CHAPTER 13

Introduction:
1) Tat Tvam Asi
   - Chapter 1 - 6
   - Chapter 7 - 12
   - Chapter 13 - 18

2) Chapter 1:
   - Reveals Arjuna's Sadness.
   - Jiva sad acutely and chronically.
   - Escapism is through Dance, Music, Movie, Google search.

Chapter 2:
- Krishna starts teaching Tvam:
  - Avinasi → No destruction
  - Nitya → Eternal
  - Ajah → Unborn
  - Avyaya → Not subject to change
• Pratyagatma equated to Isvara.

• **Contradictions:**

<table>
<thead>
<tr>
<th>Jiva</th>
<th>Isvara</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alpajna</td>
<td>Sarvajna</td>
</tr>
<tr>
<td>Karyam</td>
<td>Karanam</td>
</tr>
</tbody>
</table>

**Chapter 3:**

• What is means to gain the knowledge of oneness?

• Karma Yoga or Sanyasa?

**Chapter 4:**

• Jnana Karma Sanyasa = giving up action through knowledge.

• Atma – Akarta.
• See inaction in action and action in inaction.

He, who recognise “inaction in action” and “action in inaction” is wise among men; he is a yogi and a true performer of all actions. [Chapter 4 – Verse 18]

Chapter 5:
• Atma – Akarta, Abhokta.
• Knower of self does not perform any action.

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

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

Chapter 6:
• Make mind alive to the self and dwell in it.
• One should not dwell on anything else as separate from the self.

Little by little, let him attain quietude by his intellect held firm; having made the mind established in the Self, let him not think of anything. [Chapter 6 – Verse 25]

• Chapter 1 – 6 centred on Tvam shows - Jiva is one with Isvara.
Chapter 7, 8, 9:
- Isvara is cause of the world.
- Para and Apara Prakirti.

वेदां समतीतानि वर्त्मानानि चार्जुन।
भविष्याणि च भूतानि मां तु वेद न कर्शन॥ ७.२६॥

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

Chapter 10, 11, 12:
- Chapter 10 → Vibhutis of Isvara.
- Chapter 11 → Visvarupa of Isvara
- Chapter 12 → Upasanas.
- When Isvara is discussed, Jiva becomes a Devotee.

```
<table>
<thead>
<tr>
<th>Eka Rupa</th>
<th>Aneka Rupa</th>
<th>Arupa</th>
</tr>
</thead>
</table>
| Worship, Puja | - Can’t put flowers
- Know + Meditate | - To be understood and Claimed as myself. |
```

Isvara
Chapter 13 – 18:

- Identity of Jiva and Isvara and means for achieving the identity and liberation.

Chapter 13:

- Expansion of Chapter 12.

\[ सनुष्ठ: सततं योगी यतात्मा बृहदनिश्चयः। \\
मय्यपरितमनोबुद्धियों महाकः स मे प्रियः। ॥ १२.१४ ॥ \]

\[ तुल्यनिन्दास्तुतिमेऽनी सनुष्ठो येन केनचित्। \\
अनिनेतं स्तिरमतिर्मक्तिमान्मे प्रियो नरः। ॥ १२.१५ ॥ \]

- Outside → Enjoy Dvaita Bhakti
- Inside → Know Advaitam is Satyam.
  → Don’t have Dainya bava of helplessness because of conviction I am free from Body – Mind – Complex.

- Chapter 12 – Verses 13 – 19 describes Jnanis live in Samsara with Jnana Nishta.

Tena Jnenena Yuktaha Santaha:

- Because of Atma Jnanam, Jnanis able to enjoy Dvaitam outside and Virtues inside and become dear to Bagawan.
• Universe – Modification of Apara Prakriti.

I am the sapidity in water, O Son of Kunti, I am the light in the moon and the sun; I am the syllable Om in all the Vedas, sound in ether and Virility in men. [Chapter 7 – Verse 8]

• Creation, Jagat Admire as glory of Isvara.
• From Chapter 7 – Seeker prepared for Visvaroopa Darsanam.
• Everything modification of Apara Prakriti which is Bagawan.
• Body, Family, Possession all is Bagawan.
• Therefore give up Abhimana of the Anatma – world is Vishwaroopa Darsanam. No Moksha till Aham – Mamakara is given up.

13th Chapter :
• Lord Krishna wants us to see Body also as Anatma.
• Chapter 13 = Prakirti = Apara Prakirti of Chapter 7 = Maya with 3 Gunas in Upanishad = Samashti Karana Shariram.
• Prakirti alone evolves all Karyams – Physical bodies and objects.
• Learning Prakirti = Body, Mind, World.
  = Sthula, Sukshma, Karana Sharirams Sangata Sanyasa and claiming Purusha is Moksha.
• Use body – mind as means – Sadhana not as Sadhyam – Gives Dharma, Artha, Kama, Moksha Purusharthas.
Gurudev:

- This chapter gives a direct explanation of the subject in the seeker, free from the material equipments and their mis-interpretation – the world of objects.
- Teaches us, how to meditate on the Imperishable formless spirit.
- Who is a Jiva?
- Spirit functioning through a living organism, is Jiva.
- Man undressed of matter is the eternal, infinite spirit.
- The process of undressing from the matter and seeing identity with the spark of life in us is meditation.

<table>
<thead>
<tr>
<th>Field</th>
<th>Knower of the field</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Matter and the perceived world of objects.</td>
<td>- Supreme consciousness illumining the field.</td>
</tr>
<tr>
<td>- Field of knowables</td>
<td>- Seemingly functioning in the field.</td>
</tr>
<tr>
<td></td>
<td>- Gathers the status of the knower of the field.</td>
</tr>
</tbody>
</table>

Example:

<table>
<thead>
<tr>
<th>Driver</th>
<th>Driving Car</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rider</td>
<td>Riding Horse</td>
</tr>
<tr>
<td>Swimmer</td>
<td>Swimming</td>
</tr>
<tr>
<td>Knower</td>
<td>Knowing Jagrat, Svapna, Sushupti</td>
</tr>
</tbody>
</table>
• When not driving, swimming, riding, person is pure individual. Special status only while functioning in a field.

• Pure consciousness perceiving the world of objects, through its own conditionings, becomes the knower of the field and thereby enjoys Sukham and Dukham.

• Joy and sorrow belongs to Jiva, the knower of the field.

• Knower of the field transforms himself to be the experiencer of absolute knowledge.

\[
\text{Knower} = \text{Field of known} \equiv \text{Pure knowledge / Perfect / Joyous}
\]
Shankaras introduction to Chapter 13 : Svarupa of Ishvara

- Drk – Drisya method.
- Seer – Seen Prakriya.
- Subject – Object method.

Gita : 7th Chapter :

<table>
<thead>
<tr>
<th>Para Prakirti</th>
<th>Apara Prakirti</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Essential nature of Jiva and Ishvara.</td>
<td>- Trigunatmika – 3 qualities.</td>
</tr>
<tr>
<td>- Knower of the field of experience.</td>
<td>- Astadha Bhinna – (8 factors).</td>
</tr>
<tr>
<td>- Aksara – Indestructible.</td>
<td>- Chapter 7 – Verse 4 : Bhumir apo....</td>
</tr>
<tr>
<td>Parama – Limitless</td>
<td>- Cause of Samsara.</td>
</tr>
<tr>
<td>Avayava – Not subject to modification.</td>
<td>- Kshetram</td>
</tr>
<tr>
<td>- Satchitatmika</td>
<td></td>
</tr>
<tr>
<td>- Kshetrajna</td>
<td></td>
</tr>
</tbody>
</table>

भूमिरापोजनलो वायु: खं मनो बुद्धिरेव च।
अहं ध्वार इत्तीयं मे भिन्ना प्रकृतिरं घ्नः।॥ ७.४ ॥

Earth, Water, Fire, Air, Ether, Mind, Intellect, Egoism; these are My eightfold Prakrti. [Chapter 7 – Verse 4]

- Because of 2 Prakirtis Ishvara gets a Status of creator, Sustainer, destroyer of the World.
- Atma and Maya called Prakirti, Jagat Karanam. Alone they can’t be Karanam.
Chapter 12:

- Jnanis with clear knowledge of Jiva and Isvara are dear to Bagawan.

Body with 3 Gunas used for

- Enjoyment of Karma Phalam
- Bhoga
- Moksha

- Apara Prakirti gives physical and psychological body to a Jiva for Bhoga as well as Moksa.
Prakrti (Matter) and Purusa (Spirit), also the Ksetra (the Field) and Ksetrajna (the Knower-of-the-Field), Knowledge and that which ought to be known – these, I wish to learn, O Kesava.
Verse 1:
a)

Prakirti / Kshetra

Purusha / Kshetrajna

Jnanam

Jneyam

- Prakrtim purusam ca eva, Kshatram Kshetrajnam eva ca, Jnanam Jneyam ca.

<table>
<thead>
<tr>
<th>Jnana</th>
<th>Jneya = Jnana Yoga = Brahman</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Through what Antahkarana can one know Brahman.</td>
<td>- That which must be known in ones life.</td>
</tr>
<tr>
<td>- Antahkaranam endowed with values.</td>
<td></td>
</tr>
<tr>
<td>- That by which something is known is “Jnana”.</td>
<td></td>
</tr>
</tbody>
</table>
Sankhya:

<table>
<thead>
<tr>
<th>Prakrti</th>
<th>Purusa</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Matter</td>
<td>- Spirit</td>
</tr>
<tr>
<td>- Inert equipment</td>
<td>- Sentient truth that sends the Assemblage into Action.</td>
</tr>
</tbody>
</table>
| - Electricity blesses Bulb which illumines | - Electricity itself can’t manifest as light.  
- Purusha itself has no expression. |

<table>
<thead>
<tr>
<th>Kshetram</th>
<th>Kshetrajna</th>
</tr>
</thead>
</table>
| - Field of experience objects, emotions, thoughts | - Knower of the field.  
- Status of knowing principle when it functions in the field of the known.  
- Without the field of objects, knower himself becomes pure knowledge, without functions attached to it. |
The Blessed Lord said: This body, O Kaunteya (son of Kunti) is called the Ksetra (Field), and he who knows it is called Ksetrajna (the Knower-of-the-Field) by those who know them (Ksetra and Ksetrajna) i.e., by the sages.
Verse 2:

- Order of lords answer.
  Kshetram → Kshetrajna
  Jnanam → Jneyam
  Prakirti → Purusa

a) Kaunteya:
  - Son of Kunti.

b) Idam Shariram:
  - This body in front of you is Kshetram.

c) Yah Vetti – etat:
  - One who knows this body is Kshetrajna.

d) Tadvidah:
  - Those who know Kshetra and Kshetrajna distinctly.
  - Kshetra – Place of cultivation to reap fruit.
  - Dharmakshetre – Kurushetra – this body place to reap fruits of Punya and Papa.

Karma Kshetre:
  - Endowed with freewill, you do Karma.
  - I normally take body as knower of all things, Kshetrajna.
  - Body taken as Atma – I – by Aviveka.
Who is Kshetrajna?

- The one who looks the Body from within as an object, Drk seer is Kshetrajna, not a rat seeing me. Just as one objectifies world outside, one who objectifies from within – seeing the world of thoughts.

<table>
<thead>
<tr>
<th>Kshetra</th>
<th>Kshetrajna</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Physical, Psychological, subtle causal, body.</td>
<td>- Knower of 3 bodies is Kshetrajna.</td>
</tr>
</tbody>
</table>

Definitions of Shariram:

1) Siryamana – Svabhavam Sariram.
   - That which is subject to disintegration.

2) Dahana – Yogyam Sariram:
   - Deha – that which is subject to be burnt, cremated.

3) Ksetravat Ksetram:
   - Shariram through which one reaps the fruits of ones actions is called Ksetram.

4) Ksata – Tranat:
   - Body protects one from falling into Samsara. With human form, you are capable of following Dharma and gather Punyam.
Gita’s 1st Verse:

Dhrtarastra said: O Sanjaya! What did my people & Pandavas do after having assembled in the holy land of Kuruksetra, eager to fight the battle?

Subjective interpretation of Gita:

Kuru – Ksetra:

- Place where you can gain Purusartha – Dharma, Artha, Kama, Moksa.
- Mind is the arena of this battle.

2 Armies

Pandavas

- One with Viveka discrimination

Kauravas

- With ignorance born Mamakas, Ahamkara.
- With likes & dislikes.

- One who knows this Body from sole of feet to the top of head is Kshetrajna.
- Body reveals Chaitanya Atma which is Svarupa of the Kshetrajna.
- The Pluralistic world is perceived when the spirit views its own imaginary world of matter and one awakening to his own spiritual status rediscovers his Absolute reality in which the world of matter has no existence at all.
In living man, 2 aspects are there:

- Inert, insentient matter layer – Kshetram.
- Sentient, Conciousness – Kshetrajna.
- Field is made of lifeless matter.
- As long as it lives it knows.
- This principle of knowing, functioning in the field is the knower, the enjoyer of the field, the ego.
- Urge to know expressed through an equipment is what we recognise as life.
- When this knower, the individuality departs from the equipment, we consider body as dead.
- Knower is the Kshetrajna.

<table>
<thead>
<tr>
<th>Sakshi</th>
<th>Pramata</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Changeless knower</td>
<td>- Conciousness plus mind = Changing Knower</td>
</tr>
<tr>
<td>- Actionless, processless, Pure Conciousness entity</td>
<td>- Changing component is the Pratibimba Chaitanyam mind</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Body</th>
<th>Wall</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Has Original Conciousness + Reflected Conciousness (Says Aham – I)</td>
<td>- Has only Original Conciousness.</td>
</tr>
<tr>
<td>- Sentient</td>
<td>- Can’t say I.</td>
</tr>
<tr>
<td></td>
<td>- Inert</td>
</tr>
</tbody>
</table>
Is Kshetrajna chit or chidabasa?

<table>
<thead>
<tr>
<th>Pure Chit</th>
<th>Pure Chidabasa</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Can’t know</td>
<td>- Can’t know</td>
</tr>
<tr>
<td>- Only face, no reflection</td>
<td>- In Mirror, reflection not possible without me – original face.</td>
</tr>
</tbody>
</table>

- Mixture of Chit, Chidabasa and Body (Reflected Medium) alone is knower.

<table>
<thead>
<tr>
<th>Chit / Sakshi</th>
<th>Jiva / Chidabasa / Pramata</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Travels no where</td>
<td>- Chidabasa, knower travels from one body to another.</td>
</tr>
<tr>
<td>- Chapter 2 – Verse 20</td>
<td>- Chapter 2 – Verse 22</td>
</tr>
</tbody>
</table>

वासांसि जीर्णानि यथा विहाय
नवानि गृहानि नरे परंपराणि।
तथा श्रीराणि विहाय जीर्णानि
अन्यानि संयाति नवानि देही॥ २.२२॥

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, he is not killed when the body is killed. [Chapter 2 – Verse 20]

Just as a man casts off his worn-out clothes and puts on new ones, so also the embodied Self casts of its worn-out bodies and enters others which are new. [Chapter 2 – Verse 22]
Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching.
1st Explanation:

Verse 3: Introduction to Chapter – [Shankshepa]

Gita: Chapter 7 – Verse 5: Mahavakyam

This is the inferior (Prakriti) but different from it, know thou, O mighty-armed, My higher Prakriti, the very life-element, by which this world is upheld. [Chapter 7 – Verse 5]

Gita: Chapter 7 – Verse 6 & 7

Know that these (two Prakritis) are the womb of all beings. So I am the source and dissolution of the whole universe. [Chapter 7 – Verse 6]

There is nothing whatsoever higher than Me, O Dhananjaya. All this is strung in Me, as clusters of gems on a string. [Chapter 7 – Verse 7]
a) Kshetrajnam chaapi maam Vidhi:

Consciousness

Consciousness + Body Mind

- Jivatma

Consciousness + World

- Paramatma

Vachyartha Sharira Prapancha

- Lakshyarththa Consciousness

Vachyartha Eka / Aneka Prapancha

- Lakshyarththa Arupa Consciousness

b) Mam = Me - Krishna

<table>
<thead>
<tr>
<th>Kshetrajna / Jivatma</th>
<th>Mam / Paramatma</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Enclosed Consciousness</td>
<td>- All pervading Consciousness.</td>
</tr>
<tr>
<td>- Enclosed in Body not Connected to Body.</td>
<td>- Mahakasha</td>
</tr>
<tr>
<td>- Ghatakasha</td>
<td></td>
</tr>
</tbody>
</table>
• May you know individual Consciousness are one and same.
• Seeming Samsari born when Body born – don’t have to actually merge. I am one with the Lord.

c) Chapi : Also
• Jeevatma also Paramatma (Kerala also India).
  or
  Paramatma also Jivatma (India also is Kerala).
• Pure Consciousness not Karanam or Karyam, Svabava, Agocharam, Tad Pad Lakshyarththa.

![Diagram]

- Eka – Atma Divides into
  - Vyashti
    - Jivatma
      - Jada Tatvam
      - 3 Shariram (Part of jagat)
      - Kshetram
      - Chetana Jivatma
        - Drk
        - Satyam
        - Kshetrajna
    - Samashti
      - Jada Tatvam
      - Prapanca Trayam (Jagat)
      - Drk
      - Satyam
      - Kshetram
      - Chetana Paramatma
      - Kshetrajna
• The Lord says – I am the Ksetrajna in all the bodies.
• Who is that Isvara?
• One who is not subject to Samsara.
• In other words, Lord is saying, “You are me”.
• Ksetrajna is seemingly divided into countless forms by Upadhi from Brahmaji to blade of grass.
• One Consciousness appears as reflection in each body and seems to be seemingly divided, not actually divided.
• Plurality is only in matter envelopment and the life that presides over them is one everywhere.
• Every seeker has to rediscover “That I am” – “Soham”.

What is Supreme knowledge?
d) Ksetra – Ksetrajnayor Jnanam:
• Correct knowledge vitally experienced and lived is the knowledge of imperishable sentient spirit Ksetrajna in the changing, perishable, finite, inert matter – Kshetram.

<table>
<thead>
<tr>
<th>Kshetra</th>
<th>Kshetrajna</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Field of matter constituted of equipments of perception and the vast fields.</td>
<td>- Subject that enjoys the activities of perception and the world perceived.</td>
</tr>
</tbody>
</table>

• To distinguish the subject and the object is the greatest knowledge which will redeem us from Samsara, the life of individualised ego.
**e) Bharata:**

- Arjuna addressed as Bharata, the one who revels in Brahma – Vidya.
- Bha = Brahma Vidya – Tasyam Vamate iti Bharata.
- Atma is Chaitanya which is to be known as Brahman. Knowledge of Atma as Brahman is Brahma Vidya.
- One who revels in this exposure is called Bharata.
- Other than this knowledge of the truth of the Ksetra and Ksetrajna which is Isvara, there is nothing remaining as object of knowledge because Isvara is everything.

