- Misunderstood because of Upadhi – Body – Mind complex.
- Atma misunderstood as Jiva in sleep becomes Brahman, self which is its original nature.

**c) Iti Etam Avastham :**

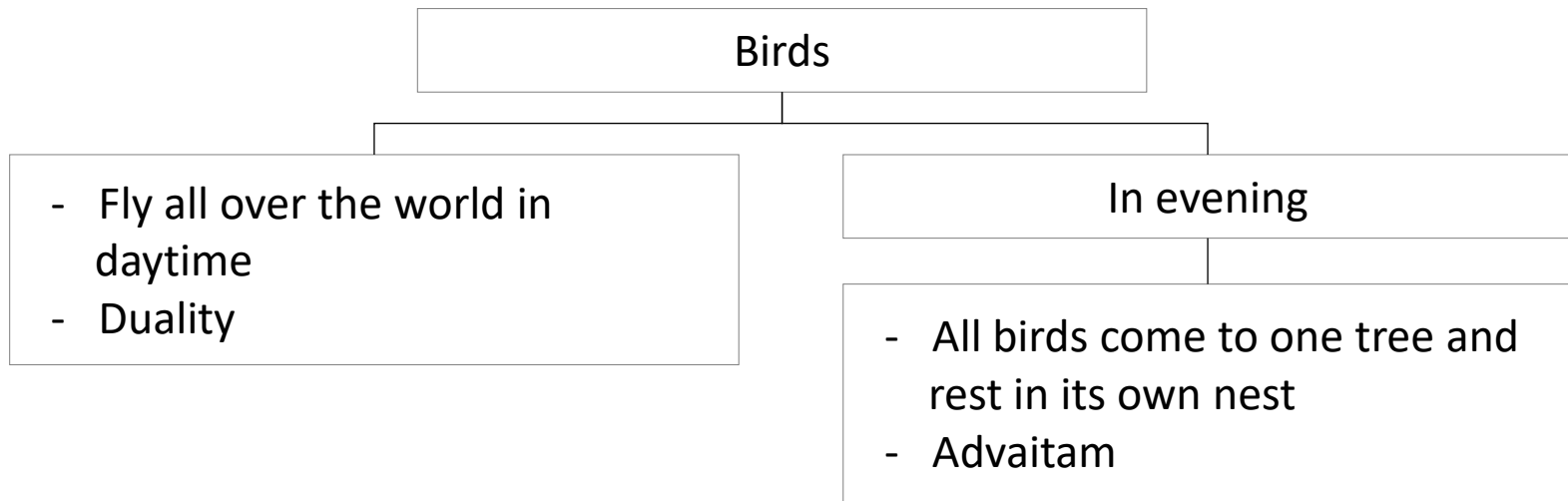
- This merger into Brahman, abiding in Brahman.

**Example :**

- To reveal this particular state.

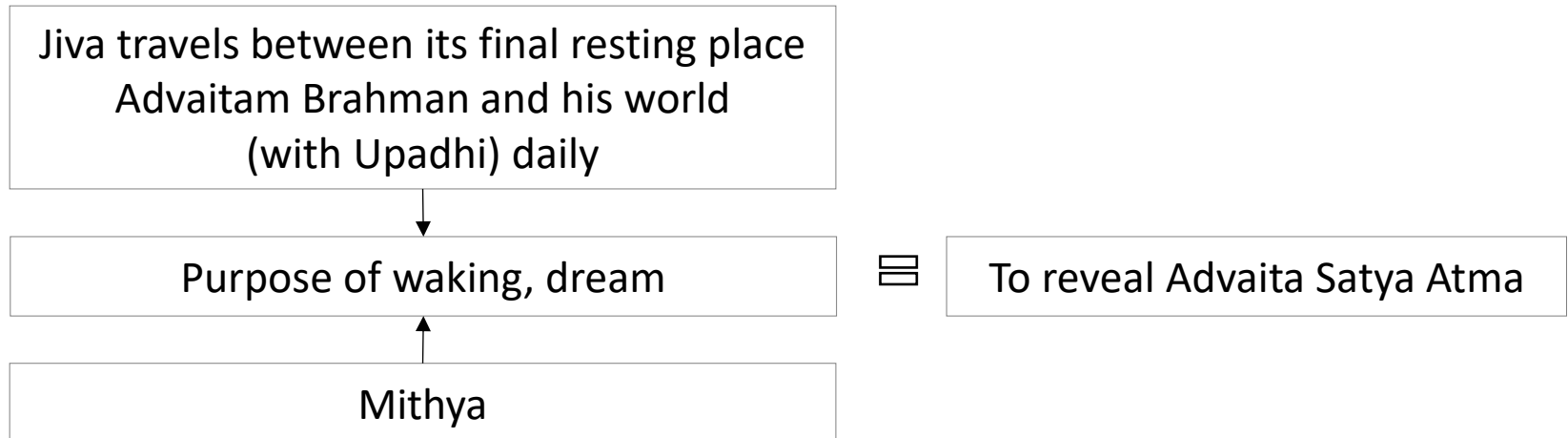


d)

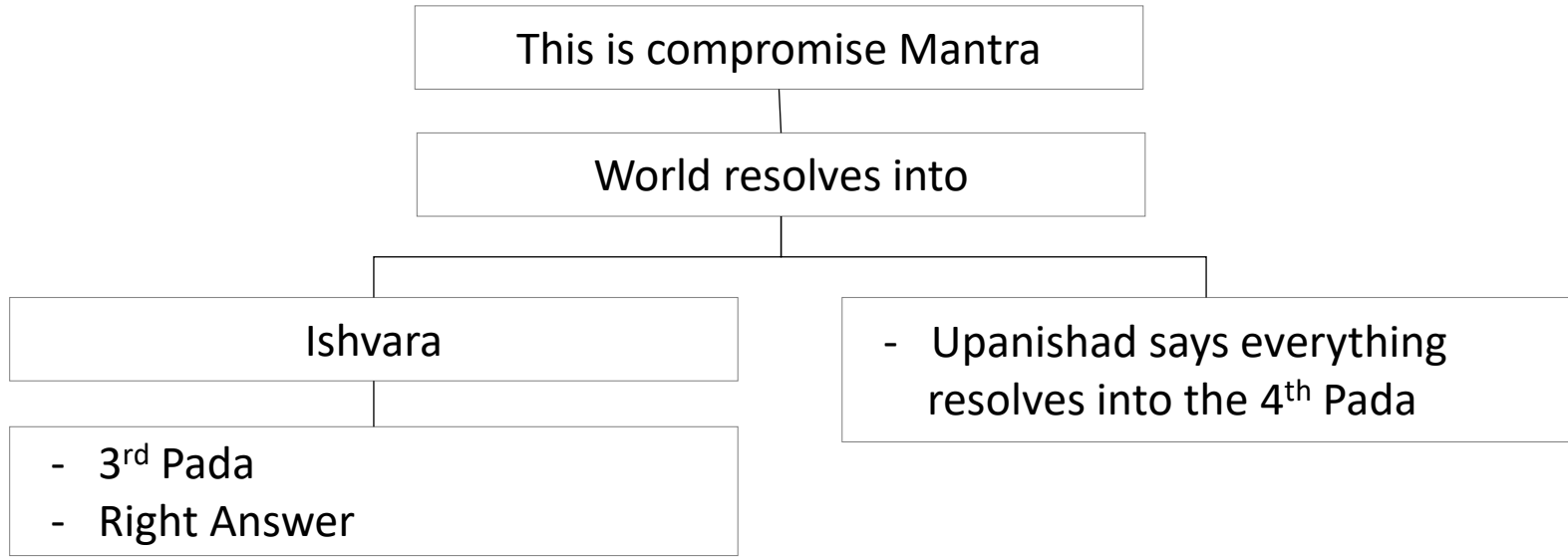


e) All duality goes to Brahman.

227) a)



b)



228) Nirguna Brahma = Aksharam (In Mundaka and Prashno Upanishad).

**229) a) 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 dhiraḥ || 6 ||

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]

## b) Gita :

श्रीभगवानुवाच ।  
अक्षरं ब्रह्म परमं  
स्वभावोऽध्यात्ममुच्यते ।  
भूतभावोद्भवकरो  
विसर्गः कर्मसंज्ञितः ॥ ८-३ ॥

śrī bhagavān-uvāca  
akṣaram Brahma paramaṁ  
svabhāvō'dhyātmamucyatē |  
bhūtabhāvōdbhavakarō  
visargaḥ karmasaṁjñitaḥ || 8.3 ||

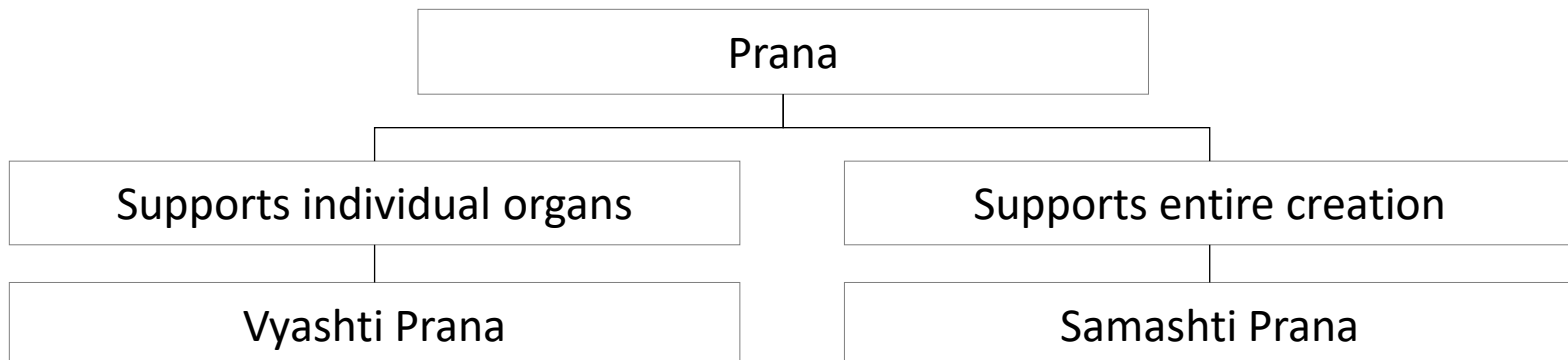
The Blessed lord said : Brahman is Imperishable, the Supreme; His essential nature is called Self-knowledge, the creative force that causes beings to spring forth into manifestation in called 'work' (action). [Chapter 8 – Verse 3]

## 230) Chapter 4 – Verse 8 :

### In sleep :

- Gross elements resolve into subtle elements.
- 19 Organs resolve into Prana.

231)



232) Prashno Upanishad is source for Tattwa Bodha – Especially Chapter 4 – Verse 8 and 9

**233) 5th Question :**

- What is the ultimate Adhishtanam on which everything rests.

**Answer :**

a) Creation is born out of Maya and rests on Aksharam Brahma (Verse 7, 8, 9, 10).

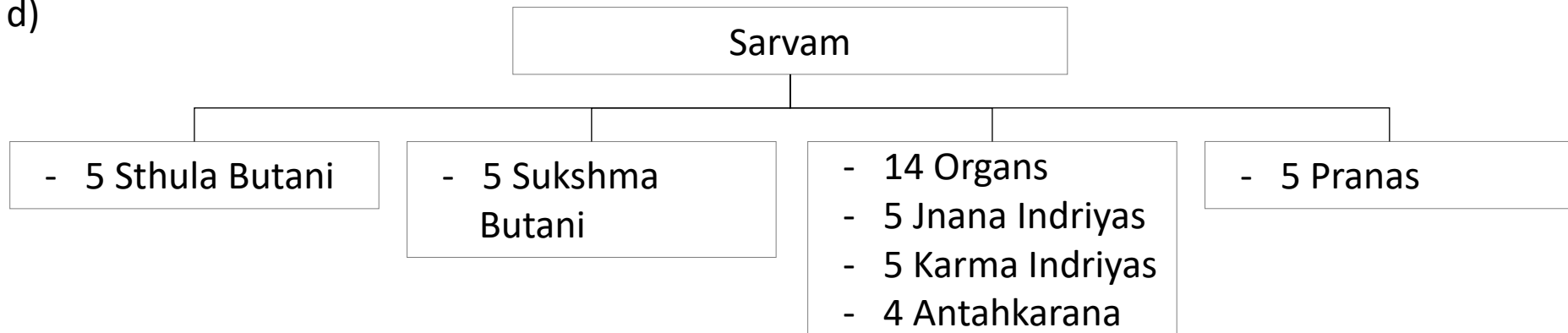
b)

Maya / Prakrti	Creation
<ul style="list-style-type: none"><li>- 3 Gunas</li><li>- Karanam</li></ul>	<ul style="list-style-type: none"><li>- Karyam</li></ul>

c) Creation with Maya rests on Brahman.

- World along with Maya Shakti rests on Brahman.

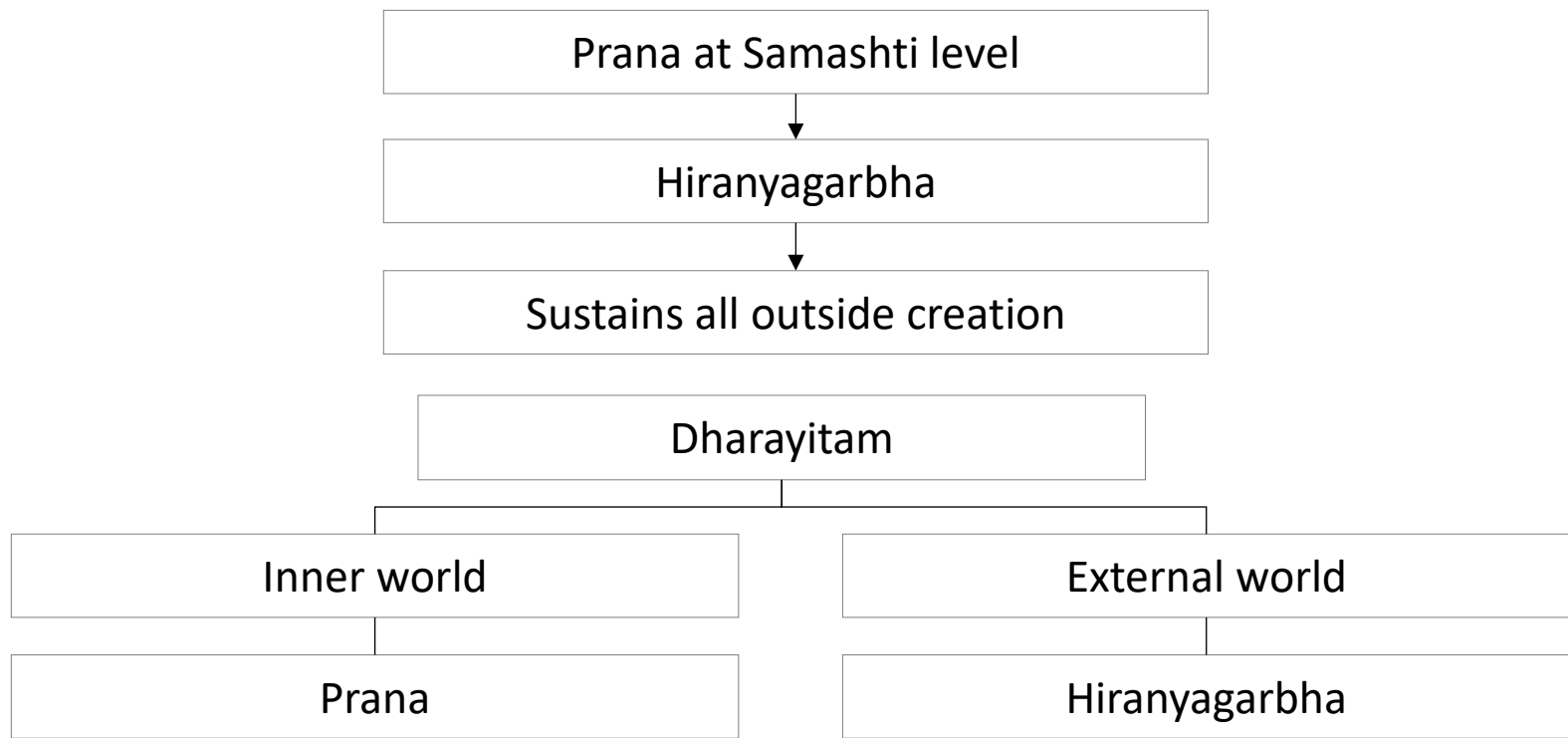
d)



e) Pancha Prana = Sutra Atma at Samashti level (Thread keeps beads together).

f) Prana Shakti keeps all organs functioning together as a unit.

g)



h) World held for the same of Jiva.

- World has no relevance without human beings.

i) **Purpose of World :**

- Exhaust Jivas Punya – Papam.
- Achetana world for Chetana Jiva.

j)

Shariram	Jiva
- Achetanam	- Reflected Consciousness in Sukshma, Sthula Shariram

k) Mithya Chidabhasa rests on Brahman

## 234) Taittiriya Upanishad :

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

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

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

235)

Jiva = Chidabhasa + Sukshma Shariram  
(Mixture) = Vijnatam Purusha

Karta

Bokta

Pramata

- It dwells in the indestructible self.
- All Jivas rest on Brahman during Sushupti and Pralayam  
= Original Consciousness  
= Answer to 5th Question.

236)

Without Jagat Instrument

Jiva called Brahman

Ishvara called Brahman

237) Chapter 4 – Verse 9 :

Jnanam – 4 Meanings

- Subject
- Jnanata
- Kartru Vyutpatti

- Instrument
- Eyes, Ears, Mind
- Karana Vyutpatti

- Process of knowing
- Kriya

- Object to be known
- Karma Vyutpatti

- If one absent, no process, no Jnanam.

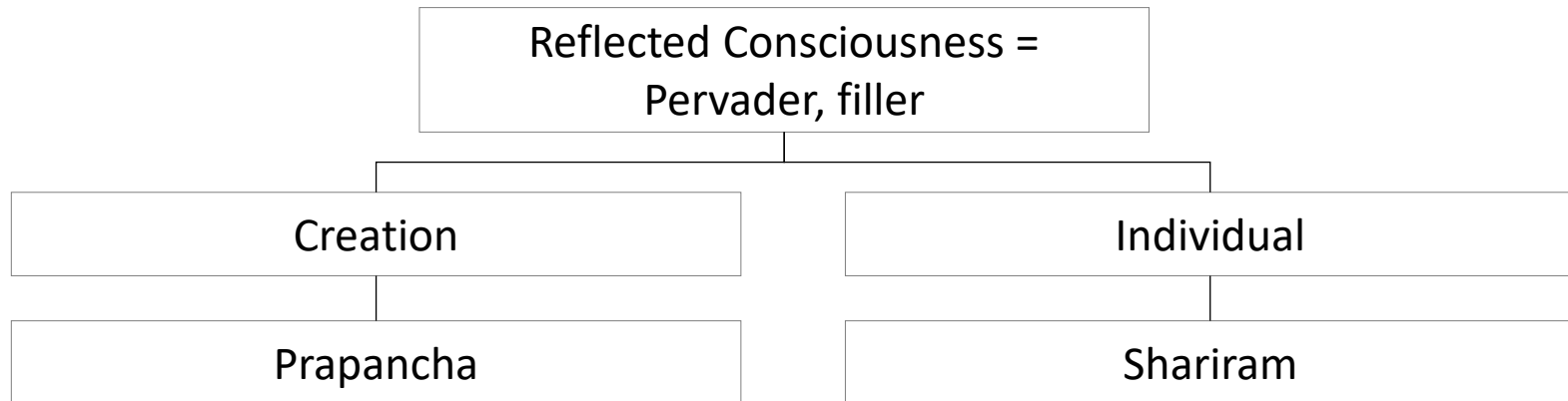
238) Esha = Pramata, Ahamkara

- **Ahamkara = Sharira Trayam Anatma + Chidabhasa**  
**= Reflected Consciousness or Pramata.**

239) Mind + Reflected Consciousness = Pramata

240) Poornat Purushaha = That which fills up, pervades creation and Shariram.

241)



- Chidabhasa – fills up entire Sthula, Sukshma Shariram.



**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 संजास्तीत्यरे ब्रवीमीति  
होवाच याज्ञवल्क्यः ॥ 12 ॥

sa yathā saindhavakhilya  
udake prāsta udakamevānuvilīyeta,  
na hāsyodgrahaṇāyeva syāt,  
yato yatastvādadīta lavaṇameva,  
evaṃ vā ara idaṃ  
mahadbhūtamanantamapāraṃ  
vijñānaghana eva | etebhyo bhūtebhyaḥ  
samutthāya tānyevānu vinaśyati,  
na pretya saṃjāstītyare 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]

- Chidabhasa rises alongwith the rise of Body – Mind complex.

## 243) Chapter 4 – Verse 10 :

- What is the benefit of knowing Brahman – Pure, without Body, Mind, indestructible, Omniscient.

## 244) Mundak Upanishad :

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

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

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

## 245) Purva Pakshi :

- How one becomes Brahman by knowing Brahman.

### Answer :

- Because it is the subject, knower.
- I am already Brahman, i did not know.

## 246) Brihadaranyaka Upanishad :

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

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |  
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata  
sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat  
paśyannṛṣirvāmadevaḥ pratipede,  
aham manurabhavaṃ sūryaśceti | tadidamapyetarhi ya evaṃ veda,  
aham brahmāsmīti, sa idaṃ sarvam bhavati,  
tasya ha na devāscanābhūtyā īśate, ātmā hyeṣāṃ sa bhavati;  
atha yo'nyāṃ devatāmupāste, anyo'sāvanyo'hamasmīti,  
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ  
paśavo manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti;  
ekasminneva paśāvādiyamāne'priyam bhavati, kiṃu bahuṣu?  
tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

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

247) I am not Jiva = Reflected Consciousness, but am Brahman, Jagat Karanam, change in cognition, understanding.

248) I am not 3 Shariram + Chidabhasa.

**249) Mundak Upanishad :**

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।  
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Saunako ha vai mahasalo-ngirasam vidhivad-upasannah papraccha I

Kasmin nu bhagavo vijnate sarvam-idam vijnatam bhavatiti II 3 II

The great householder Saunaka duly approaching Angira in the prescribed manner asked.  
“What is That, my Lord, having known which all these become Known?” [I – I – III]

- Know - Prajnam Brahman.

## 250) Brihadaranyaka Upanishad : Chapter 3 – 5 – 1

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ;  
याज्ञवल्क्येति होवाच, यदेव  
साकशादपरोक्ताद्ब्रह्म, य आत्मा सर्वान्तरः,  
तं मे व्याचक्ष्वेति; एष त आत्मा सर्वान्तरः ।  
कतमो याज्ञवल्क्य सर्वान्तरः ?  
योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति ।  
एतं वै तमात्मानं विदित्वा ब्राह्मणाः

पुत्रैषणायाश्च वित्तैषणायाश्च लोकैषणायाश्च

व्युत्थायाथ भिक्षाचर्यं चरन्ति;

या ह्येव पुत्रैषणा सा वित्तैषणा,

या वित्तैषणा सा लोकैषणा,

उभे ह्येते एषणे एव भवतः । तस्माद्ब्राह्मणः

पाण्डित्यं निर्विद्य बाल्येन तिष्ठामेत् ।

बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिः,

अमौनं च मौनं च निर्विद्याथ ब्राह्मणः;

स ब्राह्मणः केन स्यात् ?

येन स्यात्तेनेदृश एव, अतोऽन्यदार्तम् ।

ततो ह कहोलः कौषीतकेय उपरराम ॥ १ ॥

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha;  
yājñavalkyeti hovāca, yadeva  
sākśādaparokśādbrahma, ya ātmā sarvāntaraḥ,  
taṃ me vyācakśveti; eṣa ta ātmā sarvāntaraḥ |  
katamo yājñavalkya sarvāntaraḥ ?  
yo'śanāyāpipāse śokaṃ moham jarāṃ mṛtyumatyeti |  
etaṃ vai tamātmānaṃ viditvā brāhmaṇāḥ

putraiṣaṇāyāśca vittaiṣaṇāyāśca lokaiṣaṇāyāśca

vyutthāyātha bhikṣācaryaṃ caranti;

yā hyeva putraiṣaṇā sā vittaiṣaṇā,

yā vittaiṣaṇā sā lokaiṣaṇā,

ubhe hyete eṣaṇe eva bhavataḥ | tasmādbrahmaṇaḥ

pāṇḍityaṃ nirvidya bālyena tiṣṭhāset |

bālyaṃ ca pāṇḍityaṃ ca nirvidyātha muniḥ,

amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ;

sa brāhmaṇaḥ kena syāt ?

yena syāttenedṛśa eva, ato'nyadārtam |

tato ha kaholaḥ kauṣītakeya upararāma || 1 ||

Then Kahola, the son of Kuṣītaka, asked him. ‘Yājñavalkya,’ said he, ‘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?’ ‘That which transcends hunger and thirst, grief, delusion, decay and death. Knowing this very Self the Brāhmaṇas renounce the desire for sons, for wealth and for the worlds, and lead a mendicant life. That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for the worlds, for both these are but desires. Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge; having known all about this strength as well as scholarship, he becomes meditative; having known all about born meditateness and its opposite, he becomes a knower of Brahman. How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this everything is perishable.’ Thereupon Kahola, the son of Kuṣītaka, kept silent. [3 - 5 - 1]

- Free of desire for Putra, Loka, Vitha – one can know Brahman

251) World, Maya, rests on Brahman only.

**252) Tattva Bodha :**

ब्रह्माश्रया सत्त्वरजस्तमोगुणात्मिका माया अस्ति ।

*Brahmāśrayā sattvarajastamogunātmikā māyā asti |*

Depending on Brahman, maya exists, which is of the nature of the three qualities of Sattva, Rajas and Tamas. [Verse 18]

## Maya – Mithya

### Vyavaharika Drishti

- It seemingly is
- It appears
- Mastani Sarva Butani
- It is there in me
- Jnani = I have Maya with me

### Paramartika Drishti

- Ya Ma Sa Maya
- It is not
- That which is not
- Na Cha Mastani Butani
- It is not there with me
- Jnani = I have no Maya

- This is speciality of Mithya.

### Veivekchudamani :

सन्नाप्यसन्नाप्युभयात्मिका नो  
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।  
साङ्गाप्यनङ्गा ह्युभयात्मिका नो  
महाद्भुताऽनिर्वचनीयरूपा ॥ 109 ॥

*sannāpyasannāpyubhayātmikā no  
bhinnāpyabhinnāpyubhayātmikā no |  
sāṅgāpyanaṅgā hyubhayātmikā no  
mahādbhutā'nirvacanīyarūpā || 109||*

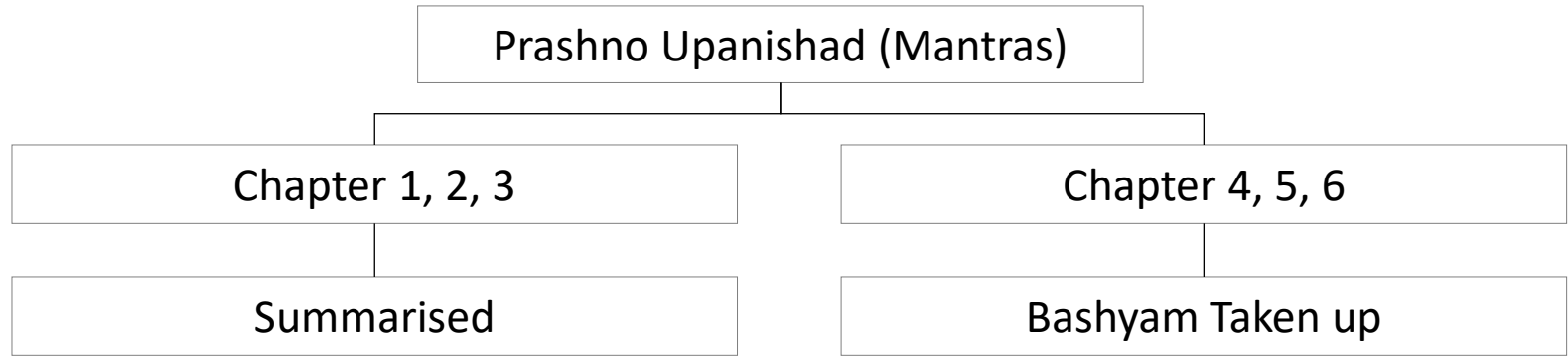
It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor Partless nor both. Most wonderful it is and beyond description in words. [Verse 109]

- That in which there is no Tamas at any time = Brahman.

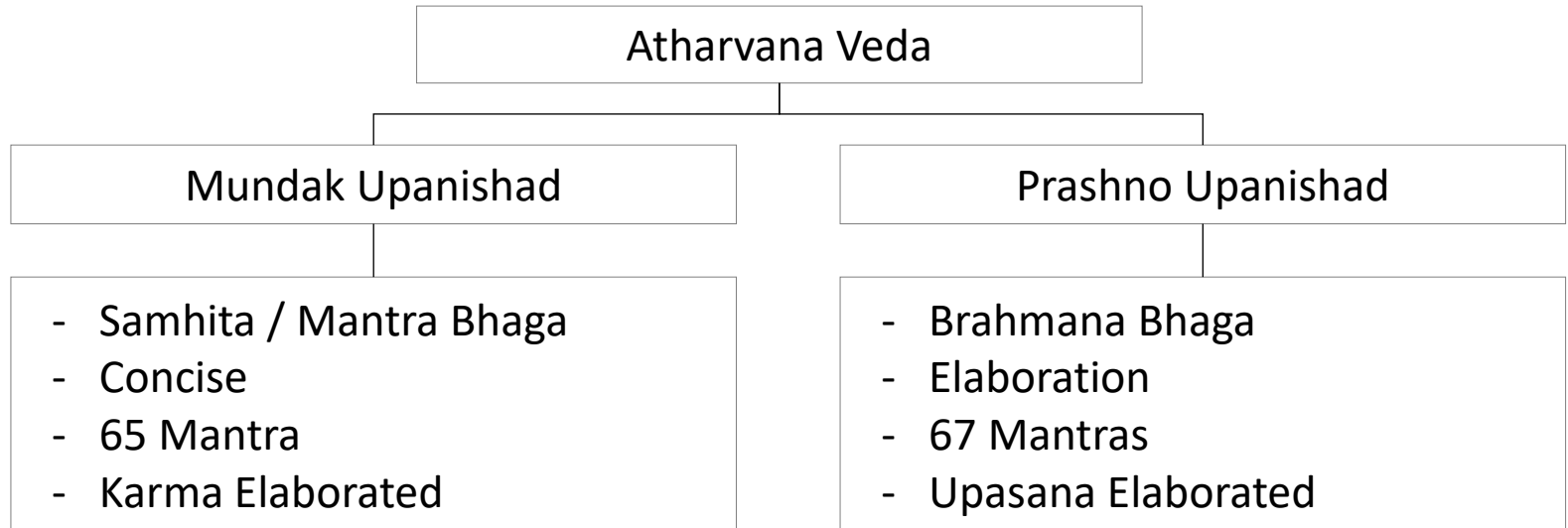
# FINAL TEACHING

## CHAPTER 1

1)

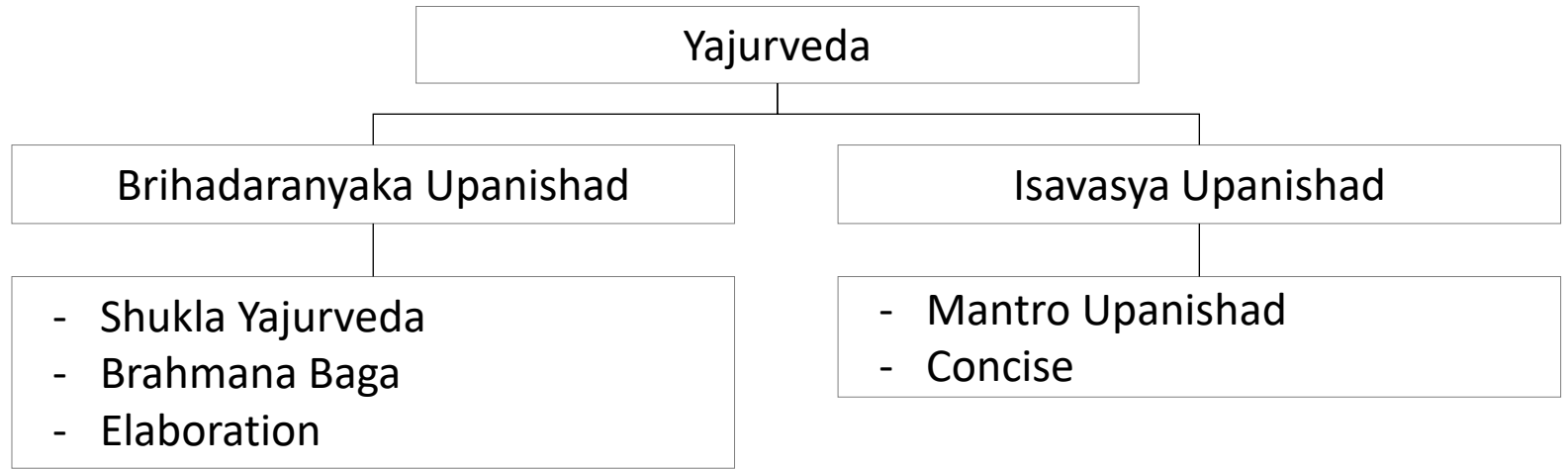


2)





3)



#### 4) Mundak Upanishad : - Main Teaching

तस्मै स होवाच ।

द्वे विद्ये वेदितव्ये इति ह स्म यद्ब्रह्मविदो वदन्ति परा चैवापरा च ॥ ४॥

Tasmai sa hovaca I

dve vidye veditavye iti ha sma yad brahma-vido vadanti, para caivapara ca II 4 II

To him (Saunaka) Angira said : There are two kinds of knowledge to be acquired, namely, Apra and Para – lower and higher. So say those (the great seers of the Upanishad-s) who know Brahman. [I – I – 4]

#### 5) Mundak Upanishad : - Upasana Portion

धनुर् गृहीत्वौपनिषदं महास्रं शरं ह्युपासा निशितं सन्धयीत ।

आयम्य तद्भावगतेन चेतसा लक्ष्यं तदेवाक्षरं सोम्य विद्धि ॥ ३॥

Dhanur grhitvau-panisadam mahastram saram hyupasa-nisitam sandhayita I

ayamy tad bhava-gatena cetasa laksyam tadev-aksaram somya viddhi II 3 II

Having taken the great weapon – the bow furnished by the Upanishad-s and fixed in it the arrow rendered pointed by constant meditation ; and having drawn it with the mind fixed on the Brahman, O good-looking youth! Penetrate that mark – the Immortal Brahman. [II – II – 3]

प्रणवो धनुः शारो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।  
अप्रमत्तेन वेद्धव्यं शरवत् तन्मयो भवेत् ॥ ४ ॥

Pranavo dhanuh saro hyatma brahma tal-laksyam ucyate ।  
apramattena veddhavyam sara-vat tan-mayo bhavet II 4 II

The Pranava is the bow, the Atman is the arrow and the Brahman is said to be its mark (goal). It should be hit by one who is self-collected and like the arrow, becomes one with the mark i.e. Brahman. [II – II – 4]

## 6) Prashno Upanishad :

- 2<sup>nd</sup>, 3<sup>rd</sup>, 5<sup>th</sup> Chapter on Upasana.

7) Sishyas stayed in Ashram for one year and then asked questions.

- Guru + Sishya – All Rishis

## 8) Mundak Upanishad :

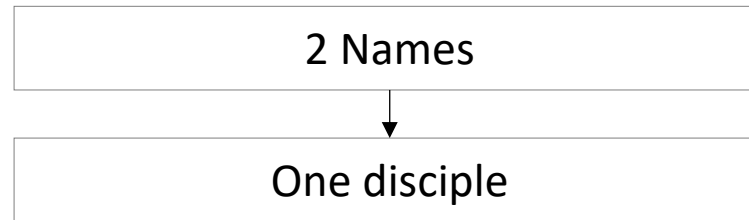
सत्येन लभ्यस्तपसा ह्येष आत्मा सम्यग्ज्ञानेन ब्रह्मचर्येण नित्यम् ।  
अन्तःशरीरे ज्योतिर्मयो हि शुभ्रो यं पश्यन्ति यतयः क्षीणदोषाः ॥ ५ ॥

Satyena labhyas-tapasa hyesa atma samyag-jnanena brahma-caryena nityam ।  
antah-sarire jyotir-mayo hi subhro yam pasyanti yatayah ksina-dosah II 5 II

The Self is attained through veracity, concentration, wisdom and continence; cultivate all of them constantly. When impurities (thus) dwindle, the ascetic beholds Him – stainless, resplendent – within his very body. [III – I – 5]

## 9) Chapter 1 – Verse 1 :

- 6 Disciples approached the Guru – Pippalada – Atharvana Veda



I) Sukesha Cha Bharatvaj

II) Shaibyash Cha Satyakama

III) Sauryayini Cha Gargya

IV) Kaushalya cha Ashvalayana

V) Bhargava Vaidarbihi

VI) Kabandhi Kathyayini

## 10) Chapter 1 :

### Sukesha :

- Son of Bharatvaj, Shibihi, desirer of Truth.
- Sauryayini, Garga Gothra.

### 11) Sukshma had knowledge :

Superior Brahma	Inferior Brahma
<ul style="list-style-type: none"><li>- Karanam Brahma</li><li>- Maya Sahitam</li><li>- 3<sup>rd</sup> Pada</li></ul>	<ul style="list-style-type: none"><li>- Karyam Brahma</li><li>- Hiranyagarbha + Virat</li><li>- 1<sup>st</sup> / 2<sup>nd</sup> Pada</li></ul>

### 12) Aparam Brahma (Meditation + Worship) :

- Keeps us within Samsara.
- Can give Qualifications not Moksha.
- All within Time, Space, Subject to change.
- Therefore 6 disciples interested in Moksha, only possible through Nirguna Brahma Jnanam.
- Shantam, Shivam, Advaitam, Saha Vigneyaha.

## 254) Chapter 4 – Verse 10 :

- When a person knows Sarva Adhishtaam Brahman, he will become one with the Adhishtanam.

### Mundak Upanishad :

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

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

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

255)

Brahman = 5 Words

Atchayam

Ashariram

Alohitam

Shubhram

Aksharam

Maya, Tamaha  
Rahitam

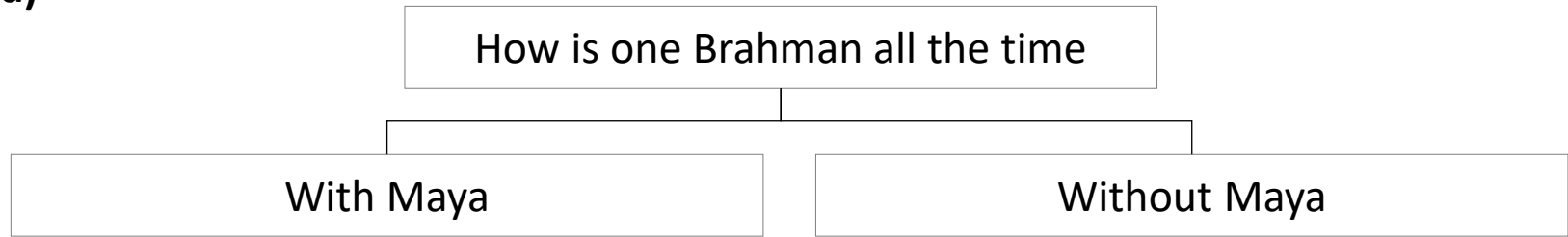
Sharira Trayam  
Rahitam

Without red  
colour, formless  
Shubram

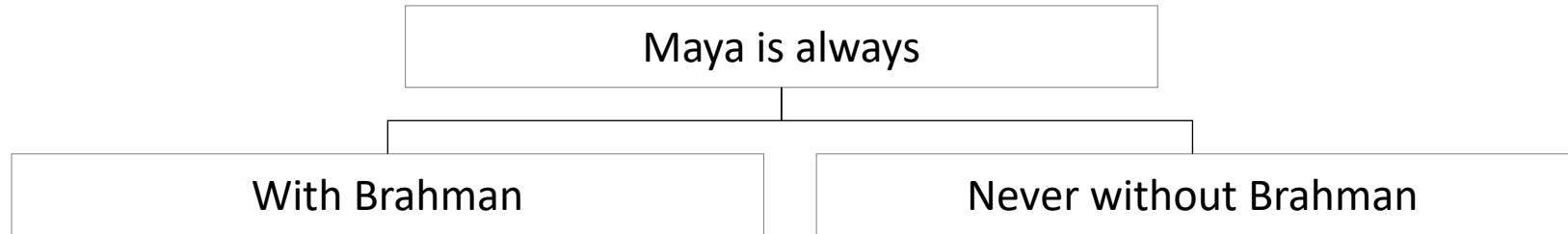
Pure

Imperishable

256) a)



b)



Maya	Brahman
a) Mastani Sarva Butani b) Vyavaharikam c) Gita : Chapter 9 – Verse 4 - Clue d) World is in Me = Krishna says	a) Nacha Mastani Butani b) Paramartikam c) Gita : Chapter 9 – Verse 5 d) World is not in me = Krishna says - World = Mithya - Experientially available all the time - Factually world is not there at any time

257) Gita :

मया ततमिदं सर्वं  
जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि  
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ  
jagadavyaktamūrtinā |  
matsthāni sarvabhūtāni  
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

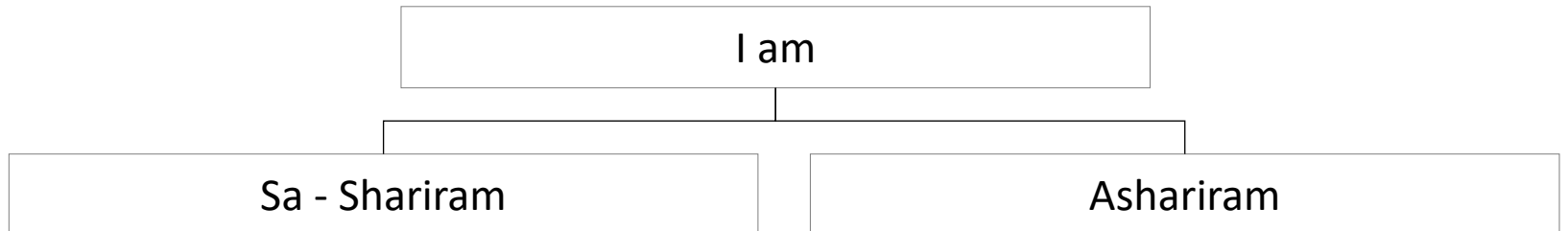
All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

न च मत्स्थानि भूतानि  
पश्य मे योगमैश्वरम् ।  
भूतभृन्न च भूतस्थः  
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni  
paśya me yōgamaīśvaram |  
bhūtabhṛnna ca bhūtasthō  
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

258)



## 259) Katho Upanishad :

अशब्दमस्पर्शमरूपमव्ययं तथाऽरसं नित्यमगन्धवच्च यत् ।

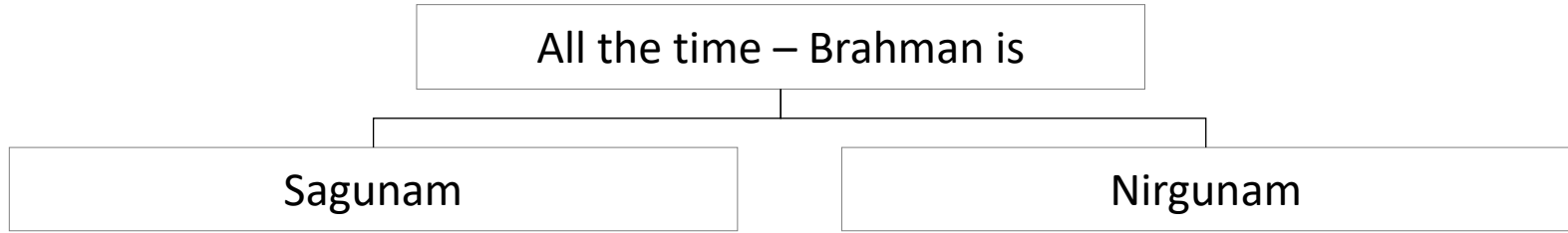
अनाद्यनन्तं महतः परं ध्रुवं निचाय्य तन्मृत्युमुखात् प्रमुच्यते ॥ १५ ॥

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]

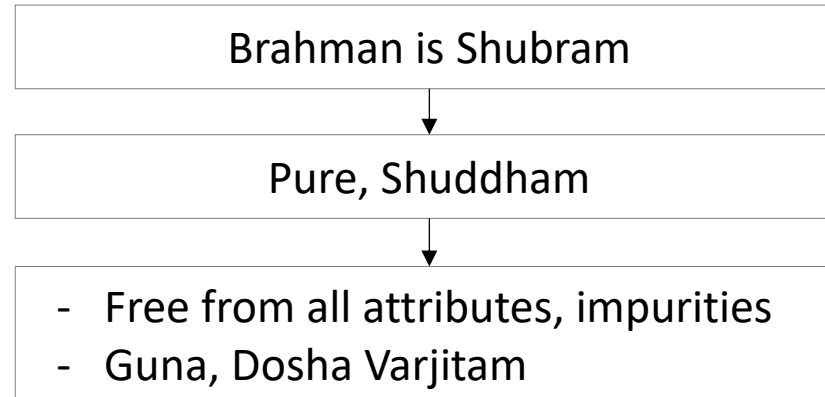
260)



261) Internally say – I am Nirgunam Brahman.

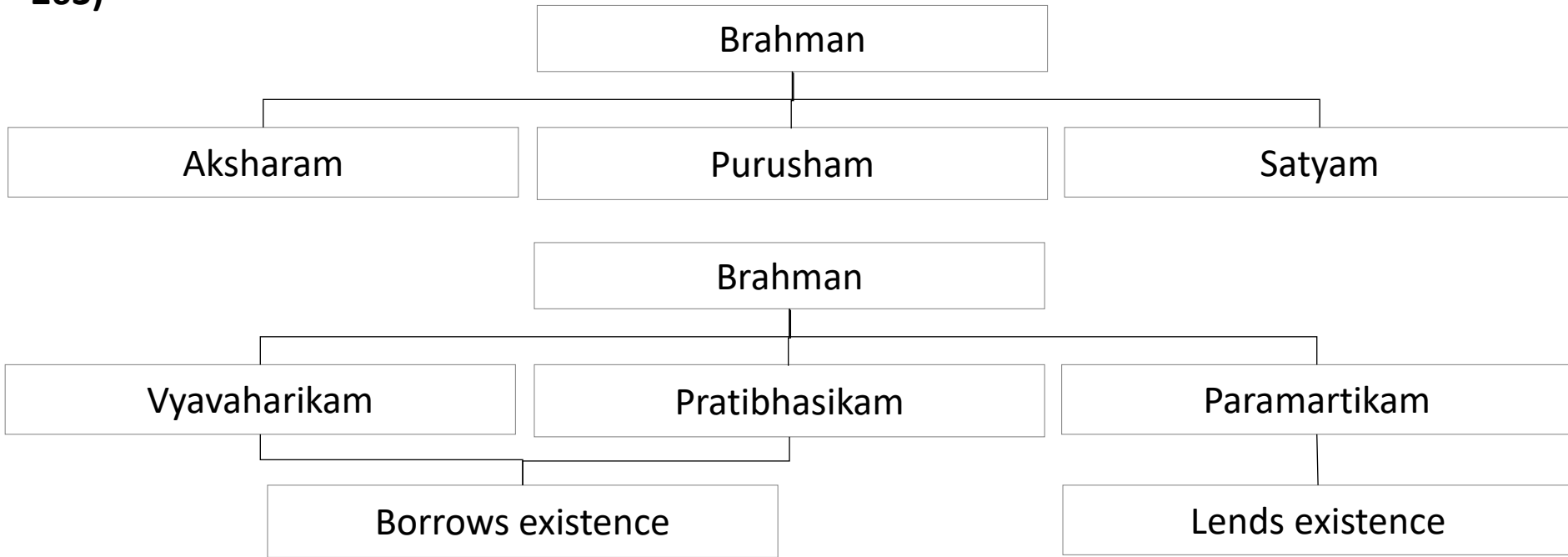
- Always experientially, Sagunam Brahman.

262)





263)



- Dream world borrows existence from waker.
- Drishti Srishti Vada.

264) Waker Borrows existence from Brahman

265) Drishti – Srishti Vada

- No difference between dream and waking.
- Both borrowers of existence.
- Both equal
- Brahman = Satyam.

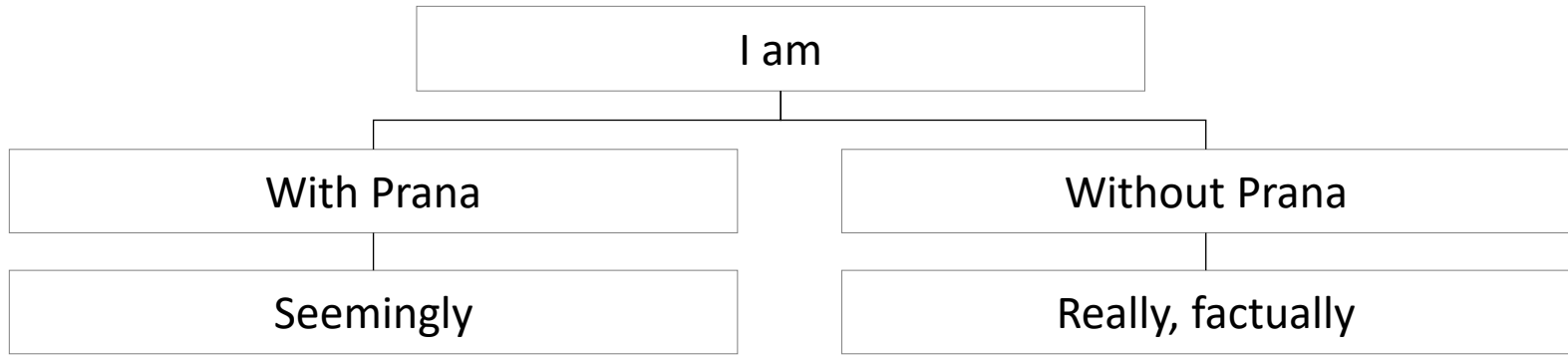
## 266) Mundak Upanishad :

दिव्यो ह्यमूर्तः पुरुषः स बाह्याभ्यन्तरो ह्यजः ।  
अप्राणो ह्यमनाः शुभ्रो ह्यक्षरात् परतः परः ॥ २॥

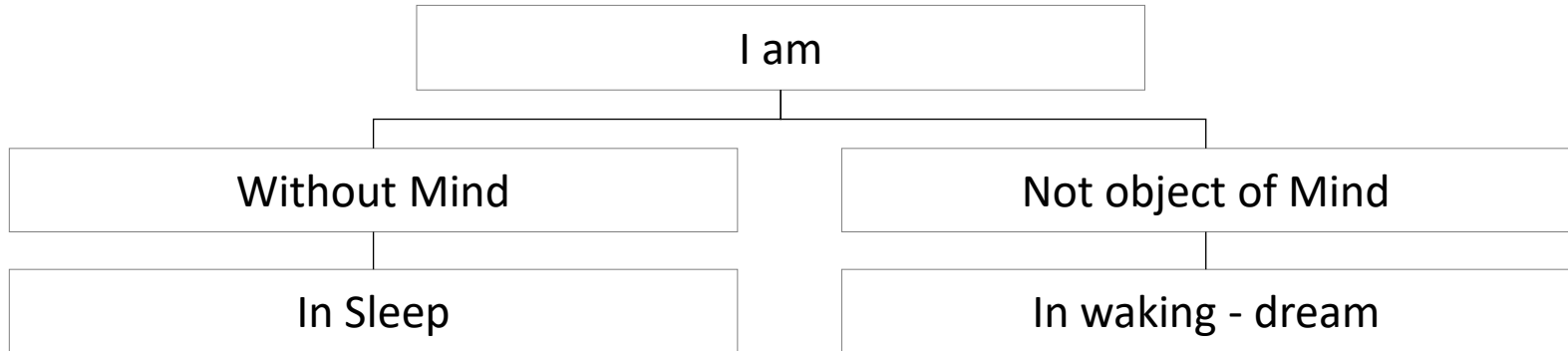
Divyo hyamurtah purusah sabahya-bhyantaro hyajah,  
aprano hyamanah subhro hy-aksarat paratah parah ॥ 2 ॥

Self-resplendent, formless, unoriginated and pure, that all-pervading Being is both within and without, Anterior both to life and mind, He transcends even the transcendent, unmanifested, causal-state of the universe. [II – I – 2]

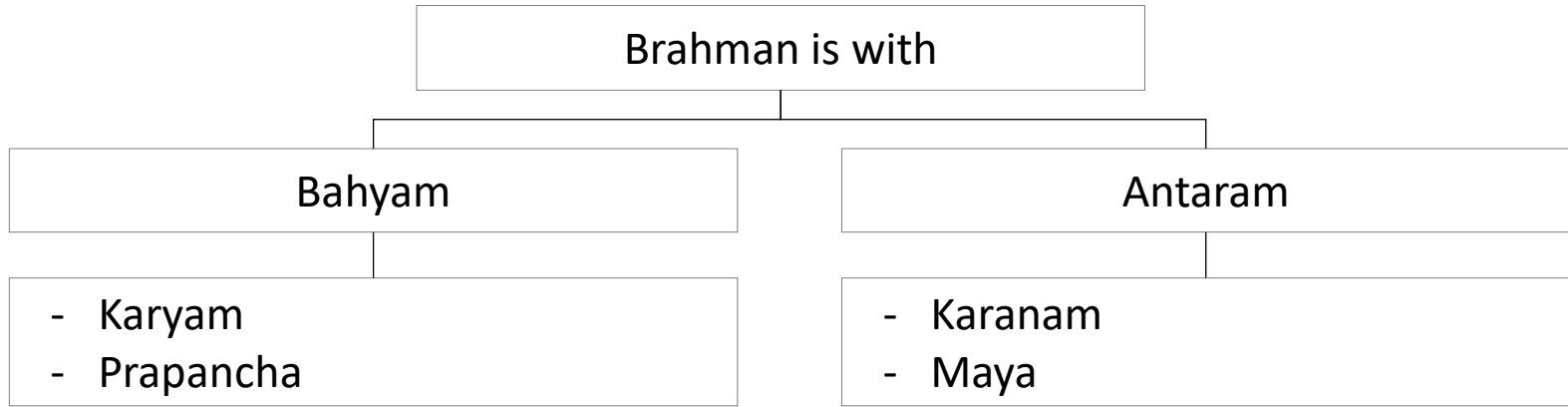
267)



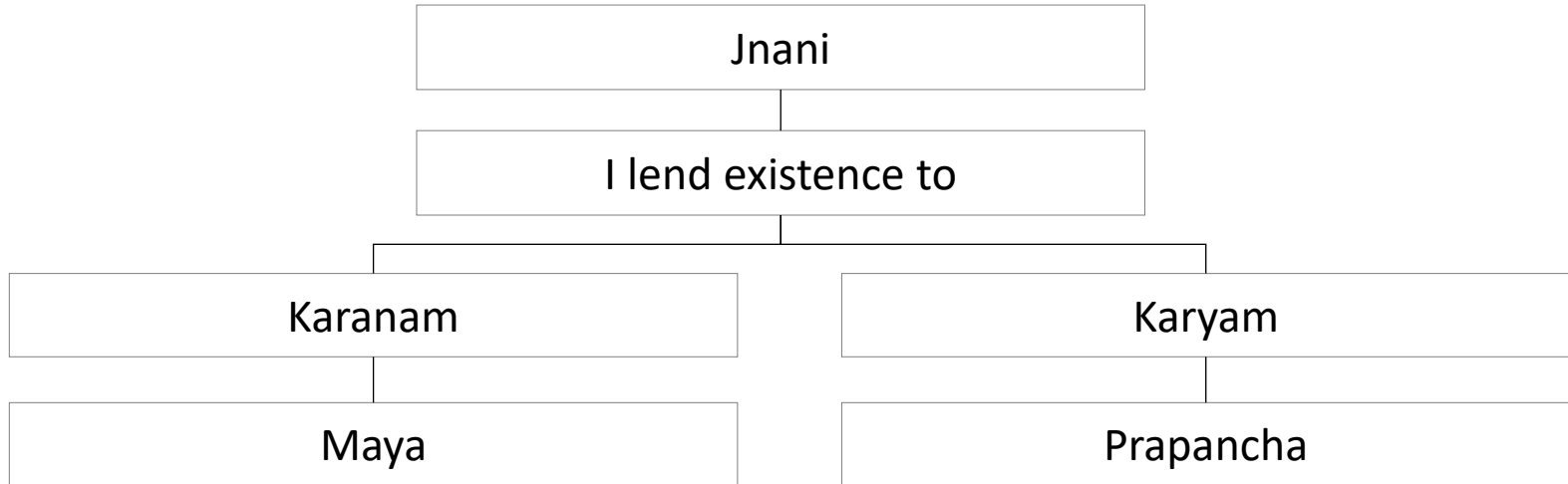
268)



## 269) Sabahyantharam :



270)



- Wise give up desires, is a Sanyasi, Viragi.

### 271) Mundak Upanishad :

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।  
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Saunako ha vai mahasalo-ngirasam vidhivad-upasannah papraccha ।  
Kasmin nu bhagavo vijñate sarvam-idam vijñatam bhavatiti ॥ 3 ॥

The great householder Saunaka duly approaching Angira in the prescribed manner asked. “What is That, my Lord, having known which all these become Known?” [1 – 1 – 3]

### 272) Chandogya Upanishad :

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

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

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

### 273) Teacher :

- Through knowledge of Brahman, I negate my superimposed Jiva status.

## 274) Brihadaranyaka Upanishad : Mahavakyam

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

brahma vā idamagra āsīt, tadātmānamevāvet, aham brahmāsmīti |  
tasmāttatsarvamabhavat; tadyo yo devānām pratyabubhyata  
sa eva tadabhavat, tathārṣīṇām, tathā manuṣyāṇām; taddhaitat  
paśyannr̥ṣirvāmadevaḥ pratipede,  
aham manurabhavaṃ sūryaśceti | tadidamapyetarhi ya evaṃ veda,  
aham brahmāsmīti, sa idaṃ sarvaṃ bhavati,  
tasya ha na devāscanābhūtyā īśate, ātmā hyeṣāṃ sa bhavati;  
atha yo'nyāṃ devatāmupāste, anyo'sāvano'hamasmīti,  
na sa veda, yathā paśurevam sa devānām | yathā ha vai bahavaḥ  
paśavo manuṣyam bhuñjyuh, evamekaikaḥ puruṣo devān bhunakti;  
ekasminneva paśāvādiyamāne'priyam bhavati, kiṃu bahuṣu?  
tasmādeṣām tanna priyam yadetanmanuṣyāvidyuh || 10 ||

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

- Jiva who knows he is Brahman, will be in time, in Samsara.
- Jiva claims I was, am, will be Brahman = Moksha
- Brahman alone knows I am Brahman.

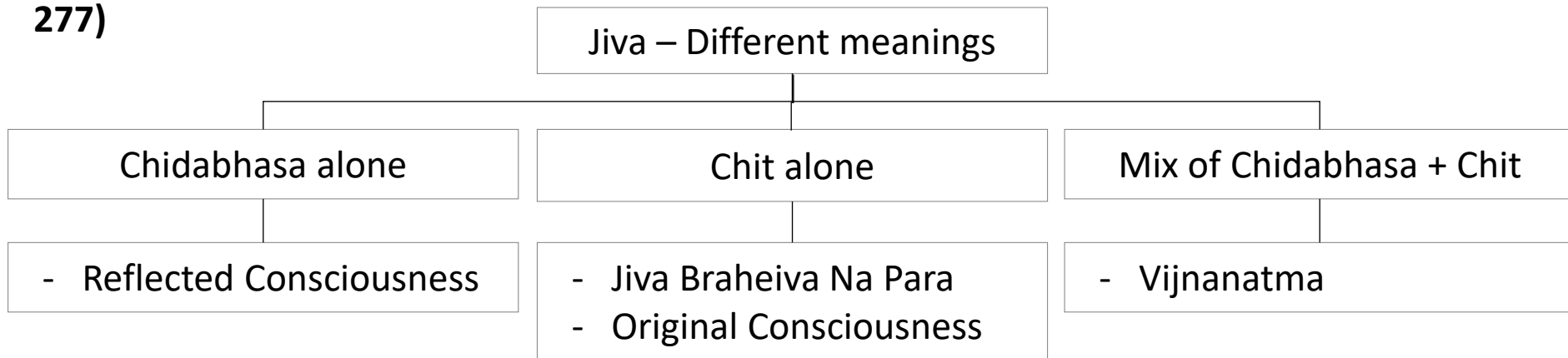
275)

Vedic Mantra	Gita Shlokas
Vedic Verses	Non Vedic Verses (Gita)

## 276) Chapter 4 – Verse 11 :

- One who knows Brahman, becomes Omniscient.

277)



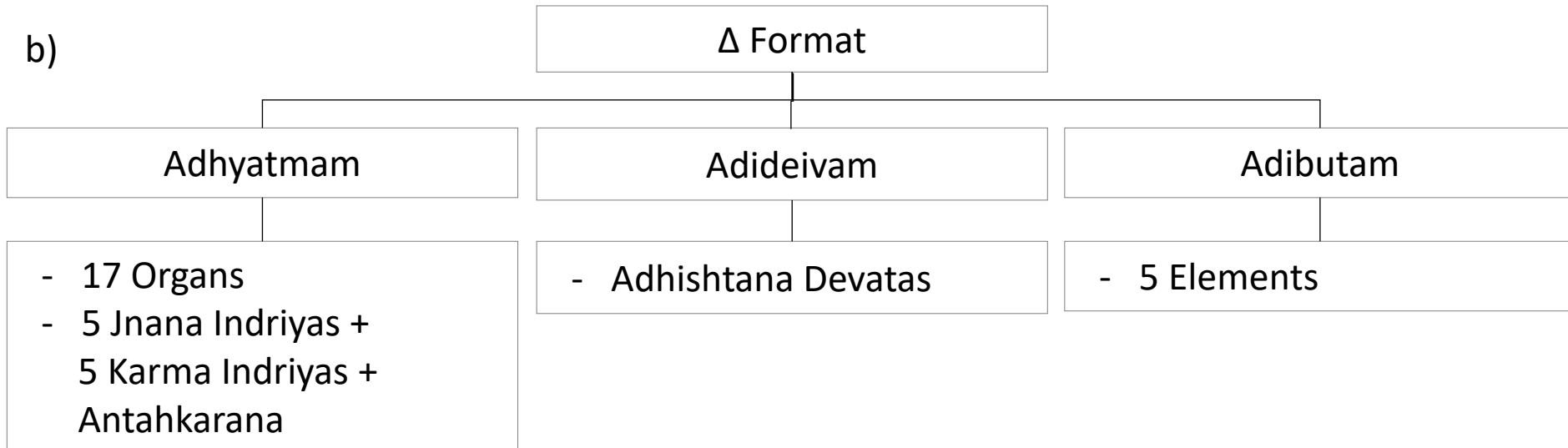
278)



## 279) a)



b)



- In Sushupti – Everything rests in Aksharam Adhishtanam Brahman – I, Aham = Aparoksha Jnanam.

## 280) Brihadaranyaka Upanishad :

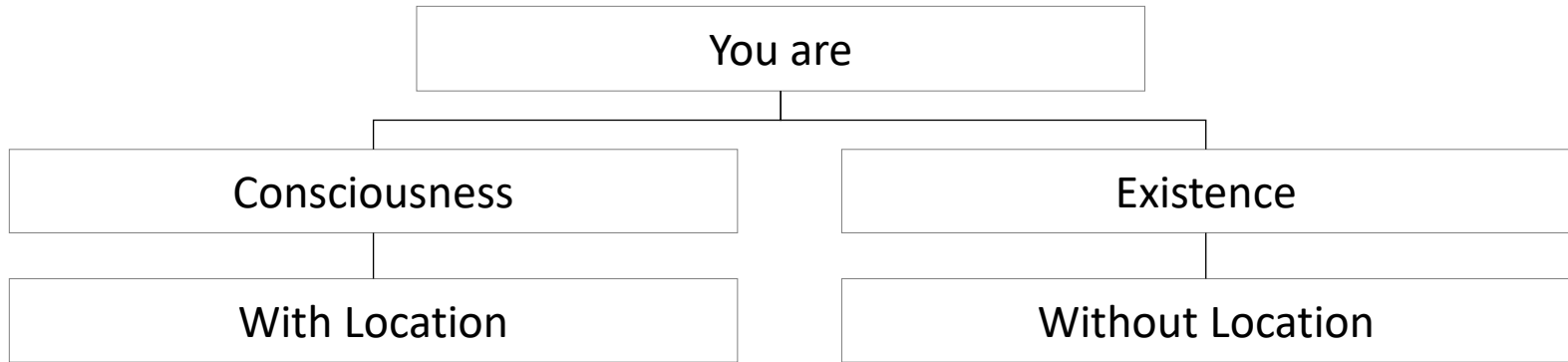
आत्मानं चेद्विजानीयादयमस्मीति पूरुषः ।  
किमिच्छन्कस्य कामाय शरीरमनुसंज्वरेत् ॥ १२ ॥

ātmānaṃ cedvijānīyādayamasmiti pūruṣaḥ |  
kimicchankasya kāmāya śarīramanusasṃjvaret || 12 ||

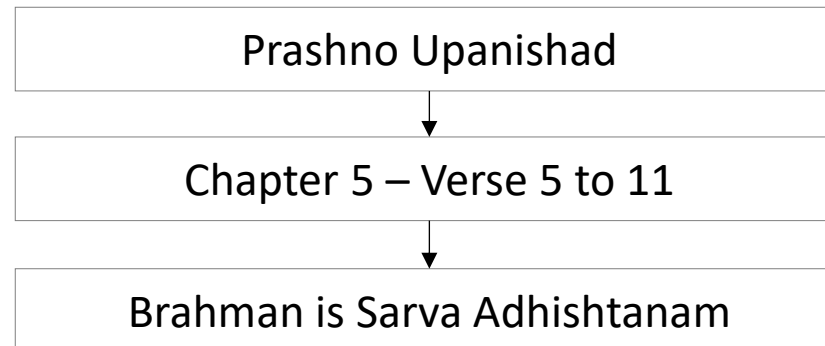
If a man knows the Self as 'I am this,' then desiring what and for whose sake will he suffer in the wake of the body? [4 - 4 - 12]

- Jnani becomes entire creation, omnipotent, Omniscient = Phalam of Jnanam.
- Because of Brahman world is, Surya is

281)



282)







# **CHAPTER 5**

**MEDITATION ON THE SYLLABLE 'OM'**

**7 VERSES**

## 284) Chapter 5 – Verse 1 :

- To what world Upasakas of Omkara go after Death?

## 285) Gita :

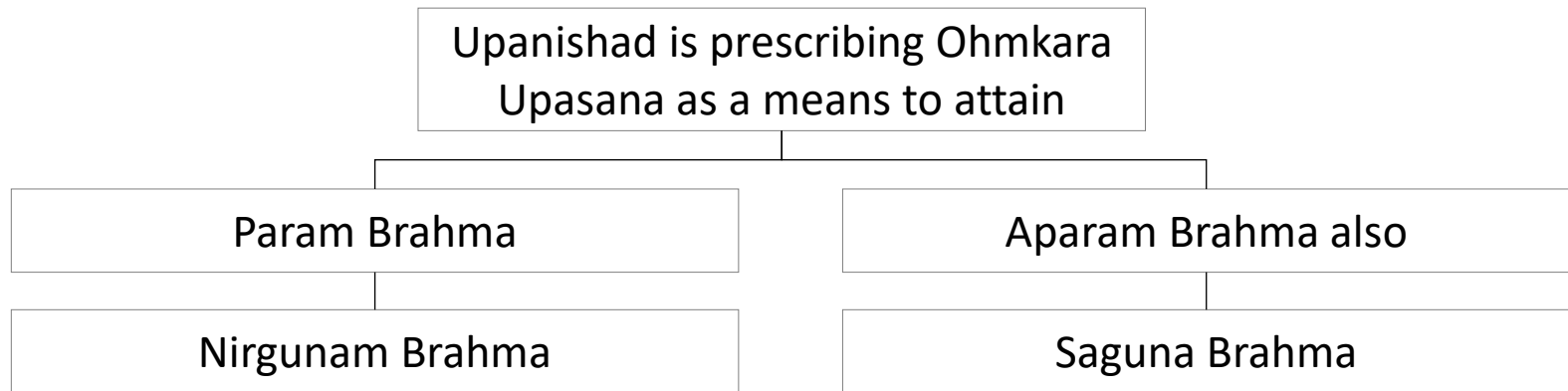
ओमित्येकाक्षरं ब्रह्म  
व्याहरन्मामनुस्मरन् ।  
यः प्रयाति त्यजन्देहं  
स याति परमां गतिम् ॥८-१३॥

ōm ityēkākṣaram brahma  
vyāharan māmanusmaran |  
yaḥ prayāti tyajan dēham  
sa yāti paramām gatim || 8-13 ||

Uttering the one syllabled Om the symbol of Brahman – and remembering Me, he who departs, leaving the body, attains the Supreme Goal. [Chapter 8 – Verse 13]

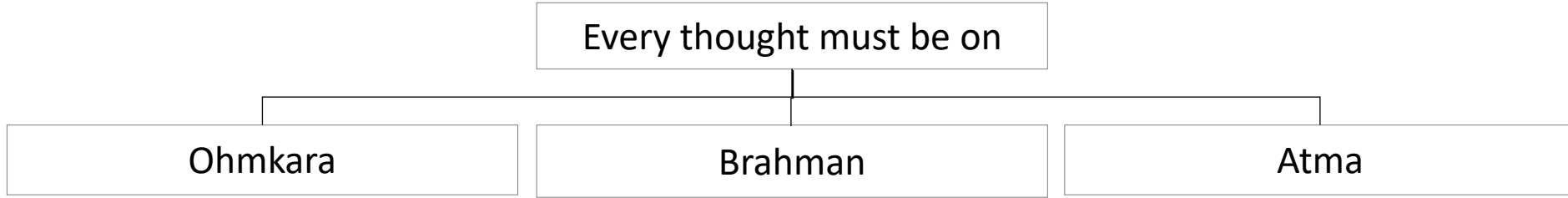
- Krama Mukti Mantra.

## 286)



## 287) Upasana definition :

- Flow of one similar thought is called Sajatiya Pratyaya Pravaha = Meditation



- Should not be obstructed by Vijatiya Pratyaya, dissimilar thought, [Anantaritaha – unobstructed].

## 288) Gita :

यथा दीपो निवातस्थः  
नेङ्गते सोपमा स्मृता ।  
योगिनो यतचित्तस्य  
युञ्जतो योगमात्मनः ॥ ६-१९ ॥

yathā dīpō nivāasthah  
nēṅgatē sōpamā smṛtā |  
yōginō yatacittasya  
yuñjatō yōgamātmanah || 6-19 ||

As a lamp placed in a windless place does not flicker, is a simile used to describe the yogi of controlled mind, practising yoga of the Self (or absorbed in the yoga of the Self).

[Chapter 6 – Verse 19]

289)

## Uddava Gita – Chapter 14

12 Yamas

12 Niyamas

290) Chapter 5 – Verse 2 :

Ohmkara

Symbol

Lower Brahman

Higher Brahman

291)

Invoke several Devatas in Omkara

4 Matras

अ

उ

म

Amatra

Virat Ishvara

Hiranyagarbha Devata

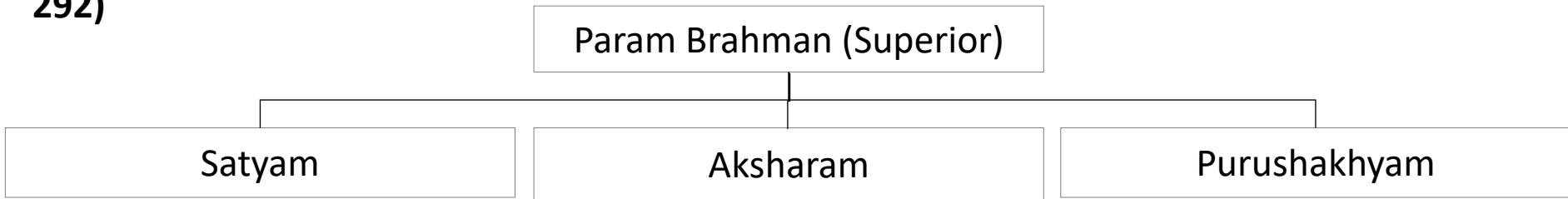
Antaryami Ishvara

Nirguna Brahma

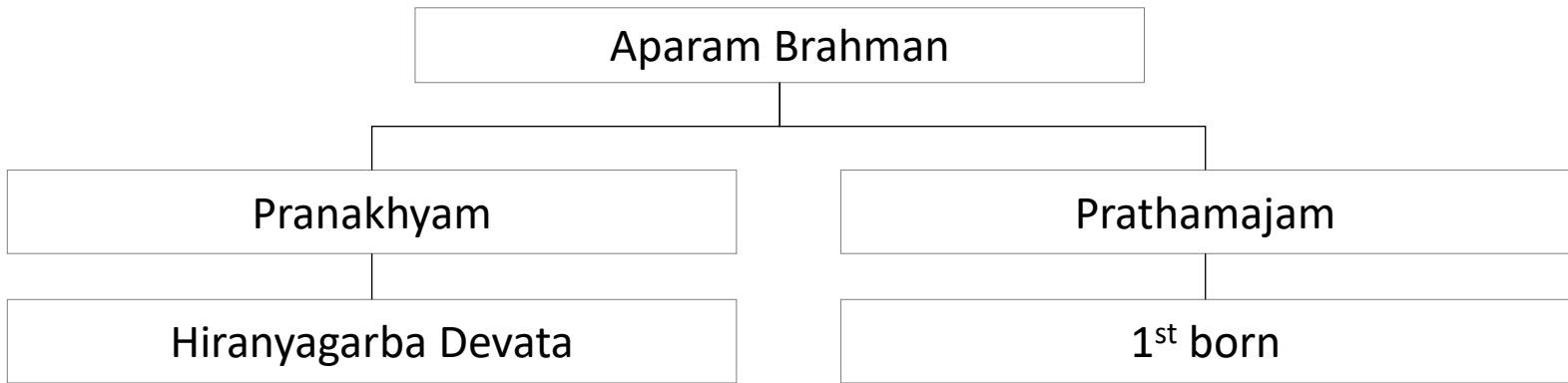
Apam, Sagunam  
Brahma

Param, Nirgunam  
Brahma

292)

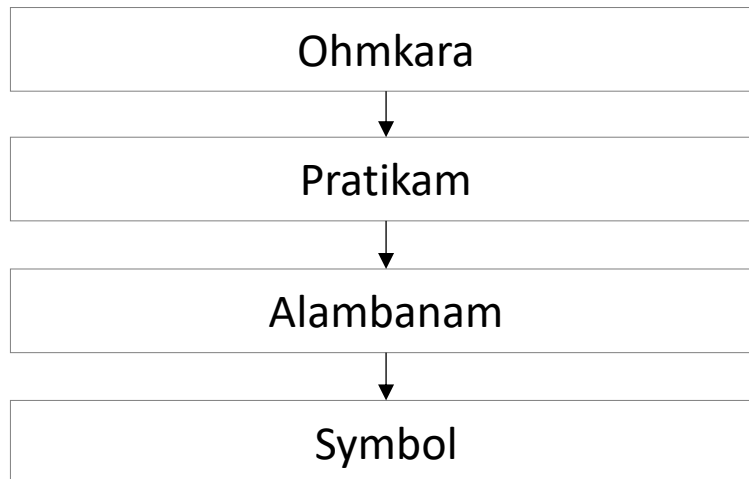


293)



- Both Param and Aparam Brahma is Omkara.

294) a)



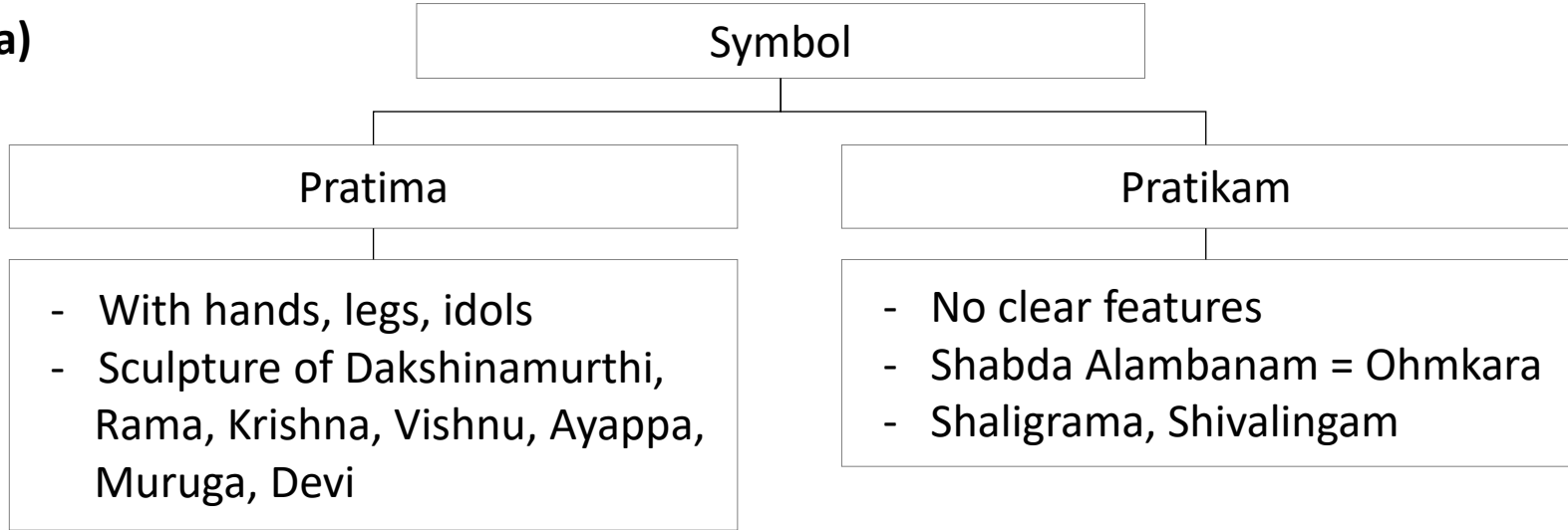
## b) Katho Upanishad :

एतदालम्बनं श्रेष्ठमेतदालम्बनं परम् ।  
एतदालम्बनं ज्ञात्वा ब्रह्मलोके महीयते ॥ १७ ॥

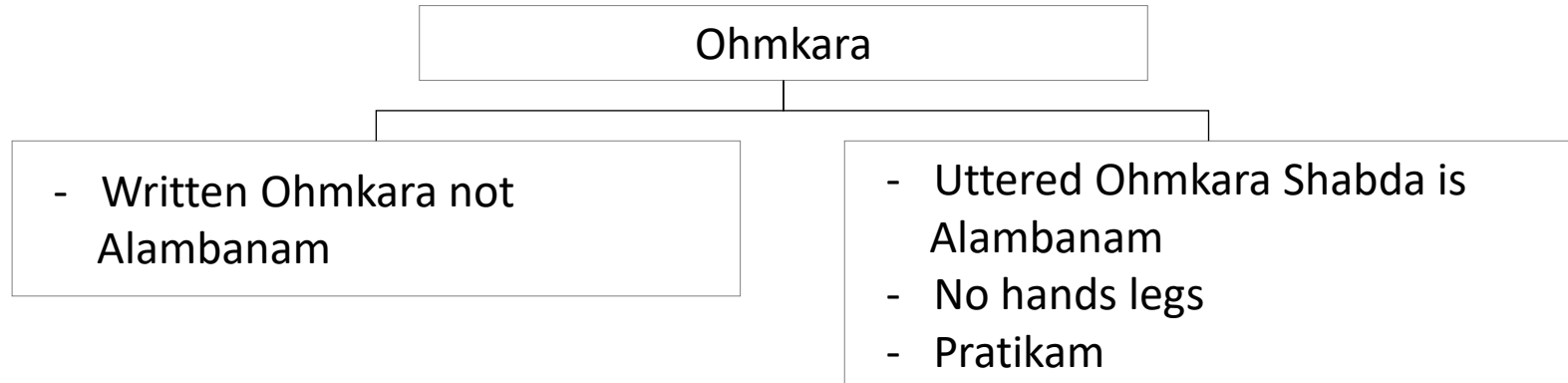
Etad alambanam srestham, etad alambanam param,  
Etad alambanam jnatva, Brahma loke mahiyate || 17 ||

Most glorious is this support, this is the supreme-most support, He who has realised (known) this support comes to be adored (worshipped in the world of Brahmaji – the Creator. [I – II – 17]

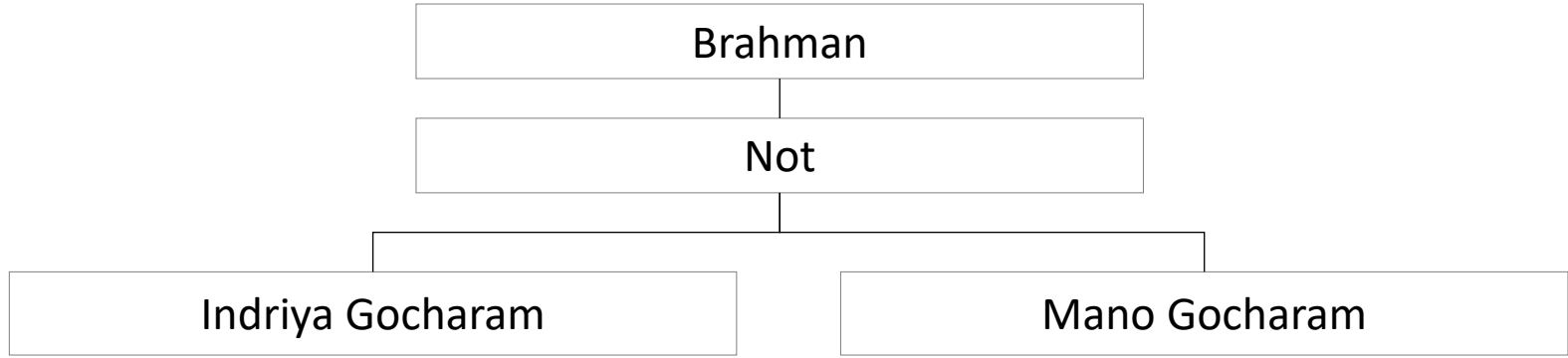
295) a)



b)



296)

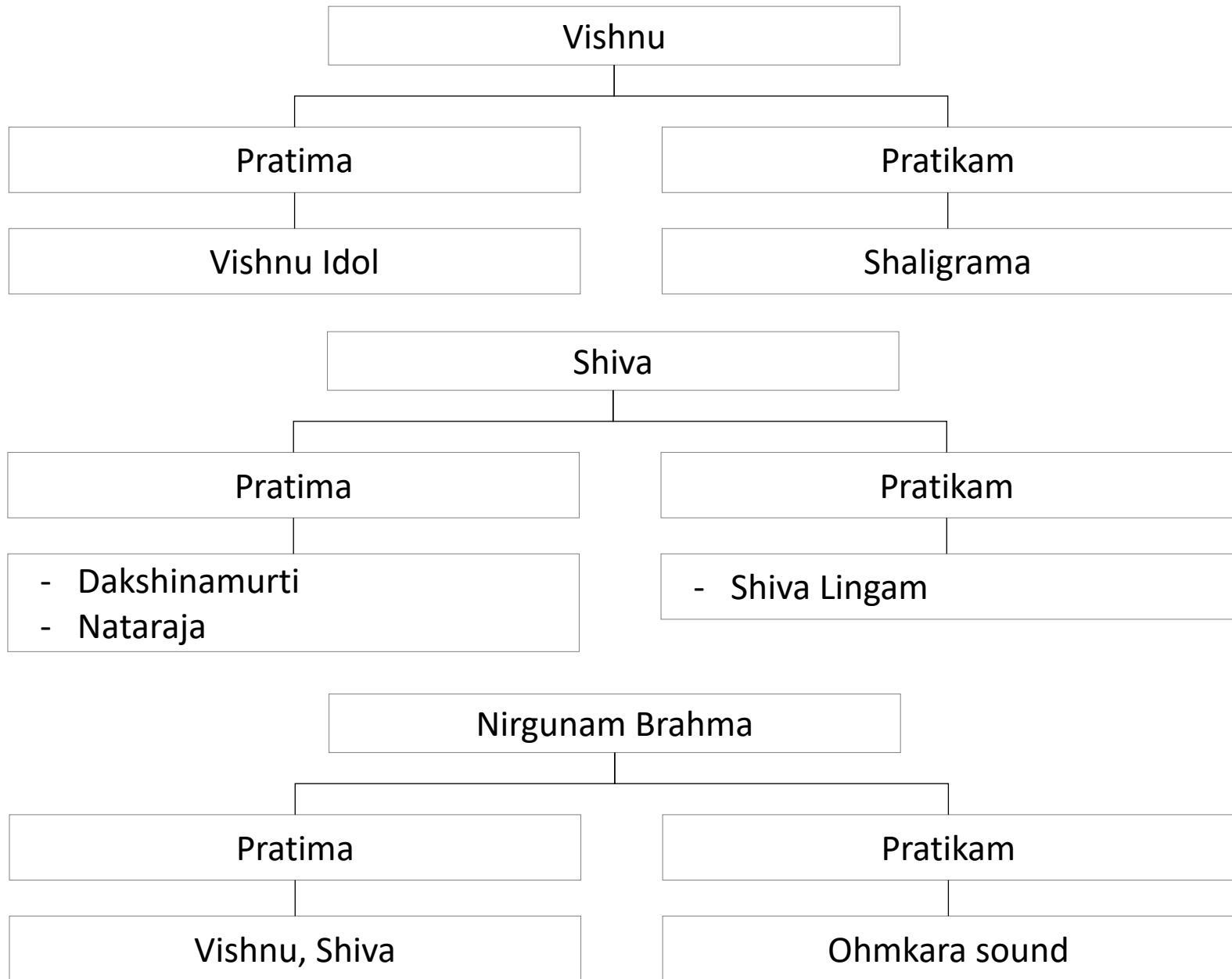


### 297) Keno Upanishad :

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. [1 – 3]





### 299) Jiva = Reflected Consciousness

- Jiva will resolve into Brahman when all the minds, worlds resolve.
- When Reflected Medium is gone, then Reflected Consciousness goes.

Jalat Adhare Shoshe	Jagat Adhare Shoshe
<ul style="list-style-type: none"><li>- Example of Reflected Sun</li><li>- Example</li></ul>	<ul style="list-style-type: none"><li>- Jiva – Reflected Consciousness merging into Brahman</li><li>- For Original</li></ul>

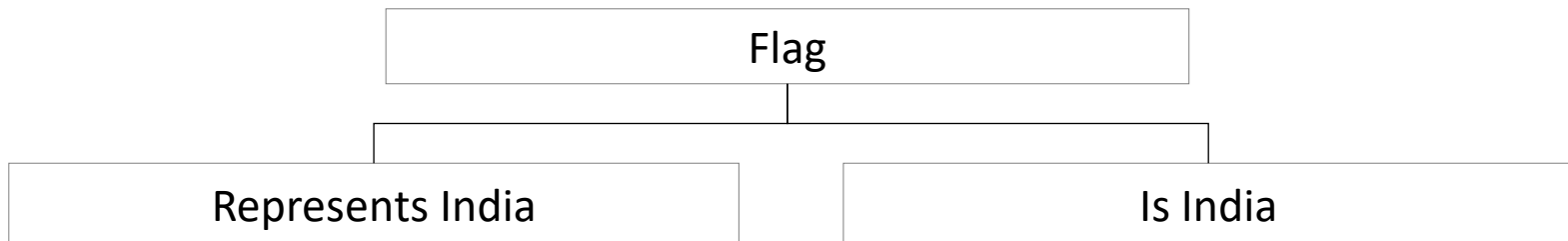
300)

Param Brahma	Aparam Brahma
<ul style="list-style-type: none"><li>- Nirgunam, Nirvisesham, without attribute</li><li>- Karanam Brahma</li></ul>	<ul style="list-style-type: none"><li>- Karyam Brahma</li><li>- Hiranyagarbha</li></ul>

Not available for objectification by  
Sense Organs or the Mind

Available for objectification by sense  
organs and the Mind

301)



- Flag only symbol, can't say flag = India.

### 302) Chapter 5 – Verse 3 :

a) Upasaka - becomes one with Upasya Devata, Devata becomes him.

- Ekibuta = Sakshatkara
- Upasaka becomes one with Devata in his Mind.
- His personality gets transformed and becomes one with the Devata.

b) After Death, immediately, gets Bhu Loka represented by A – Kara

- Abisampadyate – attains because of focussed meditation.
- Rig Devata will bring him to Bhu Loka.

### 303) Gita :

श्रीभगवानुवाच ।  
पार्थ नैवेह नामुत्र  
विनाशस्तस्य विद्यते ।  
न हि कल्याणकृत्कश्चिद्  
दुर्गतिं तात गच्छति ॥ ६-४० ॥

śrībhagavānuvāca  
pārtha naivēha nāmutra  
vināśastasya vidyatē |  
na hi kalyāṇakṛt kaścid  
durgatiṁ tāta gacchati || 6-40 ||

The Blessed Lord said : O Partha, neither in this world nor in the next world is there destruction for him; none, verily, who strives to be good, O my son, ever comes to grief.  
[Chapter 6 – Verse 40]

### 304) Chapter 5 – Verse 5 :

- Satyakama – asks about Omkara Upasana.
- Saguna Maya Sahitam Brahma Upasana.
- Phalam – Krama Mukti.
- Gita – Chapter 8 – based on this verse.

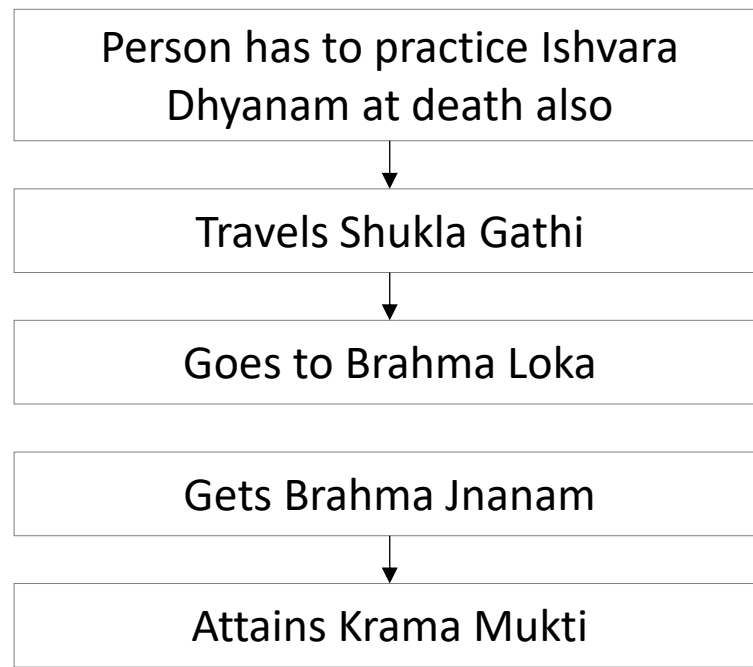
### 305) Gita : Chapter 8 – Verse 13

ओमित्येकाक्षरं ब्रह्म  
व्याहरन्मामनुस्मरन् ।  
यः प्रयाति त्यजन्देहं  
स याति परमां गतिम् ॥८-१३॥

ōm ityēkākṣaram brahma  
vyāharan māmanusmaran |  
yaḥ prayāti tyajan dēham  
sa yāti paramām gatim || 8-13 ||

Uttering the one syllabled Om the symbol of Brahman – and remembering Me, he who departs, leaving the body, attains the Supreme Goal. [Chapter 8 – Verse 13]

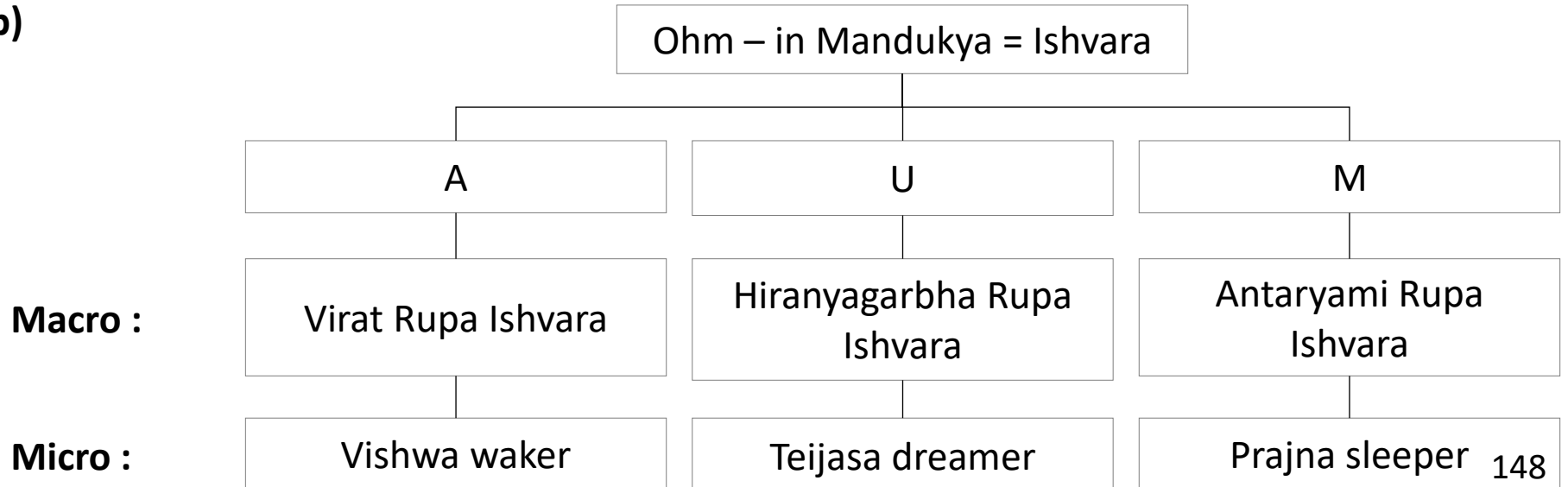
306)



307) a) Vachyarthas of Ohm = Saguna Ishvara

Nirgunam Brahma = Lakshyarthas of Ohm.

b)

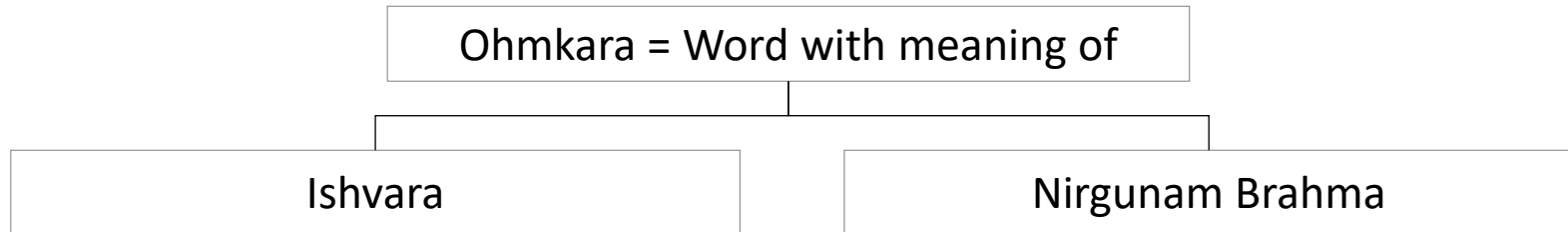


- Entire Universe = Ohm.

c) Ohm = Ishvara = Virat + Hiranyagarbha + Antaryami.

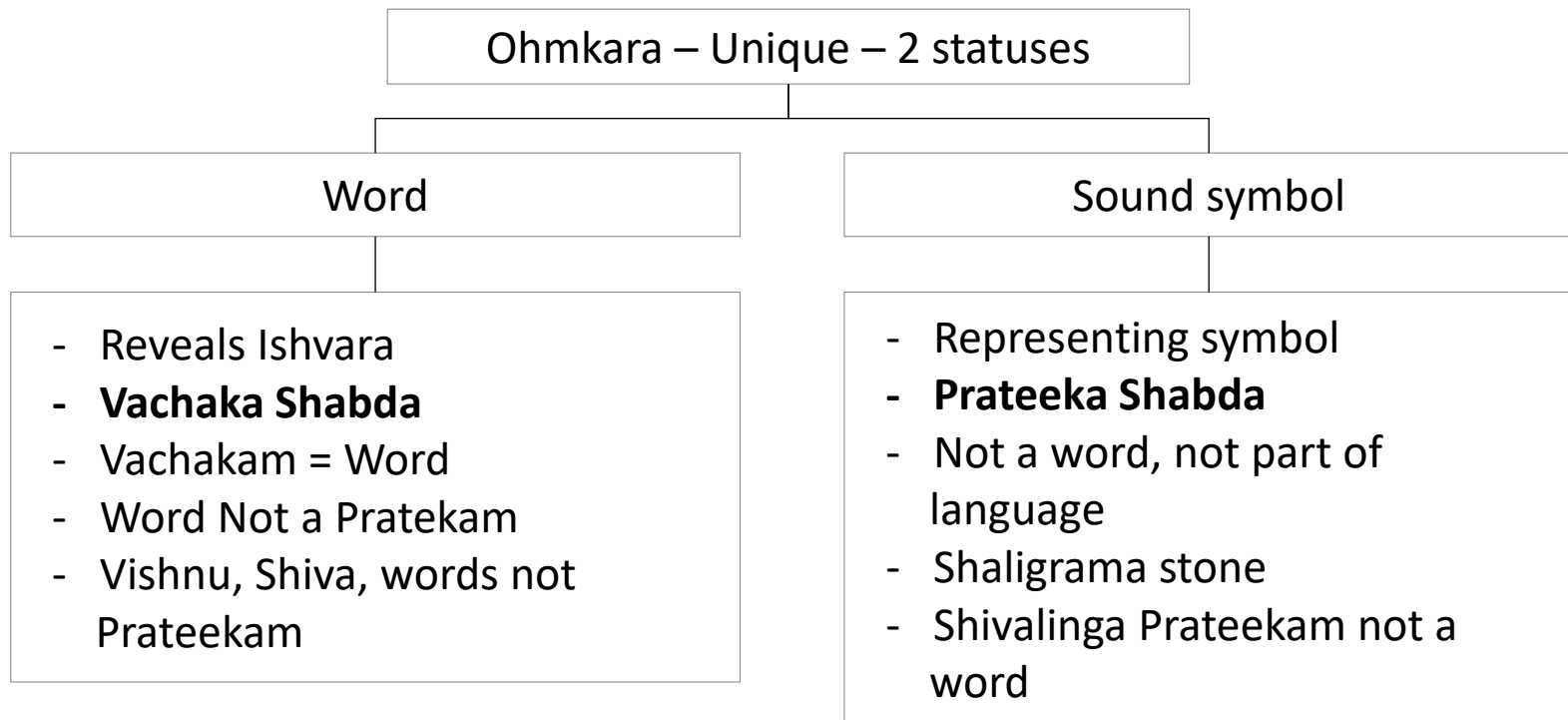
- 4th Matra = Silence = Represents Nirgunam Brahma.

d)



e) Ohmkara in Shastra can be used as sound symbol for Ishvara.

308)



309) a) When we use symbol for Vishnu, Shiva, Devi, Bhagavan, symbol represents Bhagavan but symbol not Bhagwan.

Symbol	Devata Bhagawan
<ul style="list-style-type: none"> <li>- Achetanam</li> <li>- Inert Substance</li> <li>- Inferior in Upasana</li> <li>- Symbol</li> <li>- Photo of Guru</li> <li>- Not person</li> <li>- Achetanam</li> </ul>	<ul style="list-style-type: none"> <li>- Chetanam</li> <li>- Superior in Upasana</li> <li>- Symbolised</li> <li>- Guru</li> <li>- Chetanam</li> </ul>

b)

Upasana	Adhyasa
<ul style="list-style-type: none"> <li>a) One thing taken as another</li> <li>b) Knowingly done <ul style="list-style-type: none"> <li>- Turmeric – not Ganesha</li> </ul> </li> <li>c) Deliberate superimposition</li> </ul>	<ul style="list-style-type: none"> <li>a) One thing taken as another</li> <li>b) Done because of ignorance</li> <li>c) Non deliberate superimposition</li> </ul>

- Omkara is Prateekam in Chapter 5.

310) For Atma, Satyam, Turiyam Brahma, we sacrifice entire Mithya Prapancha.

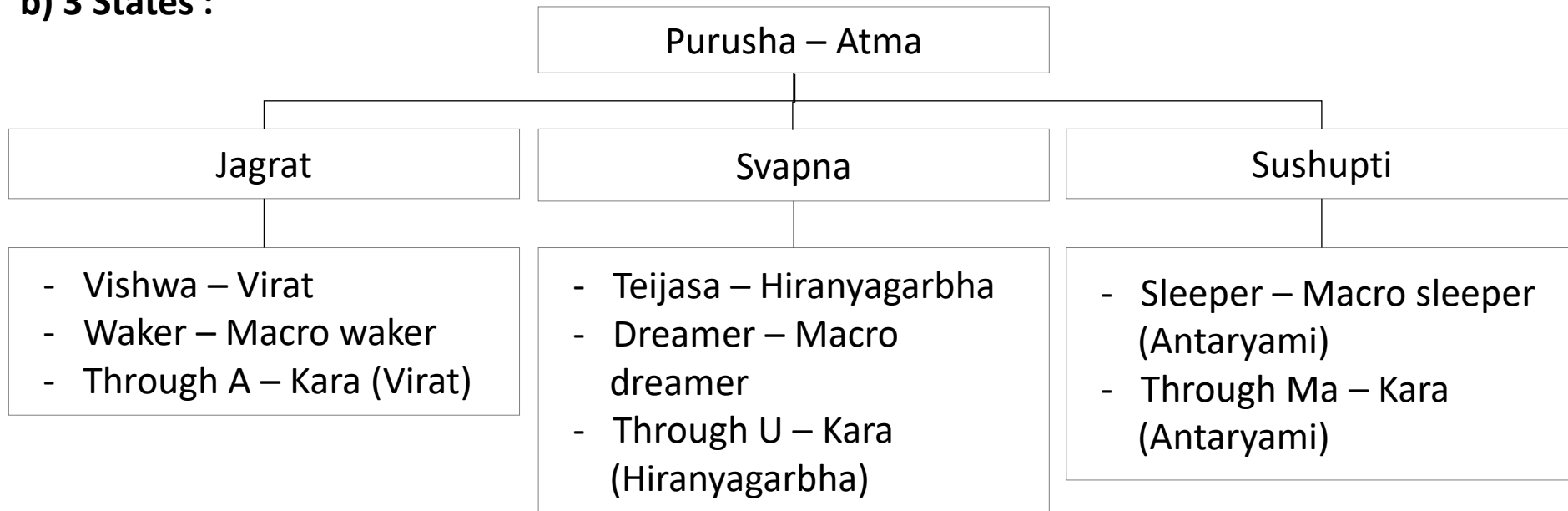
- This is Buyo Anugrahan Nyaya.

311) Paramatma resides in all bodies as Aham Pada Lakshyarth.

312) a)

Bahya	Madhyama	Abyantara
External	Middle	Internal
Jagrat Avastha	Svapna Avastha	Sushupti Avastha
<ul style="list-style-type: none"><li>- Extrovert</li><li>- Waking</li><li>- A – Kara</li></ul>	<ul style="list-style-type: none"><li>- Partially withdrawn</li><li>- Dream</li><li>- U – Kara</li></ul>	<ul style="list-style-type: none"><li>- Totally withdrawn</li><li>- Sleep</li><li>- Ma – Kara</li></ul>

b) 3 States :



- There are no ornaments other than gold.

313) a) There is no world other than Turiyam, me.

- World can't affect me.

b) 3 groups of 3 = 9 Items

- Matra Trayam, Sthana Trayam, Purusha Trayam = Entire cosmos = Ohmkara
- All 9 seen by Jnani as Ohmkara.
- A – Matra Rupa Ohmkara

c) A – Matra alone appears as A, U, Ma

- A – Matra = Silence = Me the consciousness.
- Ohmkara Atma Rupena Drishtaha.
- I am everything, no 2nd thing other than me.

d) Taittiriya Upanishad :

यदा ह्येवैष

एतस्मिन्नदृश्येऽनात्म्येऽनिरुक्तेऽनिलयनेऽभयं

प्रतिष्ठां विन्दते । अथ सोऽभयं गतो भवति

यदा ह्येवैष एतस्मिन्नुदरमन्तरं कुरुते ।

अथ तस्य भयं भवति तत्त्वेव भयं

विदुषोऽमन्वानस्य तदप्येष श्लोको भवति ॥ ३ ॥

yadā hyevaiṣa

etasminnadr̥śye'nātmnye'nirukte'nilayane'bhayaṃ

pratiṣṭhāṃ vindate | atha so'bhayaṃ gato bhavati

yadā hyevaiṣa etasminnudaramantaraṃ kurute |

atha tasya bhayaṃ bhavati tattveva bhayaṃ

viduṣo'manvānasya tadapyeṣa śloko bhavati || 3 ||



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

e) Jnani knows, I am all, i am Atma of all.

- I am Ohmkara = Name of Atma.
- I am everything, there is nothing other than me = Vidwan.

314)

<b>A – Kara</b>	<b>U – Kara</b>	<b>Ma – Kara Trayam</b>	<b>In Brahma Loka</b>
- Rig Veda Devata assists to take Upasaka to Bhuloka	- Yajur Veda Devata assists to take Upasaka to Svarga Loka	- Sama Veda Devata - Brahma Loka	- Upasaka goes to Brahman = Moksha

315) a) Aksharam – Imperishable

- Satyam – Absolute reality
- Purusha – All pervading
- Shantam – Vimuktam, free from all disturbances, peaceful

b) Peace – Free from Jagrat, Svapna, Sushupti, Sthula, Sukshma, Karana, Prapancha.

- Brahman free from all the 3 Prapanchas all the time.
- All these are Mithya, as good as absent.

c) Everything is in Brahman all the time

- Everything is absent in Brahman all the time.

#### Gita : Chapter 9 – Verse 4

मया ततमिदं सर्वं  
जगदव्यक्तमूर्तिना ।  
मत्स्थानि सर्वभूतानि  
न चाहं तेष्ववस्थितः ॥ ९-४ ॥

mayā tatamidaṃ sarvaṃ  
jagadavyaktamūrtinā |  
matsthāni sarvabhūtāni  
na cāhaṃ tēṣvavasthitaḥ || 9-4 ||

All this world (universe) is pervaded by Me in My unmanifest form (aspect); all beings exist in Me, but I do not dwell in them. [Chapter 9 – Verse 4]

#### Gita : Chapter 9 – Verse 5

न च मत्स्थानि भूतानि  
पश्य मे योगमैश्वरम् ।  
भूतभृन्न च भूतस्थः  
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni  
paśya mē yōgamaiśvaram |  
bhūtabhṛnna ca bhūtasthō  
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

**d) Sarva Prapancha Varjitam :**

- **Free from all Anatma because Anatma = Mithya.**

e) Mithya – As good as not there = Prapancha Upashamam

f) Amrutam = Mrityu Varjitam, free from death.

