BRAHMA SUTRA

CHAPTER 3

1st Pada
1st Adikaranam to 6th Adhikaranam

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3rd Chapter

Introduction:
- Total 4 Chapters – 2 Chapters – 5 Years – 50% of Brahma Sutra covered.
- 16 Padas – 8 Padas covered 50%.

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3rd Chapter:
- All 4 Padas deal with Sadhanas.

Sadhana Adhyaya:
- Preparatory discipline to gain Vedantic Teachings established in two chapters.
- First Pada: Gathi Vichara
- Travel of Jiva
  - Shariram to Shariram
  - Loka to Loka
- Because of life travel, life is called Samsara.
- Samsru – Violently, restlessly continuous travel.
- Samyak Sarati:
  Sharirat Sharirat, Lokat, Lokat Dhavati.
• Adhyeyna Dhyenana.

**Purpose of Samsara Vichara:**

• To Develop Vairagyam.
• Prerequisite to develop interest in Vedanta.
• Vairagya Vrittaya Jingyasu Vritti.
• Indirect purpose of 3rd Chapter give Vairagyam - one of Sadhana Chatushtaya Sampatti.

2nd Pada:

• Tatu Tvam Padartha Vichara.
• Tvam = Jivatma
• Tad = Parmatma
• Padartha Vichara for Mahavakya Jnanam.

3rd Pada:

• Upasana Vichara.
• Upasana required for Chitta Ekagrata Siddhyartam.

4th Pada:

• Anya Sadhana Vichara.
• Role of Sanyasa in gaining Brahma Jnanam.
• Kshama, Dama, Titiksha, Vairagyam.
Chapter 3 - Pada 1

Topic:
- Jiva Gathi – Travel of Jiva after death.

Vedanta:
- Purva Baga + Vedanta discusses Gathi.
- Chandogayo Upanishad: Chapter 5 - Section 3 to 10
- Brihadaranyaka Upanishad: Chapter 6 - Section 2
- Panchagni Vidya in entire Pada.
- Here Chandogayo Upanishad alone.
- After dropping the body travel till Jiva takes another body.
- Apaurusheya Vishaya = Intermediary Stage.
- From death to conception.
- Departed Jiva goes through 5 locations before becoming embodied once again.
- Each location called Agni Figuratively.
- 5 Locations called Pancha Agniya.
- Transformation in each Agni.
- Not visible to us.
- Apaurushya transformation.
- Like assembly line for car manufacturing.
- Human assembly line.

5 Locations / 5 Rooms

Svarga | Megha | Bumi | Purusha | Nari
• Value Addition in each.
• Transformation brought about by heating.
• Mango ripens covered with straw, heat.
• Baby requires heat for ripening.
• Incubator for premature baby from the Womb.
• Jiva ready for society’s consumption – Pinching, Kissing.
• Vyavahara Yogyatvam.
• Pancha Agni Vidya presented as subject matter for meditation.
• Vidya – Upasana.

Story:

• Kshatriya King - Pravahana Jaivili.
• Brahmana – Gautama – Samvada.
• Svetaketu Student – Father Teacher

Goes to Kshatriya King and king asks five questions.

One of the question Pancha Agni Vidya.

• We are all born ignorant, do not know more than what we know.
• Gautama goes to Kshatriya King Pravaha Jaivili and gets teaching.
• Svetaketu doesn’t go.
6 Adhikarnams – 27 Sutras

1st Adhikaranam – 1st Pada

- Vishaya / Samshaya / Purva Pakshi / Siddhanta
  ↓           ↓
  Subject     Doubt

- EK- Over- Only in 2nd Chapter : 3rd and 4th Pada.
- Sruti Virodha Parihara alone Eka appears.

Format used for first Chapter :

a) Subject = Jiva Gathi
  - Travel of Jiva is invisible.
  - Katho Upanishad – 3rd boon :
    After body falls – does Jiva survive.

b) Samshaya :
  - Jiva travels with what luggage / Factors?
  - Chidabhasa – Jiva will travel.
  - Chit – Sakshi Chaitanayam – All pervading cannot travel.
  - Reflecting Mind – Medium Travels.
  - Entire Sukshma Sharira represented by mind travels.

What Travels?
  - Sukshama Sharira : Prana + Antahkaranam + Jnana Indriyas + Karama Indriyas + Karana Shariram.
  - Chit + Chidabhasa + Sukshama Shariram + Karana Shariram travels.

Samshaya :
  - No doubt regarding Sukshama + Karana Shariram.
  - Only doubt about Sthula Shariram.
Purva Pakshi:

- Disembodied Jiva travels without Sthula Shariram.

Sruti:

- Travel of mind, Prana, Indriyas.

Brihadaranyaka Upanishad:

- When Chidabhasha leaves the body, along with Chidabhasha Prana travels. Therefore we say “Prana Potchu.”
The Blessed Lord said: You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead. [Chapter 2 – Verse 11]

- When Mukhya Prana leaves body, along with Chidabhasha Prana (11 Karanams) also leave.
- No Sthula Shariram mentioned.
- All refer to Sukshma Shariram.

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

- Sruti + Smriti establish that Sthula Shariram not carried.
- It need not carry because 5 elements are available everywhere from mothers womb onwards......
- Jiva can take physical body, manufacture physical body.
- We do not carry oxygen or space to Bombay when we travel.

Siddanta:

- Jiva has rudimentary version of next physical body.
- Sthula Sharira Deha Amshaihi
  Aavaihi Saha Jiva Gachhati.
- This is established in first Adhikaranam.
Sutra 1:

In order to obtain another body (the soul) goes enveloped (by subtle elements) (as appears from) the question and explanation (in the scripture, Chhandogya). [III – I – 1]

Subject: Jiva Gathi

- Travel of disembodied Jiva after dropping present body.
- Whether Jiva travels with or without physical body.

Purva Pakshi:

- Body dropped here.
- Intermediary stage Jiva travels without physical body. Only subtle body travels.
- Both Purva Pakshi + Siddanti agree that Chit, Chidabasa Karana Shariram and Sukshma Shariram travels.
- Physical body not tangible, but is there in minutest form.

General Analysis of first Sutra:

Chandogyo Upanishad: Chapter 5 – Section 3 to 9

- Appropriate minute bodies given by Devatas.
- In keeping with next fructifying Prarabda, next body named “Jalam” – Water – Apaha.
- Like DNA containing 3 Billion data at conception.
- When disease will come, bald hair, teeth falling...
- Data can fill 20 volumes of Encyclopedia if written from dot of DNA.
Devatas transform the body.

Cooking in five stages - next stage of evolution.

Svarga, Megha, Bhumi, Purusha, Nari.

Heaven, Cloud, Earth, Male, Female.

Jalam = Name of disembodied Jiva Jalala Shariram.

Enters Svarga, gets cooked and comes out. Enters Megha, Prithvi, Male, Female.

In each stage transformation takes place and new names given.

New stages, new names, like Pumsaha – in evolution.

- Soma Vrishtihi
- Rainy waters

Avastha of Body

Is literal meaning

| 1st Conversion | - Jala Soma |
| 2nd Conversion | - Soma Vrishti |
| 3rd Conversion | - Anna Avasta (Annam = Sthula Shariram) |
| 4th Conversion | - Beejam (Rethas, Seed) |
| 5th Conversion | - Sthula Shariram – Baby = Purusha |

Final grossified named Purusha.

Taittriya Upanishad:

- Oshadibyaha – Annam.
- Annath Purusha.
- Anna Rasa Maya = Shariram = Purusha
  = Sthula Shariram
Evolution transformation happens with 5 stopovers.

- Svarga, Megha, Bhumi, Purusha, Nari.

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<td>Nari</td>
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<td>Purusha</td>
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Ahutis done by devatas – Bhagwan.

- Intervention of devatas required.
- All transformation governed by law of karma.
- Annam can enter into any specie male and goes to appropriate female and appropriate organs are created, suppressed, governed by Punyam, Papam.
- Children – different.
- Panchagni Vidya reveals Jalam is minute body which travels with Jiva – that Jalam becomes Sthula Shariram called Purusha.
Chandogya Upanishad:

- Context of Panchagni Vidya Svetaketu Brahmana thinks study is complete – Pravahana Jamili – King asks 5 questions.

**Vettha yathasau loko na sampuryata 3 iti na bhagava iti I**
**Vettha yatha pancamamahutavapah purusavacaso bhavantiti naiva bhagava iti II 5.3.3 II**

[Pravahana asked] Do you know why the other world [the world of the moon] is not filled with people? [Svetaketu replied] No, revered sir, I don’t know. Do you know why after the fifth oblation water comes to be called Purusa [man]? No, sir, I don’t know. [5 – 3 – 3]

- Do you know this fact, this minute body - Jaliha Sharira of Jiva.
- Gets name of Purusha – Full fledged.
- Body after Jalam has crossed the 5th stage of transformation.
- Regular Jalam does not become Purusha.
- Apaha Purusha Vadasaho Bavanti.
- Sruti Pramanam to prove Jalam as Sthula Shariram which gets converted into Purusha Sthula Shariram during travel.
- Svetaketo – Naham Veda.

Panchagni Vidya:

- Devas first give Jalam, poured in to Heaven.
- In the heaven Pour in to Soma.
- Gets converted to Megha – Vrishthi – To Prithvi – to Annam – to Purusha Beejam – To Nari also.
- Concluding Statement Chapter 5 – 9 – 1.
Thus, after the fifth oblation, water becomes known as man. The foetus lies within the mother’s womb, covered with membrane, for about nine or ten months, and then it is born. [5 – 9 – 1]

- In this manner minute physical body travels and becomes full fledged body.
- Mother not responsible for determining the type of body.
- Type of body determined at the time of death in previous Janam itself.
- Don’t blame father, mother – this is gynecological information.
- Jiva associated with body throughout.
- In Svarga, Megha, Bhumi, Purusha, Nari Sthula shariram alongwith Jiva travels.
- No question when foetus enters Jiva - in 2nd / 3rd month functions like Semantham.
- Jiva already in Beejam before entering father mother Prithvi.
- Controversy regarding abortion not Himsa.
- At any time it is himsa. It is a life not that it becomes life.
- Abortion any time = Bruna Thataya - Mahapapam.
- Jiva and body go together after leaving this body.
Word Analysis:

a) Tadantra Prati Pattou:
   • For the sake of acquisition of another body.

b) Ramahati:
   • Jiva leaves present body.

c) Sam Parishwatttaha:
   • Enveloped by the ingredients of next physical body.

d) Prasna Nirupabhyam:
   • As revealed by Question and Answer occurring in Chandogya Upanishad.

Significance:

a) Tadantra Prati Pattou:

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<td>Another</td>
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• Deha Antara - another body – other than present body.

b) Pratipattihi:
   • Praptihi – Acquisition of next physical body.
   • 7th case:
      Tadantra Parati Pattou Nimita Saptami = Chaturthi Vibakti.

c) Ramhati: Gachhati
   • Travels, leaves, starts Journey.
   • Present Jiva which has dropped this physical body – departed Soul or disembodied Jiva Ramhati travels.
e) Samparishwettaha:
   • Surrounded by, enclosed by, clothed in, dressed in.

f) Aavarutaha:
   • Enveloped in – Sthula Deha Amshai – minute ingredient for next physical body comes to be cooked.
   • Example:
     Sabarimalai – Cooking item ingredients.
   • Components of body consisting of all 5 elements – Bhuta Sukhamai.
   • Minute parts of 5 elements, 5 gross elements – Bhuta Sukshmam Sthula Sharira Amsham.
   • Enveloped by invisible ingredient.

g) Prasna Nirupamabyam:
   • Don’t know how he is going then how to know what dress he is going with?
   • Apurushaya Vishaya – Can’t sensorily perceive.
   • Scientist – does not accept, tease and mock us.
   • I am Veidika + accept.

Manusmriti:
• Every Veidika has 2 Chaksus.

```
2 Eyes

Shastra

Spiritual given by Shastras

Mamsa

Physical
```

• Scientist – one eyed.
Vyasa:
- I know only through Veda Pramanam.

Question:
- On Panchagni Vidya by Pravahana Jaivil to Svetaketu Brahmana.
- Nirupanam = Uttaram / Reply.
- Pravahana Jaivilhis - Prasna + Uttaram Tabyam - 5th Case.
- Dvitiya Vachanam – From Sruti Parmanam.

Shankara Vijayam Story:
- Shankara about to write commentary on Brahma Sutra.
- Vyasa tests Shankara on this Tadantara Prapatti Adhikaranam.
- Shankara can enhance, add embellishment or degrade.
- Shown in Shankara movie also.

Sutra 2:

\[ \text{Tryatmakatvattu bhuyastvat} \]

On account of water consisting of three (elements) (the soul is enveloped by all these elements and not merely water); but (water alone is mentioned in the text) on account of its preponderance (in the human body). [III - I - 2]

Upanishad:
- Names Rudimentary, body as Jalam / Apaha.
- Jalam includes 5 elements required for body formation.
- Beginning + end - 5 Elements.
- Why Veda uses Jalam?
- Why not Panch Bhuta Amsha or Sthula Bhuta?
- Why Veda confuses?
Shankara:

- My job is write commentary on what is available.
- Cannot interview constitution writer – Commentator can only interpret.

Significance of Jalam:

a) Shariram is Jala Pradhanam 70%
   - Earth – solidity - seems to be 70%

b) All elements in rudimentary form – Others included.
Sutra 3 – 1 – 2 :

Revision :

• General analysis of 2\textsuperscript{nd} Sutra.
• 2 questions of Sutra one.
• Disembodied Jiva after death will have physical body in rudimentary minute form - Goes through 5 stages and comes out as next physical body.
• Pramanam = Pancha Agni Vidya - Chandogyo Upanishad.
• Jalam – Name of rudimentary Sthula Shariram, goes through 5 Agnis.
• Jalam gets converted to Sthula Shariram in 5 stages.
• Sthula Sharira called Purusha.
• Pravaha Jaivilis Prasna + Uttaram in Chandogya Upanishad to Svetaketu.
• Based on this Sutra 1 - 2 question can arise.

a) If disembodied Jiva takes next body in Rudimentary form it should have all 5 elements.

• Buta Sukshamaihi Samparishwataha.
• Rudimentary Sthula body / enveloped by Buta Sukshmam - 5 elements in 5 Forms.
• Apaha only used. Not Bhuta Sukshmaihi – Pancha Sthula Avaihi.
• How do you interpret as 5 elements?

Answer:

• Mere water cannot get converted into physical body.
• Body has all 5 elements.
• Karya Gunaha Karye Anuvartante.
• Composition of material cause + effect should be identical.
• Apaha implies other elements also.
2nd Question:
- If it has all 5 elements, why use Jalam and confuse us?

Answer:
- Water Pradhanam.
- Tangible part = Earth.
- Agni = Temperature.
- Vayu = Prana
- We occupy lot of space.
- 5 Bhutas are there but 70% water.

Word Meaning:

a) Triyatmakatvat Tu:
- Since body has 3 ingredients, Water should include other Elements also.

b) Bhuyastvat:
- Because of its predominance in the body, water alone is mentioned.

Significance:

a) Triyatmakatvat:
- Physical body has 3 Ingredients, 3 Factors, 3 elements.
- Agni, Jalam, Prithvi.... Buta Triyatmakatvat.
- Water should include 5 elements.

