

VICHARA SAGARA

A Treatise in Advaita Philosophy



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VOLUME 34

Chapter 6

The description of the falsity of the teacher, Vedanta and all the means for the Kanistha Adhikari

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96	Avarta 460 – 463	- Question and Answer related to the total Annihilation of bondage by false means

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CHAPTER 6

**The Description of the Falsity of the
Teacher, Vedanta and all the means for the
Kanistha Adhikari**

TOPIC 454 TO 463



(४५४) पूर्वोक्तार्थसङ्ग्रहः—‘ गङ्गायां घोषः ’ इत्यत्र जहल्लक्षणा । ‘ शोणो धावति ’ इत्यत्राजहल्लक्षणा । ‘ सोऽयं देवदत्तः ’ इत्यत्र भागत्याग-लक्षणा । इयं जहदजहल्लक्षणेति चोच्यते । “ तत्त्वमसि ” इत्यादिमहावाक्येषु जहल्लक्षणा वा अजहल्लक्षणा वा न युज्यते । अतस्ते परित्यज्य भागत्याग-लक्षणैव प्रदर्शिता । “ यतो वाचो निर्वर्तन्ते ” इत्यादिश्रुतयः ब्रह्म न कस्यापि पदस्य वाच्यं भवेदिति बोधयन्ति । अतः समस्तपदेषु ब्रह्मविषये लक्षणैवेत्थं ग्राह्या । मायाया आपेक्षिकं सत्त्वं चैतन्यनिष्ठं निरपेक्षं (पारमार्थिकं) सत्त्वं च मिलित्वा सत्यपदवाच्यमुच्यते । तत्र निरपेक्षसत्त्वमेव सत्यपदस्य लक्ष्यम् । स्वयंप्रकाशमानं ज्ञानं बुद्धिवृत्तिरूपज्ञानं च मिलित्वा ज्ञानपदवाच्यं भवति । तत्र स्वयंप्रकाशज्ञानं ज्ञानपदस्य लक्ष्यम् । आत्मनः स्वरूपानन्दः इष्टविषय-संबन्धजन्यसुखाकारसात्त्विकान्तःकरणवृत्तिरूपं विषयसुखं च मिलित्वा आनन्दपदवाच्यं भवति । तत्र वृत्तिरूपं विषयसुखं परित्यज्य स्वात्मस्वरूपसुखमे-वानन्दपदलक्ष्यम् ।

3 Types of Implications - Lakshana

Jahati

- Gangayam Goshaha

Ajahati

- Shono Dhavati

Bhaga Tyaga

- Soyam Devadatta
- Jahad Ajahal Lakshana
- Bhaga Lakshana

Tat Tvam Asi :

- Ayam Atma Brahman
- Aham Brahma Asmi
- Prajnam Brahman

Use only Baga Tyaga Lakshana not
Jahati or Ajahal Lakshana

What is Logic? Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कुतश्चनेति ॥ १ ॥

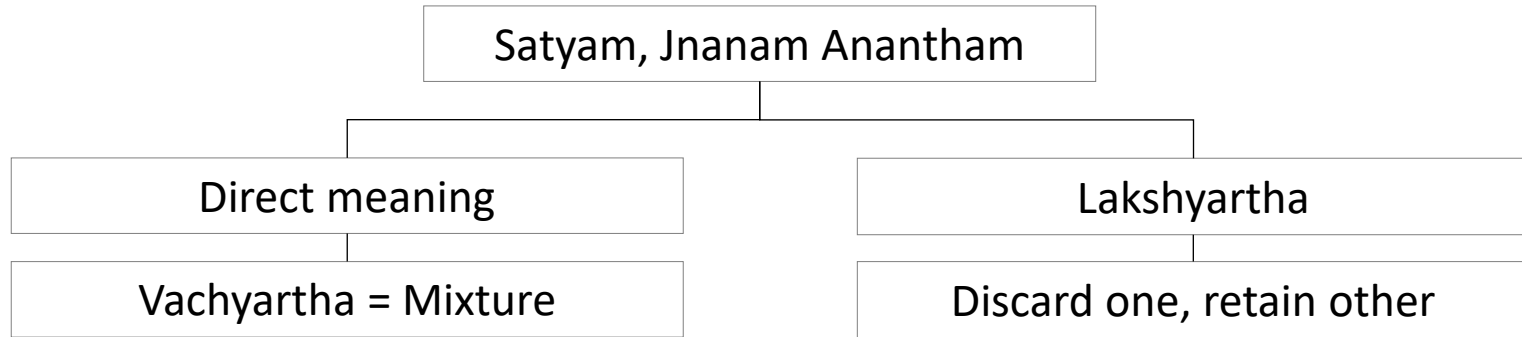
yato vāco nivartante | aprāpya manasā saha |
ānandaṃ brahmaṇo vidvān | na bibheti kutaścaneti || 1 ||

He who knows the bliss of Brahman, from which all words return without reaching it, Together with the mind, is no more afraid of Anything. [2 - 9 - 1]

- Consolidation of previous paras
- Extends Rule to Avantara Vakyam also
- What is applicable to Mahavakyam is applicable to Avantara Vakyam.

Avantara Vakyam :

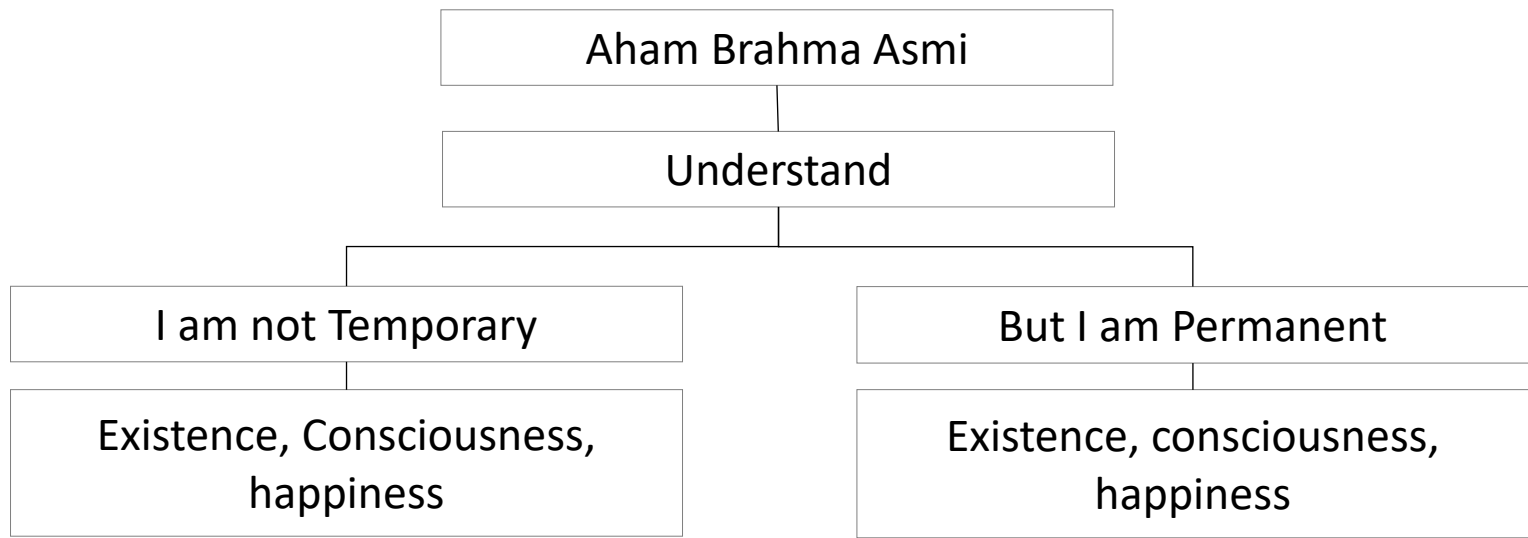
- Brahman defining statement.



- **Vyavaharika Satyam Jnanam Ananda and Paramartika Satyam, Jnanam, Ananda.**

In Lakshyartha :

- **Discard Vyavaharika Satyam, Jnanam, Ananda and retain Paramartika**
- **Satyam, Jnanam, Ananda transcends Time and space.**



- I am permanent consciousness, even after death of my body
- I am Paramartika Satyam, Jnanam Ananda Rupa Brahma Asmi.
- Yatho Vacha = Repetition of 2 Previous paras.

(४५५) महावाक्येषु पदद्वयेऽपि लक्षणाङ्गीकारो निष्फल
इत्याक्षेपः—

अत्र केचिदाहुः—महावाक्येषु विरोधपरिहाराय पदद्वयेऽपि लक्षणा-
ङ्गीकारो व्यर्थः । एकपदे लक्षणाङ्गीकारेणैव विरोधनिवृत्तेरिति । तेषामयमाशयः—
सर्वज्ञत्वादिधर्मविशिष्टस्य किञ्चिज्ज्ञत्वादिधर्मविशिष्टेन सहैक्यं यद्यपि न युज्यते ।
तथाप्येकपदलक्ष्यार्थभूतशुद्धस्य पदान्तरार्थभूतविशिष्टेनैक्यं युज्यत एव ।
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क्षत्रियत्वधर्मरहितशुद्धमनुष्यस्य ब्राह्मणत्वधर्मविशिष्टेन सहैक्ये न विरोधः ।
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विशिष्टेन वा एकत्वे विरोधो न भवेदेव । तस्मात्पदद्वये लक्षणाभ्युपगमे
न काचिदपि युक्तिरस्तीति ।

- Not discussed before
- What is taken for granted is being questioned
- In all Mahavakyam, don't take direct meaning of words, take indirect meaning
- Tat Tvam Asi - We take implied meaning, not direct meaning for both Tatu and Tvam.
- Asi = Verb of being - Take direct meaning, Vachyartha.

Aham Brahma	Asmi
- Give-up Vachyartha and take Lakshyartha	- Don't Analyse - Verb of being - Direct meaning ok

- Prajanam Brahma also
- Justifying argument with direct meaning, identity not appropriate
- There is contradiction between Tat - Tvam Vachyartha
- For avoiding contradiction, you take Lakshyartha, I understand.

Question :

- Why do you take Lakshyartha for both Tat and Tvam?
- Take Lakshyartha of one word

Tat Pada Vachyārtha	Tvam Pada Lakshyārtha
Tat Pada Laksyārtha	Tvam Pada Vachyārtha

- To remove contradiction, isn't it enough to give up direct meaning of one word.

Why give up for both words?

- Never questioned that
- In all Mahavakyas, in both Tatu and Tvam, employing implied meaning is fruitless
- Akshepa = Objection
- It explains objection, then answer very elaborately
- Interpretation of Mahavakyam is called Shastram
- Logical discussion = Nyaya shastra discussion
- Grammatical interpretations will come under Vyakarana Shastram
- 3 Branches of Science - Simultaneously gone through for - Same object
- For removing the contradiction
- Direct meaning alone is powerful
- If there is choice, use only direct meaning
- If contradiction, employ indirect meaning
- W.r.t. contradictions of Tat and Tvam, application of Lakshana is Vyartaha, useless Nishprayanam.

Aim :

- Remove contradiction
- Employ Lakshana in Tat or Tvam, contradiction can be removed
- 2 People coming, colliding
- To avoid collision - should both change?
- Only I or you should go
- One moves, opposition solved.

Next question - which one?

- Tvam
 - Tat
- } Vachyartha alone - What is problem?

Revision : Topic 455 :

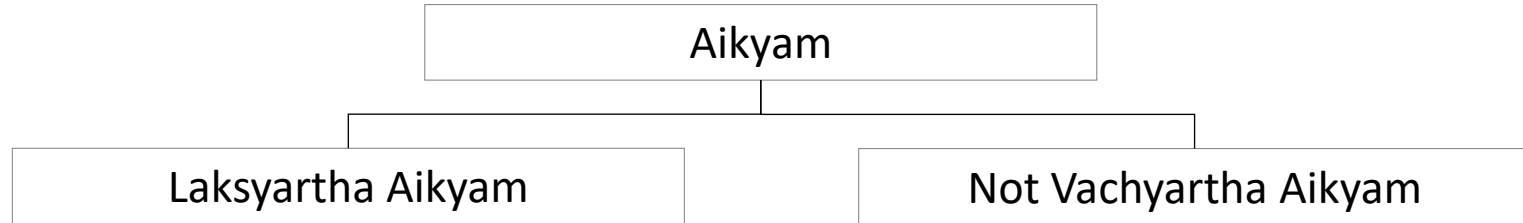
(४५५) महावाक्येषु पदद्वयेऽपि लक्षणाङ्गीकारो निष्फल
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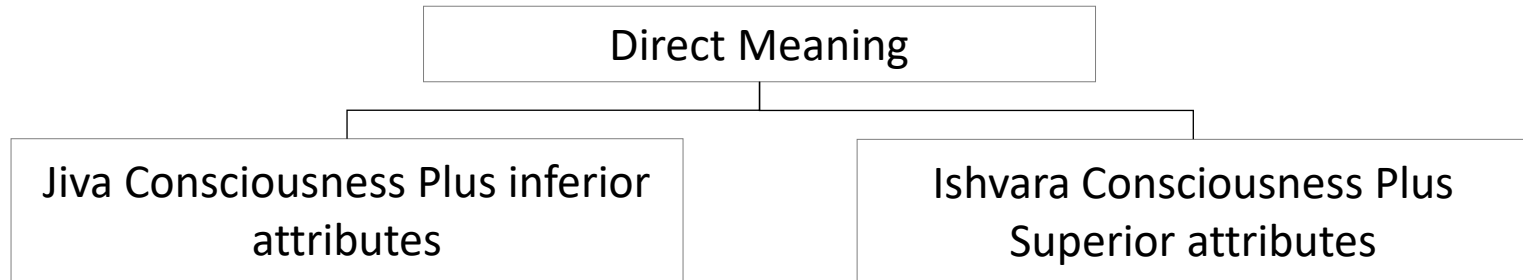
I) Acharya Answering type of question

II) Direct message of Mahavakyam :

- Mahavakya is revealing Jiva - Brahma / Ishvara.



III)



- Equation is blocked because inferior, superior attributes can't be equated
- There is virodha, contradiction - Hence go for Lakshana.

Opposition :

- Need not drop both attributes
- Can remove Ishvara's superior attributes, or Jiva's inferior attributes by Baga Tyaga Lakshana
- Apply Baga Tyaga for any one, they will be knocked off
- When inferior attributes are alone there, no contradiction.

- Contradiction only if superior attributes join
- Retain only inferior or superior attributes by Bhaga Tyaga Lakshana to remove contradictions.

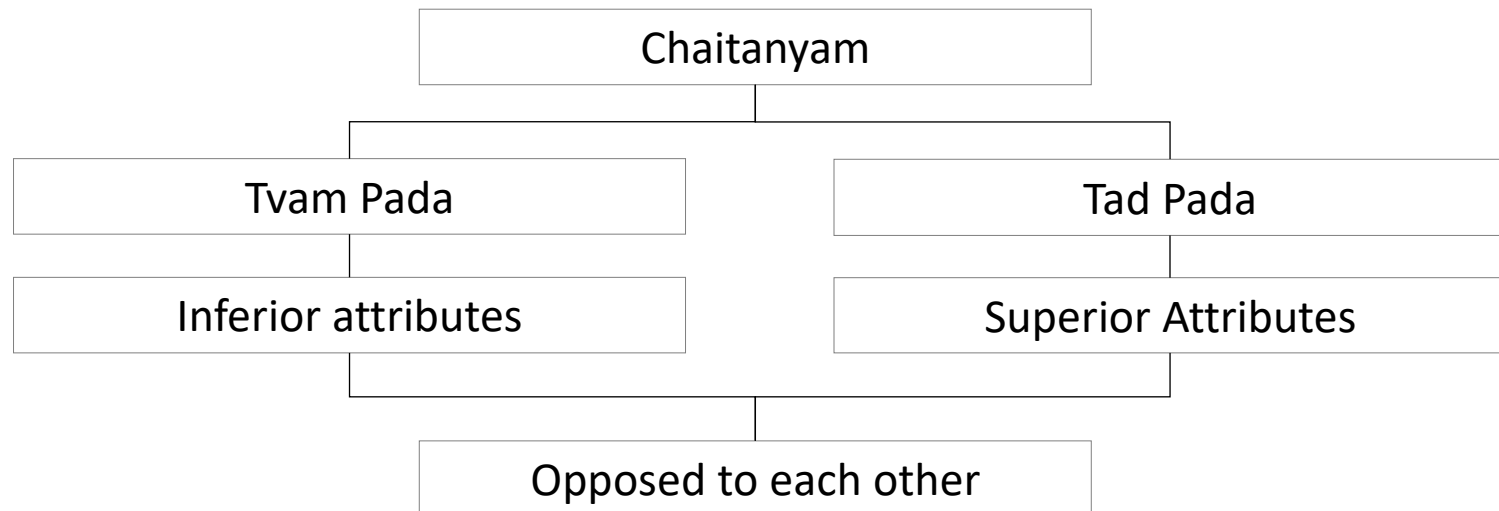
Example :

- If 2 have contradictory views, Chairman expels only one member
 - Arguments stop
 - Why expel both
 - Expel only opposition member
 - Don't empty the hall
- Elaborate answer comes

Objection :

- **Tvam - Tad pada - in both Bhaga Tyaga Lakshana is Vyarthaha, not required.**

Intention of Purva Pakshi :



- Take Lakshyartham of one part, apply Bhaga Tyaga, contradictory attributes go away.
- When you apply Lakshyartham, you will get attributeless Chaitanyam - in terms of Tvam or Tad pada.
- In other portion, there will be Chaitanyam with inferior or Superior attributes.