<table>
<thead>
<tr>
<th>Normal Vision</th>
<th>New Vision</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Physical Body, Mind, senses is Atma – Ksetrajna.</td>
<td>- World is Kshetram.</td>
</tr>
</tbody>
</table>

- Knower and field of known objects constitutes the entire universe knowing Ksetrajna as Isvara is vision of Isvara.
- This verse is a Maha Vakya. It means that there are not many knowers, there is one knower, body is not the knower.
- Isvara is not different than me. Because the truth behind Isvara and Jiva is one same reality.
- You the individual Ksetrajna is non-separate from Isvara.
- Isvara is one means that there is only one Ksetrajna, atma not many.
• There is only one knower of the universe, therefore everything is one.
• You are the whole. There is nothing separate from Isvara. You are Isvara – Sat – Chit – Anandam Advayam Brahma.
• The one who knows the Ksetra is the one who illumines it as Saksi – Atma. That is equated to Isvara.
• All pervading conciousness in every body refers to “Sakshi” – Knower.
• Sakshi by becoming Chidabasa Pramata becomes knower of Body-mind complex.
• I exist as chit component as in sleep always. In waking become Chidabasa and experience the world. When body dies, chit survives and exists as in sleep.
• Chit is Nirvikara knower Chidabasa is changing knower.

Pure Conciousness :

• Can’t claim I am Brahman.
• Requires body and thought to know I am Brahman. Therefore Body called Kshetram.

<table>
<thead>
<tr>
<th>Sakshi</th>
<th>Chidabasa</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Changelessly illumines body</td>
<td>- Pramata Illumines changingly all thoughts.</td>
</tr>
<tr>
<td>Kshetram</td>
<td>Kshetrajna</td>
</tr>
<tr>
<td>--------------------------------</td>
<td>----------------------------------</td>
</tr>
<tr>
<td>- Body – Mind object of experience.</td>
<td>- Knower of Body.</td>
</tr>
<tr>
<td></td>
<td>- Changeless.</td>
</tr>
<tr>
<td></td>
<td>- Subject of experience.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verse 2</th>
<th>Verse 3</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Drk – Drishya</td>
<td>- Mahavakya Sloka</td>
</tr>
<tr>
<td>- Kshetrajna – Kshetra</td>
<td>- Liberation Vakyam</td>
</tr>
<tr>
<td>- Subject – Object Viveka</td>
<td></td>
</tr>
<tr>
<td></td>
<td><strong>Observer / Knower Drk</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Observed Drishyam</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Satya</strong></td>
</tr>
<tr>
<td></td>
<td><strong>Mithya</strong></td>
</tr>
<tr>
<td></td>
<td>- Additional status to be known.</td>
</tr>
<tr>
<td></td>
<td>- Statement reveals oneness of Jivatma + Paramatma.</td>
</tr>
</tbody>
</table>

- Aikyam means oneness not Union.

<table>
<thead>
<tr>
<th>Union</th>
<th>Vedanta – Oneness</th>
</tr>
</thead>
<tbody>
<tr>
<td>- 2 things come together</td>
<td>- Advaitam</td>
</tr>
<tr>
<td></td>
<td>- One entity – water</td>
</tr>
<tr>
<td></td>
<td>2 words – Wave / Ocean</td>
</tr>
<tr>
<td></td>
<td>- One Brahman – Sakshi</td>
</tr>
<tr>
<td></td>
<td>2 words Jivatma / Paramatma</td>
</tr>
</tbody>
</table>
Shankara Bashyam Summary

Arguments

Level – I

Jiva:
- Samsara Sahita

Ishvara:
- Samsara Rahitaha

Shankara:
- Samsara Kalpitam not vastavam

Level – II

Jiva:
- Agyanam Sahitaha

Ishvara:
- Agyanam Rahitaha

Shankara:
- Agyanam is Antahkharana Dharma

Level – III

Jiva:
- Has Anubava of Samsara

Ishvara:
- Has no Anubava of Samsara

Shankara:
- Sakshi:
  - Changeless experiencer

Pramata:
- Reflected Consciousness + Reflected Medium changing knower

Is Karma Khanda (KK) relevant for Jnani

Dehatma Vadi
- Nasti
- No relevance

Jivatma Vadi
- Believes Jiva is a traveller
- Karma Khanda (KK) relevant

Brahmatma Vadi
- I am Brahman
- Karma Khanda (KK) Irrelevant
ARGUMENTS

(I) 1\textsuperscript{st} Level of Argument :

- Jivatma = Samsara Sahitaha
- Paramatma = Samsara Rahitaha
- How One-ness possible?

Purva Pakshi - Bheda Vadi :

- If oneness accepted Jiva is Samsara Rahitaha.
- Moksa Shastram redundant.

Shankara – Abheda Vadi (Siddhantin) :

a) Defensive Argument :

- Cause of Samsara is Agyanam – ignorance of Svarupa.
- Jnanam only means of Moksha, liberation from Adhyastha Samsara.
- Whatever is caused by ignorance is unreal.
- Imaginary
- Imaginary Bheda, duality at thought level.
- Moksha Shastra useful to eliminate imaginary samsara by eliminating ignorance.
- Once knowledge comes, imaginary samsara goes, Prama – Knowledge comes.

- Not factual
- Not Vastavam
- Hence Abheda

Purva Pakshi - Bheda Vadi:

- Why to eliminate imaginary Samsara if not factual.

Shankara – Abheda Vadi (Siddhantin):

- Because imaginary samsara appears factual for ignorant.
- From Agyanis angle samsara factual.
- Shastra gives Jnanam to eliminate imaginary samsara from shastric Angle and factual from ignorant angle.

b) Offensive Argument:

- Assume Jiva & Paramatma are factually different.
### Jiva vs. Paramatma

<table>
<thead>
<tr>
<th>Jiva</th>
<th>Paramatma</th>
</tr>
</thead>
<tbody>
<tr>
<td>Has real samsara</td>
<td>Has no samsara</td>
</tr>
</tbody>
</table>

### Question:
- Is real samsara of Jiva with beginning or without beginning?

#### Samsara

- Without beginning
- Then it will be without end
  - Moksha, Shastra useless, redundant.

- If Samsara begins & ends,
  - Moksha will begin & end.
  - Like worldly pleasure, Svarga.
  - Moksha Shastra redundant.

### Conclusion:
- Because samsara is superimposed, imaginary, with shastric knowledge, ignorance ends and real nature of Jiva revealed.
(II) 2nd Level of Argument:

Purva Pakshi:
- Accepts samsara is imaginary for Jiva.
- Paramatma has no samsara.

Purva Pakshi - Bheda Vadi:

Question:
- How imaginary samsara came?
- Jiva is Agyana Sahitaha (with ignorance).
- Paramatma is Agyana Rahitaha (without ignorance).
- How wise and ignorant equal?

Shankara – Abheda Vadi (Siddhantin):
- Ignorance does not belong to Jiva.

Definition of Agyanam:
- Trividha Vritti Rupa Agyanam.

```
3 fold thought

Avritti Rupa → I don't know

Samshaya Rupa → I Doubt

Viparyaya Rupa → I am not Paramatma
```
• Ignorance is localised in the intellect (Antahkaranam).

• Atma has no ignorance.

2 Reasons:

a) Dosha – Deficiency belongs to Karanam – Instrument.

<table>
<thead>
<tr>
<th>Ignorance of</th>
<th>Instrument</th>
</tr>
</thead>
<tbody>
<tr>
<td>Color</td>
<td>Eyes</td>
</tr>
<tr>
<td>Sound</td>
<td>Ears</td>
</tr>
<tr>
<td>Taste</td>
<td>Tongue</td>
</tr>
<tr>
<td>Smell</td>
<td>Nose</td>
</tr>
<tr>
<td>Self (I) (with Partial knowledge)</td>
<td>Intellect</td>
</tr>
</tbody>
</table>

b) Jneya dharma – Experienced attribute.

• Ignorance can’t exist independent of a substance.

• Always requires locus substance.
Ignorance belongs to the intellect – Antahkaranam – Not to Jiva.

- Known attribute belongs to known substance (Intellect), not to knower – subject.
- Disease, old age, known attribute of body, experiential.

Therefore one
(III) 3rd Level of Argument:

**Purva Pakshi - Bheda Vadi:**

- Jiva – Experiences pain, Samsara of Kshetram (Experiencing someone else’s pain is also samsara).
- Jiva – has Anubava of Samsara.
- Paramatma – has no anubava of Samsara, how equal?

**Shankara – Abheda Vadi (Siddhantin):**

- Here alone sakshi concept made clear.

**Jiva:**

- Changing knower / experiencer.
- Reflection
- Pramata
- Changeless knower / experiencer.
- Nirvikara Drishta called Sakshi.
- Experiencer without undergoing change.
- Nirvikalpa / Asanga

3 together is Kshetrajna
• Experiencerhood distributed to all 3 Components. Dismantle one, none can be experiencer.
• Sakshi never contaminated by pain which belongs to Kshetram.
• Kshetrajna free from Samsara of Pramata.

Purva Pakshi - Bheda Vadi:

Question:
• If Kshetrajna is Asanga, how can you call it knower at all?
• “er’ represents action. If sakshi changeless, how knower?

Shankara – Abheda Vadi (Siddhantin):

Example:
• Fire burns – does fire do action?
• It was same before burning, same after burning. Changeless burner.
• Fire remains uniformly without change, but you attribute burnerhood to fire without action.
• Fire illumines – Illuminationhood also attributed.
• Sun illumines – Illuminationhood, attributed
• Kalpita Kriya – Action imagined
• Kshetrajna – Asanga – Sakshi – Eternal – Experiences Kshetram, Samsara but makes no difference to it.
• Hence Kshetrajna and Paramatma are same.
• Therefore Kshetram cha mam vidhi.

Side topic:
• Is Karma Kanda relevant for Jnani or not?

Humanity

Dehatma Vadi
- Nastika
- Doesn’t believe in Jivatma surviving death.
- Doesn’t accept Shastra.
- Ajnani

Jivatma Vadi
- Jnani
- Knows Jivas goes to Svarga and Naraka lokas.
- Veidika Karmas important.
- Karma Kanda relevant.

Brahmatma Vadi
- I am Jivatma is Ajnanam
- I am Brahman, real Jnani.
- Claims I am Akarta, Abokta.
- Doesn’t travel.

• Brahmatma Vadi is real Jnani, Kshetrajna, Karma Kanda not relevant for him.
2nd Explanation:

Shankara Bashyam Summary: Verse 3

1. Kshetrajnam refers to Jivatma Maam – refers to Paramatma.
   “Kshetram Chapi Mam Viddhi”.
   Jeevatma Paramatma Aikyam (Oneness) Viddhi (Know).

2. Purva Pakshi = Bheda Vadi.
   Accepts only Jivatma Paramatma Bheda.

3 Levels of Objections

Objection Level 1:

Jivatma

Samsara Sahitaha

Sruti talks about Moksa

Paramatma

Samsara Rahitaha

Defensive group of Argument

Answer:

   Samsara has to be Kalpitham, Adhyastham, caused by ignorance and false, unreal Kalpitha Bheda is there. No factual Samsara.

2. Factually Abheda.

3. Moksha Shastra useful to eliminate Kalpitha Samsara + Kalpitha Bheda.
4. Why should Jiva eliminate Kalpitha Samsara? It is only imaginary?

Answer:

- It is imaginary for Jnani and fact for Ajnani. Shastra gives Jnanam to eliminate Samsara and claim my Sakshi Nature. It is imaginary, Kalpitham only from Shastric Angle.

Offensive group of Argument:

Shankara:

- If Bheda Vadi is correct. Jivatma and Paramatma are really different. Factual Bheda is there. Jiva has real factual Samsara and Paramatma has no Samsara.

Shankara Question:

- Is real Samsara Anaadi or Sa-aadhi? Beginningless or with Beginning.

Samsara

Without Beginning

- It will be like Brahman, real, Nityam.
- It will be without end.
- Moksa Shastram will be useless.
- In Bheda Vada, Moksa Sastram useless because the real beginningless Samsara will not end.
- In Dvaita Vada, Moksa Sastra is not relevant.

With Beginning

- Real Samsara has a beginning and end, then Real Moksa will also have start and end.
- Ending Moksa will be like Svarga, other earthly pleasures which fall within Samsar.
- Worldly pleasures fall within Samsar because it is Anitya.
Shankara:

- In your Matam, Moksa will never be possible. Moksa Sastram redundant for Dvaitin.
- **You should not Accept:**
  - “Real Samsara”
  - **Accept**: Kalpitha, Imaginary Samsara and imaginary duality.
  - Then Moksa possible.

**Objection Level 2:**

- I accept Tushyat Durjanam Nyaya. I accept Samsara is Kalpitham.
- This Imaginary Samsara is for Jivatma Paramatma. Does not have Samsara.

**How did Imaginary Samsara come?**

- From Ajnanam.
- Imaginary Samsara is caused by Ajnanam – ignorance.
- Jivatma is Ajnanam Sahita – (1st level Samsara Sahitaha) and Paramata is Ajnanam Rahitaha.

How can they be one and the same?

How can wise and ignorant be same?
Shankara Answer in 2 Places:

1st Answer:

- Ajnanam does not belong to Jivatma.

**Ajnanam definition:**

- Trivida Vritti Rupa Ajnanam.
- 3 fold thoughts is Ajnanam.

- Ajnanam belongs to mind instrument only Antahkaranam. Like cataract belongs to Chakshu Bahya Karanam.

<table>
<thead>
<tr>
<th>Ignorance</th>
<th>Belongs to</th>
<th>Karanam</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sound</td>
<td>Ear</td>
<td>Bahya Karanam</td>
</tr>
<tr>
<td>Color</td>
<td>Eyes</td>
<td>Bahya Karanam</td>
</tr>
<tr>
<td>Brahman</td>
<td>Mind</td>
<td>Antah Karanam</td>
</tr>
</tbody>
</table>

- Dosha – defect belongs to mind not to Jivatma.
2nd Answer:

- Ajnanam is Jneya Dharma – Experienced attribute.
- An attribute is that which cannot exist independent of a subject.
- Avidya always requires locus or a substance. It is known attribute.
- Known attribute belongs to a known substance (mind) and not to a knower.

<table>
<thead>
<tr>
<th>Known attribute</th>
<th>Belongs to</th>
<th>Not to</th>
</tr>
</thead>
<tbody>
<tr>
<td>Color, form, smell, taste</td>
<td>Known substance – Sense organs (Body)</td>
<td>Knower Jivatma</td>
</tr>
<tr>
<td>Disease, old age, death</td>
<td>Known Body – Anatma</td>
<td>Knower Jivatma</td>
</tr>
</tbody>
</table>

Conclusion:

- Jivatma doesn’t have Ajnanam because Agyanam belongs to Anatma – mind – only.
- Jivatma is Ajnana Rahita like Paramatma – If there is a difference, it is only imaginary.
- You superimpose the ignorance of the mind in to Jivatma.
- Jivatma has imaginary Ajnanam. Therefore imaginary Bheda.

1st Level:

- Jivatma is Samsara Sahitaha, Paramatma is Samsara Rahitaha.

2nd Level:

- Jivatma is Ajnana Sahitaha, Paramatma is Ajnana Rahitaha.
Objection 3\(^{rd}\) level:

- Jivatma is Kshetrajna.
- Kshetrajna Janati iti Kshetrajna.
- Kshetrajna is the experiencer of Kshetram.
- Jivatma is Samsara Anubava Sahita Kshetrajna Paramatma is Samsara Anubava Rahita Ksetrajna. Therefore Jiva not one with Paramatma.
- Experiencing the pain of Kshetram itself is a form of pain.

Shankaras Reply:

- Kshetrajna is the experiencer. Jivatma is the experiencer.
- Jivatma = Original Conciousness + Reflected Conciousness + Reflected Medium
  
  (3 together is experiencer)
- Experiencredhood is distributed among all the 3 components.
- If you dismantle one of them, there will be no experiencer.
- Reflected Conciousness and reflecting medium are changing experiencers.
- Original Conciousness, constituent of this group of experiencer, is an experiencer without undergoing change. It is called Nirvikaar Drashta, Sakshi.
- Kshetrajna refers to Baga Tyaga Lakshana Nirvikaar Drushta Rupa Sakshi.
- Sakshi is an experiencer without undergoing a change.
• Sakshi is Asangam. Therefore never contaminated by any pain that belongs to Kshetram.
• Kshetrajna is free from Samsara.
• If Sakshi is Nirvikara and Asanga, how can we call it knower? It doesn’t refer to any action. How can you give knower status?

Example:

a) Fire Burns:
• Use verb burning for fire.
• Does fire do the action of Burning?
• Fire remains before burning and after burning.
• It remains uniformly without change.
• Paper in contact with fire burns.
• We attribute burner hood to fire without any action.

b) Fire illumines:
• Illuminer hood is attributed action.
• Therefore Kshetrajna refers to:
  “Asanga, Nirvikara, Chaitanya Rupa Sakshi”.
• It experiences “Kshetra Samsara”. It doesn’t make a difference to it at all.
• Kshetrajnam chapi mam Viddhi is Mahavakyam – like Aham Brahma Asmi.
• Is Karma Kanda relevant for Jnani or not?

<table>
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<td>- Claims I am Akarta, Abokta.</td>
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<td>- Doesn’t travel.</td>
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</table>
What that Field is; of what nature it is; what are its modifications; whence it is; and also who He is; and what His powers are – these hear from Me in brief.
Verse 4 : Summary of chapter (Sangrahaha)

4 Topics of Kshetram : (Constituents of Kshetram)

a) Tat Kshetram yat ca :
   • What is that Kshetram (Idam Shariram)?

b) Yadrk ca :
   • What is its nature, properties.
     (Drishyatvam, Baktikatvam, Sagunatvam, Savikaratvam, Agema Pahitvam)

c) Yadvikari :
   • What are its modifications it has?

d) Yatasca Yat :
   • What does it rise from?
   • What is the cause – effect?
   • What are the Relationships within Kshetram itself?
   • What are by products, when it changes form?
     (Raaga / Dvesha, Punya / Papam)

e) Sa ca yah : (2 Topics of Kshetrajna)
   • Who is Kshetrajna?
     Definition – Consciousness principle – Sakshi.
f) Yat prabhavasca:

- What is the glory of Kshetrajna the Knowing principle?
- Kshetrajna is only pure Satyam, Jnanam, Anantam. It has no power to create but with Maya Upadhi becomes everything.

```
Glories

Saguna
- Ichha Jnana, Kriya Shakti.

Nirguna
- Brahmatvam
- Sarva Adhishtanatvam
- Asangatvam
- Nitya muktatvam
- Sarva Vyapakatvam
```

g) Samasena:

- I will to tell briefly.
- Spiritual path is culmination all material sciences.

h) Sruno:

- Listen – understanding the difference between Kshetram + Kshetrajna is difference between Moksha + Bandah.
12 Darsanams (Philosophies)

Nastika (Don’t accept veda as pramanam)

(1) Charuvaka
(3) Sountrantika
(7) Sankhya
(8) Yoga

Astika (Accept veda as Pramanam)

(2) Jainism
(4) Vaibashika
(5) Yogachara
(6) Madhyantika
(9) Nyaya
(10) Veiseshika

(11) Purva Mimamsa
(12) Uttara Mimamsa

3 Popular schools

Popular schools

(1) Dvaitam
      - Anubashyam
      - by Madhava Acharya

(2) Visishta
      - Advaitam
      - Shree Bashyam by Ramanuja

(3) Shariraka
      - Mimamsa
      - Nirvisesha Advaitam revealed by Shankara
      - Advaita Brahman without Attributes
Consciousness

Science
- Temporary product born of brain matter.
- Product of matter, hypothesis, not proved.
- Science deals with matter.
- Confuses matter & spirit.