- Body – always mortal
- I – Atma am immortal

**g) Abhayam :**

- Because there is no old age, degeneration, death, is there in me, therefore I am not afraid of old age, fearless.

h) Free from Abhayam = Param = Nirathi Shayam, extra ordinary, transcendental, Brahman, absolute reality.

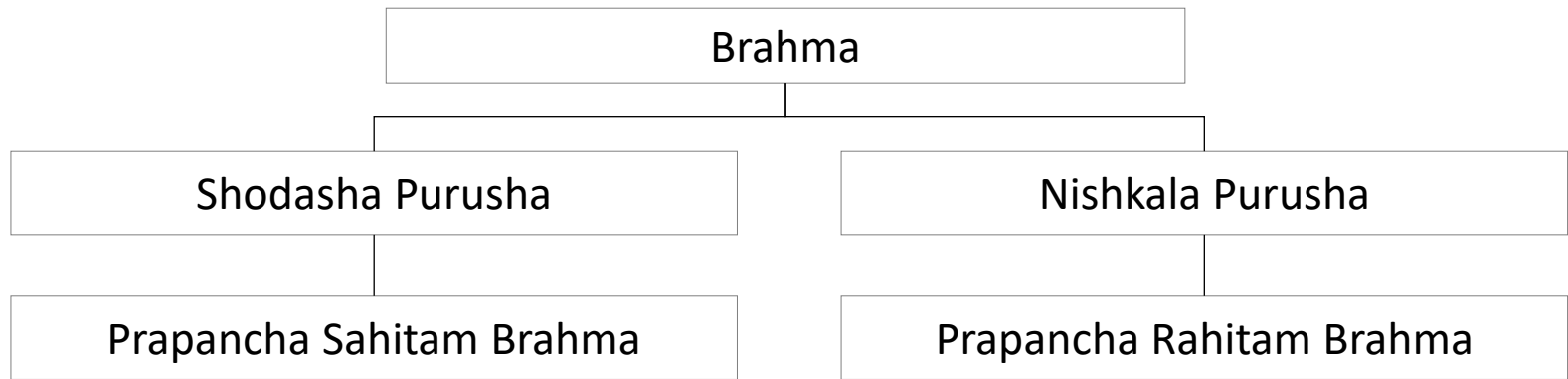
h) No new thing, no reaching

- **Liberation = Silent intellectual event, affair of dropping my wrong notion.**

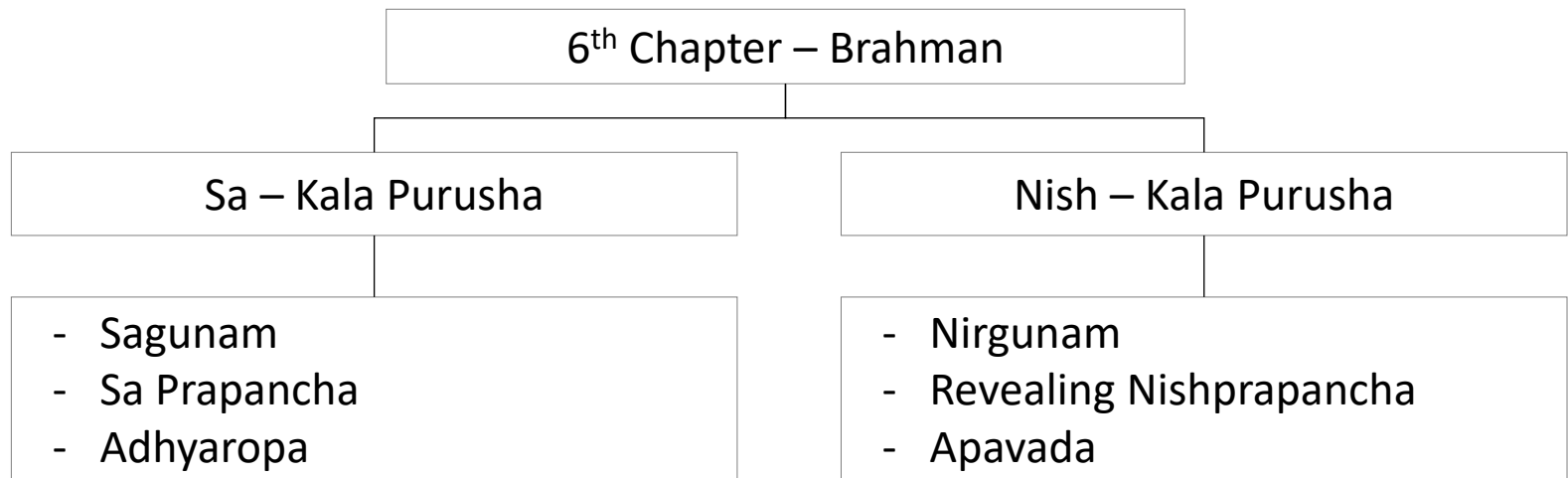
**i) I understand Brahman and drop my misunderstanding of Jivatvam.**

- This simple affair is called Moksha Prapti.

316) a)



b)



c) Satyam – very important.

Mundak Upanishad	Prashno Upanishad
- Mantra Upanishad	- Brahmana Upanishad - Explanation of Mantra Upanishad

d) Bharatvaja asks Pippalada – who is Shodasha Kala Purusha? Where is he (Purusha) located in the body?

f) During deep sleep – everything is resolved for sleeping individual.

- Creation, his physical body, mind, sense organs resolved, thoughts, knowledge, time, space resolved in deep sleep.
- Experience total blankness in deep sleep.

g) World must be in potential form.

- When we wake up, world comes again.
- World reappears from a resolved condition = Maya, Avyaktam.

h) In a resolved condition, world was there.

i) What is the locus, Adhishtanam on which the whole world resolved in Maya.

Prapancha	Maya
- Vyakta	- Avyakta Prapancha - Including time and space

Sarva Adhishtana Vastu

j) Universe = Sense organs + Sense object

- Eyes + Rupa Prapancha
- Ears + Shabda Prapancha
- Nose + Gandha Prapancha
- All experiencing instruments – experienced objects.

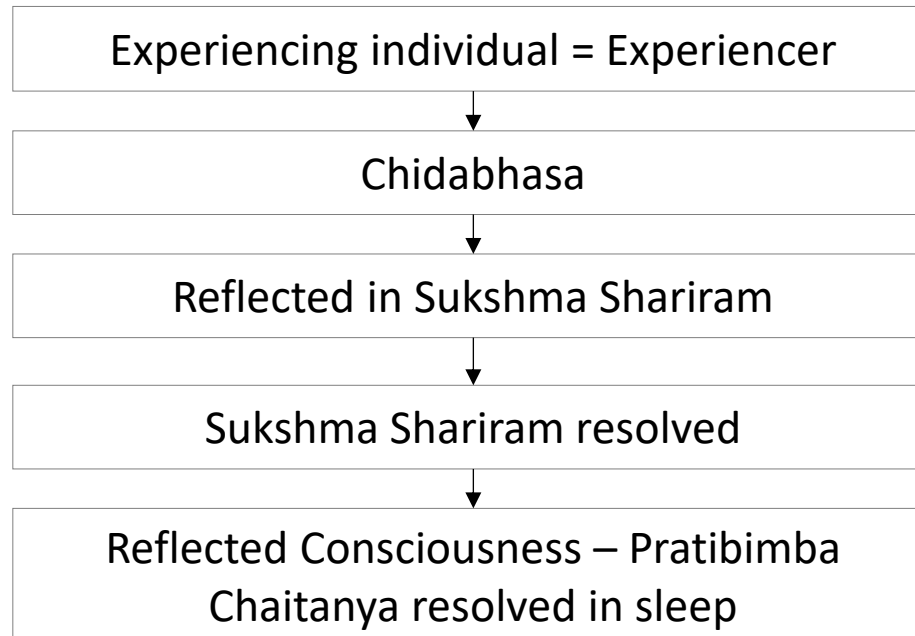
Karanam	Karyam
Sukshmam	Sthulam



Resolved

- Jagat is resolved

k)



**l) Pratibimba Chaitanyam is called Jiva, gets resolved in sleep.**

**m) Gita :**

प्रलपन्विसृजन्गृह्णन्  
उन्मिषन्निमिषन्नपि ।  
इन्द्रियाणीन्द्रियार्थेषु  
वर्तन्त इति धारयन् ॥ ५-९ ॥

**pralapan visṛjan gr̥hṇan  
unmiṣan nimiṣannapi |  
indriyāṇīndriyārthēṣu  
vartanta iti dhārayan ||5-9||**

Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]

- Seer, hearer, smeller, doer, enjoyer = Jiva.
- **Karya – Karanatmakam Jagat + Jiva – resting in Sushupti in Atma, Brahman.**

**n) Parameva Aksharam Sampratishta :**

- Brahman = Param, Aksharam  
= Atma Rupam Brahma or Atma Rupam Brahma
- Called Aksharam in Chapter 5 - Verse 9

**o) About Aksharam, we are going to learn more in Chapter 6**

**p) If the world resolves into Aksharam Brahma.**

- If Aksharam = Jagataha Laya Karanam then from that presume – that Aksharam Brahma must be Srishti Karanam also.
- Why?

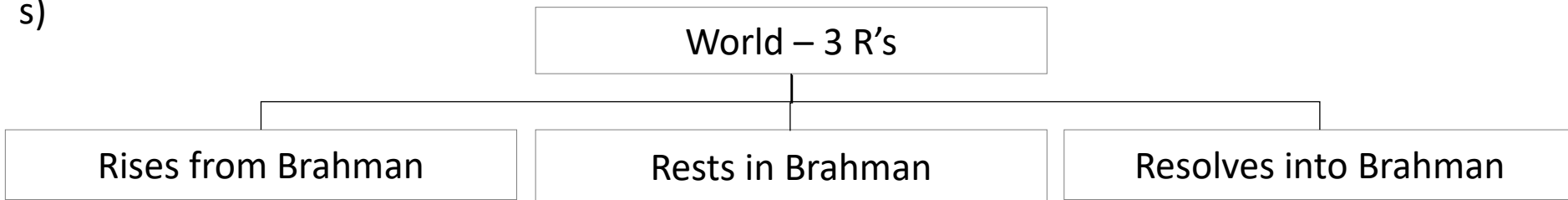
q) Srishti and Laya Karanams are one and the same

- Waves rise from ocean, resolve into ocean.
- Trees rise from earth, merge back into earth.
- Yasmat Utpatti Tasmin Eva Layaha
- Yasmin Layaha Tasa Eva Utpatti

r) **Chapter 4 :**

- Brahman is Laya Karanam
- Presume - Brahma is Utpatti Karanam also.
- In between world is resting on Brahman only.

s)

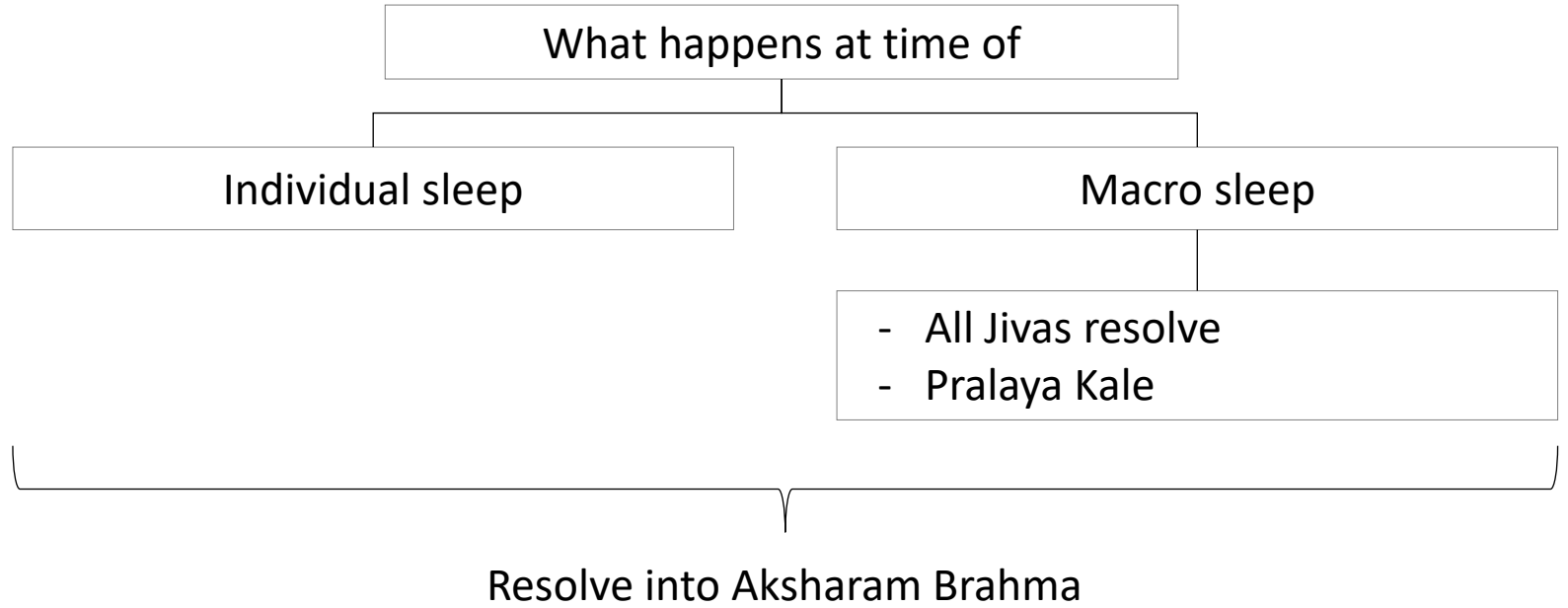


- That Brahman is going to be talked in Chapter 6.



317) Jiva sleeps in Maya – Akshara Purusha, Saguna Brahman

318) By Artha Patti Pramanam, by presumption, we can extended and say :



**319) Mundak Upanishad :**

तत्रापरा ऋग्वेदो यजुर्वेदः  
सामवेदोऽथर्ववेदः शिक्षा ।  
कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति  
अथ परा यया तदक्षरमधिगम्यते ॥ ५॥

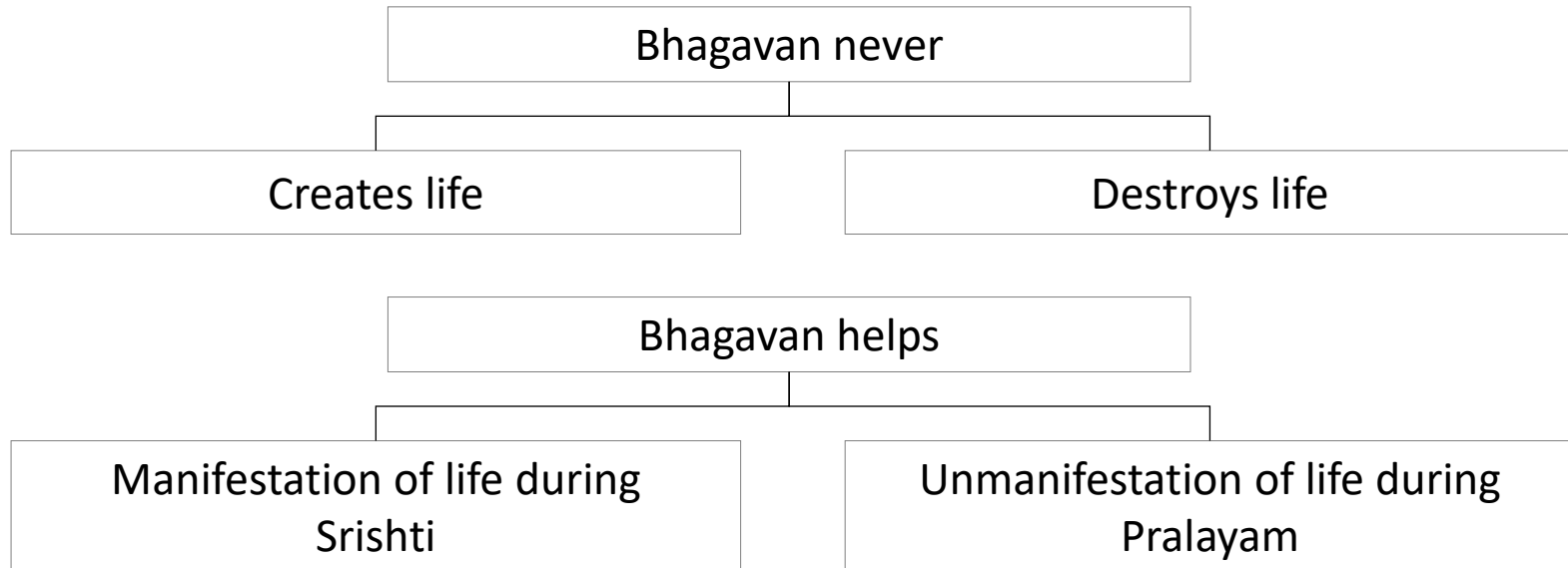
Tatrapara, rg-vedo yajur-vedah  
sama-vedo-tharva-vedah siksa I  
kalpo vyakaranam niruktam chando jyotisam-iti  
atha para, yaya tad-aksaram-adhigamyate II 5 II

There, the lower knowledge is constituted of (the four Veda-s) the Rg, the Sama, the Yajur and the Atharva, and the (six Vedanga-s) siksa (Phonetics), Kalpa (code of rituals), Vyakarana (grammar), Nirukta (etymology), Chandra-s (metrics) and Jyotisa (astrology). Now the “Higher Knowledge” is that which leads to immortality or that which goes which leads to immortality or that which goes beyond the word – meaning in languages. [I – I – 5]

320) Sukshma Shariram created out of Karana Shariram

321) **Karana Shariram + Chidabhasa = Prajnya.**

- Prajnya Jiva Rupena Pralaya Kale Api life Anuvartate.



## 322) Prashna Upanishad :

आत्मन एष प्राणो जायते ।

यथैषा पुरुषे छायेतस्मिन्नेतदाततं मनोकृतेनायात्यस्मिन्शरीरे ॥ ३ ॥

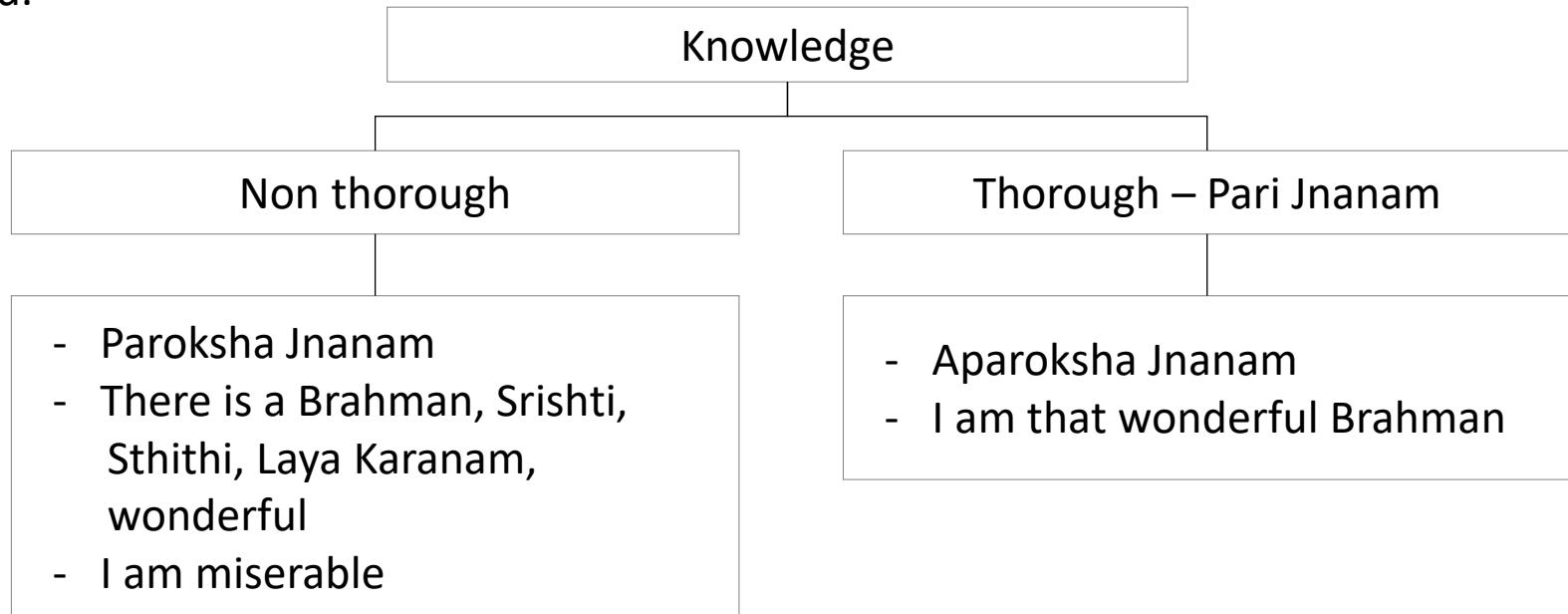
Amtmana esha praano jaayate

yathaisha purushe chchaya-etasmin-etadaatatam manokrtena-ayati-asmin-sarire ॥ 3 ॥

This Prana is born of the Atman. As shadow is born of the man, so is the Prana of the Self. By the action of the mind it enters into this body. [III – 3]

- Prana = Creation.

**323)** Brahman which is cause of Universe, by thoroughly knowing that Brahman, Moksha is attained.



### 324) Prashna Upanishad :

परमेवाक्षरं प्रतिपद्यते स यो ह वै  
तदच्छायमशरीरमोहितं शुभ्रमक्षरं वेदयते यस्तु सोम्य ।  
स सर्वज्ञः सर्वो भवति । तदेष श्लोकः ॥ १० ॥

Param-eva-aksharam pratipadyate sa yo ha vai  
tad-achchhaayam-asareeram-alohitam subhramaksharam vadayate  
yastu somya, sa sarvajnah sarvo bhavati ; todesha slokah II 10 II

One who, O Beloved, knows this Being which is without shadow, without body, without colour, which is pure and indestructible, becomes omniscient and becomes all ; the supreme, Indestructible being he surely attains. For this, there is a mantra. [IV – 10]

### 325) Mundak Upanishad :

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।  
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Saunako ha vai mahasalo-ngirasam vidhivad-upasannah papraccha I  
Kasmin nu bhagavo vijnyate sarvam-idam vijnatam bhavatiti II 3 II

The great householder Saunaka duly approaching Angira in the prescribed manner asked. “What is That, my Lord, having known which all these become Known?” [I – I – III]

- Kasmin nu Bhagavato Vijnyate...
- What is that knowing which everything else is known?

IV) Same idea in Prashno Upanishad also.

- Jnani is identical with Brahman.
- Brahman + maya Shakti = Ishvara.

- Jnani = Brahman
- Brahman = Ishvara
- Jnani = Both Brahman + Ishvara.

326) I = Brahman – in which Maya is included.

- I am Paramartika Brahman also.
- I am am Vyavaharika Jiva also.

327) a) Hereafter, new topic – where is that Aksharam located.

- Aksharam Satyam Purusham.
- Idiom – borrowed from Mundak Upanishad Chapter 1 – 2 – 13

तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय ।  
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥ १३ ॥

Tasmai sa vidvan-upasannaya samyak prasanta-cittaya saman-vitaya I  
yenaksaram purusam veda satyam provaca tam tattvato brahma-vidyam II 13 II

To that pupil who has thus approached him in a proper manner, whose mind is at rest and whose sense are subdued, let the wise teacher truly teach that Brahma Vidya (Science of Brahman) by which the true immortal Purusa is known. [I – II – 13]

- **Akshara Satyam Purusha = Name of Brahman.**

## b) Where is it located?

2 fold answer

- Brahman as existence principle
- Everywhere
- Star is existent

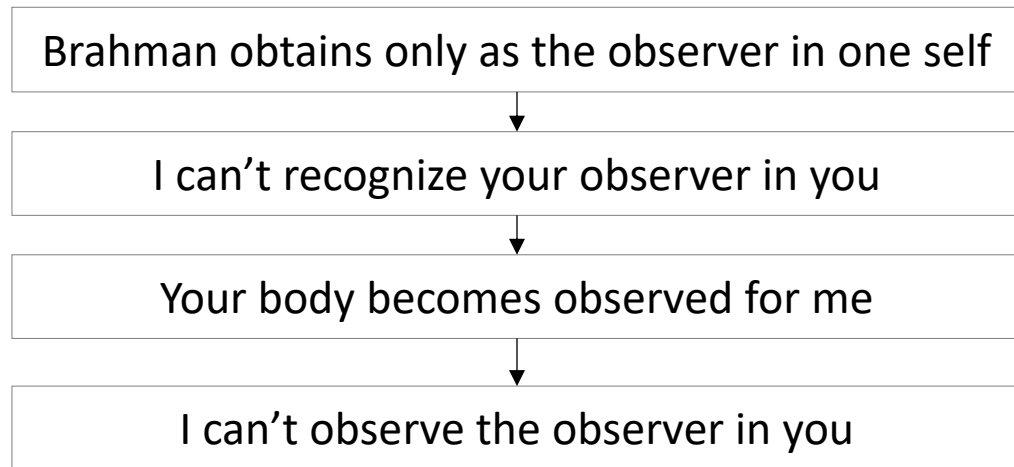


Sat – Isness

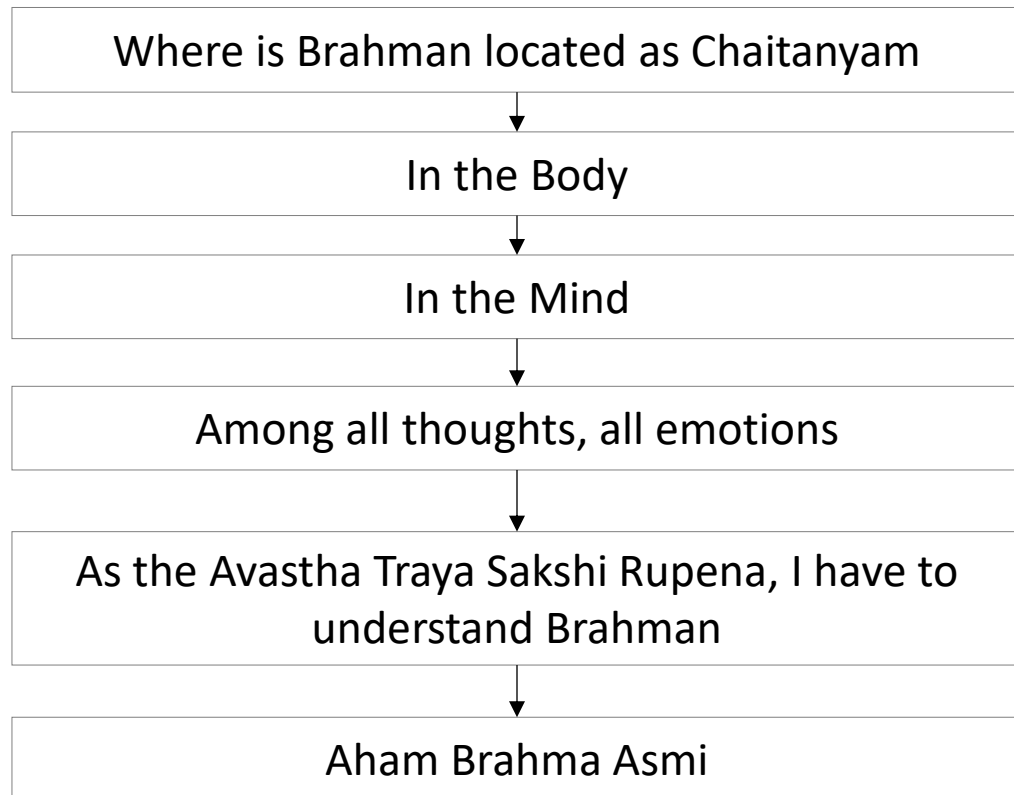
- From standpoint of Sat, it is everywhere

- Brahman as Chit not everywhere
- As Consciousness, Brahman can be revealed only in one place.
- It is there in all living beings.
- In other living beings
- I can't experience consciousness
- In every body consciousness is there
- In your body, you are Conscious.
- I am teaching because you are conscious and listening, awake.
- Consciousness available only in my mind as self awareness.

c)



d)

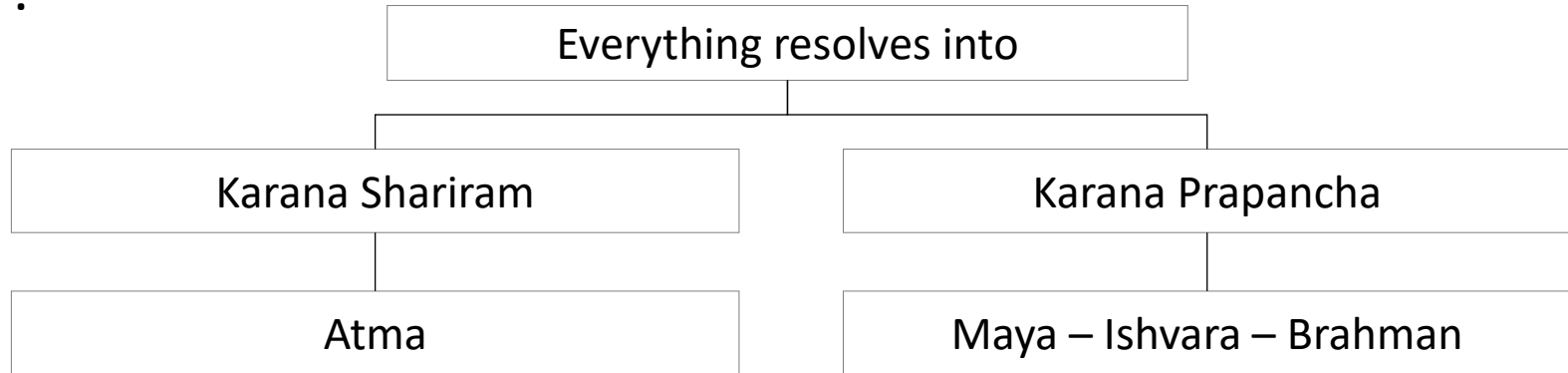


528) a) What was discussed in end of Chapter 4.

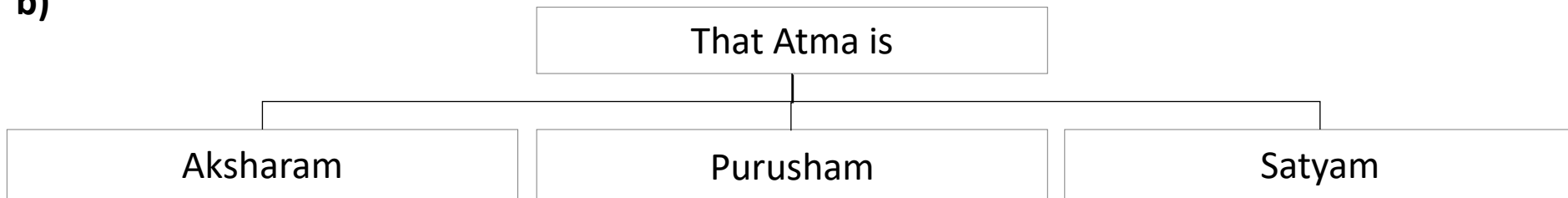
**5th Question :**

- What is the Adhishtanam in which the entire universe rests during deep sleep state.

**Answer :**

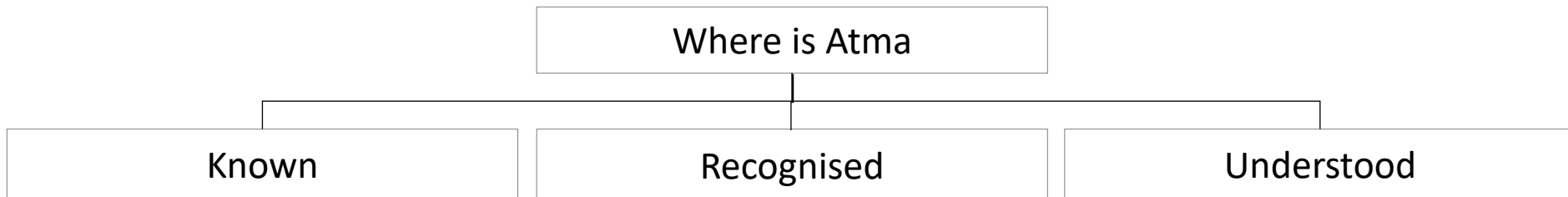


**b)**



529) a) Brahman recognition is the only means of liberation.

- Moksha Karanam = Atma Jnanam.





b)

Taittiriya Upanishad	Mandukya / Kaivalya / Prashno Upanishad	Katho Upanishad
- Beyond 5 Koshas	- Beyond 3 states of the Mind	- Beyond the Sense Organs + Mind - 3 Bodies

## c) Taittiriya Upanishad : Chapter 2 – 1 – 1

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

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

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

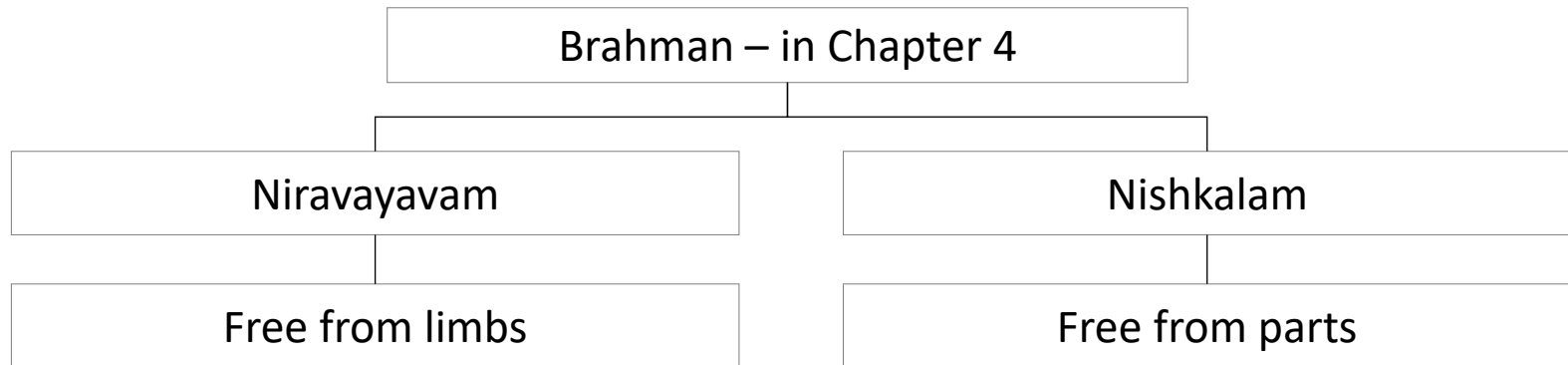
- Satyam, Jnanam, Anantham Brahma.
- Yo Veda Nihitam Guhyayam.
- Brahman is infinite, it has to be understood in ones own heart as Sakshi Chaitanya Rupena.
- This was not mentioned in Chapter 4.

There exists Brahman	Aham Brahma Asmi
<ul style="list-style-type: none"> <li>- Paroksha Jnanam</li> <li>- Chapter 4</li> </ul>	<ul style="list-style-type: none"> <li>- Aparoksha Jnanam</li> <li>- Chapter 6</li> <li>- Location, realising understanding Brahman</li> </ul>

330) Who is the deity with 16 parts?

- Shodashakala Purusha?

331) a)



- How 16 parts of partless Brahman?

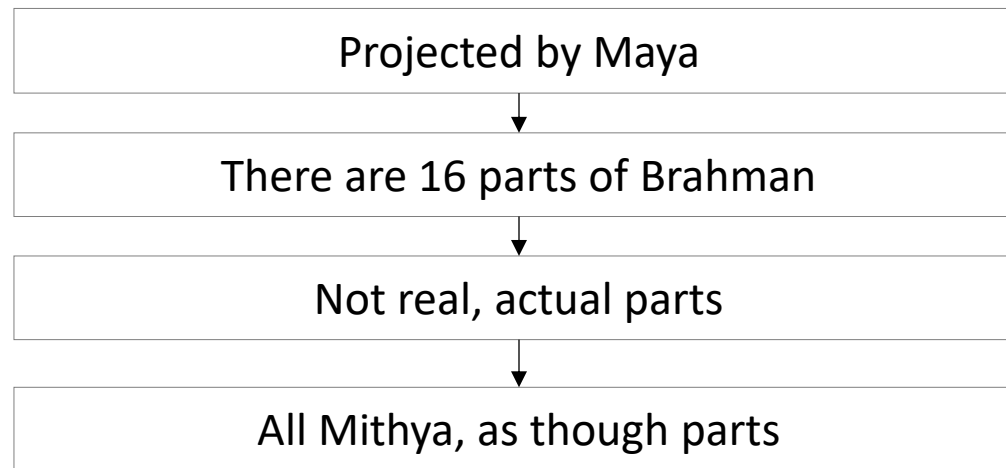
b) Upanishad does not clarify

- As though Brahman has 16 parts.
- 16 parts are there in Brahman, they are not real, Mithya, unreal.

c) Why are they unreal?

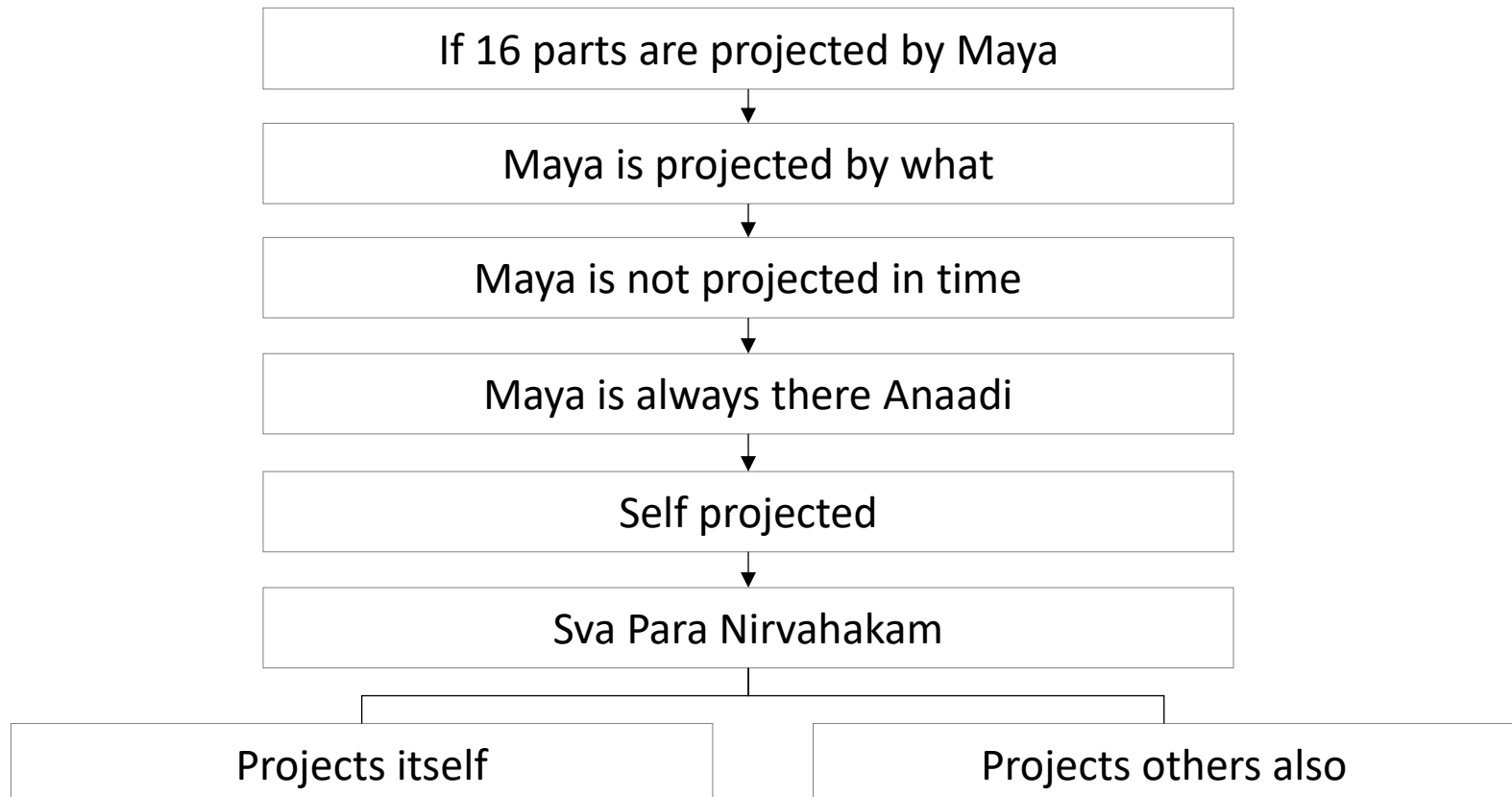
- Because they are projected by Avidya.
- Here Avidya means Moolavidya, Maya.

d)



- Shankara adds above.

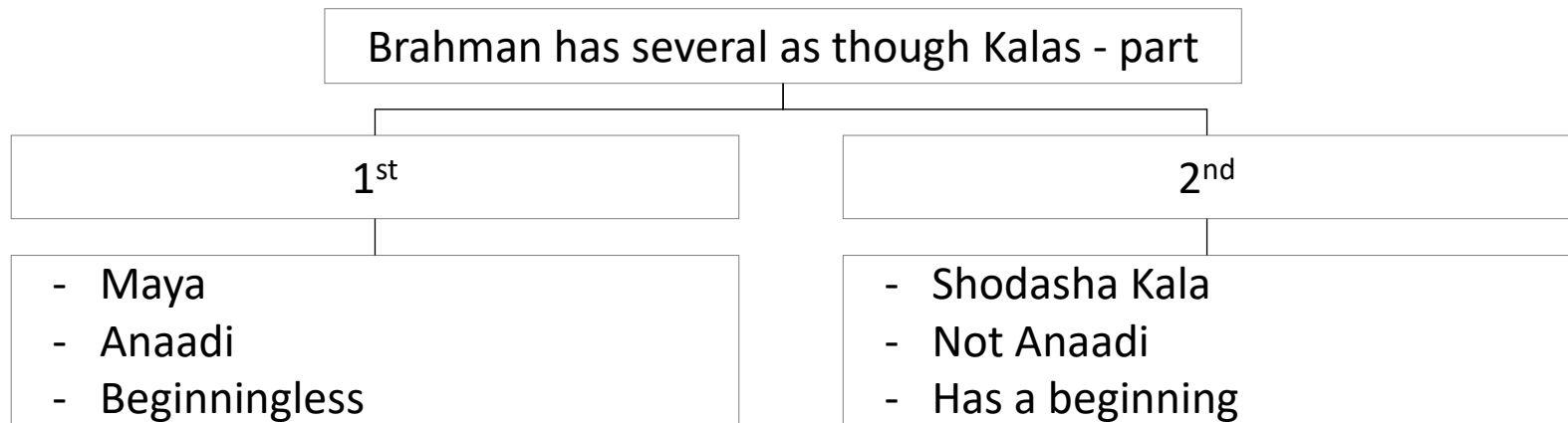
e)



f) When did Maya project itself?

- Anaadi Kalataha.
- Self projected from beginningless time.
- **Maya is as though part of Brahman, but is not real part of Brahman.**
- **Maya is 1st as though Kala part.**
- **16 Kalas are next as though part.**

g)



**332) Vivekachudamani :**

दुर्लभं त्रयमेवैतद्देवानुग्रहहेतुकम् ।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ 3 ॥

*durlabham trayamevaitaddevānugrahaHetukam |*

*manuṣyatvaṁ mumukṣutvaṁ mahāpuruṣasaṁśrayaḥ || 3 ||*

Very rare indeed are these three things and happen only due to the utmost Grace of God—a human birth, a burning desire for liberation, and the blessed refuge of an illuminated sage. [Verse 3]

- Human birth = Proximity to Moksha.
- Go away from Moksha in other Janmas, by telling untruth.

### 333) a) Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।  
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९ ॥

Hiranmaye pare kose virajam brahma niskalam ।  
tac-chubhram jyotisham jyotih-tad yadatma-vido viduh ॥ 9 ॥

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue-the highest. That is what the knowers of the Atman know. [II – II – 9]

- In bright Vijnanamaya Kosha of everyone, that Purusha is there which is Jyotisham Jyoti.
- **Light of all lights = Consciousness.**
- **Illumines worldly lights.**
- Sakshi Chaitanyam is Shodasha Kala Purusha with Upadhi.

b) What is that ultimate light?

### 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]

- It occurs in Katho Upanishad also.
- Spiritual light within the heart, light of consciousness, which illumines everything and which is never illumined by anything.

334) Where is Shodasha Kala Purusha – awareness experienced.

**a) Upanishad :**

- Mind is located in the heart in the brain.
- In the heart, mind is there.
- In the mind, i thought Aham Vrutti is there.
- In the i – thought, self awareness is there.

b)



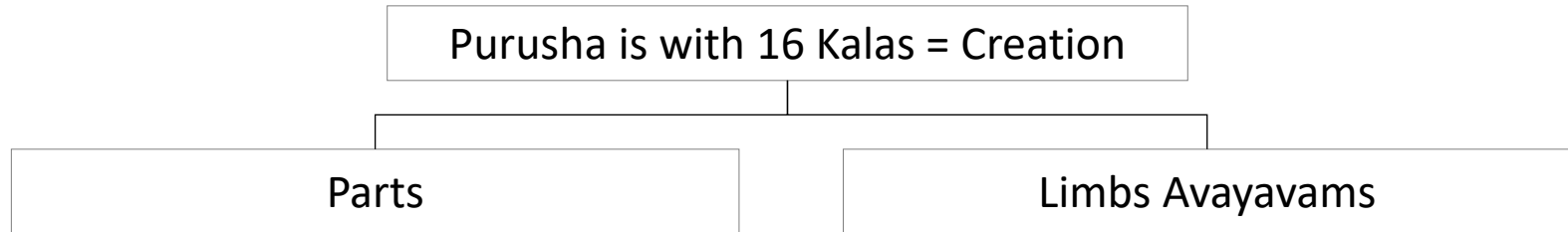
- **That Consciousness is Shodasha Kala Purusha.**

335) Kaha Asou Vartate?

- Who is he?
- Sarvagatah Chaitanyam.

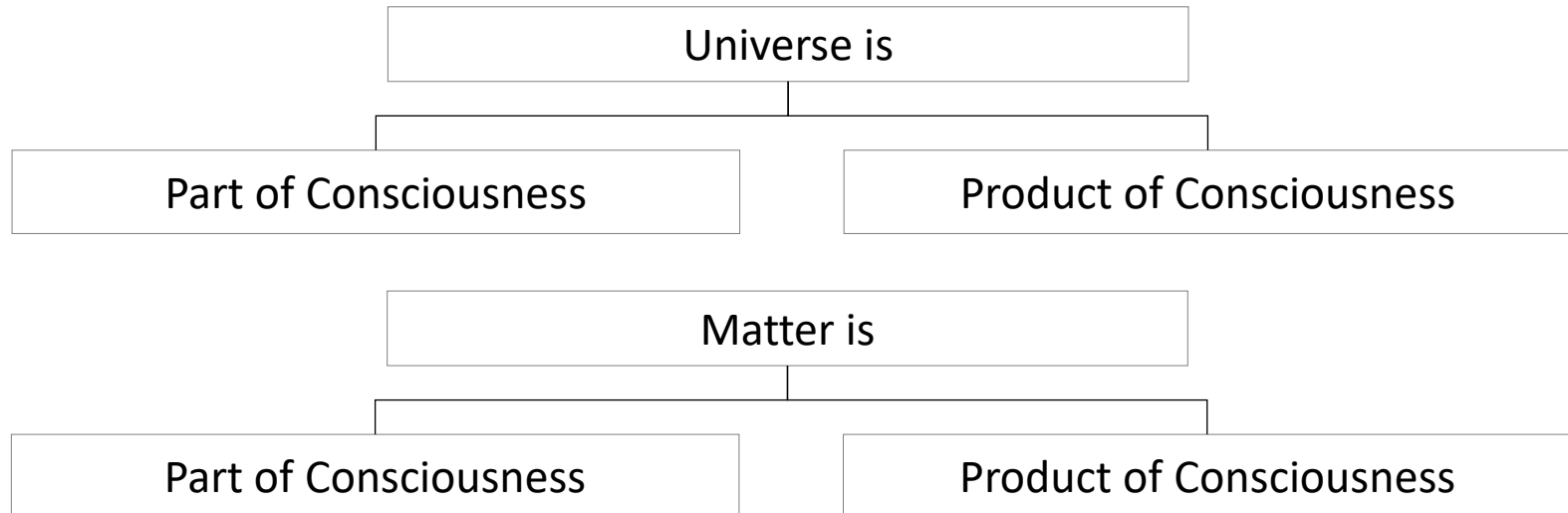
## 336) Chapter 6 – Verse 2

a)



- **Creation is part of Purusha.**
- **It is born of consciousness only.**

b)



- In that Consciousness Purusha alone, 16 constituents are located.
- 16 constituents cover entire material universe.
- Material universe is a part of consciousness and a product of consciousness.

c) During sleep mind withdraws to heart.

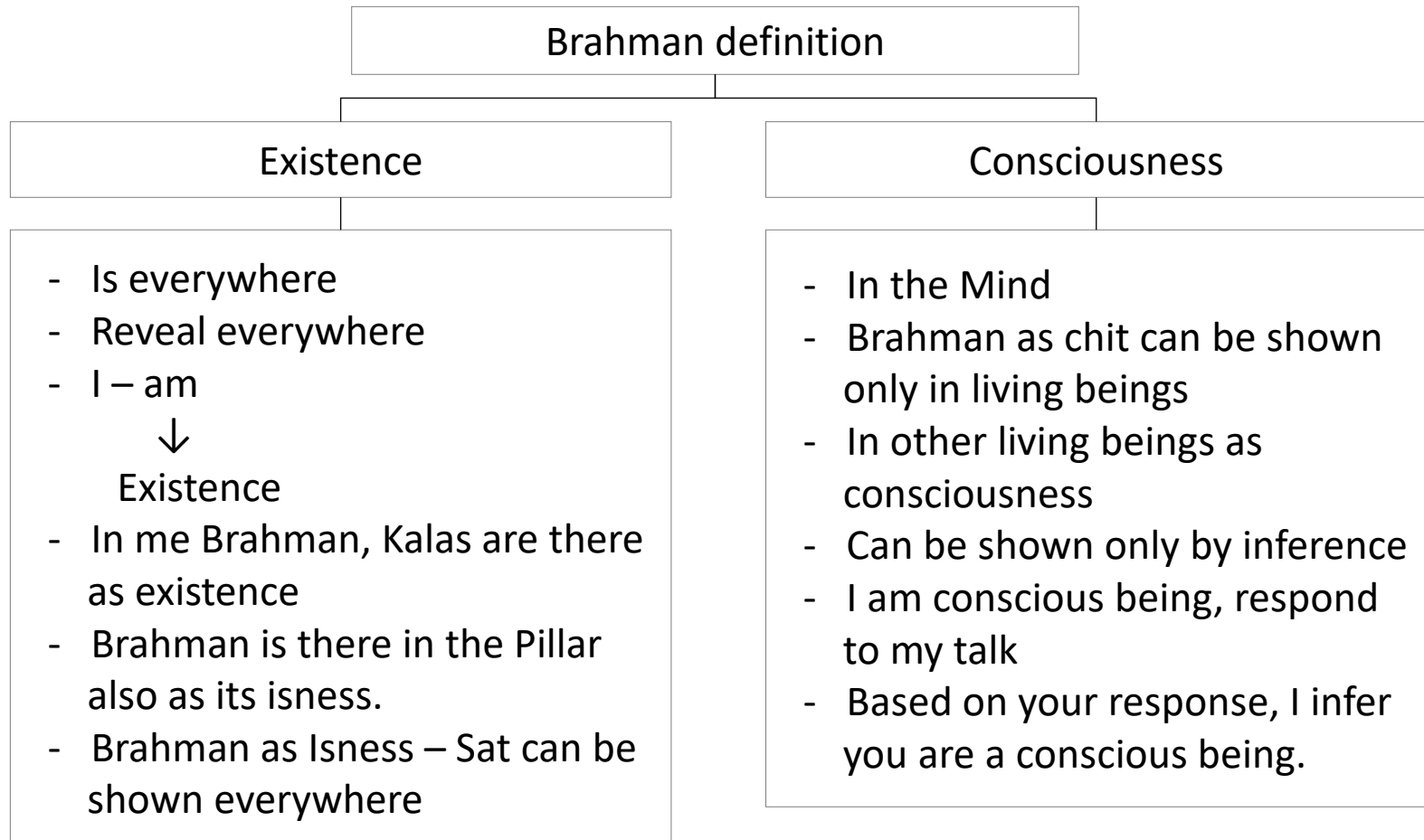
- In Waking state, mind pervades the entire body.

Body	Heart
Office of the Mind	Residence of the Mind

d) In the Mind, there is Aham – I – thought.

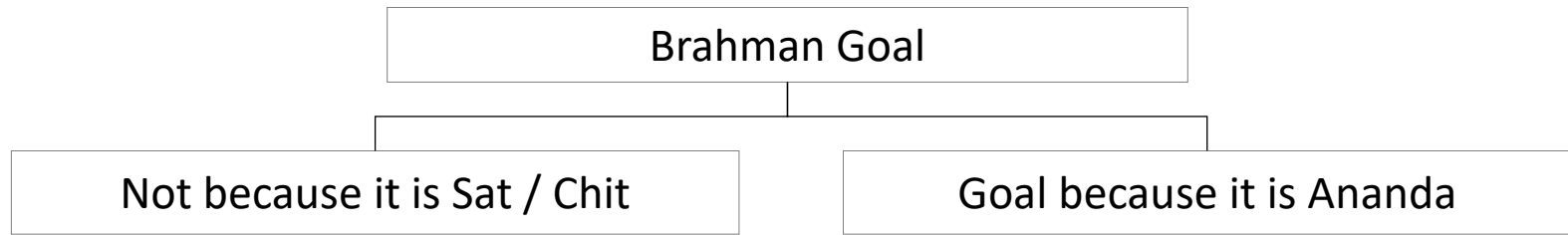
- In the I – thought, there is self awareness.

e)





f)

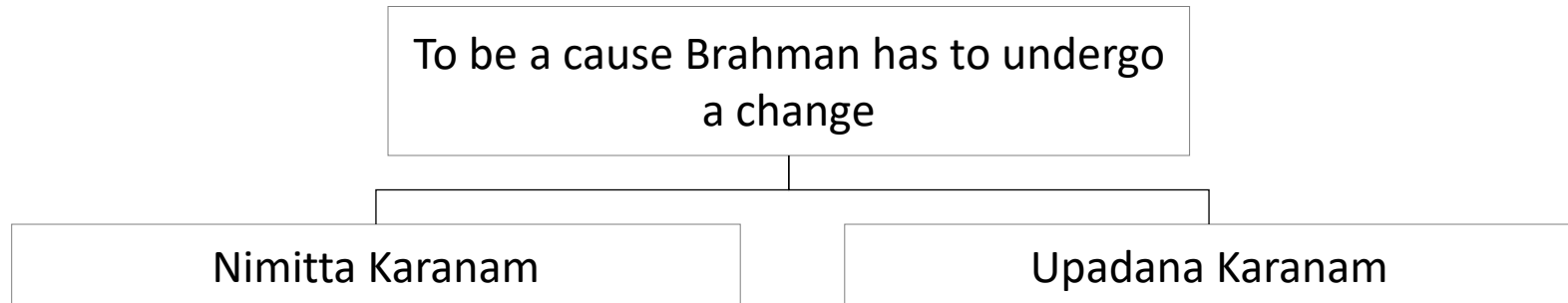


337) a) Srishti :

World	Brahman
<ul style="list-style-type: none"><li>- Product</li><li>- Karyam</li></ul>	<ul style="list-style-type: none"><li>- Karanam</li></ul>

- Temporary teaching.
- Later Upanishad says that there is no world which is a product of Brahman.

b) Why Brahman can't be a cause?



c) Brahman can't undergo a change.

- Therefore Brahman can't be a Karanam.
- Hence, world can't be a Karyam.

338) a) World as a Karyam, doesn't exist

**Katho Upanishad :**

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।  
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,  
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti || 11 ||

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- **There is no world born out of Brahman.**

**b) Kaivalya Upanishad :**

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।  
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaraṁ ca |  
evam veditvā paramātmārūpaṁ guhāśayaṁ niṣkalamadvitīyam || 23 ||

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

samastasākṣiṁ sadasadvihīnaṁ prayāti śuddhaṁ paramātmārūpaṁ || 24 ||

For me there is neither Earth nor Water nor Fire, nor Air, nor Ether. Thus realising the nature of the Paramatman... the one who is in the cavity of the heart, who is without parts, without a second, the Witness of all, beyond both existence and non-existence, one attains the very nature of the Paramatman. [Verse 23, 24]

- World not born out of born.
- Karyam Jagatu Nasti.

- We don't say Jagatu Nasti.
- Karyam not possible because Karanam is not there.
- Product universe is not there.

c) Can't say world is non-existent.

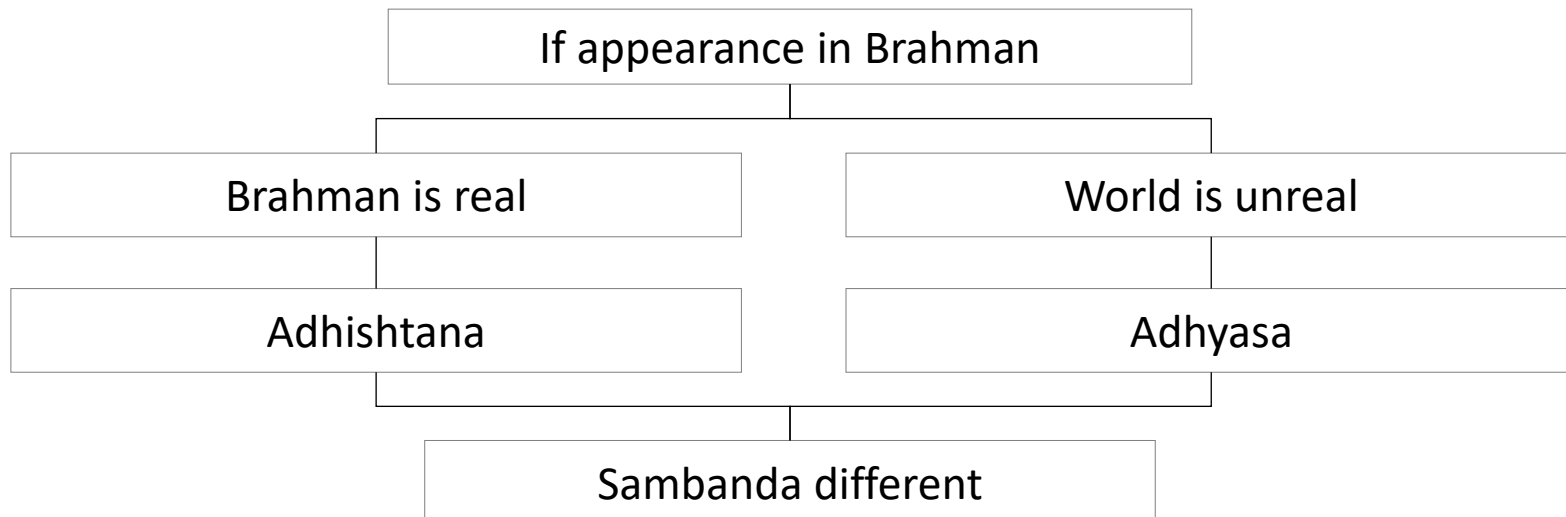
- We are experiencing.
- Can't experience non-existent thing.

**d) World is not born out of Brahman, not a product of Brahman, it is an appearance in Brahman.**

**e) If product of Brahman, both Brahman and world will become real, same Avastha.**

Karanam	Karyam
Real	Real

f)



g)

Brahman	World
<ul style="list-style-type: none"><li>- Real</li><li>- Adhishtan</li><li>- Satyam</li></ul>	<ul style="list-style-type: none"><li>- Appearance Mithya</li><li>- Adhyasa</li><li>- Jagan Mithya</li></ul>

- It never originated, Anaadi.
- Mithya Prapancha has been there from beginningless time.

h) Gita :

न रूपमस्येह तथोपलभ्यते  
नान्तो न चादिर्न च सम्प्रतिष्ठा ।  
अश्वत्थमेनं सुविरूढमूलं  
असङ्गशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē  
nāntō na cadirna ca sampratiṣṭhā |  
aśvatthamēnaṃ suvirūḍhamūlam  
asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

- It has manifestation and unmanifestation.
- It does not begin.
- It was unmanifestingly present during Pralayam like world in sleep state.

i) Then during Srishti it is manifestly there

- Ishvara is responsible for Srishti / Layam

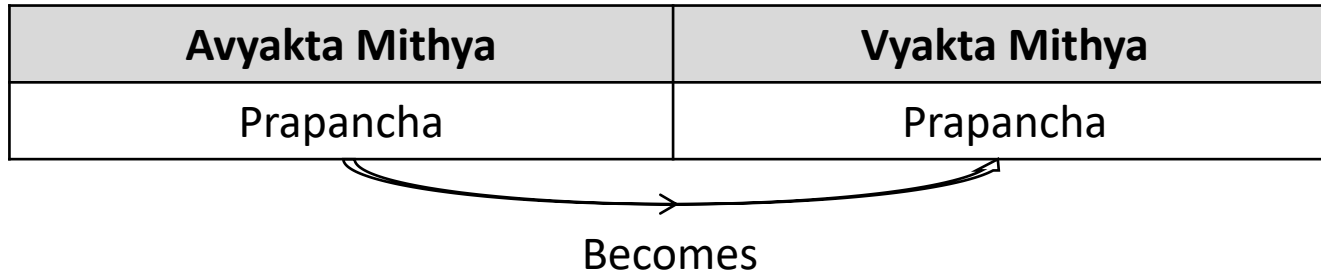
Gita :

अव्यक्ताद् व्यक्तयः सर्वाः  
प्रभवन्त्यहरागमे ।  
रात्र्यागमे प्रलीयन्ते  
तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

avyaktād vyaktayaḥ sarvāḥ  
prabhavantyahaṛāgamē |  
rātryāgamē pralīyantē  
tatraivāvyaktasaṁjñakē || 8-18 ||

From the unmanifest, all the manifest proceed at the coming of the 'day' ; at the coming of 'night' they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

j)



- In Vyavaharika plane, Mithya plane, continuously changes are seen.

k) What is Brahman?

- No more Karanam
- It is Adhishtanam
- Pure Brahman can't be revealed.
- Brahman as Adhishtanam of Universe can be revealed.

l) Once you talk of Adhyastha – Adhishtana Sambandha, the unrevealable Brahman can be revealed.

Through Adhyasa	Reveal Adhyashtana
a) Rope Snake b) Mirage Water c) Dream World d) Wakers World	a) Rope b) Sand c) Waker d) Brahman

**339) Adhishtanam = Existence principle obtaining in the Adhyastha Prapancha.**

How to reveal Brahman?

a) Brahman is the Adhishtanam of the world.

b) How is Adhishtanam recognisable?

- Adhishtanam can be recognised as the existence available in the Universe because Adhyasa does not have existence of its own.

**c) Why?**

- It is Adhyasa.
- Rope Snake cannot have existence of its own.
- Is-ness in the Ropeness belongs to Rope.
- Be alert here.

**d) Once I know :**

1 <sup>st</sup>	2 <sup>nd</sup>
<ul style="list-style-type: none"><li>- Prapancha is Adhyasa, superimposition</li></ul>	<ul style="list-style-type: none"><li>- Know Brahman as Adhishtanam</li><li>- Satyam Jnanam Anantham</li><li>- Turiyam Brahma</li><li>- Recognised</li></ul>

e) Wherever i see the world, re-cognise Adhishtanam Brahman.

- Brahman also exists without the Prapancha in sleep.

f) Brahman is available as isness – in Adhyastha Prapancha

**g) Dakshinamurthi Stotram :**

यस्यैव स्फुरणं सदात्मकमसत्कल्पार्थकं भासते  
साक्षात्तत्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।  
यस्साक्षात्करणाद्भवेन्न पुरनावृत्तिर्भवाम्भोनिधौ  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphuraṇaṁ sadātmakamasatkalpārthakaṁ bhāsatē  
sākṣāttatvamasīti vedavacasā yo bodhayatyāśritān |  
yassākṣātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau  
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- **Sat Atmakam – Asat Kalpartakam Bhasate.**

h) Guru has Advantage of revealing Brahman as is-ness in the 3rd person, are-ness in the 2nd person.

i) Since Adhyasa is used as a tool to reveal Brahman, in Vedanta we use word Upadhi.

- Through Prapancha Upadhi, Brahman is revealed as Adhishtana Satta Rupam Brahma.

j) Shodasha Kala introduced to serve as Upadhi to reveal Brahman as the Adhishtana Satta and Chitta.

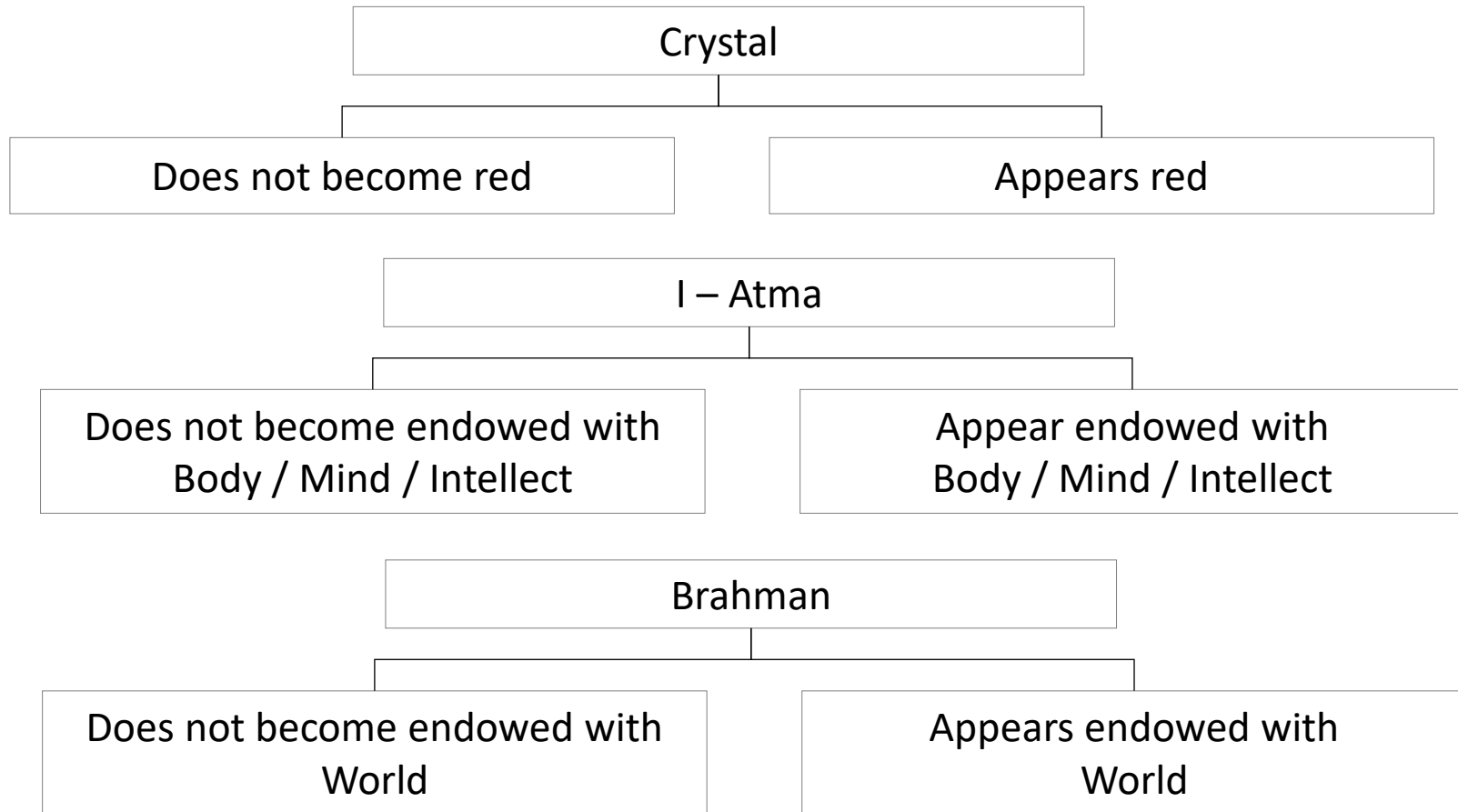
k)

Shodasha Kala	Brahman
<ul style="list-style-type: none"> <li>- Mithya</li> <li>- As good as non-existent</li> <li>- Upadhi</li> </ul>	<ul style="list-style-type: none"> <li>- Satyam</li> <li>- Free from universe</li> <li>- Really free from Universe</li> </ul>

- For ignorant people, Brahman appears endowed with Shodasha Kala.
- Brahman is really free from Shodasha Kala, because they are free = Nishkala, Akala.



### 340) a)



- Very important technical word in Vedanta = Upadhi.

b) I – Atma am ever without Upadhi of time, changeless.

- I – appear to be changing with time with changing Body / Mind / Intellect.

### c) Example :

- Moon stationary – clouds moving.
- Moon appears to be running.
- Upadhi = Clouds.

### d) Example :

- Our thoughts, body, are moving.
- I – Consciousness – appear to be moving.
- Shodasha Kala = Creation  
= Upadhi  
= Distorts Ishvara / Brahman

- **Body / Mind / Intellect – distorts Jiva**
- **World – Distorts Brahman**

- Important teaching of Vedanta.

### e) Visisht Advaitin :

- Jiva – Jagat are part of Ishvara.

- **Viseshanam = Part of Brahman.**
- **Jiva = Brahman = Total – Advaitin.**

## Vedanta :

- Universe is as though Brahman, not part of Brahman.

f)

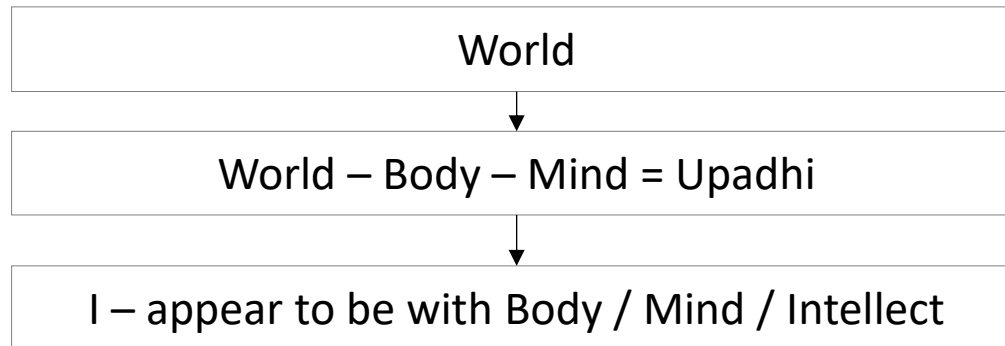
Visishta Advaitam	Advaitin
- Universe + Jiva are part of Brahman	- Universe + Jiva are as though Brahman

↑  
Just add IVA – as though  
Visishtam, Dvaita

341) a) Sakala Iva Nishkala Purusha Lakshyate – appears because of Avidya (Ignorance).

- It looks as though world is a part of Brahman.

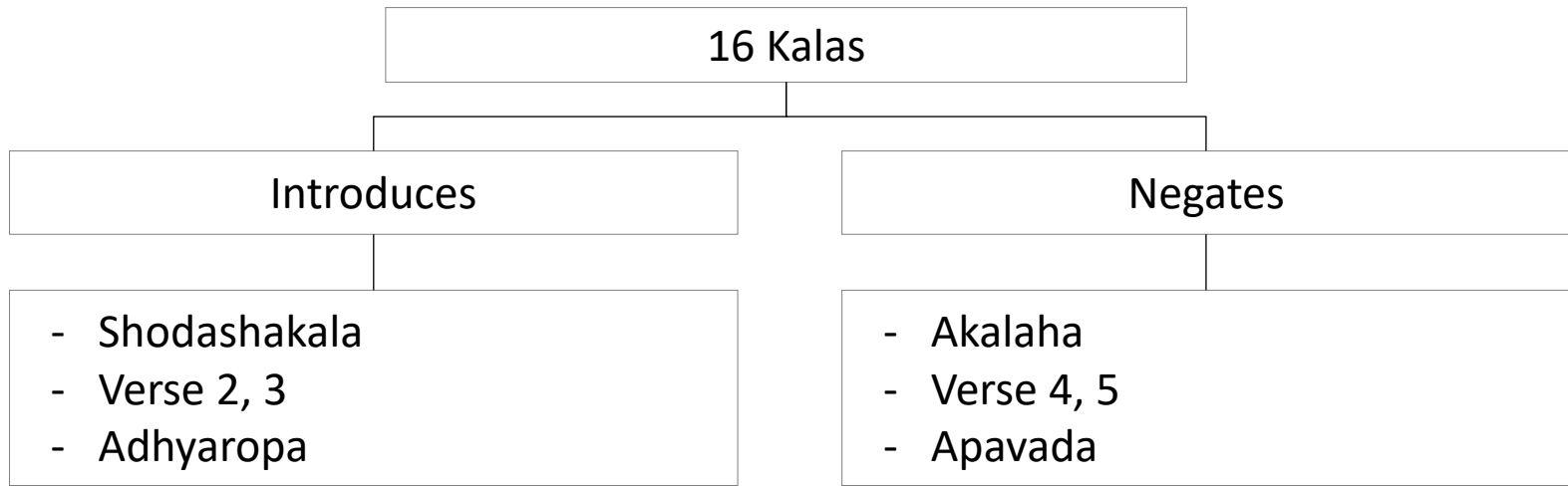
b)



c) What Upanishad does?

- Upanishad introduces creation, Srishti, as a product, born out of Brahman (Adhyaropa).
- Later negates Srishti is Apavada.

d)

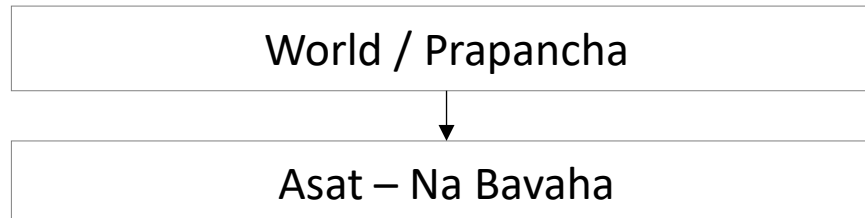


### 342) Gita : Chapter 2 – Verse 16

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]



- **Bavaha means Svayam Satta (Own existence) Na Asti.**

- We admit there is existence in the world.

343) How we communicate this concept?

- By saying – world is Mithya (Technical word).

- **In the world there is existence.**
- **That existence does not belong to the world.**
- **It belongs to Adhishtanam Brahman.**

344)

To be	To say
- Don't require a Mind	- I am - Require Mind

- Here Guru has come in the form of Pippalada.

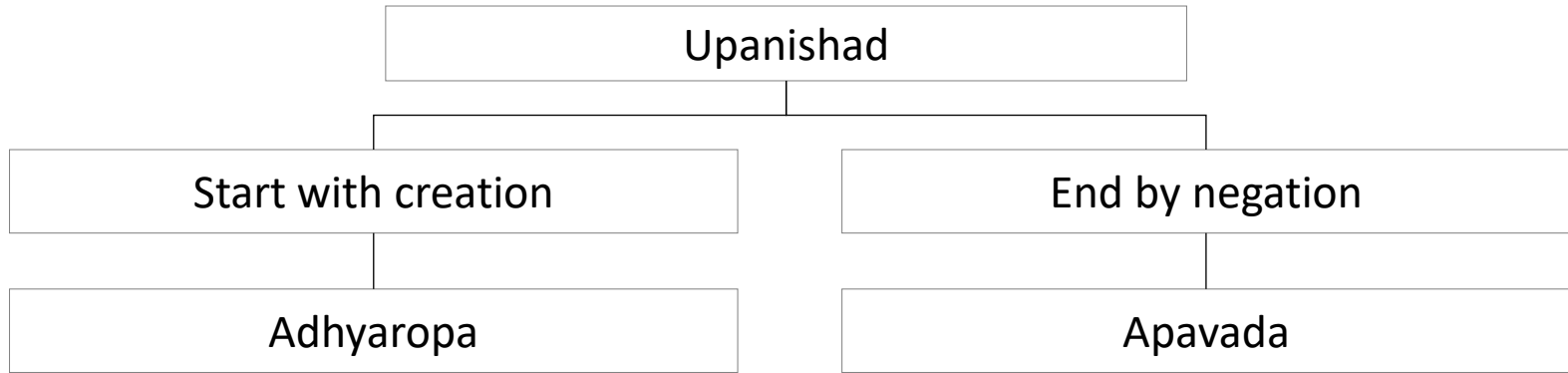
345) a) **Example :**

- Why get into slushy waters and then wash your feet?

b) Why disposable cups made?

- Without cup, can't enjoy coffee.

c) Have to bring and negate.



d) Who remains?

- Creation goes away.
- I Turiam Brahman will remain.

e) Aparoksha Anubhuti – Shankara :

कार्ये हि कारणं पश्येत्पश्चात्कार्यं विसर्जयेत् ।  
कारणत्वं ततो नश्येदवशिष्टं भवेन्मुनिः ॥१३९॥

*kārye hi kāraṇaṁ paśyetpaścātkāryaṁ visarjayet,  
kāraṇatvaṁ tato naśyedavaśiṣṭaṁ bhavenmuniḥ. (139)*

One should see the cause in the effects and then should discard the effects altogether. Then the cause also should be dissolved, then what remains is the Truth Absolute, and the seeker becomes verily that. [Verse 139].

f) Introduce Karyam – say Brahman is Karanam.

- Remove Karyam, Karanam status of Brahman you negate.
- That Brahman, Turiyam, I am.

- I am the worldless Brahman.
- Nishprapancha Brahma Aham Asmi = Culmination  
= Adhishtanam  
= Not nothingness

### 346) Bhagawatam – Dhyana Shloka :

ॐ नमो भगवते वासुदेवाय  
जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट्  
तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत्सूरयः ।  
तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गोऽमृषा  
धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥ १ ॥

*om namo bhagavate vāsudevāya  
janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ svarāt  
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ  
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā  
dhāmnā svena sadā nirasta-kuhakaṁ satyaṁ paraṁ dhīmahi*

O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.

347) a) What is status of creation?

- It is Avidya Vishaya.
- Mithyabuta.
- Those that exist within the range of ignorance.
- Products of Moola Avidya, Karyaha, Maya.
- Therefore Mithya.

b) Srishti, Sthithi, Laya is continuously happening

- **Because they are continuously happening, Brahman is able to remain all the time changeless.**
- If world is Satyam, there will be confusion in Brahman.
- Brahman is unaffected inspite of Drama in creation because world is Mithya.

c) Vishnu Sahasranamam :

अविकाराय शुद्धाय नित्याय परमात्मने ।  
सदैकरूपरूपाय विष्णवे सर्वजिष्णवे ॥ ५ ॥

avikārāya śuddhāya nityāya paramātmāne,  
sadaikarūparūpāya viṣṇave sarvajīṣṇave. (5)

Bow I before Vishnu, Who is pure, Who is not affected, Who is permanent, Who is the ultimate truth, and He who wins over all the mortals in this world. [Verse 5]

- Just as screen is able to remain Shuddham, whatever be the type of movie, screen is able to remain Shuddham, because movie is Mithya.
- Movie moves you..., others affected, screen not affected.



### 345) a) Snake is always inseparable from Rope because snake needs rope as its Adhishtanam

- Whatever is inseparable is the Adhishtanam.
- During creation, survival, resolution of world, isness – Brahman is there.
- Trikaleshu Api – Brahman exists.
- Law – Shankara introduces.

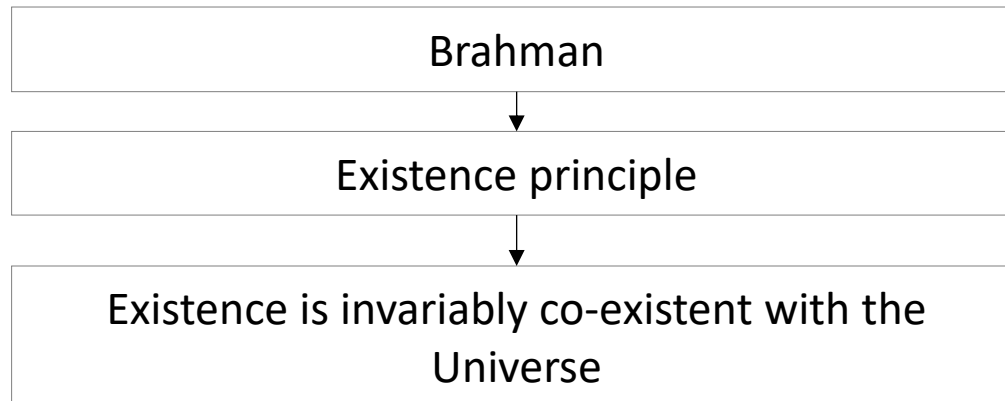
### b) Brahman is inseparable from the world.

#### Technical Word :

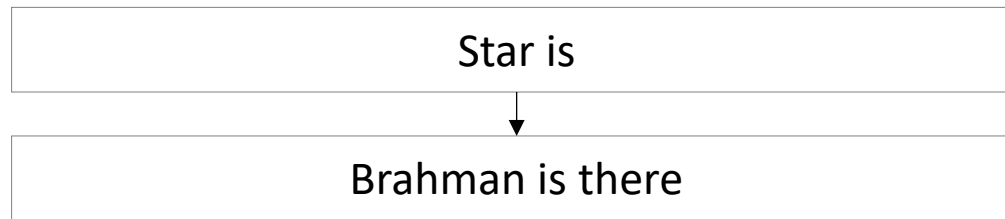
- Avyabichara Svarupa.
- Always there, without any Deviation.
- Invariably present all the time.
- Invariably coexistent with the world.

c) Invariably co-existent = Adhishtanam.

d)



e)



- Therefore, existence is Adhishtanam.
- Adhishtanam = Purusha = Existence
- This is easier method.

346) a) Shankara takes a tougher method in Prashna Upanishad because Brahman is not introduced as existence.

- **Brahman has been introduced as Consciousness.**

b) Therefore, he has to say, consciousness is invariably coexistent with the universe at all time, Srishti, Sthithi, Laya.

c) Invariable coexistence of consciousness = Topic being introduced here.

- It is alongwith Universe all the time.

**d) Bottom line :**

- **Consciousness is eternal.**
- What is Pramanam for invariable coexistence of Consciousness, eternity of Consciousness.

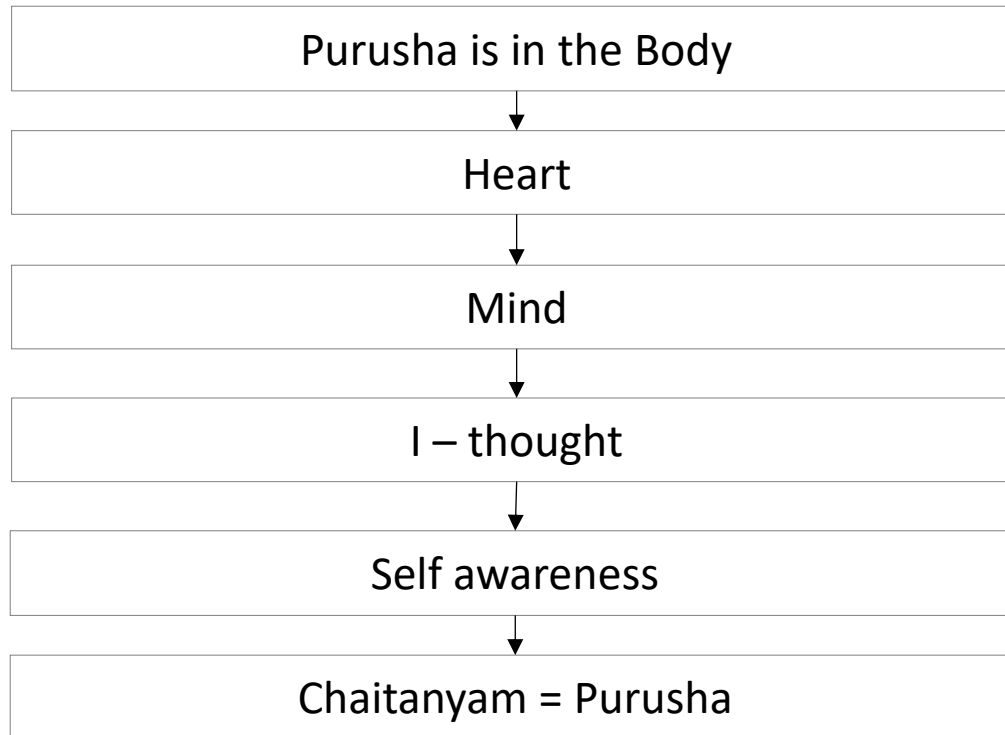
**e) Sruti :**

- Satyam Jnanam, Anantham.
- Shankara wants to show logically based on our experience.
- Shows eternity of Consciousness.

### 347) I) Question :

- What is location of Shodasha Kala Purusha?

**Answer :**



II) From this Purusha, Shodasha Kala, Prapancha originates, universe emerges and resolves.

**III) Upanishad presents :**

**a)**

Purusha	Prapancha
Karanam	Karyam

b) Real relationship not Karana – Karya Sambandha but Adhishtana – Adhyasa Sambandha.

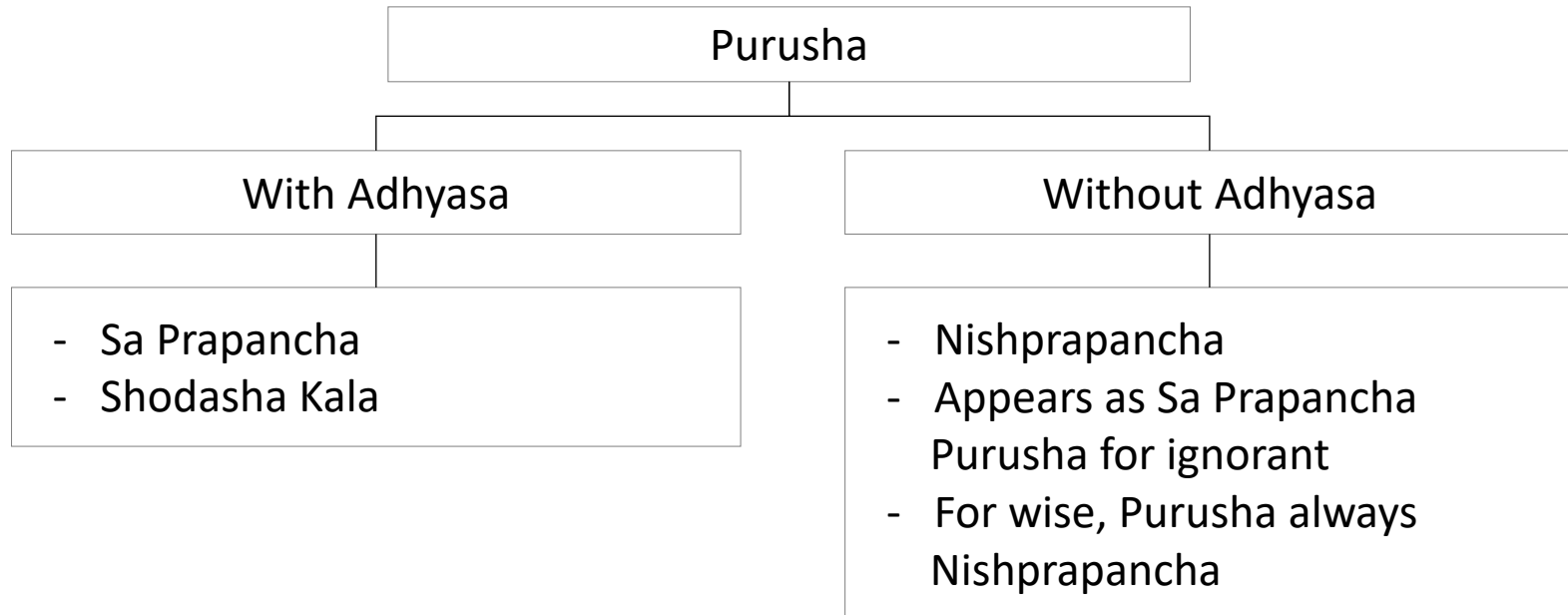
c)

<b>Adhyasa</b>	<b>Adhishtanam</b>
Superimposition	Support

IV) With superimposition, Purusha appears as Shodasha Kala Purusha.

- By itself Purusha = Nishkala Purusha.

V)



VI)

<b>Chaitanyam</b>	<b>Universe</b>
Adhishtanam	Superimposition

VII) How to justify Adhyasa – Adhistana Sambandha between Universe and consciousness?

- Adhishtanam – should always be there with Adhyasa.

- Adhyasa never possible without Adhishtanam.
- Can't exist.
- Adhyasa always pervaded by the Adhishtanam.

VIII) Consciousness pervades universe all the time.

- Without Consciousness universe can't exist.

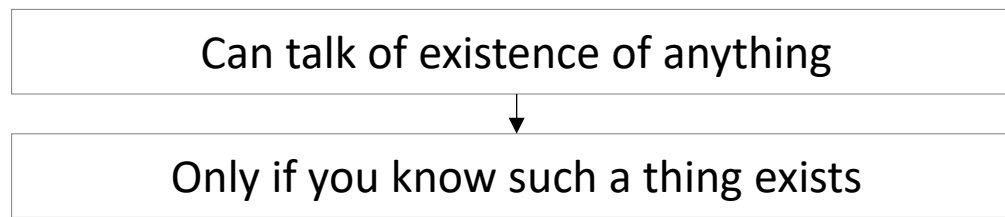
IX)

We are experiencing pervasion of  
Consciousness in 2 fold ways

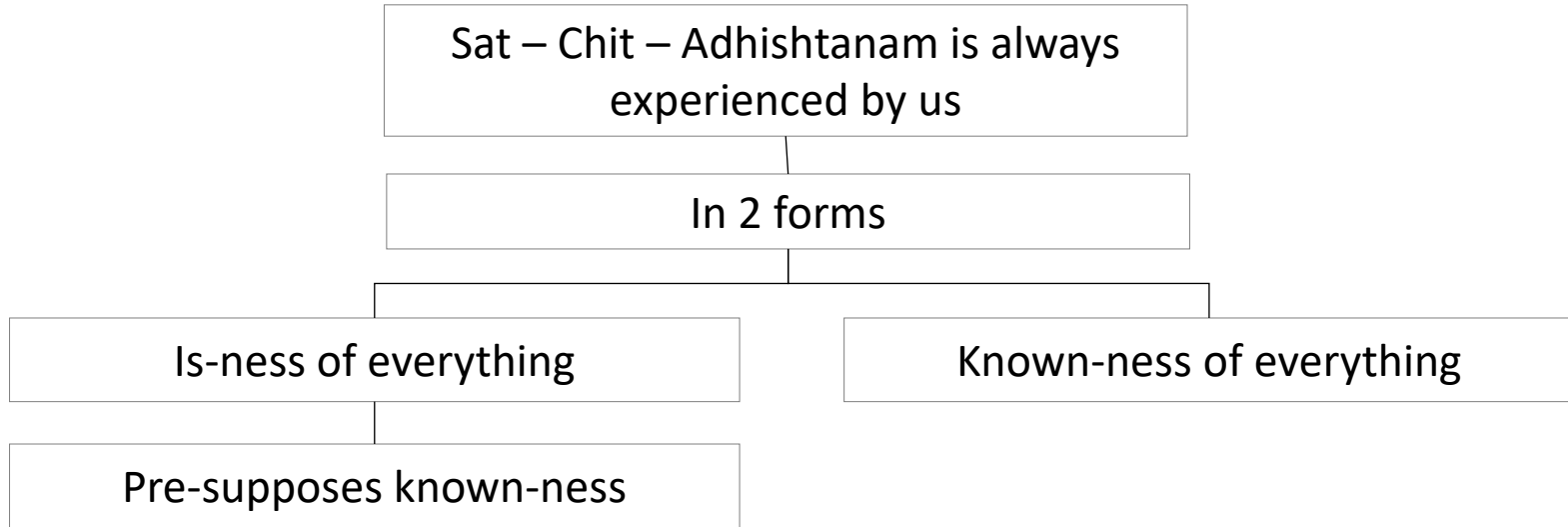
- Universe is – means Isness = Adhishtana Purusha
- Experience of Is-ness = Experience of Adhishtanam
- Snake – is  
Belongs to rope
- We are experiencing the Rope only, without knowing Rope as Rope
- Rope experienced as Is-ness in the Snake
- Snake does not have Is-ness – existence
- Table is  
Chair is } Existence

- Universe is known to me
- Conscious to me
- Can't talk about existence of a star unless you know star is existent
- May not know nature of the star
- Existence of anything pre-supposes the fact that it is known as existent.

648) a)



b)



- **Both pervade the entire Universe during Srishti, Sthithi.**

c) Prapancha Sat Rupena, Chit Rupena.

- Astitva Rupena, Jnanayamanatva Rupena (Knownness) or Jnanatatva Rupena.
- It is experiencable and experienced, both indicate consciousness.

d) If Consciousness is not there, you can't talk about knowledge of anything.

e) Without knowledge of something, you can't talk of existence of anything.

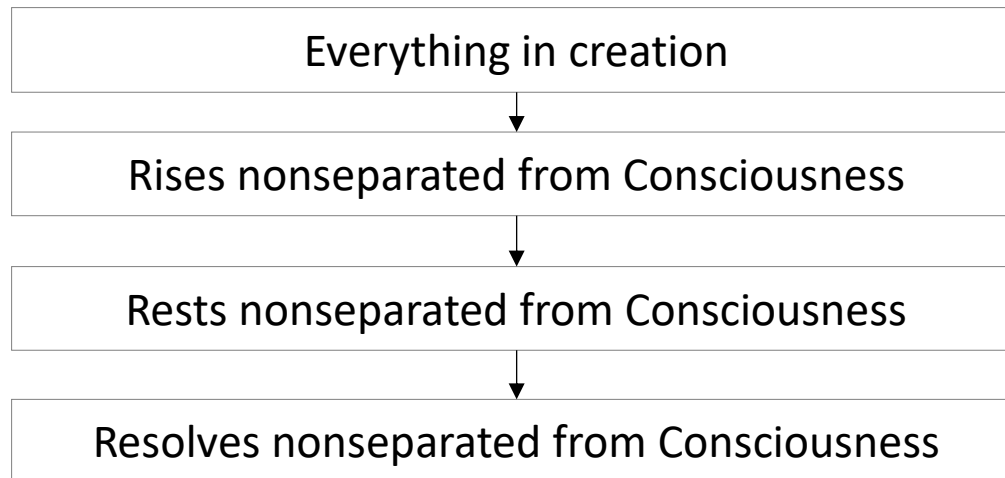
**Example : Chair**

- Can't talk about existence of you on the chair
- Chair can't know
- Sat – Chit Adhishtanam is required.

**f) Sarvada Sarvatra Prakashate = Adhishtana Purushaha.**

- This is Sutra Vakhyam.

**349 Shankara – Thesis :**



350) a) This is the thesis of Shankara, now he will defend the thesis in the following Bashyam.

- Everything is nonseparate from consciousness during its origination, existence, resolution.
- Kalaha – Striling – Bahuvachanam



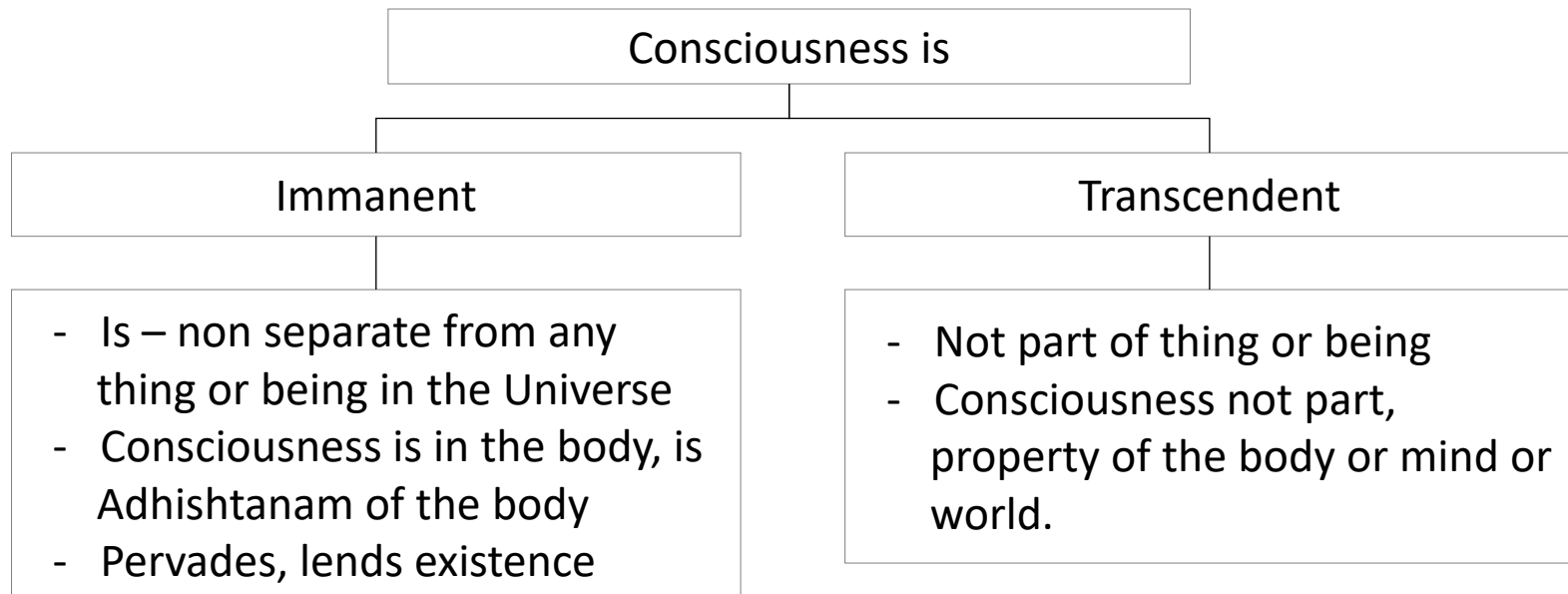
Jayamanaha Praliyamanaha Sarvada Lakshyante

- That is how it appears all the time.

**b) Vedanta alone says :**

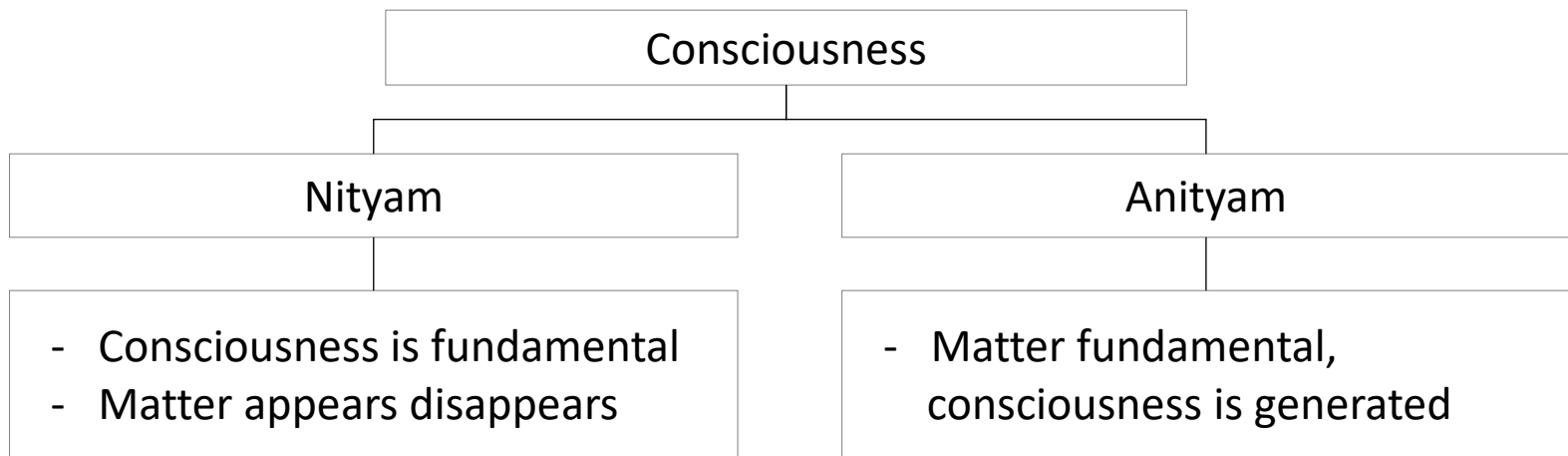
- Consciousness is non-separate from things and beings.
- **Consciousness is not an integral part of any thing or being.**

c)

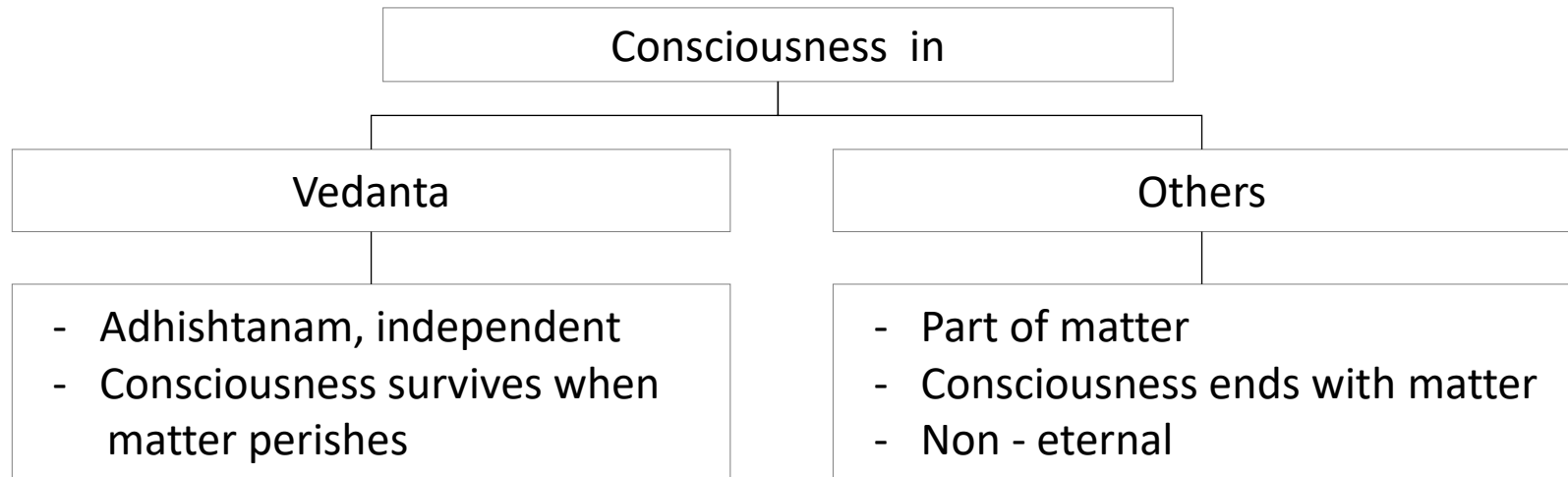




d)

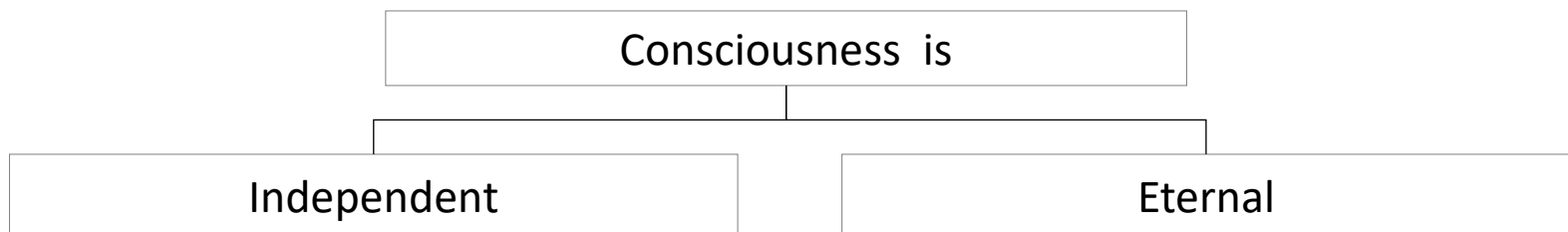


e)



351) a) We experience Consciousness along with the Brain.

- Hence conclude, consciousness is part of the brain.

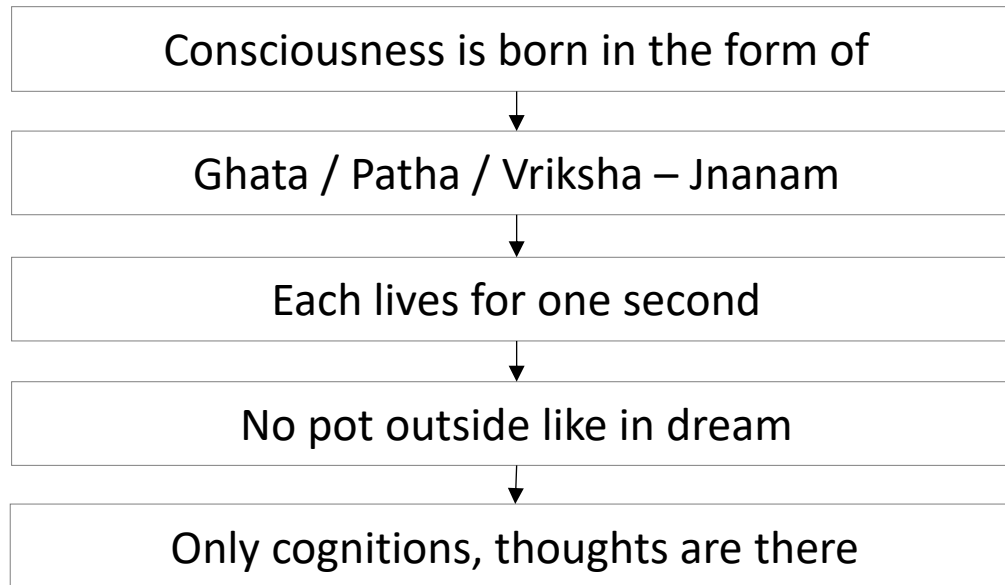


b) What is confusion?

- **Kshanika Vigyana Vada, Buddhism :**

There is only temporary, momentary consciousness, appearing, disappearing in the form of cognitions.

c)



d) World = Series of temporary cognition, flowing = Tree, Pillar, Jnanam

- No Pillar outside, only consciousness exists.
- Temporary, Kshanikam Pillar consciousness, tree temporary consciousness.
- Gives experience of tree even though no tree outside.
- All Svapna.

e) Tree Jnanam, cognition, lasts one second.

