

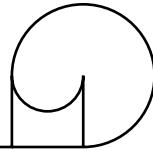
PRASNOpanishad
With
SHANKARABASHYAM

CHAPTER 6
VERSE 1 AND 2

VOLUME - 4

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CHAPTER 6

THE PURUSHA OF SIXTEEN KALAS (PARTS)

9 Verses

VERSE 1 AND 2

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ । भगवन् हिरण्यनाभः
 कौसल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत ।
 पोडशकलं भारद्वाज पुरुषं वेत्थ । तमहं कुमारम्ब्रुवं नाहमिमं वेद ।
 यध्यहमिममवेदिषं कथं ते नावक्ष्यमिति । समूलो वा एष परिशुष्यति
 योऽनृतमभिवदति तस्मान्नार्हम्यनृतं वक्तुम् । स तूष्णीं
 रथमारुह्य प्रवत्राज । तं त्वा पृच्छामि क्वासौ पुरुष इति ॥ १॥

Atha hainam sukesaa bhaaradwaajah papraccha, bragavan, hiranya-naabhabh
 kausalyo rajaputro maam-upetyaitam prasnam-aprcchata
 shodasakalam, bharadwaaja, purusham, vettha? tam-aham kumaaram-abruvam na-aham-imam veda
 yady-aham-imam-avedisham katham te na avakshyam iti sa moolo vaa esha parishushyati
 yo-anrtam-abhivadati tasmaann-aahaamya-nrtam vaktum. sa tooshneem
 ratham-aaruhy pravavraaja tam tvua pricchami, kvaasau purusha? iti ॥ 1 ॥

Then sukesa, son of Bharadvaja questioned him. “O Bhagavan, the prince of Kosala, Hiranyanabha, once came to me and questioned”. “O Bharadvaja, do you know the purusha of 16 parts?” I said to the youth, “I do not know him.. If knew him why should I not tell you? He who tells that which is not true is dried up verily root, stem and branch. Therefore, I dare not utter falsehood.” Having ascended his car he went away in silence. “That I ask you. Where is that purusa located?” [VI – 1]

Gist :

I) Chapter 1 :

- 6 Students, 6 Seekers
- Each seeker asking questions to Guru Pippalada
- First 5 seekers – 5 Chapters.

II) Chapter 4 :

- 5 questions
- 5th question = Vedantic question.
- Brahman = Sarva Adharam, support of everything.

III) Chapter 5 :

- Diversion
- Ohmkara Upasana as a means of Krama Mukti.

IV) Chapter 6 :

- Continuity from Chapter 4 – Vedantic teaching.

V) 6th Student – question to Pippalada

- Shodasha Kala Purusha = Virat Ishvara Purusha
- Vishwa Rupa Ishvara, Sagunam Brahma = Technical
- Nirgunam Brahma includes everything in Universe.
- Virat includes Nirgunam Brahma, alongwith Saguna Prapancha.

VI) Saguna Prapancha + Nirguna Brahma = Virat Ishvara

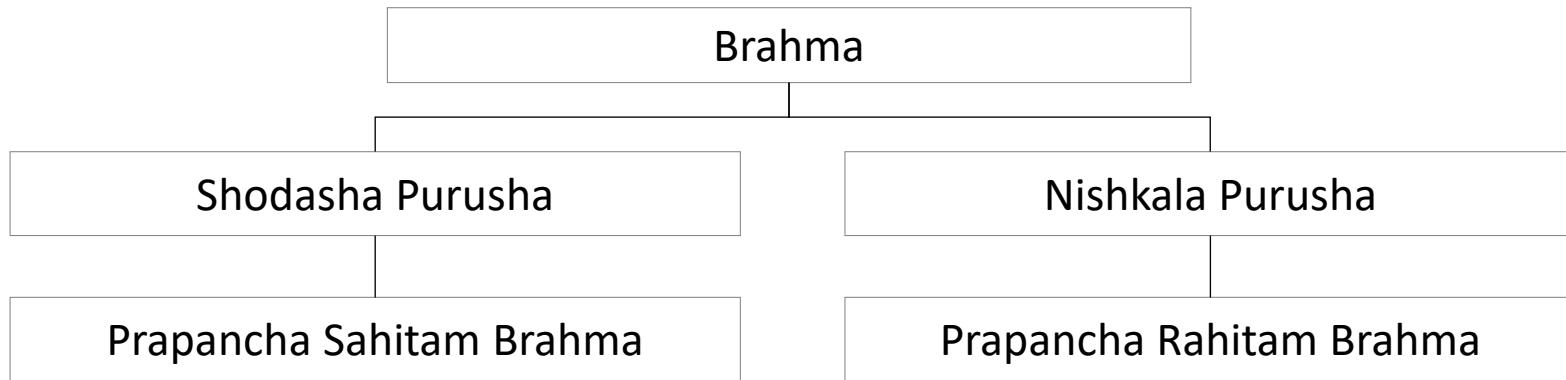
VII)

Sagunam Virat Ishvara	Negates Saguna Prapancha
- Adhyaropa	- Leaves out remainder Nirguna Brahman

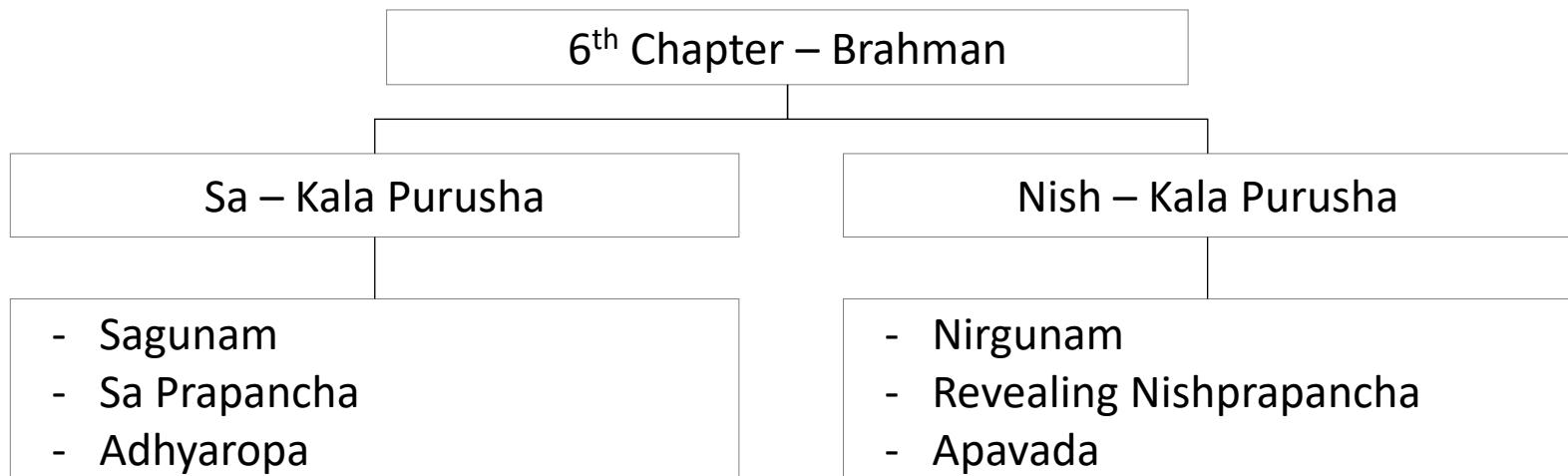
VIII) Shodasha Kala Purusha = Saguna Brahma

- Nishkala Purusha = Nirgunam Brahma

IX)



X)



XI) Shuka Bodartham :

- Shankara writes beautiful commentary.

Sukesha Bharatvaj :

- Beautifully haired
- Shobhana Hairstyle

XII) Background story – why this question?

- Prince of Khosala kingdom
- Hiranyanabha Kaushalya



Prince of Khosala Desha



Came in a chariot

- Went to Bharatvaja Ashram
- Guru Upasadanam, go to Guru.

XIII) Bharatvaja didn't know

- I don't know – requires courage
- Prince expresses non belief
- Truth = I don't know

XIV) I will never say untruth

- Telling, Asat, untruth has serious moral sin.
- Has big Papam, will have lower birth.
- Untruth – leads to spiritual destruction not physical, financial.

XV) Bharatvaja convinces the prince.

XVI) Values :

a) Prince should go to Guru

- Ideal method – attend class.

b) Approach Guru directly to learn.

c) Satyam – very important.

Mundak Upanishad	Prashno Upanishad
- Mantra Upanishad	- Brahmana Upanishad - Explanation of Mantra Upanishad

d) Mundak Upanishad :

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।

येनाऽक्रमन्त्यष्यो ह्याप्तकामा यत्र तत् सत्यस्य परमं निधानम् ॥ ६॥

Satyameva jayate nanrtam satyena pantha vitato devayanah ।

yen-akramanty-rsayo hyapta-kama yatra tat satyasya paramam nidhanam ॥ 6 ॥

Truth alone wins, not untruth. By truth is laid out the path divine along which the Seers, free from desires, ascend to the supreme abode of Truth. [III – I – 6]

e) Every lie takes me away from Aham Brahma Asmi Jnanam.

f) For every inevitable lie – 1008 Gayatri

- Hare Rama
- Om Nama Shivaya
- Om namo Narayana

- Praschittam for senior seeker.

XVII) Bharatvaja asks Pippalada – who is Shodasha Kala Purusha? Where is he (Purusha) located in the body?

217) Bashyam : Chapter 6 - Verse 1 Starts...

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ । समस्तं जगत्कार्यकारण-
लक्षणं सह विज्ञानात्मना परस्मिनक्षरे सुषुप्तिकाले सम्प्रतिष्ठत
इत्युक्तम् । सामर्थ्यात्प्रलयेऽपि तस्मिन्नेवाक्षरे सम्प्रतिष्ठते जगत्तत
एवोत्पद्यते इति सिद्धं भवति । न ह्यकारणे कार्यस्य सम्प्रतिष्ठानमुपपद्यते ।

I) Shankara - Prateeka Grahanam :

- 1st line – 1st Mantra

II) Introduction to Chapter 6 :

- Continuity from 4th Chapter.
- Chapter 5 – aside chapter – Krama Mukti.
- Not primary.

III) Gita : Chapter 8 – Krama Mukti

- Odd Chapter

Chapter 7 – 9 :

- Jeevan Mukti
- Connect 7 to 9.
- Keep aside Chapter 8.

IV) Prasho Upanishad :

- Chapter 4 – 6 – continuity
- Keep Chapter 5 - aside

V) Last 3 mantras of chapter 4

- Mantra 7, 8, 9, referred by Shankara.
- Answer to 5th question – final.

VI) During deep sleep – everything is resolved for sleeping individual.

- Creation, his physical body, mind, sense organs resolved thoughts, knowledge, time, space resolved in deep sleep.

- Experience total blankness in deep sleep.

VII) World must be in potential form.

- When we wake up, world comes again.
- World reappears from a resolved condition = Maya, Avyaktam.

VIII) In a resolved condition, world was there.

IX) What is the locus, Adhishtanam on which the whole world resolved in Maya.

Prapancha	Maya
- Vyakta	<ul style="list-style-type: none"> - Avyakta Prapancha - Including time and space

\

Sarva Adhishtana Vastu

X) Universe = Sense organs + Sense object

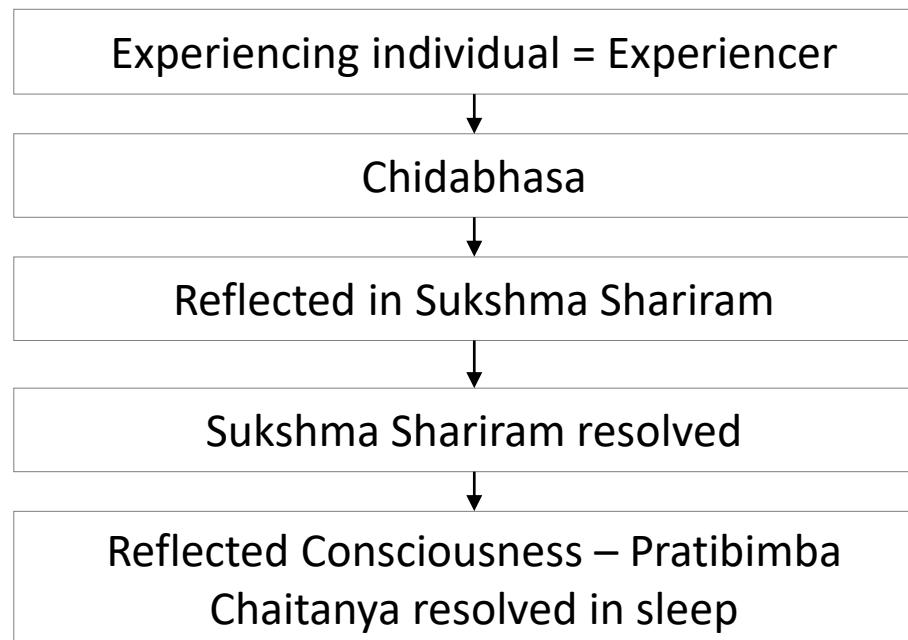
- Eyes + Rupa Prapancha
- Ears + Shabda Prapancha
- Nose + Gandha Prapancha
- All experiencing instruments – experienced objects.

Karanam	Karyam
Sukshmam	Sthulam

Resolved

- Jagat is resolved

XI)



XII) Pratibimba Chaitanyam is called Jiva, gets resolved in sleep.

XIII) Gita :

प्रलपन्विसृजन्वृक्षन्
उन्मिषन्निमिषन्नपि ।
इन्द्रियाणीन्द्रियार्थेषु
वर्तन्त इति धारयन् ॥ ५-९ ॥

**pralapan visṛjan grhṇan
unmiṣan niṁiṣannapi |
indriyāṇīndriyārthēṣu
vartanta iti dhārayan | |5-9||**

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

- Seer, hearer, smeller, doer, enjoyer = Jiva.
- **Karya – Karanatmakam Jagat + Jiva – resting in Sushupti in Atma, Brahman.**

XIV) Parameva Aksharam Sampratishta :

- Brahman = Param, Aksharam
= Atma Rupam Brahma or Atma Rupam Brahman
- Called Aksharam in Chapter 5 - Verse 9

XV) About Aksharam, we are going to learn more in Chapter 6

XVI) If the world resolves into Aksharam Brahma.

- If Aksharam = Jagataha Laya Karanam then from that presume – that Aksharam Brahma must be Srishti Karanam also.
- Why?

XVII) Srishti and Laya Karanams are one and the same

- Waves rise from ocean, resolve into ocean.
- Trees rise from earth, merge back into earth.
- Yasmat Utpatti Tasmin Eva Layaha
- Yasmin Layaha Tasa Eva Utpatti

XVIII) Chapter 4 :

- Brahman is Laya Karanam
- Presume - Brahma is Utpatti Karanam also.
- In between world is resting on Brahman only.

XVI)

World – 3 R's

Rises from Brahman

Rests in Brahman

Resolves into Brahman

- That Brahman is going to be talked in Chapter 6.

XVII) Chapter 6 = Summary of Verses 5, 6, 7 of Chapter5.

- Gist – over.

