

PANCHADASI

by Sri Vidyanaranya Swami

Chapter 2

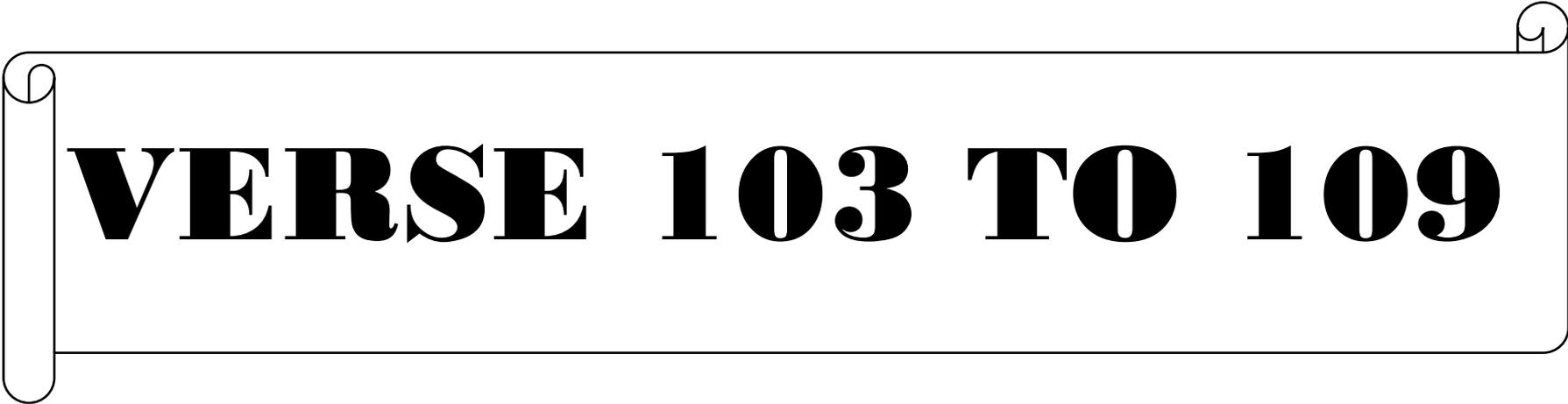
Panchabuta Viveka Prakaranam

109 VERSES

VOLUME 5

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VERSE 103 TO 109

Verse 103 :

एषा ब्राह्मी स्थितिः पार्थ ! नैनां प्राप्य विमुह्यति ।

स्थित्वाऽस्वामन्तकालेऽपि ब्रह्म निर्वाणमृच्छति ॥१०३॥

eṣā brāhmī sthitiḥ pārtha nainām prāpya vimuhyati,

sthitvāsyām antakāle'pi brahmanirvāṇam ṛcchati ॥ 103 ॥

Sri Krsna says in the Gita : 'This is called having one's being in Brahman, O Partha. None, attaining to this, becomes deluded. Being established therein, even at the last moment, a man attains to oneness with Brahman.' [Chapter 2 - Verse 103]

- Jeevan Mukti Phalam.

a) Esha Brahmi Sthithihi :

- Sthithi = State of realization, Jeevan Mukti is called Brahmi Sthithi.
- Brahmani Bava Iti Brahmni.
- Problem and solution at level of intellect.
- Who gets liberation?
- Brahmani Bava = To be in Brahman

Mundak Upanishad :

स यो ह वै तत् परमं ब्रह्म वेद ब्रह्मैव भवति नास्याब्रह्मवित्कुले भवति ।

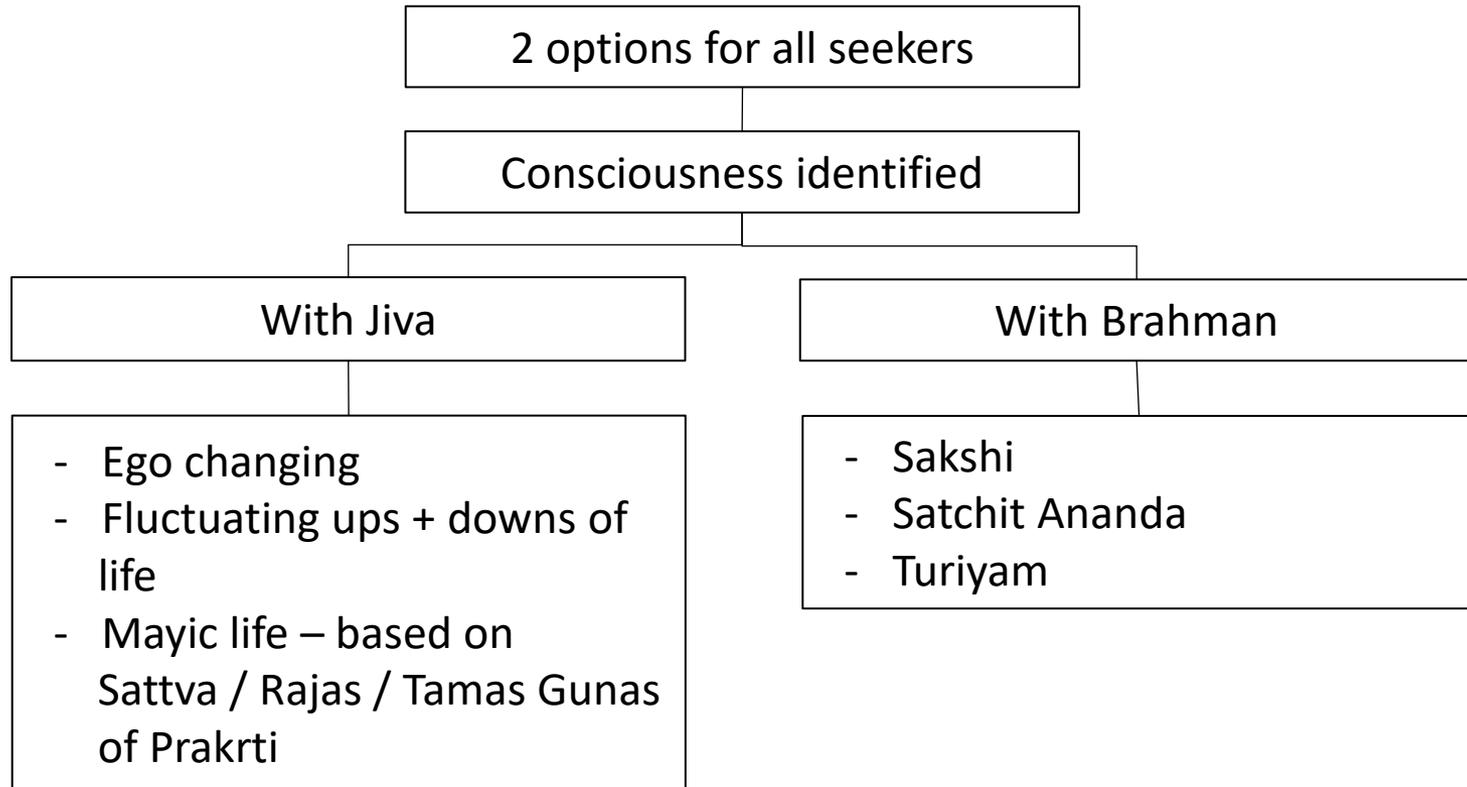
तरति शोकं तरति पाप्मानं गुहाग्रन्थिभ्यो विमुक्तोऽमृतो भवति ॥ ९॥

Sa yo ha vai tat paramam brahma veda brahmaiva bhavati nasya-brahmavit kule bhavati ।

tarati sokam tarati papmanam guha-granthibhyo vimukto-'mrto bhavati ॥ 9 ॥

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

- Be that Brahman, Sat...
- Jiva being one with Brahman.



- State of Jeevan Mukti = State of being one with Brahman.
- Being one with the ultimate reality.

- This state = Brahman.
- Esha – this state

Gita :

विहाय कामान्यः सर्वान्
पुमांश्चरति निःस्पृहः ।
निर्ममो निरहङ्कारः
स शान्तिमधिगच्छति ॥ २-७१ ॥

vihāya kāmān yaḥ sarvān
pumāṃścarati niḥspr̥haḥ |
nirmamō nirahaṅkāraḥ
sa śāntim adhigacchati || 2-71 ||

That man attains peace who, abandoning all desires, moves about without longing, without the sense of 'I-ness' and my-ness'. [Chapter 2 – Verse 71]

I) Yaha Sarvan Kaman Vihaya :

- One who has given up all kinds of desires.
- Desire : To become happy
- **In Brahmi Sthithi :**
No wanting to be happy
- Naturally happy state.

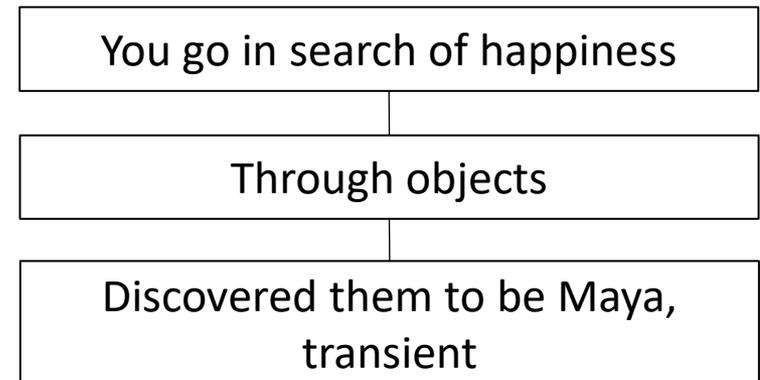
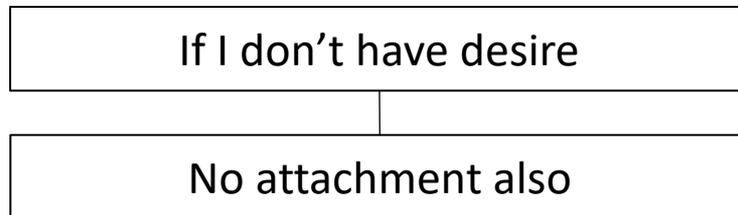
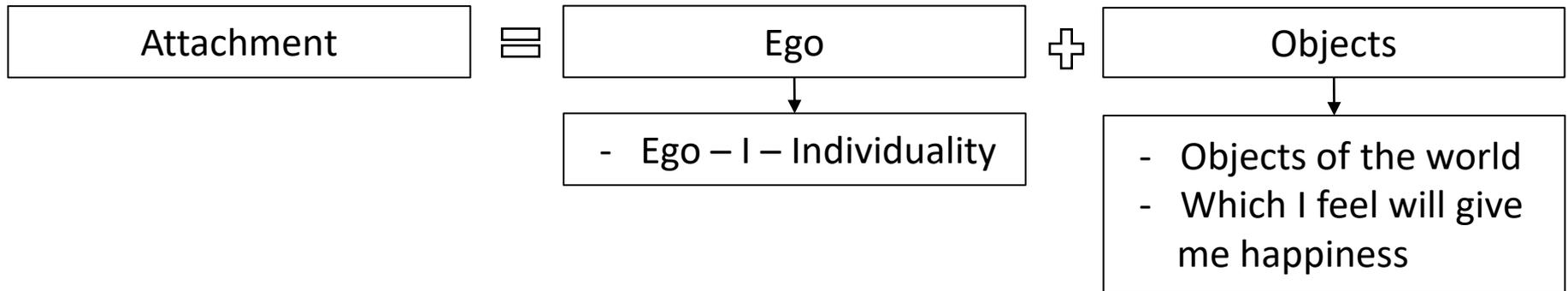
- Agitations in the mind because Jiva is in the wrong direction, wanting to be happy.

- **No incompleteness in Brahman state.**
- **No desire, no feeling of incompleteness, Paramanda is ever experienced.**

- Completeness is ever there, Poornata is there – in pure Sat.
- All desires given up.

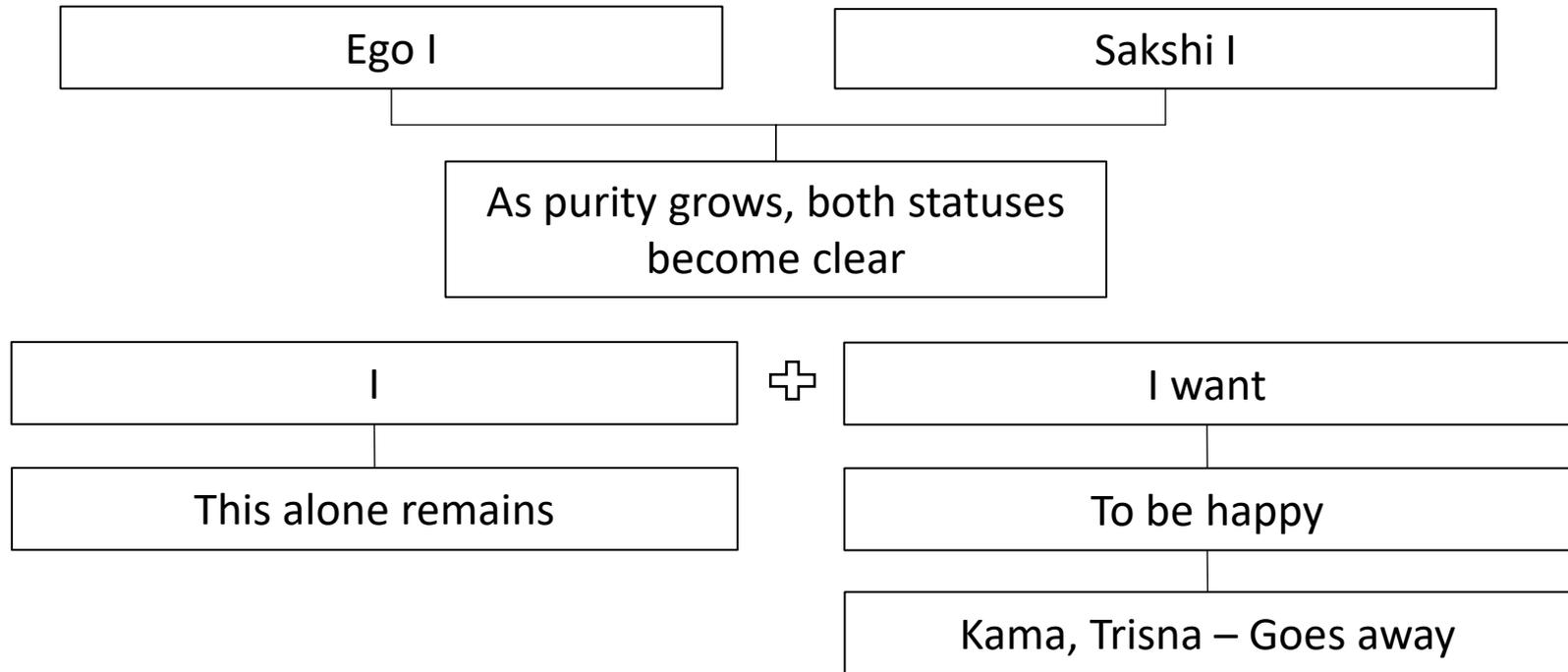
II) Puman Charati Nis Sprihaha

- Goes about without any attachment.



- Object with which you try to be happy = Object of attachment
(Music, Books, knowledge, people, wealth, Dharma – Artha – Kama)
- When there is no desire, there is no attachment also.

Spiritual Journey :



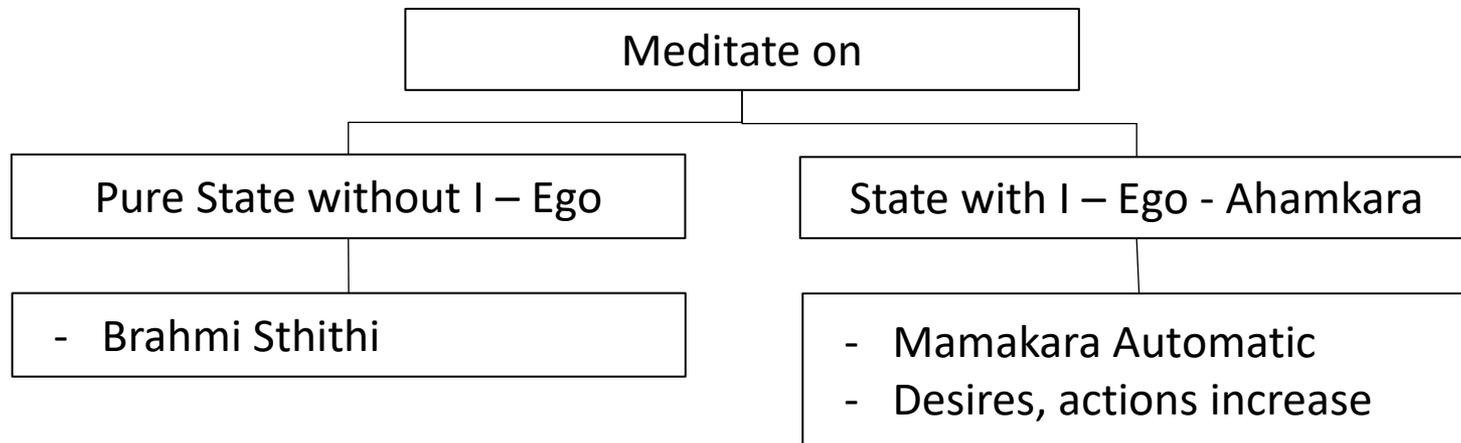
Nirmama :

- No Mamatva in objects / beings
- No mineness

Nir Ahamkara :

- Objects not mine

- **When I, individuality, ego is not there, there wont be mine, I am Sakshi.**



- When we take Body / Mind / Intellect to be self then to please Body / Mind / Intellect, we assume these things as mine + get attached.

- **We seek to attain happiness in objects and being, which is called desire.**

- Poornatvaavstha = Brahmi Sthithi.

b) Partha :

- Arjuna
- What is the state of man of wisdom.

c) Nainam Prapya Vimuhyati :

- **Once you have attained that state, there is no question of delusion for your for ever.**
- **Jeevan Mukti puts end to all delusions.**
- There is no way, it can come back.

- After knowledge, why can't I forget it and become ignorant again?

• **As long as I – ego is there, it can become knowledgeable and ignorant.**

- When I ends, there is no knowledge or ignorance.
- Why can't I come back? What is the problem?
- Beauty of knowledge is that, ignorance can't come in.
- How?
- Once you have seen the rope and have taken it, and played with it.
- Before, frightened.
- Try to remember, think it is snake, not possible.
- Kara Tala Amalatavatu.

• **Experience precludes the possibility of forgetfulness.**

- Avagathi Paryantham Jnanam, Sanvachya Ichhayaha Karma...

Brahma Sutra :

अथातो ब्रह्मजिज्ञासा ।

Athato Brahmajijnasa ।

Hence (is to be undertaken) thereafter a deliberation on Brahman. [I – I – 1]

• **After experience, you can't forget, most difficult**

- Somebody scolded you for no reason, you will not forget.

• **Forgetfulness possible in realm of information, not in realm of actual experience of truth.**

- After attaining Brahman, Ahamkara, Mamakara, Spirha or Kama will never come.
- If it comes, state will be still elusive.
- Such is the power of experiential knowledge.
- Here subjective experience.
- Its about self knowledge.
- Pure true subtle sense, Vrutti puts end to ignorance and self is seen to be self effulgent.
- Brahmakara Vrutti – Chapter 1
- Sukshma Vrutti which is generated by knowledge.
- Becomes Antar Mukham – Vrutti will not go out.
- Because of Chitta Ekagratha and Chitta Shuddhi, instead of Vrutti going out, goes in.

Katho Upanishad :

एष सर्वेषु भूतेषु गूढोऽऽत्मा न प्रकाशते ।
दृश्यते त्वग्नया बुद्ध्या सूक्ष्मया सूक्ष्मदर्शिभिः ॥ १२ ॥

Esa sarvesu butesu, gudho'tma na prakasate,

Drsyate tvagryaya buddhya, suksmaya suksma-darsibhih || 12 ||

This Atman hidden in all beings reveals (itself) not (to all), but is seen (only) by Seers of the subtle through sharp and subtle intellect. [I – III – 12]

- What that Vrutti does?
- Puts an end to ignorance.

- Once Vrutti puts an end to ignorance, effulgence of the self remains ever evident.
- This if it happens, abide in it.
- When it happens?
- When Aparoksha Jnanam happens.
- One has become firm in that.
- If it happens before body perishes or 10 years before.

c) Sthithvasyam Antah Kale Api :

- Even if this Aparoksha Anubhuti happens at the last moment of your physical tenure, physical sojourn in this world.
- Api – even in the last moment
- If you have this opportunity, you have abided in that knowledge.

d) Brahma Nirvanam Cha Gachhati :

- Will attain Brahma Nirvana, oneness with that Brahman.
- No Punar Janma for the individual Jiva.
- Individual is not there to be born.
- What to speak of Shukha Acharya, at young age, Shankara, Sant Jnaneshwar, got the knowledge, and throughout life they abided in that knowledge.
- Such a person has no Punar Janma.
- Mruchati, Gachati, goes, Brahma, Nirvanam.