Vedanta
- Not cause, nor product (Karya – Karana
  Vilakshnam – Vivekchoodamani)
- Transcends time (time flows in cause – effect)
- Inside cause – effect is time.
- Chidabasa, reflection, product of Kshetram
  when mind – Reflected Medium – is born.
- One nondual Consciousness.
- Has Maya shakti, by which material world produced.
- Exists by itself.
- Maya has no independent existence. Hence nondual.

Nyaya Veiseshika
- Consciousness product of in time.
- Jagrat / Svapna Consciousness born.
- Sushupti – Consciousness dies, becomes Jadam.

Sankhya
- Consciousness not product of matter. It is independent of matter.
- Birthless, deathless, eternal.
- **Blunder**: For each atma, one Consciousness.
- Plurality exists in Consciousness.
- Consciousness & matter have same degree of reality.
Nyaya + Veiseshika (Ashta Visesha guna Atma)

- Atma – many, each one with one Atma.
- Atma is Jadam.
- Atma is all pervading like in vedanta.
- Atma is substance, dravyam. All substances have Gunas.
- No Nirguna (Attributeless) Substance like Brahman.

Steps :

1. In Jagrat Atma is chetanam.
2. Experiences pleasure and pain.
3. Has Raaga towards pleasure and Dvesha towards pain.
4. Use will (Prayathna) to Reproduce Sukham and Avoid Dukham. Will born out of Raaga, Dvesha.
5. Will and Consequent action, going towards, away, get Punya – Papam (Adrishtam).

8 Attributes of Atma :

- Chaitanyam, Sukham, Dukham, Raaga, Dvesha, Prayathna, Adrishta, Vasana.
- Gunas belong to Kshetram, Anatma.
• Hence we can do Dhyanam....

Nirvana Shatkon:

I am not the state of envy and passion or the emotions of greed and attachment. Neither I am intoxication nor I am the emotion of jealousy. And I am not even the four Purushartha — Dharma, Artha, Kama, and Moksha. I am the eternal happiness or bliss state, I am Shiva, I am Shiva.

• Veiseshikas confuse chidabasa as attribute of Atma.

• Special configuration in Kshetram where subtle body (Sangata) is present gets a reflection – Chidabasa – in form of self awareness – “I thought” – “aham Vritti”.

• Chidabasa continues in next birth.
- **Brihadaranyaka Upanishad**: Meitreyi Brahmana Pramanam.
Rsi-s have sung (about the “Field” and the “Knower-of-the-Field”) in many ways, in various distinctive chants and also in the suggestive words indicative of Brahman, full of reason and decision.
Verse 5:
• Krishna glorifies Atma Jnanam.

a) Rsibih bahuda Gitam:
• Atma Jnanam is sung in Mantras in many ways by Rsis in 4 vedas (Chandas – metres)

b) Vividhaih – Prthak:
• Distinctly sung in many ways.
• All upanishads clearly differentiate Kshetram and Kshetrajna....

Taittriya Upanishad:
• Kshetram = 5 Elements
• Kshetrajna = Satyam, Jnanam, Anantam Brahma.

<table>
<thead>
<tr>
<th>Kshetrajna</th>
<th>Kshetram</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atma</td>
<td>Anatma</td>
</tr>
<tr>
<td>Cause</td>
<td>Effect</td>
</tr>
<tr>
<td>Satyam</td>
<td>Mithya</td>
</tr>
</tbody>
</table>

c) Brahma Sutra padaih hetumat:
• Upanishad gives nature of Brahman and method of reasoning.
Chandogyo Upanishad:

Everything perishes, whether it is something you have acquired through hard work in this world or it is a place in the other world which you have acquired through meritorious deeds. Those who leave this world without knowing the Self and the Truths which they should know are not free, no matter where they go. But those who leave this world after knowing the Self and the Truths which they should know are free, no matter where they are. [8 – 1 – 6]

<table>
<thead>
<tr>
<th>Brahman / Substance</th>
<th>World / Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>Satyam</td>
<td>Mithya</td>
</tr>
<tr>
<td>Gold</td>
<td>Ornament</td>
</tr>
<tr>
<td>Clay</td>
<td>Pot</td>
</tr>
<tr>
<td>Iron</td>
<td>Nail cutter</td>
</tr>
</tbody>
</table>
• Result of action is finite, perishable.
• How one gains knowledge?
• **Gandhara Example:**
  Blind folded by Dacoits – Passer unties and gives directions to reach home (Moksha).

**d) Viniscitaih:**

- Without doubt vedas talk about nature of Kshetram and Kshetrajna.
- Truth + logical reasoning is acceptable.
- What is Ksetram?
  Verse 6 + 7
- Advaitam alone indicates 4 points.
- Consciousness – Not matter
  – Not part, product, property, of matter.
- **Sankhya:**
  Matter and Consciousness same degree of reality.
  Consciousness is plural.

**Upanishads:**

**Step 1:**
- Brahman – Karanam – Cause
Step 2 :

- Brahman is essence of Karyam.
- Karanam is in + through Karyam.
- Brahman is Antaryami – All pervading.

Step 3 :

- Karanam is Atma – you.
- When reasoning comes, knowledge converted into conviction.
- Teaching glorified in Verse 5.
The great elements, egoism, intellect, and also the unmanifested (Mula Prakrti), the ten senses and the one (the mind) and the five objects-of-the-senses....
Verse 6:

Earth, water, fire, air, ether, mind, intellect, egoism; these are My eightfold prakrti. [Chapter 7 – Verse 4]

This is the inferior (Prakriti) but different from it, know thou, O mighty-armed, My higher Prakriti, the very life-element, by which this world is upheld. [Chapter 7 – Verse 5]

Kshetram – 8 fold prakrti – Idam Shariram

- Avyakta prakrti undergoes modification to become Mahabuta, Sukshma Sthula Prapancha.
- Sankhya, Yoga, Nyaya, Veiseshikas accept independent existence of Prakrti (Svatantram).
- Vedanta accepts only dependent existence of Prakrti (Paratantram).
- We ask for Isvara – anugraha within the sristi because of this maya shakti of isvara.
- Individual is also not different from Brahman – when one does not know, he thinks himself as created, then Isvara comes into picture.
a) Suksma Mahabutam :
   • _Subtle Elements :_
     o Cause of gross elements.
     o Not undergone process of Pancikaranam – Indriya Agochara.

Sthula Mahabutas :
   • _Gross Elements :_
     o Indriya gochara.
     o Objects of sense organs.

b) Ahankara :
   • Samashti Ahamkara – Hiranyagarbha.
   • Aham Pratyaya laksana at cosmic sense.
   • I – Sense of Ishvara.

c) Samasti Buddhi – Mahat – tattva.

Why we wakeup?
   • To enjoy Karma Phalas of the day.
   • Buddhi – is upadhi of Isvara which has the total knowledge, mahat – tattva.
   • Only with this knowledge, Param Brahma becomes Hiranyagarba.
d) Avyakta :

- Karanam of mahat – tattva, unmanifest.
- Sarvasya karanam.
- It is Isvara sakti, maya of vedantin and Mula Prakrti of Sankhyas. It is total Vasanas of all human put together. Impression left in mental equipment after concious enjoyment of the world. Determines pattern of subsequent perceptions and feeling.
- Avyaktam / Mula Prakrti / Maya / Original cause.
- Anaadi – never a product, always cause.

\[
\begin{array}{ccc}
\text{Brahman} & \text{Maya} & \text{2 – Not Dvaitam} \\
\downarrow & \downarrow & \downarrow \\
\text{Anaadi} & \text{Anaadi} & \text{Advaitam} \\
\end{array}
\]

- Maya Sakti
- Doesn’t exist separate from Brahman.
- Not counted as No. 2.
- Therefore Mithya

e) Indriyani Dasa Ekam ca :

- Once Antahkarana is there, 5 Jnanenindriyas and 5 Karmaindriyas and mind comes.
- Mind is an instrument and without mind 10 Indriyas can’t function.
- Sthula butas – 5 sense objects, indriya Gocharas come – sun, moon, stars, Galaxies.
  Udahrtam – stated briefly.
What is knowledge and means of knowledge?

Jnanam is value and attitude which helps you gain the knowledge that Kshetrajna is Isvara, the cause of creation, Jagat – Karanam Brahma.

Srishti Process : Taittiriya Upanishad

If he knows Brahman as non-existent, he becomes himself non-existent. If he knows Brahman as existent, then (they) the world knows him to be existent. Of the former (Anandamaya Kosa), the Self is the essence. [II – VI – 1]

- **Sankalpa** :
  - “Sokamayata bhausyam prajayeya”.
  - Let me become many.

- **So tapo tapyata** :
  - Brought to his attention all knowledge.

- Satapastaptva idam sarvam asrjata... created all this.

- Before creation everything was unmanifest avyakrta.

- Isvara woke up from his Nirvikalpa – Avastha – sleep – in which creation was unmanifest.
• Purusha / Atma = Karya Karana Vilakshanam.
• Beyond Cause – effect
• Beyond Prakrti & Vikriti.

Taitriya - Order of creation

Sat – Cit – Ananda Brahma

Avyakrta

Iccha

Samashti Buddhi

Ishvara

Sukshma Mahabutas

Sukshma and Sthula Prapanchas

Unmanifest creation

Sankalpa of Creation is born

Mahat tattva
Different from primordial nature (prakriti) and its modifications is the Supreme Self, of the nature of pure knowledge. It is Absolute and directly manifests the entire gross and subtle universe, in waking and other states, as the substratum of the steady sense of egoism. It manifests Itself as the Witness of the intellect. (Verse 135)

- In Praylam, Avyaktam alone will be there. (23 Tattvams Absent)
- Experience requires triputi.

**Model sleep:**

- During sleep – No Triputi. Therefore called Layam.
- Dissolution = Pralayam – Maha Sushupti.
1. Maya / Prakirti / Avyaktam / Moola Avidya
2. Mahat – Hiranyagarba (Buddhi) Cosmic Intelligence knowing / discriminating power
3. Macro Ahamkar – Virat – Cosmic Ego “Aham”
4. Satwa → Manas Ekancha
5 - 14. Rajo → 10 Indriyas (5 Prana - Not mentioned here.)
15 - 24. Tamo
   15 - 19. 5 Subtle Elements (Mahabutani)
   20 - 24. 5 Gross Elements (Indriya Gochara)

Anaadi Karanam / Indriya Agochara
Karyam
• Unmanifest is unseen cause, total vasanas which manifests as seen world of objects, things, beings.
Conclusion:

24 Tattvam’s of Sankhya = Field

<table>
<thead>
<tr>
<th>Kshetram</th>
<th>Kshetrajna</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Knowable</td>
<td>- Knowing principle</td>
</tr>
<tr>
<td>- World of objects, emotions, thoughts.</td>
<td>- Subject of Prasthana Trayam.</td>
</tr>
<tr>
<td></td>
<td>- Seeming knower.</td>
</tr>
<tr>
<td></td>
<td>- Liberates person.</td>
</tr>
</tbody>
</table>
Desire, hatred, pleasure, pain, aggregate (body), intelligence, fortitude – this Ksetra has been thus briefly described with its modifications.
Verse 7:

- Krishna refutes Nyaya Vaiseshikas.
- Who believe attributes belong to Kshetrajna (Consciousness).
- Chaitanyam, Sukham, Dukham, Raaga, Dvesha, Prayathna – will, Adrishta – Punya – Papam, Vasana….. Belongs to Kshetram not Kshetrajna.

Kshetram – Vikaras – Modifications of Mind

(1) Ichha = Raaga

Attitude towards object fulfilling 3 conditions:
- Known object before (Anubava)
- Object is source of happiness (Sukha Hetu)
- Aware object available (Pratyaksha)

(2) Dvesha
- Dislike object fulfills 3 conditions.
- Instinct not will based.
- Gita: Indriyasa....
- Intimately aware of rising and falling – hence not belonging to atma who are awareness Consciousness.

(3) Sukham
- Mental state in which we are comfortable (Anukoolam) at home with ourself.
- Every Vritti is object of Sakshi. Priya / Mooda / Pramoda.
- Known by Sakshi.

(4) Dukham
- Pratikoolam
- Uncomfortable state of mind.

(5) Sangataha

(6) Dritihi

1st Experience – Prarabdam
- Attitude of Mind not Atma.

Brihadaranyaka Upanishad:
- Chapter 1 – Section 5
- Instinct not will based.
When Kshetram forms a particular configuration, Assemblage, life is possible.

Inert substances
- Has Chit alone
- No self awareness
- Never born Ajanya
- Eternal

Body + Mind + Reflected Consciousness
- Wherever chidabasa is there, there is life. Self, awareness expressed as Aham Vritti.
- In sleep Aham Vritti in Unmanifest form.
- Janya – Born in Kshetram.

Meitreiyi Brahmanam – 2\textsuperscript{nd} Chapter – 4\textsuperscript{th} Section.

Gita:

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

Try to avoid slavery of instinct based Raaga Dvesha by using will.
• When sense organs filtered – Mind friend.
• When sense organs not filtered – Mind enemy.

The Self is the friend of the self for him who has conquered himself by the Self; but to the unconquered self, the Self stands in the position of an enemy like the (external) foe. [Chapter 6 – Verse 6]

• Why all attributes belong to Kshetram?
• Raaga Dvesha belongs to mind.

a) Anvaya Vyatireka:
• Experiential / inferential logic in Atma Bodha (Anuvidyatvat).

b) Known attributes here (Jneyatvat).

Sangataha:
• Body – mind complex combination a product of 5 elements.
• Sukshma shariram with Jnana Indriyas survives and travels. Can’t experience without sthula shariram.
• Body + Indriyam, unique power in creation.
• Pratibimba chaitanyam only in sthula – sukshma combination.
• Chidabasa expresses as self awareness – “Ahamkara Vritti comes”.
• Possible only in sharira trayam and is called “Chetanam”.
• Rises like redness in ball exposed to fire.
• Aham Vritti in manifest form or Unmanifest form.
• Chetanam is integral part of Kshetram.
• When mind resolves, Chidabasa resolve.
• Anityam – (Meitreyi Brahmanam).

**Dritihi : Will (effort in Tarqa)**

• Faculty by which body and sense organs are incapable of getting up and moving held in some activity.
• Chapter 18 – Satva / Rajas / Tamas – Drithi – known, kshetram.
• Anger, fear, other emotions are attitudes of mind. All Antahkarana Dharma fields of experience – experiencer is Kshetrajna.
Humility, unpretentiousness, non-injury, forgiveness, uprightness, service to the teacher, purity, steadfastness, self-control....
Verse 8 – 12 : Introduction

- Kshetrajna – Jneyam – neither being or nonbeing, knower, thing to be known when a set of 20 attributes are present in the mind.
- Moksha obtained when glory of Kshetrajna known.

Prabhava – Glory – of Kshetrajna

Saguna
- Sophadika
- Vyavaharika
- Vibhuti

Nirguna
- Nirupadhika
- Paramartika
- Location less.

- Kshetrajna Taken up in verse 13.
- 5 Verses – 20 qualities – indicates the mental and emotional attributes, pre-requisites to experience the infinite self.

1) Amanitvam (Humility) :
- Absence of self praise, self glory. Self esteem makes one’s virtues known to others and one demands respect from others. Nourishes Dehatma Abhimana.
- Others respect ones virtues, if they have value for them.
• I demand recognition because of low self image, not successful.
• I must respect myself, I am Atma – Sat – Chit Ananda and everything else is inferior. Potentials given to my Kshetra part by lord.
• It has limited powers, Jnana – Iccha – Kriya sakti.
• Once I respect my body, sense, and mind I do not demand respect – all glories belong to Ishvara.
• Each one has his or her own Kshetra to express himself or herself but the form of expression is different and perfect.

2) Adambhitva : (Modesty)

• Absence of pretentiousness, Ostentatiousness.
• Dambha – declaring ones glories, greatness, that one does not have.
• Demanding respect without qualification.
• Pretence presents as non acceptance of myself.
• Ahamkara Pradhana… publishing ones own achievements.
• Mamakara Pradhana….. Charities done.

3) Ahimsa :

• Not hurting by our intentions and feelings.
• Mind must be sensitive to understand others pains.
• Live and enjoy others living.
• Helps you see the fullness with respect to others and sympathise.
• No double standard - Nobody should hurt me.
    - I can hurt others.

4) Ksanti :
• Avoidance of Impulsive actions.
• Forgiveness – capacity to suffer long without being upset.
• Remaining unchanged when you are wronged by another.
• Vikriya – Impulse to react.
    – Mental modifications.
• Reaction occurs because of intoleration or internalisation.
• You internalise others behaviour.
• You are responsible for only your own emotions and actions.
• Ksanti is openness to accommodate other person.
• Example : Father accepting baby’s kick.... (not after 15 years!!).
• With Ksanti can get other values easily – Amanitva, Adambitva, Ahimsa.
• Person doesn’t make Judgement about others or ownself.
• I am responsible for all my emotions and actions and others responsible for their emotions. Antidote to change behaviour pattern is value structure.
• Only medicine for Anger.
5) Arjavam:
- Uprightness.
- Straight forwardness, Transparency, Avoidance of double personality.
- Uprightness comes to him who Harmonises, Aligns thought word and deed and who is intent on right conduct.
- “RJU” – means straight.
- My actions must be consistent with my words and thoughts.
- Then there is freedom from conflict within myself which is called Vakratva, crookedness.
- One aspect of Arjava is satya, speaking truth.
- I expect others to be truthful to me and I reciprocate.

6) Acharyaopasana:
- Service to the teacher, means to build sraddha.
- Not merely physical but mental and intellectual identity with teachers pure heart and intellect. Acharya – Svayam Charati and Anyah Acharyati, one who himself understands and makes others understand and follow.
- Words should come from a person who sees what he talks. Then alone do they convey the meaning with such clarity that both the person and words disappear, the meaning alone remains.
- While reading you are a Karta which is to be subdued.
• While sruti – Pramana is under operation, you are not the Karta or even the listener.
• It operates like eyes. There is only the Pramana and object. Without will or sense of individuality.
• When listening, Ahankara is under check. Body, sense organs, mind don’t feel “I am Atma”.
• Pramana operates to negate reality of Ahankara.
• If Ahankara is operating, we understand only what we already know.
• Vedanta reveals a Vastu not subject to negation. It talks about limitless, Consciousness which can’t be improved upon.
• To keep Ahankara suspended, you need Sraddha.
• The whole teaching is meant to falsify the Ahankara through the discovery of its own true nature – Svarupa.
• Distance between me and moksha is Asraddha.