One	One
With Attribute	Without Attribute

No Contradiction

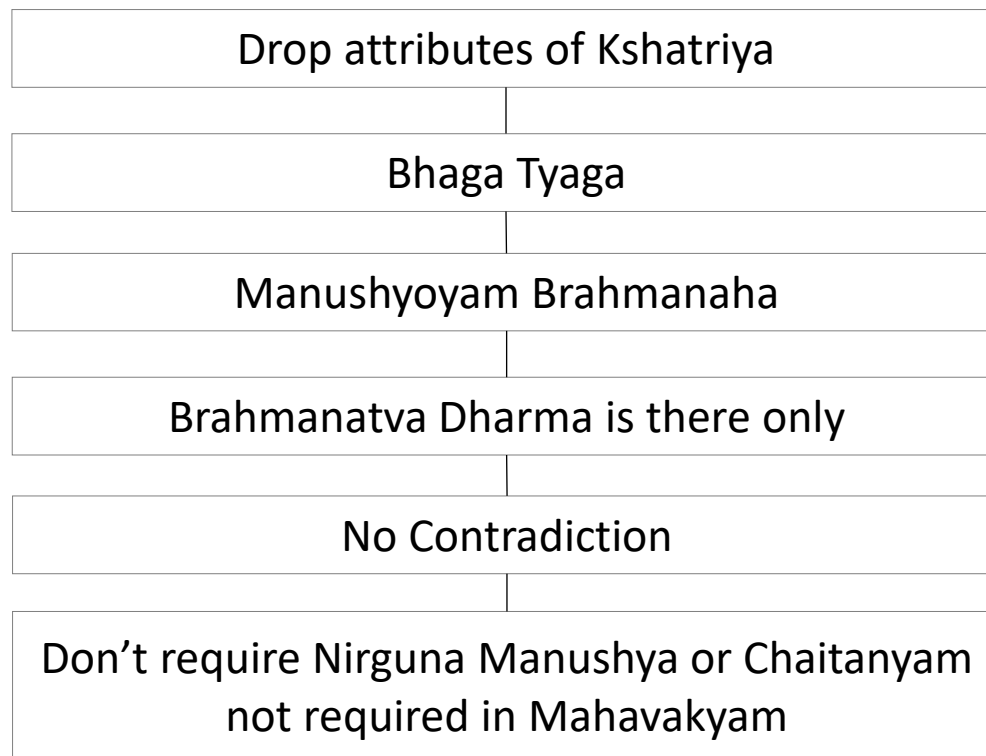
Retain Vachyartham	Apply Bhaga Tyaga
- Attributed consciousness	- Remove Upadhi - Attributeless Consciousness

Not opposed, no Opposing attributes

Example :

Kshatriya Manushya	Brahmana Manushya
With attributes	With attributes

Opposed, no Aikyam

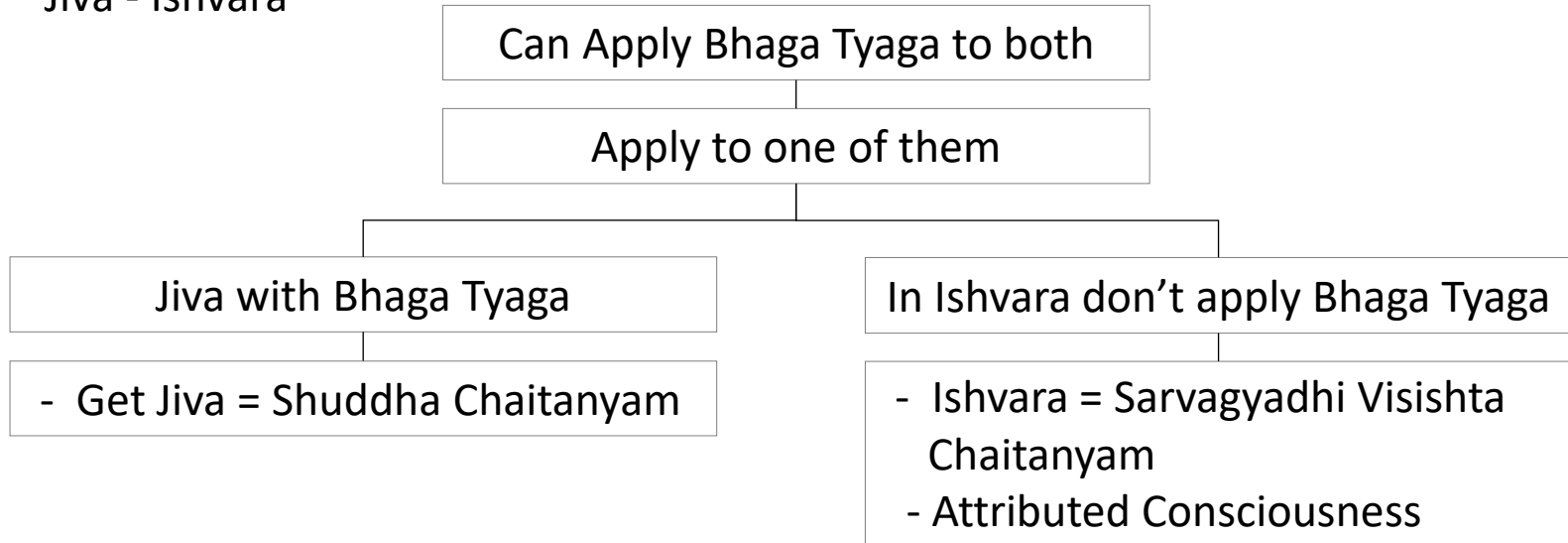


- Can retain one Saguna Chaitanyam
- Kshatriya word knocked off once attributes knocked off
- Another with Brahmanatva dharma, then in equation, no contradiction.

Expansion :

A) One Possibility :

- Jiva - Ishvara



- Equate both of them
- No obstruction - Superior one is never mentioned by Shuddha Chaitanyam.

End :

- Chaitanyam will be with superior attribute
- Mahavakyam reveals superior attributed Saguna Chaitanyam

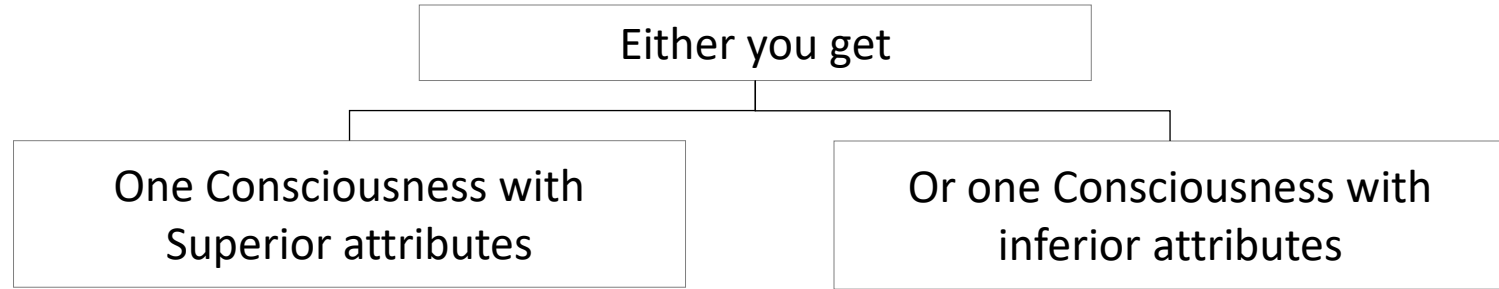
Second Option :

- In Bhaga Tyaga Lakshana w.r.t. Ishvara pada
- Get pure Chaitanyam
- Superior attributes knocked off.

- Ishvara = Shuddha Chaitanyam
- Jiva = Use Vachyatha, Chaitanyam with inferior attributes.

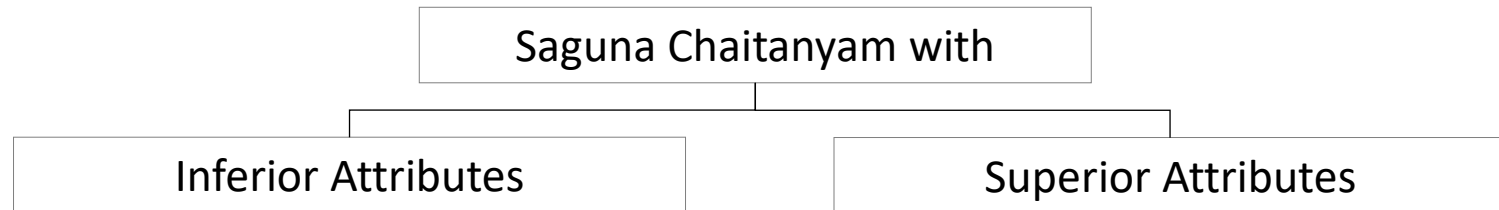
In Aikyam : Final meanings :

- One Consciousness endowed with inferior attributes.



- **Choose any of the meaning**
- **Why you knock off both inferior and superior attributes and arrive at Nirguna Chaitanyam**

- No need to go to Nirguna Chaitanyam
- Let us have Saguna Chaitanyam as the ultimate meaning.



Example : Visishta Advaitam :

- Ishvara alone exists with Superior attributes

- **Objection - No reason to apply Bhaga Tyaga with both words.**

Topic 456 to 460 :

(456-460) पूर्वोक्ताक्षेपसमाधिः। पदद्वयलक्षणा सफलेति प्रदर्शनम्—

- Objection in Topic 455
- Samadhanam - Our reply - Answer to objection

Answer :

- “Pada Dvaya Lakshana Sa Phalat”
- It is meaningful to employ Bhaga Tyaga to both Tvam and Tad pada.

Purva Pakshi	ND
- Nishphala	- Saphala - Simplification will not work - Employ Bhaga for both words

- General Answer.

(456) तत्र महावाक्येष्वेकपद एव लक्षणेति वादी प्रष्टव्यः—
 महावाक्यगतपदद्वये कतरस्मिन् पदे लक्षणेति। तत्र सर्वेषु महावाक्येषु प्रथमपदे
 एव लक्षणा न द्वितीयपदे इत्यभ्युपगमो न सङ्गच्छते। तथैव सर्वत्र द्वितीयपदे
 एव लक्षणा न प्रथमपदे इत्यप्यसङ्गतमेव। तथा नियमे वाक्यानां परस्परविरोध
 एव स्यात्। तथाहि—“अहं ब्रह्मास्मि”, “प्रज्ञानं ब्रह्म”, “अयमात्मा ब्रह्म”
 इति वाक्यत्रये प्रथमपदं जीववाचकम्। “तत्त्वमसि” इति वाक्ये तु प्रथम-
 पदमीश्वरवाचकम्। सर्ववाक्येषु प्रथमपदे लक्षणाङ्गीकारे चैतन्यं सर्वज्ञत्वादिधर्म-
 विशिष्टेश्वरस्वरूपमिति प्रथमवाक्यत्रयस्यार्थः स्यात्। यतः प्रथमवाक्यत्रये प्रथमपदं
 जीववाचकम्। तस्य चैतन्यमात्रे लक्षणा। द्वितीयस्येश्वरवाचकपदस्य वाच्यार्थ एव
 गृह्यते। ततश्च चैतन्यं सर्वमीश्वरस्वरूपमिति प्रथमवाक्यत्रयस्यार्थः पर्यवसन्नः।

“तत्त्वमसि” इति वाक्ये तु चैतन्यं किञ्चिज्ज्ञत्वादिधर्मविशिष्टसंसार्यात्मक-
 जीवस्वरूपमिति चतुर्थमहावाक्यार्थः स्यात्। यतः “तत्त्वमसि” इति वाक्ये
 प्रथमपदमीश्वरवाचकम्। तस्य चैतन्यमात्रे लक्षणा। द्वितीयस्य जीव वाचकपदस्य
 वाच्यार्थ एव गृह्यते। ततश्च चैतन्यं सर्व जीवस्वरूपमिति चतुर्थवाक्यार्थः
 पर्यवसन्नः।

Purva Pakshi :

- Apply Mahavakya only for one word
- Is this your suggestion? Nothing works

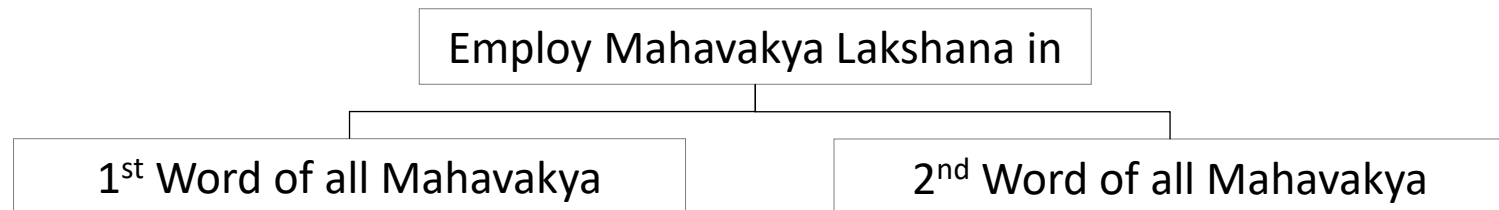
We have taken 4 Mahavakyas :

- Aham Brahma Asmi
- Prajnam Brahma
- Ayam Atma Brahma
- Tat Tvam Asi
- In all 4 ,there is Jiva and Ishvara Padam.

One word refers to	One word refers
Jiva	Ishvara

Question :

- Employ Mahavakya Lakshana.



- If 1st Word - Problems
- If 2nd Word - Problems

Purva Pakshi :

- I don't say 1st / 2nd word
- All words referring to Jiva in all Mahavakyam take Lakshana.

ND :

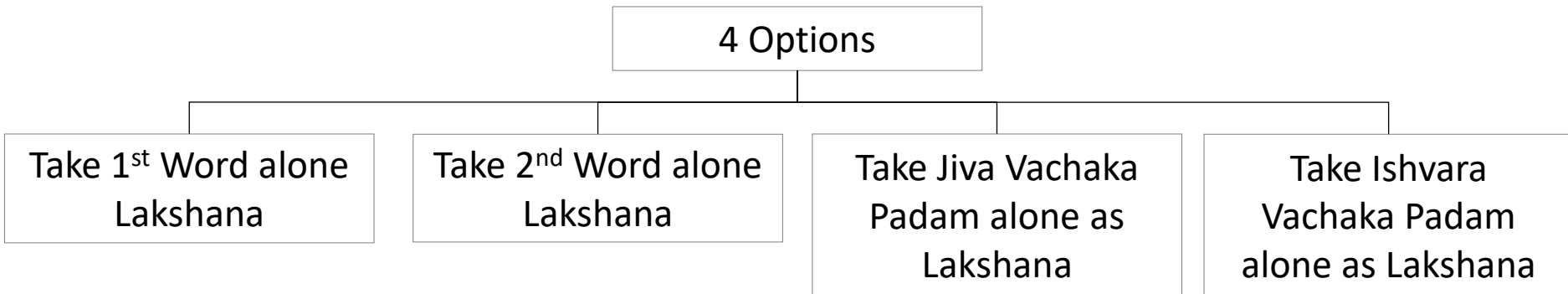
- There are problems

Purva Pakshi :

- Ishvara pada - Lakshana

ND :

- Problems



- Apply for 4 Mahavakyam - Problems everywhere.

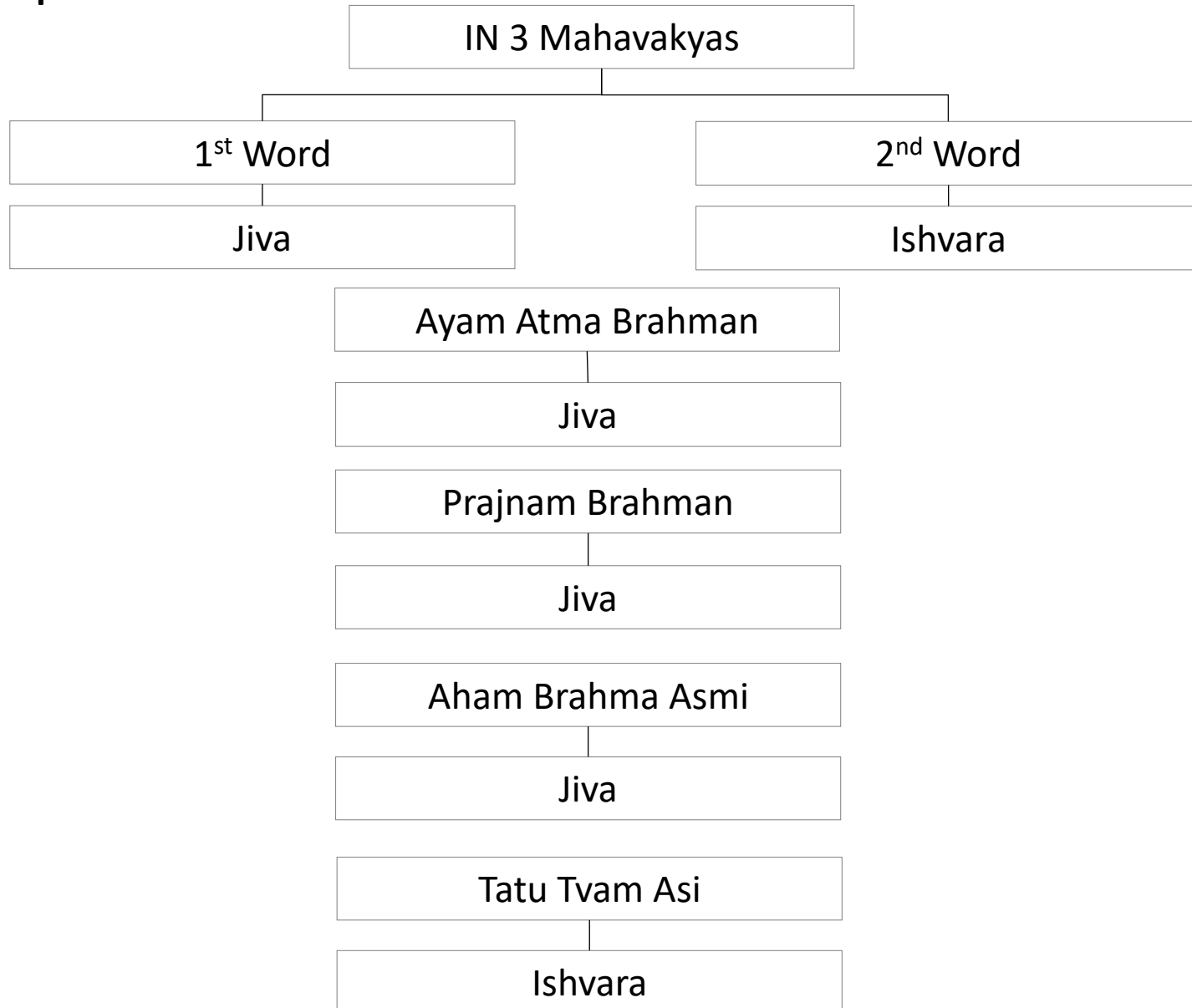
Conclusion :

- Apply Mahavakya - Lakshanam for 1st word and 2nd word to get Aikyam
 - Jiva pada Vakyam alone
 - Ishvara pada Vakyam alone

1st Option :

- 1st word alone, 2nd word alone

What is the problem?



- If you uniformly apply Lakshana to the 1st word, in first 3 Mahavakyas, inferior attributes of Jiva will go away
- Superior attributes of Ishvara will remain in the 1st to 3rd Mahavakyas

Message of 1st to 3rd Mahavakyas will be :

- **Chaitanyam endowed with superior attributes**
- Applied Lakshana in the 1st word
- In Tat Tvam Asi
- 1st word - Apply Bhaga Tyaga
- Superior attributes knocked off by Bhaga Tyaga

In 4th Mahavakya :

- Tatu Tvam asi, superior attributes knocked off, Jiva with inferior attributes will be retained.

Final Mahavakyam will be :

- Chaitanyam with inferior attributes of Jiva.

3 Mahavakyas convey	4 th Mahavakya
Super attributed Chaitanyam	Will convey inferior attributed Chaitanyam

Contradiction

- Veda will not have Consenses
- Some Veda conveying Chaitanyam with superior attributes
- Some conveying Chaitanyam with inferior attributes
- If you apply in the Eka pada, because of 4 Mahavakya's contribution, difference will be, there will be problem.

I) Use Lakshana for 1st word - Jiva :

- By Lakshana inferior attributes will go
- Consciousness with superior attributes will remain as the ultimate reality
- This will be message of 3 Mahavakyas.

4th Mahavakya :

- It will be different

Conclusion :

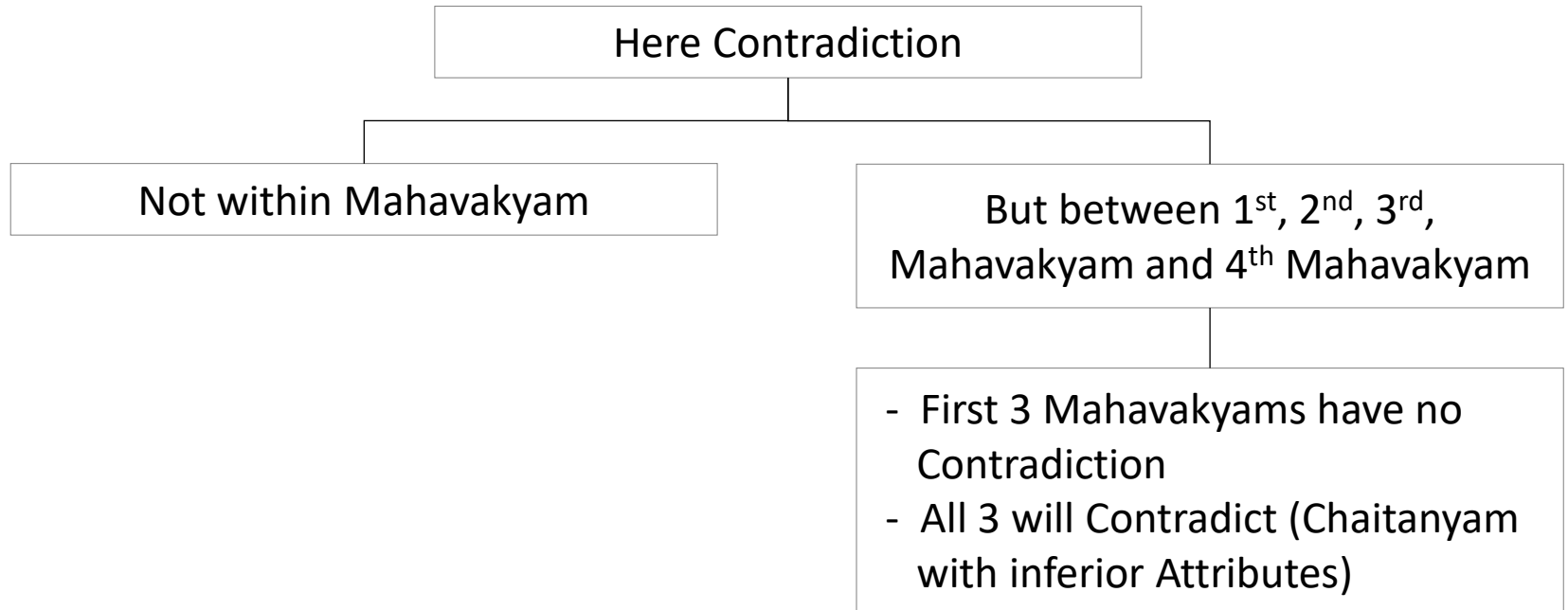
- Ultimate Chaitanyam is endowed with omniscience etc.
- Tat Tvam asi will get opposite message.

