VICHARA SAGARA
A Treatise in Advaita Philosophy

By Sri Vasudeva Brahmendra Saraswathi Swamigal

VOLUME 18
Chapter 5
The description of the means for the Madhyama Adhikari

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Topics</th>
<th>Title</th>
</tr>
</thead>
<tbody>
<tr>
<td>70</td>
<td>Avarta 273 – 283</td>
<td>- Five-sheath discrimination</td>
</tr>
<tr>
<td>71</td>
<td>Avarta 284 – 316</td>
<td>- Establishing the teaching of the meaning of the Mahavakya</td>
</tr>
<tr>
<td>72</td>
<td>Avarta 284 – 289</td>
<td>- Questions and Answers related to the possibility of the identity-knowledge through the Mahavakya.</td>
</tr>
</tbody>
</table>
## Index

<table>
<thead>
<tr>
<th>S. No.</th>
<th>Title</th>
<th>Page No.</th>
</tr>
</thead>
<tbody>
<tr>
<td>VI</td>
<td>Chapter 5 :</td>
<td></td>
</tr>
<tr>
<td>233)</td>
<td>Topic 278</td>
<td>3027</td>
</tr>
<tr>
<td>234)</td>
<td>Topic 279</td>
<td>3049</td>
</tr>
<tr>
<td>235)</td>
<td>Topic 280</td>
<td>3061</td>
</tr>
<tr>
<td>236)</td>
<td>Topic 281</td>
<td>3094</td>
</tr>
<tr>
<td>237)</td>
<td>Topic 282</td>
<td>3116</td>
</tr>
<tr>
<td>238)</td>
<td>Topic 283</td>
<td>3141</td>
</tr>
<tr>
<td>239)</td>
<td>Topic 284</td>
<td>3181</td>
</tr>
<tr>
<td>240)</td>
<td>Topic 285</td>
<td>3189</td>
</tr>
<tr>
<td>241)</td>
<td>Topic 286</td>
<td>3190</td>
</tr>
<tr>
<td>242)</td>
<td>Topic 287</td>
<td>3218</td>
</tr>
</tbody>
</table>
CHAPTER 5

The Discrimination of the means for the Madhyama Adhikari
Topic 278 :

- Upto Maha Atma Vadi is called Charvaka
- Deha, Prana Indriya, manaha Atma Vadi = Charvaka Materialist
- Buddhyatma Vada = Baudha Matam
- Buddhi = Atma

Mandukya Upanishad - Karika :

Buddhist Philosophy

- Vaibashika
- Soutrantika
- Yogachara
- Madhyamika

Not Discussed

- Yogachara = Kshanika Vigyana Vadi close to Vedanta, most powerful

Buddhist Believe :

- Chaitanyam = Satyam, World = Mithya
We also say:

- Chaitanyam - Satyam
- Jagat - Mithya
- Shankara charged as Pseudo Buddhist

Small Difference:

<table>
<thead>
<tr>
<th>Vedantin</th>
<th>Yogachara</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Chaitanyam Nityam</td>
<td>- Chaitanyam</td>
</tr>
<tr>
<td></td>
<td>Kshanikam</td>
</tr>
<tr>
<td></td>
<td>- Lasts One - Second</td>
</tr>
</tbody>
</table>

- Consciousness is born, exists for one Second, dies.

- We have flow of Momentary Consciousness called buddhi
- Buddhi = Kshanika Vigyana Pravaha, Series, beginningless endless = Atma

- Buddhi = Kshanika Vigyanam
- Functioning mind Depends on Buddhi.

<table>
<thead>
<tr>
<th>Mind</th>
<th>Buddhi</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Dependent</td>
<td>- Independent</td>
</tr>
<tr>
<td>- Mind only Configuration, Version</td>
<td>- More Powerful</td>
</tr>
<tr>
<td></td>
<td>- Atma</td>
</tr>
</tbody>
</table>
• Buddhi on which Mind is Dependent is Atma
• Buddhi is in the form of Momentary consciousness = Atma

No external objects at all

What are we experiencing there is only Corresponding knowledge inside, No External Physical Objects.
<table>
<thead>
<tr>
<th>Vedantin</th>
<th>Buddhist</th>
</tr>
</thead>
<tbody>
<tr>
<td>- There is Vishaya of Objects = Jnanam</td>
<td>- No Objects</td>
</tr>
<tr>
<td>- Vijnam = Vritti inside</td>
<td>- Only Vritti Vijnanam</td>
</tr>
<tr>
<td>- Ghata Vishaya, Ghata Vritti</td>
<td>- No Ghata Vishaya only Ghata Vigyanan</td>
</tr>
<tr>
<td><strong>In Svapna:</strong></td>
<td>- Dream and waking only thoughts</td>
</tr>
<tr>
<td>- No Vishayaha - Only appearance</td>
<td>- No Dream, waking objects</td>
</tr>
<tr>
<td>- Pratibhasikam</td>
<td>- No Objects other than experience</td>
</tr>
<tr>
<td>- Shakti illumines</td>
<td>- Only continuous flow of Vritti Pravaha, Experiences = Vigyanam</td>
</tr>
<tr>
<td><strong>In Waking:</strong></td>
<td>- Vigyana Pravaha, No Vishaya</td>
</tr>
<tr>
<td>- Vyavaharikam - Objects outside, vritti inside</td>
<td>- Vigyanam = Satyam</td>
</tr>
<tr>
<td>- Inside</td>
<td></td>
</tr>
<tr>
<td>- Sakshi illumines</td>
<td></td>
</tr>
<tr>
<td>- Paramartika Sakshi alone exists, Nityaha, world is Anityaha, Appearance</td>
<td></td>
</tr>
<tr>
<td>- Ghata, Pata, Vishaya Mithya</td>
<td></td>
</tr>
<tr>
<td>- Sakshi Satyam</td>
<td></td>
</tr>
</tbody>
</table>

- Upto this is General Agreement between Vedantin and Buddhist.

**What do we mean by Ghata Vigyanam?**

- Ghata, Pata = Vritti and Reflected Consciousness
  = Chidabasa Sahita Ghata Vritti
  = Ghata Vigyanam
  = Reflected Consciousness and Pot thought = Vritti Jnanam.
Baudha:

- Ghata Vigyanam = Original Consciousness
  = Not thought or Reflected Consciousness

Budha:

- No Chidabhasa vritti
- Original Consciousness comes and Goes

Vedantin:

<table>
<thead>
<tr>
<th>Chidabasa</th>
<th>Vritti</th>
</tr>
</thead>
<tbody>
<tr>
<td>Changeless</td>
<td>Changes</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Vedantin</th>
<th>Buddhist</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Flow of thought</td>
<td>- Original Consciousness born, Dies</td>
</tr>
<tr>
<td>- In Dream, flow of thoughts, no Objects in Dream</td>
<td>- Original Consciousness - No 2, 3, 4 = World</td>
</tr>
<tr>
<td>- No Dream world outside other than flow of vritti and Consciousness</td>
<td>- Flow of original Consciousness</td>
</tr>
<tr>
<td></td>
<td>- Every Consciousness called Ghata, Phata, Vigyanam</td>
</tr>
<tr>
<td></td>
<td>- When Consciousness flows, there is appearance of waking world</td>
</tr>
<tr>
<td></td>
<td>- In Jagrat, only flow of thoughts, no Objects</td>
</tr>
<tr>
<td></td>
<td>- Svapna and Jagrat Prapancha Nasti</td>
</tr>
<tr>
<td>Vedantin</td>
<td>Buddhist</td>
</tr>
<tr>
<td>----------</td>
<td>----------</td>
</tr>
<tr>
<td>- Chaitanya Pravaha = Vigyana Pravaha Asti</td>
<td></td>
</tr>
<tr>
<td>- Vigyana Pravaha Vyatirikta Jagat Nasti</td>
<td></td>
</tr>
<tr>
<td>- No material world at all</td>
<td></td>
</tr>
<tr>
<td>- Momentary Vigyana</td>
<td></td>
</tr>
<tr>
<td>- Flow of Vigyana = Flow of experience</td>
<td></td>
</tr>
<tr>
<td>Atma flowing</td>
<td></td>
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</tbody>
</table>

Buddhist Vigyana Pravaha - Dhara

Subjective Flow
- Aham Vigyana Dhara, Pravaha
- Self Experience
- Alaya Vigyanam
- Only Alaya Vigyanam really exists
- No World at all

Objective Flow
- Idam Vigyana Dhara
- World experience
- Pravritti Vigyanam
- Only version, Part of Alaya Vigyanam Pravaha, Dhara
- Pot, Car, Flower are experience flow
• Vigyana Dhara = Atma Dhara, life = Series of experiences.

• Pravritti Vigyana Dhara included in Alaya Vigyana Dhara = Atma

• All Objects = Configuration of Consciousness
  - No Objects exist at all

**Katho Upanishad:**

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

**Kaivalyo Upanishad:**

I alone am the theme taught in the different Veda-s, I am the revealer of the Upanishad-s, the Vedanta and I alone am the real knower of the Veda-s. For me there is neither merit nor demerit. I suffer no destruction. I have neither birth nor body, nor sense organs, nor the mind-intellect equipment. [Verse 22]
Kaivalyo Upanishad:

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

- Ramanuja and Madhv Acharya in Prachanna baudha Criticise Buddhist as Nastika.
- Shankara Criticized as Nastika with Veidika Vesham
- Don’t go to Shankara, Sanyasis....
- Dvaitin Criticize Shankara, use Abusive language.

Ending:

- Madhavacharya goes to Himalayas, Appreciates Beauty.
- All these Mountains, how can it be Mithya...
- Shankara and Kshanika Baudhas declare all Mithya, Nastika
- Sarve Padartha, Vigyanasya Vikara Bhavati.
- No matter, other than Consciousness.
Consciousness:

- Baudhda Matam
- Praksha Rupam, Ever evident, Luminous, Self Revealing.
- We and Buddhist Agree on this.

What we don’t Agree?

Consciousness

Vedantin
- Nitya
- Satyam
- Anantham

Buddhist
- Consciousness is born and Dies every moment
- Sa - Antham

New Consciousness born Similar to Previous Consciousness:

- 1st Consciousness Dies only when 2nd Consciousness is born... 3rd, 4th
- 1st Displaced by 2nd
- All temporary Consciousness, Like flow of River
- Can’t Dip in same River Twice
- River water Changes
- Vignasya Dhara Avichinnaha Anuvartante... Unborn continuous.
2 Types of Flow

- Alasya vigyanam
  - Self Awareness
  - I Thought

- Pravritti Vigyana Dhara
  - Surrounding world, this Awareness
  - This thought Transactional, functional flow of Consciousness

- Asamtat Leeyate Vigyana Dhara
- Aham Aham iti Vigyana dhara
- Makes us Say I - I - Continuously throughout the Day

<table>
<thead>
<tr>
<th>Alasya Vigyanam</th>
<th>Anyatha Pravritti Vigyana Dhara</th>
</tr>
</thead>
<tbody>
<tr>
<td>Continuous Self Awareness, experience, throughout Life</td>
<td>Awareness of Surrounding things</td>
</tr>
</tbody>
</table>

- Buddhist uses Buddhi for Consciousness
- Temporary Consciousness = Flowing Consciousness

Vedanta:
- Buddhi = Intense Subtle Material.
Buddhism:

- Consciousness is temporary, Momentary flow
- Ayam Ghata, Deha, Pataha = Vigyana Dhara
- Idam Vigyanam = Continuously replaced Consciousness, Pravritti Dhara
- Self Awareness always Associated with Surrounding Awareness.

<table>
<thead>
<tr>
<th>Alasya Pravaha</th>
<th>Pravritti Dhara</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Self Awareness</td>
<td>- This thought He, She, it</td>
</tr>
<tr>
<td>- I though</td>
<td>- Depends on Alasya Vigyanam</td>
</tr>
<tr>
<td>- Karanam</td>
<td>- From Self Awareness, Sakshat,</td>
</tr>
<tr>
<td>- I am first Person</td>
<td>Pravritti Dhara Rises</td>
</tr>
</tbody>
</table>

- Objects are not there, Object knowledge is born because of Subject knowledge.
- Pravritti Vigyana Dhara Utpadyate
- Mind refers to Pravritti Vigyana Dhara
- Buddhi refers to Alaya vigyana Dhara
- That is Nature of Mind.

<table>
<thead>
<tr>
<th>Mind</th>
<th>Buddhi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Karyam</td>
<td>Karanam Momentary both flow of Consciousness</td>
</tr>
</tbody>
</table>
Yogachara:

- This type of Buddhi is Atma

Revision 214 : Topic 278 :

ND Introduced Pancha Kosha Viveka.

- Only Jnani understands kosha as Kosha
- Ajnani Mistakes koshas as Atma

<table>
<thead>
<tr>
<th>Jnani</th>
<th>Ajnani / Other Philosophers</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Annamaya Kosha</td>
<td>- Annamaya Atma</td>
</tr>
<tr>
<td>- Pranamaya Kosha</td>
<td>- Pranamaya Atma</td>
</tr>
<tr>
<td>- Manomaya Kosha</td>
<td>- Manomaya Atma</td>
</tr>
<tr>
<td>- Vigyanamaya Kosha</td>
<td>- Vigyanamaya Atma</td>
</tr>
</tbody>
</table>
Ajnani Does not use Shastra Pramanam:
- Avichara Siddhava or Durvichara Siddhava
- Vigyanamaya Kosha as Atma held by Yogachara Buddhist.

Kshanika Vigyana Vada:
- Buddha's thoughts taken as Atma
- Thought and Reflected Consciousness = Vritti Jnana
- Thoughts Rise and fall
  - Thoughts
    - Deliberate
    - Voluntary
    - Involuntary
  - Vritti Jnana Pravaha
  - Kshanika Vigyana Vada Mistakes each Vritti Jnana as Original Consciousness, Atma
  - Vritti Jnanam not Original Consciousness but Mixture of Vritti and Reflected Consciousness.
  - Original Consciousness not Momentary Consciousness.
Brihadaranyaka Upanishad:

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

<table>
<thead>
<tr>
<th>Atma</th>
<th>Vigyanamaya Kosha</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Nitya</td>
<td>- Anitya</td>
</tr>
<tr>
<td>- Nirvikara</td>
<td>- Savikara</td>
</tr>
<tr>
<td>- Beginningless</td>
<td>- Has beginning</td>
</tr>
<tr>
<td>- Endless</td>
<td>- Has end</td>
</tr>
</tbody>
</table>

- Momentary Continuously flowing thoughts Mistaken as world.
- No other Objective world at all
- **No Subject or Object other than Kshanika Vigyanam.**
• Vishayaha Na Satte, not experiencing hall but hall Awareness.
• I Awareness and world Awareness is continuous flow of Consciousness
• I Awareness is Similar
• World Awareness is Dissimilar, Table, Chair, Car
• Aham vritti Pravaha and Ayam Chaitanya Pravaha

<table>
<thead>
<tr>
<th>Aham - I</th>
<th>Ayam - This</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Subject</td>
<td>- Object</td>
</tr>
<tr>
<td>- Alaya Vigyanam</td>
<td>- Pravritti Vigyana Pravaha</td>
</tr>
<tr>
<td>- Buddhi</td>
<td>- Manaha</td>
</tr>
<tr>
<td>- Karanam</td>
<td>- Karyam</td>
</tr>
<tr>
<td>- Without I thought, No world thought</td>
<td>- World Awareness</td>
</tr>
<tr>
<td>- 1st Person basis for 2nd, 3rd Person</td>
<td></td>
</tr>
<tr>
<td>- I Awareness</td>
<td></td>
</tr>
</tbody>
</table>
Dakshinamurthy Stotram:

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

Buddhist:

- I Awareness, not Constant, appears to be flowing.
- Not looking at same flame
- If continuous, oil will not be exhausted
- Oil exhausted because flame is Absorbing Oil
- This is Argument of Kshanika Vigyana Vadi
  - 1st Flame = 1st Drop of Oil
  - Last Flame = last Drop of Oil
  - Karana Nasha - Karya Nasha
  - Oil Karanam - Flame = Karyam
• Continuous flow is illusion
• I am, I am, Alaya Vigyanam is an illusion, it is continuously flowing Kshanika Vigyanam.

1\textsuperscript{st} Person, 2\textsuperscript{nd} - 3\textsuperscript{rd} person always Mixed in our experiences

• Viseshena Sahita Viseshya Jnanam.

<table>
<thead>
<tr>
<th>Viseshanam</th>
<th>I</th>
</tr>
</thead>
<tbody>
<tr>
<td>- World is Adjective</td>
<td>- Noun</td>
</tr>
<tr>
<td></td>
<td>- Qualified with Consciousness</td>
</tr>
</tbody>
</table>

• Savisesha Alaya Vigyanam.

When we say I - we are always Associated with the world

Our Sadhana:

• Remove Viseshanam with form of world Awareness, objective Awareness, by Neti Neti.

• What is left behind is Pure Awareness

• Nirvisesha Alaya Jnana Rupa Chaitanyam remains
Bada means Elimination, Negation, cognitively.

Why it is Negated?

- Pravritti Vigyana Dhara is Karyam.

<table>
<thead>
<tr>
<th>Panchami Vibhakti</th>
<th>Sashti Vibhakti</th>
</tr>
</thead>
<tbody>
<tr>
<td>From</td>
<td>Of</td>
</tr>
</tbody>
</table>

- Remove world from I - Awareness, not I from world Awareness
- You will remain as Aham, Aham

Gita - Chapter 3:

ystvātmaratirēva syād
ātmatṛptaśca mānavaḥ |
ātmanyēva ca santuṣṭaḥ
tasya kāryam na vidyatē ||3-17||
But, the man who rejoices only in the Self, who is satisfied with the Self, who is content in the Self alone, for him verily there is nothing (more) to be done. [Chapter 3 – Verse 17]

- Remaining in Atma Alaya Vigyana Atma Nishta, Nirvisesha
- Freedom from world Awareness
- Pravritti Vigyana Pravaha Rahita Kshanika Vigyana Dharaya
- Alaya Vigyana Dharaya Sthithihi
- Remaining in I Awareness close to Vedanta

**Negate world and remain in I - Awareness**

- I Awareness = Anitya Kshanika Chaitanyam
- We say : Nitya Chaitanyam

<table>
<thead>
<tr>
<th><strong>Vedantin</strong></th>
<th><strong>Buddhist</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>- Chit is Ultimate truth</td>
<td>- Mixes up as Chidabasa</td>
</tr>
<tr>
<td>- Nitya Chaitanyam has no location</td>
<td>- Kshanikam, Anityam</td>
</tr>
<tr>
<td>- Revealed by Shastra, Veda Pramanam</td>
<td>- Anitya Chidabasa has location</td>
</tr>
<tr>
<td>- With logic can arrive at Changing Matter, thoughts</td>
<td>- Logic enough to arrive at truth</td>
</tr>
<tr>
<td>- Seer of thoughts is I, Atma, Subject, Changeless</td>
<td></td>
</tr>
</tbody>
</table>
Katho Upanishad:

This knowledge which thou hast obtained is not attainable by argumentation; it is easy to understand it, O dearest, when taught by a teacher who beholds no difference (between one Self and another); thou art fixed in Truth. May we have, O! Naciketas, an enquirer like thee?

Buddha:

- Born Hindu, Rejected Veda, ends up in wrong conclusion.

Manu Smriti:

- Hindu only if you accept Veda as independent valid source of knowledge.
- We can never arrive at permanent Valid conclusion without Veda.