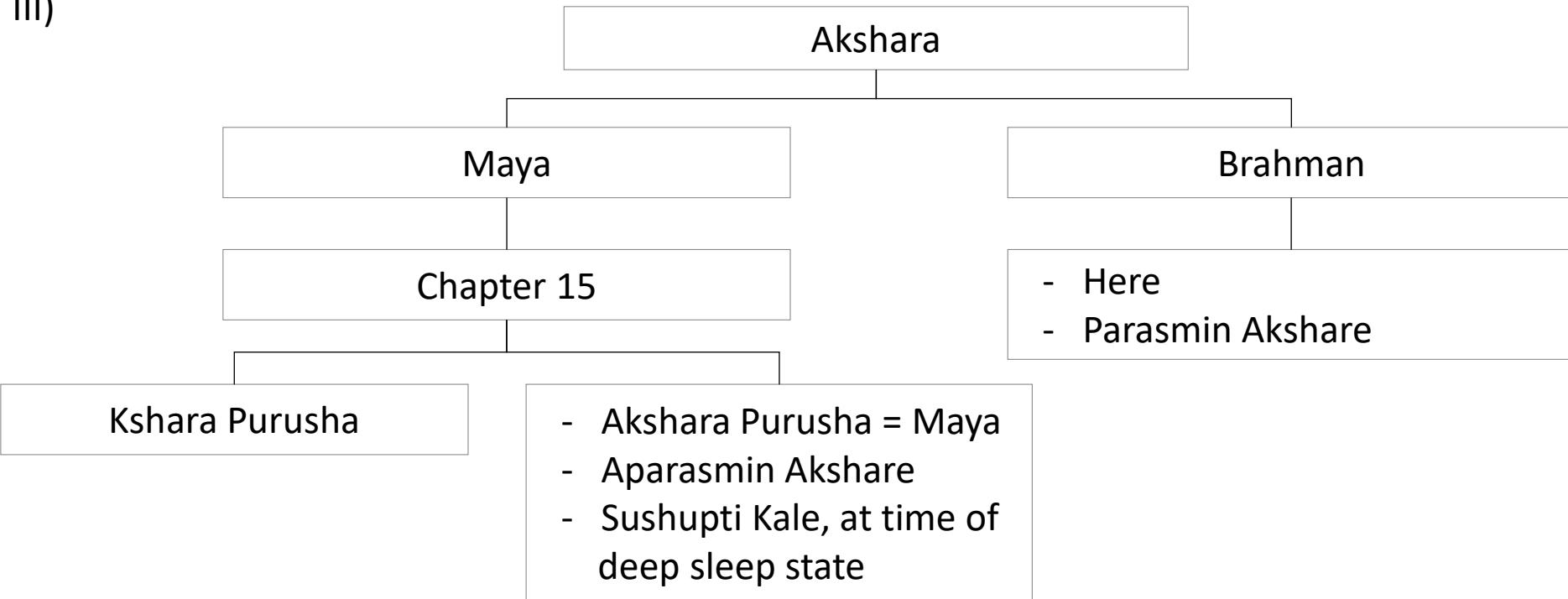
Bashyam :

I) Samastham Jagatu – Karya – Karana Lakshanam :

- Consisting of Karyam (Products) and Karanam (Causes).
- **Experienced world + Experiencer Jiva = Cause + Effect**

II) Saha vijnana Atmana = Jiva = Chidabhasa Sahita Sukshma Shariram in the Param (Supreme) Aksharam Brahman

III)



- Jiva rests, resolves into Aksharam pointed in Chapter 5 – Verse 7, 8, 9.

IV) Prashno Upanishad : Chapter 5 – Verse 7

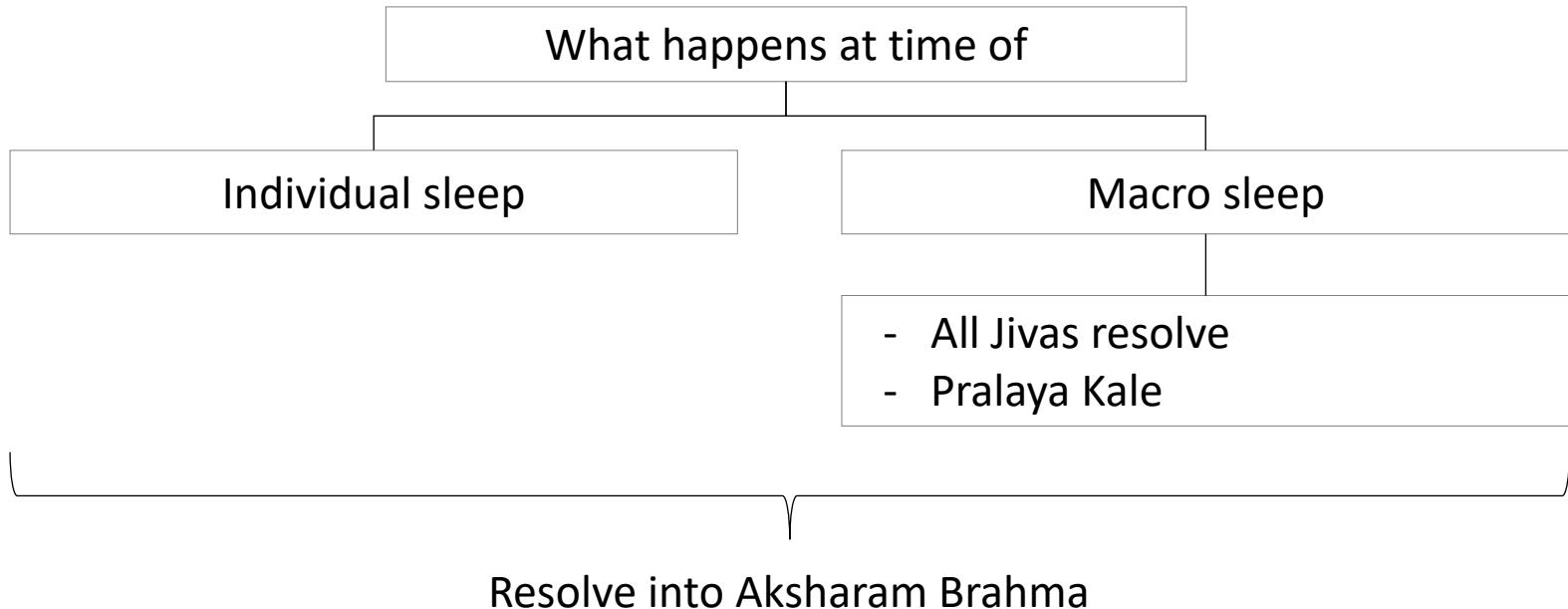
ऋग्भिरेतं यजुर्भिरन्तरिक्षं सामभिर्यत् तत् कवयो वेदयन्ते ।
तमोङ्कारेणैवायतनेनान्वेति विद्वान्
यत्तच्छान्तमजरममृतमभयं परं चेति ॥ ७ ॥

Rgbhir-etam yajurbhir-antariksham sa saamabhir-yattal-kavayo vedayante
tam-omkaarenenaiva-ayatanena-anveti vid'vaan,
vattachchantam-ajaram-amritam-abhayam param cheti ॥ 7 ॥

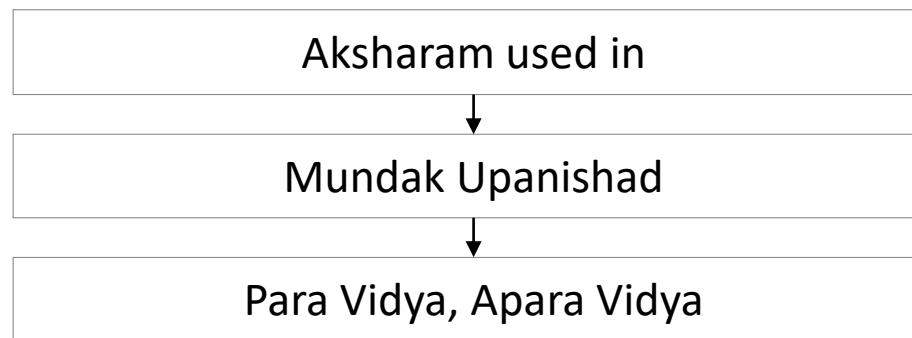
Through the Rik (rk) – mantra devata he reaches this world, led by Yajur-mantra devata he reaches the world of the Manes, and guided by the Sama verses he reaches Brahmaloka. By means of the syllable OM the wise one reaches also that which is quiet, undecaying, deathless, fearless and supreme. [V – 7]

- Bird coming to nest to rest in the tree.
- During morning, all birds come out.
- During sunset, all birds come back.
- Jiva on waking comes out from Saguna Brahma (Reflected Consciousness + Mind + Body + World)
- Jiva in deep state resolves into Saguna Brahman.

V) By Artha Patti Pramanam, by presumption, we can extend and say :



VI)



VII) Mundak Upanishad :

तत्रापरा ऋग्वेदो यजुर्वेदः
सामवेदोऽथर्ववेदः शिक्षा ।
कल्पो व्याकरणं निरुक्तं छन्दो ज्योतिषमिति
अथ परा यया तदक्षरमधिगम्यते ॥ ५॥

Tatrapara, rg-vedo yajur-vedah
sama-vedo-tharva-vedah siksa ।
kalpo vyakaranam niruktam chando jyotisam-iti
atha para, yaya tad-aksaram-adhigamyate II 5 II

There, the lower knowledge is constituted of (the four Veda-s) the Rg, the Sama, the Yajur and the Atharva, and the (six Vedanga-s) siksa (Phonetics), Kalpa (code of rituals), Vyakarana (grammar), Nirukta (etymology), Chandra-s (metrics) and Jyotisa (astrology). Now the “Higher Knowledge” is that which leads to immortality or that which goes which leads to immortality or that which goes beyond the word – meaning in languages. [I – I – 5]

- Brahman = Aksharam.

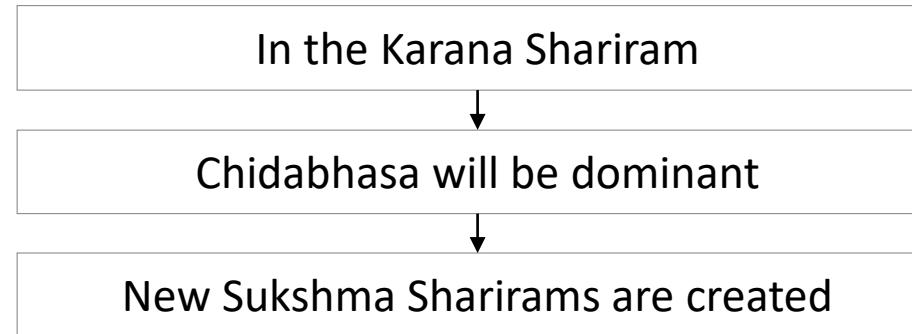
VIII) In the same Aksharam Sam Pratishtate, world will resolve during Pralayam.

IX) During next Srishti, modified world will come, in keeping with new set of Karmas.

X) From that Aksharam Brahman, entire universe including new Jivas also are born.

XI) When new sukshma Sharirams are created out of our Karana Shariram.

XII) During Pralayam, all Jivas will be Karana Shariram



- In every Sukshma Shariram, Chidabhasa also will be formed.
- Living beings will also come when Chidabhasa originates.

XIII) General Rule :

- All products will always rest in its cause only.
- Karyam rests always in Karanam.
- Mind rests always in the Karana Shariram – Maya Sahitam Brahma.
- This is the connection of entire cosmos to Karana Prapancha.
- **No product will be newly created.**
- **All products are already there in potential form.**

XIV) Otherwise it will become Asat Karya Vada of Neiyayika.

Mandukya Upanishad - Karika :

- **World can't be freshly created.**

XV) Modern Science :

- Matter can't be created or destroyed.

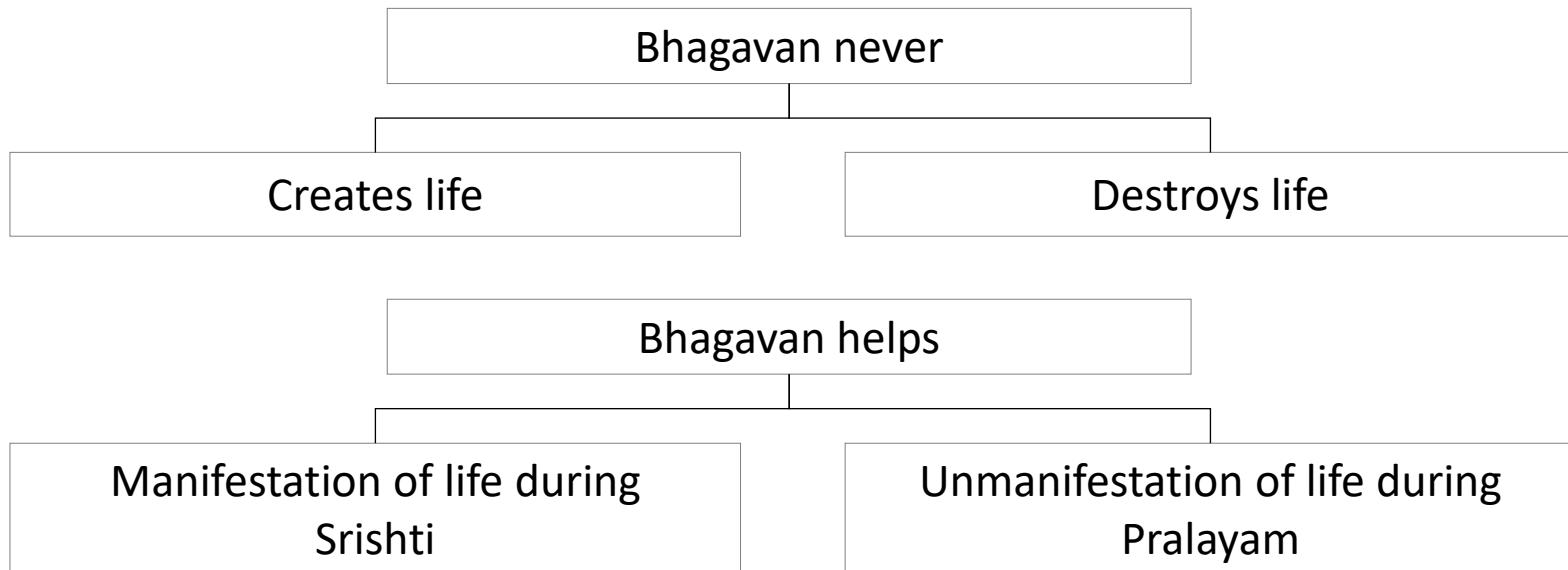
XVI) Energy can never be created or destroyed.

XVII) Vedanta adds new thing :

- Life in the form of Jivas also can never be created or destroyed.
- During Pralayam Jivas are there, lifes are there, life is there, in what form?

XVIII) Karana Shariram + Chidabhasa = Prajnya.

- Prajnya Jiva Rupena Pralaya Kale Api life Anuvartate.



XIX) Akarane :

- All Karyams will rest in Karanam only during Pralayam.
- Resolution in Karanam.

XX) Karanam = Upadana Karanam not Nimitta Karanam

- Shankara – uses double negative language.
- **Karyam will rest in Karanam only – Positive**
- **Double Negative :**

No Karyam will rest in anything other than Karanam.

XXI) For any product, anything other than Karanam, will not have resolution.

Therefore Brahman is

Srishti Karanam

Sthithi Karanam

Laya Karanam

- Indicated in Chapter 4.

218) Bashyam : Chapter 6 - Verse 1 Continues...

उक्तं च 'आत्मन एष प्राणो जायते' इति । जगतश्च
यन्मूलं तत्परिज्ञानात्परं श्रेय इति सर्वोपनिषदां निश्चितोऽर्थः ।

I) Chapter 4 :

- World will resolve into Brahman
- It does not say world originates from Brahman.

II) It is said in Chapter 3 – Verse 3.

Prashna Upanishad :

आत्मन एष प्राणो जायते ।

यथैषा पुरुषे छायैतस्मिन्नेतदाततं मनोकृतेनायात्यस्मिन्नरिरे ॥३॥

Amtmana esha praano jaayate

yathaisha purushe chchaya-etasmin-etadaatatam manokrtena-ayati-asmin-sarire ॥ 3 ॥

This Prana is born of the Atman. As shadow is born of the man, so is the Prana of the Self. By the action of the mind it enters into this body. [III – 3]

- Brahman = Utpatti Karanam also.
- From Paramatma, Brahman, Atmanaha (Brahman), Esha Prana – (Creation), beginning with Prana born out of Brahman.

III) It has been said Chapter 3.