- Vadi – Nir / Nis – Vana = Blown off, merges, absorbed
- Like soft doll has merged in the ocean.
- Pot of water kept in ocean, and pot breaks.
- Floating ice – becomes, one with ocean.
- No coming back.
- Fruit of Jeevan Mukti = Apunara Vrutti
- Punaravrutti = Getting a new body.
- No future getting into body = Apunaravrutti.
- This is fruit of Jeevan Mukti.



- Paroksha = Other persons eye.
- Aksha = Eye – Para = Somebodys thought.
- Guru – Shastra – tells = Paroksha.
- Aparoksha = When I have personal experience.



Next :

- What is Antahkala?
- Time when Pranas leave body
- Does Jnani really have Antahkala, when Prana leaves the body.
- No Kala
- Antaha Kala – at end, when Prana leaves – he becomes one with Brahman.
- What is Antah Kala?
- Lok at this way

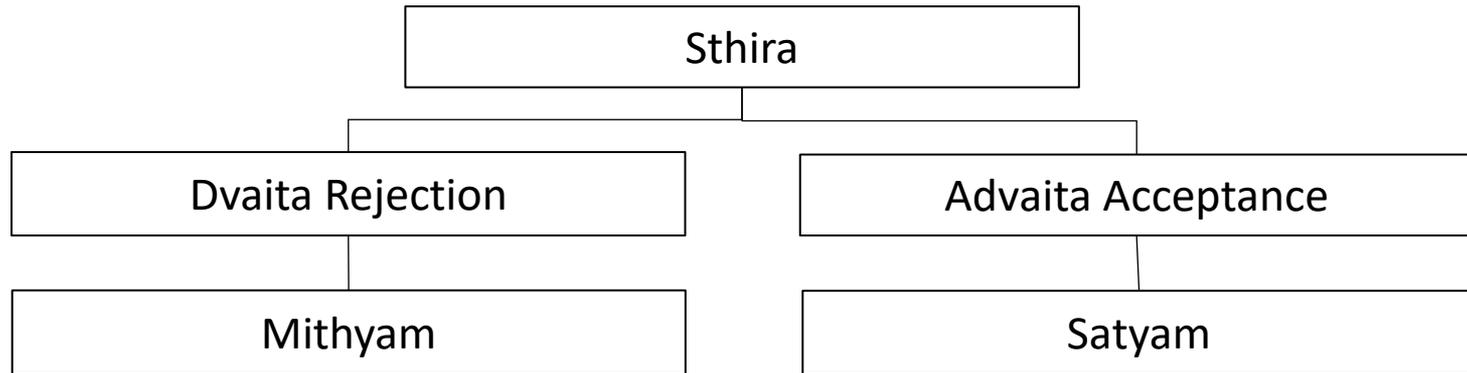
| By Rudi | For Jnani |
|---|--|
| <ul style="list-style-type: none"> - When Prana leaves | <ul style="list-style-type: none"> - When delusion ends - Identifies himself with Nitya Sat, existence |

- Discrimination with 5 elements gives benefit of merging with Sat.

Revision : Verse 103

I) Avagnya of Dvaita is complete

- Giving up Dvaita of Dvaitam.
- Tiraskara, rejection by knowing it is Mithya.
- Sustita – Firmly knowing Advaitam is Sthiram.

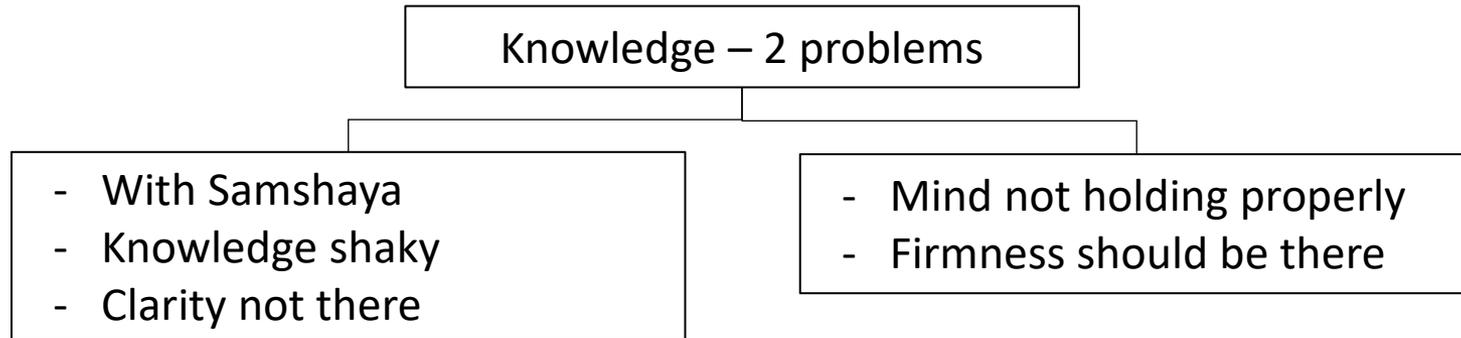


- **Then person with such a Buddhi is called Jeevan Mukta, has Sthirata about Dvaita as Mithya and Advaita is Satyam.**

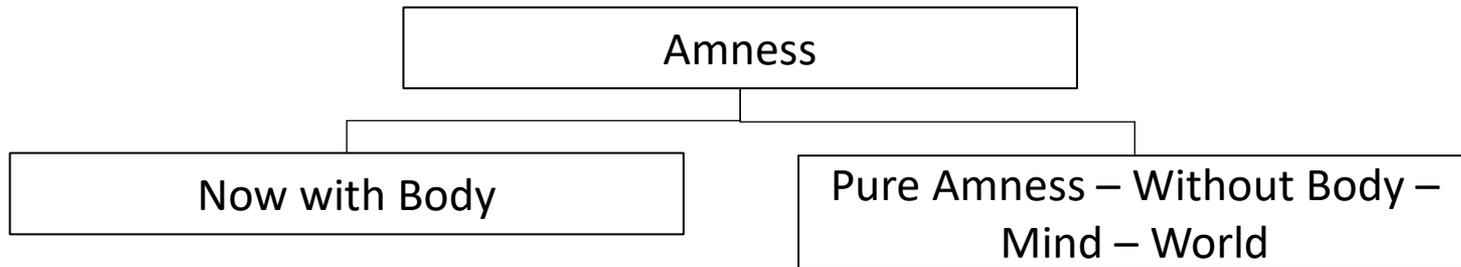
- State called Brahmi Sthithi, state of being one with Brahman.
- Brahmani Bava Iti Brahmi.
- Abiding in Brahman.
- Esha Brahmi Sthithi Partha, Nainam Prapya Vimuhhyati.

- **Once Knowledge of self arises, no more delusions, it ceases.**

- Such is nature of knowledge.
- **Knowledge can never be forgotten.**



- Mind directly cognizes it, Aparoksha Anubhuti.
- Perfection in cognition = Knowledge.
- Somehow forget persons name, possible for things other than me.
- Can't forget oneself, amness.



- How to swim, balance cycle, can lose talent because of physical issue, goes inside you.
- Logically if clarity is there, difficult to de-stabilise it.
- Power of knowledge, know Rope, won't accept Snake.

- Karatala Amalatavalu, doubtless, perfect, Sthira, knowledge.

- Kara, on Palm of Hand



Hand

- Nellikai – Gooseberry, Myropyla.

- Continuously seeing self, not object with obstruction.

- **Know who you are once.**

- This is state of Brahman, become one with Brahman, no more coming into Dvaita after that, no Samsara.

- **Lord Krishna Assures :**

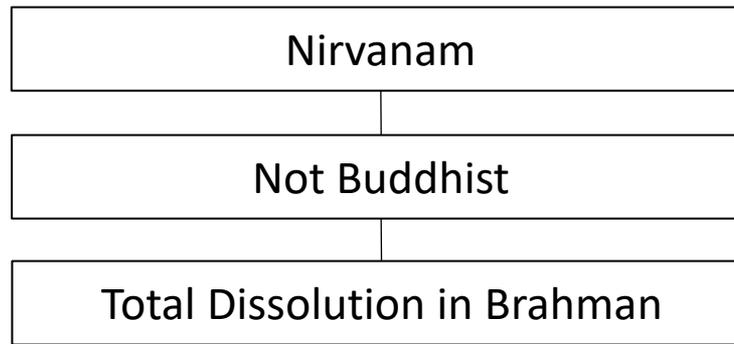
Even if at last moment - Athakale Api, you get it, you are saved.

- Sthithva – Clarity, doubts of mind should not be there, no change – vagary, you have seen it in physical state.

- You will be one with Brahman, become absorbed in Brahman.

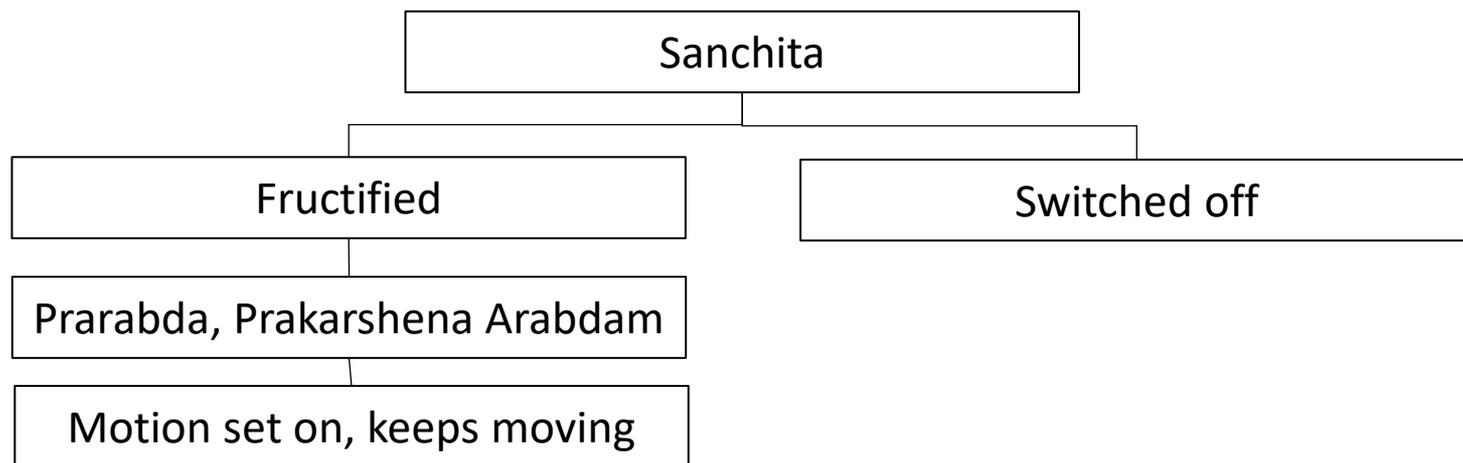
- You will never stay apart from Brahman.

- Prichati – Gachati.



- **Salt doll went to measure the ocean's depth.**
- **Individuality is no more there = Nirvanam.**
- Totally merged in Brahman.
- What is Antah Kala? Prana Viyoga = Antah Kala subtle body leaves the gross body = Antah Kala.
- Prana = Not Breath but Sukshma Sharira Viyoga not for Jnani.
- Prarabda holding the Sukshma Shariram is off now, totally gone.
- Switch off is w.r.t. Ajnanis perception.
- Prarabda keeps body alive not food in the ultimate sense.
- Food = Result of Prarabda.
- Fabric of subtle body, flow of thoughts – Manas – Buddhi – Chitta – Ahamkara gone.
- **Physical fabric, subtle conglorate – composition.**
- **Mind is held in the body by Prarabda.**
- Once person realizes, he is not subtle body, causal body here and now, he is free.

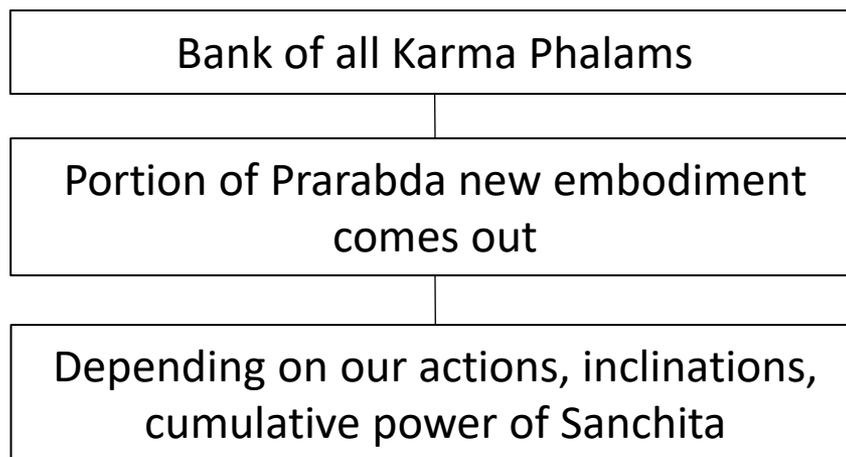
- When Sanchita (Accumulation of unfructified Karmas of Past) is destroyed, upto the present moment of his realization = Sanchita.
- Sanchita belongs to individual, not to Brahman, Sakshi Chaitanyam.
- It belongs to the doer to whom Sanchita belongs.
- Sanchita = Collection of past belonging to an individual.
- In Jnanam, sense of individuality comes to an end.
- Individual is the foundation for Sanchita.
- Sanchita is held because of individuality.
- Moment knowledge of Brahman comes, Sanchita comes to an end.
- Therefore, for Jnani, there is no rebirth.
- Logical
- Sanchita = Entire collection of Karma comes to an end.
- What happens to the Body?

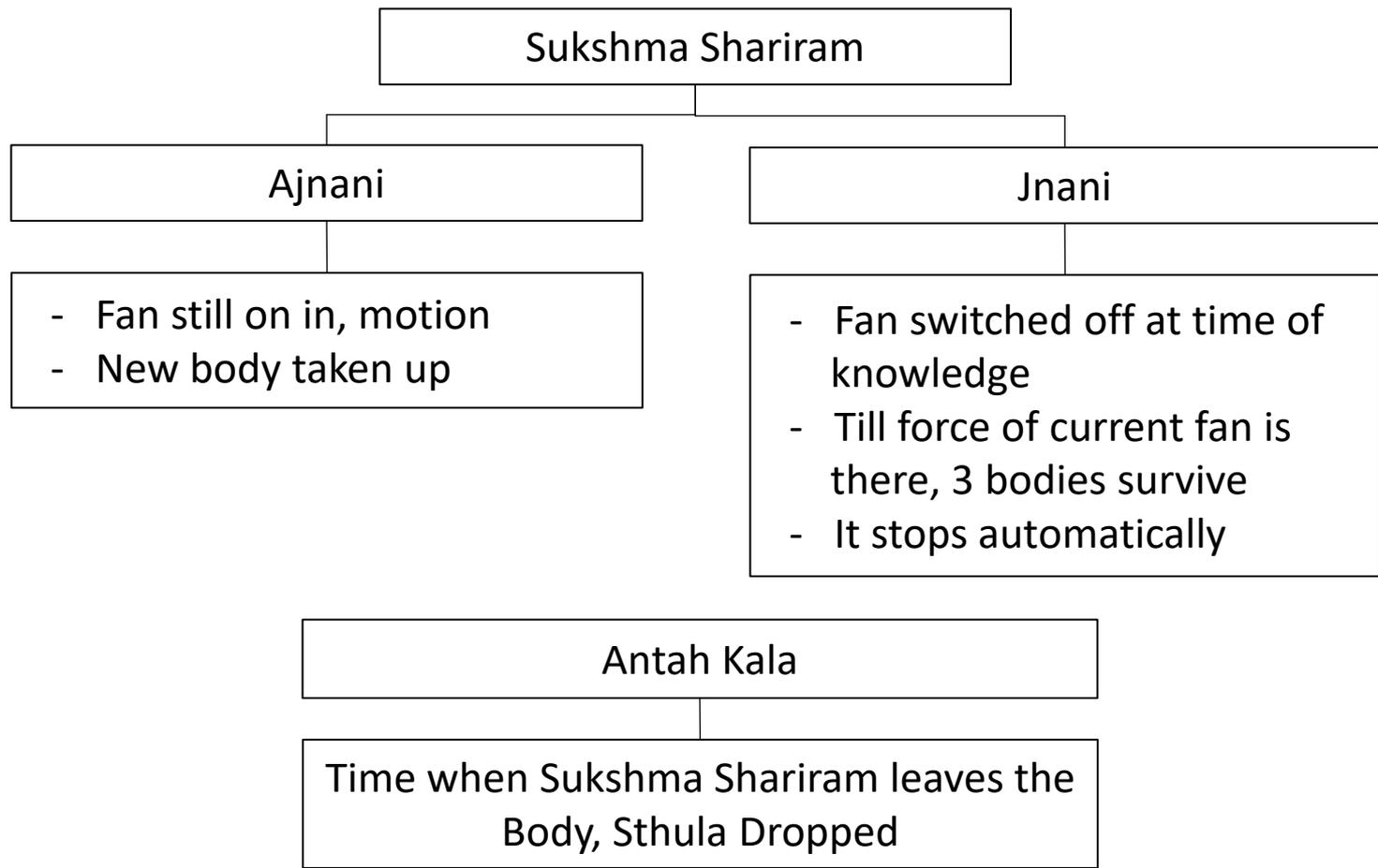


• **After realization, for Jnani, individuality is not there.**

- Sanchita destroyed, individuality not there.
- Prarabdha alone is expressing as the Body, Mind, outside events, Sukham – Dukham.
- It is set into motion, when force ends, it ends automatically.
- **For Ajnanis :**
 - Prarabda ends
 - Sukshma Sharira, kept alive by Prarabda, inner faculty takes new embodiment according to the fresh Prarabda which comes from Sanchita.

Sanchita :





- Such a concept not valid for a Jnani.