Modern Science:

- Consciousness is temporary product of Brain
- When Brain dies, consciousness goes
- Science, Religion, Logic Arrives only at Anitya Vastu for Nitya Vastu must come to Vedanta.
- We have to remain in I Awareness which is called moksha
Abidance in Alaya Vigyanam - What type?

- Free from world awareness called Pravirthi Vigyanam
- Without world awareness
- Abidance in self awareness is Moksha is Yogachara - Matihi

In this Manner, Ittam, Kshanika Vigyana Vadi concludes:

- Mistakes buddhi - Every thought as Kshanikam and Swayam Prakasham
- They think every thought is self shining, self-aware

Fact:

- Thought is not sentient by itself
- Thought is self aware because of Chidabasa only
  - Not knowing Chidabasa, they mistake awareness as integral part of thought.
  - Thought and Chidabasa, Reflected awareness Chaitanyam = Vigyana Maya Kosha
  - Thought by itself Jadam
  - Chidabasa Sahitha Jada Vritti Mistaken as Chaitanyam
  - Vritti Pravaha, They mistake as Swayam Prakasha Chaitanyam Pravaha
  - Surgical Diagonosis of their Mistake
Where did they go Wrong?

- They think Buddhi is self Aware
- Buddhi is jadam, Achetanam
- It appears Svayam Prakasham because of Chidabasa
- They have not understood Chaitanyam clearly as they don’t Believe in Vedas.

Example:

- Moon taken as Self shining, not knowing Moon has only borrowed light.
- Buddhi Mistaken as Atma
- Vigyanam Maya Kosha - Mistake is now over
- Annamaya, Pranamaya, Manomaya, Vigyanamaya taken as Atma.

Anandamaya Kosha:

- 3 Great Philosophers have Mistaken it as Atma

```
            3 Matams
              /\          /\          /\
            ( I )      ( II )     ( III )
           /       /   /       /   /   /
Bhatta Mimamsaka Prabhakara Mimamsaka Madhyamika Baudhha
           /         /            /
Kumarila Bhatta Matam
```

3048
Topics 279 - 282:

- Kumarila Bhatta called Purva Mimamsaka Vartikara
- Purva Mimamsa exists in form of Sutras written by Jaimini Rishi.
- Analyze Purva Bhaga, Karma - Khanda

Uttara Mimamsa Sutra:

- Analyse Uttara Bhaga Vedanta
- Vyasa writes Brahma Sutra
- Shabdara Svami has written commentary on Jaimini Mimamsa Sutra
Our literature is Vast

- Vartikams also commented Upon
- Mimamsaka ideas borrowed by Shankara to explain Brahma Sutra
- Shabara Bashyam existed before Shankara's times.

Sureshwaracharya:
- Brihadaranyaka Upanishad Vartika
- Taittriya Upanishad
2 Streams of Kumarila and Prabhakara Different:
- Vyavahare Bhatta Nyayaha
- In rituals, follow Bhatta matam
- Prabhakara close to Nyaya - Veiseshika Tarqa Shastra
- Bhatta - Close to Vedanta Darshanam

Pramanas

- Bhatta: 6 (Shabda Included)
- Prabhakara: 5 (No Shabda)

Bhatta:
- Kshanika Vigyana Vadi Wrong

Atma:
- Never momentary
- It is Sthiraha (Changeless) Kutastha, Achala, Nitya
  - Na Vidyula Lekha Iva - Not like Lightening, Flash, claimed by Yogachara

What is nature of Eternal Atma?
- Jadam or Chaitanyam
Bhashta:
- It is Jada - Chetana Mixture

Vedantin:

Clearly Says

Atma
- Chetanam
- Sentient

Anatma
- Bautikam
- Achetanam
- Jadam

Bhashta:
- Jada Praksha Rupaha Aste, Bavati

How Atma Mixture of Jada and Chetana?

- 3 Philosophers Analyze sleep State and Conclude wrongly
- In Sleep world Disappears, Pravritti Dhara has gone away.
- I alone am there - Nature of I can be Studied in Sushupti
- Remember Sushupti in waking and find out What happens in Sushupti.
As part of Panchakosha Viveka, how there are Regular States in which one Kosha taken as Atma Even though all Koshas are objects of experience.

Lay and Philosophers both commit the Mistake

Vigyana Maya Kosha is over

From Vigyana Maya Kosha, Serious Philosophers come, Yogachara - Kshanika Vigyana Vadis

Vigyana Maya Kosha = Thought and Reflected Consciousness.

Each thought is Shinning because of Reflected Consciousness.

Original thought is Jadam

Because of sentiency of thought they Mistake thought as Consciousness.

Every Vritti Jnanam Mistaken as Svarupa.
• Vritti and Vritti Jnanam are flowing Constantly, Hence
• Yogachara concludes momentary Consciousness, flowing one after another is Atma
• Hence he is called Kshani\ka Vigyana Vadi

Topic 279:

Anandamaya kosha Vadi:

• 3 Philosophers mistake Anandamaya kosha as Atma
• Anandamaya Kosha = Karana Shariram = Sushupti Avastha

• **We have shed 4 Koshas already, don’t identify with them as Self, not aware of them**
• Now we are in Anandamaya kosha
• Mistake committed with respect to Sushupti = Comes under Anandamaya Kosha.
• Some thinkers Analyse Sushupti and come out with wrong conclusions

I) Atma - Chetana - Achetana Ubayatmika:

• Sentient - Insentient mixture - Bhatta Matam

II) Atma - Shunyam:

• Atma is neither Chetanam or Achetanam
• It is Non-existent, nothing exists
• Madhyamika Buddhism.
III) Atma is kevala Achetanam Svarupa:

- Only inert, Insentient

A) Until now I Slept like a log of Wood:

- Inert Atma in sleep, I was inert in Sleep, I did not know anything around me
- Atma = Insentient matter

b) After Waking I Declare:

- I have remembrance of the fact that I was Jadam
- There must be some Sentience in sleep
- There is Memory Possible of Sleeper
- Memory only if experiences have been there
- Un-experienced thing can't be remembered in earnest, inertness experience belongs to someone.
- Non-experienced inertia can't be remembered

**Inertia and Inertia experience both exist in sleep**

With respect to

<table>
<thead>
<tr>
<th>Non-existence nature</th>
<th>Remembrance nature</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Recollection</td>
</tr>
<tr>
<td></td>
<td>Sentient</td>
</tr>
<tr>
<td></td>
<td>Recollection only</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Collection</th>
<th>Recollection</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Collection</td>
<td></td>
</tr>
<tr>
<td>- Anubhava must have been there</td>
<td></td>
</tr>
<tr>
<td>- Experience is by Atma Alone</td>
<td></td>
</tr>
<tr>
<td>- No other knowing instrument in Sushupti</td>
<td>- Smrutihi through Instrument</td>
</tr>
</tbody>
</table>
• Experience of Inertia can be undergone only by Atma to experience Jadatvam.
• Jnana Sadhana Nasti
• No other Instrument of knowledge other than Atma Svarupam.
• Jnana Indriyas, karma Indriyas and Antahkaranam, are resolved
• Only Available is Nitya Atma
• Nitya Atma is the experiencing component

<table>
<thead>
<tr>
<th>I was like a Log</th>
<th>Rememberance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inert Component</td>
<td>Remembrance of nothingness, ignorance, Blankness, Ananda Proves Sentient component of Atma</td>
</tr>
</tbody>
</table>

• Memory of Sushupti, is the experience that Occurred during Sushupti
• Knowledge in Sleep can belong to Atma Alone, nothing else is there to experience ignorance.

```
Atma
  ▼
  Praksha Rupa
    ▼
    Sentient Component experiences insentient Part of Atma

  ▼
  Jada Rupa
    ▼
    ‘Body Like a Log’
```
• Eyes - One part of me, experiences hand, another part table
• Chetana Amsha experiences Achetana Amsha during Sushupti.
• Therefore, Atma must be a mixture of both

**Is it possible?**
• Like Vedantin quotes spider for Bhagawan to be both:
  • Abhinna Nimitta and Upadana Karanam
  • Atma is Chetana - Achetna Rupaha like glue worm
  • One part glows, another Non-glowing
  • Khadya Davathu - Ke Akasha Jyotate... Shining in the sky

```
Atma
   /           \
/             \                        
Jnana Rupatvat  Jada Rupatvat
               /             \\
              /               
Prakasha     Aprakasha
```

**Bhatta:**
• Atma is Mixture of Chetana - Achetanam
• He refers to Anandamaya Kosha
• Mixture of Chetanam, Achetanam
Anandamaya Kosha

Reflected Medium
- Achetanam
- Karana Shariram
- Moola Avidya
- Reflecting Material

Reflected Consciousness
- Pervaded by Pratibimba Chaitanyam
- Intrinsically Chetana Rupa
- Chidabasa Pragnya, Anandamaya kosha

- In Sushupti Kala, it is Mixture of Chetanam - Achetanam
- Prakasha - Aprakasha Rupa in Sushupti kalam
- It connects Bhatta and Vedanta
- Mixture called Anandamaya Kosha
- Mixture Mistaken as Atma

**Agyanam = Moola Avidya = Self ignorance not Physics ignorance**

<table>
<thead>
<tr>
<th>Ignorance</th>
<th>Chidabasa</th>
</tr>
</thead>
<tbody>
<tr>
<td>Insentient</td>
<td>Reflected Consciousness, sentient</td>
</tr>
</tbody>
</table>
Mistake No. 1:
- Bhatta Mistakes Anandamaya Kosha as Atma

Mistake No. 2:
- Madhyamika Buddhism.

(२८०) माध्यमिकबौद्धमतम् (अानन्दमयकोश आत्मा) — शून्यवादिनो

बौद्धस्तेवमाहुः, आत्मा निरंशः। तस्मादकस्येवात्मनः प्रकाशरूपतमप्रकाशरूपत्वम् च न

घटेत। ख्यातस्य सांश्लात्ववेदेकोशः, प्रकाशरूपोपरोशोपरोशोप्रकाशरूपश्च भवति। न त्वात्मनो

निरंशस्य विरंशोभुषयप्रवत्तकथं युक्तम्। यद्युभयरूपतासिद्धये आत्मनः सांश्लात्

अद्गीक्रियते तत्र्हि सांश्लाना पटाकीनामुत्तितिनाथदर्शनात्मनोऽपि उत्पत्तिनाथवतः

प्रसाज्येत। यदुपत्तिनाथवत्स्तु तदुत्त्यते, प्रागृह्यं च नाशादस्तवति।

आद्यन्तयोर्यादसत्नाध्येण्यसदेव भवति। “आदावंते च यस्तास्ति वर्तमानेऽपि तत्त्वः” (मा. का.

वै. ६) इति स्मृते।। तस्मादुपत्तिनाथवत्स्तु आत्मा अस्त्यपो भवेत्। तथा आत्मभिष्म: सर्वोपि

पदार्थः उत्पत्तिनाथवत्स्तुहृद्यप् एव। अन्या रीत्या आत्मानात्मरूपसकलस्वूत्नामसदृश्यवत्

शून्यमेव परमत्त्वामि शून्यवादिनो माध्यमिकबौद्धमतम्।
• Madhyamika - One group of Buddhism called Shunya Vadi
• Negates Bhatta Matam
• Vedantin accepts Shunya vadi’s negation of Bhatta Matam
• Atma is free from Amsha, parts.
Glow Worm:
- Vishama Drishtanta wrong example
- Glow worm has Parts

Mundak Upanishad:

As the spider projects and withdraws (unto itself) the web, as the herbs and plants sprout out from the earth, as hairs grow on the head and body of man, so from the Imperishable Being comes out the universe. [I – I – 7]
Body - Has Avayavam

- Sentient
  - Hand, legs, other Parts
- Insentient
  - Nail, Hair

**Khadyota - Avayava :**
- Atma = Nir-avayavam - Nir-anshatvat
- Sa Amshatvat = Glow worm

**Shunyavadi to Bhatta :**
- Change your stand
- Accept Avayava for Atma
- One part sentient, other insentient.
- We are jumping from frying pan to fire

**Tarqa / Logic :**
- If Atma has part, anything with part is an assemblage
- Yatu Savayavam, Tatu Karyam
- Akasha = Akaryaha - Nitya, Niravayavam
- If Atma Savayavam, it will be like Anatma - Jayate...
- If it is born, it will die
Atma will have

Prag Abava
- Was not before

Pradvamsa Abava
- Not Later

In Middle
- Not There

- Pot has Avayava, Karyam, temporary
- Atma like pot

Mandukya Upanishad:

रुपकार्यसमाध्याश् भिद्यन्ते तत्र तत्र वै ।
आकाशस्य न भेदोस्तिस्तं तद्वजीवेषुविनिर्णयः: || 6 ||

In form, function and name though there can be difference here and there, yet there is no difference at all in space which is One without a second. So also is the definite conclusion with regard to the Jiva-s. [3 - K - 6]

ादावन्ते च यन्नास्ति वर्तमानेष्पि तत्तथा ।
वितथे: सहश: सन्तोसवितथा इव लक्षिता: || 31 ||

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

<table>
<thead>
<tr>
<th>Pot</th>
<th>Is</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seeming Appearance</td>
<td>Borrowed from Clay</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>World</th>
<th>Is</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seeming Appearance with</td>
<td>Borrowed from Atma</td>
</tr>
<tr>
<td>Borrowed Existence</td>
<td></td>
</tr>
</tbody>
</table>

• Nastika - Quotes Gaudha Pada karika
• Before Birth, After Death, No Atma Non-existent in Middle Also
• Trikale Api - Atma Nasti = Shunyam
• Atma like Ghataha because Atma is Savayavam
  o Atma = Asat
  o Anatma = Asat
• Tattva = Asat Rupaha Eva

<table>
<thead>
<tr>
<th>Anatma</th>
<th>Atma</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Universe</td>
<td>- Like Pot</td>
</tr>
<tr>
<td>- Subject to Arrival,</td>
<td></td>
</tr>
<tr>
<td>Departure like pot</td>
<td></td>
</tr>
</tbody>
</table>
Aim of ND:

- To show Shunyavadin referring to Anandamaya kosha, Blankness, Emptiness
- Technical argument - 6 Verses borrowed from Panchadasi - Chitra Deepa Prakaranam (125 - 130)

What is Status of world.
3 Stand Points:

i) Pratyaksha Vadi:
   - Goes as per Pratyaksha Pramanam.
   - Does not depend on
     - Shastra, Independent Pramanam Valid by itself

ii) Shastra Pramana Vadi:
   - Abides in Shastra Pramanam
   - Pratyaksha Pramanam Non-relevant
   - Shastra Pramana Matra Drishti
   - Both Pratyaksha and Shastra Upajeevya Pramanam.

iii) Tarqa Pramana Vadi:
   - Reconciles both Shastra and Pratyaksha both powerful, Valid, not ignorance
   - Pratyaksha Pramana - Prapancha Vatu
   - Shastra Pramana Drishti Prapancha Asatu
   - World not Sat or Asat, Opposites can’t Co-exist
   - This group says it is Sat - Asat Vilakshanam, Anirvachaniyam
i) Sat Rupa:
   - Existence belongs to the world
   - World has existence of its own
   - World is Satyam, this group not exposed to Shastra.

ii) Mandukya Upanishad:
   - Shastra reveals Brahman and says only Prathyaksha Pramanam reveals the world
   - Shastra by Neti Neti Vachanaihi, reveals truth about the world

<table>
<thead>
<tr>
<th>Brahman</th>
<th>World</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Adhishtanam</td>
<td>- Adhyasa</td>
</tr>
<tr>
<td>Substratum real</td>
<td>- Superimposition</td>
</tr>
<tr>
<td></td>
<td>- Unreal</td>
</tr>
</tbody>
</table>
• Pramatru, Pramana, Prameyam is part of the world (Reflected Consciousness and Reflected Medium)
• Triputi Neti Neti, negated

Mandukya Upanishad:

If any one has ever imagined or projected the manifold ideas, they might disappear. This explanation is for the purpose of teaching. Duality implied in the explanation ceases to exist when the highest Truth is realised. [1 - K - 18]

With respect to Shastra no Universe at all
• Pratyaksha included in the Universe
• Sarvam Nasti
• World = Asat

Katho Upanishad:

By mind alone could this (Brahman) be obtained (realised); then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

• Not Reconcile Pratyaksha
• Shastra negates Pratyaksha Pramanam.
iii) Category - Mixture:

- In between not Jnani with Nishta or Ajnani without Shastric knowledge.
- Has Paroksha Jnanam, not Aparoksha Jnana Nishta

<table>
<thead>
<tr>
<th>Shastra</th>
<th>Pratyaksha</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Negates world</td>
<td>- Asserts world</td>
</tr>
<tr>
<td>- Says world is Asat</td>
<td>- Can’t Say world is Asat</td>
</tr>
<tr>
<td>- Attacked by Pratyaksha</td>
<td>- World is Satu</td>
</tr>
<tr>
<td></td>
<td>- Attacked by Shastra</td>
</tr>
</tbody>
</table>

Vivekachudamani:

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

Neither Sat  Neither Asat  Neither Mixture  4th Category

- Opposite can’t Co-exist
- Vilakshanam
- Sat, Asat, Mishram Nasti

- Sat Asat Vilakshanam - Anirvachaniyam is Atma
- Discussed in Chitra Deepa Prakaranam.

Revision 216:

Pancha Koshas Viveka

Because of Mistake, it is called Kosha - Dress, Indirectly Covers Original Atma, the Spiritual being which we are in our Sleep State and other States.

Mistake called Kosha in Vedanta

For other Philosophers, it is not Kosha but Atma

Now Annmaya Kosha being Discussed
• 3 Philosophers Commit Mistake of taking Annamaya Kosha as Atma

i) Kumarilla Bhatta:

• Atma is Jada - Chetan Mixture

<table>
<thead>
<tr>
<th>Jadam</th>
<th>Chetanam</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Because Anandamaya Kosha is Jadam, Karana Shariram</td>
<td>- Because of Chidabasa in Karana Shariram</td>
</tr>
<tr>
<td>- Inert</td>
<td>- Consciousness is Nityaha</td>
</tr>
</tbody>
</table>

• Atma is Jada - Ajada Rupa, Like Glow Part - Partly Dark, Partly Shining.

ii) Madhyamika Buddhist:

• Atma = Annamaya Kosha = Shunyam, Emptiness, Nothingness

How Shunyam?

• ND Explains Mistake in technical format

• Uses Panchadasi - Chapter 6

• Unique approach, Nowhere else it is taken up.
i) Pratyaksham:

- All Pramanas Indicate world is independently existent.
- Anumana, Upamana, Anupalabdhi, All borrow Data from Pratyaksham (Upajeevya Pramanam - Primary Source)
- Science Depends on Pratyaksham
- World has its own existence not borrowed
- World is Sat Category.
ii) Shastram:
- Negates world completely.