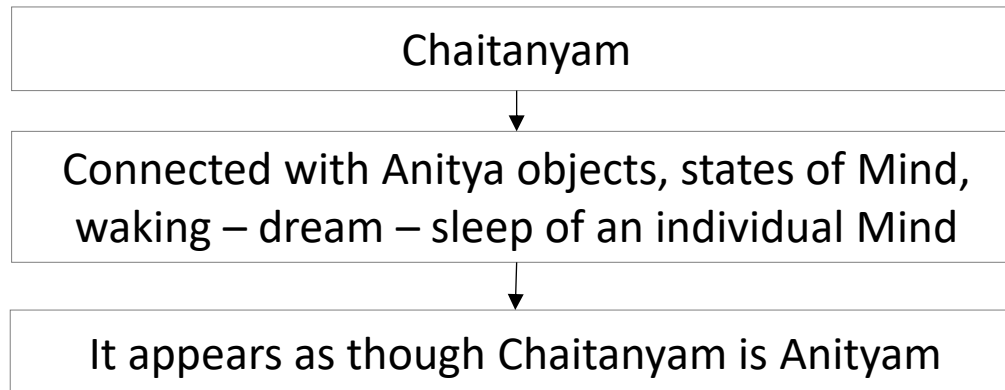
- Mind wanders, son, husband experience comes.
- Each experience = Kshanika vijnanam.

• **Truth of Universe = Kshanika Chaitanyam**  
**= Kshanika Vigyanam**

f) What is the mistake they are committing?

- Chaitanyam is truth – correct
- Anitya Chaitanyam is truth = Mistake.

g)

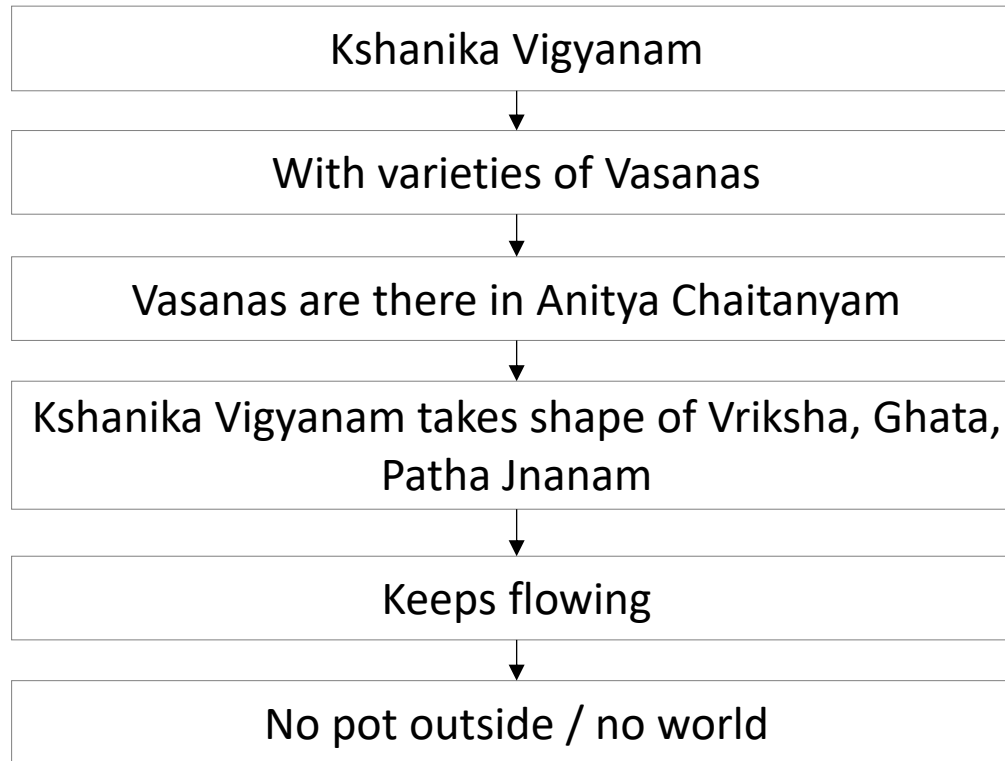


h) What is Anityam?

- Objects, states are Anityam.

Nityam	Object – Anityam
- Chaitanyam	- Transfer to Chaitanyam - Say : Chaitanyam is Nityam

## i) Buddhists view :



j) Every moment consciousness is born in different shapes

- Pratishnam Nashyati.
- This is Kshanika theory of consciousness.

k) What is reason for confusion?

- **In their Matam, Consciousness and matter always coexist.**
- Because of coexistence there is confusion.

- They are not able to know

Consciousness	Matter / 3 states
Adhishtanam	Adhyasa

- Take different Sambandhas.

### **Sambandha No. 1 :**

- **Chaitanya takes form of objects.**
- Vigyana Vada, Kshanika Vigyana Vada = Yogachara

### **352) 2nd Sambandha :**

I) 4 schools have not understood relationship of consciousness and the world, objects, matter.

### **II) Right relationship – Vedanta :**

- Adhyasa – Adhishtana Sambandha.

III)

Yogachara	Shunyavadi
<ul style="list-style-type: none"> <li>- No world</li> <li>- Only Consciousness exists</li> </ul>	<ul style="list-style-type: none"> <li>- No world</li> <li>- No consciousness</li> <li>- Consciousness temporary, not truth</li> <li>- Between 2 consciousness, or in sleep, what is obtaining is Shunyam</li> </ul>

IV) Atma alone has capacity to generate consciousness temporarily

- Atma – Inert, Nityam

V) When Atma creates consciousness and How?

Sleep	Waking
- Atma is Jadam	- Atma generates consciousness - Nitya Jada Atma + Nitya Jada Manaha - Combine and create Consciousness

VI) Generated Consciousness not a substance (Dravyam) but only a attribute (Guna).

- Substances can exist independently.
- Attributes can't exist independently.

Red	Cloth
Can't separate	Exists independently

VII) Chaitanya Guna – Atma – Manah Samyogat, Chaitanya Gunaha Jayate

- It is there as long as you are in waking or dream state.

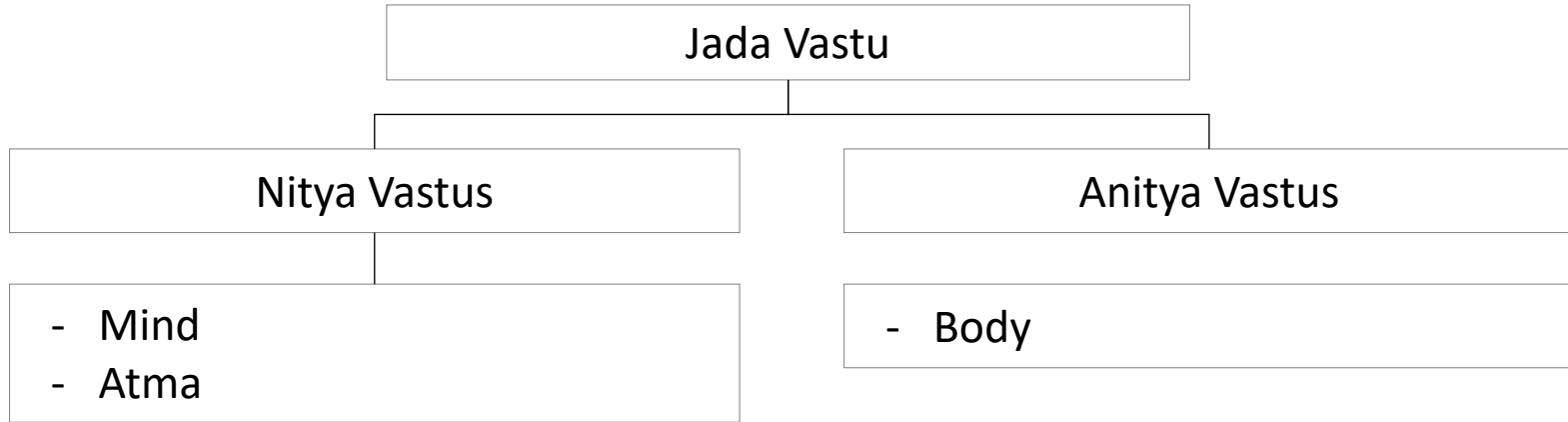
- **In sleep, Anitya Chaitanya Guna goes away.**

VIII) If Chaitanyam is attribute, it must go along with one substance or other.

- Red pot, red cloth, red flower.

IX) If Chaitanyam is Gunaha what is the substance, Dravyam to which it gets associated.

X)



- Anitya Chaitanya Guna joins some substance for it to exist.
- It joins only with Atma.

XI) Mind contributes to generate consciousness.

- Atma + Mind = Joint venture for producing consciousness.
- Chaitanyam = Vishesha Guna of Atma.
- That attribute can be there only in Atma, not in any other Jada Vastu (Nityam or Anityam)
- Only Atma has temporary attribute.

353) a) Lokayatika = Charvakas = Similar to Modern scientists.

- Consciousness is generated by matter.
- Chaitanyam = Pancha Buta Dharmaha.
- Don't accept Akasha, don't see, don't want it.
- 4 Butas only in Chaitanyam, Consciousness is generated by 4 elements.
- Similar to Nyaya Veseshika.

b)

Nyaya Veiseshika	Charvaka
- Combination and producing	- No combination - 4 elements itself capable of generating consciousness.

c) All have different wrong notions regarding Consciousness.

- **What is the reason?**
- **Consciousness is always associated with impermanent matter as its Adhishtanam.**

354) What is Vedanta Siddhanta?

a) Chaitanyam Eva Atma :

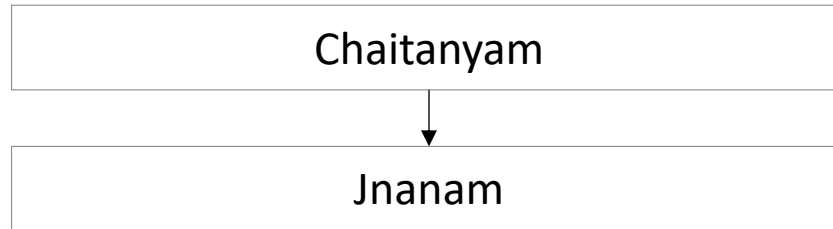
- Atma not Jadam as in Nyaya Veiseshika.
- Atma is Chaitanya Svarupa.
- Atma is not a material, not substance.
- Atma is non-material consciousness.



**b) It is beginningless, endless Consciousness, not bound by Time = Eternal Consciousness = Atma.**

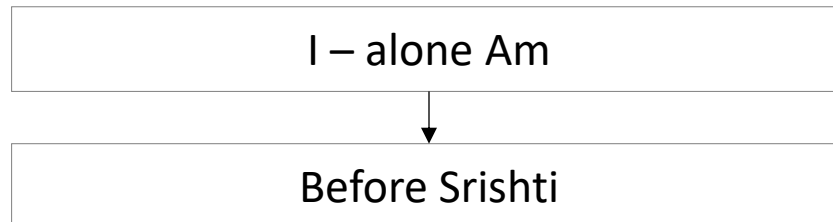
- That eternal Consciousness alone is called Jnanam.

c)

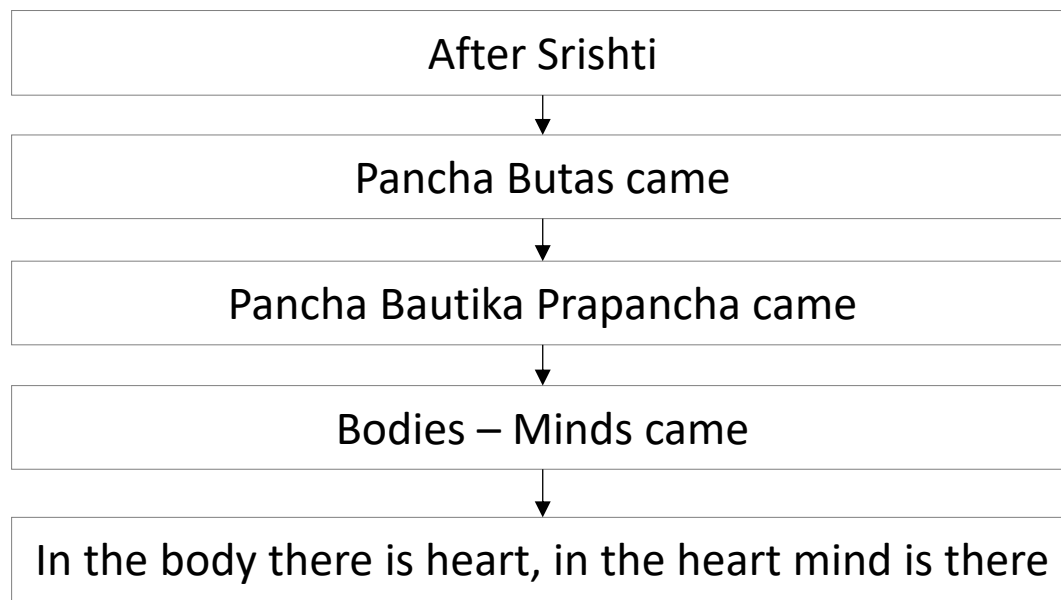


- How many Chaitanyam, Jnanam are there?
- Only one Svarupa Chaitanyam, Svarupa Jnanam, which is eternal, nondual.
- This in the creation, appears as pluralistic cognitions or Vrutti Jnanam.

d) Svarupa Jnanam = Absolute I



e)



f) In the Mind varieties of thoughts can be generated

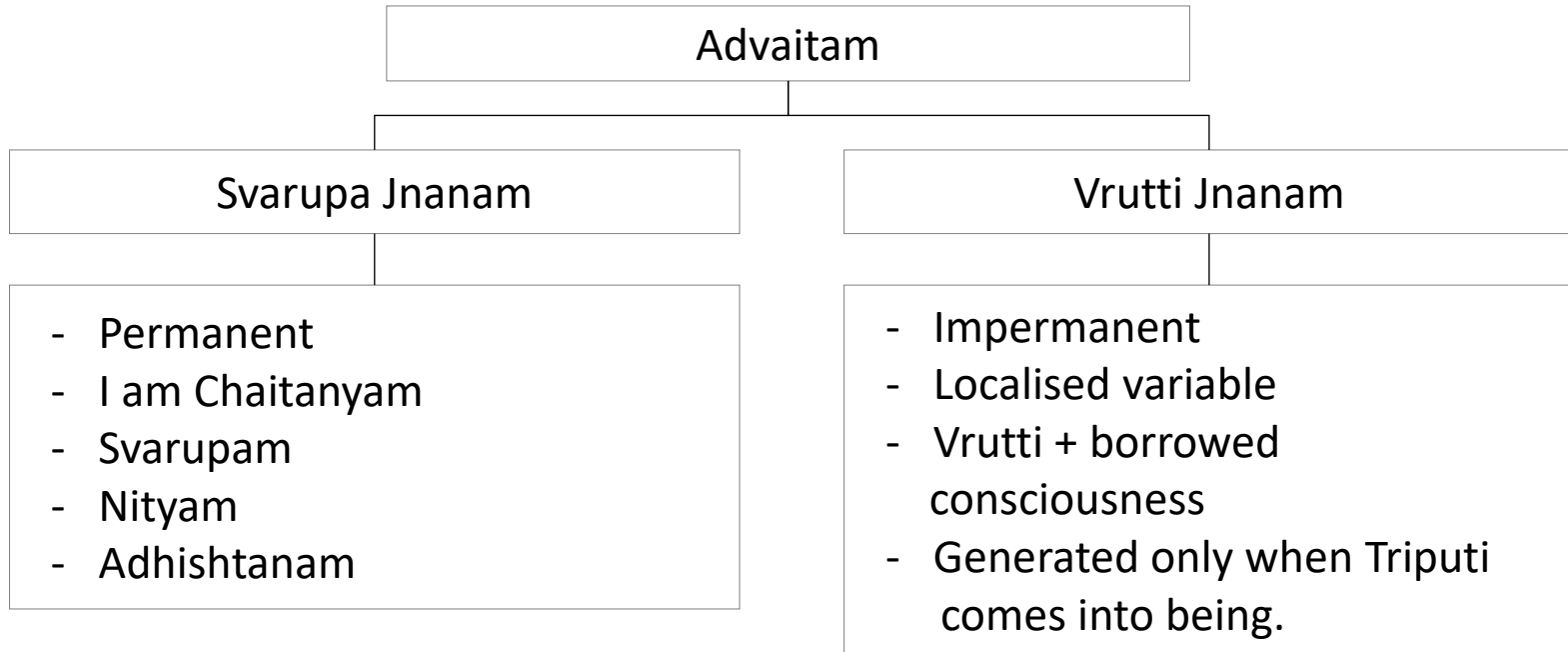
- Mind has capacity to generate thoughts in the presence of Svarupa Chaitanyam as the Adhishtanam.
- Wall, body, table, mountain, can't generate thoughts.
- Mind can generate thoughts not by itself, supported by Adhishtana Chaitanyam in keeping with external object, when Triputi comes into being

g)



- When they come into existence, thoughts are generated in the mind.
- All Jadam by itself.
- Mind, sense organs, sense objects Jadam.

h) Thought + Chidhabasa = Vrutti Jnanam

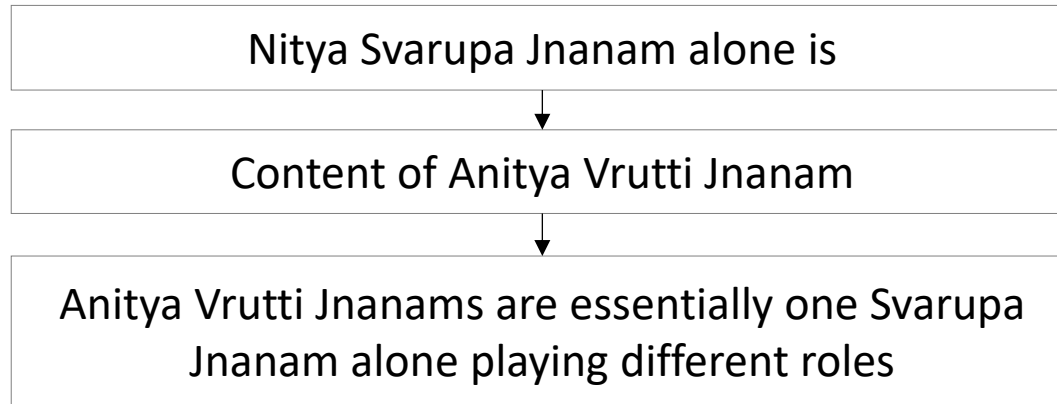


i) In sleep, Triputi is resolved, all Vrutti Jnanams resolved.

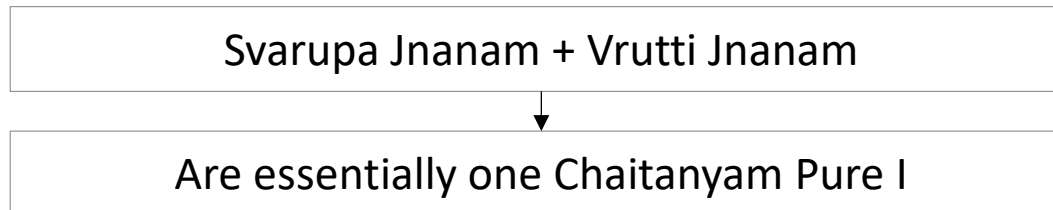
355) I) Where is Svarupa Jnanam?

- Where is Svarupa Jnanam not.
- **Vrutti Jnanam contains within itself Svarupa Jnanam.**
- Svarupa Jnanam, Nityam Adhishtanam of Vrutti Jnanam.

II)



III)



IV) Both of them are inseparably available.

- Adhyasa can't exist independent of Adhishtanam.
- Is-ness of Adhyasa is borrowed from Adhishtanam.

V) Because of nonseparable nature of Jnanam and Universe.

Jnanam	Universe
Adhishtanam	Adhyasa



Because it is non separable many mix  
up and mess up both of them

VI) Change of Universe transferred to changeless Jnanam

- Existence of Jnanam transferred to Universe.
- Anyon Asmin, Anyonatmakata Anyon Dharmamscha. IX) Nonseparable nature of Jnanam (Consciousness) and Universe has created havoc, confusion among philosophers, not ordinary people..

**VII) Confusions :**

**a) Jnanam :**

- Anityam - Kshanikam

**b) Nyaya Veiseshikas :**

- Jnanam is temporary attribute of Atma.
- Both mistake Jnanam as Anityam.

c) Many take Jnanam is Bahutvam – plural

#### d) Kshanika :

- Attributes plurality
- Never Jnanams are coming.
- Kshanikam goes.

#### e) Nyaya – Veiseshikas :

- Many Atmas are there.
- Each Atma gets temporary Jnanam.
- Atma Bahutvat – Jnana Bahutvam.
- There is plurality.

f)

Mistakes – successfully committed

(I) Anityatvam

(II) Bahutvam

(III) Paratantram

As attribute

As attribute

As attribute

g) If Jnanam takes as attribute, it can never exist independently.

- Attributes always depends on a substance.

### Example :

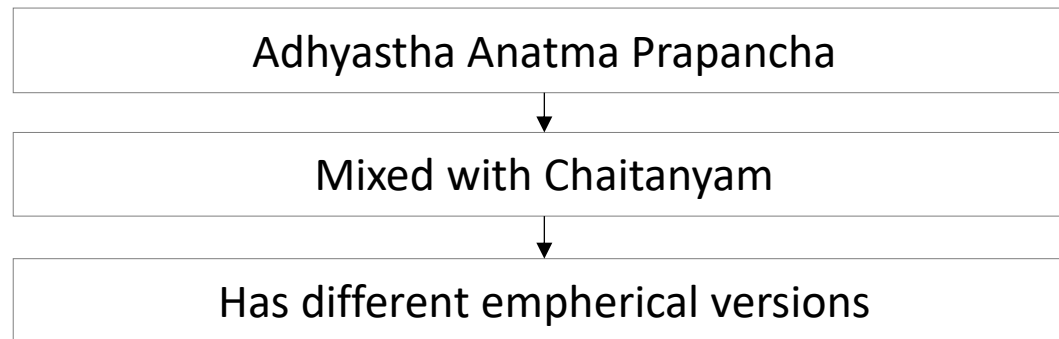
Heavy	Chair
<ul style="list-style-type: none"><li>- Attribute</li><li>- Adjectives qualifies Chair</li><li>- By itself heaviness can't stand</li></ul>	<ul style="list-style-type: none"><li>- Noun</li></ul>

h) Heaviness, lightness, bigness, smallness, attributes are Paratantram, dependently existing, not Svatantram.

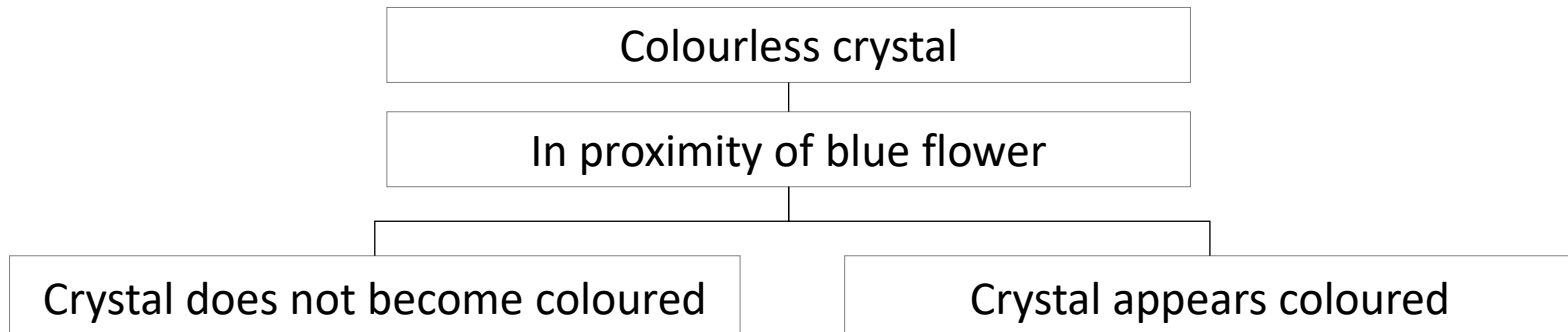
i) Jnanam converted from Svatantram to Paratantram if Jnanam is an attribute.

VIII) Even though Atma is Nityam, Advaitam, Svatantram, because it is inseparably mixed with Universe, this Chaitanyam has different versions of appearance.

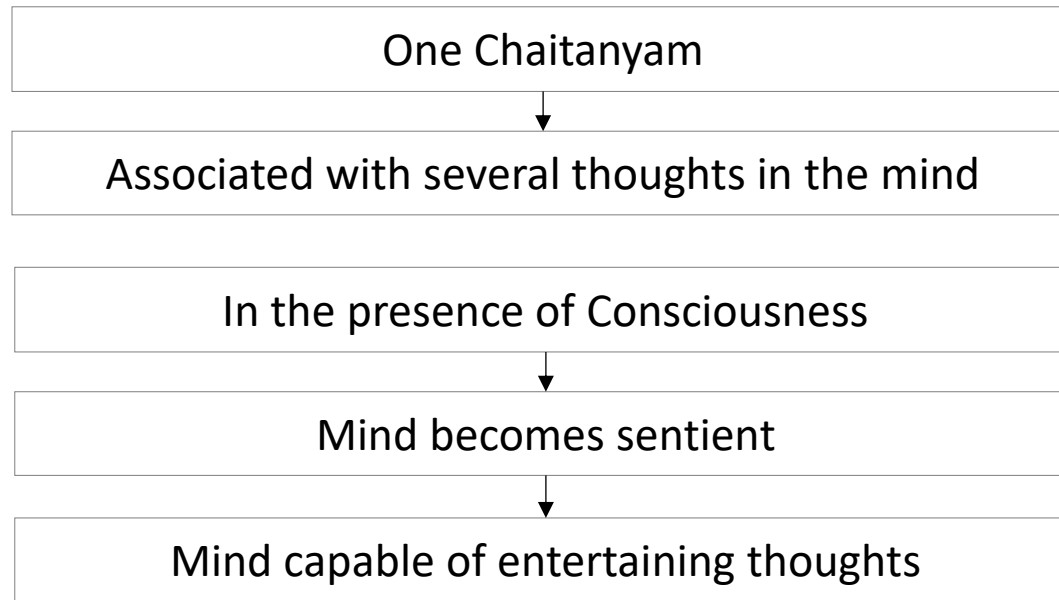
IX)



XVI)

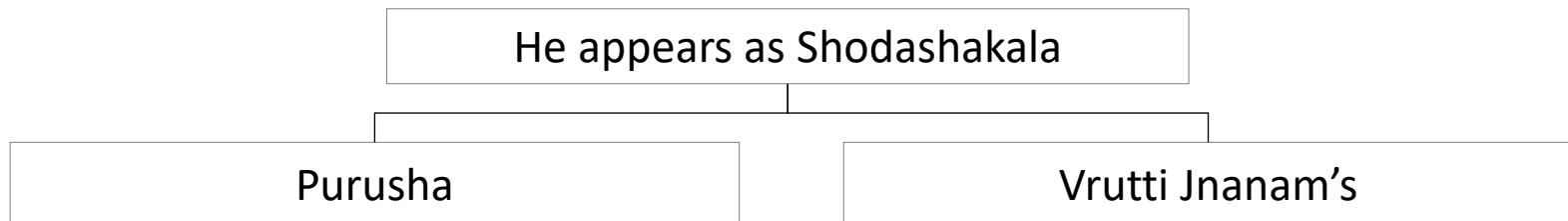


XVII)



### 356) Chapter 6 – Verse 2 :

I) Essentially there is only one Nishkala Purusha.



- This is the project.

II) Appears as – Nanatvena, Paratantratvena, Anityatvena, Pratyavabhasate.

- It does not become many.
- It appears in our own mind.
- Chaitanyam = Nirvikara.



- Only one Consciousness, appears as varieties of knowledges continuously.

### III) Mundak Upanishad :

आविः संनिहितं गुहाचरं नाम महत्पदमत्रैतत् समर्पितम् ।

Avih sannihitam guhacaram nama mahat padam-atraitat samarpitam ।

एजत्प्राणन्निमिषच्च यदेतज्ज्ञानथ सदसद्वरेण्यं परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥ १ ॥

ejat pranana-nimisac-ca yadetaj-janatha sad-asad varenyam param vijñanad yad-varistham prajanam ॥ 1 ॥

Bright, existing very close, moving in the cavity of the heart ; great and the support of all; in Him breathes and winks. Know it which is both with form and without form, the most adorable, the highest of beings, the One beyond the understanding of creatures. [II – II – 1]

### IV) Brihadaranyaka Upanishad : Chapter 2 – 4 – 12

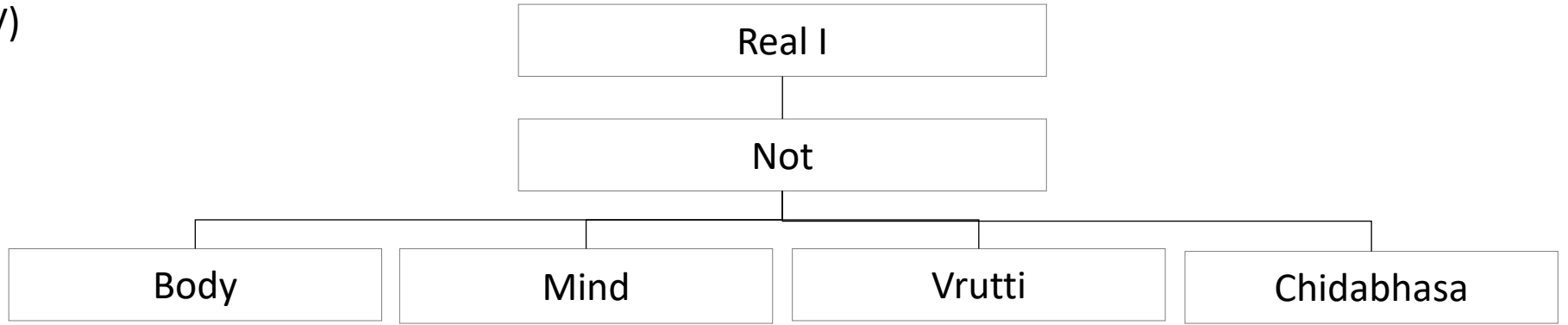
स यथा सैन्धवखिल्य  
उदके प्रास्त उदकमेवानुविलीयेत,  
न हास्योद्ग्रहणायेव स्यात्,  
यतो यतस्त्वाददीत लवणमेव,  
एवं वा अर इदं  
महद्भूतमनन्तमपारं  
विज्ञानघन एव । एतेभ्यो भूतेभ्यः  
समुत्थाय तान्येवानु विनश्यति,  
न प्रेत्य संजास्तीत्यरे ब्रवीमीति  
होवाच याज्ञवल्क्यः ॥ 12 ॥

sa yathā saindhavakhilya  
udake prāsta udakamevānuvilīyeta,  
na hāsyodgrahaṇāyeva syāt,  
yato yatastvādadīta lavaṇameva,  
evaṃ vā ara idaṃ  
mahadbhūtamanantamapāraṃ  
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]

- Vijñānaghana Eva.

V)



- But NAS Chaitanyam, always constant.

## VI) Dakshinamurthi Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि  
व्यावृत्ता स्वनु वर्तमान महमित्यन्तः स्फुरन्तं सदा ।  
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi  
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |  
svātmānaṁ prakāṭīkaroti bhajatāṁ yo mudrayā bhadrayā  
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I”... to Him, the divine teacher, Sri Daksinamurty is the prostration. [Verse 7]

- Aham, Aham = NAS Chaitanyam = Constant.

### VII) Panchadasi : Chapter 1 – Verse 3

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

Śabda sparśā dayo vedyā vaici tryāj jāgare pṛthak,  
tato vibhaktā tat samvit aika rūpyānna bhidyate || 3 ||

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

### VIII) Chandogya Upanishad :

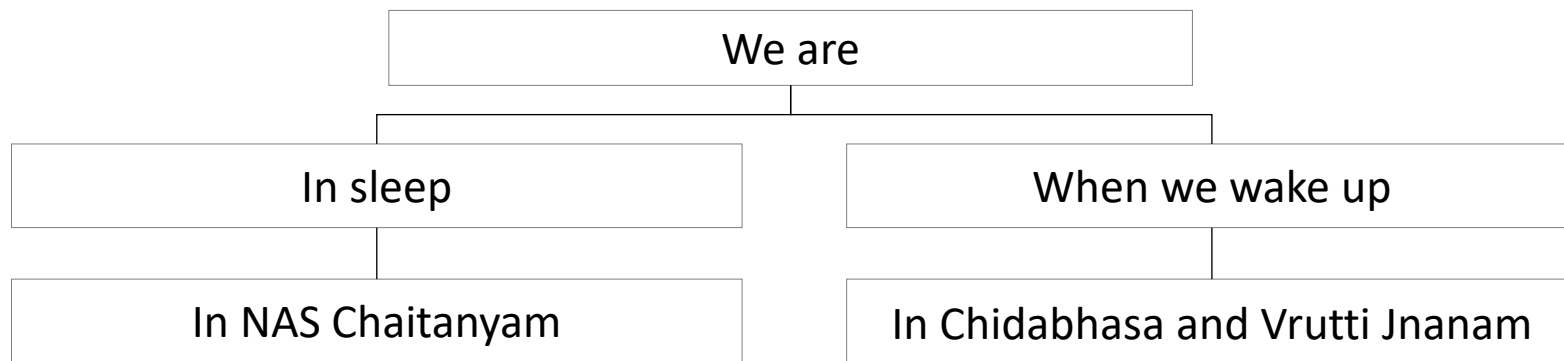
उद्दालको हारुणिः श्वेतकेतुं पुत्रमुवाच स्वप्नान्तं  
मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम  
सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति  
तस्मादेनं स्वपितीत्याचक्षते स्वंह्यपीतो भवति ॥ ६.८.१ ॥

uddālako hāruṇiḥ śvetaketuṃ putramuvāca svapnāntaṃ  
me somya vijānīhīti yatra itatpuruṣaḥ svapiti nāma satā  
somya tadā sampanno bhavati svamapīto bhavati  
tasmādenaṃ svapitītyācakṣate svaṃhyapīto bhavati || 6.8.1 ||

Uddālaka Āruṇi said to his son Śvetaketu: ‘O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, “He is sleeping.” He is then in his Self’. [6 - 8 - 1]

- Sada Soumya Tada Sampanno Bavati

IX)



X)

Srutibya	Avyabichara
Sruti Pramanam	Logical support

- We are experiencing constant consciousness throughout the day which we are unknowingly referring to as I am, I am.

- **I am = NAS Chaitanyam alone.**
- **We don't understand but we are experiencing.**

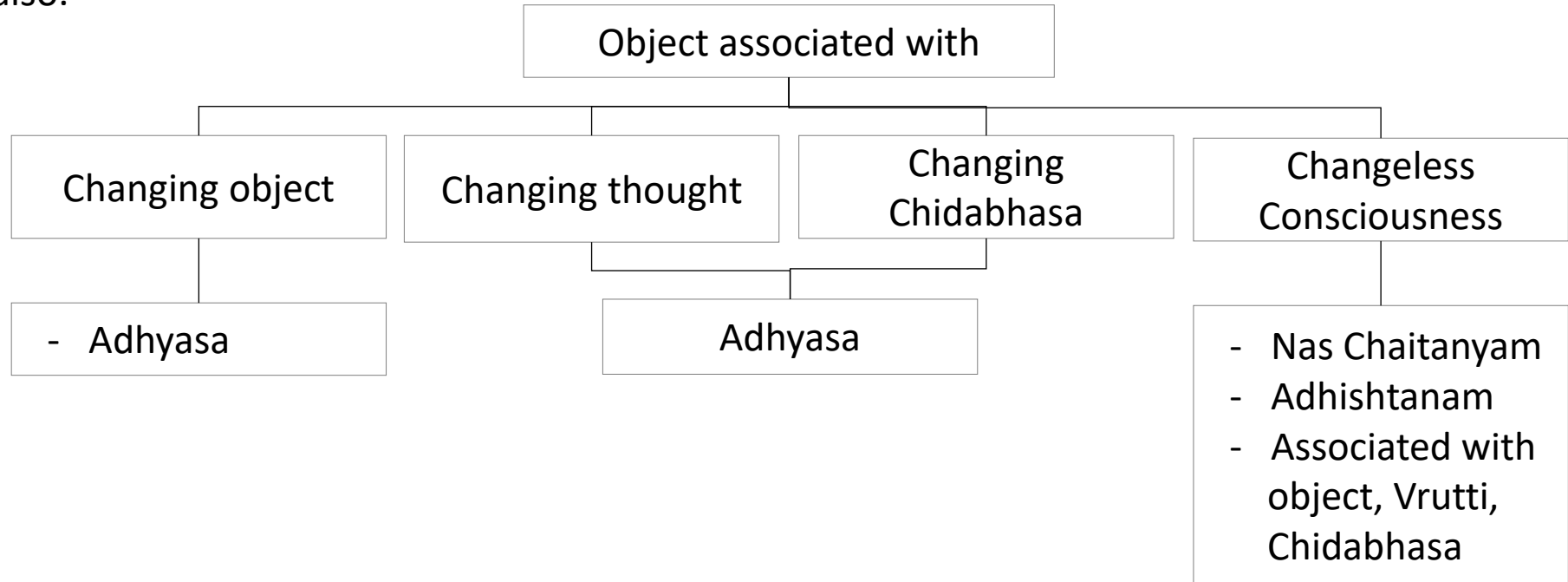
- We are experiencing non-changing screen without noticing that there is non-changing screen.

- We are absorbed in the changing movie.

**XI) Non-changing seven is continuously experienced.**

- **Sakshi Chaitanyam is continuously experienced in 3 states.**

XII) Objects are known, every new object is associated with one non-changing consciousness also.



**XIII) Without Chit, can't have any object in creation.**

**XIV) NAS Chaitanyam alone lends existence to Vrutti, Chidabhasa, Vishaya, and gives existence to the objects, world.**

### **XV) Jnanaya Manatvam :**

- Knownness should be pre-supposed before existence of anything.
- Any existence pre-supposes knownness.
- Can't say : Thing is but not known.
- This is contradiction.
- Isness = Knownness.

### **XVI) After big bang, life came later.**

- When stars were existing, was there consciousness or not.

### **Scientist :**

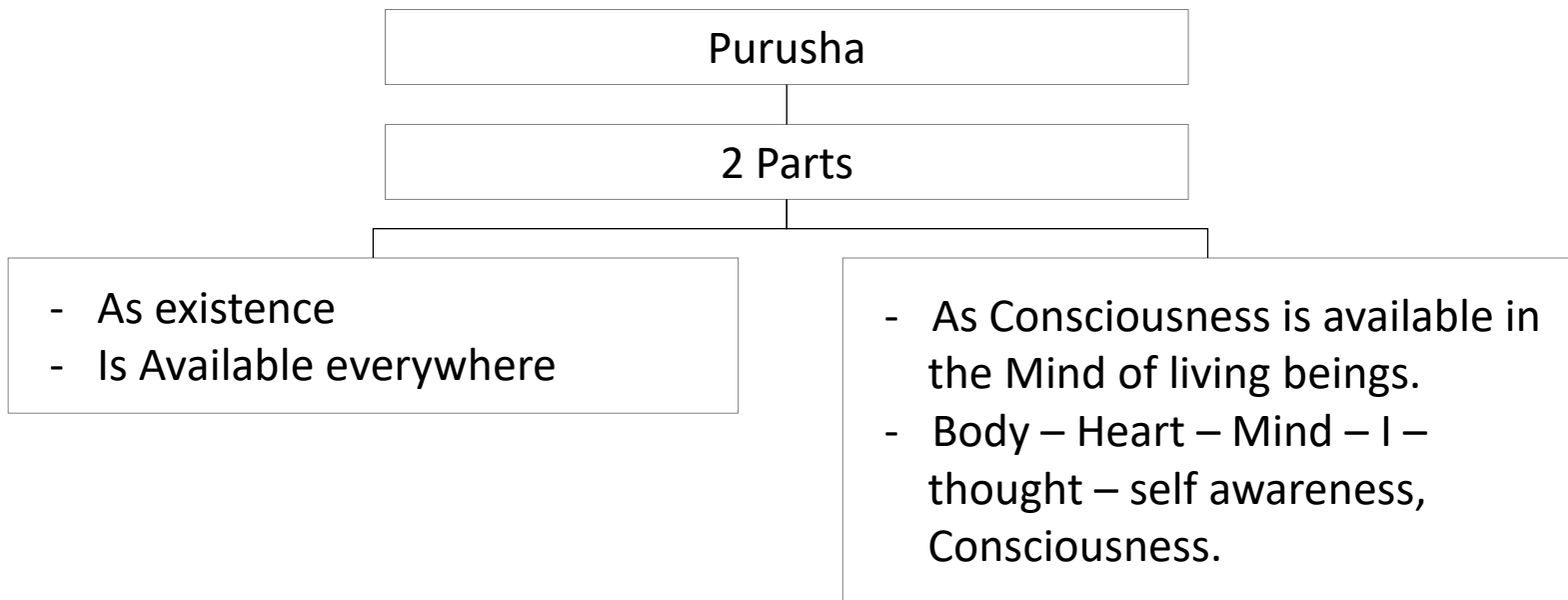
- Consciousness arrived after several years.
- 30.8 billion year ago – Big bang.
- Life started 4.6 million – years ago.
- Only for 6 million years – creation was there, no life.
- At that time Consciousness was not there.
- **Vedantin** : Consciousness was there.

### **XVII) Question :**

- Where is Shodasha Kala Purusha?

### **Answer :**

- Purusha is in the Mind, heart.



XVIII) Have diagonally opposite nature.

Vrutti Jnanam	Svarupa Jnanam
<ul style="list-style-type: none"> <li>- Located</li> <li>- Many – Sa Dvitiyam</li> <li>- Mithya</li> <li>- Anitya</li> <li>- Adhyasa</li> </ul>	<ul style="list-style-type: none"> <li>- No location</li> <li>- Advitiyam</li> <li>- Satyam</li> <li>- Nityam</li> <li>- Adhishtanam</li> </ul>

Have Adhyasa – Adhishtana Sambandha

## XIX) Vivekachoodamani :

सन्नाप्यसन्नाप्युभयात्मिका नो  
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।  
साङ्गाप्यनङ्गा ह्युभयात्मिका नो  
महाद्भुताऽनिर्वचनीयरूपा ॥ 109 ॥

*sannāpyasannāpyubhayātmikā no  
bhinnāpyabhinnāpyubhayātmikā no |  
sāṅgāpyanaṅgā hyubhayātmikā no  
mahādbhutā'nirvacanīyarūpā || 109||*

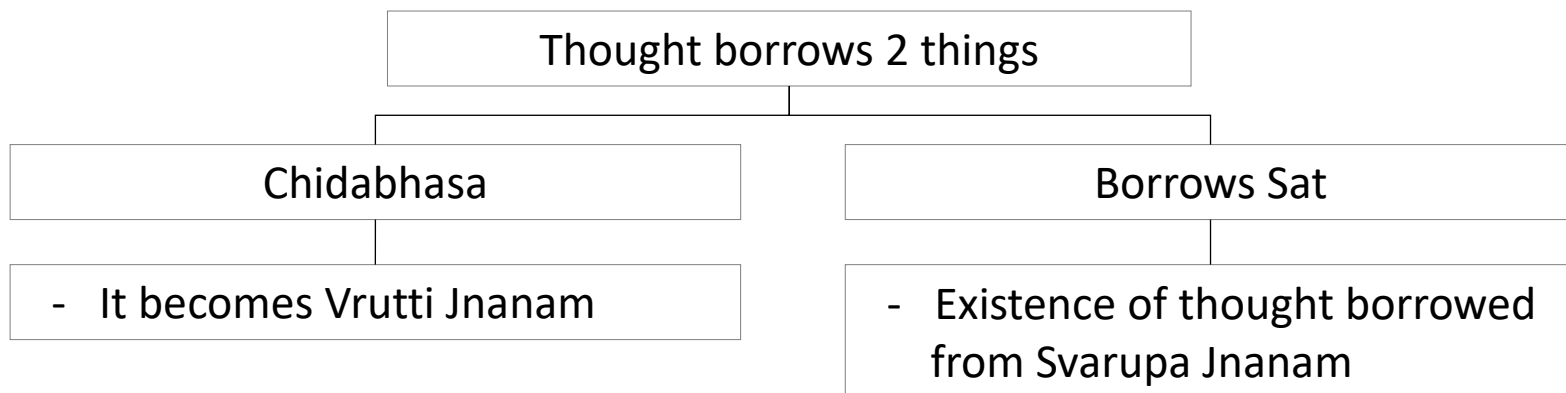
It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor Partless nor both. Most wonderful it is and beyond description in words. [Verse 109]

XX) During Vyavahara it will be predominately available as Vrutti Jnanam.

- Throughout Vyavahara Vrutti Jnanam flowing through sense organs and minds – thoughts, emotions is available.

XXI) If no Svarupa Adhishtanam, Vrutti Jnanam itself not possible, Chidabhasa can't be formed, existence of the thought will be impossible.

XXII)





### XXIII) Conclusion :

- **Jneyam is Vyabichara Svarupam.**
- **Jnanam remains Avyabichara Svarupam.**
- Even when one objects goes away, consciousness will not go away.
- Consciousness continues, lighting up another object.

XXIV) If Consciousness is not there, you can't talk of any Jneyam at all.

- Any object at all.
- **Without object, consciousness can be there.**
- **Without Consciousness, objects can't be there.**

Object	Consciousness
Vyavrutta Vyabichara Svarupam	Anuvrutta Avyabichara Svarupam

### Dakshinamurthi Stotram :

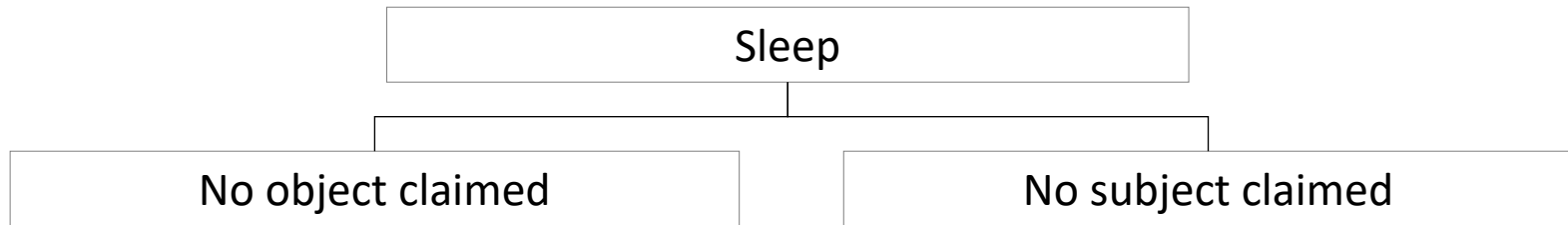
बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि  
व्यावृत्ता स्वनु वर्तमान महामित्यन्तः स्फुरन्तं सदा ।  
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया  
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādiṣvapi jāgradādiṣu tathā sarvāsvavasthāsvapi  
vyāvṛttā svanu vartamāna mahamityantaḥ sphurantaṁ sadā |  
svātmānaṁ prakāṭikaroti bhajatāṁ yo mudrayā bhadrayā  
tasmai śrī gurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 7 ||

He, who, through the auspicious sign of knowledge (jnana-mudra), reveals to his devotees His own Self—which persists in all stages of age (childhood, boyhood, youth and old age), in all states (waking, dreaming and deep-sleep) and in all other conditions—and who constantly manifests Himself inwardly as “I” ... to Him, the divine teacher, Sri Dakshinamurty is the prostration. [Verse 7]

### **XXV) Purva Pakshi :**

- Yogachara, Kshanika Vijnana Vadi.
- What about deep sleep state?
- Object are not there.
- We don't feel presence of the subject also.



### **357) I) Jnanam Api Vyabicharati**

#### **Purva Pakshi :**

- Jnanam is also subject to arrival and departure like Jneyam.
- What is the reason?
- Sushupte Adarshanat Jnanam Api Vyabicharati Eva.
- Sankshepa - Brief

## II) Sushupte Jnanam Abava :

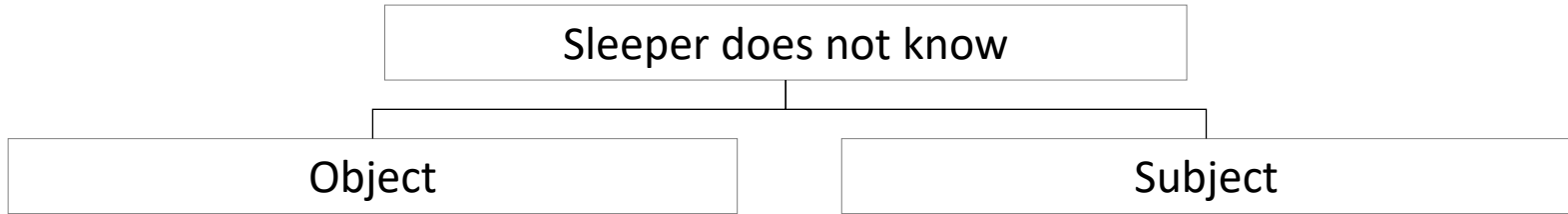
- In Sushupti consciousness is absent like objects, Jneyavatu.

## III) Mandukya Upanishad :

नास्त्मानं न परंश्चैव न सत्यं नापि चानृतम् ।  
प्राज्ञः किञ्चन संवेत्ति तुर्यं तत्सर्वदृक्सदा ॥ १२ ॥

nā'stmānaṃ na paraṃścaiva na satyaṃ nāpi cānṛtam |  
prājñaḥ kiṃcana saṃvetti turyaṃ tatsarvadr̥ksadā || 12 ||

Prajna does not know anything of the Truth or the untruth, nor does Prajna know anything of the self or of the non-self: Prajna knows nothing. But Turiya is ever, and it is always the All-knowing, the All-seeing. [1 - K - 12]



- Hence no Jnanam.
- Jnana Abava.

IV) Consciousness also is Vyabichara, there is deviation, disappearance, Iti Chet = Purva Pakshi.

V) In Sushupti, condition is there is no object to be illumined by Consciousness.

- Object illumining consciousness is not there, because objects are not there.

#### VI) Conclusion :

- **Objects are not there.**
- **Can't conclude – Illumining Consciousness is not there.**
- **Say : Only Objects are not there.**

#### VII) Brihadaranyaka Upanishad : Svayam Jyoti Brahmana

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

yadvai tanna paśyati paśyanvai  
tanna paśyati, na hi  
draṣṭurdṛṣṭerviparilopo vidyate'vināśitvān |  
na tu taddvitīyamasti  
tato'nyadvibhaktaṃ yatpaśyet || 23 ||

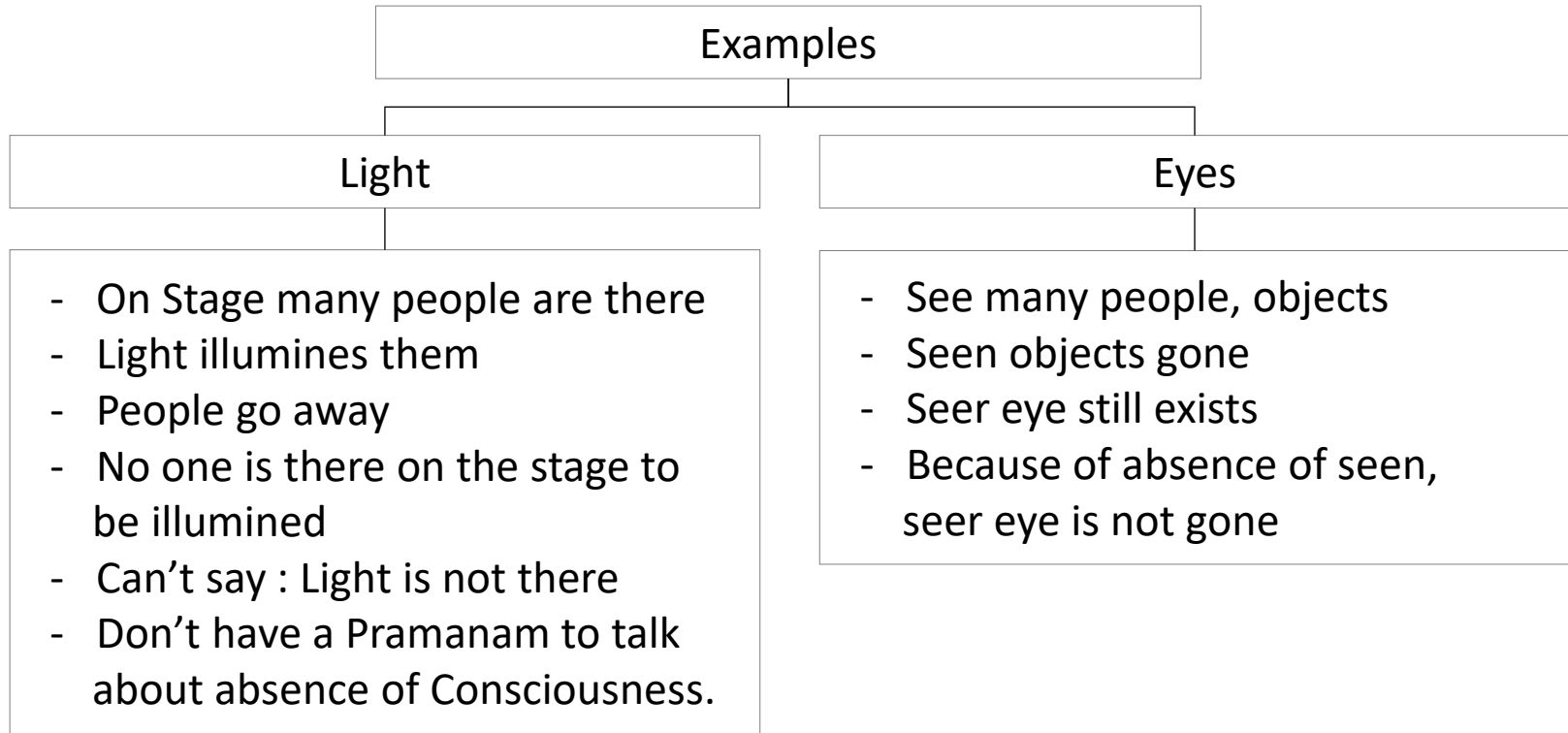
That it does not see in that state is because, although seeing then, it does not see; for the vision of the witness can never be lost, because it is immortal. But there is not that second thing separate from it which it can see. [4 - 3 - 23]

- In Sushupti Chaitanyam is there but there is no 2<sup>nd</sup> thing there to be illumined by Consciousness.

VIII) You can never assert absence of Consciousness in Sushupti.

- Can assert absence of illumined objects.
- **Illuming Consciousness – you can never assert its absence.**

IX)

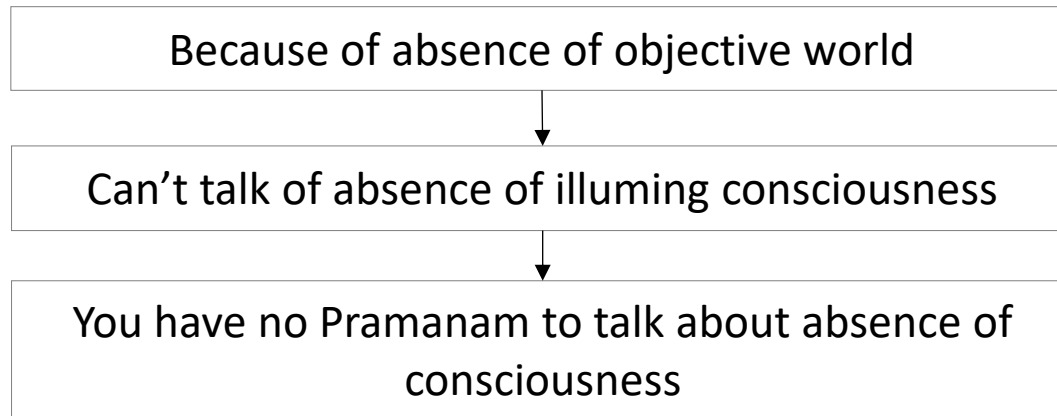


X) To prove presence of something you require a Pramanam.

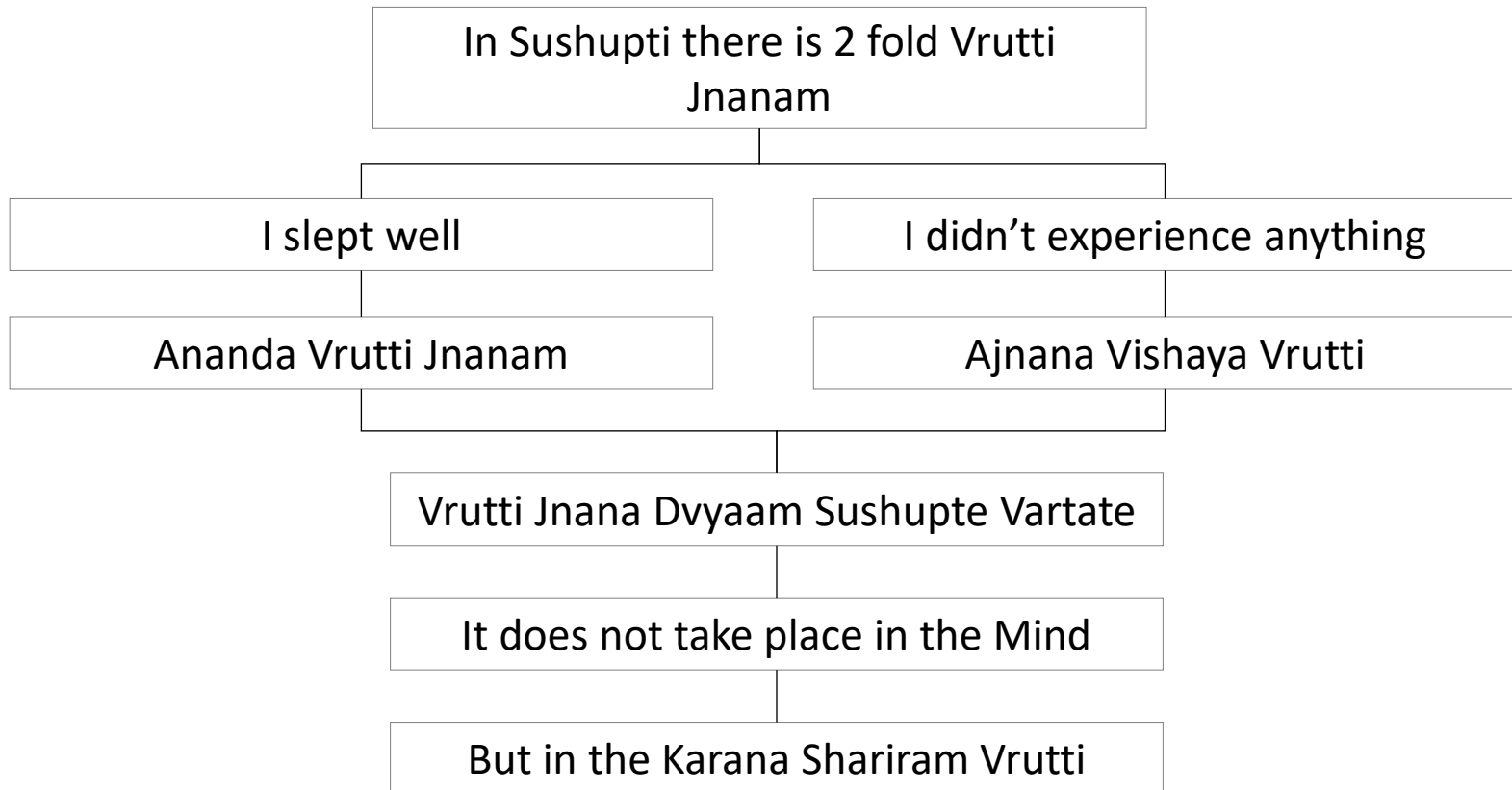
**XI) Equally important :**

- To prove absence of something also, require a Pramanam.

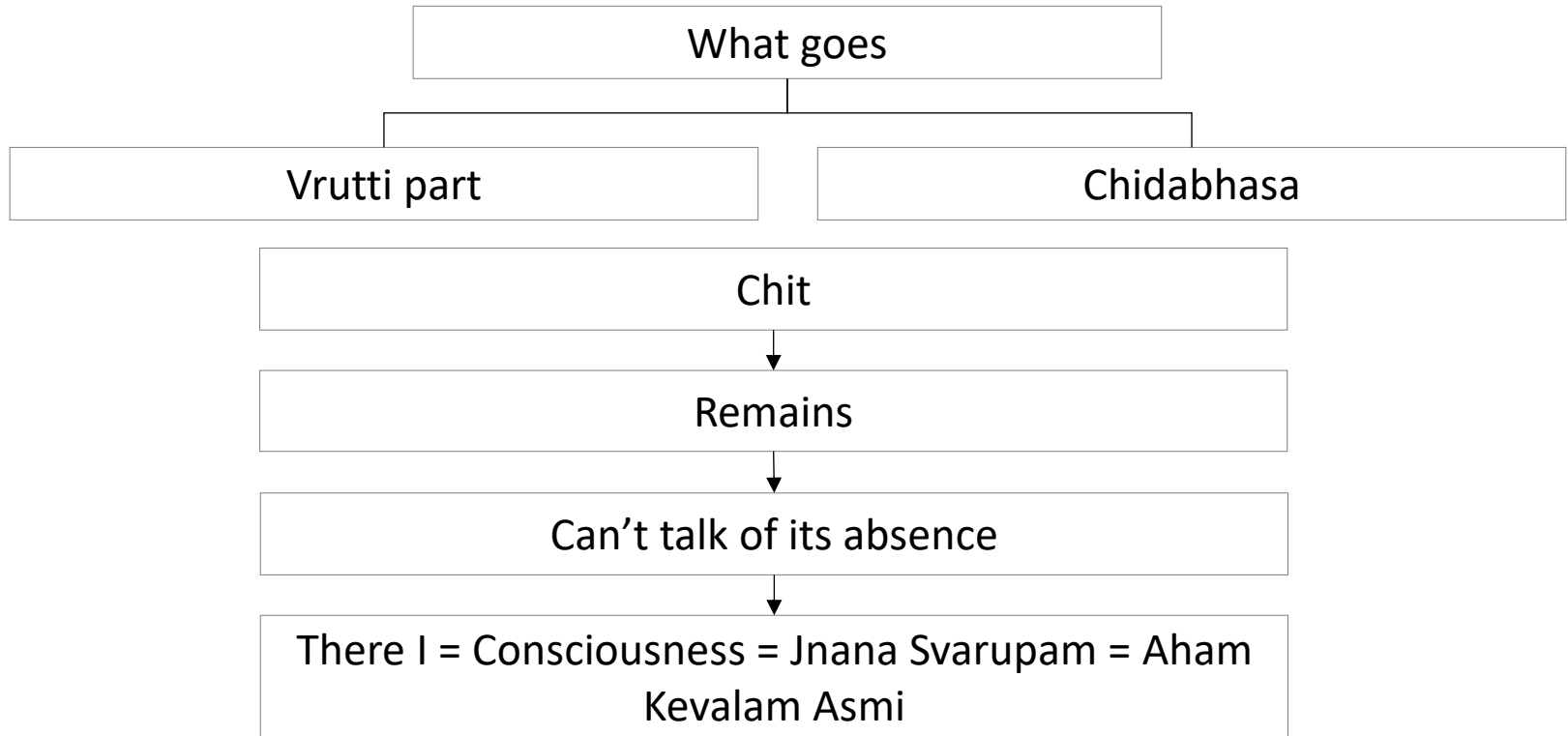
XII)



XIII)



XIV) Even if Vrutti Jnanam goes away, Svarupa Jnanam will continue.



XV)

Chit Svarupa Jnanam	Chidabhasa + Vrutti Jnanam
<ul style="list-style-type: none"><li>- Beyond 3 Gunas</li><li>- My Svarupam remains</li></ul>	<ul style="list-style-type: none"><li>- Governed by Sattva, Rajas, Tamo Guna of Prakrti</li><li>- Maya Svabava changes</li></ul>

XVI) Anupapattivatu : Improper

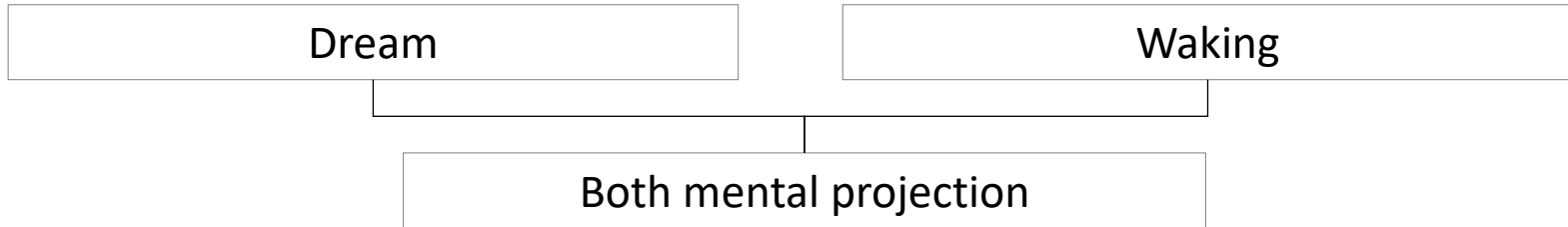
- Talking of absence of light is improper.
- Talking of absence of Consciousness is Anupapatti, improper.

XVII) Light, Eye Examples not valid.

- In Kshanika Vigyana Vada, there is no objective world other than the Mind.

XVIII) For Yogachara :

- Waking state similar to Dream.



- No pot outside.
- Vrutti Jnanam alone is there, no object outside.

XIX) We have :

Vrutti Jnanam	Svarupa Jnanam
Anityam	Nityam

XX) Kshanika Vigyana Vadi has only Jnanam.

- No Jneyam other than Jnanam.
- When Jneyam ends, it is end of Jnanam.

XXI) Jneya Abava becomes the clue to arrive at conclusion of Jnana Abava.

- Sushupti Jneya Abavat, Jnanasyapi Abavat.
- Argument of Veinashika – Madhyastha quotes.



XXII) In the absence of Jneyam, through Artha patti Pramanam, he will conclude there is no Jnanam.

- Through presumption, he will conclude Jneya Abavat, Jnana Abavat.
- How to prove continuity of Jnanam in Sushupti?

### **Shankaras Reply : Fine argument**

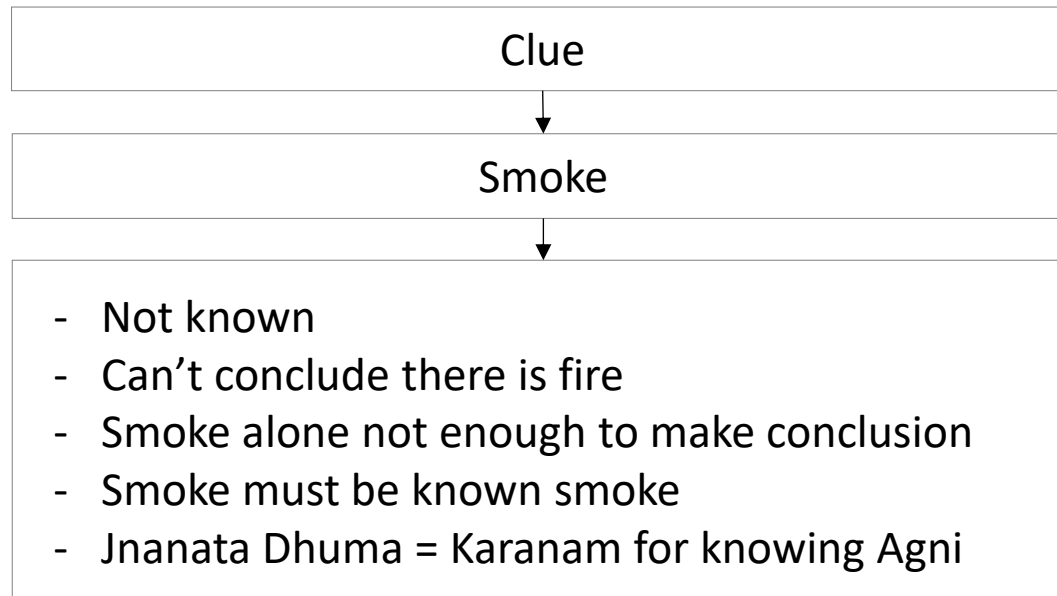
XXIII) You are concluding Jnana Abava, based on a clue.

### **XXIV) Clue :**

- Jneya Abava

XXV) Is the clue known by you or not , based on which you make a conclusion.

XXVI)



XXVII) As long as knowledge of clue is there, you can't talk of Jnana Abhavam because you have Jnanam.

- How will you arrive at Jnana Abavam without Jneya Abava Jnanam.

XXVIII) To do Kalpana of one Jnana Abavam, you will require another Jnananam.

- To talk of other Jnanam, you will require another Jnanam.
- **You will always require Jnanam to establish the Abava of Consciousness.**

XXIX) All this is Scholarship.

- Satyam Jnanam Anantham Brahma.
- Jnanam is eternal, Sruti Pramanat.
- Supporting logic by Tarqa.
- Not proving logic.
- Not Svatantra Pramanam.
- Sruti Sammata Pramanam.

XXX) If Jneya Abavam and Jnana Abavam are 2 different things, then I have to take Jneya Abavam as a clue to arrive at Jnana Abavam.

XXXI) In waking also only bunch of thoughts is there.

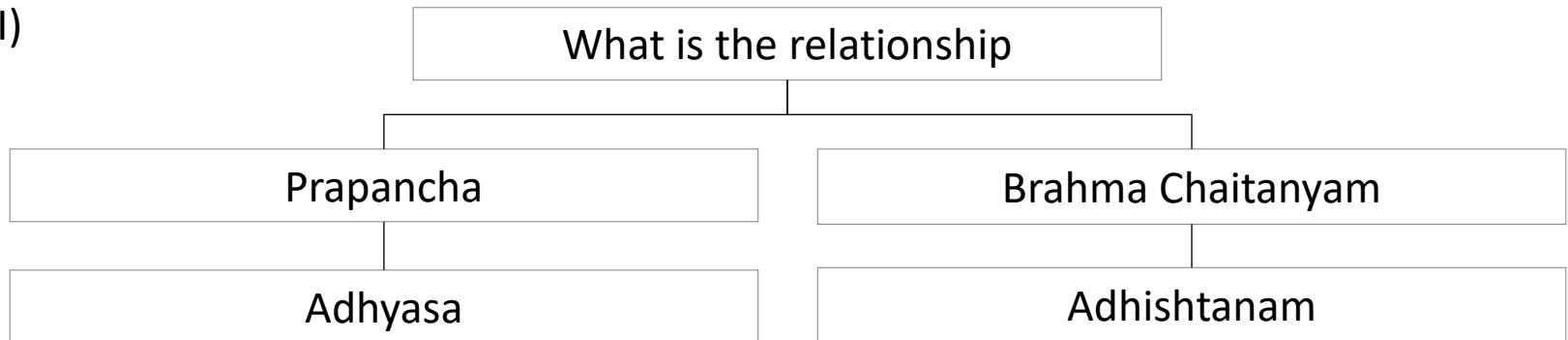
- No objects.
- Jnanam Vyatirikta Jneyam Nasti.
- Jnanam + Jneyam are one and the same.
- Jnana Abava
- Jneya Abava
- Jneya Abavam = Jnana Abava

} Are one and the same

XXXII)

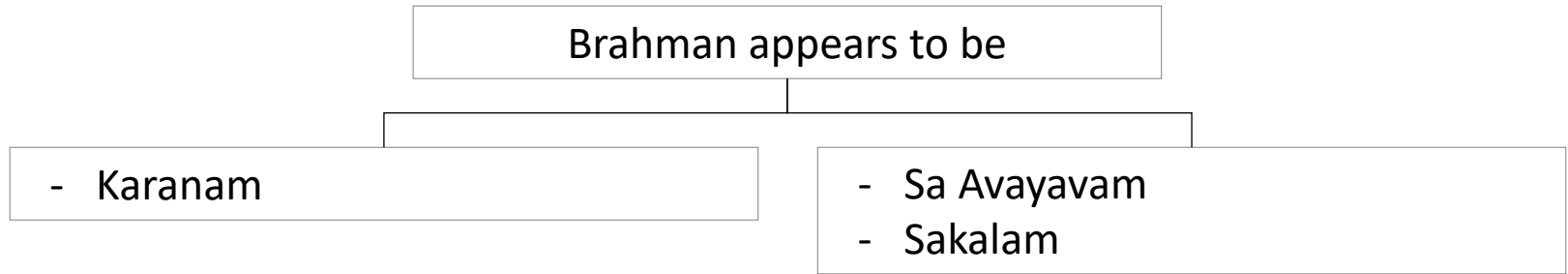


XXXIII)

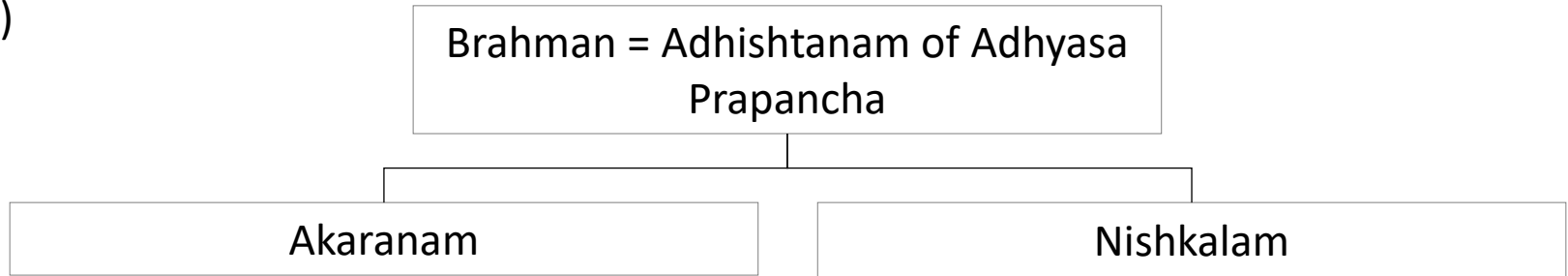


- This is revealed in Upanishad.

XXXIV)



XXXV)

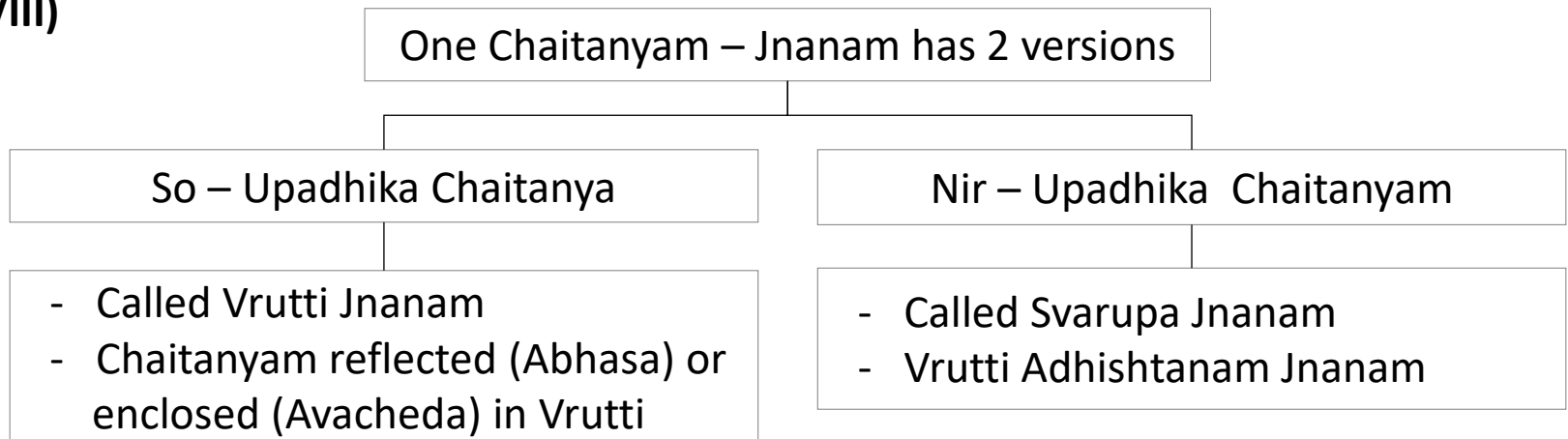


**XXXVI) Akarana, Niravayava, Advitiya, Adhishtanam Brahma is you, yourself.**

XXXVII) I am the Nishkalam, Akaranam Brahma.

- This is the terse message.

XXXVIII)



XXXIX) Diagonally opposite in their appearance.

- Vruttis are many, dependent
- Panchabuta, Maya, Paratantram.
- Vrutti Jnanams are many.
- Located in the Mind, body.

XXXX) Svarupa Jnanam = Ekam

- Locationless, independent.
- Svatantram.
- NAS Chaitanyam.
- Nityam, Advitiyam, Svatantram.
- Eternal, nondual, independent Chaitanyam

XXXXI) What is Svarupa Jnanam?

- What is nature of Purusha?

Vrutti Jnanam	Svarupa Jnanam
Anityam	Nityam

XXXXII) Primary Pramanam for Svarupa Jnanam, independent, eternal consciousness is Shastram.

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

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

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

- Satyam, Jnanam, Anantham



Independent



Eternal

#### XXXXIV)

Jneyam	Jnanam
a) Variable - Subject to change, appearance, disappearance b) Change in Body : Childhood, youth, middle age, old age. - Body appears during birth, disappears during death c) Vyabichara Svarupam d) Agama – Pahino = Anitya	a) Avyabichara Svarupam b) Behind every Jneyam, Jnanam is there. c) Invariable d) Being invariable, It is eternal - Anagama – Pahino = Nitya e) Invariable is Crucial to arrive at eternity of consciousness.

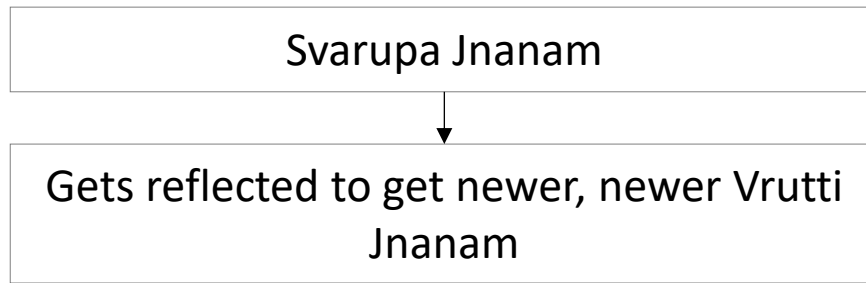
#### XXXXV) Which Jnanam is Avyabicharam?

- Svarupa Jnanam.

Vrutti Jnanam	Svarupa Jnanam
- Changing - Displacable - Sakshi Pratyaksha Siddham	- Changeless - Adhishtana Rupa Jnanam

- Ghata Jnanam is displaced.
- Ghata Smruti can be there.

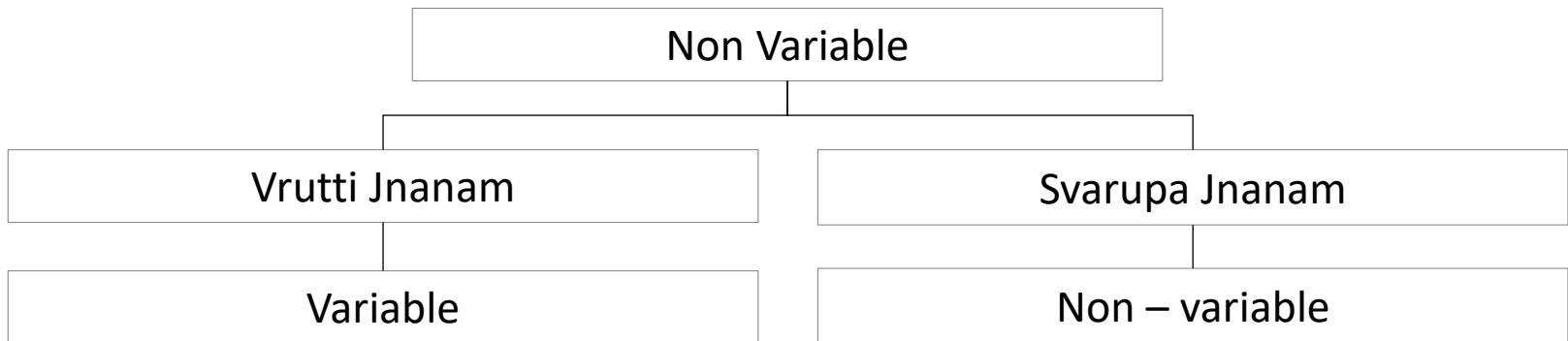
XXXXVI)



- Arrival of Vrutti Jnanam is because of non variable Svarupa Jnanam.

XXXXVII)

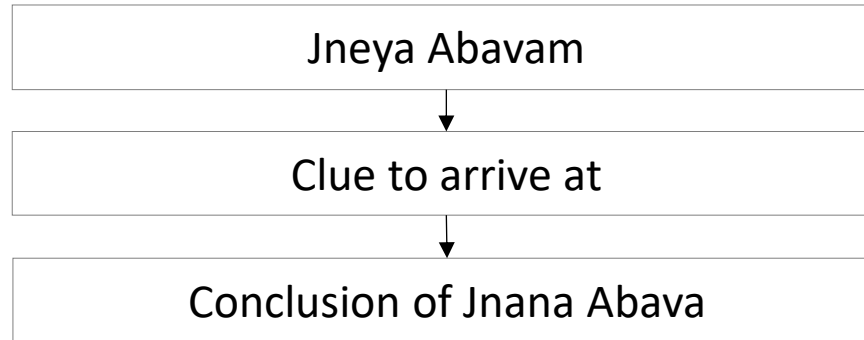
Jneyam	Jnanam
Variable	Non variable





### XXXXVIII) Purva Pakshi Argument :

- Jneya Abavat, Jnana Abavat.
- Conclude absence of Svarupa Jnanam because of absence of Jneyam.
- Absence of known proves absence of knowledge.

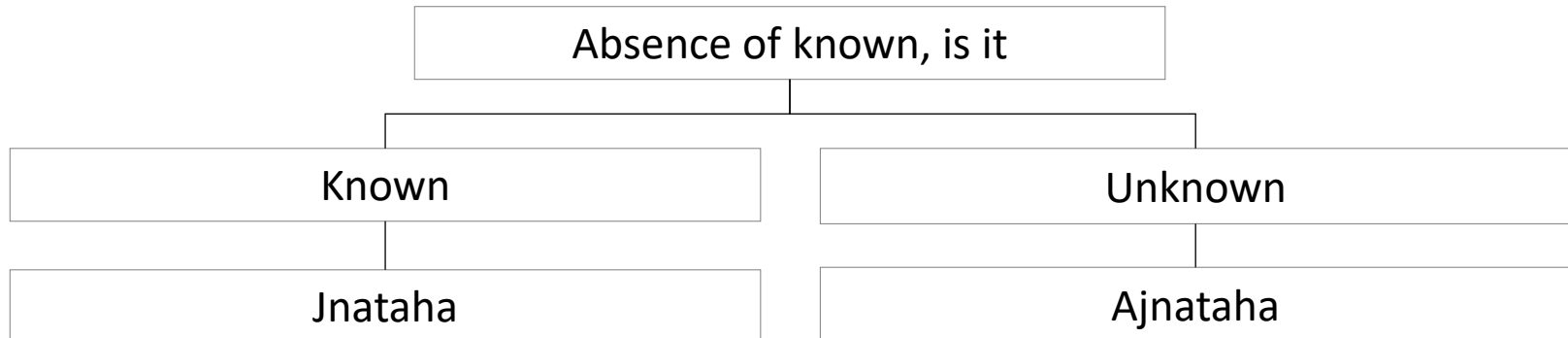


## XXXXIX) Shankara refutes:

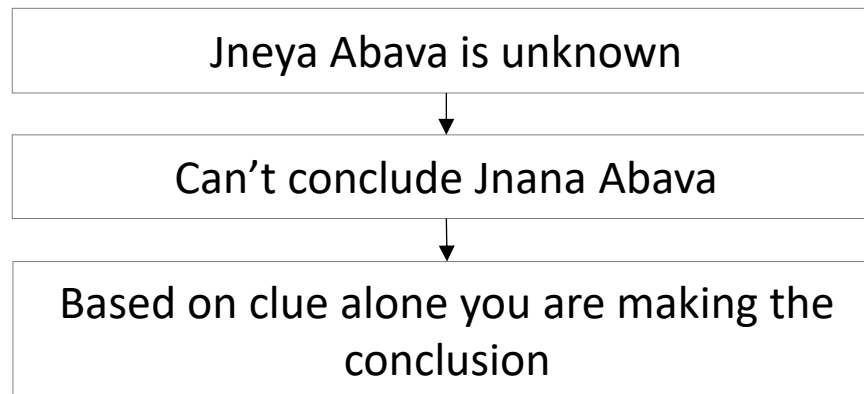
### a) Question :

- Is this Jneya Abavam known or unknown?

b)



c) Either way, you have a problem



**d) Suppose you say :**

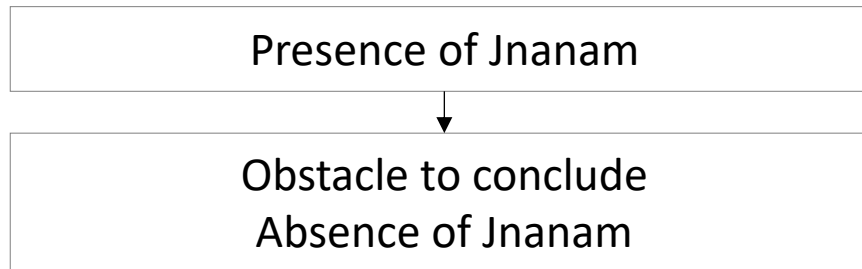
- Jneya Abava is known.
- Means you have Jneya Abava Jnanam.

**e) Example :**

- Absence of Pot is known.
- You have knowledge of the absence of Pot.

f) With that presence of Jnanam, you can't prove absence of Jnanam.

g)



358) I) In Dream – No objective world other than our mental experience.

- Extends to waking also.
- Jnana Vyatiriktam Jneyam Nasti.

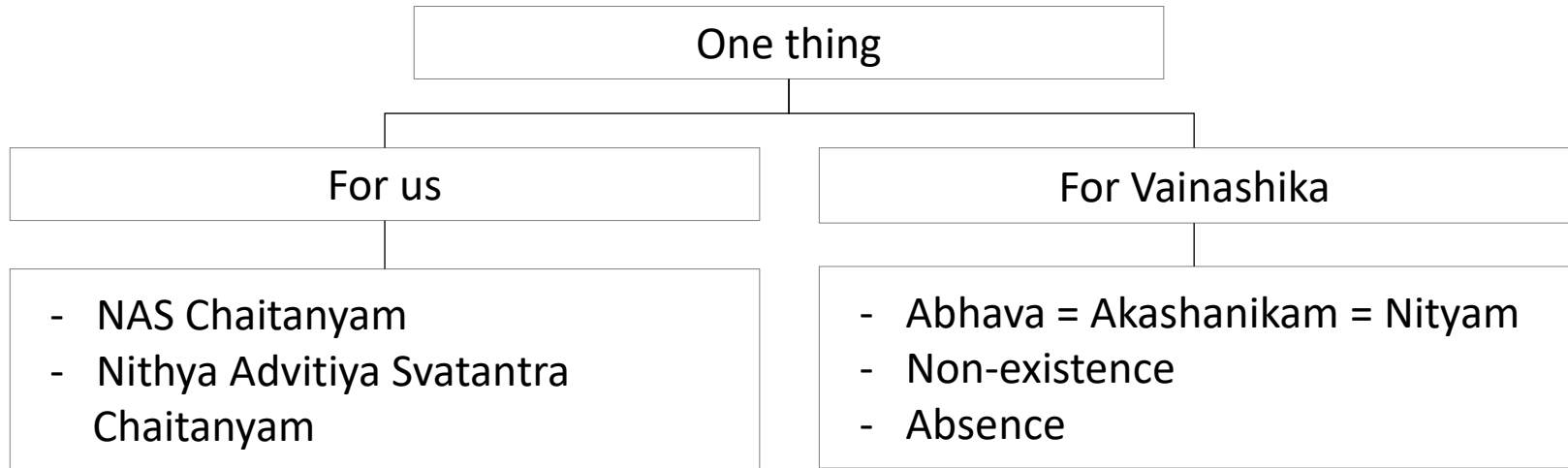
II) Jneyam + Jnanam variable in his philosophy.

- Jneyam is not clue from Jnanam.
- **Jneyam is Jnanam.**
- Jneya Abave = Jnasya Abava.

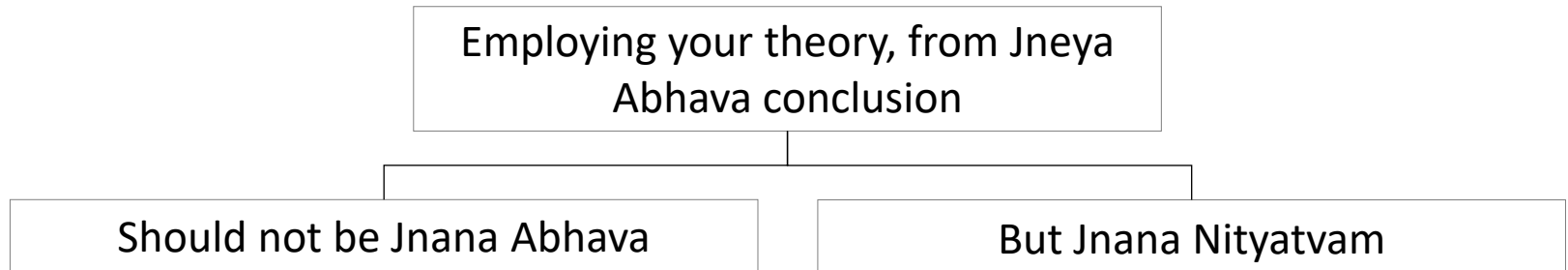
### III) Previously Purva Pakshi said :

- Jneya Abava proves Jnana Abava.
- This is his 2<sup>nd</sup> Argument.

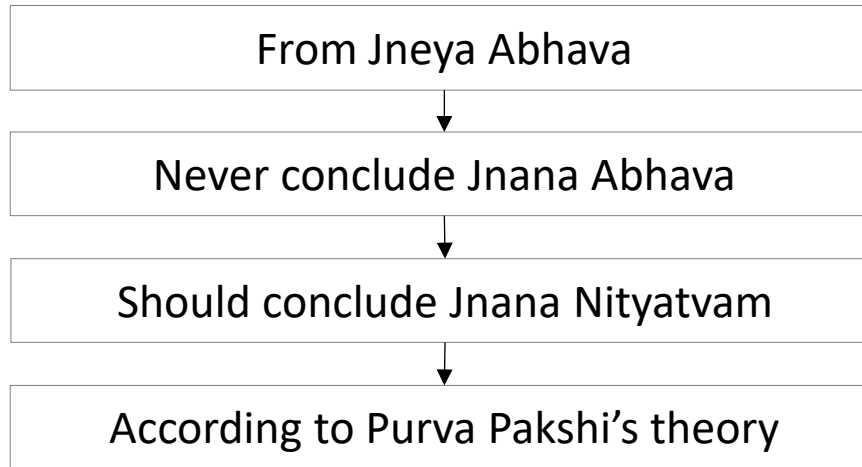
### IV) Sarvam Shanikam except one thing.



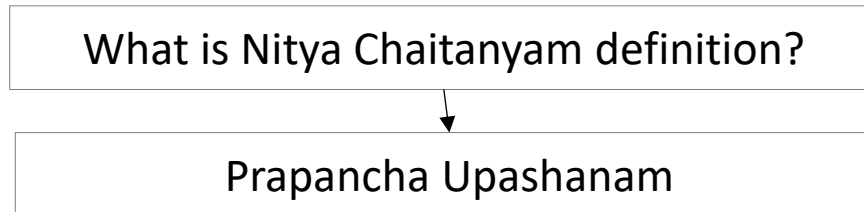
V)



## VI) Shankara :



## VII)



- Mandukya Karika.
- Nitya Chaitanyam is that in which Jnanams are absent not only in Sushupti but all the time.

## VIII) Nacha Mastani Butani :

Gita :

न च मत्स्थानि भूतानि  
पश्य मे योगमैश्वरम् ।  
भूतभृन्न च भूतस्थः  
ममात्मा भूतभावनः ॥ ९-५ ॥

na ca matsthāni bhūtāni  
paśya mē yōgamaīśvaram |  
bhūtabhṛnna ca bhūtasthō  
mamatmā bhūtabhāvanaḥ || 9-5 ||

Nor do beings exist (in reality) in Me, behold My divine Yoga supporting all beings, but not dwelling in them, I am My Self, the efficient cause of all beings. [Chapter 9 – Verse 5]

- All the time in Brahman, world is absent.

IX) Never conclude Jnana Abava (Nothingness)

- Conclusion must be Jnana Nityatvam only.

X) 2<sup>nd</sup> Argument – Negated

1 <sup>st</sup> Argument	2 <sup>nd</sup> Argument
Jneya Abhava is proof of Jnana Abhava	Jneya Abava is Jnana Abava

XI) What is relationship between Consciousness and material Universe?

XII)

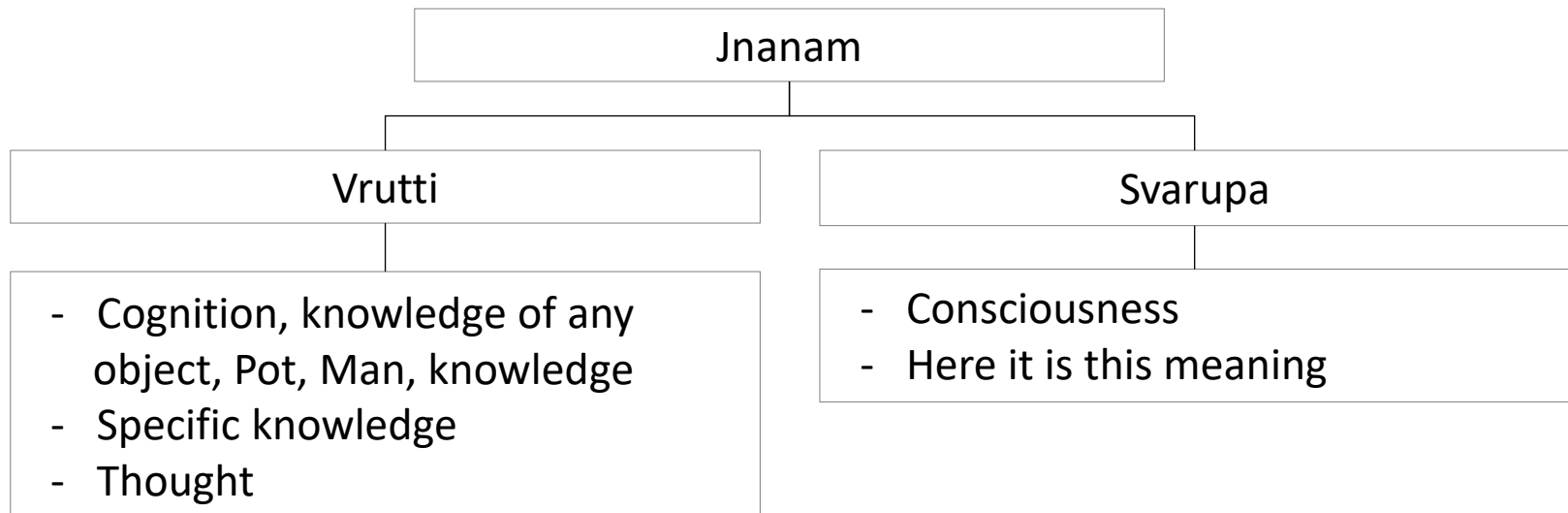
Universe	Purusha
<ul style="list-style-type: none"><li>- Born out of Purusha, Brahma Chaitanyam</li><li>- Karyam</li><li>- Super imposition</li><li>- Adhyasa</li><li>- Anityam, temporary</li></ul>	<ul style="list-style-type: none"><li>- Karanam</li><li>- Cause</li><li>- Adhara</li><li>- Adhishtanam</li><li>- Vivarta Upadana Karanam</li><li>- Nityam</li><li>- Revealed by Sruti</li><li>- Satyam, Jnanam, Anantham, Brahma</li><li>- Consciousness is permanent</li></ul>

XIII) Shankara wants to prove here logically also that Consciousness is eternal.

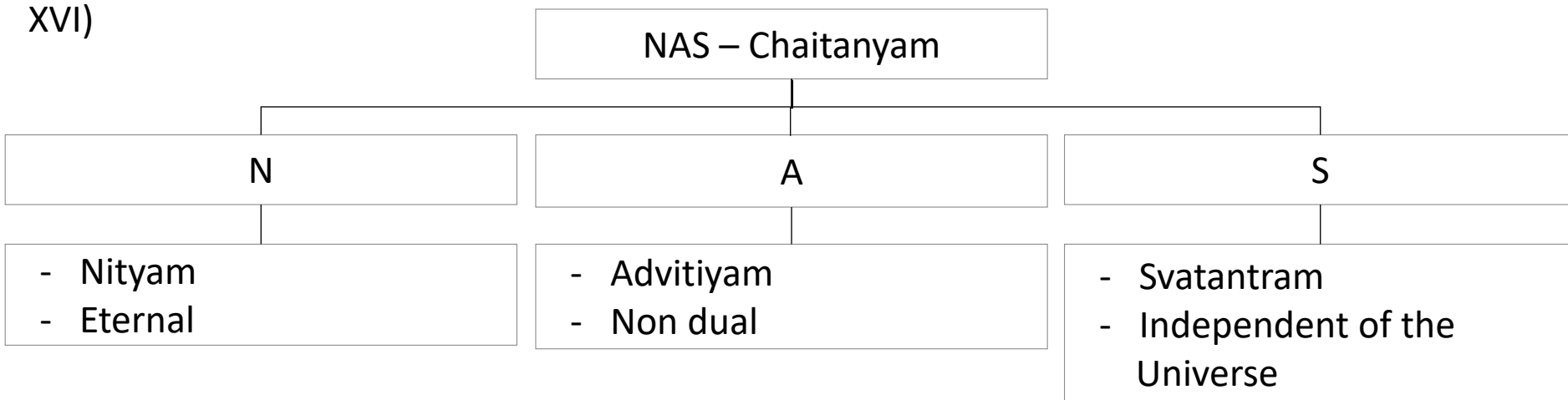
- Chaitanya Nityatvam, Yukti Pramanena Api, Siddhyati.

XIV) Eternity of Consciousness can be shown by logic also.

XV)



XVI)



**XVII) Consciousness does not depend on the Universe.**

- **Universe depends on Consciousness.**
- It is independent Consciousness.

**XVIII) Purva Pakshi :**

- According to Veinashika there is no Jneyam other than Jnanam.
- Objects – Seeming to exist, no external world, only our perception, experience.
- Other than the Jnanam, consciousness, there is no Jneyam.
- Jnanam = Jneyam – Identical.
- Jneyam Abave, Jnana Abhavaha.



XIX) Shankara gave ingineous, technical answer.

a) Sushuptou Jneya Abava

- There are no object of knowledge.

b) According to you Jneya Abava is known

- You say there are no objects, Jneyam.
- Jneya Abava is a type of Jneyam only.
- There are many Jneyam, one of them is Jneyam Abhava.

c) According to you Abhava is Nityam, permanent.

**d) Our opposite conclution :**

- Jneya Abavatu, not Jnanasya Abava Parantu Jnanasya Nityatvam.
- Both Jnanam and Jneyam are equal, came from same situation.
- Sushuptou, Jnanasya Nityatvam.

**e) Example :**

- Non VIP's enter alongwith VIP
- Volunteers interrogate

Purva Pakshi	Shankara
Jnanasya Abava	Jnanasya Nityatva Bhavaha

## Madhyastha :

XX) Reversing his previous statement.

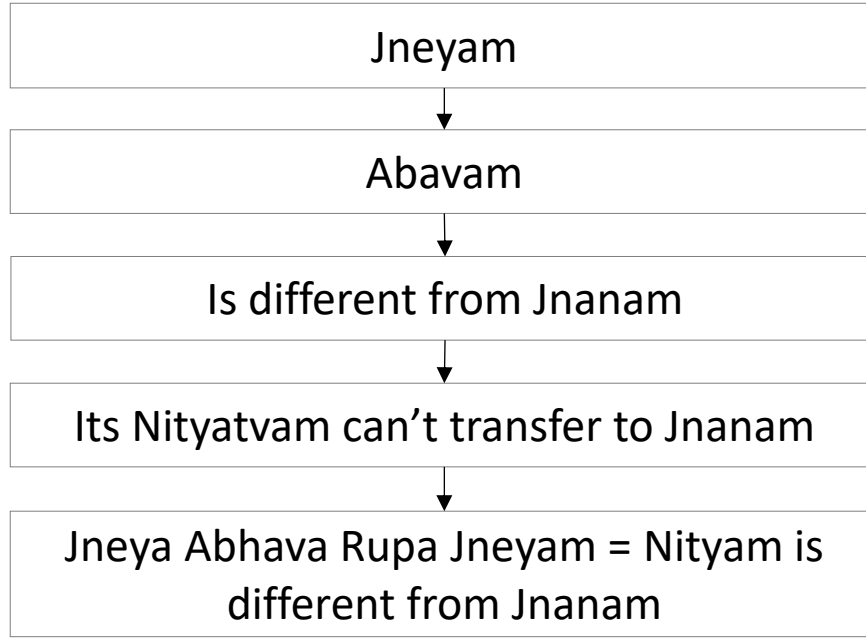
XXI)

Previous	Now
<ul style="list-style-type: none"><li>- Jneyam = Jnanam</li><li>- Identical</li><li>- Nityatvam of Abava is transferred</li></ul>	<ul style="list-style-type: none"><li>- Eventhough in deep sleep state</li><li>- Jneya Abavaha is Jneyaha</li><li>- Absence of Objects is known</li><li>- That particular Jneyam is Jnana Vyatiriktaha, different from Jnanam.</li></ul>

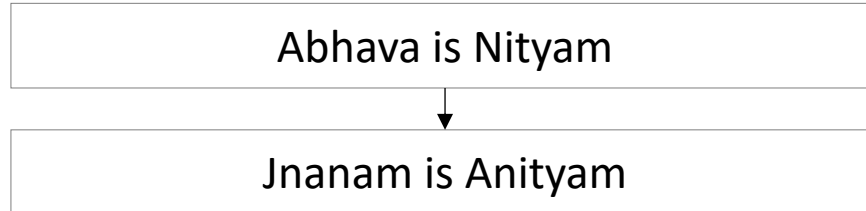
XXII) Abhavya Nityatvam can't be taken as Jnasya Nityatvam

- They are not identical.
- If you understand Purva Pakshi and don't understand Shankara, you end up as a Buddhist.

### XXIII) Purva Pakshi :



### XXIV)



- Therefore Jnanam and Jneyam are different.

### XXV) In Sushupti :

Jneya Abava	Jnana Abava
Is there	Is not there

## Madyastha – new argument :

XXVI) In sleep – I experience absence of all objects.

- Jneya Abhava is experienced by all of us.

**You say :**

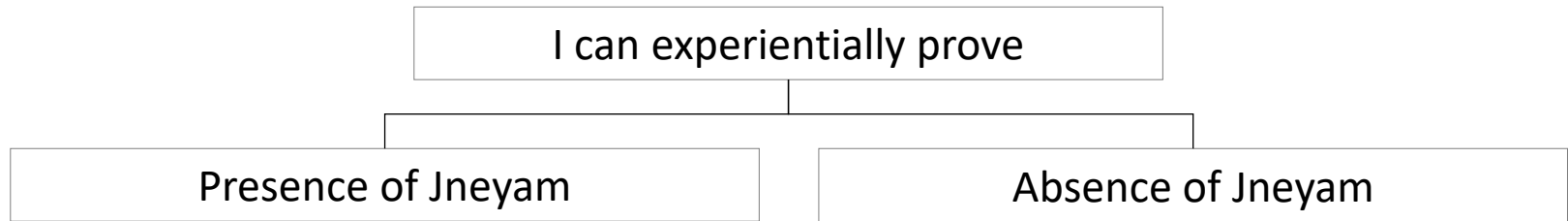
- Svarupa Jnanam is Nityam, continues to exist.
- NAS Chaitanyam is there.

XXVII) Jneya Abhavam

- I can accept, I experience it.

XXVIII) To prove continuity of consciousness, I don't have experience.

- I can prove absence and presence of Jneyam by experiencing it.



- I am not able to prove experientially prove presence of Jnanam.
- I don't experience a Jnanam in Sushupti.
- Sushuptousya Jnanasya Adarshanat, not perceived, not cognised, not experienced.
- Therefore there is no Jnanam.

### XXIX) Jneya Abava Adarshanat :

- During absence of Jneyam, presence of Jnanam is not perceived, cognised, experienced by us.
- Therefore, Abhavaha Jnanasya.

### XXX) There is no NAS Chaitanyam, Svarupa Jnanam in Sushupti.

- We don't experience Vrutti also in Sushupti.
- We talk about possibility of Vrutti after waking up.
- During Sushupti don't experience Vrutti also.