Verse 104 :

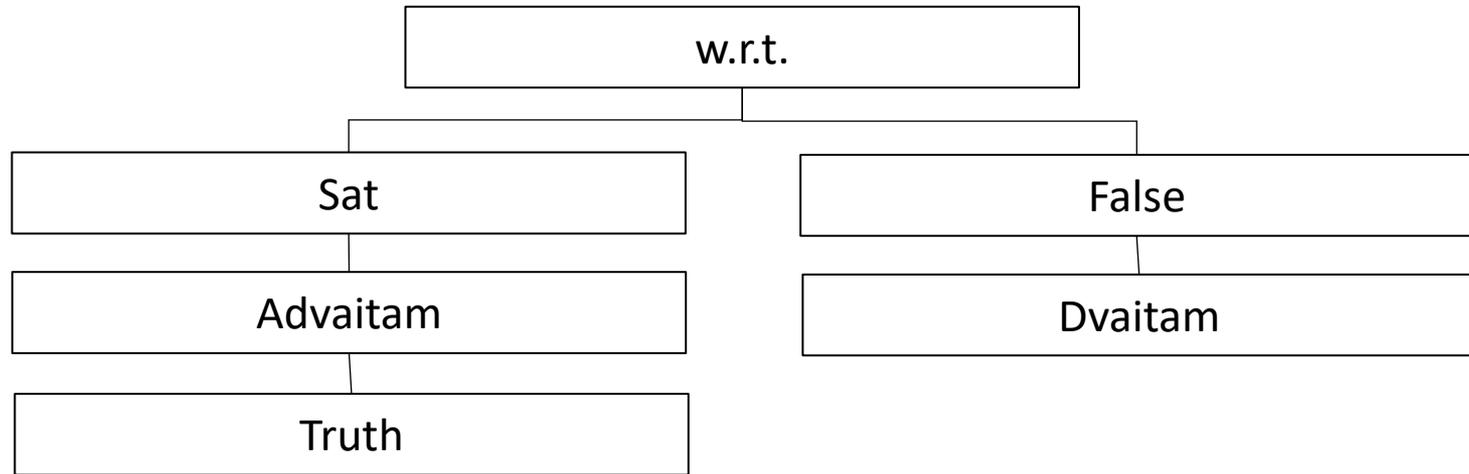
सदद्वैतेऽनृतद्वैते यदन्योन्यैक्यव्रीक्षणम् ।

तस्यान्तकालस्तदभेदबुद्धिरेव न चेतारः ॥ १०४ ॥

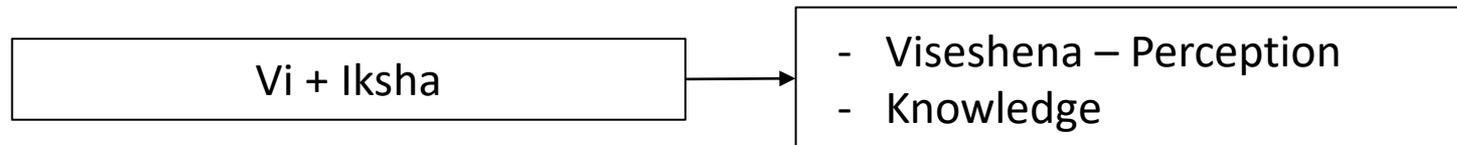
**Sadadvaite'nṛte dvaite yadanyo nyaikya vīkṣaṇam,
tasyānta kālas tadbheda buddhi reva na cetaraḥ ॥ 104 ॥**

“At the last moment” means the moment at which the mutual identification of the illusory duality and the one secondless reality is annihilated by differentiating them from each other; nothing else. [Chapter 2 - Verse 104]

a) Sad Advaite Anrute Dvaite :

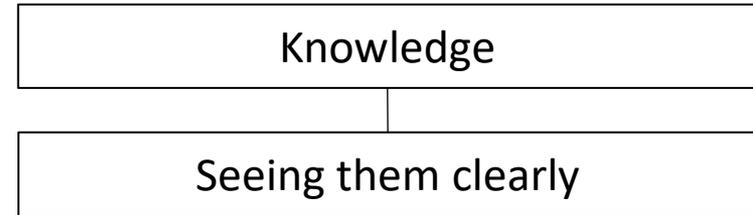
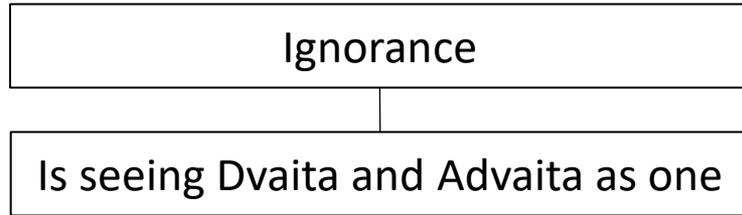


b) Yad Anyonya Vikshanam :



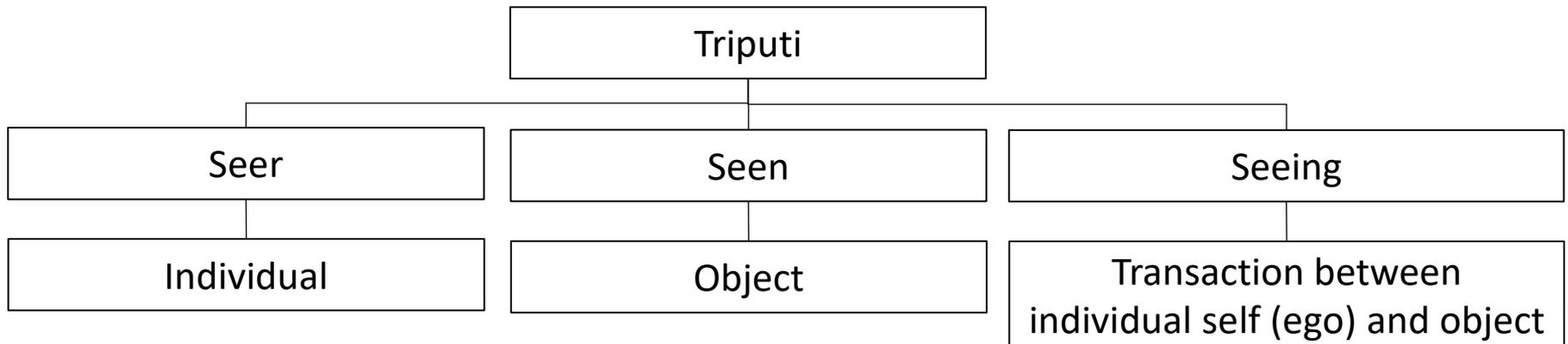
What kind of knowledge?

- Mutual identity.... Perception of identity of Dvaita Jagat and Advaita – reality.
- Perception of Dvaitam = Ignorance.

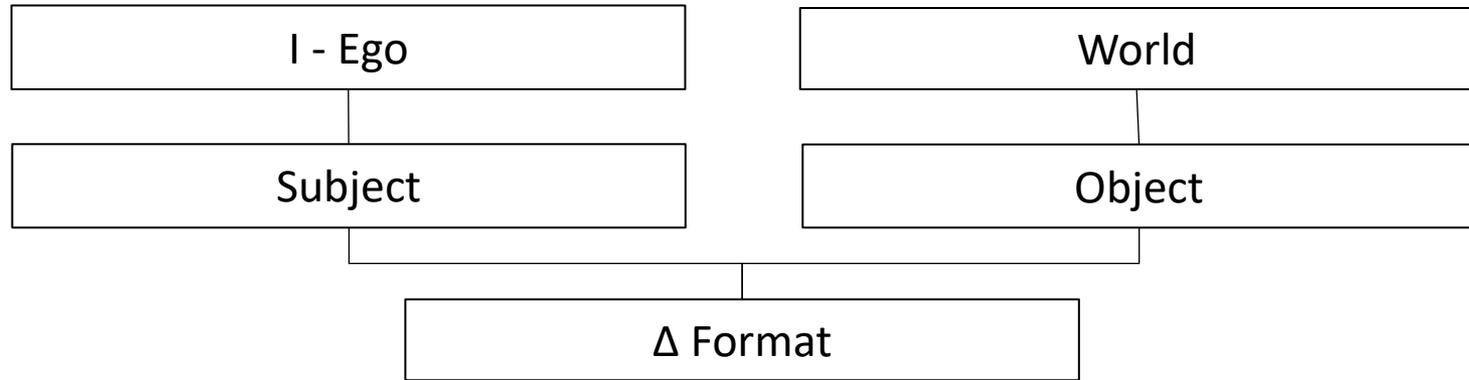


- Seeing world as real is ignorance, Advaitam is real.

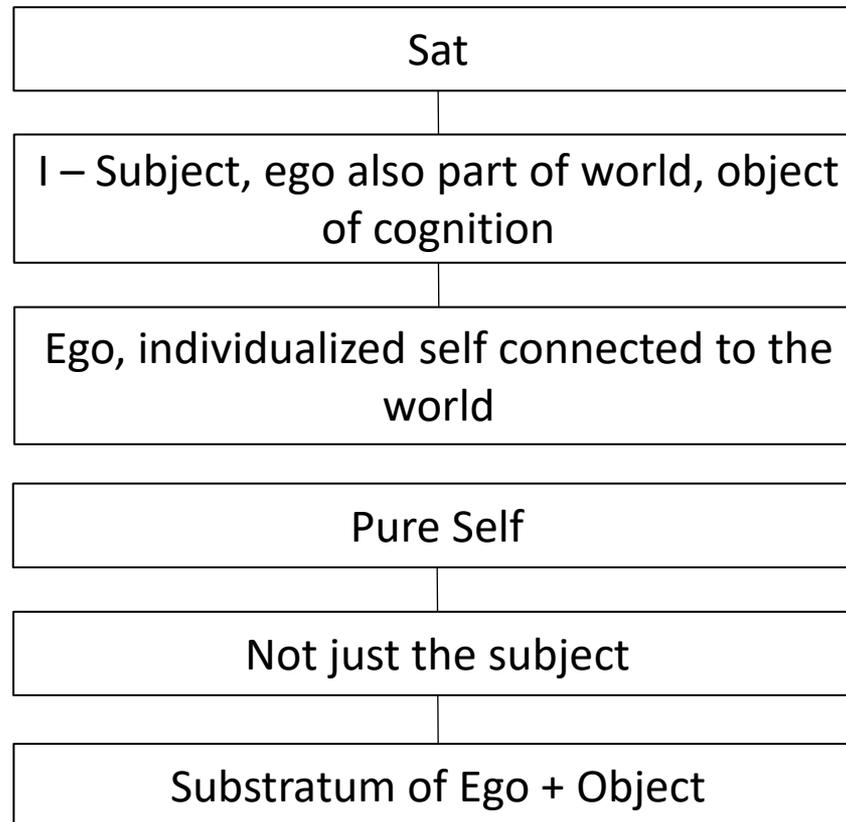
| Reality | World |
|--|--|
| <ul style="list-style-type: none"> - Belongs to Sat | <ul style="list-style-type: none"> - Dvaitam - Realm of duality, plurality - Subject – object Dichotomy - I am seer, world is seen - Realm of Triputi |



- This duality / Triputi / Plurality of waking, dream is real = Ignorance.



- Reality – Advaitin



Realm of duality – Subject + object and
pure existence, Sat, Advaitam, seeing
both together

Means : this world is there, existing

Is-ness does not belong to the world

World does not belong to existence - Is

- What are we doing?

World + Isness is put together

We say world is real

Perception of reality of the World

Is called Anyonya Aikya Vikshanam

c) Anyonyasya Eka Bavena Vikshanam :

- Seeing isness + world as one cognition.

Adhyasa Bashyam :

[अध्याससमर्थनभाष्यम्]

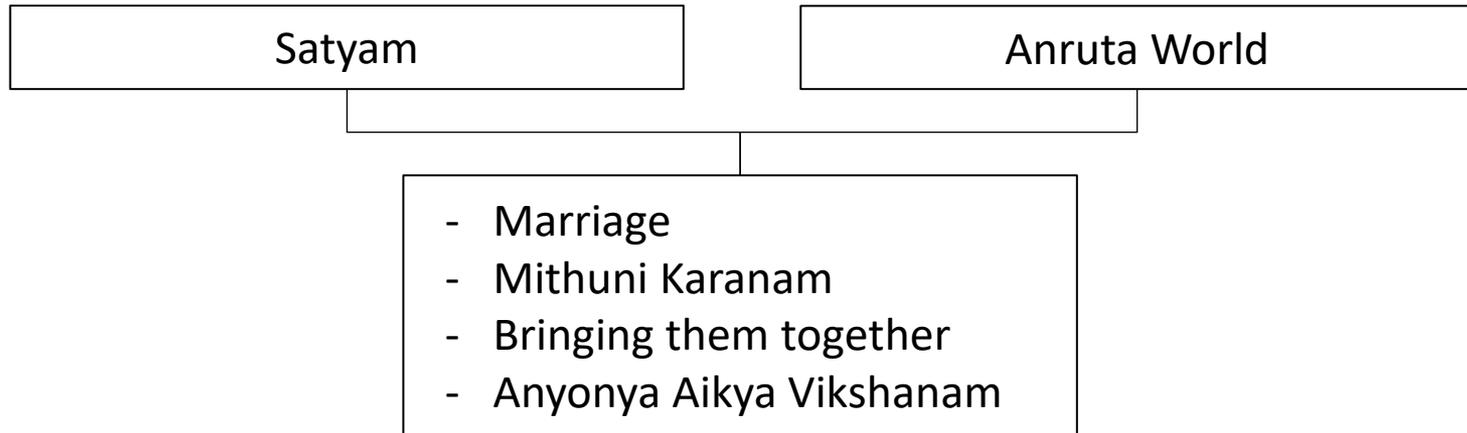
तथापि¹ अन्योऽन्यस्मिन् अन्योऽन्यात्मकताम् अन्योऽन्यधर्मांश्च अद्यस्य
इतरेतराविवेकेन² अत्यन्तविविक्तयोः धर्मधर्मिणोः,³ मिथ्याज्ञाननिमित्तः,⁴ सत्यानृते
मिथुनीकृत्य,⁵ 'अहम् इदम्',⁶ 'मम इदम्'⁷ इति नैसर्गिकः अयं⁸ लोकव्यवहारः।

[ADHYĀSASAMARTHANABHĀṢYAM]

tathāpi anyo'nyasmin anyo'nyātmakatām anyo'nyadharmānīśca adhyasya
itaretarāvivekena atyantaviviktayoḥ dharmadharminōḥ, mithyājñānanimittaḥ,
satyānṛte mithunīkṛtya, 'aham idam', 'mama idam' iti naisargikah ayam
lokaḥvyavahārah.

Yet, there is this natural usage by men of the world – 'I am this', 'this is mine' as a result of the illusory cognition, (which is born) after superimposing on each the nature of being the other, and after superimposing on each the attributes of the other, on account of non-discrimination of (their) attributes and the loci of attributes that are absolutely distinct, through the coupling of the real and the unreal. [Section 2]

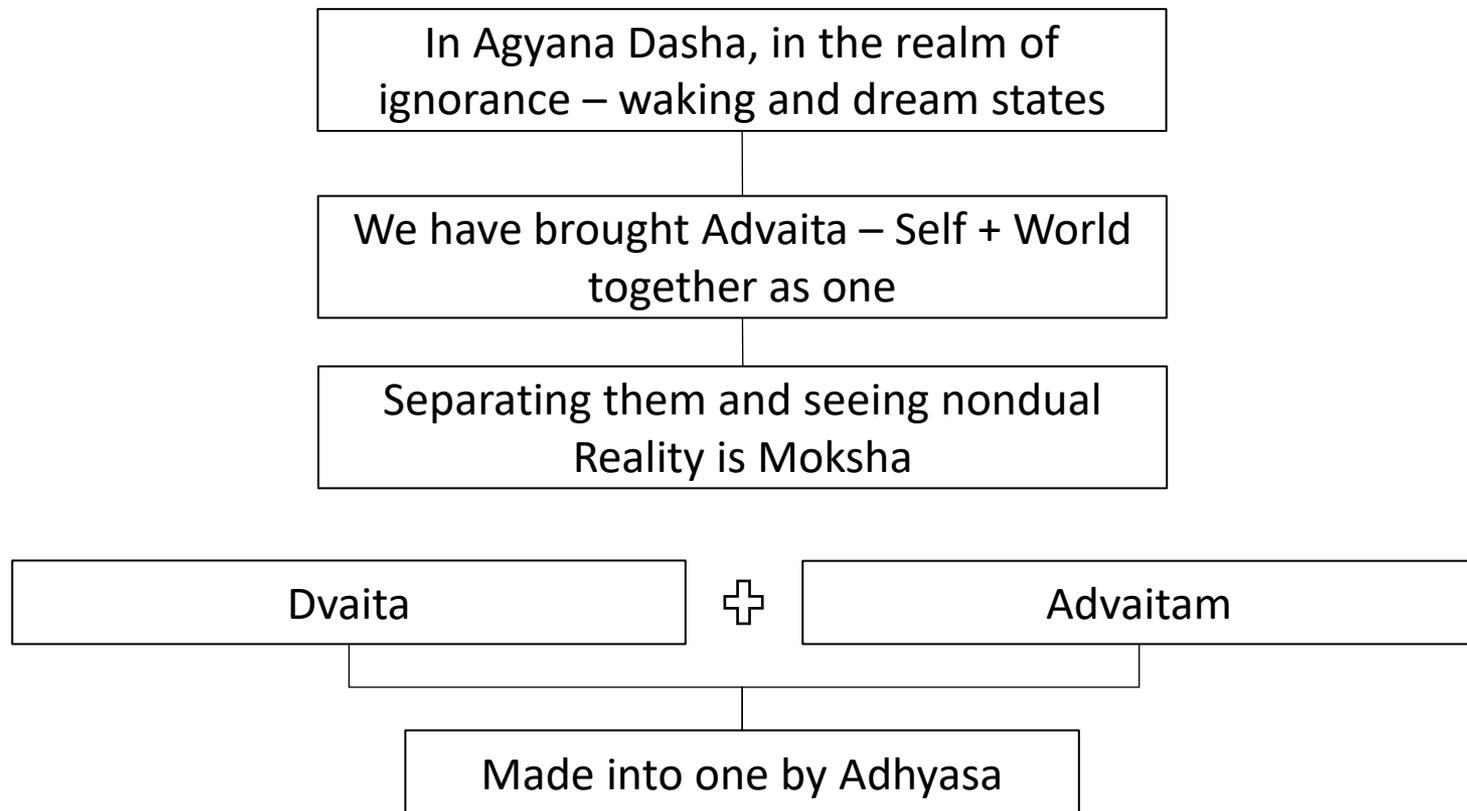
- Marrying, coupling

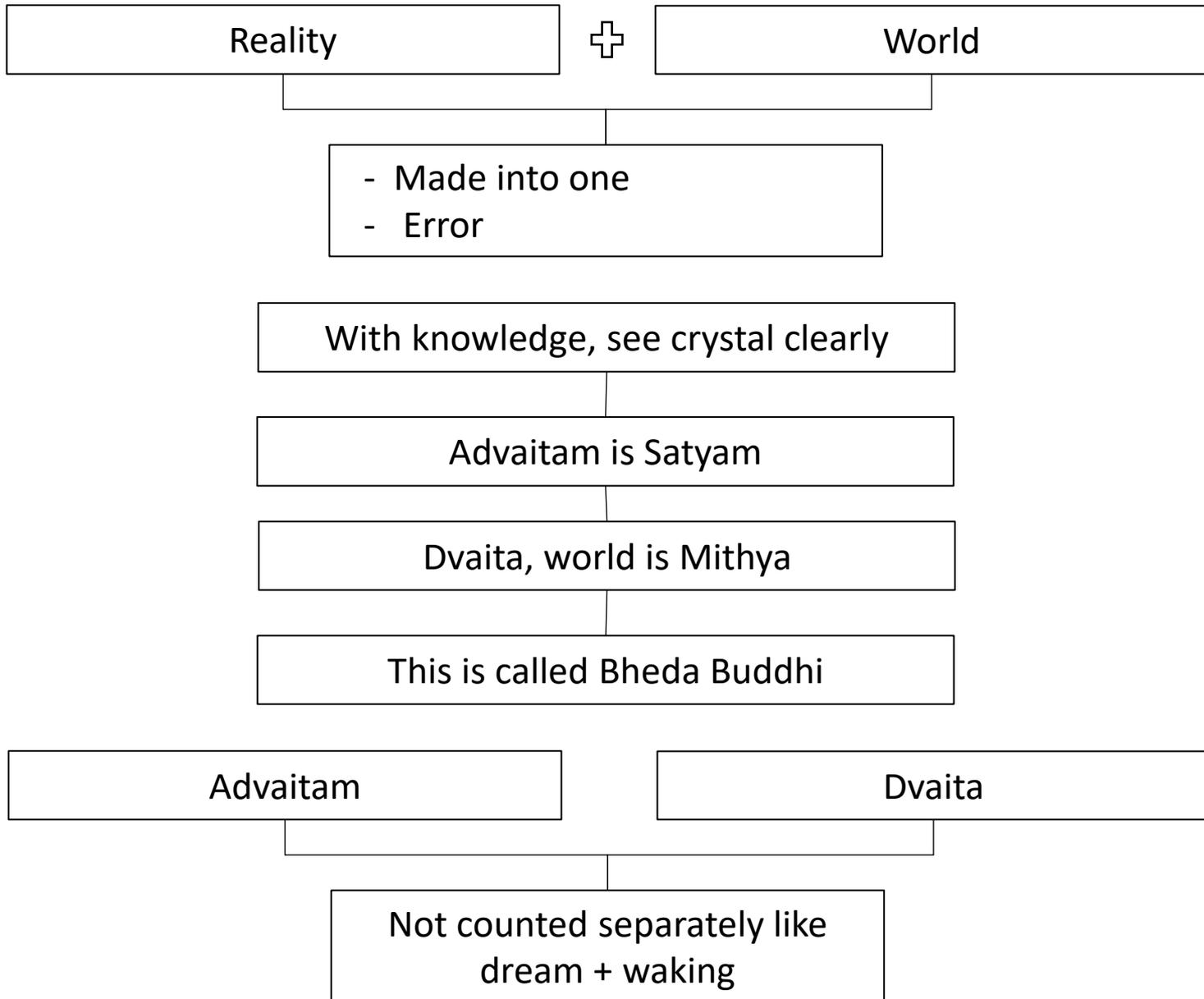


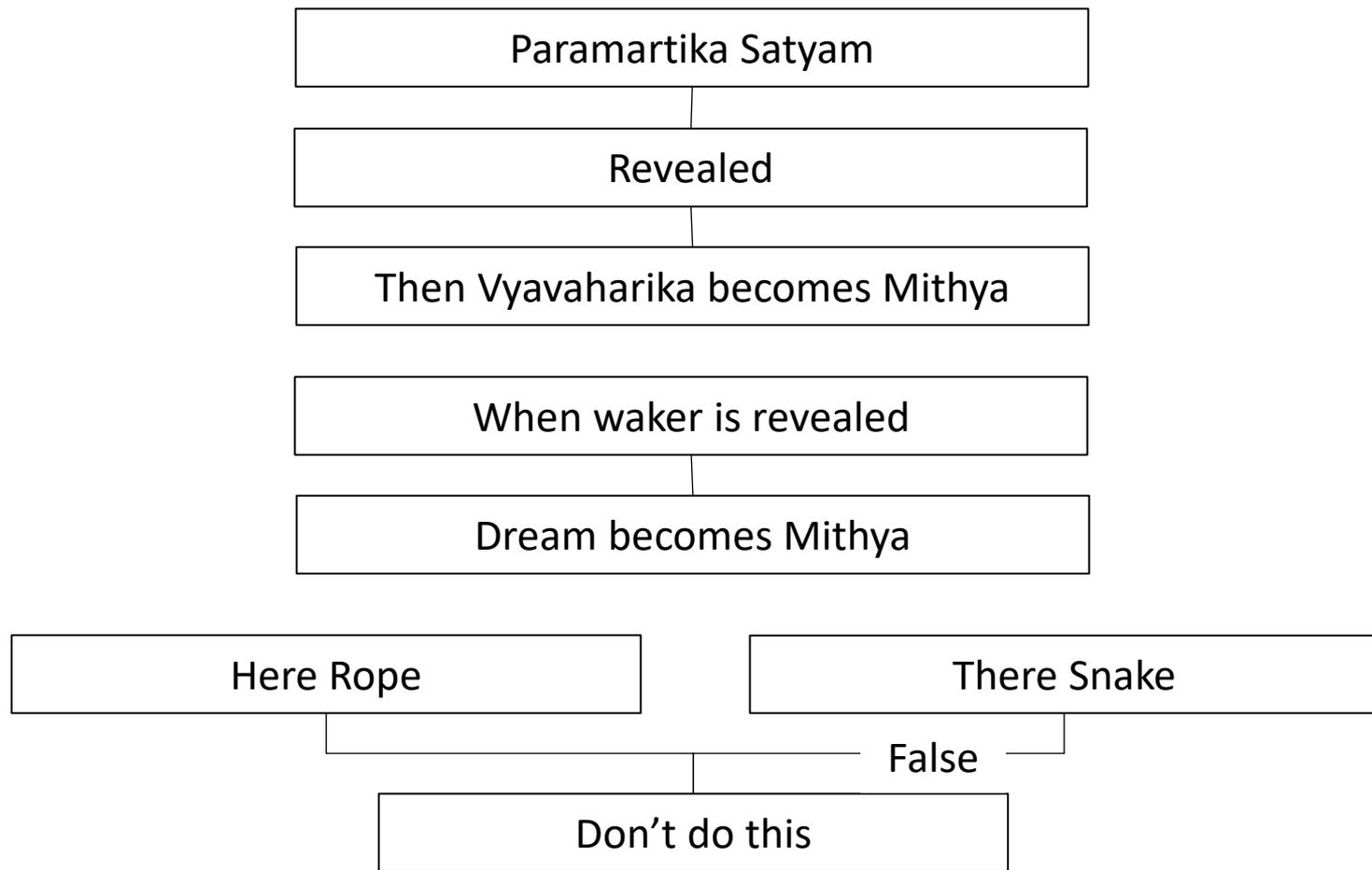
d) Tasya Antah Kala – tad Bheda Buddhihi :

- Differentiation – knowledge of difference between Dvaita + Advaita.
- Tayorho – Bheda buddhi
- Pritak Karanam – differentiating Dvaita and Advaitam.