Katho Upanishad:

By mind alone could this (Brahman) be obtained (realised); then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

- World has borrowed existence, comes only from Shastra.
- All Non-Brahman negated by Shastra, Have no existence at all
  - World is Asat category
  - Asat = Tuchham = Not Mithya
  - No Pratyaksha Reveals Brahman
  - Pratyaksha itself negated
  - All Pramanams negated

Upajeevya Pramanam Stronger

Pratyaksha

Shastram
• Both Independent, Valid, Powerful, can’t negate
• Can negate Upajeevi Pramanam...
• Anumanam negated by Pratyaksham

**Anumana (Weaker) Pramanam :**

• Depends on Pratyaksha for Data
• Upajeevi weaker
• Upajeevya (Stronger) can negate
• Upajeevi (Weaker)
• One Upajeevya can’t negate another Upajeevya

<table>
<thead>
<tr>
<th>Pratyaksha</th>
<th>Shastra</th>
</tr>
</thead>
<tbody>
<tr>
<td>- World</td>
<td>- World</td>
</tr>
<tr>
<td>- Sat</td>
<td>- Asat</td>
</tr>
<tr>
<td>- Existent</td>
<td>- Non-existent</td>
</tr>
</tbody>
</table>

• Both equally Valid - Can’t be negated

**iii) Yauktika Drishti, Tarquika Drishti :**

• Logical Angle, not Neiyayika
• Reconcile Shastram and Pratyaksham
- Sat - Asat - can’t Combine
- Saka - Beka
- Want - Don’t want not Pachidi and Kichidi
- Let world have little bit of Sat and Asat
- Paraspara Virodhatvat

**Vivekachudamani:**

It (Maya), is neither existent nor non-existent, nor both; neither same nor different nor both; neither made up of parts nor whole nor both. Most wonderful it is and beyond description in words. [Verse 109]
4th Category:

- Put world in 4th Category
- **Not Sat, Asat, Sadasat but Sat Asat Vilakshanam, Anirvachaniyam Mithya**
  - World = Uncategoriasable as existent, Nonexistent or a Mixture, Anirvachaniyam, Mithya
  - We are dangling between Partyaksham and Shastram
  - Jnani goes as per Shastram, Pratyaksham is Asat, Drops Pratyaksham
- **Brahma Vyatirikta Sarvam Asat, Tuchham, Shunyam**
  - It is this Shastra Drishti, ND focuses on

Shastra Drishti:

- World not Sat, Mithya
- World is Asat, Tucham
- Ananda Amaya Kosham comes under Tuchham
• Shunyavadi has mistaken Anandamaya kosha as Atma
• 3 Drishti Bhedas borrowed from Panchadasi - 6th chapter
• World seen from 3 Angles
• Maya = Moola avidya = Avidya

**Tattva Bodha:**

• Avidya = Karana Shariram = Anandamaya kosha
• Anaadi - Avidya Anirvachaniya Rupam
• World = Maya = Avidya = Karana Shariram
• Ananda Maya kosha = Seen in 3 Angles (Sat, Asat, Mixture)
• 5 Synonyms not studied = Not remembered
• Agyanam appears as Universe
• World = Advaita Samskara Rahitam = No Vasana
• Agyanam appears as Universe

• **Fundamental ignorance of Atma has solidified into world, for senior student**

• Desk, Chair, world = ignorance solidified
• Karanam Eva Karyam Bhati
• Gold appears as Ring
• Maya - ignorance appears as world
• Agyana Eva Jagat Karana Parivartham
• Agyanam = World = Solidified appearance, Sat for 1st Group - Pratyaksha Vadis

2nd Group:
• Logical - Tarqikas - use logic
• Scholars: have Paroksha Jnanam Srotriya not Brahma Nishta
• Agyanam - Ignorance - Karanam and product becomes Sat Asat Vilakshanam.

Different from

Sat
Because Shastram negates the world

Asat
Because Pratyaksham reports existence of world

• Neither Sat or Asat
• Hence 3rd Category Vilakshanam
• This is for Reconciling group

3rd Group:
• Jnana Nishtas who are also Srotriyas
• In Binary format Maya and World = Asat
• Pratyaksha reports as Sat
How Tuchham while Seeing the world?

- Even when Pratyaksham reports as existence, existence is on the world not of the world.

**Example:**

Moonlight

- On the Moon
- Not of the Moon but of the Sun

- While experiencing light on the moon, swear moon does not have light.

**Similarly looking at the world, Jnani says:**

- World does not have existence of its own
- **Existence belongs to Brahman**
  - World = Seeming appearance = Tuchham = Asat
  - Understand as Asat

**Maya - 3 Angles**

- **Sat**
  - For worldly Person
- **Asat**
  - For Shastric Person
- **Anirvachaniyam**
  - For Logic Oriented Person

- Post Shankara creation, Philosophy, by Vidyaranya.
The Tapaniya Upanishad declares Maya to be tamas or darkness. The empirical experience of all is evidence for the existence of Maya, says the Sruti. [Chapter 6 – Verse 125].

The Sruti points to the universal experience of the insentient and illusory nature of Maya, as displayed by persons of undeveloped intellect, such as children and dullards. [Chapter 6 – Verse 126].

The nature of the poet and other inert objects exhibits insentiency (which is a characteristic of Maya). People say that the intellect feels shy to fathom the depths of Maya. [Chapter 6 – Verse 127].

All people admit in their experience existence of Maya. From the logical point of view Maya is inexplicable. Sruti too declares it to be neither existence nor non-existence. [Chapter 6 – Verse 128].
Since the effects of Maya are undeniably manifest, its existence cannot be denied. Being stultified by knowledge, it cannot really be said to exist. From the point of view of (absolute) knowledge (of the Atman) it is always inoperative and hence negligible. [Chapter 6 – Verse 129].

Maya is looked upon in three ways from the point of view of knowledge and Sruti it is negligible; for empirical reason it is indefinable and for the ordinary people it is real. [Chapter 6 – Verse 130].
Vidyaranya Analyses in Chitra Deepa Prakaranam - 30 Verses Verse 123 to 158

Tattva Bodha does not explain Maya and Mithya.

**Tattva Bodha:**

What is enquiry into the Truth? It is the firm conviction that the Self is real and all, other than That, is unreal. [Verse 8]
- Tat Sarva Mithya Yeti
- Sattva, Rajas, Maya Asti
- Maya not defined
- Maya = Tuchham = Asat (Non-existent) = Shunyam

6th Chapter - 292 Slokas:
- World = Maya called Anirvachaniyam for Scholars
- For Brahma Nishta, Shastra Nishtas - Assert, Shastra declares truth of creation
- Maya = World = Asat = Tuchham
- Vidyaranya quotes Narsimha

Nrisimha Tapaniya Upanishad:
- Chapter 9 - Verse 4 - Extracts 3 Views

i) Maya = Tamo Guna = Darkness not Solid Substance:
- Can’t handle
  - Can’t Say existent, Non-existent not Mere absence of Light
  - Because Darkness is Capable of Covering objects, make them Non-existent.
- Unique Example of Maya, Avidya, Karana Shariram = Darkness, Consciousness, Tamo Guna
- Is it Sat / Asat?
- It is Anirvachaniyam, experienced by all in Sushupti, inert.
• We experience but don’t Analyze
• Maya = Eternal Darkness = Inert
• Witnessed by Sakshi I
• Avidya = Internal Darkness, Tamo Guna

Tapaniya Upanishad:

- One Angle
- Prapancha Asti
- For Lay People
- Pratyaksha Proves world is
- World is = Maya is =
  Prapancha is

• What you experience as Inert Matter is Maya, Jadam, Prapancha, Condensed ignorance, Matter.
• It is Mohatmakam, More you enquire, more it becomes Mysterious
• World = Molecules, Proton, Atoms, Sub-atomic Particles, Uncertainty
  = Mohatmakam, Mysterious

• **Maya makes us experience - world as Jada Prapancha.**
Available as existent for Whom? Kshetrajna, Purusha:
• For everyone from baby, cowherd Boy, Illiterate, Scholars
• Aanantyam - All pervading, eternally existent
• Matter not created, destroyed
• Eternal truth for Scientist

Narasimha Uttara Tapaniya Upanishad:
• Yukti Drishtya Tu - Use reasoning, Reconcile Shastra and Pratyaksha

Both:
• Shastra = No world

Kaivalyo Upanishad:

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

I alone am the theme taught in the different Veda-s, I am the revealer of the Upanishad-s, the Vedanta and I alone am the real knower of the Veda-s. For me there is neither merit nor demerit. I suffer no destruction. I have neither birth nor body, nor sense organs, nor the mind-intellect equipment. [Verse 22]

- **Upanishad Dares** - See while experiencing Declare it is not there
- **Yukti Drishtya Anirvachania**

<table>
<thead>
<tr>
<th>Sat</th>
<th>Asat</th>
</tr>
</thead>
<tbody>
<tr>
<td>Existent</td>
<td>Non-existent</td>
</tr>
</tbody>
</table>

**World:**

- Seemingly existent
- Uncategorisable

**Veda:**

- Nasadiya Suktam
- Rig Veda Sutram
At first there was only darkness, wrapped in darkness. All this was only unillumined water. That One which came to be, enclosed in nothing, arose at last, born of the power of heat. [Verse 3]

- World is not Asat, it is experienced
- Therefore, not Non-existent
- In Wake of Knowledge, for Jnani, everything is Brahman, world.
- World negated for Jnani Badanat
- Therefore not Sat
- 2nd Category Over
- Sad Asat Vilakshanam, Anirvachaniyam over

**iii) Vidya Drishti - Jnani Angle:**
- World is Tuchham why?

**Shastra Says:**
- World is not there in 3 Periods of time
- Nitya Nivritti, eternally, Absent, Trikale Api Nasti
By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

- Not Future Verb
- Not After Jnanam, Verb = Asti

Present Tense - 2 Meanings

- Present Event
  - Statement of event

- Eternal Fact
  - Not Past, Present future fact
  - Revelation of fact

Example:
- Sun Rises in the East, eternal Fact
- We are seeing the world, not in 3 Periods
- Asti Time - Not at a Particular Time
- Shastra negates world in 3 Periods of time
- Vidya Drishti = World is Tuchham next verse important
- Maya and world should be known in three fold angles
- Tuchham = Eternally Non-existent
- Anirvachaniyam - Not existent or Non-existent
- Vastavi - Real, Maha Real

Is World Real / Unreal?

Real
- Vastavi
- Existent
- For 99% of Humanity
- No exposure to Shastra

Unreal Tuchham
- Not existent
- Shastric angle
- For one who has exposure to Shastra

Anirvachaniyam
- Seemingly Existent
- Srotiya not Brahma Nishta Jnani

- Even for Dvaitin, Visishta Advaitin, world Maha Real
- Always tell world Real

- Binary format only in the Mind of Jnani, in transactions, Even Jnani treats world as Real and Does Vyavahara.
3 Angles

- Shrouti
  - Vedic Angle
  - Tuchham world not in 3 Periods of time

- Yauktika
  - Being Pratyaksha, as though existent
  - Reconciles Shastra and Pratyaksha
  - Anirvachania Bhavati

- Laukika
  - Vastavi
  - Satyam

- This is Vidyaranya, Panchadasi, Vision coming back to Vichara Sagara
- Shunya Vadi has Mistaken Anandamaya Kosha as Atma
- Anandamaya Kosha, Shunyam from Srouta Drishti.

Revision 217 : Topic 280 :

हल्थं जीवनमुक्तानं तुच्छत्वेन प्रतीयमाने जाने मोहमापन्नः शून्यवादिनो नपरमपुरुषार्थं
लम्बने। किंतु तुच्छ्रूप अनन्दमयकोश एवात्मति वदनि।

ND :
- How Anandamaya Kosha taken as Atma by Bhatta Mimamsaka, Madhyamika Baudhas - Shunya Vadis
• Maya looked at as Asat, Sat, Anirvachaniyam, Sat - Asat Vilakshanam
• Depends on which Pramanam you are using to look at Universe or Maya

i) If Pratyaksha Pramanam only, world, Maya = Satyam

ii) Jeevan Mukta established in Shastra:
• Siddhanta looks from Shastra - Pramanam only, world = Asat

iii) If one looks from both angles it will be Sat - Asat - Vilakshanam:
• Here ND talks about Jnani or Jivan Mukta Drishti
• Jivan Mukta does not negate experience of world, he only Decides to Categories the world as Asat
• Asat means it Does not have existence of its own
• Narsimha Uttara Tapaniya Upanishad and Panchadasi - Chapter VI
• Maya = Asat = Shastra Matra Drishti
• Maya = Moola Avidya = Karana Shariram = Anadi = Avidya = Asat

Shunya Vadi says:
• Asat = Atma
• Shunyam = Atma = Asat = Anandamaya kosha
• We say Shunya Vadi has assumed Anandamaya Kosha as Atma

• In this manner, Jivan Mukta = Shastra Matra Drishti, Pratyaksha dismissed
• He need not look at world from 2 Pramanams - Pratyaksha and Shastra.
• Shastra Matra Agyanam = Tuchham = Shunyam = Asat.
They have got division:

- If truth is Shunya, he is Shunya, No Param Purushartha at all
- What is their Stand?
- Tuchha Rupa, Anandamaya Kosha, Asat Rupaha, Atma
- 2nd Group Over

3rd Group:

- Mistake Anandamaya Kosha as Atma.
Topic 281:

- Prabhakara - Neiyayika Matam
- Both commit mistake
- Anandamaya kosha = Atma
We Accept Bhatta Matam in Vyavahara

**Prabhakara:**

- Realistic Philosophy
- Everything Real
- Matter Real
- Staunch Dvaitin
- Purvamimsakas refute Shunya Vadis
- Question to Shunyavadi.
• During deep sleep state do you know Shunyam or not? Do you experience Shunyam?

• After waking up, I say I experience

• Whoever has experienced must be there, Anubhuyat Saha Eva Atma

• Anandamaya Koshasya - Sakshi Atma
• Atma - Not Shunyam Parantu Shunyasya Sakshi

Madhyamika Says

Nothing is experienced
Shunyam not experienced by anyone

How can you talk of something not known through Pramanam?

Rule:
• Mana Dhina Meya Siddhi to Establish anything require Pramanam.

<table>
<thead>
<tr>
<th>Bhava</th>
<th>Abhava</th>
</tr>
</thead>
<tbody>
<tr>
<td>There is key</td>
<td>There is Nothing</td>
</tr>
</tbody>
</table>

• You must see to Say Box is empty
• Both Bhava and Abhava require Pramanam.
• Therefore Shunyam not established without Pramanam.
1st Paksha:

- If experienced, experiencer is Atma different from Shunyam

2nd Paksha:

- If not experienced then you can't talk of Shunyam at all
- Either way, you can't say Atma is Shunyam
- Atma is not Shunyam
- Shunyavadi negated by Prabhakara
- We join Prabhakara - Negate Shunya Vadi form coalition
- Shunya Vilakshana Atma

```
Atma

Jadam  Chetanam
```

Prabhakara:

- Atma is jadam acquires Consciousness in Jagrat and Svapna
- During Sleep, we don’t experience because we are inert
- In waking, Consciousness is acquired.
How inert Atma can acquire Attribute of Consciousness?

- By combining with material mind
- Inert Atma and inert Mind separated during to Sushupti
- In Jagrat and Swapna, Atma and mind together
- Combination generates Consciousness
- Similar to modern science, Consciousness is product of matter
- Neiyeyikas = Consciousness is produced when inert Atma and mind combine
- Like Rubbing 2 wooden pieces to generate fire
- Once Consciousness is generated it becomes an attribute
- Attribute can't exist by itself
- It must exist by being associated with the substance always
- Drivyashita Gunaha...
- Guna dependent on substance produced consciousness, will join which Substance? Atma or mind?

Neiyeyika:

- Mind remains Inert all the time
- Mind was, is, will never be sentient
- Before and after combining, mind remains Jadam Dravyam.
• Atma takes attribute of consciousness during temporary moment of Jagrat or Svapna Avastha, Because of association with the Mind.
• In Vedanta, Consciousness is not an attribute, not produced.

Neiyeyika:
• Consciousness is produced, Attribute, joins Atma, Dravyam
• At that time, Atma becomes sentient
• If you doze off in class, you become inert
• If you are awake, sentient
• In sleep, become inert, like table, insentient
• Neiyeiyikas Mix Atma and mind.

Measures - Parimana

Anu Parimana
- Smallest
- Invisible
- Can’t see
- Manaha
- Infinite Minds are there

Vibhu Parimana
- Biggest
- All pervading
- Can’t come to class
- Atma
- Infinite Atmas are there

Madhyamika Parimana
- Medium
- Intermediary
- Body
• If Atma is all pervading, it is always in association with mind all the time
• When consciousness generated by a particular mind, which Atma it will join?
• When is Atma born?
• Atma is eternally there
• When is mind born?

Kaivalyo Upanishad:

From Him are born the Prana (life), the mind (Antahkarana), all the organs, the sky (Akasa), the wind (Vayu), the fire (Jyotih), the water (Apah) and the earth (Prthivi) which supports all. [Verse 15]

Vedanta - Manaha Jayate:

• Neiyayikas Black out Kaivalyo Mantra

Combine - Generate Anitya Chaitanyam
• Combination happens During Jagrat, Svapna, Dvaitin.
• Atma becomes temporarily sentient

**When no combination, Atma and mind itself Jadam**

**Diagonally opposite to Vedanta:**
• Satyam, Jnanam, Anantam, Brahma, Chaitanyam is Nityam
• Neiyayika says Anitya Chaitanyam is born as attribute, Atma becomes awake
• Nitya Anumanaha and Vibhu Atma Samyoga

**Brihadaranyaka Upanishad:**

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

**Consciousness of Observer never ends**
**In Sushupti consciousness is there as witness of Sushupti**
• Neiyayikas Shamelessly conclude Atma has temporary consciousness and Atma is Jadaha.
Atma is Saguna - Consciousness is 1st Gunā which Joins Atma when we wake-up

Ichha, Desire, Hatred, Sukham, Samskaras Dharma - Adharma, Dukham, Raaga, Dvesha are Atmas attributes.

Vedanta - Gita:

The Blessed Lord said: When a man completely casts off, O Partha, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom. [Chapter 2 – Verse 55]

- Desire is attribute of Mind
- Desire possible for Sentient entity not Mind Inert
- There is only one Sentient Atma
- Mind Generates consciousness, Does not become sentient.
- All attributes called Viseshanam, Gunā
- Parimana = Samanya Gunā, it is there for Atma, Mind, Body
- 24 Gunas belong to Atma.
Where has Prabhakara Neiyeyika gone wrong?

- Atma - Manas - Samyoga
- Janya Chaitanyam, general consciousness
- Vedanta also accepts generated consciousness

**When Maya produces Sukshma Shariram, Sukshma Shariram is Jadam**
- Original Consciousness, permanent Consciousness gets reflected
- Mind has reflection of Original Consciousness

- Reflection originates when Reflected medium originates.
• In Jagrat, mind comes to activity
• In Mind, consciousness is not originating for producing
• Atma Chaitanyam gets reflected

<table>
<thead>
<tr>
<th>Original Consciousness</th>
<th>Takes Chidabhasa as Reflected Consciousness</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Nitya Chaitanyam</td>
<td>- Neiyayikas look at Reflected Consciousness and confuse it as original Consciousness</td>
</tr>
<tr>
<td>- Ungenerated Original Consciousness</td>
<td></td>
</tr>
</tbody>
</table>

**During Sushupti what happens to Mind?**

• Sukshma Shariram goes to unmanifest condition
• Mind is there in Sushupti or not?