7) Saucha :
• Inner and outer purity. Malam is Raaga, Dvesha.
• Mind is also used constantly and is subject to Sauca like external clothes.
• What you don’t like to have: Anger, greed, selfishness, hatefulness, jealousy, dishonesty, miserliness.
• Inner Sauca obtained by prayer and Pratipaksa Bavana (Bring opposite emotion, Initiate the opposite to remove habit).

• Antahkaranam is instrument for Sravanam, Mananam, Ninidhyasanaam. Must be kept clean from impurities.

External Sauca:

• External environment can be controlled and must be in order to bring order in the mind.
• In Garage – can’t meditate.
• Temple inspires. Place inspires.
• Must feel like doing something Reflective in clean Surroundings.

8) Sthairya – Steadfastness – Commitment : (Drithi – perseverance – will power)

(i) Commitment to pursuit of Moksa.
  o Discerned human problem and determined that is what he needs. Sanyasa is only this determination.

(ii) Commitment to one’s own duties.
  o Karma Yoga → Proper action – Commitment to Dharma.
    → Our attitude to Karma Phala – Ishvara Prasada.

• Karma is to neutralise Raaga Dvesa, steadiness makes my life into Yoga.
• Now and then ask “Where Am I going.”
9) Atma Nigrahaha:

- Mastery over Body – Mind Complex.
- Restraining Body – Mind complex with filtered Raaga – Dvesha in all activity.
- Self control, mastery, management.

Kalidasa:

- Idam Sariram adyam dharma Sadhanam.
- This body is first a means for Dharma.
- Tamas – Procrastination, slothfulness Natural.
- Pursuit of Moksa which requires inner leisure is against the natural pursuit of the body, mind and senses.
- Following track of wise – Sanmarga, enquiry into Sat Vastu is Atma Nigrahaha.
- **Cause of Raag Dvesha:**
  - Purva Janma Vasanas, Instincts, Svabava, Upbringing.
- Raaga – Dvesha comes in form of thoughts and converted to words, actions.
CHAPTER 13 – VERSE 9

इन्द्रियार्थेषु वैगण्यमनहङ्कार एव च।
जन्ममृत्युज्ञराव्याधिः खदोषानुदर्शनम्॥ १३.२ ॥

Indifference to the objects of the senses, and also absence of egoism, perception of (or reflection upon) evils in birth, death, old age, sickness and pain.....
Verse 9:

10) Indriyarthesu Vairagyam:
- Dispassion towards sense objects, objective attitude, not with likes + dislikes.
- Viraga – Mind from which longing for object is gone.
- Vairagya – State of mind.

Sobhanadhyasa:
- Superimposition of a value upon a thing which it does not have.

Example:
- Spend money to get power, thinking it will solve all problems.
- Your own erroneous projections, expectations disappoint you.
- As you remove the projections, there is increasing Vairagya.
- Vairagya not aversion to object.
- Shows you have no value for it.
- Vairagya is objectivity that arises from proper enquiry and evaluation of priorities.
- Vairagya is established by removal of all projections, Sobhanadhyasa.
- Vairagya complete only with Jnanam. With Anatma world there is always self – non acceptance.
11) Anahankara:

- Absence of self importance, pride, at thought level. (Amanitvam – Expressing pride at verbal level).
- Ahankara is sense of I, me, mine.
- Presenting oneself in the reflection of glory is pride.
- Born out of ignorance of the fact that everything you have is given to you to develop the potential to know your intrinsic nature.
- Lack of thinking alone makes a person proud.
- All glory belongs to Bagawan.
- Self glorification of Atma... Mei eva sakalam.. Virtue.
- Self glorification of Body / Mind Complex – Asuri Sampat.

12) Janma – Mrityu – Jara:

- Seeing limitations of life.
- In all these there is Dukham.
- Seeing these, seeker is conscious of the pain in his present stage of existence and gets the urge to possess the Divine field of perfection.
- When attachment, see dosha (old age). When aversion, see Guna Anudarshanam (body temple).
CHAPTER 13 – VERSE 10

असक्तिरनभिष्यज़: पुत्रदारगृहादिषु।
नित्यं च समचित्तत्वमिष्टानिष्टोपपत्तिषु॥ १३.१० ॥

Non-attachment; non-identification of Self with son, wife, home and the rest; and constant even-mindedness on the attainment of the desirable and the undesirable.....
Verse 10:

13) Asakti: Absence of ownership

- Asakti – means non attachment.
- Body, Mind, Senses are possessions for one who is independent of the Body.
- One cannot totally avoid a sense of ownership. We have only temporary possession of anything not ownership in the relative world.
- I am only managing trustee of Body, Mind, Intellect – which has been given to me.
- Minds sticking to various objects of the world with extreme liking for them is called attachment.
- Mental contacts with the world outside provide the breeding centre for all sorrows in life.

14) Anabhisvanga: Putra – Dara – Grihadisu:

- Obsession towards Son, Wife, House and so on...
- Abisvanga – is excessive attachment, emotional dependence.
- Love, care and affection are fine.
- Mine should not be identified as ‘Me’.
Feeling intense pain of others.

Prarabdas different for lifes journey.

15) Nityam – Samacittatvam: Constant equanimity

- Sameness of mind in the gain of desirable and undesirable.
- Minds response to Karma Phala is equanimous.
- Chitta – mind is cheerful or sorrowful.
- Reacting mind is not available for learning.
- Minds composure required in all situations by Prasada Buddhi.
- How to channel newly discovered energy?

<table>
<thead>
<tr>
<th>Care</th>
<th>Attachment</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Gives no pain</td>
<td>- Gives Pain</td>
</tr>
<tr>
<td>- No emotional dependence</td>
<td>- Emotional dependence</td>
</tr>
<tr>
<td></td>
<td>- Total identification with object or person (Individual’s identity lost)</td>
</tr>
</tbody>
</table>

योगस्थः कृष कर्माणि सड़ूँत्यक्तवा धनज्ञाय। ।
सिद्धसिद्धोः समो भूत्वा समत्वं योग उच्चते॥ २.४५॥

Perform action O Dhananjaya, abandoning attachment, being steadfast in yoga, and balanced in success and failure. “Evenness of mind is called Yoga”. [Chapter 2 – Verse 48]
MAYI CHAANATNYAYOGEN BHAKTIIRVYABHICHARIRINI.  
VIVIKTDESHADEVITLVAMRIRJNANSANSDI || 13.91 ||

Unswerving devotion unto Me by the Yoga of non-separation, resorting to solitary places, distaste for the society of men.....
Verse 11:

16) Mayi Ananya – Yogena Bhakti Avyabhicarini:

- Unswerving devotion to me.
- Unflinching devotion to Ishvara who is the cause of everything and who resolves everything back unto him.
- Lord is the refuge and end of my pursuit.
- Yoga of non-otherness is Ananya Bhakti.

17) Vivikta – Desa sevitvam:

- Preference for a secluded place.
- One who has a tendency to a quiet place and his state of mind is called Vivikta desasevitva.
- It is a disposition to enjoy a contemplative life.

18) Aratih Janasamsadi:

- Absence of craving for social interaction.
- Avoiding company of people who are disturbance to your pursuit and who can confuse you.
- These attitudes and values make Antah karana Mature and knowledge possible.
- What are the real means for Moksa?
Constancy in Self-knowledge, perception of the end of true knowledge – this is declared to be “knowledge,” and what is opposed to it is “ignorance.”
Verse 12:

Most important virtue – this is medicine, other 19 are precautions:

19) Adyatma Jnana – Nityatva:

- Knowledge centred on self – Atma Visaya Jnana.
- Knowledge that atma is Brahman.
- Constantly engaged in knowledge with total commitment.
- Tat Chintanam, tat Kathanam, anyonyam tat prabodham.
- Exposes to teaching, analyses understanding, shares with others.
- Tattva Jnanam is means of maturity. Knowledge is to be lived and not merely learnt. Seeker should live as self in all levels of personality as self alone is real and everywhere.
- What is Adyatma Jnanam?

Brahma Satyam Jagan Mitya Jeevo Braheiva Na Paraha.

Advaita Vedanta:

`slokārdhena pravakshyāmi yad-uktam granthakotibhih |
brahma satyam jagan-mithyā jīvo brahmaiva nāparah ||`

‘In half of a sloka I state what has been stated by millions of texts; that is, Brahman alone is real and this jagat is mithyā, and the jiva is non-different from Brahman.’ From this statement, the Advaita philosophy can be divided into three distinct areas of analysis – i) Brahman is Satyam, ii) Jagat is Mithyā and iii) Relationship between the jiva and Brahman. We try below to analyse the above.
Step 1:

Start with 3

- Jiva
  - Me
  - Atma
  - Regularly Victimised
- Ishvara
  - God
  - Creator
  - Saviour
- Jagat
  - World
  - Atatma
  - Victimiser

Step 2:

- Make Jivatma and Paramatma as one by Mahavakaya vichara.

<table>
<thead>
<tr>
<th>Jivatma</th>
<th>Paramatma</th>
</tr>
</thead>
<tbody>
<tr>
<td>Enclosed observer Conciousness (Pot Space)</td>
<td>Unenclosed Conciousness (Unenclosed space)</td>
</tr>
</tbody>
</table>

- Both one chaitanyam, one Conciousness, one space
- Therefore we have only 2 things in the world.

<table>
<thead>
<tr>
<th>Atma</th>
<th>Anatma</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Chaitanyam</td>
<td>- Observed</td>
</tr>
<tr>
<td>- Observer</td>
<td>- Inert World / Jagat</td>
</tr>
<tr>
<td>- Conciousness</td>
<td></td>
</tr>
<tr>
<td>- Jiva + Paramatma</td>
<td></td>
</tr>
</tbody>
</table>
Step 3:

- How to resolve Anatma into Atma.
- **Understand:**

<table>
<thead>
<tr>
<th>Atma – Chaitanyam</th>
<th>Anatma – Jagat</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Karanam</td>
<td>- Karyam</td>
</tr>
<tr>
<td>- Gold</td>
<td>- Bangle</td>
</tr>
<tr>
<td>- Substance</td>
<td>- Nama Rupa being effect Karyam</td>
</tr>
<tr>
<td>- Satyam</td>
<td>- Has no Separate existence.</td>
</tr>
<tr>
<td></td>
<td>- Mithya</td>
</tr>
</tbody>
</table>

- Anatma resolves into Abinnam, Abheda Atma.

**Kaivalyao Upanishad:**

```quote
mayyeva sakalam jataṁ mayi sarvam pratiṣṭhitam
mayi sarvam layam yati tadbrahmādvayamasmyaham

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

- Dropping victimsied Bavana is freedom from Samsara.
- Viparita Jiva Bavana (Habit) does not go to claim Atma. Nitya chaitanya bavana takes time. Hence Ninidhyasanam.
- Active mental engagement required for years.
• 3 obstacles don’t help me claim, I am Chaitanyam principle behind Jiva, Jagat, Ishvara.
• Growing clarity comes because of 20 virtues – (Moonlight appears brighter when sunlight recedes away completely).

20) **Tattva – Jnana artha Darsanam**:
• Commitment to self knowledge.
• Result of self knowledge is infinite freedom.
• All values culminate in self knowledge and one gains Moksa which is in the form of cessation of Samsara.
• Seeing this fact again and again is called Darsana.
• Most important Sadhana where there is constant dwelling on the value of pursuit.
• All these values are means of Jnanam.
What is Ajnanam?

- Ajnanam yad ato nyatha - Values and attitudes opposed to these are called Ajnanam.

Opposites:

- Manitiva Dambhitva, Himsa (Hurting), Aksanti, Anarjava (No integrity), Asthairyam (Pursuits of likes & dislikes).
- Desire to know Atma rises only in a mind with such values.
- These values are the aids – to use the Sastra Pramana.
I will declare that which has to be “known,” knowing which one attains to Immortality – the beginningless Supreme Brahman, called neither being nor non-being.
Verse 13:

- What is to be known – Jneya? Brahman.

a) Jneya:

- What is to be known is Brahman.

b) Amrtam Asnute:

- Knowing brahman, one gains deathlessness and freedom from cycle of birth and death.
- One who dies is born but the one who is eternal the atma will not die.
- Jneya is beyond scope of time, eternal.
- Atma happens to be eternal and knowing that, you discover that you are eternal.
- How Atma is eternal, free from death, Amrta?

c) Anadimat:

- What is to be known has no beginning.
- That Brahma is to be known as Atma.

d) Sat Na Asat:

- Brahman is neither Sat or Asat – it is myself.
Sat and Asat are Judgements of human mind, Consciousness illumines both of them.

It is not an object to which there is cognition:
- Is / Is not
- Object is / Object is not
- Both known to me.

Everything in creation is object that is or is not.

The self evident Atma is not object of cognition. It is presented here as Brahman, the cause of creation.

It is beyond the senses.

Sruti – shabda creates the Vritti in buddhi, which removes ignorance of Atma being Brahman.

It is the subject, revealed by Sastra.
Objection : Keno Upanishad

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

Tad Vididad ato aviditad adhi :

- **Category**
  - Cow
- **Action**
  - Cook
- **Attribute**
  - White
- **Relationship**
  - Cattle owner
- **Words Reveal**
  - Na tatra caksur gacchati na vag gacchati no manah
    - na vidmo na vijanimo yathaitad-anusisyat
    - Anyadeva tad viditad atho aviditadadhi
    - Iti susruma purvesam ye nastad vyacacaksire

<table>
<thead>
<tr>
<th>Jati</th>
<th>Kriya</th>
<th>Guna</th>
<th>Sambandha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Category</td>
<td>Action</td>
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<td>Relationship</td>
</tr>
<tr>
<td>Cow</td>
<td>Cook</td>
<td>White</td>
<td>Cattle owner</td>
</tr>
</tbody>
</table>
Brahman

- Not Jati / Species
  - Can’t say it is or it is not.
  - Not Sat / Asat

- Niskriya
  - Undergoes no change to perform action.

- Nirguna
  - Free from attributes

- Asangha
  - It is not object.
  - No Relationship
  - No second thing to connect

Taittriya Upanishad:

यतो वाचो निर्वर्तन्ते। अभाप्य मनसा सह। आनन्दं ब्रह्मणो विद्वान। न विभेदति कदाचनेति।
tasyāya eva sarīrāya atma yathā purvāya [1]

yato voco nivartante, aprapya manasa saha,
anandam brahmano vidvan, na bibheti kadacaneti,
tasyai eva sarira atma yah purvasya [1]

Whence all the speech turns back with the mind without reaching It (the eternal Truth, the Brahman), He who knows the bliss of eternal Truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the Self. [II – IV – 1]
• When words fail mind understands emotion. Here along with words mind returns, Manasa Saha.

• Mind is nothing but Vrittis and the Vritti with which atma is known has no form, akhandakara – Vritti.

• Mind can’t know Atma, can’t experience Atma because mind is Atma.

• To destroy the ignorance about atma you require a simple Vritti, which goes away dispelling the ignorance.

**Brahman:**

• Not object of words Sat as pot is.

• Is it non existent?

• To show the existence of Brahman, it is called “Causal Upadhi of all beings.”

**e) Knowing which one attains the immortal :**

• Mortality is destiny of matter.

• Immortal spirit conditioned by matter, identified with Body / Mind / Intellect and the world, suffers the delusory sense of finitude and mortality.

• To rediscover the spiritual nature in itself and to live that glory is to end the fearful concept and experience of death and to enter into a Joyous spiritual nature.

**f) Anadimatparam :**

• Brahman, substratum exists before time.

• From the supreme, time is born.
• Supreme consciousness is illuminator of all experiences and exists transcending all realms of experiences.
• It is the perceiving principle in all equipments.
• With reference to it everything else is an object.
• Brahman is neither being or non being.
• Describing the all pervading self conscious principle is the following stanza....

Svetasvara Upanishad:

नैनमूर्ध्वे न तिर्यक्षं न मध्ये परिजग्रहत् ।
न तस्य प्रतिमा आस्ति यस्य नाम महाद यशः ॥ १९ ॥

No one can grasp him above, or across, or in the middle. There is none equal to Him whose name is great glory. [IV – 19]
With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, He exists in the world, enveloping all.
Verse 14:
- Brahman is not Asat – “Not – Non existence”.
- Verse 14: Superimposition (Anvaya) – Immanence
- Verse 15: Negation (Vyatireka) – Transcendence
- Through super imposition and negation the entire creation is proved Mithya and Brahman as the truth.

Mithya:
- Experiencable, tangible, but has no reality of its own.

<table>
<thead>
<tr>
<th>World</th>
<th>Brahman</th>
</tr>
</thead>
<tbody>
<tr>
<td>Relative existence</td>
<td>Has no Beginning.</td>
</tr>
<tr>
<td>Not independently existing</td>
<td>Purna – whole.</td>
</tr>
<tr>
<td>Creation is superimposition on Brahman</td>
<td>Limitless – Para</td>
</tr>
<tr>
<td></td>
<td>Nirgunam - attributeless</td>
</tr>
</tbody>
</table>

a) Tisthati:
- Brahman has no beginning, Anaadi. Therefore, remains without motion.
- If you analyse any object in the world, it will resolve, into Brahman, consciousness, Atma. Consciousness alone remains with Maya Upadhi, Brahman is transformed into creation.
- Brahman exists as whole Jagat, not as one of the objects in the world.
b) Sarvam Aavritya Tishthati :
   • Being without motion, remains pervading everything.
   • All motions take place within that while it does not change (Kutastam).

c) Sarvata Panipadam :
   • One consciousness appears as the whole creation in the form of 5 elements that have become hands and legs. All are nothing but Param – Brahman.

Purusha Sukhtam :