### XXXI) Mandukya Upanishad :

नाऽऽत्मानं न परंश्चैव न सत्यं नापि चानृतम् ।  
प्राज्ञः किञ्चन संवेत्ति तुर्यं तत्सर्वदृक्सदा ॥ १२ ॥

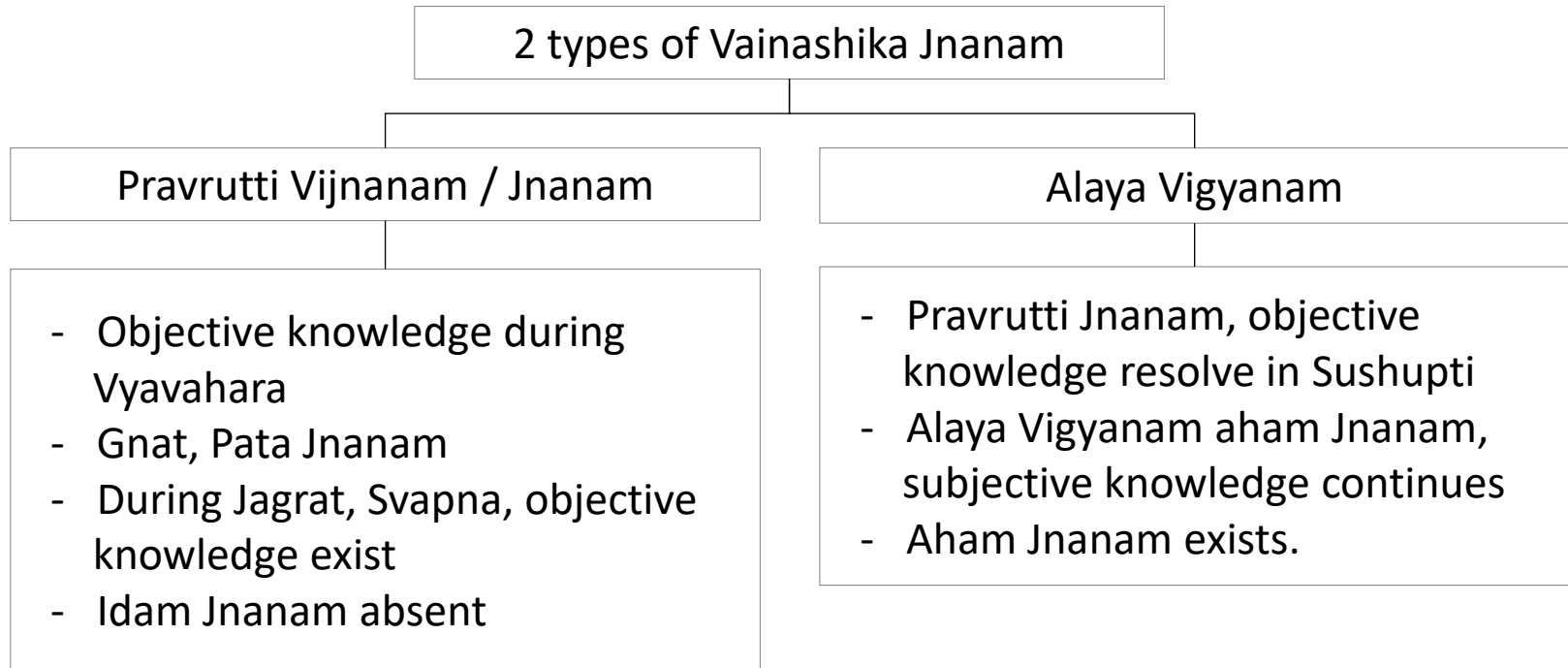
nā"tmānaṃ na paraṃścaiva na satyaṃ nāpi cānṛtam |  
prājñaḥ kiṃcana saṃveti turyaṃ tatsarvadr̥ksadā || 12 ||

Prajna does not know anything of the Truth or the untruth, nor does Prajna know anything of the self or of the non-self: Prajna knows nothing. But Turiya is ever, and it is always the All-knowing, the All-seeing. [1 - K - 12]

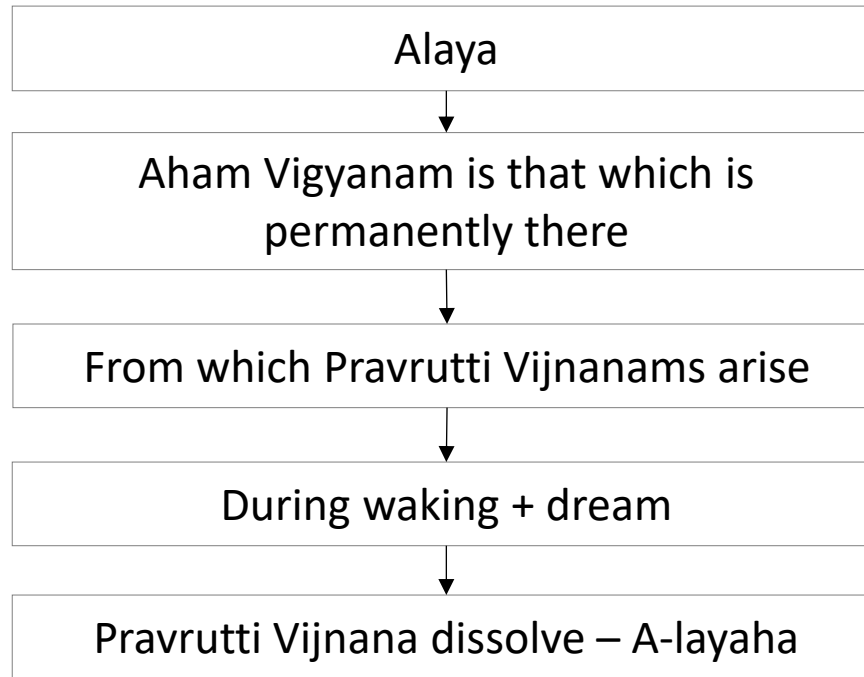
- In Sushupti don't experience objects also, don't experience subject also.
- I am nice experiencing = Subject.
- Don't say that.
- Jnanasya Abavat Iti Chet.

XXXII) You have forgotten that Vainashika buddhist also accept presence of Jnanam in Sushupti.

**XXXIII) Elaborated in Brahma Sutra :**



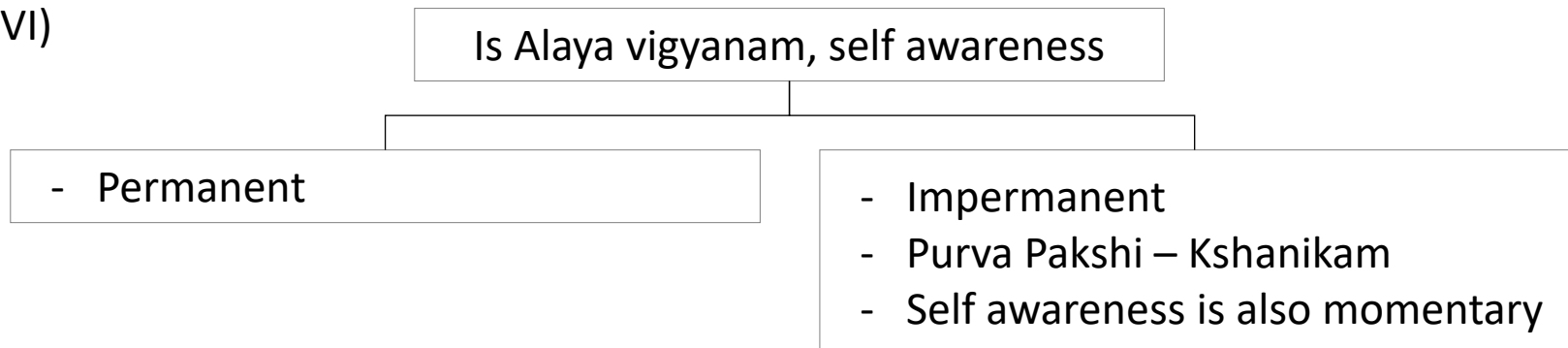
XXXIV)



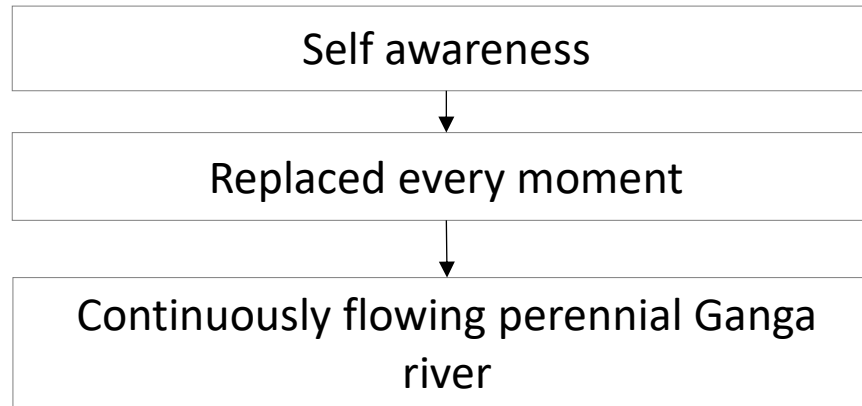
XXXV) Asamantat Leeyate Pravritti Vijnani Asmin :

- In the Aham, Self awareness is permanent.
- Alaya Vigyanam is there in Sushupti also.

XXXVI)



XXXVII)



- Water is flowing, Pravavaha.

Individual Vigyanam	Flow of Vigyanam
Kshanikam	Nityam

XXXVIII) Alaya Vigyanam has Pravaha Nityatvam.

- **Aham is continuously there.**

XXXIX)

Advaitin	Kshanikam
<ul style="list-style-type: none"><li>- One and same Vigyanam, self awareness permanently continues</li></ul>	<ul style="list-style-type: none"><li>- Not same Vigyanam</li><li>- But continuously replaced by flow</li></ul>



## XXXX) 2 Examples :

- River, Flame

### Flame :

- You are not looking at same flame.
- 1<sup>st</sup> moment of flame is caused by 1<sup>st</sup> drop of oil.
- When oil is depleted flame is gone.
- Flame is continuously being replaced, Anityam.

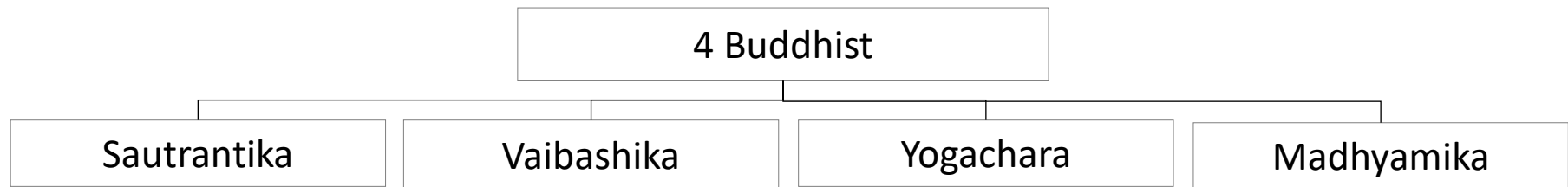
### Proof :

- If its same flame, it will be Nityam, you don't have to pour oil at all.
- Flame has Pravaha Nityatvam not Mukhya Nityatvam.

## XXXXI) Shankara :

- Whether Alaya Vigyanam or Nitya Vigyanam, Alayam is there in Sushupti, according to Vainashika.
- Don't say – Jnana Abhava.

XXXXII) In sleep, Vigyanam is accepted by the Kshanika Buddhist.



- Here Yogachara Vainashika.
- Accept presence of Jnanam, Nyaptihi.

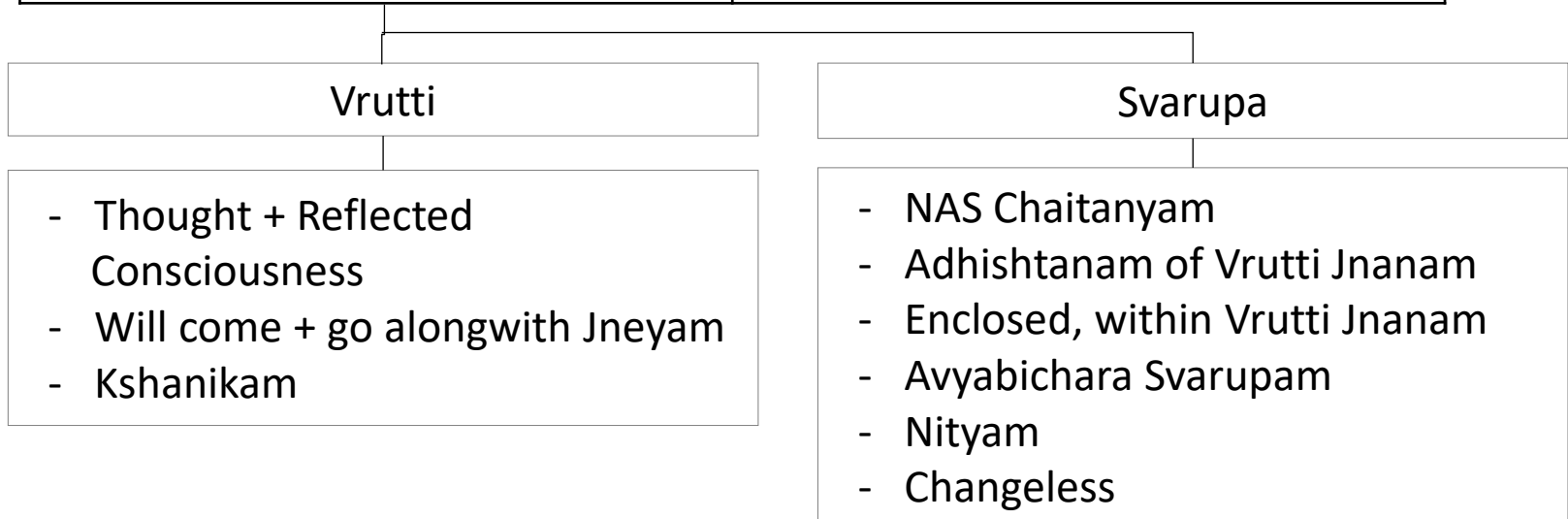
359) I)

Shodashakala	Purusha
<ul style="list-style-type: none"> <li>- Universe</li> <li>- Born out of Purusha, Brahma Chaitanyam</li> <li>- Adhyaya</li> <li>- Adhyasa</li> <li>- Karya</li> <li>- Anityam</li> </ul>	<ul style="list-style-type: none"> <li>- Chaitanya Rupam Brahma</li> <li>- Adhara</li> <li>- Adhishtana</li> <li>- Karana Rupa</li> <li>- Nityam</li> </ul>

II) Reinforces with logical support

- Starts enquiry.

Jnanam	Jneyam
<ul style="list-style-type: none"> <li>- Nityam</li> <li>- Avyabichara Svarupam</li> </ul>	<ul style="list-style-type: none"> <li>- Vyabichara Svarupam</li> <li>- Object of experience continuously changing</li> </ul>



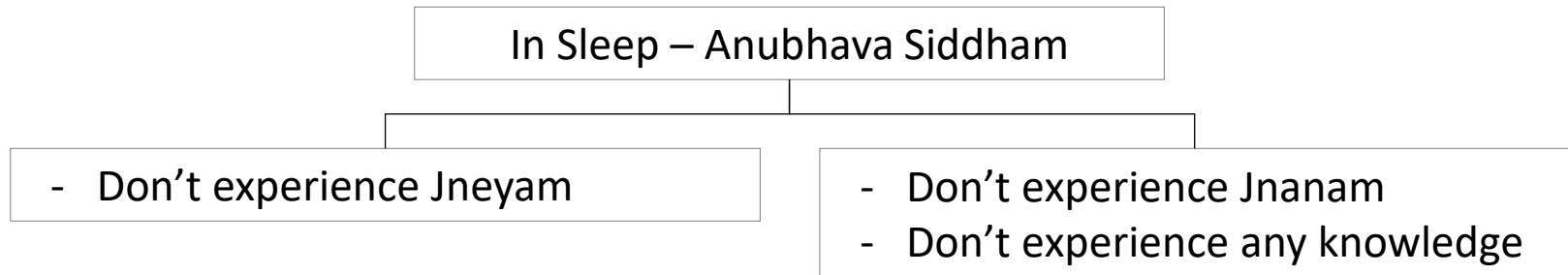
### III) Kshanika Vadi :

- In sleep, Jnanam is not there.
  - Svarupa Chaitanyam is not there.
  - Jnanam not Avyabichara Svarupam.
- Jnanam goes away in sleep.

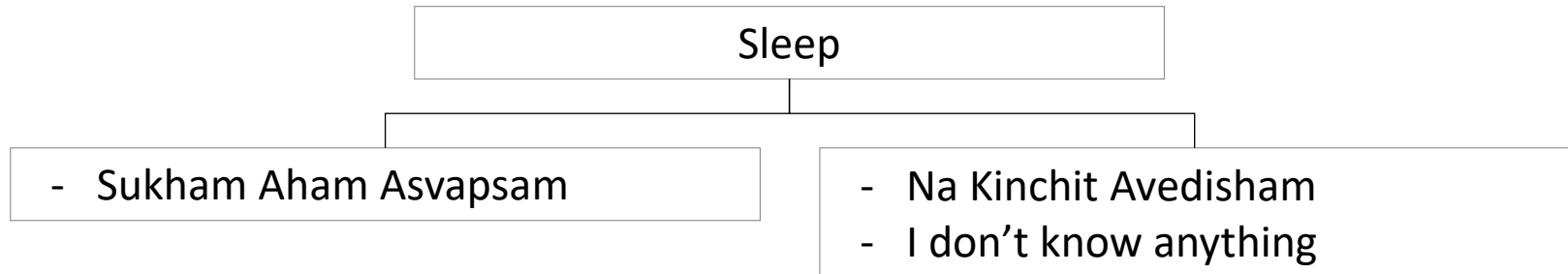
### IV) Shankara :

- Jneya Abava can't be clue to establish Jnana Abava.

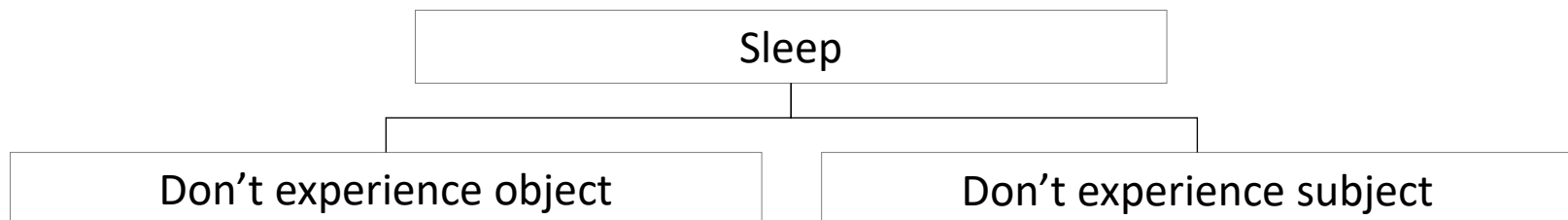
V)



VI)



VII)



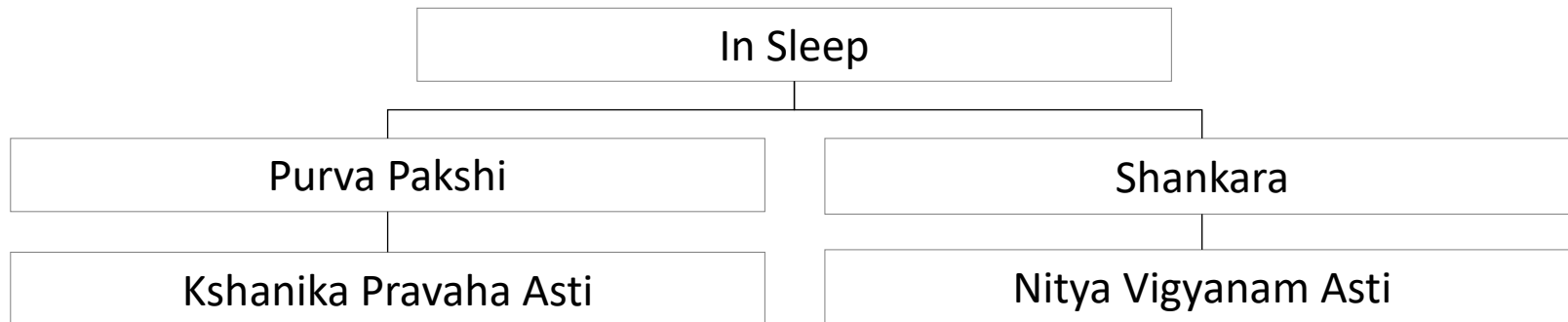
## VIII) Mandukya Upanishad :

नाऽऽत्मानं न परंश्चैव न सत्यं नापि चानृतम् ।  
प्राज्ञः किञ्चन संवेत्ति तुर्यं तत्सर्वदृक्सदा ॥ १२ ॥

nā'tmānaṃ na paraṃścaiva na satyaṃ nāpi cānṛtam |  
prājñāḥ kiṃcana saṃvetti turyaṃ tatsarvadr̥ksadā || 12 ||

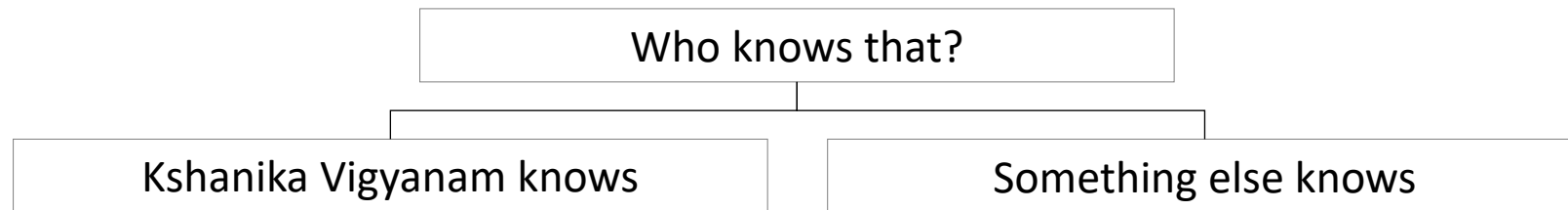
Prajna does not know anything of the Truth or the untruth, nor does Prajna know anything of the self or of the non-self: Prajna knows nothing. But Turiya is ever, and it is always the All-knowing, the All-seeing. [1 - K - 12]

## IX) In Sleep



- Shankara does not want this direction here.

## X) Question : Vigyana Pravaha?



- 1<sup>st</sup> Kshanika Vigyanam can't talk of Pravaha because it is momentary.
- 2<sup>nd</sup> Kshanika Vijnanam doesn't know 1<sup>st</sup> one or 3<sup>rd</sup> one.

- **How can Kshanika Vigyanam know itself the Pravaha?**

### **XI) To talk about a Pravaha you require a Sakshi.**

- **Sakshi of Pravaha is different from Pravaha and should be there continuously = Turiyam.**

### **XII) Your Kshanika Vigyana Pravaha = Vrutti Vigyana Pravahaha**

- Vrutti is Kshanikam also sometimes.
- Other than Vrutti Pravaha, there is a Sakshi which talks about Vrutti Pravaha, that Sakshi is Nitya Vigyanam.
- This is reply in Brihadaranyaka Upanishad – 4<sup>th</sup> Chapter – 3<sup>rd</sup> Section – Svayam Jyoti Prakaranam.
- Shankara takes all Darshanams and gives this answer.

### **XIII) Here Shankara says :**

- Sushuptou Jnanam Asti.
- Therefore Jnanam Sushuptou Asti.
- Jneya Abhave Adarshanat Sushuptou, Jnanasya Api Adarshanat, Abavaha Jnanasya.
- Jnanam is not there, if a question is raised.

### **XIV) Rule :**

- **You can talk about existence of something only if you know.**
- Can't talk of existence of unknown thing.
- Vandhya Putra, sky flowers.

XV) Minimum you should know that it is existent.

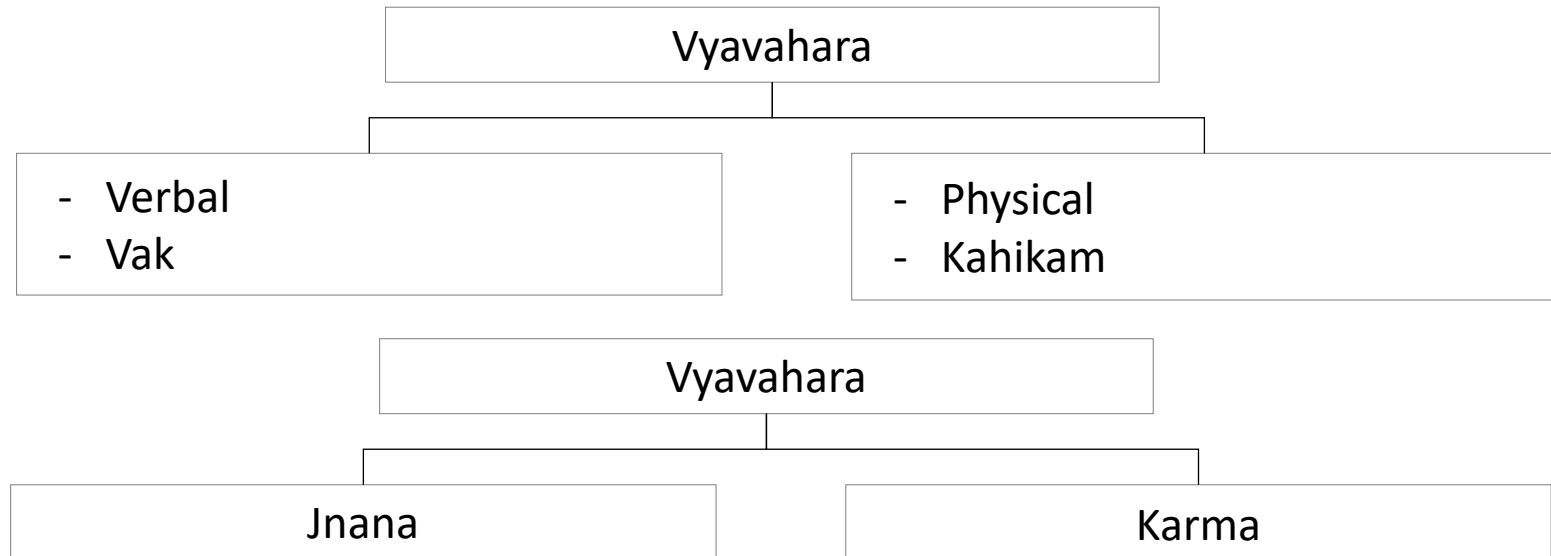
- May not know details.
- **Knownness is a condition required for existence of anything in the creation.**

XVI) Astitvam pre-supposes Jneyatvam

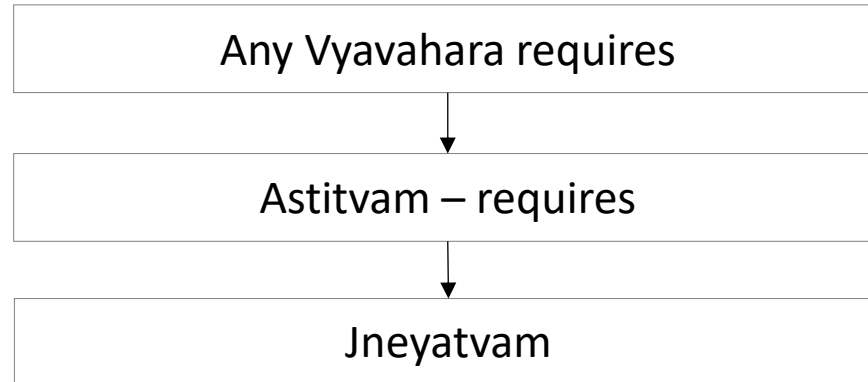
- Only when a thing is known to be existent, it will become part of human Vyavahara transaction.

XVII) Even verbal transaction about a star called cyrius.

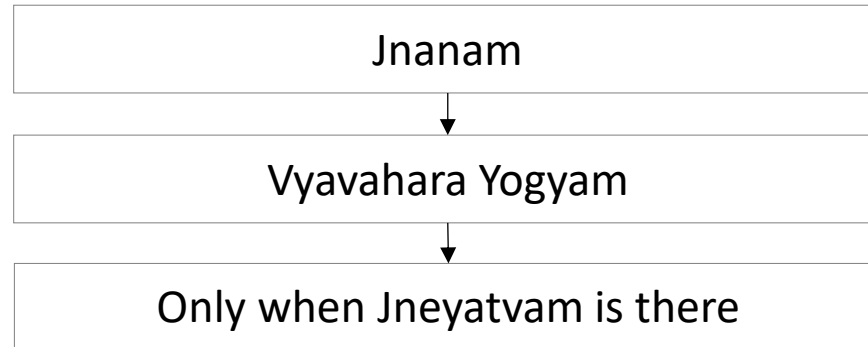
- To talk about it, I should minimum know that it is existent.



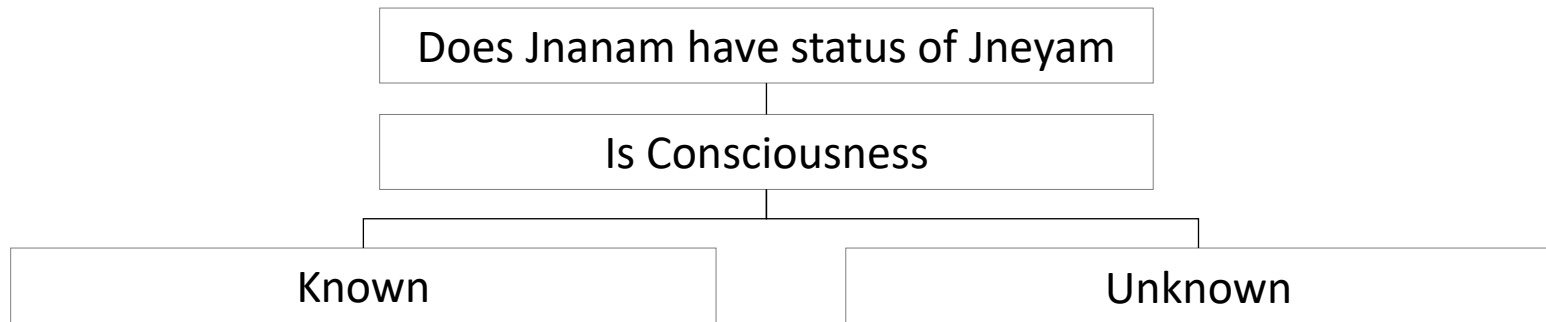
XVIII)



XIX) What about Jnanam?



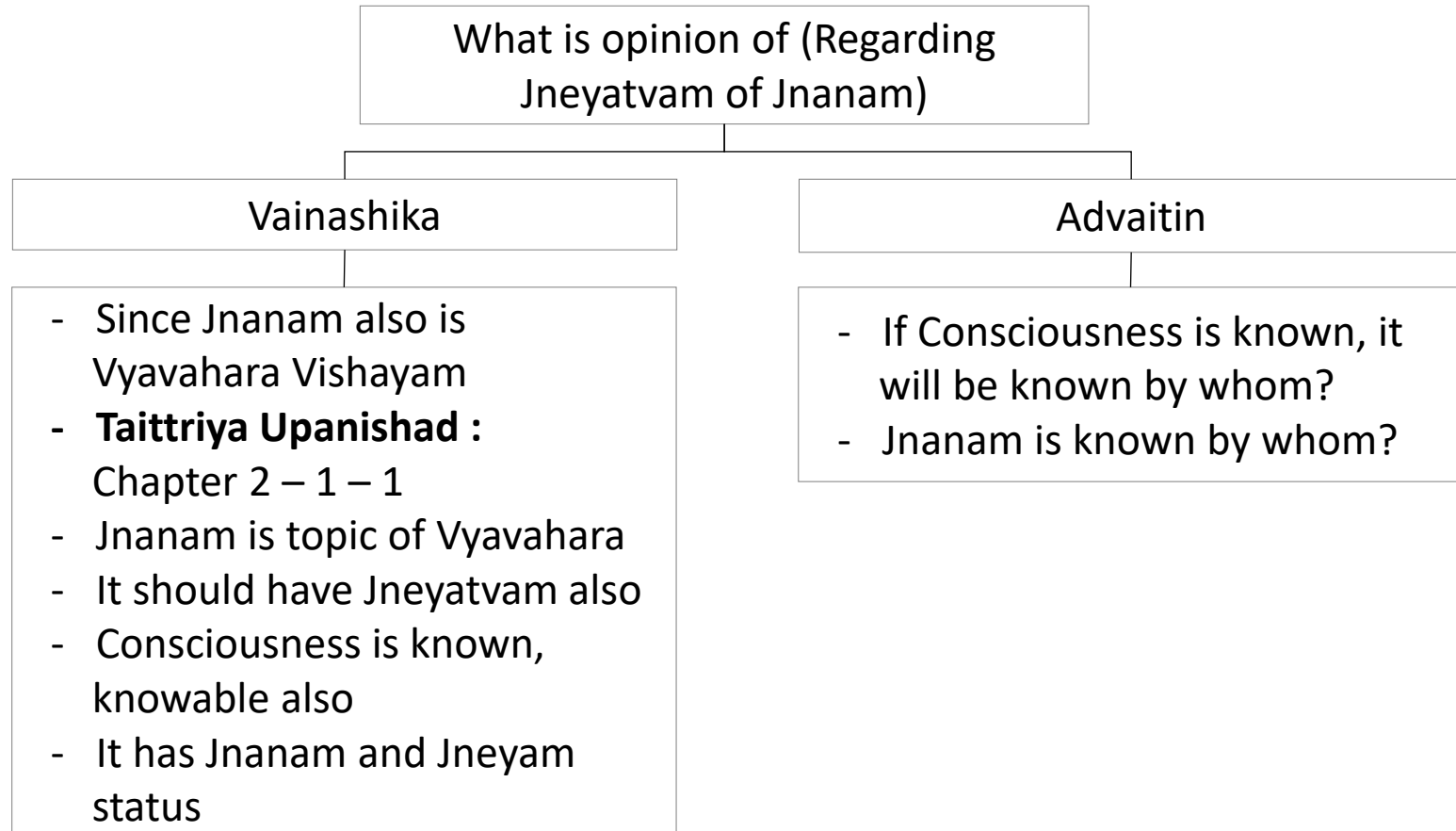
XX)



XXI) Does Consciousness has knowness or not?

- Abhipraya Bheda.

XXII)





XXIII)

Jnanam is known by

Jneyam

- Vyavahara Yogyatvat

Another Jnanam

- Jnana Antaram

Itself

- Sva Jneyam Jnanam
- Vaibashikas option
- Svenaiva Jneyam

XXIV) Advaitin :

- Refutes the Basis itself that Jnanam is Jneyam.
- **Jnanam does not come under Jneyam category at all.**
- Jnanam can never have Jneyam status.
- **Jnanam is always Jnanam, never Jneyam.**
- **Jneyam is always Jneyam, never Jnanam.**

XXV) Extended question of Anandagiri :

- If Jnanam does not become Jneyam, how does it become Vyavahara Yogyam?
- If Jnanam is unknown, how can you talk about it?
- Everything we are talking about because they are known.
- Knownness being condition for Astitvam, for Vyavahara, if Jnanam does not have knownness, how can it become Vyavahara Yogyam?

## XXVI) Anatma :

- **Requires Jneyatvam as a condition for Astitvam and Vyavahara.**
- Because Anatma = Jadam, Achetanam.
- Yatra Yatra Achenatvam, in all such conditions, Jneyatvam is required for Vyavahara.

## XXVII) In the case of Atma, Jnanam is Svarupam.

- It does not require Jneyatvam.
- Does not require knowing process.
- Even before Pramana Vyapara, Jnanam exists, it is self existent, self evident.
- Does not require a process of knowing for proving its existence.

## XXVIII) Keno Upanishad :

प्रतिबोधविदितं मतममृतत्वं हि विन्दते  
आत्मना विन्दते वीर्यं विद्यया विन्दतेऽमृतम् ४

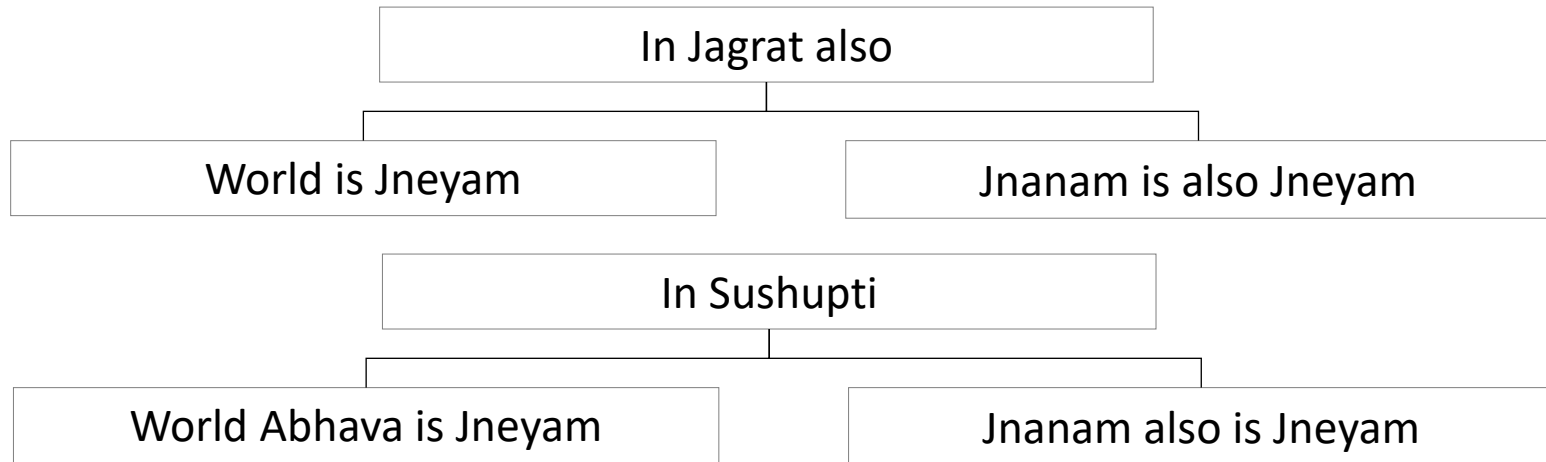
*Pratibodha-viditam matam amrtatvam hi vindate  
Atmana vindate viryam vidyaya vindate'mrtam.*

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. [II – 4]

## XXIX) Conclusion :

- Jnanam does not have Jneyatvam.
- Don't try to know Sakshi, claim I am self evident, self existent Sakshi of the Universe.

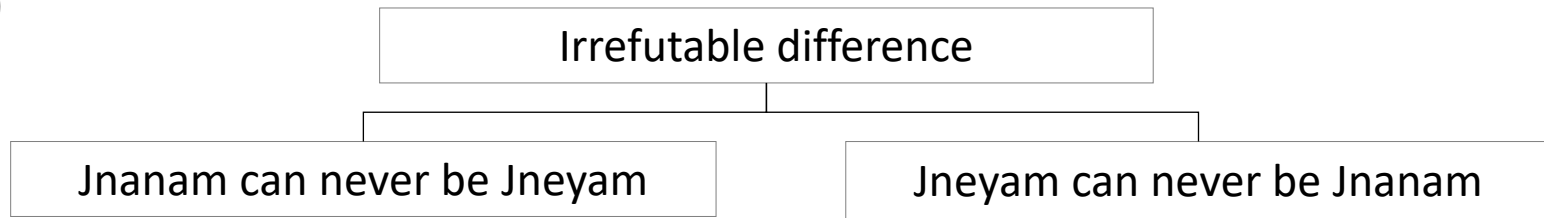
**XXX)**



**XXXI) We say :**

- Consciousness is not known at all.
- We negate the word knowness.
- We replace it by the word Svata Siddha, Svayam Prakasha, self evident

360) I)



## II) Vainashika can't say :

- Jnanam is Jneyam.
- 2 distinct entities.
- How to prove that.
- Shankara gives ingenuous argument and corners him to agree, very brilliant.

III) Abhava is known, hence Jnanam must be there.

Abhava	Abava Jnanam
<ul style="list-style-type: none"><li>- Jneyam</li><li>- Absence</li></ul>	<ul style="list-style-type: none"><li>- Jnanam</li><li>- Knowledge of absence</li></ul>

IV)

Jneyam known	Knowledge
Absence	Jnanam is different from Jneyam

- **Knowledge of absence is differnt from the known absence.**

V) Why?

Known	Knowledge
Abhava Rupam	Bava Rupam

- They are different
- Therefore knowledge and known are different.

**VI) Subject and object can never be identical can never be identical.**

- **This particular difference between Jnanam (Subject) and Jneyam (Object) is very evident, well proven by your own conclusion.**

VII) Assumed Jnanam has to be Jneyam – why?

- Because, for Vyavahara Yogasya Siddhayaet, everything should have Jneyatvam.

VIII) Jnanam has to be Jneyam, otherwise you can't talk about it.

- **That is his assumption because Svaprakashatvam, he doesn't know.**

IX) Assumes Jneyatvam is required – 1<sup>st</sup> wrong assumption.

**X) 2<sup>nd</sup> wrong assumption :**

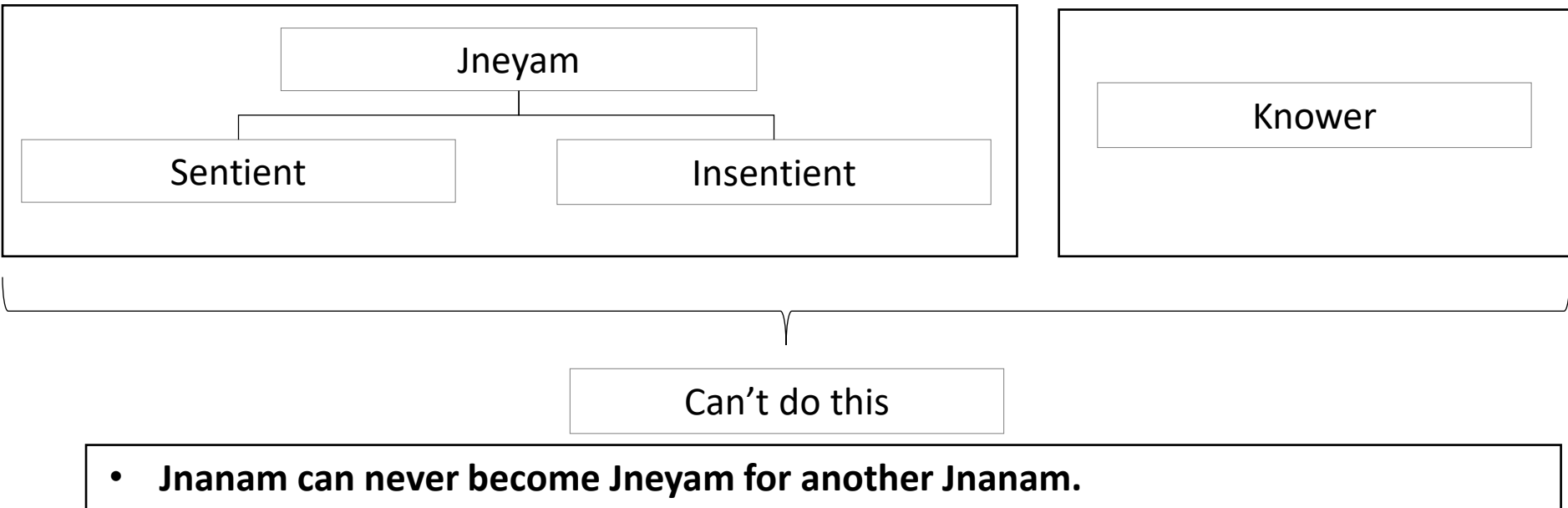
- He tells Advaitin – If you don't accept (3<sup>rd</sup> option) Jnanam is known by itself, you will have to say :
  - Jnanam is known by another Jnanam – 2<sup>nd</sup> option.

## Shankaras Answer :

XI) If you say, Jnanam is known by another Jnanam then :

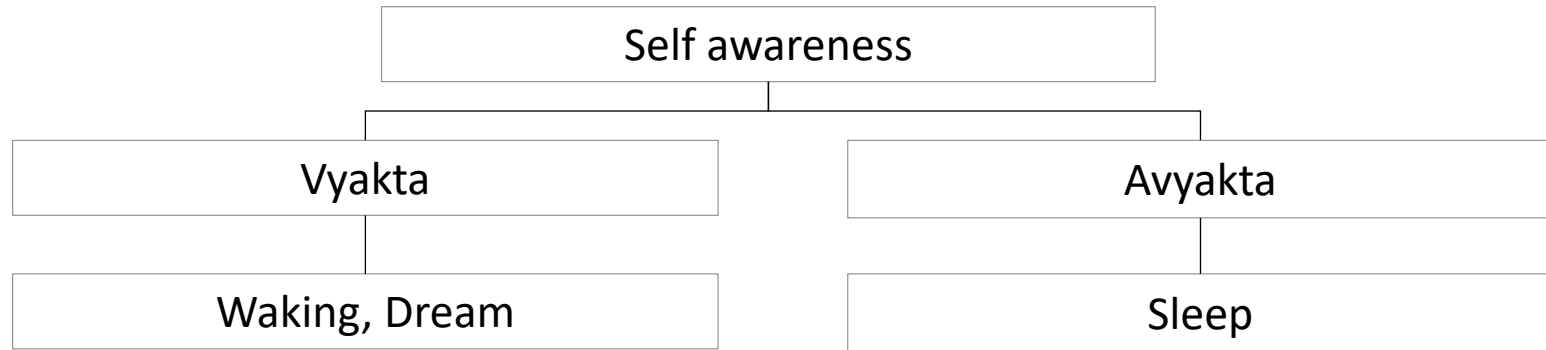
- 1<sup>st</sup> Jnanam – will become Jneyam.
- 1<sup>st</sup> Jnanam – becomes Chetana Jneyam.

XII) Jnanam never becomes Jneyam.



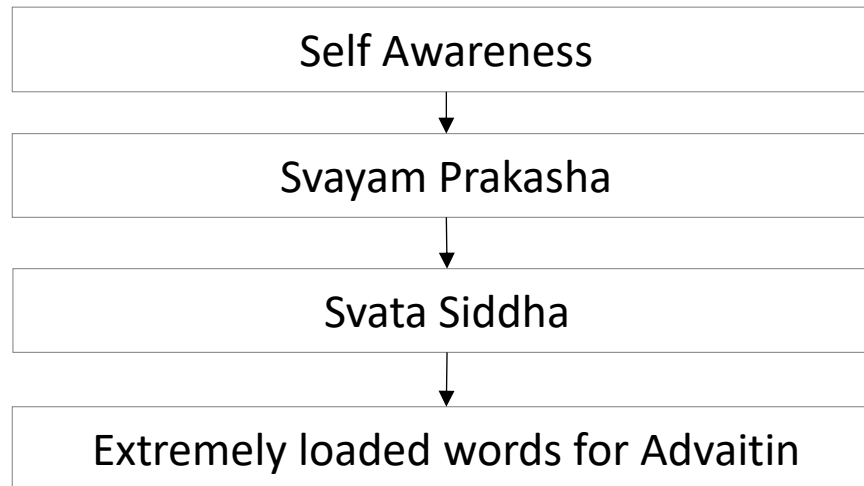
- Condition of Jnanam No. 1, known by Jnanam No. 2 is not acceptable to us.

XIII) Even in sleep, self awareness is there in Avyakta, unmanifest form.



- Therefore I say, I slept well.

XIV)



## XV) Using this – Brihadaranyaka Upanishad :

अथ हैनमूषस्तश्चाक्रायणः पप्रच्छ;  
याज्ञवल्क्येति होवाच, यत्साक्षदपरोक्षदब्रह्म,  
य आत्मा सर्वान्तरः, तं मे व्याचक्ष्व इति;  
एष त आत्मा सर्वान्तरः; कतमो याज्ञवल्क्य  
सर्वान्तरो ? यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः,  
योऽपानेनापानिति स त आत्मा सर्वान्तरः,  
यो व्यानेन व्यानिति स त आत्मा सर्वान्तरः,  
य उदानेनोदानिति स त आत्मा सर्वान्तरः,  
एष त आत्मा सर्वान्तरः || 1 ||

atha hainamūṣastaścākrāyaṇaḥ papraccha;  
yājñavalkyeti hovāca, yatsākṣādaparokṣādbrahma,  
ya ātmā sarvāntaraḥ, taṁ me vyācakśva iti;  
eṣa ta ātmā sarvāntaraḥ; katamo yājñavalkya  
sarvāntaro ? yaḥ prāṇena prāṇiti sa ta ātmā sarvāntaraḥ,  
yo'pānenāpāniti sa ta ātmā sarvāntaraḥ,  
yo vyānena vyāniti sa ta ātmā sarvāntaraḥ,  
ya udānenodāniti sa ta ātmā sarvāntaraḥ,  
eṣa ta ātmā sarvāntaraḥ || 1 ||

Then Uṣasta, the son of Cakra, asked him. ‘Yājñavalkya,’ said he, ‘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?’ ‘That which breathes through the Prāṇa is your self that is within all. That which moves downwards through the Apāna is your, self that is within all. That which pervades through the Vyāna is your self that is within all. That which goes out through the Udāna is your self that is within all. This is your self that is within all.’ [3 - 4 - 1]

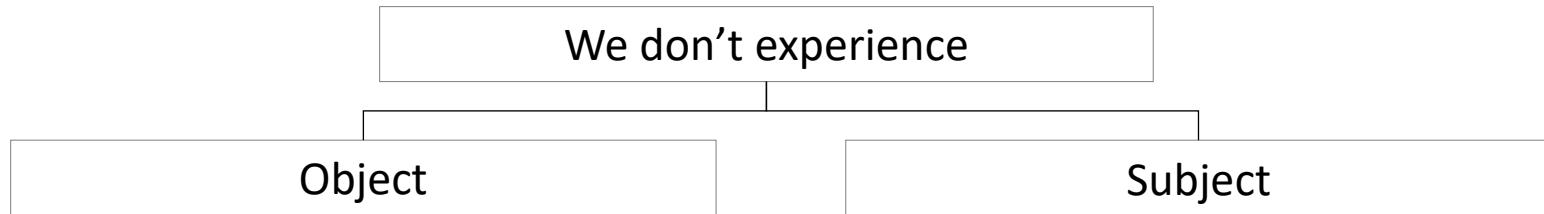


## XVI) What is nature of Chaitanyam

- Avyabichara Svarupam – Nityam
- Not undergoing any change, uniformly same always.

## XVII) Question : Madhyastha

- Whether Chaitanyam is there in Sushupti?

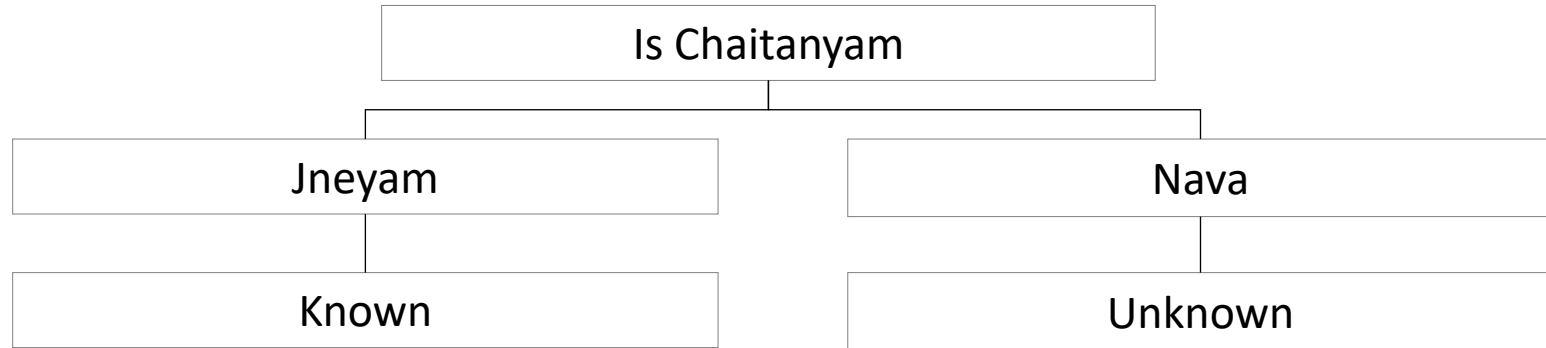


## XVIII) Have to accept Chaitanyam in Sushupti.

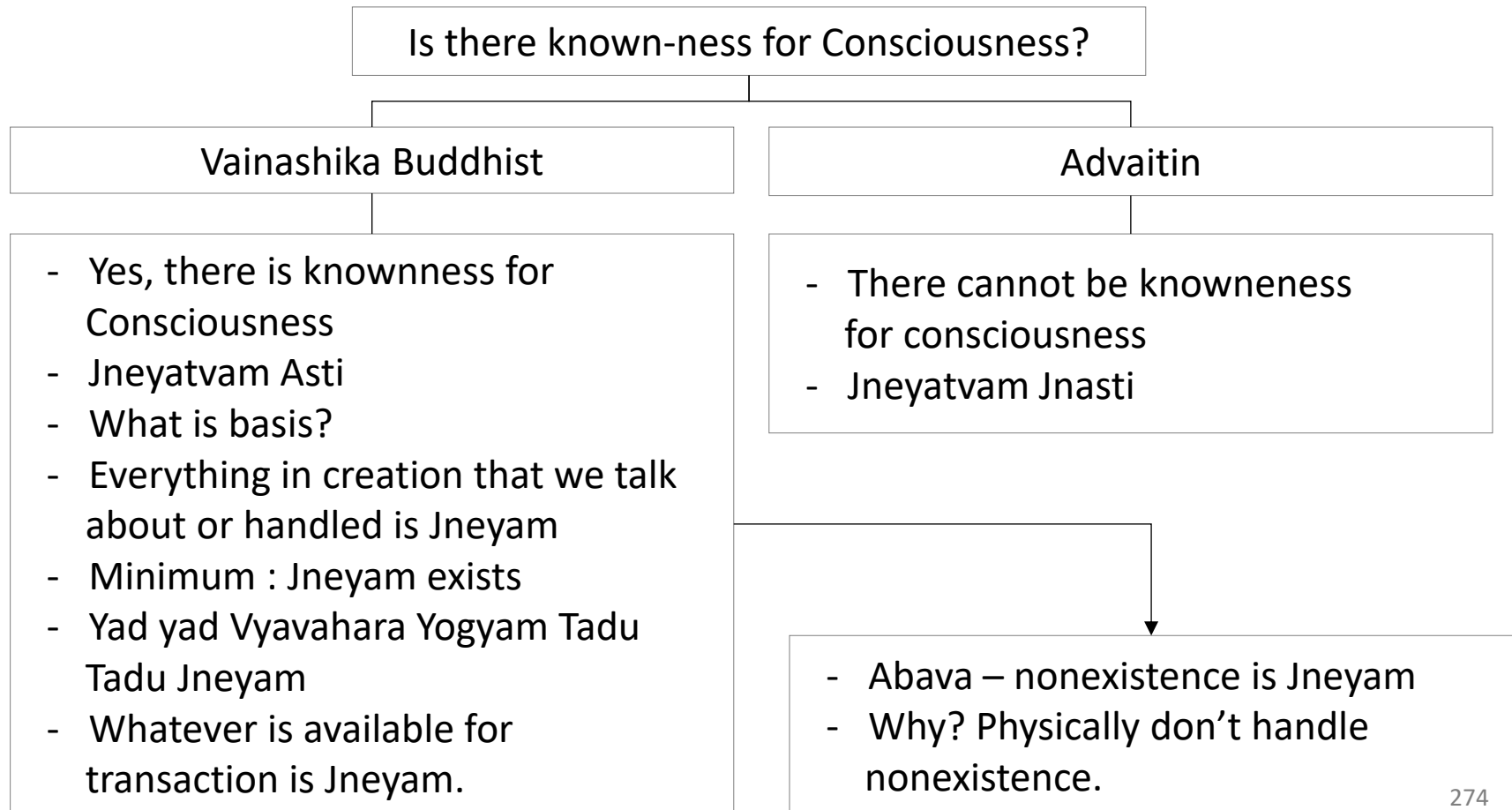
- Kshanika Vadi also accepts Nitya Pravaha of Chaitanyam.
- Which means Chaitanyam is in Sushupti.
- He says Kshanikam, we say Svarupa Chaitanyam.
- In Sushupti Chaitanyam is there both agree.
- Therefore Chaitanyam is Nityam is established.

## XIX) 2nd Aspect of Chaitanyam

a)



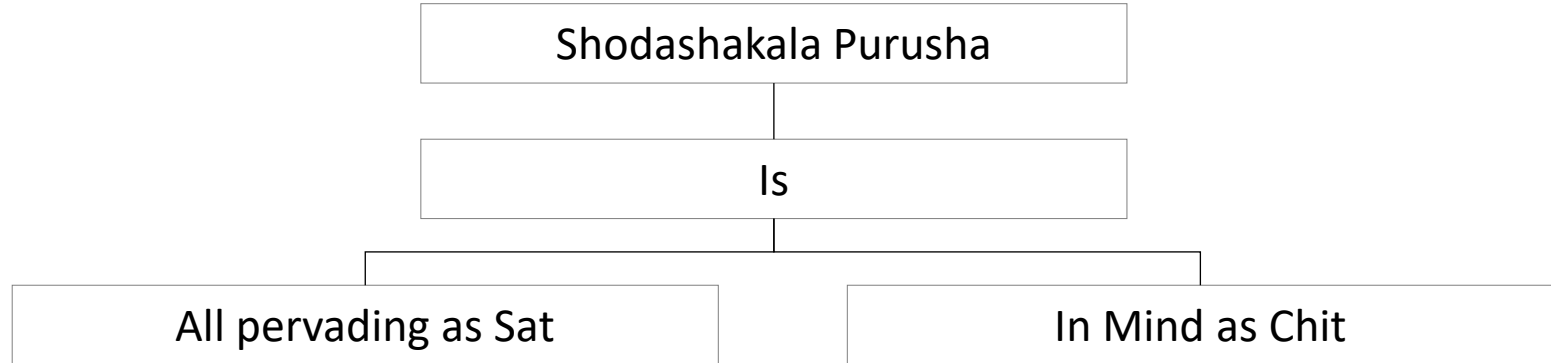
b)



### 361) I) Kshanika Vigyani :

- Chaitanyam takes different forms of objects, no world outside.

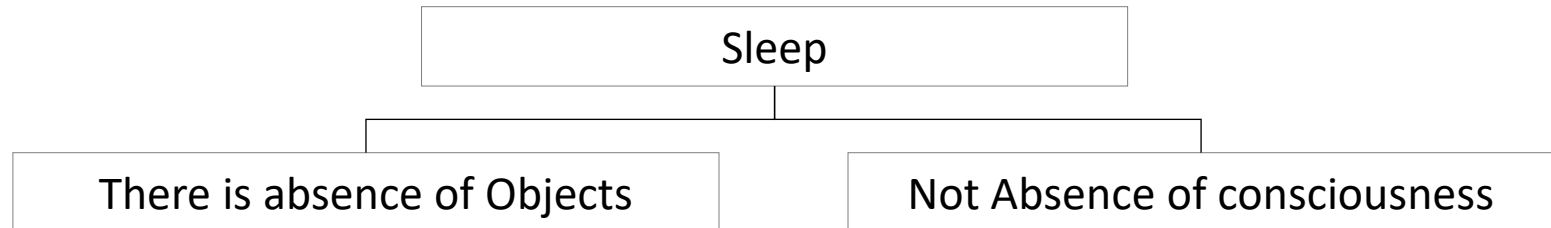
### II) Foundation of Vedanta :



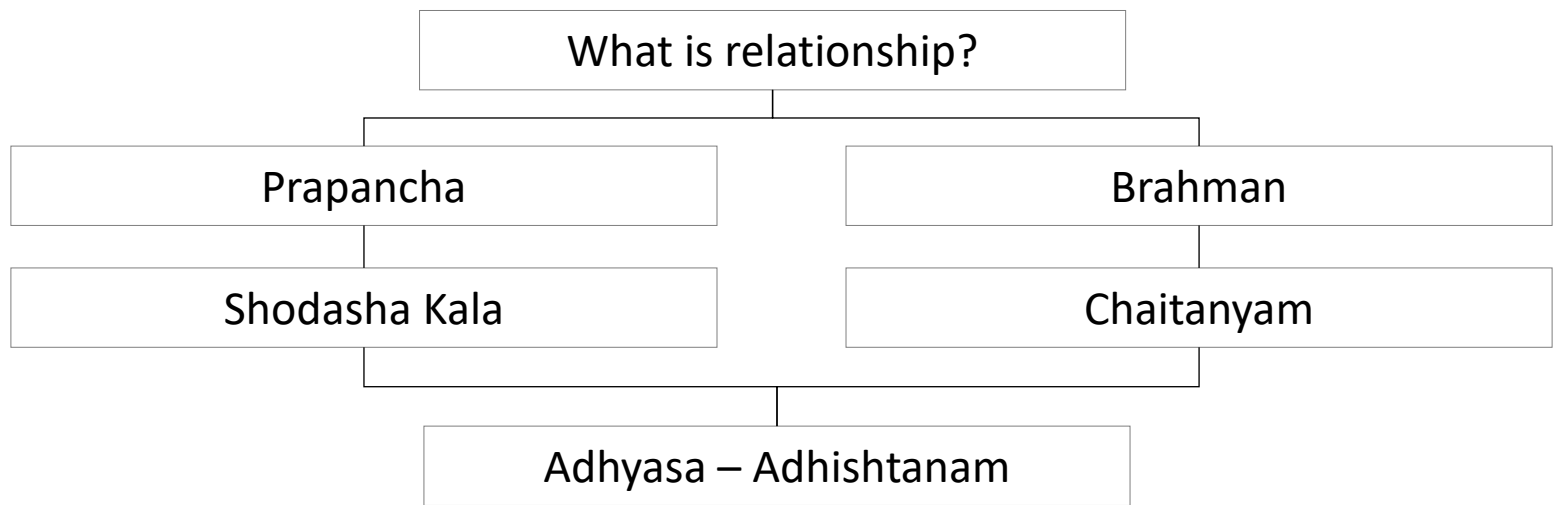
**III) Without objects consciousness can be there – Vyabichara Svarupam.**

**IV) Without Consciousness, objects can never be there (Avyabichara Svarupam).**

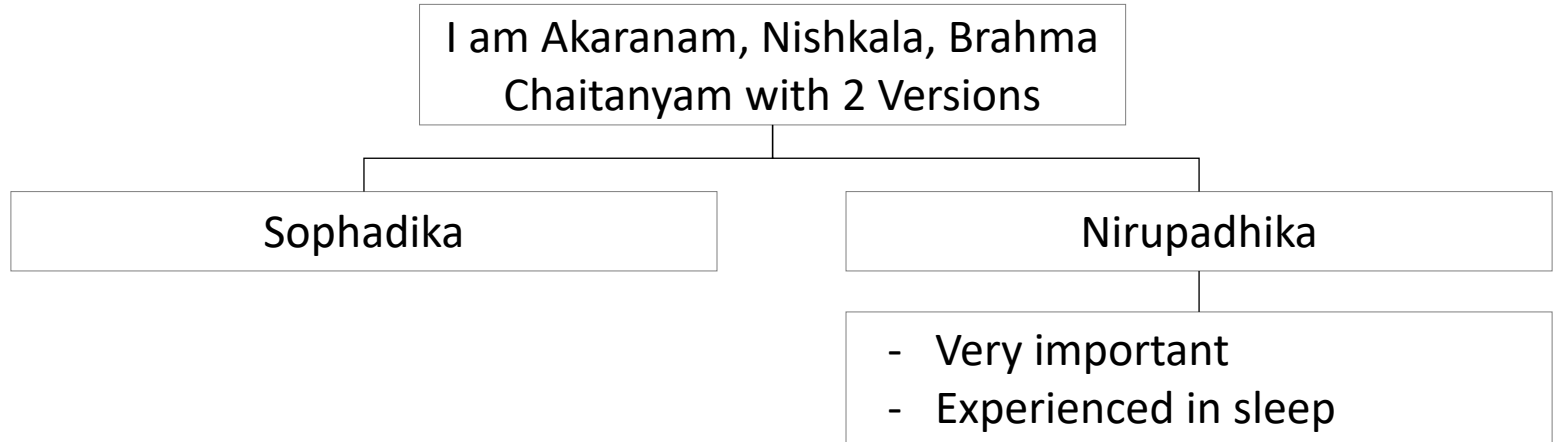
**V)**



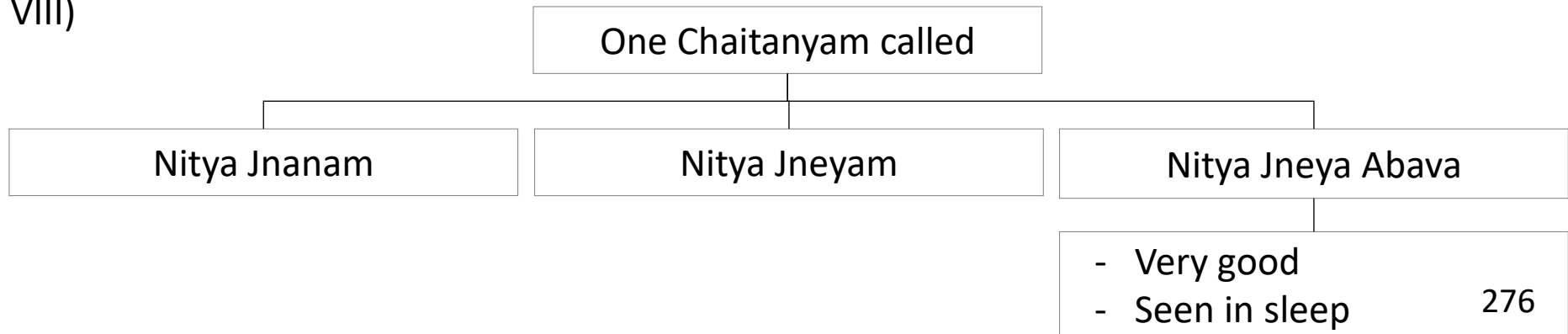
VI)



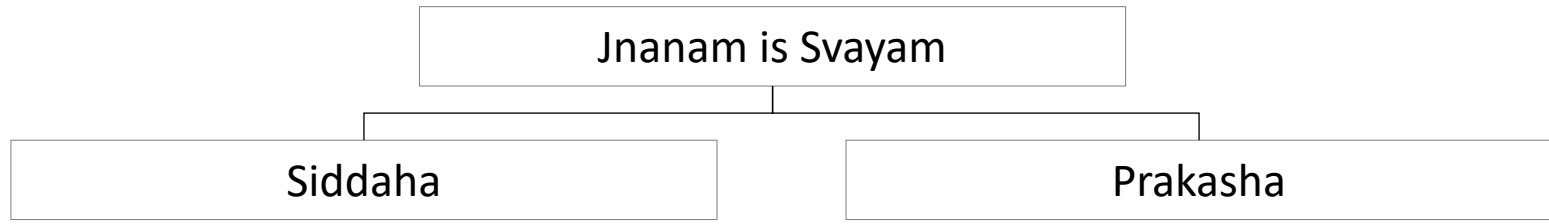
VII)



VIII)



IX)



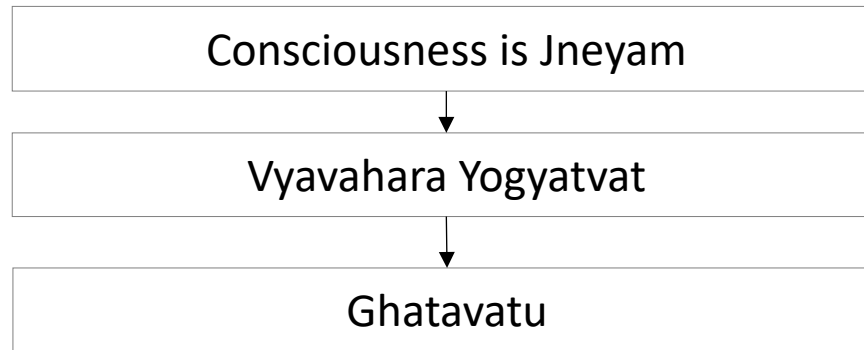
## X) Brihadaranyaka Upanishad :

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य आत्मा सर्वान्तरः, तं मे व्याचक्ष्व इति;  
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य उदानेनोदानिति स त आत्मा सर्वान्तरः,  
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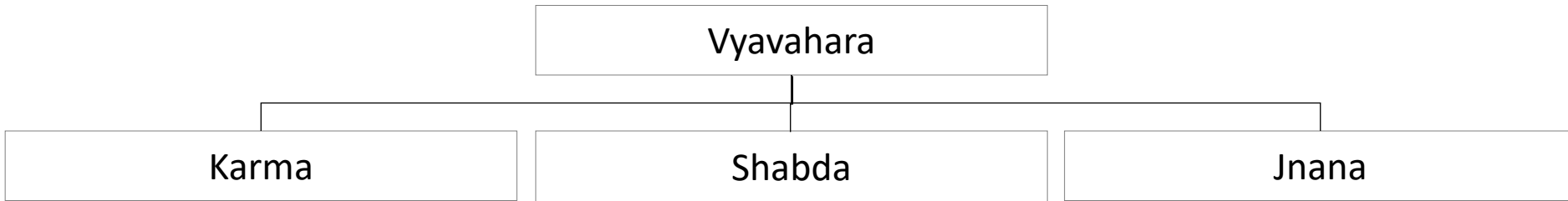
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362) I) Then he comes to consciousness also.



II) What is Vyavahara Yogyatvam of Consciousness?

- Verbally we handle consciousness not physically.
- Say – bring some water and sprinkle on his face.



III)

If Consciousness is known, it  
is known by what?

By Itself

By Another Consciousness

By Another Jada Vastu

**Purva Pakshi :**

- Concludes Consciousness is known by itself.
- Sva Lakshanya Niyama
- Vainashika Theory
- Svam Eva Lakshanam Pramanam

- Anavastha Dosha comes

- Jadam can't know

**IV) Shankara :**

a) It can't be known, knower and known can never be one and the same.

b) Example :

- Abhava – non existence of things is known by Consciousness.

**c) Consciousness is existent, different from non existence.**

d) Knower – Existent Consciousness is different from known non-existent things, beings.

e) Fundamental theory of Advaitam :

- Subject and object can never be identical.
- Knower can never be known.
- Knower – known Vibhaga, Division, we have to accept.

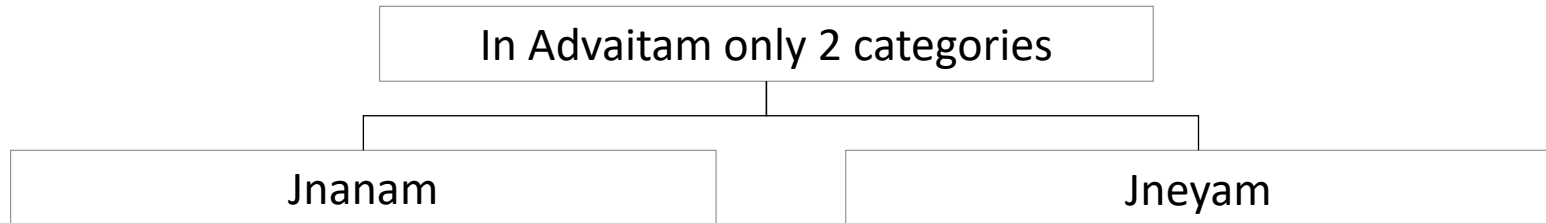
**f) Conclusion :**

- Consciousness can't be known by itself.

V) What is Shankaras reply

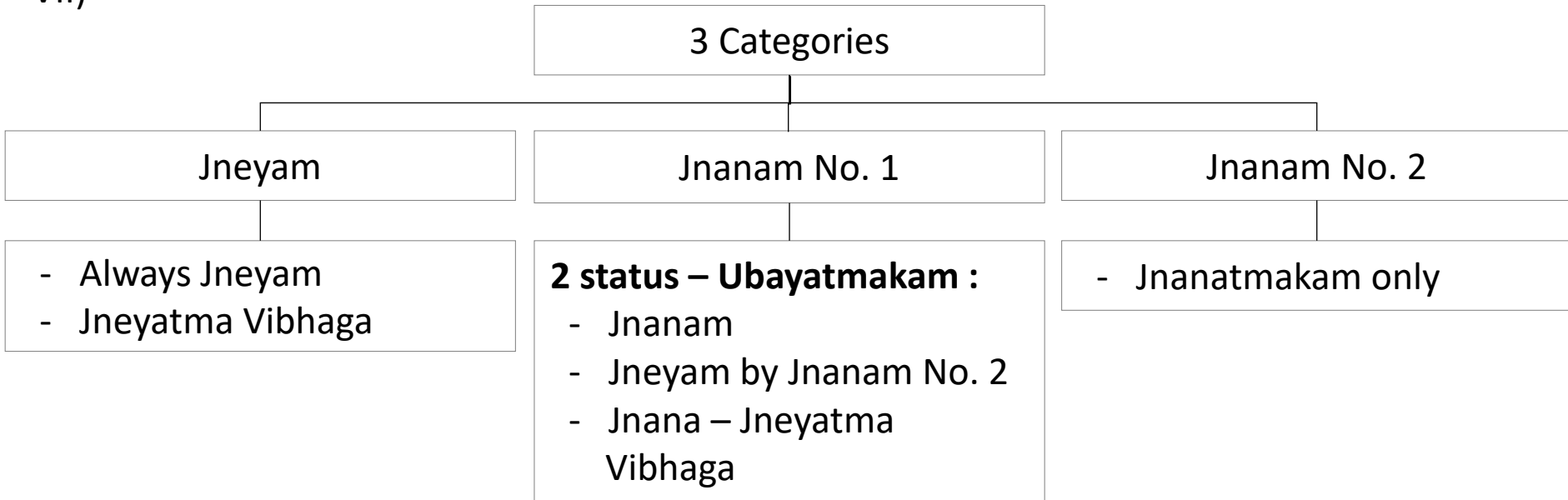
- I will have Anavastha problem if I admit that Consciousness is known by another Consciousness.
- If I accept 2nd Consciousness, then 3rd, 4th problem will come.
- I don't accept 2nd Consciousness.

VI)





VII)



VIII) In my Matam Jnanam is Sarvagyam.

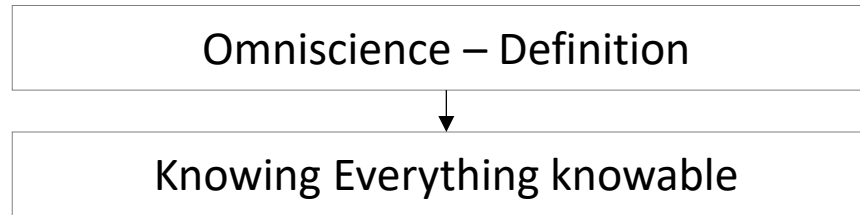
- Jnanam knows everything else and itself also.

IX) In Advaitin Matam, Jnanam will know everything but doesn't know Jnanam itself.

- Jnanam not Omniscient.
- Omniscience of Brahman can't be established.
- Brahman = Jnana Svarupam.
- Sarvajnya, Sarvavit = Brahman.

## X) Anandagiri :

a)

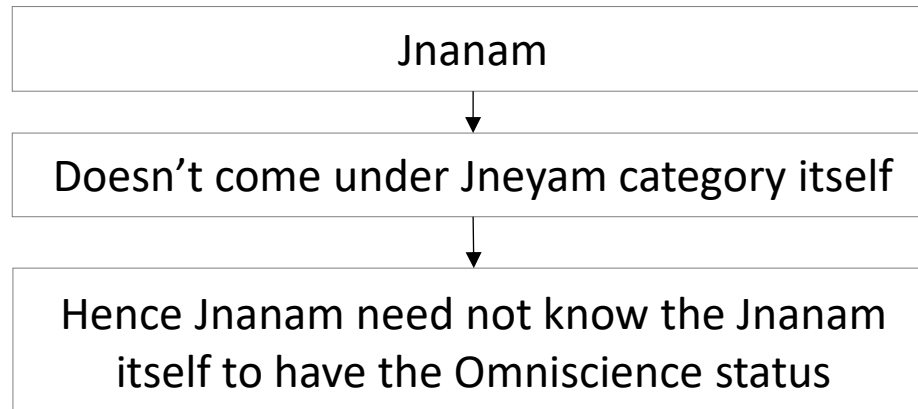


### Don't ask :

- How to know the non-knowable.

b) Illogical

c)



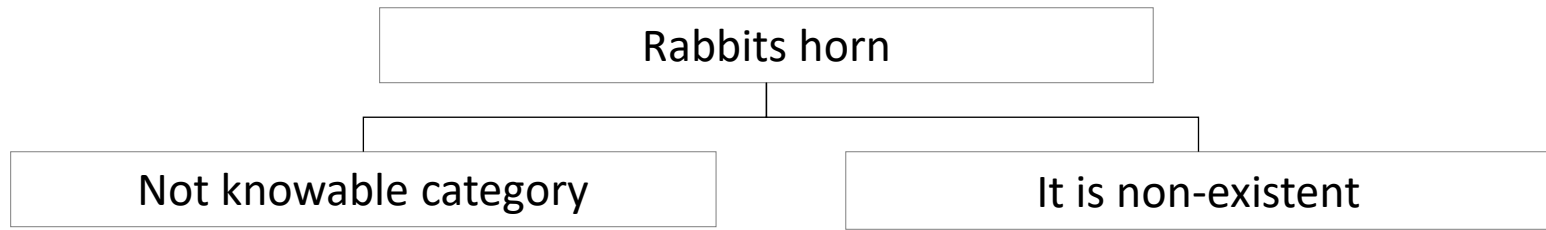
### d) Example :

- Does Jnanam knows Rabbits horn?

### Answer :

- It does not know Rabbits horn, it is not there.
- **You can't argue :**

It is not Sarvajnyaha because it does not know Rabbits horn.



- Absence of Rabbits horn it can be known.
- Rabbits horn, it can't know.

**e) Jnanam is Consciousness, awareness, Sarvagya only.**

**f) Katho Upanishad :**

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।  
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १५ ॥

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

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him ; by His light, all these shine.  
[II – II – 15]

- **Sarvam Jneyam, Sarvam Idam, Vibhati.**

**g) Anandagiri :**

- If Jnanam is not Jneyam category, then how does it become Vyavahara Gochara?
- If Consciousness is not known how can you talk about consciousness itself.

**h) Consciousness need not be objectified by anything.**

- It is Svata Siddha, Svayam Prakasha.

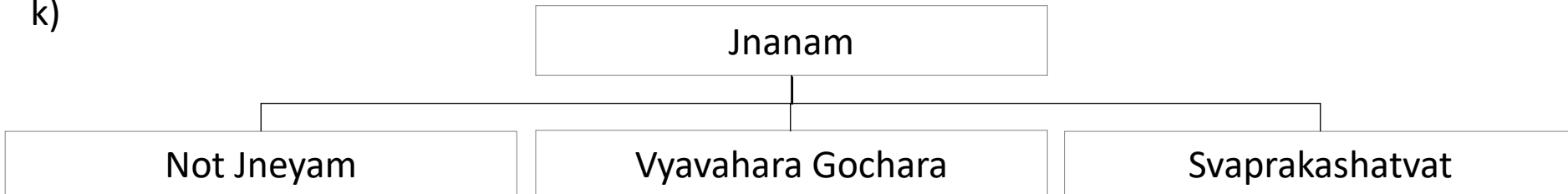
### i) Example :

- One lamp need not light up / illumine another lamp.
- Lamp is self revealing, not by doing job of illumination, not doing action of illumination.
- It need not illumine itself.
- Lamp can't be illumined by itself or another lamp.

### j) Consciousness is without requiring a process of knowing.

- It is self evident as Aham, Aham, Rupena.

### k)

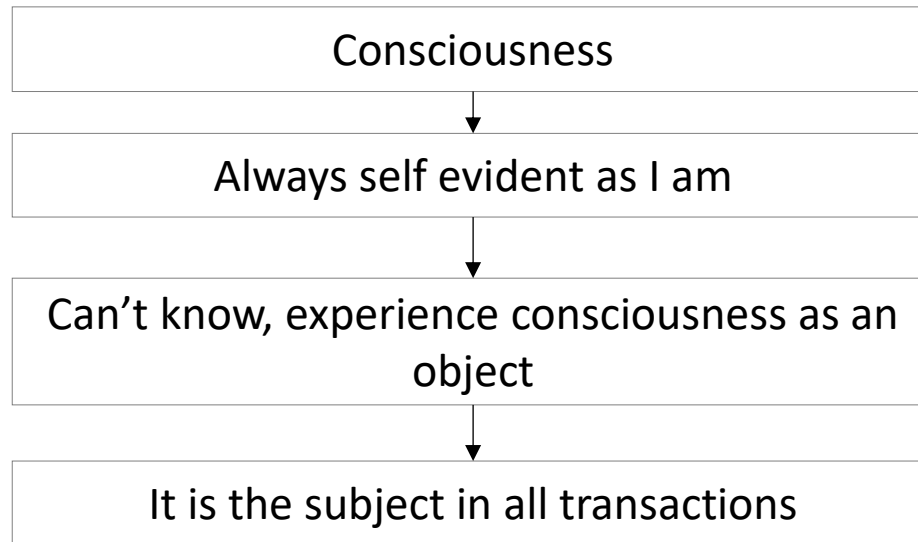


- Tameva Bantam Anubhati Sarvam.

### XI) All these problems because Buddhist have made a basic wrong principle :

- **Consciousness has to be known, idea is wrong.**

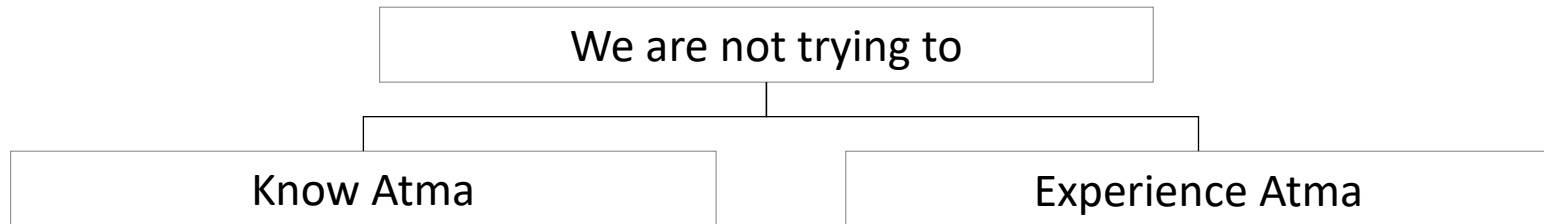
XII)



**XIII) Our problem :**

- We have misconception about self evident Atma.

**XIV)**

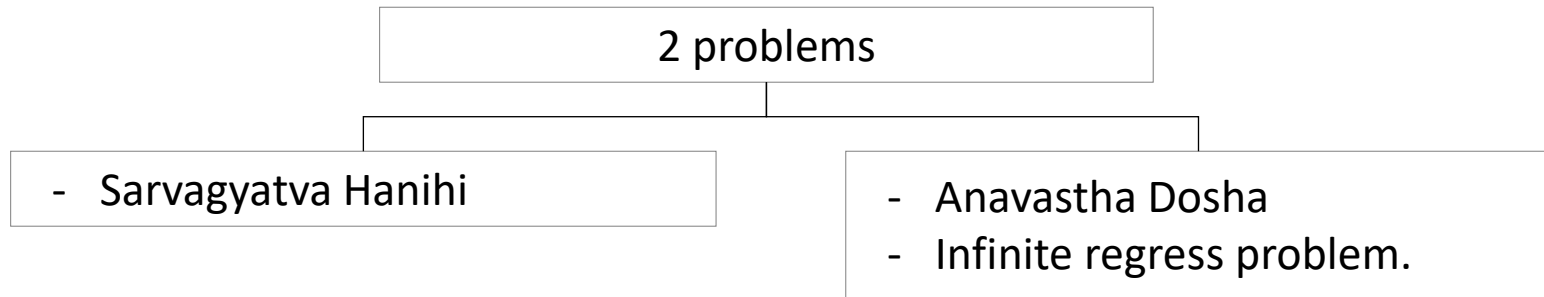


- We are asserting the fact that I am not the superimposed statuses (Jiva status).
- Very significant part.

**XV) Buddhist Blunder – have made**

- Consciousness as an object of knowledge, object of experience.

XVI) Vainashika has Jnanam, Jneyam problem.



**XVII) Shankara :**

- I don't need 2<sup>nd</sup> Jnanam to know 1<sup>st</sup> Jnanam.
- In our Matam, we don't accept necessity of knowing the 1<sup>st</sup> Jnanam itself.

**XVIII) Shankara :**

- In our Matam, there is no Jnanatva status.
- Svayam Prakasha, don't accept 2<sup>nd</sup> Jnanam at all.
- No infinite Regress of 3<sup>rd</sup>, 4<sup>th</sup> .

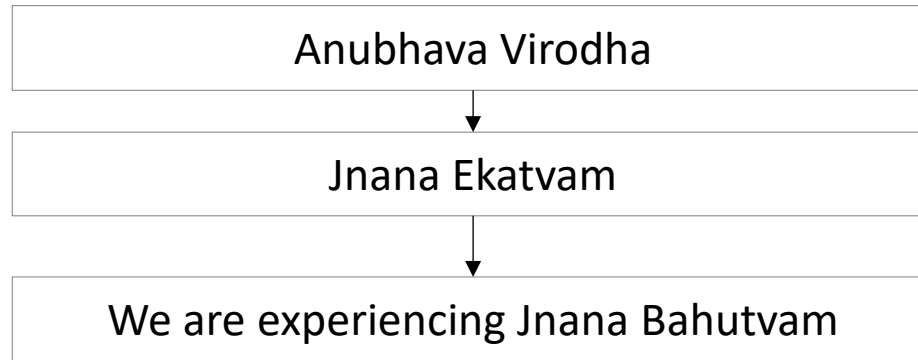
**XIX) Shankara :**

- Jnanam = Nondual in Advaitam.

**XX) Purva Pakshi :**

- That is contradictory to our experience.
- We see Jnanam not only in one body but see in so many bodies.

**XXI)**



- So many Consciousness, sentient beings.
- Each being is conscious.
- Consciousness must be many.

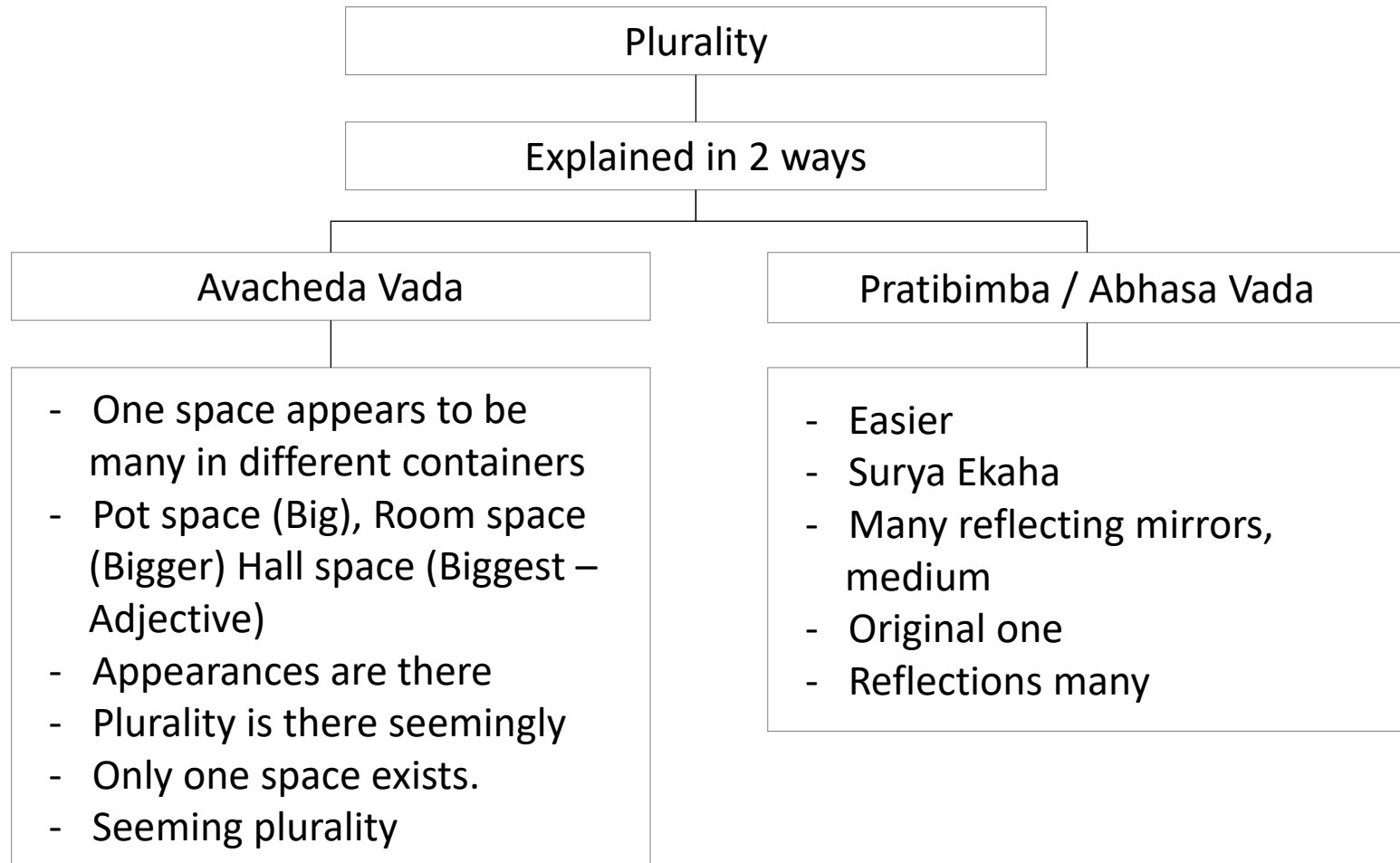
**XXII) Visishyta Advaitam :**

- Talks about plurality.
- Jivatma Bahutvam.
- Paramartha Binnatvam.

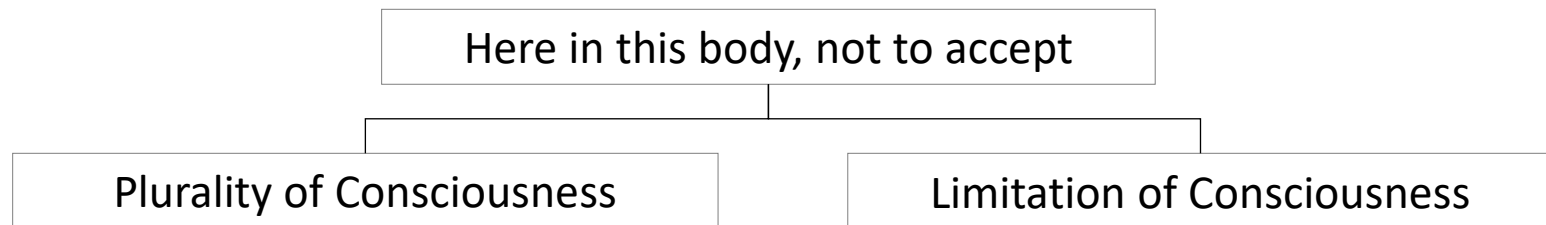
**XXIII) Experientially, there seems to be plurality of Consciousness.**

- I accept the appearance of plurality.
- I don't accept the plurality of Consciousness.

## XXIV) How plurality appears?



## XXV)



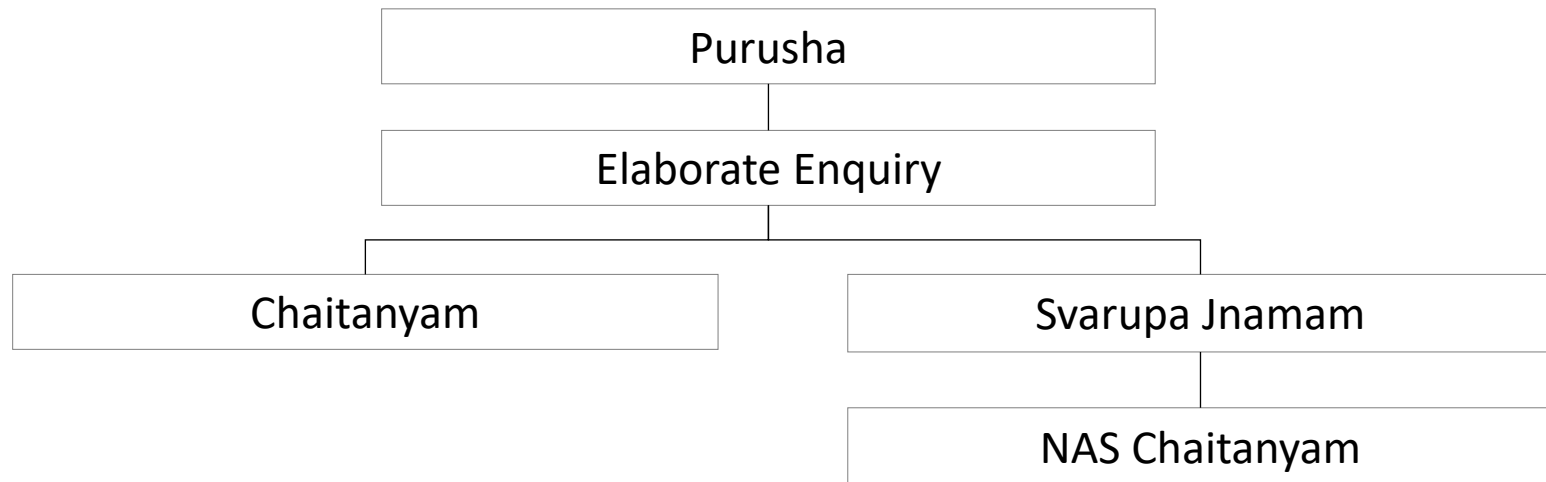


- Not intended
- Consciousness is everywhere, based on the appearance, Upanishad is saying Ihaiva Asmin Sharire Iti, idam Uchyate.
- Next wave of discussion, now.

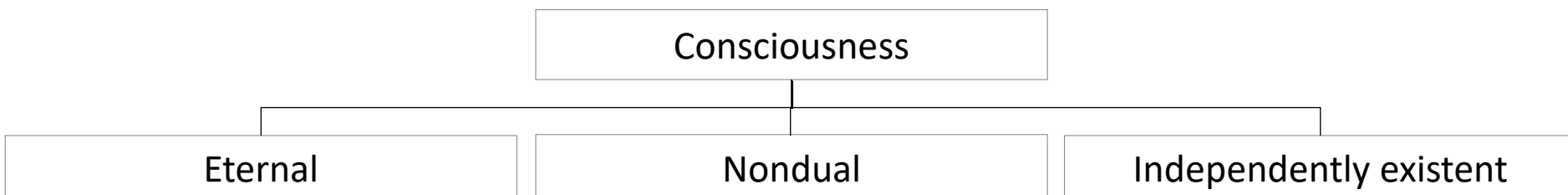
XXVI) Where is Shodasha Kala Purusha?

Shodasha Kala	Purusha
Universe	Brahman

XXVII)



- Nitya Advitiya Svatantra Chaitanyam



## **XXVIII) We are not talking about Consciousness dependent on Body or Brain.**

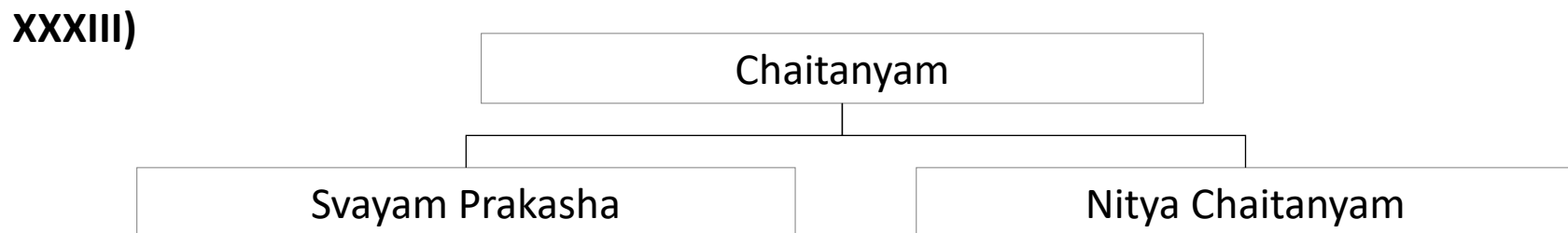
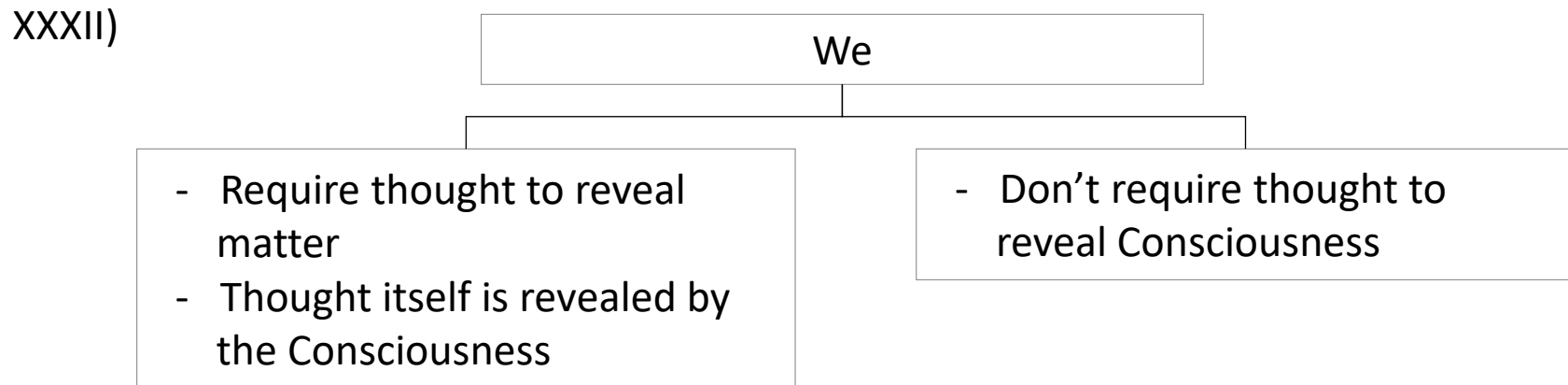
XXIX) Consciousness which can exist before the origination of Body – Brain – Sense Organs.

XXX) How is Chaitanyam revealed?

- Svayam Prakasha Chaitanyam Svatah Siddah Chaitanyam.

XXXI) Self revealed, ever revealed without requiring a process of Revelation.

- Process = Thought modification revelation.



- By this establishment, Shankara refutes 2 Buddhistic theories.

XXXIV)

### 2 theories of Buddhism (Vainashika)

- Kshanikatvam
- Consciousness is momentary
- Refuted by establishing Nityatvam of Chaitanyam
- Chaitanyam = Permanent not momentary

- Consciousness reveals itself through a process
- Svata Siddham
- Self revealed
- This idea refuted

### XXXV) Shankara :

- We do experience plurality of Consciousness.
- **Experience = Seeming plurality**
- Not factual plurality.

### XXXVI) Example :

Akasha	Prakasha
<ul style="list-style-type: none"><li>- One space appears as Many big, small space</li><li>- Not actual plurality but seeming plurality caused by containers called Upadhi</li><li>- Technical Shastric word = Aupadhika Bahutvam</li><li>- Vedantic expression</li><li>- Seeming plurality caused by containers called Upadhi</li></ul>	<ul style="list-style-type: none"><li>- On Surya, Chandra in different reflecting mediums appear as many</li><li>- Plurality = Aupadhika Bahutvam</li><li>- Every reflecting medium = Upadhi</li><li>- Every gross body, subtle body = Upadhi</li><li>- Aupadhika Bahutvam Vartate, Chaitanyam Eka Eva.</li></ul>

XXXVII)

Confined Purusha not

Nitya

Advitiya

Svatantra

- Once you confine consciousness to the body.
- What are the corollaries?

XXXVIII)

Confinement conveys

- Plurality

- Limitation

- Impermanence  
- Perishable

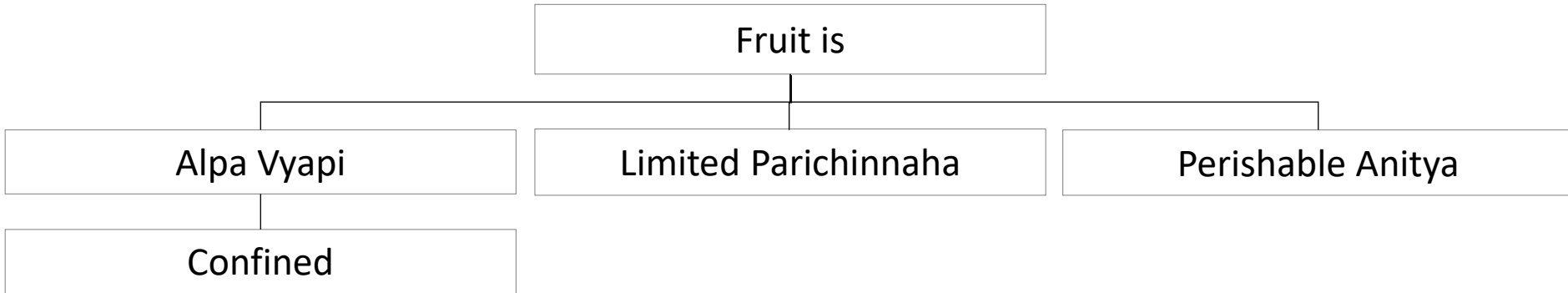
- Whatever is limited will be perishable.
- Yatra Parichinnam, Tatu Anityam, Ghata Vatu.

XXXIX) Because of expression – here in this body.

- Purusha the Consciousness is Parichinnaha, Confined, limited.

### XXXX) Example :

- Kunda = Wide mouthed vessel.
- Keep a fruit inside = Badar



### 363) I) Chapter 6 – Verse 2 :

तस्मै स होवाच । इहईवान्तःशरीरे सोम्य स पुरुषो  
यस्मिन्नताः षोडशकलाः प्रभवन्तीति ॥ २॥

Tasmai sa hovaacha, iha-iva-antah-sareere, somya, sa purusho,  
yasmin-netaah shodasakalaah prabhavanti iti II 2 II

He replied, “O Gentle Youth, That Purusa in whom these sixteen kalas are born is right here within the body.” [VI – 2]

### II) Consciousness is inside the Body.

- In which consciousness 16 Kalas originate, arise

III) What are the 16 Kalas?

### Prashno Upanishad : Chapter 6 – Verse 4

स प्राणमसृजत प्राणाच्छ्रद्धां  
खं वायुर्ज्योतिरापः पृथिवीन्द्रियं ।  
मनः अन्नमन्नाद्वीर्यं तपो मन्त्राः  
कर्म लोका लोकेषु च नाम च ॥ ४॥

Sa praanam-asrijata, praanaat-sraddhaam  
kham vaayur-jyotir-aapah prithiveendriyam  
mano-annam annaadveeryam, tapo mantraah  
karmalokalokeshu cha naama cha ॥ 4 ॥

He created the Prana. And from the Prana Faith, akasa, Air, Fire, Water, Earth, the Senses, Mind, Food, Strength, Thought, Mantra, Karama, the World, and in the world the different names also. [VI – 4]

- Includes Pancha Butas also.

- **Panchabut as also arise in Consciousness.**

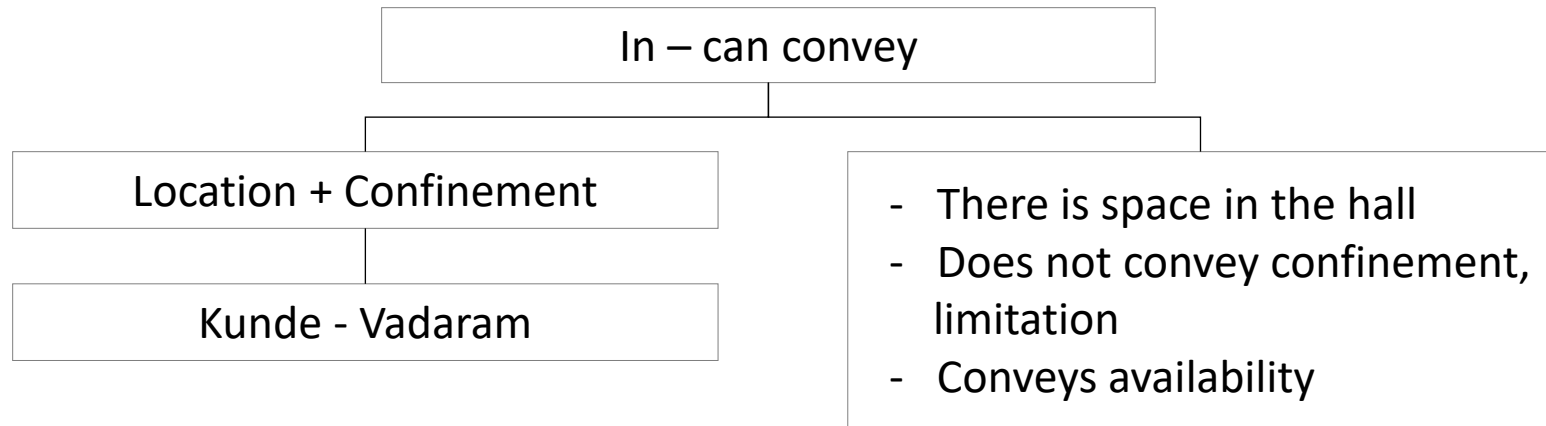
IV) Akasha arise in Consciousness, from Consciousness, what should be size of Consciousness?

- It can't be confined to physical body.
- Can't say space rises from small Atma.
- Not logically conclude that entire Universe is going to rise in finite Atma.

V) Ihaiva Antas Sharire must be understood differently without violating logical inconsistency.

**VI) Space availability is indicated not confinement, limitation.**

## VII)



## VIII) Purusha is everywhere

- But to recognise the Purusha as the Sakshi Chaitanyam, you have to come to self awareness.
- Self awareness is available only in the body.
- Awareness is everywhere.

## IX) Ranadhi Kala Karanatvat :

- Consciousness is cause of entire Universe beginning with Prana.
- Kala – 16 factors beginning from Prana – 4<sup>th</sup> verse.
- 1<sup>st</sup> factor – not Akasha but Prana.
- Kala = Entire Universe.

**X) Consciousness being the cause of entire Universe, it can't be finite entity confined to a body = Sankshepa Uttaram.**

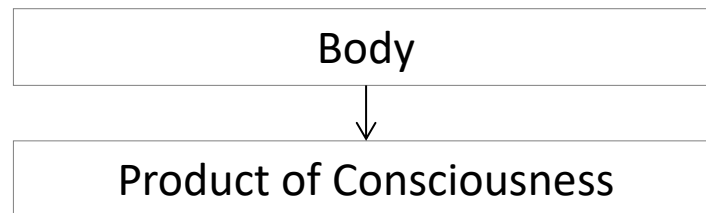
### **XI) Scientist :**

- Consciousness is produced in the Body, sustained by the body, perishes when the body perishes.
- That consciousness can't be cause of entire universe.

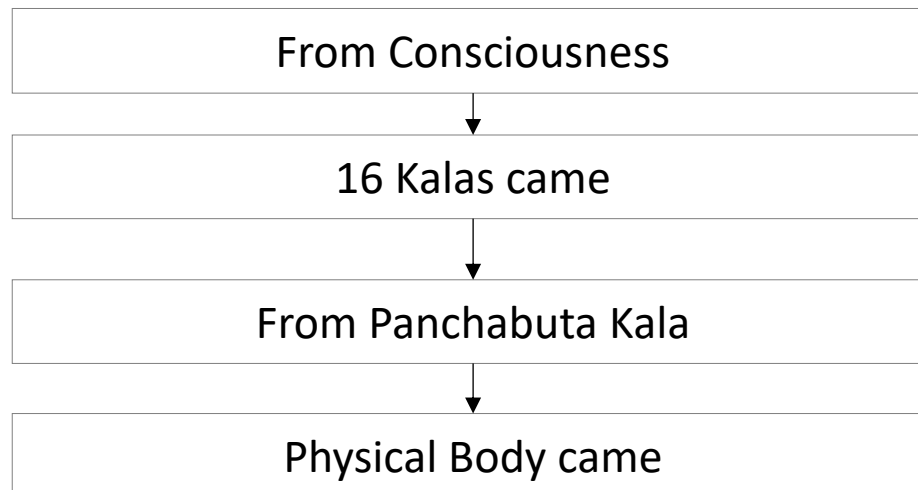
### **XII) 2<sup>nd</sup> Reason :**

- Physical body which confines the consciousness is itself produced by the consciousness.
- Before production of the body, consciousness must have existed.