- Mind not absent
- Mind not Present
- In Resolved condition

• Mind is not functional as in Waking State
• It is in Passive State
• It is As though Absent, not functional
• Chidabasa is Minimal in Sushupti in Karana Shariram.
• Dormant Chidabasa appears as though absent
• Guda Chidabasa, hidden Chaitanyam
• Chidabasa as though not there, hidden

ND:
• Inert Mind in dormant form
• Chidabasa Non-existent
• Shunya Vadi Concludes = Consciousness is absent
• Missed dormant Chidabasa as absence of Consciousness

- Prabhakara does not accept eternal consciousness in sleep, Waking, dream
- Chidabasa also not evidently available in sleep, I don't say I am sleeping, in waking we say I am awake

• Chidabasa is as though absent

- Neiyayika does not accept Chit and Chidabasa during sleep

• Therefore No Janya or Ajanya Chaitanyam
• There is Kevala, Jada, Atma Asti
• This is how Neyeyikas and Prabhakaras commit mistake.
ND pointing out how Neiyayika Mistake Anandamaya kosha as Atma

View of Neiyayika and Prabhakara :
i) :

<table>
<thead>
<tr>
<th>Atma</th>
<th>Mind</th>
</tr>
</thead>
<tbody>
<tr>
<td>a) Inert, Material</td>
<td>a) Inert Dravyam</td>
</tr>
<tr>
<td>b) All pervading Vibhu</td>
<td>b) Anu - Atomic</td>
</tr>
<tr>
<td>c) Eternal</td>
<td>c) Eternal</td>
</tr>
</tbody>
</table>

During Sleep :

- Atma and mind both inert, Separated, not united
- In Jagrat and inert, Atma and mind join together, Consciousness becomes temporary attribute of Atma
- ND Explains in Vedantic terms the mistake
- Uses reference of Panchadasi - Chapter 6 - Verse 87 to 96
- ND, Rama Raya Kavi, Kaivalya Navanitam (Tamil) all influenced by Panchadasi.
• Neiyeyikas mistake Anandamaya kosha as Atma
• As per Vedanta, Anandamaya kosha has Chidabasa, it is Karana Shariram, unmanifest condition of Mind
• Chidabasa also unmanifest, hidden
• Neiyayikas don't accept Chidabasa, and as it is unmanifest, assume Atma = inert
• Vigyanamaya kosha is resolved in Anandamaya kosha, during Sushupti
• In Jagrat, Vigyanamaya kosha, mind active
• Resolved Mind becomes active mind
• Chidabasa bright in Jagrat, recognizable

**In sleep we don't feel awareness:**

• Neiyayikas Mistake Jagrat Chidabasa as generated Consciousness.
• Instead of taking as Manifest Consciousness, they take Chidabasa as attribute of Atma

<table>
<thead>
<tr>
<th>Anandamaya Kosha</th>
<th>Vigyanamaya Kosha</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Taken as Atma</td>
<td>- Chidabasa taken as generated consciousness</td>
</tr>
<tr>
<td>- Jadam</td>
<td>- Buddhi Manifests Chidabasa</td>
</tr>
<tr>
<td>- Chidabasa hidden, Gudham</td>
<td>- Take Chidabasa as attribute of Atma</td>
</tr>
<tr>
<td>- Avyakta Rupatvat</td>
<td></td>
</tr>
<tr>
<td>- Not Discriminated properly</td>
<td></td>
</tr>
</tbody>
</table>
Because of Chidabasa in sleep state, we are aware of 2 Things:

i) Ajnanam:
   - Nothing exists

ii) Anand:
   - Sukham Aham Avapsam
   - 2 Philosophers conclude Anandamaya Kosha with Chidabasa as inert, Jada Atma
   - Miss original Chit, independently existent
   - Disclaim, Disown, Forgotten
   - Anandamaya Kosha seemingly inert
   - Prabakara and Neiyayikas have mistaken notions of Atma in sleep state.

2 Jnanams

- Nitya Jnanam
  - Samanya Jnanam

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

- Rises with Upadhi, Resolves with Upadhi
- Nitya Chit is totally Missed Anitya Chidabasa is there in Deep Sleep.
That it does not see in that state is because, although seeing then, it does not see; for the vision of the witness can never be lost, because it is immortal. But there is not that second thing separate from it which it can see. [4 - 3 - 23]

- Don't recognize Nitya Jnanam, “I am” in Jiva
- Purva Paksha respects only Anitya Jnanam - Chidabasa
- Miss Chidabasa in Anandamaya kosha but Recognise it in Vigyanamaya kosha
- That Anitya Jnanam of Neiyayika in Vedanta Matam = Antahkarana Vritti, buddhi, Chidabasa
- Anitya Chidabasa = Anitya Jnanam

Conclusion :

- Anandamaya kosha = Atma
- Guna = Attribute = Buddhi, Anitya Chidabasa
- Attribute comes in Jagrat and goes in Sushupti.
This View:

- Anandamaya kosha = Jadam = Atma
- Na Samichenam, not appropriate slogan of Vedanta
- Whatever is inert = Anityam

Brihadaranyaka Upanishad:

- Other than Brahman, everything is inert = Anityam, finite
- Whatever is different from Jnana Vastu is Jadam

Vyapti:

- Yatu Yatu Jadam, Tatu Tatu Anityam...

Example:

- Ghataha

Anumanam:

- Jadaha Atma Anityaha Jadatvat, Ghatavatu
i) If Atma is Jadam all above 5 will come to Atma:

- If Atma not Jnana Svarupa, it will be inert like pot, and become Anityam
- If Atma is Anityam, no Moksha
- No benefit in gaining Nitya Moksha if I am Anityam
- No use getting Nitya bungalow if I am not Nityam
- Jiva has to Co-exist along with Moksha to enjoy Bungalow of Moksha.
- **No use getting eternal Moksha if I am Non-eternal.**
Conclusion:

- Mistakes are committed by Deha, Indriya, Prana, Manaha, Buddhi, Anandamaya kosha Vadas.

Topic 274 to 281:

- Virochana Siddanta - Dehatma Vadi
- All have not taken Vedanta Vakyam as Pramanam.

Taittiriya Upanishad:

| तस्येष एव शारीर आत्मा । यः पूर्वस्य तस्माद्वा एतस्मात् प्राणमयात् । अन्योऽन्तर आत्मा मनोमयः ।
| तेनेष पूर्णः स व एष पुरुषविध एव ।
| तस्य पुरुषविधताम् । अनवरं पुरुषविधः ।
| तस्य यजुरेव शिरः । ऋगदक्षिणः पक्षः ।
| सामोतरः पक्षः । आदेश आत्मा ।
| अथवादिगिरसः पुच्छं प्रतिष्ठा
| तदप्येष श्लोको भवति ॥ २ ॥

| tasyaiṣa eva śārīra ātmā | yah pūrvasya tasmādvā
etasmāt prāṇamayaḥ | anyo'ntara ātmā manomayaḥ |
tenaiṣa pūrṇaḥ sa vā eṣa puṇḍravidha eva |
tasya puṇḍravidhitam | anvayaṁ puṇḍravidhah |
tasya yajureva śīrṣa | r̥gdaśiṇaḥ pakṣaḥ |
sāmottaraḥ pakṣaḥ | ādeśa ātmā |
atharvāṅgirasaḥ pucchaṁ pratiśṭhā
tadapyeṣa śloko bhavati ॥ ॥

Of that former (Annamaya), this Pranamaya is the Atman. Different from this Pranamaya – Self made up of the Pranas, there is another self constituted of the mind. With that self made of mind, the Pranamaya is full. This also is of the form of man. Its human form is according to that of the former. Of it, Yajus is the head, Rk is the right side, Saman is the left side, the scriptural injunction (Adesa) is the trunk and the group of hymns of Atharva-Vada is the tail and the support. There is the following Vaidika Verse about it. [2 - 3 - 2]
• Sankhya, Yoga, Neiyayika, accept Upanishads but still commit Mistake.

Mistake

Without Study
- Lay Person
- “Avichara”

With Study
- Other Philosophers
- Durvichara

• All are Bahir Mukhatvat, extroverted
  • All koshas - Drishyam, outside me, Atma, Purusha
  • Without Guru sampradaya, tradition, method of teaching can't get to real nature
  • Guru holds key to open Upanishadic mantras where Advaita Jnanam is locked up.
  • Key = Sampradaya, given to disciple
  • Disciple knows how to open, comes to know - I am Sthula, Sukshma, Karana Vyatiriktaha, Avastha Traya Sakshi
  • Others don't have key
  • Others take 5 Koshas, 3 Sharirams, 3 Avastas with, Dented, defective intellect as Self
  • Sakshi with 5 Features missed
  • Adrishyatvam, Abhautikatvam, Agunatvam, Avikaratvam, Anagamapahitvam
  • Avastha Traya Sakshi they miss
• Since 5 Koshas are responsible for missing Atma, seemingly conceal infinite Atma, they are called koshas

• Non-apprehension leads to apprehension

• Kosha distracts my mind, Deludes my mind, knowledge not gone deeper due to lack of Viveka, Vairagyam, Sadhana Chatushtaya Sampatti.
Topic 282 :

Pancha koshas cover original nature of Jivatma

Ishvara has five Koshas - Macro-level.

Refer Panchadasi - Chapter 6 :

5 Prapanchas

Philosophers commit similar mistake

- Vishishta Advaitin and Dvaitin take Saguna Samashti Annamaya, Pranamaya, Manomaya, Vijnanamaya, Anandamaya Koshas as Paramatmas.

- Virat / Hiranyagarbha / Antaryami taken as Ishvara

- Mandukya Prathama, Dvitiya, Tritiya Pada

- All mistaken as Ishvara.

Conclude :

- Nirguna Ishvara Nasti, Does not exist

- Complain Vedanta is big, bloated bladder of bluff

- Covered by 3 Prapanchas, Virat, Hiranyagarbha / Antharyami.
Hiranyagarbha

Sutratma

Total Subtle Body with reflected Consciousness

- 5 Prapanchas belong to Ishvari, Divine mother
- Ishvaras Nirguna Svarupa covered by great Philosophers

Note:
- Jivatma alone Mistakes 5 Koshas, Himself, as Atma
- Ishvaras Atma also Misunderstood by Jivatma only
• 5 Koshas of Ishvara Mistaken as Ishvara
• Like Jivas 5 Koshas, Yathartha Svarupam.

![Diagram]

- 5 Koshas
- Anandamaya kosha = Avidya = Karana Shariram
- 5 Prapanchas
- Anandamaya Kosha = Moola Avidya = Maya karanam
That which is inexplicable, beginningless, in the form of ignorance, the sole cause of the two bodies (gross and subtle), ignorant of one's own true nature, free from duality - is the causal body. [Verse 12]

- Ishvarasya Yathartha Svarupam
- Real nature of Ishvara / Jiva is implied meaning, Kootastha, Brahma Chaitanyam, Original all pervading Consciousness.
- Nirguna Chaitanyam, Real Nature
- Philosophers commit Mistake
- Miss (Vihaya) Nirguna Svarupam
- Religious people take God as Physical form
- Ishvara = Anandamaya Kosha = Maya
- Along with that is Antaryami, Samashti Chidabasa maya Pratibimbita Chaitanyam.
- Macro Reflected Medium - Reflecting Medium
- Antharyami = Macro Reflected Consciousness.
Tad Padartha - Vachyartha:

- Ishvara - Sagunam with Anantha Kalyana Guna = Visishta Advaitam
- Vedanta accepts Saguna Ishvara - Macro different from micro at Vachyartha level
- Dasoham of Visishta Advaitam accepted at Vyavaharika level.

<table>
<thead>
<tr>
<th>Ishvara</th>
<th>Jiva</th>
</tr>
</thead>
<tbody>
<tr>
<td>Superior Attributes</td>
<td>Inferior Attributes</td>
</tr>
</tbody>
</table>

Included in Advaitam:

- During Karma Yoga, Upasana yoga time
- Must come to Hiranyagarbha, Virat - Ishvara
- We can remain in Vishwaroopa Ishvara for sometime, forget personal Shiva, Vishnu form.
- Hold Trimurti form Brahma - Vishnu - Maheshwara in Nirguna form is ultimate teaching.
- Start with Dasoham, don’t end with Dasoham, come to Soham
- Kootasta Brahma - Aikya Mahavakya Vichara
- Religious people quarrel with god as Vishnu, Shiva, Devi, Idol forms
- Have sentimental attachment to idol
- Have fights between two Ayyappa idols, Venkateswara idols, taking Bhagawan as person, get lost
• Religion holds to Agama Shastra - Missed Veda
• Agama is sixth Kosha
• Weapon's, words, Shanka taken for worship
• Bhaktas surrender Buddhi in the name of religion
• Bhaktas surrender intellect

Revision 219 : Topic 282 :

\[
तथैवान्ये हिरण्यार्घ्यवैशाखामार्गविश्वामिश्रितगणेशदेवीसूर्यादिपु खडंग कुहालाक्ष्यात्मानंवेशतोपु पदार्थ्यु परमात्मतलाभानित्मापनः। यद्यपि सकल पदार्थ्यु लक्ष्यभागः परमात्मनो न भिन्नः
तथापि ततदपुरुषविनिश्चितानेव परमात्मलोक मन्यन्ते । तदेतत्मतं तेषां भ्रान्तिरेव
पशुकोशावृतात्जीवविश्वरायोः परमार्थस्वरूपाद्विनंतिहिमुख । देहादिपश्वात्मलब्रान्तिमापन्य
पुण्यपापान्याचरणनि
\]
**Jiva’s understanding of Ishvara is covered, Veiled**

**Annamaya Visishta Chaitanyam = Vaishvanara**
- Samashti Pranamaya Vishishta Chaitanyam = Sutrmatma
- Samashti Manomaya Vishishta Chaitanyam = Hiranyagarbha
- Samasti Vigyanamaya Visishti Chaitanyam = Mahan Atma (in Katho Upanishad)
- Samashti Anandamaya Vishishta Chaitanyam = Antharyami

**Seekers mistake Saguna Ishvara as ultimate truth**

**Miss Nirguna Brahman behind the Saguna Ishvara**

**i) Antharyami is Mistaken**

**ii) Hiranyagarbha and Virat now**
- Shiva, Vishnu, Devi, Surya, Village Deities, instruments for livelihood, Mridangam, Veena, Flute, Sword, Spade, Tree, Cars all worshipped.
• Ashvatta = Brahma and Vishnu and Shiva
• Mistake each one as Paramatma, not totally wrong because Paramatma is inherent in all.

<table>
<thead>
<tr>
<th>Added</th>
<th>Deleted</th>
</tr>
</thead>
<tbody>
<tr>
<td>- For Puja</td>
<td>- For Knowledge</td>
</tr>
<tr>
<td>- Brantihi</td>
<td>- To understand God</td>
</tr>
<tr>
<td>- Attributes are Viseshanam</td>
<td>- If Superimposed, Upadhi</td>
</tr>
<tr>
<td>- Guna Visishta Ishvara</td>
<td>- Guna Upadhi Ishvara</td>
</tr>
<tr>
<td>- Delusion</td>
<td>- Jnanam</td>
</tr>
</tbody>
</table>

• Missed real nature of both Jiva and Ishvara, Vyashti.
• Panchakosha and Samashti Pancha Kosha
• Do not know Brahman, as real nature, Bahirmukhas.
**2 Types of Philosophers**

- **Bahir Mukha**
  - Tvam Pada, Tat Pada
  - Vachyartha
  - Mistake themselves to be Physical Body and Ishvara as Virat - Physical Universe
  - Adharam, Madhuram Krishna

- **Antar Mukha**
  - Tvam Tad Pada Lakshyartha
  - Have knowledge of Nirguna Paramatma as Brahman
  - Krishna is Nirguna Paramatma

**Delusion:**
- If one considers oneself as Body

**Jnanam:**
- If one considers oneself as Chaitanyam

<table>
<thead>
<tr>
<th><strong>Triangular Format</strong></th>
<th><strong>Binary Format</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>I am Small, Victimized</td>
<td>Most Powerful is Karma which is cause of world</td>
</tr>
<tr>
<td>World is Big Victimizer</td>
<td>Desires of Bhakta and Bhagawan Does not Matter</td>
</tr>
<tr>
<td>Run to Lord - Saviour</td>
<td>Law of Karma decides the world</td>
</tr>
<tr>
<td>They perform more Karmas</td>
<td>No Bhakta enjoying are suffering</td>
</tr>
</tbody>
</table>
Ishvara Worshipped - 2 Forms

Samashti
- Senior Bhakta
- Aneka Rupa

Vyashti
- Junior Bhakta
- Individual form
- Eka Rupa
- Swords, Shiva, etc

- All forms of worship are valid
- Don’t know real - All-pervading God, hence forms worshipped
- Bhagawan is blade of grass till Antaryami

- All worship goes to one who is behind the Upadhi, who gives Phalam.
Gita - Chapter 7:

Whatsoever form any devotee desires to worship with faith, that (same) faith of his I make (firm and) unflinching. [Chapter 7 – Verse 21]

- Let Bhaktas worship in any form, Symbol.
- Will get Chitta Shuddhi
- Moksha requires transcending religious forms and coming to truth, reality
- Religious forms or temporary reality
- Going to formless - Arupa Ishvara is the journey

i) Puja as means to Chitha Shuddhi is valid

ii) God is behind all forms

- Depending on the type of Upadhi, benefit will vary
- Surya Devata - Deity of Chakshu
- Phala Bheda because of Upadhi Bheda
The worshippers of the devas or gods go to the devas; the ancestor-worshippers go to the pitrs or ancestors; worshippers of the bhutas go to the bhutas or the elements; but my worshippers come to me. [Chapter 9 – Verse 25]

<table>
<thead>
<tr>
<th>Tamasic</th>
<th>Result</th>
</tr>
</thead>
<tbody>
<tr>
<td>Devata</td>
<td>Tamasic</td>
</tr>
</tbody>
</table>

- Rajas Upadhi Visishta Devata gives Rajasic result.
- Upadhis different, Results different.

**Gita - Chapter 7 : Messages :**

i) All Pujas valid

ii) Different Pujas give different Phalams

iii) Greatest Puja will give still Greatest finite Result, within Samsara

- Moksha is not Result of Greatest Puja
Verily, the fruit that accrues to those men of little intelligence is finite. The worshippers of the devas go to the devas but My devotees come to Me. [Chapter 7 – Verse 23]

1st Line:

- All Puja can give is Chitta Shuddhi not Moksha.
- Antaryami Greatest version of Ishvara Upto Bamboo Devata.
- Puja only if Avahana, invocation is done
- Cheque without Sign not Valid
- Sankalpa invocation = Signature gives validity to Puja
- Gothram, Sutram - important for gods to bless
- Otherwise worldly result Chitta Shuddhi, Ekagratha, Sadhana Chatushtaya Sampatti, Jnanam, Jnana Nishta, Loka Sangraha
- Puja for God does not exist

**Cannot get Nitya Sukham through Puja.**
• Ishvara in different Vesham is different Deities.
• Navagraha Upadhi Rupa Devata
• Rahu / Ketu / Shani / Guru different Phalams.

Gita - Chapter 7:

Those, whose wisdom has been looted away by this or that desire, go to other gods, following this or that norm, led by their own nature. [Chapter 7 – Verse 20]

• Dress, Colour, Neivediyam specified for different Deities.
• Upadhis Specific, gives specific Result - Upadhi or Moksha
• Universe = Karana and Sukshma and Sthula Prapancha = Ishvara Shariram.