Chandogya Upanishad:

चत्वरत्तिः प्रभवते न धातृविन्धायित्वम्।
तुष्टिः कामविन्धायित्वम्॥ ५.३.३॥

Vettha yathasau loko na sampuryata 3 iti na bhagava iti I
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Thus, after the fifth oblation, water becomes known as man. The foetus lies within the mother’s womb, covered with membrane, for about nine or ten months, and then it is born. [5 – 9 – 1]

**First Interpretation:**
- Water travels with disembodied Jiva, Becomes physical body after 5 Agnis.

**Second Interpretation:**
- 3 Ingredients in Ayurveda.

![Ayurveda Ingredients Diagram]

- Everyone has one dormant – Determines all diseases.
- Triyatmakatvat – Panchami Vibhakti.
c) Tu:
- Negation of Purva Pakshi objection
- Purva Pakshi – Nirakaranam.

d) Buyastvat:
- Since water element is predominant, because of this predominance Upanishad uses water to represent 5 elements.
- Jala Pradhana Jala Shabdena Vyapara.

**Sutra 3:**

<table>
<thead>
<tr>
<th>प्राणगतेष्व</th>
<th>Pranagatescha</th>
</tr>
</thead>
</table>

And because of the going out of the Pranas (the sense organs) with the soul, the elements also accompany the soul. [III – I – 3]

**General Analysis:**

**Purva Pakshi: Objection**
- After death, Jiva travels with Sukshma Shariram not Sthula - which comes later.
- Intermediary Stage – without Sthula only in Blue Print form – Not full fledged.

**Yukti Pramana:**
- Purva Pakshi and Siddanti - both agree Sukshma (5 Mukhya Prana + 6 Gauna Prana) travel with Jiva.

**Vyasa Argument:**
- During living also, never see Prana travelling alone –dropping physical body.
- To hear – Container ears comes with Prana.
Our Experience:

- Yatra Yatra Prana Gatchhanti – Tatra Tatra Sasharira Pranaha eva Gachhanti.
- Prana goes with container body alone. Pranas cannot travel without container.
- Extend the logic after death also. Sukshama Shariram can travel only with container Shariram.
- Mini Sthula Shariram provided by Devtas at the time of cremation itself.
- Sukshma Shariram in new box.
- Pranasya Gathe ho hi....

Example:

- Present life.

Word Analysis:

a) Cha:
- Moreover.

b) Prana Gathe:
- Since Pranas travel, the accompaniment of physical medium is inferred, also required.

Significance:

a) Prana Gathe:
- No controversy regarding travel of Pranas.
- Controversy only regarding travel of Sthula Sharira.
- Shruti Pramanam for Prana Travel.
(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. [IV – IV – 2]

- When Jiva leaves, 5 Pranas leave.
- Gauna Prana – Anutkramanti.
- 11 instruments also travel.
- 5th case – Because of travel of Pranas, travel of physical container medium is implied, indicated by Apaha in Brihadaranyaka Upanishad.

b) Cha:
- logical.

<table>
<thead>
<tr>
<th>2nd Sutra</th>
<th>3rd Sutra</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sruti Pramanam</td>
<td>Yukti Pramanam</td>
</tr>
</tbody>
</table>
Sutra 4:

If it be said (that the Pranas or the organs do not follow the soul) on account of the scriptural statements as to entering into Agni, etc., (we say) not so, on account of its being so said in a secondary sense (or metaphorical nature of these statements). [III – I – 4]

Another Purva Pakshi:

- Sukhshama Shariram does not travel, Pranas do not travel.
- Science doesn’t accept mind separate from brain.
- Hence need sraddha in Vedas.
- Sense Organs travelling, Punar Janma proved only by Shastra, Apaurusheya Veda Vakyam.
- Sense Organs go back to Respective. Devatas – don’t travel with Jiva.
- Jnalis sense organs merge in to Devatas.

Brihadaranyaka Upanishad:

यात्वस्त्याति होवाच, यज्ञास्य प्रुषस्य मृत्युस्यानि
वाग्याति, वातं प्राणं, चक्षुरारिधियम्, मनःक्षन्धम्,
दिशा: भ्रोत्रम्, पृथिवीं शारीरम्, आकाशमात्या, ओषधियोऽऽोषामानि,
पशुपन्तीनेश्चः, अपि तोहिंच च रसायनः निपिये, प्रायं
तथा पुष्पो भवतीति; आद्य सोऽम् हस्तमार्त्यमान,
आवामेतत्स्य चेतिद्विवचः, न नावेतस्तु सजन द्रति।
तौ
होत्तमः मनःस्वार्थाकारंस्ते; तौ ह यथूस्तु: कर्म हैव तट्टूस्तुः,
अथ यत्वशांस्तु: कर्म हैव तत्त्वशास्त्तुः; पुण्यो बै पुण्येन
कर्मणां भविति, पापः पापेति। ततो ह जात्मकार्य
आर्यकाम्य उपर्णम्।
Yajnavalkya, said he, when the vocal organ of a man who dies is merged in fire, the nose in air, the eye in the sun, the mind in the moon, the ear in the quarters, the body in the earth, the ether of the ether of the heart in the external ether, the hair on the body in the herbs, that on the head in the trees, and the blood and the seed are deposited in water, where is then the man? Give me your hand, dear Artabhaga, we will decide this between ourselves, we cannot do it in a crowd. They went out and talked it over. What they mentioned there was only work, and what they praised there was also only work. (Therefore) one indeed becomes good through good work and evil through evil work. Thereupon Artabhaga, of the line of Jaratkaru, kept silent. [III – II – 13]

Aarta Baga Brahmana:

- Yatrasya Mukhasya - Vag Indriyam.
- Vag Indriyam merges into Agni Devata.
- No question of Vag Indriyam travelling.
- Prana merges into Vayu Devata.
- Chakshu merges into Aditya Devata.
- Only when you prove sense organs travel, will require physical body.

Vyasa Answers:

<table>
<thead>
<tr>
<th>Brihadaranyaka Upanishad Chapter 4 – 4 – 2</th>
<th>Brihadaranyaka Upanishad Chapter 3 – 3 – 13</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sense organs travel with Jiva</td>
<td>Sense organs merge into Devata.</td>
</tr>
<tr>
<td>Sarve Prana Utkramanti</td>
<td>- Sruti Virodha problem comes</td>
</tr>
<tr>
<td>Gita:</td>
<td>- Figurative</td>
</tr>
<tr>
<td>Mameivamsho... [Chapter 15 - Verse 7]</td>
<td>- Sarga Eternal Relative, not Absolute</td>
</tr>
<tr>
<td>Jiva pulls sense organs and travels</td>
<td>- Gauna, Amukhyam</td>
</tr>
<tr>
<td>Literal</td>
<td></td>
</tr>
<tr>
<td>Sarga - non Eternal</td>
<td></td>
</tr>
</tbody>
</table>
Brihadaranyaka Upanishad:

(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. [IV – IV – 2]

Gita:

An eternal portion of Myself, having become a living soul in the world of life and abiding in Prakriti draws (to itself) the (five) senses, with mind as the sixth. [Chapter 15 – Verse 7]

Which one is figurative?

<table>
<thead>
<tr>
<th>Purva Pakshi</th>
<th>Vyasa</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Sense organs travel is figurative</td>
<td>- Sense organs don’t travel is figurative</td>
</tr>
<tr>
<td>- Sense organs merging, can’t literally happen in case of Ajnani.</td>
<td>- For Jnani, sense organs merge, as he does not travel.</td>
</tr>
</tbody>
</table>
Fact:
• Sense organs must travel with Jiva – What is the logic?
• Baktam – don’t travel is figurative.

Shankara Gives Reason:
a) Jiva enjoys Jivatvam
• Only because of Prana Upadhi Sambandha.
• If Pranas merge into Devata, no Jiva itself.

1st Reason:
• Jiva requires Prana accompaniment to get status of Jiva.

Jiva Definition:
• Jiv Prana Dhavane
• Holding the Prana

2nd Reason:
• Jivas Travel requires Prana Shakti, Energy.
• Prana helps Jiva to travel.
• Without petrol Car Stops.
• Without Prana Jiva Stops.

3rd Reason:
• If Jiva travels without Prana (Panch Prana + Eka Dasa)
• If all of them go, and Jiva goes to next body, what will be Jivas life.
• Without Jnana Indriyas + Karma Indriyas, Jiva can’t interact with the World.
• Sense organs merge into Devata.
• Purpose of rebirth defeated if sense organs travel with Jiva.
Gita:

And I am seated in the hearts of all; from Me are memory and knowledge, as well as their absence. I am verily that which has to be known in all the Vedas; I am indeed the author of the Vedanta, and the “Knower of the Vedas” am I. [Chapter 15 – Verse 9]

- Jiva places Sense Organs approximately + experiences Sukham + Dukham, exhausts Punya - Papam.
- This becomes invalid if sense organs merge.

4th Reason:

Brihadaranyaka Upanishad: Chapter 3 – 2 – 13 - See closely Dead person

- Ends : Oshadir Lomani – Body hairs merge into Plants.
  Vanaspatim Kesha – Head Hair merges into Big tree.
- Pratyaksha Virodha, Can’t take literally - If so, hairs should start flying. Not taken as literal truth.
- Not Pramana Vakyam, Pratyaksha Virodha.
- Hence take rest in Mantra Figuratively.
- Gauna artha not Mukhya Artha.

Word Analysis:

a) Agniyadihi – Gathi Srutehe:
- Since Shruti reveals, merger of Prana into Agni devata.
- Pranas don’t travel along with Jiva is Purva Pakshi part of Sutra.

b) Iti Chenna – Iti Chet:
- Vedantin says - if this is your objection, it is not correct.

c) Babtatvat:
- Because Sruti statement has only secondary meaning.
Significance:

a) Agnayadhi Gathi Srutehe:
   • Gathi = Merger into Agni, Vayu, Surya Devata.

b) Gathi:
   • Layaha, merger of sense organs or Pranas.

c) Srutehe:
   • Brihadaranyaka Upanishad: Chapter 3 – 2 – 13
   • Senses merge in to Devata.
   • Because of such Sruti statement Panchami Vibhakti.

Conclusion of Purva Pakshi:
   • Pranas don’t accompany Jiva.

d) Iti Chenna:
   • If its your answer, its not acceptable, says Siddanti.

e) Bapatvat:
   • Sruti can’t be taken literal meaning if so.

Otherwise:
   • You would have seen hairs flying to trees and plants.

Baptam:
   • Amukhya – Secondary, Gauna.

Conclusion:
   • Sense organs travel with Jiva.
Sutra 5:

If it be objected on the ground of water not being mentioned in the first of the oblations, we say not so, because that (water) only is verily meant by the word “Sraddha” because that is the most appropriate meaning of the word in that passage. [III – I – 5]

Purva Pakshi:

- Textual Interpretation oriented Analysis.
- Panchangni Vidya - Chandogaya Upanishad.
- First body called Apaha Jalam.
- Goes through 5 stages becomes body.
- Chandogya Upanishad Question and answer prove how water becomes Purusha.
- By going through 5 locations.

Purva Pakshi Says: Study closely


Jaivili Answers:

a) Jalam entering First Agni – Svarga Agni comes out as Soma.

b) Soma – Vrishti

c) Vrishti – Annam

d) Annam – Beeja

e) Beeja – Purusha

- Jalam Rudimentary body comes out as Soma.
Chandogyo Upanishad mentions:
- Sraddha - enters Jala Agni and gets converted into Soma.
- In question - Jalam used.
- In Answer - Sraddha used.

Devaham Sraddha Juhvati – in 5 stages

Chandogyaya Upanishad:

Question:

[Pravahana asked] Do you know why the other world [the world of the moon] is not filled with people? [Svetaketu replied]
No, revered sir, I don't know. Do you know why after the fifth oblation water comes to be called Purusa [man]? No, sir, I don’t know. [5 – 3 – 3]

Answer:

The gods [i.e., the organs of the sacrifier] offer water as a token of respect to the fire [heaven]. Out of that oblation appears Kind Soma [the shining moon]. [5 – 4 – 2]

- How Jalam gets converted after 5th Stage.
- No Jalam in picture.
- No 5 stages.
Vyasa:
- Sraddha means Jalam in Chandogya Upanishad – Chapter 5 – 4 – 2.

Word Analysis:
a) Prathame:
- In context of 1st fire.
b) Asravanat:
- Since water is not mentioned, conclusion is not mentioned – Purva Pakshi says your conclusion is incorrect.
c) Iti chet:
- If this is objection it is not valid.
d) Tava eva hi:
- Because water alone is revealed through Sraddha.
e) Upapatte:
- Since that is appropriate meaning.

Significance:
- Next class.
Lecture 240

Sutra 3 – 1 – 5 :

• 3rd Chapter – 1st Adhikaranam – 1st Pada.
• Vyasa deals with Jiva Gathi after Maranam.
• Jiva = Chidabasa, Chit can’t travel.
• What accompanies Chidabasa?
• Next body in Minute portion.

1st part of Adhikaranam :

a) Jalam – Apaha – to Soma
b) Soma – Vrishti
c) Vrishti- Annam
d) Annam – Beejam
e) Beejam – Purusha – Evolved body, comes out of womb.

2nd Part :

• Does Sukshamam Travel?

Brihadaranyaka Upanishad : Confusing Verse – Purva Pakshi

• All Organs merge in to Corresponding Devata.
• If organs merge, no Suksham Shariram.

Vyasa :

• Merger not literal.
• If Organs merge, travel impossible.
• Chidabasa can’t exist without Reflected Medium – Sukshma Shariram.
• If Chidabasa goes elsewhere without sense organs – Purpose of another field according to Punya Papam – invalid.
• Brihadaranyaka Upanishad Vakyam is Gaunam.
• Sense organs don’t merge, power withdrawn temporarily.

Gita:

The “Seat” (body), the doer (ego), the various kind of organs-of-perception, the different functions of various organs-of-action, and also the presiding deity, the fifth. [Chapter 18 – Verse 14]

• Eyes – Seeing depends on corresponding Surya Devata.
• Surya Devata Shakti merges, Organs don’t merge.
• Jnanis Maranam – Shakti + organs merge.
• Ajnani:
  Power temporarily goes to Devatas.
• Shakti Rahita Vag Indriyams continue.
• Travel with Ajnani Jiva.
Doubt:
- Jalam = Technical name of minute Sthula Shariram becomes Purusha.
- Chandogya Upanishad: Chapter 5 – 4 – 2 Confusion.
- Instead of Jalam entering first Agni, Upanishad says Sraddha enters.

Purva Pakshi:

Question:
- How Jalam becomes Shariram after 5 stages.

Chandogya Upanishad:

The gods [i.e., the organs of the sacrificer] offer water as a token of respect to the fire [heaven]. Out of that oblation appears Kind Soma [the shining moon]. [5 – 4 – 2]

Sraddha Juhvati?
- Therefore Jalam not in 1st stage but only in 4 stages.
- Only 4 Agnis for Jalam.
- Vyasa says Sraddha Jalam in first stage.

5 Agnis:
- Popular words are Svarga, Megha, Bumi, Purusha, Nari.
- Upanishad uses different Words.
Word Analysis:
- Sa eva hi upapatte

a) Hi:
- Left out in last class – Het Varte Prathame.
- In context of first fire Asravanat, since water not mentioned in Sruti, Your conclusion incorrect.
- Upto Iti chet – Purva Pakshi portion.

b) Na:
- If this is objection.

c) Ta Eva Hi:
- Water alone revealed through Sraddha in context of fire.

d) Upapatte:
- Since that is appropriate meaning.
- How Sraddha is water?
- Sraddha can’t have primary meaning.
- Chandogya Upanishad - Chapter 5 – 4 – 2 Devata offers Sraddha / Jalam into 1st fire called Svarga.
- Juhvati = offers as oblation.
- Sraddha = Faculty of mind, faith, Vishwas, can’t be plucked by Devata and offered.

e) Primary Meaning:
- Pratyaksha Virodha.
- Mukhyartha – Na Sambavati.