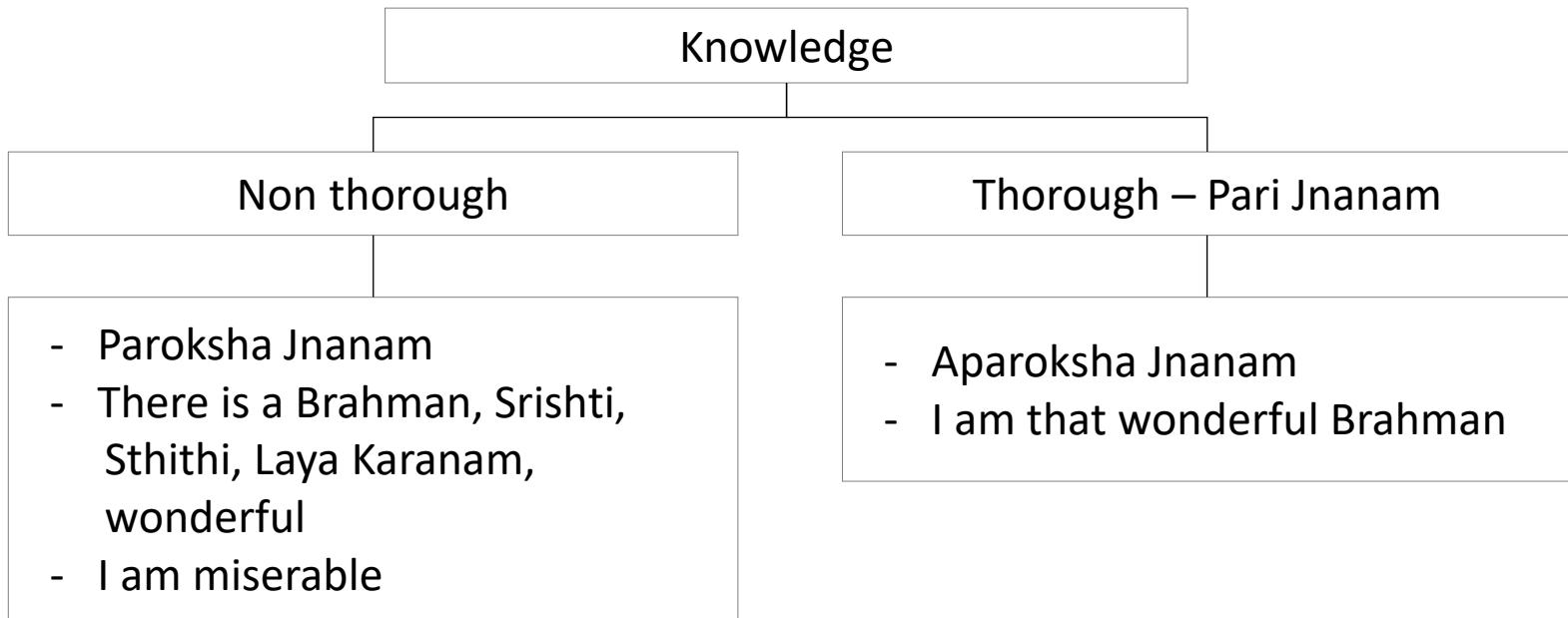
Chapter 3	Chapter 4
Srishti Karanam	Laya Karanam

- That Brahman which is Srishti and Laya Karanam is going to be taught again in Chapter 6.
- Why repeat?

IV) It is the most important knowledge

- Through that knowledge, highest goal of life can be accomplished = Moksha = Param Shreyaha, Supreme good, ultimate well being.

V) Brahman which is cause of Universe, by thoroughly knowing that Brahman, Moksha is attained.



VI) To get Aparoksha Jnanam, it is repeated to get ultimate Moksha.

- This is the teaching of all Upanishads.

अनन्तरं चोक्तं 'स सर्वज्ञः सर्वो भवति' इति वक्तव्यं च
क्व तर्हि तदक्षरं सत्यं पुरुषाख्यं विज्ञेयमिति तदर्थोऽयं प्रश्न
आरभ्यते ।

- I) By knowing ultimate Purushartha Brahman, ultimate Moksha is possible.
- II) Brahma Jnanam leads to Moksha what is Pramanam?

Prashno Upanishad : Chapter 4 – Verse 10

परमेवाक्षरं प्रतिपद्यते स यो ह वै
तदच्छायमशरीरम्लोहितं शुभ्रमक्षरं वेदयते यस्तु सोम्य ।
स सर्वज्ञः सर्वो भवति । तदेष श्लोकः ॥ १० ॥

Param-eva-aksharam pratipadyate sa yo ha vai
tad-achchhaayam-asareeram-alohitam subhramaksharam vadayate
yastu somya, sa sarvajnah sarvo bhavati ; todesha slokah ॥ 10 ॥

One who, O Beloved, knows this Being which is without shadow, without body, without colour, which is pure and indestructible, becomes omniscient and becomes all ; the supreme, Indestructible being he surely attains. For this, there is a mantra. [IV – 10]

- Saha Sarvajnya Sarvaha Bavati Iti.
- Whoever is the knower of Brahman.

- Yaha Aksharam Veda, Saha Jnani Sarvajnya Sarvaha Bavati.
- Jnani becomes omniscient.

III) Mundak Upanishad :

शौनको ह वै महाशालोऽङ्गिरसं विधिवदुपसन्नः पप्रच्छ ।
कस्मिन्नु भगवो विज्ञाते सर्वमिदं विज्ञातं भवतीति ॥ ३ ॥

Saunako ha vai mahasalo-ngirasam vidhivad-upasannah papraccha ।
Kasmin nu bhagavo vijnate sarvam-idam vijnatam bhavatiti ॥ 3 ॥

The great householder Saunaka duly approaching Angira in the prescribed manner asked.
“What is That, my Lord, having known which all these become Known?” [I – I – III]

- Kasmin nu Bhagavato Vijnyate...
- What is that knowing which everything else is known?

IV) Same idea in Prashno Upanishad also.

- Jnani is identical with Brahman.
- Brahman + maya Shakti = Ishvara.
- Jnani = Brahman
- Brahman = Ishvara
- Jnani = Both Brahman + Ishvara.

V) Gita : Chapter 10 – Vibhuti Yoga

- I am in the form of all wonderful things.

VI) Taittriya Upanishad :

हाऽवु हाऽवु हाऽवु ।

अहमन्नमहमन्नमहमन्नम् ।

अहमन्नादोऽहमन्नादोऽहमन्नादः ।

अहं श्लोककृदहं श्लोककृदहं श्लोककृत् ।

अहमस्मि प्रथमजा ऋता ऽस्य ।

पूर्वं देवेभ्योऽमृतस्य नाआआभायि ।

यो मा ददाति स इदेव मा ऽवाः ।

अहमन्नमन्नमदन्तमा ऽद्भिमि ।

अहं विश्वं भुवनमभ्यभवा ऽम् ।

सुवर्णं ज्योतीः य एवं वेद । इत्युपनिषत् ॥ ६ ॥

hāāāvu hāāāvu hāāāvu ।

ahamannamahamannamahamannam ।

ahamannādo"hamannādo"hamannādaḥ ।

ahaṁ ślokakṛdahaṁ ślokakṛdahaṁ ślokakṛt ।

ahamasmi prathamajā ṛtāāasya ।

pūrvam devehyo'mṛtasya nāāābhāyi ।

yo mā dadāti sa ideva māāāvāḥ ।

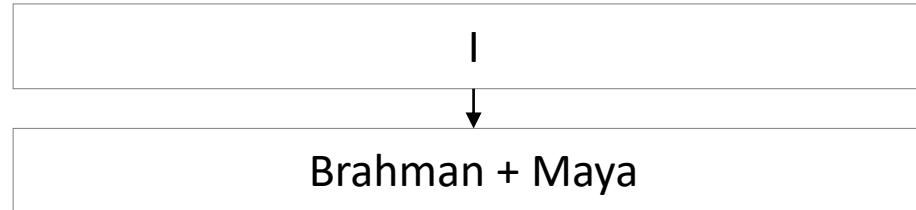
ahamannamannamadantamāāādmi ।

ahaṁ viśvam bhuvanamabhyabhadvāāām ।

suvarna jyotiḥ ya evam veda | ityupaniṣat || 6 ||

Oh!Oh!Oh! I am the food, I am the food, I am the food. I am the eater of food, I am the eater of food, I am the eater of food, I am the author of the Sloka, I am the author of the Sloka, I am the author of the sloka. I am the first born (Hiranyagarbha) of the true (Of the eternal and the Immortal). I am the centre of immortality, Prior to the gods. Whoever gives me, he surely does save thus. I am the food that eats him who eats food. I have conquered all, in this world. I am luminous like the sun. He who knows thus (Also attains the aforesaid results) This is the Upanishad. [3 - 10 - 6]

VII) Jnani says I am everything



- We dont say Jnanis intellect knows everything.
- Jnanis intellect = Limited
- Does not know to make Pizza!

VIII) I = Brahman – in which Maya is included.

- I am Paramartika Brahman also.
- I am also Vyavaharika Jiva also.

IX) Vivekachudamani :

नारायणोऽहं नरकान्तकोऽहं
पुरान्तकोऽहं पुरुषोऽहमीशः ।
अखण्डबोधोऽहमशेषसाक्षी
निरीश्वरोऽहं निरहं च निर्ममः ॥ 495 ॥

nārāyaṇo'ham narakāntako'ham
purāntako'ham puruṣo'hamīśah ।
akhaṇḍabodho'hamāśeṣasākṣī
nirīśvaro'ham niraham ca nirmamah ॥ 495 ॥

I am Narayana, I am the slayer of Naraka. I am the destroyer of Tripura ; I am the supreme being, the lord. I am unbroken knowledge, I am the witness of everything; I have no other lord and I am devoid of 'I' and 'mine'. [Verse 495]

- Get 40 verses by heart.
- Try to remember.
- Jnani can happily say, I am Sarvagya, I am Sarvaha.

X) Jnanis intellect will continue to be limited, knows 10 languages only – Polyglot.

- Jnanis intellect not Omniscient.
- Jnanis Lakshyartha Drishtya Saha Sarvagya, Sarvaha Bavati.
- Prashno Upanishad – Chapter 4 – Verse 10

XI) Hereafter, new topic – where is that Aksharam located.

- Aksharam Satyam Purusham.
- Idiom – borrowed from Mundak Upanishad Chapter 1 – 2 – 13

तस्मै स विद्वानुपसन्नाय सम्यक् प्रशान्तचित्ताय शमान्विताय ।
येनाक्षरं पुरुषं वेद सत्यं प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥ १३ ॥

Tasmai sa vidvan-upasannaya samyak prasanta-cittaya saman-vitaya ।
yenaksaram purusam vedo satyam provaca tam tattvato brahma-vidyam ॥ 13 ॥

To that pupil who has thus approached him in a proper manner, whose mind is at rest and whose sense are subdued, let the wise teacher truly teach that Brahma Vidya (Science of Brahman) by which the true immortal Purusa is known. [I – II – 13]

- **Akshara Satyam Purusha = Name of Brahman.**

XII) Where is it located?

2 fold answer

- Brahman as existence principle
- Everywhere
- Star is existent
 - ↓
 - Sat – Isness
- From standpoint of Sat, it is everywhere

- Brahman as Chit not everywhere
- As Consciousness, Brahman can be revealed only in one place.
- It is there in all living beings.
- In other living beings
- I can't experience consciousness
- In every body consciousness is there
- In your body, you are Conscious.
- I am teaching because you are conscious and awakening.
- Consciousness available only in my mind as self awareness consciousness is available.

XIII) Consciousness in Mind as awareness, is called Aham Pada Arthaha

XIV)

Brahman obtains only as the observer in one self



I can't recognize your observer in you



Your body becomes observed for me



I can't observe the observer in you

XV)

Where is Brahman located as Chaitanyam



In the Body



In the Mind



Among all thoughts, all emotions



As the Avastha Traya Sakshi Rupena, I have to
understand Brahman



Aham Brahma Asmi

Revision :

Chapter 6 – Verse 1 Bashyam :

Introduction to Chapter 6 :

I) It should be connected with Chapter 4.

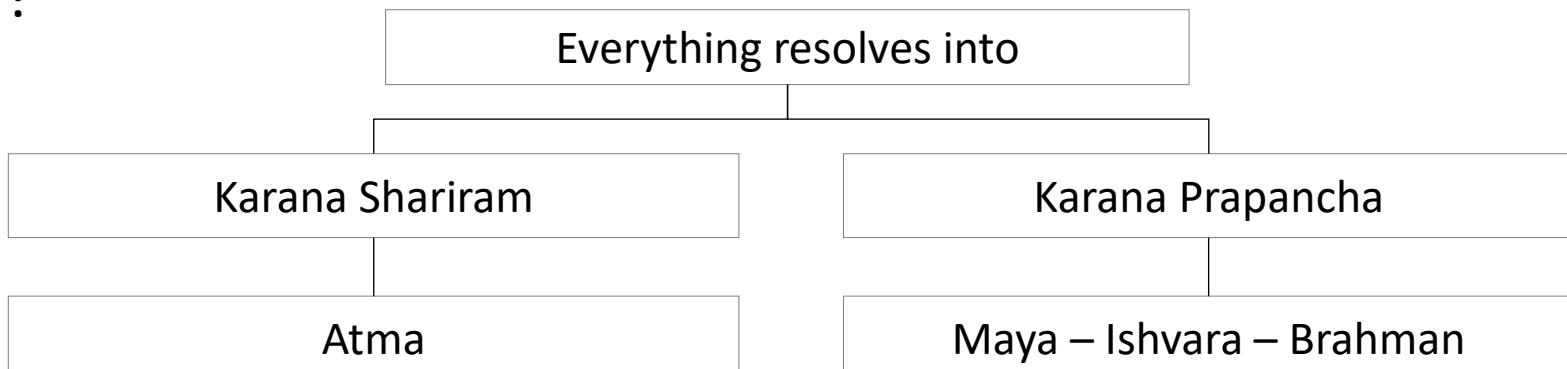
- Chapter 5 – Omkara Upasana for Krama Mukti.

II) What was discussed in end of Chapter 4.

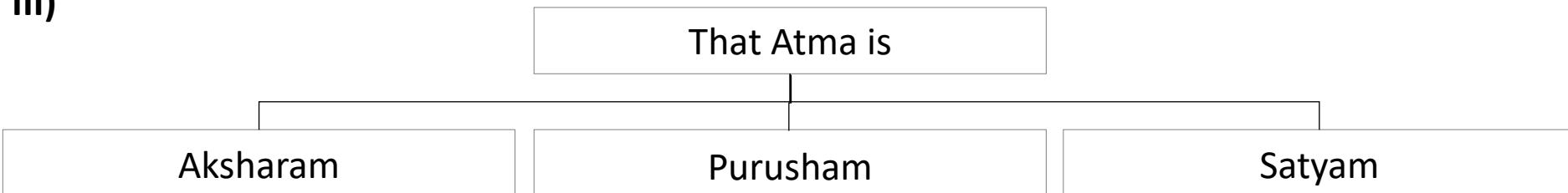
5th Question :

- What is the Adhishtanam in which the entire universe rests during deep sleep state.

Answer :



III)



IV) Chapter 6 :

- Where to realise that Brahman? What is the location in which Brahman has been recognised or understood?

V) Brahman recognition is the only means of liberation.

- Moksha Karanam = Atma Jnanam.

Where is Atma

Known

Recognised

Understood

VI)

Taittriya Upanishad	Mandukya / Kaivalya / Prashno Upanishad	Katho Upanishad
- Beyond 5 Koshas	- Beyond 3 states of the Mind	- Beyond the Sense Organs + Mind - 3 Bodies

VII) Taittriya Upanishad : Chapter 2 – 1 – 1

ॐ ब्रह्मविदाप्नोति परम् । तदेषांभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽनुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Om̄ brahmavidāpnoti param | tadeṣā'bhuktā |
satyaṁ jñānamanantaṁ brahma |
yo veda nihitam̄ guhāyām̄ parame vyoman |
so'śnute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

- Satyam, Jnanam, Anantham Brahma.
- Yo Veda Nihitam Guhyayam.
- Brahman is infinite, it has to be understood in ones own heart as the Sakshi Chaitanya Rupena.
- This was not mentioned in Chapter 4.

There exists Brahman	Aham Brahma Asmi
<ul style="list-style-type: none"> - Paroksha Jnanam - Chapter 4 	<ul style="list-style-type: none"> - Aparoksha Jnanam - Chapter 6 - Location, realising understanding Brahman

VIII) What is Upalabdhi Sthanam?

- Locus of availability of Brahman.
- **Aksharam, Satyam, Purushakhyam Vignyeyam = Locus of knowledge.**
- Iti Vaktavyam, this has to be revealed by Upanishad alone.
- To reveal Brahman in the intellect Chapter 6, as awareness principle.

वृत्तान्वाख्यानं च विज्ञानस्य दुर्लभत्वख्यापनेन
तल्लख्यर्थं मुमुक्षुणां यत्- विशेषोपादानार्थम् ।

- I) Student could have asked question directly but he is talking about a story, experience.
- II) Student had a conversation with the prince of Khosala Desha.
- III) What is purpose of telling the story?
 - Objective : To know the truth.
 - Story is meant to show that this knowledge is not widely available.
 - Prince didn't know.
 - Bharatvaja also did not know.
 - In Gurukulam this is not available.
 - It is a rare knowledge.
- IV) One has to take extra effort to gain this knowledge.
 - Find Guru, practice Sravanam, Mananam, get intellectual qualification.

V) Karma Yoga + Upasana Yoga :

- Emotional qualification discussed.
- Mind should be calm, undistracted.
- Study Tarqa, Mimamsa, Vyakaranam.
- All to develop intellectual qualification.

VI) Vivekachudamani :

मेधावी पुरुषो विद्वानूहापोहविचक्षणः ।

अधिकार्यात्मविद्यायामुक्तलक्षणलक्षितः ॥ 16 ॥

medhāvī puruṣo vidvānūhāpohavicakṣaṇah |

adhikāryātmavidyāyāmuktalakṣaṇalakṣitah || 16 ||

One who has a keen memory and can argue for the scriptures and refute arguments against them, is fit for receiving Atma-vidya or the knowledge of the Self. [Verse 16]

- One must be extremely intelligent and sharp.