<table>
<thead>
<tr>
<th>Puja</th>
<th>Upasana</th>
</tr>
</thead>
<tbody>
<tr>
<td>Physical</td>
<td>Mental</td>
</tr>
</tbody>
</table>

• Japa = Vocal / Mental has different Phalam.
The men in a picture are painted wearing clothes of different kinds, and the clothes are so painted that they appear as real as the canvas of the picture. [Chapter 6 – Verse 6]
• Each Philosopher claims his God is liberating God.
• Abhimana is because of Obsession, Fanaticism based on Agama Shastra and 18 Puranas.
• In each Purana, Vyasa says one Deity is the Ultimate, others at his Feet.
• Vishnu top, Shiva Dasa or Vice Versa
  o One Devata, Another Dasa
  o One Swami, Another Asami
• Choosing one or other Deity is Wonderful but Fighting not Wonderful.
• For Puja - Go as per Agama Shastra Pramanam, Itihasa, Veda, Puranas

All Shastra Based :
• Mantra Portion = Samhita
• Puja Kalpah - Methods of worship for each deity

Uddhava Gita :
• Discusses different methods of Puja, Material to make Idol.
• Kula Devata, Tree, Stone Important
• Astrologer Says Neglected family Deity, Do Parihara
• All valid, don’t neglect
• Antaryami, Plant, Ashwatta Tree, Bamboo, Anthill Mud for Stomach Pain (Subramanian)
In this Manner, it is Said in Chitra Deepa Prakaranam Panchadasi.

<table>
<thead>
<tr>
<th>Religious Life</th>
<th>Spiritual Study</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Puja Upasana</td>
<td>- Knowledge</td>
</tr>
<tr>
<td>- Veda Purva</td>
<td>- Understand God</td>
</tr>
<tr>
<td>- Matter of Belief, Faith</td>
<td>- Ultimate</td>
</tr>
<tr>
<td>- Stepping Stone gives Purity of Mind</td>
<td>- Pure Mind required for Understanding</td>
</tr>
<tr>
<td>- Incomplete without Upanishads</td>
<td>- Impossible without Purity of Mind</td>
</tr>
<tr>
<td>- Veda starts with religion</td>
<td>- Veda ends in Spirituality</td>
</tr>
</tbody>
</table>

- Sequence is important, Do not Start with Spirituality.
- Go to school and then to College
- Sraddha most important foundation
- If no Sraddha means Purva janma Pratibandha, Papam.
- Karma is Obstacle to Develop faith in Shastra and God
- Without faith in Pramanam, No Aham Brahma Asmi Jnanam
- We are Operating a Pramanam.
• Religion is great but it can’t give Moksha

**Kaivalyo Upanishad:**

Not by deeds, nor by progeny, nor by wealth, but by renunciation alone have some people attained immortality. That which the renunciates attain is beyond the heavens, yet it shines in the cave of the heart (the intellect). [Verse 3]

The pure-minded seekers who through renunciation have firm understanding of the knowledge of the Upanisads, being the immortal and absolute, are all totally liberated in brahman at the time of death. [Verse 4]

<table>
<thead>
<tr>
<th>Religion</th>
<th>Spirituality</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Gives Artha, Kama, Punyam, Svarga Chitta Shuddhi</td>
<td>- Brahma Jnanam gives Moksha</td>
</tr>
<tr>
<td></td>
<td>- Study Upanishad not Puranam</td>
</tr>
<tr>
<td></td>
<td>- To get rid of Problem of Mortality and insecurity</td>
</tr>
</tbody>
</table>
3 Can’t Liberate

Only Nirguna Brahman can liberate

One has to Analyse Jiva Ishvara (Includes Jagat) through Jiva Pancha Kosha and Ishvara Pancha Kosha Viveka.

Separate Nirguna Brahman from Saguna Brahman.
Katho Upanishad : Example:

Muna Grass - 2 Portions

- Inner Stalk
  - Tender Pithy
  - Atma
- Outer Covering
  - Sharp
  - Rough
  - Blades
  - 5 Koshas

• Carefully remove the inner Stalk.

Revision 220:

रास्तु मोक्षो न ब्रह्मज्ञां विना सिद्धयति। यो मोक्षमिच्छ्यति स विवेकन जीवेश्वरयोः स्वरूपं पश्चकोशेभ्यः पृथककृत्य जानियत्। तत्र दृश्यत्। यथा मिलितयोः मुक्षेरीक्योः पृथककृत्र्यां क्रियते, तथा विवेकन जीवेश्वरयोः स्वरूपं पश्चकोशेभ्यः पृथककृत्य जानियत्।

Rare Approach:

• Pancha Kosha Viveka of Ishvara.
Oneness of Reality:

- Svarupa Aikyam - Kootastha = Brahman
  - Culmination of Vichara
  - Binary Format without Svarupa Aikyam, will continue in Triangle Format, no Permanent freedom, Only Samsara, birth – Death Cycle.
The Purusa of the size of a thumb, the Inner Self, is ever seated in the heart of all living beings. One should draw Him out from one’s own body with steadiness, as one draws the pith (central stalk) from a reed (rush grass). Know Him as Pure and Immortal, yes, know Him as the Pure, the immortal. [2 - 3 - 17]

<table>
<thead>
<tr>
<th>Munjath</th>
<th>Ishikam</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Name of Grass</td>
<td>- central Soft</td>
</tr>
<tr>
<td>- Sharp, fine</td>
<td></td>
</tr>
</tbody>
</table>

- Remove Pith Carefully
- Similarly remove Atma from Pancha Koshas Carefully by 2 fold Viveka.
By differentiating the Self from the five sheaths through the method of distinguishing between the variable and the invariable, one can draw out one’s own Self from the five sheaths and attain the supreme Brahman. [Chapter 1–Verse 37]

The physical body present in one’s consciousness is absent in the dreaming state, but the witnessing element, pure consciousness, persists (in both the waking and dreaming states). This is the invariable presence (anvaya) of the Self. Though the Self is perceived, the physical body is not; so the latter is a variable factor. [Chapter 1 – Verse 38]
Similarly, in the state of deep sleep, the subtle body is not perceived, but the self invariably witnesses that state. While the self persists in all states the subtle body is not perceived in deep sleep and so it is called a variable factor. [Chapter 1 – Verse 39]

By discrimination of the subtle body (and recognition of its variable, transient character), the sheaths of the mind, intellect, and vital airs are understood to be different from the self, for the sheaths are conditions of the three Gunas, and differ from each other (qualitatively and quantitatively). [Chapter 1 – Verse 40]

Avidya (Manifested as the causal body or bliss sheath) is negated in the state of deep meditation (in which neither subject nor object is experienced), but the self persists in that state; so it is the in variable factor. But the causal body is a variable factor, for though the self persists, it does not. [Chapter 1 – Verse 41]
As the slender, internal pith of munja grass can be detached from its coarse external covering, so the Self can be distinguished through reasoning from the three bodies (or the five sheaths). Then the Self is recognised as the supreme consciousness. [Chapter 1 – Verse 42]
Topic 283:

One Purpose:

- To accept 5 Features of Consciousness.
- Understanding and accepting that is Primary aim of Study.
- We are conscious of Body, Body is Object of Consciousness like the world.

- **We never experience consciousness as an independent Entity at anytime.**
Consciousness

Subject
- Not experienced independently at anytime
- Can only know our nature from Upanishads
- It is an independent entity

Experienced always with 3 Bodies

- Primary Pramanam revealing Consciousness is Shastram alone

Without Shastram

No Scientific Proof
No Experiential Proof

- At all Times individuals are associated with 3 Sharirams.

**No time when we exist as Pure Consciousness without 3 bodies.**

- No Objective analysis or Subjective experience of Consciousness as an Independent entity.
- We support Shastric Pramanam with Yukti and Anubhava
- Not to prove but to Assimilate what Shastram has Already revealed.
• Logically can’t prove, Consciousness is not a Part, Property, Product of Body.

• **5 Features to prove is Sruti, not Science, Yukti, Anubhava to Sruti we give is Supportive Logic, Anubhava.**

**Methods**

- Drk Drishya Viveka
- Avastha Traya Viveka
- Yukti and Anubhava Pramanam together

**Drk Drishya Viveka:**

- I am different from 3 Bodies because they are experienced, I am experiencer.

**I Experience Predominately**

- Sthula: Waking
- Sukshma: Dream
- Karana: Sleep, Blankness
Karana Shariram:

- Everything in Potential form = Blankness

How do you Prove?

- Wake-up, world comes back
- I am different from 3 Sharirams
- Sharira Trayam called Pancha Kosha

2 Statements

I am Different from them

I am Conscious

Experiencer Proves 2 things

Experiencer is Consciousness Principle

Experiencer is different from Sharira Trayam

- Therefore, not Part, Property, Product of 3 Bodies
- I am Independent Principle, Pervade 3 Sharirams, Enliven them, experience them.
- Hence not Limited by Boundary of body

- Drk - Drishya Viveka approach not Proving Logic but Supports Shastra.
Science will Say:

- During sleep you are Matter - Beta Alpa wave, Brain, not Consciousness
- Can’t use our Logic, Anubhava in front of Scientist
- Shastra Apaurushaya Upajeevya (Primary) Pramanam
- Accept Consciousness as an Independent Principle
- To Assimilate, use Drk Drishya Viveka
- Combine Avastha Traya and Anvaya Vyatireka Logic.
  - Anvaya Vyatireka Logic
  - 3 Types
- Anuvritti Vyavritti Vichara here.

```
individual - mixture

consciousness
  - non-variable
  - life of individual

matter
  - variable
  - body
  - what I experience is variable
```
Dakshinamurthy Stotram:

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

• I can be applied to only Non-variable component.

Chandogyo Upanishad - Chapter 6:
• 3 Bodies - Like Branches of a Tree...
• Whole Body arrives and departs in Avastha Trayam.
• One Shariram used in One Avastha

<table>
<thead>
<tr>
<th>Vedanta Samadhi</th>
<th>State of Sushupti</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Absorbed in Aham Brahmasmi</td>
<td>- State of Self ignorance</td>
</tr>
<tr>
<td>- Anuvrittaha</td>
<td>- Svpna - Vasana Maya</td>
</tr>
</tbody>
</table>

Gita - Chapter 6:

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]

- Nididhyasananam = Samadhi Avastha
- Sakshi = Anuvruttaha
- Jagrat, Svpna, Sushupti based on Sakshi - Vartate

• **Non-variable is different from Variable**
Example:

<table>
<thead>
<tr>
<th>Non-variable</th>
<th>Kusuma Pushpa Flowers</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Thread</td>
<td>- Different, fades away</td>
</tr>
<tr>
<td>- Remains same</td>
<td>- 3 Sharirams = Pushpam</td>
</tr>
<tr>
<td>- Continues to exist</td>
<td>- 3 Avasthas, Pushpam</td>
</tr>
</tbody>
</table>

- 90 Verses with Examples - Shankara
- Enjoy Pushpa - Remember it will fade away

<table>
<thead>
<tr>
<th>State</th>
<th>Vyavrutta variable - Na Bhati</th>
<th>Anuvrutti Non-variable</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Svapna</td>
<td>- Sthula Shariram</td>
<td>- Sakshi</td>
</tr>
<tr>
<td>- Sushupti</td>
<td>- Sukshma Shariram</td>
<td>- Sakshi</td>
</tr>
<tr>
<td>- Samadhi</td>
<td>- Karana Shariram</td>
<td>- Sakshi</td>
</tr>
</tbody>
</table>

- Sharira Trayam Vilakshana Anuvritti Sakshi Aham Asmi
- All this is experienced based logic
- Atma Sakshi Chaitanyam is available in all three states.

In sleep:
- Shunya Vadi says - Nothing is there
- ND Establishes Chaitanyam is there
In Deep sleep, we are experiencing two things

- Agyanam
- Ananda

**Rule:**
- When we experience along with Ahamkara, we will know, experience, at that time
- Without Ahamkara, Experience is there but we will not know we are experiencing.

**Jagrat:**
- Have experience and Ahamkara
- I know I am attending Class

**Sushupti:**
- Ahamkara Resolved I, experiences Sukham and Agayanam.

**How do you know?**
- What is Proof? After waking Up, we remember, recollect.
- Ahamkara is Dormant in Sleep with Doormat Ahamkara, I experience Agyanam and Sukham.
• With Active Ahamkara, I remember, Recollect experience of Sukham and Agyanam.
• If no experience, there will be no Remembrance
• No Ananda, Agyana Anubhava

• Nobody says I was absent, Did not exist in Sleep.
• We say, I was happy in Sleep.
• Recollection with Active Ahamkara would not have been there if Dormant Ahamkara with Sakshi had not experienced.
• Recollection happens in waking.

In Sushupti 2 things are there

- Sukha Anubava
  - Gives feeling of Happiness
  - Accepted by us as, not Proving logic but Supporting Logic of Atma Svarupa
  - Sakshi continues in Sushupti

- Dormant Ahamkara
  - Gives us feeling of ignorance
  - Part of Karana Shariram, Moola Avidya

• Ananda comes not from world of Objects, Persons, Situations, Events Vishaya, Sense objects as both Dreamer and waker are not there.
• It is our Svarupam, Pure existence, Sat, Chit, Consciousness Principle, Ananda is me, my Svarupam.

  • **Fire is Hot**
  • **Ice is Cold**
  • **I am Happiness, existence, Consciousness**
  • Happiness not caused by Sthula, Sukshma Shariram
  • Sarva Karana Prapancha Avilapaye...
  • Karana and Karya Prapancha have resolved
  • Only Chaitanyam is there, Chit, Ananda Rupa
  • Chit and Ananda Rupa is there in sleep

• **In sleep it is Atma Sukham, Natural happiness belonging to me**
  • Swayam Prakasha Svaroopa, self-evident

• **Atma was shining, Karana Shariram, Dormant ahamkara was also there, in sleep**
  • Sukham, agyana Anubhava was there
  • Chid Ananda Sakshi in Sushupti can't be negated

• **Ananda and Chid = Swayam Prakasha**

<table>
<thead>
<tr>
<th>Sakshi Chaitanyam</th>
<th>Karana Shariram</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Anuvrittam</td>
<td>- Not focused</td>
</tr>
<tr>
<td>- Focused</td>
<td></td>
</tr>
</tbody>
</table>
In Sushupti focus on 2 things

- Sukshma Sharira Vyavruttam
- Karana Sharira Vyavruttam

- Sakshi Chaitanyam Anuvrittam (Non-variable)
- Sakshi Chaitanyam Anuvrittam (Non-variable)

Revision - 221:

तस्मातसुखस्वरूप अत्मा स्वयंप्रकाशरूपेन सुपुष्मी भास्ये।
निनिध्यासनफलभृतिनिर्विकल्पसमाध्यौ त्वात्मा अजानकृतावरणारंगित: प्रकाशो।
कारणशरीररूपाजानमापि तदा न भास्ये। इत्यतः दैहिकं व्यविचारितं एकाभवस्थां
विहितावस्थान्तरे अभावात्।

- After Describing 5 koshas of Jivatma and Paramatma, now ND wants to separate them by Anvaya (Continuous presence) / Anvaya Vyatireka (Occasional Absence = variable) Method or Anuvritti - Vyavritti approach (Non-variable - Variable)

<table>
<thead>
<tr>
<th>Anuvritti / Anvaya</th>
<th>Vyavritti / Vyatireka</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Continuously Present</td>
<td>- Variable</td>
</tr>
<tr>
<td>- Non-variable Presence</td>
<td>- Subject to Arrival and Departure</td>
</tr>
</tbody>
</table>
• Instead of taking 5 Koshas, we take Sharira Trayam

3 Bodies = 5 Koshas:

- To separate Sharira Trayam use 3 Avasthas as Basis for Discrimination
- Start from Svapna because in Jagrat all 3 Sharirams Plus Chaitanyam is there, difficult to Separate.

```
Svapna
  └── Anvaya
      └── Sakshi Chaitanyam Present
  └── Vyatireka
      └── Sthula Shariram Absent

Sushupti
  └── Anvaya
      └── Sakshi Chaitanyam Present
  └── Vyatireka
      └── Sukshma Shariram Absent

Samadhi
  └── Anvaya
      └── I am Brahman is there
  └── Vyatireka
      └── Vyatireka - self ignorance not there - Atma Ajnanam is not there
```
• In Each Avastha, OneShariram is Absent, Variable component Missing
• Thereby, we establish Vyatireka of Sharira Trayam

**In and through Vyatireka, Anvaya Sakshi Chaitanyam is established.**
• In Sushupti, Sakshi Chaitanyam is there in form of Chit Rupa and Sukha Svarupa also

Nirvikalpaka Samadhi

- Thoughts negated

**Yogic**

**Vedantic**
- Thoughts Centred on Atma are there
- Panchadasi - Chapter 1

**Panchadasi - Chapter 1 :**

- Atma Gochara Vrittiya Nirvikalpaka Samadou Api Vartate...
- Atma Nishta is there

Though in samadhi there is no subjective cognition of the mental function, having the Self as its object, its continued existence in that state is inferred from the recollection after coming out of samadhi. [Chapter 1 – Verse 56]
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]

- Manaha here is Ahamkara Vritti
- There is Atma Chaitanyam but Agyana Kruta Avrutti Rahitaha
- No Agyanam, No Aavaranam

How do you know?

- He is entertaining subtle thought - Aham Brahmasmi Vritti

In this manner by applying Anvaya Vyatireka logic in 3 Avasthas, Swapna, Sushupti, Samadhi, What is variable and what is Non-variable is differentiated

- Each Shariram available in one state and not available in other, mutually exclusive
- Meditate on this important fact.
• Atma is Anugatam, Anuvrittam, Persistent, Non-variable in 3 States
• Time and Space different in 3 Avasthas.
• Chaitanyam Transcends, Beyond Space, Beyond Time.
• Atma is not there in time and Space always, means timeless, Spaceless
• All pervading Atma not located in Space but everywhere.

**Atma is Deha Traya Vilakshanam, Distinctly different, Separate from 3 Bodies.**

• We will always be in one of the 3 Avasthas
• We separate intellectually, cognitively in Understanding only.
• Remaining Physically in Space time, we have to Say I am not in Space - Time.

**Location lessness of myself is Wisdom.**

• 2 Features of consciousness through Anvaya Vyatireka is presented as “Vimuchya”

i) Consciousness is not a Part, Product, Property of Sharira Trayam

ii) Consciousness is an Independent Principle which Pervades and enlivens the 3 Sharirams.

• Sharira Trayam is Known as Pancha Kosha from another Angle

a) : 

```
3 Shariram
   /
  /  
Sthula Shariram Sukshma Shariram Karana Shariram
```
Sthula

Annamaya Kosha

- w.r.t Raw material
- “Annam”

Sukshma

Pranamaya Kosha
- Kriya Shakti

Manomaya Kosha
- Jnana Shakti

Vijyanamaya Kosha
- Ichha Shati

Sthula

Annamaya Kosha

w.r.t function
Definition of Sthula Shariram in Tattva Bodha:

That which is born from the essence of food, grows by the essence of food and merges into the earth, which is of the nature of food is called the food sheath or the gross body. [Verse 14. 2]

b) Karana Shariram:

- W.r.t function called Anandamaya Kosha
- It produces Sukshma and Sthula Shariram
- During Pralaya Karana Shariram is there
During Srishti:

- Sukshma Shariram and Sthula Shariram created for Jiva

Why Karana Shariram is called Anandamaya Kosha?

- There is no Sorrow when - we are in Karana Shariram

- Sorrow requires Sukshma and Sthula Shariram - Mind and Body

    Mind
    └── Software

    Body
    └── Hardware

    World Picture Seen

- In Karana Shariram no Dukham or any Problem - Role free
- Our Anubhava in Sushupti is in Karana Shariram
- These ideas Borrowed from Panchadasi - 1st Chapter, Anvaya Vyatireka Process...
c) :

- **Sukshma Shariram - Antarbutas**
  - **Pranamaya Kosha**
    - Kriya Shakti
    - Yatate
    - Buy Object
  - **Manomaya Kosha**
    - Jnana Shakti
    - See TV know object
    - Janati
  - **Vijyanamaya Kosha**
    - Ichha Shakti
    - Have desire for owning Object
    - Ichhati

- All transactions involve Janati, Ichhati Yatate...
- First do Sharira Traya Viveka, then do Pancha Kosha Viveka.