2nd Word - if you take :

- Tad Padam = Ishvara Padam
- Superior attributes will be knocked off
- 2nd Word - Tvam - Retain Vachyatha, inferior attributes retained.

Final message will be :

- In Tat Tvam Asi - Ultimate reality is Chaitanyam with inferior attributes.



Problem :

- If you take Prathama Padam Lakshana
- Same contradiction will come, if you take Dvitiya pada Lakshana also.

Benefit :

- Intellectual exercises without power point.

Exercise No. 2 :

- Apply Lakshana for the 2nd word.

1st Three Mahavakyams :

- Jiva Vachakam
- Don't apply Lakshya - Take Vachyartha
- Retain inferior attributes in 3 Mahavakyams

2nd :

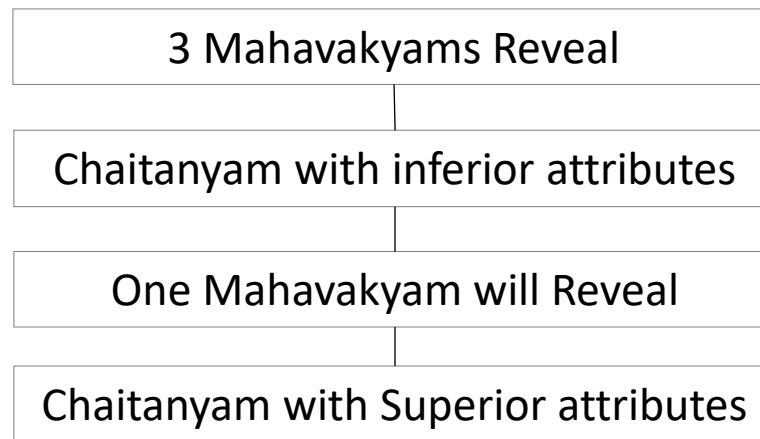
- Ishvara Vachakam, employ Bhaga Lakshana
- Ishvara's superior attributes will go
- Shuddha Chaitanyam alone will remain.

Conclusion :

- Chaitanyam with inferior attributes will remain
- 1st to 3rd Mahavakyams reveal above.

Problem :

- In 4th Mahavakyam, 2nd word = Tvam
- Apply Lakshana, inferior attributes will go away, 1st don't apply Lakshana
- Take Vachyartha, Ishvara's superior attributes remain in that
- Mahavakya reveals Chaitanyam with superior attributes.



- Previous case - Reverse

- **3 Mahavakyams and one Mahavakyam will beat logger heads**

In both, Prathama and Dvitiya pada Lakshana, problem is :

- **3 Mahavakyams will be opposed to one Mahavakyam**
- Either way, contradiction will be among 4 Mahavakyams not within Mahavakyam.

1st and 2nd, 2nd and 3rd	1st and 4th, 2nd and 4th, 3rd and 4th
No Contradiction	Contradiction

- No consensus between Upanishads
- Consensus between Upanishads is a very important thing.

Brahma Sutra :

- Special Sutra - Mahat Pramanyam

गतिसामान्यात् ।

Gatisamanyat ।

On account of the uniformity of view (of the Vedanta texts, Brahman is to be taken as that cause). [I – I – 10]

- Not Tatu Samanyat
- Gathi, Avagathi Samanya Nyaya
- All Mahavakyams are Tatparya Vakyams
- There should be consensus.

Example :

- Lack of Consensus in Security Council
- UN - Fails in serious issues.

Consensus Abava :

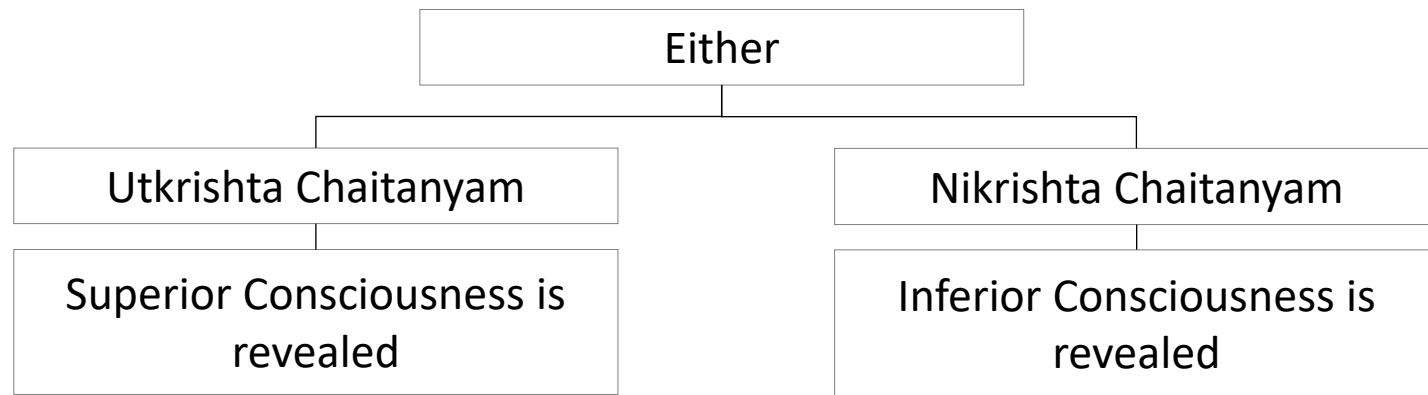
- Tat Tvam asi has veto power, negates other 3 Mahavakyams.

2nd and 3rd Exercises :

- You cannot put such a rule
- Therefore in all Mahavakyas take Lakshyarthas of both Tat and Tvam.

Next : Purva Pakshi :

- Prathama, Dvitya pada then problem
 - 1st word - Jiva - 3 Mahavakyas
 - 1st word - Ishvara - 1 Mahavakya
- Whichever word refers to Jiva... There, take Lakshana
- Contradiction will be avoided or Ishvara Vachaka pada Eva Lakshana, then contradiction avoided.
- No contradiction, all 4 Mahavakyams will reveal one Saguna Chaitanyam
- If Jiva Pada Lakshana, inferior attributes go in all Mahavakyams
- Then final meaning will be with superior attributes
- All Mahavakyams will uniformly reveal
- If Ishvara pada Eva Lakshana, in all 4 Mahavakyas superior attributes of Ishvara will go away.
- All 4 Mahavakyas will reveal one Chaitanyam
- That Chaitanyam will be endowed with inferior attributes
- Upanishads want to reveal Saguna Chaitanyam as the ultimate reality.



- There is uniformity
- It is revealing Saguna Chaitanyam only

- **Whether you agree or not, is not the question**
- **Consensus of Upanishad is Saguna Chaitanyam alone.**

What is the problem?

- Samsara Nivrittii won't take place
- **Upanishad reveals, arrive at Saguna Chaitanyam**
- **No Moksham will be there**
- Best medicine available, consensus amongst 4 doctors, but disease not cured.

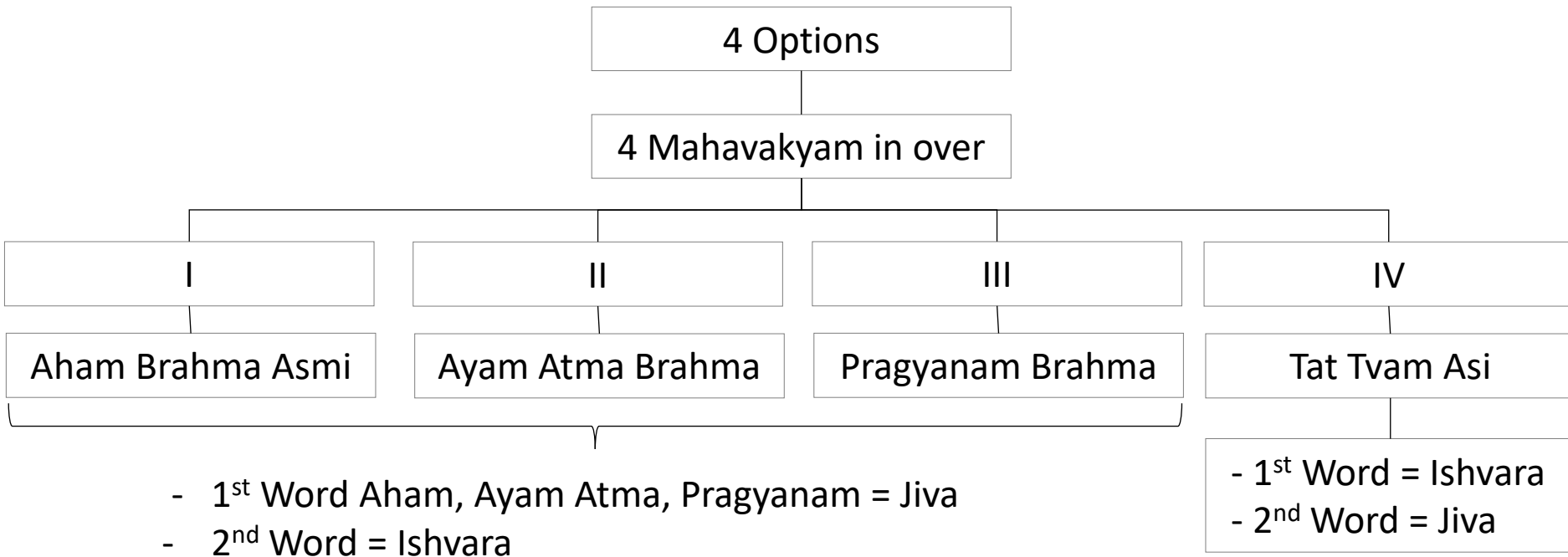
Lecture 412

Final portion of Chapter 6 :

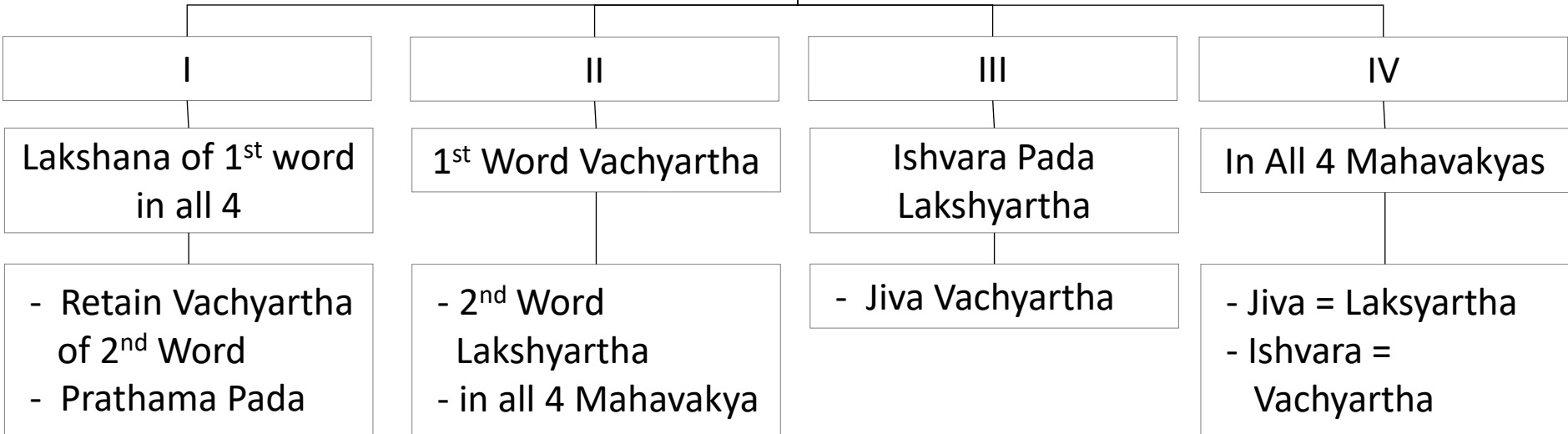
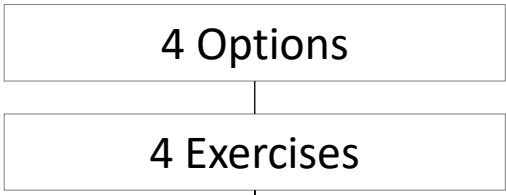
i) Purva Pakshi :

- Retain Vachyārtha and one Lakshyārtha enough
- Why both Lakshyārtha required

ii) ND :



iii)



- In all options, problems
- Eka pada Lakshana will not work
- Pada Dravya Lakshana is correct, Completed in last class.

I) Take Prathama pada - Lakshana in all 4 Mahavakyas :

- Revealed meaning in 3 Mahavakyas = Chaitanyam with superior attributes of Ishvara.

4th Mahavakya :

- Chaitanyam with inferior attributes will be there
- No consistency in 4 Mahavakyas.

II) Dvitiya Pada Lakshana :

- Revealed meaning in 1st - Three Mahavakyas = Chaitanyam with inferior attributes for 4th Mahavakyam.
- There will be Chaitanyam with superior attributes
- Difference is, there is no consensus
- No uniform consensus for Chaitanyam
- There will be contradiction between 4 Mahavakyam
- Non-consensus among 4 Mahavakyams.

(457) ईश्वरवाचकपदे एव लक्षणेति पक्षोऽप्यसङ्गतः—अथ यद्युच्यते—‘महावाक्येषु प्रथमपदे एव लक्षणेति वा द्वितीयपदे एव लक्षणेति वा नियमो नाङ्गीक्रियते। किन्तु सर्वत्र ईश्वरवाचकपदे एव लक्षणेत्येव नियमः। ईश्वरवाचकपदं प्रथमं वा भवतु द्वितीयं वा। न च वाक्यानां परस्परं विरोधः। इति

तत्र। ईश्वरवाचकपदे एव लक्षणेत्यभ्युपगमे किञ्चिज्ज्ञत्वपराधीनत्वजनन-मरणादिदुःखनिदानत्वरूपसकलानर्थास्पदीभूतः संसारी जीव एव सर्वश्रुति-वाक्यगम्य इति तादृशजीव एव ज्ञेयो भवेत्। तथा च मोक्षहानिः स्यात्।

अयं भावः—ईश्वरवाचकपदे एव लक्षणेत्यभ्युपगमे महावाक्यानामेवमर्थः स्यात्—तत्पदलक्ष्यार्थभूतमद्वयमसङ्गं मायामलरहितं चैतन्यमेव अविद्याकामकर्म-वशं गतं सत् किञ्चिज्ज्ञत्वाल्पशक्तिमत्वपरिच्छिन्नत्वपुण्यपापाधीनसुखदुःख-जन्ममरणेहलोकपरलोकगमनागमनादिभाक्त्वरूपानेकानर्थास्पदम् इति। अस्यैव महावाक्यार्थत्वे जिज्ञासोरत्रैवार्थे बुद्धेः स्थैर्यं संपादनीयं भवेत्। यत्रैव बुद्धिः स्थिरीक्रियते तदेव प्राणवियोगानन्तरं पुरुषः प्राप्नोतीति नियमः। “यथाक्रतुरस्मिन् लोके पुरुषो भवति तथेतः प्रेत्य भवति।” (छा. III. 14. 1)

“यं यं वापि स्मरन् भावं त्यजत्यन्ते कलेबरम्।

तं तमेवैति कौन्तेय सदा तद्भावभावितः॥”

(भ. गी. VIII.6) इत्यादिश्रुतिस्मृतिशतेभ्यः।

अतो वेदान्तविचारेण मुमुक्षुरनर्थमेव प्राप्नोति। नानन्दमिति सिद्ध्येत्।
तस्मान्महावाक्येष्वीश्वरवाचकपदे एव लक्षणा न जीववाचकपदे इति नियमोऽ-
सङ्गतः।

Purva Pakshi :

- I never said Prathama or Dvitiya Pade
- In Mahavakya, we don't say Lakshana on 1st word or 2nd word
- Never suggested.

We say :

- In all Mahavakyams, find out which word refers to Ishvara, take Lakshyarthha
 - Aham Brahma Asmi
 - Ayam Atma Brahma
 - Pragyanam Brahma
 - Tat Tvam Asi - Tat Padam
- Take Brahma Padam - Ishvara
- 1st or 2nd Doesn't matter = That Niyama we suggest
 - 1st or 3rd Mahavakya = Ishvara is 2nd word
 - In 4th Mahavakya = Ishvara is 1st word

Conclusion :

- All Mahavakyams revealing one Chaitanyam with Superior attributes will go away
- Ishvara's superior attributes will be removed by Bhaga Tyaga
- Jiva Vachaka Pade - Lakshana will not be there
- Vachyartha retained in all 4 Mahavakyas, Jiva's inferior attributes will be retained
- Which ever Lakshana - You take, its attribute will go away
- Lakshana = Bhaga Tyaga Lakshana
- All Mahavakyas are revealing, Chaitanyam with inferior attributes.

Idea :

- Lakshana will not work
- Previous paragraph - Purva Pakshi / Objectionist.

ND - Reply :

- Ishvara Vachaka Padam alone should not be taken for Lakshana
- All superior attributes will be knocked off
- Jiva's attributes will be retained
- Limited knowledge, dependence, having reason for pain of birth - Death will be retained (All Samsari Jiva).

- Chaitanyam with inferior attributes = Samsara Jiva
= Miserable Jiva
= Central topic for Sravanam / Mananam /
Nididhyasanam
- Moksha Hanihi - No moksha at any time
- Vedanta Shastram - For Moksha will not happen - No benefit.

Once you Accept :

- Ishvara Pade - Lakshana
- By Bhaga Tyaga - Ishvara will loose superior attributes, Ishvara Vachaka pada will reveal Nirguna Chaitanyam.
- Jiva Vachaka Padam will retain all its attributes
- You are equating Nirguna Chaitanyam which alone has become this particular miserable Jiva
- This will be revelation
- Ishvara - Lakshana Padam = Ishvara is Advayam, Asangam, Relationless
- Maya mala Rahitam, free of Maya, being negated
- Great Chaitanyam = Tvam Pada Vachyartham
= Jiva with miserable attributes
- Avidya, Kama, Karma impurities have joined
- Because of that, all are inferior attributes.

- Limited knowledge, power, subject to size, Punya Papam, pleasure, pain, birth, death, travel to other worlds and returning.
- Shuddha Chaitanyam - Tad pada Lakshyartha is now in the form of miserable Jiva
- The miserable Jiva you have to understand, because Chaitanyam is equated with Jiva
- This will be message of Mahavakyam
- If this is message of Mahavakyam, by instruction Srotravya, Mantavyo, Nidhidhyasitavyaha, it will mean every student should get Nishta (Sthairyam) in miserable Jiva.
- Antahnalepi - I am Jiva...
- What you think of at last moment of death, next birth reborn Samsarin.
- Cycle will be perpetuated
- Prana Vayu = Death.

Rule :

- Tat Kratun Nyayaha
 - Yatha Krartuhu
 - Sankalpa
 - Mental thought
 - What one has in life, same he becomes after death
- As a person thinks, so he becomes (Current Janma)
- So he becomes in next janma.