```
सहस्रशीर्षा पुरुषः सहस्साक्षः सहस्सपात ।
स भूमिं विश्वतो वृत्तावल्यतिष्ठदशाङ्गलम् ॥ ॥
```

“He, the Cosmic Lord, the Purusha, with a thousand heads, a thousand eyes, a thousand legs, pervading all the Universe, still extends ten “Inches” beyond.” [Verse 1]

• Sahasra = Sarvatah.

d) Sarvato – Ksi – Siromukham, sa :
   • All the heads, mouths and faces, eyes.

e) Sarvata Srutimat loke :
   • All ears in the world.
   • This reveals Brahman in Purna.
• With the Upadhi – equipment of Body / Mind / Intellect, existence of Brahman – Kshetrajna is established. By taking Hands, legs, its shown that Brahman is not inert but consciousness. Its non-existence is negated.
• Brahman alone is Satyam, everything else is Mithya.
• Because of Kshetra alone, it is called Kshetrajna.
• Know me in all Kshetras, Sarva Kshetrasu mam Viddhi, In all Kshetra there is only one Brahman and that is Satyam, everything else is Upadhi – conditioning factor.

<table>
<thead>
<tr>
<th>Colour in Crystal</th>
<th>Colour of cloth</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Mithya</strong></td>
<td><strong>Upadhis</strong></td>
</tr>
<tr>
<td><strong>Appears as differences in Atma</strong></td>
<td><strong>Bodies, Senses, Minds, have different attributes</strong></td>
</tr>
<tr>
<td><strong>One crystal</strong></td>
<td><strong>Clay / Vastu</strong></td>
</tr>
<tr>
<td><strong>Satyam</strong></td>
<td><strong>Body = 5 elements</strong></td>
</tr>
<tr>
<td><strong>One Brahman, Consciousness, Kshetrajna</strong></td>
<td><strong>Pure existence which can’t be reduced further</strong></td>
</tr>
<tr>
<td><strong>Reality of Mithya Kshetram / World</strong></td>
<td><strong>Pots – names + forms</strong></td>
</tr>
</tbody>
</table>
• All hands, eyes belong to Brahman means, they can’t exist separate from Brahman and at the same time they are not the intrinsic Dharma of Brahman. (Example: Dream and waking)
• Incidental Dharmas superimposed on Brahman.
• Adhyaropa – aparadabhyam Nisprapansam Prapancyate.
• By the means of superimposition, and negation, that which is free from 5 fold world is revealed.
• Hands superimposed as Brahman’s qualities and then negated.
• Hands, legs are lingas for the existence of Brahman and its powers.

Brahman – cause (Karanam) has 3 fold creative power

- Jnana Sakti
  - Capacity to know
- Iccha Sakti
  - Capacity to desire
- Kriya Sakti
  - Capacity to act

• They manifest in Karyam – Product. Live being is born of life. Clay pot born out of properties of clay.
• Because of 3 powers, Brahman exists as whole creation, not as one object but as live conscious Brahman.
• Lord pervades whole creation but lord is Satyam, Jnanam, Anantham Brahma and free of all the world.
• If you take away bones, skin... no body left... what remains in Satyam.

Conclusion:
  • Supreme life principle pervades all.
Shining by the functions of all the senses, yet without the senses; unattached, yet supporting all; devoid of qualities, yet their experiencer.....
Verse 15:

a) Sarva Indriya Guna Abhasa (Adhyaropa):
   • Brahman – life principle, truth, shines in all the sense organs of action and the mind, giving them the power to see, hear, and do all the functions.

b) Sarva indriya Vivarjitam (Apavada):
   • Brahman is free from all the sense organs and exists – independently. It is not intrinsic nature in all the sense organs. It is only incidental nature. It is only a reflection.
   • Body mind complex is an Upadhi, like flower which attributes color to a crystal.
   • Brahman Nirgunam appears as though Sagunam, inactive seems as though active, as though meditates, as though agitated.

Brihadranyaka Upanishad:

Which is the Self? This infinite entity (Purusa) that is identified with the intellect and is in the midst of the organs, the (self-effulgent) light within the heart (intellect). Assuming the likeness (of the intellect), it moves between the two worlds; it thinks, as it were, and shakes, as it were. Being identified with dream, it transcends this world – the forms of death (ignorance etc.). [IV – 3 – 7]

• There is no possibility of connection between Satyam and Mithya but it appears as if there is a connection.
<table>
<thead>
<tr>
<th>Relative Satyam</th>
<th>Relative Mithya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Waker</td>
<td>Dream</td>
</tr>
</tbody>
</table>

- Seems to be a connection.
- Waking mind appears as Dreamer.

<table>
<thead>
<tr>
<th>Absolute Satyam</th>
<th>Relative Satyam</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sakshi</td>
<td>Waker</td>
</tr>
</tbody>
</table>

- Sakshi, changeless appears as waker.

- Not 2 entities but one entity expressing as 2. Not duality.

<table>
<thead>
<tr>
<th>Atma</th>
<th>Anatma</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Non active Sakshi</td>
<td>- Body / Mind / Intellect – active Ahankara.</td>
</tr>
<tr>
<td></td>
<td>- Indriyas do not exist without Satta – existence of Atma and do not express without Conciousness Chaitanyam of atma.</td>
</tr>
<tr>
<td></td>
<td>- No ornament without Gold.</td>
</tr>
</tbody>
</table>

- Brahman which is Atma doesn’t have intrinsic activity. If that were so, you could not stop the activities and still be as in sleep. It is possible because Atma is not active.
- Satyam and Mithya explained through Adhyaropa – Apavada.
## From the Standpoint of Upadhis

- Atma does all activity

## From the Standpoint of Svarupa

- Atma is free from movement.
- Without eyes, he sees
- Without hands and legs – Atma grasps and runs.
- **Svetastaro Upanishad : Chapter 3 – Verse 19**

```plaintext
अपाणिपादो जवनो महीता
पदयत्यच्छुः स भृणोप्यकर्णः ।
स वैति वेच्यं न च तस्यास्ति वेच्या
। तमाहुरुणं पुरुषं महान्तमः ॥ १९ ॥
```

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

c) Asaktam Sarvabhrt ca eva :

- Brahman is unattached but sustains everything.
- Brahman is free from all indriyas, unattached, totally detached.
- Atma is not connected to mind, senses, and therefore not connected to the world through the mind.
- It is free from attachment – askta.
- Sarvam bibarati, Sarvabhrt ca – eva it sustains everything even though detached.
• Satya Rope – Sustains Mithya snake similarly, Brahman sustains and it is Adhisthana, basis for entire creation.

• First “IS” established in anything and everything else “is” object of cognition depending upon that existence.

• The truth while functioning through the sense organs looks as though it possesses them.

• It has itself none of these faculties.

**Example:**

• Electricity functioning through bulb but looks as though it is light.

**Detached Yet upholding all:**

**Kaivalyo Upanishad:**

\[
\begin{align*}
\text{apānānto'hamacintyāśaktih paśyāmyacaksuh sa śrṇomyakarnah} | \\
\text{ahāṁ vijānāmi viviktarūpo na cāsti vettā mama citsadaḥham} | 21 |
\end{align*}
\]

I am without hands and legs, of incomprehensible power. I see without eyes, hear without ears. Devoid of all forms, I am knowing (everything) and there is none that knows me. I am ever Pure-Knowledge. [Verse 21]

• Unseen seer, unheard hearer.

**Example:**

• Cotton not cloth, cotton supports cloth.
- Wave not ocean, ocean supports all waves.
- World not consciousness yet consciousness supports it.
- Dream not waking mind, waking mind supports dream.

d) Nirguna Guna – bhotr ca:

```
Brahman

Maya Tatvam

Trigunatmikam

Cause of creation

Create different type of experiences through organs of perception

Satyam Jnanam, Anantam Svarupa Tatvam

Changeless

Experiencer, enjoyer of 3 Gunas

Sattva

Rajas

Tamas

Creates Sukham, Peace, Pleasure

Agitations

Delusion, Dullness
```
• The moods in which human minds come to experience and play are called Gunas. They are objects of perception for the Conscious self.

• Consciousness conditioned by the mind is ego – Jiva – bokthr – experiencer. Unconditioned by the mind, in its own nature it is Absolute Brahman.

• Brahman appears as though it is the experiencer, as though possessing them all, as though experiencer of 3 Gunas. It only sustains them and is the same in all Jivas.

• It is because of Brahman alone, all experiences possible – its existence because of Sat, experience because of Chit, and pleasure in experience is because of Ananda.

Drg-Drisya Viveka:

अति भाति प्रियं रूपं नामचेत्यं शश्श्रकरम् ।
आधज्ञं ब्रह्मरूपं जगद्वृंतं ततो द्रुयम् ॥ २० ॥

Every entity has five characteristics, viz., existence, cognizability, attractiveness, form and name. Of these, the first three belong to Brahman and the next two to the world. [Verse 20]
• You are never away from experiencer at any time. No need to wait for experience of Nirguna Brahma.
• No need to transcend everything to experience Brahman.
• 2 different orders of reality hence paradox possible.
CHAPTER 13 – VERSE 16

Without and within (all) beings, the ‘unmoving’ and also the ‘moving’; because of its subtlety unknowable; and near and far away – is That.
Verse 16:

a) Bahih Antah ca:

- Brahman is both inside and outside.

Brahman (Existence, Consciousness to everything)

Outside

- Physical body of all beings.
- External world (known & unknown)

Inside

- Not different from Atma

Brahman present in

Manifest condition

Where Body / Mind / Intellect present

Unmanifest condition

Where no Body / Mind / Intellect present
Example:

- Electric sound waves present with / without radio set.
- Ocean without the waves and with wave. It is other than the wave.

Purusha Suktam:

```
पुरुष एवेदं सर्व यदूतं यच्च भद्यम् ।
उत्तमृत्त्वस्येशानो यदन्नेनातिरिहतिः ॥२॥
```

Purussa Evedam Sarvam Yad-Bhuutam Yacca Bhavyam ।
Uta-Amrtatvasye[a-1]shaano Yad-Annena-Ati-Rohati ॥२॥

“Whatever is born now, and whatever is yet to be born in future, all are He alone, not only this ( ), even for the Gods ( ) He is the controller; and hence He transcends ( ) the mortal state ( )”. [Verse 2]

- Nothing outside Sat – existence – Nama Rupa superimposed on Brahman.
- Entire creation has its being in Sadatma which is Satyam Brahma – this is how it has to be recognised.

b) Acaram Carameva ca:

<table>
<thead>
<tr>
<th>Acara</th>
<th>Cara</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Mountains, trees</td>
<td>- Human beings and animals.</td>
</tr>
<tr>
<td>- Doesn’t move Volitionally</td>
<td>- Moves of its own Volition</td>
</tr>
</tbody>
</table>
c) Suksmatvat tad Avijneyam:

- Subtle, not understood.
- Clay – Pot:
  Both cause effect known.
- I see space, time, objects but not Brahman – why?

Answer:

- Brahman is not “this” Idam.
- It is Aham “I” as well as idam.
- Unless you count Body, Mind complex among many, then only Aham the subject will be understood.
- Atma subtler than space, pure Consciousness because of which everything is recognised.
- When object is known, it is chaitanyam plus Nama Rupa.
- Chaitanyam is everywhere and in everything.
• Cause subtler than effect.
• Cause for Akasa is the eternal substratum from which all elements have arisen.
• Atma incomprehensible to gross equipments of thought, feeling perception.

d) Where is Brahman?

Durastham Ca Antike:
• It is both far and near.
• What is Brahman?
• It is existence and cause of everything.
• Space is concept in consciousness. Brahman is your own self evident Svarupa. It is you, not an object.
• Sight and seer both are Brahman.
• Vritti and knower of Vritti is Brahman.

<table>
<thead>
<tr>
<th>Gross</th>
<th>Perceptible as</th>
</tr>
</thead>
<tbody>
<tr>
<td>Earth</td>
<td>Smell, taste, form, hearing</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Durastha (Far)</th>
<th>Antika (Near)</th>
</tr>
</thead>
<tbody>
<tr>
<td>- When Atma seen as an object.</td>
<td>- When Atma is known as yourself, it is near.</td>
</tr>
<tr>
<td>- It is far because it is not recognised as yourself.</td>
<td></td>
</tr>
</tbody>
</table>
• If you look for Brahman inside or outside yourself, you will not find Brahman. The one who looks for is Brahman.

• **Sankara**: Therefore, for wise I am all this, Brahman is all this.

• No memory involved, only Brahman is all this.

• Satyam Jnanam Anantam is your Svarupa.

• Brahman is the nearest because it is yourself and yet nothing can be farther away, if you know it.

• Limited and conditioned can be far and near, here and there, with reference to distance from observer.

• All pervading is at once here and there.

• Far – in its transcendental absolute nature.

• Near – as existence, immanent nature in every name and form.
And undivided, yet He exists as if divided in beings; That is to be known as the Supporter of Beings; He devours and He generates.
Verse 17:

a) Avibhaktam ca Buteshu:
   • All pervading, undivided in all beings like one space.

b) Vibhaktam Iva Ca:
   • And is – seemingly divided because of upadhi of 4 walls or conditioning of Body – mind complex.
   • Electricity manifests only at certain points where gadgets are available.

c) Bhutabhatrcha:
   • Sustainer, supporter, substratum of beings and elements (Vishnu).

d) Grasishnu:
   • One who can devour the entire world, at the time of dissolution, everything goes back to its cause Rudra.

e) Prabhavisnu ca:
   • He is the creator from whom the world comes forth (Brahma).
   • Whole Vedanta revealed as paradoxes Satya and Mithya in these verses.
   • Why is Brahman not perceived, if it is everywhere, all the time?
   • Is it a principle of darkness?
• Just as on waking, dream merges into waking mind, similarly when mind and intellect is transcended one wakes to the truth – reality, Brahman.

<table>
<thead>
<tr>
<th>Substratum</th>
<th>Of</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ocean</td>
<td>Waves</td>
</tr>
<tr>
<td>Earth</td>
<td>Plants</td>
</tr>
<tr>
<td>Waker</td>
<td>Dreamer</td>
</tr>
<tr>
<td>Brahman</td>
<td>Waker</td>
</tr>
</tbody>
</table>
That (Brahman), the Light-of-all lights, is said to be beyond darkness; (It is) Knowledge, the Object-of-Knowledge, seated in the hearts of all, to be reached by Knowledge.
Verse 18:

a) Jyotisam api Jyotih:
   - Light of lights.
   - Sun, moon, stars, are sources of light for visual perception of eyes.
   - Stone:
     - Can’t reveal itself.
     - Needs external light.
   - Sun:
     - Does not require another light to illumine it.
   - Is sun self revealing?
     If you close eyes, can’t see sun. Sun is not self revealing.
   - What is the source to see the sun?
     Vritti in the mind.