**Prapancha**

- **Micro**
  - Jiva Svarupa Chaitanyam different from Pancha Koshas

- **Macro**
  - Ishvara Svarupam Chaitanyam different from Pancha Kosha
Beyond the senses are the sense-objects; beyond these objects is the mind; beyond the mind is the intellect and beyond the intellect is the Great Self. [1 - 3 - 10]

Beyond the great (Mahat) is the unmanifested (Avyaktam). Beyond the Avyaktam (Prakrti) is the Purusa; beyond the Purusa there is nothing; that is the end; that is the highest goal. [1 - 3 - 11]
When you come to Chaitanyam, can’t use Adjectives Micro - Macro
No Vyashti, Samashti Chaitanyam.
Consciousness is Indivisible one Atma
Remove Jiva and Param Adjective
After Mahavakyam Vichara, there is Eka Atma

**Vichara Sagara - Chapter 4 - 4 Akashas Discussed in Topic 171 :**

Ghatakasha - Mahakasha 2 words, No micro Akasha, Macro Akasha
Only Eka Akasha
Similarly only Eka Atma Brahma Chaitanyam.

### 4 Akashas

- **Ghata Akasha**
  - Original Space

- **Jala Akasha**
  - Reflected Space in water

- **Mahakasha**
  - Original Space

- **Megha Akasha**
  - Reflected Space in cloud water
In Chapter 6 - Vichara Sagara, space will be Discussed Again:

- 4 Akashas used for Teaching
- At the end, reduced to Eka Akasha

Similarly:

**4 Names of Chaitanyam**

- **Kutastha**
  - Original
- **Jiva**
  - Reflected
- **Brahma**
  - Original
- **Ishvara**
  - Reflected

Same taken from Panchadasi Chapter 6:

- One indivisible consciousness is whole Universe
- W.r.t Jiva and Ishvara, Lakshyartha - Final implied meaning is this one Original Consciousness only.
- Each Class becomes Nididhyasanam when Topics taught again for Reinforcement.
Every entity has five aspects - it is, it shines, it is dear, its name, and its form. The first three belong to Reality and the latter two to the world. [Verse 20]
• Everyone is experiencing only Brahman all the time
• We don’t lack Brahman Anubhava, lack understanding that this is Brahman
  o Our Problem
  o Correct Jnanam, understanding
  o Not Brahman Anubhava

**Keno Upanishad :**

| प्रतिबोधविदितं मतममृतत्वं हि विन्दते | Pratibodha-viditam matam amrtatvam hi vindate |
| आत्मना विन्दते वीर्य विद्यया विन्दतेःस्मृतम् | Atmana vindate viryam vidyaya vindate'smrtaḥ |

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

• ND borrows concept from Drk Drishya
• Elaborate discussion of Mahavakya in Chapter 6
• Real nature of Jivatma and Paramatma is eka Atma Svarupam.

**Chapter 5 - Vichara Sagara :**

• Mentions Atma - Sakshi Briefly by Pancha Kosha Viveka - By Anuvritti - Vyavritti method of Reasoning.
3 Types of Reasoning to establish Karya - Karana Sambadha

- Anvaya Vyatireka
- Anuvritti Vyavritti
- Vyapti Vyapaka

Co-presence, Co-absence

i) Anvaya Vyatireka:

- Yat Satve Yat Satvam
- Yad Abave Yadu Abavam
- Tatu Tasya Karanam

Example:

- In Presence of Brinjal, Rash
- In Absence of Brinjal, No Rash
- Rash caused by Brinjal

Example: Atma Bodha Shastric Example:

- Raaga Ichha Sukham Dukham....
Great sages have spoken of four qualifications for attainment which, when present, succeed in the realization of Brahman and in the absence of which the goal is not attained. [Verse 18]

**Example:**

- **Sadhana Chatushtaya Sampatti** compulsory for Jnana Nishta.

<table>
<thead>
<tr>
<th>Sadhana Chatushtaya Sampatti - Satve</th>
<th>Sadhana Chatushtaya Sampatti - Abave</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Jnana Nishta Sattva</td>
<td>- Jnana Nishta Nasti</td>
</tr>
<tr>
<td></td>
<td>- Worry Asti</td>
</tr>
</tbody>
</table>

- **Worrying means no, Sadhana Chatushtaya Sampatti**
- **Learning more Texts Useless need Viveka, Vairagyam, Kshama, Dama Uparama.**
- Sadhana Chatushtaya Sampatti Eva Nishta.
Jeevan Mukti Viveka - Text:

- Concentrates on Ashtanga Yoga - Vairagya, Kshama, Dama important.
- Yoga Abhyasa Concentrates in Developing Vairagya.
- **Jeevan Mukti means no worry**

Gita - Chapter 6:

-The blessed Lord said: O mighty-armed one, undoubtedly, the mind is difficult to control and is restless; but, O son of Kunti, by practice, and by dispassion, it is restrained. [Chapter 6 – Verse 35]

Example of Anvaya Vyatireka:

- In Tarqa, in context of Anumanam, inference.
ii) Anuvritti - Vyavritti - used in Vedanta:

- Tvam Pada Vichara
- Pancha Kosha Viveka
- Sakshi is continuously present - Anuvritti
- Vyavritti - 3 States of Mind
  - Non-variable component

<table>
<thead>
<tr>
<th>Karanam</th>
<th>Karya</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sakshi</td>
<td>3 States</td>
</tr>
</tbody>
</table>

iii) Vyapti Vyapara Sambandha: Example:

- Parvataha Agniman Dhumatvat Yata Mahanase...

<table>
<thead>
<tr>
<th>Mountain has fire</th>
<th>Yugashala</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Fire inferred because of Smoke</td>
<td>- Kitchen has fire</td>
</tr>
<tr>
<td></td>
<td>- Smoke in chimney</td>
</tr>
</tbody>
</table>

Generalisation:

- Vyapti Basis for inference
i) Yatra Yatra Dhuma, Tatra Tatra Agni :

Where

Dhuma

Smoke, Vyapakam

Agni - Fire

Vyapakam

- Relationship is called Vyapti
- Vyapya Vyapaka Sambandha Vyapti

Also Expressed as :

- Yati Satve Yat Satvam
- Yat A bev Tat Abavam
- Vyapya Vyapaka Sambandha between Dhuma and Agni is basis for Anumanam to Stabilise, Reinforce Vyapti make Reverse statement.

ii) Yatra Yatra Agni v annihi Abava, Tatra Tatra Dhuma Abavaha :

If Mountain

Has no Agni

No Smoke will be there
This is for Certain Anumanams, Inferences:

- In all Anumanams, 2 Vyaptis not possible
- Yatra Yatra Sadhana Chatushtaya Sampatti, Tatra Tatra Jnana Nishta
- Yatra Yatra Jnana Nishta Abhavaha, Tatra Tatra Sadhana Chatushtaya Sampatti Abavaha
- Yatra Yatra Vyapam, Tatra Tatra Vyapakam
- Yatra Yatra Vyapaya Abava, Tatra Tatra Vyapaka Abava
- Shankara does not use Tarqa
- Later Acharyas do use - 2 Vyaptis are there

<table>
<thead>
<tr>
<th>Yatra Yatra Dhuma</th>
<th>Tatra Tatra Agni</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Called Anvaya</td>
<td>- Vyatireka</td>
</tr>
<tr>
<td>- Co-presence</td>
<td>- Co-presence</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Yatra Yatra Agni</th>
<th>Tatra Tatra Dhuma Abava</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Co-absence</td>
<td>- Co-absence</td>
</tr>
<tr>
<td>- Vyapya Abavat</td>
<td>- Vyapaka Abavat</td>
</tr>
</tbody>
</table>

3 Sambandhas

- Anuvritti Vyavritti
- Karya Karana
- Vyapya Vyapaka
In 3 Descriptions, Anvaya - Vyatireka is used

Revision 222:

\[
\text{चतुर्थतर्द्रोऽष्ट्रवहर्ष्ट्राणुषाभद्वस्यन्तु महाव्याक्षरमिन्नुगुप्तत्वम्।}
\text{उपरि प्रत्यतर्दर्शोपि अस्ति-भावति प्रीरूपनिरूपणप्रस्तुते महाव्याक्षरनिरूपणप्रस्तुते चात्र्यन:}
\text{परमार्थस्वरूपं निरूपित्ये। सङ्ग्रहेणात्मानविवेचनं कृतम्।}
\]

i) Old References:

- 2 Words important in Shastra
  - Upadhi
  - Viseshanam

- By understanding these 2 words, Main Vedantic teaching can be Grasped.

2 Places:

- Topic - 61 and 62
  - 214

- In both cases use medium of Mind to claim I am Sakshi Chaitanyam.

- If no Mind medium, Even if I am Conscious entity, I can’t have self awareness.
- Self awareness requires Mind as Medium
- It is Expressed as I am.
When I take Limitation of Mind as I am, I will Claim I am in Singapore

Ajnani:
- When we Superimpose Limitation, Location, attributes of Mind Upon the Consciousness then Mind becomes Viseshanam.
- Mind Status is called Viseshanam.

<table>
<thead>
<tr>
<th>Jnani</th>
<th>Ajnani</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Excludes Minds location, Limitation, attributes of Mind from Consciousness</td>
<td>1) Includes Minds Location, Limitation, attributes of Mind in Consciousness</td>
</tr>
<tr>
<td>2) Mind Status called Upadhi</td>
<td>2) Mind’s Status called Viseshanam</td>
</tr>
<tr>
<td>3) Limitations not transferred</td>
<td>3) Limitations transferred</td>
</tr>
<tr>
<td>4) Claims Aham Asamsari</td>
<td>4) Claims Aham Samsari</td>
</tr>
</tbody>
</table>

2 Statuses of Mind must be Clearly Understood.
ii) Shankara’s Text:
  - Advaita Anubhuti - 84 Verses
  - All Vedantic ideas Covered through Examples
  - Similar to Atma Bodha

<table>
<thead>
<tr>
<th>Atma</th>
<th>Bodies</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Invisible, eternal thread, Sutram</td>
<td>- Flowers</td>
</tr>
<tr>
<td>- Ekam Connects, all flower / Bodies</td>
<td>- May fade, has fragrance</td>
</tr>
<tr>
<td>- Claim I am thread</td>
<td>- Come and Go</td>
</tr>
<tr>
<td>- Remains intact in all Bodies</td>
<td></td>
</tr>
</tbody>
</table>

- Atma remains intact, Changeless in 3 Avasthas, 3 Bodies, 5 Koshas Advaita Anubhuti.

Verse 30, 31, 32:
  - Pushpeshu Teshu Nashteshu
  - Yatvat Sutram Na Nashyati
  - Tata Deheshu Nashteshu, Neiva Nashyanthi Ayam Sada...

iii) Example: 4 Fold Space:
  - Ghata / Jala / Maha / Megha Akasha
  - Discussed in Topic 172 - Chapter 4

<table>
<thead>
<tr>
<th>Pot Space</th>
<th>Total Space</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accommodates 5 Liters</td>
<td>Accommodates Cosmos</td>
</tr>
</tbody>
</table>
• Seemingly Different we Accept
• No Actual difference
• Counting itself as 2 Pot Space and Total Space is wrong.
• We assume there are 2 Spaces but Actually Space is one
• One indivisible whole

| Jivatma                                  | Paramatma                              |
|                                         |                                        |
| Enclosed Consciousness (Like Pot Space)  | All pervading Consciousness (Like Total Space) |

• Seeming difference, not factual difference
• Repeated in Chapter 6 of Vichara Sagara
• Naishkarmya Siddhi - Says Repeated Sravanam = Nididhyasanam
• Those who can’t do independent Nididhyasanam Practice by repeated Sravanam, Sravanam Abhyasa.

3 Types of Nididhyasanam

I

Samadhi Rupa Abhyasa

II

Brahma Rupa Abhyasa

III

Sravana Rupa Abhyasa
i) Samadhi Rupa Abhyasa:

- Gita - Chapter 6: Exclusively Spend time

**Gita - Chapter 6:**

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>सुचौ देशे प्रतिष्ठाप्य</td>
<td>Having established a firm seat of his own in a clean spot, neither too high nor too low, made of a cloth, a skin and kusa-grass, one over the other... [Chapter 6 – Verse 11]</td>
</tr>
<tr>
<td>स्थिरमासनमात्मन:</td>
<td></td>
</tr>
<tr>
<td>नात्युच्चित्तं नातिनीचं</td>
<td></td>
</tr>
<tr>
<td>चेलाजिनकुशोत्तरम्</td>
<td></td>
</tr>
<tr>
<td>६-११</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
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<tbody>
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<td>शानै: शानैरुपरमेदु</td>
<td>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]</td>
</tr>
<tr>
<td>बुध्या धृतिगृहीतया</td>
<td></td>
</tr>
<tr>
<td>आत्मसंसर्थं मनः कृत्वा</td>
<td></td>
</tr>
<tr>
<td>न किष्ठिदिपि चिन्तयेत</td>
<td></td>
</tr>
<tr>
<td>६-२५</td>
<td></td>
</tr>
</tbody>
</table>

- Get totally Absorbed in my Higher Nature.
### ii) Brahma Abhyasa Rupa Nididhyasanam:

#### Gita - Chapter 5:

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]

- In and through all transactions recollect Higher Nature.
All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]

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

- Awareness in and through all transactions = Brahma Rupa Nididhyasanam.
iii) Sravana Abhyasa Rupa Nididhyasanam:

- Aham Satyam, Jagan Mithya, Sravanam
- Pramanam = Naishkarmya Siddhi
- Repeated Sravanam

Chapter 5 - Sangrahena, Briefly Mentioned:

- Atma - Anatma Viveka through Pancha Kosha Viveka
- Anuvritti Vyavritti Logic
- I Atma am continuously Present.

3 Bodies - Variable in 3 States

- Svapna
  - Sthula not there
- Sushupti
  - Sukshma not there
- Samadhi
  - Karana not there

- I Sakshi am Non-variable.
Mahavakya Upanishad: Topic 284 - 316:

- Central portion of Chapter 5
- Significance of Mahavakyam

i) In Anvaya Vyatireka Logic Mahavakya is not Involved:

- In Anvaya Vyatireka Logic we are learning only Jiva Svarupam.
- It is important but not complete
- Ittam, in this manner, by using Anvaya Vyatireka, even though I clearly know I am Consciousness different from 5 Koshas, still in Dvaitam.
  - Atma - Anatma Viveka
  - Drk - Drishya Viveka
  - Avastha Traya Viveka
  - Panchakosha Viveka - Purusha Prakirti Viveka.
All Result only in Dvaitam:

- No Kruta Krutyartha, No fulfillment, still in Dvaitam

ii) In Dvaitam, all finite:

- Limited things and persons will limit each other
- I will be only a limited Atma, Different from world, Sankhya philosophy, 2 Real entities, Purusha - Prakrti
- Sankhya Brilliantly does Purusha Prakrti Viveka and stops in Dvaitam
- So also all other philosophies, Yoga, Veiseshikas, Nyaya, Visishta Advaitin
- Dvaitam can't give Moksha
- Consciousness and matter both real, no Moksha
- 2 Real things ultimately will limit each other, Affect each other, Panchadasi

Both will affect because they are in same order of reality

- Anatma will affect Atma if both real
- Samsara can't be Avoided by Atma - Anatma Viveka
- One affects other, go beyond Sankhya

iii) Analyse Status of Reality:

Know - I am in Binary format

Atma Observer

Satyam

Anatma Observed

Mithya
iv) I Waker - Dream world:

- I Project, Sustain, accommodate, Experience but I am not Affected.
- I Lend existence to dream world
- I Atma, Lend existence to waking world

4th Capsule of Vedanta requires Mahavakya:

- How Mahavakya will help?
- Only when Aham Brahma Asmi, I can Claim I am Karanam of Universe
- As Jivatma, Karanatvam is not Claimed.
- I know I am Atma but I am Karana Atma not Known.
- Mahavakya Anantharam, After Mahavakyam Vichara, Can Say...
To him (Bhrgu) he (Varuna) Again said: “That from which these beings are born; that by which, having been born, these beings live and continue to exist; and that into which, when departing, they all enter; That sleekest thou to know. That is Brahman”. He, (Bhgru) Performed Penance; and after having done Penance..... [3 - 1 - 2]

v):

I - Am

Not Karya

But Karana

- Jivatma

So what?

- Entire Anatma is Karya Anatma.
From that (Which is) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

- Svapnavatu
- Just as I project Svapna, I Brahman project Jagrat
- I can claim Aham Brahmasmi only after Mahavakya Vichara

2 Steps

- Anvaya Vyatireka
  - Atma Anatma Viveka
  - Gita - Chapter 2:
    - I know I am Chaitanyam different from Anatma

- Mahavakya Vichara
  - Gita - Chapter 13, 14, 15:
    - I know I am Karanam
    - Body / Mind / Intellect world is Karyam
Topic 284 : Lecture 222 :

vi) : 

Sambandha

I am Karanam, Experiencer

What I experience is Karyam

I Claim :

- Yatu Karanam, Tatu Satyam
- Yatu Karyam, Tatu Mithya

By Remembering : Chandogyo Upanishad :

O Somya, it is like this: By knowing a single lump of earth you know all objects made of earth. All changes are mere words, in name only. But earth is the reality. [6 - 1 - 4]
Say:
• Aham Satyam, Jagan Mithya I know I am all Pervading Karanam
• Space wise, Timeless, Object wise Limitless

Dakshinamurthy Stotram:

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

• I was free, I am Free, ever free
• Looking for Freedom in the future means, I have not listened Properly, Sravanam not effective

No Kruta Krityatu Siddhi no fulfilment Why?
• **Student Looking for Moksha instead of claiming Moksha here and now**
• Moksha Purusha should enjoy Siddha Vastu Status, not Sadhyam status
• I should not be an eternal Sadhaka
• Ascertain - I am Karana Brahman
• I am the Consciousness different from Panchakosha, Non-different from Brahman
• Identical with Brahman
• Tatu Tvam Asi

Chandogyo Upanishad:

‘That which is the subtlest of all is the Self of all this. It is the Truth. It is the Self. That thou art, O Śvetaketu.’ [Śvetaketu then said,] ‘Sir, please explain this to me again.’ ‘Yes, Somya, I will explain again,’ replied his father. [6 - 8 - 7]
Doubt of Student:

- I am Karta Bokta, Bokta of Sanchita, Prarabda
- How is Jiva - Brahma - Abheda?
- How Jiva Identical with Paramatma - How Soham Bavana, when I am in Dasa Bavana?
- Jiva uses Minds as Viseshanam
- Says I am doing Punyam Papam in Manushya Janma
- In 14 Lokas, Go through Varieties of Pleasures and Pains.
- Animals Don’t have Prayashchitta Karma, we have
- For Jiva, Oneness with Paramatma never Possible
- After 30 Years of Vedanta Study, Still comfortable only in Triangular Format, refuse to enter Binary.
- I am Jiva, you are Ishvara is very comfortable
- Never Can claim Aham Ishvara Asmi, Easy to continue in Triangular Format.
Topic 286: Answer of Guru:

<table>
<thead>
<tr>
<th>Ajnani Jiv</th>
<th>Jnani</th>
</tr>
</thead>
<tbody>
<tr>
<td>i) I am Miserable</td>
<td>i) I am Wonderful</td>
</tr>
<tr>
<td>ii) Use panchakosha as Visheshanam</td>
<td>ii) Use Panchakosha as Upadhi</td>
</tr>
</tbody>
</table>

For Jnani:

- World is Anatma Upadhi attributes of Upadhi can’t Affect Upahita Chaitanyam.
- Colour of flowers upadhi can’t belong to Crystal, Close to flower.