Chandogyo Upanishad :

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपासीत ।
अथ खलु क्रतुमयः पुरुषो यथाक्रतुरस्मिँल्लोके
पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं
कुर्वीत ॥ ३.१४.१ ॥

sarvaṃ khalvidaṃ brahma tajjalāniti śānta upāsīta |
atha khalu kratumayaḥ puruṣo yathākraturasmimlloke
puruṣo bhavati tathetaḥ pretya bhavati sa kratuṃ
kurvīta || 3.14.1 ||

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

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]

तस्मात्सर्वेषु कालेषु
मामनुस्मर युध्य च ।
मय्यर्पितमनोबुद्धिः
मामेवैष्यस्यसंशयः ॥८-७॥

tasmāt sarvēṣu kālēṣu
mām anusmara yudhya ca ।
mayyarpitamanōbuddhih
mām ēvaiṣyasyasaṁśayaḥ ॥ 8-7 ॥

Therefore, at all times, remember Me and fight , with mind and intellect fixed (or absorbed) in Me; you shall doubtless, come to Me alone. [Chapter 8 – Verse 7]

- Kale Varam = Dead body, messy, nothing functions
- Place is messy
- Practice - I am Brahman
- **Scream Bhagawan's name - Rama, Krishna... Triangular format**
- **Screen Shivoam... For Binary format - Daily practice 3 times.**

Next Result :

- **Anirmoksha Prasanga**
- **No moksha, Stuck in Jiva bhava only.**

Concludes 3rd Exercise :

- Ishvara Vachaka pada
- By Vedanta Vichara, person has perpetuation of Ishvara, never happiness in life
- Only Ishvara Vachaka Padam should have Bhaga Tyga Lakshana and not Jiva Vachaka Padam is inappropriate, will not give Moksha.

(458) जीववाचकपदे एव लक्षणेति पक्षोऽप्यसङ्गतः—ननु निखिलेष्वपि महावाक्येषु जीववाचकपदे एव लक्षणा, नेश्वरवाचकपदे। न च पुरुषार्थहानिः। जीववाचकपदे लक्षणाभ्युपगमे सति त्वंपदार्थलक्ष्यभूत-चैतन्यभागः सर्वशक्तिमत्त्वर्वज्रस्वतन्त्रजन्मादिवन्धरहितेश्वरस्वरूपं भवतीति महावाक्यार्थः स्यात्। अस्मिन्नर्थे बुद्धेः स्थैर्यकरणात् जिज्ञासोरत्युत्तमेश्वरभावापत्तिः स्यात्। तस्माज्जीववाचकपदे लक्षणेति नियम्यत इति चेत्—

तत्र—त्वंपदलक्ष्यार्थभूतः साक्ष्येकेश्वर इत्युक्तिर्न सङ्गच्छते। अतोऽभिज्ञाः पदद्वयेऽपि लक्षणां वदन्ति। अयमभिप्रायः—जीववाचकपदे एव लक्षणामभ्युपगम्येश्वरवाचकपदे तामनङ्गीकुर्वाणो वादी प्रष्टव्यः—(1) त्वंपदस्य किं व्यापकं चैतन्ये लक्षणा, (2) अथवा यत्र जीवस्योपाधिर्वर्तते तत्रत्यसाक्षिचैतन्ये लक्षणेति। व्यापकचैतन्ये त्वंपदस्य लक्षणा वक्तुं न शक्यते। वाच्यार्थे यत् प्रविष्टं तत्रैव भागत्यागलक्षणा संभवति। व्यापकचैतन्यं तु त्वंपदवाच्यार्थे न प्रविष्टम्, किन्तु जीवोपाध्यन्तर्गतं साक्षिचैतन्यमेव प्रविष्टम्। त्वंपदवाच्यार्थेकदेशभूते साक्षिचैतन्ये एव त्वंपदस्य लक्षणा भवेत्, न व्यापकचैतन्ये। तस्मिन् साक्षिचैतन्ये सर्वान्तःकरणप्रेरकत्वसर्वप्रपञ्चव्यापकत्वादय ईश्वरधर्मा न संभवेयुः। अपि च साक्षी सदाऽपरोक्षः। तस्मिन् परोक्षत्वादीश्वरधर्माः सूतरां न संभवेयुः। किञ्च दण्डरहितस्य दण्डित्वव्यपदेशः, संस्काररहितद्विजशिशोः संस्कारवत्वोक्तिश्च यथाऽसङ्गता तथा त्वंपदलक्ष्यस्य मायारहितचैतन्यस्य मायाविशिष्टेश्वरत्वोक्तिश्च न युज्येतैव। तस्मात्साक्षिचैतन्यस्येश्वराभेदोक्तौ महावाक्यस्यासंभावितार्थप्रतिपादकत्वमापद्येत।

4th Option :

- Jiva Vachaka pada Eva Lakshana vatu Ishvara pada
- Retain Vachyārtha of Jiva, take Lakshyārtha
- Inferior attributes of Jiva goes
- Only superior attributes remain
- Beautiful option, no samsara, everything Mangalam
- **In all 4 Mahavakhyas, Lakshana is only in Jiva Vachaka Padam**
- Aham Ayam, Pragyanam, Tvam (Jiva Vachaka Padam)

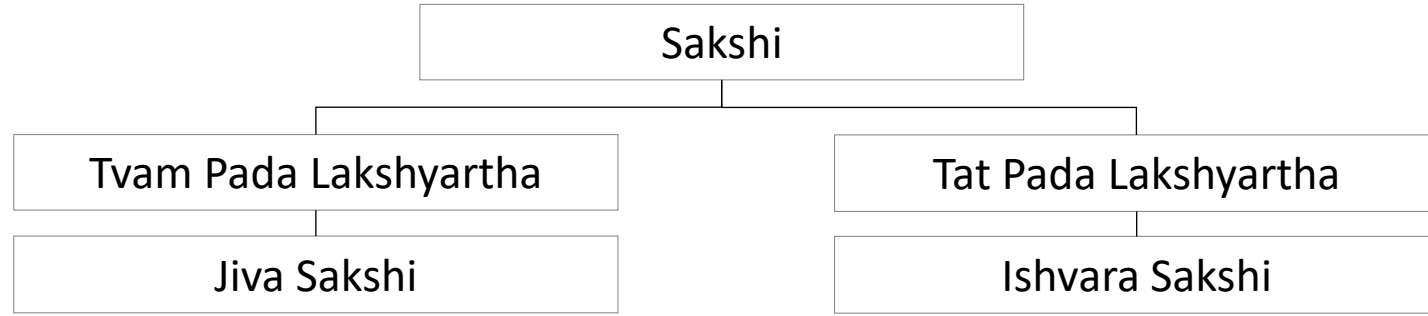
4 Different words for Jiva :

- Employ Bhaga Tyaga Lakshana (Not Jahati or Ajahati)
- All miserable attributes filtered out
- Only Shuddha Chaitanyam remains
- Equated to Ishvara Vachaka Padam
- Vachyārtha, retain all superior attributes
- There is no Lakshana
- Moksha not lost in this option
- **Only Lakshyārtha buta Chaitanyam left out, associated with Ishvara.**

- **Vachya pada of Ishvara = Glorious attributes**
- **Sarva Shaktimatu - Omnipotence**
- **Sarvajnyaha - Omniscient**
- **Svatantra - Independent**
- **Janma - Adhi bandha Rahita - Free from bondage, birth, disease, death**
- **Ishvara Svarupa Bavati**
- This will be the final meaning of Mahavakyam
- Shuddha Chaitanyam is none other than Ishvara with all these glorious attributes
- End up as clean Visishta Advaitin = Supreme Maha Narayana with Anantha Kalyana Gunas
- That Ishvara alone will be left out
- Srotavya, Mantavya, Nidhidhyasitavya (Hear, think, meditate more about Narayana)
- Brahmavitu Apnoti param = Saguna Narayana Upasaka = Brahmavitu
- Apnoti Param - In Vaikunta moksha
- During death - Will think of Narayana only
- After death - Merges into Narayana
- Such a niyama I gave
- Jiva Vachaka Pada Matra Lakshana upto this is suggestion of Purva Pakshi
- Refutation by Acharya now, Suggestion not acceptable.

i) Tvam Pada Lakshyartha refers to Jiva Sakshi Chaitanyam : Definition of Sakshi :

- **Original Consciousness which is enclosed within the Sharira Trayam**
- **Original Consciousness is supporting the chit Abhasa**
- Chit Abhasa supporting Original Consciousness which is enclosed within Sharira Trayam is called Jiva shakti
- Jiva shakti and Ishvara shakti unique in Vichara Sagara.



Refer Topic 317 :

(३१७) उपोद्धातः — चतुर्थतरङ्गे उत्तमाधिकारिण उपदेशप्रकारो वर्णितः। पञ्चमतरङ्गे मध्यमाधिकारिण उपदेशप्रकारः कथितः । अस्मिंस्तु तरङ्गे कनिष्ठाधिकारिण उपदेशप्रकारो निरूप्यते। यस्य तु संशया बहवो जायन्ते स तीक्ष्णबुद्धिरपि कनिष्ठाधिकार्येव भवति। संशयो हि पापात्मा। “संशयात्मा विनश्यति” (भ. गी. ४.४०) इति स्मृतिः। अस्य तरङ्गस्य युक्तिप्रधानत्वात् यस्य गुरुमुखाच्छ्रुतेऽपि वेदार्थे कुतर्का उपजायन्ते तस्यायं तरङ्ग उपयुज्यते। कुतर्कदग्धबुद्धिः कनिष्ठाधिकारी। तस्योपदेशप्रकारोऽस्मिन् तरङ्गे वर्ण्यते। पञ्चमे तरङ्गे प्रणवोपासनजगदुत्पत्त्यादिनिरूपणात्पूर्वमिदमुक्तम् — चैतन्याद्भिन्नमज्ञानं तत्कार्यं

चानात्मा। अनात्मपदार्थः सर्वोऽपि सप्रवन्मिथ्या इति । तमिमं गुरोरुपदेशं श्रुत्वा प्रश्नादुपरतौ ज्येष्ठौ भ्रातरौ दृष्ट्वा तर्कदृष्टिः पृच्छति –

Jiva Sakshi Vyavaharika Drishti	Ishvara Srishti Vyavaharika Drishti
a) Anekam b) Obtained only with Sharira Trayam, Avyapakam c) Ghata Akasha only within Ghata	a) One, Ekam b) All Pervading Vyapakam

- Ishvara Vachyartha = Saguna Ishvara
- Abingyaha = Well informed Advaitic acharya don't accept
- Therefore accept Lakshana in both
- When you say Lakshana is only for Jiva Vachaka Padam.

Why we reject Jiva Vachaka Padam?

- Word revealing Jiva
- If you do not accept Lakshana in Ishvara Vachaka pada, and accept Jiva vachaka pada = 4th Option person.
- Vadi – Debator.

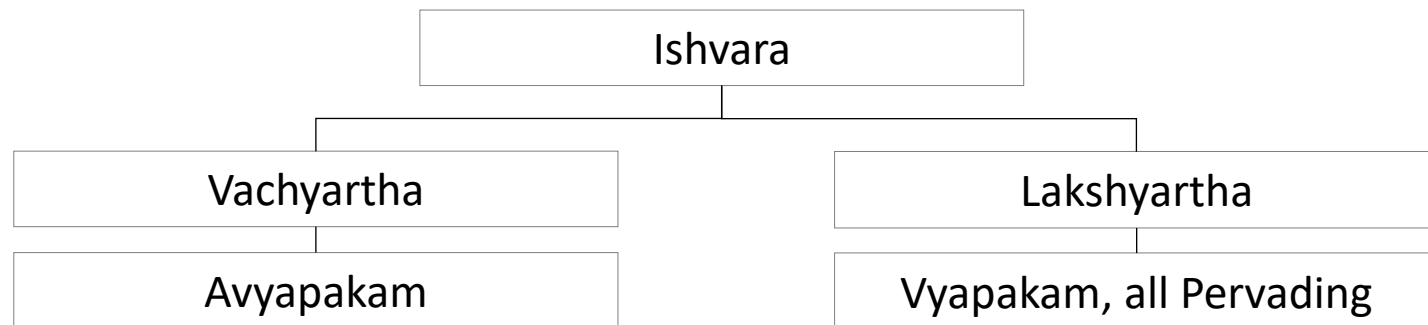
We ask a question :

- By Bhaga Tyaga Lakshana, you remove Sharira Trayam
- Chidabhasa setting aside - Retain only Original Consciousness.
- What type of Original Consciousness is Lakshyartham of Tvam pada? By Bhaga Tyaga Lakshana
- **Does it refer to all pervading Original Consciousness or enclosed Original Consciousness?**
- Lakshyartham = Original Consciousness, ok Removed Reflected medium, Reflected Consciousness
- It is enclosed Original Consciousness or pervading Original Consciousness
- In my body Reflected Consciousness and Original Consciousness is there
- Jiva Sakshi Chaitanyam = Enclosed Consciousness.

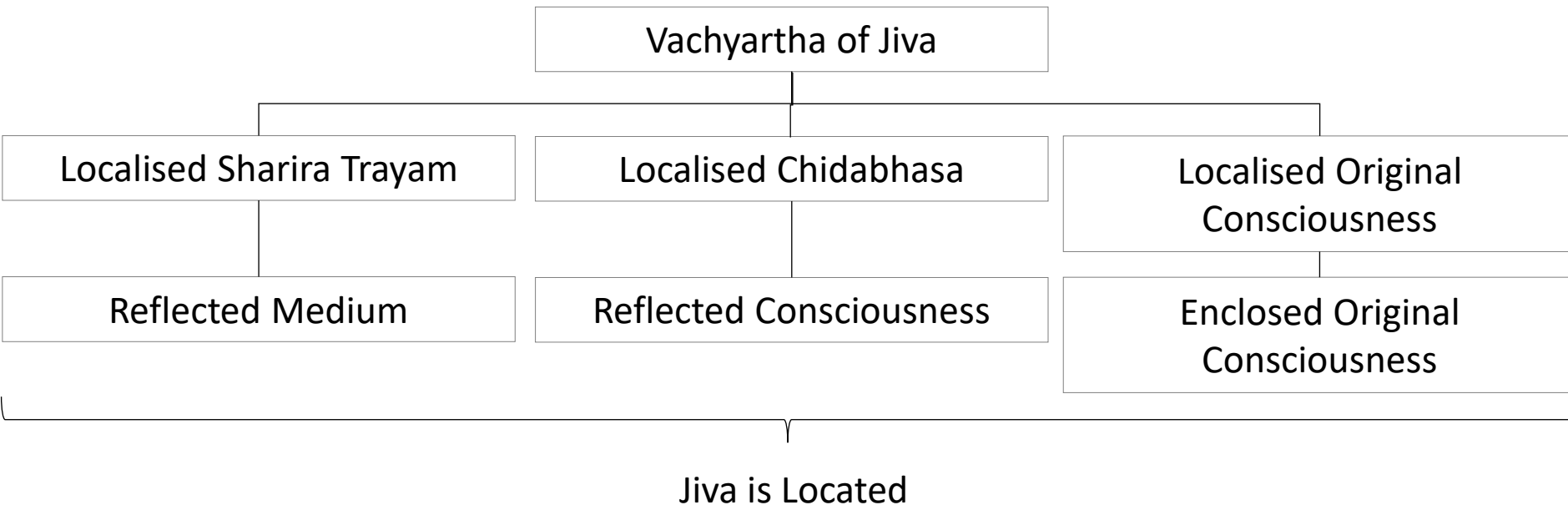
Answer :

a) Refers to Enclosed Limited Consciousness :

- It can't be equated to all pervading Ishvara



- Lakshyartham not enclosed Original Consciousness but all pervading Original Consciousness
- Then no problem
- Lakshyartham should be one which is included in Vachyartham
- In Bhaga Tyaga Lakshana, the components of Vachyartham, from that you take one and drop others.



- In Vachyartham, we have only 3 Localized components
- Lakshyartham can refer to only local enclosed Original Consciousness which can't be equated to Vyapakaha Ishvara
- Therefore you will have problems.

Lecture 413

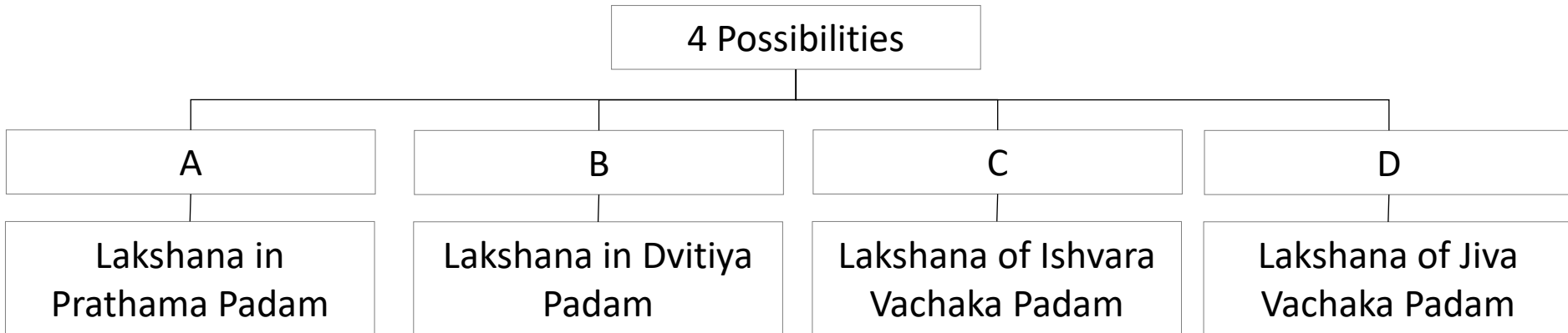
I) Final discussion of 6th Chapter - Part of Mahavakya Vichara

Purva Pakshi :

- **Why should we have Lakshana for both Tvam pada and Tat pada?**
- Isn't it enough that we take Lakshana for only one word?
- Contradictions between 2 Vachyarthas can thus be eliminated
- Because of contradiction between 2 Vachyarthas only, the Lakshana is suggested
- Lakshana is required, accepted.

Why in both Padams?

II) Reply by Acharya :

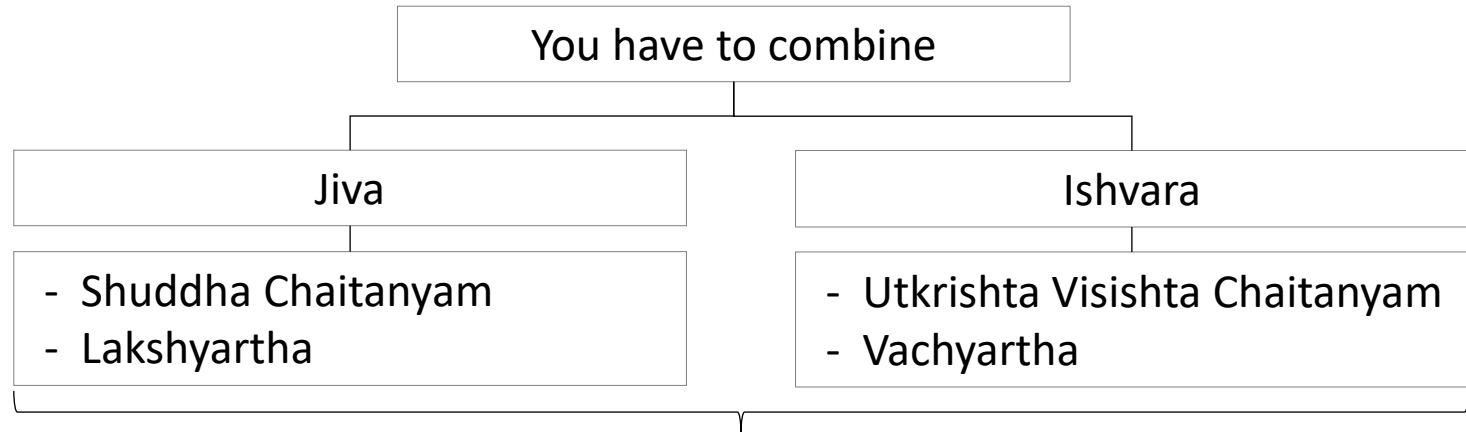


- Shankara negates all 4 Possibilities
- Should have Lakshana for both words.

iii) Jiva Vachaka Pada Lakshana :

Purva Pakshi :

- In this approach, everything is all Right.
- Tvam Reveals Jiva Pada Lakshyartham = Pure consciousness
= Jiva Sakshi Chaitanyam
- Tat Pada Ishvara not taking Lakshyartham but are taking Vachyartham
- We arrive not at Sakshi Chaitanyam
- But Chaitanyam with superior attributes, Sarvagyatvam, Sarva Shaktiman, Sarva Ishvaravatvam, Sarva Vyapakatvam.