1st Reason:
- Compromise – give secondary meaning.
2nd Reason:
- Take appropriate secondary meaning.

<table>
<thead>
<tr>
<th>Primary meaning by</th>
<th>Pravahana Jaivili Says</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shabda</td>
<td>Water goes through 5 stages and becomes Purusha.</td>
</tr>
<tr>
<td>Well known</td>
<td></td>
</tr>
</tbody>
</table>

- In beginning and end – States Jalam minute physical body – water mentioned.
- Sam Dam Shaha – Idikki – Nyaya.
- 2 Sruti statements like Iddiki.

**Chandogya Upanishad:**

The gods [i.e., the organs of the sacrificer] offer water as a token of respect to the fire [heaven]. Out of that oblation appears Kind Soma [the shining moon]. [5 – 4 – 2]

- Middle doubtful.

[Pravahana asked] Do you know why the other world [the world of the moon] is not filled with people? [Svetaketu replied] No, revered sir, I don’t know. Do you know why after the fifth oblation water comes to be called Purusa [man]? No, sir, I don’t know. [5 – 3 – 3]
Thus, after the fifth oblation, water becomes known as man. The foetus lies within the mother’s womb, covered with membrane, for about nine or ten months, and then it is born. [5 – 9 – 1]

- Chapter 5 – 3 – 3, 5 – 9 – 1 clear.
- Sraddha = Apaha.

3rd Reason:
- Sraddha by implication can refer to water = Veda Pramana Astikya Buddh.
- Validity of vedas right source of Knowledge.
- Veda Sraddha = Veidica Karana Sraddha
- Faith, Acceptance of validity of rituals as means of Purushartha.
- Not Scientifically proven.
- Sraddha attacked Most.
- Sraddhaya Kartvayam Sraddha.
- Sraddha in Karma transformed in to Anushthanam
- Karma does not produce result by study.
- Brahman Produces result by knowledge.
- Karma knowledge followed by Anushthanam.
- Karma Janana, Acheryena, Anusthayena Purushartha.
Siksha Valli:

- Satyam Vada.
- Dharmam Chara.
- Water always involved in Veidika Rituals.
- Rituals start + end with water.
- Aachamaya... Purification of material done by Brahma Loka Svaha.

Conclude:

- Akshade Om Tat Sat or Brahma Arpanam Astu
- Krishna Arpanam Astu
- Jiva travels with Jalam because he has done rituals with Jalam.
- Jala Pradhana Karma Phalavat – Hence Jalam Used.
- Sraddha indicates Veidica Karma which indicates Jalam – Water.

4th Reason:

Sruti Support:

- Chanted in temple in Abhishekam.

Taittriya Samhitam: 1 – 6 – 8 – 1

- Sraddha Va Apaha.
- Sraddha = Water
- Concludes Sraddha = Jalam.
Purva Pakshi Part:

a) Prathame:
   - In context of Prathama Agni dramatically presented for Upasana.
   - Devata = Ahuti Kartas.
   - Rituals done by Devatas.
   - Visualises Svarga Agni = Homa Kunda.
   - Devatas sitting – fire rising in Kund - Disembodied Jiva offered into fire - in that Svarga Agniou...

b) Asravanat:
   - Don’t hear, means Sruti does not mention.
   - Sruti never in written form – heard always in Veda Adhyayana Kale.
   - Adarsanat, Don’t see / read in books of Veda as of today.

Purva Pakshi: Conclusion
   - Jalam does not go through 5 Agnis, but through 4 Agnis, Your Conclusion is wrong.

c) Iti Chet na:
   - If this is your reason, it is not valid.

d) Ta Evai Hi:
   - Because, our conclusion is right.
   - Ta = Apaha Eva
   - Water is mentioned in Sruti.

e) Upapatte:
   - Sraddha indicates water alone.
   - Going in blue mountain same as Neelgiri – Sraddha same as Jalam Apaha.
Sutra 6:

If it be said that on account of (the soul) not being stated in the Sruti (the soul does not depart enveloped by water, etc.) (we say) not so, because it is understood (from the scriptures) that the Jivas who perform sacrifices and other good works (alone go to heaven). [III – I – 6]

Another Purva Pakshi:

• When Jiva travels after death Does Sukshma Sharira travels? Yes
  Does Sthula sharira travels? Yes

Panchagni Vidya:

• Will Sthula Shariram called Jalam goes through 5 stages- Assembly line – becomes body.
• Unevolved Jalam – Rudimentary body becomes evolved physical body + Agnis mentioned.

Purva Pakshi:

• Physical body travel talked about – not Jivas travel.

Previous question:

• When Jiva travel does physical body travels?
• Body accompaniment doubted.

Now:

• Upanishad does not mention Jiva travels – in 5 stages.
• No Pramanam. Body travels, Jiva does Grihaparvesham in 3rd month of Foetus.
• 1st two months – only inert body – without Jiva, Jiva enters 3rd month.
• Prenatal Samskara to invite appropriate Jiva.
• Like choosing right person to rent apartment.
• Does Jiva enter in 5th Agni.

Purva Pakshi:
• Jiva does not travel 1 – 4 stages.

Siddantin:
• Jiva travels from first stage.
• Entering body is wrong.
• Jiva takes body at the time of cremation from Agni Devata, or Prithvi Devata during burial.
• Life is there, Jiva is there throughout.

Purva Pakshi:
First Part:
• Asrutatvat iti Chet.

Siddantin:
Second Part:
• Na Ishtadhikarinam - Pratite

How Vyasa proves:
• In Panchagni Vidya – Search for Atma .......
• Textual Form – Pravahana Jaivihili asks 5 questions.
One Question:

- Do you know Krishna and Shukla Gathi.

<table>
<thead>
<tr>
<th>Krishna Gathi</th>
<th>Shukla Gathi</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Ritualists without Upasana</td>
<td>- Ritualists with Upasana.</td>
</tr>
<tr>
<td>- Kevala Karmas</td>
<td></td>
</tr>
<tr>
<td>- Ishtadhikarinaha</td>
<td></td>
</tr>
<tr>
<td>- Ishtan = Vedic Ritual</td>
<td></td>
</tr>
<tr>
<td><strong>Root:</strong></td>
<td></td>
</tr>
<tr>
<td>- Yaj – Yajati – Ishtan</td>
<td></td>
</tr>
</tbody>
</table>

Mundak Upanishad:

\[
\text{Ista-purtam manya-mana varistham nanyac-chreyo vedayante pramudhah} \\
\text{nakasya prste te sukrte-'nubhutva imam lokam hina-taram va visanti} \ 10 \ \|
\]

These ignorant men, fancy sacrificial and charitable acts as most important, do not know any other way of bliss. Having enjoyed in the heights of heaven, the abode of pleasures, they enter again into this (human life) or even inferior (animal) worlds. [I – II – 10]

- Vedic Rituals go to higher Loka, enjoys Ananda in Svarga.
- Replenish Punya... Earning in Bhu Loka.
- Krishna Gathi - 5 stages in Chandogya Upanishad.

Based on that Gita:

\[
\text{धुमो रात्रिस्थाय कृष्णः प्रणमाय दक्षिणायनम्।} \\
\text{तत्र चान्द्र्मस्य उज्ज्वोल्यायों प्राप्य निवर्तते॥ ५.२५॥}
\]

Smoke, night-time, the dark fortnight, also months of the southern solstice, attaining by these to the moon, the lunar light, the yogi returns. [Chapter 8 – Verse 25]
### 5 Step ritualists in Krishna Gathi

<table>
<thead>
<tr>
<th>5 Stages of Jiva mentioned</th>
<th>5 Stages mentioned for taking Physical body</th>
</tr>
</thead>
<tbody>
<tr>
<td>Chandogya Upanishad:</td>
<td>Chandogya Upanishad:</td>
</tr>
<tr>
<td>- 5 – 10 – 4</td>
<td>- Panchagni Portion</td>
</tr>
<tr>
<td>- Eshaha Somaha Raja</td>
<td>- 5 – 4 – 2</td>
</tr>
<tr>
<td>- Jiva goes through soma stage</td>
<td></td>
</tr>
</tbody>
</table>

### Chandogya Upanishad:

The gods [i.e., the organs of the sacrificer] offer water as a token of respect to the fire [heaven]. Out of that oblation appears Kind Soma [the shining moon]. [5 – 4 – 2]

From the six months of the southern solstice, they go to the world of the ancestors, and from there they go to the sky. Then from the sky they go to the moon. This is King Soma. This is the food of the gods. The gods enjoy eating this food. [5 – 10 – 4]

- **Clubbing both:**
  - Shariram + Jiva goes through 5 stages.
  - Shariram comes down from rainy water.
  - Jiva comes down through rainy waters.
  - Annam stage, Purusha stage.
• Combining both we can say both travel together.
• Jiva entering Womb of mother in 3rd month is wrong.
• Non Vedic conclusion.
• General analysis of Sutra over.

Word Analysis:

Purva Pakshi Portion:

a) Asrutatvat:
   • Since Jiva is not mentioned by Sruti, conclusion of Purva Pakshi – Assumption is false.

b) Itichet:
   • If this is objection.

c) Na:
   • It is not Valid.

d) Ishtadhikarinam Pratite:
   • Because travel of Vedic ritualistic along with Water/ Jalam can be discerned from other sruti statement.

Significance:

a) Ashrutatvat:
   • Since it is not heard in Sruti, Jiva travelling with water in Chandogya Upanishad - Chapter 5 – 3 – 3.

[Pravahana asked] Do you know why the other world [the world of the moon] is not filled with people? [Svetaketu replied] No, revered sir, I don’t know. Do you know why after the fifth oblation water comes to be called Purusa [man]? No, sir, I don’t know. [5 – 3 – 3]
Thus, after the fifth oblation, water becomes known as man. The foetus lies within the mother’s womb, covered with membrane, for about nine or ten months, and then it is born. [5 – 9 – 1]

Purva Pakshi Question:
- How water becomes body is talked about in Chandogya Upanishad – Chapter 5 – 3 – 3 Not Jiva.
- Jivas travel not indicated.
- Your conclusion of Jiva travel is false.

b) Iti Chenna:
- If this is your objection it is not valid.
- Ishtadhikarinam Pratite.
- Basic Ritualist = Ishtam = Veidia Karma Aadhi – etc.
- Srota Smarta Karmas.

c) Kavi:
- Performer
- When you study, travel of Vedic ritualist Krishna gathi path it talks of various stages in Chandogya Upanishad – Chapter 5 – 10 – 4

From the six months of the southern solstice, they go to the world of the ancestors, and from there they go to the sky. Then from the sky they go to the moon. This is King Soma. This is the food of the gods. The gods enjoy eating this food. [5 – 10 – 4]
Eshaha Somaha Raja

Jiva

Not Body

Vedic Ritualist

Jiva does ritual, not body

• If body can do ritual, Anteshti karma body will do, We need not do.
• Travel of jiva after death.
• Practice can be discerned.
• Not Explicitly mentioned.

One Place

Shariram Travel mentioned

Jiva travel mentioned

• Club together.
• Pratite = Both Travel.

<table>
<thead>
<tr>
<th>Beginning</th>
<th>End</th>
</tr>
</thead>
<tbody>
<tr>
<td>Body goes with Jiva</td>
<td>Jiva goes with body</td>
</tr>
</tbody>
</table>

Conclusion:
• Both travel.
• We don’t see, because it is in minute form.
Summary – 6th Sutra : First part

Purva Pakshi Doubt:
- Dissembled Jiva travels with body or not?
- Has Rudimentary minute physical body which goes through 5 Stages.
- Panchagni Vidya is Parmanam.

Purva Pakshi : Question
- Creates another problem.
- Mentions travel of body only not Jiva.
- Aapaha – Rudimentary body gets converted in 5 fold stages, not along with Jiva.
- It is silent regarding accompaniment of Jiva with Body.

Vyasa Admits Doubt:
- Resolved through Krishna Gathi portion of Ritualists taking Pitruloka.
- There it is mentioned Jiva who have done Rituals goes through 5 stages.

<table>
<thead>
<tr>
<th>Krishna Gathi Portion</th>
<th>Panchagni Vidya Portion</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Jivas goes through 5 stages:</strong></td>
<td><strong>Body goes through:</strong></td>
</tr>
<tr>
<td>- Svarga</td>
<td>- Svarga</td>
</tr>
<tr>
<td>- Megha</td>
<td>- Vrishti</td>
</tr>
<tr>
<td>- Bumi</td>
<td>- Annam</td>
</tr>
<tr>
<td>- Purusha</td>
<td>- Purusha</td>
</tr>
<tr>
<td>- Nari</td>
<td>- Nari</td>
</tr>
</tbody>
</table>

- Stages common – joining together.
- Roads of Jiva + Body same – not one in left and other on right side.
Pratite:
• Discerned, Mimamsa Sense.
• They travel together.
• Ishtadhikarnam - Pratite over.

7th Sutra: Final

**Bhaktam vanatmavittvat tatha hi darsayati |**

But (the souls’ being the food of the gods in heaven is used) in a secondary or metaphorical sense, on account of their not knowing the Self because the Sruti declares like that. [III – I – 7]

• Prasanga Vashath – Incidental doubt cleared in this Sutra.

Main Teaching:
• Jiva travels with next physical body in potential form.
• Doubt based on Krishna Gathi.

Chandogya Upanishad:

From the six months of the southern solstice, they go to the world of the ancestors, and from there they go to the sky. Then from the sky they go to the moon. This is King Soma. This is the food of the gods. The gods enjoy eating this food. [5 – 10 – 4]

• How Ritualist travel to Svarga enjoy and come back.
• Krishnayena description.

• **First Loka:**
  Svarga Loka – get converted to Soma.

• **Frightening Sentence:**
  Eshaha Somaha Raja.. Tatu Devanam Annam.

• Ritualists becomes Annam for Deva.

• Devas consume Annam, Swallow them.

• Chandogya Upanishad : Chapter 5 – 10 – 4

• Devas consume ritualist entering Svarga Loka.

**Vyasa:**

• Consumption Figurative , not literal.

**Vedas:**

• Promise to do good Karma to get Svarga.

• Devas do not masticate and consume ritualists.

---

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

a) If Ritualist consumed, Vedas will become invalid. Enter Jaws of death.
   - Vidhi Vakhyam Vaiyartham.

b) Chandogya Upanishad:

```
तस्मिन्यावसंपत्तमुत्तिवथेतमेववाएवान पुनर्निर्तते
यथेतमाकाशाकाशाकाशायुं वायुरभूत्वा धूमो भवति
धूमो भूतवार्षं भवति ॥
```

Living in the world of the moon until the fruits of his work are exhausted, he then goes back to this world along the path he came. First going to the sky, he then goes to air. Having become air, he next becomes smoke. Having become smoke, he then becomes mist. [5 – 10 – 5]

- After enjoyment Ritualist comes down to Earth.

```
मासेभ्य: पितृलोकं पितृलोकदाकाशाकाशं अन्द्रमसमेष
सोमो राजा तद्वानामस्त् तं देवा भजयन्ति ॥
```

From the six months of the southern solsticce, they go to the world of the ancestors, and from there they go to the sky. Then from the sky they go to the moon. This is King Soma. This is the food of the gods. The gods enjoy eating this food. [5 – 10 – 4]

c) Devas do not directly consume / eat in Svarga Loka.
   - No Eating Action - How Benefit?
   - Darshana Matrena Triptaha Bavati.
Chandogya Upanishad:

Led by fire, the Vasus enjoy the first nectar [which is the red colour]. As a matter of fact, the gods and goddesses neither eat nor drink. They are pleased merely by seeing the nectar. [3 – 6 – 1]

- By sight obtain Trupti.
- What is figurative meaning?
- This boy is Lion.
- Gauna Prayogatvam Sukhaya Gauna Apekshitam.
- Why ritualists called Annam?
- Good food, Source of Joy for Devas.
- Ritualists welcomed in Svarga ... to enjoy their company by Devtas.