From here:

- Appears one Red Crystal

<table>
<thead>
<tr>
<th>Consciousness</th>
<th>Mind</th>
<th>Sense Organs</th>
<th>World</th>
</tr>
</thead>
<tbody>
<tr>
<td>Upahita Chaitanyam</td>
<td>Seer of world, Upadhi Mind</td>
<td>Upadhi</td>
<td>Upadhi</td>
</tr>
</tbody>
</table>
Attributes, Limitations of Upadhi can't be transferred to Atma because they are Mithya.

- Crystal and flower are in same order of reality and attributes are not transferred

**How can attributes of Mithya:**

- Upadhi - Mind - Body - World belong to me Upahita Chaitanyam (Like enclosed space not affected by good or foul smell in the Jar)

**Gita - Chapter 3:**

\[
\begin{align*}
प्रकृते: \text{ क्रियमाणानि} \\
गुणे: \text{ कर्माणि सर्वशः } । \\
अहंद्वारविमूढः \text{ आत्मा} \\
कर्ताौऽहमि ति मन्यते ॥ ३-२७॥
\end{align*}
\]

\[
\begin{align*}
\text{prakṛtēḥ kriyamāṇāni} \\
\text{guṇaiḥ karmāṇi sarvaśah} | \\
\text{ahaṅkāravimūḍhātmā} \\
kartā'ham iti manyatē \ | \ | 3-27 | |
\end{align*}
\]

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]
**Gita - Chapter 3:**

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>तत्त्वविचित्र महाबाहो</td>
<td>tattvavit tu mahābāho</td>
</tr>
<tr>
<td>गुणकर्मविभागयोः ।</td>
<td>guṇakarmavibhāgayōḥ</td>
</tr>
<tr>
<td>गुणा गुणोपुर्वत्न ।</td>
<td>iti matvā na sajjatē</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>प्रकृतेऽगुणसम्मूढः</td>
<td>prakṛtērguṇasammūḍhah</td>
</tr>
<tr>
<td>सजन्ते गुणकर्मसु</td>
<td>sajjantē guṇakarmasu</td>
</tr>
<tr>
<td>तान कृत्सविदो मन्दान्</td>
<td>tān akṛtsnavidō mandān</td>
</tr>
<tr>
<td>कृत्सविद्ध विचारलयेत ।</td>
<td>kṛtsnavinna vicārayēt</td>
</tr>
</tbody>
</table>

Those deluded by the qualities of nature (gunas) are attached to the functions of the qualities. The Man of perfect Knowledge should not unsettle the foolish, who are of imperfect knowledge. [Chapter 3 – Verse 29]
Now, such being the case, verily, he who owing to his untrained understanding, looks upon his self, which is alone (never conditioned by the ‘engine’), as the doer, he, of perverted intelligence, sees not. [Chapter 18 - Verse 16]

He, who is free from the egoistic notion, whose intelligence is not tainted (by good or evil), though he slays these people, he slays not, nor is he bound (by the action). [Chapter 18 - Verse 17]
• You Atma are Sakshi of Good, Bad Actions not Doer, Enjoyer of Good Bad Actions.

• Aham Akarta, Abokta

• Moment I look at Anatma as Upadhi, Mithya, I can own Myself as Akarta, Abokta.

• If Anatma is Satyam, Viseshana, I can Never Claim Aham Brahma Asmi.

• See satya Visesha as upadhi Viseshana

• Paar Sishyane Paar!

• See Entire Universe, Jagat, Including Body / Mind / Intellect as Mithya Upadhi and self as Upahita Chaitanyam and be free

  o Vishwa / Teijasa / Pragnya
  o Virat / Hiranyagarbha / Ishvara
  o Sharira Trayam, Punya Papam

• Aham Turiyam Sakshi Satyam

• Jiva Brahma Aikyam is possible, Siddha Vastu

• Mutually Complementary

Veda in 3 Sentences

Brahma Satyam  Jagan Mithya  Jivo Braheiva Na Paraha

• This is going to Binary Format.
• When 3 Sentences are Clear - Then you have woken up by Sruti Mother

Katho Upanishad:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>उत्तिष्ठत जाग्रत प्राण्य वरास्त्रिबोधत ।</td>
<td>Uttishata jagrata, Prapya varan nibodhata,</td>
</tr>
<tr>
<td>क्षुरस्य धारा निषिद्धा दुर्गत्या दुर्गम पथस्तक्कवयो वदन्ति ॥ १४ ॥</td>
<td>Ksurasya dhara nisita duratyaya durgam pathas-tat kavayo vadanti ॥ 14 ॥</td>
</tr>
</tbody>
</table>

Arise, awake; having reached the great (teachers) learn (realize that Atman). Like the sharp edge of a razor is that path, difficult to cross and hard to tread – thus say the wise.

• Jagrat becomes Svapna No. 2

• I Become Maha Waker, Turiyam.

<table>
<thead>
<tr>
<th>Now</th>
<th>Its Super waker</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Waker w.r.t world</td>
<td>- Woken to Atma Svarupam</td>
</tr>
<tr>
<td></td>
<td>Svetasvatara Upanishad :</td>
</tr>
<tr>
<td></td>
<td>- Tameva Viditvati Mrtyum...</td>
</tr>
</tbody>
</table>

Svetasvatara Upanishad:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>वेदाहमें तु पुराः महात्म- मादित्यवर्ण्य तपस्ब: परस्तात ।</td>
<td>vedahma etam purusam mahantam adityavarnam tamasah parastat I</td>
</tr>
<tr>
<td>त्वेव विदितवातिष्ठितमुत्तमेति नामः पन्या विघतेयनाय ॥ ८ ॥</td>
<td>tam eva viditvati mrtyum eti nanyah pantha vidyate 'yanaya ॥ 8 ॥</td>
</tr>
</tbody>
</table>

I have realized this Great Being who shines effulgent like the sun beyond all darkness. One passes beyond death only on realizing Him. There is no other way of escape from the circle of births and deaths. [Chapter 3 – Verse 8]
Chatur Lokas - Tatah Kim:

- Go to Brahma Loka, Vaikuntam, Kailasha meaning very clear.
- For Jiva who is Akarta, Abokta, he uses Mind as Upadhi remains as Brahman all the time
- No travel required to be Brahman

  • Brahman is an always Obtaining fact

Binary format Explanation:

- Everything is experienced by me, Atma, as though Different from me Brahman.
- S vapnavatu Atmanaha - Shastra temporarily accepts separate world at Adhyaropa Kala, comes to level of Student.
- In Apavada, Drops the world.
Brihadaranyaka Upanishad:

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

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

Kaivalyo Upanishad:

By mind alone could this (Brahman) be obtained (realised) ; then there is no difference here at all. He, who sees any difference here, goes from death to death. [2 - 1 - 11]

- Neha Nanasti... Everything is Mithya...
- Punya Papam, Svarga, Naraka Sarvam Mithya iti Vijaniya
- What is Mithya?
Mithya

ETU

Experiencable

Transactable

Useful

World

Heyam

Taken Up

Upadanam

Dropped

World

Has no Independent existence

Therefore Mithya

Depend on me - Atma Chaitanyam, Superwaker
• Swapna Prapancha in Swapna Avastha has ETU
• ETU Exists only in Swapna Avastha
• Moment I come to Jagrat, it looses its existence
• Swapna Prapancha in Swapna Avastha is Mithya
• Similarly Jagrat Prapancha in Jagrata Avastha is Mithya, It has ETU

• Has borrowed existence available only in Jagrata Avastha
• Jagrat Prapancha has no existence of its own
• I - Brahman, lend existence to Jagrat by entering the Jagrat Avastha
• I - Brahman, lend existence to Swapna Avastha by entering Swapna Avastha

• In relevant Avastha, I enter and lend existence to relevant Prapancha with one Chaitanya Vastu, Prapancha does not have Existence
• World is existent, with borrowed existence
• What has borrowed existence does not have its own existence
• Hence can say Jagat Nasti.
• In all these Portions, we conclude world is factually Non-existence.

• I Brahma Chaitanyam, Observer, alone is the Existing Principle.
Revision 223 :

**Tvam Pada Vichara through Anvaya Vyatireka.**

3 Mahavakyam’s used :

i) Separate through Anvaya Vyatireka, Sakshi Observer I :

<table>
<thead>
<tr>
<th>Sakshi</th>
<th>World</th>
<th>Body / Mind / Intellect</th>
</tr>
</thead>
<tbody>
<tr>
<td>- I</td>
<td>- Drishyam</td>
<td>- Sakshyam</td>
</tr>
<tr>
<td>- Atma</td>
<td>- Anatma</td>
<td>- Anatma</td>
</tr>
</tbody>
</table>

ii) Analyse Degree of Reality :

<table>
<thead>
<tr>
<th>I Atma</th>
<th>Anatma</th>
</tr>
</thead>
<tbody>
<tr>
<td>Satyam</td>
<td>Mithya</td>
</tr>
</tbody>
</table>

• Through Anvaya Vyatireka know Atma - Anatma is Different.
iii) Shastra gives Additional Relationship:

<table>
<thead>
<tr>
<th>I - Atma</th>
<th>World - Anatma</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Karanam</td>
<td>- Karyam</td>
</tr>
<tr>
<td>- Gold</td>
<td>- Pot</td>
</tr>
</tbody>
</table>

- Sakshi - Sakshyam Sambandha
- Drk - Drishya Sambandha

• Only After Karya - Karana Sambandha is clear, then only Aham Satyam, Jagat Mithya will become.

iv) Claim I am Karanam then Mahavakya Equation must be used:

- Only after equation, my Karana Status will be Known
- Teaching complete only when Satya - Mithya is understood
- Without Binary Format, Satyam - Mithya format, Vedanta will not be understood.

v) Remaining in Triangle format, Claiming Moksha Impossible:

Arrive at Two

Jivatma / Paramatma

Anatma
• Separate A and B, C and D first
• Join B and D as one Maha Anatma of 5 Elements, Prakirti.

We will be left with:

• A and C = Atma = Purusha
• B and D = Anatma = Prakirti
• Vyashti and Samashti = One Prakirti
• Jiva Looses ‘Jivatva’ Adjective
• Paramatma Loose ‘Parama’ Adjective
• Sharira Trayam and Prapancha Trayam is one entity = Prakriti = Eka Anatma.
• Never think of Jiva - Parama Adjectives, then you will slip to triangular format

Will have

One Atma

One Anatma

• No more Jiva and Ishvara
• Stop using 2 Moment lectures, not Destroyed.
• If I Look at Ishvara, Jiva thought will come
• Come to Binary format

Admit 2 Things

Satyam

Mithya

Can’t be counted as No. 2

Superficially Two:
• Have to come to Advaitam
• Binary format is Empherical version of Advaitam

ND:
• Only by coming to Binary format, I can claim I am free.
Vedanta 4th Capsule will be Meaningful:

- I am never affected by any event that happens in the Mithya, Drishta Prapancha, Material, Body / Mind / Intellect - world.
- We are always used to thinking ourselves based on Body or Mind.
- Most of the complaints are Mind Centered Self Complaints.
- They indicate I am in Triangular format.
- In Binary format, Complaints can’t exist because Mind and me have no connection at all.

Nirvaka Shatkam:

I am not the mind, intellect, ego or memory (the four aspects of what is known as Antahkarana). Nor am I (the five organs of perception) the ear, tongue, nose, eyes, (or skin), nor (the five elements) the space, earth, fire, air and water. I am pure Knowledge and Bliss, I am Siva, auspiciousness itself. [Verse 1]
Nirvaka Shatkam:

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

- Going to Binary format is Real Moksha

Following portion emphasizes binary format:

- Brahma Swaroopat Atmana
- ND knocking off Jivatma - Paramatma Bheda

**Eka Atma is Non-different from Brahman**

- Whatever is experienced as a different object is admitted by Shastram at Adhyarupa stage - Gita Chapter 10-11
- Punya, Papam, Svarga, Naraka is Mithya
- We do not Negate experience of world.
• World is Experienced but it has Borrowed existence from
• Admit Experiencibility, Transactability, utility of the world from Anatma level, not Atma level.
• Atma Does not require any use from Anatma
• Mithya body has utility
• Mithya food required for Mithya body

**Jnani:**

• I don't need Biksha
• Body needs Mithya Biksha
• Never negates ETU of the world
• In spite of ETU, world Does not have Isness of its own

---

Experiencing

- Bright Moon
- Negate Brightness of Moon
  - Moon Does not have Brightness of its own
In Jagrat Avastha, I lend existence to Jagrat Prapancha.

In Svapna Avastha, I lend Existence to Svapna Prapancha.

By Going to different States, I alone lend Existence to both Jagrat and Svapna Prapancha.

Lending existence by way of Reflected Consciousness.

‘I’ am Satyam.

Prapancha can’t Affect me Sakshi Chaitanyam, I am Ever free, Non-participating witness.
<table>
<thead>
<tr>
<th>Ahamkara</th>
<th>Sakshi</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Never free</td>
<td>- Ever free</td>
</tr>
<tr>
<td>- Sharira Trayam with Borrowed Chidabasa never free</td>
<td>- Liberation includes acceptance of fact that Ahamkara is Never free</td>
</tr>
<tr>
<td>- Prarabda will affect Ahamkara before and after Jnanam</td>
<td>- I Claim freedom of Sakshi Inspite of Ahamkara Problems</td>
</tr>
<tr>
<td>- Ahamkara Chased by Prarabda but Mithya</td>
<td>- Adhishtanam Sakshi Na Dushyati</td>
</tr>
<tr>
<td>- Mithya Ahamkara continues all the time, Na Dushayati, can’t Affect I Sakshi</td>
<td>- Sakshi is emperor has Moksha Samrajyam</td>
</tr>
<tr>
<td>- Ahamkara is Daridra, Poor, Beggar in Dream</td>
<td>- I am Raja w.r.t Sakshi</td>
</tr>
<tr>
<td>- Ahamkara = Mirage water</td>
<td>- Sakshi = Send, never wet</td>
</tr>
<tr>
<td>- Ahamkara = Rope Snake, Cobra</td>
<td>Gita - Chapter 2 :</td>
</tr>
<tr>
<td></td>
<td>- I am Rope never Poisoned</td>
</tr>
</tbody>
</table>

Gita - Chapter 2 :  

अच्छेद्यो'यम आदाह्यो'यम  
अच्छेद्यो'शोष्य्य एव च ।  
नित्यः सर्वगतः स्थानोऽः  
अच्छेद्यतः सनातनः: || २-२४ ||

acchēdyō'yam adāhyō'yam  
aklēdyō'sōṣya eva ca |  
nityaḥ sarvagataḥ sthāṇuḥ  
acalō'yam sanātanaḥ || 2 - 24 ||

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

- Ahamkara makes us doubt if, we are free or not

- In Moksha, we want Ahamkara to be free from all problems

- We are not going to remove problem but see Ahamkara problem has Mithya

- Mithyatva Darshana Eva freedom, not removal of Ahamkara

- Prarabda will bring, Ahamkara all the time

Tvam - Pada

Vachyartha

- Ahamkara
- Father, Son, Brother
- Mithya
- Kartha, Bokta Samsari

Lakshyartha

- Sakshi I
- Real I

Gita - Chapter 5:

- Akarta
- Wonderful
### Gita - Chapter 5:

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Transliteration</th>
<th>Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>नैव किशित्करोमीति युक्तो मन्येत तत्त्ववित्। परयुक्तविवन्द्वंस्मृतिधिग्रहन् अहंनाच्छन्नवपश्चधरसन्॥ ५-८॥</td>
<td>naiva kiñcitkarōmīti yuktō manyēta tattvavit</td>
<td>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]</td>
</tr>
<tr>
<td>प्रलपन्विसृणजन्सृहन् उन्मिषत्तिदिष्टध्यानपि। इन्द्रियाणीन्द्रियार्थेषु वर्तन्त इति धारयन्॥ ५-९॥</td>
<td>pralapan visṛjan grhṇan unmiṣan nimishannapi</td>
<td>Speaking, letting go, seizing, opening and closing the eyes – convinced that the senses move among the sense objects. [Chapter 5 – Verse 9]</td>
</tr>
<tr>
<td>• Akartrutatva Bodhaka Sruti Pramanam.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| Teaching: | • I am Different from Ahamkara.
Oh! Oh! Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka, I am the author of the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I am the centre of immortality, Prior to the gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (Also attains the aforesaid results) This is the Upanishad. [3 - 10 - 6]
ii) Taittriya Upanishad:

I am the stimulator in the tree of universe. My fame (Glory) is high as the peaks of the mountains. High and pure am I like the essence in the sun; I am the power and the wealth, effulgent with intuition. Intelligent, imperishable and Undecaying am I this is the sacred recitation of Trisanku, after he realised the Truth. [1 - 10 - 1]

iii) Kaivalyo Upanishad:

I am smaller than the smallest and also am I the most vast. I am the manifold universe – amazing; I am the Ancient One, the Purusa; the Supreme Ruler am I, the Effulgent One, by nature ever-auspicious.

- Chant and see meaning
- Compare biography of Ahamkara and Sakshi.
- In Real you, there is no different Nature
- Entire Universe is product of Karma only.
- Janma, Marana, Svarga, Naraka, Sukham, Dukham created by Moola Avidya Karma, Karana Sharira.

**Ahamkara**
- Born, Dies

**Sakshi**
- Unborn
- Ashcharyam, Wonderful
- Nirupama incomparable, Matchless

- All factors Superimposed on Brahman

**4th Capsule elaborated here Brahman Jnana Valli:**
- Asangoham Asangoham Asangoham Punah Punah Saccidanandarupoham....
I Sakshi am not Affected by 3 Sharirams:

- Recognise Sakshi as a fact
- I was waker even During Dream
- I am Atma even During waking, Dream, Deepsleep.

After Jnana, instead of claiming I am waker, Claim I am Superwaker in which 2 Dreams exist.

- Regular Svapna Prapancha
- Super Dream - Jagrat Prapancha

- Both Superimposed on me Brahman
- Superwaker called Brahman not Atma
- Atma is of Nature of Brahman

In 3 Periods of time I don’t have connection to 3 Sharirams.

Naishkarmya Siddhi:

- W.r.t neighbour
  - I can give perfect solution
  - I am Nitya Mukta Svarupa
- Make Ahamkara your Neighbour
- Offer Ahamkara to Samashti Anatma Ishvara
- We can then Solve problems in better Manner by Neighbourisation of Ahamkara.
• Sambandaha Nasti As Atma I am ever free, Vedanta works, Mei Eva works.
• No difference between Jivan Mukta, Videha Mukta
• I am Nitya Mukta
• Reinforces teaching.
• Conviction of Jeevan Mukti
• Established in Binary format has benefit of Vedanta Sravanam.