- Negated inferior attributes of Jiva Pada Vachyartham.

Final Meaning :

- Chaitanyam with superior attributes
- **Saguna Ishvara alone will be revealed through Mahavakyam as the ultimate reality**
- This is Visishta Advaita Siddhantam
- Having known Saguna Ishvara, he will do Sravanam, Mananam, Nididhyasanam
- Meditate on Saguna Ishvara and get Nishta or Saguna Ishvara
- Anta kale, will think if Ishvara.

Gita :

अन्तकाले च मामेव
स्मरन्मुक्त्वा कलेवरम् ।
यः प्रयाति स मद्भावं
याति नास्त्यत्र संशयः ॥८-५॥

antakālē ca māmēva
smaran muktvā kalēvaram |
yaḥ prayāti sa madbhāvaṃ
yāti nāstyatra saṃśayaḥ || 8-5 ||

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

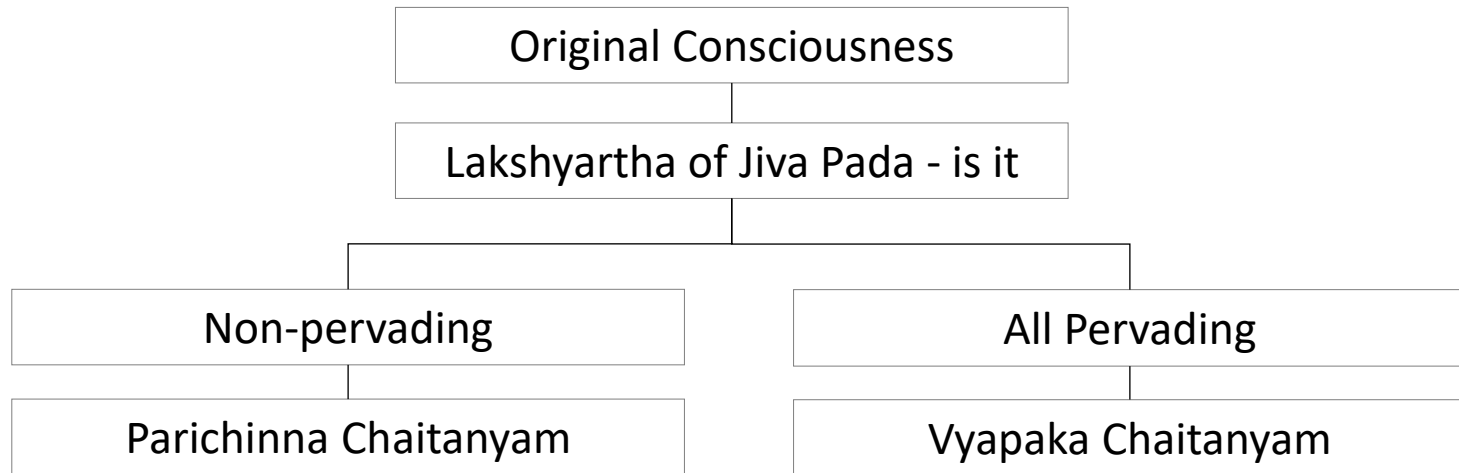
- If a person dies remembering God, he will merge with God = Moksha
- This is a perfect teaching - What is wrong?

IV) What are problems?

- Take Jiva Vachaka Padam - Use Baga and eliminate inferior attributes
- Ishvara Vachaka Pade - Tat - Pade - Don't apply Lakshana
- Ask 2 Questions to Purva Pakshi who is suggesting Eka pada Lakshanam.

a) Tvam Pada - Lakshanam - Jiva Vachaka Padam :

- We take Original Consciousness, dropping Sharira Trayam and Chidabhasa.

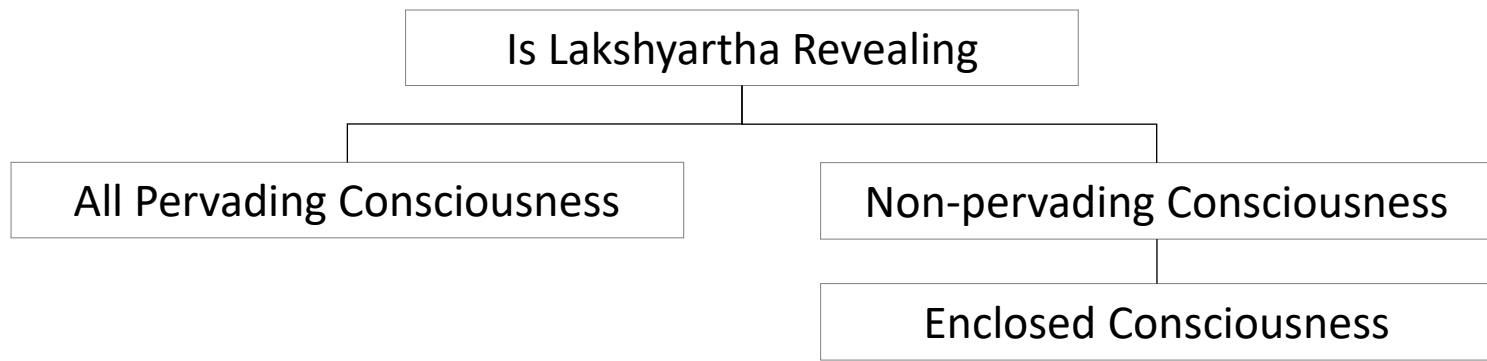


What is the Lakshana?

- Original Consciousness - Accepted

b) Is it referring to Original Consciousness which is enclosed within Sharira Trayam?

- Like - Ghata akasha which is enclosed within Ghata only.



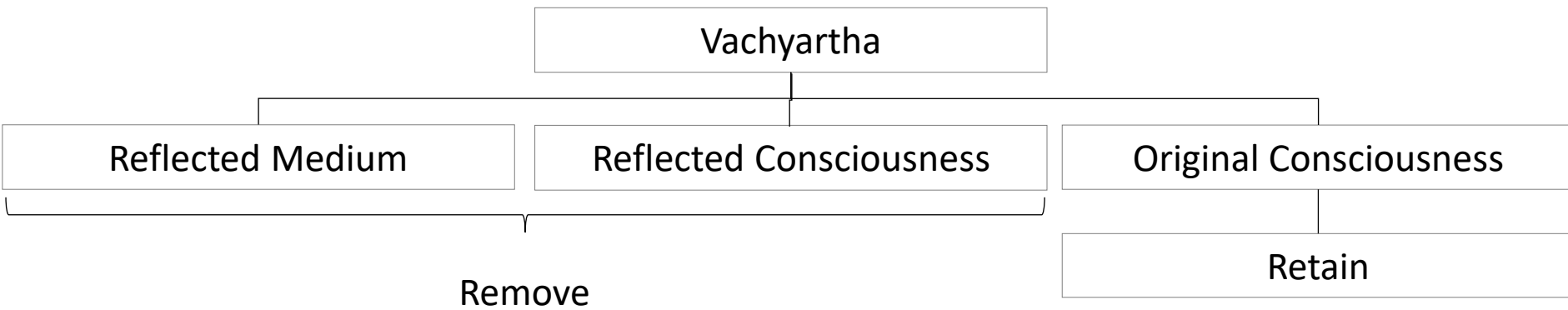
Reply :

a) 1st Option - Not acceptable :

- Lakshyartha
- Original Consciousness = All pervading
- It has to be only enclosed Original Consciousness, not all pervading Original Consciousness
- 1st Option can't be taken
- Why all pervading Original Consciousness can't be taken?

Rule :

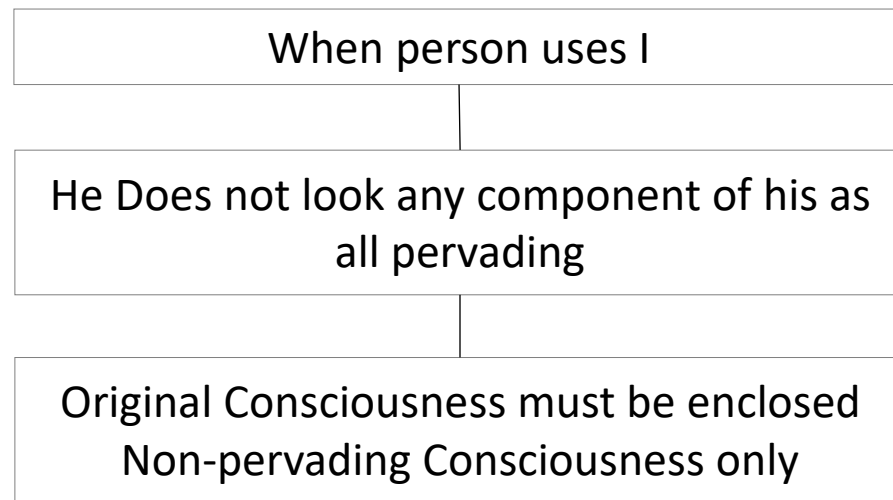
- **Original Consciousness must be part of Vachyartha of Tvam Pada**
- Lakshyartha in Bhaga Tyaga Lakshana must only be a Component of Vachyartha.



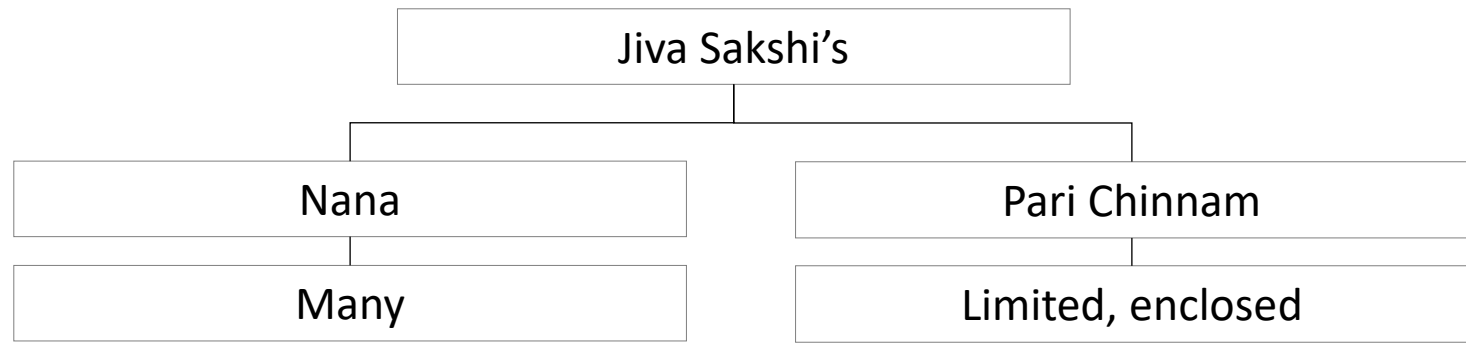
- **Removed component and Retained component must be Components of Vachyartha**
- Here, eliminated Reflected medium and Reflected Consciousness
- Retaining Original Consciousness - it can't be Vyapakam
- Within Vachyartha, every component is finite only.
- Original Consciousness also refers to enclosed consciousness, component of Vachyartha, not all pervading Original Consciousness.

Example :

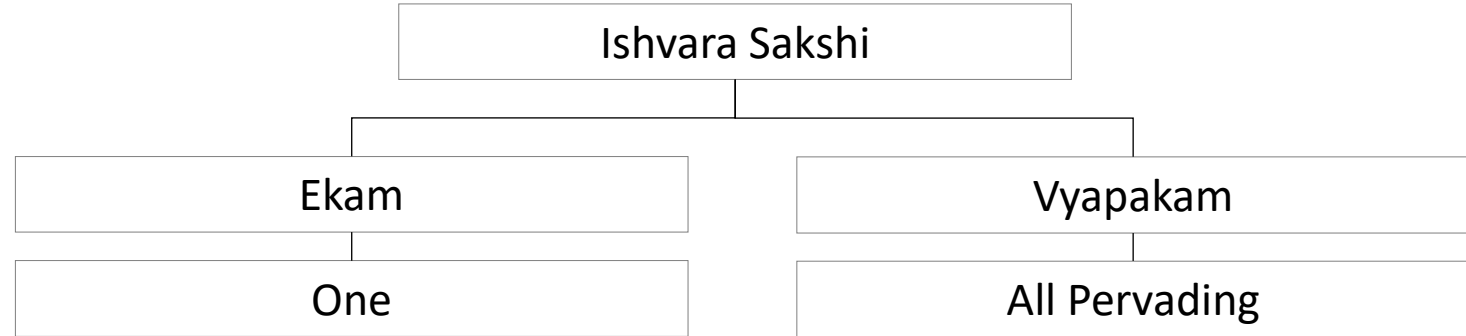
- Like Ghata Akasha
- It can't be all pervading
- Only after joining, the Lakshyartha, finally can come to all pervading Original Consciousness
- When analyzing only Tvam pada Vachyartha, all pervading Original Consciousness will not come.
- All pervading Original Consciousness comes only after completing the 2 Lakshanas.
- All pervading consciousness is not part of Tvam pada Vachyartha.



- Crucial clinching Argument
- Jiva upadhi Antargatam, Jiva Sakshi Chaitanyam enclosed, Non-pervading Original Consciousness alone
- Upadhi = Sharira
- Jiva Shakshi and Ishvara Shakshi discussed - Page 43 - 2012 - 13
- **Jiva Sakshi's are plural**
- **Each Jiva Sakshi can illumine only that particular Jiva's Avastha Trayam**
- My Sakshi Chaitanyam will reveal my Avastha Trayam
- There are several Jivas, Several Avastha Trayams
- There are Several Jiva Sakshi's Reveling in respective Avastha Trayams.



- Until Mahavakyam is understood, Jiva Shakshi is nana (Plural), limited
- After Mahavakyam, Parichinnatvam and Nanatvam will be negated.



- It is Maya enclosed Consciousness
- Prapancha Trayam enclosed Original Consciousness not Chidabhasa.
- Sakshi Chaitanyam Eva Pravishtam
- When you take such a Sakshi Chaitanyam, Tvam pada Lakshyartha and trying to equate into Tada pada Vachyartha, you will face problems.
- In enclosed Original Consciousness, one of the components of Tvam pada Vachyartha, Tata pada Vachyartham should be combined.

What are the features of Tat pada Vachyartham?

- Superior attributes of Ishvara

1st Contradiction : Ishvara is :

a) Sarva Antahkarana Prerakatvam :

- It is the activator of all the minds of all Jivas in 14 Lokas (Saguna Ishvara)

b) Sarva Prapancha Vyapakatvam - Pervades all 14 Lokas

c) Ishvara Dharma :

- **Superior dharmas can't be equated to Attributeless limited, enclosed Original Consciousness**
- Equation will miserably fail.

2nd Contradiction :

- Sakshi Chaitanyam is Sada Aparokshaha
- Reflected Medium, Reflected Consciousness, Original Consciousness are all Aparoksha, w.r.t. Jiva
- It is immediately available before operation of any Pramanam
- You don't have to operate any Pramanam to know any one of the group.
- **Non-requirement of any Pramanam is called Aparoksham**
- Immediacy of all 3, not requiring any medium of Pramanam.

When is Sakshi Aparoksha? Sada Aparoksha :

- Saguna Ishvara, Vachyārtha is never Aparoksha, not Pratyaksha, see only Saguna Jiva
- Saguna Ishvara is always Paroksha, beyond all Pramanam
- Aparokshajaha - Beyond Akshaya Jnanam in Vishnu Sahasranamam, Paroksha
- Tvam Pada Vachyārtha - Aparoksha
- Tat Pada Vachyārtha - Paroksha
- Paroksha, Aparoksha can never be equated
- Parichinnaha and Vyakaha can't be equated.

3rd Problem : 2 Example :

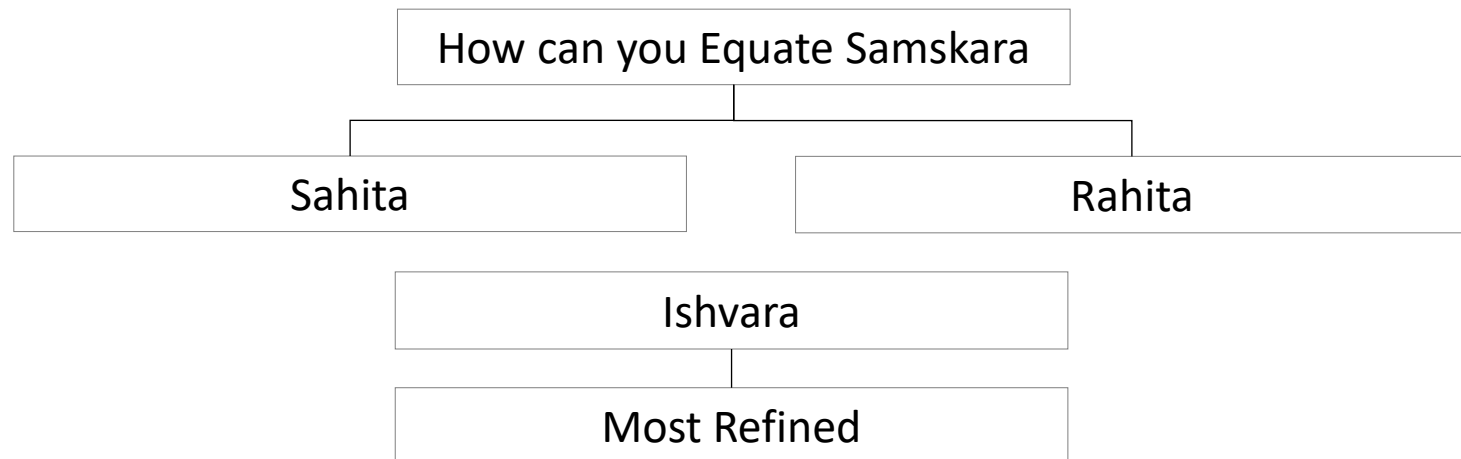
- Person not carrying stick (Staff)
 - Dandi Sanyasi - has Danditvam status
 - Adandi Sanyasi - No Danda, both can't be equated
- Similarly, Sakshi Chaitanyam, does not have any attribute
- Ishvara Chaitanyam has got countless superior attributes.
- Attributeless Sakshi Chaitanyam and attributed Ishvara Chaitanyam can't be equated.

If you equate, it is like saying :

- Sadandi = Adandi Contradiction
- Staffed person and Staffless person.

Example :

- Boy with Poonal / Without Poonal / Purified / Not religiously purified.
- Upanayana Samskara ← Religious Purification
- **After Upanayana samskara, boy becomes Samskaravan**
- **To indicate Samskaravatvam, Dvijaha is used**
- Born, 2nd Time
- Prakruta Balaha has become Samskruta Balaha
- Prakruta Bala = Samskara Rahitaha
- Before that, many acharas he need not follow
- Touches mouth, must wash hand
- Can't paste stamp with Mouth Saliva
- Can't count notes with Mouth Saliva
- He has to take bath



- Sakshi Chaitanyam has no Shuddhi, Ashuddhi also
- **Samskara Rahita Sakshi Chaitanyam can't be equated to Samskara Sahita Ishvara Chaitanyam**
- Ishvara has Samskara, without Upanayanam
- Ishvara is Nitya Samskrutam, ever Samskaravara
- Dvija = Brahmana Putra, Kshatriya Putra, Vaishya Putra
- Dvija Putra not yet initiated
- Can't look and say he is Samsukrutaha, it is inappropriate.