Mundak Upanishad:

Come hither, come hither, say these brilliant oblations unto him and carry the sacrificer through the rays of the sun, addressing to him the pleasant words of praise, “This is the holy world of Brahma gained by the good works.” [I – II – 6]

a) Person wants to enjoy things, tours with family, wants to carry others.

b) Uparakatvat:

- Annam nourishes person.
• Ritualist – Assistant, Employee of Devta, Serve Devtas.
• Bogya Padartha is dependent Entity.
• Paratantram of Bokta – enjoyer like employee, under control of Employer, Who goes to office because of salary.

<table>
<thead>
<tr>
<th>Bogyam</th>
<th>Bokta</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Jiva under control of Bokta</td>
<td>- Devatas</td>
</tr>
<tr>
<td>- Ajnani – Servant of Devata</td>
<td></td>
</tr>
</tbody>
</table>

**Brihadaranyaka Upanishad:**

This (self) was indeed Brahman in the beginning. It knew only Itsself 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]
• All Karmis and ritualists under control of Devatas, Annavatu, Paratantravatu.
• Take Annam here in figurative Sense. In Svarga under control of Devtas.

Word analysis:

a) Baptam Va:
• Jiva is said to be food of Devtas in figurative sense.

b) Anatmavitvat:
• Since Jiva is self ignorant of Atma.

c) Darshayati:
• Shruti Revals.

d) Tatahi:
• So.

Significance:

a) Baptam:
• Gaunataha, figurative sense.
• Bhakti has secondary meaning.
• Not Artharthi, not Devotion.

b) Va:
• Negates Purva Pakshi doubt, Nirakaranartaha indeed, in figurative sense.
• Normal – either / or, here – Negation.

c) Anatmya Vitatvat:
• Self ignorant Ritualist taking Krishna Gathi.
d) Atma Vitu:
   - Atmanam Vethi.
   - **Na Atma Vitu:**
     Anatmaavitu Abstract noun of Self Ignorance Panchami.
   - Because of self ignorance in Ritualist, they are food for Devtas.
   - Devtas consume them, means under control of Devtas.

e) Tata Hi Drashyati:
   - To this effect, Ritualist, Depends - Sruti Vakyam exists.
   - Brihadaranyaka Upanishad : Chapter 1 – 4 – 10
   - Ritualist not Annam, Pashu.... means you don’t have freedom.
   - I decide want to eat / drink – food / drink decide.
   - Animals can’t decide when to work, Paratantram.
   - Similarly Ritualists Paratantram.
   - First Adhikarnam Over.

a) Vishaya:
   - Jiva Gathi – travel of Jiva after death.

b) Doubt:
   - Travels with physical body or not.

c) Purva Pakshi:
   - Jivas don’t travel with physical body. Physical body dropped, next body not taken.

d) Siddantin:
   - Jiva travels with minute invisible physical body, not useful for transaction.
Sutra 8:

On the exhaustion of good work the soul returns to the earth with a remainder of the Karmas, as can be understood from direct statement in Sruti and Smriti, by the same route through which he ascended after death and differently too. [III 1 8]

Second Adhikaranam:

General Introduction: 4 Sutras (Sutra 8–11)

Kritatyadhikaranam:

Subject:

- Jivasya Aagathihī, Jivas arrival; those who have enjoyed Svarga.
- Other Jivas without Punyam, pass through Svarga Loka, don’t enter.

Samshaya:

- Whether Jiva comes down with Karma or after exhausting all Karmas.
- Karma Sahita Aagachati.
- Karma Rahita Aagachati.
- Does he come empty handed to add fresh Karmas or has some left over Karmas.
- Residual Karmas – Technical Name Anushayaha.

Literal meaning:

- Accompanying factors Anuvartante, Anushaya.
c) Purva Pakshi:
- Karma Rahitaha Aagachati.
- Comes without Residual Karma.
- Exhausts all in Svarga Lokas.

Quotes Sruti:
Chandogya Upanishad:

```
तस्मिन्यावत्सपतपिथतवक्षेत्रमेवाध्वाम् पुनर्निर्वर्त्तते
यथेतमाकसमकासदवयुम पर्याथुत्तता
धुमो भूत्वा भूत्वाः पर्याथुताः
```

Living in the world of the moon until the fruits of his work are exhausted, he then goes back to this world along the path he came. First going to the sky, he then goes to air. Having become air, he next becomes smoke. Having become smoke, he then becomes mist. [5 – 10 – 5]

- Sampataha = Exhaustion, expiry, Ending Karmas stuck to me.
- Sampat = Falls off.
  = Karma Shayanam
- Some break Journey in Nagpur to Eat oranges.

Gita: [Chapter 9 – Verse 21]
- Te tam butva svarga loke...
They, having enjoyed the vast heaven world, when their merits are exhausted, enter the world of the mortals; thus abiding by the injunctions of the three (Vedas), desiring (objects of) desires, they attain to the state of ‘going and returning’ (Samsara). Chapter 9 – Verse 21

- Jeevas Aagathi Return.
- Yavatu Karma Shayaya – Until Exhaustion of Karma, Karmakshayaha.
- Why come to Bhu Loka? To Earn again, Purse Kali.
- Pramanam – Sampatha Shabda in Brihadaranyaka Upanishad : Chapter 4 – 4 – 6

Regarding this there is the following verse: "Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work. Thus does the man who desire (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self - the organs do not depart. Being but Brahman, he is merged in Brahman. [IV – IV – 6]
In Svarga, Punya Exhausted.
End of all Karmas, he acquired total exhaustion indicated, Yat Kincha Antam.

Siddantin:
- Karma Sahita Aagachatti.
- Anusheyavan Aagachatti
- Vyasa gives Sruti, Smritti, Pratyaksha Support.

Sruti:

Chandogya Upanishad:

Among them, those who did good work in this world [in their past life] attain a good birth accordingly. They are born as a brahmin, a ksatriya, or a vaisya. But those who did bad work in this world [in their past life] attain a bad birth accordingly, being born as a dog, a pig, or as a casteless person. [5 – 10 – 7]

- Some return with Punya Karmas to Manushaya Lokas.
- Imam Lokam Vishanti.
- Other Jivas come with Papam.
- Iman Taram Hina Taram Vishanti.
- Kapooya Charanam = Papa Karmanaha.
- Born as animal + Plants.
- Svarga = Bhoga Bhumi.
• Svarga Prarabdha Punyam Exhausted, All Karmas can’t be exhausted in one Janma.
• Infrastructure and Environment differs, Sanchita Continues.
• Next fructifying Karma... Suchinam Srimatam Gehe... Son of Rich.
• Bhumi Bhoga Punyam is there.
• Next Bhoga Sanchita Fructifying - Papa Portion.
• Which portion fructifies not decided by me.
• No freedom for us.
Rebirth mentioned in Tattva Bodha.
Prarabdha Karma – Small portion of Sanchita exhausted in one life.
Prarabdha alone can affect us in this Janma.
Worst Papam in Sanchitam can’t touch us.
If they can touch, it will be called Prarabdam.
Sanchita not ready for fructification. We acquire new Karma – called Agami.
At death Prarabda Exhausted.
Some Agami will fructify in this Janma itself.
Unfructified Agami will join Sanchitam.
From Sanchita + Aagami mixture next Prarabda will come.
No Chronological order.
Aagami accumulation only in human Janma, All other Boga Janma.
We add to Sanchitam through Aagami with freewill.
Cow, ant has no Agami, Lazy, Tamsic – No Punya, Papa Karma.
Does not acquire Agami, Devas don’t acquire Agami – Also Boga Janma.
Seen in Devadhikaranam.
Animals don’t add Aagami. Prarabda exhausted – Animal have Sanchita.
Sanchita and Prarabda common to all living Beings.
Difference only in Agami, Manushaya adds Aagami.
Devas exhaust Karma in Svarga.
Samshaya:
- Anushaya Sahitaha Aagachhati
- Anushaya Rahita Aagachhati
- Devtas exhaust Prarabdhas, out of Sanchita, Next Janma not uniform to all Devtas.
- Lived in same colony in Svarga.
- Can come to Manushaya Loka.

Mundak Upanishad:

These ignorant men, fancy sacrificial and charitable acts as most important, do not know any other way of bliss. Having enjoyed in the heights of heaven, the abode of pleasures, they enter again into this (human life) or even inferior (animal) worlds. [I – II – 10]

- 14th Heaven to Pathala possible.

Chandogya Upanishad:

Living in the world of the moon until the fruits of his work are exhausted, he then goes back to this world along the path he came. First going to the sky, he then goes to air. Having become air, he next becomes smoke. Having become smoke, he then becomes mist. [5 – 10 – 5]

- Sampataha Exhaust of Prarabda Karma.
Regarding this there is the following verse: "Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work. Thus does the man who desire (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self - the organs do not depart. Being but Brahman, he is merged in Brahman. [IV – IV – 6]

Purva Pakshi:

• In heaven, exhausts all Karma including Sanchita – No left over Karma.

Siddantin:

• They do come with Sanchita Bag.

General analysis of first Sutra of Adhikaranam:

• Anushayavan Eva...
• Jiva will come with Karma.
Among them, those who did good work in this world [in their past life] attain a good birth accordingly. They are born as a brahmin, a ksatriya, or a vaisya. But those who did bad work in this world [in their past life] attain a bad birth accordingly, being born as a dog, a pig, or as a casteless person. [5 – 10 – 7]

- Siddantin’s Pramana.
- Ramaniya Charanaha – Punya Sahita... Kapooya charanaha... papa sahitaha.
- Jivas after enjoying Svarga come back with Punya / Papa Karma.

Chandogya Upanishad: Chapter 5 – 10 – 5

Purva Pakshi Quotes:
- Smriti Gautama Dharma Sutram.
- Varnaha Ashramashehe...
- Those who follow Varna Ashrama will go to Svarga.

Taittriya Upanishad:
- Ye Karmanaha devanyapi yanti tataha sheshanaha...
- Enjoy Karma Phalam.... After enjoying Svarga will have Sanchita leftover.
- Shesha Karma = Residual Karma, refuted or condemned.
- Cultured with money or not ...... Depends on Shesha Karma.
• Good Buddhi depends on past Karma... Intellectual prodigies.
• Sruti describes various stages of Krishna Gathi, Stationwise going, coming, some Common, Uncommon.
• Abrahama only in return Journey.

Word Analysis:
• When Karmas Exhausted.

a) Anushayavan:
• Jiva with Residual Karma.

b) Yatetam:
• Returns through some stage.

c) Cha:
• Moreover.

d) Aneyam:
• Some different stages.

e) Drishta Pritbyam:
• As revealed by Sruti + Smriti.

Significance:

a) Kritam Karma:
• Punya Svara Phala Buta Karma.

b) Atyayam - Exhaustion:
• At the time of those Punya Karmas which give Svara Sukham.
• Some Punya gives Svara Sukham, Some Punya gives Bhu Loka Sukham.
• Sati Saptami Anushayavan – Residual Sesha Karma.
• Not Svara giving Punyam – Not Agami.
• Out of Sanchita which rises, Jiva starts with residual Sanchita.
c) Drishta Smriti Byam:
   - Jivas residual karmas proved by Sruti.
   - Tritiya Hetvarte - Dvitiya, Through Sruti and smriti we know Aagachhati.

d) Yayatem – Yata – Itam – Gamana – Marga – Through path he went up.

e) Anevam:
   - Certain segments different path, not used while going up.
   - One way in heaven also.
   - Yatetam Anevamcha.

Why some Sanchita remains?

a) No Jiva can exhaust all karmas in one Janma. Requires different experiences giving Sukham and Dukham, Different experiences require different bodies – Male / Female / Animal / Healthy / Sick body experiences all different.
   - Different Environments required, tropical, non tropical, Infrastructure different.

b) Jiva comes without Karma. No bheda of Sancita, Agami, Prarabda.
   - Where is question of coming down, Jiva will be liberated without Jnanam.
   - Coming decided by Karma.
   - Jiva will not come down at all.

c) Abyupethya Vada:
   - Let us assume, Jiva exhausts all Karma and is liberated.
   - Jiva with zero – K (Karma) like Zero – B (Bacteria Water) comes down.
   - Where will he come down?
   - What body will he take?
   - Loka + body determined by Karma.
   - If no Karma, Jiva hanging, can’t take appropriate body – Environment.
• Without karma if Jiva takes any body – Akasmikam - Reasonless Causeless Rebirth
• Veidica does not accept Accident, Chance... Chance means Prarabada.
• Accident is incident whose cause we are not able to trace.
• Accidents proves limitation of Human Knowledge.
• **Chance Theory**:
  Karma should be accepted.

**Purva Pakshi : Question**
• If there is residual Karmas, why Chandogya Upanishad says in Svarga Jiva exhausts all Karmas.
• Chandogya Upanishad : Chapter 5 – 10 – 5
• Brihadaranyaka Upanishad : Chapter 4 – 4 – 6
• Kampataha, Antaha...

**Brihadaranyaka Upanishad :**
• In Svarga, Jiva exhausts all Karmas earned in Manushaya Janama.
• Exhausts all Karmas and comes here for earning fresh Karma.
• How you explain Brihadaranyaka Upanishad Vakyam – Exhausted all Prarabda Karma.
• All Sanchita can’t be exhausted in one Janma.
• If this is the method, can’t say Jnanat Eva Kaivalayam.
• Then no Jnana Kanda, No class required.

**2nd Reason :**
• Sankocha Artatvam
• All names indicate all Karmas – Sanchita + Prarabda.
• In your interpretation, reducing intensity.
• All means, All Prarabda only- Dosha – in Mimamsa - Restricting meaning of word – is Dosha.
Purva Pakshi’s Interpretation:

- All Sanchita Prarabda exhausted.
- All taken care, get liberated is providing special karma.
- **Example:**
  
  Oil sticking to wall of vessel + Falling next day.
  
  - Bandaksuri Tailam
  - Residual wall trickles to vessel.
  - In Svarga will exhaust Sanchita + Prarabda.
  - Some Svarga Punyam is sticking to Jiva.
  - Anushaya = Residual Karma, last sticking Punyam of Svarga.

Shankara:

- If residual Karma is Svarga Punyam sticking to Jiva, then Jiva comes down with Punya Ramaniya Karma ...
  
  Upanishad says residual Papam also.
  
  - Ramaniya Karmanaha + Kapooya Charanaya  is Sanchita mixture of Punya + Papam portion.
  
  - Prarabdam exhausted, Sanchita is Sesha Karma – mix of Punyam Papam comes.
Lecture 243

First Adhikaranam:
- Jiva Gathi

Second Adhikaranam:
- Jiva Aagathi – Chinta.
- Anushayavan, Anushaya = Karma.
- Van = Sanchita – with or without Karma.
- Sampata – Anta used.

1st Sutra:
- Purva Pakshi refuted in Svarga – one exhausts only Svarga Bhoga Punyam = All Karma.
- Jiva comes down with all Karma culled from Sanchita – depends on Punyam + Papam.