VII) Well learned in Tarqa, Mimamsa, intellectual qualification.

Can differentiate

- Advaitam
- Finer intellect differentiates different ways of thinking
- Intellectual sharpness is part of preparation

- Other Shastrams
- Yoga, Nyaya, Mimamsa, Sankhya, Visishta Advaitin
- If all alike, intellect is gross

VIII)

Preparations required

Emotional

Intellectual

- Otherwise Vedanta will appear too dry.

IX) Vrutta Anvakhyanam Cha :

- Incidence which happened between student and prince is described.
- Explains that this knowledge is rarely available, even Bharatvaja didn't know.
- To gain Atma Jnanam, requires extra ordinary effort of seeker.
- Vigyana Labyartham, must be Mumukshu.
- Special coaching required.

X) Hrishikesh, Haridwar :

- Take only Brahmachari and Sanyasi.
- Student available for years together.
- Tarqa Sangraha, Artha Sangraha (Mimamsa), Laghu Siddhanta Kaumudi (Sanskrit Grammar).
- Then teach Upanishad with Bashyam.
- Efforts have to be taken by the student.

XI) Next Verse 1 of Chapter 6 :

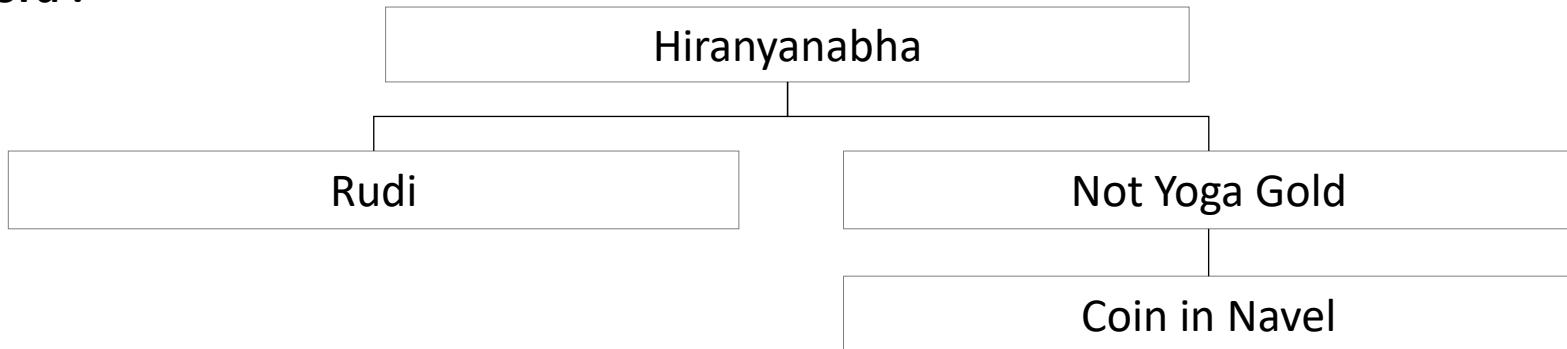
221) Bashyam : Chapter 6 - Verse 1 Continues...

हे भगवन् हिरण्यनाभो नामतः कोसलायां भवः कौसल्यो राज-
पुत्रो जातितः क्षत्रियो माम् उपेत्योपगम्यैतमुच्यमानं प्रश्नमपृच्छत ।

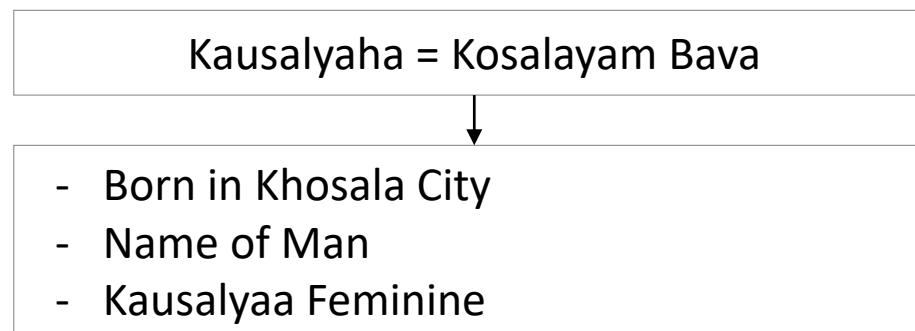
I) After completion of 5th question of 5th student.

II) 6th student asks 6th question :

a) Oh Lord :



b)



- By Janma, Jatitaha, by birth, is Kshatriya.
- Raja Putra...

c) What prince did?

- In his royal chariot, came to the Ashrama.
- Asked following question.
- Incident in the past being narrated by Bharatvaja to Pippalada.

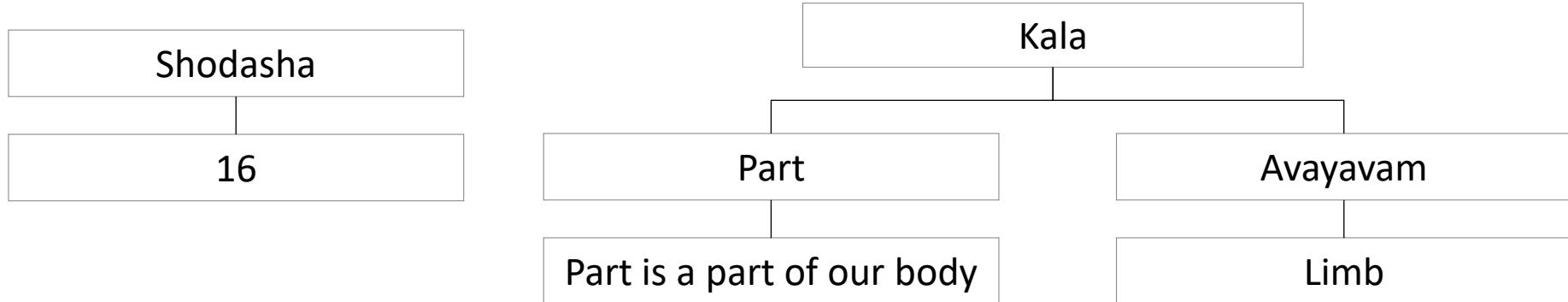
222) Bashyam : Chapter 6 - Verse 1 Continues...

षोडशकलं षोडशसंख्याकाः कला अवयवा इव
 आत्मन्यविद्याध्यारोपितरूपा यस्मिन् पुरुषे सोऽयं षोडशकलस्तं
 षोडशकलं हे भारद्वाज पुरुषं वेत्थ विजानासि । तमहं राजपुत्रं
 कुमारं पृष्ठवन्तमब्रुवमुक्तवानस्मि नाहमिमं वेद यं त्वं पृच्छसीति ।

I) Question :

- Do you know that Purusha, deity who is known as Shodasha Kalaha?

II) Shodasha Kalaha – Yasmin Saha Kaha Shodasha Kalaha

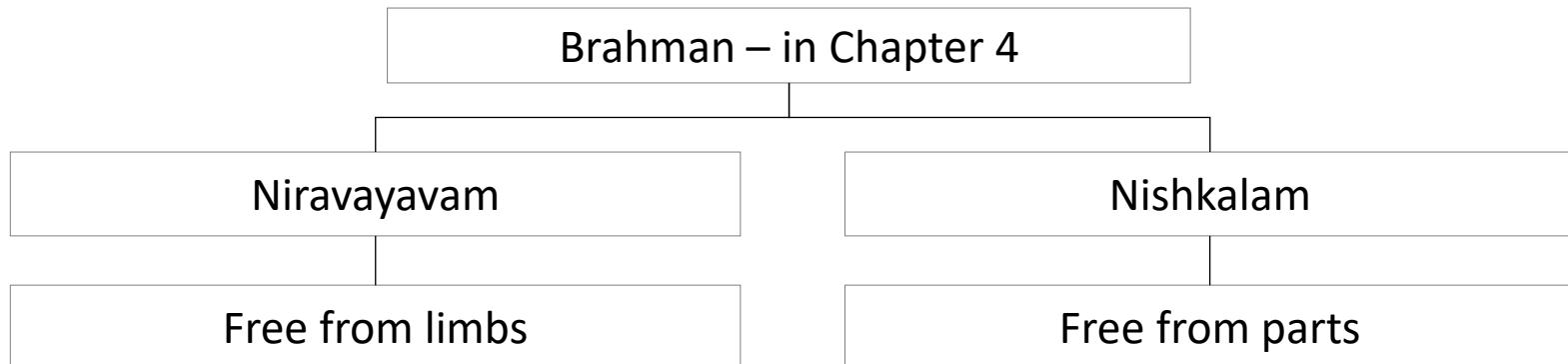


III) Do you know the deity with 16 parts?

He is asking :

- What is Brahman with 16 parts.

IV)



- How 16 parts of partless Brahman?

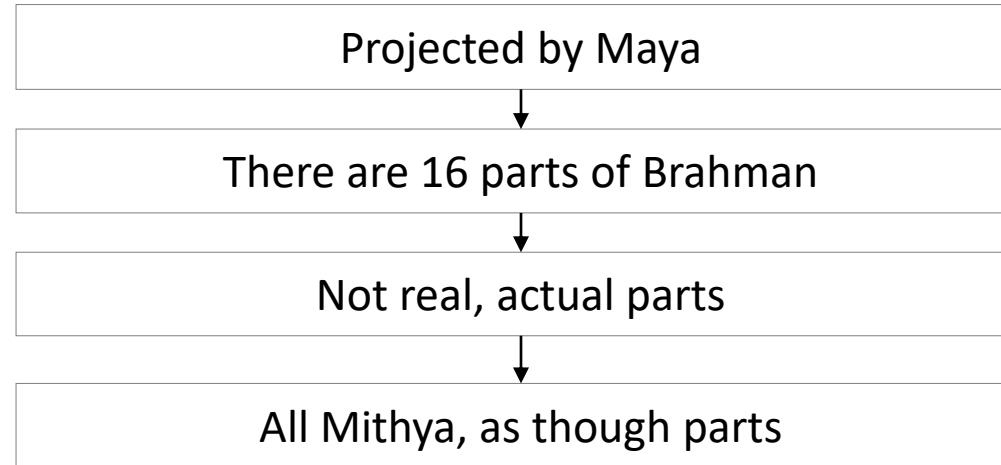
V) Upanishad does not clarify

- As though Brahman has 16 parts.
- 16 parts are there in Brahman, they are not real, Mithya, unreal.

VI) Why are they unreal?

- Because they are projected by Avidya.
- Here Avidya means Moolavidya, Maya.

VII)

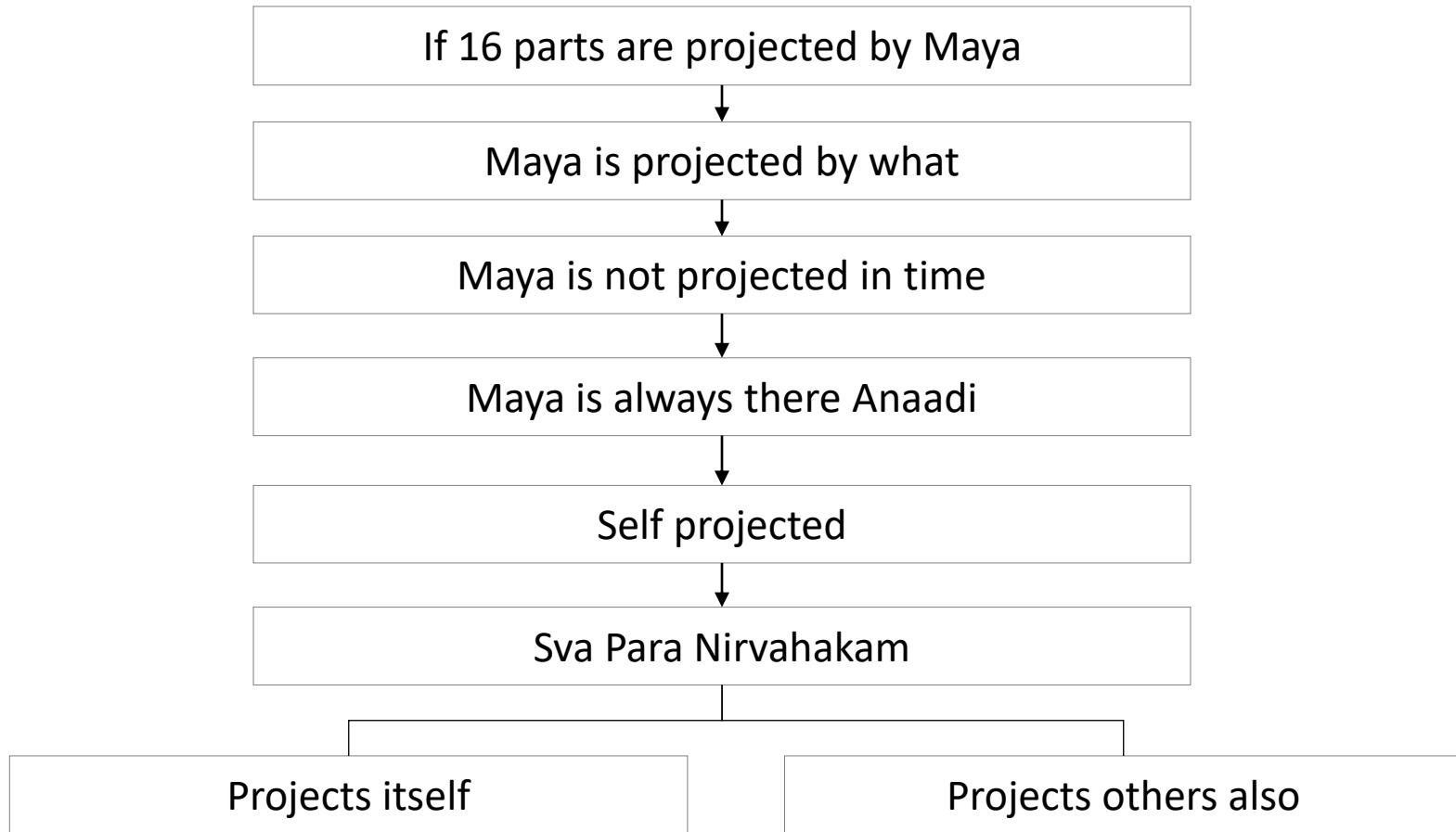


- Shankara adds above.

VIII) Kala – Avayava Iva

- As though parts
- Shankara adds
- Atmani Avidya Rupa Anopaha.
- All 16 parts are superimposed upon Atma or Brahman.
- Superimposed by what?
- Moola Avidya Aropita, Maya Aropita.

IX)

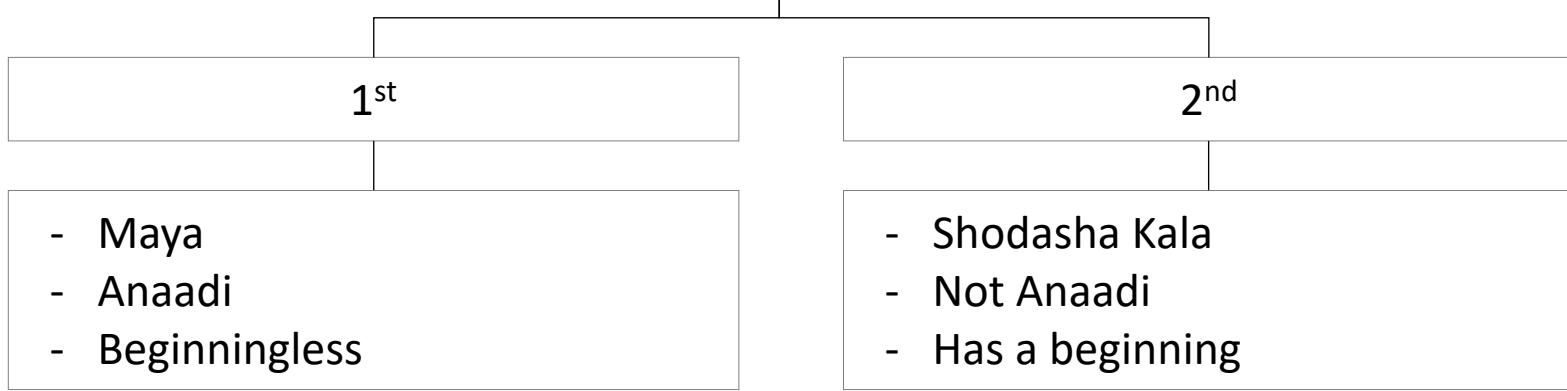


X) When did Maya project itself?