Understanding Dvaita to be Mithya is correct understanding and Advaitam to be Satyam.

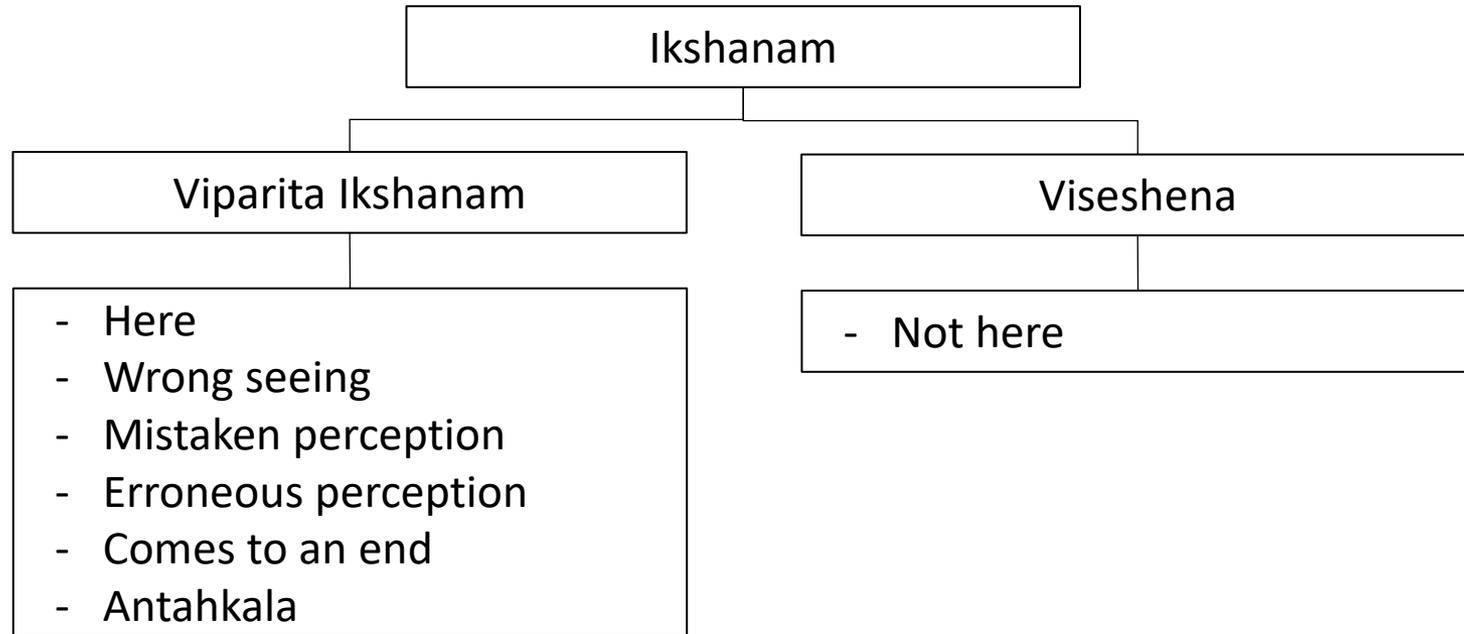




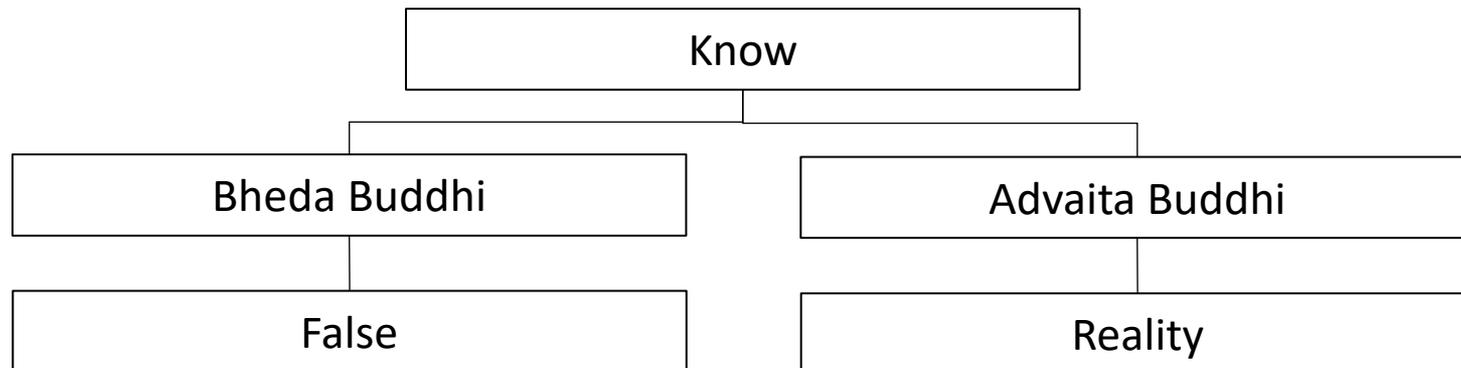


- **Rope itself appeared as Rope Snake.**
- **Advaita Brahman alone appeared as waking, dream, sleep states.**
- When you say something is false, it should not be counted.
- Eka Evam Advitiam Asti.

- When Bheda Buddhi goes, that is called Antah Kala.

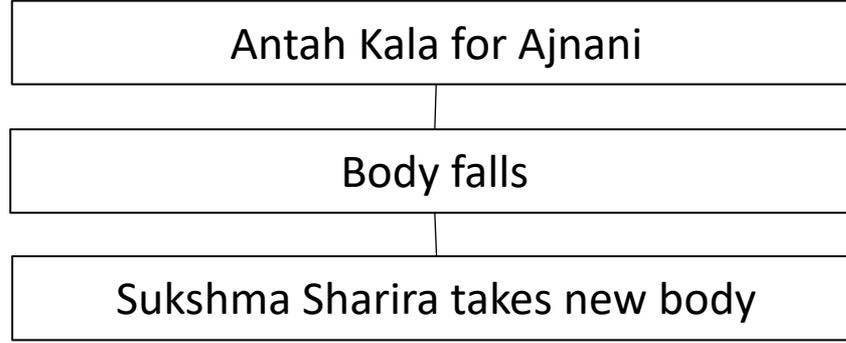


- Tasya Antahkala Bheda Buddhi.
- **Tasya** : Tad Bheda Buddhi + Advaita Buddhi.
- You separate



e) Na Cha Itara :

- Antah Kala is not the other one, which is there for Ajnani.



Brihadaranyaka Upanishad :

तदेष श्लोको भवति ।
तदेव सक्तः सह कर्मणैति
लिङ्गं मनो यत्र निषक्तमस्य ।
प्राप्यान्तं कर्मणस्तस्य
यत्किञ्चेह करोत्ययम् ।
तस्माल्लोकात्पुनरैत्यस्मै
लोकाय कर्मणे ॥
इति नु कामयमानः;
अथाकामयमानः—योऽकामो
निष्काम आप्तकाम आत्मकामो
न तस्य प्राणा उत्क्रामन्ति,
ब्रह्मैव सन्ब्रह्माप्येति ॥ ६ ॥

tadeṣa śloko bhavati |
tadeva saktaḥ saha karmaṇaiti
liṅgaṃ mano yatra niṣaktamasya |
prāpyāntaṃ karmaṇastasya
yatkiñcheha karotyayam |
tasmāllokātpunaraityasmai
lokāya karmaṇe ||
iti nu kāmaya mānaḥ;
athākāmaya mānaḥ—yo'kāmo
niṣkāma āptakāma ātmakāmo
na tasya prāṇā utkrāmanti,
brahmaiva sanbrahmāpyeti || 6 ||

Regarding this there is the following verse: 'Being attached, he, together with the work, attains that result to which his subtle body or mind is attached. Exhausting the results of whatever work he did in this life, he returns from that world to this for (fresh) work.' Thus does the man who desires (transmigrate). But the man who does not desire (never transmigrates). Of him who is without desires, who is free from desires, the objects of whose desire have been attained, and to whom all objects of desire are but the Self—the organs do not depart. Being but Brahman, he is merged in Brahman. [4 - 4 - 6]

इहैव सन्तोऽथ विद्मस्तद्वयम्,
न चेदवेदिर्महती विनष्टिः ।
ये तद्विदुरमृतास्ते भवन्ति,
अथेतरे दुःखमेवापियन्ति ॥ १४ ॥

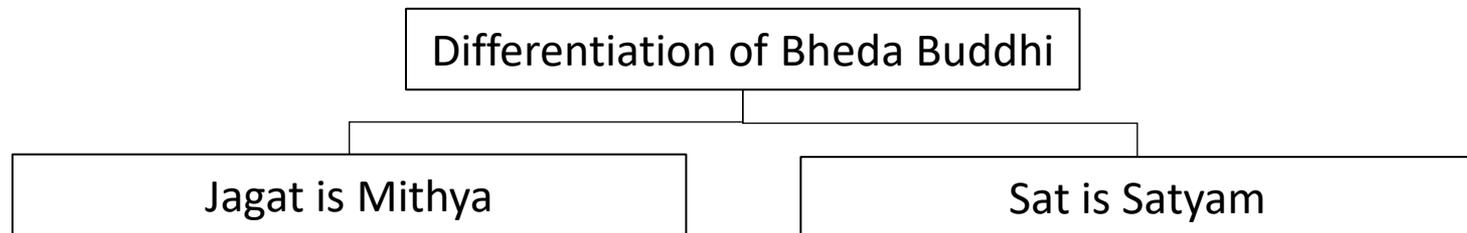
ihaiva santo'tha vidmastadvayam,
na cedavedirmahatī vinaṣṭiḥ |
ye tadviduramṛtāste bhavanti,
athetare duḥkhamevāpiyanti || 14 ||

Being in this very body we have somehow known that (Brahman). If not, (I should have been) ignorant, (and) great destruction (would have taken place). Those who know It become immortal, while others attain misery alone. [4 - 4 - 14]

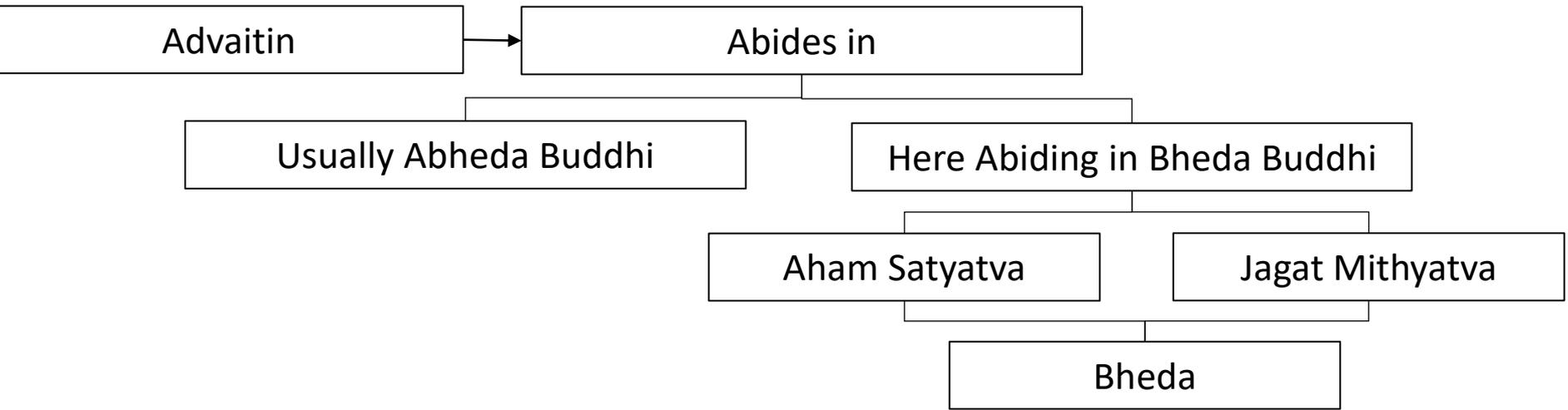
- His Pranas does not go anywhere.
- Here itself, without going to any Loka, taking any other embodiment.
- With Panchabuta, it becomes one.

| For Ajnanis | For Jnani |
|--|--|
| <ul style="list-style-type: none"> - Sukshma Sharira made of Tan Matras is used for next embodiment | <ul style="list-style-type: none"> - Sukshma Sharira gets dissolved - Sukshma Sharira dissolves in Sukshma Tan Matras not Sthula Buta. |

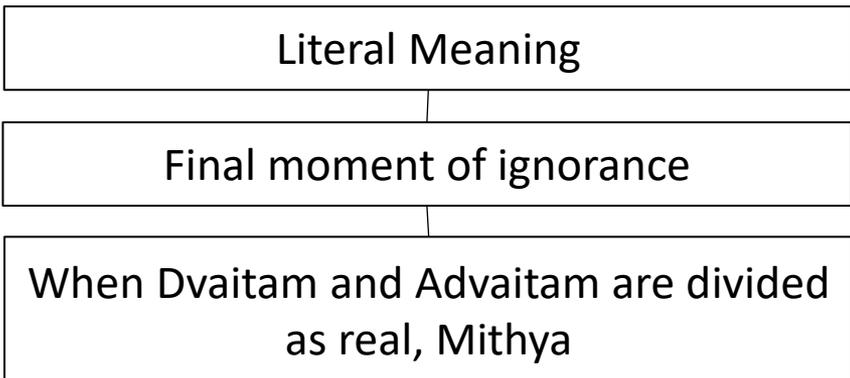
- This is called Antah Kala.
- With this understanding look at verse 103.
- This Jeevan Mukti Avastha is called being one with Brahman.
- After attaining which, one does not become deluded.
- Antah – Kala = Abiding in that nondual state, where differentiation is clear.
- Anyonya Aikya vikshanam has comes to an end.
- Because of Pritak Karana



- Sthithva – after abiding in that knowledge, Brahma Nirvana Mrutchati.



- Abiding in nondual differentiation of Advaitam = Antah Kala.
- Antah Kala of what?
- Ending time of Bheda Buddhi

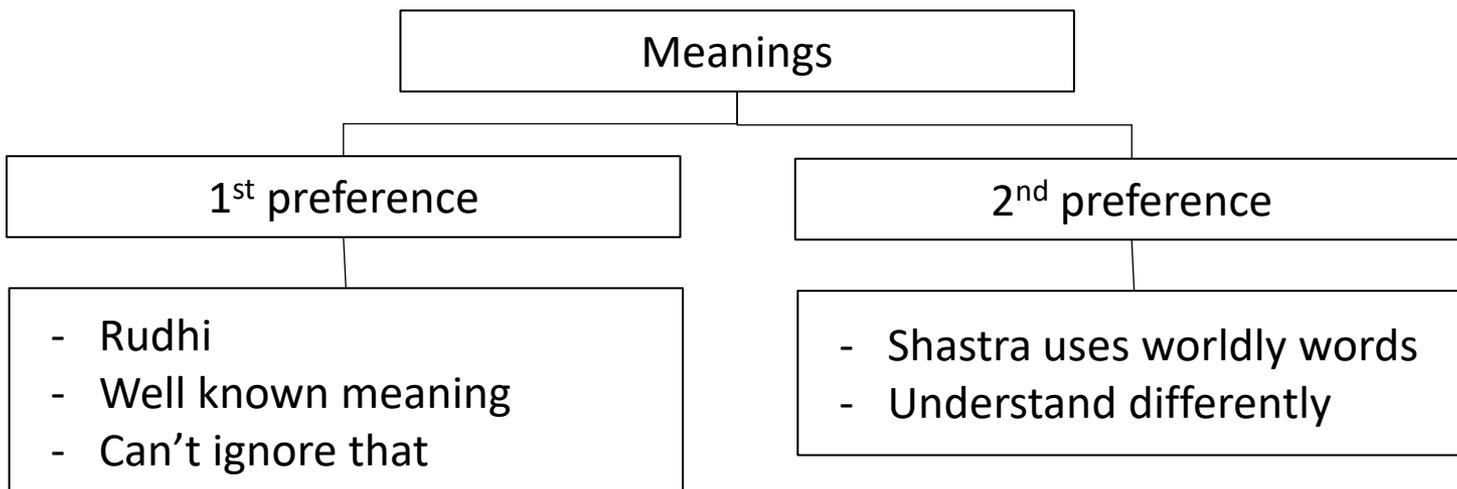


- Not final moment of Prana leaving the body.
- Final moment for Viparita Ikshanam, Sthithva, abiding in it Brahma Nirvana Mrutchati, he becomes absorbed in his Svarupam.

- What is Api there?
- Even before you differentiated Dvaita, Advaita, when you saw them as one, at that time also you were Brahman only.
- Antah Kala = Moment of differentiation between Dvaita and Advaita.
- Abiding in that differentiation, Bheda Buddhi, become one with Brahman.
- Bring Api here.

- **Antahkala = Moment where person has differentiated Dvaita and Advaita as being Mithya and Satya respectively.**
- **Abiding in that, one is Absorbed in Brahman.**

- **Api** : Even before realiation, Jnani realizes, he was always one with Brahman (Inner significance)
- Therefore, understand Antahkala, this way.
- Antah Kala – liberal meaning also is ok.



Revision : Verse 103, 104

1) State of Mind bestows Jeevan Mukti when Advaita Jnanam is Sthira.