Chandogya Upanishad:

Among them, those who did good work in this world [in their past life] attain a good birth accordingly. They are born as a brahmin, a ksatriya, or a vaisy. But those who did bad work in this world [in their past life] attain a bad birth accordingly, being born as a dog, a pig, or as a casteless person. [5 – 10 – 7]

- Ramaniya Charaaya = Punya Karma
- Kapooya Charaaya = Papa Karma
Sutra 9:

If it be objected that on account of conduct (the assumption of the remnant of Karma, Anusaya is not necessary for rebirth on earth), (we say) not so (because the word ‘conduct’ is used) to signify indirectly (the remainder). So Karshnajini thinks. [III – I – 9]

Purva Pakshi:

Chandogya Upanishad:

Among them, those who did good work in this world [in their past life] attain a good birth accordingly. They are born as a brahmin, a ksatriya, or a vaisy. But those who did bad work in this world [in their past life] attain a bad birth accordingly, being born as a dog, a pig, or as a casteless person. [5 – 10 – 7]

- Charanam – Not Karma.
- Yah Punaha = Sanyasi – Pronoun in Gita.
- Charana = Aacharan = Aachara conduct, Behaviour, Life Style.
- Charanam = Customs and manners = Aacharan.
- Karma different from Aachara.
• Aachara + Karma different as proved in Taittriya Upanishad 11th Anuvaka.
• Yanya Vat – Yani Karman.
• Model = Standard = Good Conduct.
• Veda Virudha – Don’t follow us.
• Good Action follows good Achara, Sucharitam Karmani – Separately dealt with.
• Charitam = Achara = General conduct Karma = Specific rites in Vedas.
• Ramaniya + Kapooha – not Karma but Aachara.
• Answered by Karshnajanihi
• Krishna Janehe Putra.
• 11th Sutra Badrahi mentioned.
• Both point out Charam = Acharam.
• Karshnajanani - Lakshayartha of Charanam = Karma.
• Direct meaning = Aachara.
• Achara and Karma closely inter connected.
• Sadachara = Sat Karmani.
• If no utility, karma can’t survive for long = Avanumattam
• Sat Karmas fruitful only if regularly followed by Sadachara.
• Morning Spiritual Rudra Abishekam and evening Spiritual – No Good.
Word Meaning:

a) Charanat:
   - Rebirth is on account of one's religious Discipline — not because of Karma.

b) Iti Chet:
   - If this is your objection it is not valid.

c) Upalakshana:
   - Implication.

d) Iti Karshina Jani:
   - View of sage Karshna Janihi.

Significance:

a) Charanat:
   - Purva Pakhi's expression word used in Chandogya Upanishad is Charanam not Karma.
   - Charana Shabda Prayogyat Jeevasya Aachara, Sahita Vaktavayam.
   - Siddantin says it is wrong.

b) Iti Chet:
   - If such objection is raised.

c) Na:
   - It is not valid Why?

d) Upalabyanartham Sruti:
   - Purpose of Sruti to give implied meaning, not direct meaning.
   - Imply Karma — Secondary cause.
e) Charanam:

- Primary meaning Aachara Conduct.
- Sruti Iti Karshanajihi.

Purva Pakshi: Question

Charanam:

- Tvat take primary meaning of Aachara.
- Given up Sadachara – take up Karma.
- Karma alone determines next birth, then Aacharas will become purposeful.
- Ajahal Lakshana – here – Secondary meaning also includes primary meaning also.
- Meaning is Karma – along with Aachara.
- Mere Karma without Aachara... Nitya, Naimitya Karma should be there, Snan, Sandhya Vandnam.
- If Sad – Achara not followed, religious Karma will not save him.
- Satyam Vada, Dharmam Cha.
- At death, good Karmas will not follow.
- If not backed by good Aachara.
- Like birds leave nest when wings developed.
- Karmas will leave nest of Jiva at death.
- At death I want Karma + Aachara to come with me. It is Ajhal Lakshana
Sutra 10:

If it be said (by such interpretation of the word ‘conduct’ — good conduct would become) purposeless, (we say) not so, on account of (Karma) being dependent on that (good conduct). [III – I – 10]

Word Analysis:

- First Purva Pakshi Based on Karshnajani.

a) Anartakyam:
   - Religious discipline will become meaningless, Sad Aachara.

b) Iti Chet:
   - If this is your Objection.

c) Na:
   - It is not valid.

d) Tad Apekshyatvat:
   - Because Karmas efficiency depends on religious disciplines.

Significance:

a) Anartakyam:
   - Word of Purva Pakshi:
     Purposelessness Meaninglessness.
   - Siddhantin:
     It is valid.
b) Tad Achara Apekshatvam:

- Karma heavily dependent on Aachara for its efficacy.

- **Example:**
  
  Do Karma (Snanam + Prayers) before eating.
  
  Do Upavasa on Shivratri.

- Karma includes Aachara.

- Ajahal Lakshana = Upa Lakshana.

What are important Acharas?

- Will difference in Son, Grandson, Father generations.

- Madi / Aachara in Grandfather generations.

- **Kuchelinam:**
  
  Don’t wear yesterday dress today.

- **Danta Maliopa Darshanam:**
  
  Brush teeth before coffee!

- **Nishtura Vakya Bashinam:**
  
  Not calling someone Donkey, Monkey, Shani.

- **Surya Dayecha Ashtamyecha Shaliyam:**
  
  Don’t be in bed during sunrise to sunset.

- Lamp at home represents Jnanam.
3rd Chapter – 1st Pada – 1st Adhikaranam:

Badari Sutra 11:

But conduct (Charana) means merely good and evil works; thus the sage Baadari thinks. [3 – 1 – 11]

- Charanam = Karma - Meaning in primary sense.
  - Achara and karma same.
  - Achara is form of karma only

Why Taitriya separately mentions it?
- Incidental differentiation for general and Visesha karmas.

<table>
<thead>
<tr>
<th>Samanya Karma</th>
<th>Visesha Karma</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Acharam</td>
<td>- Rituals varies for Brahmana, Kshatriya</td>
</tr>
<tr>
<td>- Common to all Jatis(Snanam)</td>
<td>- Brahmana Pari Vrijakam Nyaya</td>
</tr>
</tbody>
</table>

Public Speech:
- Mr. President, ladies and Gentleman

Word Analysis:

a) Sukrute Dushkrute Eva:
- Punya papa karmas alone, is the primary meaning in Chandogyo Upanishad:

Tadya iha ramaniyacarana abhyaso ha yatte ramaniyam Yonimapadyeranbrahmanayonim va ksatriyayonim Va vaisyayonim vatha ya iha kapuyacarana abhyaso Ha yatte kapuyam yonimapadyeransvayonim va Sukarayonim Va candalayonim va. II 7 11
Among them, those who did good work in this world [in their past life] attain a good birth accordingly. They are born as a Brahmin, a Kshatriya, or a Vaisya. But those who did bad work in this world [in their past life] attain a bad birth accordingly, being born as a dog, a pig, or as a casteless person. [5 – 10 – 7]

b) Iti Tu Badarahi:

- View of sage Badari, when vagueness go to corresponding mantra in other Upanishads.

Brihadaranyaka Upanishad:


dvāra-vālonaḥ yāvāc, yatraśya puruṣasya mṛtasyānim vāgapyeti, vātāṃ prāṇāḥ, cakśurādityam, manaścandrām, disāḥ śrotām, pṛthivīṁ śarīram, ākāśaṁcātā, oṣadhīrloṁāni, vanaspatīṁ keśāṁ, apsu lohitāṁ ca rētasca nidhīyate, kvāyaṁ tadā puruṣo bhavati; ahara somya hastamārthābhā, āvāmēvastasya vedīyavāh, na navetat sajana iti |

tau hotkramya mantrayāṁcakrāte;
tau ha yadūcatāḥ karma haiva taducatāḥ, atha yatprāśaśāṃsatāḥ karma haiva tat praśaśāṃsatāḥ;
puṇyo vai puṇyena karmanaṁ bhavati, pāpaḥ pāpenetī |
tato ha járatkāraṁ ārthaṁgā uparām | 13 ||

iti dvitiyāṁ brāhmaṇam ||
‘Yajnavalkya,’ said he, ‘when the vocal organ of a man who dies is merged in fire, the nose in air, the eye in the sun, the mind in the moon, the ear in the quarters, the body in the earth, the ether of the heart in the external ether, the hair on the body in herbs, that on the head in trees, and the blood and the seed are deposited in water, where is then the man?’

‘Give me your hand, dear Artabhaga, we will decide this between ourselves, we cannot do it in a crowded place.’ They went out and talked it over. What they mentioned there was only work, and what they praised there was also work alone. (Therefore) one indeed becomes good through good work and evil through evil work. Thereupon artabhaga, of the line of Jaratkaru, kept silent. [3 – 2 – 13]

- Punyena Punyena karma - Higher.
- Papena Papena karma – Lower Janma.
- Brihadaranyaka Upanishad and Chandogyo Upanishad – Well aligned.

Significance of words:

a) Sukruta Dushkrute:

<table>
<thead>
<tr>
<th>Sukruta</th>
<th>Dushkrute</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Punya karma</td>
<td>- Papa Karma</td>
</tr>
<tr>
<td></td>
<td>- Prathana – Dvi - Vachanam</td>
</tr>
</tbody>
</table>

b) Charana Shabda Artha:

- Is the primary meaning.
- Not Achara as separately. Includes Achara and Karma together is Badari’s view.

c) Tu:

- Differentiates Badari’s and Karisjani’s interpretations.

Karisjani:

- Charama means secondary meaning implied meaning.

Badari:

- Karma is primary meaning.
What is Vyasa’s view?
• Accepts both equally.

Convention:
• Final – Favourable - Vyasa favours Badari.

Conclusion:
• Jiva comes with Sanchita Punya papa karma not empty handed.
Lecture 244

11th Sutra – 2nd Adhikaranam Over:

But conduct (Charana) means merely good and evil works; thus the sage Baadari thinks. [3 – 1 – 11]

<table>
<thead>
<tr>
<th>1st Adhikaranam</th>
<th>2nd Adhikaranam</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Jiva Gathi</td>
<td>- Jivas Aagathi</td>
</tr>
<tr>
<td>- Jivas Departure with Sthula Shariram or not</td>
<td>- Jivas return with Karma or not</td>
</tr>
<tr>
<td>- Sthula Sharira Sahitaha Gachhati</td>
<td>- karma Sahitaha Aagachati</td>
</tr>
</tbody>
</table>

2 Views Seen

- Takes new Sthula Body
- Travels without Body

3rd View:

- Before death, Jiva connects with next body.

Brihadaranyaka Upanishad:

- Chapter 3 – 4 – 2 or Chapter 4 – 4 – 2.
Usasta, the son of chakra, said, ‘You have indicated it as one may say that a cow is such and such, or a horse is such and such. Explain to me the Brahman that is immediate and direct – the self that is within all.’ ‘This is your self that is within all.’ ‘Which is within all, Yajnavalkya?’ ‘You cannot see that which is the witness of vision; you cannot hear that which is the hearer of hearing; you cannot think that which is the thinker of thought; you cannot know that which is the knower of knowledge. This is your self that is within all; everything else but this is perishable.’ Thereupon Usasta, the son of chakra, Kept silent. [ 3 – 4 – 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]
• Tad Jala Rive… Akseranya – Avidya Gamilitya…
• Trina Jala Yuga Mantram.
• How caterpillar jumps from one leaf to another?
• Catches next leaf and then only leaves previous one.
• Jiva holds next body and then leaves. Jiva occupies 2 bodies at one time.

In order to obtain another body (the soul) goes enveloped (by subtle elements) (as appears from) the question and explanation (in the scripture, Chhandogya). [3 – 1 – 1]

• Shankara deals with this. It is not true, don’t take literally.
• Bava Naya Anyatra Gamanam. Mentally going to another body.
• You are here physically, mind - Vasanas in Delhi - Stretching of mind takes place.
• End of class - Mentally switched off what after.

Gita 18th Chapter - Brahma Sutra:
• Similarly in fag end of life, start thinking – Next Prarabda gradually gets released.
• In Svapna start seeing next life like. ‘Vasapadi of door’ - See this life and next life.
• Experience mentally future possibilities.

Shankara:
• No simultaneous occupation of 2 bodies.
3rd Adhikaranam - Sutra 12:

The Sruti declares that the non-performers of sacrifices, etc., also (go to the world of moon). [3–2–12]

General Introduction:

- Anishadhikarya Adhikaranam 10 Sutras – Verses 12 - 21

a) Vishaya:
- Jiva Gathihi - Travel after death.

b) Samshaya:
- Do all Jivas take route of Panchagni – 5 Paths?

Purva Pakshi:
- Same route is taken by all Jivas - Heaven, cloud, earth, male, female.

Kaushitaki Upanishad:

sa hovaca ye vaike casmalokaprayanti candramasameva te
sarve gacchanti tesham pranaih purvapaksha
apayate'tharpapakshe na prajanayatetadvai svargasya lokasya
dvaram yashcandramastam yatpratyaha tamatisrijate ya enam
pratyaya tamaiva vrishtirbhuva varshati sa iha kito va
patango va shakunirva shardulo va simho va matsyo va
parashva va purusho vanyo vaiyeshu sthaneshu pratyajayate
yathakarmam yathavidyam tamagatam pricchati ko'siti tam
pratibhuyadvicakshanadritavo reta abhritam
pancadashpratparpitryavatanstanam pumsi kartaryayadhvam
pumsa kartra matri masishhtakha sa jayamana upajayamano
dvadashatrayodasha upamaso dvadashatrayodashena pitra
santadvideham pratidvidheham tanma ritavo martyava arabhadhvam
tenah satyena tapasartasmyartavo'smi ko'si tvamasmiti tamatisrijate
And Kitra said: All who depart from this world (or this body) go to the moon. In the former, (the bright) half, the moon delights in their spirits; in the other, (the dark) half, the moon sends them on to be born again. Verily, the moon is the door of the Svarga world (the heavenly world). Now, if a man objects to the moon (if one is not satisfied with life there) the moon sets him free. But if a man does not object, then the moon sends him down as rain upon this earth. And according to his deeds and according to his knowledge he is born again here as a worm, or as an insect, or as a fish, or as a bird, or as a lion, or as a boar, or as a serpent, or as a tiger, or as a man, or as something else in different places. When he has thus returned to the earth, some one (a sage) asks: [Chapter 1 – Verse 2]

**Siddantin:**

- 3 Paths
  - Krishna
    - Pancha Agni Vidya 5 stations
    - Karmis
  - Shukla
    - Svarga
    - Brahma Loka
    - Krama Mukti
    - Upasakas
  - Adho
    - Lower Loka
    - Neither Karmi / Upasaka
    - Downward
    - Inferior birth
    - Insects come and gone in minutes
    - Gita: Chapter 8
    - Urdvam Gachhanti...

**Chandogyo Upanishad:**

- Chapter 5 – 10 - 8

2614
But those who do not follow either of these two paths are born among small animals and insects again and again. [This can be said about those who are born in] this third state: ‘be born and die.’ This is why the other world does not get filled up. Therefore one should despise this state. Here is a verse on the Subject – Those born in this state are so short-lived that no sooner are they born than they die, as if life has no other purpose for them. [5 – 10 – 8]

**Gita:**

उधृत्य गच्छन्ति सचस्थ्या मध्ये तिश्वन्ति राजसः ।
ज्ञातन्यगुणवृत्तस्य अथो गच्छन्ति तामसः ॥ १४-१८ ॥

Those who are abiding in sattva go Upwards; the Rajasic as dwell in the middle; and the Tamasic as abiding in the function of the lowest Guna, go downwards. [Chapter 14 – Verse 18]

**Vyasa Quotes:**

**Katho Upanishad:**

न सांपरायः प्रतिभाति बालम प्रमाद्यन्तं वित्तमोहेन मूढः ।
अयं लोको नास्ति पर ति मानि पुनः पुनर्वशमापद्यते मे ॥ ६ ॥

The way to the hereafter is not apparent to the ignorant man who is childish, befooled by the glamour of wealth. “This is the only world,” he thinks “There is no other.” Thus he falls again and again under my sway. [1 – 2 – 6]

- Some do not believe in karma / Upasana, committed to money, entertainment.
- They come to me, says Yama - Place of suffering – Yama Loka Gamanam.