- Anaadi Kalataha.
- Self projected from beginningless time.
- **Maya is as though part of Brahman, but is not real part of Brahman.**
- **Maya is 1st as though Kala part.**
- **16 Kalas are next as though part.**

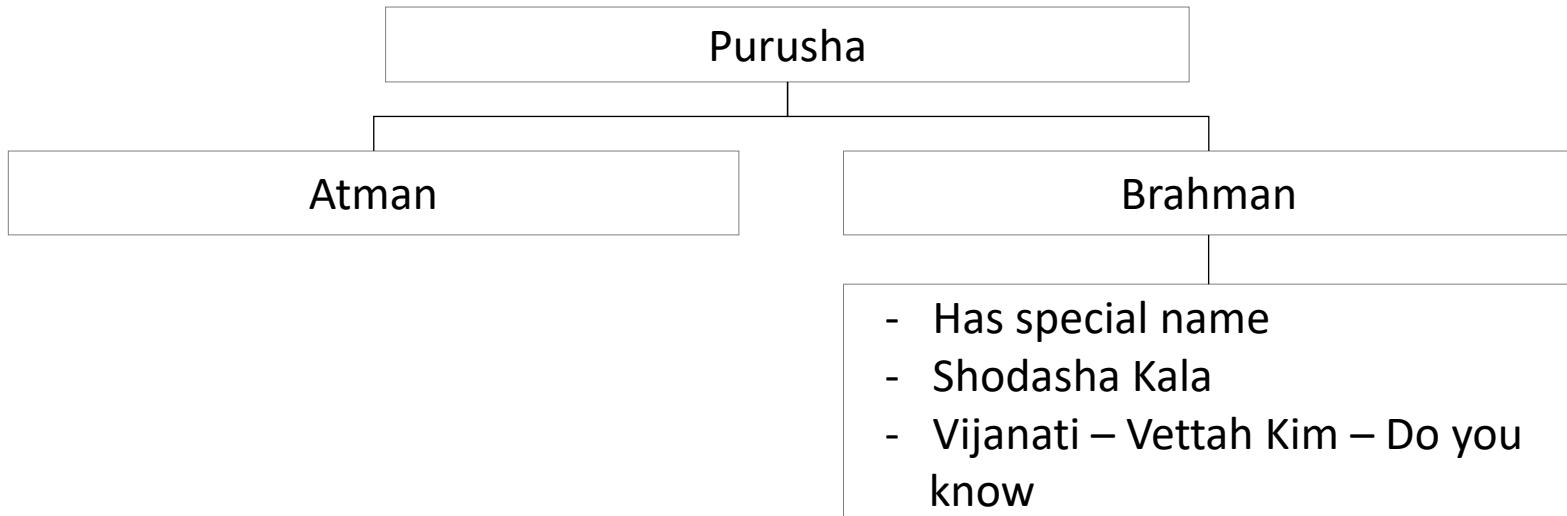
XI)

Brahman has several as though Kalas - part



XII) Avidya Adhyaropita Rupaha.

- All these parts are Yasmin Purushe.



XIII) Prince asked Bharatvaja

XIV) Bharatvaja to Pippalada :

- Aham Na Veda
- I don't know.

XV) Social Media circulates fake, and authentic information.

- Unverified answer should not be shared by us.
- Never say anything based on unverified source.

XVI) I don't know Shodasha Kala Purusha.

223) Bashyam : Chapter 6 - Verse 1 Continues...

एवमुक्तवत्यपि मध्यज्ञान- मसंभावयन्तं तमज्ञाने कारण-
मवादिषम् । यदि कथञ्चिदहमिमं त्वया पृष्ठं पुरुषमवेदिषं
विदितवा- नस्मि कथमत्यन्तशिष्यगुणवतेऽर्थिने ते तुभ्यं
नावक्ष्यं नोक्तवानस्मि न ब्रूया- मित्यर्थः ।

I) Even though i said, I don't know, clearly, openly.

- Prince was not ready to accept the answer, or ignorance of Bharatvaja.

II) I can also be ignorant... Bharatvaja.

- Bharatvaja knew princes disbelief.

III) What is the justification for his ignorance?

- If I had known, I would have told you.

IV) My non-reply is justification, Karanam for inability to reply and my ignorance.

V) Yellow code – Mulam

- Gita Bashyam – Big letter
- Mulam – Small letter
- 14 years of study – 600 classes

VI) Student – unqualified... Guru can't talk... Reply not given not because of ignorance but because of no qualification of the student.

- Prince was qualified student.
- **Main reason for no reply of Bharatvaja :**

My ignorance

VII) Qualification must be there

- **Sishya must ask the question.**

VIII) Example : Police station

- Give FIR report.
- Then enquiry starts.

IX) Prince qualified and asked - was a correct student.

X) I am not able to reply to the prince, inability due to ignorance.

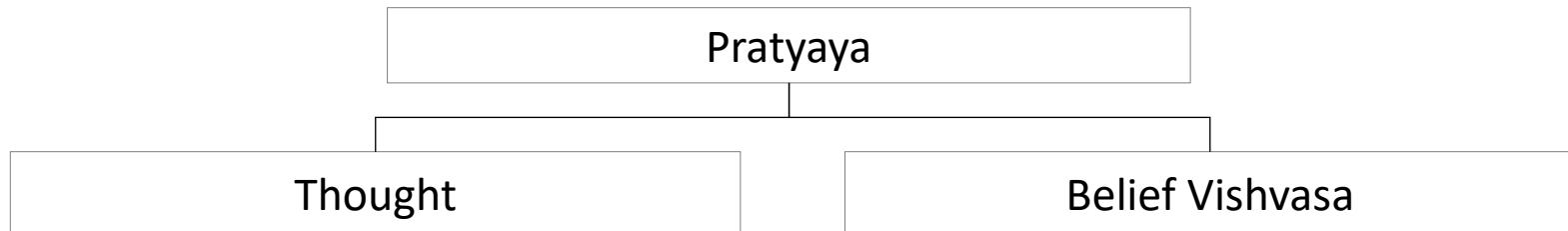
XI) To make prince believe about his ignorance.

- Further proof given for ignorance.

224) Bashyam : Chapter 6 - Verse 1 Continues...

भूयोऽप्यप्रत्ययमिवालक्ष्य प्रत्याययितुमब्रुवम् । समूलः
सह मूलेन वा एषोऽन्यथा सन्तमात्मानमन्यथा कुर्वन्ननृत-
मयथाभूतार्थमभिवदति यः स परिशुष्यति शोषमुपैतीहलोकपर-
लोकाभ्यां विच्छिद्यते विनश्यति । यत एवं जाने तस्मान्नार्हम्यहमनृतं
वक्तुं मूढवत् ।

I) Inspite of giving 1st reason, disbelief.



II)

Apratyaya



Disbelief continued in the prince of Bharatvajas
ignorance

III) No human being can know everything.

- Ishvara alone omniscient.

IV) Alakshya :

- Prince expressed facially his disbelief.

V) To make him believe – I made another statement.

• **I very well know, if i tell lie, it will destroy me spiritually.**

- Fact registered and internalised from the scriptures.

VI) No big or small lie... Not physically, financially...

- Asatyam destroys a person spiritually, destroys Purva Punyam, and future lives also.

VII) Presenting oneself differently from what one is = Lie.

- Saying myself differently than what I am.

VIII)

Difference

I am Bachelor

Saying I am Married

- Truth

- Lying
- Presenting differently

- Lying w.r.t. his self.

IX)

Bharatvaja

- Shodasha Kala Purusha Ajnani

- If he presents as : I know Shodashakala
- Representing as Jnani
- Presenting different
- Lying
- Anruta Kurvan = Anrutmam
- Wrong presentation
- Will dry up spiritually

X) Parisushyati – Perish, wilt away.

- In next birth, will not get Human Janma or higher Janma.
- Animal, plant – Bhu.
- Athala, Vithala...
- Self destruction spiritually.
- Moksha becomes farther away in other Janmas.

XI) Vivekachudamani :

दुर्लभं त्रयमेवैतदेवानुग्रहहेतुकम् ।

मनुष्यत्वं मुमुक्षुत्वं महापुरुषसंश्रयः ॥ ३ ॥

*durlabham trayamevaitaddevānugrahahetu*kaṁ |

manuṣyatvam mumukṣutvam mahāpuruṣasamīśrayah || 3 ||

Very rare indeed are these three things and happen only due to the utmost Grace of God—a human birth, a burning desire for liberation, and the blessed refuge of an illuminated sage.

[Verse 3]

- Human birth = Proximity to Moksha.
- Go away from Moksha in other Janmas, by telling untruth.

XII) Mundak Upanishad :

सत्यमेव जयते नानृतं सत्येन पन्था विततो देवयानः ।

येनाऽक्रमन्त्यृष्यो ह्याप्तकामा यत्र तत् सत्यस्य परमं निधानम् ॥ ६॥

Satyameva jayate nanrtam satyena pantha vitato devayanah I

yen-akramanty-rsayo hyapta-kama yatra tat satyasya paramam nidhanam II 6 II

Truth alone wins, not untruth. By truth is laid out the path divine along which the Seers, free from desires, ascend to the supreme abode of Truth. [III – I – 6]

- Moksha won from Satyam.

XIII) We do often lying... Hereafter be watchful...

- Family duty, for marriage tell lie.
- Do Prayaschittam for every lie.
- 108 Om Namashivaya or Gayatri.

XIV) We justify our lies also

- Snapped from human – rebirth.

XV) If I say, I don't know – means I don't know.

- Lay person can smoothly say a lie.
- I know scriptures, won't lie.
- Then prince got convinced.

Revision :

Chapter 6 – Verse 1 Bashyam :

I)

Student	Question
Sukesha Bharatvaja	Who is Shodashakala Purusha

II) Conversation with prince in Verse 1.

III) Spiritual loss for student is great if he tells a lie as per Shastra.

225) Bashyam : Chapter 6 - Verse 1 Continues...

स राजपुत्र एवं प्रत्यायितस्तूष्णीं ब्रीडितो रथमारुह्य प्रवद्राज
प्रगतवान् यथागतमेव ।

I) Prince returned to palace without any comment.

II)

2 reasons – he felt bad

- Mission was failure

- To make someone say – I don't know, is not good.
- We should know, he doesn't know
- Be sensitive to other person
- Very fine hurt, mental violence
- Felt shy - Lajja

III) Example : Road directions

- Say I don't know.

IV) What is Upanishadic message?

- Story = Artha Vada
 - = Mimamsa designation
- Don't ask question about factness, it may have happened or not.

V) Example :

- Nachiketa to Dharma Raja.
- Did he go with this body, in which vehicle.
- Artha Vada – Trim your curiosity.
- Don't get lost in story see message of story, moral of story.

226) Bashyam : Chapter 6 - Verse 1 Continues...

अतो न्यायत उपसन्नाय योग्याय जानता विद्या वक्तव्यैवानृतं
च न वक्तव्यं सर्वास्वप्यवस्थासु इत्येतत्सिद्धं भवति ।

2 Important lessons :

- I) Whenever a person approaches you for the sake of some knowledge, with humility and expressing willingness to learn.

II) Don't ask a testing question

Mundak Upanishad :

परीक्ष्य लोकान् कर्मचितान् ब्राह्मणो निर्वेदमायान्नास्त्यकृतः कृतेन ।
तद्विज्ञानार्थं स गुरुमेवाभिगच्छेत् समित्याणि: श्रोत्रियं ब्रह्मनिष्ठम् ॥ १२॥

Parikṣya lokan karma-citan brahmano nirvedam-ayan-nasty-akrtah krtena,
tad-vijñan-artham sa guru-mevabhi-gacchet samit-panih srotriyam brahma-nistham ॥ 12 ॥

Let a brahmana (an aspirant), after he has examined the worlds gained by Karma, acquire freedom from all desires, reflecting that nothing that is eternal can be gained by Karma. Let him, in order to obtain the knowledge of the eternal, take sacrificial fuel (Samit) in his hands and approach that preceptor alone who is well-versed in the Veda-s and is established in Brahman. [I – II – 12]

- With proper attitude, with offering.

III) Conditions :

- Wants to know.
- Approaches properly (Nyayataha Upasannayana)
- Has qualification to know emotional and Intellectual (Yoga).

IV) Teacher must teach without expecting anything, if the teacher knows.

- Don't bluff, if teacher knows subject, should teach.

V) If you don't know, clearly tell, I am not qualified to be your teacher.

VI) Untruth should never be told under all conditions.

- What will happen to my prestige, social status.
- How to say I don't know, be humble to say, I don't know.

227) Bashyam : Chapter 6 - Verse 1 Continues...

तं पुरुषं त्वा त्वां पृच्छामि मम हृदि विज्ञेयत्वेन शल्यमिव मे
हृदि स्थितं क्वासौ वर्तते विज्ञेयः पुरुष इति ॥ १ ॥

- Story completed.

I) Bharatvaja asks Pippalada that Shodashakala Purusha.

II) Indirect intended message – if you know, must teach.

III) Now I am formally asking :

- Not a causal question, its bugging like a thorn in the heart, disturbing me.

IV) Shalyam :

- Pricking me like coconut shell swallowed in coconut rice.
- Question bugging me.

V) Kwa Asou Vartate?

- Where is that Shodasha Kala Purusha which is to be known by me, prince.

VI) Question 1 :

- Who is Shodashakala Purusha?

Question 2 :

- Where is he? Kwa Vartate?

Question 1 :

- Student doesn't ask.
- It is in Mundak Purusha?

Mundak Upanishad :

- Sakshi Chaitanya Purusha.

VII) Mundak Upanishad :

हिरण्मये परे कोशे विरजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषं ज्योतिस्तद् यदात्मविदो विदुः ॥ ९॥

Hiranmaye pare kose virajam brahma niskalam ।
tac-chubhram jyotisam jyotih-tad yadatma-vido viduh ॥ 9 ॥

The stainless, indivisible Brahman, the pure, the light of all lights, is in the innermost sheath of the golden hue-the highest. That is what the knowers of the Atman know. [II – II – 9]

- In bright Vijnanamaya Kosha of everyone, that Purusha is there which is Jyotisham Jyoti.

- **Light of all lights = Consciousness.**
- **Illumines worldly lights.**

VIII) What is that ultimate light?

Mundak Upanishad :

न तत्र सूर्यो भाति न चन्द्रतारकं नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं तस्य भासा सर्वमिदं विभाति ॥ १० ॥

Na tatra suryo bhati na candra-tarakam nema vidyuto bhanti kuto-'yam-agnih ।
tameva bhantam-anubhati sarvam tasya bhasa sarva-midam vibhati ॥ 10 ॥

There the sun does not shine, nor the moon nor the stars; these lightnings also do not shine – how then (can) this earthly fire? Verily, everything shines after Him reflecting His glory. This whole world is illumined with His light. [II – II – 10]

- It occurs in Katho Upanishad also.
- Spiritual light within the heart, light of consciousness, which illuminates everything and which is never illumined by anything.

IX) That Sakshi Chaitanyam = Purusha is Answer to unasked question – who is the Shodasha Kala Purusha.

X) Question :

- Where is that Consciousness?

2 Answers

Technical Proper Answer / Shastric Answer

Answer to lay person

- Consciousness is everywhere
- Whole creation is in Consciousness

XI) If Consciousness is everywhere, but everything in creation is Jadam.

- Everything should be Conscious.
- Don't accept consciousness is everywhere.
- 1st Shastric answer.

XII) Answer 2 :

- For lay person.
- **Consciousness is everywhere but you identify that Consciousness in the intellect.**
- It is available only in one place.
- **Upalabdhi Sthanam = Availability for recognition.**
- Everything is not conscious but Jadam.

- For me consciousness is available only in my body not in your body, I can't see your consciousness.

XIII) 2nd Answer :

- Consciousness is in the heart / intellect, available in the form of self awareness.

XIV) Upanishad :

- Mind is located in the heart in the brain.
- In the heart, mind is there.
- In the mind, i thought Aham Vrutti is there.
- In the i – thought, self awareness is there.

XV)

That self awareness is

Seemingly located in the heart

Really all pervading

- **That Consciousness is Shodasha Kala Purusha.**

XVI) Kaha Asou Vartate?

- Who is he?
- Sarvagatah Chaitanyam.

XVII) Where is he available for recognition.

- In the heart.
- Reply comes from Pippalada.
- Srotriya, Brahma Nishta Maha Acharya.
- Effortlessly he gives the teaching in Mantra 2.