   - What is the final source that is self evident, self – effulgent, svaprakasa?
     It can be only Atma, Antarjyotih, Sivaha.

b) Tamasah Param Ucyate:
   - This light is not darkness but allows darkness to exist. It is the light because of which you are aware of darkness.
c) Jnanam Jneyam, Jnana Gamyam:

- It is knowledge which is to be known, arrived at by knowledge.
- Atma Jotih is not opposed to ignorance or knowledge. It is above the opposites. It illumines pot and ignorance of particles that constitute the pot.
- It is seer that never wakes – Aluptadrk – in dream, waking, sleep, taste, touch, ... it illumines.
- Light of all lights, above darkness called ignorance.
- It is pure Consciousness – above knowledge and ignorance Parameter Brahma, cause of everything.
- Arrived at through Jnana Gamya – group of values, attitudes mentioned earlier.
- Where can it be known?

d) Hridi Visthita:

- As various forms in the intellect, without being affected, it remains as pure Consciousness.
- Brahman is the light in which everything is known intellectually, realised intuitively, and experienced spiritually.
- Light of soul illumines mental and intellectual conditions at any given moment.
- External sources have no illumination in the blinding luminosity of the self.
Katho Upanishad:

The sun does not shine there, nor does the moon, nor do the stars, nor the lightnings and much less this fire. When He shines, everything shines after him; by His light, all these shine. [II – V – 15]

- My world gives me my quota of joys only if I am aware of it.
- Self is awareness principle which is the subject that experiences the entire world of objectified light.
- That which illumines both light and darkness must be beyond and transcends both these experiences.
- **Spirit is:**
  a) Knowledge - Jnanam
  b) Jnana gamyam, that which is to be reached by knowledge.
- It is the final experience to be gained after cultivation of all values mentioned in verses 5 – 11.
- Consciousness functioning in the seekers mind and intellect if lived and experienced by itself must give the experience of Brahman.
Thus the Field, as well as the knowledge and the knowable have been briefly stated. Knowing this, My devotee enters into My Being.
Verse 19:
a) Iti Kshetram, Tata Jnanam, Jneyam “Ca Uktam Samastaha:

• Thus the Kshetra as well as the mean’s of gaining knowledge, and what is to be known have been told in brief.

<table>
<thead>
<tr>
<th>Summary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Verse 6 - 7</td>
</tr>
<tr>
<td>Kshetram - Field</td>
</tr>
<tr>
<td>- 5 elements, Ahamkara, Buddhi, Avyakta</td>
</tr>
</tbody>
</table>

| Verse 8 - 12 |
| Jnanam / Knowledge |
| - Values which orders our right relationship with world. |

| Verse 13 - 18 |
| Jneyam |
| - Whats to be known. |
| - Param Brahma. |
| - Neither existent or nonexistent. |

• Who among seekers are fit for Jnanam?

*And whosoever, leaving the body, goes forth remembering Me alone, at the time of his death, he attains My being; there is no doubt about this. [Chapter 8 – Verse 5]*

• Universe = Knower of field + field. One who is devoted to me, knowing this clearly, is fit to gain the condition of being me.
b) Who is Madbhakta?
   • One who gives me his mind, senses, everything to gain knowledge.

c) Etad Vijnaya:
   • Knowing this Param Brahma.

d) Madbhavaya Upapadyate:
   • Becomes fit to gain me.
   • Recognise one’s identity with Paramatma.
   • Love for knowledge of the Lord is real love. What is disowned by ignorance is gained only through knowledge.
   • That love brings in all qualifications necessary.

Arjunas question:
   • How Prakirti and Purusa is cause of Universe?
Know you that Matter (Prakrti) and Spirit (Purusa) are both beginningless; and know you also that all modifications and qualities are born of Prakrti.
Verse 20:

• How Kshetra (Prakrti) and Kshetrajna (Purusa) 2 causes of universe?

a) Prakirtim Purusam caiva Vidhyanati Uba...
Sankhya

Prakirti

- Agent
- Karta
- Cause of creation, one
- Antahkarana, product of prakrti, inert.
- In dissolution, Satva, Rajas, Tamas are in equilibrium.
- In creation, equilibrium disturbed.
- Who creates disturbance
- Purusa – Asanga
- Prakrti - Inert

Purusa

- Experiencer
- Bhokta
- Purusa thinks he is karta
- Purusa is Atma, Asanga.
- There are many Atmas, each different.
- Behind Antahkarana is purusa, eternal.
- No Moksa required.

Vedanta:
- Prakirti + Purusha = Ishvara = Cause of Creation.
- You are Ishvara, and this knowledge gives Moksa.
b) Vikaramsca Gunanamscaiva Viddhi Prakrtisambhavan:

- Modifications and qualities are born of Prakrti.

<table>
<thead>
<tr>
<th>Modifications</th>
<th>Gunas - Qualities</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Sense organs</td>
<td>- Modes of mind – Pleasure, pain, delusion.</td>
</tr>
<tr>
<td>- Buddhi</td>
<td></td>
</tr>
<tr>
<td>- Manaha</td>
<td></td>
</tr>
</tbody>
</table>

- Ishvaras power of creation is called maya – consisting of 3 Gunas – Sattwa, Rajas, Tamas.
- Ishvara is Purusa and Prakirti is not separate from him.
- Inter play of Prakrti and Purusa projects creation, cause of Samsara. Substratum for both is the lord.
- Subjectively when the creative power in me ordered by my Vasanas (Avidya), comes to play, Dynamised by its knower, it projects a world of experience.
- Atma is the Kutasta in the presence of which changes take place.
- What are the forms and qualities of Prakrti?
In the production of the effect and the cause, Prakrti is said to be the cause; in the experience of pleasure and pain, Purusa is said to be the cause.
Verse 21:

a) Karya Karana Kartrutve, Hetu Prakrti Uchyate:

- Prakrti is cause of Physical body and instruments:

<table>
<thead>
<tr>
<th>Cause (Karanam)</th>
<th>Effect (Karyam)</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Prakrti</td>
<td>- Pot</td>
</tr>
<tr>
<td>- Clay</td>
<td>- 5 Elements</td>
</tr>
<tr>
<td></td>
<td>- Body</td>
</tr>
<tr>
<td></td>
<td>- World of objects</td>
</tr>
<tr>
<td></td>
<td>- Organs of perception and action.</td>
</tr>
<tr>
<td></td>
<td>- Antahkarana, mind, intellect, ego, memory.</td>
</tr>
<tr>
<td></td>
<td>- Attributes of mind – pleasure, pain, delusion.</td>
</tr>
</tbody>
</table>

- Karya is modified form of Karanam.
- Cause for entire World and effect called world is Prakrti.

b) Purusa Sukha Dukhanam Bhoktrutve heturuchyate:

- Purusa is conscious being that obtains within Prakrti. It is cause of enjoyer of pleasure and pain – which are the gunas born of Prakrti.
Knower of entire creation.

Ishvara – becomes Karta and bokta. He is seer, hearer, thinker, doubter.

Purusa exists independently of Karta, bokta.

Purusa + Prakrti together cause Samsara.

What is the connection between Prakrti and Purusha – real or unreal?

<table>
<thead>
<tr>
<th>Prakirti</th>
<th>Purusa</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Setup</td>
<td>- Enjoyer of setup</td>
</tr>
<tr>
<td></td>
<td>- Jiva, Kshetrajna, Bhokta, Knower.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Purusa</th>
<th>Prakirti</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Conciousness being</td>
<td>- Modifies to become physical body,</td>
</tr>
<tr>
<td>- Asanga</td>
<td>senses world, attributes of mind –</td>
</tr>
<tr>
<td>- Not connected with anything</td>
<td>pain – pleasure, inert.</td>
</tr>
<tr>
<td>- If no purusa, no samsara</td>
<td></td>
</tr>
</tbody>
</table>

Thought is like cloud hanging in space. It leaves no trace upon Conciousness, it has no being of its own, and it is inert.

No connection possible and if there is connection, it is due to Avidya, and is therefore Mithya.
What is Samsara?

Acute experience of Sukha – Dukha.

Purusa is cause of samsara by being an awareness principle. Spirit functioning in a field becomes a knower & suffers samsara.

How does purusa unconnected with anything become a Samsari?

What is samsara due to?
The Purusa, seated in Prakrti, experiences the qualities born of Prakrti; attachment to the qualities is the cause of his birth in good and evil wombs.
Verse 22:

Introduction:

- Purusa here refers to Jiva, the enjoyer bokta, obtains in Prakrti, which is of the nature of ignorance and takes himself to be the modification of Prakrti.
- Purusa, Kshetrajna, obtaining in Prakrti, takes Prakrti as Atma – “I” and experiences as I am happy, I am in pain due to ignorance of his nature.
- Basic cause – delusion / Avidya.
- Immediate cause – “Karma”.
- Yoni – is unique set of causes why body is born.

• Attachment to “Gunas” is a notion and because of that, one is the body, has Kartruvam.
• Prakarti gunas are taken as oneself, one becomes Sukhi, Dukhi.
• Because of Punyam, humanbeing enjoys faculty of choice.
• Samsara continues because of ones association with Gunas.
• This is negated by Atma Jnanam.
• Atma concious being Bokta by identifying with the gunas of Prakirti due to Avidya.
• This false identification is resolved in the wake of Atma Jnanam.

a) Purusha Prakrti Staha :
• Purusha seated in Prakirti becomes knower of the field, Identifies with body and sense which are products of Prakrti.

b) Bhunkte prakrti Jan – Gunan :
• Enjoys gunas born of prakrti.
• Sensesations arising of the contacts with objects are the shackles of the knower of the field. (Heat – cold, pain pleasure, success – failure).

c) Karanam Guna Sango Sya, Sad Asad Yoni Janmasu :
• Because of Attachment to gunas, takes birth in good and evil wombs.
Cause of Samsara

- Avidya
  - Ignorance of Sat Chit Ananda Svarupa

- Attachment to the field

Solution to regain God in ourselves

- Experience of real knowledge
  - Viveka

- Detachment from field
  - Vairagyam
The supreme Purusa in this body is also called the Spectator, the Permitter, the Supporter, the Enjoyer, the great Lord and the Supreme Self.
Verse 23: Important verse

- Knowledge of Purusa frees you from Samsara.

a) Upadrasta:

- Purusa is drasta, a seer sitting close to Body / Mind / Intellect / Prakirti.
- Similar to priest who knows and oversees how the rituals are being done.
- Srotrasya – Srotram – in presence of Atma, all sense organs active.
- Sense organs are seers of sense objects.
- Mind is seer of sense organs, without which sense organs can’t function.
- Atma is the seer of mind. Mind can’t function, exist without Atma.
- Atma is Upadrasta – ultimate seer.
- Upadrasta lights up, knower, known and knowledge.

b) Anumanta:

- Atma is the permitter of whatever the mind does.
- Atma is accomplice, Sakshi to all activities of mind, and sense organs.
- Without Atma none can be active.
- Anumanta supports all activities by lighting them up. Doesn’t resist at all. Atma lights up restlessness of mind, pleasures in the mind, Dukham in the mind.
- Atma’s nature is luminosity like the sun.
c) Bharta:
   • One who sustains. Atma gives existence to body and entire Prakirti (Creation).

d) Bhokta:
   • Atma is final enjoyer of everything being the Svarupa of bokta.
   • All Nama - Rupas resolved into Prakirti Upadhi which is rooted in Purusa.

e) Maheshwara:
   • One who is limitless and Isvara. In whose presence activities take place.
   • Thus purusa is the creator as the Nimitta Karana.

f) Paramatma:
   • Limitless.

g) Dehe Asmin Purusa:
   • One who obtains in physical body.
   • The Purusa who is “I”, Consciousness, dwells in the body and is Purna (fullness), Upadrasta (ultimate seer) and the Bharta Bhokta Maheswara (Sustainer, destroyer and creator of all this).
Gurudev:

<table>
<thead>
<tr>
<th>Knower of the field / Reflected Purusa</th>
<th>Pure Purusa</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Contaminated with 3 Shariram</td>
<td>- Uncontaminated by Prakrti</td>
</tr>
<tr>
<td>- Moon in bucket is reflected moon,</td>
<td>- Original moon</td>
</tr>
<tr>
<td>dances with reflecting surface /</td>
<td></td>
</tr>
<tr>
<td>medium – water.</td>
<td></td>
</tr>
<tr>
<td>- Conciousness conditioned by the</td>
<td>- Pure I</td>
</tr>
<tr>
<td>field = Contaminated knowledge.</td>
<td>- Pure knowledge</td>
</tr>
<tr>
<td>- Lower Purusa</td>
<td>- Higher Purusa</td>
</tr>
<tr>
<td>- Upadrasta when one is forgetful of</td>
<td>- Permitter Anumanta – when one is</td>
</tr>
<tr>
<td>ones nature.</td>
<td>concious of ones nature</td>
</tr>
</tbody>
</table>

- Barta – fuller when one surrenders to Lord and acts.
- When there is total dedication to him individual is yoga yuktah, in his eternal concious nature, Nitya caitanya svarupa, it seems as Bhokta (enjoyer).
He who thus knows the Purusa and Prakrti together with the qualities, in whatsoever condition he may be, he is not born again.
Verse 24: Introduction

Man of wisdom realises in himself

- Identification of Purusa with field of matter is chidabasa – reflected Consciousness – Ahankara – cause of Samsara.

- If there was no contact, purusa world be a mere observer, without undergoing sorrow.

- Infinite Purusa has delusionary imagination that it is mortal and conditioned by mental + intellectual reactions of Prakrti.

- To recognise our infinite, pure Consciousness is to end all misconceptions (Avidya).

- Thereafter new Vasanas are not created and old vasanas are burnt.

- Jiva projects experiences to eke out joy and pain.

- Knower of Brahman becomes Brahman himself.

What is matter
Prakrti

What is Spirit
Purusa

- How deluded spirit gets identified with matter and behaves as knower of the field.

- Mysteries of Gunas under which equipments function.
Mundak Upanishad:

Purusa – not reborn because he knows Atma is not subject to time and has no form.

Atma being myself can’t be an object of knowledge different from the knower. Therefore there is no ignorance, because knowledge of Atma has removed that ignorance.

Once ignorance is gone, Atma is revealed as Upadrasta Anumanta Bharta Bokta Maheswara Paramatma.

a) Ya Evam vetti Purusam, Prakritim ca Gunaih Saha:

One who knows Atma as subject Upadrasta, Prakirti and gunas accounts for body – mind complex, Karya – Karana Sangata.

b) Sarvatha Vartamanah api:

Always.
c) Na Sa Bhuyah Abhijayate :

- Not born again.
- He remains in body due to Prarabda Karma. Knows nature of Atma as actionlessness and that Prakrti performs actions, is freed from all Karma and therefore has no rebirth.
- Once he knows Atma is Brahman, all Karmas are destroyed and not born again.

Gita :