**Next Point:**

- For Manushyas - No rules of 5 stations are there. Could be 3 or 4 - We know through Puranas - 5 stations possibility not inevitability.

**Next point:**

- Pancha Agni not comprehensive teaching, only gives hint. Regarding Jiva’s travel.
- Why Upanishad does not talk of all possibilities?
Aim of Panchagni:
- Not to teach what happens to Jiva after death.
- Jivas without Pitru karmas
- Accidents
- Veda does not want us to know life after death.

Why Panchagni Vidya?

a) For Upasana:
- Useful for Chitta Shuddhi and Ekagrata.

b) Chandogyo Upanishad:

\[ \text{प्रत्येकों पथार्थ सन्न तनावमानिः} \]  
\[ \text{च न तनावमानिः} \]  
\[ \text{चुदार्मयसंकृतावर्तीनि भूतानि भ-} \]  
\[ \text{वन्ति} \]  
\[ \text{जायस्वं ग्रिस्थवैस्ततृतीयं स्थानं तेनासो} \]  
\[ \text{लोकों न संपूर्णाति तस्मां-} \]  
\[ \text{पुष्टेऽदेश श्लोकः} \]  

But those who do not follow either of these two paths are born among small animals and insects again and again. [This can be said about those who are born in] this third state: ‘be born and die.’ This is why the other world does not get filled up. Therefore one should despise this state. Here is a verse on the Subject – Those born in this state are so short-lived that no sooner are they born than they die, as if life has no other purpose for them. [5 – 10 – 8]

- Develop Vairagyam towards Punar Janma.

General Analysis – Sutra 12:

Purva Pakshi - Sutra:
- All Jivas go through 5 stages.
- Kaushitaki Vakyam - Papa Karmani - Inferior birth says route common to all Jivas, is essence of 1st sutra.
Word Analysis:

a) Srutam:
   • Travel towards heaven mentioned in the Sruti.

b) Anishadikaranam Api Cha:
   • W.r.t. non Ritualists also.

Significance:

a) Anishtadi Karinam:
   • Ishta Poortam - Vedic karma.

b) Aadhi – Etc:

<table>
<thead>
<tr>
<th>Ishtam</th>
<th>Poortam</th>
<th>Dattam</th>
<th>Karina</th>
</tr>
</thead>
<tbody>
<tr>
<td>Vedic Ritual</td>
<td>Social Service</td>
<td>Charity</td>
<td>Performers</td>
</tr>
</tbody>
</table>

   • Anishtadi Karinam – Non Ritualists.
   • Who don’t do rituals, Upasana, and do papa karmas no heavenward travel.

c) Apicha – Also:
   • Punya Karmis - Go to heaven, papa karmis – Go to heaven.

d) Srutam:
   • Kaushitaki Upanishad – Chapter 1 – Verse 2.
But of others, (i.e., those who have not performed sacrifices, etc.) the ascent is to the abode of Yama and after having experienced (the results of their evil deeds) they come down to the earth; as such a course is declared by the Sruti. [3 – 1 – 13]

- **Papi Narakam Gachhati.**

**General Analysis:**

<table>
<thead>
<tr>
<th>Punya Karmis</th>
<th>Krishna Gathi</th>
<th>Adho Gathi</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Shukla Gathi</td>
<td>- Karmis</td>
<td>- Papi’s</td>
</tr>
<tr>
<td>- Upasaka</td>
<td></td>
<td>- Go to Narakam</td>
</tr>
</tbody>
</table>

**2 Other Groups:**

- Paths not taken by Upasaka - Who has Shukla Gathi and Adho Gathi?

**Gita:**

- Papa Karmis will not take Panchagni route.
- They go to Yama Loka.

<table>
<thead>
<tr>
<th>Other Philosophies</th>
<th>Vedanta</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eternal Hell / Heaven</td>
<td>No Eternal heaven or Hell</td>
</tr>
</tbody>
</table>

**Samyamanam = Yama Loka**
The way to the hereafter is not apparent to the ignorant man who is childish, befooled by the glamour of wealth. “This is the only world,” he thinks “There is no other.” Thus he falls again and again under my sway.

• Non Karmis, non Upasakas, come to material Cause says Yama Devata.
• In Surya Namaskar mantra, names of Naraka Lokas mentioned.

Word Analysis:

a) Anubuya Tu :
• Have experienced papa karma Phalam, Sam Yamane, in Yama Loka, they descend, come down.

b) Aroha Avarohou :
• Departure and arrival paths different.

c) Tad Gathi Darshanat :
• Since Sruti reveals their travels towards Yama Loka.

Significance :

a) Samyamane :
• Different Yama Lokas. Papams done because of arrogance of Jivas.
• Purpose of mentioning Yama Lokas is to reform seekers.
• Yam - To control, mellow, restrain.

b) Tu : Negates Purva Pakshi’s view :
• All Jivas go to Svarga Loka. Here some go to Yama Loka.
c) Anubuya:
- In that Loka exhaust, experience their papa Phalam by sufferings, then they descend.
- Te Avarohanti - Come down.

d) Aroha Avarohou:

```
Aroha

Climbing

Krishna Gathi
- Karmis

Avarohou

Coming Down

Shukla Gathi
- Svarga
- Upasakas

Adho Gathi
- Yama Loka
```

- Vilakshanou – Different path to go and come down.

e) Proved by Tad Gathi Darshanat:
- Samyamna Yamaloka.

Katho Upanishad:
- Chapter 1 – 2 – 6.

Sutra 14:

Description of the journey of persons doing evil deeds is continued in the Sutra. [3 – 1 – 14]
Word Analysis:

a) Smranti Cha:
- Smritis also reveal this fact.
- Smranti = Idiom used - Rishis remember and write down.
- Manu / Parachara / Yajnavalkya.
- Smritis declare - All Jivas don’t go to Svarga but to Yamaloka because of papas.

Sutra 15:

Moreover there are seven (hells). [ 3 – 1 – 15 ]

- Puranas mention – 7 Pathala Lokas.

Samyamana Loka:

1 Athala

2 Vithala

3 Sutala

4 Ratala

5 Talatala

6 Mahatala

7 Patala

- Won’t travel Upto Svarga.
a) Apicha:
   • Moreover

b) Sapta:
   • 7 Lower Lokas Mentioned in Puranas.

Significance:

a) Apicha:
   • Conjunction of Purana Pramana.

b) Sapta:
   • 7 Pathala Lokas.
Lecture 245

3rd Adhikaranam:
- Anishtadhikarya Adhikaranam.

Topic:
- Do all Jivas take Krishna Gathi?

Kaushitaki Upanishad:
- All Jivas go to Chandramasa Loka.

1st Sutra: Purva Pakshi Sutra:

Answer:
- 13th Sutra onwards.

Katho Upanishad:

The way to the hereafter is not apparent to the ignorant man who is childish, befooled by the glamour of wealth. “This is the only world,” he thinks “There is no other.” Thus he falls again and again under my sway. [1 – 2 – 6]

Chandogyo Upanishad:

Athaitayoh pathor na katarena ac na tanimani ksudrany asakrd avartini bhutani bhavanti jayasva bhriyasvety etat trtiyam+ sthanam tenasau loko na sampuryate tasmaj jagupseta tad esa slokah.
But those who do not follow either of these two paths are born among small animals and insects again and again. [This can be said about those who are born in] this third state: ‘be born and die.’ This is why the other world does not get filled up. Therefore one should despise this state. Here is a verse on the Subject – Those born in this state are so short-lived that no sooner are they born than they die, as if life has no other purpose for them. [ 5 – 10 – 8 ]

Katho Upanishad – Chapter 1 – 2 – 6 :

- Anishtadhikarmis are materialists without dharma go to Yama Loka.

Smriti :

- Mahabharata and Puranas.

<table>
<thead>
<tr>
<th>Sruti</th>
<th>Smrithi</th>
<th>Purana</th>
</tr>
</thead>
<tbody>
<tr>
<td>13th Sutra</td>
<td>14th Sutra</td>
<td>15th Sutra</td>
</tr>
</tbody>
</table>

Sutra 16 :

तत्रापि च तद्व्यापारादविरोधः: 

And on account of his (Yama’s) control even there (in those hells) is no contradiction. [ 3 – 1 – 16 ]

- Answers incidental question based on sutra 15.
- Chitra Gupta Devata - Presides over lower Lokas. Functions under Yama Dharma Raja.
- Local minister gather power from Purva Mimamsa (Yama Dharma Raja ).
- Yama can remove local minister. Pathala indirectly presided over by Yama.

Word Analysis :

Tad Vyapara :

- Since Yama’s influence is accepted, in those Lokas also no Avirodha, no contradiction.
Significance:

a) Tatra:
   - In Sapta Lokas of sutra 15

b) Apicha:
   - Also are indirectly controlled.

c) Tad Vyapara:

<table>
<thead>
<tr>
<th>Tad</th>
<th>Vyapara</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Yama Devata</td>
<td>- Function, Act on jurisdiction,</td>
</tr>
<tr>
<td></td>
<td>- Influence, power</td>
</tr>
</tbody>
</table>

- Hetau Panchami, ultimate control by Yama.
- Katho and Puranas are Pramanas.

Sutra 17:

\[
\text{विद्याकर्मणोरिति तु प्रकृतत्तत्वां} \]

\[
\text{Vidyakarmanoriti tu prakritatvat} \]

But (the reference is to the two roads) of knowledge and work, those two being under discussion. [3 – 1 – 17]

Doubt:
- Based on 2\textsuperscript{nd} Sruti.

Subject:
- Re - Adharmic travel of Krishna Gathi.

Siddantin:
- Adharmis go to lower Lokas only.
But those who do not follow either of these two paths are born among small animals and insects again and again. [This can be said about those who are born in] this third state: ‘be born and die.’ This is why the other world does not get filled up. Therefore one should despise this state. Here is a verse on the Subject – Those born in this state are so short-lived that no sooner are they born than they die, as if life has no other purpose for them. [5 – 10 – 8]

- Those who do not take these 2 paths go through 3rd path.
- Pronouns used.
- Siddantin took that as Pramanam.
See context (Prakaranam) giving meaning of pronouns, Sarva Nama Shabda.

<table>
<thead>
<tr>
<th>Tat</th>
<th>Tvam</th>
<th>Asi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sat</td>
<td>Chit</td>
<td>You are</td>
</tr>
</tbody>
</table>

Prakaranavashat - Chandogyo Upanishad:

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]

Chandogyo Upanishad:

- 10th Khanda – Pronouns, Arichi - 1st Devata in Shukla Gathi, Archiradhi Gathi, Uttarebyaha, Saguna Upasakas with Sraddha, called Vidya here - (Vidya - Also Brahman Jnanam)
- Then Kevala Karmis - Yagyena, Danena, Tapasena – Krishna Gathi.

Vidya Marga

Shukla Gathi Before Chapter 5 – 10 - 8
But those who do not follow either of these two paths are born among small animals and insects again and again. [This can be said about those who are born in] this third state: ‘be born and die.’ This is why the other world does not get filled up. Therefore one should despise this state. Here is a verse on the Subject – Those born in this state are so short-lived that no sooner are they born than they die, as if life has no other purpose for them. [5 – 10 – 8]

- Instantaneous birth and Death.

**Word Analysis:**

**a) Yethayo:**
- There are 2 paths of Upasaka and Karmis.

**b) Prakrtatvat:**
- Since they are topic of discussion.

**Significance:**

**a) Vida Karmano:**
- Vidya Phala Buta Marga - Shukla Gathi.
- Karma Phala Buta Marga - Krishna Gathi.
- Etayo - Chapter 5 - 10 - 8 - Means of these two, Vidya Karmanaho.

**b) Iti Artaha:**
- This is meaning.

**c) Prakrutatvat:**
- That is Prakarana - By seeing previous portion.
Sutra 18:

Not in (the case of) a third place, as it is thus declared in the scriptures. [3 – 1 – 18]

General Analysis:
- In Adho Gathi - Tritaya Sthane, 5 stages not involved (Svarga, Megha, Bumi, Purusha, Nari).
- Involved in Manushya Janmas.

What is proof?
- In Reproduction - Not similar.
- Father mother mating not involved.

In Panchagni:
- First convention in Svarga. As Shariram converted into soma.

2nd Megha Agni:
- Soma to Vrishti - (Rainy waters) Vrishti falls on earth.
- From pool of waters, mosquitoes come, called moisture born beings, Svedaja Jiva Pranis.
- Insects don’t have 5 stages. Jala - Soma, Soma - Vrishti Jalam - Pranis - Insects born.
- No Vrishti - Annam - Beejam - Manushya conversions.
- Svedaja - Called Samshokajam by Vyasa.

Next type of living beings: 3rd Stage Udbijam
- Jala - Soma - Vrishti Jalam – Earth – Plants.
- Vrishti Jalam through earth brings out plant kingdom.
- No Vrishti – Annam but Vrishti – Vriksha conversion.
• Bhumin Udbijya Janami.
• Plant Jivas break open from earth (No 4th / 5th Stage).
• Amoeba becomes 2 - Each one Jiva without 5 stages - Multiplication by division.
• Seahorse male becomes pregnant - Gives birth without female.

Plant :
  o Put branch on ground.
  o Next plant born - Can’t apply 5 stages for all living beings.

• Svedajan and Udbeejam born without 5 stages.

a) Na Tritiye :
  • 5 Stages are not relevant w.r.t. 3rd Path.

b) Tatha Upalabde :
  • Since that is known from Sruti.

Significance :

a) Na :
  • 5 Stages not there. Svarga / Megha / Prithvi / Purusha / Nari in the 3rd Path – Adho Gathi.

What is Pramanam?

b) Tata Upalabde :
  • That is seen in Shastra and Anubava.

Shastra : Chandogyo Upanishad :
  • Chapter 5 – 10 – 8 – Jayasva – Mriyasva.
  • Born – Gone – repeatedly no 5 Stages.

Example :
  • Ishal during rains, Appear – Disappear like Mushroom
**Katho Upanishad:**

> अनुपशय यथा पूर्व प्रतिपशय तथापरे।
> सस्त्रमिव मत्य: पच्यते सस्त्रमिवाज्यते पुन:॥६॥

"Remember how our forefathers acted: Consider, also, how others (now act). Like corn decays the mortal, and like corn is born again."  [1 – 1 – 6]

- Like mushroom born and gone.

**Chandogyo Upanishad:**

> वेत्थ यथासौ लोके न संपूर्णतःइति
> न भगव इति वेत्थ यथा पद्मम्यामाहः
> तावापः पुरस्वचसो भवन्तीति
> नेव भगव इति ३

[Pravahana asked,] ‘Do you know why the other world [the world of the moon] is not filled with people?’ [‘Svetaketu replied,] ‘No, revered sir, I don’t know.’ ‘Do you know why after the fifth oblation water comes to be called “Purusa” [Man]?’ ‘No, sir, I don’t know.’ [5 - 3 - 3]

- Rudimentary body becomes full fledged body only in 5th stage.
- If rudimentary body has to become plant / Insect – 5 Stages not required.
- Previous Vakyas – Manushya Jivas. Hare lower Janmas.
- No contradiction.
Significance:

a) Na:
   • Not

b) Tritiya Marga:
   • In 3rd Path No - 5 stages.

c) Tata Upalabde:
   • Found in Upanishad Vakyas, Jayasya – Mrityasya iti.