XIII) You can't say it is confined in the body.



XIV)





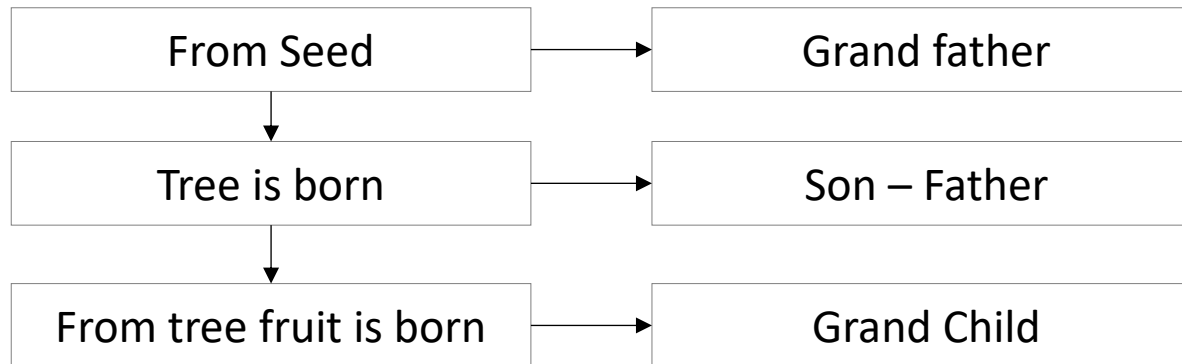
XV) Body is born out of Kala, Kala is born of Consciousness.

- Body is ultimately born of Consciousness only.

Body	Kala
Product of Kala	Product of Purusha

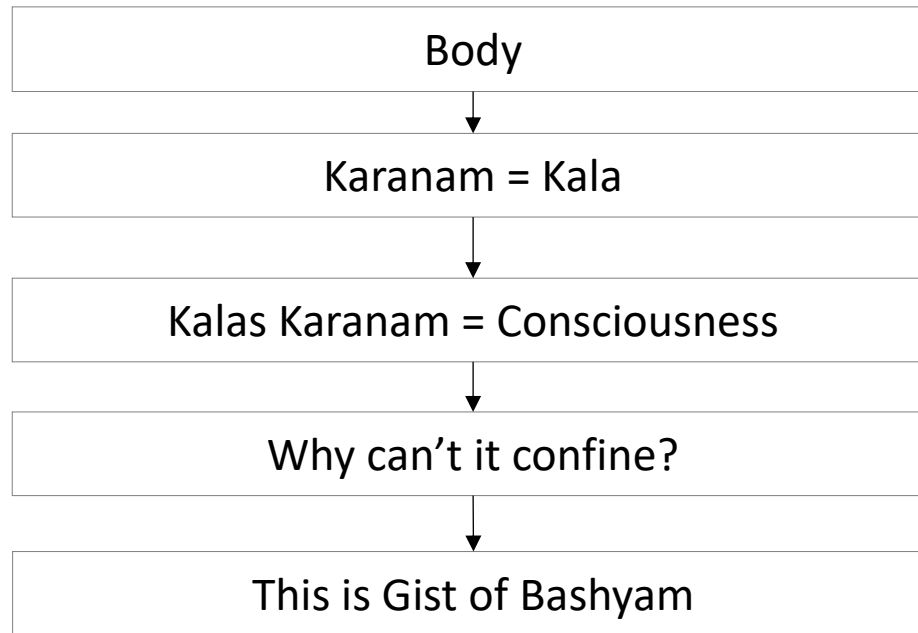
- That body can't confine within itself Consciousness, it is a grandchild.
- Karana Karanam = Grandfather.

XVI)

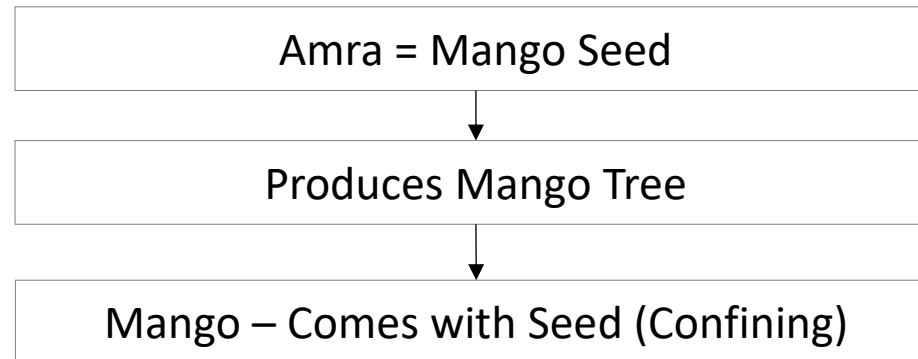


- Grand son fruit carries with him the seed.
- It is confining within itself the grandfather seed.

XVII)



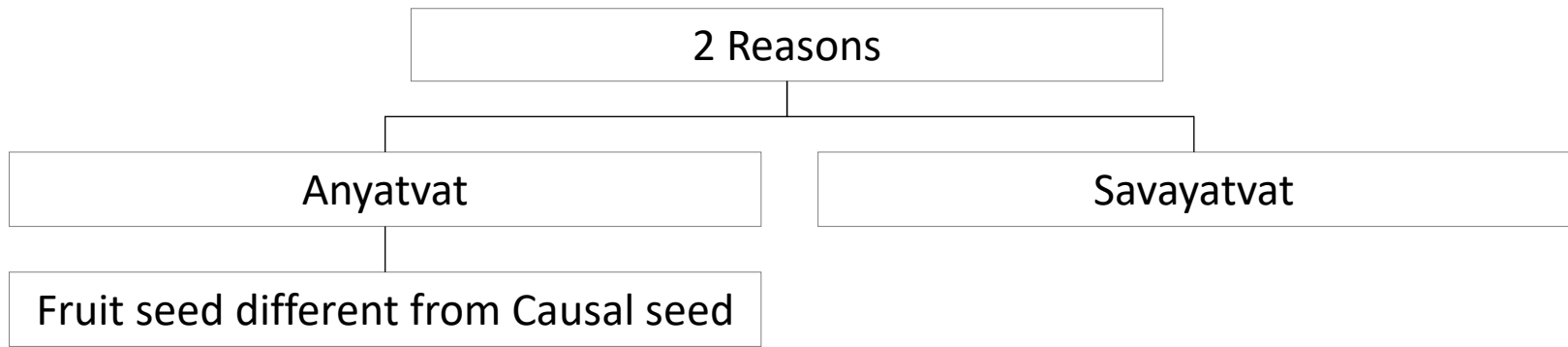
XVIII)



**XIX) But Upanishad doesn't say :**

- Shariram is carrying another Purusha.
- Same Purusha, Karana Karanam is there in the Body.
- That Purusha can't be confined to the body.

XX)



XXI) Jivatma = Confined seed is not different from Paramatma causal seed.

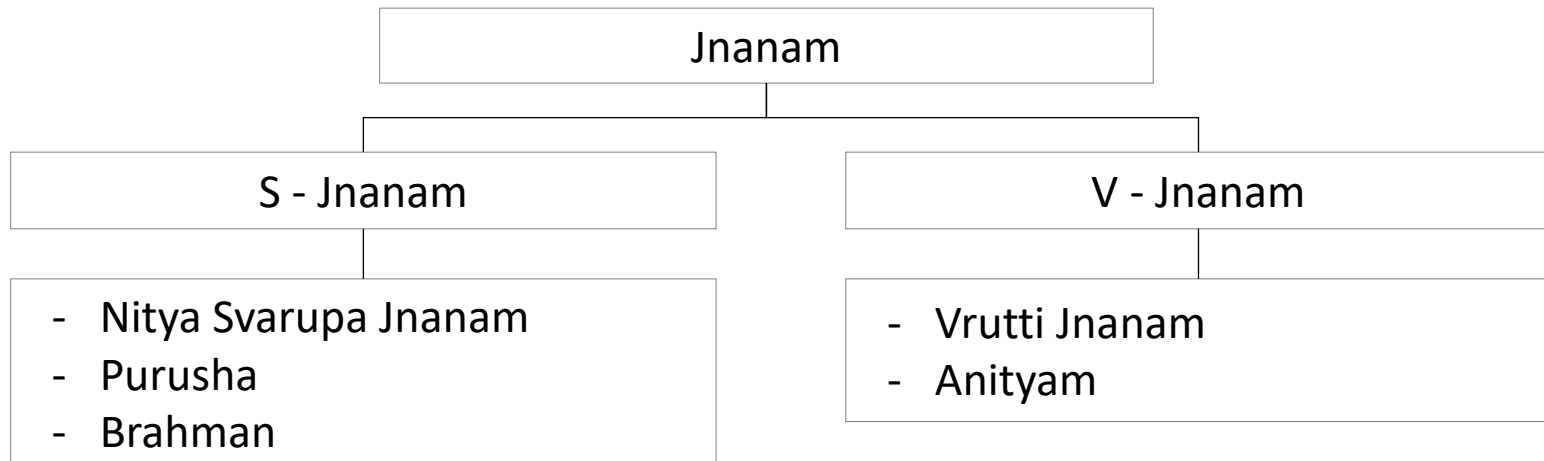
**XXII) Causal Purusha can't be confined to the body.**

- **Causal Purusha is obtaining, available in the body for recognising Aham Brahma Asmi.**
- Ancient Purusha, changeless Purusha.

XXIII) Available as Sakshi Chaitanyam.

- It is not confined to the Body.
- Abyantari Kriyate Sruyate.

XXIV)



- Logical analysis over.

XXV) Now Mimamsa Analysis of Purusha Shabda Vichara.

- **Purusha – logically means eternal consciousness.**

XVI) Purva Pakshi – Raises Mimamsa issue – textual enquiry.

- Why textual enquiry required?

- **Upanishad : Purusha is located in the Body.**

- Ihaiva Asmin Sharire.
- Locative case – Saptami Vibhakti.
- Talks of location.
- Class is in (Locus) Singapore
- Purusha / Consciousness is located in the body, Antam, inside
- Whatever is located = Finite = Anityam
- Purusha must be Anityam, it can be Jnanam but not Nitya Jnanam.

XXVII) How can internally located Consciousness be eternal.

- **Whatever is spatially limited is limited temporarily timewise also.**
- Space goes with timewise limitation.

## XXVIII) Shankara :

a) Upanishad says Consciousness is located Antaha Sharire, inside the Body.

b) You still can't take it as location.

c) It will contradict the later part of the Mantra.

d) Take word alongwith other words n the Mantra

- Study it later part of Mantra.
- Antaha – not location.

**e) Akasha Adhara Buta Chaitanyam has to be limitless, timeless, locationless.**

- You can't meaning of location for Saptami Vibhakti.

**f) 1<sup>st</sup> answer, logic**

- Consciousness is limitless, Kala Karanatvat.

**g) 2<sup>nd</sup> Answer, logic :**

- Body happens to be Kala, Karyam.

h)

Purusha	16 Kalas Universe
- Kala Karanam	- Purusha Karyam - Shariram = Kala Karyam

i) Purusha = Karana Karanam

- Father of father = Grand cause
- Shariram = Karya Karyam
- Son of son = Grand effect.
- Purusha existed long before Shariram came to being..
- How can the later Shariram be the location of earlier Purusha.
- 2 generation distance is there.

j)

Purusha	Shariram
<ul style="list-style-type: none"><li>- Limitless</li><li>- Earlier</li></ul>	<ul style="list-style-type: none"><li>- Can't be location</li></ul>

- 2 reasons Purva Pakshi gave.

**XXIX) Purva Pakshi :**

- Purusha = Grand cause
- Shariram = Grand effect
- I can give you example where grand cause is located in the grand effect.

**XXX) Shankara :**

**a) 1<sup>st</sup> Answer :**

- Original seed is not in the fruit.
- It is a different seed, new seed.
- Causal seed, located seed not the same.

**b) Upanishad :**

- Not talking of 2 separate Purushas, not 2 seeds.
- In the Mantra there is only one Purusha.
- In the wrong example, there are 2 different seeds.
- Anyatvat.
- Causal seed – located seed different.

**c) Purusha in the Body is the same causal Purusha “Sa Eva Purusha”**

- It is presented, as though located, Abhyantiri Krutaha, confined inside.

**d) 2<sup>nd</sup> Answer :**

- Savayatvat.

### XXXI) Gita :

अहं क्रतुरहं यज्ञः  
स्वधाहमहमौषधम् ।  
मन्त्रोऽहमहमेवाज्यम्  
अहमग्निरहं हुतम् ॥ ९-१६ ॥

aham kraturaham yajñah  
svadhāham aham auśadham ।  
mantrō'ham aham ēvajyam  
aham agniraham hutam || 9-16 ||

I am the Kratu ; I am the sacrifice; I am the offering (food) to pitrs (ancestors); I am the medicinal herb, and all plants; I am the mantra; I am also the clarified butter; I am the fire; I am the oblation. [Chapter 9 – Verse 16]

- **I am Upadana Karanam of the entire Universe at all times.**
- I am in the form of Pancha Butas which is material cause at all time.

### XXXII) Tree = Original seed

- Fruit = Original Seed
- New born seed = Original Seed in the form of new seed also
- Grand effect = Grand cause
- Grand cause is in the form of seed, tree, fruit, seed.
- Grand effect seed = Grand cause seed within the fruit.



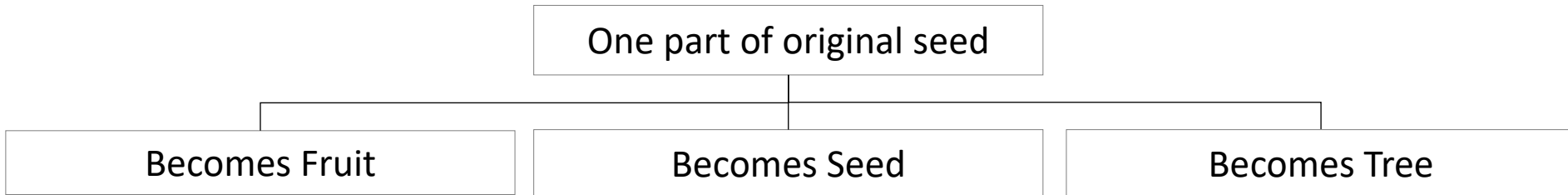
XXXIII) Purusha can be in the form of effect in all Sharirams

- All located Jivas in different bodies are the same one causal Purusha.
- Jivatma, Shariram also originated.

**XXXIV) Shankara :**

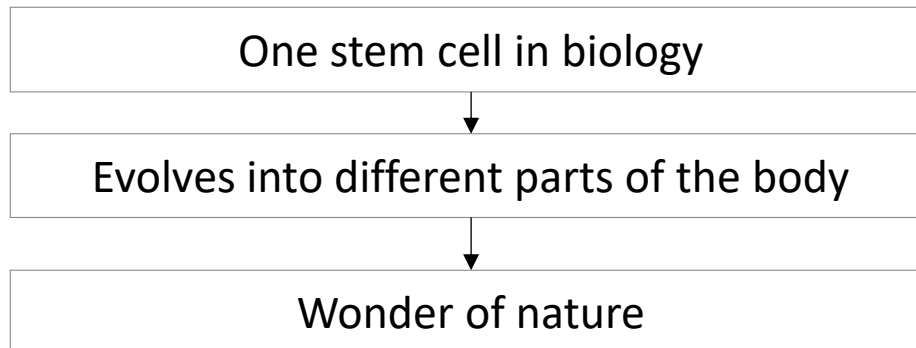
- That is not correct, Savayavat Cha.

**In the Example :**



- One original seed becomes Vruksha, Phalam, later Beejam.
- Evolution of one seed.
- Original seed has so many parts.

XXXV)



- Bagavans Vibhuti (Wonder)
- Softest tongue, hardest teeth evolved out of one stem cell.
- It had provision for different modifications, Savayavatvma.
- Epiterial, endodermous cells, tissues is all evolution.

XXXVI) Mango Seed = Savayavam, it can form fruit, seed.

- One part of Purusha can't become Universe, another part Jivatma – can't say.
- Why?
- Purusha, Consciousness does not have parts, components.

<ul style="list-style-type: none"> <li>• <b>It is Niravayavam, Nishkalam, Svagata Bheda Rahitam.</b></li> </ul>
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XXXVII) Seed – Fruit example does not work.

- Mango seed = Savayavam.
- Tree = Savayavam.
- Fruit = Savayavam one part of fruit is seed.
- Savayava Parampara.

XXXVIII) In Purusha no Savayava Parampara possible.

### XXXIX) Gita :

प्रकृतिं पुरुषं चैव  
विद्ध्यनादी उभावपि ।  
विकारांश्च गुणांश्चैव  
विद्धि प्रकृतिसम्भवान् ॥ १३-२० ॥

prakṛtiṃ puruṣaṃ caiva  
viddhyanādi ubhāvapi |  
vikārāṃśca guṇāṃścaiva  
viddhi prakṛtisambhavān || 13.20 ||

Know you, that matter (Prakirti) and spirit (Purusa) are both Beginningless; and know you also that all modifications and qualities are born of Prakirti. [Chapter 13 - Verse 20]

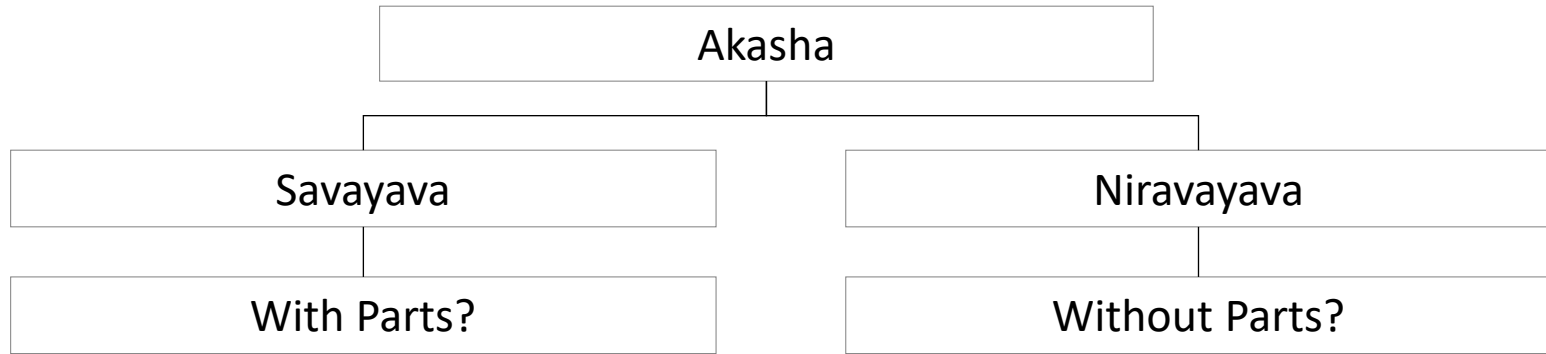
XXXX) Prakrti is Savayavam, everything that evolves is also Savayavam, with parts.

- Body, hand, thumb (Upper part – Lower part)... whole creation is Savayavam.
- Atom = Unsplittable was split.
- Savayava Parampara can come from Prakrti only.
- Purusha can't have Savayavatvam.

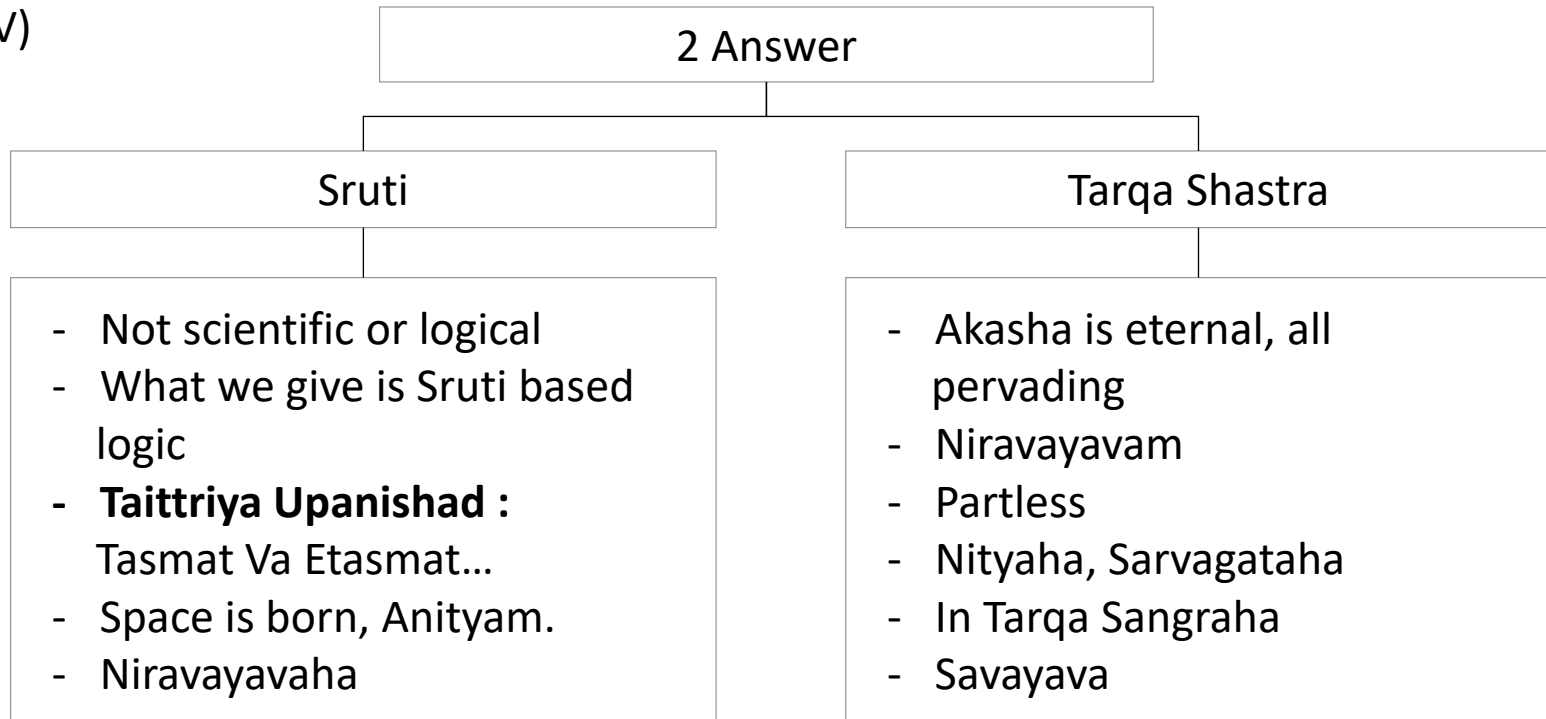
XXXXI) Locator, located Adhara, Adheya relationship is possible between seed, tree, fruit but between Purusha and Shariram locater, located, locus relationship is not possible.

XXXXII) Purusha (NAS Chaitanyam) is Niravayavam (Partless).

XXXXIII)



XXXXIV)



## Taittiriya Upanishad :

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

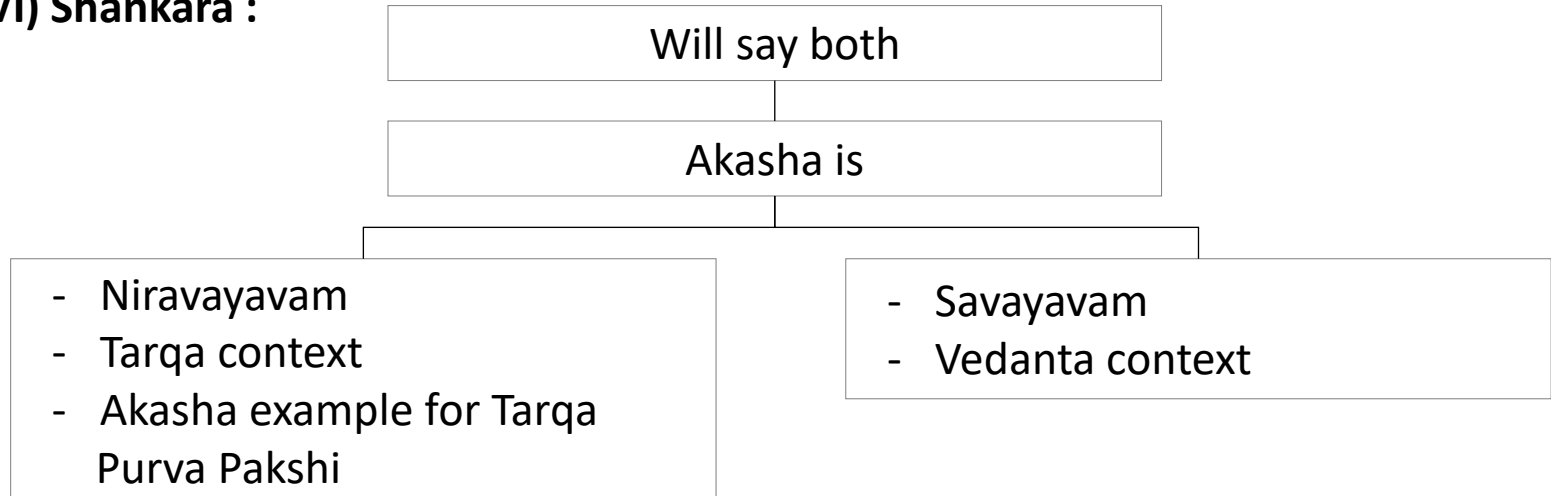
tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ |  
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |  
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |  
oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

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

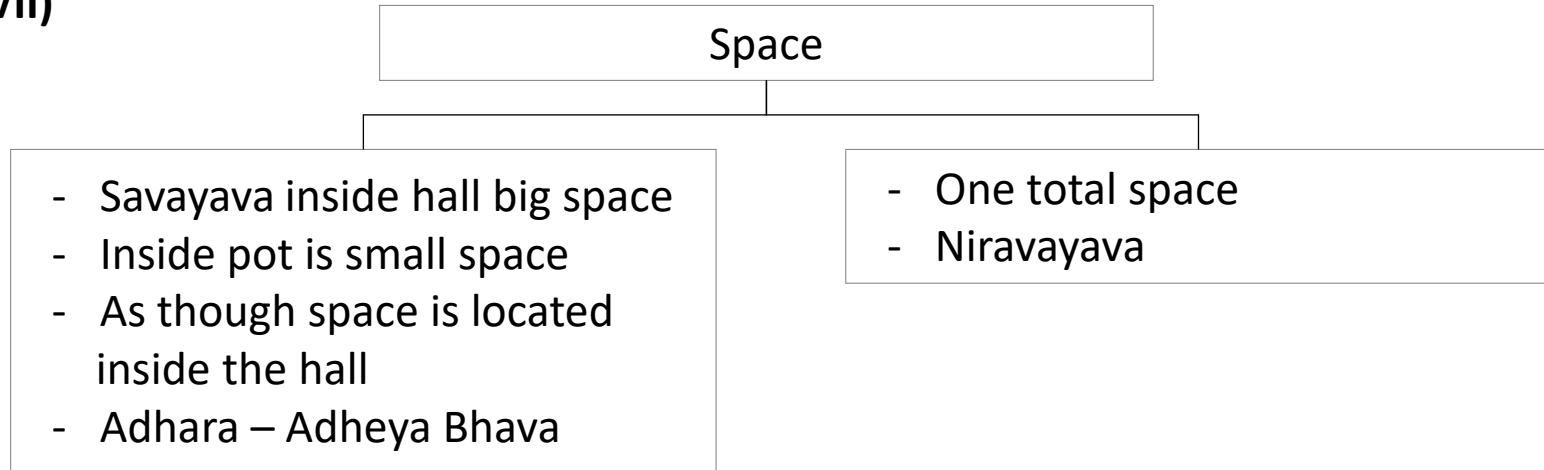
XXXXV) Akasha = Karyam, Anityam, Sarvayavam.

- Akasha bends...
- Never black hole, Akasha is bent.
- Sunlight is also bent, does not travel in straight line.

XXXXVI) Shankara :



XXXXVII)



XXXXVIII) Space is located in the hall, inside hall = Space.

Hall	Space
Locus	Located

- We use expression – space inside hall.
- Everybody understands.
- Hall is located in the space.
- All galaxies are located in one all pervading unlocatable space.
- Reality and expressions are different.

XXXXIX)

Expression / Language	Understanding / Fact
Small space inside the room	In space world exists

XXXXX)

Expression / Language	Creation – Including Body
Purusha is in the Body	Is Located in Purusha



Counter language of Upanishad

XXXXXI) It is an expression, don't take the Vachyatha.

- Example : Moonlight versus sunlight on moon.

XXXXXII) Kai Mudikan Nyaya :

- When Akasha itself limitless, Atma the cause of even Akasha.

XXXXXIII)

Akasha	Purusha
- Has Sukshma Avayava	- Doesn't have Sukshma Avayava - Niravayam

XXXXXIV) All examples are wrong

Carefully chose wrong example

Kunda Badaravatu

Beeja Phalavat

Akasha

a) Badra fruit in Vessel

- Adhara – Adheya Bava is there.

b) Beeja – Phalavat :

- Beeja is located in the fruit.
- Adhara – Adhaya Bava is there.

c)

Akasha

World

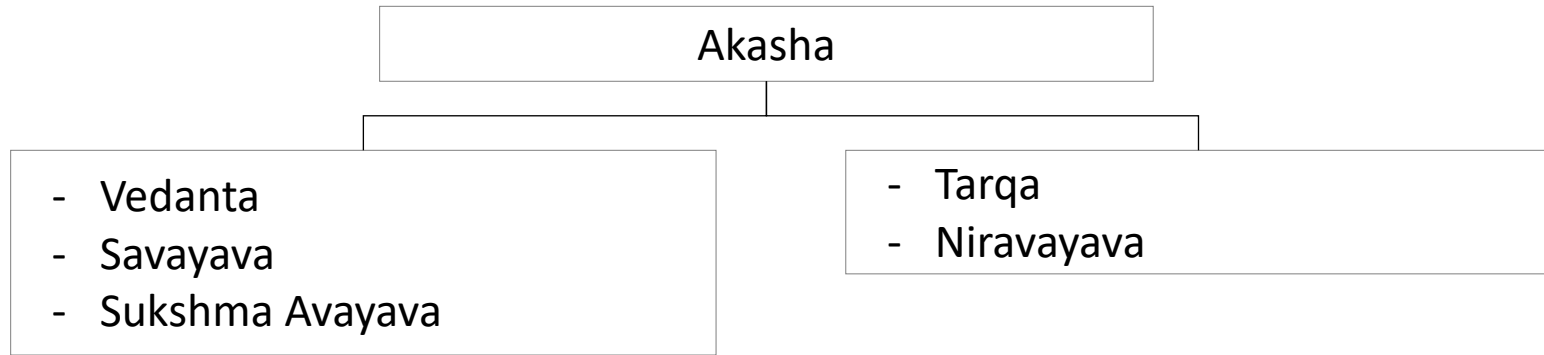
Adhara – Adhaya Bava is not possible

d) For Purusha, not example

- It is Niravayava.
- **No second thing in the Universe which is Niravayava.**
- Nearest example is Akasha.



e)



- **Adhara – Adheya Sambanda is not possible, effect, Born from Purusha.**

f) Purusha and Shariram can't have Adhara – Adheya Sambanda.

- This is Mimamsa Vichara w.r.t. Saptami Vibhakti in the Shariram.

g) Kundabadara, Beeja – Phala Example is wrong example.

h) Example should be closer to Purusha / Original – exemplified

- For fat person – Example – Pumpkin not drumstick.

**Purva Pakshi :**

- Not satisfied.

**XXXXXV) Sruti Says :**

- Atma is inside the Body.
- Clearly explicitly said.
- Sruta Hanih – you are giving meaning not given in the Sruti.
- Ashruta Kalpana Dsha.

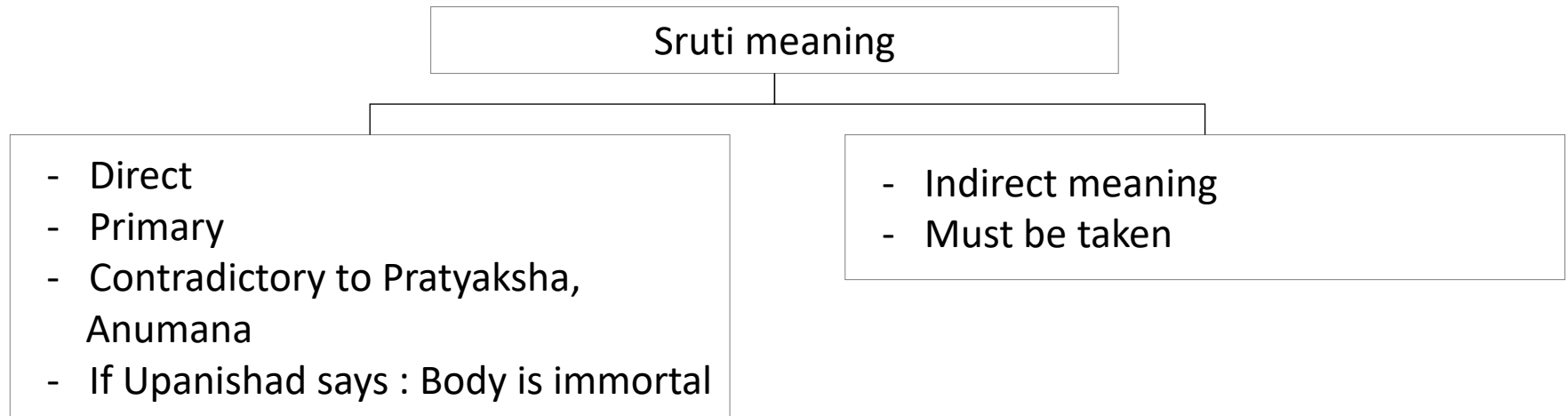
#### XXXXXXVI) Mimamsa Dosha.

- Dropping the available meaning of the word in the Veda and importing another meaning.

#### XXXXXXVII) Modern science :

- Consciousness is located only in the living being.
- It is as long as the living being is.
- Life of consciousness = Till death of body.
- Matter continues to exist without consciousness.

#### XXXXXXVIII) Pramanams can't contradict.



#### XXXXXXIX) Purushava Gautama Agni :

- Man is fire, women is fire.
- Can't cook on top of head.
- If Pramanantara Virodha comes, even if veda says, we should not accept.

## **364) Chapter 6 – Verse 2 :**

I) Nitya, Nirguna, Svatantra, Chaitanyam.

- Eternal, limitless, nondual independently existing consciousness is available in the body as Sakshi of all my thoughts.

II) Located must be translated as available in the Body also in the form of Sakshi Chaitanyam, the observer Consciousness, Self Awareness, meaning of “I”.

III) Blind faith – If you accept every sentence as it is.

- Filter through interpretation, then can take as Pramanam.
- If not, blind faith.

### **IV) Mimamsa Rule :**

- One Pramanam can't contradict another Pramanam.
- Fact can't be altered by another Pramanam.
- Shastra can't contradict Pratyaksha Pramanam.
- If you accept contradiction, then its called blind faith.
- Very important law.
- Powerful weapon in hands of Shankara.

## V) Karakam :

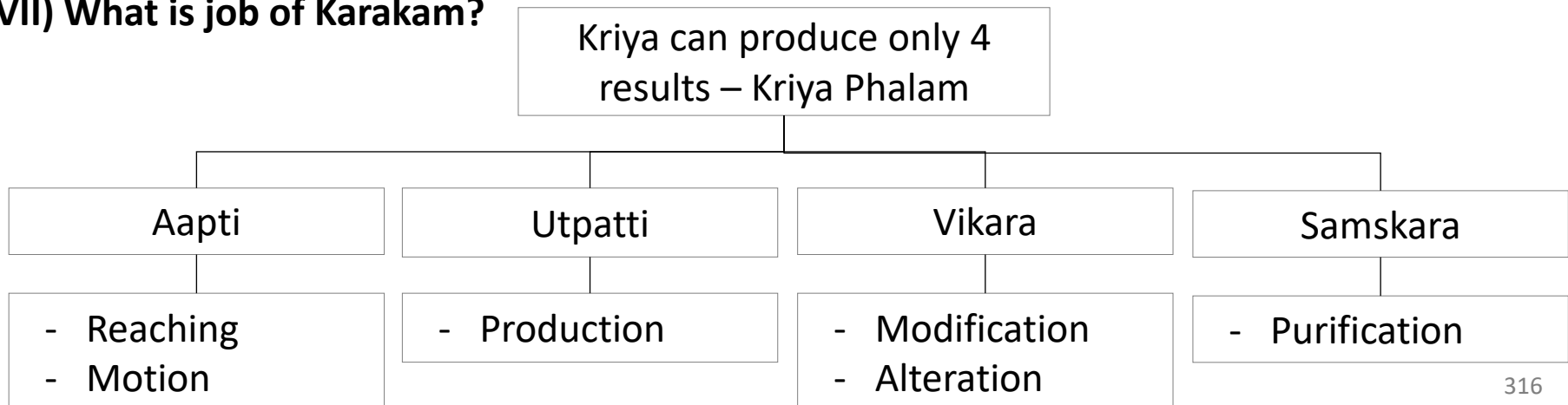
- **Kriya Janakam Karakam.**

Jnana Indriyas	Karma Indriyas
<ul style="list-style-type: none"><li>- Jnanapakam</li><li>- Can generate knowledge</li></ul>	<ul style="list-style-type: none"><li>- Karakam</li><li>- Produce actions</li></ul>

## VI) Profound Law :

Jnanapakam	Karakam
<ul style="list-style-type: none"><li>- Can't produce Kriya</li><li>- Always Jnanapakam never Karanam</li><li>- Can't produce 4 types of Kriya, Karma Phalam</li></ul>	<ul style="list-style-type: none"><li>- Can't produce Jnanam</li><li>- Always Karakam never Jnanapakam</li><li>- Accessory produces action</li></ul>

## VII) What is job of Karakam?



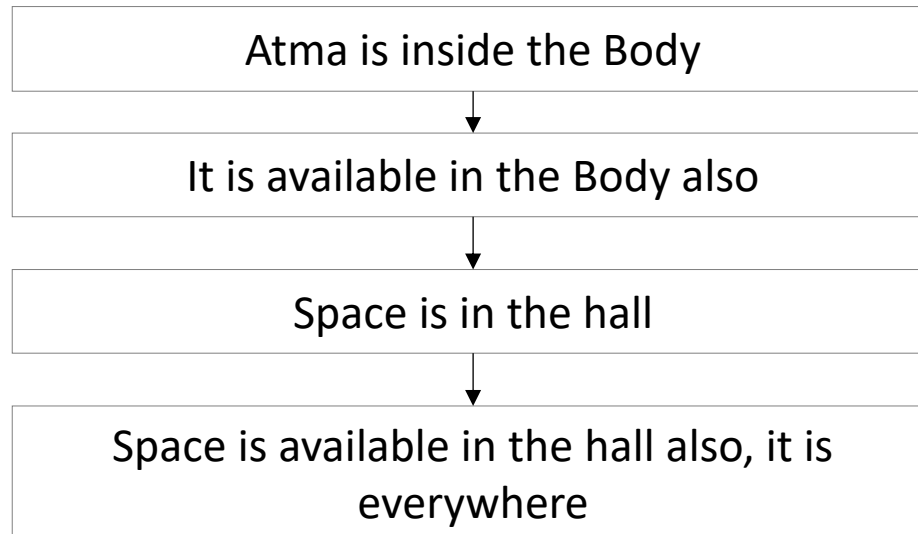
### VIII) Pramanam can't alter a fact

- Altering 2 fact = Modification, can be done by Kriya, can be produced only by Karakam.
- Karakam through Kriya can alter a situation, fact available.

### IX) Example :

- Namasankeertanam gives Moksha... says a popular saint.
- Maharishi may say
- Apply this law
- Namasankeertanam is Kriya.
- Kriya produces 4 Anitya Phalam

X)



## **XI) What can Pramanam do?**

- It can only reveal a situation as it is.

## **XII) Example :**

- Karakams meant for cleaning, for mopping.
- 1<sup>st</sup> – Switch on light.
- Lamp : Will not clean the room.
- Will Reveal : Clean Room, Dirty Room
- Will not convert dirty room into clean room

- **Lamp = Prakashakam not Karakam**
- **Pramanam = Prakashakam not Karakam**

- Yatha Butartha Avat Jyotane.
- Pramanam reveals thing as it is.

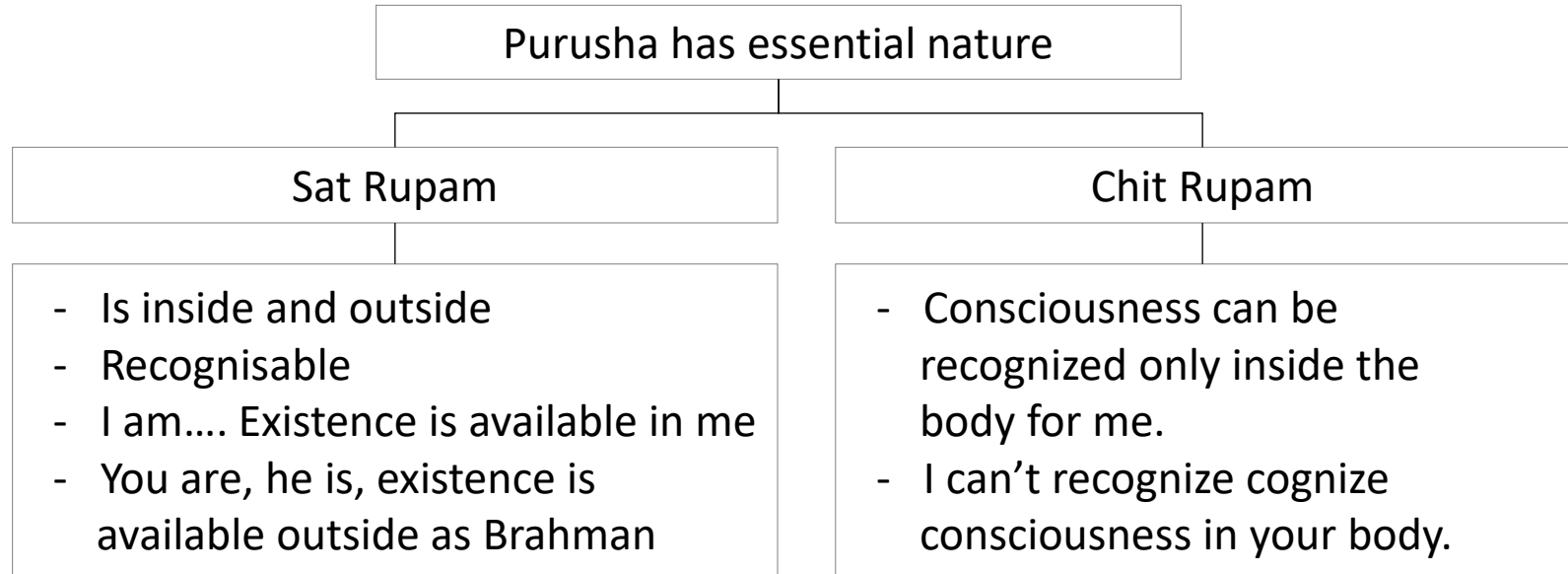
## **XIII) Example :**

- Face is inside the Mirror.
- Not factual
- Face is available in the Mirror like a reflection.
- Pratibimba Vada, or Avacheda Vada examples can be taken.
- Space, reflection examples.

#### XIV) Why Upanishad specifically says it is inside the body?

- Why Antaha Sharire?

#### Purpose :



#### XV) Chit Rupam :

- I can infer consciousness not experience elsewhere.
- I can recognise consciousness as Sakshi of Mind, thoughts, emotions.
- Experienced in the Body in the form of self awareness – I am.

- **Brahman as the subject “I am” is available only in the body.**

#### XVI) The only way to understand Consciousness is – “Aham brahma Asmi”.

- **Consciousness is only available as I am.**

XVII) To recognise Brahman as Consciousness there is only one method... saying : I am Brahman, Aham Brahma Asmi.

- As existence understand Brahman is everywhere.
- Upanishad highlights Brahman knowledge as Aham Brahma Asmi.

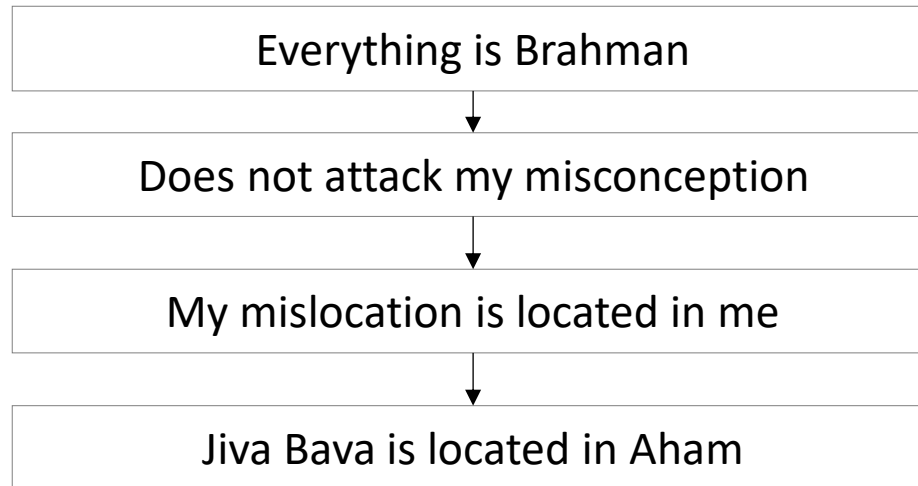
XVIII) Why Upanishad Particular about Aham Brahma Asmi.

- Is not Sarvam Brahma enough?

XIX) Only when I say – I am Brahman, Aham Jivaha Asmi will go away.

- Self misconception will go away only when I say I am Brahman.

XX)



**XXI) Jiva Bava is knocked off only when Brahma Bava is placed on Aham.**

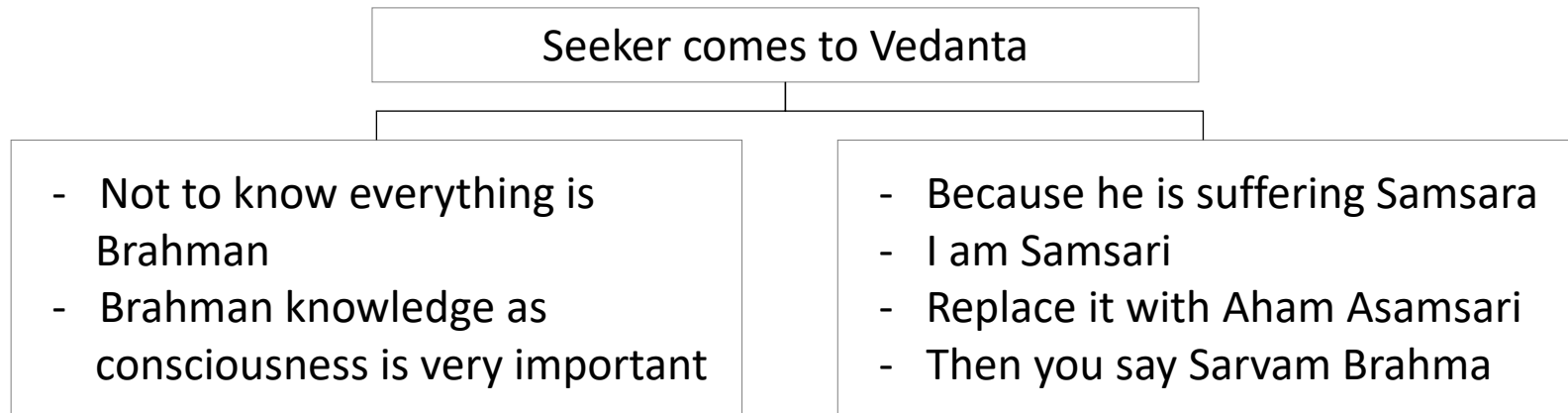
- If Kitchen dark, switch on light in kitchen.

XXII) Jiva Bava is located in I am.

- Goes away only when I repeatedly practice Naham Jivaha Paranthu Brahma.



XXIII)



- Then alone Samsara Nivritti will take place.
- Even though existence aspect is everywhere, consciousness aspect is important, it is not available everywhere.

- **Consciousness is available only inside the body.**
- **Therefore, Upanishad says – Purusha as Chaitanyam is Antah Sharire.**

XXIV) Brahman is available in the form of Consciousness only inside the body.

Body / Shariram	Content
<ul style="list-style-type: none"><li>- Nimittam</li><li>- Locus</li></ul>	<ul style="list-style-type: none"><li>- Consciousness</li><li>- It is recognisable</li></ul>

- Upalabdhi = Recognisability, availability, perceptibility.

XXV) Body is the instrument in which consciousness is available as Sakshi Chaitanyam.

- Chidabhasa also is available in the body.
- Sakshi is only in the body.

XXVI) Consciousness alone will be called Sakshi.

- Chidabhasa supporting Sakshi will be available in the body.
- Chaitanyam is everywhere.
- Sakshi Rupa Chaitanyam is available only in the body.

**XXVII) Upalabdhi Sthanam :**

- Purusha is available to be recognised as Sakshi of Mind inside the body.
- Therefore Upanishad says Purusha is in the body.

XXVIII) How is the Sakshi – Sakshi?

- How is Sakshi presence felt in the body?
- Darshana, Sravana, Manana, Vigyanadhi Lingai.
- Every form of cognition – hearing, seeing, smelling, talking, touching, all cognitive functions are because of Sakshi Chaitanyam alone.

**XXIX) Mundak Upanishad : Chapter 2 – 2 – 10**

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]

## XXX) Mundak Upanishad : Chapter 2 – 2 – 9

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।  
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९ ॥

Hiranmaye pare kose virajam brahma niskalam I

tac-chubhram jyotisam jyotih-tad yadatma-vido viduh II 9 II

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue-the highest. That is what the knowers of the Atman know. [II – II – 9]

XXXI) Vijnanam = Knowing, cognitive function of seeing, hearing, thinking – happens throughout our wakeful life.

- It proves presence of Sakshi Chaitanyam, Chidabhasa Chaitanyam, Adhishtanam.
- Each cognitive function is an indicator, pointer to Sakshi Chaitanyam.

## XXXII) Gita : Chapter 15 – Verse 10

उत्क्रामन्तं स्थितं वापि  
भुञ्जानं वा गुणान्वितम् ।  
विमूढा नानुपश्यन्ति  
पश्यन्ति ज्ञानचक्षुषः ॥ १५-१० ॥

utkrāmantam sthitam vāpi  
bhuñjānam vā guṇānvitam |  
vimūḍhā nānupaśyanti  
paśyanti jñānacakṣuṣaḥ || 15 - 10 ||

Him, who departs, stays and enjoys, who is united with Gunas, the deluded do not see; but they, do behold him, who possesses the ‘eye of knowledge’. [Chapter 15 - Verse 10]

- **Every function of the body reveals Atma the Sakshi.**

- People loose sight of the Sakshi.

XXXIII) Since all pervading Brahman is recognisable as Sakshi Aham, only in the body.

- **Therefore Upanishad says :**

Antaha Sharire Soumya.

XXXIV)

Can say	Can't say
Purusha is available in the Body	Purusha is located in the body

XXXV) Limitless Purusha is cause / support of even Akasha.

- Bigger than Akasha.

XXXVI) Limitless Purusha not like Badri fruit in a vessel.

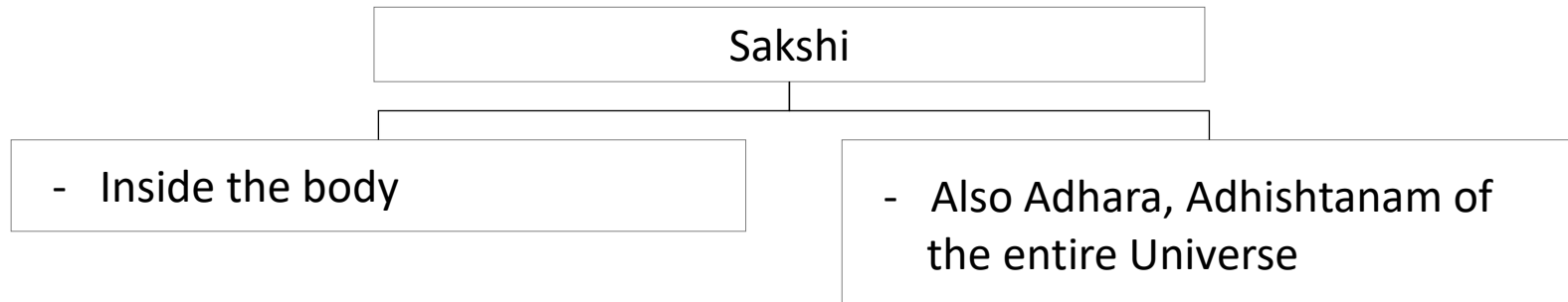
- Purusha is not confined to the Body.
- Even a fool will not say, space is confined to a hall.

**365) Introduction to Chapter 3 – Verse 3 :**

**I) Inside the Body, Purusha is available.**

- **In which, in whom Purusha the entire universe emerges (Additional Information).**

II)



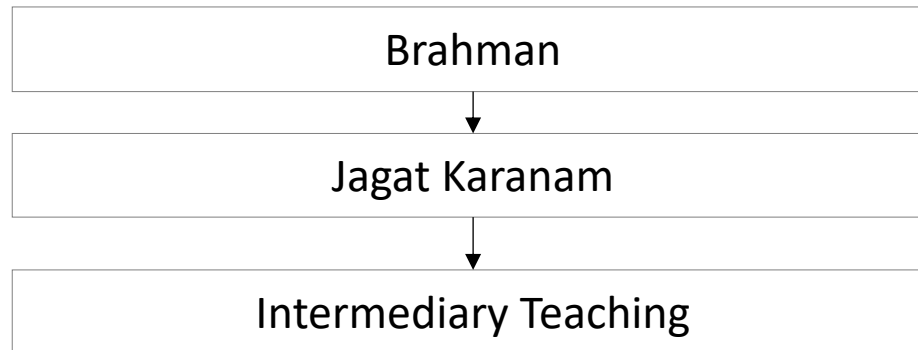
### III) Prabhavanti Iti Uktaha :

- Emerges, originates, evolves.
- Kalanaha Prabhavaha Uktaha.
- **Entire Universe emerges from Purusha is mentioned to specify the nature of the Purusha.**

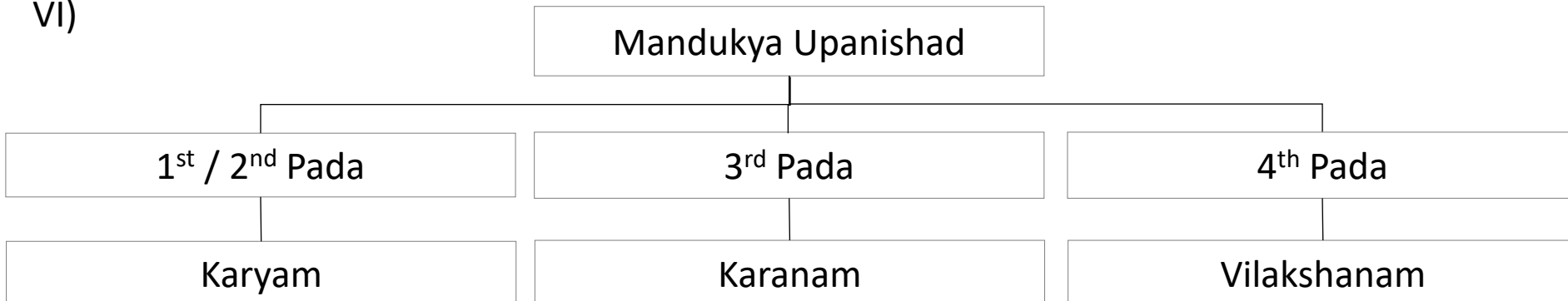
### IV) What is nature of Purusha?

- Jagat Karana Purusha is in you.

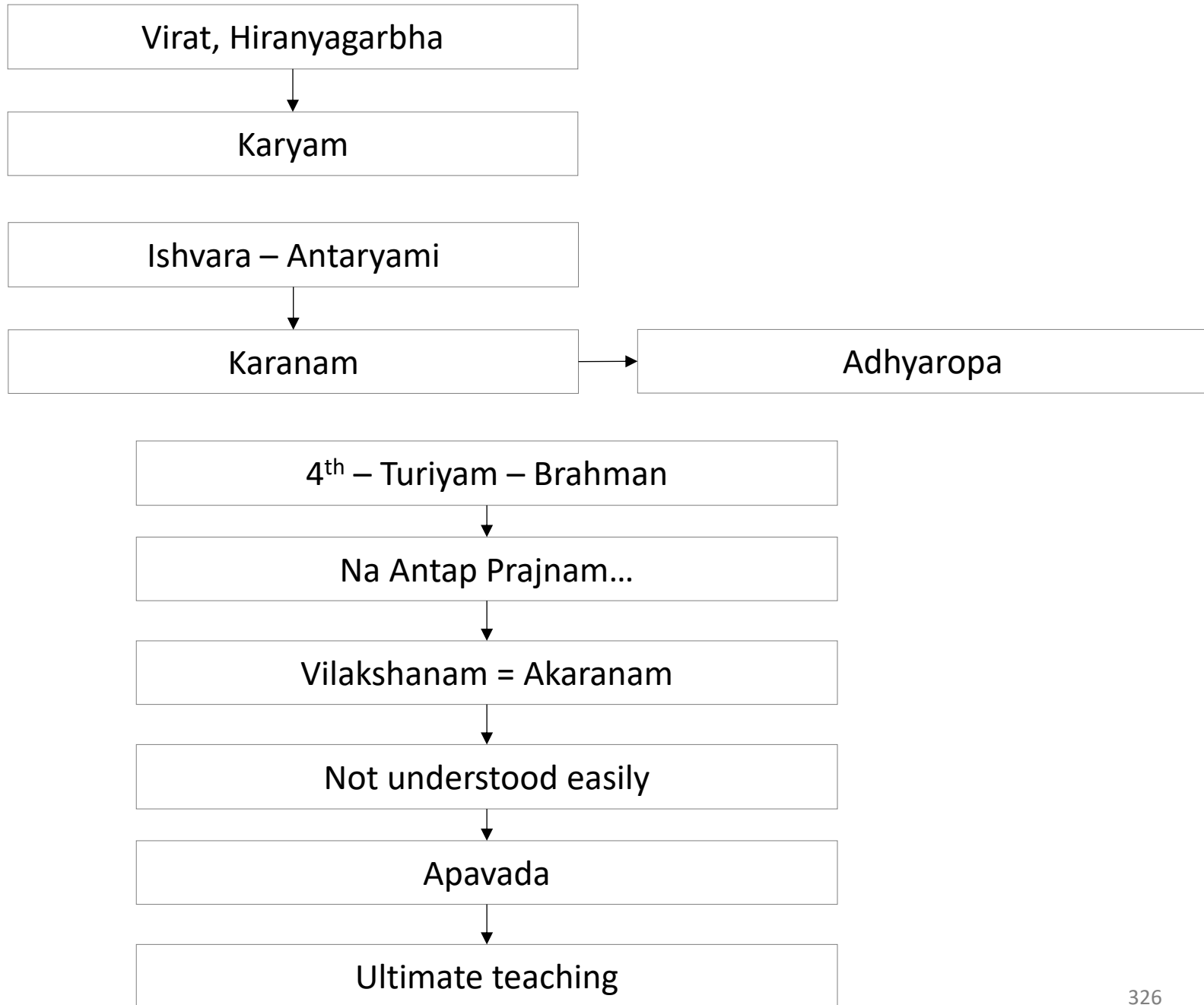
V)



VI)



VII)



VIII) Creation is not the subject matter of the Veda.

IX) Upanishad caters to curiosity of distracted students.

- Upanishad gives sequence.

a) Taittiriya Upanishad :

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

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

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

b) Chandoga Upanishad :

तदैक्षत बहु स्यां प्रजायेयेति तत्तेजोऽसृजत तत्तेज  
ऐक्षत बहु स्यां प्रजायेयेति तदपोऽसृजत ।  
तस्माद्यत्र क्वच शोचति स्वेदते वा पुरुषस्तेजस  
एव तदध्यापो जायन्ते ॥ ६.२.३ ॥

tadaikṣata bahu syāṃ prajāyeyeti tattejo'sṛjata tatteja  
aikṣata bahu syāṃ prajāyeyeti tadapo'sṛjata |  
tasmādyatra kvaca śocati svedate vā puruṣastejasa  
eva tadadhyāpo jāyante || 6.2.3 ||

That Existence decided: 'I shall be many. I shall be born.' He then created fire. That fire also decided: 'I shall be many. I shall be born.' Then fire produced water. That is why whenever or wherever a person mourns or perspires, he produces water. [6 - 2 - 3]

- Tat Tejo Srijataha.
- From Agni – Srishti.
- Different order in different Upanishads.

### c) Prasno Upanishad :

- To remove curiosity, Upanishad gives some order.

X) This is to describe the Purusha

- Purusha is not located in the body but is available in the body also as self awareness, Sakshi Rupena Upalabyathe Cha.

XI) Emergence of the Universe is not the primary teaching.

- Srishtou Tatparyam Nasti.
- Srishti is Artha Vada.
- Purpose of creation is not to talk about creation but to point out:

- **Creation is an appearance and for that appearance, Purusha is the Adhishtanam.**

XII) To reveal the Adhishtanam the creation is incidentally mentioned.

- Adhyaropa Apavadabyam Nishprapancha Pradarshanartham.

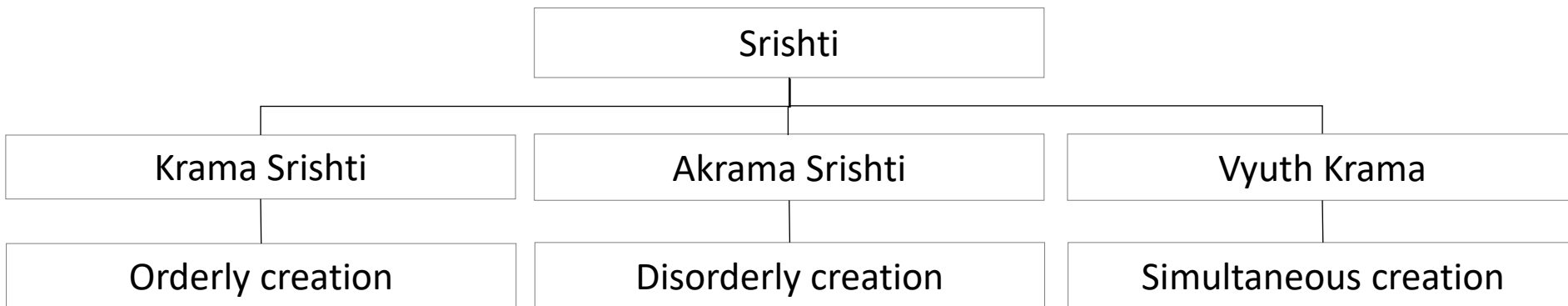


XIII) Since there is no Tatparyam in the Srishti, we should not ask too many questions about the Srishti.

- Why did it come?
- When did it come?
- How did it come?
- Don't be bothered about sequence of creation because Tatparyam Nasti.

XIV) Sankhya Srishti ok.

- Vichara Sagara – 3 types of Srishti.



XV) Sruti feeds our curiosity gives some sequence of Srishti.

**a) Taittiriya Upanishad :**

- 5 elements – Akasha – Vayu.

**b) Chandogya Upanishad :**

- 3 elements – Agni – Jalam – Prithvi

### c) Prashno Upanishad :

- Same as Mundak Upanishad.

Mundak Upanishad	Prashno Upanishad
- Mantro Upanishad	- Brahmano Upanishad - Generally meant to explain Mantro Upanishad

### XIII) Mundak Upanishad : Order

एतस्माज्जायते प्रणो मनः सर्वेन्द्रियाणि च ।  
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ ३ ॥

Etasmaj-jayate prano manah sarvendriyani ca ।  
kham vayur-jyotir-apah prthivi visvasya dharini ॥ 3 ॥

From Him are born the Prana (life), the mind, all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [II – I – 3]

### XIV) Same in Kaivalya Upanishad :

एतस्माज्जायते प्राणो मनः सर्वेन्द्रियाणि च ।  
खं वायुर्ज्योतिरापः पृथिवी विश्वस्य धारिणी ॥ १५ ॥

etasmājjāyate prāṇo manah sarvendriyāṇi ca ।  
kham vāyurjyotirāpaḥ prthivī viśvasya dhārīṇī ॥ 15॥

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all.  
[Verse 15]

XV) Prana is born out of Samashti Rajo Guna of Pancha Sukshma Butani.

**XVI) Prana is 1<sup>st</sup> creation which can reflect Chaitanyam.**

- Life originates only with origination of Prana.

XVII) Prana is in whose presence alone, consciousness becomes manifest.

- In whose absence, consciousness becomes unmanifest not absent.

XVIII)

Dead body	Living body
<ul style="list-style-type: none"><li>- Prana is gone</li><li>- Consciousness is not manifest</li><li>- Chidabhasa is not there</li><li>- Chit is not manifest = Chidabhasa is not there</li></ul>	<ul style="list-style-type: none"><li>- Prana is present</li><li>- Chidabhasa is present</li><li>- Chit is manifest</li></ul>

XIX) Manifestation of life, travel of Jiva etc all can be explained only by one significant factor “Prana Tattvam”

XX) Ishvara thought that Prana is very important

- Therefore Upanishad gives a particular order of creation.
- In that order, first member is Prana.

**XXI) Mandukya Upanishad :**

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

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

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

XXII) We put problem to the student.

- First you prove the creation, thereafter I will give the order.

XXIII)

Student will use

Sat Karya Vada

Asat Karya Vada

Karma Karya Vada

- All theories of creation, in Mandukya Upanishad we bust.
- Therefore, we say, why should I give you an order for non-existent creation.

**XXIV) Katho Upanishad :**

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किञ्चन ।  
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,

Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [II – I – 11]

- This is our Brahma Atram.
- For Junior student, order is presented.

## XXV) Additional point :

### Sankhya :

- Talks of creation, originating from Prakrti.
- Prakrti is capable of evolving into the Universe.
- Prakrti is the material cause.
- Material cause will automatically evolve into creation.

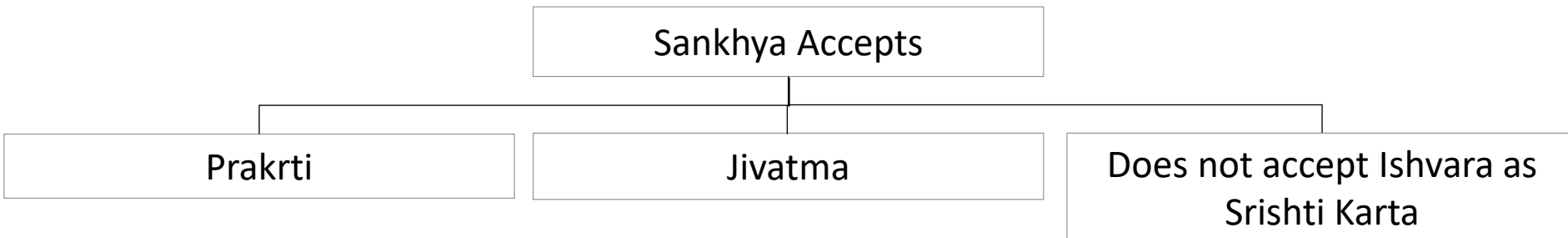
## 366) Chapter 6 – Verse 3 :

I) Why Vyasa establishes Ishvara so much?

- Keeps in Mind Sankhya Vada which was very powerful.

### Sankhya :

- Accepts multiple Jivatmas.
- Prakrti is creating a world for the benefit of Jivatmas.
- Purushasya Bhoga Aparargartham Prakrtihi Srijati.



- Srishti Karta = Prakrti.

II) To refute Sankhya, Srishti Vakhyam is useful.

**Mantra 3 :**

- Shodashakala Purushaha Ikshata.
- **Ikshata : Ishvara visualised the creation based on the law of Karma.**

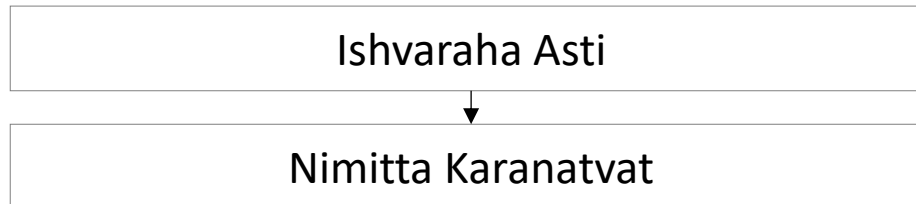
**Mantra 3 :**

- Negates Sankhya Philosophy.

**III) Example :**

- Vegetables exist – Don't get Avial till Chetana cook is there.
- Vegetables don't travel, enter a vessel and become an Avial.
- **Chetanavan is required for Avial or Macro Universe.**

IV)



**Taittiriya Upanishad :**

- 7 Reasons for Brahma Astitvam.
- Chetanam Poorvam Yasyaha.
- Srishtehe Sa = Chetana Poorvika.
- Mantra 3 refutes Sankhya Darshanam.

## V) Corresponding Mundak Upanishad :

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।  
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायते ॥ ९ ॥

Yah sarvajnah sarva-vid yasya jnana-mayam tapah I  
Tasmad-etad brahma nama rupam-annam ca jayate II 9 II

From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]

- Bhagavan performed a Tapas in the form of Visualisation for the Universe to be created.

## VI) Universe relevant only because of living beings.

- Living beings are possible because of Sukshma Shariram.
- Not because of Sthula Sharirams.
- Dead body doesn't know.
- Sukshma Shariram is important.
- In the Sukshma Shariram, what is the most important factor?
- Not mind but Prana.

VII) All these things Ishvara thought.

- **Only in the presence of Prana, Ishvara can remain in the Universe, in a body as Jivatma.**

VIII) If Prana quits, Ishvara cannot stay there as Jivatma.

- **If Prana goes away Jivatma goes away.**
- **If Prana comes, Jivatma comes.**

XI) Ishvara says :

- My presence is manifest in the body only in the presence of Prana.
- Kasmin aham Utkrante.
- What is that Tattvam in whose presence life or consciousness is manifest and in whose absence, life – consciousness is unmanifest?
- Unmanifest is as good as absent.
- In a dead body, consciousness is there.
- Dead body can't do anything.

X)

In whose

- Departure
- I will depart

- Arrival
- I will arrive

Ishvara thought :

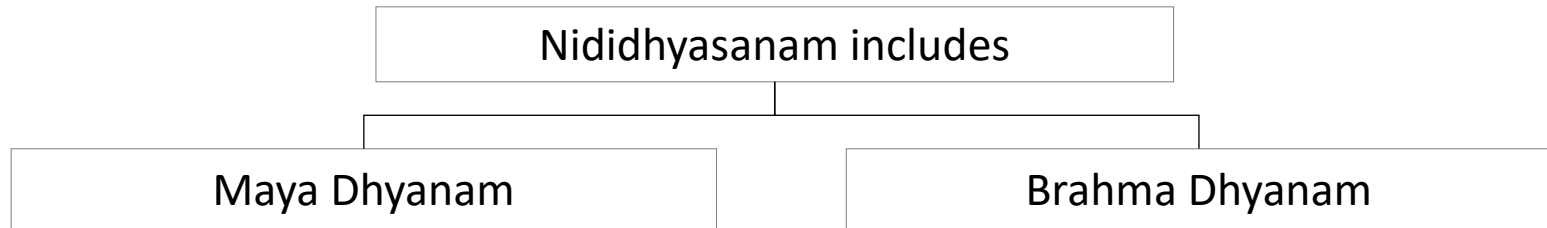
- What is the Tattvam?



XI) Jnani does not confine to Brahman Meditation only.

- Jnani equally enjoys meditation on Maya and all the Vibhuti.

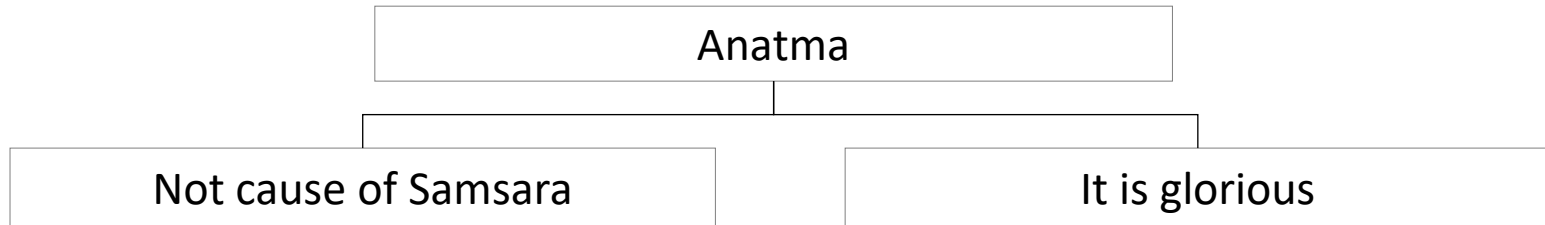
XII)



XIII) Veda and Vedanta never rejects Anatma.

- **Initially we say :**  
Anatma is the cause of Samsara.
- Anatma becomes cause of Samsara because of our wrong notion and identification.

XIV)



- **Jeevan Mukta enjoys parallely both Atma, Anatma Dhyanam.**

- Ant Dhyanam also.
- This is visualisation of Bhagawan.
- Iti Uchyate.

### 367) I) Sankhya :

a) Atma – Akarta – according to Sankhya but is bokta.

b) Does not say Jivatma or Param Atma.

- Even if there is a Paramatma, that Paramatma being Atma can't be a Karta.

c) According to Sankhya – No Ishvara, Paramatma.

d) Atma Akarta – Not even Srishti Karta

e) Who is Srishti Karta?

- Pradhanam / Prakrti / Avyaktam / Maya / Shakti / Avyakrutam



Kartru

- Vedanta also borrows these terminologies from Sankhya.

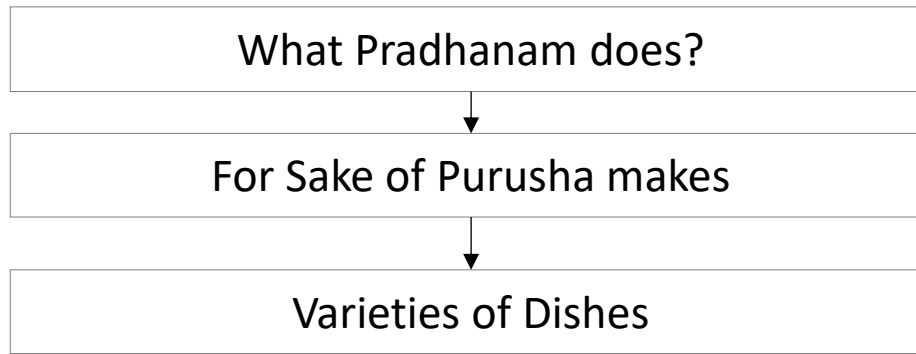
**f) Pradhanam comes in Vishnu Sahasra Nama :**

योगो योगविदां नेता प्रधानपुरुषेश्वरः ।  
नारसिंहवपुः श्रीमान् केशवः पुरुषोत्तमः ॥ ३ ॥

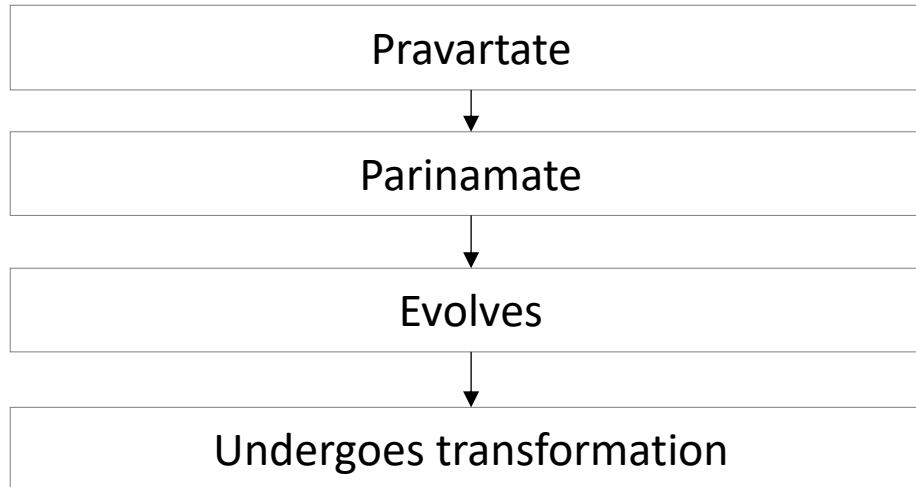
yōgō yōgavidāṁ netā pradhānapuruṣeśvaraḥ,  
nārasimhavadpuḥ śrīmān keśavaḥ puruṣōttamaḥ. (3)

Yogaḥ: One attainable through Yoga. Yogavidāṁ netā: The master of those who are established in the above-mentioned Yoga. Pradhāna-puruṣeśvaraḥ: The master of pradhana or Prakriti and Purusha or Jiva. Nārasimha-vapuḥ: One in whom the bodies of a man and a lion are combined. Śrīmān: One on whose chest the goddess Shri always dwells. Keśavaḥ: One whose Kesa or locks are beautiful. Puruṣottamaḥ: The greatest among all Purushas. [Verse 3]

g)

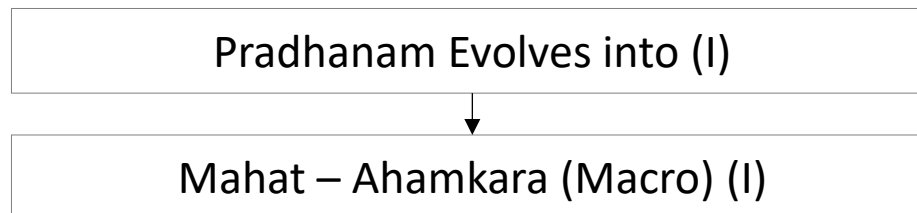


h)



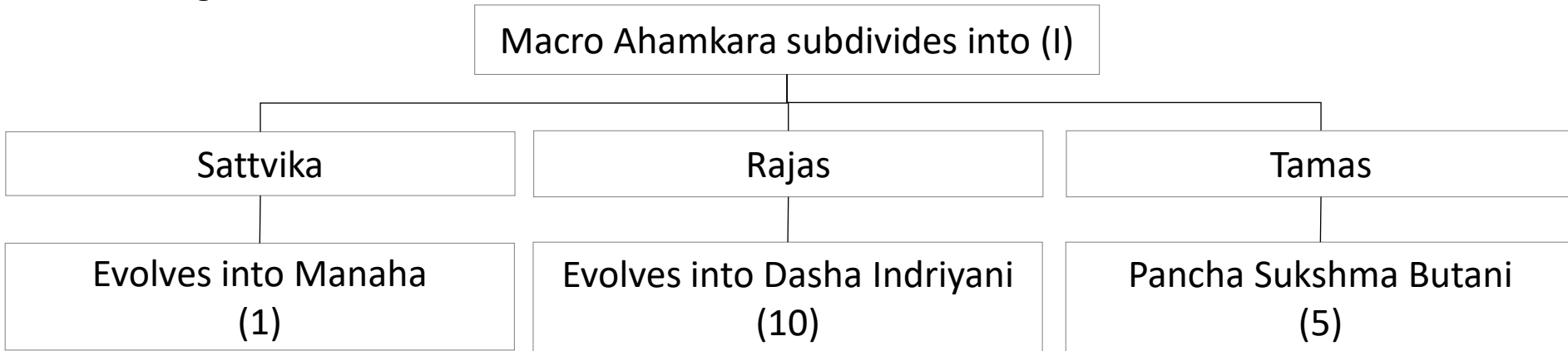
II) Sankhya has Srishti Krama

**a) 1<sup>st</sup> Stage :**

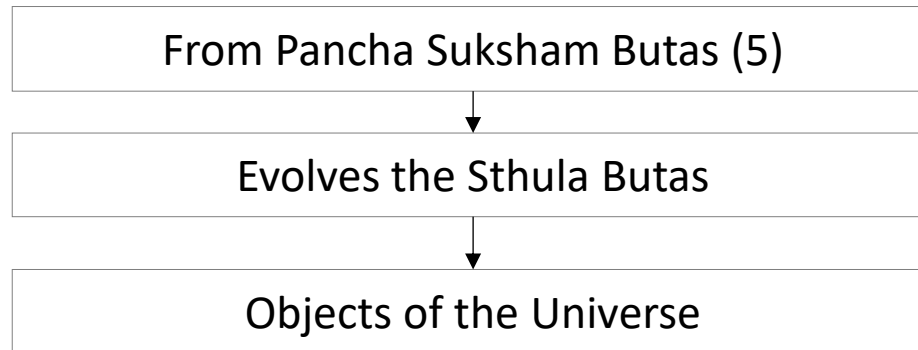


## b) 2<sup>nd</sup> Stage :

- Big I



## c) 3<sup>rd</sup> Stage :



## III) Sankhya tells Shankara :

- What you are telling is wrong.
- There is an Ishvara, Chetana Tattvam.
- Ishvara is Nimitta Karanam, creator.
- Is not correct.

### 368) Chapter 6 – Verse 3 :

I) In that Brahman alone, 16 Kalas = Universe emerges.

- Purusha = Srishti, Sthithi, Laya Karta.

### II) Mantra 3 :

a) How Purusha creates Universe.

### b) Mundak Upanishad : Mantra I – I – 9

यः सर्वज्ञः सर्वविद्यस्य ज्ञानमयं तापः ।  
तस्मादेतद्ब्रह्म नाम रूपमन्नं च जायाते ॥ ९ ॥

Yah sarvajnah sarva-vid yasya jnana-mayam tapah I  
Tasmad-etad brahma nama rupam-annam ca jayate II 9 II

From the Brahman (the Supreme Reality) – who not only is aware of the total happenings in the world but is equally in the know of all the details of happenings every minute, whose very thought is of the nature of Knowledge – are all these produced : the Creator, names and forms, and nourishment for all. [I – I – 9]

### c) Taittiriya Upanishad : Chapter 2 – 6 – 3

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

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

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

- Purusha visualised, desired to create the Universe.
- “Sentiency factor” focussed, “Desired” Universe keeping in with Law of Karma.
- Then created Universe.

III) a) Only after arrival of Prana, Pranis are born.

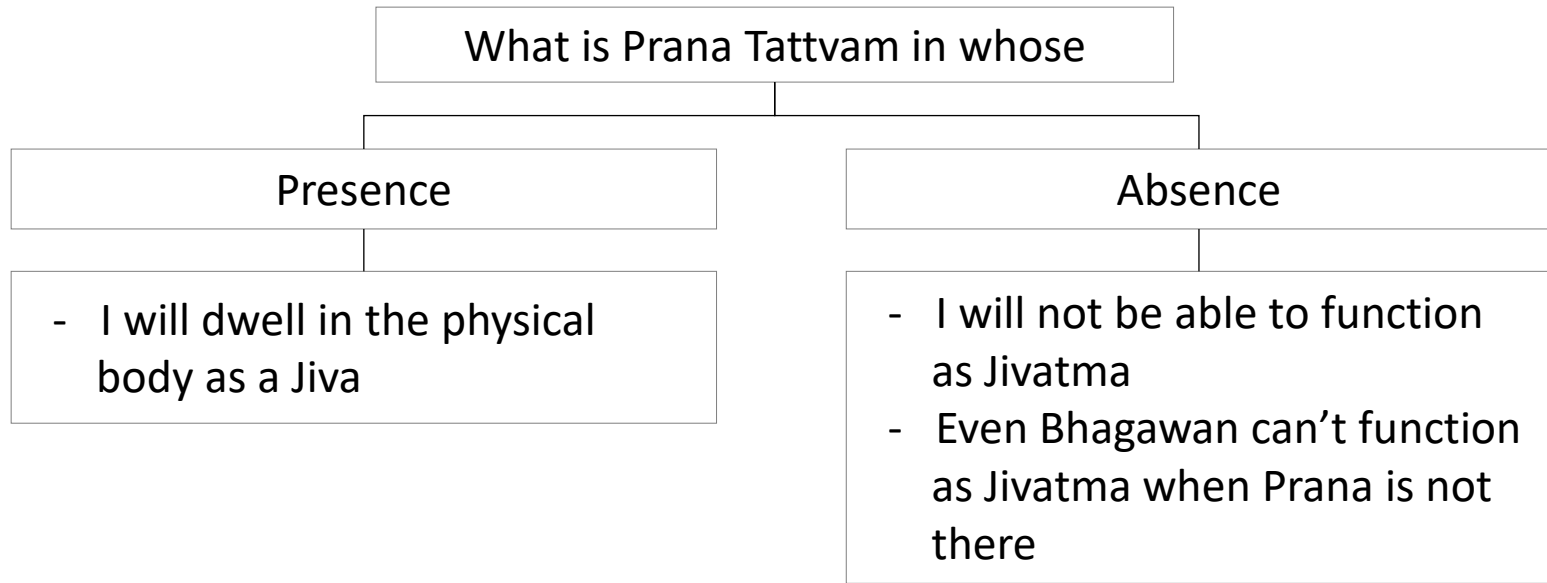
- We are analysing how creation experienced in Consciousness, Chaitanyam.

b) Prani = All living beings

- All living beings have Sukshma Shariram.
- Have Jnana Indriyam, Karma Indriyam.

c) We named all living beings as Prani, indicating, that the most important factor which contributes to the evolution of life is Prana Tattvam.

#### d) Pippalada is Analysing :



- Purusha visualised.
- Shankara completes his commentary.

#### IV) a) Svetasvatáro Upanishad :

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।  
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram ।  
tasyavayavabhutais tu vyaptam sarvam idam jagat ॥ 10 ॥

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

b) Sankhya, Astika, Ishvara is not there because Ishvara is not required.

- Comparable to evolutionary theory of Darwin.

c) Creation can happen without Ishvara.

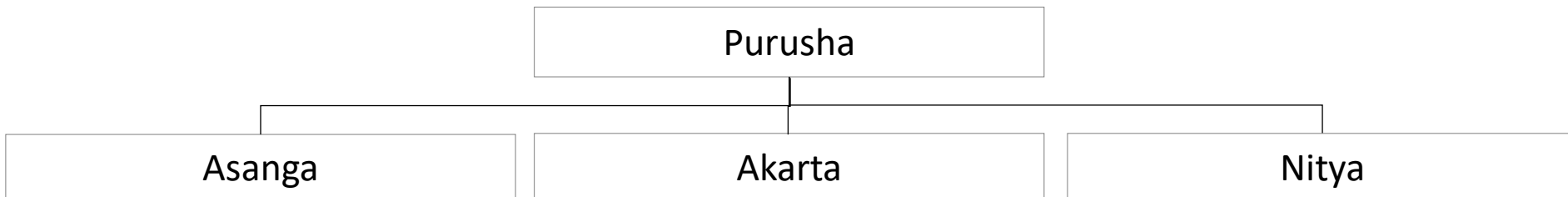
- Prakrti Tattvam is capable of evolving into Universe, Body – Mind – Complex, gives all services to Purusha.

d)



V) Sankhya :

- In Srishti Topic, don't involve Purusha.



- **Purusha being Akarta, he can't be Srishti Karta.**

VI) Atma is not a Karta

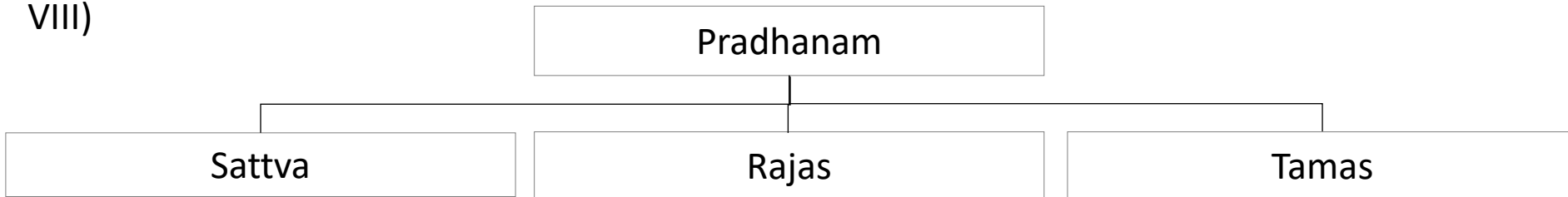
- Purusha being Svatantra, independently capable of thinking about the creation and producing – is not correct.
- 1<sup>st</sup> visualisation and then creation.
- Sankhya quoting Advaitin.



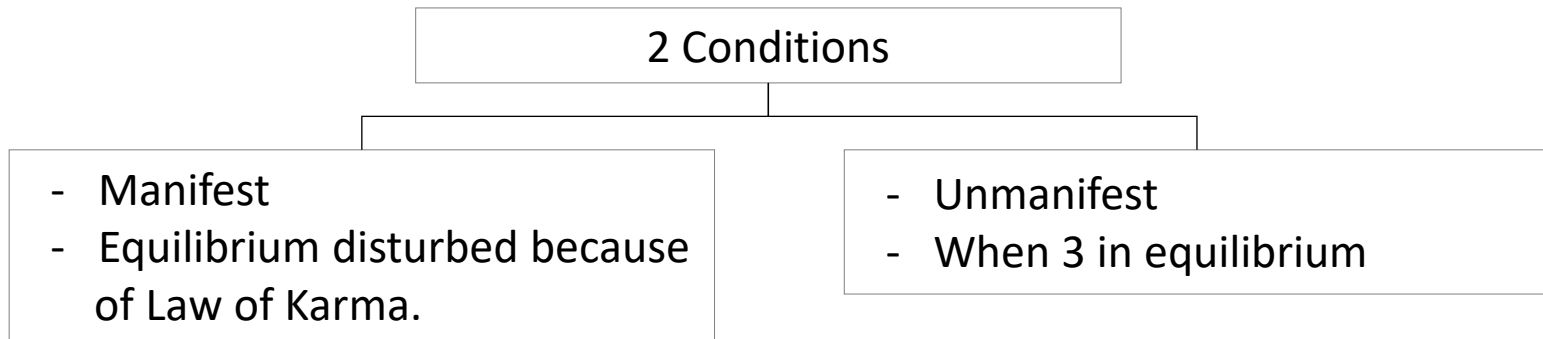
## VII) Pradhanam – Definition :

- Gunanam Samyam Pradhanam.
  - Sattwa, Rajas, Tamas in equilibrium = Pradhanam.
  - Each 33 1/3 %
- **When equilibrium is disturbed, evolution starts.**
  - **Happens because of Law of Karma, then Mahat, Ahamkara comes.**

VIII)



IX)



X) Veda talks of Prakrti with 3 Gunas.

## Svetasvatara Upanishad :

ते ध्यानयोगानुगता अपश्यन् देवात्मशक्तिं स्वगुणैर्निगूढाम् ।

यः कारणानि निखिलानि तानि कालात्मयुक्तान्यधितिष्ठत्येकः ॥ ३ ॥

te dhyanyoganugata apasyan devatmasaktim svagunair nigudham ।

yah karanani nikhilani tani kalatmayuktany adhitisthaty ekah ॥ 3 ॥

Practising the method of meditation, they realized that Being who is the God of religion, the Self of philosophy and the Energy of science; who exists as the self-luminous power in everyone ; who is the source of the intellect, emotions and will; who is one without a second; who presides over all the causes enumerated above, beginning with time and ending with the individual soul; and who had been incomprehensible because of the limitations of their own intellect. [Chapter 1 – Verse 3]

- 3 Gunas mentioned.
- Pradhanam is Pramanikam, Vaidikam, Sruti based.
- Pradhanam is waiting to create the world.
- Pradhanam is non dual.

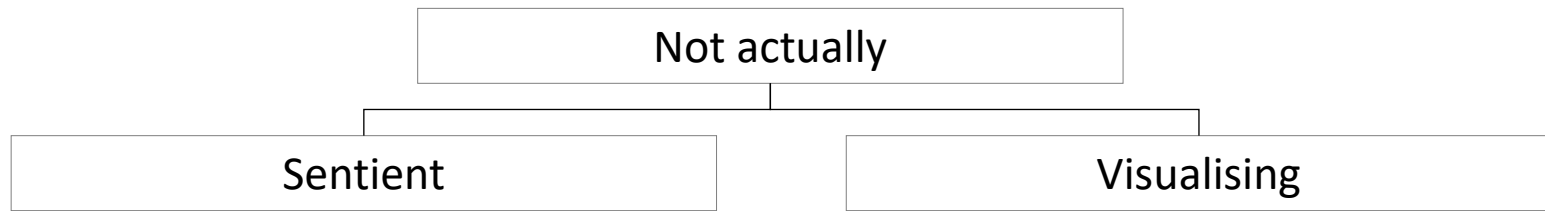
XI) Neiyayika Srishti also accepted by Sankhya.

- Countless Param Anu's... Atomic theory.
- Atoms are there before the Srishti.
- During Srishti, according to law of Karma, Ishvara decides Param Anus should combine.

Nyaya – Veiseshika	Sankhya
- Accepts Ishvara	- Does not accept Ishvara - Prakrti evolves itself

## XII) Sankhya :

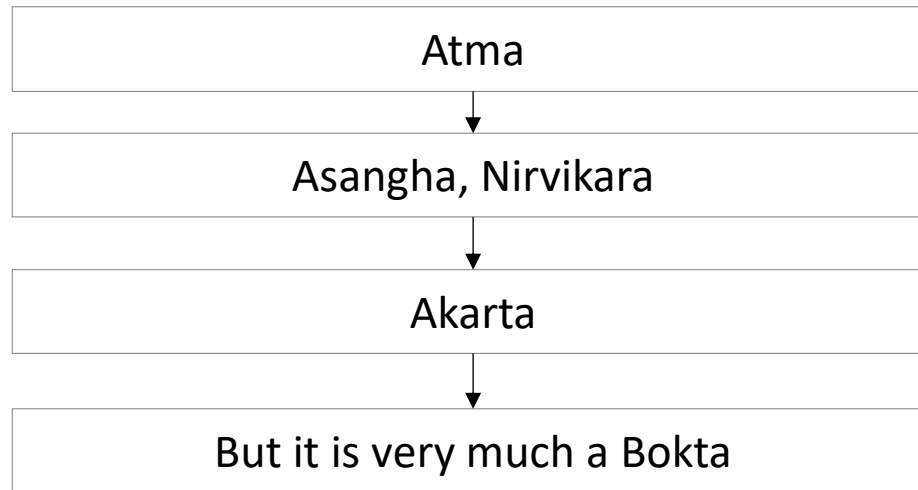
- Even though Pradhanam is Achetanam, since it functions intelligently like a sentient one, Upanishad is using words – as though sentient.



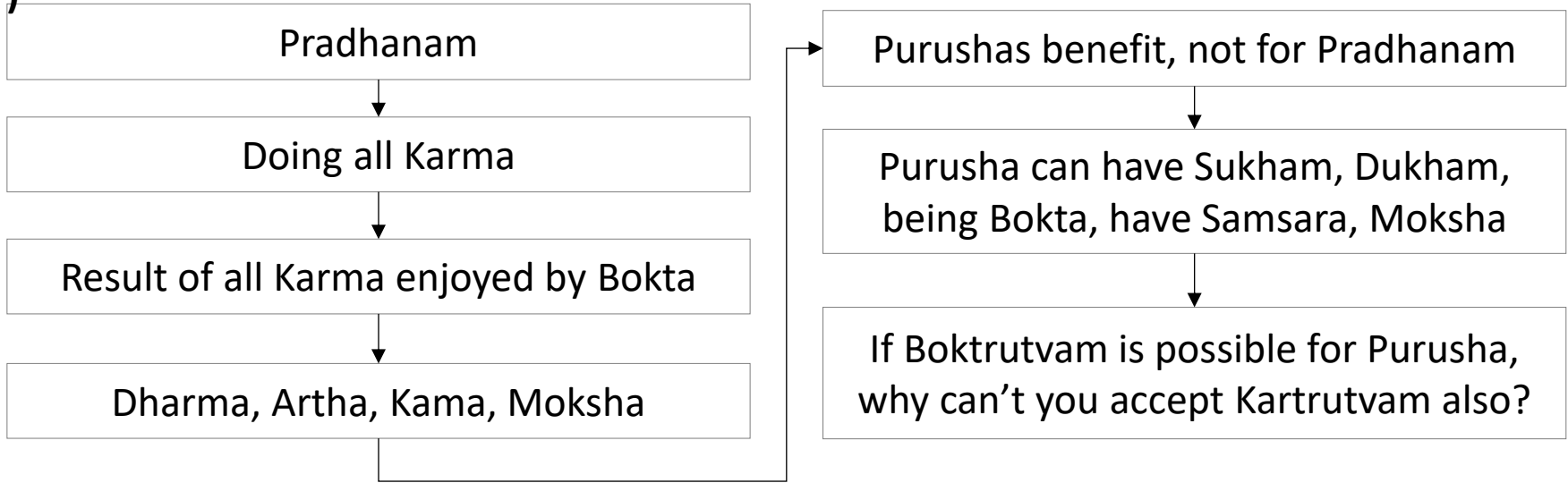
- It visualised as though because evolution is purposeful, meaningful evolution.
- Therefore, it is as though visualization and creation.

**1<sup>st</sup> level of reply :**

**XIII) Sankhya :**



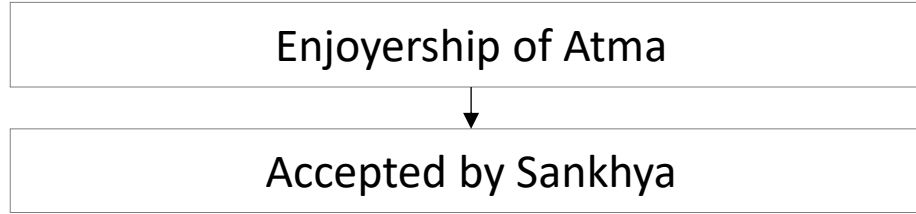
**XIV)**



- Because of same reason, it can be Karta also

## XV) Shankara :

a)



b) According to Sankhya, Boktrutvam is Satyam, real.

c) Why can't you accept same logic for Kartrutvam.

d) Atma is Chin Matram, pure Consciousness.

e) Aparinama – has no modification.

- Without modifications, he accepts Boktrutvam.

f) In the same way, Atma can have Kartrutvam of Universe.

g) Sruti :

### Prashno Upanishad : Chapter 6 – Verse 3

स ईक्षाचक्रे । कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि  
कस्मिन्वा प्रतिष्ठिते प्रतिष्ठस्यामीति ॥ ३॥

Sa eekshaamchakre, kasmin naha utkraanta? utkraanto bhavishyaami?  
kasmin vaa pratishthate? pratishthaayaam? iti || 3 ||

He (Purusa) reflected, “What is it by whose departure I shall depart and by whose stay I shall stay?”. [VI – 3]

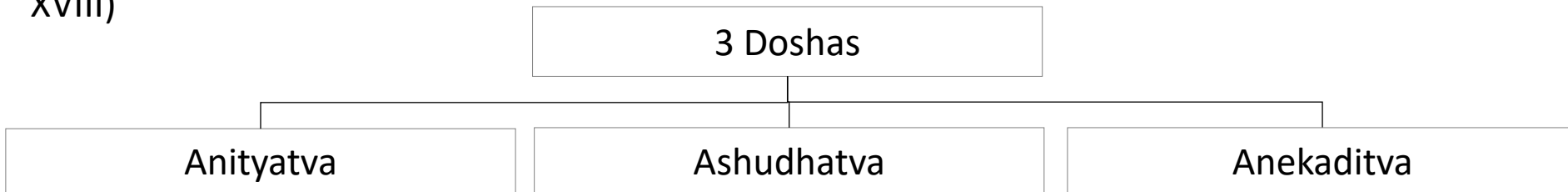
## XVI) Bokrutva Svarupa Parinama :

- Purusha will continue to be Nitya, Shuddha.

XVII) When you talk about Purusha itself becoming a Karta and Purusha producing a Universe it is Tattvantara parinama.

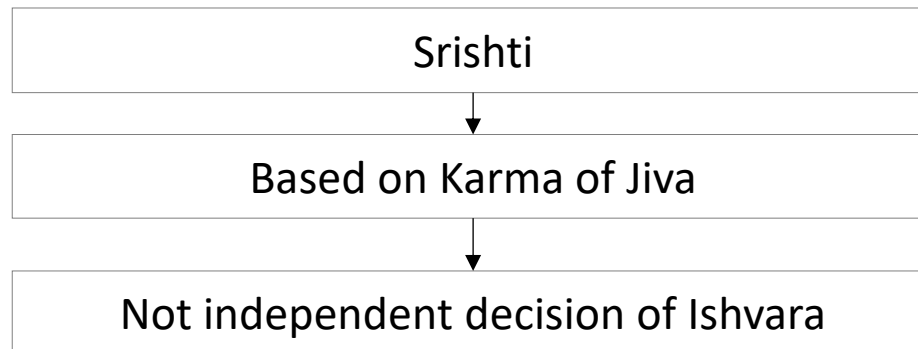
- When Purusha is Karta, Purusha will not have Svarupa Parinama but Tattvantara Parinama.

XVIII)



## XIX) Chapter 6 – Verse 3 :

- Process of creation.
- How Purusha becomes Srishti Karta?



- Ishvara does not require any Srishti.

XX) Srishti is meant for Jivas Karmas as Bokta and also for Pursuing Moksha.

- Purusha creates Universe in keeping with Jivas Karmas.
- Plans creation in keeping with law of Karma = Visualisation.
- Saha Aikshata – Brihadaranyaka Upanishad.
- Saha Ikshatare – Prashno Upanishad.
- So Kamayata – Taittiriya Upanishad.

### Brihadaranyaka Upanishad :

स अइक्षत, यदि वा इममभिमंस्ये, कनीयोऽन्नं  
करिष्य इति; स तया वाचा तेनात्मनेदं सर्वमसृजत  
यदिदं किंच— ऋचो यजूंषि सामानि छन्दांसि यज्ञान्  
प्रजाः पशून् । स यद्यदेवासृजत तत्तदत्तुमध्रियत;  
सर्वं वा अतीति तददितेरदितित्वम्;  
सर्वस्यात्ता भवति, सर्वमस्यान्नम् भवति,  
य एवमेतददितेरदितित्वं वेद ॥ ५ ॥

sa aikṣata, yadi vā imamabhimamṣye, kaṇīyo'nnaṃ  
kariṣya iti; sa tayā vācā tenātmanedaṃ sarvamasṛjata  
yadidaṃ kiṃca— ṛco yajūṃṣi sāmāni chandāṃsi yajñān  
prajāḥ paśūn | sa yadyadevāsṛjata tattadattumadhriyata;  
sarvaṃ vā attīti tadaditeradititvam;  
sarvasyāttā bhavati, sarvamasyānnam bhavati,  
ya evametadaditeradititvaṃ veda || 5 ||

He thought, 'If I kill him, I shall be making very little food.' Through that speech and that mind he projected all this, whatever there is—the Vedas Ṛc, Yajus and Sāman, the metres, the sacrifices, men and animals. Whatever he projected, he resolved to eat. Because he eats everything, therefore Aditi (Death) is so called. He who knows how Aditi came to have this name of Aditi, becomes the eater of all this, and everything becomes his food. [ 1 - 2 - 5 ]

## Prasnopanishad :

स ईक्षाचक्रे । कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि  
कस्मिन्वा प्रतिष्ठिते प्रतिष्ठस्यामीति ॥ ३॥

Sa eekshaamchakre, kasmin naha utkraanta? utkraanto bhavishyaami?  
kasmin vaa pratishthate? pratishthaayaam? iti ॥ 3 ॥

He (Purusa) reflected, “What is it by whose departure I shall depart and by whose stay I shall stay?”. [VI – 3]

## Taittiriya Upanishad :

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

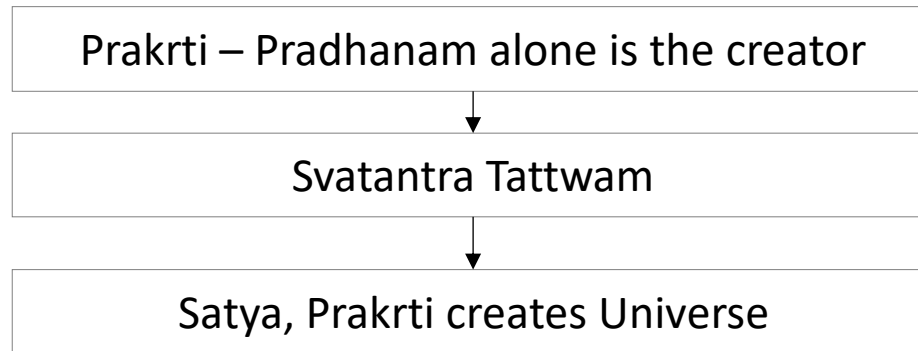
so'kamyata, bahu syam prajayeyeti, sa tapo'tapyata,  
sa tapastaptva idagm sarvamasrjata yadidam kinca,  
tatsrastva tadevanupravisat,  
tadanupravisya sacca tyaccabhavat,  
niruktam canirukatam ca, nilayanam canilayanam ca  
vijnanam cavijnanam ca,  
satyam canrtam ca satyamabhavat,  
yadidam kinca,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

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



- Ishvara as Karta visualized the creation.