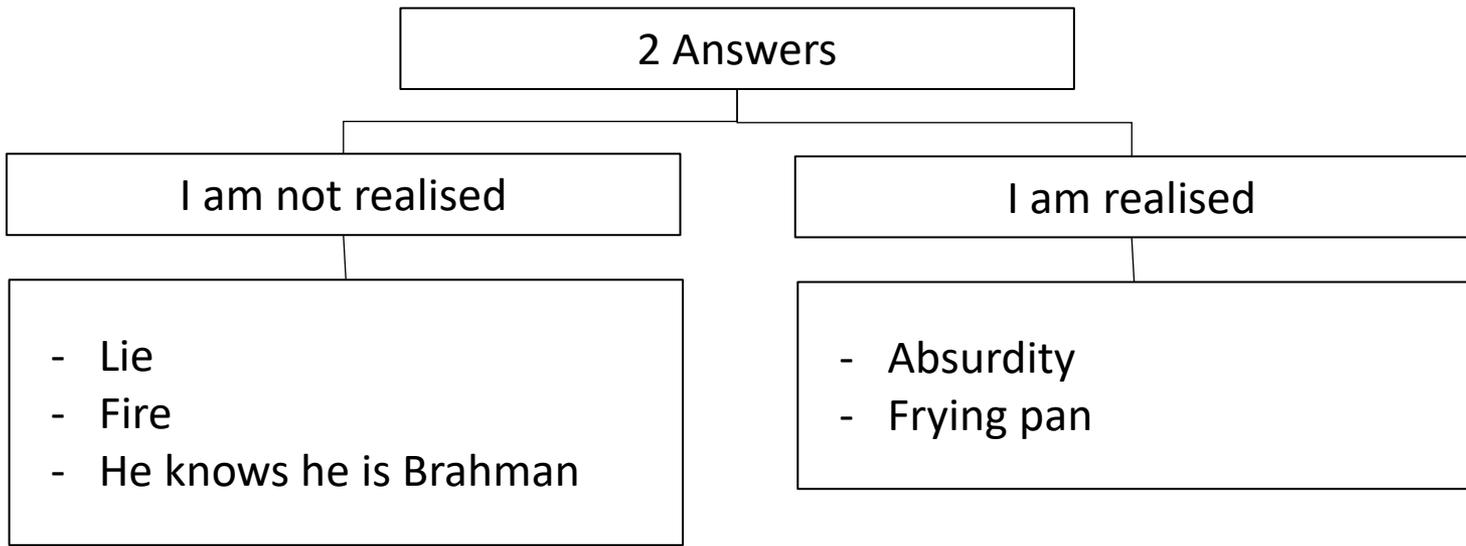
- When there is utter falsification of the realm of duality.
- With a very strong clarity about the Satyatva of reality, Brahman.
- This state of mind is what bestows to an individual a state of Jeevan Mukti.
- Jeevanmukti is in the realm of Mind.
- Self is beyond bondage and liberation.
- Self doesn't become Jeevan Mukta, self not Bandaha.

• **Bandah and Moksha are in the realm of Anatman, Vyavaharika Satyam.**

- State of Jeevan Mukti is the clarity that the self was never bound.
- If Jeevan Mukta considers that he is realized, he is not realized.
- Are you realized? Wrong question foolish question



Brahman



- Question comes from innocence or ignorance.
- To hurt innocent is not good.
- To teach ignorant will take time.
- There is nobody realized or bound.

Mandukya Upanishad – Karika : Gaudas reply

न निरोधो न चोत्पत्तिर्न बद्धो न च साधकः ।
न मुमुक्षुर्न वै मुक्त इत्येषा परमार्थता ॥ ३२ ॥

na nirodho na cotpattirna baddho na ca sādhaḥ |
na mumukṣurna vai mukta ityeṣā paramārthatā || 32 ||

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

- Who is realized?

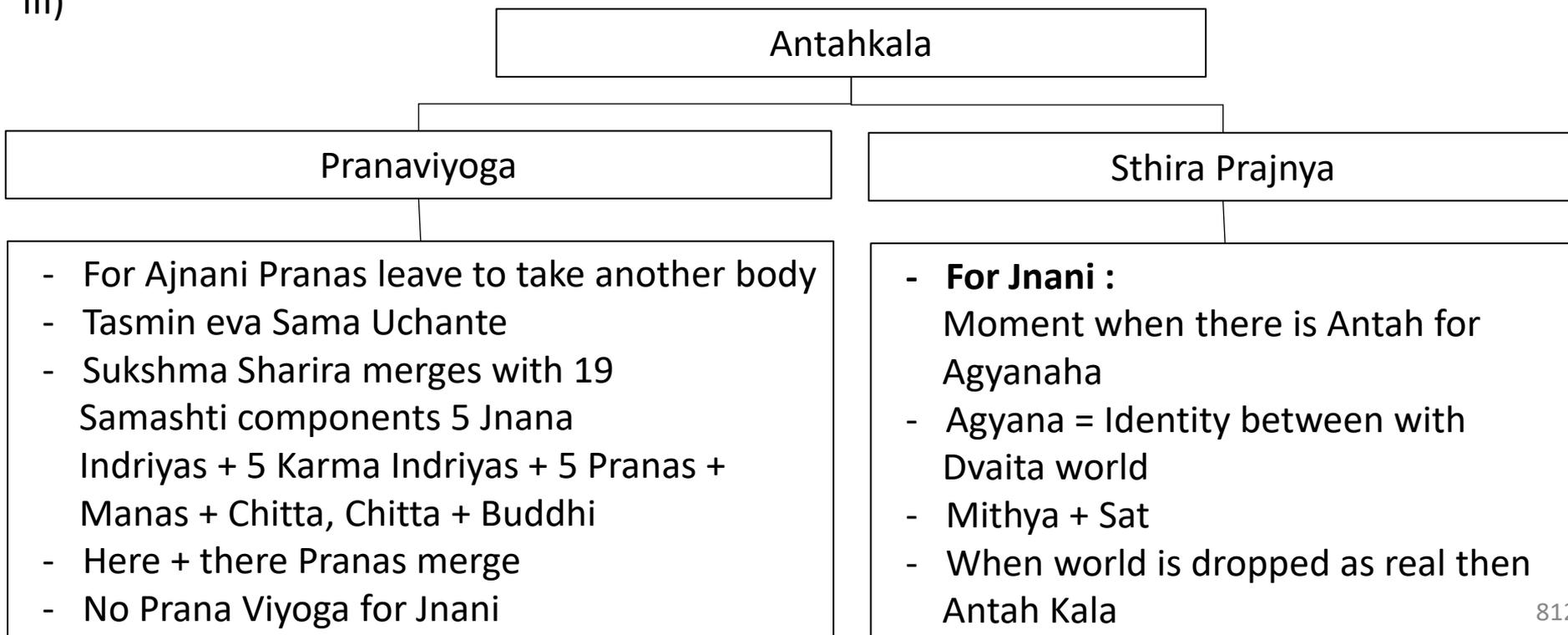
- State of mind where it is Susthira, Dvaita Avagnyaha, Sthira in Advaita... that state of mind is called Jeevan Mukta.
- Mind = Instrument – without holder of instrument.

I) Sthitap Prajnaya :

| Sthitap | Prajnaya |
|------------------|--|
| Well established | Intelligence, wisdom, clarity, knowledge |

II) In Antah Kala, if one is established, one doesn't enter realm of Samsara Again.

III)

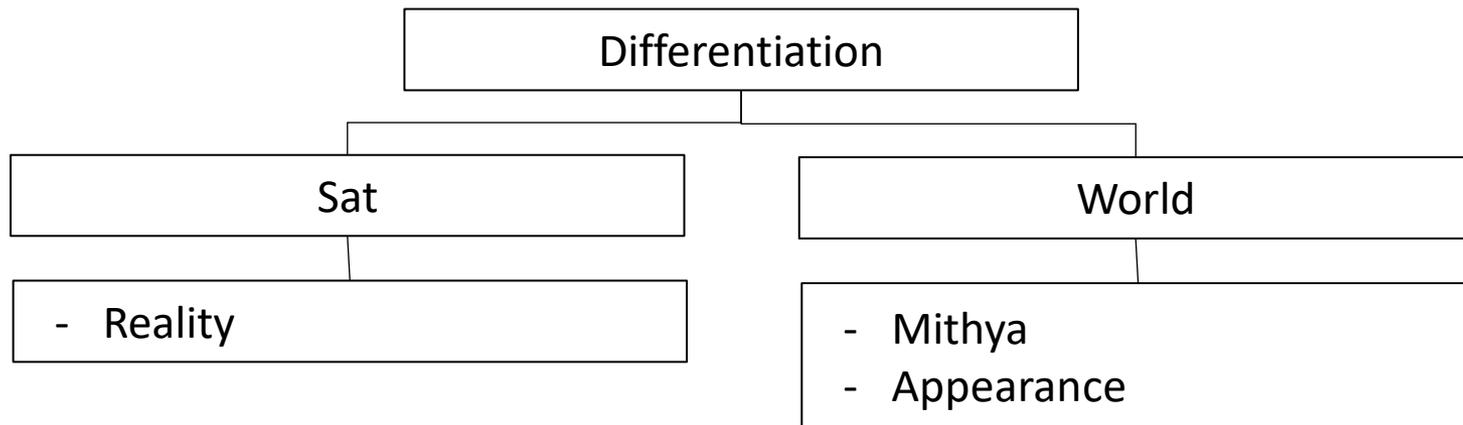


- World is.. Watch is, he is, body is.
- You create Anyonya Ekatva, identity.
- Myness between world + sat.
- Tree is, world is....

| World | Is |
|----------------|-------------------------|
| - Objects many | - Advaita - Only one |

• I accept identity between false world + true existence.

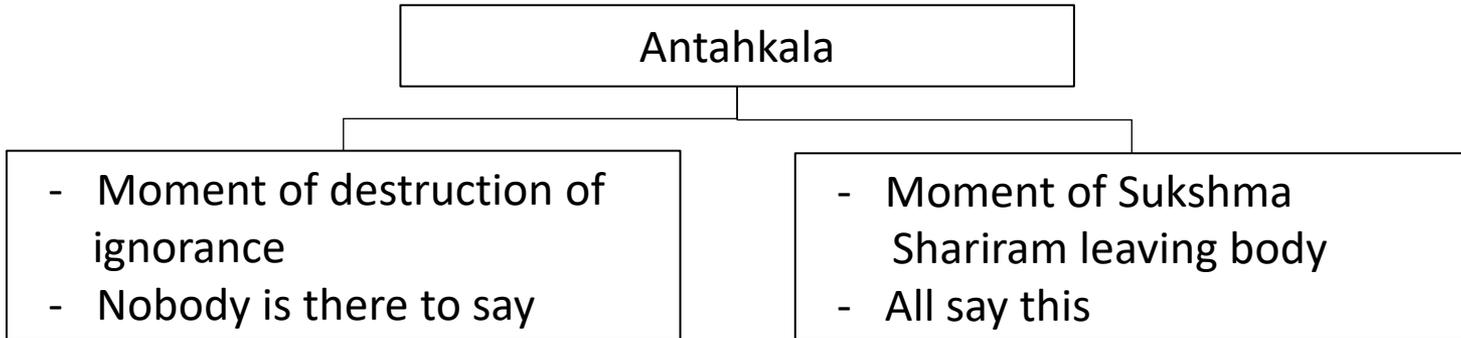
- Satya – Anruta – Mithuni Karanam.
- Antah Kala = Bheda Buddhi.
- Knowledge of differentiation.



- World appears always in Nirguna pure Brahman as an appearance.
- When Bheda happens, it is called Antah Kala.
- Established in that, one becomes merged in Brahman.

1st meaning – Antah Kala :

- **Moment of destruction of Agyanam, Moola Avidya.**
- Born – Die... not Antah Kala.
- Agyanam is destroyed.



- What is significance of verse 103?

Verse 105 :

यद्वाऽन्तकालः प्राणस्य वियोगोऽस्तु प्रसिद्धितः ।
तस्मिन्कालेऽपि न भ्रान्तेर्गतायाः पुनरागमः ॥१०५॥

Yadvāntakālaḥ prāṇasya viyogo'stu prasiddhitah,
tasmin kāle'pi na bhrānter gatāyāḥ punarā gamah ॥ 105 ॥

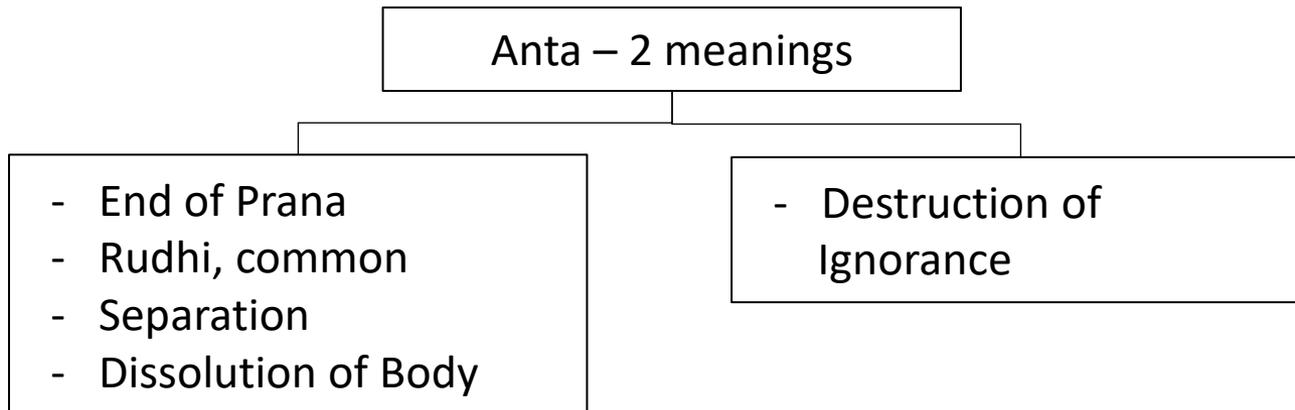
In common parlance the expression 'at the last moment' may mean 'at the last moment of life.' Even at that time, the illusion that is gone does not return. [Chapter 2 - Verse 105]

a) Yadva Paksha Antare :

- Another view of Antahkala

b) Antakala Pranasya Viyoga Astu :

- Let departure of Prana be called Antahkala
- Let Antakala be last moment of destruction of ignorance.
- Antah = End or destruction
- Vedanta = Rising above Karma Kanda.



- Kala = Time - Movement

c) Prasadittaha Prana Viyoga :

- Let it be end of Prana.
- Don't take literally
- Jnani can't have Prana Viyoga, separation but dissolution of Prana.
- Deha Patha Samaya – fall of body.

d) Tasmin Kale :

- At the time of fall of body.

e) Brantehe Gataya Na Punara Gamaha :

- Because delusion of world is gone, he is not born again.
- Realises truth of differentiating Pancha Buta, Bautika (World), realm of world is false.

Logic :

- **Sat – Adhara is Satyam**
- **Adheya = World, Mithya**
- **Adhara – Adheya are different**
- **Adheya world must be different from the Sat, it is Asat.**
- **But it is Appearing, hence Mithya.**

- Get Aparoksha Jnana, Brantehe Gataya – delusion gone, ignorance ends.
- **Na Punara Gamaha :**
 - No rebirth Again
 - No Samsara again.
- Because Pranas have already merged with Butas.
- Why they merge?
- Prarabda is over.

Sanchita destroyed because Jiva Bhava which supports Sanchita is destroyed.

- Sanchita can exist only with support of Jiva Bhava, because Jiva has done the action, Jiva supports results of Action.
- If Jiva is not there, results of action can't go anywhere.

Gurudev :

- If the listener is given death sentence.
- Waiting - day of reckoning.
- Had cardiac arrest 3 days before, couldn't be revived.
- Sanchita – file closed.
- Jiva Bhava gone, Ishvara closes file.
- Prarabda over – Sthula Sharira gone.

| Ajnani | Jnani |
|--|---|
| <ul style="list-style-type: none"> - Sukshma Sharira takes another body | <ul style="list-style-type: none"> - Sukshma doesn't remain - Power comes from Sanchita - No Sanchita - No Prarabda can be created - Sukshma destroyed |

- Even at the time of fall of Body – one realizes, then also Jnani is liberated.
- No need to remain in Samadhi for 1 year after realization.
- If crystal clear, put an end to it, strive for that.

• A moment of knowledge can destroy the entire realm of Samsara, which has been there for eons.

- Knowledge is very powerful.
- For eons darkness in the cave, one day match stick struck, darkness goes.
- Darkness was there for ages, power of light puts end to darkness.

• Light puts end to darkness knowledge.

Question :

- Do you accept Jeevan Mukta has mind?
- Realised 10 years before.
- Has got mind, intelligently, functionally.

- Yante Mtihi Sa Gathihi.
- Ya Ante – Matihi, at last moment, what thought you have, you get next birth.
- **Logical :**
Cosmic System Sat is such a way.
- Last thought will be reflection of future, Shastra says.
- **Last thought is cumulative result of your whole life.**
- Whole life I don't lead a life of ignorance and sense pleasure.

Last moment I will think of :

Vivekchudamani :

जातिनीतिकुलगोत्रदूरगं
नामरूपगुणदोषवर्जितम् ।
देशकालविषयातिवर्ति यद्
ब्रह्म तत्त्वमसि भावयात्मनि ॥ 254 ॥

jātinītikulagotrādūragam
nāmarūpaguṇadoṣavarjitam |
deśakālaṣayātivartī yad
brahma tattvamasi bhāvayātmani || 254 ||

That which has no caste, creed, family or lineage, which is without name and form, merit and demerit, which is beyond space, time and sense objects 'That Brahman thou art' Meditate on this in your mind.[Verse 254]

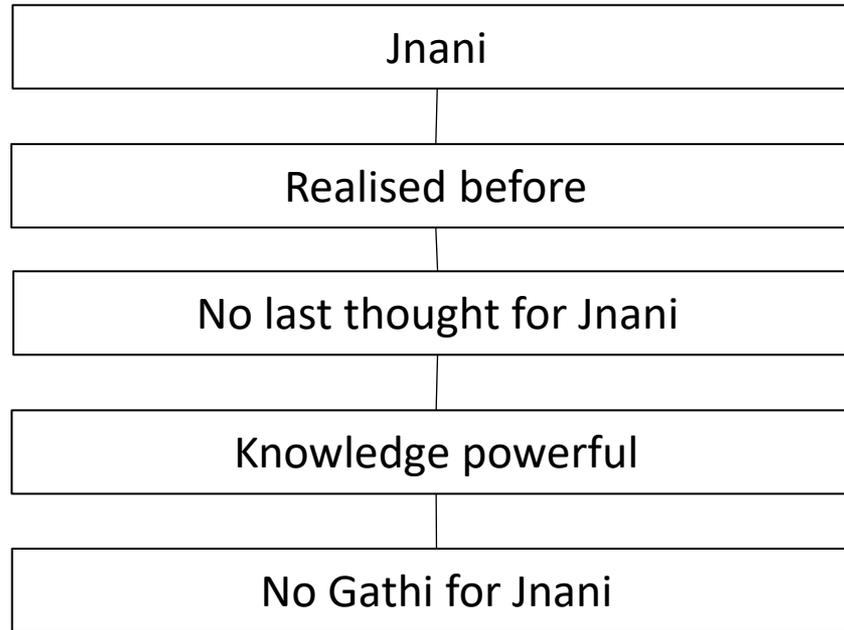
- Don't wait for last moment.

- Whole day live life as per Raaga – Dvesha and meditate for 5 minutes, see what happens.
- Only memories will come

Gurudev :

- **To meditate for ½ hour you need disciplined life of 23 ½ hrs.**
- Yante Matihi Sa Gatihi... is perfect.
- **You can't have a thought which will be in variance with cumulative life lived before.**
- Process of intellect is not there during death.
- In which, mind is kept at Bay by intellect, is not there.
- In dream also same thing, intellect doesn't work.
- In waking state, silly foolish thought comes, intellect can shut off.
- "What are you thinking? Keep quiet..."
- Intellect has power
- In dream state, intellect has no power.
- Mind has explosion of its own.
- At time of death, your faculties don't have power – eyes – ears – with draw.
- No Ganga Jal, new Dr required
- Intellect dull, mind withdraws

- Last thought reflects whole life.
- You have no control, its an involuntary expression of who I am.



For Jnani :

- **No circumstance will make him forget the knowledge.**

Verse 106 :

नौरोग उपविष्टो वा रुग्णो वा विलुठन्भुवि ।
मूर्च्छितो वा त्यजत्वेष प्राणान्भ्रान्तिर्न सर्वथा ॥ १०६ ॥

Nīroga upaviṣṭo vā rugṇo vā viluṭhan bhuvi,
mūrchito vā tyajatveṣa prāṇān bhrāntirna sarvathā ॥ 106 ॥

A realized soul is not affected by delusion and it is the same whether he dies healthy or in illness, sitting in meditation or rolling on the ground, conscious or unconscious.
[Chapter 2 - Verse 106]

a) Ni – Roga :

- Let Jnani with Nirgataha Roga.. Let him be healthy as last moment, usual, no suffering.

b) Rugna :

- Let Jnani be Roga Vishtaha.
- He is suffering for long duration.
- Mahatmas also suffering.
- Jnani has blood cancer, Tapas done?
- Whatever is there in Prarabda will come.
- Mahatmas take Prarabda of Sishyas.

c) Upavishtaha :

- Comfortably sitting.

d) Viluton Buvi :

- Globe trotter Parikraman.

e) Murchitova :

- Murcha = Coma, fainted, not aware, unconscious.

f) Tyajat Vasha Pranan :

- Whatever is the possibility of death, body dies.
- Jiva has left long ago.