Chandogyo Upanishad:

But those who do not follow either of these two paths are born among small animals and insects again and again. [This can be said about those who are born in] this third state: ‘be born and die.’ This is why the other world does not get filled up. Therefore one should despise this state. Here is a verse on the Subject – Those born in this state are so short-lived that no sooner are they born than they die, as if life has no other purpose for them. [5 – 10 – 8]

Sutra 19:

And (moreover the) Smritis have recorded also (that) in this world (there had been cases of birth without the course of five oblations). [3 – 1 – 19]

• Even in Human not all Jivas goes through 5 Stages.
• Svedaja and Udbijani - Don’t require 5 stages.
• Manushya = Jarayu – Jani.

![Diagram]

- Jarayujam - Womb born.

**Exceptions in Mahabharata:**

**a) Drishtajumna:**
- Born out of Agni Homa Kunda.
- Drona - Defeated Draupada. Draupada wanted special son from Yaga Agni to kill Drona.
- Then Drishtajumna born.

**b) Draupadi:**

**c) Sita - Out of Bumi:**

**Word Meaning:**

**a) Apicha:**
- Moreover.

**b) Loke:**
- Birth of some people without 5 stages.

**c) Smaryate:**
- Is known through Smriti.
Significance:

a) Smaryate:
   • Smriti Pramane.

Drishyate:
   • Mahabharata for Drishtajumna, Draupadi.
   • Valmiki Ramayana - Sita
   • In Saints, mahatmas lord enters Body directly in Womb of Mother, Birth of Jesus.

b) Apicha:
   • Also seen.

c) Exception w.r.t Svetajam and Utbijam:
   • Partial exception of 5 Stages in Jarayujam(human) Also.

d) 5 Stages Talked in Chandogyo Upanishad:
   • 5 For Upasanaratham and Vairagya Siddhantham.
Lecture 246

Sutra 20:

Also on account of observation. [3 – 1 – 20]

- This Adhikaranam - 10 Sutras.

Main Idea:

- 5 Stages of Panchagni Vidya not common for all Jivas.
- Only for Krishna Gathi Ritualists, not for Upasaka and Papa Karmis (Anishtadhikarinas)

Anishadhikarins:

- Take inferior Janmas – Require 5 stages.

Not in (the case of) a third place, as it is thus declared in the scriptures. [3 – 1 – 18]

- Sruti Vakyam.
- Adho Gathi is Tritiya Marga.

And (moreover the) Smritis have recorded also (that) in this world (there had been cases of birth without the course of five oblations). [3 – 1 – 19]
• Smriti Drishtajumna – Draupadi.
• Sita = Plough - Sita Nimitta Janma, no 4 / 5 stages.
• Drishtajyumna – From Agnikunda.
• 5 Stages not compulsory. Anubava Pramanam.

Sutra 20:

Also on account of observation. [ 3 – 1 – 20 ]

General Analysis:

• Pratyaksha Pramanena Darshanat.
• Sutra 18 - Jiva is of 4 types.
• Darshanat = Pratyaksha Pramanam, Upalabdihi = Sruti Pramanam.

Jarayujam
- Womb Born

Andajam
- Egg Born

Utbijam
- Plants
- Earth Born
- No Male / Female

Svetajam
- Moisture Born
- Insect
- Microbes
- Mosquitoes

Don’t have 5 Stage
• Amoeba - Multiplies by division.
• Svetajam and Utbijyam become, Pratyaksha Pramana to prove.
• 5 Stages not required for all Jivas.

Word Meaning:

a) Darshanat cha:
• From observation also this is known - 5 stages not compulsory for all Jivas.

Significance:

a) Darshanat:
• Seeing, observation - Pratyaksha Pramanat.
• Sutra 18 – Upalabdehe – Sruti Pramane.
• Sutra 18 + 20 can be interchanged, with Upalabdehe and Darshanat.

b) Cha:
• In addition to Sruti and Smriti, Anubava Pramanam.

Sutra 21:

The third term (i.e. plant life) includes that which springs from heat and moisture. [3 – 1 – 21]

• Vyasa solves incidental doubt. Prasanga Vashat Aagataha.
Aitareya Upanishad:

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

- 4 Jivas = Mentioned.
Chandogyo Upanishad:

Living beings have their origin in three ways: From eggs, from parents, and from plants. [ 6 – 3 – 1 ]

- Only 3 types of Jivas.

<table>
<thead>
<tr>
<th>Andajam</th>
<th>Jarayujam</th>
<th>Udbijam</th>
</tr>
</thead>
<tbody>
<tr>
<td>(Eggs)</td>
<td>(Womb)</td>
<td>(Earth)</td>
</tr>
</tbody>
</table>

- 4th Svetajam (Moisture) Not included.
- 4th is implied, you supply.

Word Meaning:

a) Samshoka Jasya:
   - Being born of moisture not occurring in Chandogyo Upanishad.

b) Tritiya Shabdava Hodaha:
   - Is to be included in Udbijan - 3rd Expression.

Significance:

a) Tritiya Shabda Ba Rodaha:
   - 3rd Expression Udbijam.

b) Avarodaha = Inclusion in 3rd expression itself.

c) Samshokajam:
   - Svedajam
   - Moisture born being.
Final Meaning:

- Utbijam including Svetajam.
- One word – 2 Arthas.
- 3rd Adhikaranam over.
- Anishtadhikari – Papa Karmis Gathis is established.

4th Adhikaranam - Sutra 22:

(The soul when coming down from the sphere of moon) attains similarity of nature with them, (i.e., with ether, air, etc.,) as this only is possible. [3 – 1 – 22]

- One sutra. Sabavya Patti Adhikaranam.
- After Svarga, Ritualists come back. Anushayavan Jivas with residual karmas come back.
- Ramaniya and Kapooya Charanaya, discussed earlier.
- Previous Adhikaranam - Papa Karmis, How Punya Karmis descend down is the topic here.

Chandogya Upanishad:

Living in the world of the moon until the fruits of his work are exhausted, he then goes back to this world along the path he came. First going to the sky, he then goes to air. Having become air, he next becomes smoke. Having become smoke, he then becomes Mist. [5 – 10 – 5]
Having become mist, it changes into clouds. Then from clouds, it becomes rain and falls to the earth. Finally it grows as paddy, barley, plants, trees, sesame, beans, and so forth. The change from this state is very difficult. Those who eat these things produce children just like themselves. [5–10–6]

- By which route they go up, they come back same route.

Stages:
- 1 Akasha, 2 Vayu, 3 Dhuma - haze - Mist, Ab – Brahma - Rain bearing clouds.
- Megha - Rain bearing clouds, 4 Megha Buta - Showering clouds, 5 Earth, 6 Plants, 7 Father, mother, body.
- How you come to Astika Samaj and become Astika Samajam.

<table>
<thead>
<tr>
<th>How Nivartante</th>
<th>Is Butva</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arrival</td>
<td>Becoming</td>
</tr>
</tbody>
</table>

- Does it come to Vayu or becomes Vayu / Akasha / Megha.
- Appears, resembles them, because of subtlety.
- Sabavyam = Sarupyam - Appearance = Resemblance.
- Akasha Tulyaha Bavati
- Vayu Tulyaha Bavati
- Megha Tulyaha Bavati
- Jalam Tulyaha Bavati
- Tat Tat Tulyaha Bavati

Siddantin
Upapatthehe:
- That alone is logical.

Shankara:
- Jiva can’t become Akasha.

Reasons:
a) No further stages will be possible, Akasha eternal in Srishti.
b) One thing can’t become another, X - Can’t become Y.
c) One should give up its properties, and take up others property.

d) Next question:
- Gives up incidental or intrinsic property.
- By giving up incidental property, object does not become other.

Example:
- Man looses hair, he is not another person, then does not need to return loan.
- Fat becomes lean, short – Tall.
- No change of substance.
- By giving up intrinsic property, thing can become another.
- Giving up of intrinsic does not exist - by definition.
- Fire – Hot / Water – Cold.
- If it gives up, substance will disappear - Matter not created, destroyed.

e) Chetanam can’t become Achetanam:
- Chetanam Jiva - Can’t become Achetana, Akasha, Vayu...
- It is Akashavatu - Appears as Akasha.
Word Analysis:
a) Tat Savabhavya Pattihi:
   • Jivas assumption of taking various, forms similar to them is implied in the Sruti.

b) Upapatte:
   • Since that is illogical.

Significance:
a) Tat Sarvabya Pattihi:

<table>
<thead>
<tr>
<th>Tatu</th>
<th>Sabhavyam</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Various stages</td>
<td>- Resemblance</td>
</tr>
<tr>
<td>- Akasha, Vayu, Dhuma, Abra, Megha</td>
<td>- Bavya = Rupa</td>
</tr>
<tr>
<td></td>
<td>- Samana Bavaha</td>
</tr>
<tr>
<td></td>
<td>- Sa Rupasya Bavaha</td>
</tr>
</tbody>
</table>

• Jiva has resemblance to Akasha, Vayu in the sense of subtlety.
• Aaptihi = Transformation, assumption Akasha Svarupa Apattihi.
• Upanishad uses Butva, says becomes Vayu.
• Compromise ok – To solve problem of illogicality.
• Chetana Jiva becoming Achetana Akasha illogical.
• Becomes similar to Akasha in subtlety.
• Upapattehe - Logic / Reason - Because it is reasonable interpretation.
• Literal interpretation unreasonable, Figurative interpretation reasonable.
• Tat Sabhavya Patti Adhikaranam Over.
Sutra 23:

(The soul passes through the stages of its descent) in a not very long time; on account of the special statement. [3 – 1 – 23]

- 1 Sutra Adhikaranam.

General Introduction:

- Nathi Chiradhi Karanam.

Question:

- Regarding curiosity. Based on Chandogyo Upanishad:

Living in the world of the moon until the fruits of his work are exhausted, he then goes back to this world along the path he came. First going to the sky, he then goes to air. Having become air, he next becomes smoke. Having become smoke, he then becomes Mist. [5 – 10 – 5]

Having become mist, it changes into clouds. Then from clouds, it becomes rain and falls to the earth. Finally it grows as paddy, barley, plants, trees, sesame, beans, and so forth. The change from this state is very difficult. Those who eat these things produce children just like themselves. [5 – 10 – 6]
- Jiva comes to Akasha... Resembles Akasha
- Vayu - Comes down through waters.
- Plant - Barley, rice, Oshadi, tree...

**Question:**
- How long in each stage - Short - long - indefinite?

**Purva Pakshi:**
- Unpredictable

**Siddantin:**
- There is some unpredictability, Upto Rains - Upanishad does not mention time.

**Upanishad says:**
- To come out of water, plant, father, mother is difficult.

**Implication:**
- Previous stages quickly, Vayu, Megha... Athivaivathu.

**Duru Nishprapataram:**
- Difficult to emerge out, pass through later stages.
- By implication - Take previous one as “Nachitirena” for short time is essence of sutra.

**Word Analysis:**
- a) Jiva crosses initial stages within short time.
- b) Viseshat:
  - This is understood from specific expression found in Sruti.

**Significance:**

<table>
<thead>
<tr>
<th>Na</th>
<th>Ati</th>
<th>Chirena</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not</td>
<td>Very</td>
<td>Long</td>
</tr>
</tbody>
</table>

= Short Time
c) Dur / Nish Prapta / Taram:

↓

Emergence, passing through (Very difficult passage)

- Dukhena Nish Prapataha.
- Sthanam = More difficult to pass through stages after rainy waters when Jiva Comes down.
- It can get into plant only if Rain falls on earth.
- If Rain falls on ocean (3/4th) land - 1/4.
- Jiva should not fall in Gobi desert / Saudi Arabia.
- He should become eatable plant not Kanjori – itching plant.
- Should be in Vendekkai and enter man / Women.
Lecture 247

Nati Chira - Aadhi:

- Jiva passes through Akasha, Vayu, Megha, rainy water, Vrishti very fast.
- Later to be born as human being, relatively more difficult.
- Enter earth, appropriate eatable plant, reach human, male, able to produce Beejam, not eaten by female!
- 3 Ashrama males no birth, Grihasta alone.
- Go to conceiving female.

Vivekachudamani:

For all living creatures, a human birth is indeed rare; much more difficult it is to attain full manhood; rarer than this is a Sattvic attitude in life. Even after gaining all these rare chances, to have steadfastness on the spiritual path as explained in Vedic literature is yet rarer; much more so to have a correct understanding of the deep import of the scriptures. Discrimination between the Real and the unreal, a personal realization of spiritual Glory and ultimately to get fully established in the living consciousness that the Self in me is the Self in all---these come only later on, and culminate in one’s liberation. This kind of a perfect liberation cannot be obtained without the meritorious deeds of many millions of well-lived lives. [Verse 2]
Having become mist, it changes into clouds. Then from clouds, it becomes rain and falls to the earth. Finally it grows as paddy, barley, plants, trees, sesame, beans, and so forth. The change from this state is very difficult. Those who eat these things produce children just like themselves. [5 – 10 – 6]

Sutra 24:

(The descending soul enters) into (plants) animated other (souls), as in the previous cases, on account of scriptural declaration. [3 – 1 – 24]

- 6th Adhikaranam – 4 Sutras, Anyadhishhitadhidhikaranam.

Siddantin:

- In Panchagni Vidya, Ritualists go to Svarga and return through Megha, Bumi, Annam, Purusha, Stree.
- Through food enters male as 4th stage to become human race.
- One Jiva within, identified plant body (Host) and another external travelling Jiva (Guest).

<table>
<thead>
<tr>
<th>Original Jiva (Host Jiva)</th>
<th>Guest Jiva</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Enjoy Sukha Dukha with identification, Abhimana because of Karma</td>
<td></td>
</tr>
<tr>
<td>- Plant, male, female have original Jivas.</td>
<td></td>
</tr>
<tr>
<td>- Sharira Abhimani Jiva</td>
<td>- Vendekkai Jiva</td>
</tr>
<tr>
<td></td>
<td>- After 10 months guest Jiva comes out</td>
</tr>
<tr>
<td></td>
<td>- Not connected to Vendekkai, Male, female bodies by Karma</td>
</tr>
<tr>
<td></td>
<td>- No Abhimana with other bodies except his own Rudimentary Body</td>
</tr>
<tr>
<td></td>
<td>- Sharira Antargatah Jiva</td>
</tr>
</tbody>
</table>

- If 2 Jivas, karma complications come. If injury, wound in body of Father, mother, pain goes to host Jiva.
- Not guest Jiva – Says Shastra.
- Guest Jiva has no pain in guest house. No Sukha / Dukha for Sharira Antargatah Jiva.
• Starts experiencing Sukham Dukham when body matures.
• Only through mature body which comes at end of 5th stage, Jiva starts experiencing Sukham / Dukham, not in mother’s, father’s body.
• Extend this to free body - 3rd Stage. Came to Vrishti, to earth to plant kingdom.

In plant - 2 Jivas:
  o Vriksha Abhimani Jiva.
  o Some original Jiva in plants.

• Panchagni Vidya - Talking about Antargatah Jiva not Abhimani Jiva.
• Antargatah Jiva occupies plant temporarily.
• Has human rudimentary human body – Jala – Soma - Vrishti Shariram.
• Goes to male – Female.

Siddantin:
• Jiva occupying tree during 3rd stage of Panchagni Vidya is Antargatah Jiva – Not Abhimani Jiva.
• Sukham - Dukham of plant body does not affect Antargatah travelling Jiva.
• Hitch taking Jiva - Piggy back Jiva.