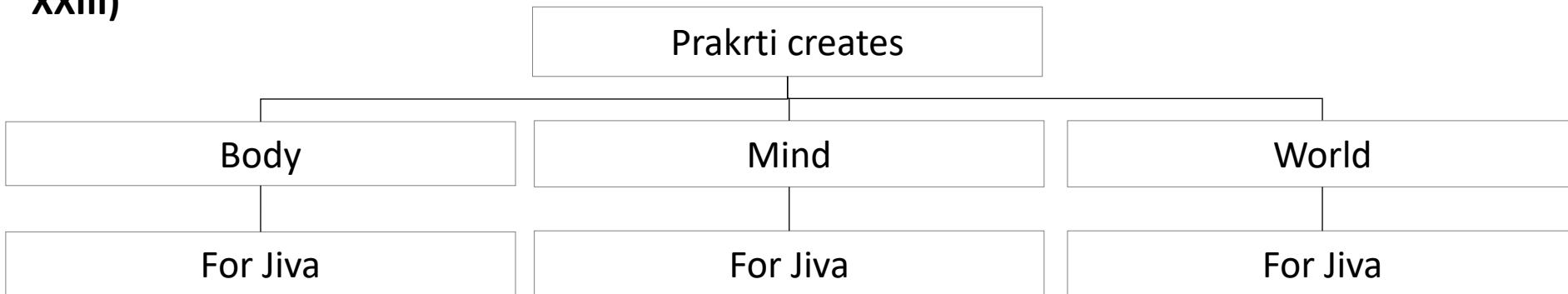
## XXI) Sankhya :



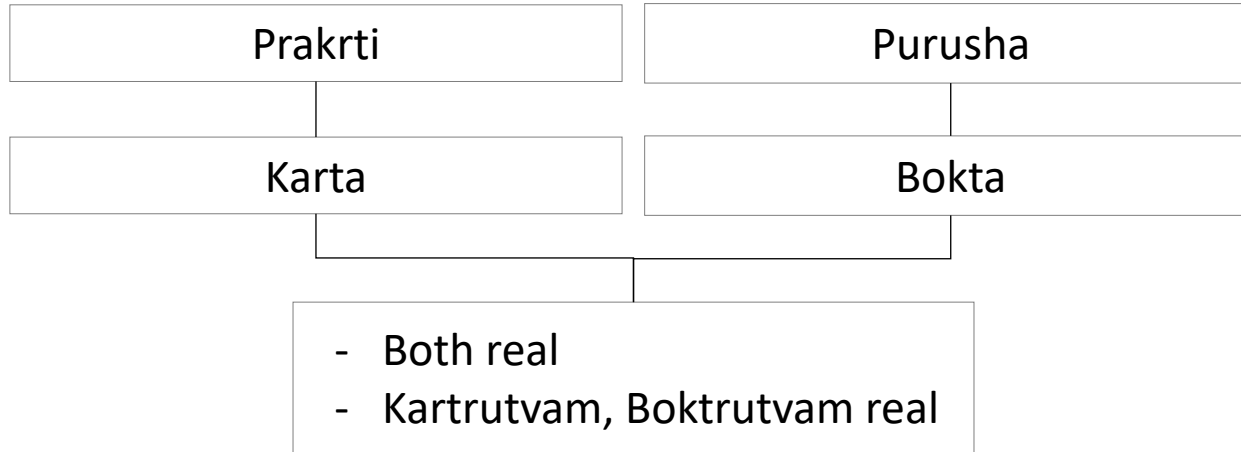
## XXII) Purpose :

- Many Purushas, Atmas are there, countless Jivatmas are there.
- Does not accept Paramatma.
- For the benefit of Jivatmas, Prakrti creates 3 things.

## XXIII)



XXIV)

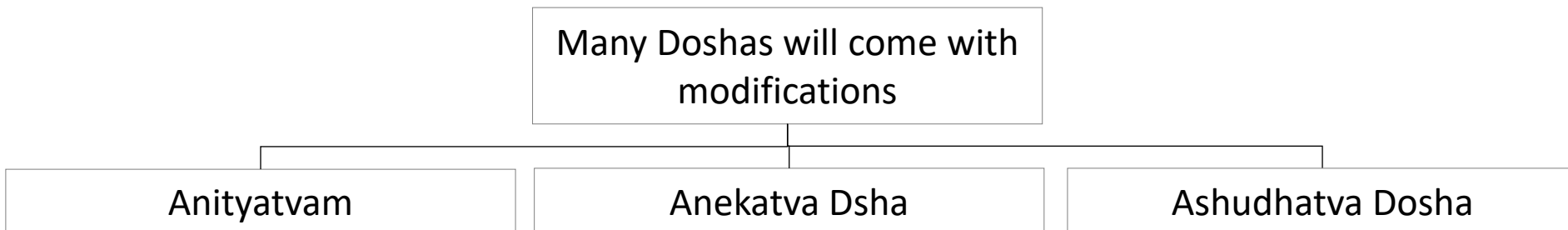


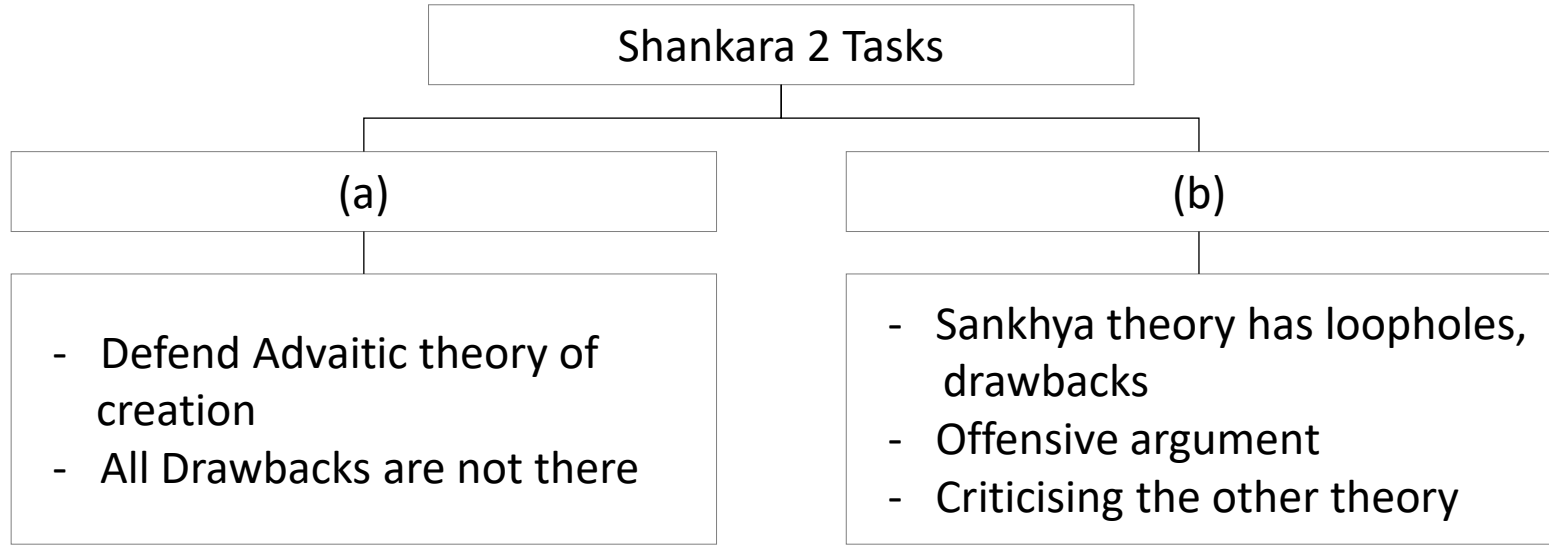
XXV)

Prakrti	Purusha
<ul style="list-style-type: none"><li>- Not Bokta</li><li>- Aboktri</li></ul>	<ul style="list-style-type: none"><li>- Not Karta</li><li>- Abokta</li></ul>

- This is defect free creation according to Sankhya.

**XXVI) Problems in Advaitic theory :**





### Gist – Advaitic theory of creation :

XXVIII) Purusha by itself is nondual Brahman.

### XXIX) Chandogya Upanishad : Chapter 6 – 2 – 1

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

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

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

- This is the absolute reality.

XXX) In this Purusha there is no Kriya, Karaka, Phalam.

- No accessories are not there.
- Action not possible, results not possible.
- Nothing is possible.

XXXI) Paramartika Satyam

- From this level, there is no creation at all.
- No Srishti, Sthithi, Laya.

**XXXII) Mandukya Upanishad :**

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

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

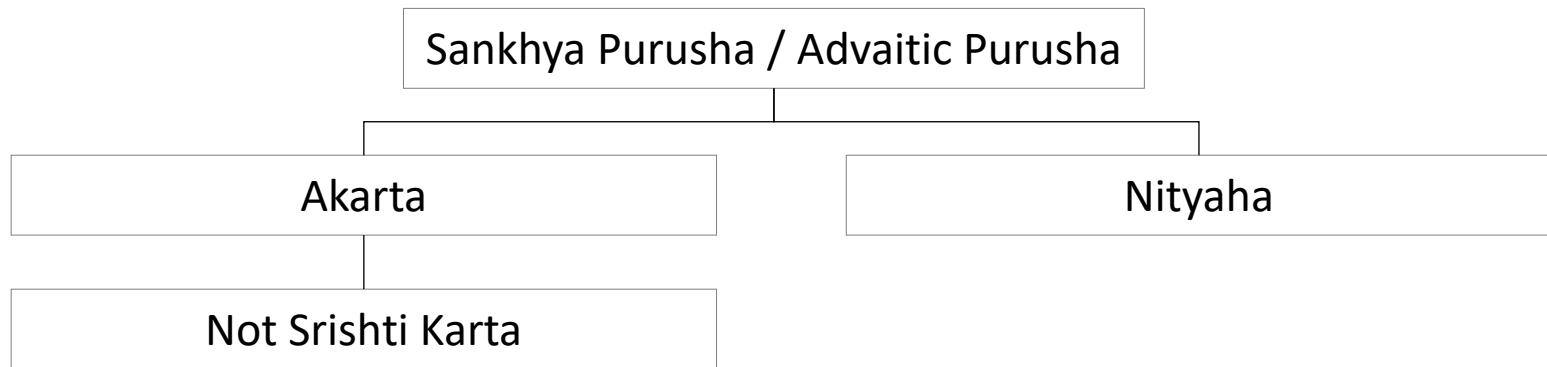
There is neither dissolution, nor birth; neither anyone in bondage, nor any aspirant for wisdom; neither can there be anyone who hankers after liberation, nor any liberated as such. This alone is the Supreme Truth. [2 - K - 32]

**XXXIII) From Paramartika Purusha level, no need to explain creation because there is no creation.**

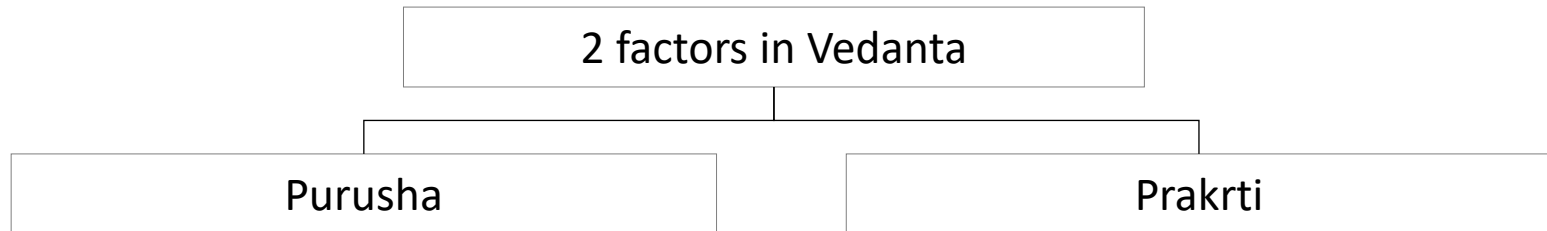
XXXIV) Prapancho Upasham, Shantam, Shamam, Advaitam.

- No explanation required.
- Purusha not Srishti Karta, does not creation.

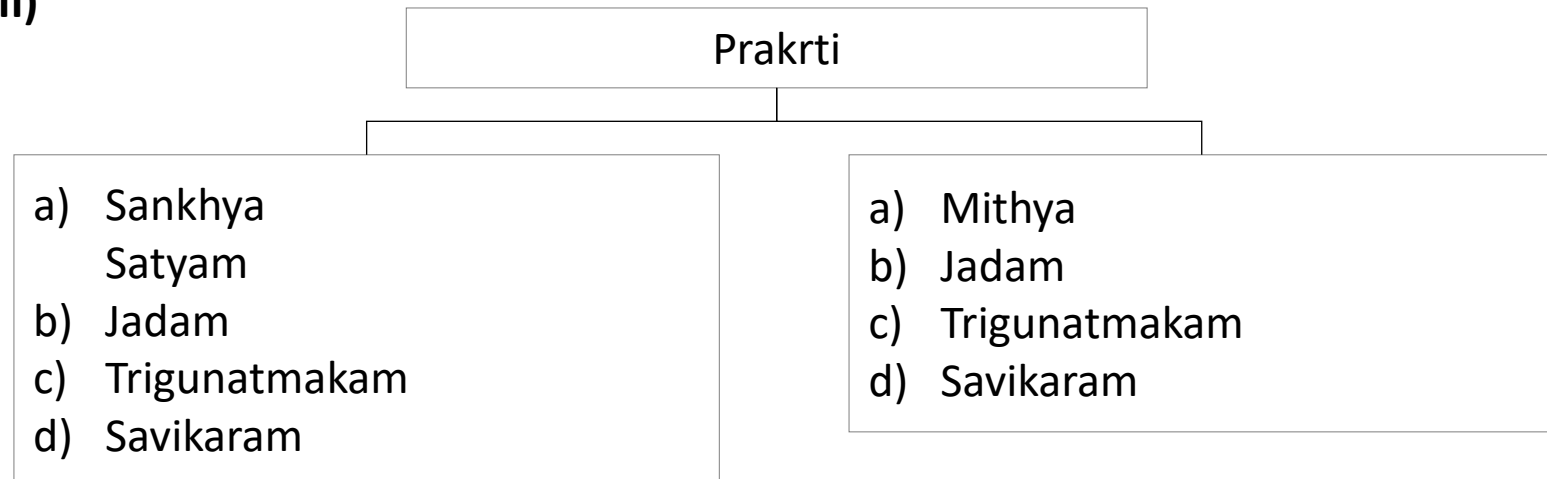
XXXV) We agree with Sankhya Purusha



XXXVI) 2<sup>nd</sup> Factor : Prakrti



XXXVII)



XXXVIII) If Prakrti is Satyam, Purusha can't be Advaitam.

XXXIX) There will be Dvaitam, Prakrti is Mithya.

- Being Mithya, it can't exist independently.
- It is only dependent on Purusha.

XXXX) Prakrti does not have separate existence.

- Existence is borrowed from Purusha.
- Crucial for Advaitam.

**XXXXI) Shankara :**

- Prakrti called Maya or Moola Avidya.

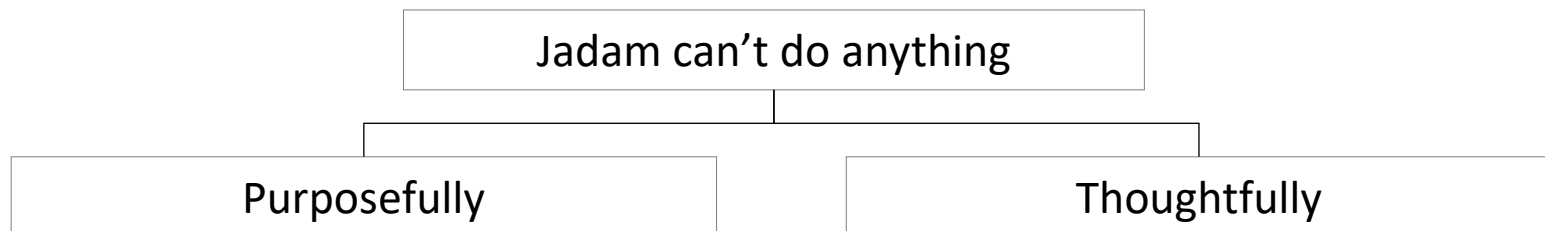
XXXXII)

Sankhya	Shankara
- Prakrti is creator of the Universe	- Prakrti only Upadana Karanam of the Universe - Raw material = Bunch of Names and forms

**XXXXIII) Prakrti :**

- Avyakruta Avyakta Nama Rupa Bundle, Parinami, Upadana Karanam of Universe.

XXXXIV) Jadam Prakrti can't be the creator, Nimitta Karanam

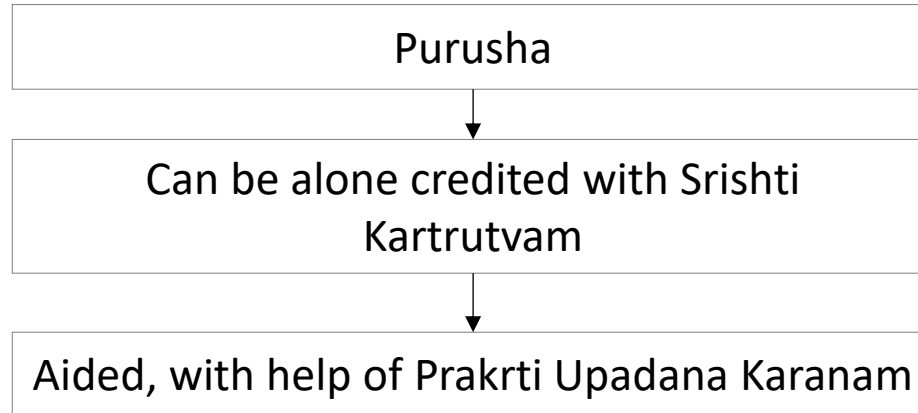


XXXXV) Jada Prakrti cannot be a Karta, it can only serve as Upadana Karanam.

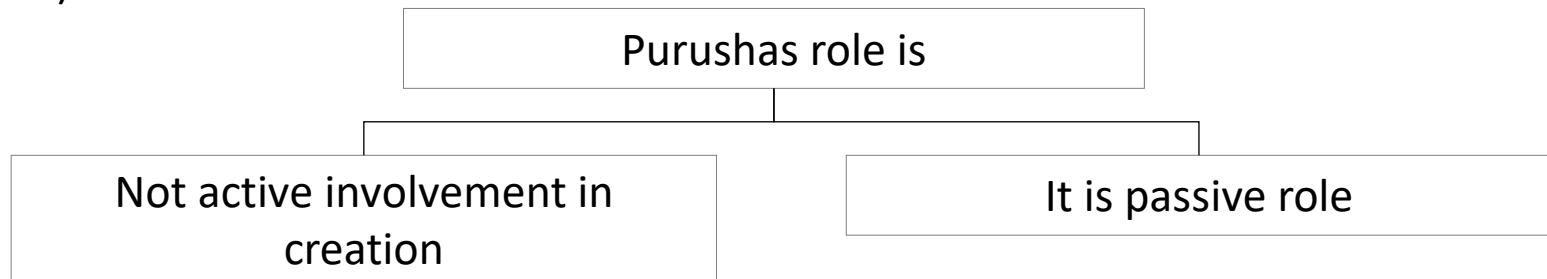
XXXXVI) Karta has to be always Chetana Tattvam.

- **Kartrutvam status of creatorhood can be given only to Chetana Tattvam, Purusha.**

XXXXVII)



XXXXVIII)



- If active involvement, Purusha will have modifications.
- Kriya will be there on the part of Purusha.

**Example :**

- Carpenter – Uses Chistle does hammering.

XXXXIX) In worldly parlance, Srishti Karta has action.

- With regard to Universe, Purusha is not active Karta but only a passive Karta
- Sannidhya Matrena, by his mere presence, he blesses the Prakrti.

XXXXX) Gita : Chapter 9 – Verse 10

मयाध्यक्षेण प्रकृतिः  
सूयते सचराचरम् ।  
हेतुनानेन कौन्तेय  
जगद्विपरिवर्तते ॥ ९-१० ॥

mayā'dhyakṣēṇa prakṛtiḥ  
sūyatē sacarācaram |  
hētunā'nēna kauntēya  
jagad viparivartatē || 9-10 ||

Under Me as her supervisor, prakrti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 10]

XXXXXI) Adhyaksha Rupena :

- When I am serving as a Sakshi, in my presence, Prakrti will get activated according to the law of Karma.

XXXXXII) That Bhagavan visualized, planned etc, not to be taken literally.

- No active planning, visualization, desiring.
- Not literal functions of Purusha but figurative expressions.



XXXXXIII) In his presence, Prakrti is programmed, artificial intelligence to evolve into creation, according to the law of Karma.

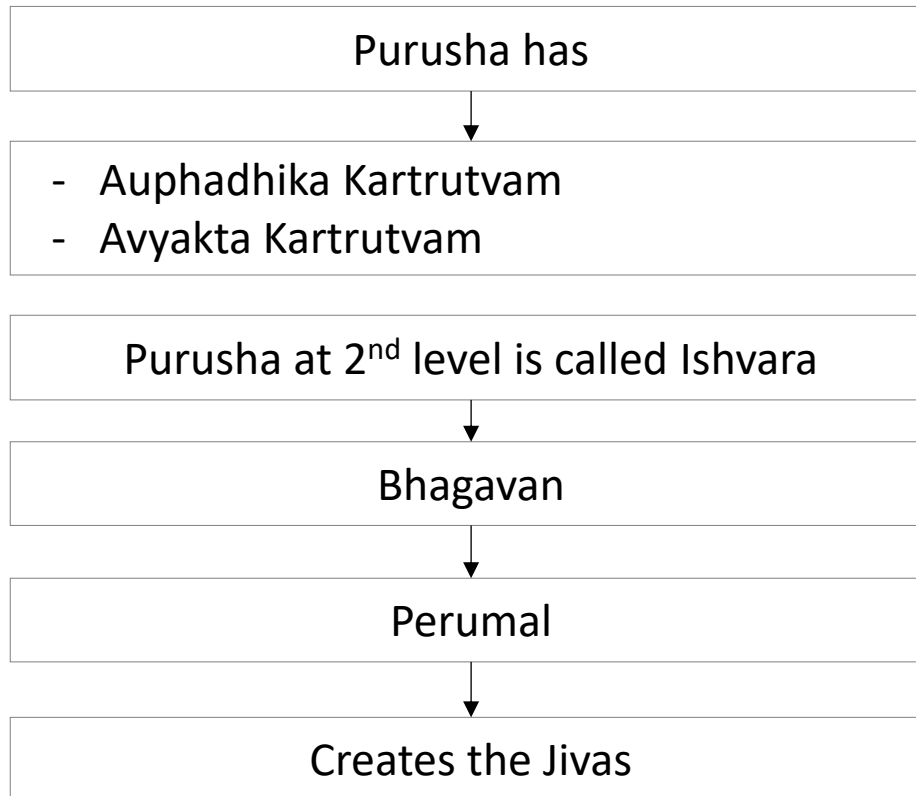
XXXXXIV) Since Purusha is not an active Karta, Purushas Kartrutvam is not actual Kartrutvam.

- It is called Aupadhika Kartrutvam.
- **In the presence of Prakrti, Purusha appears to be a Karta.**



367) I)

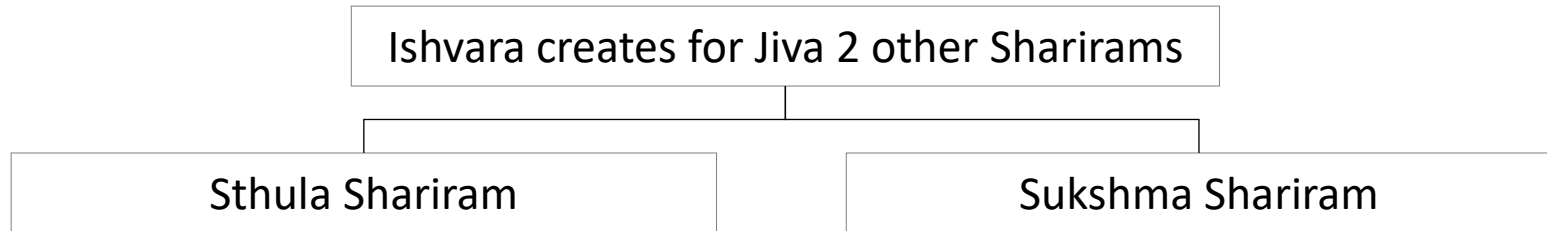
1 <sup>st</sup>	2 <sup>nd</sup>
<ul style="list-style-type: none"><li>- Accept Nirupadhika Purusha</li><li>- Purusha without Prakrti, no Srishti, no Sthithi, no Layam.</li></ul>	<ul style="list-style-type: none"><li>- Come down to Sophadhika Purusha</li><li>- Purusha + Prakrti (Material Cause)</li><li>- Purusha is seeming Karta, Nimitta Karanam</li></ul>



II)

### III) Vedanta Sara :

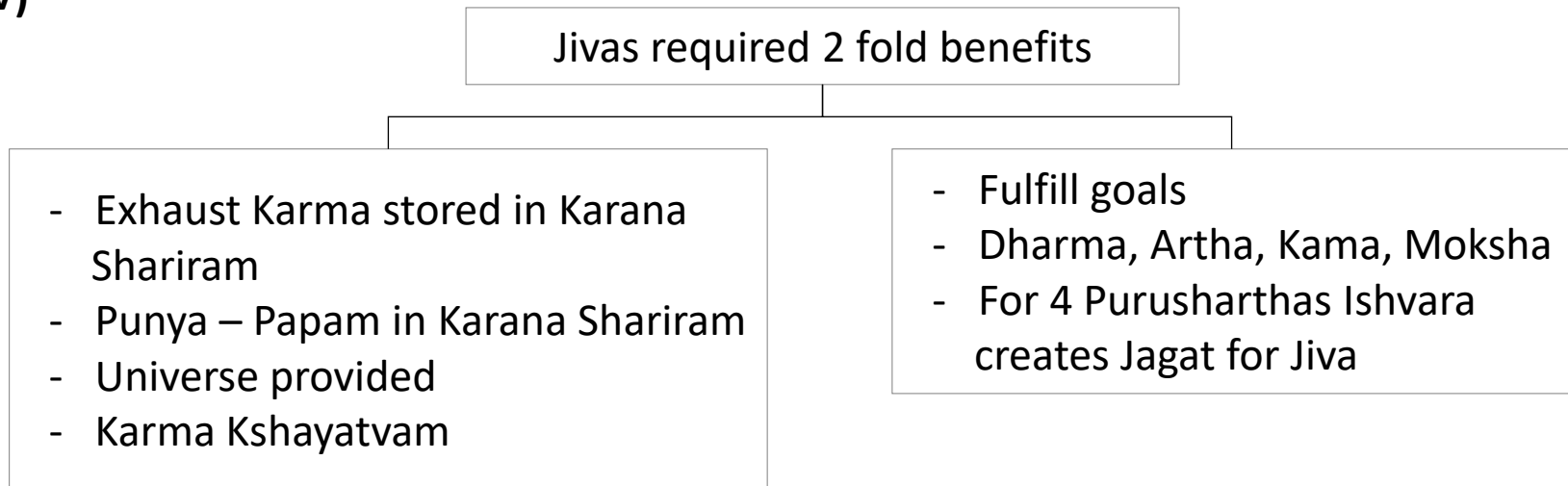
- Jivas are already there.
- Anaadi, in Karana Shariram.



- Bhagawan provides Auphadhika Janma for Jivas.
- Not actual creation of Jiva.

• **Ishvara only provides Sthula, Sukshma Sharirams.**

### IV)



## V) Sankhya :

- Prakrti creates Universe for the Jiva.

## Vedantin :

- **Purusha / Ishvara creates Universe for the Jiva with help of Prakrti the material cause.**

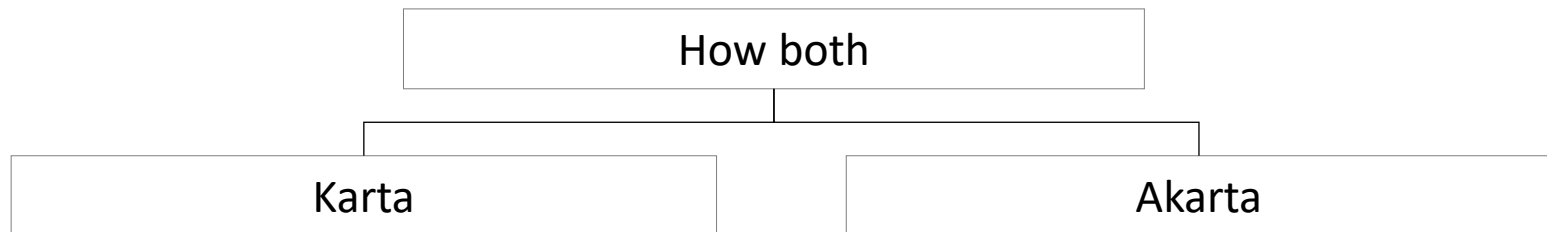
VI) Purusha = Srishti Karta, not actual Karta, it is Auphadhika – Adhyastha Kartutvam.

- Not real Kartrutvam, will not cause Dosha.
- No Anityatva, Ashudhatva, Anekatva Dosha.

## Our Reply :

- **Original Purusha not Karta.**
- **Prakrti Sahita, Auphadika Sahita, Adhyasa Sahita Purusha is seeming Karta.**
- Seeming Kartrutvam can't damage status of Akarta Purusha.

VII)



## Gita : Chapter 9 – Verse 10

मयाध्यक्षेण प्रकृतिः  
सूयते सचराचरम् ।  
हेतुनानेन कौन्तेय  
जगद्विपरिवर्तते ॥ ९-१० ॥

mayā'dhyakṣēṇa prakṛtiḥ  
sūyatē sacarācaram ।  
hētunā'nēna kauntēya  
jagad viparivartatē || 9-10 ||

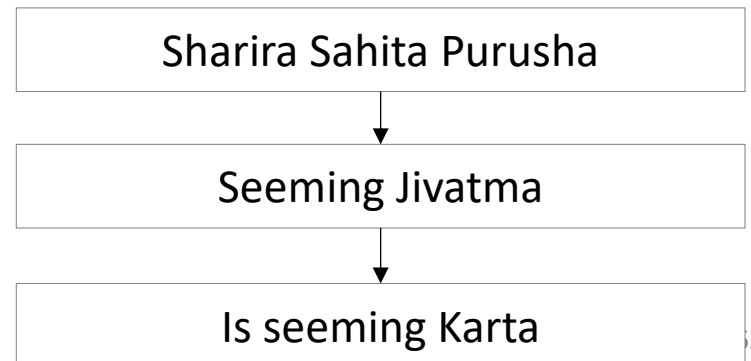
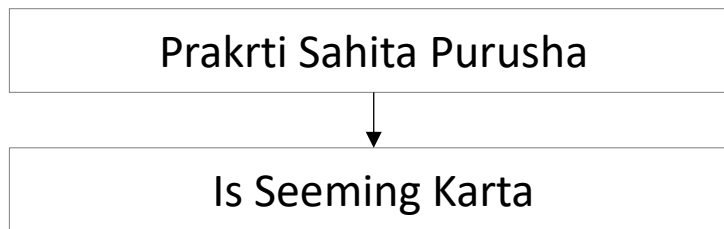
Under Me as her supervisor, prakrti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 10]

- **In presence of Ishvara, Prakrti does everything.**
- It appears as though I am doing everything.

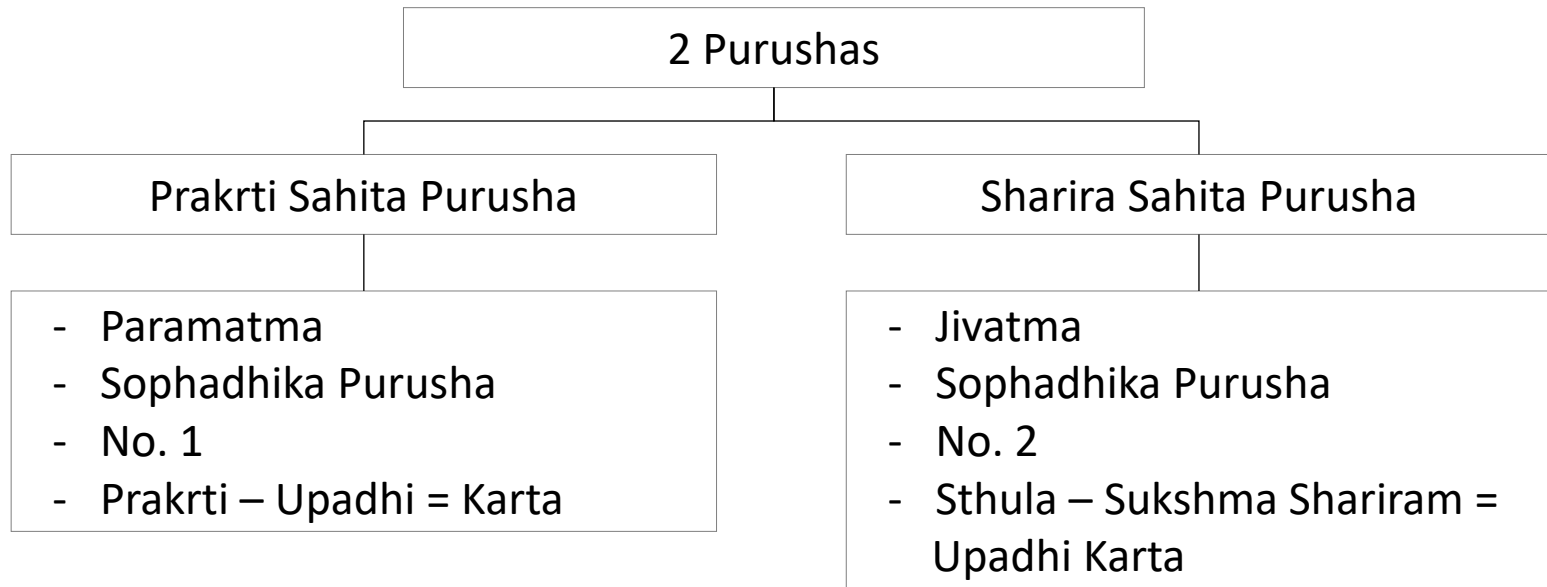
### Example :

- In presence of electricity blub, fan, fridge, mike do their functions.
- Electricity's presence alone is required.

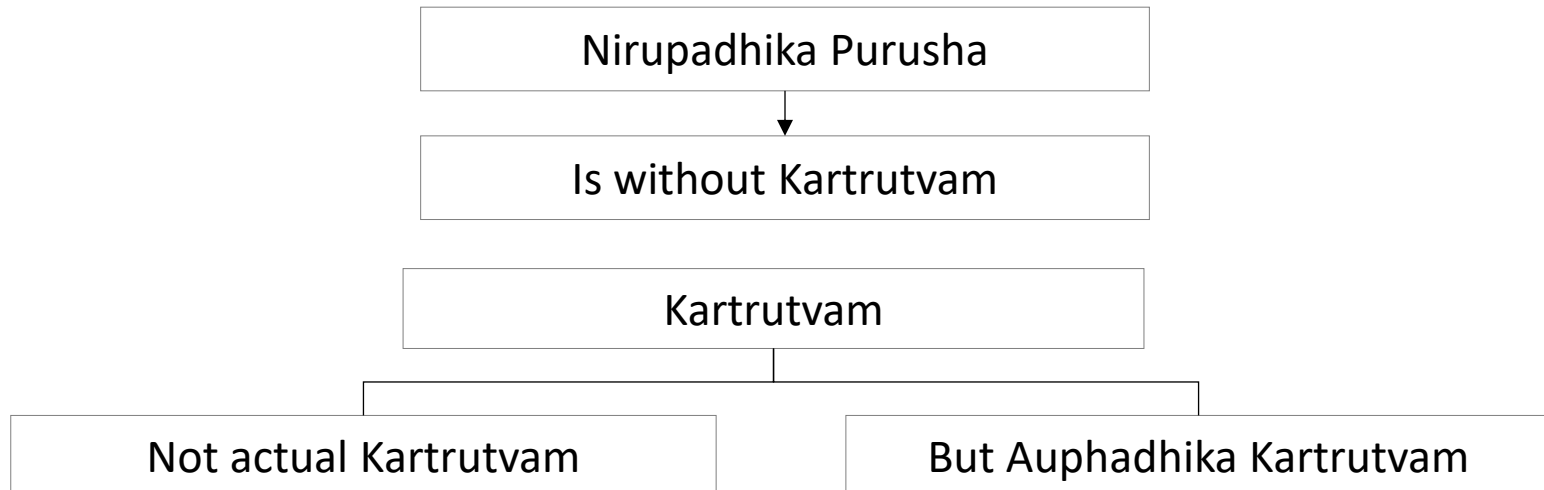
VIII)



IX)



X)



- Adhyastha Kartrutvam only.
- Already known to you.
- Presentation in specific order.

XI) Purusha in Jiva – not Karta.

**Gita : Chapter 5 – Verse 8**

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

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

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

- Purusha appears to be a Karta not actual Karta.

**XII) Gita : Chapter 3 – Verse 27, 28**

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

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

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

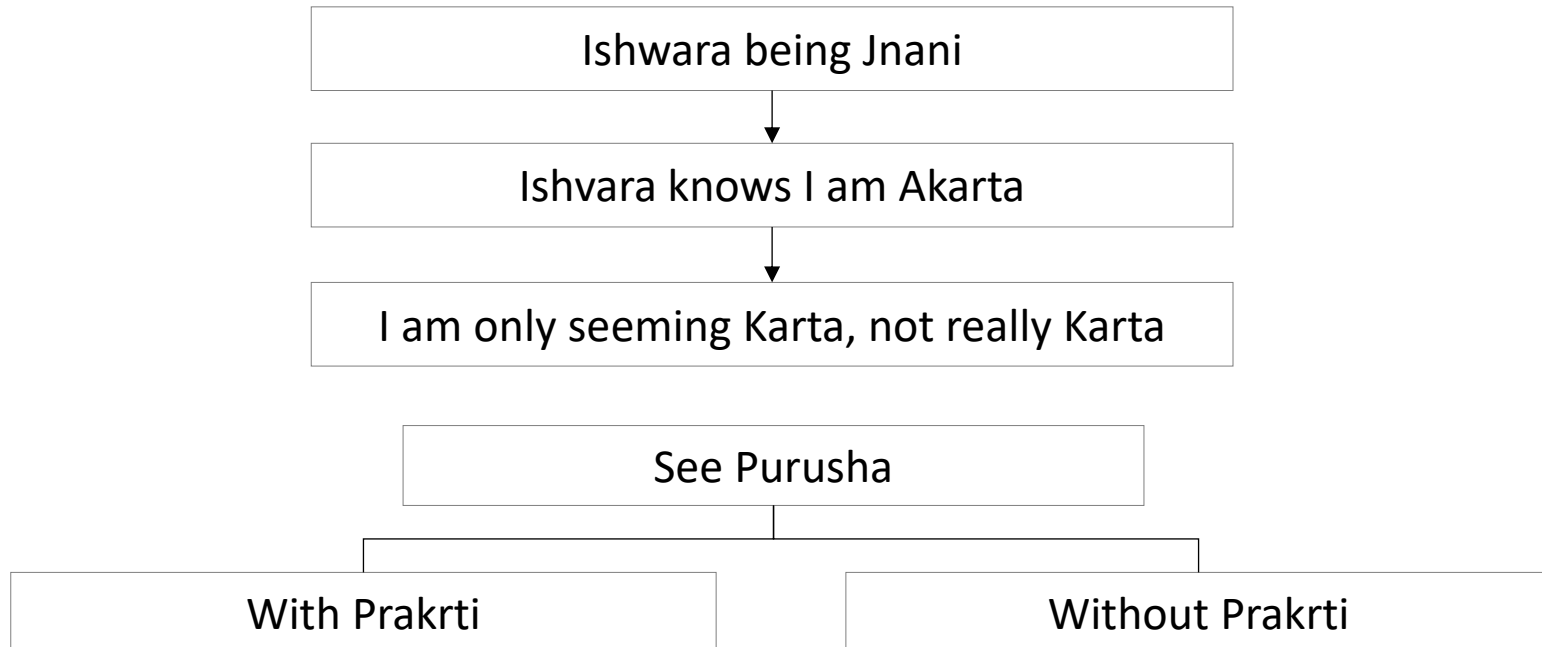
तत्त्ववित्तु महाबाहो  
गुणकर्मविभागयोः ।  
गुणा गुणेषु वर्तन्त  
इति मत्वा न सज्जते ॥ ३-२८ ॥

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

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

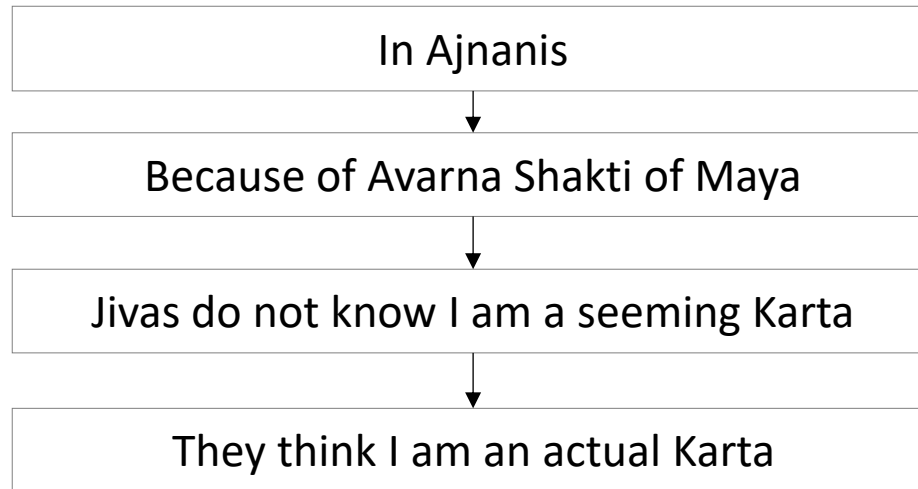
- In Jiva also, Purusha is actually Akarta, it appears as if he is Karta, Ahamkara, ego.
- In Ishvara also, Purusha is actually Akarta, it appears as if he is Karta, creator.

XIII)



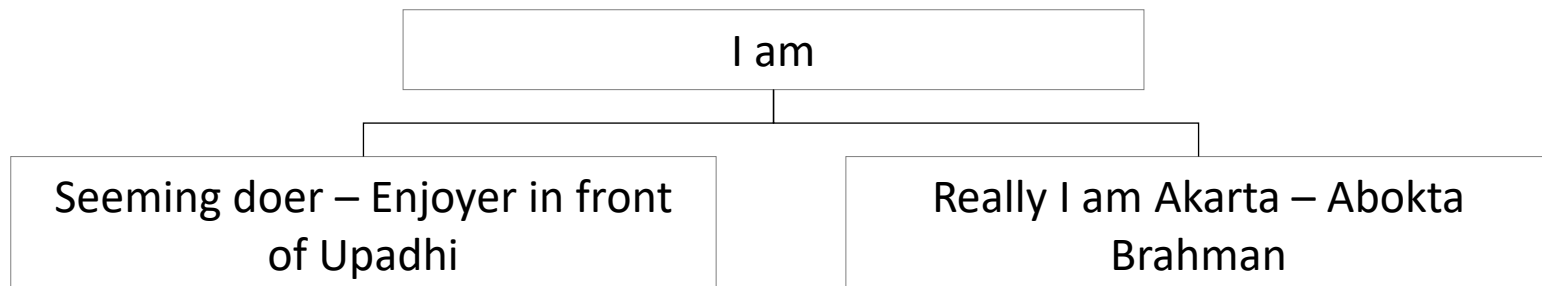


XIV)

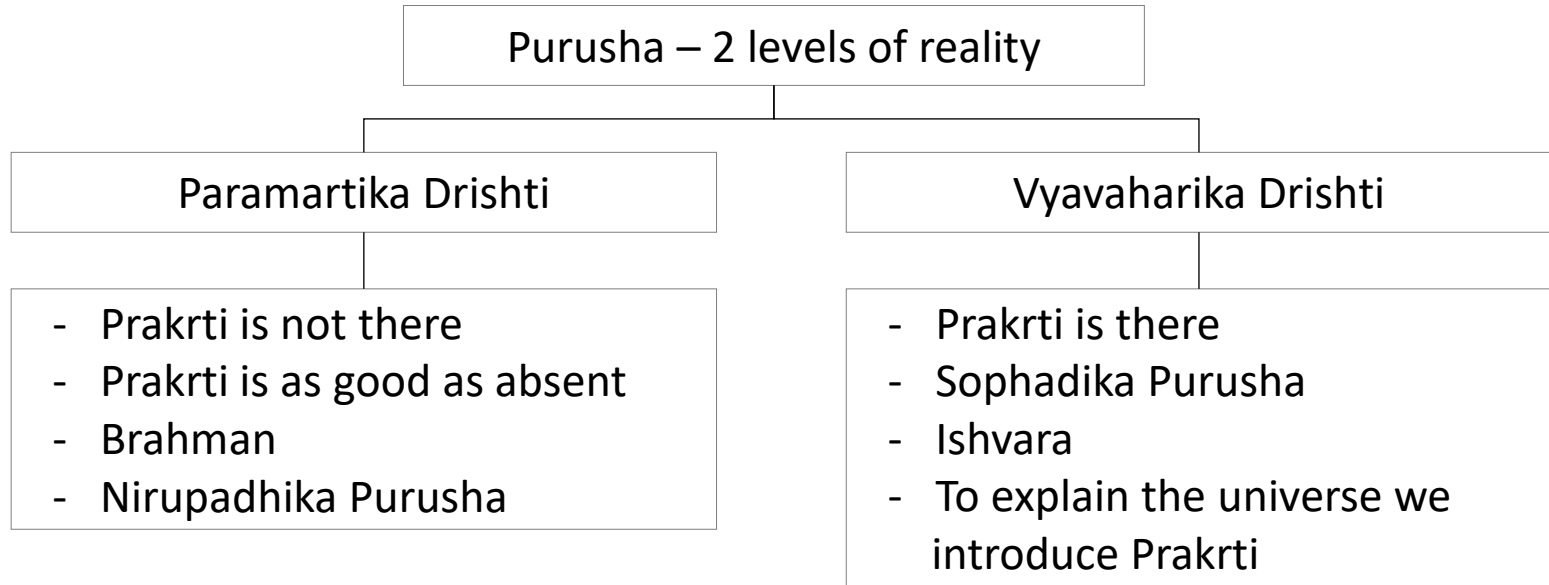


- Therefore, Guru, Shastra, Upadesha is required for Jiva.
- Not required for Ishvara.
- All these ideas are packed in this significant Paragraph of Page 110 of Bashyam.
- This is gist of Para with 55 points.

XV) Sakshi of sleep state easy to understand but its expression in waking as seeming Karta – Bokta is difficult for a seeker.



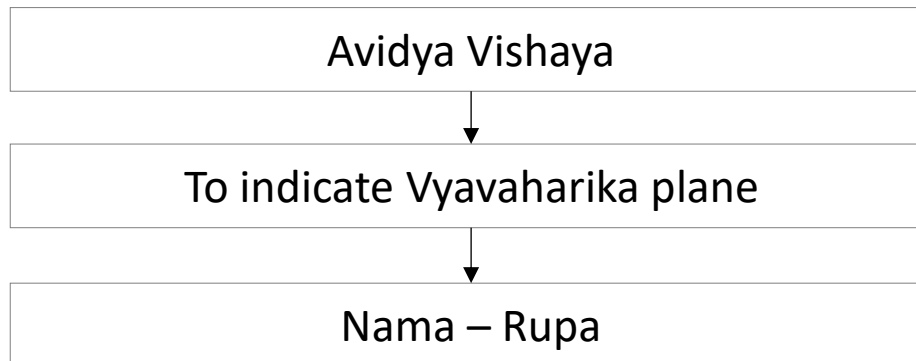
XVI)



XVII) Avidya Vishaya, Nama Rupa Upadhi = Name of Prakrti

XVIII) Why Avidya Vishaya?

- To indicate it is Vyavaharikam.
- **Shankara uses:**

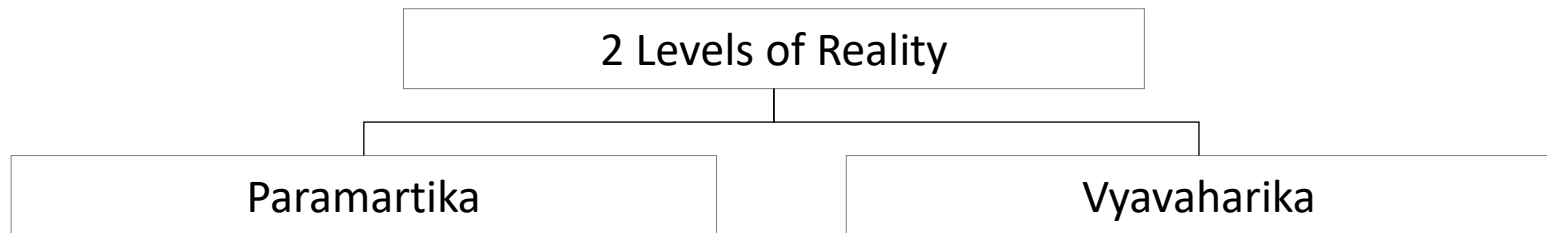


XIX) Prakrti = All Names + forms in dormant Avyakta Avastha.

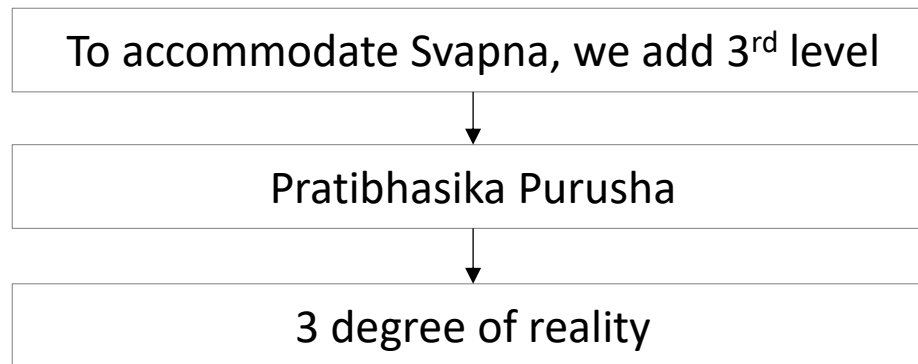
- This is Upadhi, medium for the Purusha to do everything he wants to do on the earth.

XX) Visesha Abyugamat :

- This difference is accepted in Advaitam.



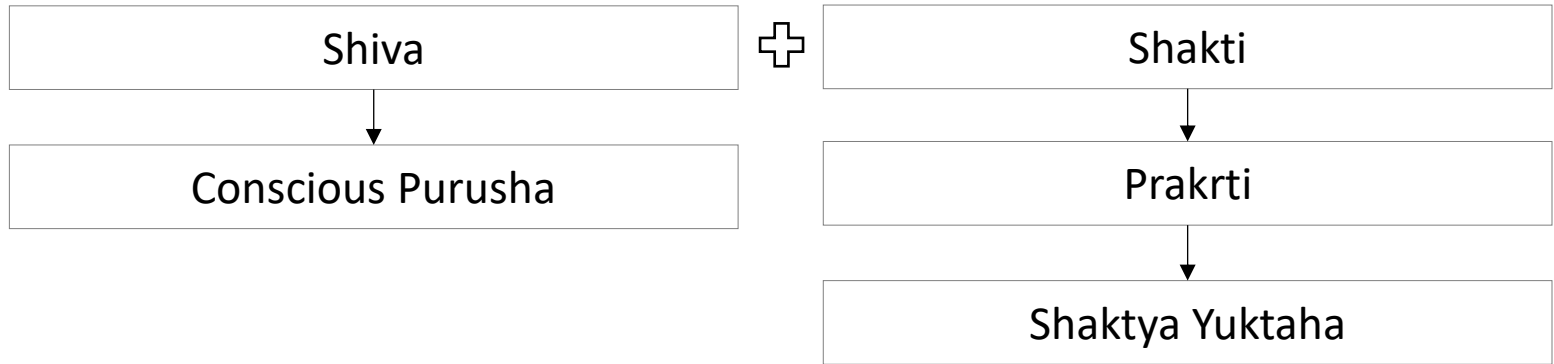
XXI)



XXII) Srishti Karta = Sophadhika Purusha only

- Problems you talk about will not be there in Sophadhika Purusha.
- He can be Karta, he has Prakrti, he can do everything with Prakrti.

XXIII)



- Here we talk about Grihasta Purusha.
- Prakrti is occupying.
- Vishesha Abyugamat.
- This is Sankshepa Uttaram.

#### XXIV) Jivas Role :

- Karma Karta, Karma Phala Bokta.
- Both Ishvara and Jiva are Sopadhikam.
- Both meant to explain empirical events.

XXV) Even when we talk of Srishti, Sthithi, Layam, Sopadhika Jiva, Ishvara, Sadhana, Chitta Shuddhi, Karma Yoga, all happening in empirical plane within time – space.

XXVI) But Parallely there is an absolute reality which is Nirupadhikam Brahma.

- Where is it?
- Not in Heaven but in and through the Vyavahara.

XXVII) That Niruphadika Atma remains as Turiyam.

**Mandukya Upanishad :**

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

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

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

XXVIII)

Sophadika	Nirupadhika
For Empherical explanation	For Shastriya explanation

- Nirupadhika, Purusha does not involve itself but his Jnanam is required in the empherical plane.

XXIX) Purusha is Nir-Upadhikaha, Paramartikam.

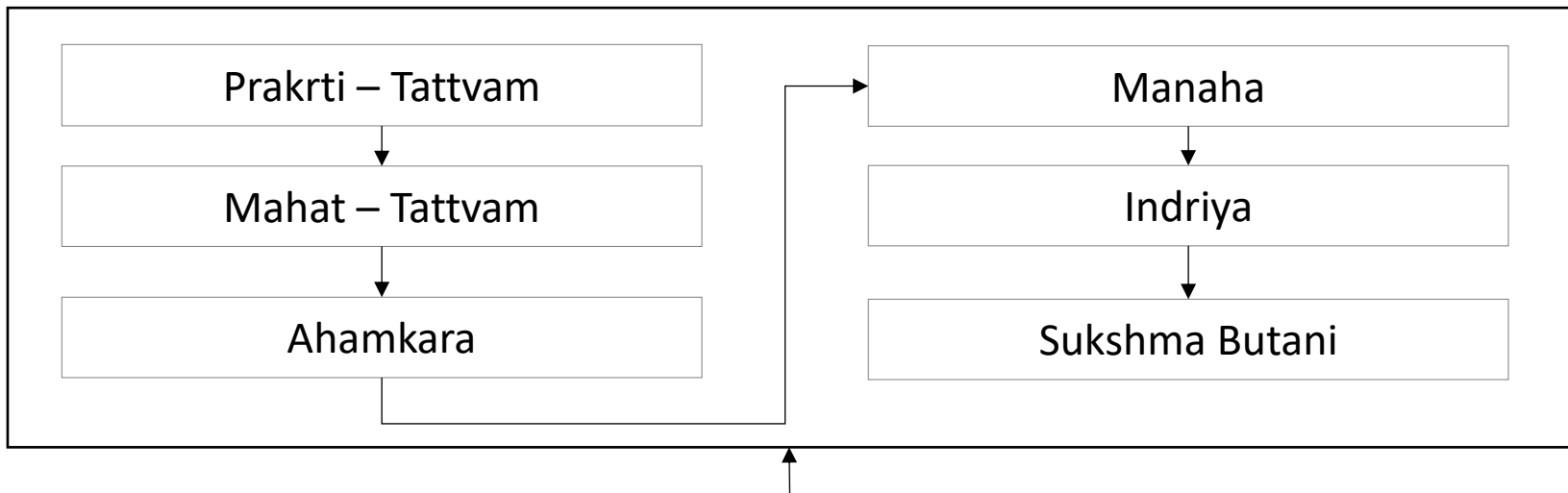
- Nirupadhika Purusha Jnanam is Vyavaharikam.
- We have to gain that Jnanam for liberation.

### XXX) Enquiry :

Sankhya Purusha	Vedanta Purusha
<ol style="list-style-type: none"><li>1) Purusha not Srishti Karta, not even Karma Karta</li><li>2) Purusha only Bokta, experiencer of Sukham, Dukham</li><li>3) Not Karma, Srishti Karta</li><li>4) Pradhanam, Prakrti is Srishti Kartri, Karta</li></ol>	<ol style="list-style-type: none"><li>1) Srishti Karta</li></ol>

XXXI) Prakrti becomes Srishti Karta by undergoing a change.

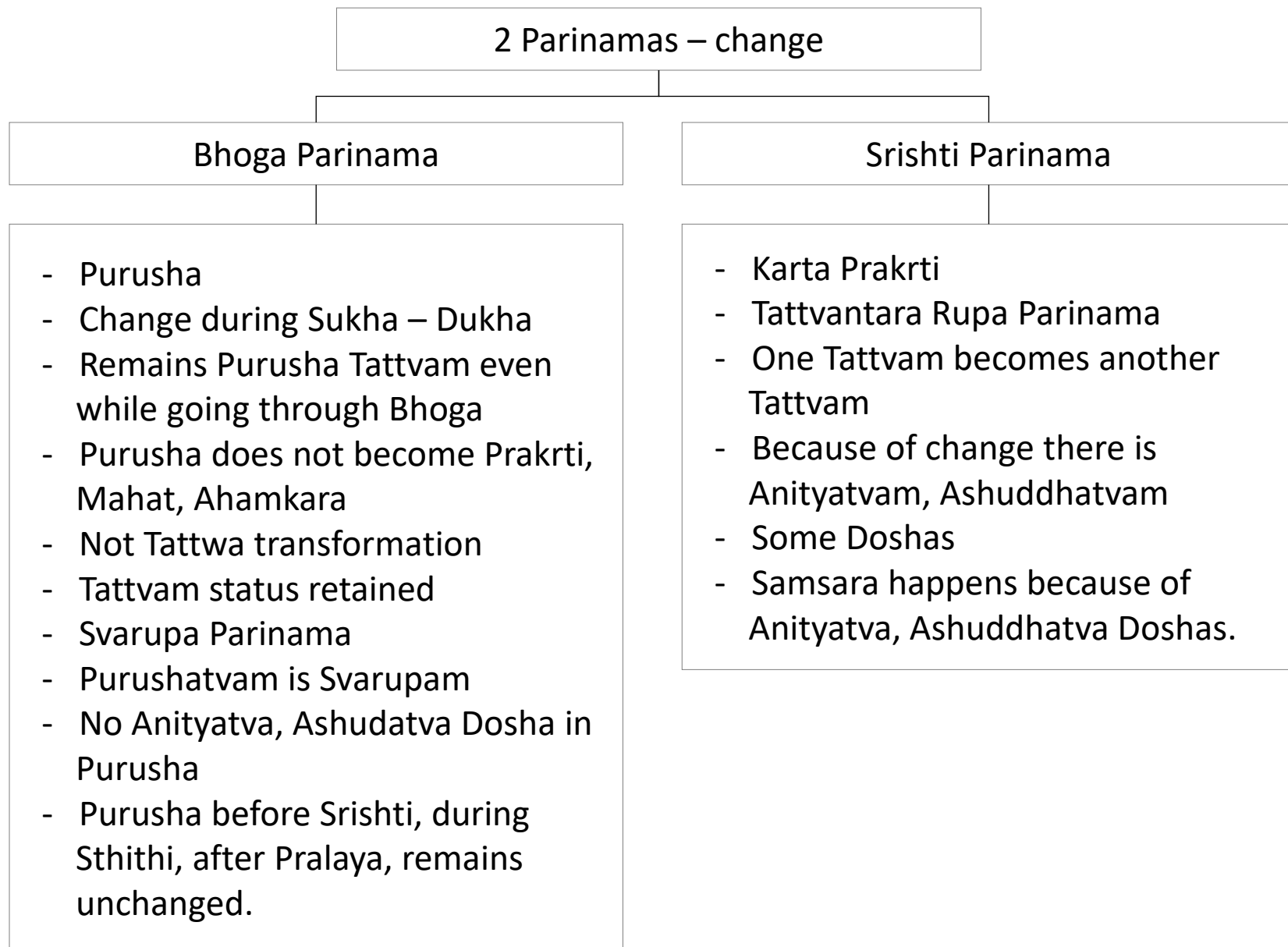
- So many new Tattvams created.



Modifies to produce creation

XXXII) Purusha becomes Bokta and undergoes change.

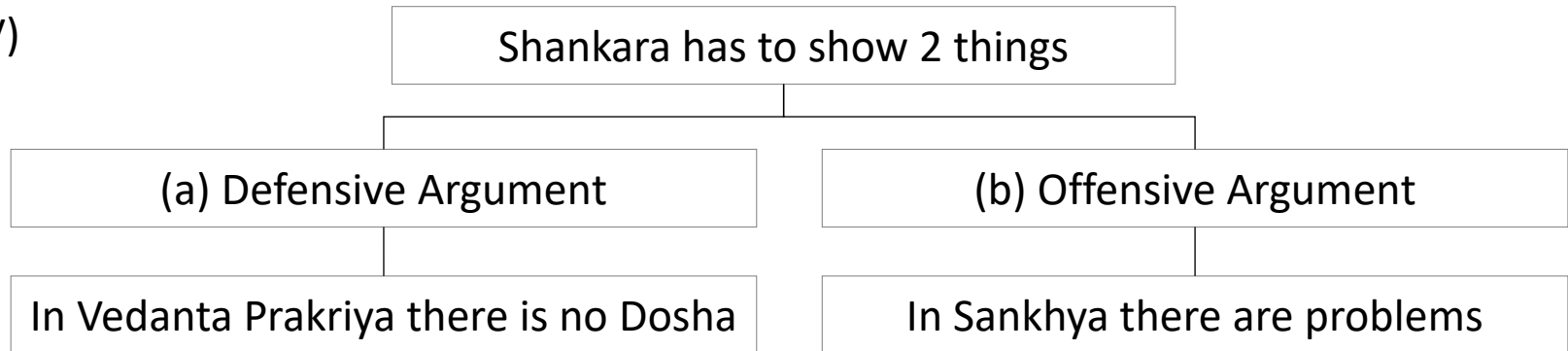
- Bhoga Parinama.



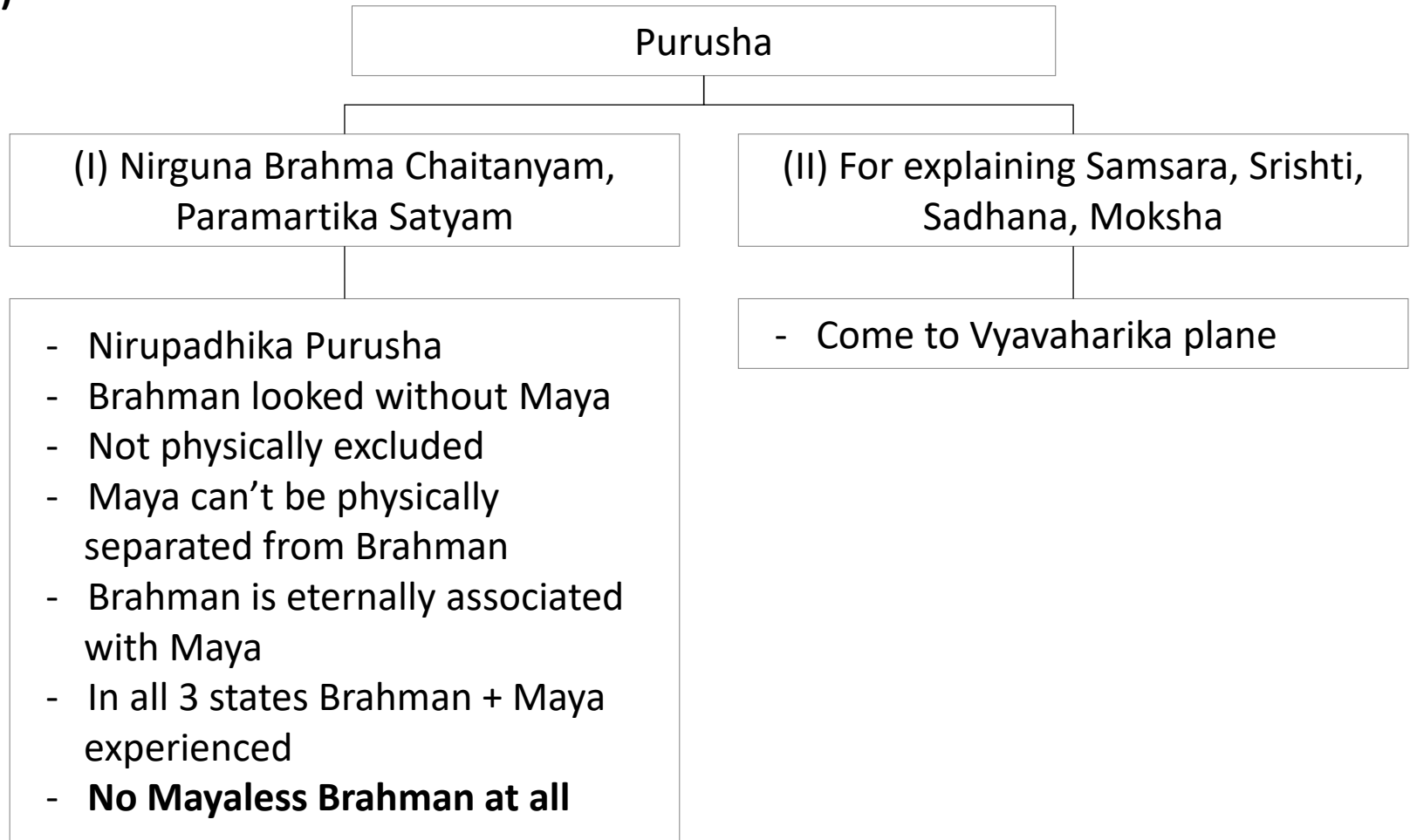
### XXXIII) Sankhya criticizes Vedanta :

- When you say Purusha is Srishti Karta, there is Tattvantara Parinama, Mahat, Ahamkara is created.
- Tattvantara Dosha is there.
- If Purusha has got Anityatva, Ashuddhatva Dosha.
- My Srishti Prakriya is better than your Srishti Prakriya.
- In your Prakriya he have problems.

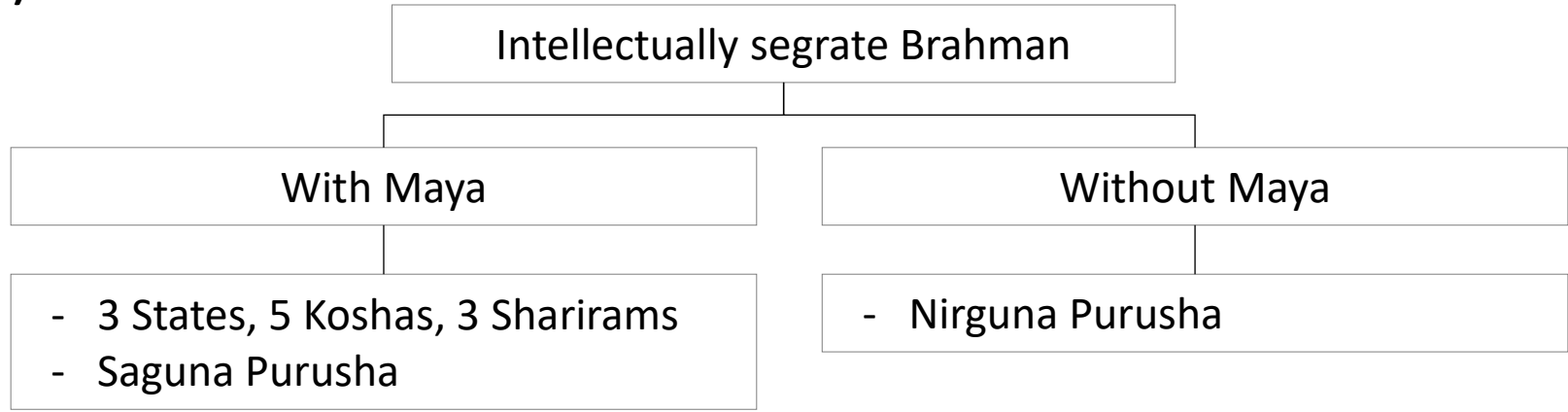
XXXIV)







XXXVI)



XXXVII) In Paramartika level there is no Srishti.

XXXVIII) Mandukya Upanishad :

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

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

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

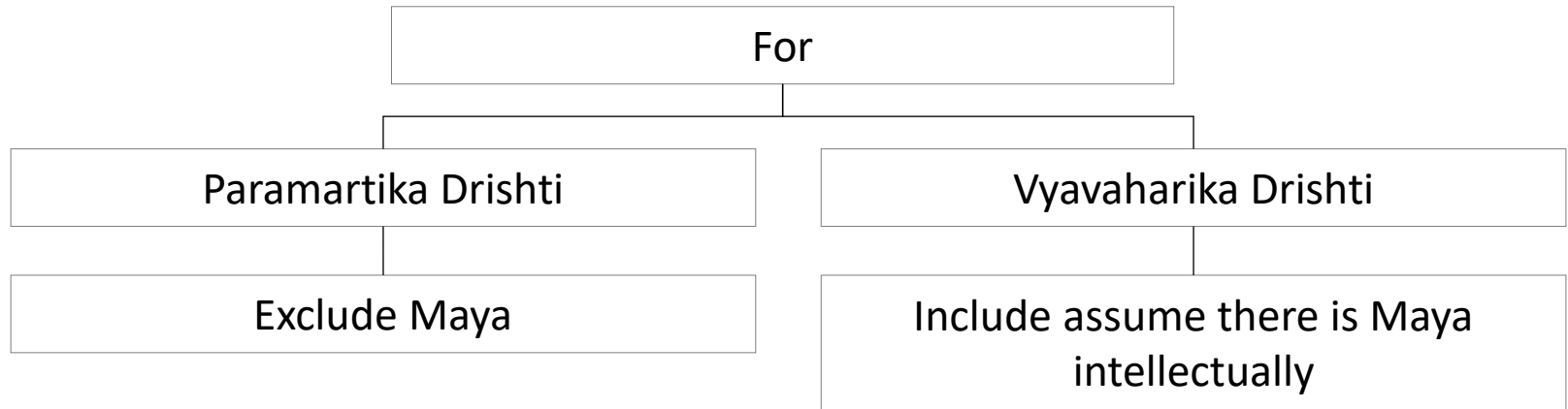
- I don't have to explain.

XXXIX) In empherical, Vyavaharika plane, I have to explain Srishti, Sadhana, Samsara, Moksha.

XXXX) Advaitin comes to Vyavaharika plane by calling Maya Devi.

- In Paramartika Drishti there is no Srishti.

XXXXI)



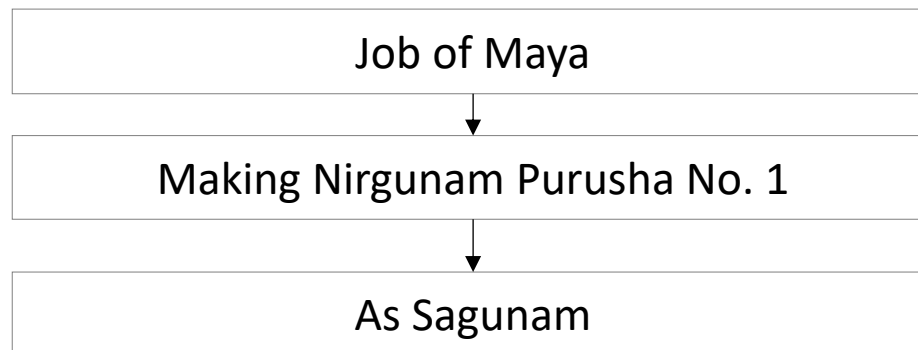
- **Maya is there, not by itself but by borrowing existence from Brahman.**

- This Maya is called Prakrti, Pradhanam, Samashti – Avyakta Nama – Rupa, total unmanifest names and forms, macro bundle.

XXXXII) Maya Sahitam Brahman = Purusha No. 2 = Ishvara, Sophadikam Brahman, Nama Rupa Sahitam Brahman.

- We have pulled Brahman down to empirical plane.

XXXXIII)



XXXXIV) Maya will not convert Nirgunam Brahma into Sagunam.

- Nirgunam Brahman can never become Sagunam Brahma.
- It can appear.
- It Distorts like face in convex, concave mirrors.
- We get distorted version.

XXXXV) Nirguna Purusha No. 1 has now become Saguna Purusa No. 2 = Ishvara.

XXXXVI) Purusha – No. 1 = Brahman

- Purusha No. 2 = Ishvara.
- Purusha No. 3 = Same Purusha with Shariram Trayam.
- Especially Karana Shariram :

Where individual Nama – Rupas are potentially there.

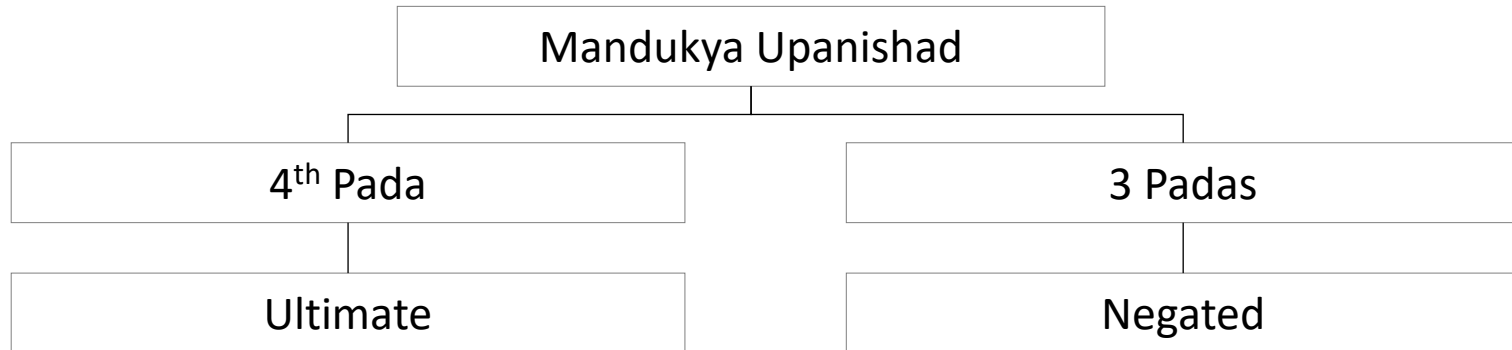
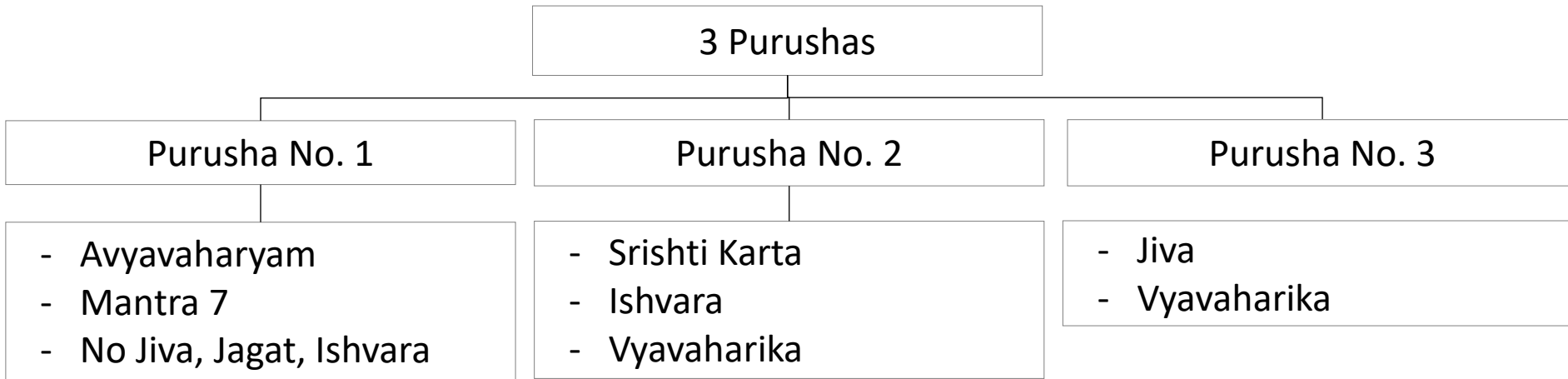
XXXXVII)

Maya	Jiva
<ul style="list-style-type: none"><li>- Samashti Nama Rupa</li><li>- Samashti Upadhi</li></ul>	<ul style="list-style-type: none"><li>- Vyashti Nama Rupa</li><li>- Vyashti Upadhi</li></ul>

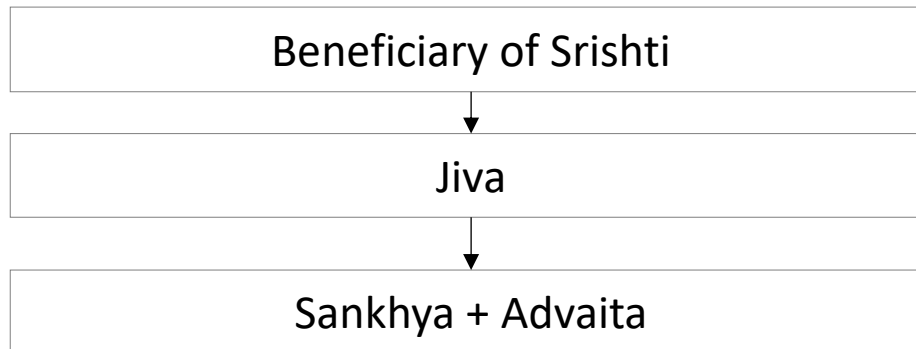
XXXXVIII) Purusha No. 3 also appears Sa-gunam because of proximity of Vyashti Nama Rupa.

- Purusha No. 2 – Samashti Nama Rupa.
- Samashti and Vyashti Nama Rupa distort Nirguna Purusha into 2 fold Saguna Purusha.

XXXXIX) Seeming = Saguna Purusha No. 2, 3.



XXXXX)



- Advaita Purusha no. 2 creates not Prakrti for benefit of Purusha No. 3.

XXXXXI) Purusha No. 3 – has Anaadi Karana Shariram.

- Purusha No. 2 – creates only Sthula, Sukshma Sharirams.

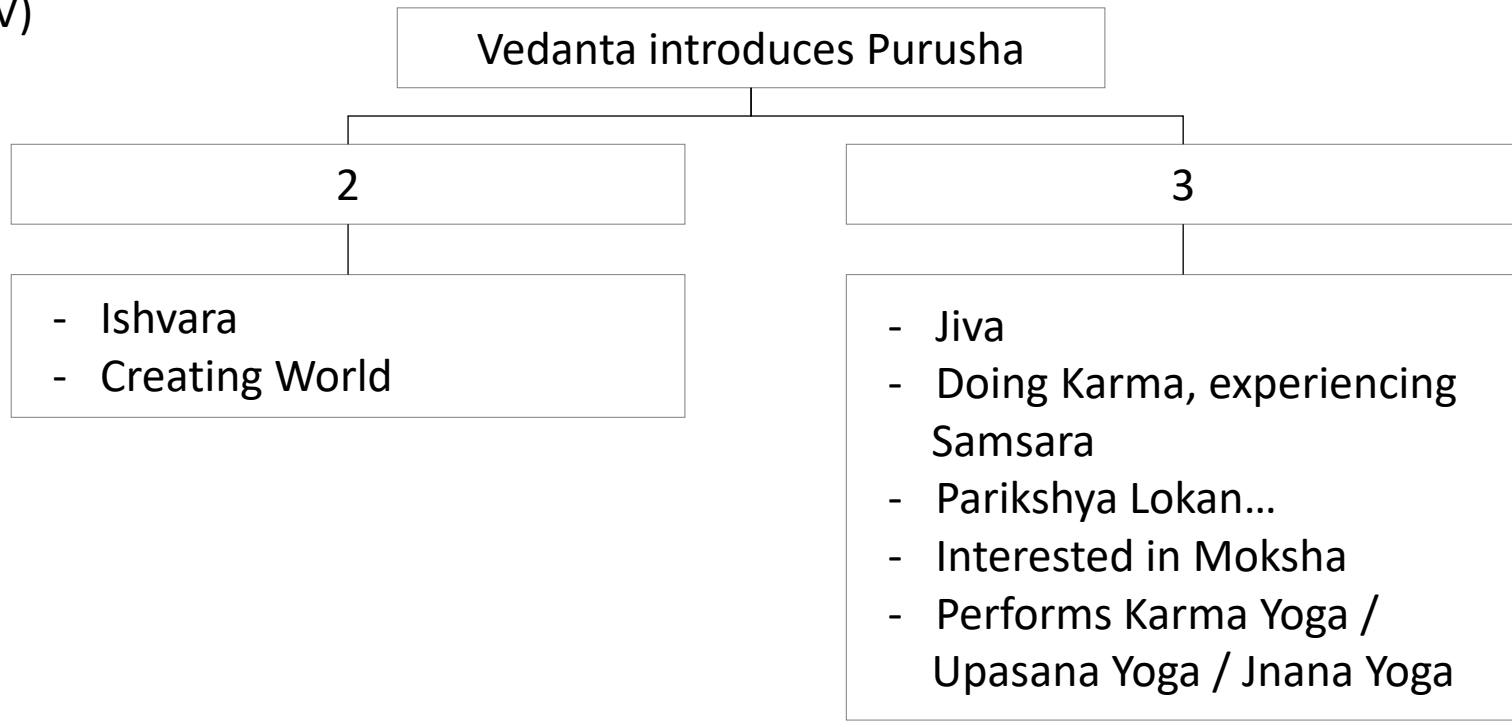
XXXXXII) Jiva has to have a Kshetram, a field where Purusha No. 3 can be Karma Karta and Karma Phala Bokta (Not Srishti Karta) assisted by Purusha No. 2 (Karma Phala Dhata).

XXXXXIII) Purusha 2 + Purusha 3 do all Vyavahara.

- In and through Vyavahara, Purusha No. 1 is there.
- No localization.
- Purusha 2 and 1 is no. 1 only, it appears different.
- Purusha No. 1, neither Srishti Karta or Karma Karta, Karma Phala Dhata or Karma Phala Bokta.

XXXXXIV) All statuses belong to Purusha 2 + Purusha 3.

- In Purusha No. 1 – No status.



### Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।  
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्पाणिः श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

Pariksyā lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,  
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Sमित) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

XXXXXXVI) Vyavahara, descriptions for Purusha 2 (Ishvara), 3 (Jiva).

- No Tatparyam in No. 2, 3.
- Vedantas aim not to reveal Purusha 2, 3.
- Tatparyam Nasti.

- **Both Jiva, Ishvara used only as Prakriya to reveal Purusha No. 1.**

XXXXXXVII) Success of teaching only when Purusha No. 1 is understood and Purusha No. 2 and 3 are ignored.

XXXXXXVIII) Upadesa Sara :

ईशजीवयोर वेषधीभिदा ।  
सत्स्वभावतो वस्तु केवलम् ॥ २४ ॥

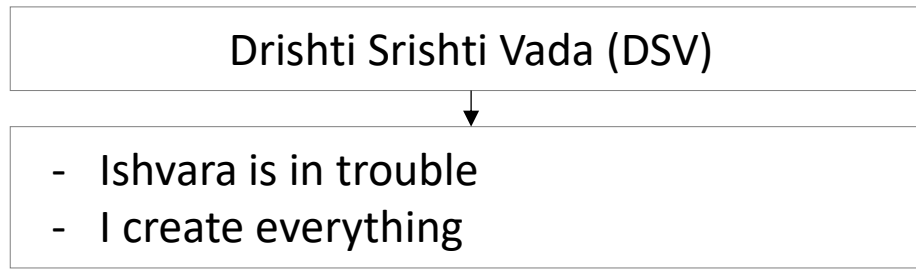
īśa-jīvayor veṣa-dhī-bhidā ।  
sat-svabhāvato vastu kevalam ॥ 24 ॥

From the standpoint of the gross and subtle equipment, there is difference between the Jiva and Isvara. But from the standpoint of their true nature, the supreme Reality alone is.  
[Verse 24]

- **Jiva, Ishvara, Vichara No Tatparyam, only stepping stone.**
- Jiva given different definitions in different Prakriyas.

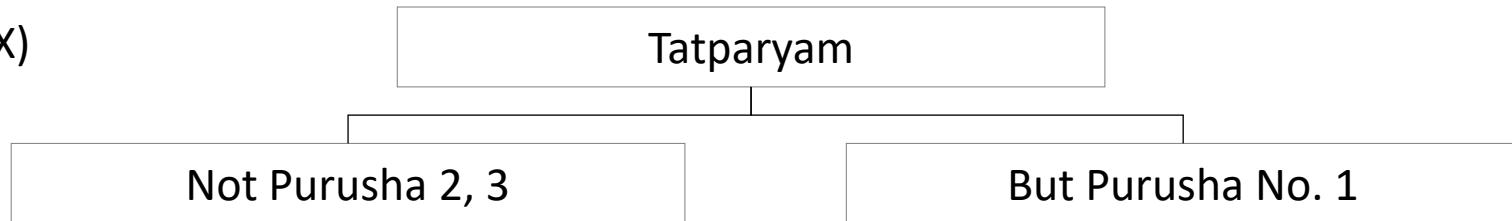


XXXXXXIX) Abhasa Vada, Pratibimba Vada, Drishti Srishti Vada Prakriyas different.



- For junior student – only Srishti Drishti Vada (SDV), Bhakti, Puja, Navaratri.
- Ishvara described variously in various Prakriyas.
- Junior student confused, no consistency, Jiva, Jagat, Ishvara any definition ok, ultimately rejected.

XXXXXXX)



XXXXXXI) Why no Tatparyam in Purusha 2, 3?

**Reason :**

- Knowledge of Purusha 2, 3 (Jiva and Ishvara) will not give liberation.
- When you are stuck in Purusha, 2 – 3, you are in Sophadika.

XXXXXXXII)

Ishvara	Jiva
<ul style="list-style-type: none"><li>- Total Upadhi</li><li>- Sarvagya</li></ul>	<ul style="list-style-type: none"><li>- Miserable Upadhi</li><li>- Alpajnyaha</li></ul>

### 368) Chapter 6 – Verse 3 :

I) In this Paragraph he first talked about Purusha 2 (Ishvara) who creates body and universe for freeing Jiva.

- To explain Srishti, Samsara during Adhyaropa Kale.
- 1<sup>st</sup> level of teaching.
- Teach Srishti.
- Purusha 2 = Creator for benefit of Purusha 3.
- Upto now Adhyaropa.

II) Negating Maya is an intellectual understanding event.

III) What is understanding?

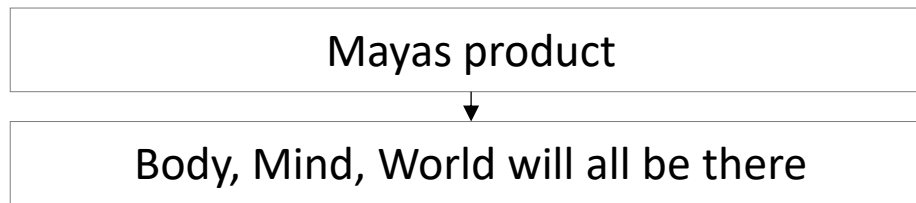
- Maya is of a Lower order of reality.
- If its there or not, it makes no difference to Purusha.

IV) Screen is always the same, whether movie is on or gone.

- Therefore, negation of Maya is a silent intellectual event.

V) Don't bring any mystic experience

- In Nirvikalpaka Samadhi, we will be sitting as pure Brahman, without Maya, not possible.
- In any Samadhi, where meditator is there, there itself Maya will be there.



- Only intellectual, no mysticism.

In Paramartikam there is only one Purusha, for a senior student.

- For Junior student, start with 3 Purushas.
- Apavada Kale, 2 Purushas are negated in understanding.
- Ekam, Eva, Advitiyam remains.

VI) Tarqa is based on Pratyaksha Pramanam only Dvaita, Bheda Pradhanam.

- Pratyaksha will never reveal nonduality.
- Pratyaksha is designed to see difference.
- Eyes – will see difference in colors of dress.
- Blue / yellow...
- Ears – will point out difference.

VII) Can never convince a scientist of Advaitam.

- For research Data, getting Data from Hubble, or Web Telescope.
- Hubble revealed big bang theory.
- Web – negating.
- Scientist will be in mystery always.

## Tarqa

Should not be prominent

Not reject

Use Tarqa to understand  
Vedatic message

VIII)

Other Schools	Advaitam
<ul style="list-style-type: none"><li>- Tarqa primary</li><li>- Vedanta secondary</li><li>- Sankhya / Yoga / Nyaya / Veiseshika / Purva Mimamsa all Tarqa Pradhana</li><li>- Arrive at Dvaitam, Bayam</li><li>- Arrive at Dvaitam, Bayam</li><li>- Atma = Many</li><li>- One Atma in conceivable</li></ul> <p><b>Brihadaranyaka Upanishad :</b></p> <ul style="list-style-type: none"><li>- Dviatvai Bayam Bavati.... [1 – 4 – 2]</li></ul>	<ul style="list-style-type: none"><li>- Sruti = Primary</li><li>- Tarqa = Secondary</li><li>- Arrive at Purusha No. 1.</li><li>- Abayam, only Brahman.</li><li>- Maya is Mithya, as good as nonexistent</li><li>- Dvaita Abavat</li><li>- Absence of Dukham, Bayam</li></ul>

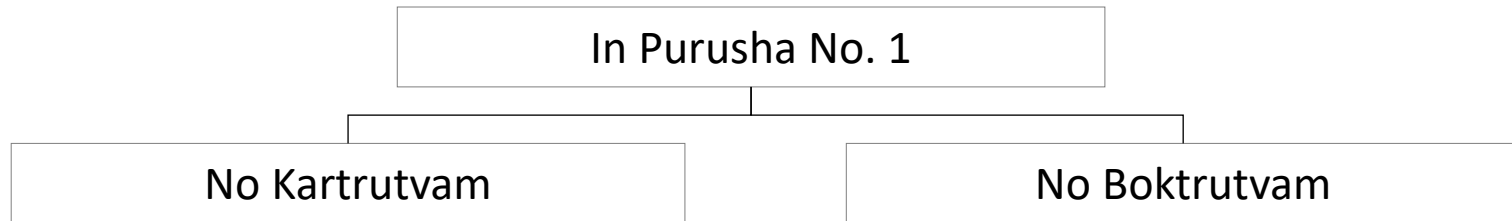
**Brihadaranyaka Upanishad :**

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

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

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

IX)



- My real nature but Satchit Ananda.

X) How do you account for the experience of world.

- We never negate experiential duality.
- Experientially Jiva – Ishvara will be different.
- Experientially we are all different.
- Vedanta negates factual difference.
- Even though there is experiential duality, infact, plurality is nothing but one Brahman alone.

## XI) Mundak Upanishad :

अविः संनिहितं गुहाचरं नाम महत्पदमत्रैतत् समर्पितम् ।

Avih sannihitam guhacaram nama mahat padam-atraitat samarpitam ।

एजत्प्राणन्निमिषच्च यदेतज्ज्ञानथ सदसद्वरेण्यं परं विज्ञानाद्यद्वरिष्ठं प्रजानाम् ॥ १ ॥

ejat pranana-nimisac-ca yadetaj-janatha sad-asad varenyam param vijnanad yad-varistham prajanam ॥ 1 ॥

Bright, existing very close, moving in the cavity of the heart ; great and the support of all; in Him breathes and winks. Know it which is both with form and without form, the most adorable, the highest of beings, the One beyond the understanding of creatures. [II – II – 1]

- Sarva Bhavanam Advaitatvat.

XII) Karta is not Prakrti.

- Karta is Purusha No. 2.
- This is Advaita Srishti Prakriya in Brief.

## XIII) Our Answer :

Purusha

3 Meanings

- Nirgunam Brahman
- Neither Karma Karta nor Srishti Karta

- Maya Sahitam Brahma = Saguna Ishvara

- Saguna Jiva
- Sharira Sahitam Brahma

XIV) When discussing Srishti, keep Brahman aside, Brahman + creation have no connection.

XV) Come to Purusha No. 2 and 3 Ishvara and Jiva.

- Ishvara creates the world for the benefit of Jiva.

**XVI) Mandukya Upanishad :**

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

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

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

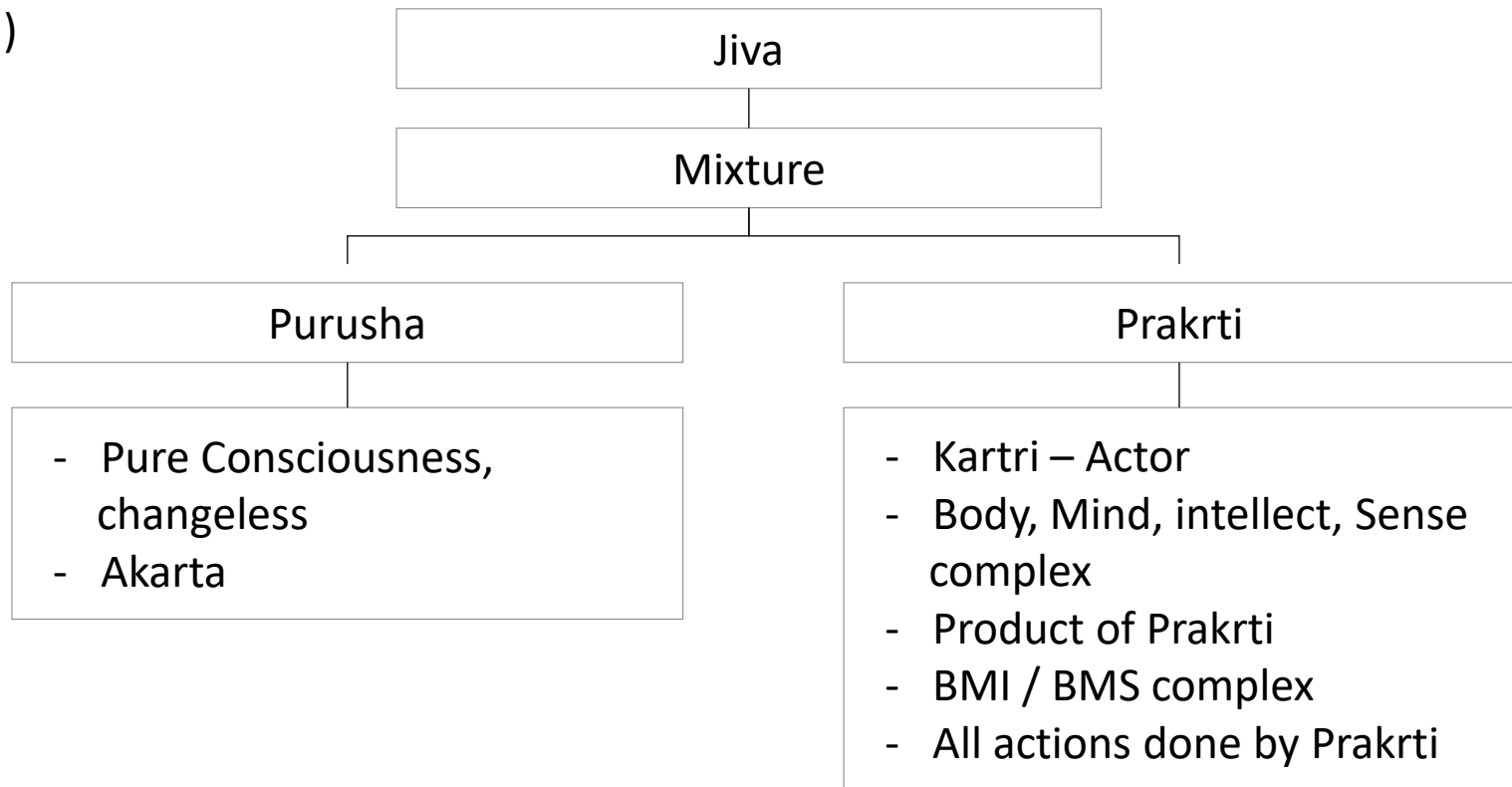
- Advaitatvat Sarva bhavanam.
- There is only Brahman at Paramartika level.
- Knowing Nirguna Brahman as self alone is called attainment of Moksha.
- There is only one Advaitam.

- **Plurality an appearance, as good as non-existent.**

XVII) In Srishti context, Sankhya says Prakrti alone is Srishti Karta.

- Sankhya will not discuss Purusha w.r.t. Srishti.
- Will not talk of Ishvara, in his philosophy, no Ishvara.

XVIII) a)



- Sankhya – Vedanta similar.

b) Instead of claiming, I am Akarta Purusha, he identifies with Karta – Body – Prakrti.

- Prakrti has Kartrutvma.

c) Kartrutvam of Prakrti, he wrongly transfers upon himself.

- Adhyasa Bashyam of Shankara.
- He says I am Karta.



- d) Not real Kartrutvam of Purusha but transferred Kartrutvam.
- e) Crysal appears red because of transference from flower.
- f) Superimposed Kartrutvam, suffers Samsara, Jiva does not know.
- All accepted by Vedanta.

### XIX) Gita : Chapter 3 – Verse 27, 28

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

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

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

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

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

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

XX) Do Purusha – Prakrti Viveka

- **Kartrutvam transfer to Prakrti.**
- **Remain free always as Purusha, claim I am Purusha, attain Moksha.**

XXI) In the discussion of kartrutvam Sankhya and Veda are identical

XXII)

<b>Sankhya Prakrti</b>	<b>Advaitin</b>
<ul style="list-style-type: none"><li>- Has Kartrutvam</li><li>- Transferred to Purusha</li></ul>	<ul style="list-style-type: none"><li>- Prakrti alone has also Boktrutvam, transferred to Purusha.</li></ul>

**Advaitin :**

- Purusha has Adhyaropita Kartrutvam and Boktrutvam.

**XXIII) Sankhya :**

- Agama Pahiyatvat.
- Didn't read Veda properly.
- Was not able to accept Boktrutvam also belonging to Prakrti.
- Boktrutvam = Sukha Dukha Anubhava.

- Any Anubhava is possible for a conscious entity.
- Experience should always belong to a conscious entity.
- Prakrti being Jadam, inert, can't attribute Boktrutvam to Prakrti.

#### **XXIV) Concluded :**

- **Prakrti has no Boktrutvam, Jadatvat.**
- **Prakrti has Kartrutvam, Savikaratvat.**
- **Prakrti does not have Boktrutvam, Achetanatvat.**

#### **XXV) Boktrutvam from Prakrti can't be transferred to Purusha.**

- Boktrutvam must be natural to Purusha, it is not borrowed.
- Kartrutvam is Adhyaropitam.
- Boktrutvam is intrinsic, therefore Satyam.

#### **XXVI) Purusha Bokta Bavati :**

**Gita : Chapter 13 – Verse 23**

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]

- Prakrti = Bokta = Blunder.

XXVII) What will be the problem?

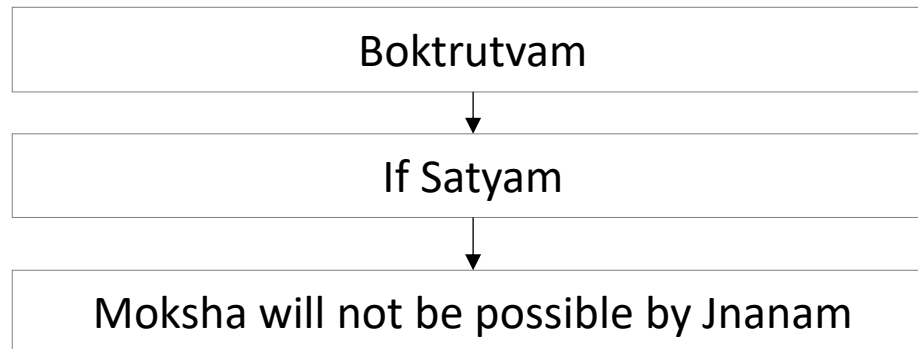
- If Boktrutvam is real and intrinsic to Purusha, Samsara caused by Boktrutvam will be real, intrinsic.

**XXVIII) Sukha, Dukha Anubhava will be real.**

XXIX) If Samsara is real, by Jnanam, it can't be eliminated.

- Jnanam negates something unreal, like Rope Snake, mirage water.
- Real snake, cobra, does not go away by Jnanam.
- Satya Vastu Na Jnana Nivartyam.
- Mithya Vastu alone is Jnana Nivarthiyam.

XXX)



**XXXI) Will create problem for Sankhya who believes :**

- **Purusha Prakrti Viveka Jnanena Moksha.**

### XXXII) Sankhya Karika : Verse 62

तस्मान्न बध्यतेऽसौ न मुच्यते नापि संसरति कश्चित् ।  
संसरति बध्यते मुच्यते च नानाश्रया प्रकृतिः ॥ ६२ ॥

Thus, verily, Purusha is never bound, nor is he released nor does he migrate. (It is the) Prakrti, being the support of manifold creation, that migrates, is bound and is released. [Verse 62]

### XXXIII) Mandukya Upanishad :

यथैकस्मिन्घाटाकाशे रजोधूमादिभिर्युते ।

न सर्वे संप्रयुज्यन्ते तद्वज्जीवाः सुखादिभिः ॥ ५ ॥

yathaikasmīṅghāṭākāśe rajodhūmādibhiryute |

na sarve saṁprayujyante tadvajjīvāḥ sukhādibhiḥ || 5 ||

Just as by soiling one pot-space with smoke or dirt, we do not soil all pot-spaces in the Universe. So too happiness and sorrow in one bosom are not the happiness and sorrow in all the bosoms i.e., the mental experience of one is not the experience of all. [3 - K - 5]

### XXXIV) Tasman Na Badyate Asthana Muchyate Napi Samsaritu Kashchitu.

- Really speaking no Jiva has Bandha, Moksha, Samsara.

### XXXV) Samsara belongs to whom?

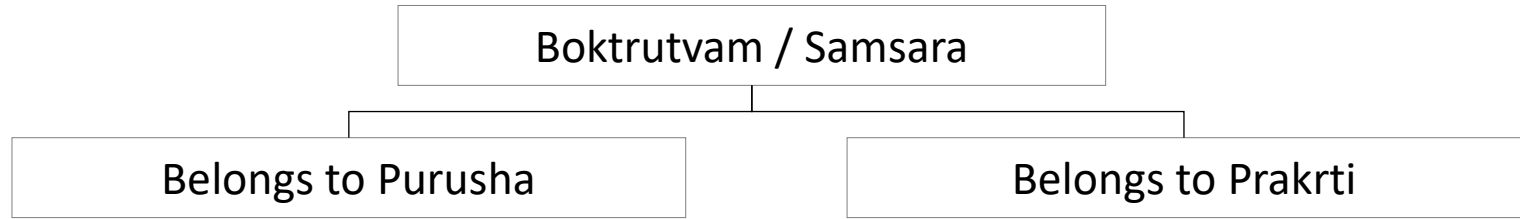
- Samsarati Badyate Muchyate Cha Nana Ashraya Prakrti.
- Prakrti alone has got Samsara, Bandah, Moksha, all of them.
- Purusha has none of them.

### XXXVI) Purusha does not have Boktrutvam, it is only superimposed Boktrutvam.

- In Verse 62 – Sankhya Karika, Sankhya agrees, Purushas Boktrutvam is transferred from Prakrti.

XXXVII) In the beginning, accepts, Boktrutvam belongs to Purusha.

- What is Sankhyas problem?
- **Has no clarity regarding locus of Boktrutvam whined Mind of Jiva.**



XXXVIII) Gita :

य एनं वेत्ति हन्तारं  
यश्चैनं मन्यते हतम् ।  
उभौ तौ न विजानीतः

**नायं हन्ति न हन्यते ॥ २-१९ ॥**

ya ěnaṃ vētti hantāraṃ  
yaścainaṃ manyatē hatam |  
ubhau tau na vijānītaḥ

**nāyaṃ hanti na hanyatē || 2-19 ||**

He, who takes the self to be the slayer and he, who thinks he is slain; neither of them knows. He slays not, nor is he slain.[Chapter 2 - Verse 19]

### XXXIX) This is blunder No. 1

- **Attributing real Boktrutvam, superimposed Boktrutvam to Purusha.**

XXXX)

#### 25 Tattvams for Sankhya

Purusha

Prakrti

Mahat

Ahamkara + 21

- 24 Jada Tattvams + 1 Chetana Tattvams = 25 Tattvams.

XXXXI) 24 Tattvams = Avastu, Mithya.

XXXXII) Sankhya mistakes Pradhanam as separate real entity, Tattvam.

- Its existence becomes independent of Purusha.

#### Sankhya

Purusha

- Has existence of its own
- Svatantraha

Prakrti

- Has existence of its own
- Svatantra

XXXXIII) For Sankhya :

- Purusha – Prakrti – No question of separation, Purusha is all envading.
- Where will he run.
- Can't escape.

#### XXXXIV) Advaitin :

- Can escape from Prakrti not by running away.
- By falsification of Prakrti.
- Prakrti = Mithya.

• **Superimposed Prakrti can't touch me the Atma.**

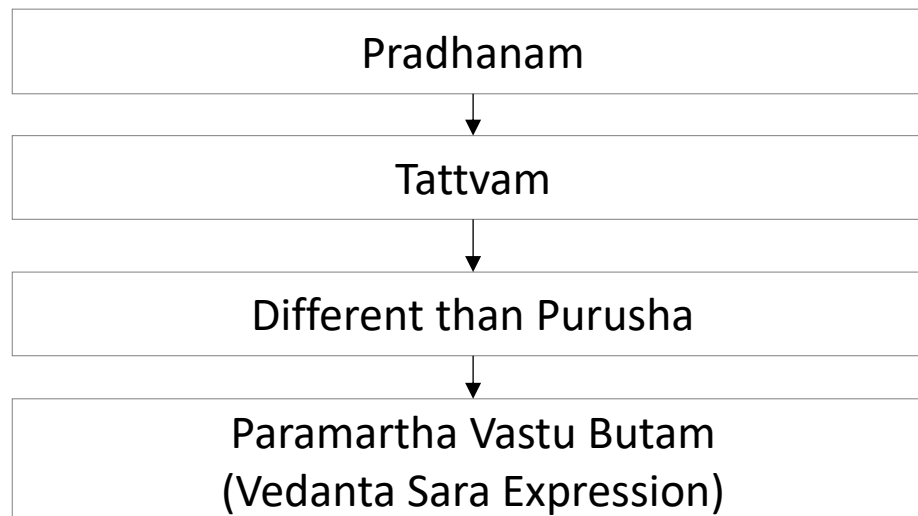
#### XXXXV) Prakrti can affect body – mind not me the Atma.

- Nahi Adhyastasya Anena Doshenava, Anumatrenava Sampadyate.
- We escape from Prakrti by falsification.

#### XXXXVI) Sankhya hopes to escape from Prakrti by running away

- You can never runaway from real Prakrti.
- Moksha = Impossible

#### XXXXVII)





## **For Sankhya :**

- Prakrti = Paramartha Vastu, real.
- This is their 2<sup>nd</sup> blunder.

## **XXXXVIII) Criticism of other Philosophers :**

- **Lay person can't accept :**

Karta – Bokta not different.

- **Prakrti is Karta, Purusha is Bokta, Anubhava Virodha.**

- **My experience :**

I eat wrong thing (Sugar), wife can't get problem.

- Yaha Karta Bavati, Saha Eva Bokta Bavati.

## **XXXXIX) Problematic Spouse :**

- Got because of your Karma.
- Sukhasya Dukhasya Na Kopi Dasa.
- Parodadati Kubudesha.
- Nobody gives you Sukham, Dukham.
- Somebody = Kumuddi = Confusion.
- My happiness comes because of My own past Karma.
- Even though I have a wonderful family.
- Family = Source of happiness.

- Even for Pratibimba Ananda family is not the source.
- My own Purva Janma Punyam.

• **Indication : We know the law – Yaha Karta Bavati, Saha Eva Bokta Bavati.**

- Sarva Loka Prasiddha Law violated by Sankhya.

XXXXX) In the world, Problems will be there.

- Mumukshu = Who wants to find a real solution.
- He alone will turn to Vedanta.