```plaintext
यथैधार्मि समिद्धोश्चिद्भस्मसात्तकुरुते।
ज्ञानामिः सर्वकर्मांगि भस्मात्तकुरुते तथा। [Chapter 4 – Verse 37]
```

As the blazing fire reduces fuel to ashes, O Arjuna, so does the fire of knowledge reduce all actions to ashes.

Taittriya Upanishad :

```plaintext
ॐ ब्रह्म विद्रामोति परसु । तदैःपादश्युक्तः ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेदं निहितं शुचार्यं परमे ज्योमन् ।
सोज्ज्वते सर्वन्यायानसाह । ब्रह्मणा विपश्चितते ।
```

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the Truth, knowledge and Infinity. He who knows It as existing in the cave of the heart in the transcendent akasa, realises all his desires along with omniscient Brahman. [II – I – 1]
• Karma phalas are for one who has ignorance. With ignorance as basis, there is Karta, Ahankara.

• Karmas done without the notion, “I am doer”, do not produce unseen results but only seen results.

• Prarabda Karmas bring body into being and body continues its trajectory even though he has no identification with it.

• Human body meant for Moksa. Knowledge destroys error not empirical reality.

• Sunrise, mirage water, Vyavaharika Jagat – Mithya, continue appearing but Satyatva, Satyatva Buddhi destroyed. Duality destroyed not perception of duality.

• Truth is Param Brahma – Jnanata – Knower, Jneyam – Known, Jnanam – Knowledge are all Param Brahman, the reality.

• Reality of Division falsified.

• Sanchita Karmas have lost their Karta. No more targets to reach. Therefore no rebirth as no Karmas to perform.
Some, by meditation, behold the Self in the Self by the Self; others by the “Yoga-of-knowledge” (by Sankhya Yoga); and others by Karma Yoga.

Some, by meditation, behold the Self in the Self by the Self; others by the “Yoga-of-knowledge” (by Sankhya Yoga); and others by Karma Yoga.
Verse 25: “Important Verse”


Divine Spiritual Goal:

- To realise self in its pure nature, undressed of all matter envelopments.

Process:

- Control, direct, re-educate internal thought life.

Differences in Seekers:

- Mental & intellectual equipoise, disturbed by wasteful habits of wrong imagination.

Methods

- Meditation / Dhyana Yoga
- Jnana Yoga / Sankhya Yoga
- Karma Yoga

a) Dhyane Atmani Pashyanti, Kecid – Atmanam – Atmana:

- Some behold self by meditation, Which consists in withdrawing, by concentration, all the sense organs away from their respective sense objects into the mind, and then withdrawing the mind into the inner intelligence and then contemplating on the highest.

- Subjective knowledge is as vivid as unshakable as objective knowledge.
• **By the self in the self:**

By meditation, yogin beholds the self, pure Consciousness in the self (Buddhi) by the self, by their own intelligence, Antahkarana refined by Dhyanam.

• Recognised intuitively. Intellect, mind, seeker, sought are all nothing other than self.

• Dreamt, dreamt, dream are all wakers own mind.

• Content / light of mind is Consciousness, the core of our personality – Atma.

• Dhyana Yoga – highest path requires Viveka of real and unreal and Vairagyam detachment from the world.
He said: “It is not for the sake of the husband, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the wife, my dear, that she is loved, but for one’s own sake that she is loved. It is not for the sake of the sons, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of wealth, my dear, that it is loved, but for one’s own sake that it is loved. It is not for the sake of the Brahmana, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of the Ksatriya, my dear, that he is loved, but for one’s own sake that he is loved. It is not for the sake of worlds, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of the gods, my dear, that they are loved, but for one’s own sake that they are loved. It is not for the sake of beings, my dear, that they are loved, but for one’s own sake that they are loved. The Self, my dear Maitreyi, should be realised – should be heard of, reflected on and meditated upon. By the realisation of the Self, my dear, through hearing, reflection and meditation, all this is known. [II – IV – 5]"
• Atma va are Drastavyah – Atma has to be known.
• Atma va are Srotavyah – Atma Should be listened to.
• Atma – va are Ninidhyasitavayah – Atma must be contemplated upon (Remove obstructions).
• Dhyanam here means Ninidhyasanam. Contemplate upon Pratyagatma being Sat – Cit – Anandam Brahma.
• Resolve sense organs from the sense objects into the mind, and the mind into Pratyagatma, which is Conciousness. Dwell on that single pointedly.

Example:
• Mountains on motionless earth Seem to meditate.

![Diagram]

- Drsyā – Anuvidhā Savikalpa Dhyana
  - Turning Attention towards Atma who is Saksi.

- Shabda Anuvidhā Savikalpa Dhyana
  - Bring words like Purna, Chaitanya and see meaning for you.
• Meditation will reveal Atma because the meditator is Atma. Whatever you know about yourself will be the Atma that is meditated upon.

• Atmana Atmanam Pasyanti – see self by the self (prepared mind).

• Saguna Brahma Upasana precedes Ninidhyasana – flow of continuous undisturbed Vrittis that belong to same species – Sajatiya Vritti Pravaha.

• Japa or meditation on Ishvara done to steady the mind.

• See Purna Atma – without limitation of being seer, hearer, thinker, doer, enjoyer.

• Pure existence, Conciousness, limitlessness.

• Atma not object of Buddhi. Negate other notions and see Lakshyartha, implied meaning.

b) Anye Sankhyena Yogena Atmanam Pasyanti....

• By Sravanam and Vicara (Enquiry) alone some are liberated. They have Viveka, Vairagya, Sama, Dama... (ideal Situation).

• Such a person sees the self as eternal, distinct from the properties of Gunas – Sattva, Rajas, Tamas and in the form of witness of their Actions.

• 3 Gunas belong to Antahkarana.
• Atma is witness to all these products of Gunas, which is entire creation.

• Nitya - Doesn’t come into being.

• Saksi - Always witness to something, and of itself nature of pure Consciousness. Gunas do not bind Sakshi. This Viveka is called Sankhya.

• Obstruction - Strong orientation of being body (Viparita – Bavana’s).

c) Anye Karma Yogena Chapare :

• Others require Antah – Karana Suddhi by Karma yoga – Offering all Actions to lord. By Sravanam + Mananam likes and dislikes are neutralised obstructions removed and knowledge takes place.

• Object of seeing, Darsana is Atma, whose nature is Sat – Chit – Anandam Brahma. Seen in the intellect as content of every thought.
• In every Vritti recognise Paramatma. This Vritti has no form. Akhanda – Akara – Vritti can take any form.

• Consciousness is present in every cognition. This limitless consciousness is I.

• Ignorance with reference to that Atma – Caitanyam, being limitless, Vritti goes away.

• This is Atma – Anatma Viveka.

• Srutiparayanam, grammar, logic, Astanga Yoga are followed to steady the mind.

Conclusion:

Seekers (Adhikaris)

Noblest

Sattvik (Uttama Adhikari)
- Only Practice meditation (Dhyanam)
- Gain Sattvik Dyanamism

Noble

Rajasic (Madhyama Adhikari)
- With Agitations
- Develop creative stillness by Sankhya yoga – Vichara contemplation
- With Vasana Disturbances.
- Follow Karma Yoga
Others also, not knowing this, worship, having heard of it from others; they too, cross beyond death, if they would regard what they have heard as their Supreme Refuge.
Verse 26: Tamasic Seekers

a) Anye Tvevam Ajanantah:
   • For others who do not know by Karma Yoga, Dhyana Yoga and Vichara.

b) Srutvanyebhya Upasate:
   • Having heard advice from others.

c) Sruti Parayanah:
   • Who are committed to what has been heard.

d) Te pi ca atiranti eva mrtiyum:
   • They also cross death.

e) Sruti Parayanah: By Chanting Sruti

Example:
   • Chanting Gayithri 100,000 times (5 hrs / Day – 3 years).
   • These people do not have mind set to do Vichara.
   • As long as we identify with body – mind complex experiences will only be finite, changing, death.
   • To experience the infinite is to enter the status of immortality.
   • This verse explains efficacy of prayer and worship. With correct knowledge, one to leads immortality.
   • What is the ultimate Goal to be realised?
Whenever any being is born, the unmoving or the moving, know you, O best of the Bharata-s, that it is from the union between the “Field” and the “knower-of-the-Field.”
Verse 27:

Ksetrksetrajna Samyogah: Creation

- Prakrti and Purusa are together cause of appearance of the world. It is only a mutual super-imposition – a trick of the mind.
- In Pure Consciousness, there is no field of matter.
- The field of matter by itself is not existent, nor is it sentient.
- The spirit plays in the field and becomes knower of the field.
- The combination breeds the entire Phenomenal universe of moving and nonmoving.
- We need to discover this play of the mind in ourselves and understand the ultimate truth on which Prakrti and Purusa play.
- Example: I am a quiet person. Passion rises in my heart and I identify with them and create a world, an experience. They belong to me but I am not them.
- Similarly, self which is Paripurana, contains matter possibility. It projects the world and gets identified.
- To live as observer of all happenings within, not allowing ourselves to be misled by our own imaginations is the method of perfection in ourselves.
- Samyoga = Birth. It is because of the connection between the Kshetra and Kshetrajna.
- Viyoga = Moksa = Separation between Kshetra and Kshetrajna.
<table>
<thead>
<tr>
<th>Kshetra</th>
<th>Kshetrajna</th>
<th>No Connection possible because Kshetrajna is formless</th>
</tr>
</thead>
<tbody>
<tr>
<td>Atma</td>
<td>Anatma</td>
<td></td>
</tr>
<tr>
<td>Pure Consciousness</td>
<td>Object of Knowledge</td>
<td></td>
</tr>
<tr>
<td>Light</td>
<td>Darkness</td>
<td></td>
</tr>
<tr>
<td>Satyam</td>
<td>Mithya</td>
<td></td>
</tr>
</tbody>
</table>

- No Connection possible between space and object. Space is partless.
- Kshetra and Kshetrajna are not essentially 2 different things.
- No connection between light and darkness. One is mistaken for the other.
- 2 different objects become one, in rope – snake, shell – silver – ghost – post, due to superimposition.
- In any object, one component is Kshetra – Name & form, and other is Kshetrajna – existence.
- In mind, Vritti is Kshetra, Consciousness is the self, upon which the Vritti is superimposed.
- In the Knowledge of Wood, elephant disappears, city in clouds, objects in dream also mithya. Body, and creation have their being in Consciousness, Sadvastu.
- When you see creation, Sadvastu Kshetrajna is there. But in the Kshetrajna, there is no creation.
- Cause of Samsara = Association between Kshetra and Kshetrajna.
He sees, who sees the Supreme Lord existing equally in all beings, the unperishing within the perishing.
Verse 28:

a) Yah Pasyati Sa Pasyati:
   • What does Jnani See?
   • Sees Parameswara as cause of everything.

b) Samam Sarvesu Bhutesu tishthantam:
   • The one who abides in all beings, Sama, equal, without any attributes, which exists and is existence of everything in the form of Jnana, Consciousness, which is Ananta, limitless.

c) Vinasyatsu Avinasyantam:
   • He remains as one who does not die among all destructions.
   • Existence sustains presence and absence of creation and does not die.
   • Existent thing gets born and undergoes 5 changes:

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Jayate</td>
<td>Born</td>
</tr>
<tr>
<td>Vardhate</td>
<td>Grows</td>
</tr>
<tr>
<td>Viparinamate</td>
<td>Metamorphoses</td>
</tr>
<tr>
<td>Apaksiyate</td>
<td>Declines</td>
</tr>
<tr>
<td>Vinasyati</td>
<td>Dies</td>
</tr>
</tbody>
</table>
• Water is the essence of waves, doesn’t die.
• Parameswara is the essence which is never born or dies. Not time bound.
• W.r.t. creation it is Jagat – Karanam.
• The one who sees this alone sees.
• Others see duality which has no reality at all. In duality, one sees oneself as one thing and world as another.
• In advaitam, he is the only one, the one who is imperishable.
• Absolute truth is indicated as the changeless platform upon which the changes are staged.

In Spiritual substratum / Centre

- Physical world
  - Perceived through Physical equipments

- Emotions
  - Recognised by our minds

- World of thoughts and ideas
  - Comprehended by intellect
Indeed, he who sees the same Lord everywhere equally dwelling, destroys not the Self by the Self; therefore, he goes to the Highest Goal.
Verse 29:

a) Samam Pasyanhi Sarvatra Samavasthitam:
   • One lord obtains is the atma of all beings without undergoing any change.
   • Seeing this, Jnani sees himself non-separate from Isvara.

b) Na Hinastya atmanat atmanam:
   • Does not destroy himself by himself. All those who are ignorant are completely indifferent to the Atma and destroy themselves.
   • Ignorant destroys life by abuse of freewill.

c) Tato Yati Param Gatim:
   • One who has clear vision of Atma does not fail to recognise his identity with Isvara and gains Moksa.
   • The true nature of the self remains uncovered due to the non-apprehension of reality (Ajanana) or due to the misapprehension of reality (Mithya Jnana) arising out of non-apprehension.
   • Highest goal – state in which both Ajnam and Mithya Jnana are ended.
   • Is Parameswara Playing behind each individual different?
He sees, who sees that all actions are performed by Prakrti alone, and that the Self is actionless.

प्रकृत्यैव च कर्माणि क्रियमाणानि सर्वेशः ।
यः पञ्चयति तथात्मानमकर्तारं स पञ्चयति॥ १३३० ॥
Verse 30:

a) Prakrtyaiva ca Karmani, Kriyamanani Sarvasah:
   • Prakirti alone does all actions.

Setasvatara Upanishad:

\[
\text{मायां तु प्रकृति विद्यान्यायिनं च महेश्वरम् ।
\text{तस्यायवःशृःस्तु व्यासं सर्वपिंदं जगत् ॥ १० ॥}
\]

Know then that Nature is Maya, and that the great God is the Lord of Maya. The whole world is filled with beings who form His parts. [Chapter 4 – Verse 10]

• Maya, Prakirti is Parinami – Upadana – Karanam, changing material cause of creation.
• Brahman is the cause upon which maya is based and doesn’t undergo any change – Vivarta – Upadana Karana.

Individual Level:
• Prakrti modifies to body, senses, mind. Because Purusa remains in Prakrti, Prakrti able to act.

Total Level:
• Maya becomes total body – Virat & total mind – Hiranyagarbha.
• Karmas initiated by organ of speech and physical body. Properties do not belong to Atma.
b) Tathatmanam Akartaram Sa Pasyati:

- One sees Atma is a witness and does not perform actions – Akarta free from limbs like space...
- Atma is self evident, subject, pure Consciousness – Nirgunam.

Setasvatara Upanishad:

- No atma separate from creation and there are not many atmas as Atma is formless.

<table>
<thead>
<tr>
<th>One</th>
<th>Behind Many</th>
</tr>
</thead>
<tbody>
<tr>
<td>Petrol</td>
<td>Cars</td>
</tr>
<tr>
<td>Electricity</td>
<td>Bulbs</td>
</tr>
<tr>
<td>Atma</td>
<td>Bodies</td>
</tr>
</tbody>
</table>

- Matter mind & intellect orders type of actions as per desires in the equipment.
- In the presence of spirit, matter equipments function. Atma functioning in the field as its knower does all action.
• When the knower of the field leaves, action stops.
• Lord is possessor of Maya shakti.
• When equipments are destroyed, differences merge to express the one infinite experience – the supreme lord.

Atma Bodha:

नानोपाधिविशादेव जातिवर्णाश्रमादयः ॥
आत्मन्यारोपितास्तोये रसवर्णादिमेदवत् ॥

Naanopaadhi Vasaadeva Jaati Varnaasra Maadayah
Atmany aropitah thoye Rasa Varnadi Bhedavat [10]

God, who is one only, is hidden in all beings. He is all-pervading, and is the inner self of all creatures. He presides over all actions, and all beings reside in Him. He is the witness, and He is the Pure Consciousness free from the three Gunas of Nature.

• What is state of realised person?
CHAPTER 13 – VERSE 31

When he (man) sees the whole variety-of-beings, as resting in the One, and spreading forth from That (One) alone, he then becomes Brahman.
Verse 31 :

a) Yada Bhuta Prthag bhavam, eka – stham anupasyati :

• Realised man sees universe resting in supreme Brahman.

• Sees one truth behind names and forms.

b) Tata eva ca Vistaram, Brahma Sampadyate Tada :

• From the self, the world of names and forms rise up and spread to become the universe.

• Plurality comes from one truth alone.

• Self alone recognises the self. He who is experiencing the homogeneous self is the homogeneous man of Consciousness everywhere.

• When one comes into body awareness, one sees world of plurality upon the infinite reality.

• Such a person has true wisdom, right perception and identifies with one Consciousness everywhere.
<table>
<thead>
<tr>
<th>Verse 28</th>
<th>Verse 31</th>
</tr>
</thead>
</table>
| - Immanance  
- Atma same in all beings.  
- Beings construed as different.  
- One in many | - Transcendent.  
- All have their being in one Atma.  
- Many in one.  
- All beings non separate from Atma.  
- Existence is one, name and forms many. All names and forms reduce to existence alone. |

- **Chandogyo Upanishad : 7 – 25 – 2**
- Atmaiva idam sarvam  
- Existence for creation has its being in Atma.

Next is the instruction on the Self; The Self is below; the Self is above; the Self is behind; the Self is in front; the Self is behind; the Self is in front; the Self is to the right; the Self is to the left. The Self is all this. He who sees in this way, thinks in this way, and knows in this way, has love for the Self, sports with the Self, enjoys the company of the Self, he is supreme and can go about as he likes in all the worlds. But those who think otherwise are under the control of others. They cannot remain in the worlds they live in, nor can they move about in the worlds as they like [i.e., they are under many limitations]. [VII – 25 – 2]
Tatah Vistaram:
- From that alone is its coming into being, its projection
- Pots – from clay
- Creation – from Atma.

Chandogya Upanishad:

For a person like this who sees in this way, thinks in this way, and has this knowledge, everything comes from the Self; Life, hope, memory, space, fire, water, birth and death, food, strength, knowledge in depth, meditation, the heart, resolution, the mind, speech, name, mantras, and all work – all this comes from the Self. [VII – 26 – 1]
• **From Atma is**: Prana, hope, memory, space, fire, water, coming into being and disappearance, food.

• Everything is born in me alone, has its being in me and disappearance into me – no Isvara separate from me.

**Brahma Sampadyate**:

• Of me everything has come, I sustain everything existing, and everything resolves into me.

• He doesn’t become Brahman, even before knowing, he was Brahman.

• By association with body – mind complex, will Atma get the limitations of Body – mind complex, does it act, and earn reactions (Vasanas)?
Being without beginning, and being devoid of qualities, the Supreme Self, the Imperishable, though dwelling in the body, O Kaunteya, neither acts, nor is tainted.
Verse 32:
- Who acts in this body?

Prakriti, individual ego acts and accomplishes.

Gita:

Neither agency nor actions does the Lord create for the world, nor union with the fruits of actions. But it is nature that acts. [Chapter 5 – Verse 14]

a) Sharīra – sthō – pi – kaunteya na karoti, na lipyate:
- Consciousness dwelling in the body neither acts nor is tainted.

b) Anadītvan Nirgunatvat Paramat – Mayam Avyayah:

<table>
<thead>
<tr>
<th>Body</th>
<th>Atma</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Born and has beginning</td>
<td>- Unborn, beginningless, ever existing.</td>
</tr>
<tr>
<td>- Anything with beginning is destroyed</td>
<td>- One without beginning, (Anaadi) has no destruction, (Akasaram) not subject to time (Nityam).</td>
</tr>
<tr>
<td>- Thoughts come in time and go in time. Previous moment different, now different.</td>
<td>- Atma is free from time.</td>
</tr>
<tr>
<td>- Purva Janma Karmas of Jivas cause of creation.</td>
<td>- If has no cause. Therefore it has no effect, therefore not born.</td>
</tr>
<tr>
<td>- All effects undergo change, must perish</td>
<td>- Changeless doesn’t perish.</td>
</tr>
</tbody>
</table>
c) Nigunam : (Having no quality)
- If it has attributes it will change and become different.
- Milk + Water = thin Milk
- Substance enjoys own attributes.
- Consciousness not an attribute. It can’t be based on non-Consciousness.
- Whatever you think is object of Consciousness. It is attribute free vastu.

d) Niravyaya : (Changeless)
- Maya has 3 has Gunas and subject to change. (this is seed verse for Chapter 14)
- Space has no attribute – Atma is very basis of space.
- Mind is not separate from Atma, body, sense organs, but the properties of mind, can’t be transferred to Atma.
- Atma, because it is changeless, it can’t be destroyed.

e) Sarirastho api na Karoti : (Akarta)
- Atma does no action inspite of being in the body.
- Body is Upalabthi Sthana, where atma can be recognised.
- In presence of Atma all actions take place.

f) Na Lipyate :
- Not affected by result of action (Abokta).
- It remains illumining all actions and results of actions.
• Atma has no desire but illuminates all desires rising in the mind as Vrittis.
• Doer is enjoyer, who does Karma?
• Are there 2 Atmas?

If 2 Atmas Following will have no meaning:

Gita:

क्षेत्रज्ञ चापि मा विद्व पर्वक्षेत्रेषु भारत।
क्षेत्रक्षेत्र्योज्ज्ञां यत्त्ज्ञानं मतं मम॥ १३.३॥

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

• Ekam eva advityam – one alone, nondual.

Chandogyo Upanishad:

कुतस्तु खलु सोम्येव स्यादिति होवाच कथमसत: सजायेते
सत्त्वेव सोम्येदमग्र ग्रासीदेकमवाद्वितीयम् २

Kutasu khalu somyaiva syaditi hovaca kathamatasah sajajayeti;
Sattveva somyedamagra asidekameadvitiyam [2]

The father said: ‘O Somya, what proof is there for this – that from nothing something has emerged? Rather, before this world came into being, O Somya, there was only existence, one without a second.’ [VI – 2 – 2]

• Sarvam Khalvidam Brahma – All this is indeed Brahman.
Chandogyo Upanishad:

सर्वक्षेत्रविद्यात् ब्रह्म तत्तत्त्वमिथ्य शान्ति उपासित
ग्रथे खलु क्रमयम् पुरुषो यथाक्रतुरस्मिन्नलोऽपुरुषो
भवति तथेष्: प्रेत्य भवति स क्रतुं कुर्वित १

Sarvam khalvidam brahma tajjalaniti santa upasita;
Atha khalu kratumaya puruso yathakraturasmi llama puruso
bhavati tathetah pretya bhavati sa kratum kurvita [1]

All this is Brahman. Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman. One should therefore quietly meditate on Brahman. Each person has a mind of his own. What a person wills in his present life, he becomes when he leaves this world. One should bear this in mind and meditate accordingly. [3 – 14 – 1]

- Idam Sarvam Yadayatma – All this is the self.

Brihadaranyaka Upanishad:

brahma tam parādād yo’nyatrātmano brahma veda.
kṣatraṁ tam parādād yo’nyatrātmanaḥ kṣatraṁ veda.
lokās tam parādur yo’nyatrātmano lokān veda.
devās tam parādur yo’nyatrātmano devān veda.
hūtāni tam parādur yo’nyatrātmano bhūtāni veda.
sarvaṁ tam parādād yo’nyatrātmano sarvaṁ veda.
idam brahma, idam kṣatram, ime lokāḥ, ime devāḥ,
imāmi bhūtāni, idam sarvam, yad ayam ātmā.
The Brahmana ousts (slights) one who knows him as different from the Self. The Ksatriya ousts one who knows him as different from the Self. Worlds oust one who knows them as different from the Self. The gods oust one who knows them as different from the Self. Beings oust one who knows them as different from the Self. All ousts one who knows it as different from the Self. This Brahmana, this Ksatriya, these worlds, these gods, these beings, and this all are this Self. [2 – 4 – 6]

- Is Karta known to you – then you can’t be Karta.