Sad Darshanam :

मृत्युञ्जयं मृत्यु-भियाश्रितानाम्
अहंमतिर्मृत्युमुपैति पूर्वम् ।
अथ स्वभावादमृतेषु तेषु
कथं पुनर्मृत्यु-धियोऽवकाशः ॥ २ ॥

*mṛtyuñjayam mṛtyu-bhiyāśritānām
aham-matir-mṛtyum-upaiti pūrvam,
atha svabhāvād-amṛteṣu teṣu
katham punar-mṛtyu-dhiyo'vakāśaḥ. (2)*

For those who, being afraid of death, have sought shelter in the conqueror of death, the "I" notion dies first. Thereafter in them (who are) by nature immortal, where is there any room for the notion of death? [Verse 2]

- Those who have taken refuge in Mrityunjaya Atman, for them, Aham Matih, ego has already died before.

- Atas Svabava... always they are Amruta Svabava, no death again for them.
- Death of ego has been done long back.
- Physical, physiological – Karya – Karana Sangatah is dying.

| Karya | Karana |
|-------|-------------------------|
| Body | Mind, Intellect, Senses |

- Physical, mental assemblage

g) Prantihi Na Udeti Sarvatha :

- Not deluded.
- Jnani never says he is dying
- **You say :** He is dying
- **Ramana :** I am never born, I will never die.

Let body fall anyway.

- | |
|--|
| <ul style="list-style-type: none"> • Delusion will never come • He will never be reborn again. |
|--|
- Sanchita destroyed at time of realization, not at time of death.

Sanchita Destroyed means :

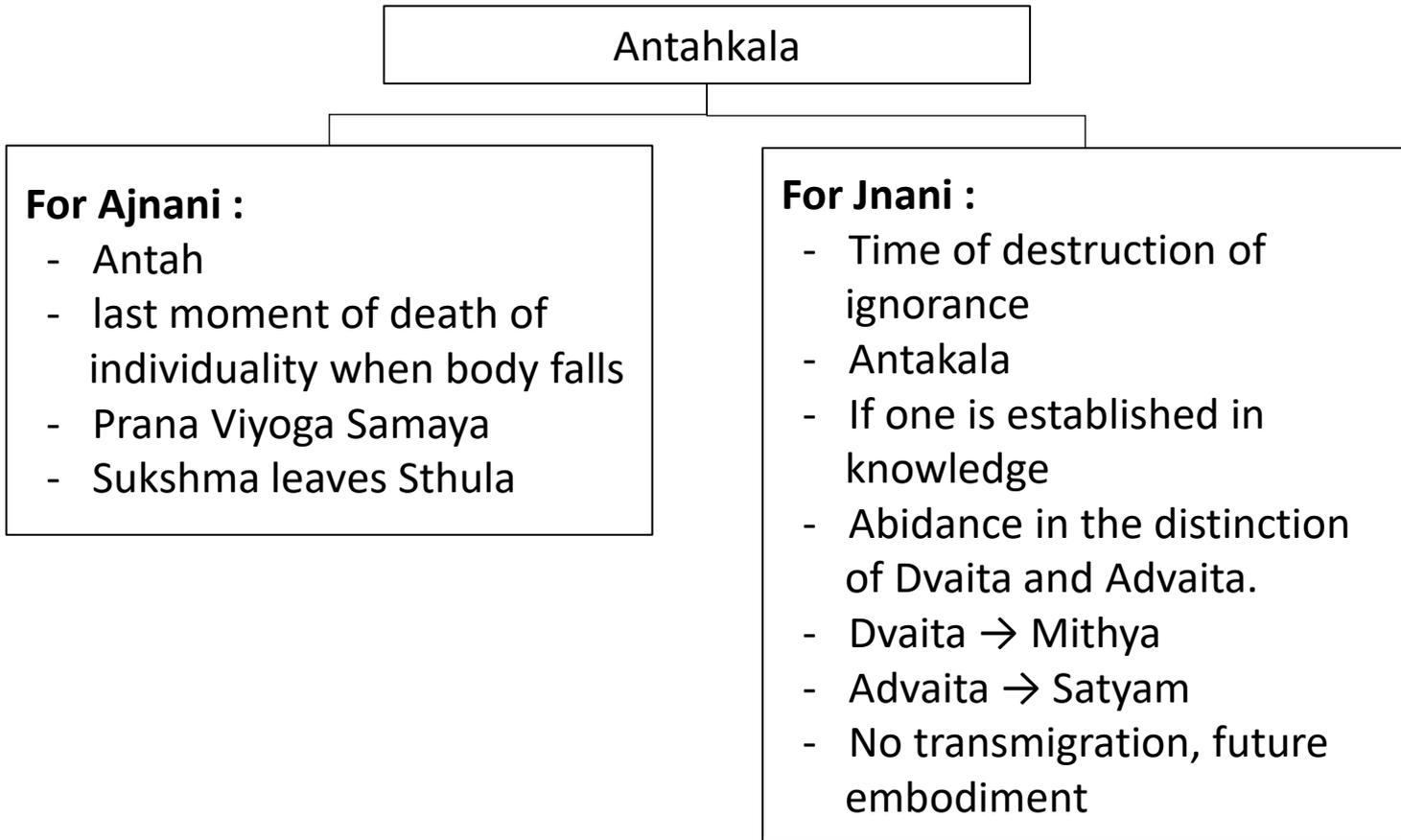
- At last moment, he must have thought : Aham Brahma Asmi
- Some think there is no Jeevan Mukti, Videha Mukti.
- Only if Sanchita is destroyed by Jnanam, therefore, there is no question of he being reborn Again.

| |
|---|
| • Jiva Bava for Jnani ends at the time of knowledge, not at time of Death. |
|---|

- If Jiva Bava were to end at time of death alone, it is very dangerous, must have knowledge then, be very aware.
- That is not under your hands.
- You can pray.
- These are under control of Bagawan, who controls Prarabda.
- Brantihi Na Udeti Sarvada.
- In coma, one doesn't know anything.
- Can knowledge remain at time of death.
- Jnani has dementia, has no knowledge of Brahman.
- Jnanam can also die, next verse answers that.
- Swami Vidyanaraya analyses everything, all spoon feed.

Revision : Verse 105, 106

I)



II) Antahkala Common Parlance :

- If one is Sthitap – Prajna at last moment, when body falls.
- One has no transmigration.
- Most commentators look in this way.

III) Sthiraprajna has mind till the end :

Gita :

यं यं वापि स्मरन्भावं
त्यजत्यन्ते कलेवरम् ।
तं तमेवैति कौन्तेय
सदा तद्भावभावितः ॥८-६॥

yaṃ yaṃ vā'pi smaran bhāvaṃ
tyajatyantē kalēvaram |
taṃ tamēvaiti kauntēya
sadā tadbhāvabhāvitaḥ || 8-6 ||

Whosoever at the end, leaves the body, thinking of any being, to that being only he goes, O Kaunteya, because of his constant thought of that being. [Chapter 8 – Verse 6]

- Powerful Sankalpa at last most = Next birth.
- Jada Bharatha remembered deer and was born as deer.
- Men born as women in next Janma because they think of women all the time.
- Last thought is cumulative thought of your life, reflection of our life.
- Truth, revealed by Shastra.

Verse 106 :

- At no time, Jnani misses this knowledge.
- Sick, or healthy, life of contemplation or action.
- Last moment for him will be remembrance of self.

- Knows rope, no more snake.
- Knowledge destroys ignorance once and for all and knowledge remains.
- Knowledge doesn't remain as a thought.
- **Knowledge remains as a deeper presence and all pervasive existence.**
- Continues to fill you up.... Ink in water, penetrates, permeates, felt through out water.
- Initially knowledge is like – water + oil, doesn't mix.

| In Meditation | After Meditation |
|----------------------|---|
| - Knowledge is there | - Usual nature - After sometime, pervades like ink - It is never lost |

- In coma, moorchita, will he remember the knowledge?
- Unhealthy, meditating, life of action – will remember.
- If person is in coma, will he remember only Dviatam.

Verse 107 :

दिने दिने स्वप्नसुप्त्योरधीते विस्मृतेऽप्ययम् ।
परेद्युर्नानधीतः स्वात्तद्विद्या न नश्यति ॥१०७॥

Dine dine svapna suptyo radhīte vismr̥te'pyayam,
para dyur nāna dhītaḥ syāt tadvad vidyā no naśyati ॥ 107 ॥

The knowledge of the Veda acquired (during the waking condition) is daily forgotten during dream and deep sleep states, but it returns on the morrow. Similar is the case with the knowledge (of Brahman) it is never lost. [Chapter 2 - Verse 107]

a) Dhine Dhine :

- Constantly practiced
- Vedic chanting, daily to chant.
- In Gurukula – 8 years
- Age 8 – come back at 17
- Daily Vedic chanting, nonstop – 6 hrs – in one stretch.
- Evening again Parayana
- Don't need book for chanting.
- For us, Stotram book required.

b) Adhine :

- Daily Svadhyaya of Yajur Veda.

c) Svapna, Sushuptiyoho :

- In deep sleep, dream state



No thoughts

- No remembrance.

d) Ayam Ayhata Pardhyuhu :

- Next day has knowledge.
- In deep sleep, no thought of Purusha Suktam, Narayana Sukhtam.
- In Svapna – revelations – mind working.
- In sleep – no Veda Vrutti
- Paredhyuyu – next day when he wakes, he still remembers.
- Vrutti not there, does not mean knowledge is not there.
- Important point
- Knowledge has percolated, gone deeper than thought.

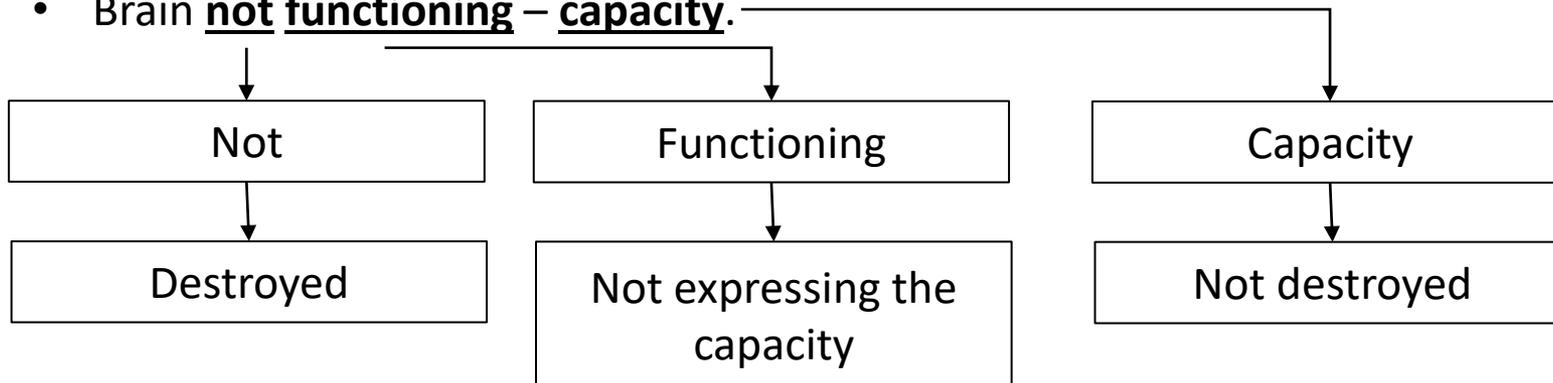
• **Thought – only superficial presence of knowledge.**

- I am man – thought / knowledge.
- Names – deeper than thought.
- From deep sleep – I get when someone calls my name.

- Knowledge has not perished
 - Absence of thought in Moorcha does not mean absence of knowledge.
 - Moorcha = Unconscious state, fainting.
 - What about Amnesia, Alzheimers, forgetfulness dementia?
 - Awareness of near + dear is poor.
 - Behave like children, language is zero now.
- **It is all brains functions, when cells loose power, thoughts don't express.**
- Brain function – thought different.
 - If optic portion of brain is not functioning – language, breathing, portion survives.

| Capacity to see | Not able to see |
|-----------------|-----------------|
| Exists | Is not there |

- Brain **not functioning** – **capacity**.



| Knowledge is function of Brain | Medium for expression of knowledge |
|--|---|
| <ul style="list-style-type: none"> - Subtle - Requires physical equipment to express | <ul style="list-style-type: none"> - Brain is physical - Physical does not in anyway determine presence, absence of subtle. |

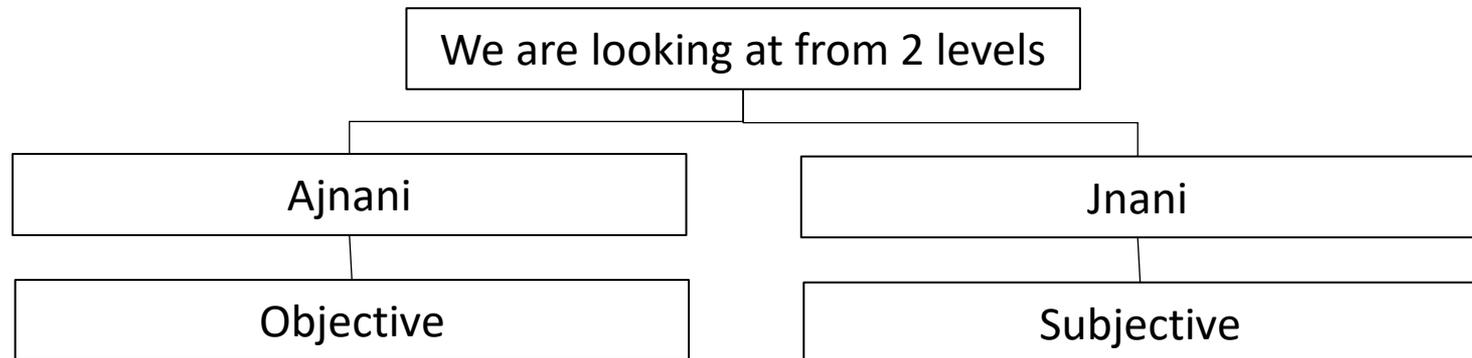
- Durjana – tushyate – follow keeps on troubling, just give answer to satisfy.

- **Jnani – does not have Body / Mind / Intellect, he is already Brahman.**
- **He is Nityashuddha, Mukta, Svarupa Brahman.**

- At the moment of knowledge, his Sanchita was destroyed.
- No need for him to keep thought in the end also.

- **Jnani need not have thought – Aham Brahma Asmi in the last moment.**

- He is Brahman, no question of going to Brahman.



- These don't apply.

- Answer is given, because Ajnani feels Jnani has a mind.
- Yante Matihi Sa Gatihi.
- Last thought = Next embodiment.

Temporary Answer :

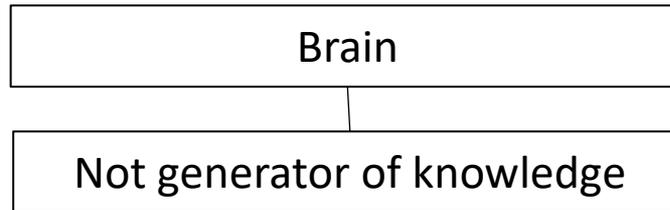
- I) thought can't be forgotten, will have thought, it has percolated deep inside, it is knowledge.
- In Moorcha – no thought...

II) Does not mean he does not have knowledge.

Example :

- Sushupti – no thought.

III)



| Brain | Knowledge |
|------------------------|-------------------------|
| - Gross | - Subtle |
| - Functioning of Brain | - Presence of knowledge |

Both independent

In Vedanta we do not say :

- Brain creates knowledge
- Brain is a medium for knowledge

Golaka :

Eyes :

- **Don't generate capacity of sight.**
- **Faculty of eye, uses eyes to see.**

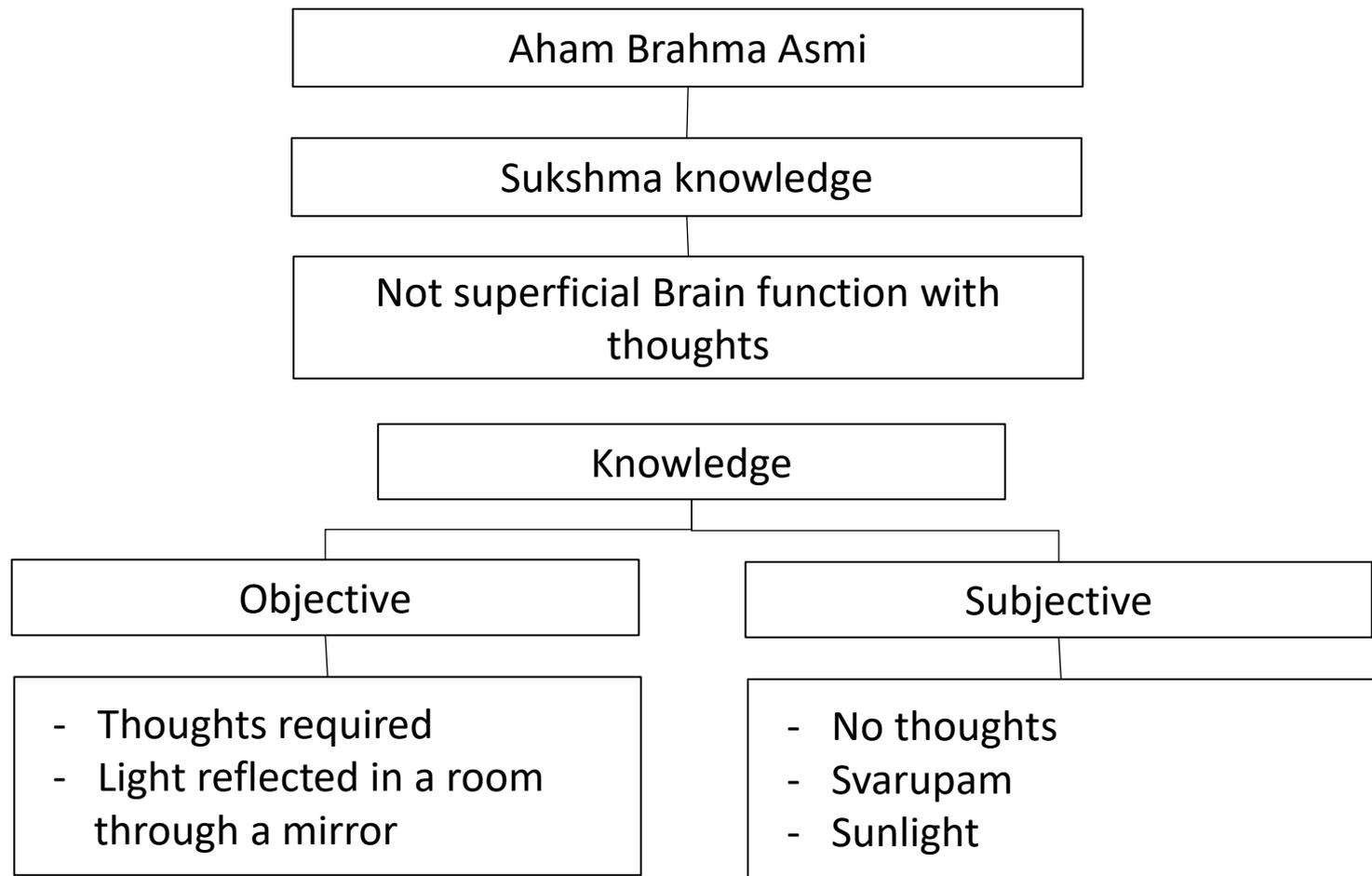
Indriyas :

- Functioning power
- Sukshma, faculty
- Faculty uses Golaka

- **Golaka does not create the faculty.**

- Brain does not create knowledge.
- When Brain is there, knowledge is required.

- **Knowledge is independent of Brain (Sushpti).**



- If brain is not there, I can't see you.
- After I see you, knowledge exists independent of Brain.
- **Knowledge exists independent of Brain.**
- Braincells – Neurons required for knowledge to be expressed.

- Don't remember name.
- Brain energizing, neurons collected.
- Knowledge is there but for knowledge to be expressed, neurons are required to be connected.
- In dementia, nothing happens to knowledge.

• **Knowledge – I am – does not require brain to function.**

- Tushyantur dur Janaha – let Durjanaha be satisfied, answered.
- In Moorcha, nothing happens to knowledge.
- Purva Pakshi's doubt cleared.

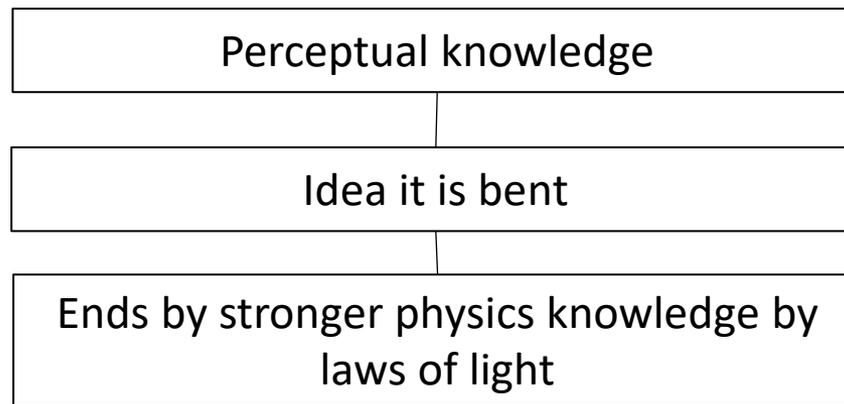
Siddantin :

- Knowledge can't be destroyed by another better knowledge.