Similarly :

Tvam Pada Lakshasya	Vachyartha Ishvara, Saguna Ishvara
<ul style="list-style-type: none"> - Maya Rahita Chaitanya - Without maya - Shuddha Janati Samskara Absent in Sakshi Chaitanyam 	<ul style="list-style-type: none"> - Associated with Maya - Maya gives Ishvara all Samskaras

- Can't be equated, inappropriate, illogical
- **Equating Ishvara with Sakshi Chaitanyam, it is illogical, inappropriate**
- **It will mean Mahavakyam is revealing One-ness which is impossible**
- If we take Ekapada Lakshana
- Pramanam can't do that.

- It will be unreasonable message
- Such problems will come.

Hence :

A) Use Lakshana

B) Use Lakshana for both Jiva and Ishvara Vachaka Padam :

- What kind of message will we receive
- Culmination of Mahavakya Vichara.

(459) पदद्वये लक्षणा। ओतप्रोतभावश्च—पदद्वयेपि लक्षणाभ्युपगमे तु नास्ति दोषः। उभयपदवाच्यार्थनिष्ठानेकत्वविरोधिनः सर्वधर्मान् विहाय स्वयंप्रकाशचैतन्यमात्रांशे निखिलधर्मशून्ये उभयोरपि पदयोर्लक्षणा ग्राह्या। उपाधितत्प्रयुक्तधर्मपुरस्कारेण चैतन्यस्य भेदे सत्यपि न स्वरूपतश्चैतन्यस्य भेदोऽस्ति। तस्मादुपाधितत्प्रयुक्तधर्मपरित्यागेन पदद्वयलक्ष्यार्थभूतचैतन्यैक्यं संभवति। घटाकाशगतघटदृष्टिपरित्यागमात्रेण न तस्य मठाकाशैक्यं संभवति। मठाकाशगतमठदृष्टेरपि परित्यागे त्वैक्यं संभवति। तद्वत् पदद्वयवाच्यार्थगतोपाधितत्प्रयुक्तधर्मपरित्यागे त्वैक्यं महावाक्येषु संभवति। “तत् त्वम्” “त्वं तत्” इत्येवंप्रकारेण सर्वमहावाक्येष्वोतप्रोतभावो¹⁶ विज्ञेयः। ओतप्रोतभावकरणेन च महावाक्यार्थे¹⁷ परोक्षत्वपरिच्छिन्नत्वभ्रान्तिर्निवर्तते। ‘तत् त्वम्’, इत्युक्त्या तत्पदार्थस्य त्वंपदार्थेनाभेदः उक्तो भवति। त्वंपदार्थभूतसाक्षी नित्यमपरोक्षः। तेन परोक्षत्वभ्रमो निवर्तते। ‘त्वं तत्’ इत्युक्त्या त्वंपदार्थस्य तत्पदार्थेनाभेद उक्तो भवति। तत्पदार्थस्यार्थो व्यापकत्वम्। तेन परिच्छिन्नत्वभ्रमो निवर्तते। तथैव ‘अहं ब्रह्म’, ‘प्रज्ञानं ब्रह्म’, ‘आत्मा ब्रह्म’ इत्यादिभिः परिच्छिन्नत्वं निवर्तते। किञ्च ‘ब्रह्माहम्’, ‘ब्रह्म प्रज्ञानम्’, ‘ब्रह्म आत्मा’ इत्यादिभिः परोक्षत्वं निवर्तते। यत्र यत्र वेदवाक्यानि स्मृतिवाक्यानि वा जीवब्रह्मैकत्वं बोधयन्ति तत्र सर्वत्र भागत्यागलक्षणा ज्ञेया।

- Pada Dvaye Lakshana
- As per Advitin's contention, we have to take Lakshana of both Tvam and Tad
- Read Mahavakyam twice - Otha - Protha - Bavaha

1st Time :

- Tat Tvam - That Brahman is you.

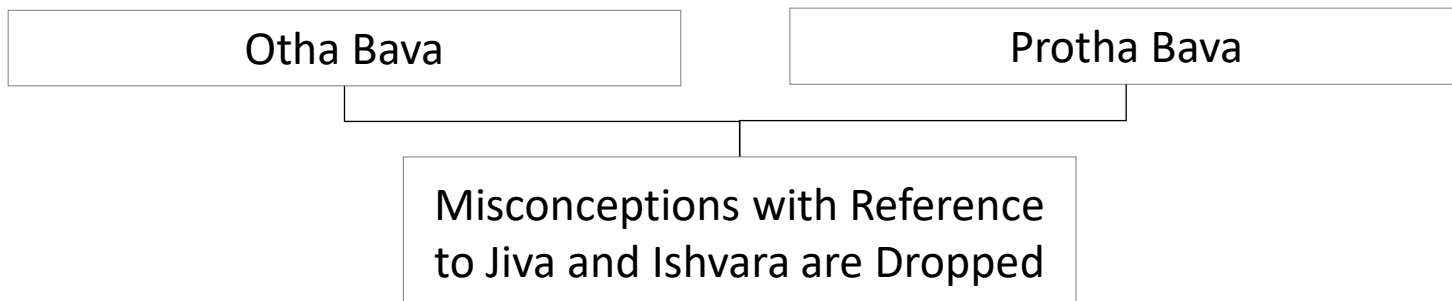
Brahman	You
Subject	Predicate

- Brahman is predicated to you.

2nd Time :

You	Brahman
Subject	Predicate

- Subject you is predicated to Brahman
- You will drop misconception regarding Jiva also and Ishvara also



- Since both have to be negated

Kaivalyo Upanishad :

- Tat Tvam Eva, Tvam Eva Tatu....
- This is called Otha - Protha Bava

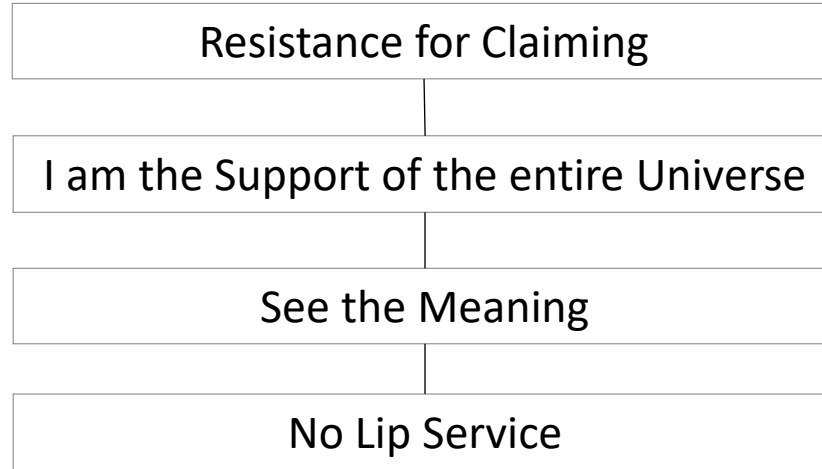
Vakhya Vrutti - Shankara calls it :

- Anyonya Tadatmye Pratipattihi
 - Jiva = Ishvara
 - Ishvara = Jiva
- I am he, He is I
- This is total One-ness must be understood
- Read Mahavakya in regular and reverse order
- When you take Lakshyartha of both Jiva - Ishvara Vachaka Padam, All doshas of 4 Possibilities will drop off
- Absent in our interpretation

When you take Lakshyartha of both, what happens?

- Whatever obstructs equation of both, will get eliminated
- I am God, I am Jagat Adhishtanam
- I think that my mind has resistance
- Intellect has resistance, I see so many contradictions in the statement.

- Contradictions are cause for intellectual Resistance.



- Obstructions - in Jiva = Ishvara
- When you take Lakshyartham of both, contradictions will go

Kaivalyo Upanishad - Student :

मय्येव सकलं जातं मयि सर्वं प्रतिष्ठितम् ।
मयि सर्वं लयं याति तद्ब्रह्माद्वयमस्म्यहम् ॥ १९ ॥

mayyeva sakalam jātam mayi sarvam pratiṣṭhitam ।
mayi sarvam layam yāti tadbrahmādvayamasmyaham ॥ 19॥

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

अणोरणीयानहमेव तद्वन्महानहं विश्वमहं विचित्रम् ।
पुरातनोऽहं पुरुषोऽहमीशो हिरण्मयोऽहं शिवरूपमस्मि ॥ २० ॥

aṇoraṇīyānahameva tadvanmahānaham viśvamaham vicitram ।
purātano'ham puruṣo'hamīśo hiraṇmayo'ham śivarūpamasmi ॥ 20॥

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. [Verse 20]

- All these are songs of Jnanam - Statement without intellectual resistance
- Resistance causing intellectual contradictions is called here Anekatva Virodhi
- Aikya Virodhi - All obstructing feature - Virodhika Dharma Vihaya of Chaitanyam are dropped
- Resistance gone

Jnani happily claims :

- I Am Sarva Karana Butam Brahma.

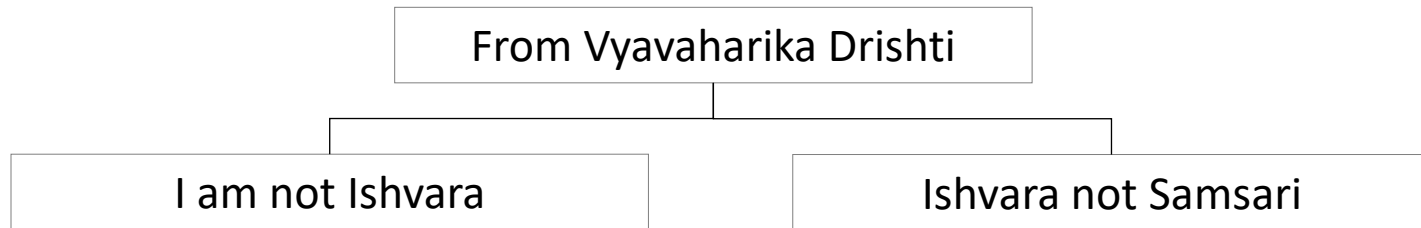
Watch intellect :

- Is there any reservation?
- If so continue Sravanam / Mananam / Nididhyasanam.

Svayam Prakasha Chaitanya Matre Amshe :

- There is only one Chaitanyam, which is Self evident as the meaning of word "I"
- Nikhila Dharma Shunye - Free from limiting attributes
- Both Tvam, Tat pada Lakshana of Vachaka Padam
- This is Pratingya Vakyam - From Vachyartha angle, contradiction will continue, oneness not possible between Jiva and Ishvara
- Both are contradictory attributes.

- From the stand point of Vachyarth, Vyavaharika Drishti, I will continue to be a limited individual.
- Do you know what is behind wall?



- I will acknowledge without reservation
- No denial of problems at Vyavaharika level - Old age, disease, degeneration, suffering, death
- I Prepare for them
- Vachyarth Drishtya
- Jnani acknowledges the opposition
 - Jnani - Puts a semi colon
 - Ajnani - Puts full stop
- Paramatmika Drishtya - This contradiction is not there
- This is additional knowledge
- Can go to Lakshyarth Nididhyasanam
- Remaining in Lakshyarth, look at Vachyarth
- Will accept, acknowledge the problem
- Will have capacity to endure the problem.

Gita :

मात्रास्पर्शास्तु कौन्तेय
शीतोष्णसुखदुःखदाः ।
आगमापायिनोऽनित्या
तांस्तितिक्षस्व भारत ॥ २-१४ ॥

mātrāsparśāstu kauntēya
śītōṣṇasukhaduḥkhadāḥ |
āgamāpāyinō'nityāh
tāmstitikṣasva bhārata || 2.14 ||

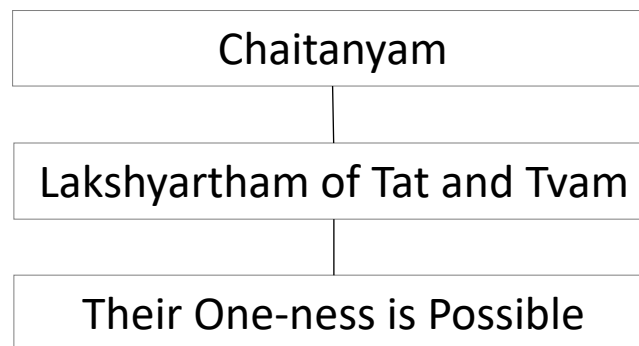
The contacts of senses with objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent. Endure them bravely, O descendant of Bharata.[Chapter 2 - Verse 14]

- **Will have Titiksha only by standing in Lakshyartha**
- Anchored in Lakshyartha, infinite Titiksha comes for Jnani
- In Vachyartha Jiva, I will say - I am miserable.

Gita :

- Chapter 2 - Verse 14 - Problems will come, Jnani not Shaken
- Advantage of semi colon
- **W.r.t. Vachyartha, upadhi, Sharira Trayam dharma, attributes, Chaitanyam will have difference from Ishvara**
- W.r.t. Svarupa Chaitanyam Lakshanaya, Paramartika Drishti, Bhedaha Na Asti
- No Bheda – Difference.

- **From Paramartika Drishti alone, Sharira Trayam is understood as Mithya**
- From Vyavaharika Drishti, world is Satyam
- From body, Mind standpoint, world is Satyam - Assert
- When you look from Paramartika Drishti - Waking world unreal
- **Dream unreal only when I wake up and become waker**
- From Waker's angle, dream unreal
- Waking unreal from Atma standpoint alone
- Chaitanya Drishti = Super waker angle
- By understanding the unreality of the Shariram, look from Chaitanyam angle
- Have pain from body angle for Jnani, Ajnani
- Mind also experienced, no avoidance
- Understand Mithyatvam = Parityagaha can't physically give up
- Understanding will give Titiksha – Endurance.



Can say :

- Aham Brahma Asmi, while experiencing pain
- I know the difference between Vyavaharikam and Paramartikam
- Experience pain, tears flowing, I can say, I am Brahman.

Benefit you get :

- **Get Titiksha - Learn to endure suffering**
- Vedanta doesn't remove suffering, gives endurance to go through suffering caused by Prarabda.

Tattva Bodha :

- Prarabdasya Bogad Eva Shaya...
- Can't avoid, can increase endurance
- Titiksha - Definition in Vedanta Sara.

Example :

- Pot space - Total space.

Lecture 414

i) Final Discussion of Chapter 6 :

While Studying Mahavakyam should we study Lakshyartham of

Jiva Vachaka Padam

Ishvara Vachaka Padam

Or both Padams

- 4 Options discussed, we have to take Lakshyartham of both Tvam and Tat Pada

ii) Remove the Conditioning factor of Jiva and Ishvara :

Upadhis

Sharira Trayam from Jiva

Prapancha Trayam from Ishvara

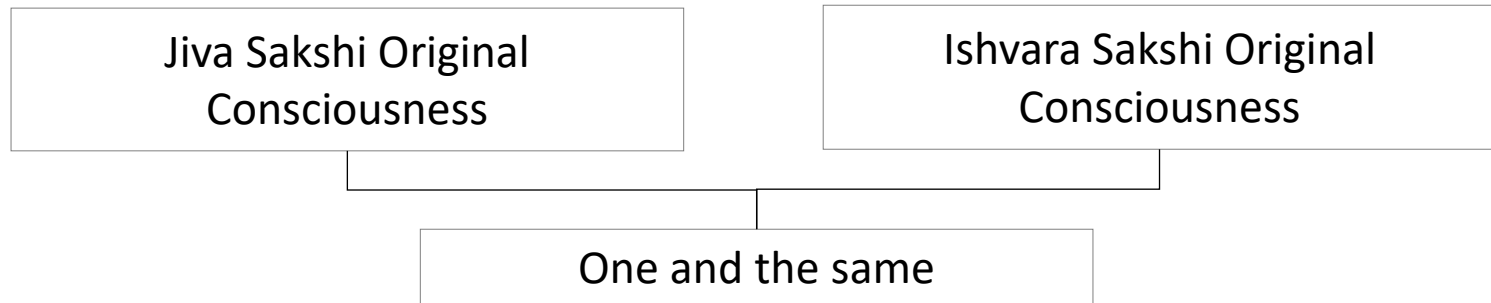
Pratibimbata Chaitanyam of Jiva

Pratibimbata Chaitanyam of
Ishvara

iii) Reflecting Medium and Reflected Consciousness both have to be Kept Aside Mentally, not Physically.

- We get jiva Sakshi and Ishvara Sakshi.

iv) Apply Mahavakyam :



v) Example in Shastra :

Ghata Akasha	Mata Akasha
Space Enclosed in Small Pot	Space Enclosed in Big pot or Hall

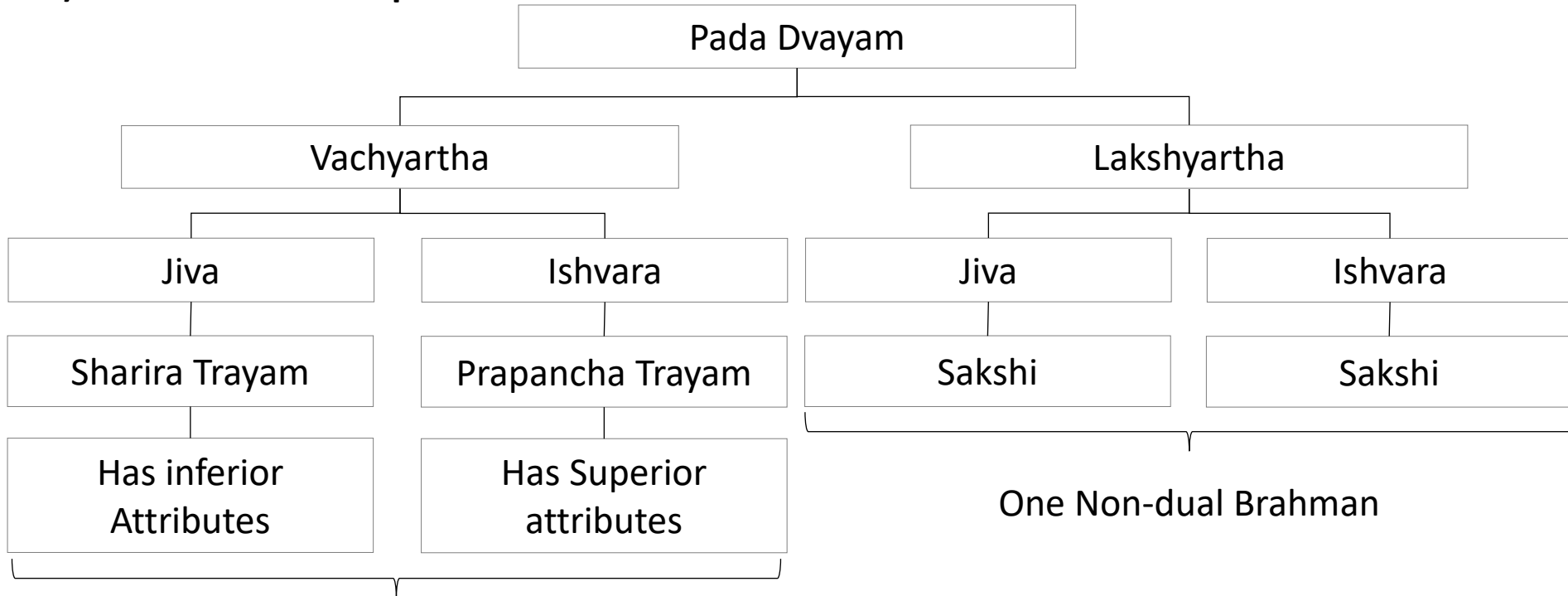
- Pot space = Hall space
- Equation is only in space
- Mentally remove the enclosing pot.

VI) When there is equation between Pot space and hall space :

- **If you remove only the pot enclosing pot space and equate it with hall space, without removing the hall in hall space, then equation does not fit in**
- Remove both pot and hall upadhi also
- Not mere pot enclosure or hall enclosure.
- Then you will get one All pervading space.

- Akasha Aikyam - Not union
- But one-ness, Non-duality

vii) Extend same Example :



Keep Aside attributes and Upadhis

viii) If you don't remove the attributes also, you will end up with Visishta Advaitam :

- It will not be liberating knowledge through Mahavakyam.