• **Never become Tarqa Pradhana.**

• **Because Shastra Pradhana.**

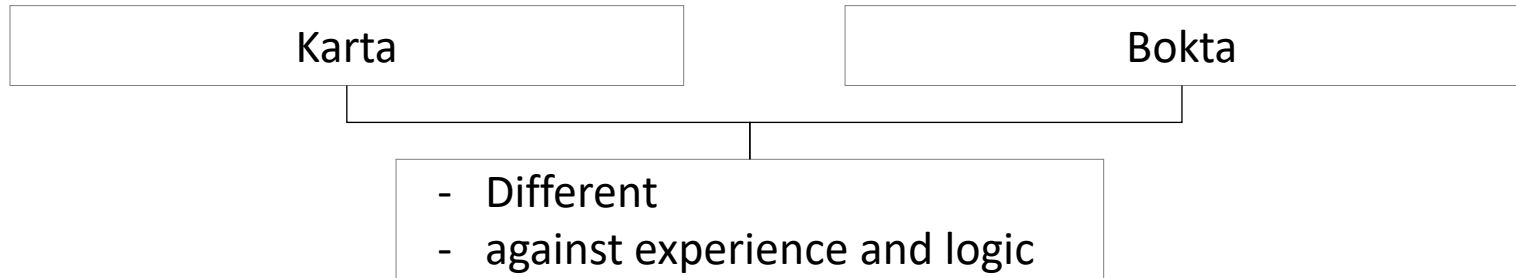
XXXXXI) Reason :

- If Purusha is Karta, he has to undergo a change.
- To create Tattvams like Mahatu, Ahamkara, etc, it is all modifications in creation.
- Will make Purusha Anityam, Ashuddham.

XXXXXII) a) Jiva has done Karma and requires a world for exhusting Phalam and to get Moksha.

- There is no problem in our Matam.

## b) Sankhyas problem pointed out Nyaya Veiseshika :



- Good action produces good results.
- Bad action produces bad results.
- One can't be doer and other enjoyer.

## XXXXXIII) What is uniqueness of Vedanta?

- Nonduality
- Ekatva Darshanam, nonduality can't be arrived by Pratyaksha Pramanam and Pratyaksha based Tarqa Pramanam also.
- They will arrive at duality only.
- Ekatva Darshanam = Advaitam.
- Continue Vyavahara in Dvaitam, respect duality for Vyavahara.

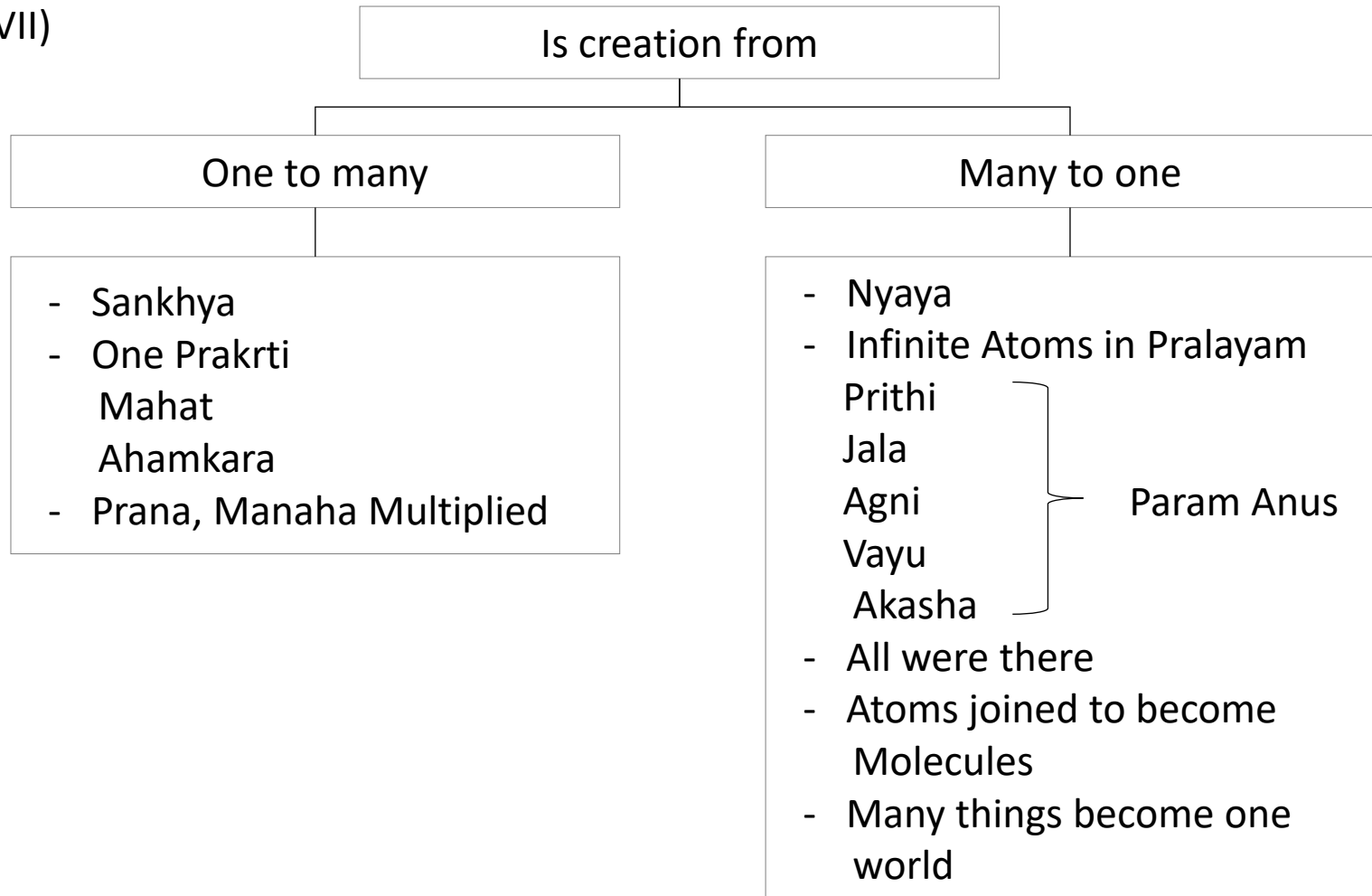
## XXXXXV) Duality has ETU - Experiencability (E), Transactability (T), Utility (U)

- For Vyavahara respect Dvaitam.
- Understand it is only Vyavaharika Satyam.
- Not Paramartika Satyam.

XXXXXXVI) Dosha Darshanam is important for Vairagyam

- Tarquika Mata Dosha Darshanam must be seen.

XXXXXXVII)



- One hall, many constituents, product one = Nyaya Veiseshika.

### 369) Chapter 6 – Verse 3 :

I) Vedanta has no problem.

- **What is problem in both of them?**
- **Dvaita Satyatva Bavana.**
- **Prapancha is real, Dvaitam is real.**
- More they fight, freedom for us.
- Our Advaita Jnanam, right valid knowledge.
- They help us protect Advaitam by helping us understand that as long as there is Dvaitam, there will be only fight.

II) During sleep don't fight, we are in Advaitam.

III) Sankhya :

Prakrti	Purusha
Karta	Bokta

IV) Shankara :

- This has many fallacies.
- To be Bokta, Purusha has to undergo modification, Parinama.
- Prakrti = Karta also has to go undergo Parinama.

d) **Question :**

- If both undergo Parinama, modification – Why do we say one is Karta other is Bokta?
- What is the difference?

V) a) Prakrti is changing Parinama.

- Becomes Mahat, Ahamkara, Prana, Manas Tattvam.
- Tattvantararupa Parinama
- Hence Karta.

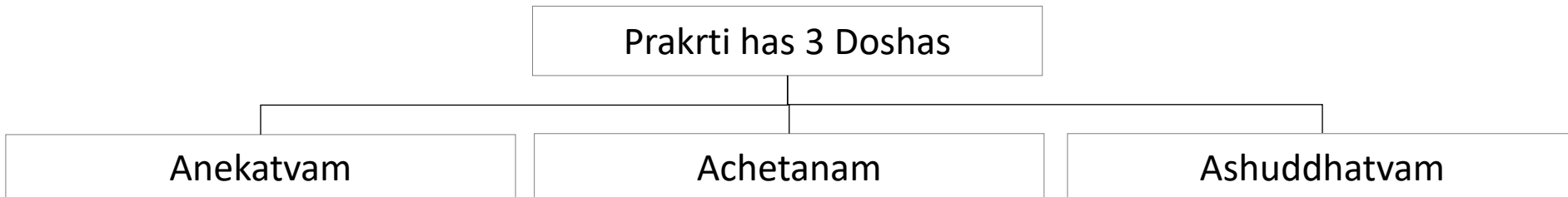
b) Where Svarupa Parinama takes place, it is Boktrutvam

## VI) Purusha :

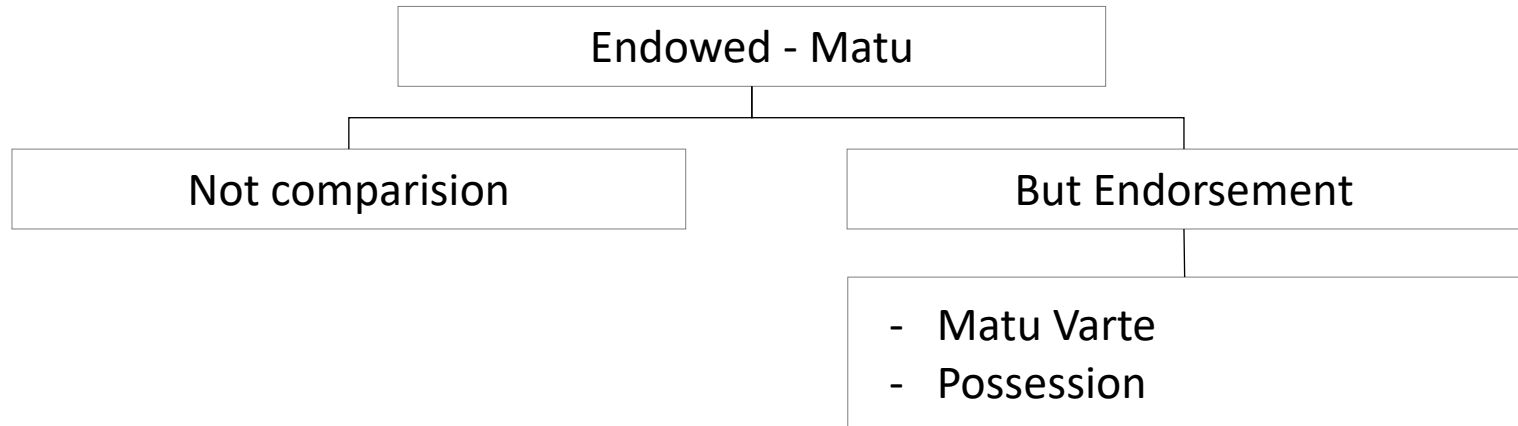
- Non changing Tattvam pure Consciousness.

VII) When it becomes Tattvantaram, one Prakrti becomes 24 Tattvams, modifies, becomes Ashuddham.

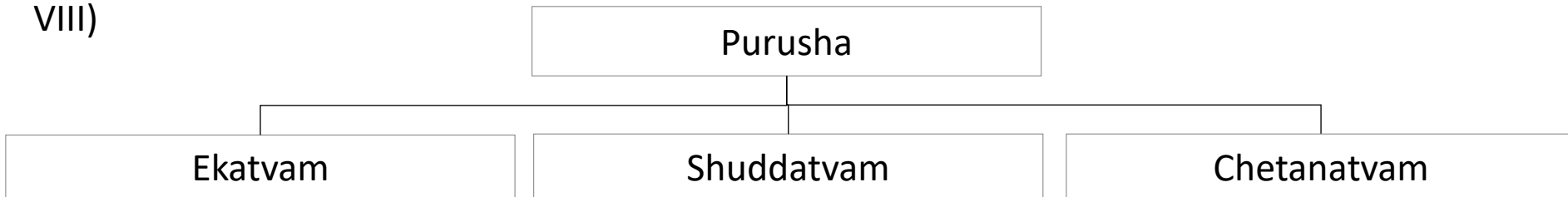
- When it becomes Manaha Buddhi, they have so much Ashuddhi.
- Manas has Raaga, Dvesha, Kama, Krodha.



- Later Tattvams of Prakrti are Achetanam only.
- Manaha, Buddhi, Sense Organs Achetanam.

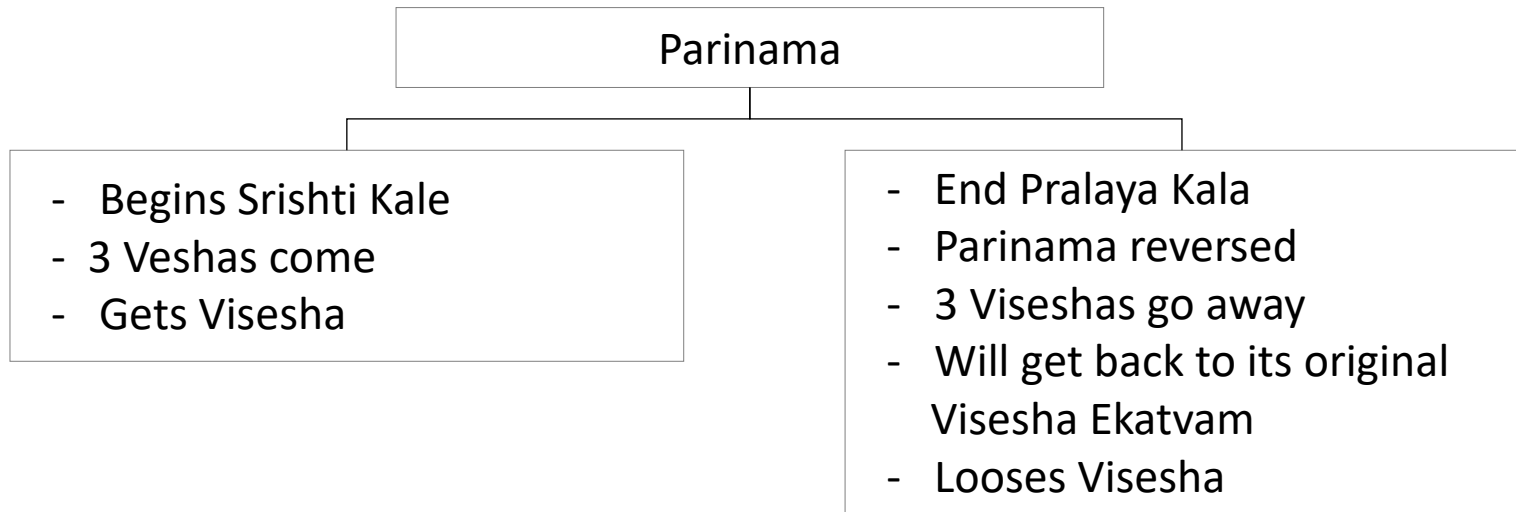


VIII)

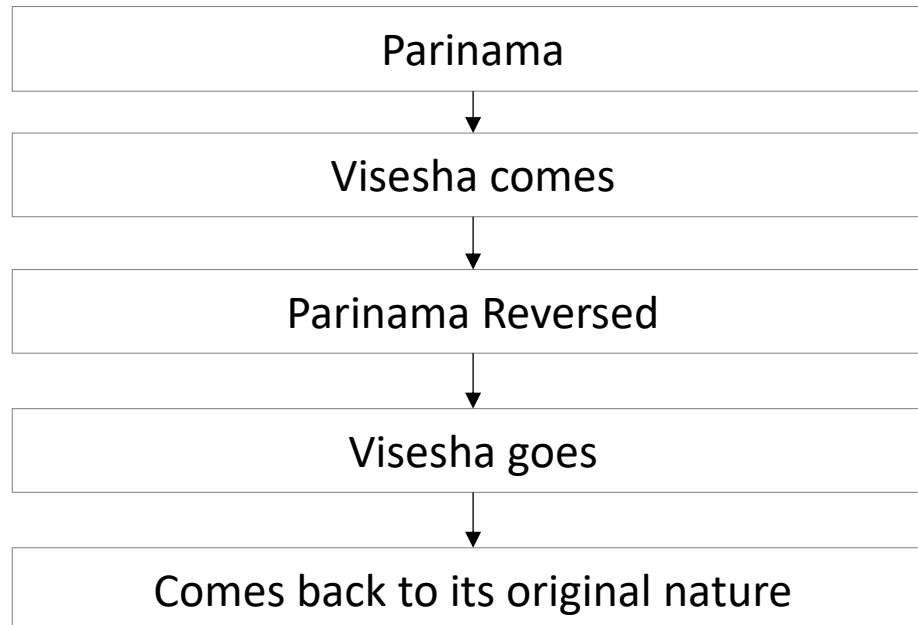


- Purusha – Prakrti diagonally opposite.
- Even though both have Parinama, consequences are different, not same.
- Because of consequence difference, one named Boktrutva Parinama and another Kartrutva Parinama.

## IX) Parinama ends at time of Pralayam.

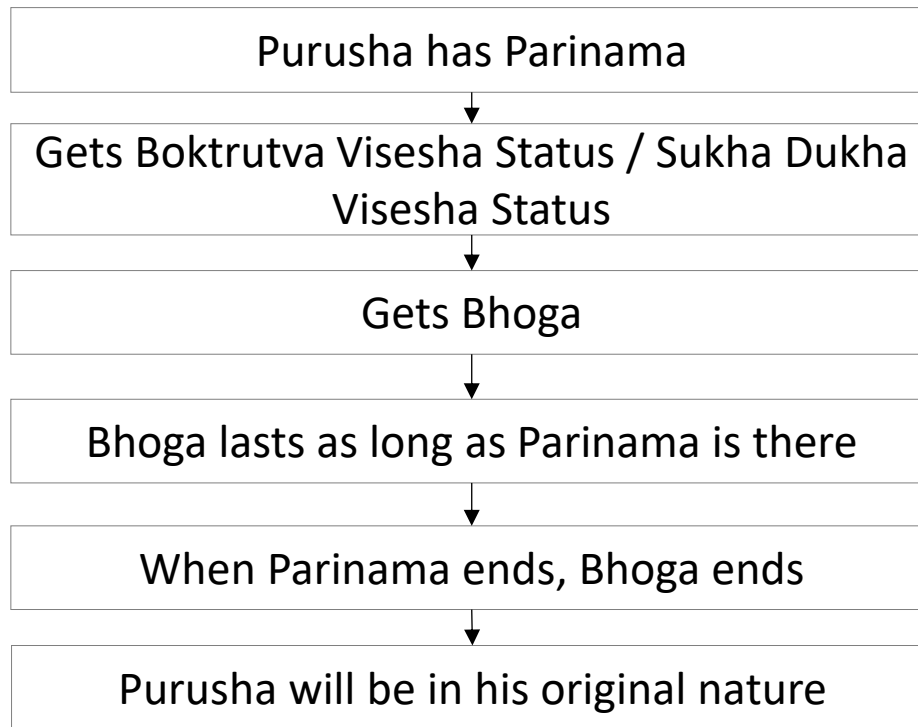


X)



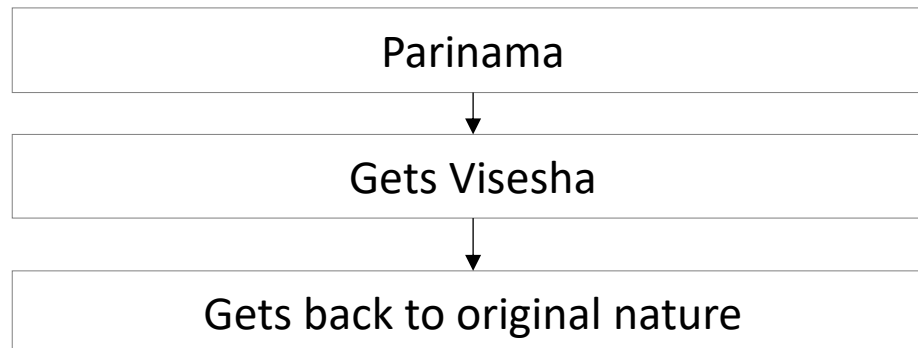


XI)

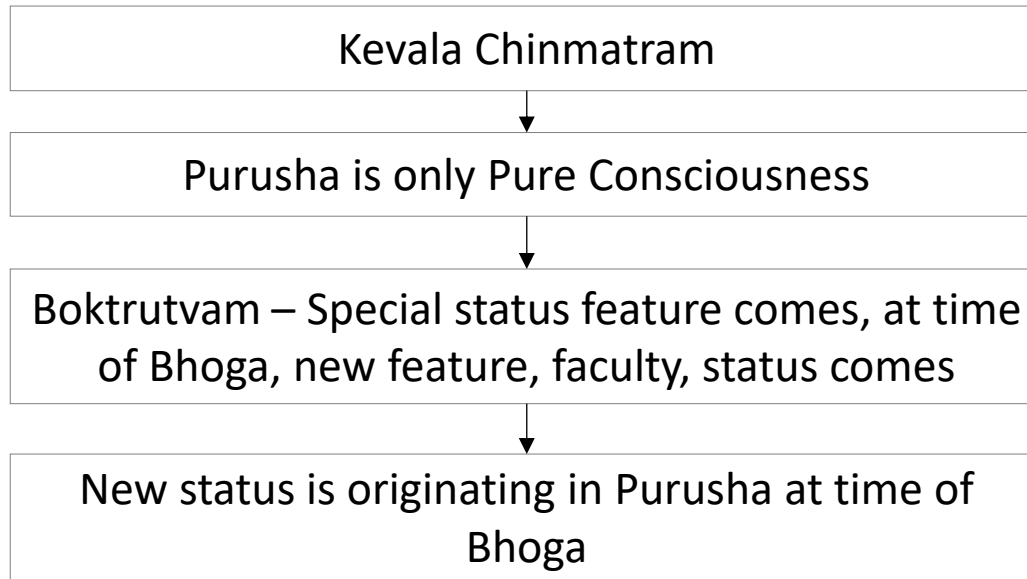


**XII) There is no basis for differentiation.**

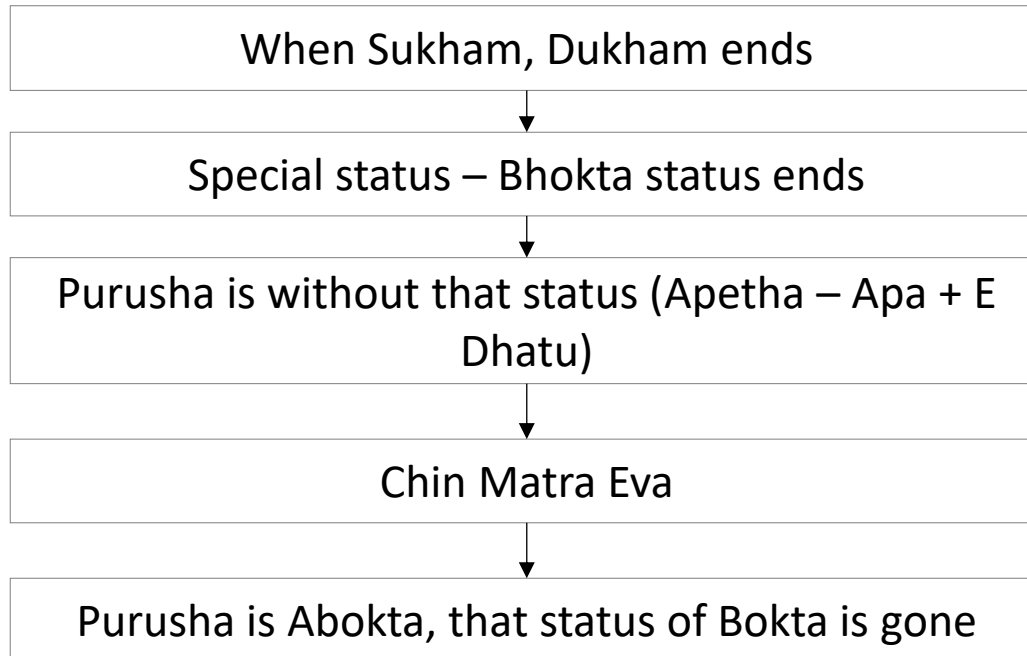
- Phenomena are same.



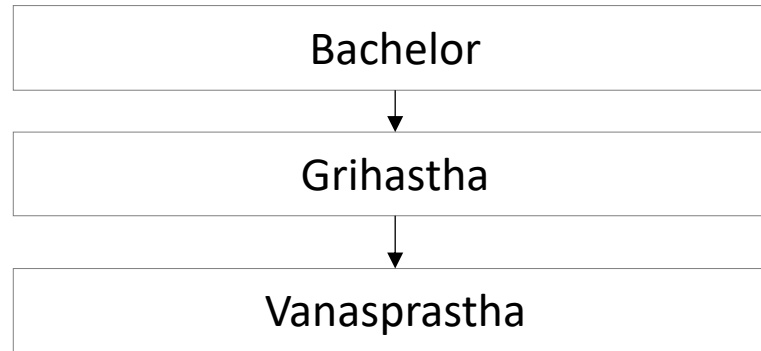
### XIII) Before Sukha / Dukha Bhoga Vishesha comes



### XIV)



XV)

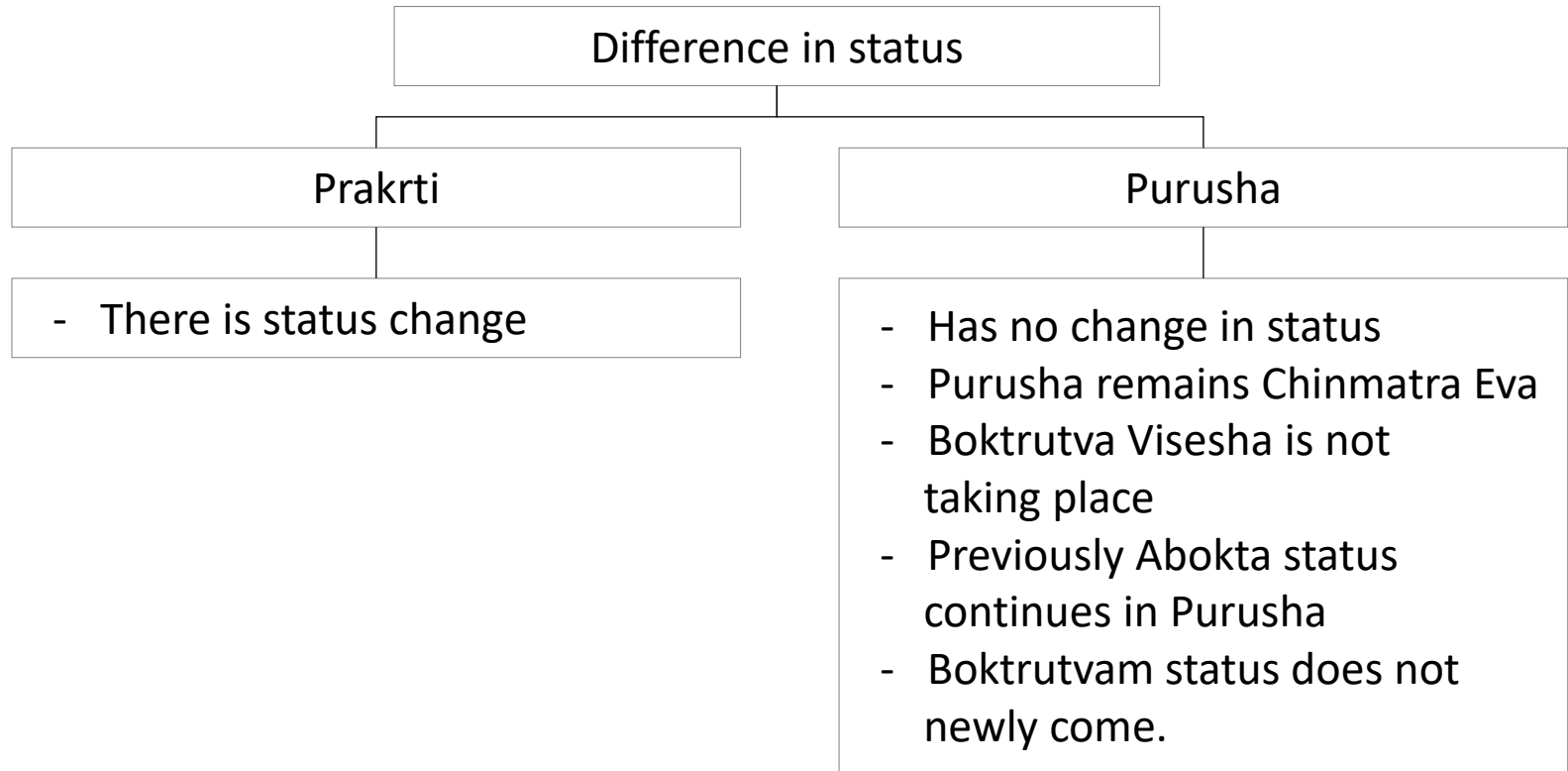


- These are all statuses which can undergo change.
- Looses status in Parinama.
- Purusha, Prakrti have Parinama.
- Why call one Parinama and other as Boktrutvam, Kartrutvam.

XVI) Difference between 2 Parinamas is not there.

- This is Vedantins reply.
- Sankhya Explains.

XVII)



**XVIII) Shankara :**

- Boktrutvam status only superimposed status not real status.
- Chinmatra Eva.
- Remains Abokta.
- Boktrutva Visesha is not there.
- During Bhoga Parinama, Boktrutva Visesha does not actually take place.

XIX) Therefore, Boktrutvam of Purusha must be only Adhyaropa.

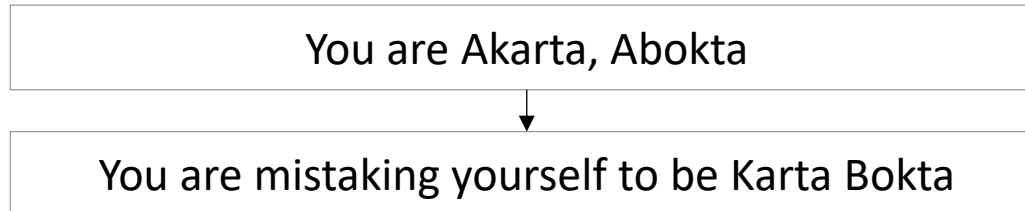
## XX) Sankhya :

Kartrutvam of Pradhanam is superimposed	Purusha has real Boktrutvam
Adhyaropa on Purusha	Not Adhyaropa

XXI) Kartrutvam + Boktrutvam both superimposed on Purusha.

- At the time of Bhoga Parinama, Purusha continues to be Abokta, Chinmatra.
- Boktrutvam must be superimposed only.

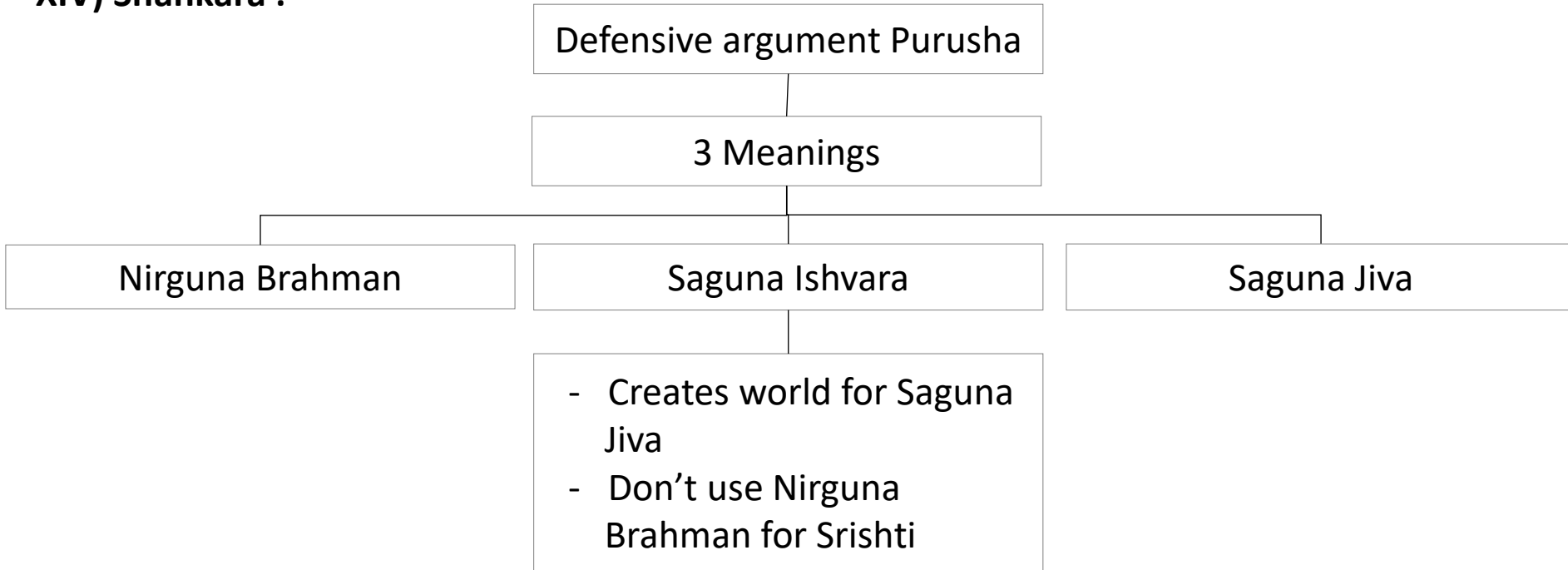
## XXII) Advaitin :



## XXIII) Sankhya :

- If Purusha is Srishti Karta, Purusha will have to undergo change and it will create lot of problem.

#### XIV) Shankara :



#### XV) Offensive Argument :

##### Sankhya :

a)

Purusha	Pradhanam
<ul style="list-style-type: none"><li>- Chaitanya Svarupa</li><li>- Not Srishti Karta</li></ul>	<ul style="list-style-type: none"><li>- Alone is Srishti Karta</li></ul>

b) Before creation, Prakrti is one.

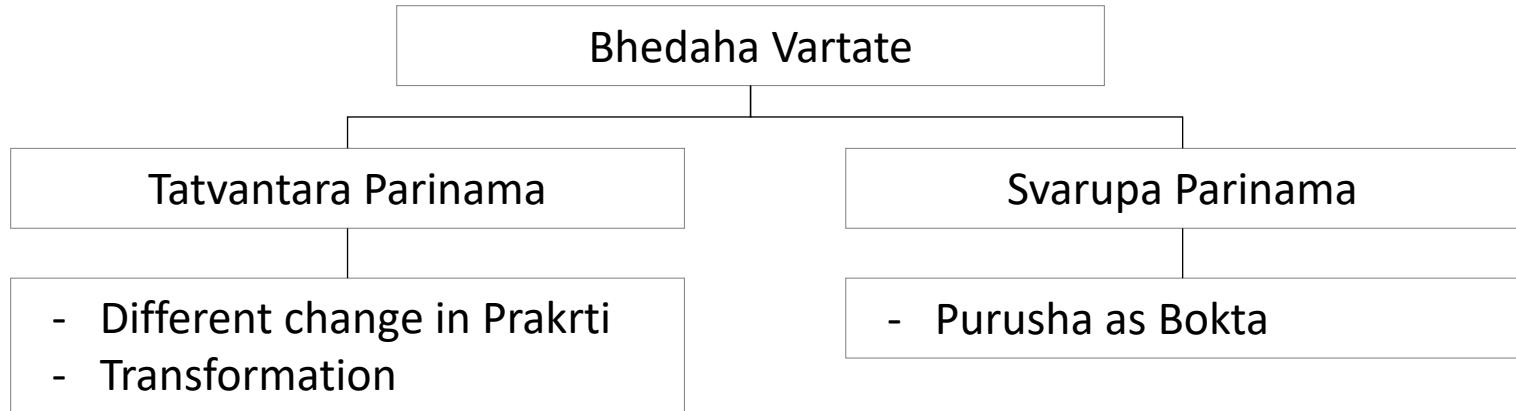
c) Purusha is many, before Srishti and during Srishti.

d) Chaitanya Matra Purusha does not create the world, it is only the Bokta.

## **XVI) Shankaras Arguments :**

- a) For Prakrti to be Karta, it has to undergo change.
- b) For Purusha to be Bokta, Purusha has to undergo change.
- c) When both undergoing change, on what basis do you say – One is Karta, other is Bokta?

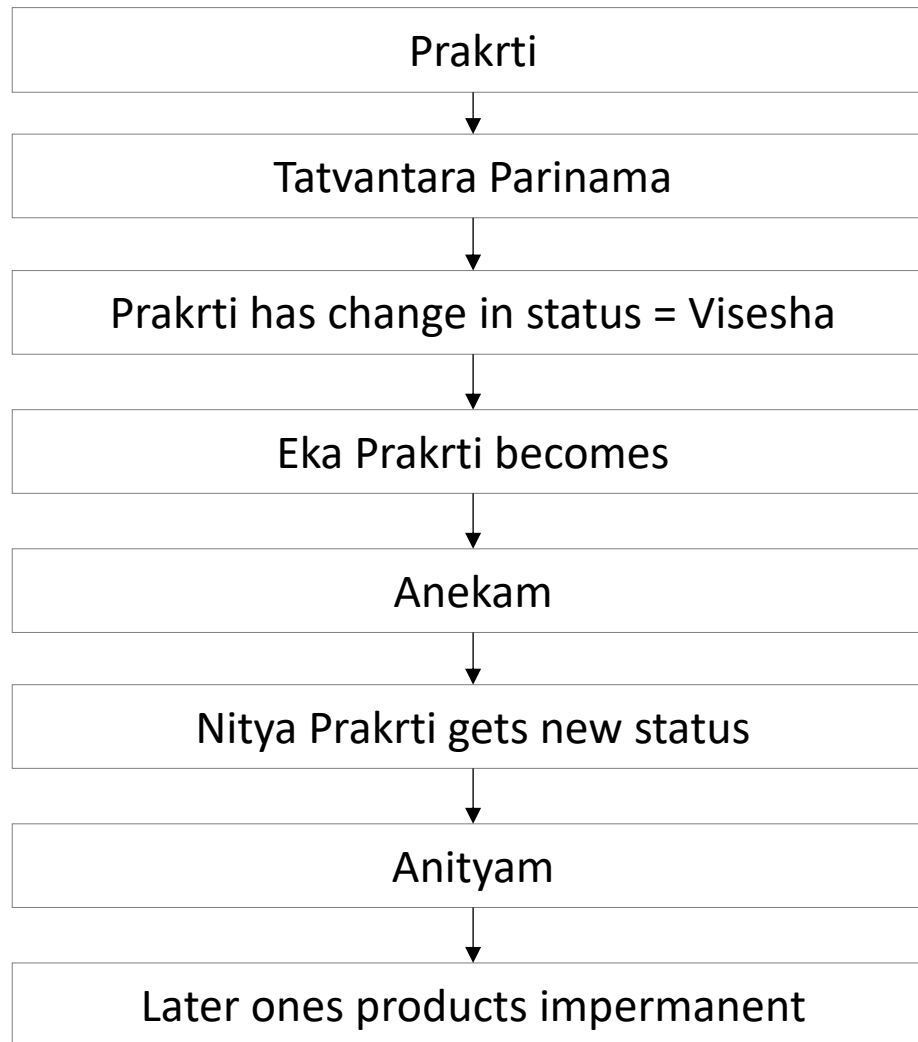
## **XVII) Sankhya :**



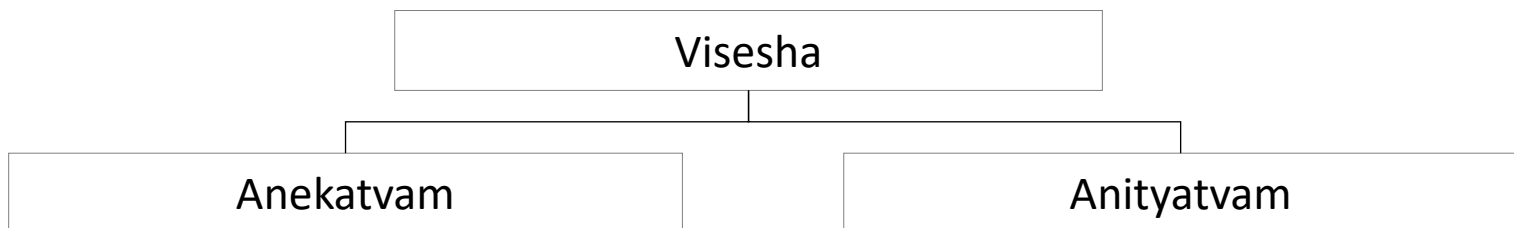
## **XVIII) Shankara : 1<sup>st</sup> Level Answer**

- a) 2 different words you are adding
  - 2 Names – confusing.
  - Both transformations are same.

b)

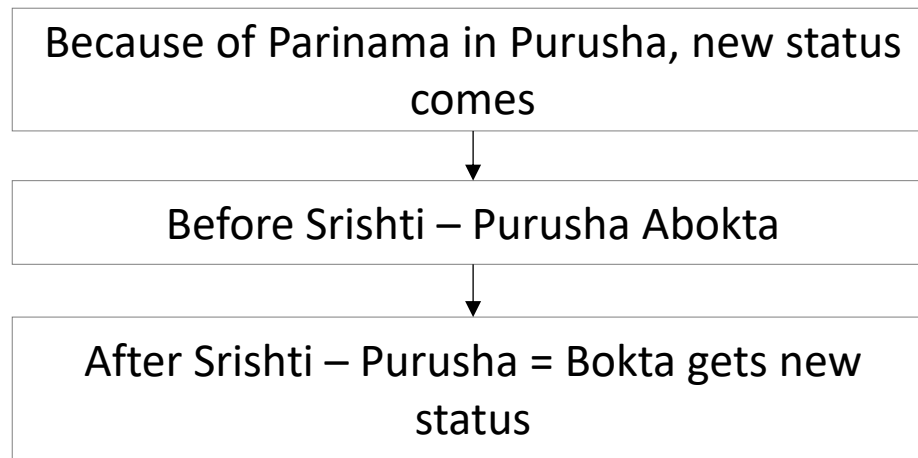


- During Srishti, there is status change, Visesha.





c)



**d) Shankara :**

- **In what basis you attribute Kartrutvam to one and Boktrutvam to the other?**

e) Purva Pakshi – Juggling with words and arbitrarily giving statuses of Kartrutvam and Boktrutvam to 2 different things.

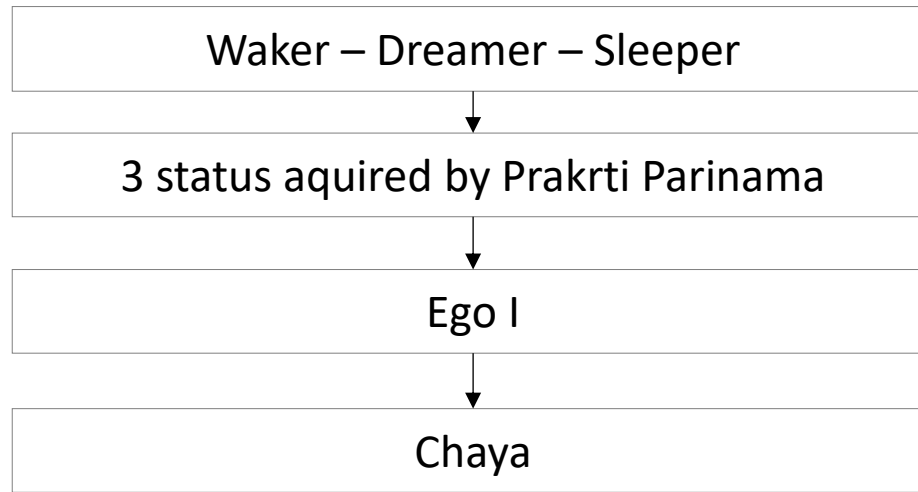
f) Your answer not acceptable

- No basis to give Kartutvam to Prakrti and Boktrutvam to Purusha, is not acceptable.
- This is 1<sup>st</sup> level answer.

**XIX) Shankara :**

- Confusing
- If Purusha does not get a new status, it will mean, Purusha remains Abokta.

XXX)



- Atma – remains always Nirvikara.

XXXI) Shankara :

- **Better you accept, Boktrutvam is superimposed.**
- Already you have accepted Kartrutvam as Superimposed.
- You will have no difficulty to accept Boktrutvam also.

**Chapter 6 – Verse 3 :**

370) Shankara accept Kartrutvam and Boktrutvam as superimposed on Atma

### **371) Purva Pakshi :**

I) At time of Srishti, Purusha does have modification.

- During worldly experiences Jiva has modifications.
- Experiences Sukham and Dukham, Svarupa Parinama is there.

II) Svarupa Parinama is a real Parinama.

- There is a modification in consciousness and that modification is real modification not Adhyaropitam.
- Experience also is real.
- Purusha is Bokta only.

III) During Bhoga Kala, it is not Adhyaropa but real Bhoga, modification.

IV) Because of real modification, there is Bhoga for Purusha.

V) Sankhya real during suffering.

### **VI) Jnana Nishta :**

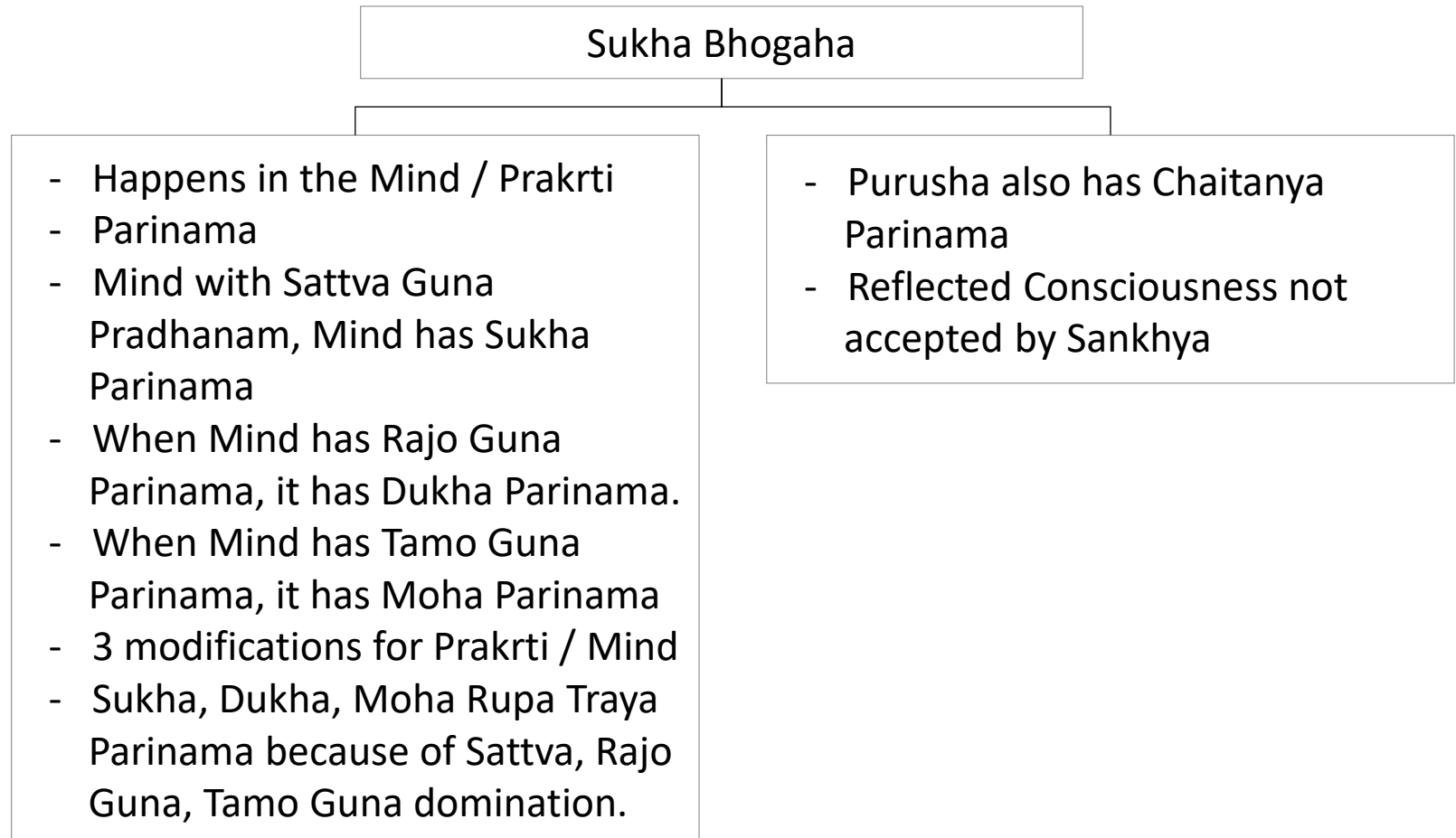
- **Student says :** Suffering is Mithya at time of suffering.

### **VII) Shankaras question :**

- Why modification of consciousness alone is Boktrutvam?

VIII) At the time of Bhoga, Prakrti mind also undergoes parallel modification – Sankhya also accepts.

## IX) What type of modification Prakrti undergoes?



- All Parinamas can happen only in Prakrti, not in Purusha.
- Sukha Anubhava – experience of happiness.
- Parinama has to take place in 2 places.
- Mind has to undergo Sukha Parinamaha.

X)

Pleasurable	Pleasurable experience
Prakrti Parinama is required	Purusha Parinama is required

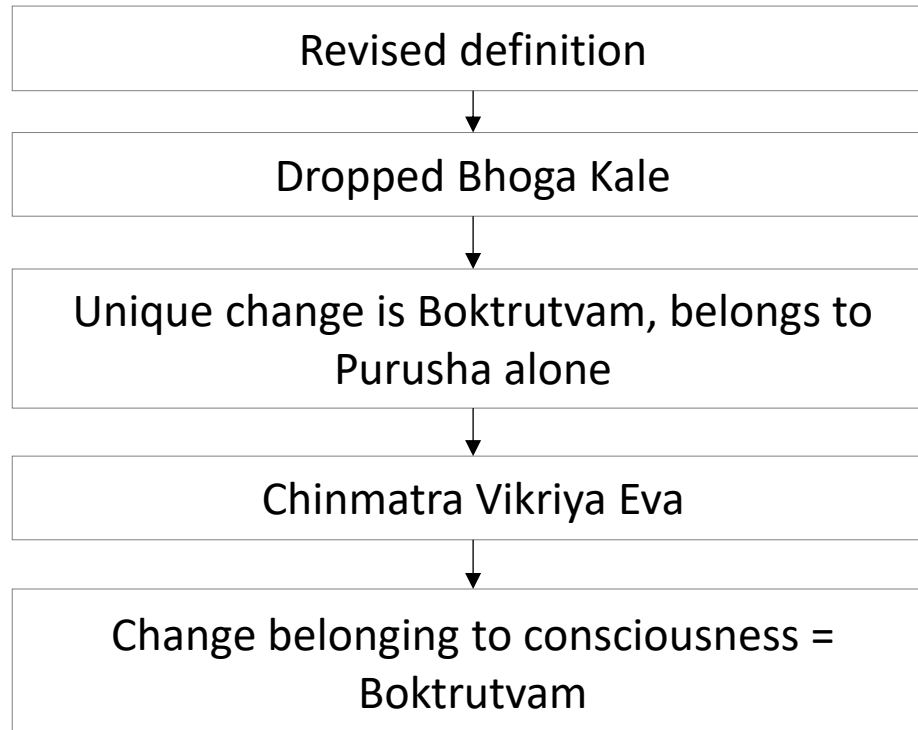
**XI) Final Argument :**

- **Modification should be attributed to both Karta and Bokta as it is there in both.**

**XII) Sankhya :**

- Both have Parinama, Vikriya, Vikara – change.
- Change common to Prakrti – Purusha.
- Unique change (Svarupa Parinama) belonging to Purusha is called Boktrutvam.

XIII)



XIV)

Mind	Body
- Has change emotional changes	- Has physical age - Youth, old age

Visesha Parinama

- Attributing change only to Purusha is arbitrary.
- Capricious thing.

XV) Agni has unique nature.

- Has heat as its nature.
- When in contact with any object it burns it.
- Has seeming modification of burning.

• **Agni has seeming modification of consuming, Boktrutvam.**

- **We say** : Agni consumed everything.
- Hutabuk – Consumes all oblations.
- Agni has seeming Parinama in burning things.

## XVI) Why can't you attribute Boktrutvam to Agni also?

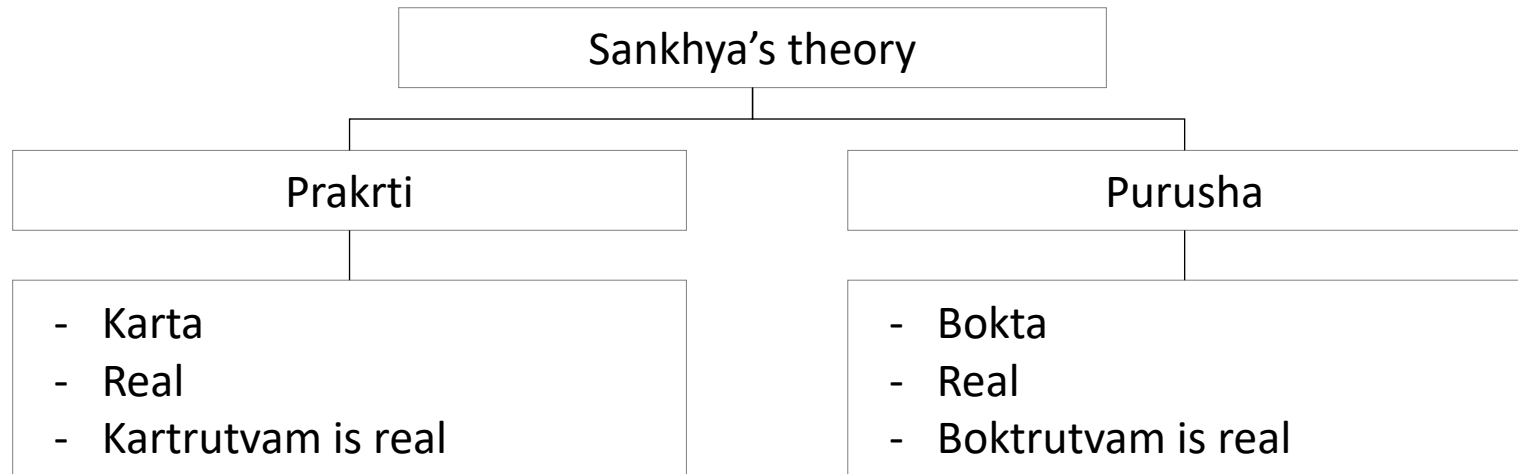
- It is a unique nature of Agni.
- Other Butas don't have this nature.
- Can't say they are Abokta.
- Agni = Bokta = Chaitanyavatu.
- Asadharana Parinamatvat



Unique

- You don't accept Agni as Bokta.
- Your definition of Agni not sound definition.
- It goes to Prakrti or any object also.

## XVII)



## XVIII) New suggestion – Shankara offers

### **XIX) Bhoga Kale :**

- There is Parinama in both Atma and Anatma.
- Purusha and Prakrti in experience.
- **Pure Atma can't experience anything.**
- Pure Mind can't experience anything.

### **XX) Mind – Consciousness Combination = Bokta**

- **Because both have to undergo change for experience.**
- Pleasure – pain belongs to Mind.

### **XXI) Purva Pakshi :**

- **Why can't we say Boktrutvam is there for both.**
- Joint Venture = Parenthood
- Both responsible for child.
- **Bhoga = Child of both Purusha + Prakrti.**

### **XXII) Shankhya compromises :**

- **Boktrutvam belongs to both Purusha and Prakrti.**
- Originally Sankhya said : Boktrutvam belongs to Purusha only.
- Purusha alongwith Prakrti experience.
- For both Pradhana and Purusha, Yugapathu, simultaneously, (not at different times), Boktrutvam can be accepted.



### XXIII) Sankhya :

Purusha	Prakrti
a) Svatantra b) Master c) Purusha eats	a) Paratantra b) Maid servant, assistant to serve the Purusha by giving Bhoga and Moksha. - Dharma – Artha – Kama = Bogha Purushartha - Moksha = Apavarga - All 4 Purusharthas are meant for Purusha - Prakrti cooks

### XXIV)

Purushaha	Prakrti
Svarthaha	Pararthaha

- This fundamental Prakrtis parartham status, will have be given up = Sva Matha Bangaha.
- Assistant status of Pradhana will become incompatible.
- Pradhana is working for itself also, master also.
- It is only sharing.

### Example :

- I cooked for myself, you also can eat and go.
- Both masters.

XXV) Both Bokta, have equal prominence, one not serving the other.

- When both Bokta, you can't say – one is serving the other.
- Svartartha, Parathartha Bava na Sambavati.

XXVI) If there are 2 lights illumining

- Both lights have got Pradhana Bhava, both illumining.
- Illumined objects have Guna Bhava.

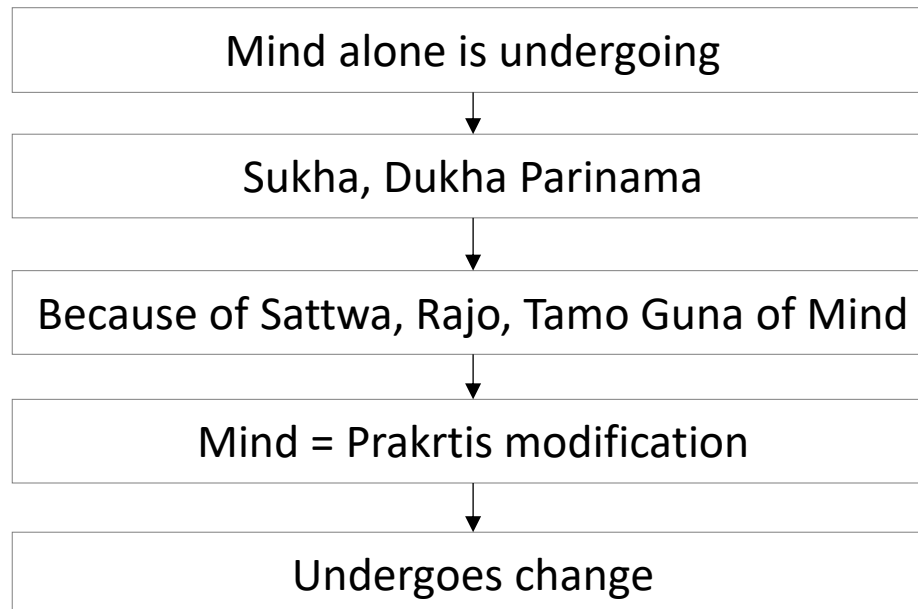
**XXVII) Shankara :**

- If Prakrti is joint experiencer, your Matam has to be sacrificed.

**XVIII) Sankhya changes argument :**

- Comes closer to Vedanta.
- What happens at time of Bhoga?

**XIX)**



XXX) Prakrti by itself is inert in nature.

**Sankhya accepts :**

- Prakrti = Inert
- 23 other Vikaras = Inert
- Mahat, Ahamkara, Mind, Panchabutam = Jadam
- Being Jadam, Mind can't experience anything.
- Purusha is required for experience.

XXXI) Purusha reflects in the Mind of individual

- Purusha is Original Consciousness, gives reflection, Chidabhasa, Chaitanya Pratibimba to the Mind.

XXXII) Because of Reflected Consciousness in the Mind, Sukha, Dukha Anubhava takes place.

- Otherwise Mind is Jadam.

XXXIII) Who gives reflection?

- Purusha gives reflection Purusha, independent entity is responsible for giving reflection and for Sukha experience takes place.

XXXIV) How is Purusha Bokta?

- By lending reflection to Prakrti, Sukha or Dukha Parinama.
- Therefore Purusha is Bokta.
- Fine thinking of Shankara.

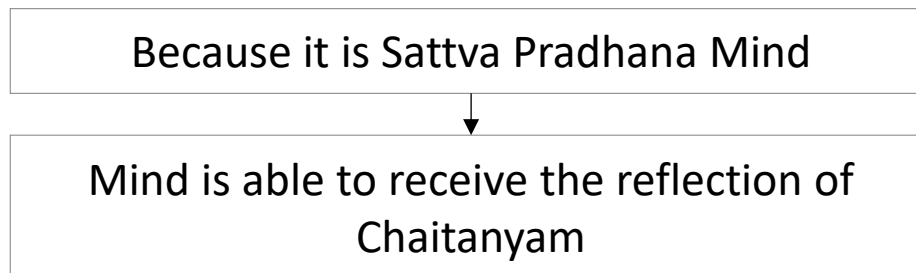
- We see in Bashyam.
- Superficially, all makes sense, looks alike.

### XXXV) Sankhya :

- At time of Bhoga – Chetaha, Mind has got Bhoga Dharma, attribute of Sukha – Dukha, Moha experience, Parinama.

- **Mind has got Bhoga experience, as an attribute.**

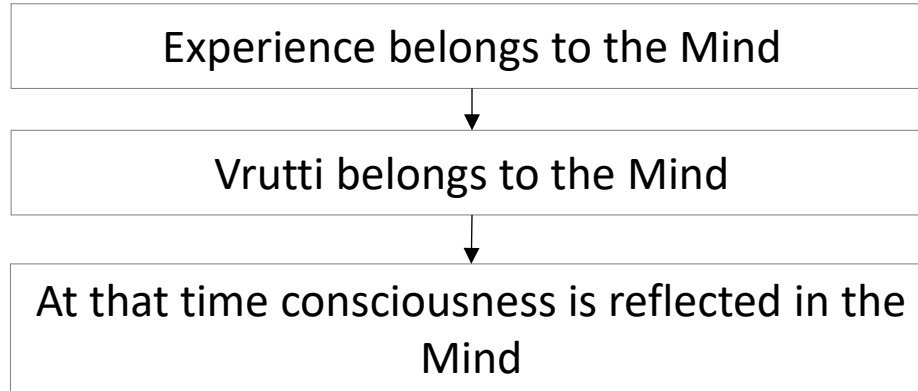
XXXVI) When it is sukha Parinama, it becomes Sattva Pradhana.



### XXXVII) Tattva Bodha :

- Sattva Guna involved in Production of Mind + Jnana Indriyam.
- Sattva has to be dominant, then only reflection is possible.
- Sattwa Mind = Jagrat, has knowledge maximum.
- Tamo Mind = Sleep.
- Rajo Mind = Dream.

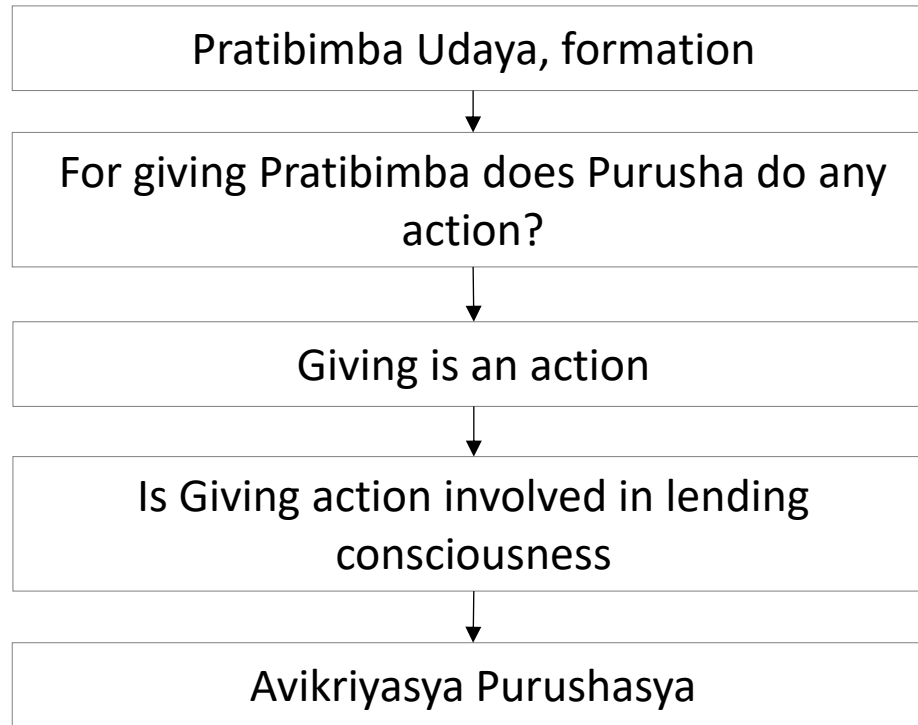
XXXVIII)



- Mind is no more Achetanam, Mind is Chetanam, therefore experience takes place.

## 372) Chapter 6 – Verse 3 :

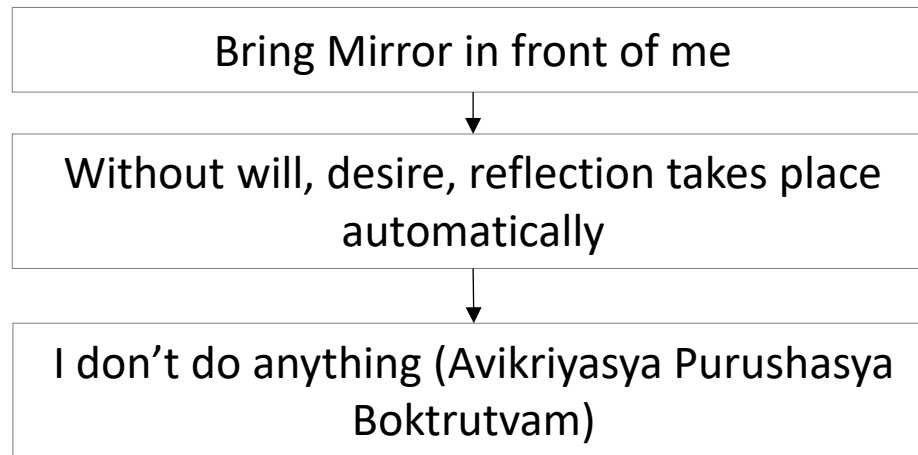
I)



## II) Sankhya :

- Purusha does not do anything, but Sannidya Matrena lending takes place.
- Pratibimba given by Purusha, without any modification.
- No will / Desire / Action / Change for Reflected Consciousness – on the part of Purusha.
- Pratibimba arises in the Mind.
- **Does not say :** Purusha gives Pratibimba.

### III) Example :



### IV) Formation of Reflection makes Purusha the Bokta.

- Lending the Reflection makes Purusha the Bokta.
- **Does not say : Prakrti becomes Bokta by borrowing consciousness.**
- See fine difference.
- Prakrti becomes experiencer with borrowed consciousness.

### Bashyam : Chapter 6 – Verse 3

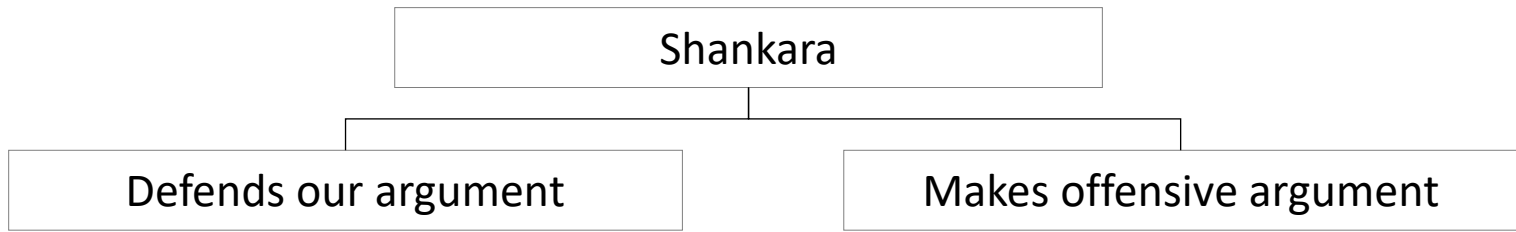
### V) Upanishad :

- Purusha is Srishti Karta.

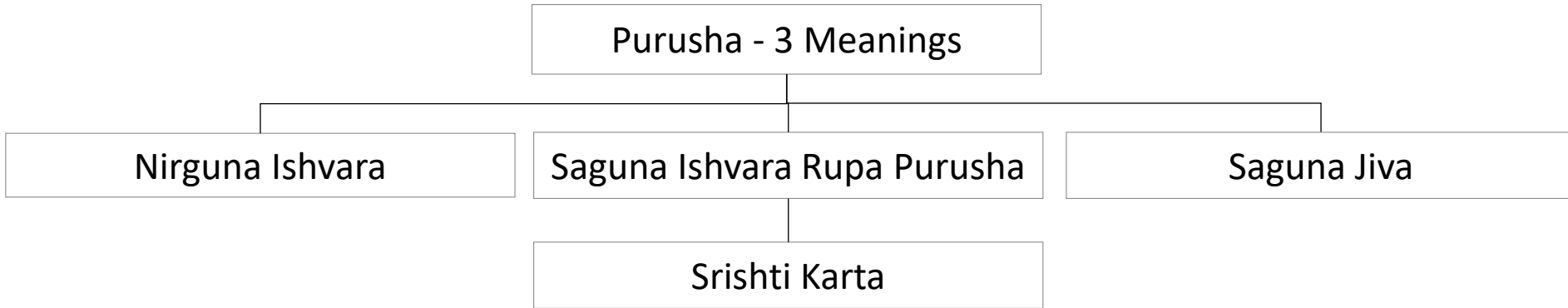
### VI) Sankhya :

Purusha	Prakrti
Only Bokta	Alone is Srishti Karta, Kartri

VII)



**VIII) Shankaras defensive argument :**



**IX) Shankara refutes Sankhya :**

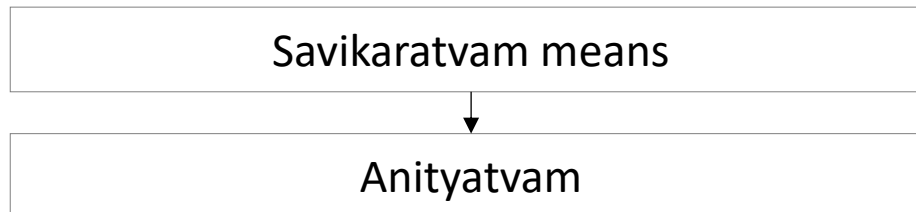
a)

How Purusha	Prakrti
Bokta	Karta

- For Boktrutvam and Kartrutvam, modification is required.

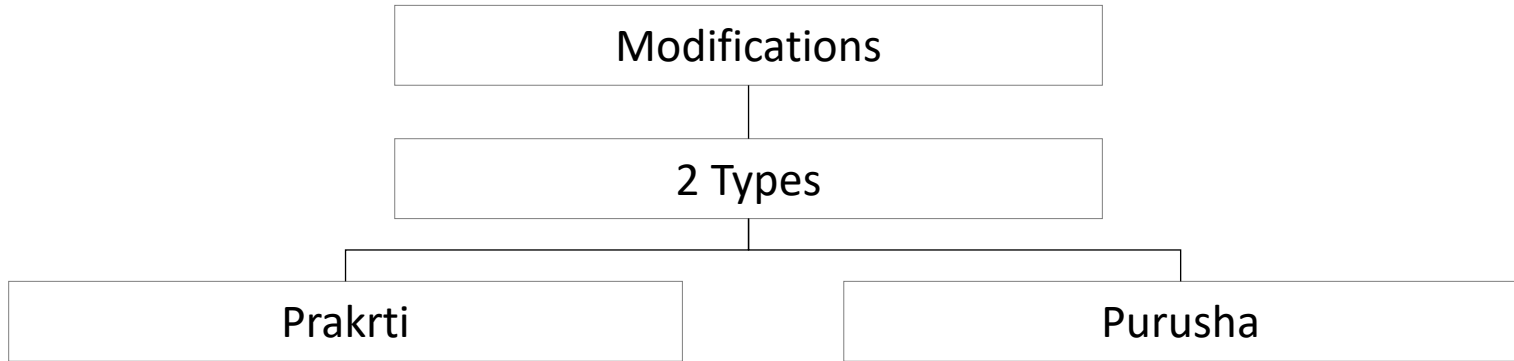
b) Modification will make Purusha also Anityam.

c)





## X) Sankhya :

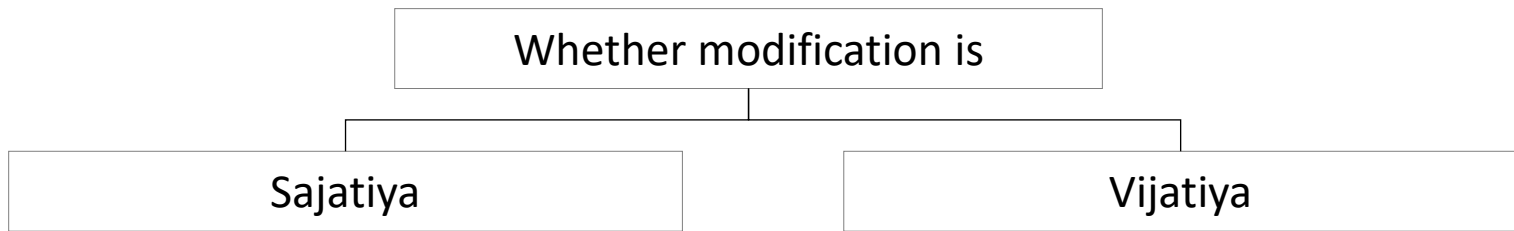


## XI) Shankara :

- You can't prove that there is a difference in modification.
- Even if you make a slight difference.
- Purusha with modification continues to be the same Purusha Tattvam.
- When Prakrti undergoes modification, the Tattvam undergoes change.
- **Example** : Milk – Curd
- Prakrti – Mahat – Ahamkara....
- Vijatiya Parinama.

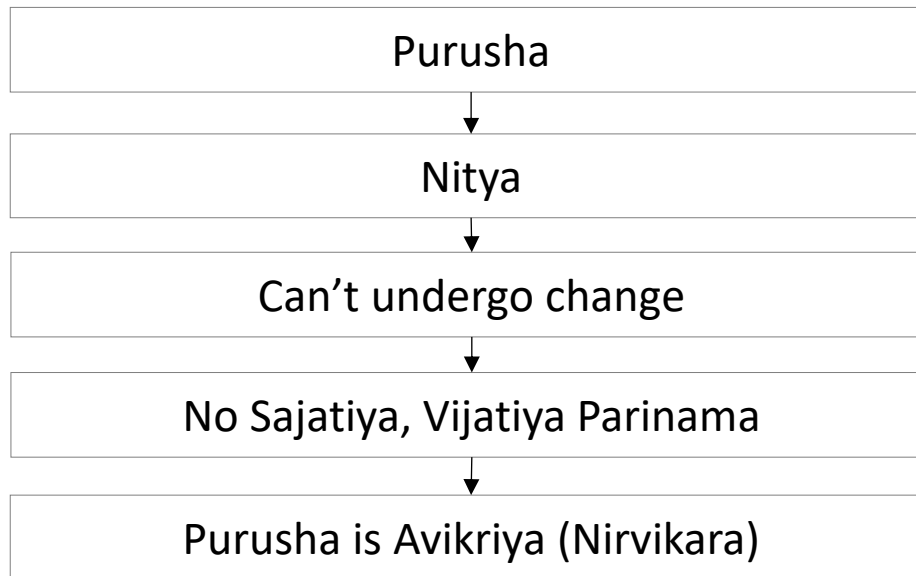
## XII) Anandagiri :

- Purusha remains the same.
- Purushas modification is Sajatiya Parinama by remaining the same Tattvam.



- Modification makes substance Anityam.
- We can't accept 2 types of modifications.

### **XIII) Sankhya : New Version**

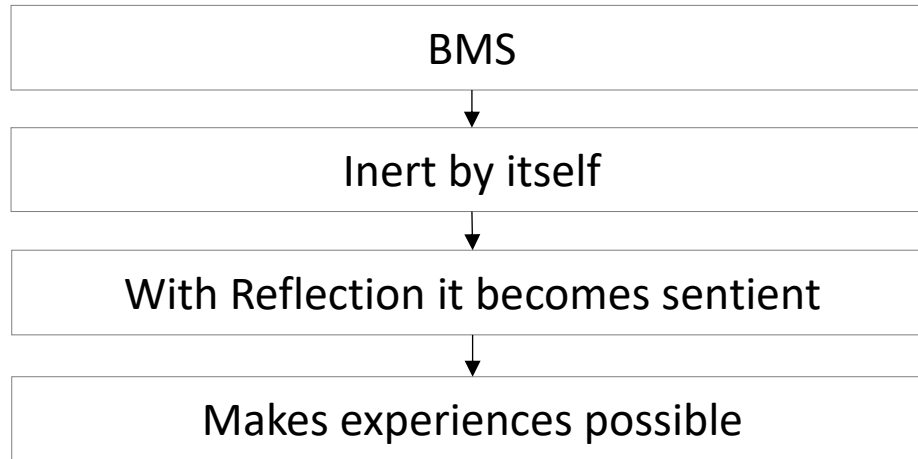


- But still Purusha is Bokta.

#### XIV) Sankhya :

a) In the presence of Purusha, Chaitanya Svarupa, reflection of Consciousness, Chidabhasa is formed in Prakrti (Mind – Senses – Body – Complex).

b)



c) In Achetana, Jada Prakrti, experiences not possible.

d) With Chidabhasa mind can have Sukha, Dukha Parinama, Moha Parinama because of Purusha.

e) Purusha makes Prakrti go through emotions, it helps.

- **Since Purushas contribution is there, making emotions possible in the Mind.**

f) Because of this contribution, we say Purusha is a Bokta.

- We accept there is no Parinama in Purusha itself.
- In Mind there is a Parinama, Sukhakara, Dukhakara Vrutis.
- This is Sankhyas suggestion.

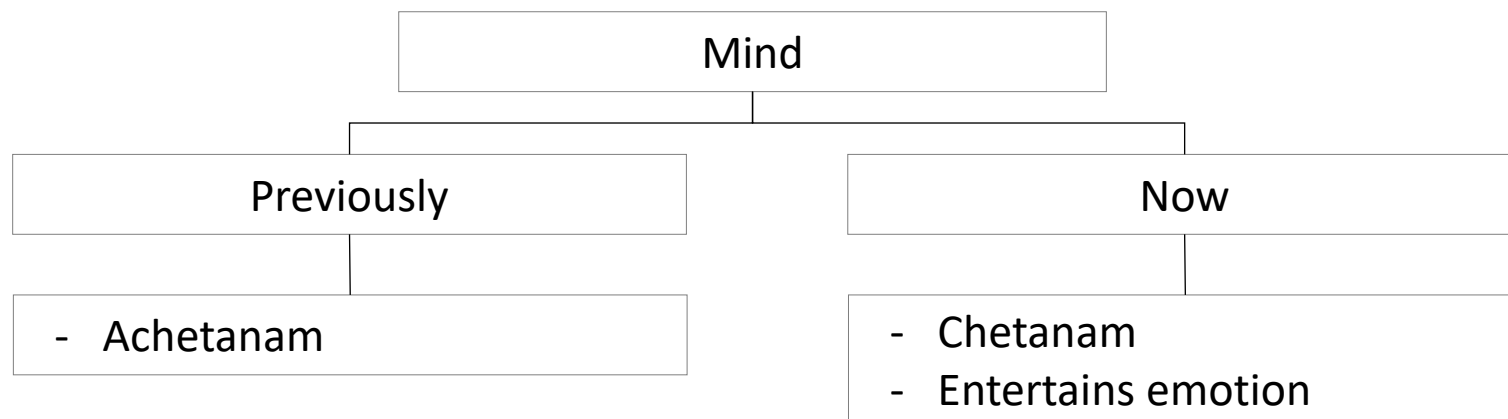
g) Close to Advaitam.

- We also say there is Chidabhasa.
- Because of Chidabhasa Jadam Mind becomes sentient.
- Because of that emotions are possible.
- Similar to Advaita.

XV) 2 Doshas in Sankhya approach.

XVI) If Purusha is Nirvikara and in its presence, Mind alone becomes sentient and has emotions, there is a status change only in the mind, not in Purusha.

XVII)



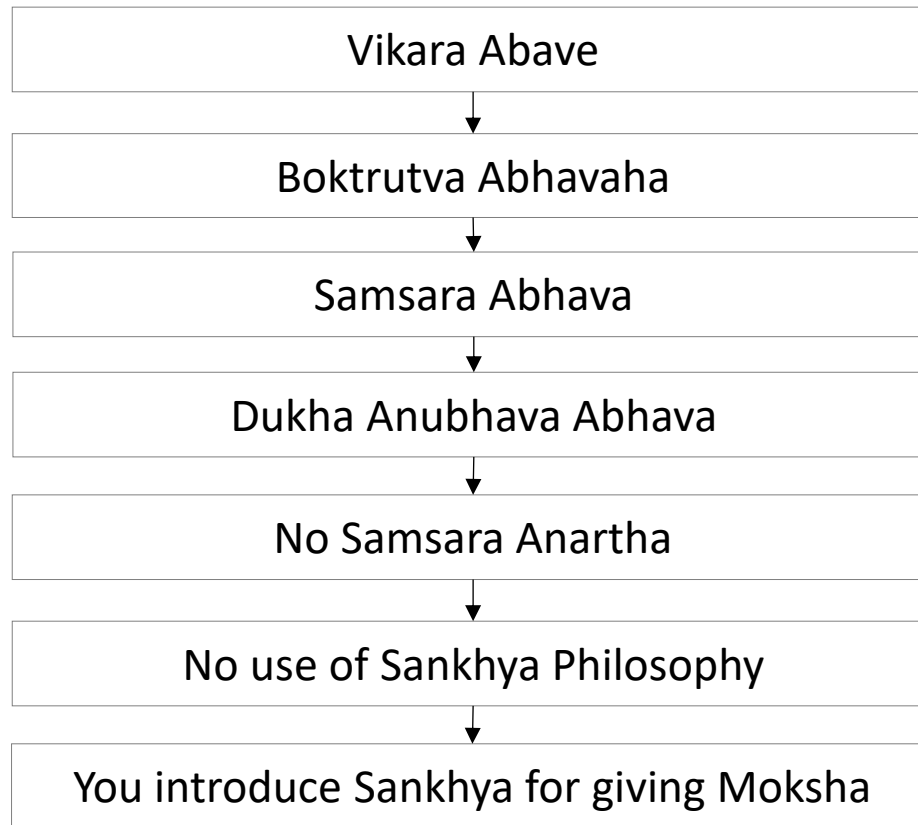
- Status change only for Prakrti.

XVIII) By attributing Boktrutvam to Purusha, you are attributing a new status to Purusha which is not correct.

XIX) Once Purusha does not have Boktrutvam, what will be the consequence.

- Purusha does not have Sukha, Dukha, Anubhava.

XX)



XXI) Moksha = Freedom from Anartha, suffering.

- 1<sup>st</sup> Dosha = Sankhya philosophy is useless for Moksha.
- If Purusha does not have series of problems, because Purusha always Nirvisesha, Nitya Abokta.
- For removing what problem you come to Sankhya.
- As a patient, go to doctor.
- For removal of what type of Samsara, you come to Shastra?

- Suggestion not acceptable.
- Sankhya comes with another solution.

### **Sankhya :**

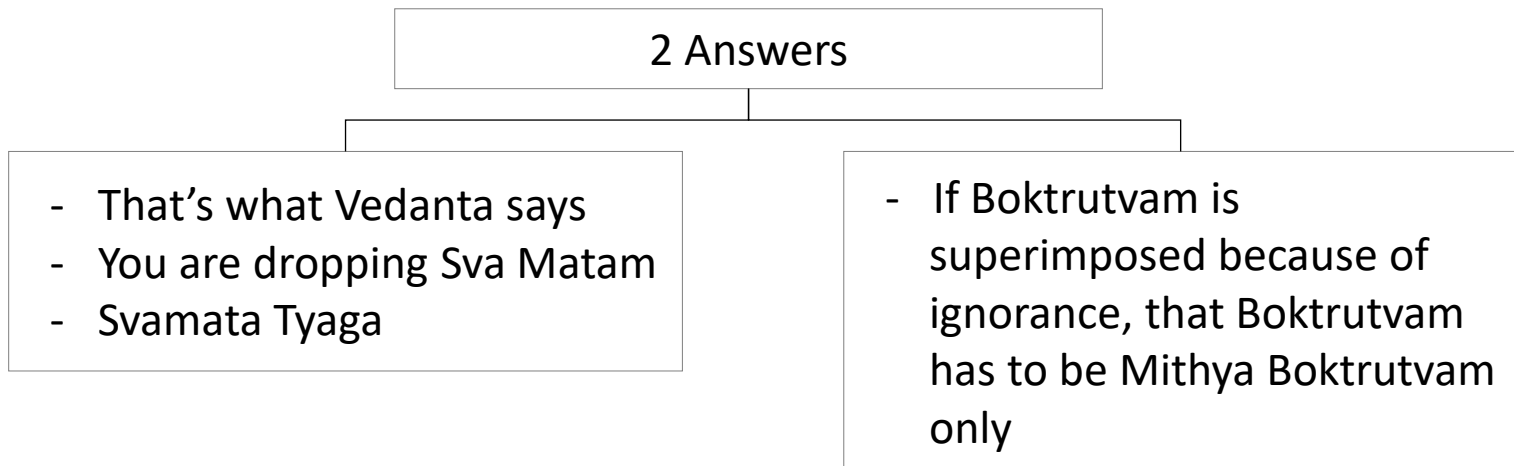
XXII) Agree, Purusha not Abokta

- Purusha does not undergo any change.
- Even though Purusha is Abokta, Jivatma because of ignorance, transfers Boktrutvam of Mind to Abokta Atma.
- Therefore, Purusha is really not a Bokta.

XXIII) No real Boktrutvam, only Adhyaropita Boktrutvam.

- Seeming enjoyership.
- Sankhya Shastra useful for removing Adhyaropita Boktrutvam.

### **XXIV) Shankara :**



- Whatever is superimposed can't be Paramarthaha.
- It has to be Vyavaharika.

### XXV) Sankhya :

- Purusha has real Boktrutvam.
- Kartrutvam is Adhyaropitam.
- Page 110 – 2<sup>nd</sup> Para – 1<sup>st</sup> – 3 lines.

For Prakrti Kartrutvam	For Purusha Boktrutvam
- Adhyaropitam	- Real - If – superimposed, it has to be unreal

### XXVI) Shankara :

- You are contradicting yourself.

In the beginning you say	Now you say
- Boktrutvam is real	- Boktrutvam is unreal - Helplessly - Avidya Adhyaropitam

- There is a self contradiction.

## XXVII) Dosha :

- Your assumption in the beginning – Paramartha Purusha is real Bokta, Na Karta.
- Wrong Kalpana, Avidya Aropitam = Mithya, not real.
- This is our answer to Sankhya.

## XXVIII) Wrong assumptions of Sankhya :

- a) Purusha is real Bokta – negated.
- b) Prakrti is real, Prakrtis Srishti Kartrutvam is real.
  - Prakrti is creator of Jagat is Real.
- c) Prakrti is Nimitta Karanam of Universe.
  - All these wrong.

## XXIX) Assumption :

- Pradhanam is only Srishti Karta, not a Bokta.
- Pradhanam Paramartha Satyam, Prakrti is another real thing other than Purusha.



- Sankhya can never be Advaitam, only Dvaitam.
- Prakrti – 2<sup>nd</sup> reality.



XXX) In Advaitam also Shastra Prayanirtham is Anarthaha.

- Where is question of Shastram when there is only one reality.
- Shastra Vyarthatha Dosha is there in Advaitam also.
- I have a Dosha, you also have Shastra Vyarthatha Dosha.

XXXI) If there is Jivatma – Paramatma Aikyam, why should I do Puja?

- Jiva – Ishvara one and the same why Puja.

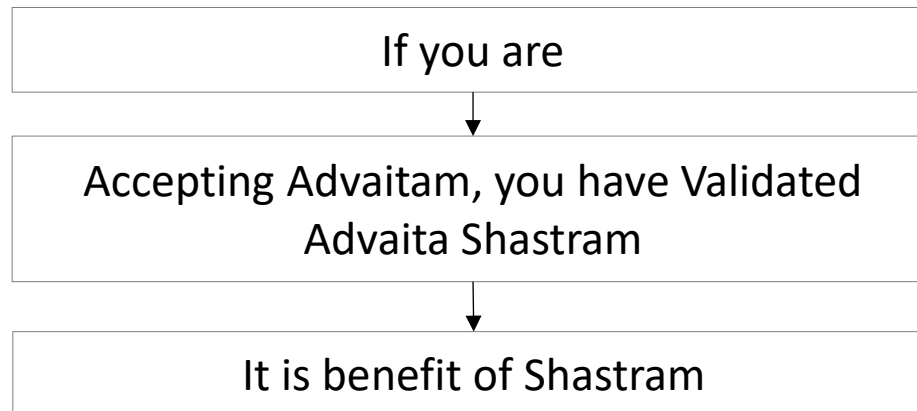
XXXII) Only when there is duality of Author of Shastram (Shastra Pranita), Shastram, student of Shastram (Seeker) only when there are Guru, Sishya then you can ask if Shastra is relevant or not.

- Writer of Shastra seeker of Moksha not there.

**XXXIII) Atma Ekatvam is once accepted, author, student, Shastram, not different from Purusha.**

- No scope for your question.

XXXIV) Then you have validated utility of Advaita Shastram



- Having understood Advaitam, then you can't question validity of Advaitam.

XXXV) After eating well, quench hunger, don't ask what is the benefit of food.

XXXVI) Any means is relevant only till end is accomplished.

- **Until end is accomplished, means are relevant.**

XXXVII) Puja is necessary relevant or not?

- If end not accomplished, Puja is Maha relevant.
- If end of Moksha is accomplished, then the means of the Shastra is not relevant.
- This is accepted by Upanishad itself.

XXXVIII) Shikha, Yagyo Pavitam removed.

- Guru removes Shikha, becomes barber.
- Guru, Sishya, don't feel bad.
- Sishya free, ends relationship.
- In all other relationships, relationship become stronger and you become addicted.
- Attachment becomes stronger.
- Guru goes away, Sishya doesn't feel bad.

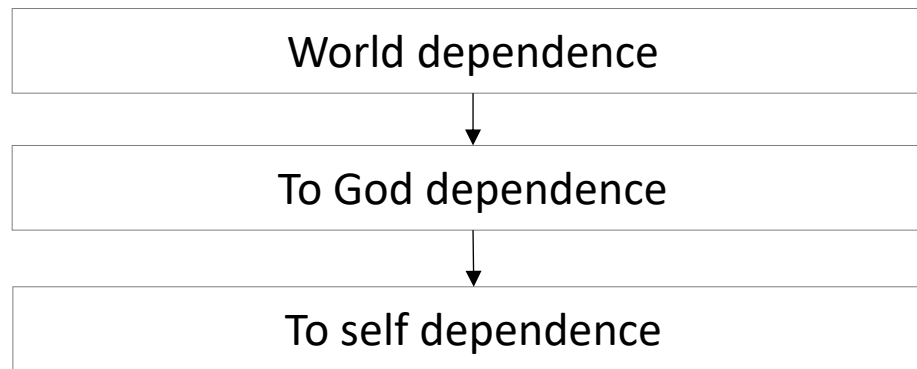
**XXXIX) Guru continues to be in the heart of the Sishya in the form of teaching and Ishvara himself.**

XXXX) All other attachments result in attachment re-inforcing.

- This is the only attachment which promotes detachment.
- What is said about Shastram, can extend to Guru and Bhagavan.

- **Attachment to Bhagavan goes away.**
- **There is no Bhagavan other than I the Atma.**

XXXXI)



## XXXXII) Shastram Aha :

### Brihadaranyaka Upanishad :

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

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

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

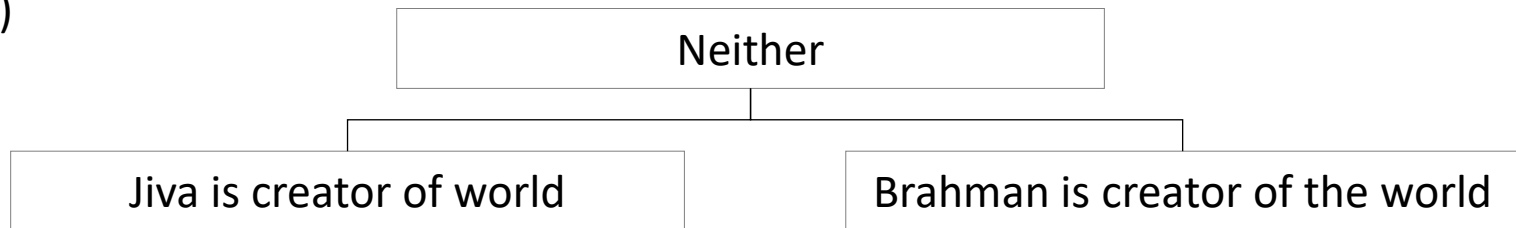
yatra vā asya sarvamātmāivābhūttatkena  
kaṃ jighret, tatkena kaṃ paśyet,  
tatkena kaṃ śrṇuyat, tatkena kamabhivadet,  
tatkena kaṃ manvīta, tatkena kaṃ vijānīyāt?  
yenedam sarvaṃ vijānāti, taṃ kena vijānīyāt?  
vijñātāram are kena vijānīyāditi || 14 ||

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

- For a Jnani, when everything has become Atma, Tat Kena Kam Pashyat, where is Shasta – Teacher, Shastram.
- Teching, Taught – Sishyam.
- This division is not there.
- Shastra is Anarthakam.

- **Making the Shastra redundant is the Goal of Veda.**

XXXXIII)

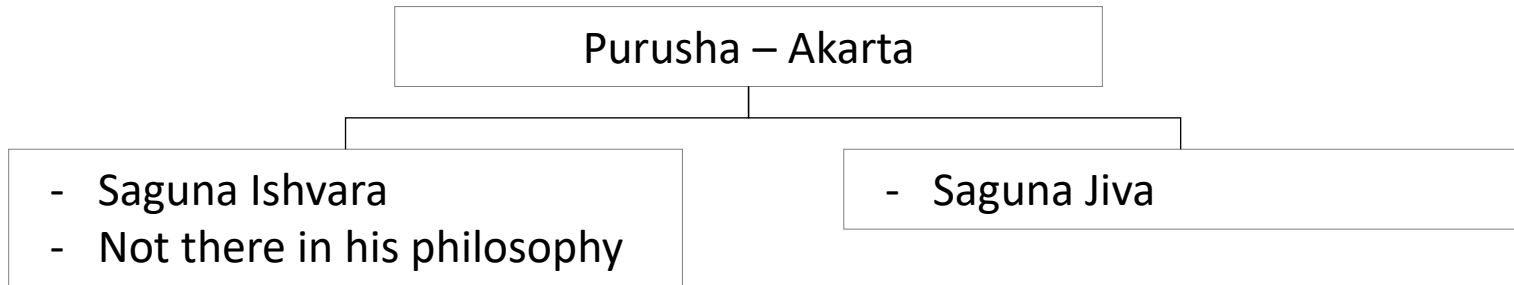


**XXXXIV) Ishvara alone is Srishti, Laya, Sthithi Kartha.**

**XXXXV) Sankhya confused because :**

- a) Sankhya does not accept Saguna Ishvara at all.
- b) Purusha for him = Jivatma
  - Jivatma Purusha can't be Karta.
  - Wants to establish his philosophy.

## XXXXVI) Sankhya :



- In both above cases, Purusha = Abokta.

## XXXXVII) Shankara :

a) Purusha being Nirvikara, Purusha can't be called a Bokta.

- Boktrutvam requires experience of Sukham, Dukham = Modification in the Mind with Vrutteis, emotions.
- Purusha = Nirvikara, can't be Bokta.

b) Purusha can't be Reflected Consciousness Samsari.

- Samsari is one who experiences Sukham, Dukham.
- Purusha not a Bokta, can't be a Samsari.
- Purusha does not have Samsara.

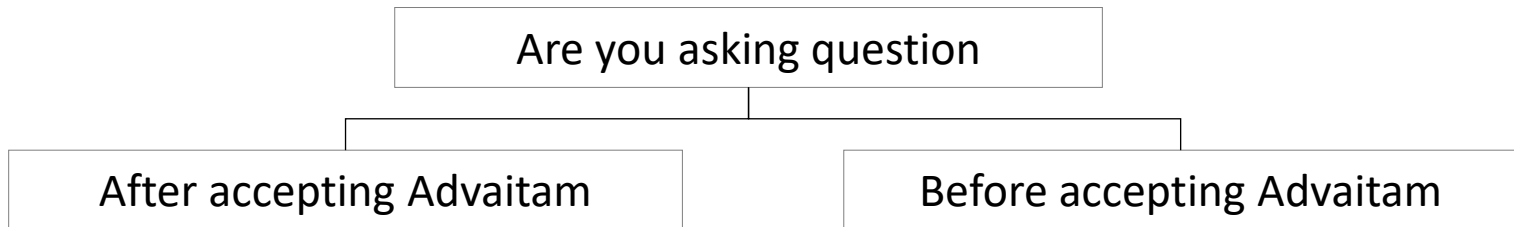
c) Shastra will become redundant in Sankhya Matam.

- Your Shastra is Moksha Shastra = Freedom from Samsara.
- Samsara of Purusha.
- Samsara is not there for Purusha.
- Samsara Nivrutti is not required.
- Samsara Nivartaka Sankhya Shastram is redundant.

**XXXXVIII) Sankhya – offensive argument :**

- Advaitam also redundant.
- No question of Shastram, Guru, Sishya.
- In Advaitam also Shastra is redundant.

**XXXXIX) Shankara asks :**



After accepting Advaitam	Before accepting Advaitam
<ul style="list-style-type: none"> <li>- No Samsari</li> <li>- No Acharya has to present a solution</li> <li>- Moksha Shastram not required</li> <li>- <b>Question</b> : Moksha Shastram relevant or not, question is meaningless</li> <li>- There is no provider of Shastram, author, Acharya</li> <li>- Other than Brahman no Acharya, no Samsari Sishya</li> <li>- Shastram meaningful or not is irrelevant question</li> </ul>	<ul style="list-style-type: none"> <li>- Then Shastram is relevant to make you accept Shastram</li> <li>- Avidya Avasthayam, Shastram is relevant</li> <li>- Sarthakam, meaningful, relevant</li> <li>- Ignorance of Advaitam</li> <li>- Vidya Avasthayam, Shastra, Vikalpa Anartham</li> <li>- You can't raise a question because there is no 2<sup>nd</sup> one, other than Brahman</li> <li>- Shastram question meaningful or not is irrelevant</li> <li>- I need not answer</li> </ul>

**XXXXX)** At the time of ignorance (Avidya) of Advaitam Shastra relevant, during Vidya state no 2<sup>nd</sup> thing other than Brahman.

- Shastram question – meaningful or not is redundant, everything is absent.



**XXXXXI) a) Vidya Avastha :**

- State of knowledge – Paramartika Drishti.
- He is in Vyavaharika Prapancha but his Drishti is Paramartikam.

**b) For Jnani :**

- Sarvam Atmeiva Abuth.
- Everything in his vision is Atma.

**c) Tatu Kena Kam Pashyet :**

- Who is there to see an object with what instrument.

d) Pramata, Pramanam, Prameyam, Triputi itself is not there.

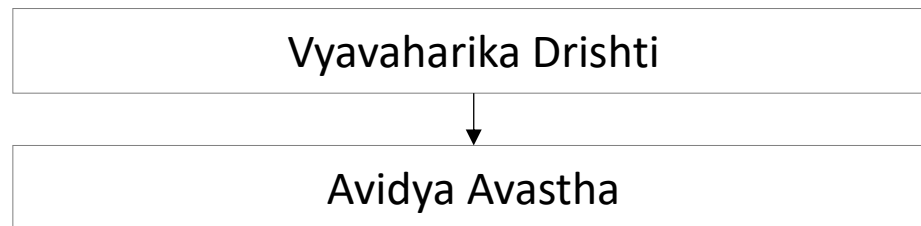
e) No seer, hearer, smeller, toucher, all are Triputi.

- This is Vidya Avastha.

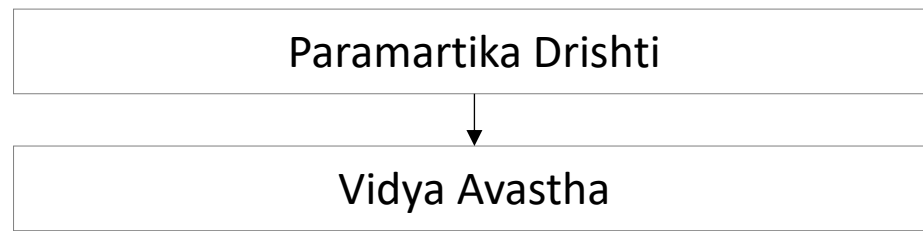
**XXXXXII) a) Utility, presentation of Shastra by Bhagawan :**

- To those in Avidya Avastha.

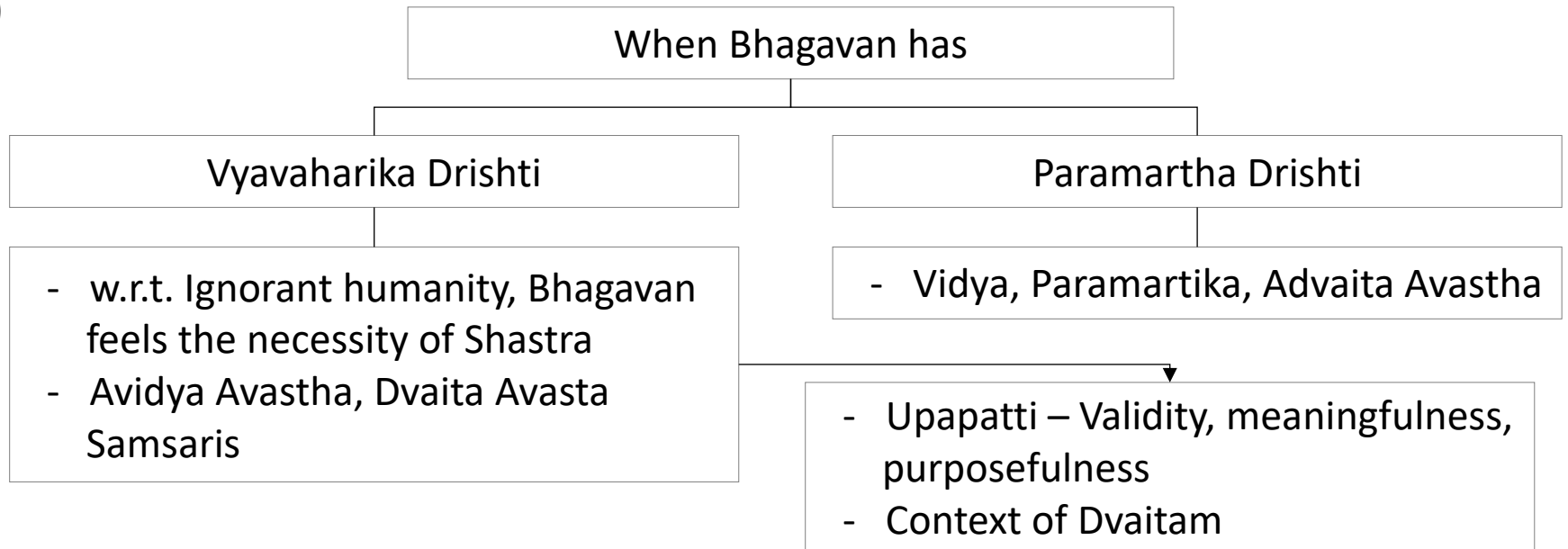
b)



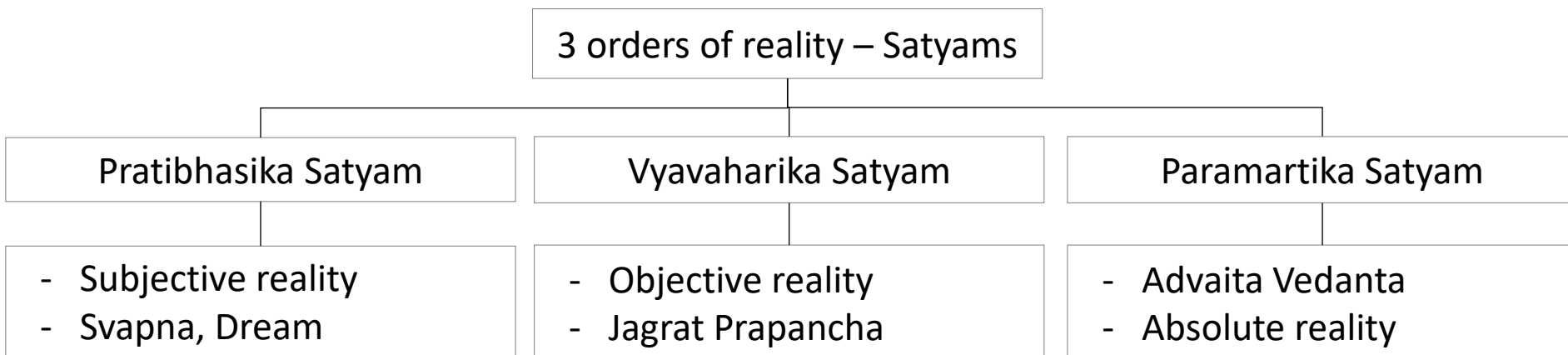
c)



d)



**XXXXXIII) Most unique point of Advaita Vedanta :**



- Huge, profound, concept, in Vedanta.

**XXXXXIV)** Visishta Advaitam, Dvaitam, do not accept Satta Bheda, different orders of reality.

- Don't accept different orders of reality.

**XXXXXV) Shankara :**

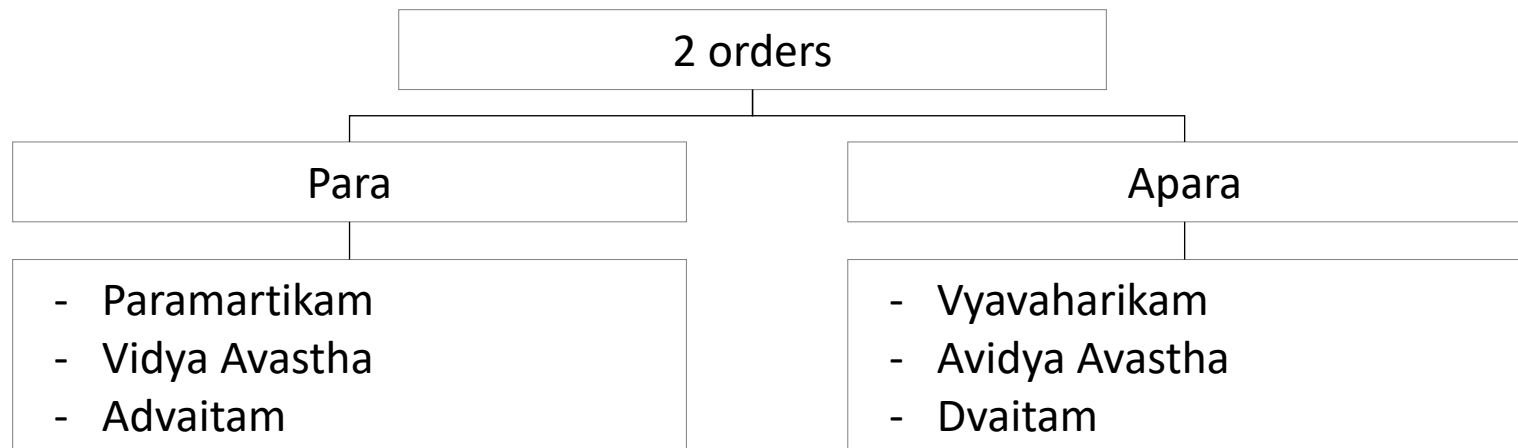
- Not my invention.
- 3 orders based on Vedic teaching.
- Vyavaharika Satyam, Mithya, words not used in Upanishad.
- Concept of Mithya, Vyavaharika is there in Vedanta.