- Svabastu pravartate – it is nature of Prakrti to engage itself in action.
- Doership belongs to Antahkarana.
- Buddhi endowed with Consciousness says I am doer, enjoyer.
- When a person says I do, it is due to ignorance (Avidya), because he is Atma, knower of doer, enjoyer.
- Sense organs, mind and organs of action act.
- Doing, he does not do so. Seeing he doesn’t see, hearing he doesn’t hear.
- Kurvannapi na karoti,
  Pasyan na pasyati,
  Srnvan na Srunoti
- What are the examples to show actionless-ness of the self and qualitylessness of the self inspite of actions around it?
As the all-pervading ether is not tainted, because of its subtlety, so too the Self, seated everywhere in the body, is not tainted.
Verse 33:

a) Yatha Sarva – gatam Sauksmyad Akasam nopa – lipyate:
   • Space is subtler than everything in creation, therefore pervades all and accommodates everything.
   • Greater the subtlety, greater the pervasiveness. Thought is subtle, space is subtler, Atma is subtlest.
   • It allows everything to remain in it but nothing contaminates it.

b) Sarvatra – Vasisto Dehe tathatma nopa – lipyate:
   • The supreme self, cause of Atma itself, therefore is subtler than it. It pervades all, nothing pervades it.
   • Realm of matter can’t soil and contaminate the perfect, eternal.

Example: Superimposition
   • Dream can’t affect waker, mirage waters can’t wet sand...
   • Space is formless and hence not affected. You can throw debris but space is untainted.
   • Atma obtains in the body in all states. Whether mind is happy, sad, which are conditions of instrument – Upadhi, Atma illumines them but undergoes no change and not affected.
   • What is the function of Atma?
   • How can one atma illumine all Kshetras?
Just as the one Sun illumines the whole world, so also the Lord-of-the-Field (Paramatman) illumines the whole “Field,” O Bharata.
Verse 34:

a) Yatha Prakasayat – ekah Krtsnam lokam imam ravih:
   • Just as sun illumines entire universe, from far and all times, so too the Consciousness illumines world of object, the body, the mind and intellect.

b) Kshetram Kshtri, tatha kritsnam, prakashayati Bhaarata:
   • Light is nature of sun. In its presence, whatever objects come into its light get illumined.
   • Consciousness is of the nature of awareness and in its presence, everything becomes known – illumined.
   • Ever perfect, joyous Consciousness functions through the equipments and illumines them but is not contaminated by the sins of the mind, perversions of intellect, crimes of physical body. It only illumines.
   • The illumination of self plays upon thoughts and emotions, to form the multiple individuals and their ever changing behaviour.
   • For Kshetri atma, body is Kshetra (field). This atma is Paramtma who illumines the entire Jagat (field for all Bodies, minds, sense).
   • You count many bodies but one atma exists in all.
   • Anything objectified is an object of Consciousness. One who objectifies is always the subject.
   • Space is objectified by all. In Consciousness is objectification of space.
• There is only one Consciousness. Mind is within time space. There is no mind without thought and there is no thought without Consciousness.

• All elements objectified by chaitanyam alone.

• Close eyes and see how many Consciousness are there. Anything you think will be object of Consciousness.

• Therefore all that there is, is one Consciousness.

• Since Atma is not subject to objectification, nothing can affect Atma.

• Nothing else can illumine Atma but its own self – effulgence.
They who, with their eye-of-wisdom come to know the distinction between the “Field” (Ksetra) and the “Knower-of-the-Field” (Ksetrajna) and of the liberation from the “Prakrti of the being,” go to the Supreme.
Verse 35:

- Those who know the difference between Kshetra and Kshetrajna reach the ultimate end.

a) Kshetra Kshetrajna yorevam, Antaram Jnana caksusa:
- Those who know difference between Kshetram and Kshetrajna in this manner through eye of wisdom.. Gain liberation from Prakrti.
- Everybody knows oneself is knower, Kshetrajna and the world is the Kshetram.
- I am knower – I has to travel to atma. Who is same in all Kshetras, who is fullness, purna, and out of which everything has come, the one that illumines everything, and itself is free from everything.
- Jnana chaksu, eye born of knowledge, recognises atma. Eye has cataract, mind has Agyanam, ignorance.

b) Bhuta Prakrtimoksam ca ye viduryanti te param:
- For all butas, the Jivas, maya or prakrti or avidya is the cause.
- The knowledge of cause of difference between Kshetra and Kshetrajna releases one from the cause of the beings.
- One needs to meditate upon constitution, behaviour, and relationship:
  - Among the field – Kshetram.
  - Among the knower of the field – Kshetrajna
- And the supreme self in himself – Paramatma.
They come to experience the non-existence of the field. (Prakrti, Avidya, Avyakta), the ego the samsarin. To realise the non existence of an independent material cause is to live the infinite nature of the supreme self.

c) Param:

- Means that from which there is no coming back.
- Knowing he is Kshetrajna and Kshetram is non separate from him, there is no coming back.
- Living, he is liberated, in his vision there is only Param – Brahma.
1) Introduction:

- Charama Shatkam (3rd Section)
- Jivatma / Paramatma – Aikyam, oneness / individual - total oneness.
- Vyashti – Samashti oneness.
- Micro – Macro oneness.
- Micro – Macro Svarupa Aikyam

2) Topics:

(I) Mahavakya vichara:

- What is nature of Jiva – technically called Kshetra – Kshetrajna vibaga – Viveka / Atma – Anatma Viveka.
- In Chapter 13, 14, 15.
- Essence most clear in Chapter 13.
- Chapter 14 – 15 – Same topic.
- Chapter 13 – Philosophical / subtle – Not practice angle.
- Jiva & Paramatma – One essence. Superficial differences only.
- Wave ocean water (Advaita Jalam)
- Name / form / function different.
• Has working – functional differences.
• With Mahavakya vichara – discover essential identity.

(II) Preparatory disciplines:
• For Jnana Yogyata – Adhikaritvam for discovering the fact. Qualifications makes me fit for knowledge.
• Vichara sadhanani.

(III) Vichara Phalam: Benefit

3 Topics

- Mahavakya Vichara
  - Uttara mimamsa Brahma Jingyasa, Jnana yoga.
  - 5th level of Bakti (2 Karma Yoga, 2 Upasana Yoga, 1 Jnana Yoga)
  - Analysis of Jivatma / Paramatma Tvam / Tat Pada (Technically)

- Importance of Values
  - Philosophy is spiritual pursuit of life – with ethics.
  - Important limb
  - Otherwise information not transformation.
  - Discover essential oneness, nature.

- Importance of Scriptural enquiry
  - Self knowledge as means of liberation.
  - Meditation – Means of assimilation of knowledge – not means of Moksha.
  - Tad Vidhi... traditional approach.
3) Mahavakya vichara:

Essence:

- Every Jiva and Ishavara – Mix of 2 parts.

- Matter
- Anatma
- Achetana tatvam

- Spirit
- Atma
- Chetana tatvam

- Like milk + water – mixture.

- What is Consciousness? Chit / Chaitanyam / Vigyana tatvam.

- Science / Sankhya / Neiyayikas differ in definitions.

Vedanta:

1) Consciousness not part, product property of body.

2) Independent entity pervading body and enlivens it.

3) Not limited by boundaries of body, desha.

4) Independent entity, not destroyed when body destroyed. Not limited timewise.
How to understand Consciousness?
(Nearest Comparison approximation)

What is here?

• Hand / lines / ... nails / .. + light.

To teach light apply 1 – 4:

1) Light not integral part of hand - when you switch off light – hand not radium, glowing.
2) Independent entity, pervades and illumines hand.
3) Light not limited by size of hand. Extends beyond periphery of hand. If I move, light appears to travel with my body (Medium).
4) Minus hand medium – light continues buy not recognisable / manifest / not Vyaktam.
   It is avyaktam – unmanifest.

• Consciousness – with medium of body and mind – Vyaktam.
• Body gone – Consciousness continues in avyakta form.
• Vyaktam va, avyaktam va chaitanyam sarvada asti.
• Chaitanyam is called Kshetrajna.
• Body – mind called Kshetram.
• What is unique in Vedanta?

<table>
<thead>
<tr>
<th>Body</th>
<th>Mind</th>
<th>Both matter</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gross Matter</td>
<td>Subtle energy</td>
<td></td>
</tr>
<tr>
<td>Visible</td>
<td>Invisible</td>
<td></td>
</tr>
</tbody>
</table>

Lesson 1:
• Everyone mix of 2.

Lesson 2:
• Once I know individual is mix of 2 which I should claim.

<table>
<thead>
<tr>
<th>Real</th>
<th>Unreal</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Intrinsic</td>
<td>- Incidental</td>
</tr>
<tr>
<td>- Inherent, permanent</td>
<td>- Subject to Arrival + departure.</td>
</tr>
<tr>
<td>- Heat in fire.</td>
<td>- Heat in water</td>
</tr>
<tr>
<td>- I am conscious entity continues in sleep.</td>
<td>- Physical, emotional, intellectual personality.</td>
</tr>
<tr>
<td>- Nature never dropped</td>
<td>- In sleep – dropped attributes / Notions – I am fat / old / short.</td>
</tr>
<tr>
<td>- I am conscious of sleep experience.</td>
<td>- Dropped emotions = No Raaga / Dvesha</td>
</tr>
</tbody>
</table>
- In sleep dropped everything except Consciousness.
- Consciousness alone intrinsic nature.
- Consciousness survives sleep state.
- Survive as pure Consciousness.

- Dropped intellectual personality not ignorant / knowledgeable.
- Jeevan Mukta / liberated.
- Body & Mind incidental equipment for worldly transaction like 2 glasses of spectacles to see + read.
- To transact with world use Body mind complex.
- If Body / Mind stops functioning, you are no more transactor.
- Experiencer of world goes.

• I have to own up Consciousness as myself. Body + Mind incidental medium of transaction.

Shift Vision:

<table>
<thead>
<tr>
<th>External / General</th>
<th>Revised</th>
</tr>
</thead>
<tbody>
<tr>
<td>- I am body, I have Consciousness</td>
<td>- I am Consciousness.</td>
</tr>
<tr>
<td></td>
<td>- I have incidental temporary body.</td>
</tr>
</tbody>
</table>
Wayne Dyer:

- Used vedanta principles in his writings.
- You are not human being with spiritual experience.
- You are spiritual being with incidental human experience.
- Human experience – temporary – as long as body is there.
- Spiritual being eternal we are fundamentally chaitanyam.

Own up fact:

- I am conscious being different from World / body / Mind.

Basic law of Vedanta:

- Drk – Drishya viveka.

a) Jiva Analysis:

- I am different from whatever I experience because whatever I experience is object.
- I, experiencer am subject – eternally different from object.
- Eyes – see everything except eyes. In mirror see reflection not original.
- My beautiful eyes sees only in mirror. Can’t enjoy my own eye.

Example:

- Mobile can’t dial own number, subject – never object, not subject to objectification.
- Knower never known – experiencer never experienced.
• Subject never object, object never subject.
• Negate all your experiences. Whatever I experience, I am not. I experience, world, body, mind – I am not world, body, mind – why?

<table>
<thead>
<tr>
<th>Body</th>
<th>Mind</th>
</tr>
</thead>
<tbody>
<tr>
<td>Experienced in waking</td>
<td>Intimately experience all emotions only in waking and dream.</td>
</tr>
<tr>
<td>In dream, body disappears as object of experience.</td>
<td>In deep sleep mind passive, unmanifest state.</td>
</tr>
</tbody>
</table>

• I am experiencer – Consciousness distinct from body and mind.
• This is called Drk Drishya Viveka.
• Subject - Object discrimination.
• Using this methodology arrive at “I am eternal Consciousness being” with temporary body – mind complex.
• Body goes, transaction goes. not end of me (As in sleep)
• Who am I?

**Gita:**

न जायते मित्रवते वा कदाचिन् नायं भूतवा भविता वा न भूयः।
अजो नित्यः शाश्वतो दयं पुराणो
न हन्यते हन्यमाने शरीरे॥ २.२० ॥

He is not born, nor does He ever die; after having been, He again ceases not to be; unborn, eternal, changeless and ancient, He is not killed when the body is killed. [Chapter 2 – Verse 20]

• I Consciousness am never destroyed as above is Jiva Analysis.

205
The Blessed Lord said: This body, O Kaunteya (son of Kunti) is called the Ksetra (Field), and he who knows it is called Ksetrajna (the Knower-of-the-Field) by those who know them (Ksetra and Ksetrajna) i.e., by the sages. [Chapter 13 – Verse 2]

Arjuna:

- Body is object of experience, you are handling body.
- Body comes from 5 elements and goes back to 5 elements.
- I am using body, I am not the body.
- Aham chetana tattvam asmi.
- Jiva vichara – over.

b) Ishvara Vichara:

- Ishvara mix of 2.
- Purusha + Prakrti. In the case of Jiva individual used 2 words – Kshetram – Ksetrajna.

Common feature between purusha and prakrti:

- Both beginningless.

Arjuna said: Prakrti (Matter) and Purusa (Spirit), also the Ksetra (the Field) and Ksetrajna (the Knower-of-the-Field), Knowledge and that which ought to be known – these, I wish to learn, O Kesava. [Chapter 13 – Verse 1]
4 differences between Prakrti and Purusha:

<table>
<thead>
<tr>
<th>Purusha</th>
<th>Prakrti</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) All pervading chetana tattvam / Conciousness principle</td>
<td>1) All pervading achetana / Jada tattvam. Inert principle.</td>
</tr>
<tr>
<td>2) Nirvikara - not subject to modification.</td>
<td>2) Savikara</td>
</tr>
<tr>
<td>- Not subject to space / time continuum, physical, chemical laws.</td>
<td>- Subject to modification</td>
</tr>
<tr>
<td>- Beyond enquiry of science.</td>
<td></td>
</tr>
<tr>
<td>3) Nirvikalpam :</td>
<td>3) Savikalpam :</td>
</tr>
<tr>
<td>- Indivisible like space and light.</td>
<td>- Subject to division</td>
</tr>
<tr>
<td>- Can’t cut + move space in a box.</td>
<td></td>
</tr>
<tr>
<td>4) Satyam – Technical :</td>
<td>4) Mithya :</td>
</tr>
<tr>
<td>- Independently existent. Self evident, self proving.</td>
<td>- Matter requires Conciousness to prove it.</td>
</tr>
<tr>
<td></td>
<td>- Mike doesn’t say – I am here Proved by Concious entity.</td>
</tr>
</tbody>
</table>

Prakrti : All pervading Achetana / Jada Tattvam:

- Basic matter out of which universe evolves.
- Matter can not be created or destroyed. Science also accepts.
- Omnipotent god = does what can be done.
- God created world = Illogical expression. Used for beginner.
• Like Question: How many Kilometer between India and Singapore? – No Right Answer
• Assumption: Something can be created.
• World, was, is, ever will be potential.
• Seed: Unmanifest form of tree. Tree becomes manifest.
• Matter has 2 Avastas:
  Karana Avastha (Seed State)
  Karya Avastha (Sprout State).
• World = Tree.

Dakshinamurthy Stotram:

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) This World is Like a Sprout of a Seed Within which transforms what is Changeless state Before, appear Again ... as Space and Time, and endless Varieties of Pictures over it; all due to the Creation of Maya, This Unfolding of the World (from the Seed) which is Like a Play of a Magician, happens to one Who is Like a Mahayogi out of His Own Free Will (i.e. a Mahayogi can enter the state of Samadhi out of his own free will and witness the unfolding of the world when he comes out of Samadhi), Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 2]
• World was in Unmanifest form. Big bang – point of Singularity expanding... cooled down... neutrons... unicellular organism.
• All potentially there. Can’t take out oil from sand. Only oil from oil seed.
• Vedanta conceives of Karana Avastha – Beeja Unmanifest Avastha – state of no differentiation, Nirvikalpaka Avastha differences not known like DNA – explains how baby will grow.
• DNA = Potential form.
• Science = 5 Energy forms. Vedanta = 1 energy form called Prakrti / Maya / Avyakta / Avyakruta / Shakti / Avidya.

Before creation

2 things existed

Prakrti

Purusha

• Prakrti + Purusha = Ishvara.
• Ishvara not pure spirit or pure matter.
• Ardha Narishavara represents Purusha / Prakrti tatvam.
How creation comes – Imagine pralaya avasta state before creation.

**Puranas:**

- Fat Krishna alone on thin leaf

  ↓  ↓

  Purusha Tattvam Prakrti Tattvam

Before God alone was there consisting of

- Can’t keep quiet
- Becomes Savikara when Karmas ripen
- Time decided by law of Karma.

- It just is
- No change
• 5 causal elements – Karana Prapancha
• 5 Subtle elements – sukshma Prapancha (Mind)
• 5 Gross elements – Sthula Prapancha (Body).

Evolution of Prakrti to Vikruti

Subtle
Not easily Recognisable

Gross
Easily recognisable

• Gradual manifestation – Child – Youth – Old Age.
• Causal – subtle – Gross.
• Like space, Purusha was, is, will be during construction of world / building.
• Similarly Consciousness continues... before creation – unmanifest matter plus Consciousness.

<table>
<thead>
<tr>
<th>Before</th>
<th>Now</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unmanifest – Matter + Consciousness</td>
<td>Manifest – Matter + Consciousness</td>
</tr>
</tbody>
</table>
• No change in consciousness. World has expansion – evolution and contraction, involution. (Pralayam)

Vedanta:
• Big Bang + Big Crunch.
• Everything goes to unmanifest.

Example:
• Daily sleep – withdraw faculties, knowledge....
• Go to unmanifest condition and again get into actions.
• Creation = Gods waking and sleep
• Pralaya = Gods sleep.
• Prapancha / Prakrti goes to unmanifest condition, then it will expand and contract.

Beings were unmanifest in the beginning, and unmanifest again in their end, seem to be manifest in the middle, O Bharata. What then, is there to grieve about? [Chapter 2 – Verse 28]

Creation – Not linear process.
• Cyclic – eternally goes on and on.. No beginning or end.
• Body + mind belongs to Prakrti.
• Creation = Prakrti + Purusha.
• Purusha was, is, will ever be.
• World = Modified form of Prakrti.
• Where to find Purusha?
• Universe – Mix.
• **Best method:**
  Prakrti = Savikara.
• Go on negating whatever is subject to change... comes under matter.
• Whatever left is Purusha.
• Whole creation = Prakrti.
• Body – Weight up + down – changing.
• Mind – Violently changing.
• Body + mind interact with world matter.
• Bio – chemistry possible between gross and subtle matter.
• Where is Purusha?
• World mix of Prakrti + Purusha. Total blankness – removed all thoughts.
• No Atma comes.. Don’t seek purusha.. That eternal / changeless purusha – don’t look for... Searcher – is searched. Seeker is sought.
• Discoverer – to be discovered.
• Purusha – you Consciousness principle.
• Lord behind your own body / mind as experirencer.

पुरुष: प्रकृतिस्थो हि भुवेः प्रकृतिजान्याणां।
कारण गुणसहिःस्य सदसबोनिजन्मसु॥ १३.२२॥

The Purusa, seated in Prakrti, experiences the qualities born of Prakrti; attachment to the qualities is the cause of his birth in good and evil wombs. [Chapter 13 – Verse 22]

• That Purusha essential nature of world is available behind everything in creation.
• Every body + mind has experirencer – what is our problem?
• Instead of claiming I am purusha the experirencer, we mistake ourselves to be Prakrti.
• God = Purusha + Prakrti.
• Individual = Kshetrajna + Kshetram.

**Essential Nature**

- **God**
  - **Purusha**
- **Individual**
  - **Kshetrajna**
- Purusha = Kshetrajna
- Kshetrajna = Purusha.
- Consciousness is same in God & individual.
- Differences at Prakrti level only.
- Body / Mind / World only.
- If all same, no vyavahara can take place. Physical, mental differences required at prakrti / vyavahara level.
- At consciousness level / Paramartika level all are one.
  I = Consciousness behind my Body / Mind.
  You = Consciousness behind your Body / Mind.
  God = Consciousness behind total prakrti.

Verse 3:

Oh Arjuna! Moreover, know that Ksetrajna to be Myself, obtaining in all bodies. That knowledge which deals with Ksetram and Ksetrajna is (true) knowledge. This is My teaching. [Chapter 13 – Verse 3]

- Most important lines of Gita chapter 13 – Upanishad, entire scriptural literature.

Lord Says:

- Consciousness behind you the microcosm is Consciousness behind me the macrocosm = Aikyam.
I and you are essentially one at spirit level not at matter level.
What happens if I don’t recognise this fact?

Problem:
- Instead of claiming myself as eternal Consciousness. I will claim myself as mortal body.
- If identified with body, what are problems?

**a) Human can’t accept mortality.**

- My essential nature – Immortal self.
- Toxin in my system = limitations. When toxin enters, system rejects it.
- I won’t succeed – impossible. In vyavaharika plane life miserable.
- Only one way of immortality.
- Shift your self image / I identification from incidental body to intrinsic Consciousness.

The Purusa, seated in Prakrti, experiences the qualities born of Prakrti; attachment to the qualities is the cause of his birth in good and evil wombs. [Chapter 13 – Verse 22]

Whenever any being is born, the unmoving or the moving, know you, O best of the Bharata-s, that it is from the union between the “Field” and the “knower-of-the-Field.” [Chapter 13 – Verse 27]
• All problems because of body identification.
• Gain knowledge to be free from sense of immortality.
• This is mahavakya vichara.

3) Preparation required for this knowledge:
• Values – Amanitvam...

Few values are:

a) Diagnose problem: Viveka
• Problem created in my understanding of myself.
• Problem is you, solution is you diagnose my self misconceptions = Viveka.
• Otherwise taking wrong medicine. We want limitlessness by acquiring things.
• Finite wants to become infinite by acquiring things.
• All miserable.
• Man with Rs. 1000 – waiting for next Rs. 1000.
• Man with Rs. 1 Crore – waiting for next Rs. 1 Crore.
• Richest man = Richest beggar.
• Man with P.hd knowledge – knows he knows very little.
To solve problem of sense of limitation. Immortality, no use acquiring things in the world or changing situations.

1st Step: Viveka
- Understand self ignorance is the problem.
- Self knowledge is the solution.

2nd Step: Vairagya
- Consider self knowledge as top priority, other things become secondary.
- Priorities clear, whole life spent in earning money and in entertainment no use.
- After a few sense pleasures, discover – everything is a means. Self knowledge is the end.
- This is called prioritisation.

3rd Step: Bakti – Manaha
- Should have grace of the Lord.
- Seek help of the Lord.

3 Values very important

Viveka  Vairagya  Bakti

More values in chapter 16.
4) Vichara phalam:

- Benefit of enquiry I am purusha consciousness principle. I see prakirti objectively.
- Objectivity with creation is greatest benefit. Look at body, mind objectively.
- What is advantage of objectivity?
- Will observe laws of Prakrti – material universe without resistance.
- Accept body as it is, disease, body merges with 5 elements as per laws of Prakrti.
- No identification with body.

Greatest Benefit:

- I use Prakrti and enjoy prakrti.

Example:

- **Enter Swimming pool**
  - With knowledge of Swimming: Source of Joy
  - Without knowledge of Swimming: Source of Sorrow

- **Enter life daily**
  - With knowledge of Prakrti: Entertainment
  - Without knowledge of Prakrti:
    - Sorrow
    - Live in
• One with wisdom attains liberation life not struggle or trap.
• Life a sport they enjoy.
• Arjuna – do mahavakya vichara gain knowledge and be free.

They who, with their eye-of-wisdom come to know the distinction between the “Field” (Ksetra) and the “Knower-of-the-Field” (Ksetrajna) and of the liberation from the “Prakrti of the being,” go to the Supreme. [Chapter 13 – Verse 35]