• **Knowledge created by right means of knowledge can be put an end only by a better knowledge by a stronger Pramana.**

Example :

- Glass beaker, put stirrer in water, looks bent, perceptual knowledge.
- Not broken, refraction, light bends in a medium.
- It appears broken.



- Can Brahma Jnana be destroyed?
- Analyse this way, not in coma, bad health etc.
- One better knowledge of Vedanta puts an end to Vyavaharika knowledge.

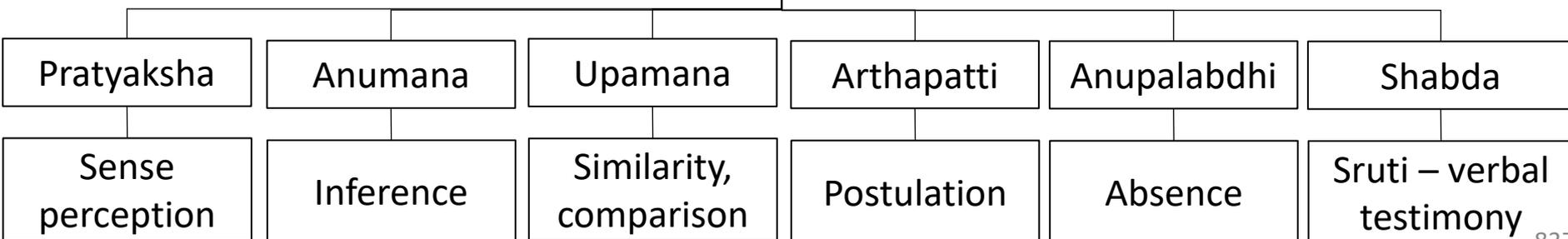
Question :

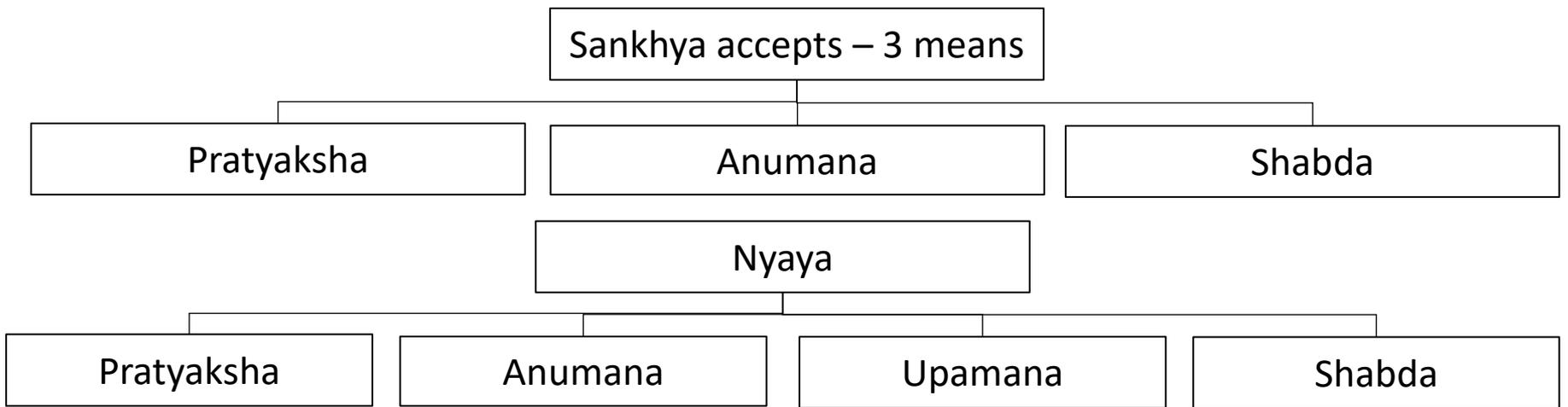
- Is there a better knowledge?

Answer :

- Next session.

Means of knowledge





- Vedanta – Purvamimamsa – Accept 6
- Integrate within 6 – other schools

Anumana :

- See smoke, infer fire

Arthapatti :

- See person not eating food but becoming fat.

Example :

- Devadatta is fat, doesn't eat in day time.

Knowledge :

- Must be eating in the night, not hormonal problem.

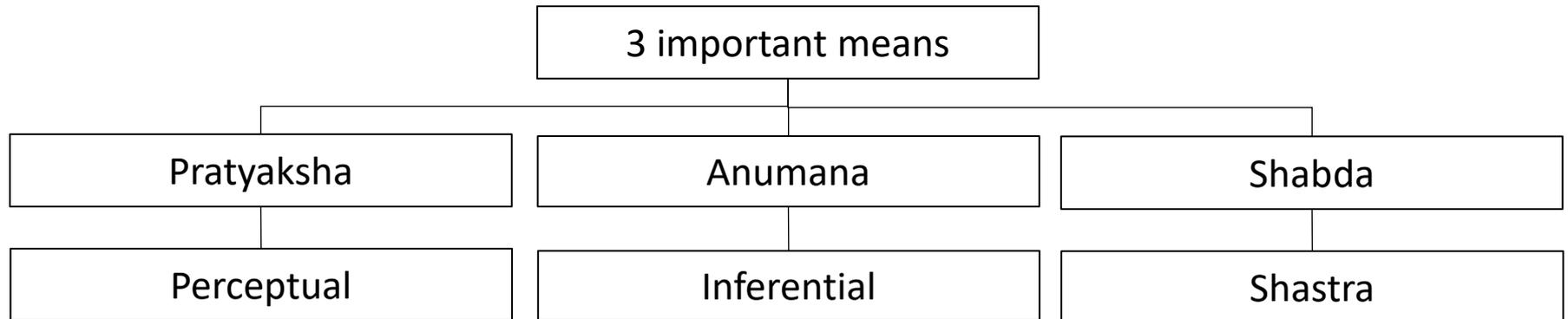
| Purva Mimamsa | Nyaya |
|---------------|--------------|
| Arthapatti | Anumana only |

Upamana :

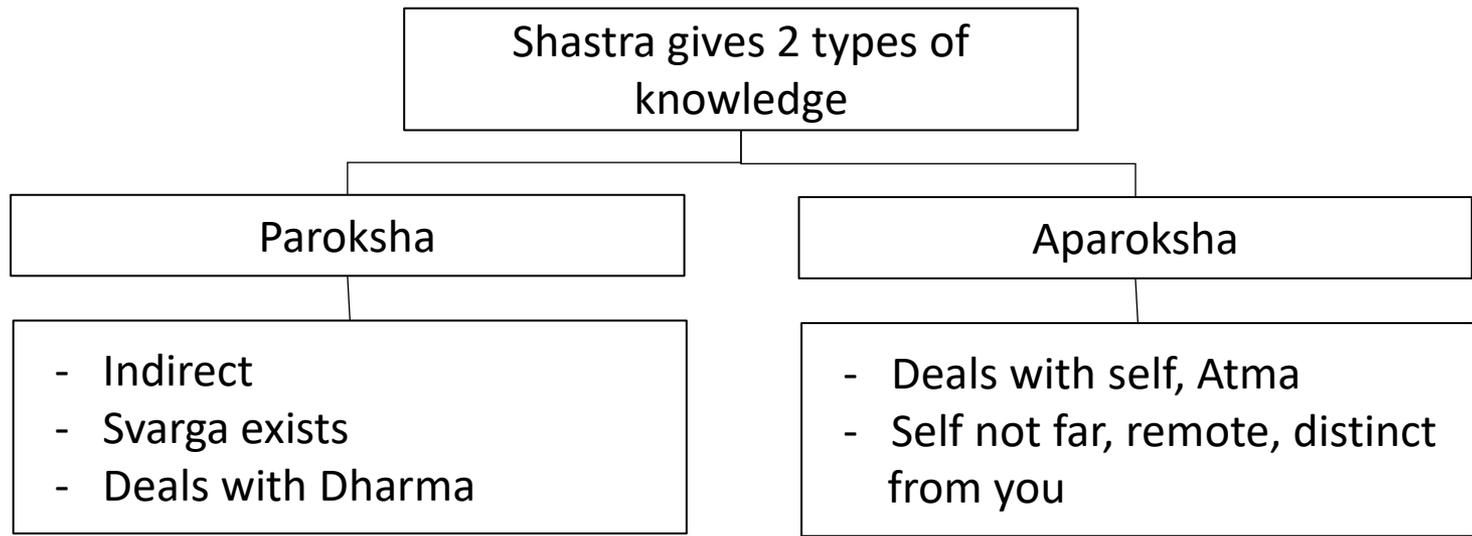
- Through example.
- Cow – in forest – huge – fearsome.
- See bison – in forest = Gavaya.
- This is Pratyaksha, not Upamana.

Anupalabdhi :

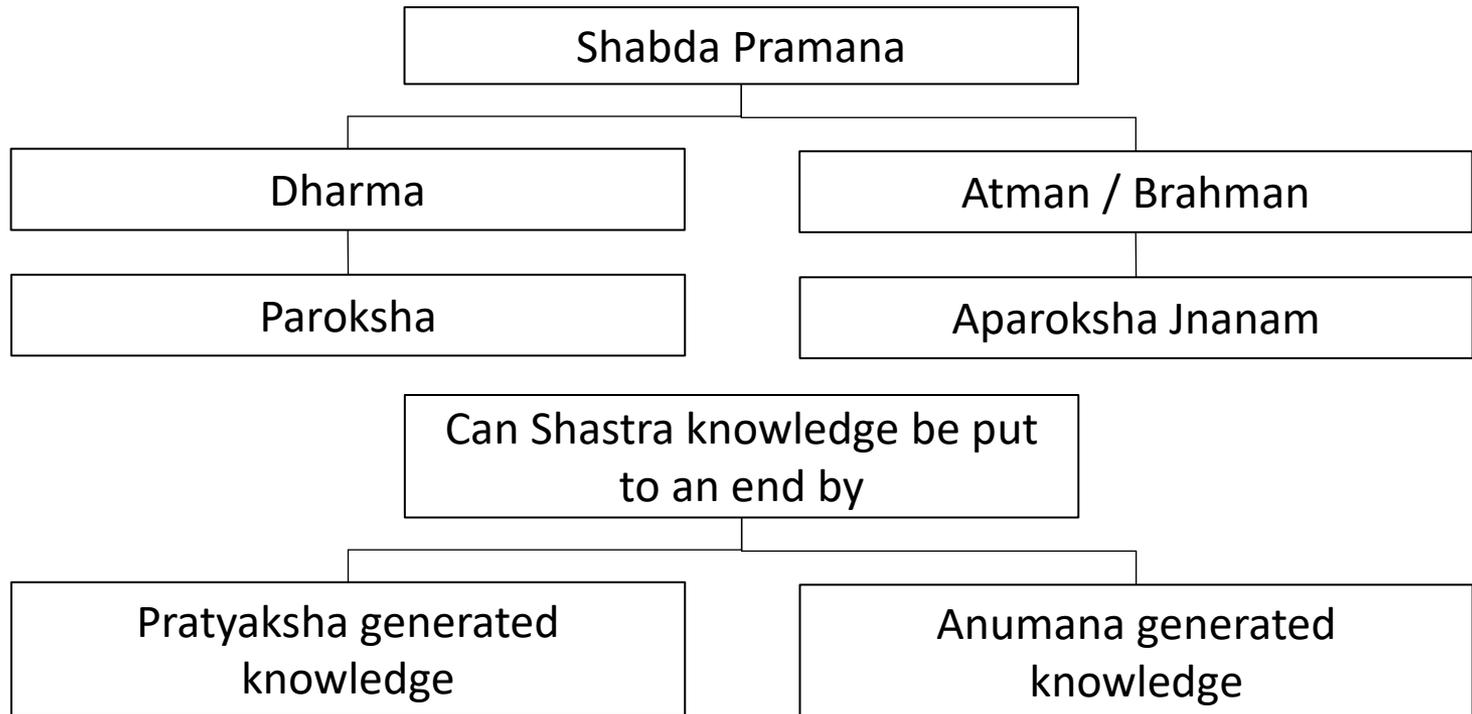
- Absence of pot is also seen, hence Pratyaksha.
- To see – colour / form should be there.
- We integrate.



- Which is most powerful to destroy knowledge?
- Jnanis knowledge from Shastra.
- Shastra pointed out and then it become direct experience.



- What kind of knowledge Shabda can create?



Revision : Verse 106, 107

Purva Pakshi :

- How Jnani has no Punar Janma.

I) Argument :

- Last thought determines future embodiment.
- **For Jnani – Sanchita destroyed after realization because there is no more Jiva Bhava to hold it.**
- Once foundation is destroyed, building can't stand.

II) Jeevan Mukta has a mind.

- Depending on last thought, future embodiment will come
- Yante Matihi, Sa Gatihi

III) Mind will have knowledge and knowledge will not be lost in the last moment, also'

- World is Mithya Jnanam, Aham Satyam Jnanam.
- Knowledge can't be forgotten
- Inwardly knowledge remains

IV) Example :

- Now talking Vedanta, also know how to ride a bicycle.
- Superficialities don't matter w.r.t. knowledge.

Example :

- Dr. watching Tv
- Still has medicine knowledge always.

V) In all transactions, knowledge not lost

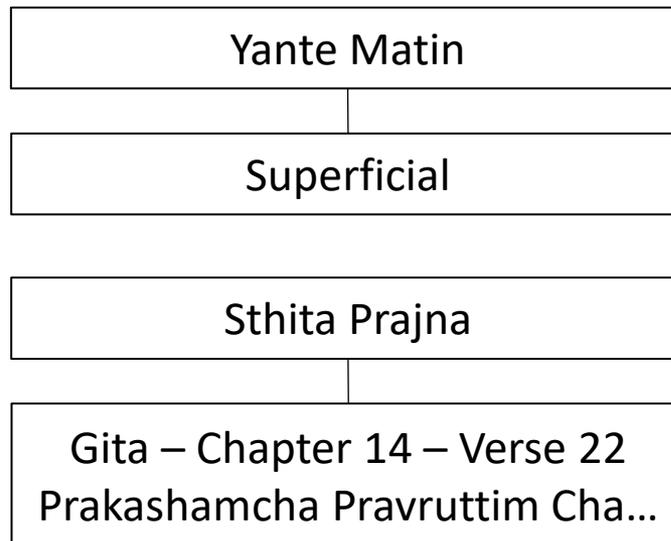
- Jnani – healthy, with disease, in meditation, travelling, doesn't matter.
- Knowledge – steady
- What is last thought – for Jnani, doesn't matter.

VI) With desire.. Will want this – that..

- Has no knowledge.

VII) Knowledge enters in the level of thought.

- Wisdom transcends thought, remains subtly ingrained within us.



Gita :

श्रीभगवानुवाच ।
प्रकाशं च प्रवृत्तिं च
मोहमेव च पाण्डव ।
न द्वेष्टि सम्प्रवृत्तानि
न निवृत्तानि काङ्क्षति ॥१४-२२॥

śrībhagavānuvāca
prakāśaṃ ca pravṛttiṃ ca
mōham ēva ca pāṇḍava |
na dvēṣṭi sampravṛttāni
na nivṛttāni kāṅkṣati || 14-22 ||

The Blessed lord Said : Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

| Prakasham | Pravrittimm | Moha |
|-------------------|-------------------|---|
| - Sattvic thought | - Rajasic thought | - Tamasic thought - Tired - Slumber |

VIII) Jnani :

- **Whatever be the condition of the mind and its thoughts, he neither hates or gets attached.**
- If this is nature, in the last moment he will not keep a Rajasic or Tamasic thought.
- Jnani will be free of insistence.

IX) For a Jnani, last thought does not matter.

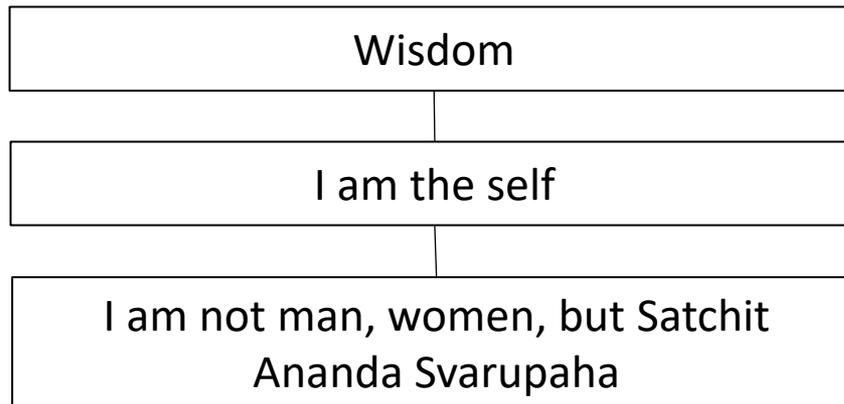
- Without any thought, he remains.
- Wisdom not lost because of lack of thought.

Example :

- I am man, after cooking, or after going to office.
- What I do, I think, has no connection in the deeper understanding of yourself.

X) Verse 106 :

- In coma, don't know I a man, women
- Subconscious, ingrained wisdom.
- In unconscious state of deep sleep, when mind not functioning.



Wise :

- I am pure Satchit Ananda...
- In Moorcha if person dies.

XI) In sleep, doesn't recall Veda.

- On waking he can recall the Veda.
- No death to knowledge even in Moorcha Avastha.

• **No destruction of knowledge even in state of mental absence.**

- No rebirth – Sanchita destroyed.
- Knowledge can't be destroyed, because you require stronger knowledge (Prabala – Prama).

Verse 108 :

प्रमाणोत्पादिता विद्या प्रमाणं प्रबलं विना ।
न नश्यति न वेदान्तात्प्रबलं मानमीक्ष्यते ॥ १०८ ॥

Pramāṇo tpāditā vidyā pramāṇam prabalam vinā,
na naśyati na vedāntāt prabalam māna mīkṣyate ॥ 108 ॥

The knowledge of Brahman, based on the evidence of the Vedas, is not destroyed unless proved in valid by some stronger evidence; but in fact there is no stronger evidence than the Vedas. [Chapter 2 - Verse 108]

- Brahma Jnanam – will it end?
- Can it be sublated? Removed? Cancelled, replaced, destroyed?
- See Rope as Rope
- Knowledge of snake is sublated.
- Sublation = Badha
- Destruction = Nasha

Sublation :

- See Mirage water – think its true.
- **Come to realise, its false = Sublation, falsified = Badha.**
- Nasha = Destruction.
- Once I see Rope, knowledge of snake destroyed.

- Sublation = Cancellation of its reality with the continuation of perception.
- Destruction = Actual ending of perception
- Knowledge is destroyed when knowledge is shown to be false by another knowledge.
- Falsification of knowledge by a better knowledge leads to destruction of earlier knowledge.

a) Pramana Utpadita Brahma Vidya :

- Knowledge born out of, originated, comes to existence from a Pramana.

Pramanam :

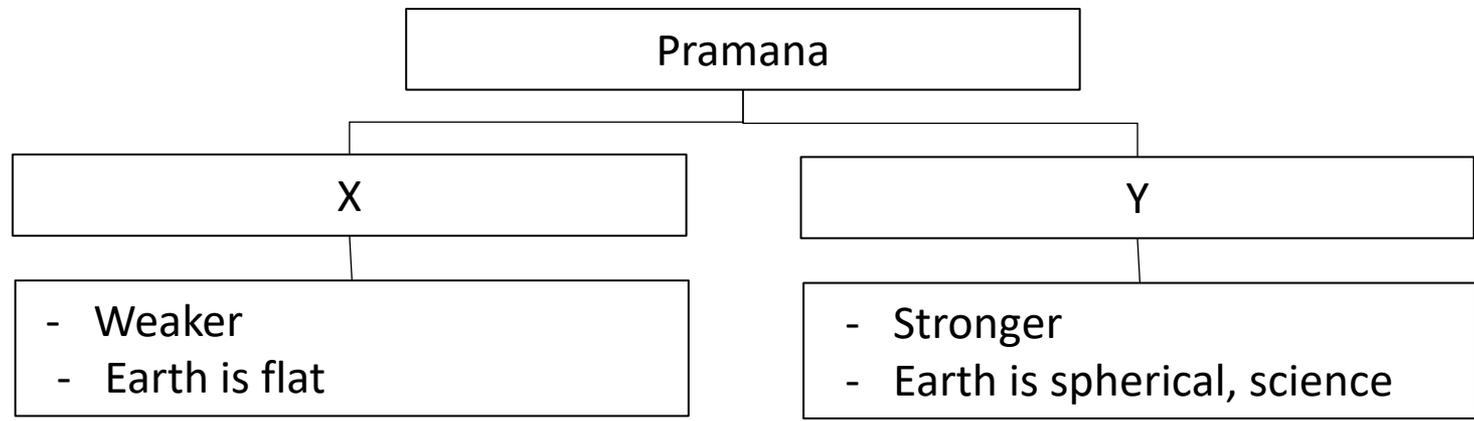
| Prama | Karanam |
|--------------|----------------|
| Knowledge | Means |

- Every knowledge comes because of an instrument.
- Pratyaksha Jnanam requires senses.
- Anumana Pramana – requires inferential instrument.

b) Pramana Utpadita Prabalam, Pramana Vina Na Nashyati :

- Knowledge from Pramana can't come to an end just like that.