Othap Bhava	Protap Bhava
<ul style="list-style-type: none"> - One Direction - Jivatma (Subject) = Brahman (Paramatma) - Jivatma is Paramatma 	<ul style="list-style-type: none"> - Other Direction - Paramatma (Subject), Brahman - Paramatma is Jivatma

In both ways of Reading :

- 2 Misconceptions removed.

ix)

Jiva Sakshi	Ishvara Sakshi
Subject	Predicate

- Misconception regarding Jiva Sakshi will go away.

What is misconception?

- It was enclosed in body
- Hence associated with limitation - Obtains in Jiva
- Parichinnatvam of Jiva is removed, when it is equated with Ishvara Sakshi
- Thereafter, equate Ishvara Sakshi with Jiva Sakshi.

2nd Misconception :

- Ishvara Sakshi centered misconception will go away.

What is Ishvara Sakshi?

- **The all pervading Original Consciousness**
- **It is always associated with Parokshatvam**
- That it can be known only through Shastra Pramanam
- Not available for our experience
- All pervading consciousness is never experienced by us
- All pervading Ishvara Sakshi is only known through shastra Pramanam it is associated with Parokshatvam.
- When Ishvara Sakshi is Equated with Jiva Sakshi, which is Aparoksham.
- Ishvara Sakshi is then understood not as Paroksham but Aparoksham.

Aparokshatvam of Jiva Sakshi

Travels towards Parokshatvam of Ishvara Sakshi

Will Knock off Parokshatvam of Ishvara Sakshi

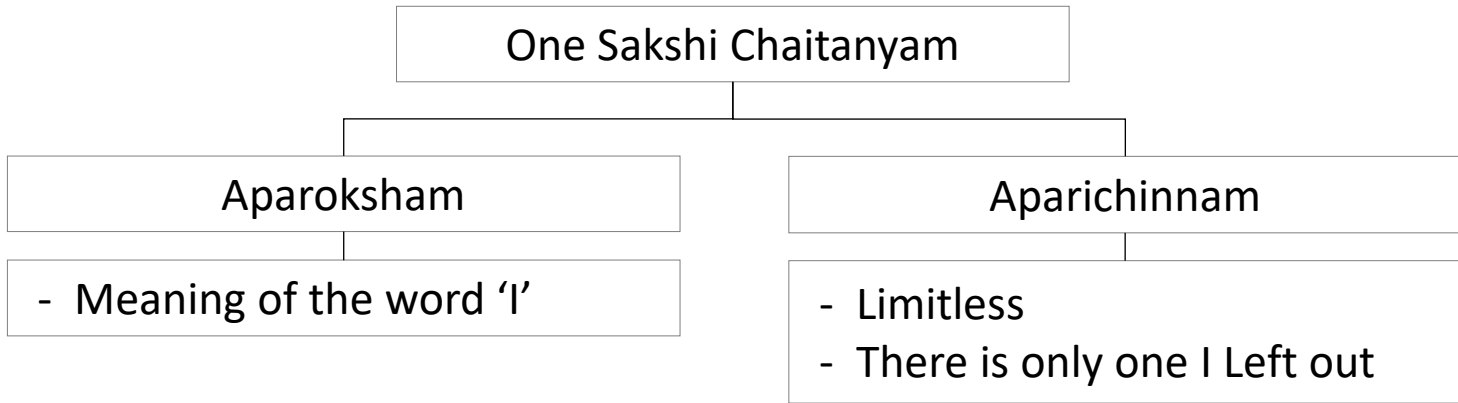
Similarly :

- Limitlessness of Aparichinnatvam of Ishvara Sakshi
- will travel towards Parichinnatvam of Jiva Sakshi
- Will knock off Parichinnatvam, limitation of Jiva Sakshi.

Limitation of Jiva Sakshi is gone

Parokshatvam of Ishvara Sakshi is gone 6360

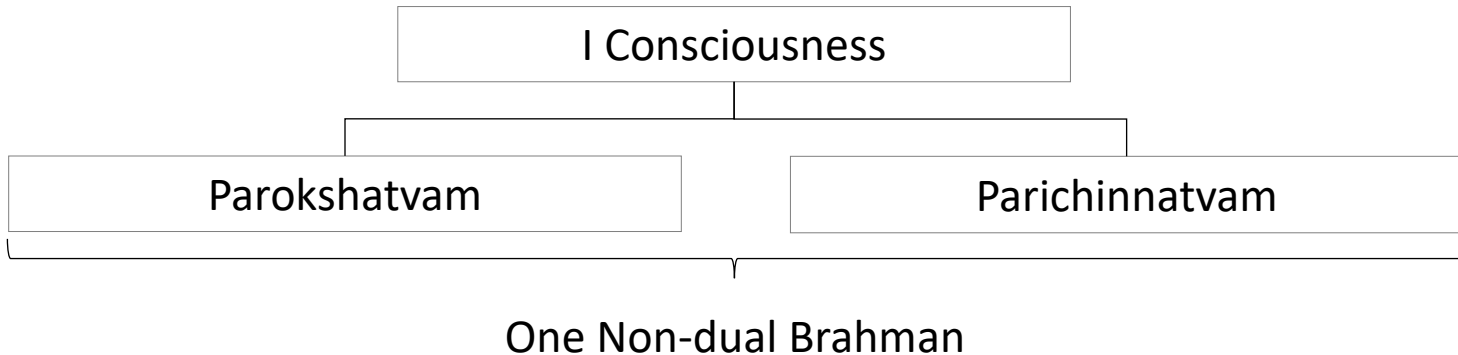
What is Left out?



• Only one I - Left out, which is Aparoksha, Aparichinna Sakshi Chaitanyam

- Arrive at Aparoksha, Aparichinna Sakshi Chaitanyam is moving out of I - Only when you read the equation both ways.
- You read the Equation both ways.

In :



- 2 Way knock out Removes both Attributes.

Aparoksham	Aparichinam
Means Self Evident	Means Limitless Advaita Sakshi Chaitanyam

What about other things I experience ?

- Everything I experience is Nama, Rupa which is Mithya, Superimposed on one " I " which is limitless, self evident, witness consciousness.
- This "I" alone lends existence to all other things
- Wherever I experience existence, that existence is my own existence, temporarily handed over
- This is Otap - Protha bhava discussion.

Vakhya Vrutti :

इत्थमन्योन्यतादात्म्यप्रतिपत्तिर्यदा भवेत् ।
अब्रह्मत्वं त्वमर्थस्य व्यावर्तेत तदैव हि ॥४०॥

Itthamanyonyatādātmyapratipattiryadā bhavet.
Abrahmatvaṃ tvamarthasya vyāvarteta tadaiva hi..40..

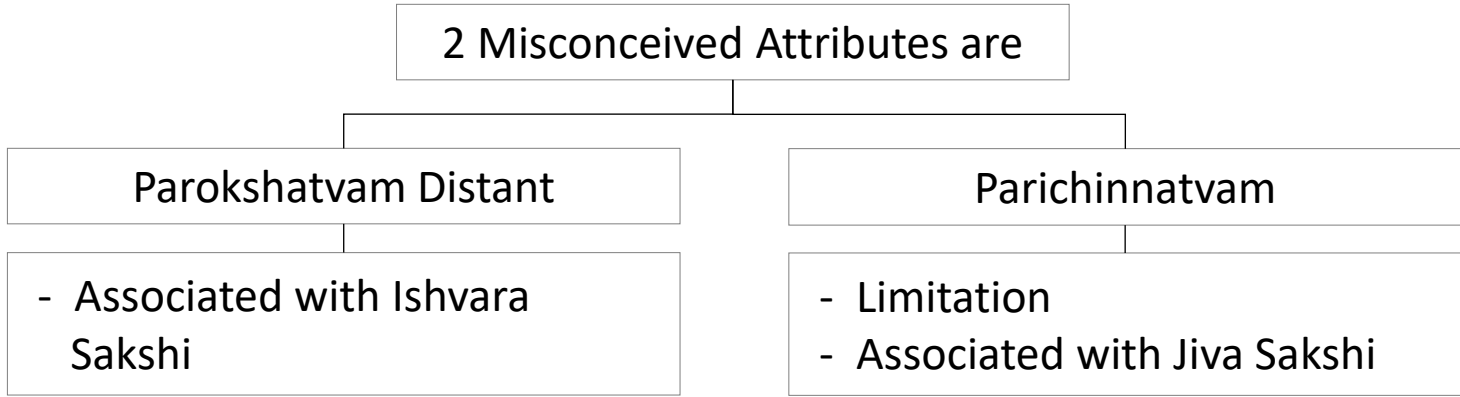
“When, as explained above, the mutual identity between the two words ‘thou’ and ‘that’ is comprehended, then the idea ‘I am not Brahman’, entertained by ‘thou’, shall immediately end.” [Verse 40]

तदर्थस्य च पारोक्ष्यं यद्येवं किं ततः श्रृणु ।
पूर्णानन्दैकरूपेण प्रत्यग्बोधोऽवतिष्ठते ॥४१॥

Tadarthasya ca pārokṣyaṃ yadyevaṃ kiṃ tataḥ śrṇu.
Pūrṇānandaikarūpeṇa pratyagbodho’vatiṣṭhate..41..

“If as said, the depth-meaning of the term ‘that’ is ‘Mass-of Bliss, without-second’, and ‘thou’ is the ‘Witnessing-Consciousness’, then what ? Listen: the Inner-self, the Consciousness, that illumines all thoughts, remains as the All-full, One-Mass-of Bliss, without-a-second.” [Verse 40]

- Othap - Protha bhava mentioned in Vachya Vrutti
- By Reading Mahavakya in both ways, it reveals one Sakshi Chaitanyam.



- **2 Wrong attributes are associated in 2 Sakshi's because of our Bramaha**
- Bramaha = Our delusion is Parichinnatvam (Limitation), and Parokshatvam (substant)
= Misconception Nivartate, goes away

1st Order :

- Tvam - Tatu
 - Tat Padartha Pratiyogika Bhedaha in Tarqa
 - Tvam Padharthena Bhedaha Uktaha
- Identity with Tatpadartha is Predicated.

- **Tvam Padartha Lakshyartha Sakshi - is always Aparoksha, self evident**

- Self evident means meaning of word I.
- When is it Aparoksha? Always Aparoksha
- What it will do?
- Aparokshatvam residing in Tvam Padartha will travel towards Ishvara Sakshi
- In Ishvara Sakshi, Parokshatvam is sitting
- That Parokshatvam of Ishvara Sakshi will be knocked out
- It is Nityam Paroksha
- Misconceived Parokshatvam will go away
- Whenever I am experiencing Jiva Sakshi, it is identical with Ishvara Sakshi
- Don't Say - I am only experiencing Jiva Sakshi
- I have yet to experience Ishvara Sakshi

- **Experience of Jiva Sakshi is experience of all pervading Ishvara Sakshi**

- It is identical
- It is simultaneous experience of all pervading Ishvara Sakshi
- 1st Knock out of Parokshatvam of Ishvara Sakshi
- 2nd Knock out Parichinnatvam Associated with Jiva Sakshi.

Tvam	Tat Yuktva
<ul style="list-style-type: none"> - Subject - Uddeshyam 	<ul style="list-style-type: none"> - Predicate - Videyam - Bheda Pratiyogi - Ishvara Sakshi is all Pervading Original Consciousness - Will Travel towards Jiva Sakshi - Will Remove Limitation of Jiva Sakshi

- Superimposed limitation of Jiva Sakshi Bramaha is eliminated.

This is w.r.t. Mahavakya No. 1 :

- Tat Tvam Asi

Same rule apply to :

- Aham Brahma Asmi - should be reversed to Brahma Aham Asmi.

Adhamarudana Sukhta :

- Aham Asmi Brahma Aham Asmi
- Both ways should be understood.

Extend rule to :

- Aham Brahma Asmi - Read in both directions.
- Prajnanam Brahma
- Ayam Atma Brahma.
- By reading in one direction - The limitations of Jiva Sakshi Chaitanyam goes away.6365

Read the other way around :

- Brahma - Aham
- Brahma - Prajnanam
- Brahma - Atma
- Parokshatvam, remoteness of Ishvara Sakshi is removed.

You keep saying :

- I have not experienced all pervading consciousness
- Many wait, they think that in Nirvikalpa samadhi, all pervading consciousness will be experienced
- There is no special experience of all pervading consciousness

Understanding :

- **I the Consciousness is Ishvara Sakshi is called Experiencing all Pervading Consciousness**
- There is no separate experience.
- Parokshatvam Nivartate

In Smruti : Gita :

अपरेयमितस्त्वन्यां
प्रकृतिं विद्धि मे पराम् ।
जीवभूतां महाबाहो
ययेदं धार्यते जगत् ॥ ७-५ ॥

aparēyamitastvanyāṃ
prakṛtiṃ viddhi mē parām ।
jīvabhūtāṃ mahābāhō
yayēdaṃ dhāryatē jagat ॥ 7- 5 ॥

This is the lower prakriti; different from it, know thou, O mighty-armed, My higher prakriti, the very life element, by which this world is upheld. [Chapter 7 – Verse 5]

क्षेत्रज्ञं चापि मां विद्धि
सर्वक्षेत्रेषु भारत ।
क्षेत्रक्षेत्रज्ञयोर्ज्ञानं
यत्तज्ज्ञानं मतं मम ॥ १३-३ ॥

kṣētrajñam cāpi mām viddhi
sarvakṣētrēṣu bhārata |
kṣētrakṣētrajñayōrjñānam
yat tajjñānam mataṁ mama || 13-3 ||

Know me as the knower of the field in all fields, O Bharata. Knowledge of the field as also of the Knower of the field is considered by Me to be My knowledge. [Chapter 13 - Verse 3]

- There is only one Aparoksha, Aparichinna Sakshi Chaitanyam
- In all of them, know through Bhaga Tyaga Lakshana and othap - Protha Bavashveha Jneya
- Concludes Shastric teaching in dream of Agradha - Deva
- Reported by waking Guru to the waking disciple - Tarqa Drishti.
- 2 Gurus Agradha Deva and Agradha Deva guru in dream state
- Tarqa Drishti and Tarqa Drishti Guru in the waking state
- From dream, entering waking state.

(460) स्वप्नग्रन्थस्य समाप्तिः—इत्थं गुरुपवेशं
श्रुत्वा शिष्यः कृतकृत्योऽभवत्।

इत्थं श्रुत्वा कृतार्थोऽभूद्वाक्यं शिष्यो गुरोर्मुखात्।

इत्थमन्योऽपि यः कश्चिद्देद चेच्चिद्विचारणात्॥

निश्शेषदुःखनाशात्स सद्य एव विमुच्यते।

सर्वमेतच्चोपदिष्टं स्वप्नवत् स्वविकल्पितैः॥

गुरुवेदान्तशास्त्राद्यैर्मिथ्याभूतैर्मनःकृतैः।

श्रुतेऽस्मिन् ग्रन्थरत्ने तु ह्यज्ञानं प्रविनश्यति॥

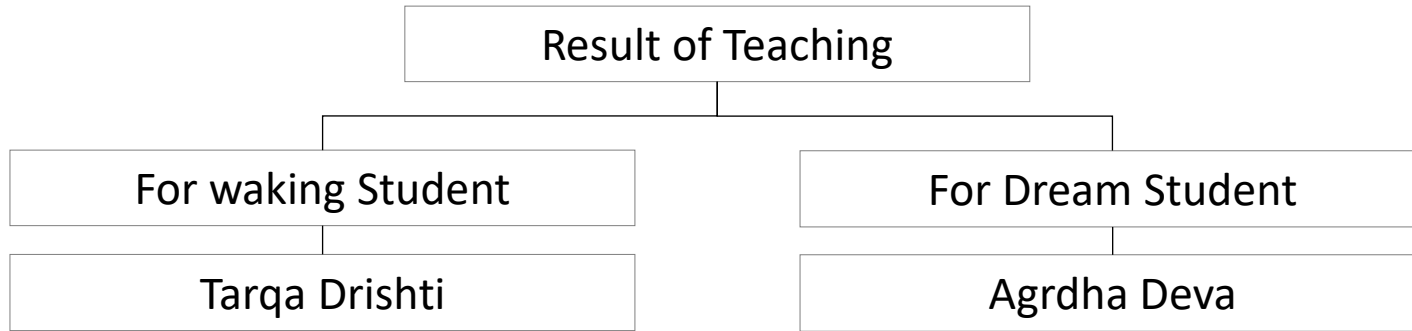
उपदेशोऽगृधदेवस्य स्वप्ने गुरुकृतोऽप्ययम्।

मिथ्यावनस्वरूपं तु न नष्टं दुःखकारणम्॥

- We are Temporarily coming to waking state in which Tarqa Drishti and Tarqa Drishti Guru are there.
- Tarqa Drishti got liberated.

Again goes back to dream state and asks Question :

- What happened to dreaming Guru - Shishya?



- Both Prayojanam will be Discussed
- Topic 460 - Prayojanam for waking State, Tarqa Drishti
- Temporary conclusion of Teaching in dream
- In this manner, the Teaching was heard by Tarqa Drishti – Sishya
- Became totally fulfilled
- Hearing Mahavakyam from Guru, Sishya became fulfilled
- Any other Sishya like Tarqa Drishti will also be liberated
- Enquire into one Advaita Chaitanyam, Abhinna, Aparoksha, Aparichinna eka, Advaita, Sakshi Vicharatvat.

- **Whoever knows - There will be Total elimination of sorrow because there will be no sorrow in Sakshi Chaitanyam**
- **Sorrow is only in the mind.**

- **Both the mind and sorrow in the mind are Mithya is the teaching**

- They also do not affect the Adhishtana Sakshi Chaitanyam.

Waker	Brahman / Sakshi
Adhishtanam for Dream Experience	Adhishtanam for Waking Experience

- **Therefore Sakshi Chaitanyam is ever free from sorrow, Nitya Mukta Svarupa.**

- Nirvishesha Dukkha Nasha
- Sadya Eva - Vimuchyate, instantaneously after Jnanam, Jnani is liberated
- Sarva Eva Upadishtam - All these teachings are given by introducing Guru, Shastra in dream Sishya in dream.
- Everything is projected Guru - Sishya - Shastra
- Svapnavatu - Like a dream
- Kalpita - with the help of projected characters in the dream

Who are the projected characters?

- Waking Guru projected the dream guru, Sishya, dreaming Agrudha deva, Vedanta Shastram
- Projected by Waking teacher's mind
- Tarqa Drishti's guru
- Such a teaching occurs in this gem of a Vedanta book, Vichara Sagara.

- If it is studied, all students - Agyanam, ignorance will go away
- This is the waking student's ignorance
- Now goes back to the dreaming student.

What was the response of Agruda Deva in dream?

- Agruda deva was not totally satisfied, his dream was continuing
- Even though teaching was given to Agruda Deva in the dream, dreaming Agruda Deva was in the dream forest.
- Where did the dream forest come.

What all Agra deva dreamt?

- In Huge forest, Agra deva saw himself as a low caste Samsari and with many problems.

(3) अन्यथाख्यातेः प्रथमः प्रकारः चिन्तामणिकारमतेन खण्डितः।
चिन्तामणिकारप्रदर्शितान्यथाख्यातिप्रकारोप्यसङ्गत एव। 'ज्ञेयाधीनं ज्ञानम्' इति हि
प्रसिद्धिः। अत्र तु ज्ञेया रज्जुः, ज्ञानं तु सर्पविषयकमिति सुतरां विरुद्धमुच्यते।
तस्माच्चिन्तामणिकाराभिमतान्यथाख्यातेरादरानर्हत्वात् अख्यातिरेव शरणमिति साङ्ख्य्याः
प्राभाकराश्चाहुः।

- Mithya Vanam, Samsara Vanam
- Mithya Vanam does not go away.

What type of Vanam is Samsara Vanam?

- Always Dukha Karanam, fleeting
- What Agradha deva does?
- He again talked to his dream guru
- Tarqa Drishti gets moksha, gone away
- Now with dreaming Agra deva.