Purva Pakshi:
• Travelling Jiva is Abhimani.
• Shastra not Clear, seems to say Abhimani Jiva.

What Upanishad statement contributes to this confusion?
Chandogya Upanishad:

अभ्रम भूत्वा मेघो भवति मेघो भूत्वा प्रवर्षिति त इह ब्रीहियवा अौषधिविन- स्प्तस्तितलमाशा इति जायनेत्तो वै खलु दुर्निष्प्रपतरं यो यो हृदयमय्यति यो रेतः सिद्धि तत्थ्वी एव भवति ६
Having become mist, it changes into clouds. Then from clouds, it becomes rain and falls to the earth. Finally it grows as paddy, barley, plants, trees, sesame, beans, and so forth. The change from this state is very difficult. Those who eat these things produce children just like themselves. [5 – 10 – 6]

Verb:
- Jayante confusing.

3rd Stage: Should say:
- Jiva from earth comes in contact with plant as Antargatah, guest Jiva in its journey to become human being.

Upanishad says:
- Jiva is born as plants and trees, if birth as plants and trees, there won’t be Panchagni itself.

3 Stages:
- Is going to be born Human latter.
- Only travels through plant, without identifying with plant, without going through Sukham – Dukham of Plant.
- Jiva comes to 4th and 5th Stage.
- After 5th stage, verb Jayante must be used.
- Samsargam Praptuvanti, temporary residence in plant, without suffering pain and pleasure.

• Jayante - Verb
  Vachyartha
  Lakshyartha
    Samsarga Praptihi Natu janma Prapti Hi
• Janma after 5th stage.
Doubt:

Jayante Means Becoming

Abhimani Jiva

Vachyartha
- Purva Pakshi uses Abhimani Jiva
- Birth in form of Plant
- Ayathanam

Antargatah Jiva

Samsrishtva Jiva
- Shankara uses Lakshyarthya
- Vehicle, Avahanam

Tattwaboddha:
- Ayathanam - Born and Suffers, Sukha - Dukha of plants.

By Logic:
- Verb Jayante = Primary meaning of Abhimani Jiva only - Janma Praptihi.
- Nutana Sharira Abhimani Prapti = Mukhya Artha of Jayante.
- In between Mukhya, Gauna Artha, what is stronger? Prabalam? Primary.

Another logic:
- Gone to Svarga by Krishna Gathi, because of rituals done, Upasana gives Shukla Gathi.
- Vedanti ritual has Pashu Himsa - Because of mix of Papam.
- Goes to Svarga - Has human birth becomes plants, because of Pashu Himsa.
- Jayante is actual birth as plant, suffers - Comes to male and female... then human form.

Primary Meaning:
- Abhimani Jiva.
- In 2nd Approach - Done Vedic ritual with Papam.
3rd Stage:
- Suffers as plant... Natural growth.

Siddantin:
- No birth as plant - Jiva comes through Panchagni Vidya - Only travels through plant, body not born in plant.
- Without going through pain and pleasure, Bhoga of plant, male, female, body.
- Jiva is without Bhoga in 5 stages, Bhoga starts with our Bhoga Shariram.
- General analysis of Adhikaranam over.

1st Sutra:
- Jiva comes to plant not as, some Abhimani Jiva but in which there is already Abhimani Jiva.
- Host exists, Jiva only guest, Jayante = Becoming Abhimani.

Vyasa:
- Takes secondary meaning in previous cases.

22nd Sutra:
- Sabhavya Adhikaranam recollect here.

Upanishad Said:
- Jiva becomes Vayu, cloud – Conclusion: Don’t take literal meaning.

Why?

<table>
<thead>
<tr>
<th>Jiva – Chetanam</th>
<th>Vayu – Achetana</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sabhavya, Sarupa Apatthihi</td>
<td>Can’t become human</td>
</tr>
</tbody>
</table>

- Similar in subtlety, Rejected primary meaning of Butva.
- Does not fit. Here also take indirect meaning.
a) Poorna Vatu:
   - As in the case of previous stages.

(Tatsabhavyapattirupapatteh)
(The soul when coming down from the sphere of moon) attains similarity of nature with them, (i.e., with ether, air, etc.,) as this only is possible. [3–1–22]

b) Anyan Dishtiteshu:
   - Jiva gets association with plant bodies which are presided over by other host Jivas.

c) Abilapat:
   - This is known through statements

d) Anya Dhishtiti Teshu:
   - Jiva enters Vriksha which has already been identified with some other Jiva.
   - Owner occupant and host Jiva already in plant. Into that plant Jiva goes, Pravishanti.
   - It does not identify with the body, no Sukham, Dukham.

e) Poorvavatu:
   - As in case of previous stages where we did not take primary meaning.
   - In Vayu Bava (sutra 22) Not becoming Vayu, Megha, but Megha Samsarga.
   - Not birth as tree but travel through tree.

f) Abilapa:
   - Come to know from Sruti – Chandogyo Upanishad: Chapter 5 – 10 – 5 + 6.
   - Vayur Butva – Jiva becomes smoke not smoky - Gets associated with atmosphere in subtle form - Not becomes smoky.
Shankara’s supporting Argument:

- Assume – After 3rd stage - Jiva becomes plant Abhimani Jiva, not Antargatah Jiva.

4th Stage:
- Has to come to male body.

Question:
- Can Abhimani Jiva ever enter male body?
- Jiva would have quit. Vendekkai being fried.
- Antargatah Jiva will not quit, It does not have Sukha – Dukha Bhoga.
- Abhimani Jiva will quit. For Abhimani Jiva 5 stages not possible.

Sutra 25:

If it be said that (sacrificial work is) unholy, (we say) not so, on account of scriptural authority. [3 – 1 – 25]

Vyasa Answers - Purva Pakshi:
- ‘Jiva becomes Abhimani’

Purva Pakshi lad said:
- Himsa involved, Ashuddha karma.

Question:
- Pashu Himsa in Veidica Ritual, is it papa karma or not? Incidental topic.

Vyasa:
- Not Papam if based on Vedic Vidhi...
- Veda Vihita Himsa Papeya Na bavati, Government Vihita Himsa Papeya Nabavati.
Sutra 25:

If it be said that (sacrificial work is) unholy, (we say) not so, on account of scriptural authority. [3 – 1 – 25]

Krishna Gathi:

- Ritualists travel to Svarga and return by Panchagni Vidya - 5 stages.
- 3rd stage - Plant kingdom.
- In plant – Abhimani Jiva or not?
- Antargati Jiva goes through plant without becoming Abhimani of plant.

Purva Pakshi:

- Jiva goes through pain and pleasure, Has Punyam through Veidica karma.
- Incurred Papam - Pashu Himsa - Hence temporary suffering in plant life.

Vyasa:

- Plant experiencing Sukham Dukham different than travelling Jiva.

Incidental Topic:

- Animal sacrifice - Is it proper – Improper?

a) 25th Sutra:

- Not papa karma – Not Ashuddha karma is traditional view.

b) Extreme view:

- Highly critical of animal sacrifice - Criticise Vedas, Brahmins, Vedic priests - Abominable, barbaric, uncivilised practice.
**Story of Buddha:**
- Most compassionate.
- Told Sacrificer ‘If goal is to go to heaven - Sacrifice your father or me’
- These people don’t talk about, slaughter houses but only criticise Vedic ritual.

c) **Moderate view:**
- Animal sacrifice wrong.
- Don’t criticise Vedas and reject Vedas.
- Reject animal sacrifice not Vedas, Swami Vivekananda.

d) **Veda:**
- Teaching of Lord, some relevant in past not now. Karmas not wrong. Time wrong.

e) **Veda never talks of animal sacrifice:**
- Wrong interpretation.
- No animal offering.
- Animal images out of dough (Mavu)

<table>
<thead>
<tr>
<th>Pishta</th>
<th>Pashu</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Mavu</td>
<td>- Animal</td>
</tr>
<tr>
<td>- Dough</td>
<td></td>
</tr>
</tbody>
</table>

- Symbolically sacrifice animal.
- Arya Samaj is this group, Vyasa’s view is in this sutra.

**Shankara:**
- When you judge karma as proper - Improper, what should be the norm?
- In context of Vedic scriptures karmas have 2 Phalams. This is an Axiom accepted by Vedic students.
Example:

- Accept 3 umpires in cricket. No game without 3 umpires.
- Similarly, no karma without 2 Phalams.

2 Phalams

Drishta
- Visible
- Paurusheya
- Studied by instruments

Adrishtam
- Invisible
- Apaurusheya
- Consequences are Punyam / Papam
- Not Available for instruments

- Jaimini’s Purva Mimamsa sutras in the beginning discuss this.
- We accept and is called Sraddha and makes us Astika, Veidika.

a) Karma produces Adrishta Phalam:
b) Adrishta Phalam can’t be studied by instruments:
c) Adrishta known by Apaurusheya Pramanam called Veda:
   - Shankara assumes propriety of action, takes Adrishta as equally important. Interested in spiritual, internal, invisible growth.
   - Norm of judgement – Punya – Papam.
   - Adrishta Phalam criterion.

d) What is Punyam?
   - Yatu Veda Vihitam, Tatu Punya Janakam.
   - Permitted by Vedas.

e) What is Papam?
   - Prohibited by Vedas, Papa Janakam.
Before debating find out what is our norm first?

Keep Drishta, Adrisha Phalam.

**Example:**
- Shivaji - Tamilian or Maharashtrian?
- Debate for 7 days - First know which Shivaji? Rama Bakta or actor.
- Pashu Himsa - Right or wrong? do you believe in Adrishta?
- If no belief in Vedas, norms different.
- Drishta Drishtya is Shuddham not Ashuddham.
- Ahimsa Vritam in Shastram? Right or wrong?

**Shankara:**

- Samanya Dharma
  - Ahimsa is
    - Visesha Dharma
      - Overtakes Samanya Dharma in some special occasions
        - Lathi Charge Accepted
        - Hurt by doctor accepted
        - Kill for Dharma goes to Svarga called Apavada
    - Called Utsargaha
  - Samanya Dharma
    - Lathi charge
    - No Hurting
    - 3 Times Ahimsa Mentioned in Gita

**Word Analysis:**

**a) Ashuddham:**
- Is impure

**b) Siddanti – Itichet:**
- if this is your view, it is not correct.
c) Shabdat:
   • Because it is prescribed by Veda Pramanam.

Significance:

a) Ashuddha - Impure, improper:
   • Purva Pakshi - Take it as papa Janakam as per Samanya Ahimsa value.

b) Itichet – NA:
   • If this is your view, not acceptable because – Shabdat.

c) Shabda Vihitatvat:
   • Veda presents it as exceptional to original law.
   • Ultimately no action - Good or bad.

Sometimes:
   • Asatyam = Dharma, Punya Janakam.
   • Himsa = Dharma, Punya Janakam.
   • Dharma Relative - Not black and white, not excuse for abuse, Yateshtacharaha...
   • Initially accept dharma as black and White - Not grey.
   • Later take it as grey, Subjectivity, discrimination, analysis will be involved.
   • Protect kith and kin = Samanya Dharma.
   • Now, kill in battlefield - For Dharma, Visesha local karma now.
   • Dharma Sakatam = Grey area. Use discrimination if mature.
   • Generally not mature, when it comes to our action, we go by our Raga – Dvesha.
   • Go to person who has assimilated, follows dharma, not beneficiary of dharma.
   • No Absolute Dharma / Adharma, Himsa / Ahimsa, Punyam / Papam.
Sutra 26:

Then (the soul gets) connected with him who performs the act of generation. [3 – 1 – 26]

Subject:

- Descending Jiva in 5 stages - Passing through plants, becomes Antargatah Jiva (Not Abhimani Jiva).
- Owner of body is host Jiva, experiences pain and pleasure.
- Anthar Gatha Jiva – Occupies body, travels through body of Plant.

Chandogya Upanishad:

Having become mist, it changes into clouds. Then from clouds, it becomes rain and falls to the earth. Finally it grows as paddy, barley, plants, trees, sesame, beans, and so forth. The change from this state is very difficult. Those who eat these things produce children just like themselves. [5 – 10 – 6]

- Plant consumed by human. Jiva becomes Manushya because of Karma.
- Jiva has to enter Grihasta, male Shariram called Rethasic.

<table>
<thead>
<tr>
<th>Retaha</th>
<th>Sinchati</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Manushya Beejam</td>
<td>- Transferring</td>
</tr>
<tr>
<td>- Jiva is Beejam Rupam in Male Body</td>
<td></td>
</tr>
</tbody>
</table>

- Jiva through food enters Rethasic.
Upanishad:

- Jiva becomes Retasic, ‘Tat Buya Eva Bavati’
- Buya – Crucial Word. Can Jiva of Plant body become, adult human being Rethasic?
- Don’t take Mukhya Artha. Take Figurative Meaning. It gets association with Adult male.
- Becoming not Janma Prapti, Becoming is Samsarga (Association) Prapti.
- Jiva in Plant Body gets association with Male Body.
- Jiva Can’t become adult male straightaway.
- If you take figurative meaning in this context, have to take in context of plant Kingdom also.
- Controversy with respect to plant Kingdom.
- W.r.t. Adult male only Samsarga Prapti not Janma Prapti.
- Jiva gets Vayu, Megha, Vriksha, Male, Female Samsarga… Finally Janma Prapti.
- In Between no Janma at all is Vyasa’s Argument.

Significance:

a) Ata:

- Retasic Yogaha Jiva gets association with Adult male.
- Thereafter, passes through plant body as Guest Jiva.

b) Retasic Yogaha – Retaha Sinchati:

- Adult male human being. Productive nature adult human being.
- Yogaha = Samsarga Prapti, not Janma Prapti.
- Jiva gets Sambanda with male body. Suffering of male body it will not undergo.
- Jiva only occupies the body, no pleasure / Pain.
- Tad Buya - Not tad Janma but tad yoga.
- Yoga = Samsarga – Antaha Vartamanatvam not Abimanatvam.
From the womb a (new) body (springs). [ 3 – 1 – 27 ]

- Rethasic yoga = Compound word.
- Garbadi kale - Jiva transferred to female body.
- In female also, he is Antargatha Jiva - Not Abhimani Jiva.
- After 10 months of Garba Vasa, it takes its own body.
- Jiva has rudimentary body - Different from original male / female.
- Body as per Punya papa – Then Sukha Dukha Bhoga starts.
- Punya - Papa karmas also for transit body. Bhoga begins after 5th stage, Ramaniya and Kapooha Charana

Chandogyo Upanishad :

Among them, those who did good work in this world [in their past life] attain a good birth accordingly. They are born as a Brahmin, a Kshatriya, or a Vaisya. But those who did bad work in this world [in their past life] attain a bad birth accordingly, being born as a dog, a pig, or as a casteless person. [ 5 – 10 – 7]
Word Analysis:

a) Yone:

- From womb of mother, Panchagni Vidya discusses Manushya Srishti.
- From womb Shariram emerges, Abhivyajyate.
- Svarga – Megha – Annam – Purusha – Nari.
- Emergence of physical body, received at Purva Janma Marana kale...
- Now can use word Janmani literal sense.
- Previously – Figuratively Janma.
- Punya papa discussion - Starts now Chandogyo Upanishad: Chapter 5 – 10 – 7.
- 4th Sutra over - 6th Adhikaranam over - 1st Pada - 3rd Chapter over.

Main Topic:

- Travel of Jiva after death, Purpose of discussion.

a) Sadhana Adyaya:

b) Jivas travel:

- Getting Manushya Janma Rare, difficult.
- Crossover Punarapi Jnanam, Maranam cycle. Vairagya Prapti.
- Superiority of Manushya Janma and Vairagya Prapti.