- **Knowledge requires superior Pramana to make it come to an end.**



- See ship – slowly... curved
- See horizon – curved
- Astronauts – go to space... earth is spherical

Science :

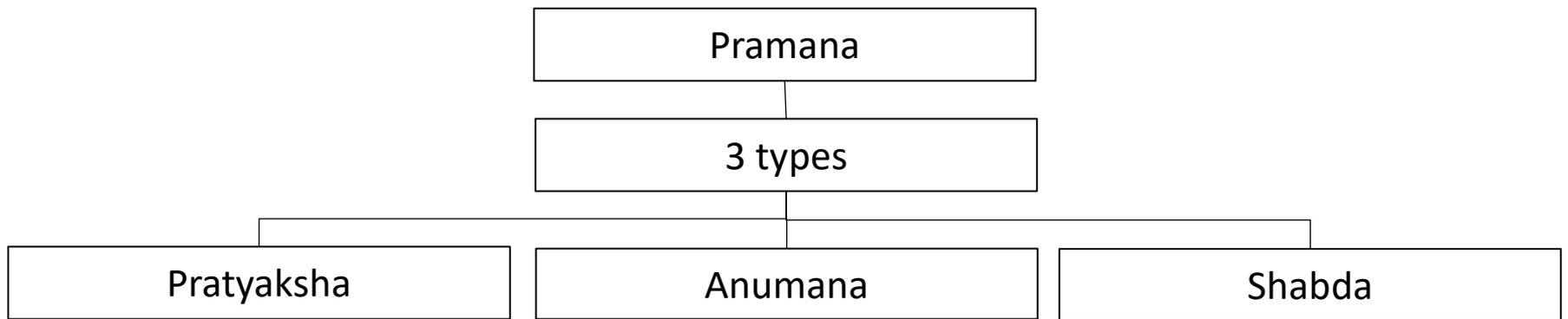
- Prabala Pramana gives Prabala Jnanam
- **Ignorance dispelled, knowledge grows this way by Prabala Pramanams.**
- If Brahma Vidya has to come to an end, it will require a Prabala Pramanam to put it to an end.

Prasno Upanishad :

स ईक्षाचक्रे । कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि
कस्मिन्वा प्रतिष्ठिते प्रतिष्ठस्यामीति ॥ ३॥

Sa eekshaamchakre, kasmin naha utkraanta? utkraanto bhavishyaami?
kasmin vaa pratishthate? pratishthaayaam? iti ॥ 3 ॥

He (Purusa) reflected, “What is it by whose departure I shall depart and by whose stay I shall stay?”. [VI – 3]



- Brahma Vidya (Shabda Pramana) can it come to an end by Pratyaksha or Anumana?

• Is Pratyaksha, Anumana stronger than Shabda Pramanam?

- Eyes – What is revealed is more clear
Hence, stronger than Anumana
- Anumana – weaker
- See smoke, know fire
- Seen many times Vyapti Jnanam, invariably connected.
- Yatra Yatra Dhuma, Tatra Tatra Vannihi

Anumita :

- **Wherever smoke, there fire exists.**
- Knowledge comes because of Pratyaksha
- Knowledge of invariable cocomittance or mutual co-existence.
- Wherever there is, there it is.

- Wherever there is smoke, there it is fire...
- It cannot but be, it has to be, can't vary.
- Anumiti is generated by Vyapti Jnanam, knowledge of Mutual existence.
- Vyapti Jnanam = Anumiti for inference
= Depends on Pratyaksha
- Therefore, Pratyaksha is Prabala than Anumana.
- Anumana depends on Pratyaksha, weaker.
- Jyesta (elder), Kanishta (Younger) Pramana.

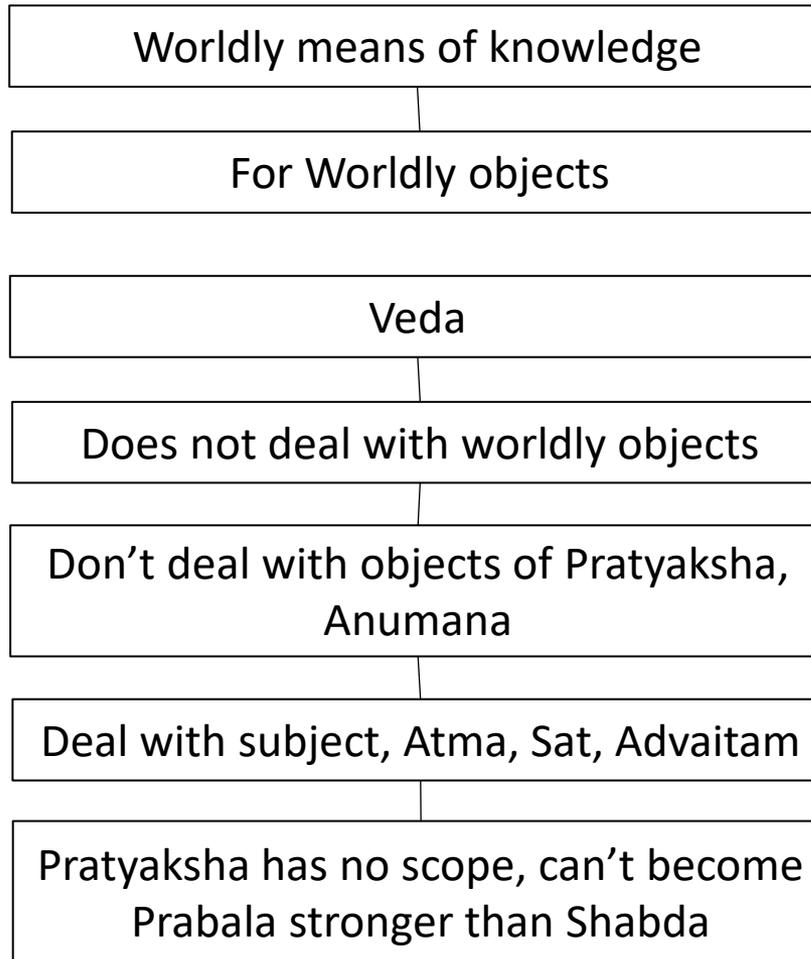
Example :

- See smoke, inference.
- Actually go and see fire = Pratyaksha, stronger.
- Perception ont replacable.
- Between Shabda and Pratyaksha, which is stronger?
- Realms different.

| Pratyaksha | Shabda |
|---|--|
| <ul style="list-style-type: none"> - Deals with Shabda, Sparsha, Rupa, Rasah, Gandha | <ul style="list-style-type: none"> - Deals with Atiyendra Vishaya - Alukika Vishye Vedaha Pramanam |

Vedas :

- Means of knowledge beyond perception.



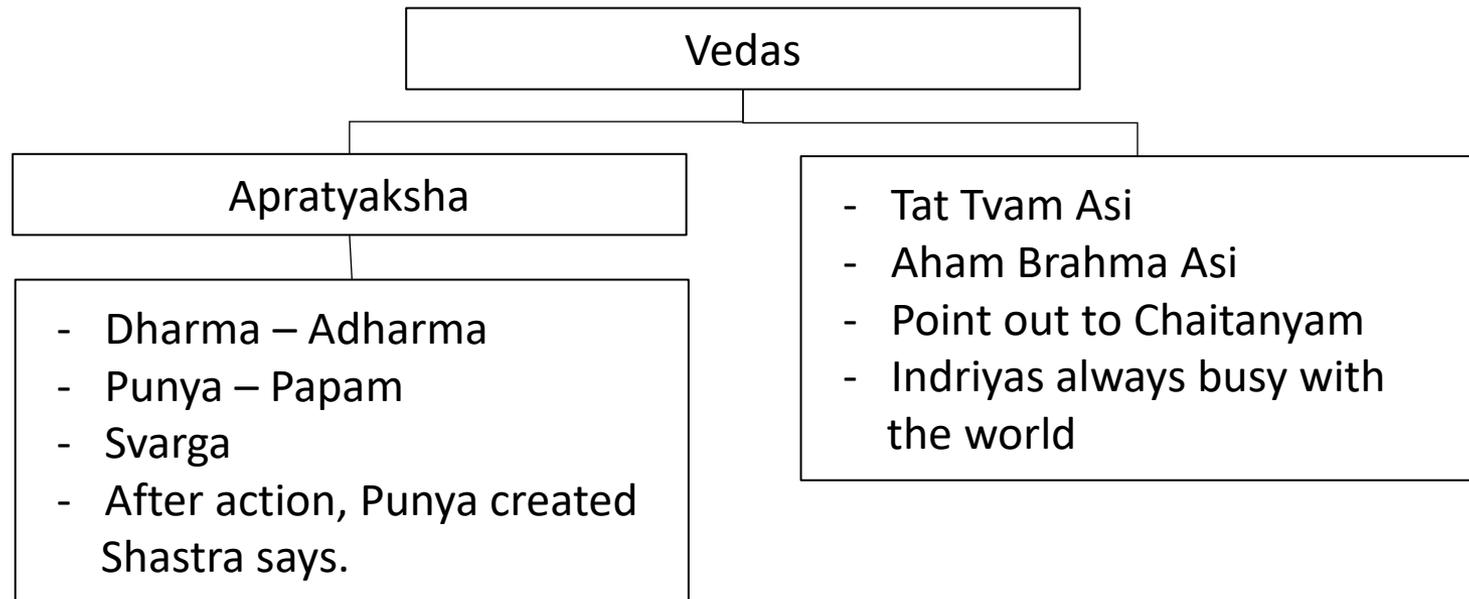
- Pratyaksha can't become Prabala.

Example :

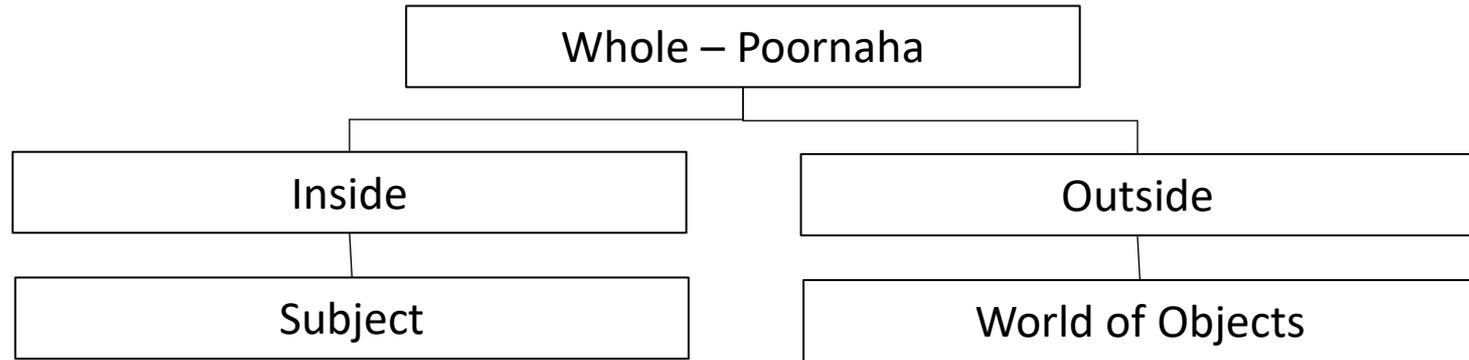
- Time – don't ask Veda
- Colour – ask eyes
- Sound – ask ears

c) Na Vedantaha Prabalam Manam Ikshate :

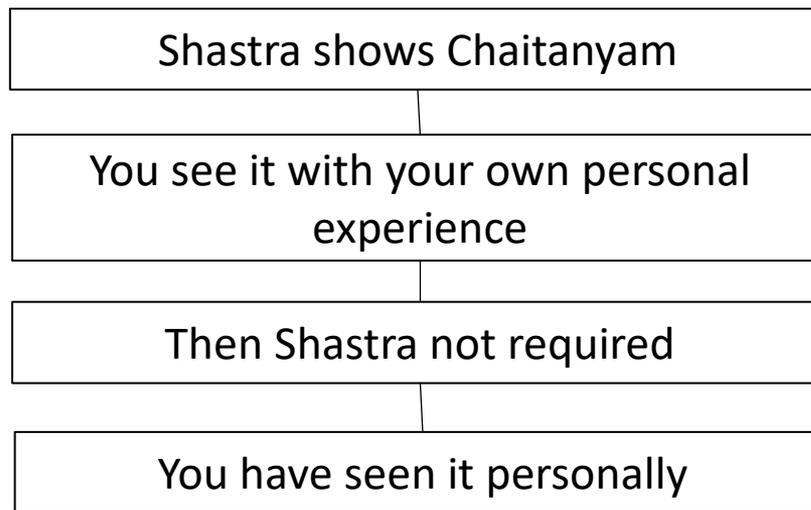
- Don't mix up Pramanas.
- More than Vedanta Pramanam, no stronger, greater Pramana.
- Vedanta alone is the Pramana.
- Only one way to know subject – Atma Jnanam.
- No question of stronger / weaker.



- **Indriyas turn you outside**
- **Shastra helps you to turn within.**



- **With Veda, knowledge of consciousness is Pratyaksha.**
- **Third eyes directly sees consciousness = Aparoksha Anubhuti.**



- Vedanta does not disprove what it has already said.

- Drop Indriya – Manas – Vyavahara, you are with the subject Atma (Not sleep – but beyond sleep – immortal self).
- No change in Mahavakyas ever, time after time.
- If Atma is to be negated, only Veda can negate.
- Veda becomes Aveda after knowledge, Atma remains for ever.
- Mahavakya remains Mahavakya.
- Pratyaksha can't deny.
- Vedanta does not deny.
- Once known, nothing can deny it.
- Self knowledge most powerful – Prabalam.
- Aparoksha Anubhuti – very powerful.
- After having asserted clearly that knowledge can never go away, Vidyaranya closes Chapter 2.

Verse 109 :

तस्माद्देदान्तसंसिद्धं सदद्वैतं न बाध्यते ।

अन्तकालेऽप्यतो भूतविवेकान्निर्वृतिः स्थिता ॥१०९॥

**Tasmād vedānta saṁsiddhiṁ sada dvaitaṁ na bādhyate,
antakāle'pyato bhūta vivekān nirvṛtiḥ sthitāh ॥ 109 ॥**

Therefore the knowledge of the non-dual Reality (thus) established by the Vedanta is not falsified even at the last moment (whatever interpretation be taken). So the discrimination of the elements (from the non-dual Reality) surely ensures peace abiding or bliss ineffable. [Chapter 2 - Verse 109]

a) Tasmāt :

- Because, no way Vedanta Jnanam can be destroyed.

b) Vedanta Samsiddham :

- That which has been well established by Vedanta – Upanishad Pramanam – means for self knowledge.

c) Sad Dvaitam Na Badyate :

- Samyaktva = Personal experience, Vedas can't help you there.
- You have to remove doubts
- Clarity comes out of Sravanam, Mananam, Nididhyasanam, without doubts.
- What Vedanta establishes?

Sat

Chandogya Upanishad :

Sad Eva Soumya... [6 – 2 – 1]

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tasmādasataḥ sajjāyata || 6.2.1 ||

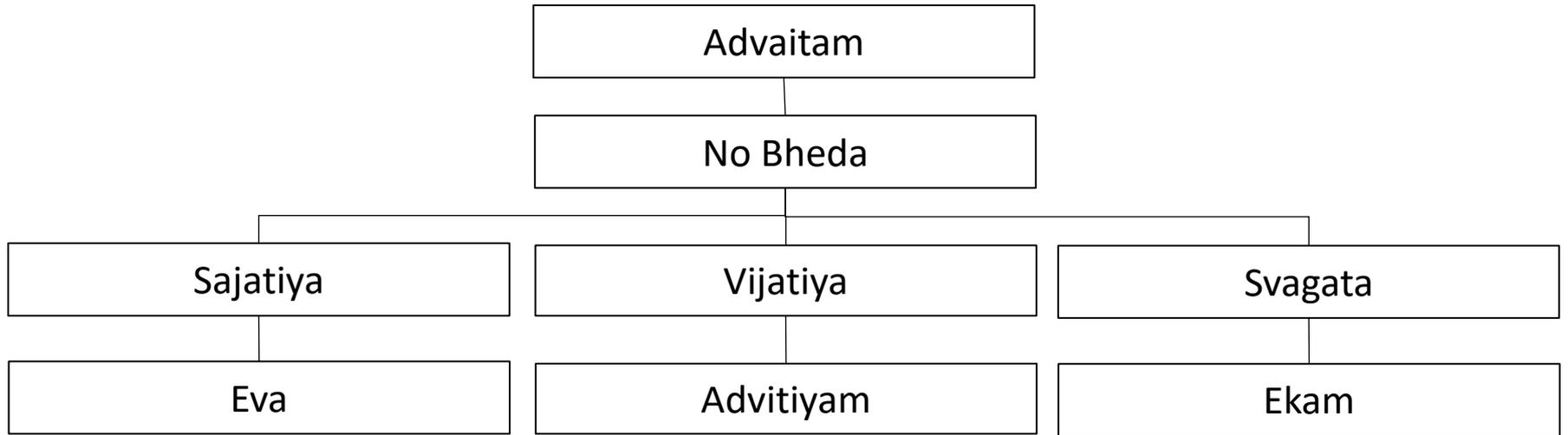
Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

How is Sat?

- Eka Eva Advitiam = Advaitam

| Jiva, Jagat, Ishvara | Sat |
|----------------------|-------------|
| Mithya | Adhishtanam |

Vastu Sangraha Vakyam :



Advaitam Na Badyate :

- Advaitam can never be experienced.

d) Ataha :

- Therefore

e) Buta Viveka :

- Pancha Buta, Mahabuta Viveka.
- By differentiating Sat from 5 Maha Butas (5 elements)
- Not differentiating Akasha from Vayu.

I)

| Sat | 5 Butas |
|----------------------|---------|
| Adhara for all Butas | Adheya |

II) Adhara is different from Adheya

III)

| Adhara | Adheya |
|--------|--------|
| Sat | Asat |

IV) Adheya even though Asat is appearing

- Therefore is Mithya
- Yen Mithya, finally is Asat only.

V) Therefore Brahma Satyam, Jagan Mithya

f) Nivrittihi :

- That one-ness with Brahman, complete fulfillment, Akhanda Ananda.

g) Antahkale Api :

- Even in the last moment also, if one can say it, it becomes Sthitha – firm.
- Nothing to do afterwards.

• Do Buta Viveka in Antah Kala, you get it, you see Samyak and abide in it.

- Text concluded.
- Beautiful, long chapter.

- Every Chapter is a new chapter, 15 Prakaranas put together to make one Maha Prakarana Grantha.
- Chapter 16 = Jeevan Mukti Viveka.
- Read 1st Verse.. Offer gratitude to Swami Vidyananya who has given such a clarity for us.
- 9 months for this chapter.

Panchadas : Verse 1

सदद्वैतं श्रुतं यत्तत्पञ्चभूतविवेकतः ।
बोद्धुं शक्यं ततो भूतपञ्चकं प्रविविच्यते ॥१॥

**Sad-advaitam śrutam yat-tat-pañca-bhūta vivekataḥ,
boddhum śakyam tato bhūta-pañcakam pravi vicryate || 1 ||**

Brahman, who is, according to sruti, the non-dual reality, can be known by the process of differentiation from the five elements. So this process is now being discussed in detail.
[Chapter 2 – Verse 1]

a) Sad Advaitam – Srutam Yatu :

- That which is established in the Sruti as Satu...

Chandogya Upanishad :

सदेव सोम्येदमग्र आसीदेकमेवाद्वितीयम् ।
तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत ॥ ६.२.१ ॥

sadeva somyedamagra āsīdekamevādvitīyam |
taddhaika āhurasadevedamagra āsīdekamevādvitīyaṃ
tasmādasataḥ sajjāyata || 6.2.1 ||

Somya, before this world was manifest there was only existence, one without a second. On this subject, some maintain that before this world was manifest there was only non-existence, one without a second. Out of that non-existence, existence emerged. [6 - 2 - 1]

b) Pancha Buta vivekataha Bodhyum Shakyam :

- It is possible to realise that through Pancha Bua Viveka.

c) Pancha Buta Vivekam Pravivichyate :

- How to do Panchabuta Viveka has been explained.