Topic 461 :

(461) शिष्यस्य प्रश्नः—‘हे सद्गुरो स्वामिन् भवदुपदिष्टमिमं ग्रन्थं सतात्पर्यमहमशृणवम्। तथापि दुःखनिदानभूतसंसारवनमद्यापि मे भाति। केनोपायेन तद्धनं नश्येत्। कृपया तदुपायं बोधय मामिति’ शिष्योऽपृच्छत्।

Agradha Deva Asked :

- Eh Svamin, this is wonderful text taught by you, I heard intently
- **Samsara, cause of sorrow is still there very much with me**
- What is the method by which it will go away
- Out of compassion, give me solution to the continuing Samsara.

(462-463) पूर्वोक्तप्रश्नस्योत्तरम्—

Topic 462 :

(462) गुरुरेवमाह—‘हे सोम्य! संसारवननाशोपायं तुभ्यं ब्रवीमि। शृणु सावधानमनाः। महावाक्यार्थविचार एव संसारवननाशोपायः। नास्त्युपायान्तरम्। महावाक्यार्थं सम्यग्विचार्य “अयमहमस्म्यगृधः” इति निश्चित्य दृढतरमुद्धुष्य वद, इति। शिष्योऽप्येवमेव महावाक्यार्थं सुविचार्य “अहमेवागृधः” इत्युच्चैरघोषयत्। उत्तरक्षणे निद्रायाः प्रबुद्धो नेत्रे उन्मीलयति स्म। तत्क्षणमेव स्वप्ने दृष्टं संसारवनं, गुरुः, ग्रन्थः इति सर्वं, द्वैतं तिरोबभूव। संसारवनदुःखं सर्वं विनष्टम्। ‘अहमगृधः’ इति ज्ञात्वा सुखी बभूव।

- Answer to question of dreaming Agradha deva to dream guru.

Guru :

- There is no other method other than Mahavakya Jnanam
- Again and again do more Mananam and Nididhyasanam.

Nididhyasanam

Sravana Rupa

Brahma Abhyasa Rupa

Samadhi Rupa

- Do again and again
- **Mahavakya Vichara Eva Samsara Nashanam**
- Don't go away from Vedanta
- Hold on to Vedanta through more Sravanam, Nididhyasanam
 - Ayam Asmi Agradadaha
 - Gradha
 - Kamaha
 - Agradaha
 - Akamaha Nishta
 - Literal meaning can refer to Atma
 - Or it can be name of a person.

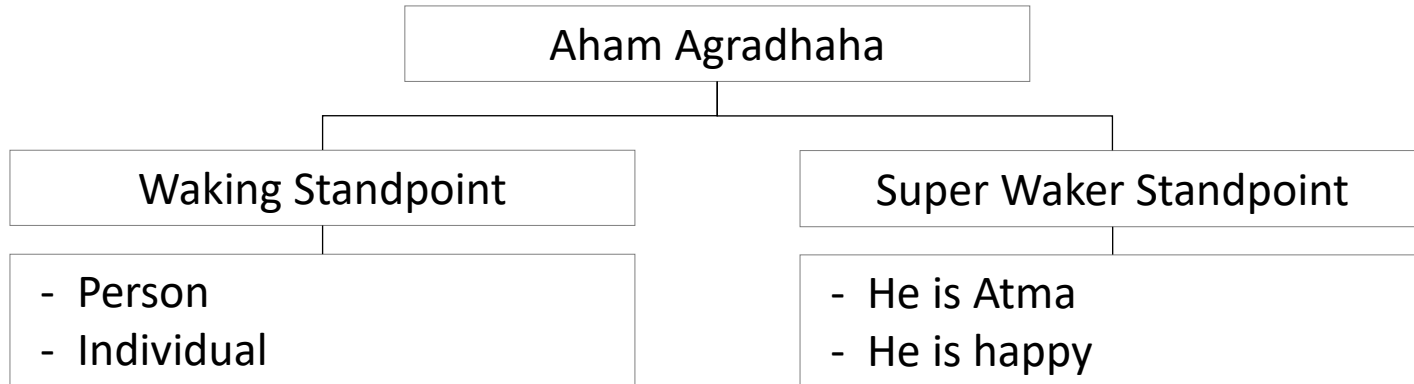
Repeat :

- **I am Agradha, I am Agradha**
- What did Sishya do?
- Dream Agra deva practiced again and Again.

Mahavakya Vichara :

- Sravanam / Mananam / Nididhyasanam through different texts
- In the dream, he shouted loudly
- In the loud shouting, the dream went away
- By own shouting, he got away, opened eyes
- No more chandala, no more samsara Vanam, no wild animals

- **All duality Dissappeared**
- **All sorrows Dissappeared**



Vakya Vrutti :

- Until Jnanam is clear, firm, Dridham, you have to repeat Sravanam of other texts.
- Yavat... Sravanabdhivam Matyate, continue maintaining Sadhana Chatushtaya Sampatti.

Topic 463 :

(463) मिथ्याभूतगुरुवेदान्तवाक्यादिभिरज्ञानतत्कार्यरूपमिथ्याभूताखिल-
जगतः आत्यन्तिकनिवृत्तिः संभवत्येव। अगृधदेवस्य मम यथा निद्रावशात्
संसारवनदुःखमभवत् तथा स्वात्मस्वरूपाज्ञानवशात् अहङ्कारादिद्वैतप्र-
पञ्चप्रतीतिरभवत्। यथा मिथ्याभूतगुरुणा ग्रन्थेन च मिथ्यावनं नष्टमभवत्,
तथैव मिथ्याभूतेन गुरुणा वेदान्तेन च मिथ्याभूतजगज्जीवेश्वरादि दृश्यं सर्वं
द्वैतं नश्यति। महावाक्यानां लक्ष्यार्थज्ञानेन जिज्ञासुः मुमुक्षुः निरावरणः कृतकृत्यो
भवति। निरावरणमायातीतसद्गुरुरेवाहम्।

Agradha deva after waking up :

- Compares his own dream as an example
- Extends to waking state
- With help of Mithya guru, Sishya, Shastra, the ignorance and products of ignorance -
The duality was destroyed
- Unreal world will go away absolutely.

Only Difference :

Regular Dream	Spiritual Awakening
Dream goes away from experience also	Waking dream world will not Physically Dissappears

- **Jnani will not look at this world as a real world**
- **Understands Waking world as Brahman only, which is Adhishtanam of the waking world = Badaha, negation**
- That is the only difference
- Just as for me, because of my dream, experienced Samsara Vanam, was very real only
- Because of my self ignorance, this dream also is appearing.

Dream no. 2 :

- Waking dream is also happening.

Until now I thought :

- Ahamkara is real
- World is real
- Pancha Anatma is real
- Problems experienced are real
- Until I had spiritual awakening, all was real.

- Dream samsara disappeared because of my regular waking up, this samsara will also disappear through spiritual waking up
- My Guru is Mithya, Vedanta also Mithya
- Jiva, Jagat, Ishvara all Mithya
- Samsara Mithya.

Mandukya Upanishad :

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

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

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

- All gone in Paramartika Jnanam
- Dvaitam Nashyati - By understanding the Lakshyartham of Mahavakyam, the Mumukshu who is also a Jingyasu, Vedantic student also got free.

Avaranam	Nir-Avaranam
Agyanam	Ajnana Rahita, free from ignorance

Kruta Krutyaha :

- Totally fulfilled.

Who am I ?

I Was the Sishya before

I because myself the Guru in
the Dream

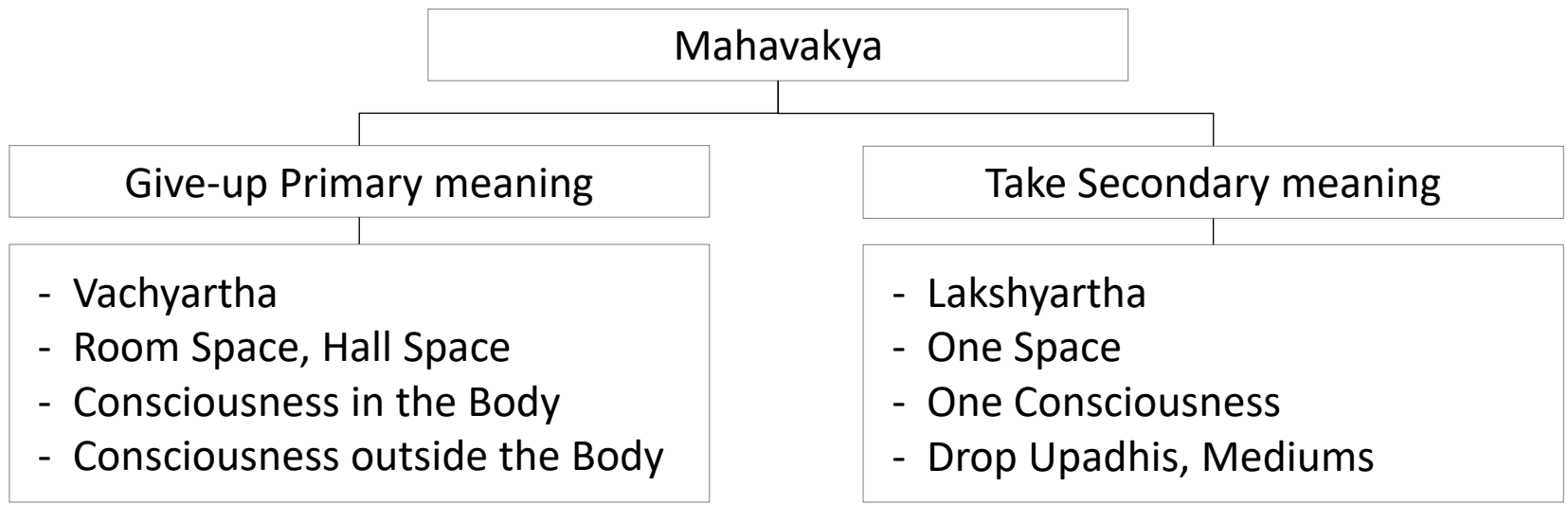
I and Guru are one and Same

- **I and my Teacher are both one and the same.**

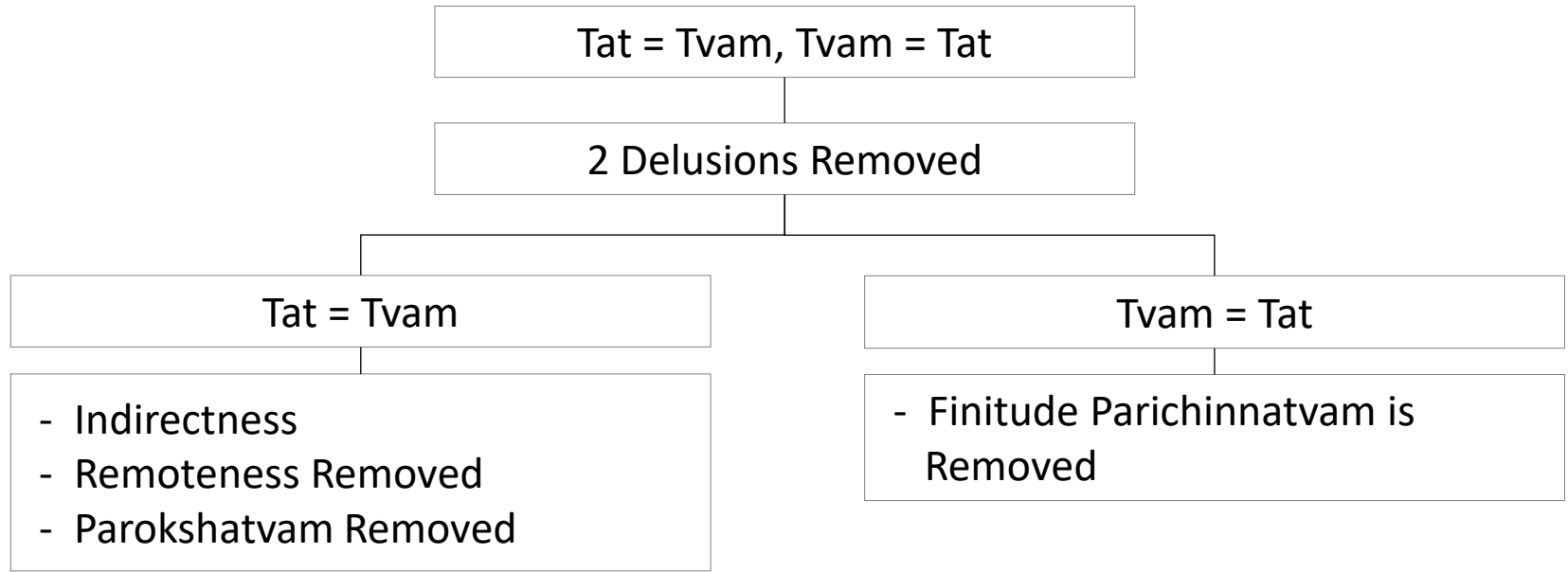
Mandukya Upanishad :

- Yatha Shakti Aham Namami...
- Connect that shloka
- Do seeming Namaskara
- No real Namaskara, No guru, no guru, factually
- Niramaya maya Teetha Sat guru Eva Aham
- I am the same as my guru
- Biggest chapter of Vichara Sagara - Chapter 6 is over.

(459) पदद्वये लक्षणा। ओतप्रोतभावश्च—पदद्वयेपि लक्षणाभ्युपगमे तु नास्ति दोषः। उभयपदवाच्यार्थनिष्ठानेकत्वविरोधिनः सर्वधर्मान् विहाय स्वयंप्रकाशचैतन्यमात्रांशे निखिलधर्मशून्ये उभयोरपि पदयोर्लक्षणा ग्राह्या। उपाधितत्प्रयुक्तधर्मपुरस्कारेण चैतन्यस्य भेदे सत्यपि न स्वरूपतश्चैतन्यस्य भेदोऽस्ति। तस्मादुपाधितत्प्रयुक्तधर्मपरित्यागेन पदद्वयलक्ष्यार्थभूतचैतन्यैक्यं संभवति। घटाकाशगतघटदृष्टिपरित्यागमात्रेण न तस्य मठाकाशैक्यं संभवति। मठाकाशगतमठदृष्टेरपि परित्यागे त्वैक्यं संभवति। तद्वत् पदद्वयवाच्यार्थगतोपाधितत्प्रयुक्तधर्मपरित्यागे त्वैक्यं महावाक्येषु संभवति। “तत् त्वम्” “त्वं तत्” इत्येवंप्रकारेण सर्वमहावाक्येष्वोतप्रोतभावो¹⁶ विज्ञेयः। ओतप्रोतभावकरणेन च महावाक्यार्थे¹⁷ परोक्षत्वपरिच्छिन्नत्वभ्रान्तिर्निवर्तते। ‘तत् त्वम्’, इत्युक्त्या तत्पदार्थस्य त्वंपदार्थेनाभेदः उक्तो भवति। त्वंपदार्थभूतसाक्षी नित्यमपरोक्षः। तेन परोक्षत्वभ्रमो निवर्तते। ‘त्वं तत्’ इत्युक्त्या त्वंपदार्थस्य तत्पदार्थेनाभेद उक्तो भवति। तत्पदार्थस्यार्थो व्यापकत्वम्। तेन परिच्छिन्नत्वभ्रमो निवर्तते। तथैव ‘अहं ब्रह्म’, ‘प्रज्ञानं ब्रह्म’, ‘आत्मा ब्रह्म’ इत्यादिभिः परिच्छिन्नत्वं निवर्तते। किञ्च ‘ब्रह्माहम्’, ‘ब्रह्म प्रज्ञानम्’, ‘ब्रह्म आत्मा’ इत्यादिभिः परोक्षत्वं निवर्तते। यत्र यत्र वेदवाक्यानि स्मृतिवाक्यानि वा जीवब्रह्मैकत्वं बोधयन्ति तत्र सर्वत्र भागत्यागलक्षणा ज्ञेया।



Otaproto Bhava :



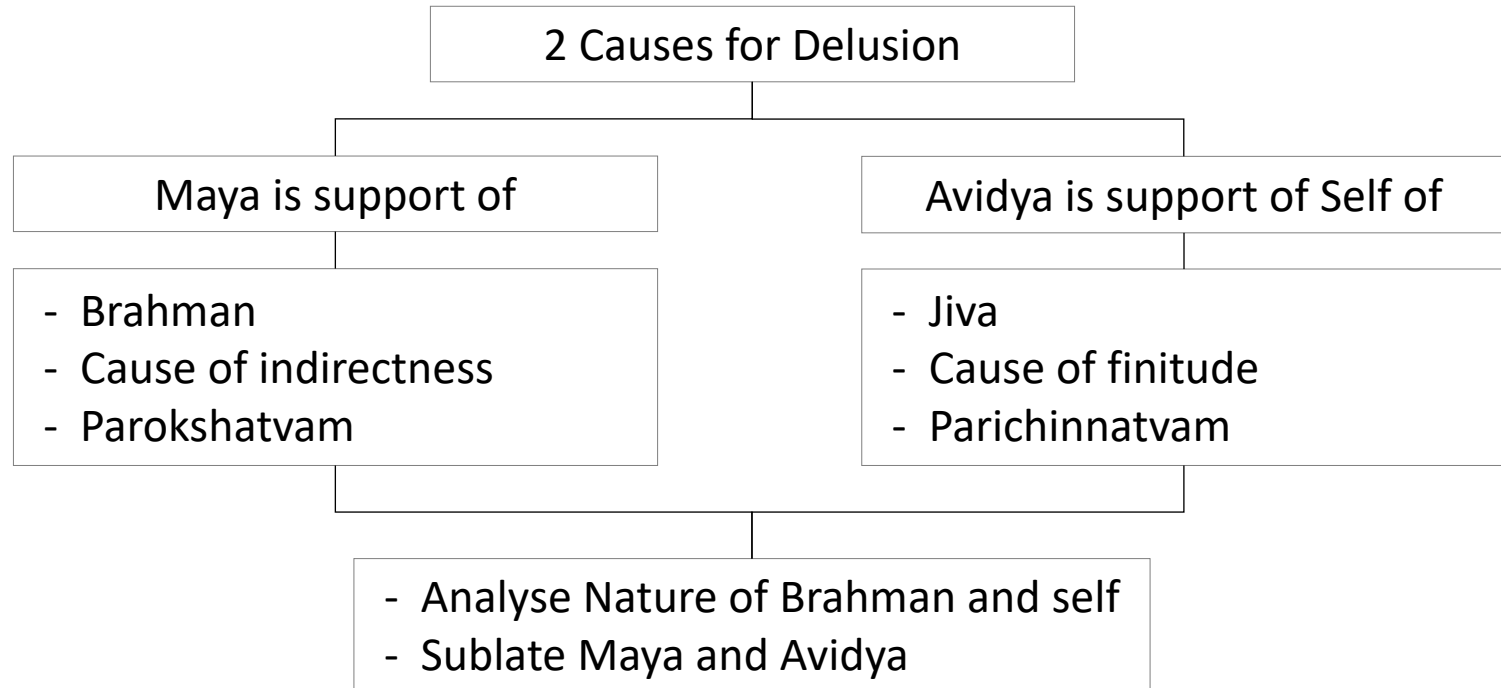
- Non-difference of the word Tat with Tvam, Oneness gets Established.

I) Tat = Tvam, Brahma Aham, Brahma Prajnanam, Brahma Atma :

- Witness principle of Tvam is eternally direct
- Thus, indirectness is removed

II) Tvam = Tat, Aham Brahma, Prajnanam Brahma, Atma Brahma :

- Delusion of finitude is eliminated
- Reciprocal connection is called Co-presence and Co-absence
- Remove the cause of delusion.



- There is no other Sentient entity other than Brahman Based on which Maya and Avidya can exist.

- **Without a sentient entity, Maya and avidya can't exist on any other inert entity.**

Ask :

- Resting on which entity Maya and Avidya create delusion of indirect-ness and finitude for an aspirant
- By firm knowledge of One-ness of Brahman and the Self, Maya and avidya are sublated
- By removing and assimilation, use method of reciprocal connection

- **One will gain from direct knowledge of Non-duality**

- Maya and avidya get eliminated completely
- Delusion of indirectness and finitude also gets removed.