Others:
• Whole Samsara is Mithya
• Mithya Samsara will not affect Atma
• Why work for Moksha - Why gain knowledge
• If whole world is Mithya and Mithya Does not Affect Atma we are ever free
• Why Study?
  • **Mithya is Mithya only when we know Mithya is Mithya.**
  • **Until we know Mithya is Mithya, Mithya appears Satyam only.**
• For Dreamer, Dream not Dream in Dream
  • **Until we know Mithya as Mithya we are going to Mistake it as Satyam.**
<table>
<thead>
<tr>
<th>Agyana Kale</th>
<th>Jnana Kale</th>
</tr>
</thead>
<tbody>
<tr>
<td>Samsara Satyaha Eva</td>
<td>Samsara Mithya Eva</td>
</tr>
</tbody>
</table>

- Karma Yoga, Upasana Yoga, Sravanam / Mananam / Nididhyasanam necessary to understand Ahamkara, Neighbour is Mithya
- Once we know Mithya as Mithya then Jnanam, not Necessary

- If Atma ever free, Nitya Mukta Brahma Svarupa, only from Brahmans Angle, world does not exist.

- Ajnanam has to be eliminated by Jnanam products of Ajnanam is Mithya
- Sravanam and Mananam redundant, if you ask it is not correct.
- For Jnani, all Tuchhyam, Mithya

- For woken up Person, Dream is Mithya

- From Jeevan Mukti Angle, This vision is not there at time of Ajnanam
ND elaborates Mandukya Upanishad - Karika :

न निरोधो न चौत्पत्तिं बद्धो न च साधकः ।
न मुमुक्षुर्नै नै मुक्त इत्येषा परमार्थतां ॥ ३२ ॥

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

- No Srishti, No Sthithi, No Layam, No Sadhaka, No Samsari, No Muktaha, there is only Brahman.
- All from Paramartika Angle Alone.

- **This Cosmos is like Sky flowers, Rabbits horn, Son of barren women.**

<table>
<thead>
<tr>
<th>Gaganam</th>
<th>Aravinda</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sky</td>
<td>Lotus Flowers</td>
</tr>
</tbody>
</table>

- In the Sky, flower can’t exist, Similarly Universe can’t exist in Brahman.
- Not negating experience of the world
- Negating existence of world by itself
- Since world is not there, Where is Necessity of God, you may Ask...
- God is creator of world
- If I negate god, will he Punish me

- **We are negating Ishvara from Paramartika Drishti, Level of Bheda very clear.**
When no Sakshyam, no Sakshi:

- Sakshi is relational word w.r.t Sakshyam
- Sakshyam Abavat, Sakshi Api Nasti
- ND will raise this Question and Answer
  - World
  - Drishyam Since Drishyam negated, Drk negated
  - Body

- Is this Like Madhyamika Shunya? Negating Chaitanyam also?

Revision 324:

What is Vision of Jivan Mukta?

- Understood Aham Satyam, Jagan Mithya
- Mithya experientially Available
- Does not have existence of its own.
• When we experience Mithya world, we experience existence along with the world.

**Without Existence, Mithya world can’t be Experienced**

• Existence Does not belong to the world but Borrowed from Observer

• Svapna Prapancha borrows existence and Seems to exist.

• Jagrat Prapancha borrows existence from Observer Consciousness and seems existent.

**Mithya Definition**:

• **Experientially, seemingly, Dependently existent.**

• It Does not have its own Existence

• Factually Non-existent

**Example**:

```
        Cup
       /\     /\
      ½ Empty  ½ Full
```

• In Vedanta, seeming Contradictions exist.

**Example**:

• World is Dependently existent

• World is not existence, Does not have factual existence, Independent existence

• Now ND in mood of factual Non-existence of world

• Gauda - Mandukya Upanishad - Karika Mood.
• World, Drk, Drishya, Sakshi, Sakshyam, Atma, Anatma, Non-existent
• Student shocked
• Sarvam not there, Shunya Vada of Buddhism?
• illuminator, Subject, Observer negated
• Both are relative concepts
• Husband only w.r.t. wife
• Sakshi, Drk - Relational entity counterparts negated.

Student :
• How do you negate Drk? Sakshi?
• Pure Changeless Consciousness is named Sakshi, Drk
• Negation not Proper
• Sakshi, Drk, Nasti, both Chaitanyam.
Guru:

- I do not Negate Chaitanyam
- Chaitanyam is Satyam, it can’t be negated by any inference, Logic, Sruti Pramanam

**Sakshi status of Chaitanyam is negated, Absolute Non-negatable Chaitanyam, I - Retained.**

- Relative status of Sakshi requires Sakshyam
- I am not negating Sakshi Svarupam but negating Sakshi Nama - Status

Example:

- Teacher called teacher when students available
- When students Vacate, teacher exists without teacher status

```
Student Contribute

To teacher Status                               Not to Existence of Person

World Contribute

To Sakshi Status of Chaitanyam                  When world goes, Chaitanyam continues to be there
```
• Chaitanyam is Adhishtanam of relative Sakshi and Sakshyam Status.
• Sat-chit Ananda Brahman is Absolute Nature
• Sakshi - Atma - Adhishtanam are relative Status
• Jiva - Jagat - Ishvara - Relative Statuses.

• Sakshya sakshi Vyatirikta Kevala Kootastha Svarupa Chaitanyam Avasishyate (Understand)

Question:
• Can we call Chaitanyam as Chaitanyam

Answer:
• Only with respect to Enlivened Jada Prapancha, Chaitanyam has Meaning.
• Once Jada Prapancha is negated, word Chaitanyam can’t be used
• Word Adhishtana only w.r.t Adhyasa Jagat

• All names Negated Anamakam, Arupakam, 4th Pada = Amatra = Turiyam

Taitriya Upanishad:

यतो वाचो निवर्तन्ते | अप्रप्य मनसा सह |
आनंदं ब्रह्माण्यो विद्वान् | न बिभेति कदाचनेति
tasyaiṣa eva śārīra ātmā | yah pūrvasya || 1 ||

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

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self. [2 - 4 - 1]
• No name can be used
• Sakshi, Drk, Atma, Subject all relative names from Standpoint of Object.
• Vyapadesha = Name, Nomenclature
• In Absence of Drishyam, Sakshyam, No word can be used.

**We are only negating Nama Sakshi, Natu Svarupam content not Negated.**

• Contents name can’t be given

Who am I?

• I am Atma, Sakshi, Adhishtanam
• Who is Real I from its own Standpoint without reference to Anatma?

Dakshinamurthy Dhyana Stotram:

Salutations to Sri Dakshinamurthy) Whose Exposition through Profound Silence is Awakening the Knowledge of the Supreme Brahman in the Hearts of His Disciples; Who is Himself Youthful, but is Sitting Surrounded by Old and Great Sages who are Devoted to Brahman, The Hands of the Supreme Spiritual Teacher is Forming the Cin-Mudra (gesture of the Knowledge of Brahman) and Whose Appearance is Still and Blissful, Who is Rejoicing in His Own Self which is reflected on His Blissful Face; Salutations to Sri Dakshinamurthy. [Verse 1]
It is indeed a strange picture to behold; At the root (i.e. base) of a Banyan Tree are seated old Disciples (i.e. aged Disciples) in front of an Young Guru, The Guru is Silent, and Silence is His exposition (of the Highest Knowledge); and that (Silence) is severing the doubts (automatically) from the minds of the Disciples. [Verse 3]

- Mounam will work after teaching
- Mounam which follows teaching will communicate Brahman Tattvam
- Mounam will not remove Jiva brahmam
- After negation of Jiva Bhava there should be Mounam.
Mandukya Upanishad:

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

- Expanded here by ND
- Paramartika Drishtya, no Bondage, No Moksha
- W.r.t Rope, Rope Snake never was there
- If Agyanam was there, then we have to work for knowledge
- Ajnanam is Mithya like the world
- Drop all sadhanas for Moksha, Karma Yoga, Upasana Yoga, Jnana Yoga, all meant to be quiet.
- Give-up things to be Done, not Done, which makes you a Dunce (Fool)
- Our Orientation to make Check list... What next, makes Mind restless, whips a person.
- In youth, we have outlets for Action
- In Old Age meditate on higher Nature and Mithyatvam of the world to gain Atma Nishta.
• ND wants to give Aantara Sanyasa to all
• Karma meant for “Dharma - Artha - Kama”, Iha and Para Loka
• Things in this world and future worlds
• Karma not relevant, Rejected for Moksha and Jnanam

**Shut Mind up and Keep quiet 5 Minutes a Day - Practice**

• No Family in Trishanku, temporarily negate world, Mithya, Tuchham, be silent.

• Realise freedom from this world is your Intrinsic Nature.
• Ahamkara, Notion, I have to do, is Maya

---

Karma meant for only

- Dharma
- Artha
- Kama

• I have Jnanam, I am Akarta Atma.

Gita - Chapter 4:

कर्मण्यकर्मं यः पश्येद्
अकर्मणि च कर्म यः ।
स बुद्धिमान्मनुष्येषु
स युक्तः कृत्त्वकर्मकृत् ॥ ४-१८ ॥

कर्मण्याकर्मा याः पश्येद्
अकर्मानि च कर्म यः ।
sa buddhimān manuṣyēṣu
sa yuktaḥ kṛtsnakarmakṛt || 4-18 ||
He, who recognises 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]

Example:
- Waking up from dreams, dream duty nullified
- From Paramarthika Drishti - Vyavaharika dream duty nullified, Karma khanda gone

Jnana Khanda:
- Atmani Bandaha Nasti
- In Atma, no Bandah
- For moksha, removing bondage not a Necessity
- Duty Idea creates anxiety, stress
- See Drama w.r.t. father, mother Vesham, Householder Vesham
- Go to Green room

Nirvana Shatkam:

I have no fear of death, nor (have I) any distinction of caste. I have neither father, nor mother nor (even) birth, no relation, nor friend. For me there is no Guru and no disciple. I am pure Knowledge and Bliss, I am all auspiciousness, I am Siva. [Verse 5]
• Abide in Svarupam, enjoy Peace, Security, Happiness, Real Nature.
• Putting on Vesham = Casualty of peace, Security, Joy
  
  **More I think of Duty, Smile goes Away**

• Burden is Lit large in the face

Chinmaya :

• **Have Gentle smile During Meditation, Chidananda Rupam, Shivoham.**

• Joy gone with Vesham, Dress

• **Enjoy your Nature in Meditation**

\[
\text{दश्यमात्माः निष्ठयुक्तक्रृत्रथस्वरूपेण जात्वा निस्थलो यदा कर्तव्यमविलं सच्च्यस्यति तदा अक्रिया क्रृत्रथस्वरूपरविवेशमोक्षं लभते । अस्यायमाभिप्रायं: —अत्मा जानांत्यूर्वमयं, निष्ठयुक्तक्रृत्रथस्वरूप एवास्ते । तथापि जानांत्यूर्वं ‘अत्मा कर्ता भोक्ता च’ इति मिष्ठयाग्रहणेन सुप्रासये दुःखहृद्ये च पुरुषोन्नेत्राधिन्यन्तृतिः वृथा कलेशमनुभवति । पुरुषस्य वहुज्ञानार्जितस्य पुण्यपुष्पायुपरिपाकार्यादृश्यतायाःभवति तदा स पुरुषविदात्वादथादिशिति । तातृत्व वेदान्तवाक्यश्रवणेन ‘नाहं कर्ता भोक्ता वा, किन्तुऽत्मा क्रृत्रथस्वरूपं । अतः न मे किष्ठिय प्रति कर्तव्यस्ति’ इति पुरुषस्य जानमुदेति । एततृत्वं जानमेव वेदान्तश्रवणादिफलम् ।}
\]
• Jeevan Mukti Consolidation, Conviction of liberated person here and Now.

• Vedanta Sravana Phalam

• Claim - I am Nitya Mukta Svarupa Atma

• Through knowledge I have not attained Moksha but Claimed my Svarupa which is my Nature all the time

• Understand, At home with your own Self, there is self Adequacy, Nishchala Bhavati.
• Renounce Struggle to become Someone else
• Every Action is to become someone else
• Bachelor - Marries to Convert bachelor I to ultimately realise I am the self
• Tampering with Anatma is to identify with I Atma
• Tampering continues till I am not Satisfied as Jivatma
• Anatma tampering is for Jivatmas Refinement, Improvement.
• With any amount of Anatma Tampering, Jivatma is not Satisfied

With any amount of Anatma Tampering, Jivatma is not Satisfied

Jivatma

Bachelor

Husband

Father

Grandfather

• Journey Never Ends
• In all Tampering's, Jivatma Continues as Jivatma
• Only when we come to Vedanta Sravanam, Jivatma is converted into Paramatma, Become Jivam Mukta, Videha Mukta.

• Jnani Drops Deha Abhimana, attains Jeevan and Videha Mukti

• He owns up Nitya Mukta Status.

Drop karmas

Internally

- Real
- Renunciation
- Change Mind set in Any Ashrama by Vedanta Sravanam, Mananam

Externally

- Cloth, House Change
- Superficial Duty Change

• Gain knowledge of Akriya Svarupa Brahman, Actionless Brahman.

• Brahman free from Temporarily appearing Mithya - Body - Mind - world

<table>
<thead>
<tr>
<th>Brahman</th>
<th>Jagat</th>
</tr>
</thead>
<tbody>
<tr>
<td>Satyam</td>
<td>Mithya</td>
</tr>
</tbody>
</table>

• Satya Brahman Atma can’t have any relation with Mithya Body in 3 Periods of time.
The wise man, who knows the Atman as bodiless, seated firmly in perishable bodies, great and all-pervading, does never grieve. [1 - 2 - 22]

- Understand, Aham Nitya Ashrarirataha Asharirataya Moksha, Videha Moksha labathe...

Is Sadhana

Required for Moksha

Not Required for Moksha

To know Sadhana is not Required for Moksha

Example:

- Kanta Chamikaran Nyaya
- Person goes to Show buys Minor chain puts in the Neck to see if fine
- Later Buys the chain and Shows looks at Mirror wearing the Chain.
- Removes it and Places it in his Pocket.
Gita - Chapter 1:

- Krishna had gentle Smiles when Arjuna was complaining.
- When Arjuna Weeps, he says:

Gita - Chapter 2:

The Blessed Lord said: You have grieved for those that should not be grieved for; yet, you speak words of wisdom. The wise grieve neither for the living nor for the dead.

[Chapter 2 – Verse 11]
Shopkeeper:
  • You have taken from the Shop
  • Person takes his Kurchief to wipe the Sweat in his face, Hidden Chain falls on the Ground.

Question:
  • Was Running necessary to get the chain

Answer:
  • Running was necessary to know Running was not Necessary.

Similarly:
  • All actions of Karma Yoga, Upasana Yoga, to know Ashariram Brahman, Nityam Brahma Svarupa.
  • Running Necessary to know Running was not necessary
  • Running to Guru necessary to know that Running was really Speaking not Necessary.
  • Vismruttam Kanta Chamikara Nyaya
  • Neck chain was ignored, forgotten.
Revision 225 : Topic 287 :

Question :

• If Atma Nitya Mukta Brahma and if Samsara, Prapancha is really not there at all, everything Mithya, I am already Brahman - Why Study, put efforts?

Answer :

• Samsara Mithya conclusion, only After study and attaining Brahma Jnanam.
• Dream is Mithya after waking up and having waker Identification.
### Dreamer
- Dream not Mithya, in Dream
- Agyana Kale Dream is Satyam

### Waker
- Dream Mithya After Jnanam, right identification with waker Status
- Agyana Kale, Jagrat Prapancha Satyam

### Atma
- Waking Mithya, After identifying self as Brahman

- Jnanam Relevant to know Mithya is Mithya.
- Until Jnanam, Mithya Appears as Satyam only.
- Before Jnanam, Atma is Nitya Mukta Brahma Only

**Before Jnanam:**
- Atma is Karta Bokta

**Gita - Chapter 3:**

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]
To attain Sukham and Drop Dukham, Purusha Does many Sadhanas.

- **Karmas**
  - **Laukika**
  - **Shastriya**

- **Kahika**
- **Vachika**
- **Manasa**

- Endless Struggle to be free
- All problems never permanently Solved.
- All efforts wasted

- **In Vedic Culture, Pancha Maha Yagya for Papa Nivritti, Chitta Shuddhi and Punya Prapti.**

- If you don’t do Sraddham, Papam, Children Suffer.
- Scriptures use Language of Fear to perform Pancha Maha Yagya.
Non-performance of Pancha Maha Yagya

1st
- Will give Papam
- Bayam

2nd
- Will give Punyam

3rd
- Will give Chitta Shuddhi

Performance of Pancha Maya Yagyam - Versatile karma

1st
Punya Prapyartha

2nd
Papa Nivarthyartham

3rd
Gives Chitta Shuddhi
Gita - Chapter 6:

But the yogi, who strives with assiduity, purified from sins and perfected (gradually) through many births, then attains the highest goal. [Chapter 6 – Verse 45]
Here Blessing Constitutes Systematic Teaching.

Upadesha Rupa Anugraha, teaches Vedanta.

By Listening to that, he Props Ahamkara.

- Has Duty till last Breath
- No Poornatvam
- Baby Sitting

- No end to sense Pleasures
- Poornatvam Nasti for study Tippanis still Left out after Bashyams and Tikas

- Never Complete
Poornatvam only by Shifting identification from Apoorna Ahamkara to Sakshi Atma.

<table>
<thead>
<tr>
<th><strong>Ahamkara</strong></th>
<th><strong>Sakshi Atma</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>- Can’t get Poornatvam, Doesn’t exist, Kinchit Nasti</td>
<td>- Need not get Poornatvam</td>
</tr>
<tr>
<td>- Take Role of Karta, Bokta, Pramata for Vyavahara</td>
<td>- Claim only Nitya Poorna Atma</td>
</tr>
<tr>
<td>- Never Hope to get Poornatvam</td>
<td>- Nothing to do for Sake of Poornatvam</td>
</tr>
<tr>
<td>- Enjoy duties, without expecting Poornatvam</td>
<td>- Moksha here and Now</td>
</tr>
</tbody>
</table>

- We do everything for Vesham of Karta

**Gita**:
- Chapter 3 - Verse 18
- Chapter 5 - Verse 14
- Chapter 5 - Verse 8
- Chapter 4 - Verse 14
- Chapter 3 - Verse 33
- Chapter 3 - Verse 27
- This is Called Wisdom
- Only Listen and Claim

- Aham na Apoorna Karta, Bokta, Pramata
- Aham Poorna Brahma Svarupa Asmi with Poornatvam, enjoy Playing Roles
- Through Roles never Seen Poornatvam.
For him there is no interest whatever in what is done, or what is not done; nor does he depend upon any being for any object. [Chapter 3 – Verse 18]

All actions are performed, in all cases, merely by the qualities in nature (gunas). He, whose mind is deluded by egoism, thinks I am the doer. [Chapter 3 – Verse 27]
Even wise man acts in accordance with his own natures; beings will follow their own nature; what can restraint do? [Chapter 3 – Verse 33]

Gita - Chapter 4, 5 :

Actions do not taint Me, nor have I any desire for the fruits of actions. He who knows Me thus, is not bound by his actions. [Chapter 4 - Verse 14]

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]
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]

- Nothing to do for Poornatvam, to Play Role, Lot to do.
- Sravana Phalam = Jnanam
- Poornatvam not Result of Jnanam
- Attainment of Poornatvam is not Vedanta Sravana Phalam.
- Brahmanaha Svasvarupataya Nitya Praptatvat
- Poornatvam already there waiting to be claimed.
- We run all over the world for Poornatvam.

**Work**

- **With Poornatvam**
  - Leela
- **Not for Poornatvam**
  - Samsara