**XXXXXVI)** Maya = Mithya

- Brahman = Vishnu → Same order for Dvaitins

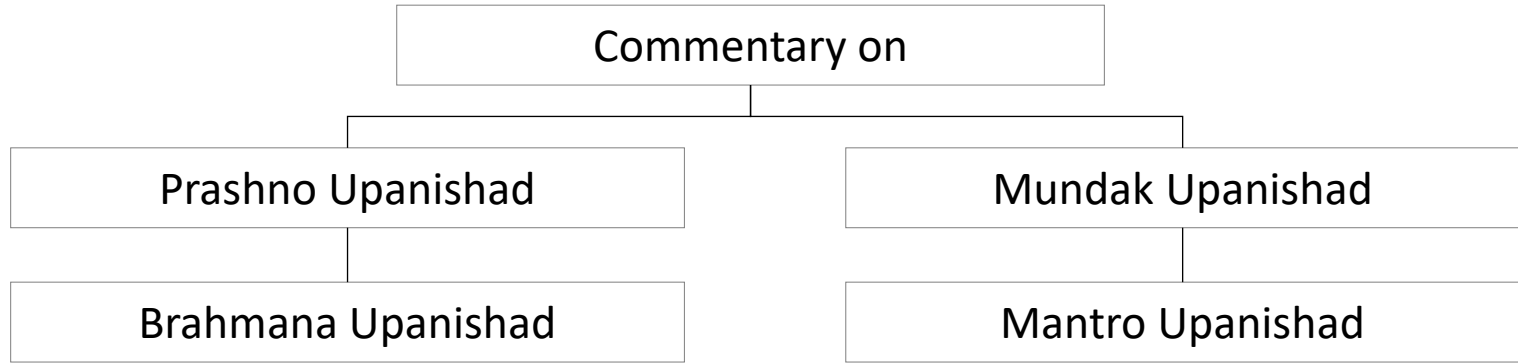
- **Brahman and Maya are of different orders of reality for Advaitin.**

**XXXXXVII)** Shankara gives Pramanam in Vedanta.



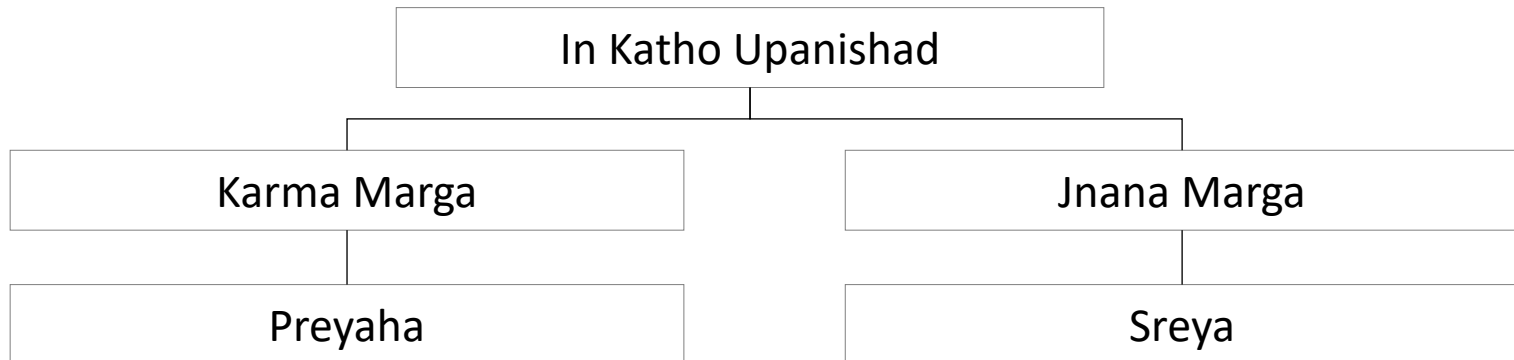
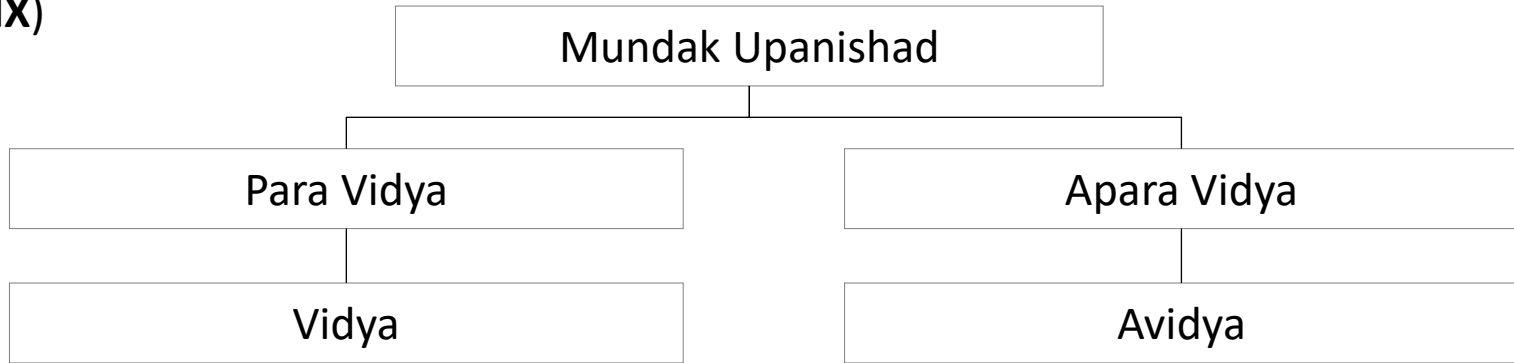
- Difference made in the beginning.

**XXXXXXVIII) Para – Apra – Mundak Upanishad beginning.**



- Atharvana Shastram.

**XXXXXXIX)**



**XXXXXXX)** Orders of reality is based on Vidya – Avidya.

- Whatever is associated with ignorance is Mithya.
- **Rope Snake associated with Rope Ignorance, it is Mithya.**
- Product of Rope ignorance.

**XXXXXXXI)** Rope is Satyam because Rope is associated with Rope knowledge.

**XXXXXXXII)** Karma Yoga, Upasana Yoga, all religious life is Avidya.

- It promotes Dvaitam.

**XXXXXXXIII)** Until Mahavakyam works we are in Avidya Dvaitam

- The moment Mahavakyam clicks, we are Jnanis in Vyavaharikam but our Drishti, vision, is Paramartikam.
- We are in Vidya Avastha, our Drishti is Paramartikam.

**XXXXXXXIV)** Jnani + Ajnani exist in Dvaita Prapancha.

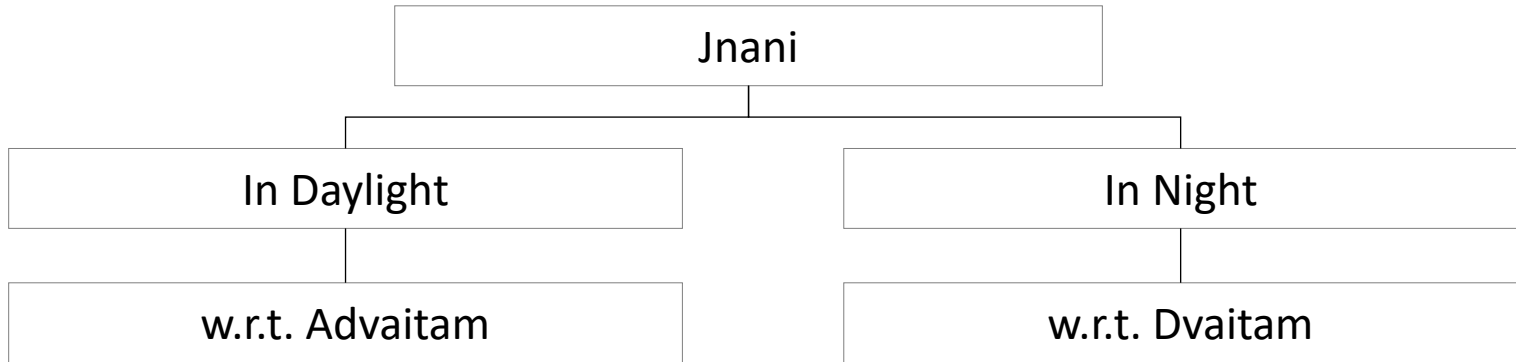
Ajnani	Jnani
<ul style="list-style-type: none"><li>- Has Mamsa Chakshu</li><li>- Dvaita</li></ul>	<ul style="list-style-type: none"><li>- Has 3<sup>rd</sup> eye Sakshi Chakshu</li><li>- Advaita Drishti</li></ul>

## XXXXXXV) Gita :

या निशा सर्वभूतानां  
तस्यां जागर्ति संयमी ।  
यस्यां जाग्रति भूतानि  
सा निशा पश्यतो मुनेः ॥ २-६९ ॥

yā niśā sarvabhūtānām  
tasyām jāgarti saṁyamī |  
yasyām jāgrati bhūtāni  
sā niśā paśyatō munēḥ || 2-69 ||

That, which is night to all beings, in that the self-controlled man keeps awake; where all beings are awake, that is the night for the Sage (Muni) who sees. [Chapter 2 – Verse 69]



## XXXXXXVI) Conclusion :

- Since our stand is based on Shastra Pramanam and it has been re-inforced by logical support.
- Since Sankhya has been logically refuted.

Because of 3 reasons

Ours Shastra Pramanam

Supported by logic

Sankhya illogical

### **XXXXXXVII) Yoga :**

- Added Paramatma and held on to differences.
- Jiva / Jagat, Jivatma / Paramatma – Bheda.
- Atma Bahutvam is Characteristic of all other Darshanams.
- Sankhya, Yoga, Nyaya, Veiseshika, Dvaita Vedanta, Visishta Advaita Vedanta all are Dvaitin.
- Advaitin is in minority.

### **XXXXXXVIII) Sankhya pointed Doshas in Advaitam, logical inconsistency.**

- Page 108 – 4 / 5<sup>th</sup> line from bottom.

#### **a) Dosha :**

- Atmanaha Api Ekatvena Kartrutve Sadana Abava.
- Your Purusha is Advaita Atma.
- Advaita Atma can't be Srishti Karta.

#### **b) Karta is only with Karakams accessories, instrument, beneficiary, locus.**

- Service provider has tool kit.

- c) Advaita Vastu can't play role of Srishti Karta.
- d) Brahman, Purusha is Advaitam, has no Sadhanam, instrument.
- Can't create.

**XXXXXXIX) Shankaras reply :**

- a) Purusha is Srishti Karta.
- You are taking Purusha No. 1.
  - It is Brahman, does not have Sajatiya, Vijatiya, Svagata Bheda, Paramartikam, Akarta.
- b) There s a communication gap.

**e) Svetasvatara Upanishad :**

मायां तु प्रकृतिं विद्यान्मायिनं च महेश्वरम् ।  
तस्यावयवभूतैस्तु व्याप्तं सर्वमिदं जगत् ॥ १० ॥

mayam tu prakrtim vidyan mayinam tu mahesvaram |  
tasyavayavabhutais tu vyaptam sarvam idam jagat || 10 ||

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

**f) Gita :**

मयाध्यक्षेण प्रकृतिः  
सूयते सचराचरम् ।  
हेतुनानेन कौन्तेय  
जगद्विपरिवर्तते ॥ ९-१० ॥

mayā'dhyakṣēṇa prakṛtiḥ  
sūyatē sacarācaram |  
hētunā'nēna kauntēya  
jagad viparivartatē || 9-10 ||



Under Me as her supervisor, prakrti (nature) produces the moving and the unmoving; because of this, O Kaunteya, the world revolves? [Chapter 9 – Verse 10]

**g) Purusha's 2<sup>nd</sup> meaning :**

- Ishvara has to be taken.
- It has all resources to create the world.
- Maya = Toolkit, Desha, Kala, Sanchita, Ichha.

h) All Jivas are already there in the form of Prajnya, Karana Sharira Chidabhasa.

- Jivas useful, provide Sanchita Karma, tool to decide type of creation.

i) Avidya Kruta Nama Rupa Upadhi = Ichha, Kriya, Jnana Shakti

= Maya

= equipment of Bhagavan

j) Avidya Kruta means Adhyastham, Vyavaharikam

- Vidya Avasta = Paramartikam
- Avidya Avasta = Vyavaharikam

k) Nama, Rupa has a function

- Bangle – Decorates hand
- Chain – Decorates neck
- Ring – Decorates finger

l) Nama Rupa alone is Upadhi.

- It makes Nirguna Brahman appear as Sagunam.
- Distorting Medium = Upadhi
- **Example** : Red flower for prism.
- World Nama Rupa for Brahman convex / concave mirror for person.

m) Maya Distorts and presents Brahman in a different way.

n) Nirgunam Brahma is presented as Saguna.

- Therefore, called Upadhi, distorting medium.

p) Waker – has Mind as instrument to create entire dream world.

- Does not require different instruments.
- Projects the world.

q) Mandukya Upanishad :

कल्पयत्यात्मनाऽऽत्मानमात्मा देवः स्वमायया ।  
स एव बुध्यते भेदानिति वेदान्तनिश्चयः ॥ १२ ॥

kalpayatyātmanā'atmānamātmā devaḥ svamāyayā ।  
sa eva budhyate bhedāniti vedāntaniścayaḥ || 12 ||

This is the definite conclusion of the Vedantik philosophy that the Atman, the self-luminous, through the power of its own delusion (Maya) imagines in itself by itself all the Objects, and its individual experiences both in the world outside and within. It alone is the knower of the objects so created. [2 - K - 12]

r) Sadhana Kruta Bhedavatvat, all karikas, plurality is available.

- 1) Karta
- 2) Karanam
- 3) Karma
- 4) Sampradanam
- 5) Apadanam
- 6) Adhikaranam

- Six accessories available for Vyavahara Ishvara.
- No accessories in Paramartikam Brahman.
- Therefore, Purusha = Ishvara only.
- Dosha you are attributing is not there in Advaita Vedanta.

### 373) I) Shankara :

- You have forgotten 3 meanings of Brahman.
- In Srishti, don't bring Purusha No. 1.

Purusha 2	Purusha 3
Ishvara Rupa Purusha No. 1	Jiva Rupa Purusha No. 1

- Ishvara creates a world not for Ishvara but for Jivas experience.
- No problem for himself.
- Purusha No. 2 creates problems for Purusha No. 3.

#### II) Law gives suffering, Karma Phalam for every Jiva.

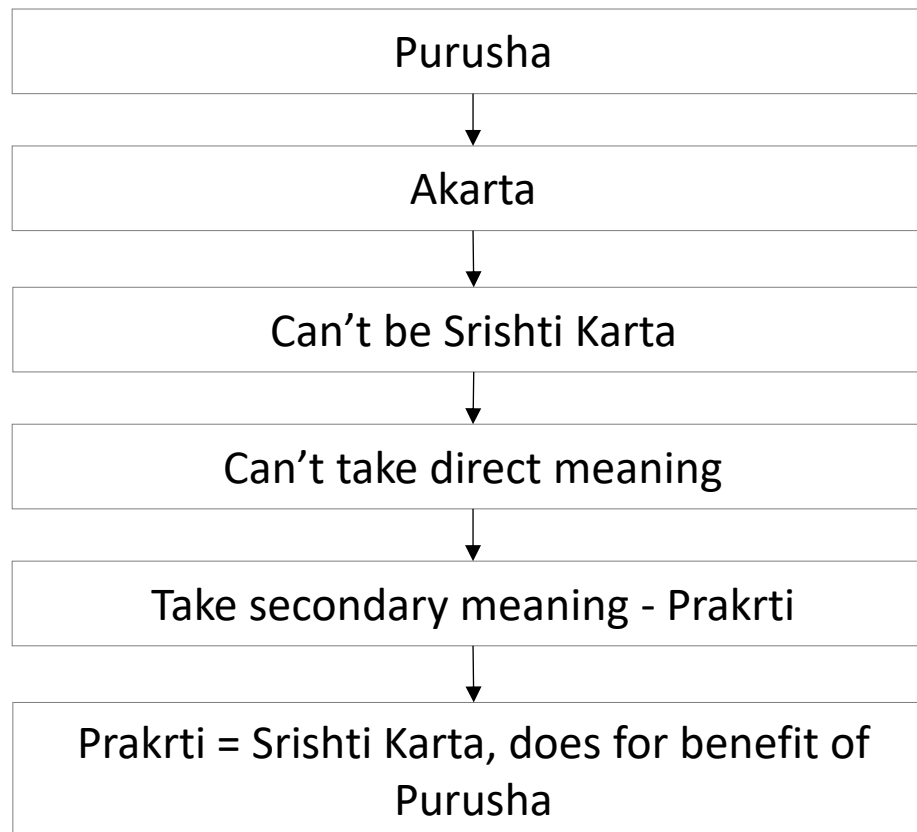
- Your bad Karma will punish you.
- Crime itself becomes punisher.
- Atma Anarthakatatvam.

- **Purusha creating problem for itself is Dosha No. 2 in Vedanta.**

#### III) Our Answer :

- Purusha No. 2 is giving Karma Phalam for Purusha No. 3 not for himself.
- Ishvara has no Karma or Karma Phalam.
- Sadhana Abhava Dosha, Atma Anartha Kartrutva Dosha – both defects attributed to Vedanta have been solved.

#### IV) Sankhya :



Prakrti	Purusha
Benefactor	Beneficiary

#### V) Shankara – This example not correct.

- In this Mantra 3 – Saha Ikshan Chakre, Purusha visualized, can refer to only Purusha – Mukhyartha.
- Visualisation is the job of Chetana Chaitanya Tattvam.
- If Prakrti is Karta, then Prakrti visualized is impossible, it is Jadam.

## Shankara :

VI) You can take secondary meaning only if primary does not fit.

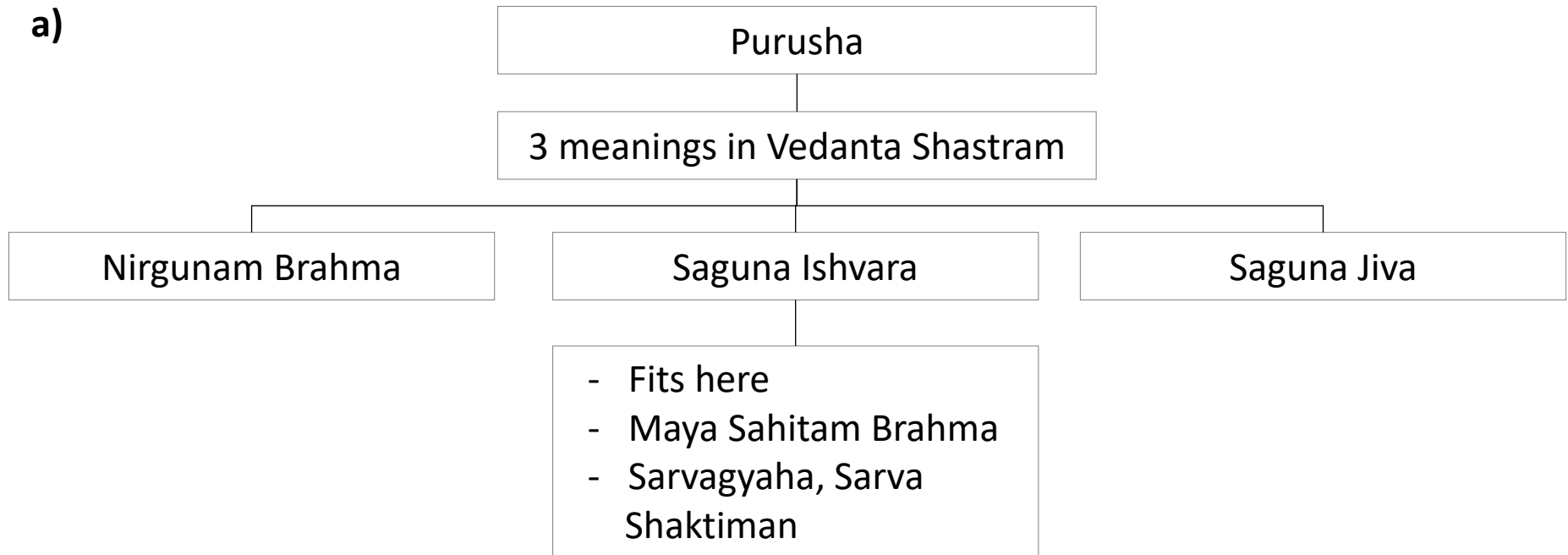
- Primary powerful, general powerful.
- Gauna Artha – secondary taken if primary does not fit.

## VII) Sankhya :

- Purusha – Akarta – how primary fits for Srishti?

## VIII) Shankara:

a)



b) Mind of Ishvara = Maya itself.

c) With our Mind we do all projections, thoughts, actions, project dream world.

**d) With Maya Mind – Bhagawan does projection of the world in Manifestation and withdraws in unmanifestation and remains as Nirgunam Brahma.**

**e) Dosha No. 1 :**

- Mukhyartha fits, don't bring Gaunartha.

**f) Dosha No. 2 :**

- Gaunartha you take as Prakrti – can't do visualization, Ikshanam.
- To create world, not Random phenomenon.

**g) Every Jiva created as per fructifying Prarabda.**

- Appropriate Body, Parentage should be given.
- Highly thoughtful, complex creation.
- How Prakrti can produce thoughtful creation, based on Desha, Kala, Karma.
- World inconceivable, can't come randomly.

**IX) a) For Achetana Prakrti, which Jiva should be given – Samsara, Moksha, this is not possible.**

**b) Prakrti meant to give Bhoga and Apavarga.**

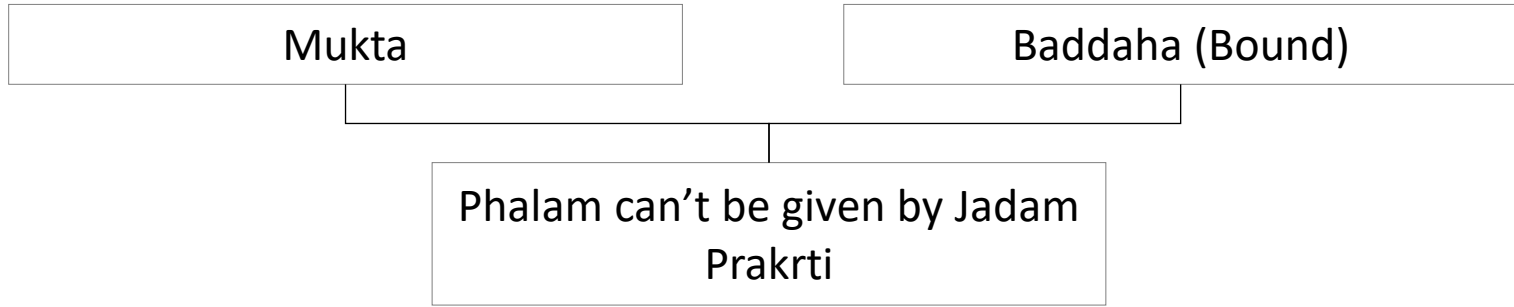
- Bhoga to Ajnani Jiva.

**c) Apavarga – Moksha to Jnani Jiva.**

- Ajnani – Jnani should be differentiated.
- Viveka required.

**d) Food can't travel to different plates according to persons needs.**

e)



f) Phalam based on Kartru, Karma, Desha, Kala, Nimitta Apekshaya.

- 5 conditions should be observed for Karma Phalam.

h) Thoughtful judges – courts also blunder.

- Prakrti can't do everything perfectly.
- Bandah, Moksha, Phalam, lawful, legal, valid, well thought out Pravritti... not possible by Prakrti.

i) Purusha = Jivatma

- For each Jivatma, Prakrtis activity to give appropriate phalam not possible.
- Thoughtful functioning of an inert Prakrti is not possible.
- Therefore, you can't take Gauna Artha.
- Take Mukhyartha only.

j) When Purusha is interpreted as Maya Sahitam Brahma = Sarvagya Ishvara.

- It is not there in Sankhya.



### k) Sankhya – Purusha :

- Only Samsari Jiva.
- Doesn't accept Advaitam Brahma and Ishvara.
- He has only Anantha Jiva Rupa Purushas.

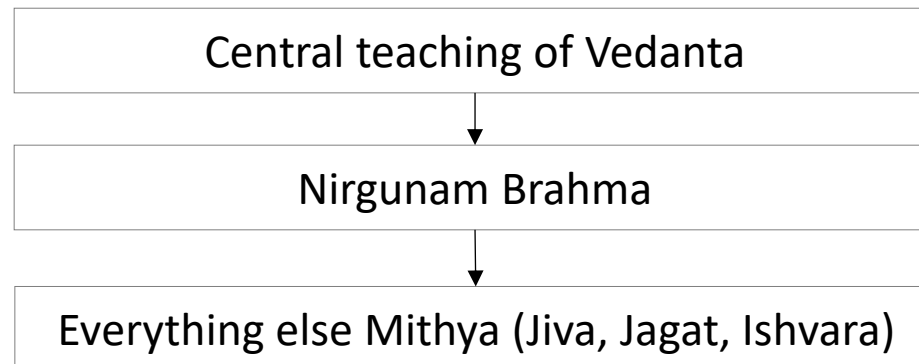
l) Yoga Philosopher takes entire Sankhya Philosophy and gives existence to Ishvara.

- Klesha, Karma, Vipaka Rahita Purusha Visesha, Ishvara.
- Yoga Sutra – Ishvara has no Dosha, hence Purusha Visesha.

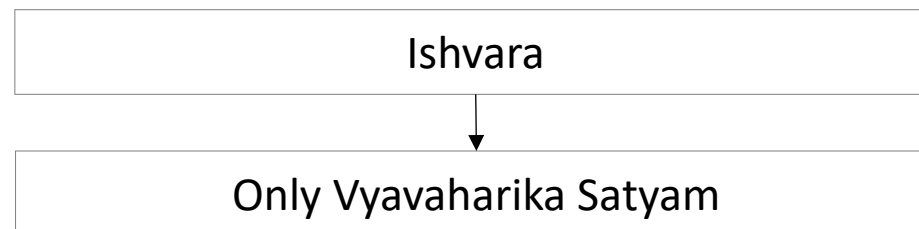
m) In Vedanta, we have Omniscient, omnipotent Ishvara.

- Shankara gives importance to Ishvara Siddhi also.

n)

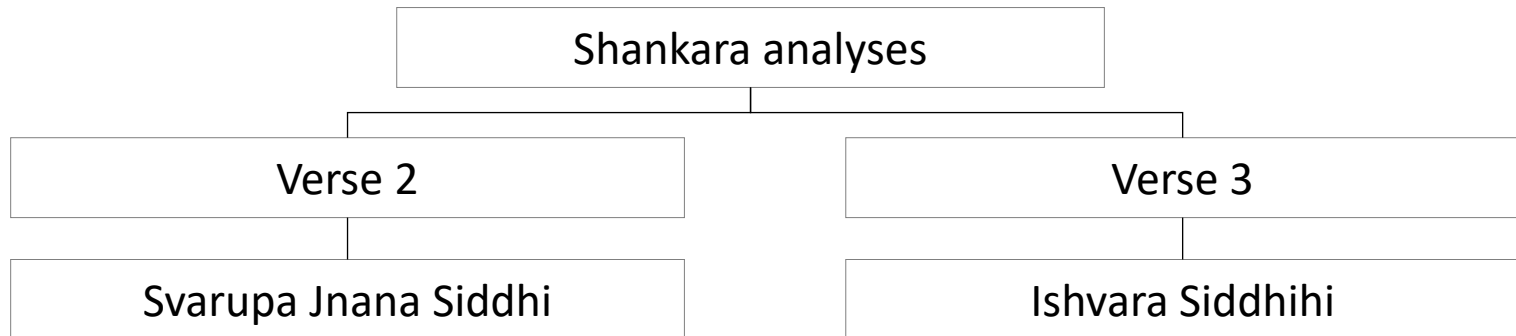


o)

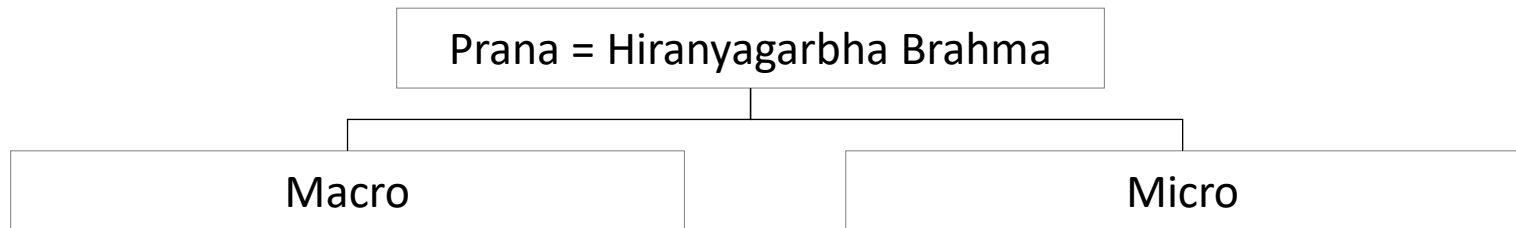


- By adding, deleting, Ishvara, Advaitam not affected.
- Veda Pramanam talks about Ishvara.
- No Tatparyam in Ishvara Siddhi.
- Vehemently argues in establishing Ishvara.

X)



XI)



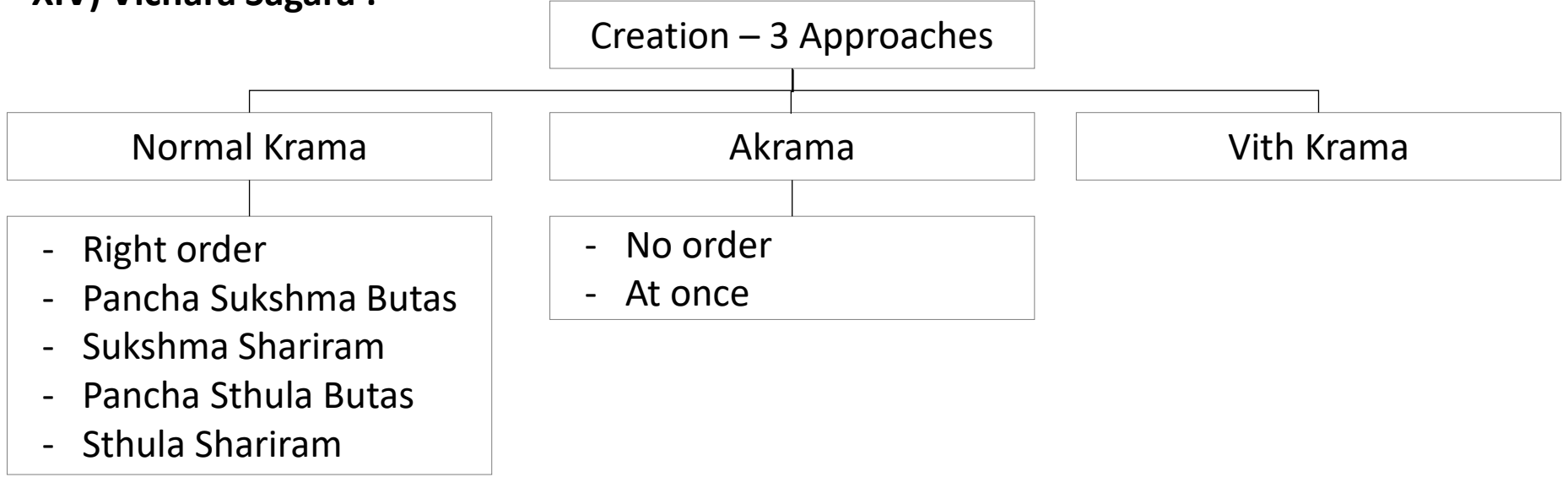
## XII) List of 16 Kalas :

- Prana [1], Sraddha [2], Kham [3], Vayu [4], Jyotihi [5], Apaha [6], Prithivi [7], Indriyam [8], Manaha [9], Annam [10], Veeryam [11], Tapaha [12], Mantraha [13], Karma [14], Lokaha [15], Nama [16].

XIII) Upanishad mentions Prana first to give importance and glory to it.

- Order mentioned not order of creation.

#### XIV) Vichara Sagara :



#### XV) Taittiriya Upanishad :

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

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

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

- Brahman, Bhagawan created all at once. (Like Dream)
- No order, simultaneous.

XVI) Visualisation before creation with his special mind = Maya.

- Basis for visualization = Law of Karma.
- Macro Prana (Hiranyagarbha) includes Micro Prana).

- **Macro Prana = Support, basis for all instruments of Pranis.**

XVII) 5 Jnana Indriyas + 5 Karma Indriyas + 4 Antahkaranam = 14 Instruments

- All 14 function only if Prana blesses.
- Prana = Adharam, Antaratma.
- W.r.t. Sthula Shariram

## XVIII) Taittiriya Upanishad :

तस्माद्वा एतस्मादन्नरसमयात् अन्योऽन्तर

आत्मा प्राणमयः । तेनैष पूर्णः ।

स वा एष पुरुषविध एव । तस्य पुरुषविधताम् ।

अन्वयं पुरुषविधः । तस्य प्राण एव शिरः ।

व्यानो दक्षिणः पक्षः । अपान उत्तरः पक्षः ।

आकाश आत्मा । पृथिवी पुच्छं प्रतिष्ठा तदप्येष

श्लोको भवति ॥ २ ॥

tasmādvā etasmādannarasamayāt anyo'ntara

ātmā prāṇamayah | tenaiṣa pūrṇah |

sa vā eṣa puruṣavidha eva | tasya puruṣavidhatām |

anvayaṁ puruṣavidhaḥ | tasya prāṇa eva śiraḥ |

vyāno dakṣiṇaḥ pakṣaḥ | apāna uttaraḥ pakṣaḥ |

ākāśa ātmā | pṛthivī pucchaṁ pratiṣṭhā tadapyeṣa

śloko bhavati || 2 ||

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

XIX) For experiencing Karma – Phalam, Sukham – Dukham.

- Sukshma Shariram by itself can't experience the world or reap experiences from the world.

XX) Subtle body experiences through the physical body.

- Ahamkara, Sabhasa – Chidabhasa, through Sthula Shariram experiences.

• **Jiva = Subtle Body only.**

- Physical body = Temporary medium.
- Bhoga Sadhana Adhishtanam = Sthula Shariram.
- Cause of Sthula Shariram = Pancha Butas.

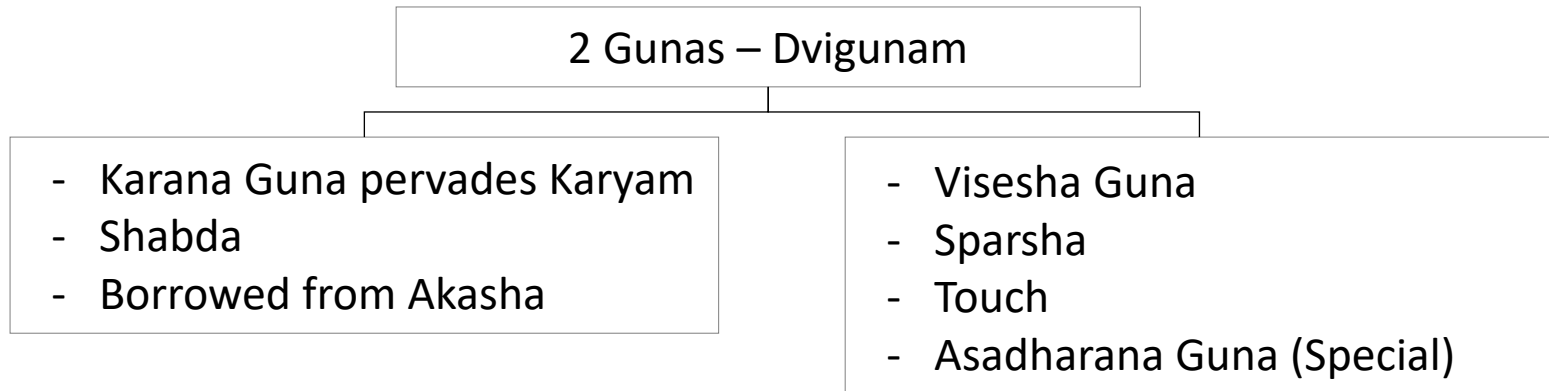
• **Bhagavan created Panchabutam, Karanam for physical body, means of Karma Phala Upabhoga.**

- What are 5 gross elements?

XXI) Akasha = Shabda Guna - Sound

- In general Akasha sound is not manifest.
- Unmanifest sound of Akasha, comes to manifestation.

XXII) Vayu :



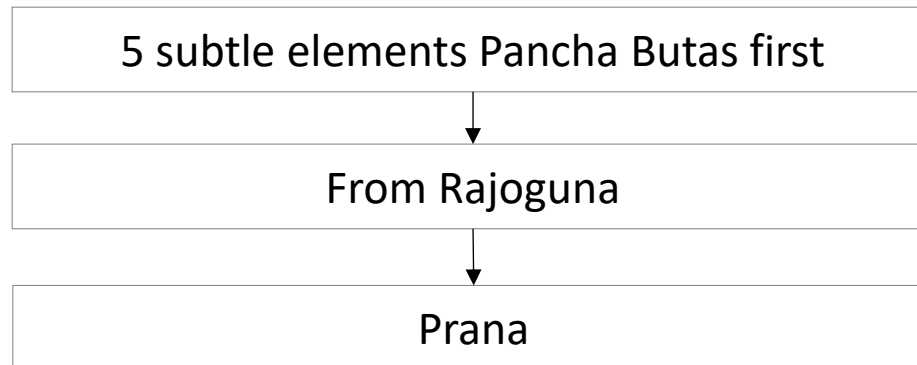
### XXIII)

<b>Akasha</b>	1 Guna
<b>Vayu</b>	2 Gunas
<b>Agni</b>	3 Gunas
<b>Jalam</b>	4 Gunas
<b>Prithvi</b>	5 Gunas

### XXIV) 16 Kalas in importance :

#### 1) Prana : First

- Sequence wise :



#### 2) Sraddha

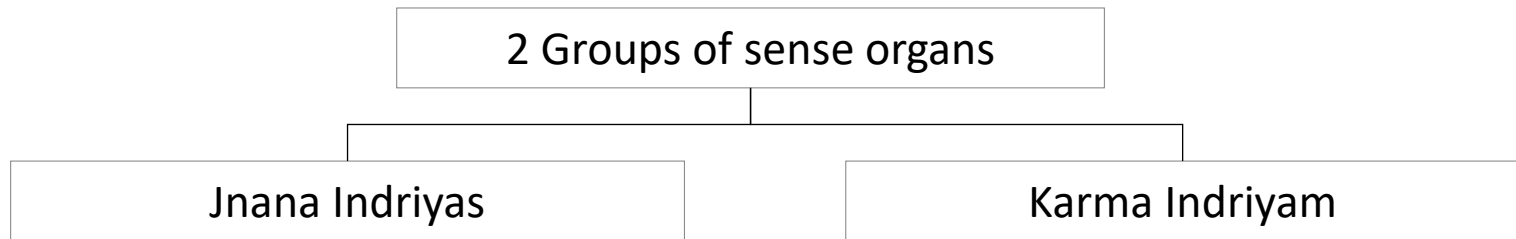
#### 3)

<b>Kham</b>	<b>Vayu</b>	<b>Agni</b>	<b>Apaha</b>	<b>Prithivi</b>
1 Guna	2 Gunas	3 Gunas	4 Gunas	5 Gunas

- Karana Gunas pervade each element.

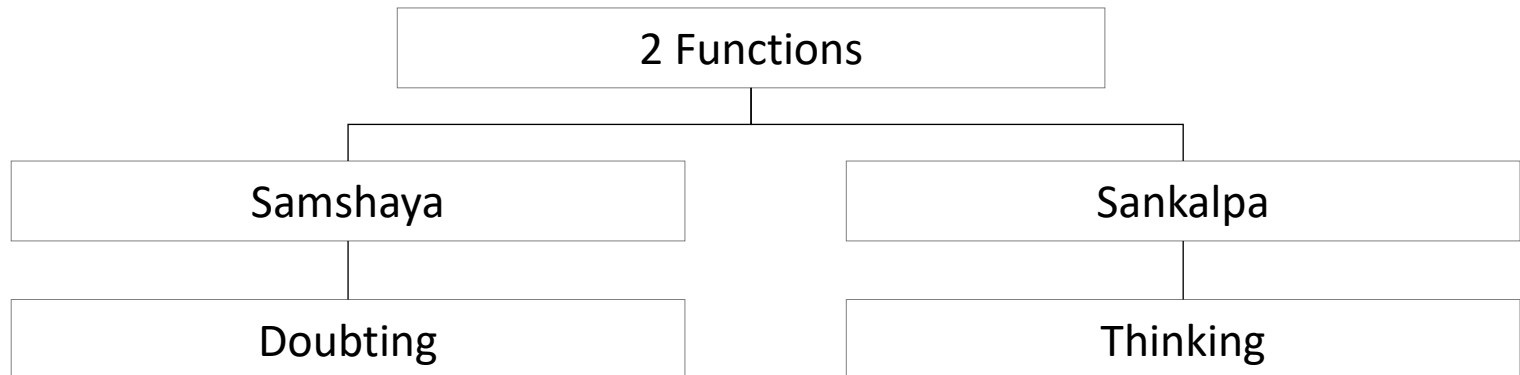
#### 4) 10 Indriyams :

- Originates from 5 subtle elements.



#### 5) Manaha : (Buddhi, Chittam, Ahamkara)

- Lord of Sense Organs = Ishvara
- Inner organ – Antah Karanam





## XXV) 6) Annam :

a) Food is created for sustainance of Sthula, Sukshma Shariram.

## b) Chandogya Upanishad :

अन्नमयं हि सोम्य मनः आपोमयः प्राणस्तेजोमयी  
वागिति भूय एव मा भगवान्विज्ञापयत्विति तथा  
सोम्येति होवाच ॥ ६.५.४ ॥

annamayam̐hi somya manaḥ āpomayaḥ prāṇastejomayī  
vāgiti bhūya eva mā bhagavānvijñāpayatviti tathā  
somyeti hovāca || 6.5.4 ||

‘O Somya, the mind is nourished by food, prāṇa by water, and speech by fire.’ [Śvetaketu then said,] ‘Sir, will you please explain this to me again?’ ‘Yes, Somya, I will explain again,’ replied his father. [6 - 5 - 4]

## 7) Veeryam – Samarthyam – Balam

a) Consumed food gives strength for doing all actions.

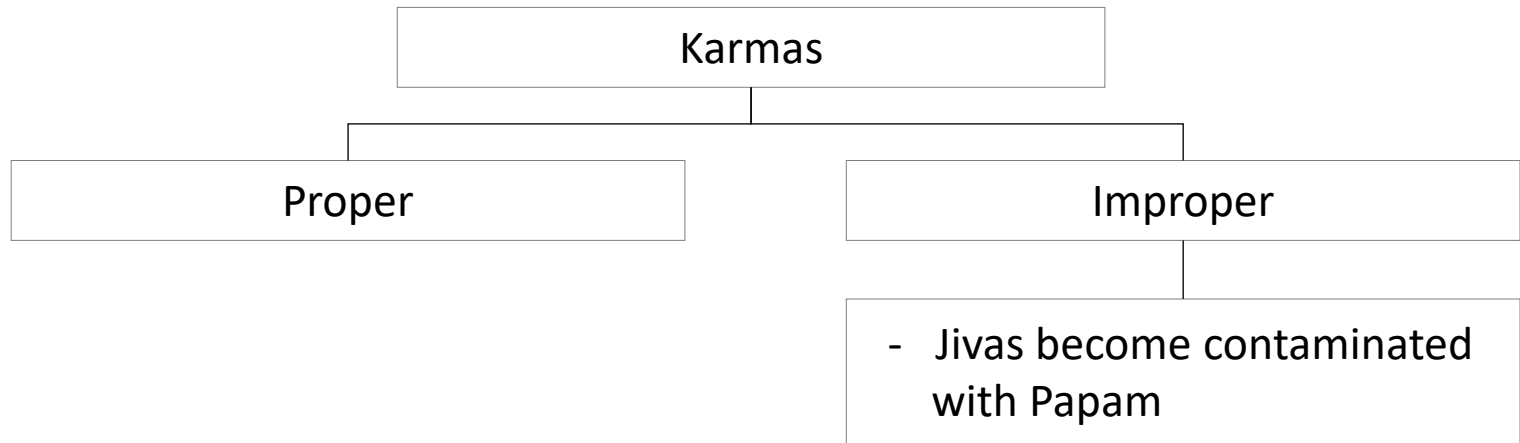
b) Physical – Verbal – intellectual

- Sarva Karma Pravrutti Sadhanam.

## XXVI) 12) Tapaha :

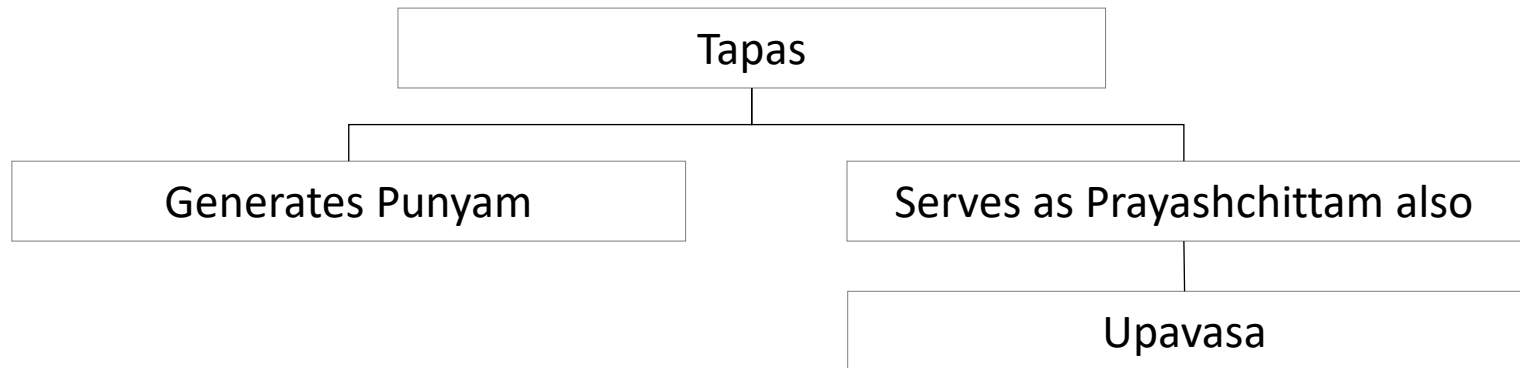
- Once food available, Pranis will have power to do Karmas.
- Karma Indriya, energy, Raaga, Dveshas are there.
- We won’t keep quiet.
- We will do Karma.

XXVII)



- Papam mixed Jiva.

XXVIII)

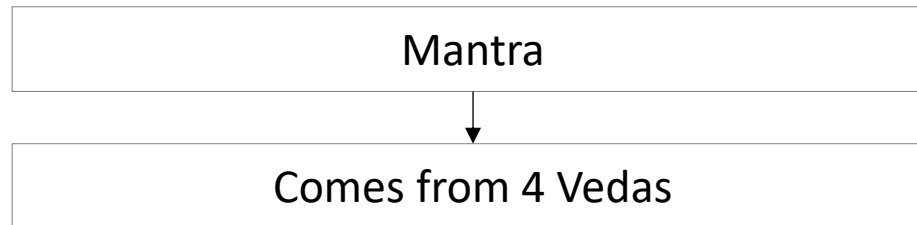


### 375) I) 13) Mantra :

- Meant for producing Punyam.



II)



- For those Jivas who have purified their internal and external organs by Tapaha.
- After purification, study Vedas.

### III) Once Karma comes, Karma Phalam automatic – “Lokas”.

- From Karma, Lokas born = Karma Phalam.
- Lokate Anubuyate Iti Lokaha.
- Whatever is experienced by the Jiva is Lokaha.

IV) Entire world = Loka, this is our Karma Phalam.

- World is not born because of Karma of the world.
- World = Inert, has no Karma.
- Jivas Karma is responsible for the Jagat Utpatti.

V) World is called Karma Phalam, Loka.

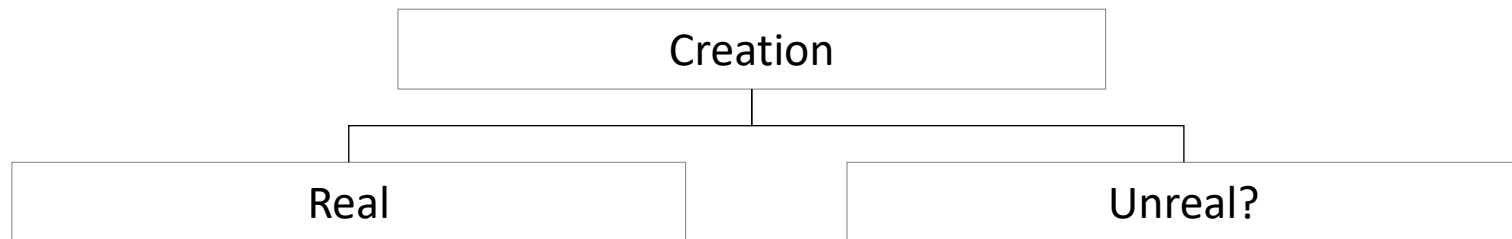
- Our body is called Karma Phalam Loka.

**Shankara adds a Note :**

VI) Saha Asrujata = Verb in 4<sup>th</sup> Mantra.

- Saha Purushaha Ishvara Asrujataha.
- Ishvara created 16 Kalas.

**VII)**



- Not mentioned.

**• It is Mithya Prapancha only available for experience not a really self existing entity.**

VIII) No question of Past / Present / Future independent creation.

- Big discovery of Veda.

IX) It is created with a Norm.

- **Basis is Karma of Jiva.**

**X) Jiva, Ishvara, Jagat beginningless, Anaadi.**

XI) Very important to be registered by all students.

- Jivas really not created by Ishvara.
- Jivas body created.
- Jivas are Anaadi.
- Ishvara also Anaadi.

XII) Anaadi Ishvara creates Prapancha keeping with Karmas of the Anaadi infinite Jivas.

XIII) How did Karma come for the Jiva?

- Because of Avidya, Kama.

XIV) How did ignorance come?

- Ignorance never comes.

XV)

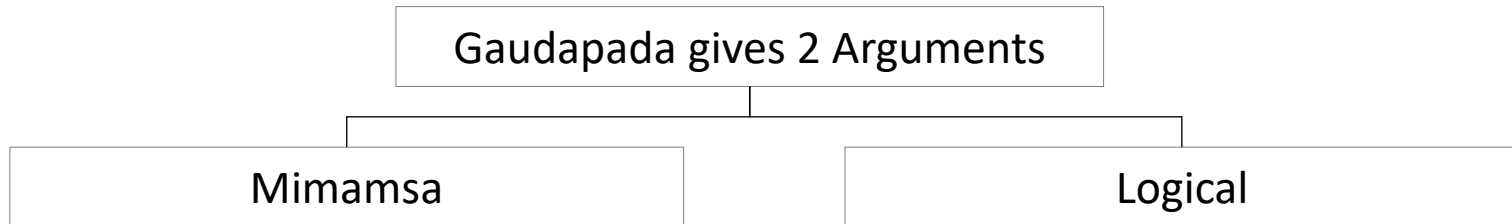
Jiva	Ishvara
<ul style="list-style-type: none"><li>- Alpa Jnyaha Always</li><li>- Anaadi Avidya Vasanaya (Avani Atta Sankalpa)</li><li>- Because of Jivas Ajnanam</li><li>- Avidyadi Dosha Beeja Apekshaya (Based on)</li></ul>	<ul style="list-style-type: none"><li>- Sarvagnyaha always</li></ul>

XVI) Based on Avidya seed, Dosha, defect.



- Cause of Punya Papam is Avidya.

XVII)



- Creation has to be Mithya only.

XVIII) Example :

- Person with defective eye.

Actually	Experiences
- One	- 2 <sup>nd</sup> Moon not real creation - Projected

### **XIX) Example :**

- Svapna – created by dreamer.

### **Uddhava Gita :**

- Krishna uses Svapna often.
- In Gita – No Svapna
- Jagrat → Dream like
- Biting insect, fly.

### **XX) All Padarthas – Shodasha Kala**

- Purusha = Srishti Karanam.
- Also Laya Karanam (In Verse 5).

### **XXI) Many Pralayams in Srishti.**

- Creation dissolves into same Purusha.
- Not end of the world.
- Nama Rupa part alone will merge, dissolve.
- Content Sat – Chit will become one with Brahman.
- Previously also one with Brahman, with Nama Rupa it appeared separate.
- **Example** : River
- Differences gone, there is only one undifferentiated Purusha.
- Sakala Purusha becomes Nishkala Purusha.
- Next Example – Mantra 5.

### 376) Chapter 6 – Verse 5 :

I) River example for a Jnani merging into Brahman given in Mundak, Samhito Upanishad.

- Prashno Upanishad explains.

### II) Mundak Upanishad : Chapter 3 – 2 – 8

यथा नद्यः स्यन्दमानाः समुद्रेऽ स्तं गच्छन्ति नामरूपे विहाय ।

तथा विद्वान् नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ ८॥

Yatha nadyah syanda-manah samudre-stam gacchanti nama-rupe vihaya ।

tatha vidvan nama-rupat vimuktah parat-param purusam-upaiti divyam ॥ 8 ॥

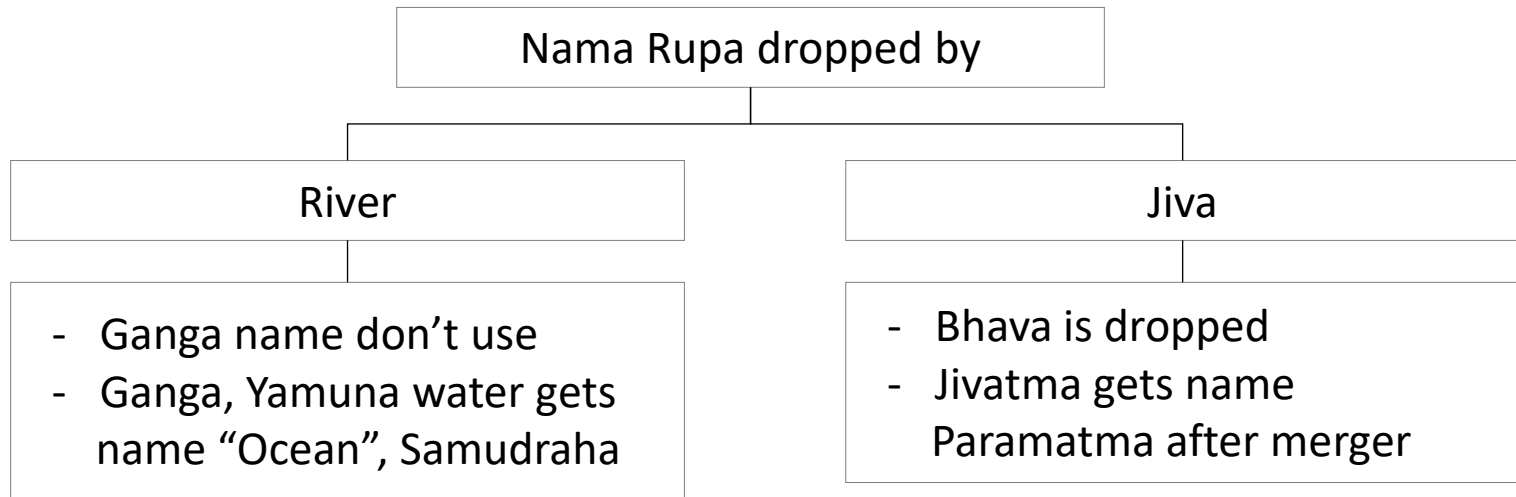
As flowing rivers get themselves disappeared in the ocean losing their special names and distinct forms, so the wise man free from all his identifications with names and forms goes unto the highest of the high – the Supreme Divinity. [III – II – 8]

III) River merges into ocean by dropping the Nama – Rupa.

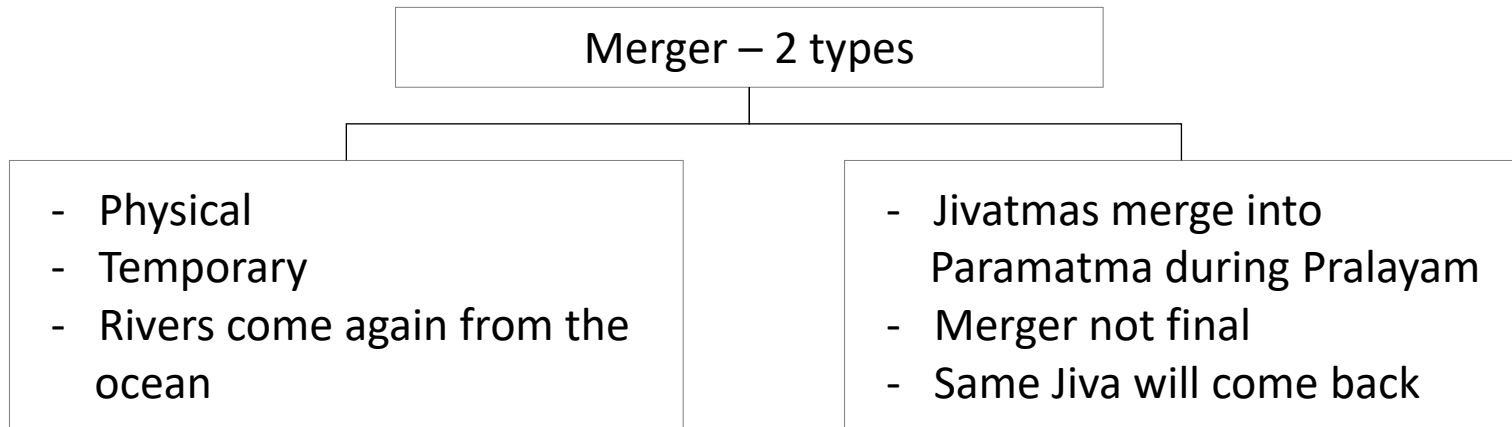
- Ganga, Krishna, Shape goes, water is the same.
- River water travels to reach the ocean.
- Jivatma, need not travel to reach Paramatma.
- Merging is through pure understanding and dropping just name and form.



IV)



V)



#### VI) Final, complete merger through Brahma Jnanam :

- Videha Mukti Kale, Jiva drops his individual Nama, Rupa, caused by Sharira Trayam and merges into Brahman.

## **VII) Introduction :**

- Kalas merge into Purusha.
- Hitva Nama Rupam said in Verse 3.
- How Jiva drops Nama Rupa.

## **VIII) Jivatma – Paramatma merger – No travel.**

- Theological system = Special Vehicle, fly to Vaikuntha.
- This is eliminated, Bhagavan is all pervading, no travel involved.
- Locus of merger = Adhishtanam.
- Rivers flowing after long time, from Himalayas to ocean, travel after years.

## **IX) Setting of River = Astham, Merging = Loosing their individuality, Name, Form.**

### **Gist :**

## **X) Name – Dropped, water continues to be there, Ganga Jalam – new name – ocean.**

## **XI) Jivatma not extinct but with a name Paramatma.**

- Jnani does not exist as Avatara, he is one with Ishvara.
- Avatara is always taken by one Ishvara only.

### **Bashyam :**

## **XII) When Rivers merge – Name + forms perish.**

- Ganga, Yamuna becomes nondifferent from ocean.
- Gangas new name – Samudra.

XIII)

Name / Rupa	Vastu
<ul style="list-style-type: none"><li>- Unreal</li><li>- Ganga / Yamuna</li></ul>	<ul style="list-style-type: none"><li>- Water</li><li>- Real Samudra</li></ul>

XIV) Not dying Jivatma but merging Jeevan Mukta Jnani, who gets Videha Mukti.

**XV) Paridrishta :**

- Shankaras spoken Bashyam, transcribed by disciple.

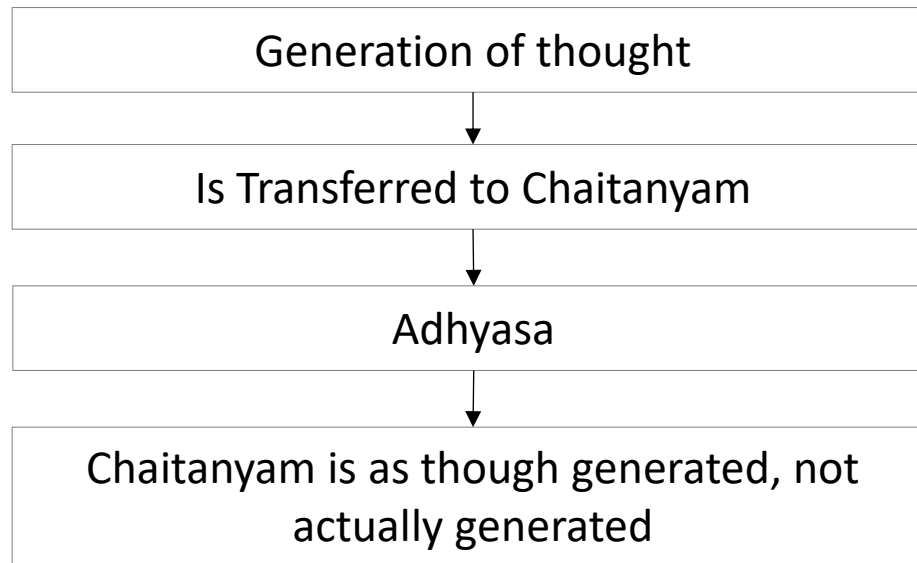
XVI) Drashta = Darshana Karta – Grammar way.

- Generator of knowledge.
- By using Pramanam, gathers knowledge, removes ignorance in his Mind.

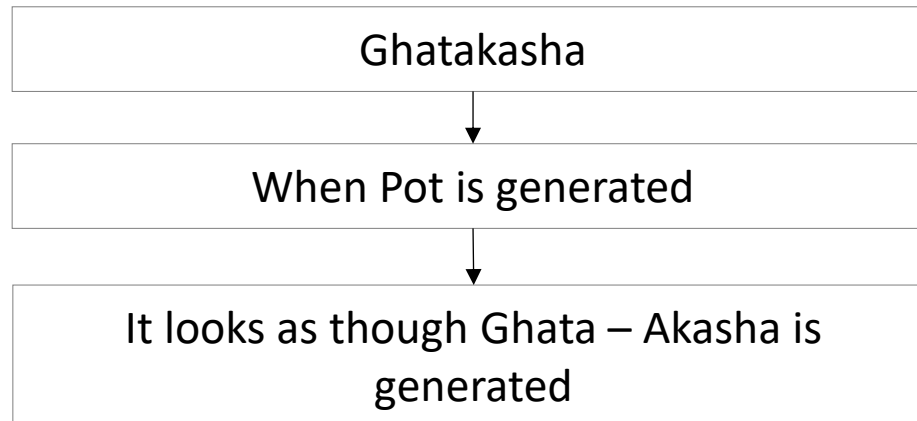
**XVII) What is generated?**

- **Vrutti Vyapti is generated.**
- **Thought is generated.**
- **Reflection of Consciousness comes, then knowledge comes.**

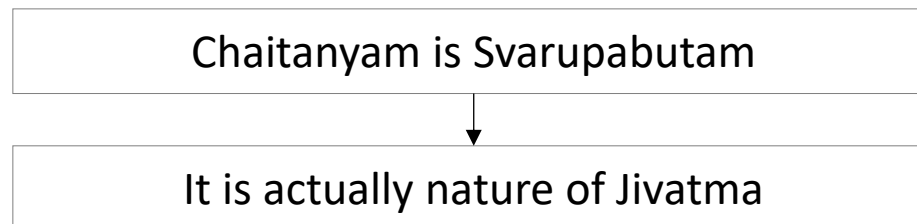
XVIII)



XIX)



XX)



- It is as though generated by creating the relevant thought.

XXI) Just as Sun said to be creator of illumination which is its very nature.

- It is seeming creation.

- **Similarly Jnani generates knowledge of Paramatma seemingly by generating appropriate Vrutis using Shastra Pramanam.**

XXII) Person is supposed to know Consciousness, as though it is an action.

XXIII) What is knowledge?

Kena Bashyam – Knowledge = Knowing

An action of Atma

Attribute of Atma

Nature of Atma

- Knowing

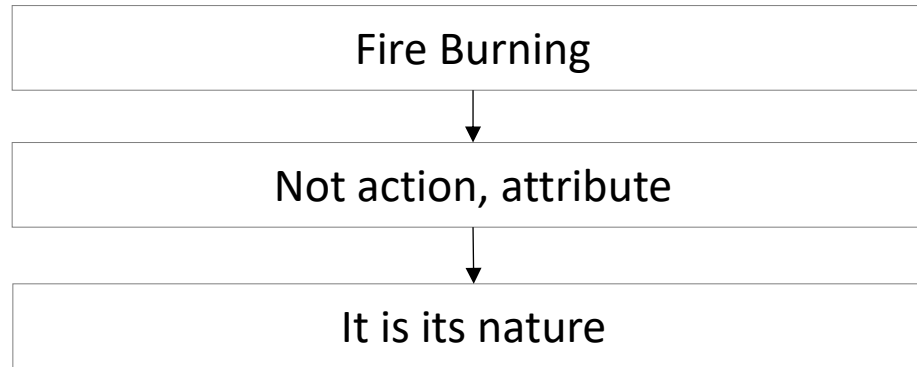
- Truth  
- Not action, attribute

Temporarily accepted

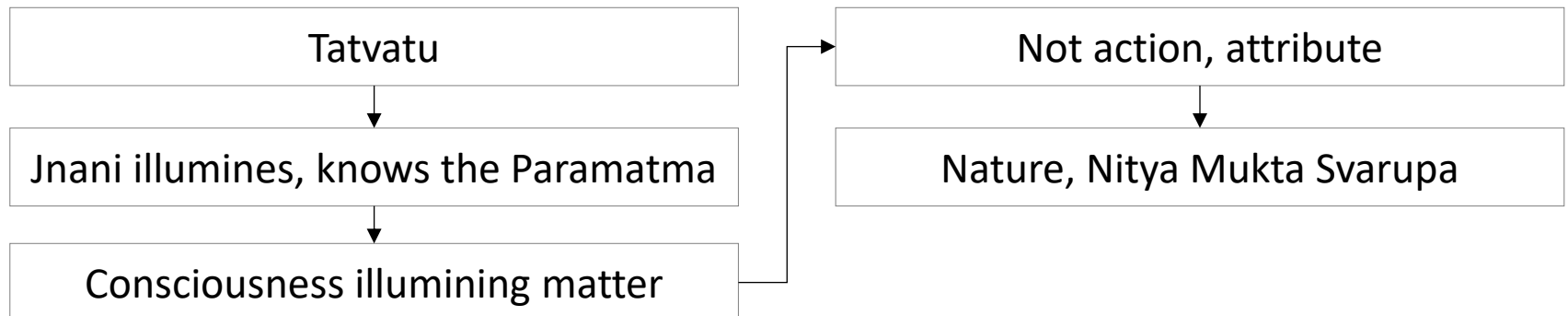
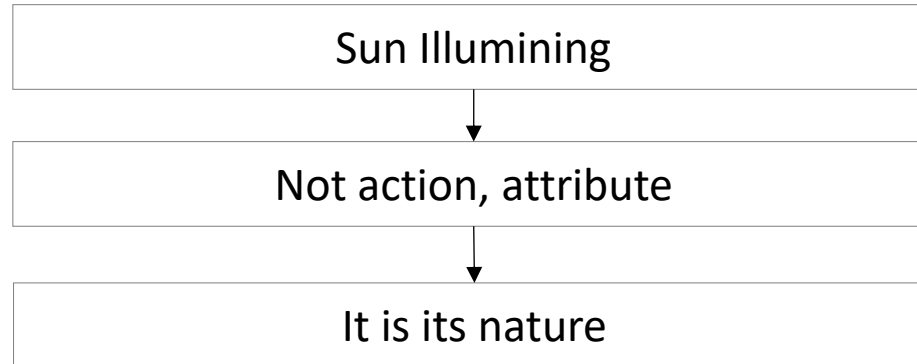
**XXIV) When thought is generated in the Mind, Consciousness is generated along with the thought, it appears as thought, knowing action, knowledge attribute is taking place.**

## XXV) Big Topic – in Vedanta :

Example :



Example :



XXVI) Purusha = Maya Sahitam Brahma

= Jagat Karanam

= Srishti and Laya Karanam

**XXVII) Here Laya Karanam :**

- Various Kalas arose from Brahman at time of Srishti.
- Resolve into Brahman at time of Pralayam.

**XXVIII) Example :**

- Borrowed from Mundak Upanishad – Chapter 3 – 2 – 8

a) All Kalas of world resolve into Brahman, will remain in Dormant condition, comes back in next Srishti.

- This is Pralayam.

b) Here, what happens to Jnani at the time of Videha Mukti.

**c) Mundak Upanishad : Chapter 3 – 2 – 8**

यथा नद्यः स्यन्दमानाः समुद्रेऽ स्तं गच्छन्ति नामरूपे विहाय ।

तथा विद्वान् नामरूपाद्विमुक्तः परात्परं पुरुषमुपैति दिव्यम् ॥ ८॥

Yatha nadyah syanda-manah samudre-stam gacchanti nama-rupe vihaya I

tatha vidvan nama-rupat vimuktah parat-param purusam-upaiti divyam II 8 II

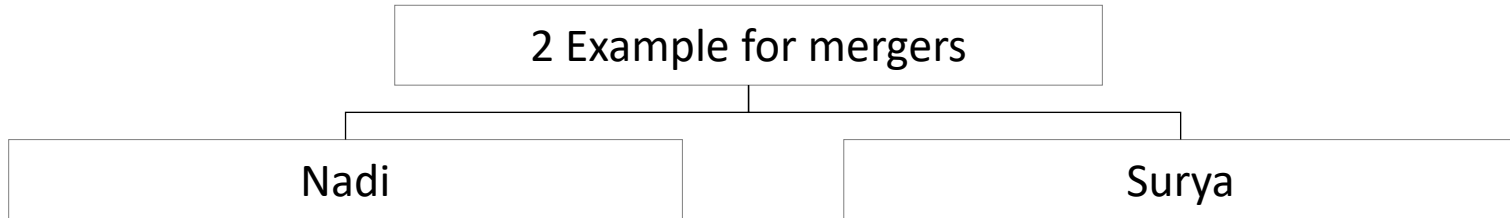
As flowing rivers get themselves disappeared in the ocean losing their special names and distinct forms, so the wise man free from all his identifications with names and forms goes unto the highest of the high – the Supreme Divinity. [III – II – 8]

d) Specific case of wise person, Jeevan Mukta.

XXIX)

Jnani	Surya
<ul style="list-style-type: none"><li>- Generates knowledge</li><li>- His own real nature</li></ul>	<ul style="list-style-type: none"><li>- Generates illumination</li><li>- Its own real nature</li></ul>

XXX)



- Paridrishtuhu Ima Shodashakala.
- 16 Kalas associated with Jeevan Mukta Jnani.
- Prana.... etc – in Verse 4
- All Kalas have destination – Brahman.



XXXI) Rivers originate from Ocean, in form of rain it comes, and destination is ocean.

Rivers	Kalas
- Samudrayanaha	- Purushayana

XXXII) Ishvara temporary destination for Jiva Rashis, to be reborn again.

- For Jnani, Ishvara is ultimate destination.
- Purusha = Ishvara = Brahman  
= Destination of Kalas.

XXXIII) Purusha destinationed Kala.

- Atma Bhava Gamanam.
- Place of merger

Rivers	Jiva
- Destination far away	- Destination = Place of merger - Atma Bhava Gamana Sthanam

XXXIV) Reaching Purusha :

- Oneness, nonseparatedness from Ishvara.
- Rivers name disappear, set.
- Jnani Jivatmas merge, disappear into Ishvara

XXXV) Nama and Rupa of 16 Kalas Bhidyete – end, perish, disappear, absent.

- Nama = Prana – Name, form of Prana and Akasha, Vayu, Akhya (Name), Rupam.
- Yathasvam – respectively.
- Each Kala loses Nama, Rupa.

XXXVI) Name of form of Rivers goes.

- Truth of River = Water remains.

XXXVII) Truth of Kala = Existence, consciousness remains.

XXXVIII) Same happens in sleep – Nama Rupa Jagat perishes, Satchit Ananda remains.

XXXIX) **Katho Upanishad :**

- This is what remains in death also, knowing this Satchit Ananda – Wise man attains Jeevan and Videha Mukti.

XXXX) **Name Rupa – Mithya, can't be purely Mithya.**

- **It has to have an Adhishtanam.**

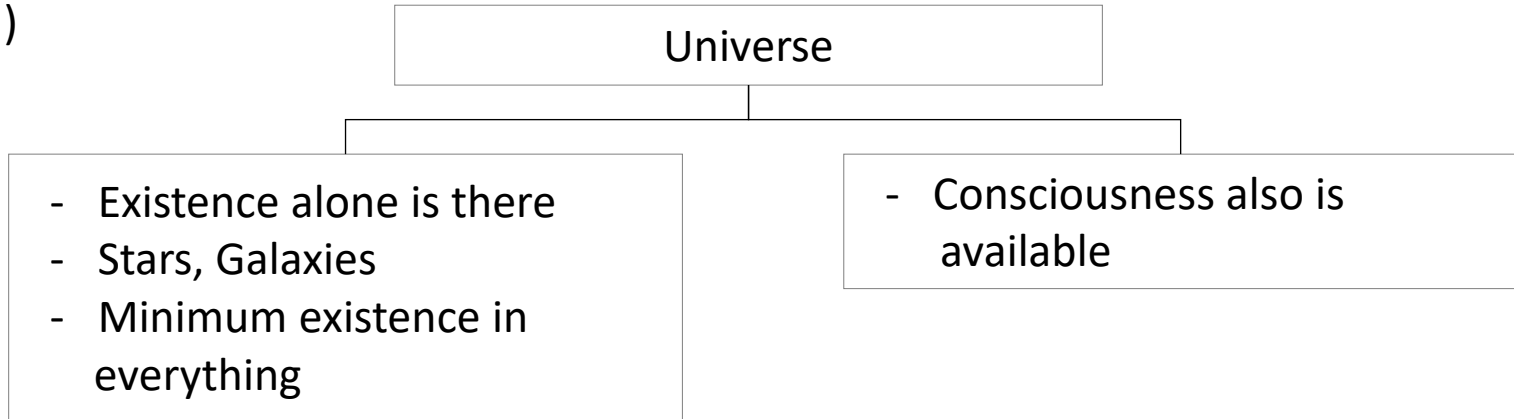
XXXXI)

Rope Snake	Mirage Water	Jagat
<ul style="list-style-type: none"><li>- Rope</li><li>- Satyam is where Mithya is</li></ul>	<ul style="list-style-type: none"><li>- Sand</li><li>- Satyam is where Mithya is</li></ul>	<ul style="list-style-type: none"><li>- Brahman</li><li>- Satyam is at same locus of Mithya Jagat</li></ul>

XXXXII) Satyam lends existence.

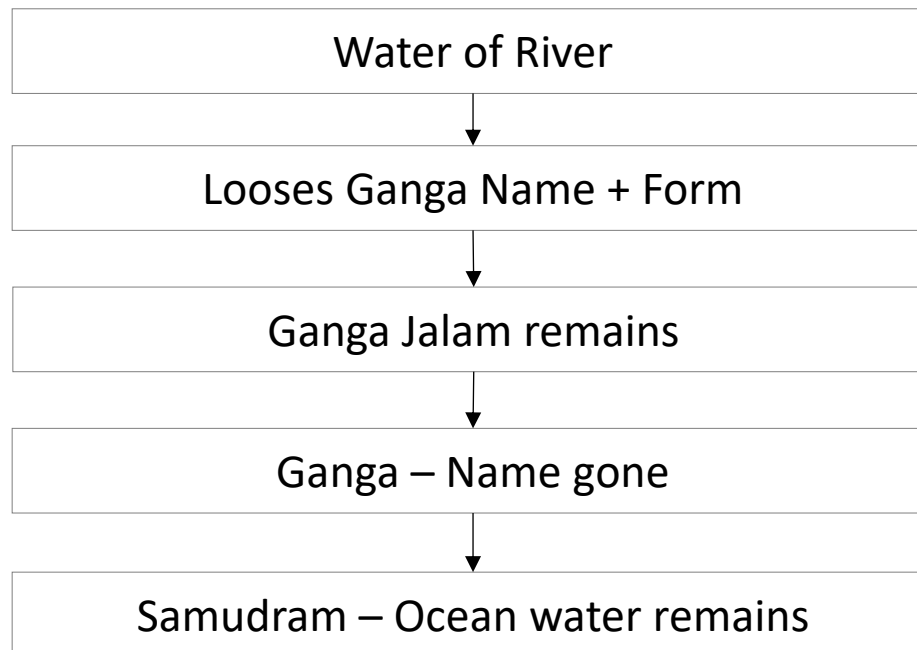
- In every Kala, Atma, Satyam is there in the form of existence.

XXXXIII)

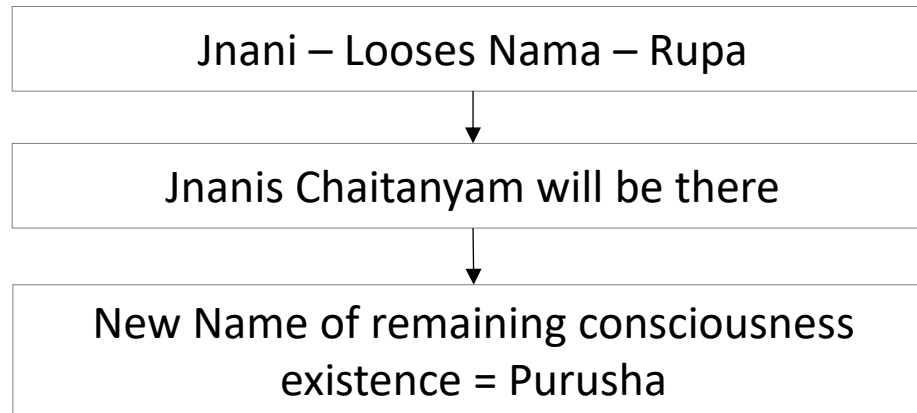


- **Reality – Anantham – Tattvam – never ends, perishes = Purusha.**

XXXXIV)

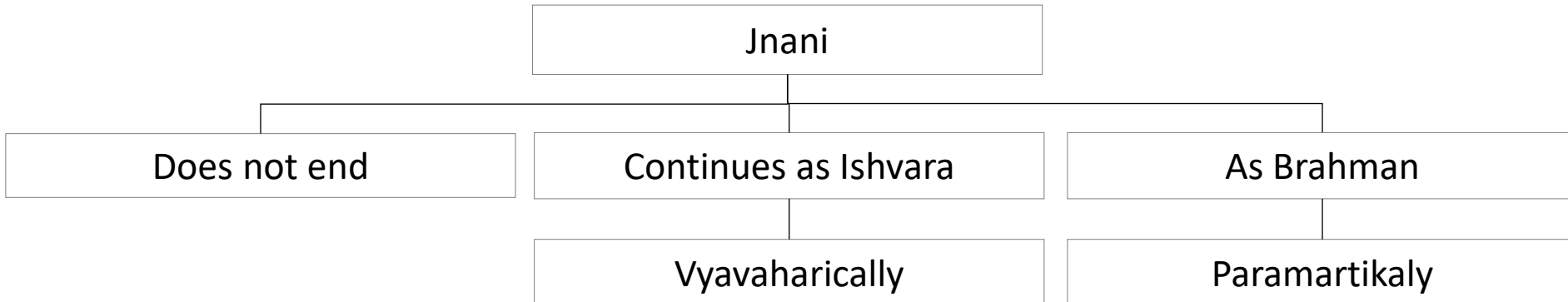


XXXXV)



XXXXVI) Jnani continues to remain as Brahman.

- Jeevatma status is gone.
- Individuality is gone.



XXXXVII) Never remains as an individual Jnani.

- Shankara can't take Avatara, there is no more Shankara.
- Only Ishvara takes Avatara.
- I may invoke Ishvara in Shankaras form.

- Those who know what happens at time of Videha Mukti become Brahman here and now as Jeevan Muktas.

#### XXXXVIII) Aside Point : Here

- All Kalas of Jnani merge into Shodashakala of Purusha.

#### XXXXIX) Mundak Upanishad : Chapter 3 – 2 – 7

गताः कलाः पञ्चदश प्रतिष्ठा देवाश्च सर्वे प्रतिदेवतासु ।  
कर्माणि विज्ञानमयश्च आत्मा परेऽव्यये सर्वे एकीभवन्ति ॥ ७ ॥

Gatah kalah pancadasa pratistha devasca sarve prati-devatasu I  
karmani vijnana-mayas-ca atma pare-'vyaye sarva eki-bhavanti II 7 II

The fifteen Kala-s (parts) enter into their elements, their Devata-s (senses) into their corresponding Deva-s (deities), and their deeds and their 'Self-full-of-knowledge' (intellectual self) all get united, in the highest and imperishable Brahman. [III – II – 7]

- All Kalas of Jnani will merge into Brahman.

Pancha Dasha Kala (15)	Shodasha Kala (16)
Mundak Upanishad	Prashna Upanishad

#### XXXXX) 15 or 16 merge?

- Both correct.

a) Rivers merge – Nama also gone.

- Nama belongs to one Rupam
- All names, forms gone – 16 gone.

## b) Mundak Upanishad :

- Nama of Jeevan Mukta remains in the world.
- Only 15 Kalas merge.
- People worship Jnani, who has written books, has disciples.
- Example : Shankara – Name remains.

## XXXXXI) Brihadaranyaka Upanishad :

- Artha Bhaga Bramanam 3<sup>rd</sup> chapter – 2<sup>nd</sup> section.

### Question and Answer :

- Artha Bhaga – student asks.

### Question :

- When Jnani dies, what remains?

### Answer : Brihadaranyaka Upanishad : Chapter 3 – 2 – 12

याज्ञवल्क्येति होवाच,  
यत्रायं पुरुषो म्रियते किमेनं न जहातीति;

नामेति, अनन्तं वै नाम, अनन्ता विश्वे देवाः,  
अनन्तमेव स तेन लोकं जयति ॥ १२ ॥

yājñavalkyeti hovāca,

yatrāyaṃ puruṣo mriyate kimenam na jahātīti;

nāmeti, anantaṃ vai nāma, anantā viśve devāḥ,  
anantameva sa tena lokaṃ jayati || 12 ||

‘Yājñavalkya,’ said he, ‘when this man dies, what is it that does not leave him?’ ‘Name. The name indeed is infinite, and infinite are the Viśvadevas. He (who knows thus) wins thereby verily an infinite world.’ [3 - 2 - 12]

- Nama remains, in the mind of people → 15 Kalas resolves
- Or all 16 Kalas gone – No Rupam.

#### XXXXXII) Sa Eshaha Akalaha Bavati :

- **Since 16 Kalas of Jnani have merged into Ishvara, Jnani is without any Kala.**
- Now Kala Rahitaha, Upadhis Rahitaha.
- 16 Kalas make Paramatma into Jivatma.
- Upadhi Apagame Sati.
- **Jivatma loses his Jivatma status, becomes Akalaha Paramatma = Nirgunam Brahman.**

#### XXXXXIII) Saha Evam Vidwan :

- There is a wise person, Kala Layam.
- Disciple to whom Guru has shown dissolving the Pralayam, world is falsified.

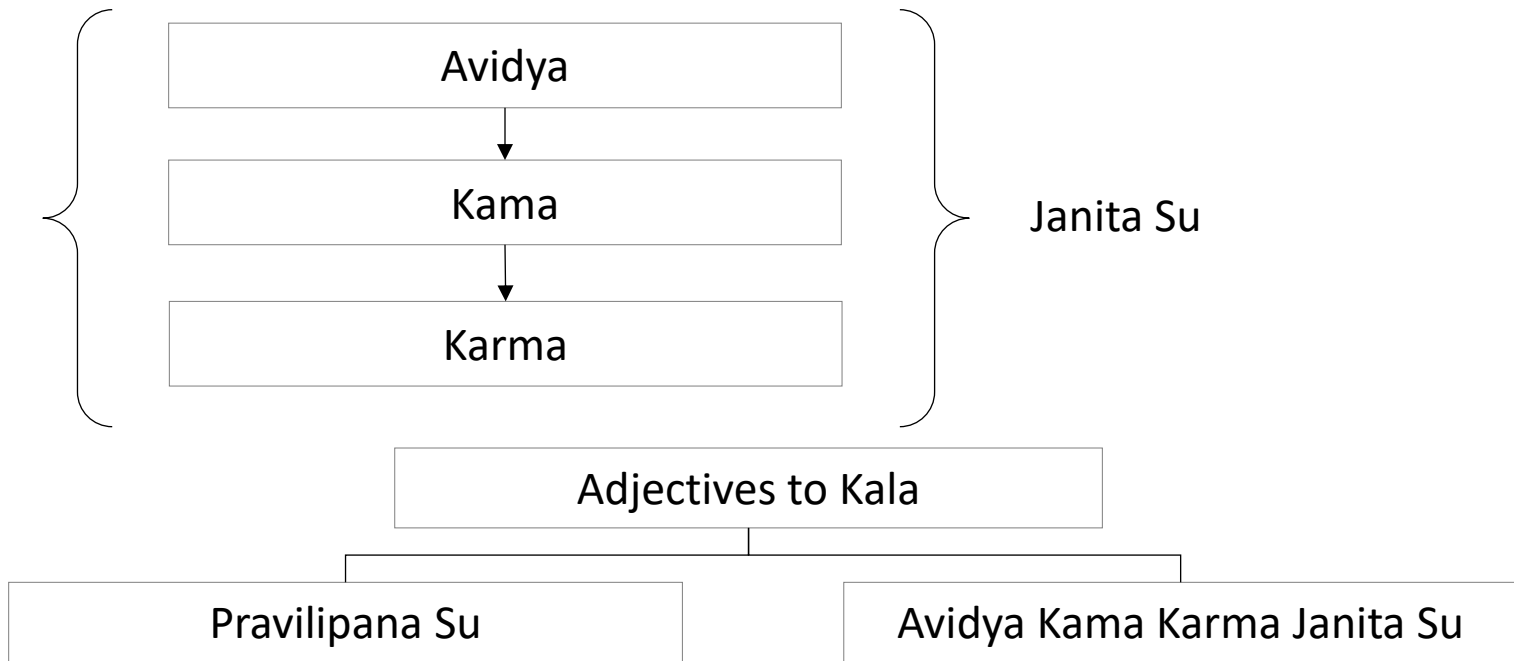
#### XXXXXIV) Dissolving the Universe, 16 Kalas in Pralayam.

- **During Jivan Mukti Kala, dissolving means falsification.**
- During Pralayam, Videha Mukti.
- Dissolving = Merging into Ishvara.

#### XXXXXV) Saha Eshaha – Such a Jnani, Vidyaya Pravilapitasu.

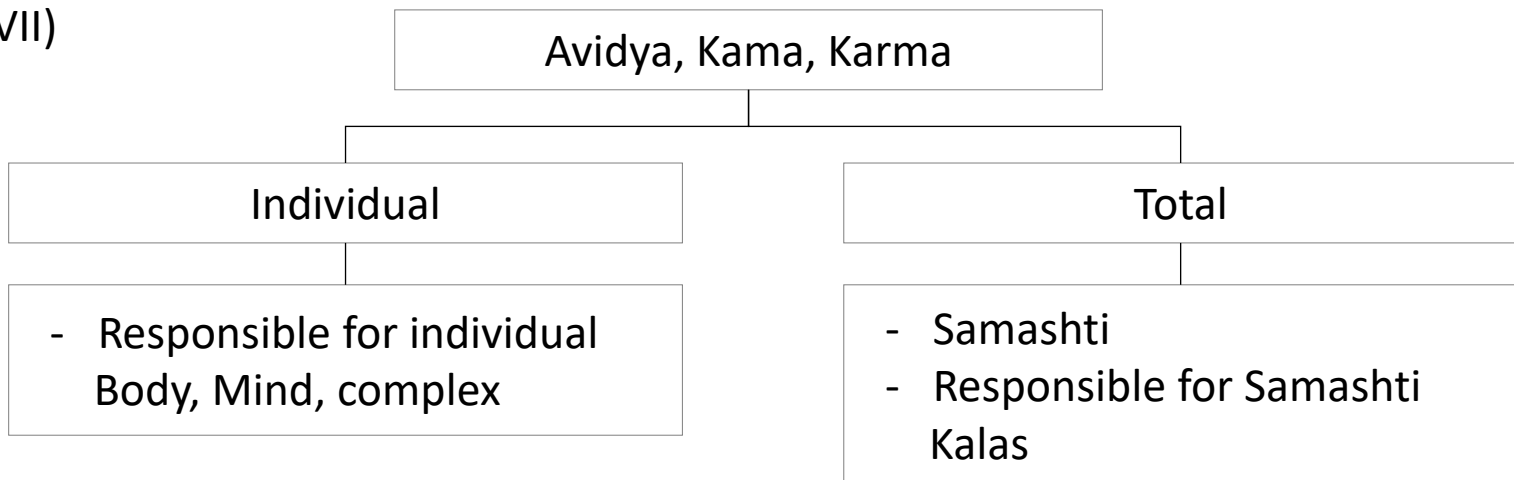
- When all 16 Kalas are resolved by Knowledge and dissolved in Videha Mukti.

XXXXXXVI) What type of Kalas?



- Those Kalas which are generated by Avidya, Kama, Karma.

XXXXXXVII)





- Avidya = Punya Papa Karmas.
- When all Kalas of a Jnani, components of a Jnani, Sharira Trayam, are resolved, Akalaha Bavati.

**XXXXXXVIII) Tad Apagame :**

- Once Kalas gone.

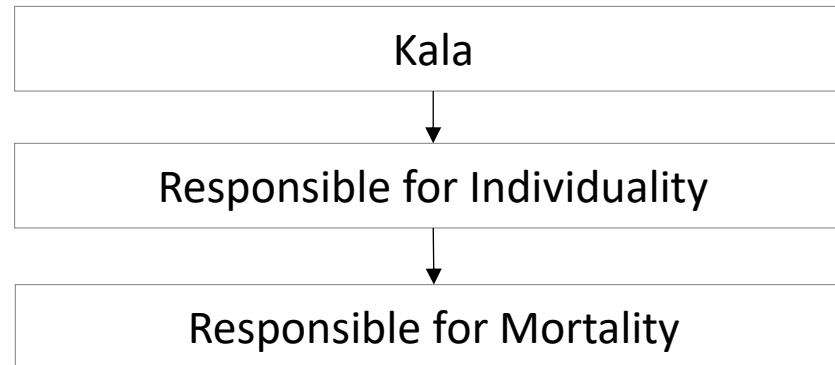
**XXXXXXIX) Kalatvat Deva :**

- Jnani who is without Kalas.

**XXXXXXX) Amrutaha Bavati :**

- He becomes immortal also.

**XXXXXXXI)**



**XXXXXXXII) As long as I am associated with Kalas, I am a Jiva.**

- As long as I have Jiva Bhava, I will have mortality, Punarpi Jananam, Maranam.

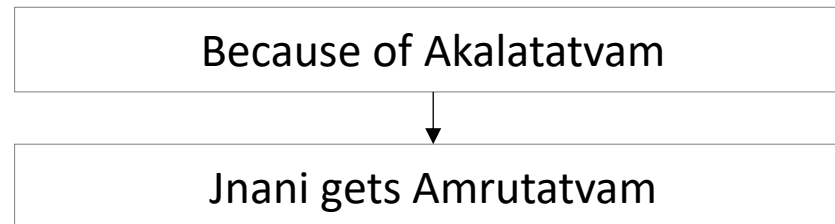
XXXXXXIII) Kalas are responsible for mortality.

- In the case of a Jnani, Videha Mukta, Kalas gone, therefore mortality also gone.
- Kala Apagame Sati, because of individuality causing components.

XXXXXXIV) **Amrutaha Bavati :**

- Jnani becomes immortal.

XXXXXXV)

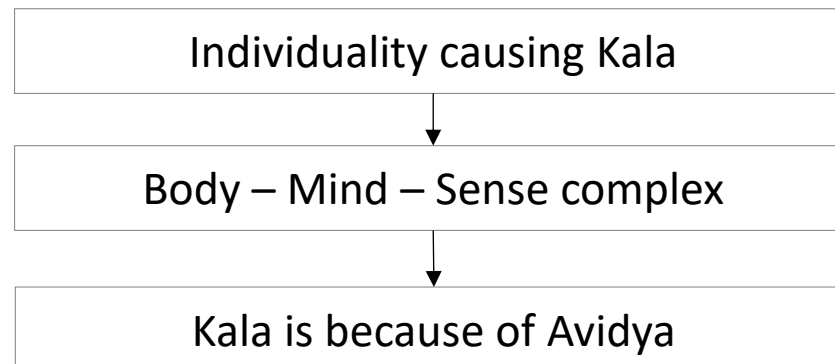


- Cause – effect relationship exist.

XXXXXXVI) Avidya – Kama – Karma – Kala = Mrityu = Death = Mortality

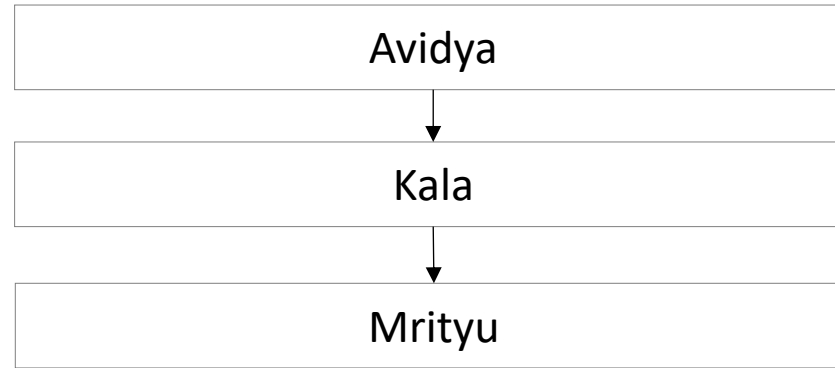
- Whenever mind projects, it is function of Avidya – Maya.
- Watch out, otherwise I remain as Nishkala – Brahman, Jivan Mukta Purusha.

XXXXXXVII) Mrityu is because of the Kalas.



- Mortality is because of Kala.
- Kala is because of Avidya.

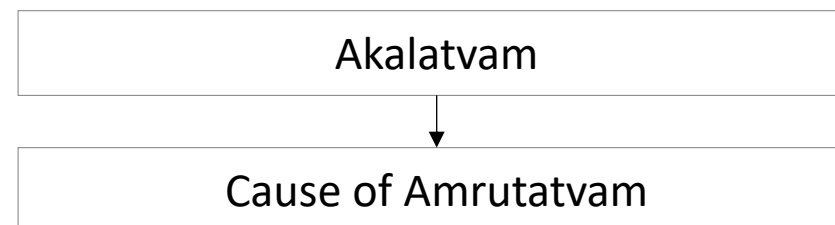
XXXXXXVIII)



XXXXXXIX)



XXXXXXX)



- Hetu hetumatvata Sambandha
- Akala Status = Amruta Status



#### XXXXXXX I) Tadesha Shlokaha :

- Tasmin – w.r.t. this idea.
- **Once you become Jnani, wise and drop all Kalas, you will become immortal.**
- **Brahman knowledge gives immortality.**
- **Central message of Prashno Upanishad :**  
**Purusha, Brahma Jnanat Eva Amrutatva Praptihi.**

#### XXXXXXX II) Tatu = Etasmin Arthe

- W.r.t. this message – Jnanena Moksha, Amrutatvam Praptihi.

#### Gist of Mantra :

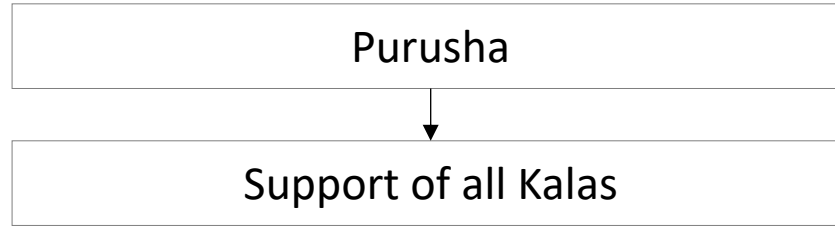
#### XXXXXXXIII) Every Mumukshu who wants Moksha, immortality, Purusham Veda (Verb).

- Should know Purusha – Brahman.

#### XXXXXXXIV) 1<sup>st</sup> Line :

- What type of Brahman?
- Brahman = Adhishtanam of all the Shodasha Kalas, support of the entire Universe, the entire creation, Adharambuta Janiyat, Amrutatva Siddhyartham.

XXXXXXXXV)



XXXXXXXXVI) Every Upanishad this example comes.

### XXXXXXXXVII) Mundak Upanishad : Chapter 2

अरा इव रथनाभौ संहता यत्र नाड्यः स एषोऽन्तश्चरते बहुधा जायमानः ।  
ओमित्येवं ध्यायथ आत्मानं स्वस्ति वः पाराय तमसः परस्तात् ॥ ६ ॥

Ara iva ratha-nabhau samhata yatra nadyah sa esho-'ntas-carate bahudha jaya-manah ।  
om-ityevam dhyayatha atmanam svasti vah paraya tamasah parastat ॥ 6 ॥

Where all the nerves meet like the spokes of a chariot wheel in the hub, there within the heart He moves, becoming manifold. Meditate on that Self as Om. Godspeed to you in crossing to the farther shores beyond darkness. [II – II – 6]

### XXXXXXXXVIII) Araha Drishtanta :

- Spokes of a wheel joined to rim of the wheel.
- Rim supported by spokes of the wheel.
- Wheel moves because of wheel.

XXXXXXXXIX) Spokes have to be supported by the central hub.



- **Spokes – Many**
- **Hub – One in which all spokes are fixed.**

XXXXXXXXXI)

Brahman	Kalas	Cosmos
<ul style="list-style-type: none"><li>- Hub / Chakra Nabhi</li><li>- Purusha</li></ul>	<ul style="list-style-type: none"><li>- Spokes</li><li>- Tattvam</li></ul>	<ul style="list-style-type: none"><li>- Wheel</li><li>- Supported by 16 Tattvams</li></ul>

XXXXXXXXXI)

Parivara	Spokes
<ul style="list-style-type: none"><li>- Wheel</li><li>- Family</li></ul>	<ul style="list-style-type: none"><li>- Constituent</li><li>- Members</li></ul>

XXXXXXXXXII)

Iva	Ratha Nabau
Comparison	Rtha Chakrasya Nabau

- Ara = Ratha Chakra Parivara
- Ratha Nabu = Ratha Chakrasya Nabau
  - Hub of the wheel of the Chariot.
  - Not hub of the Chariot.
  - Not Ratha Nabhi but Ratha Chakrasya

XXXXXXXXXIII) Praveshita :

- Spokes are inserted and fixed on the hub.

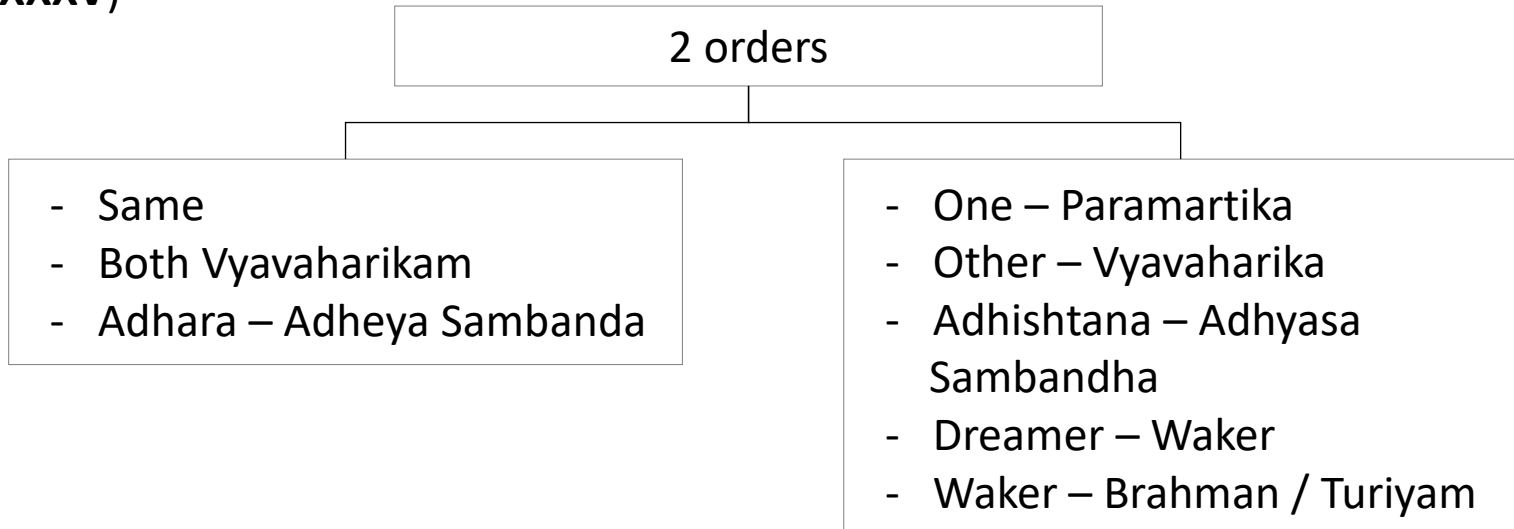
XXXXXXXXXIV)

Ratha Nabhi	Araha
Hub	Spokes
Ashraya support	Ashrita support
Relationship – Sambandha	
Adhara	Adheya
Adhishtana	Adhyasa
Sambandha in Vedanta because of 2 orders of reality	

← Both Vyavaharika Satyam

← Say when both have same order of reality

XXXXXXXXXV)





**XXXXXXXXXVI) Finer observation :**

<b>Brahman</b>	<b>Shodashakala</b>
<ul style="list-style-type: none"><li>- Adhara</li><li>- Adhishtanam</li></ul>	<ul style="list-style-type: none"><li>- Spokes, Universe, Adheya – Adhyasa</li></ul>

**XXXXXXXXXVII) One Paramartikam supports the other in Vyavaharikam.**

- Both supporter / supported are Vyavaharika Satyam.

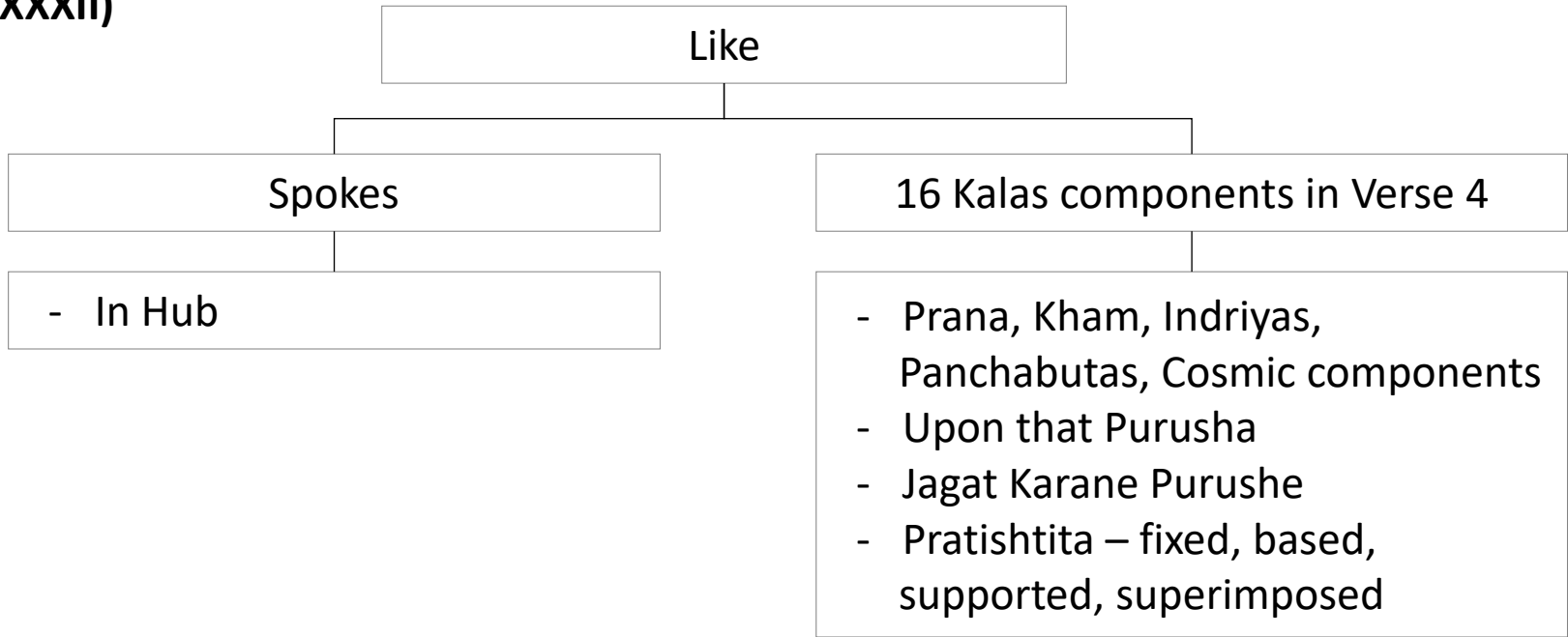
**XXXXXXXXXVIII)**

<b>Adhishtanam</b>	<b>Adhyasa</b>
Satyam	Mithya

**XXXXXXXXXIX) All Kalas are Purusha Ashraya Bavanti**

**XXXXXXXXX) Sarva Adhishtanam, Mithya Jagat Adhishtanam = Purusha.**

XXXXXXXXXII)



XXXXXXXXXIII) When are they superimposed?

- Utpatti, Sthithi, Laya Kaleshu.
- During creation of world, sustenance, continuation of world, resolution time.

Purusha	World – 16 Kalas
<ul style="list-style-type: none"><li>- Eternal</li><li>- Immortal</li><li>- Independent</li></ul>	<ul style="list-style-type: none"><li>- Temporary incidental</li><li>- 3 Avasthas / 5 Koshas / 16 Kalas</li><li>- 3 Sharirams / 3 Prapanchas</li><li>- Upadhi</li><li>- Pradhanam</li><li>- Dependent</li></ul>

**XXXXXXXXXIV)** Shodasha Kalas are fixed on Purusha all the time.

**XXXXXXXXXV)** Once Layam takes place, Shodasha Kalas are no more called Shodasha Kalas.

- It has become one Maya.
- Prajna Avastha = Maya Avastha.
- Till Prajna – 3 Sharirams.

**XXXXXXXXXVI)** At Prajna level merger takes place daily.

- Aham Brahma Asmi very clear.
- Realisation day!
- Adhyastha all the time.
- Both Maya and Srishti Kala Rupa are superimposed on Purusha.

**XXXXXXXXXVII)** That Purusha Pratishtitaha, Utpatti, Srishti, Sthithi, Laya Kaleshu.

**XXXXXXXXXVIII)** Mumukshu has to know this Adhishtanam Brahma.

- All Branches of Science, Apra Vidya are dealing with Shodasha Kala only.
- Phd's on objective world
- Nobody goes to Kalas Adhishtanam.
- Therefore, Samsara continues.
- Dr. Samsari.