तस्मै स होवाच । इहईवान्तःशरीरे सोम्य स पुरुषो
यस्मिन्नतः षोडशकलाः प्रभवन्तीति ॥ २ ॥

**Tasmai sa hovaacha, iha-iva-antah-sareere, somya, sa purusho,
yasmin-netaah shodasakalaah prabhavanti iti ॥ 2 ॥**

He replied, “O Gentle Youth, That Purusa in whom these sixteen kalas are born is right here within the body.” [VI – 2]

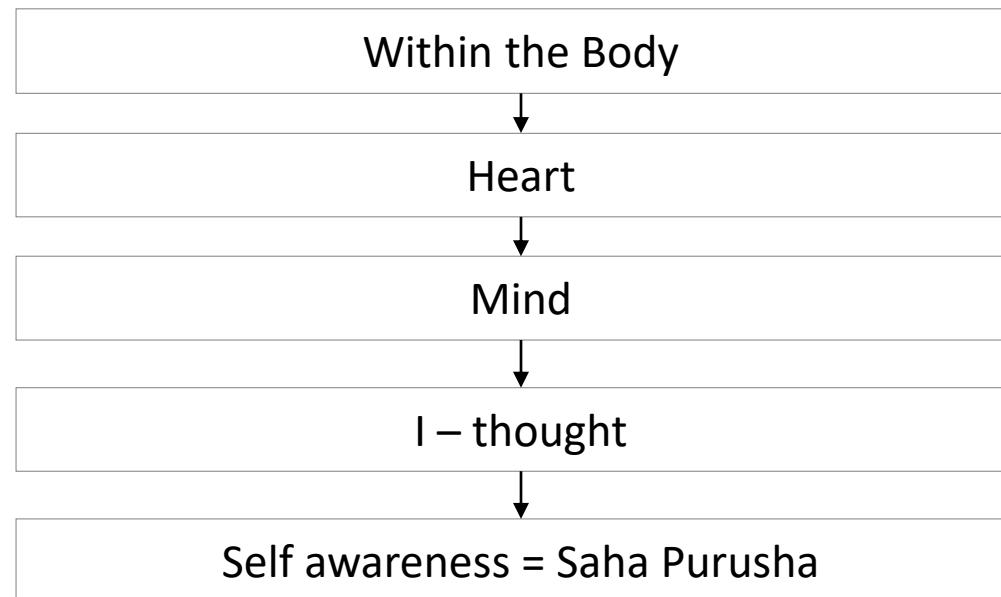
Gist of Mantra :

I) To that Bharatvaj, Pippalada replied :

- Why Guru loves student?
- Because he loves teaching.
- He benefits maximum from the teaching.
- It is the best form of Nididhyasanam.
- Someone should be in front available.
- Out of selfishness, Guru loves the students.

II) Shodasha Kala Purusha is now available here

III) Antaha Sharire :



IV)

Purusha is with 16 Kala = Creation

Parts

Limbs Avayavams

- **Creation is part of Purusha.**
- **It is born of consciousness only.**

V)

Universe is

Part of Consciousness

Product of Consciousness

Matter is

Part of Consciousness

Product of Consciousness

- In that Consciousness Purusha alone, 16 constituents are located.
- 16 constituents cover entire material universe.
- Material universe is a part of consciousness and a product of consciousness.

VI) Prabhavanti = Originates, is born.

VII) Iti :

- Thus replied Pippalada to Bharatvaja.
- Very involved, elaborate Bashyam on Mantra 2 by Shankara.

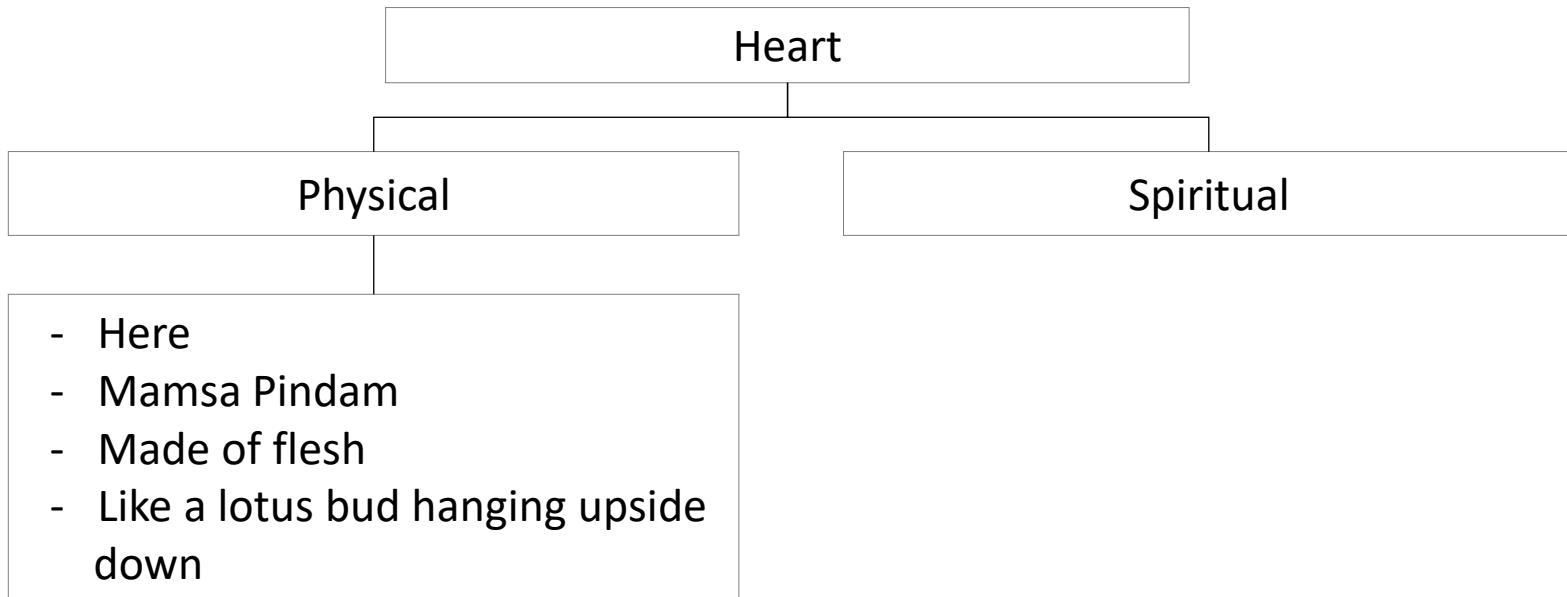
229) Bashyam : Chapter 6 - Verse 2 Start...

तस्मै स होवाच । इहैवान्तः- शरीरे हृदयपुण्डरीकाकाशमध्ये
हे सोम्य स पुरुषो न देशान्तरे विज्ञेयो यस्मिन्नेता उच्यमानाः
षोडश कलाः प्राणाद्याः प्रभवन्ति उत्पद्यन्त इति षोडशकलाभिः
उपाधिभूताभिः सकल इव निष्कलः पुरुषो लक्ष्यतेऽविद्ययेति
तदुपाधिकलाध्यारोपापनयेन विद्यया स पुरुषः केवलो दर्श-
यितव्य इति कलानां तत्प्रभवत्व- मुच्यते ।

Guru Taught :

- I) Here itself, within our own body, in the Hridaya Pundarikam, Lotus bud, heart.
- II) Bud = Hanging upside down.

III)



- Here
- Mamsa Pindam
- Made of flesh
- Like a lotus bud hanging upside down

- Within the heart is the mind located.

IV) During sleep mind withdraws to heart.

- In Waking state, mind pervades the entire body.

Body	Heart
Office of the Mind	Residence of the Mind

V) In the Mind, there is Aham – I – thought.

- In the I – thought, there is self awareness.

Brahman definition

Existence

- Is everywhere
- Reveal everywhere
- I – am
 - ↓
 - Existence
- In me Brahman, is there as existence
- Brahman is there in the Pillar also as its isness.
- Brahman as Isness – Sat can be shown everywhere

Consciousness

- In the Mind
- Brahman as chit can be shown only in living beings
- In other living beings consciousness
- Can be shown only by inference
- I am conscious being, respond to my talk
- Based on your response, I infer you are a conscious being.

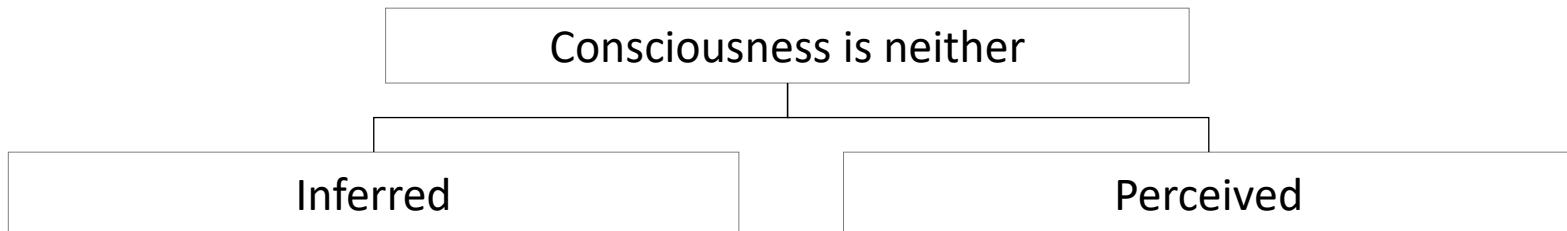
VII) Consciousness in my own Body, I need not infer, perceive.

- **I can't infer** : Its not Paroksham
- **I can't perceive** : It is not Pratyaksham.

VIII) Before perception, consciousness is available as the perceiver I – Aham.

- Perceiver I is available before the process of perception.

IX)



- Consciousness is self evident only in my body for me.
- In your body, I have to infer Consciousness, it is not self evident.

X) Na Desha Antare :

- If it is existence, Shankara would have said “Api”.
- Existence perceived here and everywhere.

XI) Aparokshatvam is for Chaitanyam only.

XII) For Satta, Aparokshatvam, Pratyakshatvam, Parokshatvam is also there.

XIII) Aside note :

- **Sat is Paroksham, Pratyaksham and Aparoksham.**

XIV) Chit is – only Aparoksham.

- Therefore, Na Deshantare.

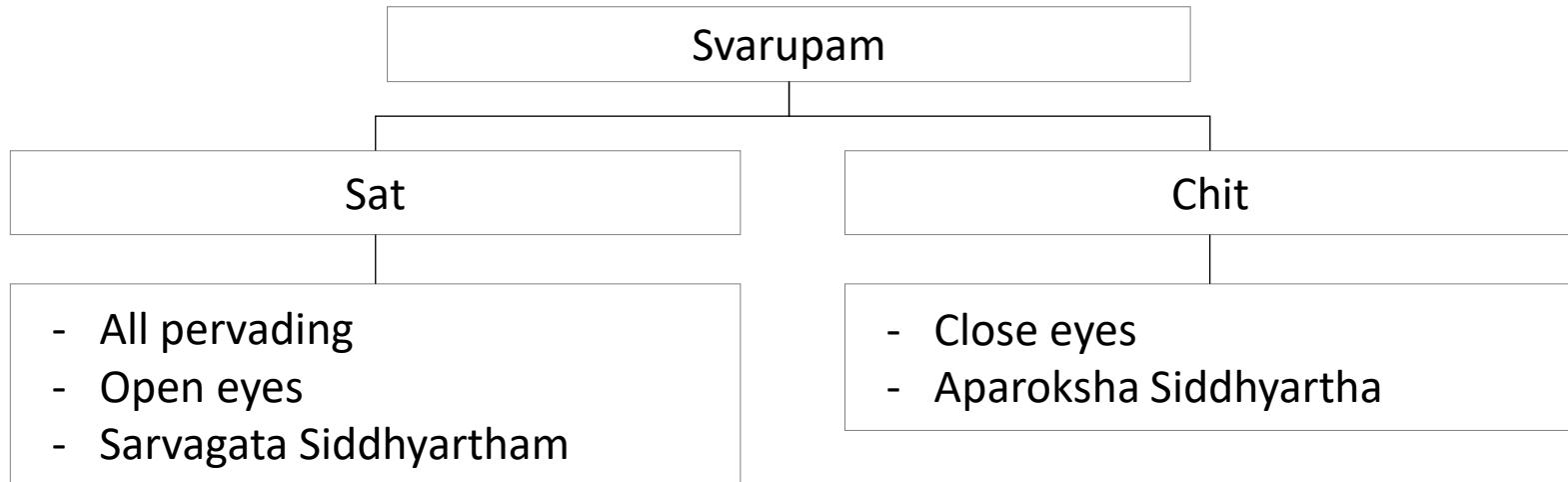
XV) Perceiver I is available even before process of perception starts.

- Consciousness is not inferred or perceived.
- Consciousness is self evident in my body for me.
- Kashyat Dhira Pratyakshatmanam Aikshatu Avrutta Chakshuhu Amrutanna Ichhan.

XVI) To recognise consciousness, close the eyes, sense organs.

- To recognise existence, don't close sense organs.
- Existence – is – everywhere.

XVII)



Anandagiri :

- To understand self evidence of Brahman, Aparoksha Siddhyartham, Chit Svarupatvam Uchyatvam.
- Sarvagataha Siddhatvam Sat Svarupam Utchayate.

Purushartha Siddhyartham



Ananda Siddhyarthvam



Brahman is Ananda = Becomes goal of Human
being

- Sat / Chit – I don't care.
- Brahman is Ananda – we are missing.
- In house, road, office maha worry.

XIX) Taittriya Upanishad :

आनन्दो ब्रह्मेति व्यजानात् । आनन्दाध्येव
खल्विमानि भूतानि जायन्ते । आनन्देन जातानि जीवन्ति ।
आनन्दं प्रयन्त्यभिसंविशन्तीति सैषा भार्गवी
वारुणी विद्या । परमे व्योमन्प्रतिष्ठिता य एवं
वेद प्रतिष्ठिति अन्नवानन्नादो भवति ।
महान्भवति प्रजया पशुभिर्ब्रह्मवर्चसेन ।
महान् कीर्त्या ॥ १ ॥

ānando brahmeti vyajānāt | ānandādhyeva
khalvimāni bhūtāni jāyante | ānandena jātāni jīvanti |
ānandam prayantyabhisaṁviśantīti saiśā bhārgavī¹
vāruṇī vidyā | parame vyomanpratiṣṭhitā ya evaṁ
veda pratitiṣṭhati annavānannādo bhavati |
mahānbhavati prajayā paśubhirbrahmavarcasena |
mahān kīrtyā || १ ||

He knew that bliss was Brahman, for, from bliss all these beings are produced, by Bliss do these beings live. They go to bliss on departing and become one with it - This is the knowledge learnt by Bhrgu and taught by Varuna. This is established in the supreme space - In the excellent cavity of the heart. He who knows thus becomes one with Brahman. He becomes the possessor (Assimilator) of food and the eater (Enjoyer) of it. He becomes great in progeny, cattle and gains the splendour of true Brahman-hood, Indeed, he becomes great through fame and renown. [3 - 6 - 1]

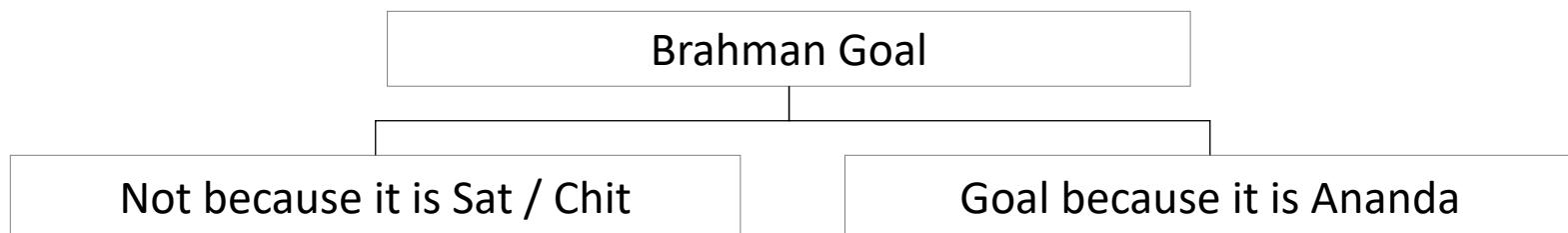
- Then alone

Brahma Sutra :

अथातो ब्रह्मजिज्ञासा । Athato Brahmajijnasa ।

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

- Brahman = Goal of life only because it is Ananda Svarupa.



XXI) Ananda is goal of everyone.

- I want house, wife, to be happy.
- Ananda Svarupa = Goal Sarva Purushartha Nishchitatvam
- Anandagiris brilliancy.
- Wrote commentary, no independent work.
- Prasthana Trayam commentary, Upadesa Sahashri.
- Do special Namaskara in Guru Poornima.

XXII) All from Desha Antare Vigneyaha.

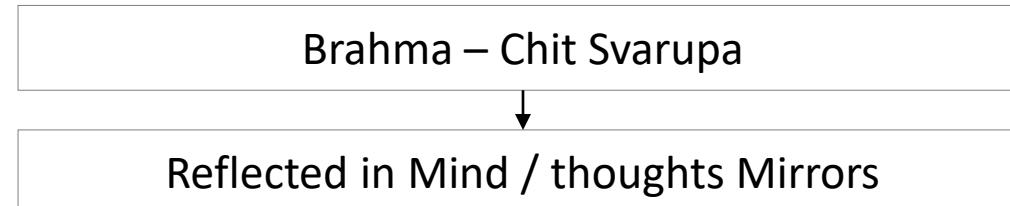
- Brahman is available as self evident consciousness only in one self.

XXIII)

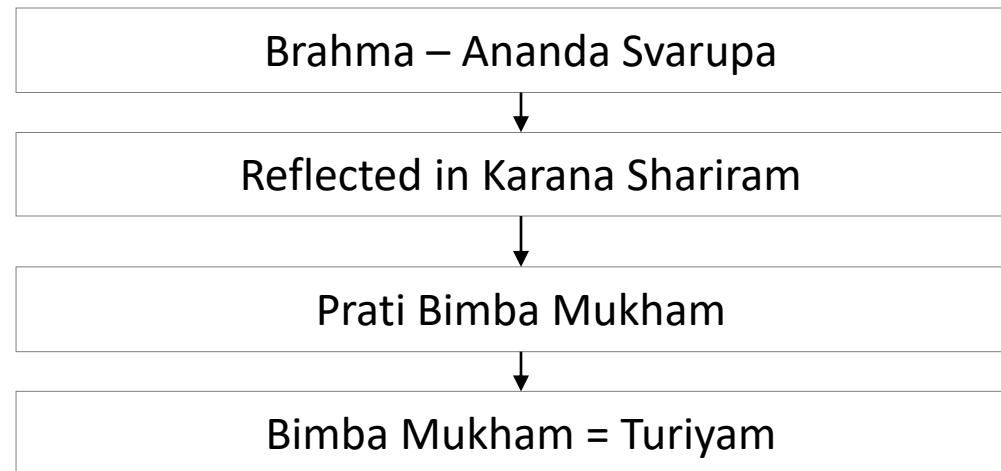
Existence in the Body	Existence in the World
Space in Pot	Space in the World

Avacheda Vada

XXIV) Abhasa Vada :



XXV)



XXVI) In that Consciousness alone – all 16 constituents of entire cosmos, including time and space exists.

XXVII)

16 Kalas	Ashta Murti	Sometimes
Cosmos	8 Cosmos	4 Cosmos

XXVIII)

1 st born – Prana Tattvam	Akasha
<ul style="list-style-type: none">- 5 Elements- Mind	<ul style="list-style-type: none">- 5 Subtle Elements- Prana- Mind

XXIX)

Prana Reflects Consciousness



Origination of life happens only with origin of
Prana

XXX)

Pancha Buta Srishti



Jada Prapancha



Chetana Jivas don't originate

XXXI)

Big bang theory



Life came later



After millions of years micro organism cause from
ocean



Amphibians, aquatic creatures, monkey, human
being born

XXXII)

Life came much later only after Prana came



Prana = By itself is Achetanam



1st Unique creation



Which can form Chidabhasa

XXXIII)

Baby



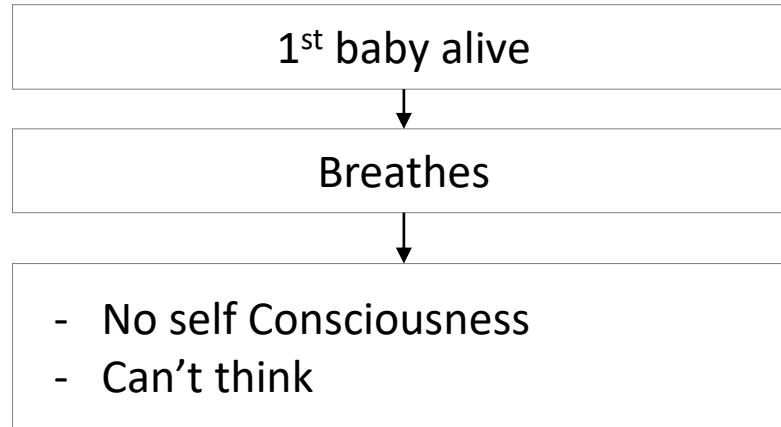
Formed in womb



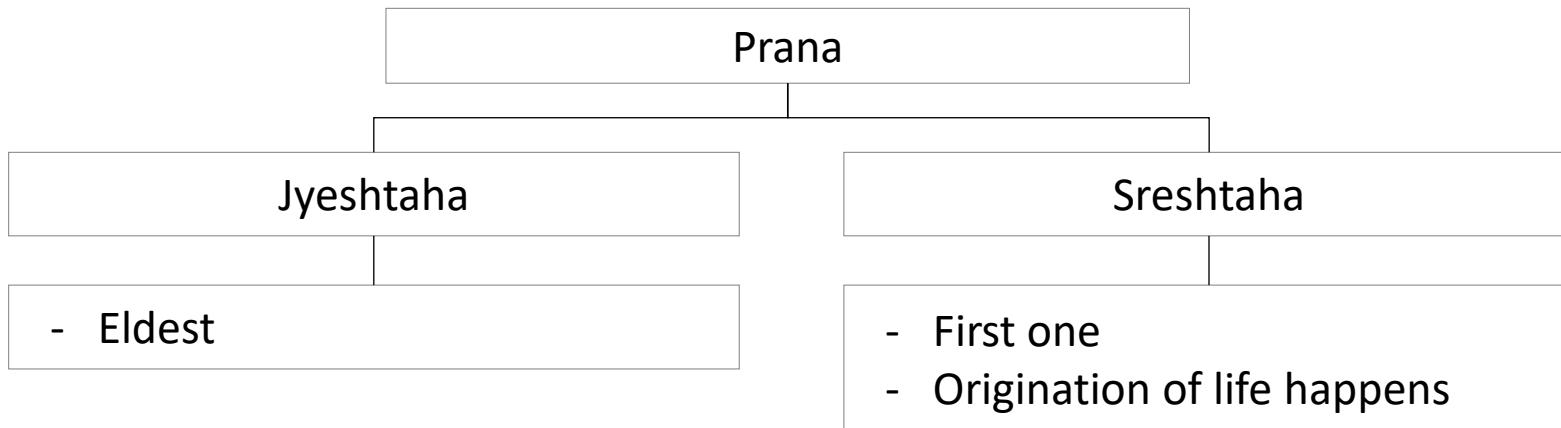
Prana first



Brain – Mind later



XXXIV)



XXXV) Science :

- Doesn't explain how life originates.
- Darwins theory does not explain origin of life.

XXXVI) Darwin explains how one form of life adapts to the environment and evolves into another form.

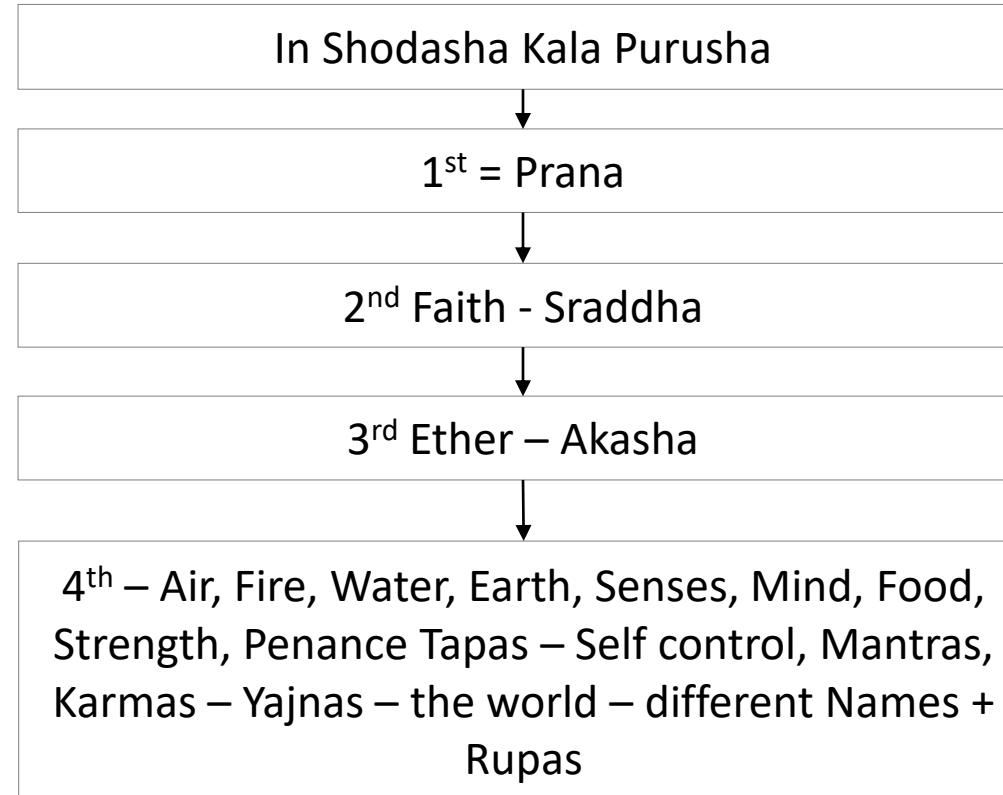
- Conversion of one form of life into another form.
- How matter creates life, how matter becomes life, science has no answer.

Vedanta :

- When Prana evolves, Reflected Consciousness comes, life comes.

Summary : Verse 3 – 8

Verse 3 :



Verse 5 :

Rivers	16 Kalas
- Merges in ocean	- Merge in Purusha - Without parts - Immortal

Verse 6 :

Spoke	16 Kalas
- Navel of Wheel	- Purusha

Verse 7 :

- Nothing higher

Verse 8 :

- Guru – Father – Destroys self ignorance.

Revision :

Chapter 6 – Verse 2 Bashyam :

I)

Student	Guru
Bharatvaj	Pippalada

II) Questions :

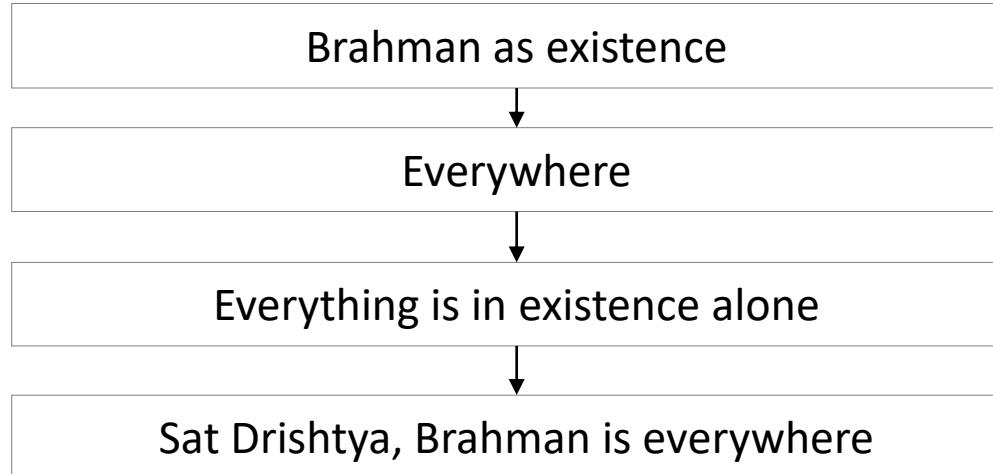
- What is Shodasha Kala Purusha?
- Who is Shosha Kala Purusha?

- Where is Shodasha Kala Purusha?

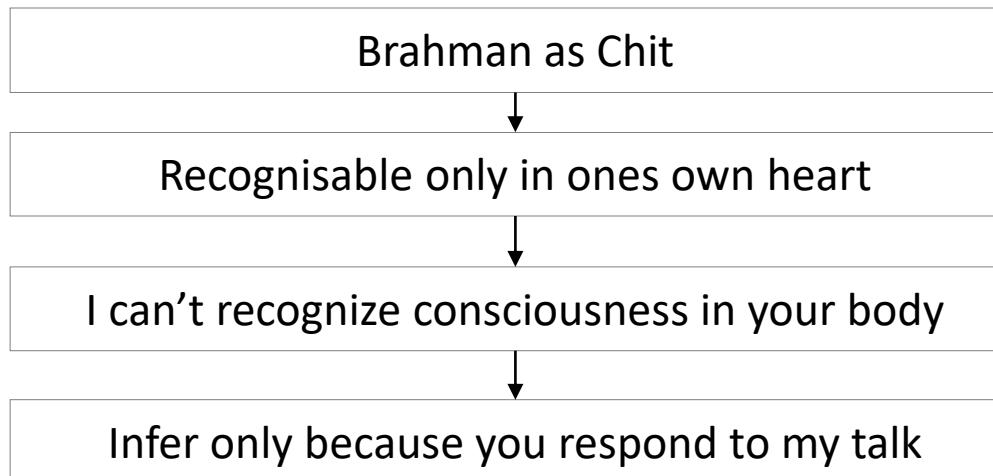
III) Shodasha Kala Purusha = Chaitanyam Brahman
= Sat Brahma

IV) Here Chit Brahma because teacher says Brahman is available in the heart.

V)



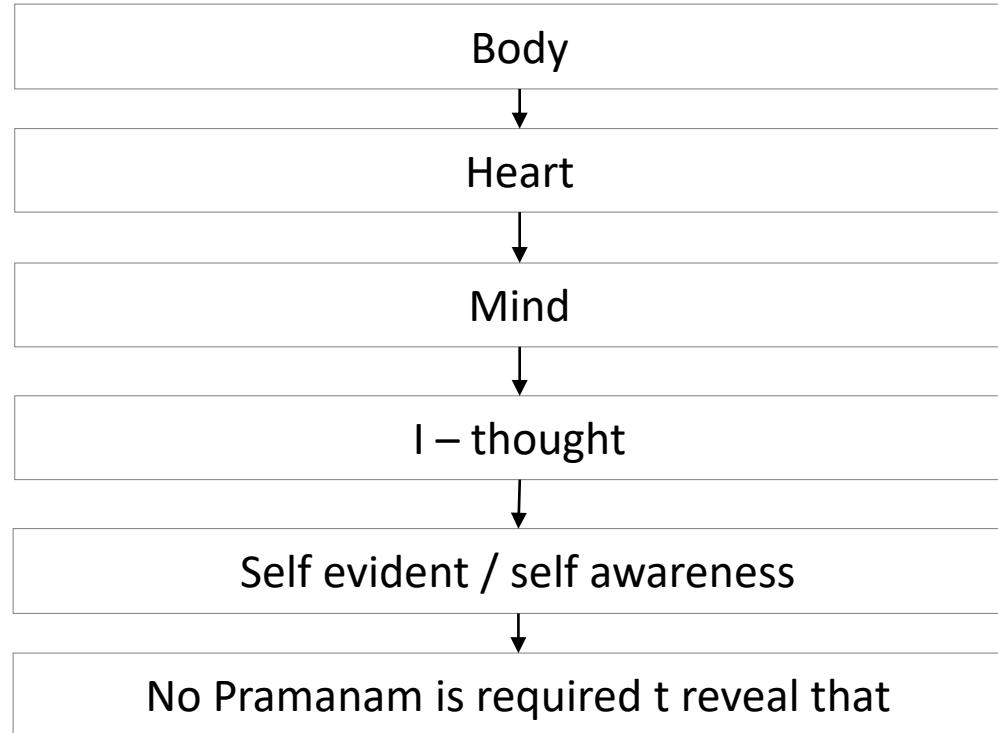
VI)



VII) Chaitanyam is available in the Mind, located in the heart.

- Na Desha Antare, not elsewhere.
- **Look for Chaitanyam within yourself, in your own mind as awareness.**

VIII) Location :



- **Svayam Prakasha Brahman is self awareness in every thought.**
- That is why our thoughts are very powerful.

IX) Before operating the Pramanam, instrument, body, mind, I am available as the operator, Chaitanyam, awareness.

X) 16 Constituents, parts = Prapancha

= Creation

= Technical word

XI) This entire Universe, made of matter, is born out of Consciousness.

- Fantastic, incredible statement.
- Asmin Chaitanya Rupe Purushe Prabhavanti.
- Srishti, origination, in Brahman.

XII)

Brahman	Universe
Karanam	Karyam

\

Sambandha

XIII) Srishti topic in Vedanta is only Artha Vada in Mimamsa language.

- Arthavada means it is not a primary teaching of Veda.
- **Srishti is a temporary, secondary teaching used to reveal Brahman.**
- No Tatparyam.
- Hence called Adhyaropa, cancelled later.

Example :

- Scaffolding used for building a bridge.
- Its knocked off once bridge is built.
- Tatparyam Nasti – How you know?

XIV) Ajati Vada :

- Mrnlopa Vispulangadihi... Nasti Bheda Kathanchana.
- Creation topics are temporary, will be negated later.

XV) Srishti :

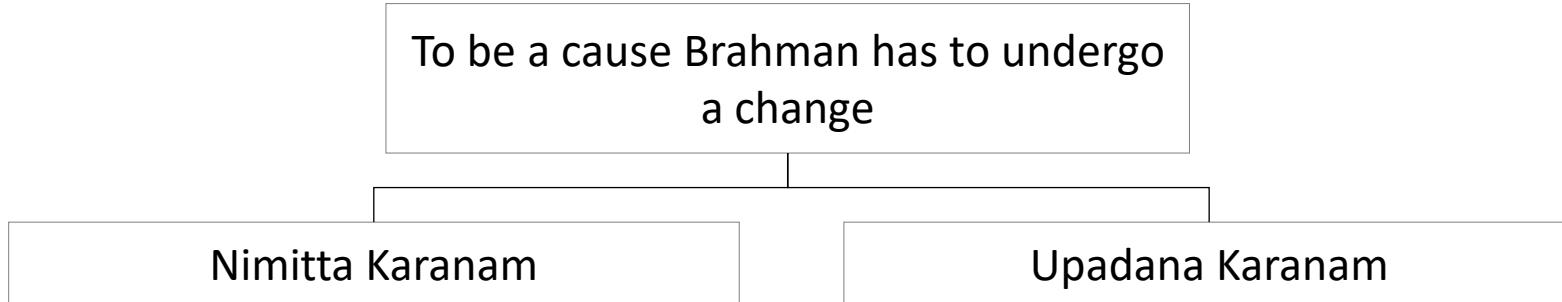
World	Brahman
<ul style="list-style-type: none">- Product- Karyam	<ul style="list-style-type: none">- Karanam

- Temporary teaching.
- Later Upanishad says that there is no world which is a product of Brahman.

XVI) World as product of Brahman

- Does not exist because world can't be a product.
- Why?
- Because Brahman can't be a cause.
- Ajati Vada.

XVII) Why Brahman can't be a cause?



XVIII) Brahman can't undergo a change.

- Therefore Brahman can't be a Karanam.
- Hence, world can't be a Karyam.

XIX) World as a Karyam, doesn't exist

Katho Upanishad :

मनसैवेदमाप्तव्यं नेह नानाऽस्ति किंचन ।
मृत्योः स मृत्युं गच्छति य इह नानेव पश्यति ॥ ११ ॥

Manasai-vedam aptavyam, neha nanasti kincana,
Mrtyoh sa mrtyum gacchati, ya iha naneva pasyanti ॥ 11 ॥

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

- **There is no world born out of Brahman.**

XX) Kaivalya Upanishad :

न भूमिरापो न च वह्निरस्ति न चानिलो मेऽस्ति न चाम्बरं च ।
एवं विदित्वा परमात्मरूपं गुहाशयं निष्कलमद्वितीयम् ॥ २३ ॥

समस्तसाक्षिं सदसद्विहीनं प्रयाति शुद्धं परमात्मरूपम् ॥ २४ ॥

na bhūmirāpo na ca vahnirasti na cānilo me'sti na cāmbaram ca |
evam viditvā paramātmarūpam guhāśayam niṣkalamadvitiyam || 23 ||

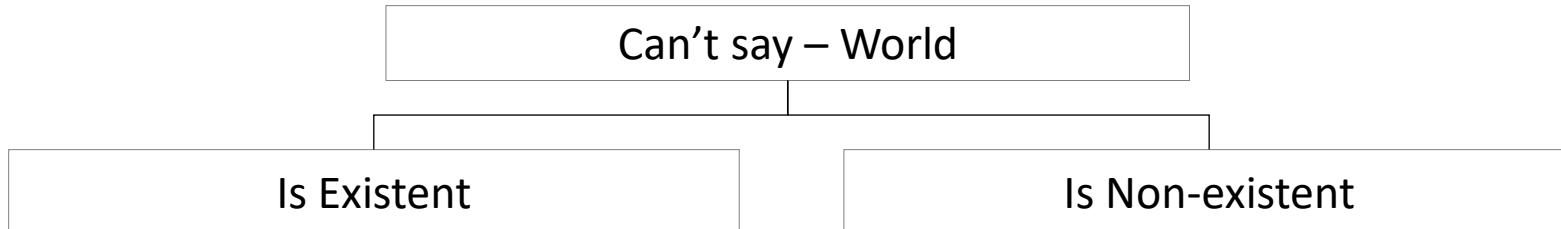
samastasākṣim sadasadvihinam prayāti śuddham paramātmarūpam || 24 ||

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

- World not born out of born.
- Karyam Jagatu Nasti.
- We don't say Jagatu Nasti.
- Karyam not possible because Karanam is not there.
- Product universe is not there.

XXI) Can't say world is non-existent.

- We are experiencing.
- Can't experience non-existent thing.



XXII) World is not born out of Brahman.

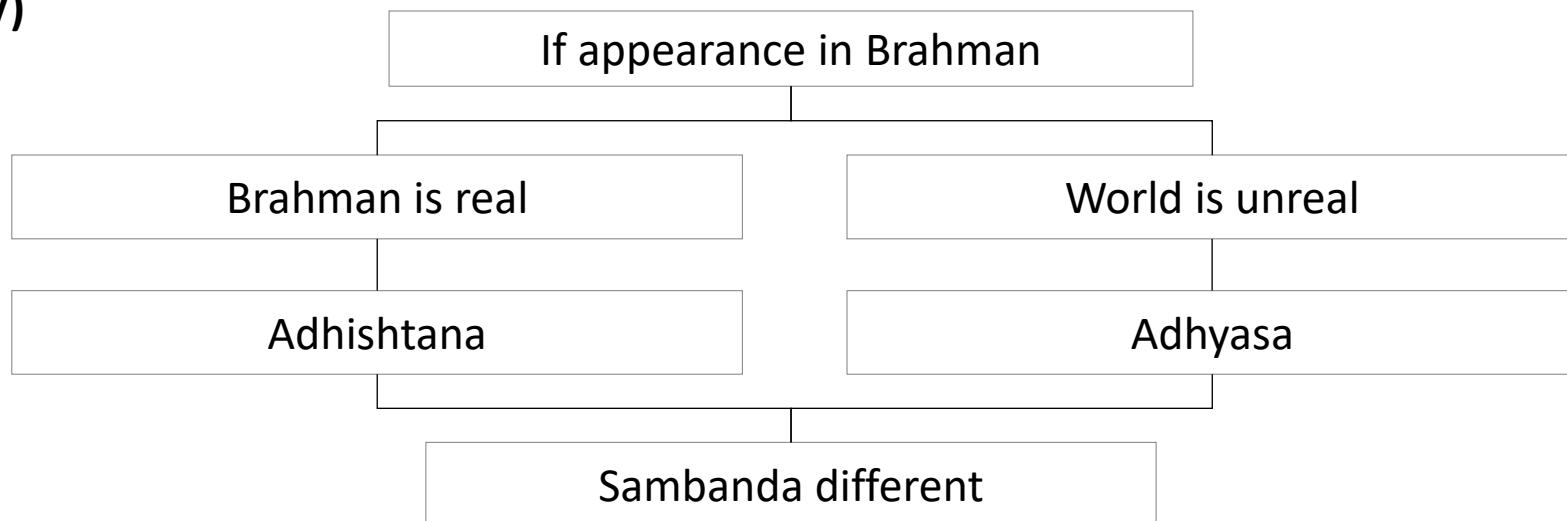
- If it is not a product, what is this experienced world.

XXIII) World is not born out of Brahman, not a product of Brahman, it is an appearance in Brahman.

XXIV) If product of Brahman, both Brahman and world will become real, same Avastha.

Karanam	Karyam
Real	Real

XXV)



XXVI)

Brahman	World
<ul style="list-style-type: none"> - Real - Adhishtan - Satyam 	<ul style="list-style-type: none"> - Appearance Mithya - Adhyasa - Jagan Mithya

- It never originated, Anaadi.
- Mithya Prapancha has been there from beginningless time.

XXVII) Gita :

न रूपमस्येह तथोपलभ्यते
 नान्तो न चादिर्न च सम्प्रतिष्ठा ।
 अश्वत्थमेनं सुविरुद्धमूलं
 असञ्जशस्त्रेण दृढेन छित्त्वा ॥ १५-३ ॥

na rūpamasyēha tathōpalabhyatē
 nāntō na cadirna ca sampratiṣṭhā |
 aśvatthamēnaṁ suvirūḍhamūlam
 asaṅgaśastrēṇa dṛḍhēna chittvā || 15 - 3 ||

Its form is not perceived here as such, neither its end, or its foundation, nor its resting place; having cut asunder this firm-rooted Asvattha-tree with the strong axe of non-attachment...[Chapter 15 - Verse 3]

- It has manifestation and unmanifestation.
- It does not begin.
- It was unmanifestingly present during Pralayam like world in sleep state.

XXVIII) Then during Srishti it is manifestly there

- Ishvara is responsible for Srishti / Layam

Gita :

अव्यक्ताद् व्यक्तयः सर्वाः
प्रभवन्त्यहरागमे ।
रात्र्यागमे प्रलीयन्ते
तत्रैवाव्यक्तसंज्ञके ॥ ८-१८ ॥

**avyaktād vyaktayaḥ sarvāḥ
prabhavantyaharāgamē ।
rātryāgamē pralīyantē
tatraivāvyaktasamjñakē ॥ 8-18 ॥**

From the unmanifest, all the manifest proceed at the coming of the 'day' ; at the coming of 'night' they dissolve verily in that alone, which is called the unmanifest. [Chapter 8 – Verse 18]

XXIX)

Avyakta Mithya	Vyakta Mithya
Prapancha	Prapancha

Becomes

- In Vyavaharika plane, Mithya plane, continuous changes seen.

XXX) What is Brahman?

- No more Karanam
- It is Adhishtanam
- Pure Brahman can't be revealed.
- Brahman as Adhishtanam of Universe can be revealed.

XXXI) Taittriya Upanishad : Chapter 2 – 4 – 1

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।
 आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति
 तस्यैष एव शारीर आत्मा । यः पूर्वस्य ॥ १ ॥

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

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self. [2 - 4 - 1]

- Once you include the Adhyasta Prapancha, Brahman can be revealed as Adhyasta Prapanchasya Adhishtanam.
- I can use the word Adhistanam.
- Without Prapancham, can't use the word Adhishtanam also.

XXXII) Once you talk of Adhyasta – Adhishtana Sambandha, the unrevealable Brahman can be revealed.

Through Adhyasa	Reveal Adhyashtana
<ol style="list-style-type: none"> Rope Snake Mirage Water Dream World Wakers World 	<ol style="list-style-type: none"> Rope Sand Waker Brahman

XXXIII) Adhishtanam = Existence principle obtaining in the Adhyasta Prapancha.

XXXIV) How to reveal Brahman?

a) Brahman is the Adhishtanam of the world.

b) How is Adhishtanam recognisable?

- Adhishtanam can be recognised as the existence available in the Universe because Adhyasa does not have existence of its own.

c) Why?

- It is Adhyasa.
- Rope Snake cannot have existence of its own.
- Is-ness in the Ropeness belongs to Rope.
- Be alert here.

d) Once I know :

1st	2nd
<ul style="list-style-type: none">- Prapancha is Adhyasa, superimposition	<ul style="list-style-type: none">- Know Brahman as Adhishtanam- Satyam Jnanam Anantham- Turiyam Brahma- Recognised

e) Wherever i see the world, re-cognise Adhishtanam Brahman.

- Brahman also exists without the Prapancha in sleep.

f) Brahman is available as isness – in Adhyasta Prapancha

g) **Dakshinamurthi Stotram :**

यस्यैव स्फुरणं सदात्मकमस्त्कल्पार्थकं भासते
साक्षात्त्वमसीति वेदवचसा यो बोधयत्याश्रितान् ।
यस्साक्षात्करणाद्वेन्न पुरनावृतिर्भवाम्भोनिधौ
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ३ ॥

yasyaiva sphurणाम् sadātmakamasatkalpārthakam bhāsate
sāksāttatvamasīti vedavacasā yo bodhayatyāśritān |
yassāksātkaraṇādbhavenna puranāvṛttirbhavāmbhonidhau
tasmai śrīgurumūrtaye nama idam śrī dakṣiṇāmūrtaye || 3 ||

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) By This Throb Alone which is of the Nature of Eternal Underlying Awareness, the Unreal Forms get their Meanings and Appear over the Mind, This Knowledge of the Atman Spoken of in the Vedas as "Tat-Tvam-Asi" is Imparted by Our Inner Guru as a Direct Experience when we Surrender Whole-Heartedly to Him, By Direct Experience of this Knowledge, the Delusion of being tossed within an unending Ocean of Worldly Existence will Not Appear Again, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 3]

- **Sat Atmakam – Asat Kalpartakam Bhasate.**

h) Guru has Advantage of revealing Brahman as is-ness in the 3rd person, are-ness in the 2nd person.

XXXV)

Existence has 3 forms

He is

You are

I am

Isness

Areness

Amness

- Brahman is everywhere
- How can you miss Brahman

XXXVI) That isness which is there in Achetana, inert Prapancha, is available in all sentient beings as not only is-ness but in the form of am-ness, Consciousness also.

XXXVII) Srishti talked about to reveal Brahman as Adhishtanam of Srishti, to reveal Brahman as existence pervading the Srishti.

XXXVIII) Since Adhyasa is used as a tool to reveal Brahman, in Vedanta we use word Upadhi.

- Through Prapancha Upadhi, Brahman is revealed as Adhishtana Satta Rupam Brahma.

XXXIX) Shodasha Kala introduced to serve as Upadhi to reveal Brahman as the Adhishtana Satta and Chitta.

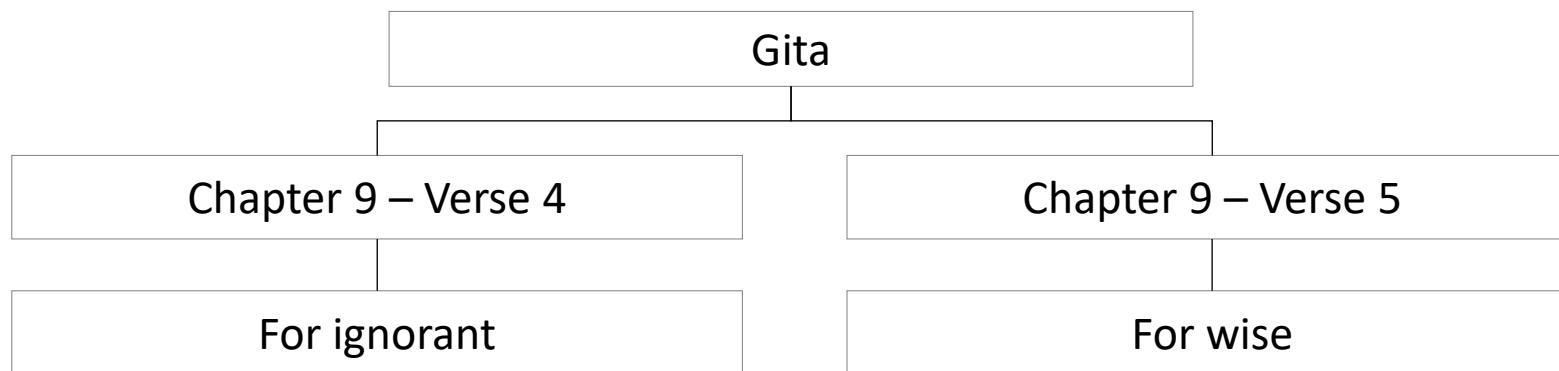
XXXX)

Shodasha Kala	Brahman
<ul style="list-style-type: none">- Mithya- As good as non-existent- Upadhi	<ul style="list-style-type: none">- Satyam- Free from universe- Really free from Universe

- For ignorant people, Brahman appears endowed with Shodasha Kala.
- Brahman is really free from Shodasha Kala, because they are free = Nishkala, Akala.

XXXXI) For ignorant people, Brahman appears to be Shodasha Kala Purusha.

- For wise people, Brahman is Nishkala, Akala, Nirvayava Purusha.



- To introduce these ideas, Pippalada is introducing Srishti of Shodasha Kala.

Bashyam :

I) Yasmin :

- In that Consciousness, Chaitanya Purusha, all 16 constituents, components of creation.

II) Beginning from Prana... Originate, Utpadyante.

III) Therefore Shodasha Kala is called Upadhi.

- Which make Brahman appear as though endowed with 16 Kalas – parts.

IV) Realy Brahman is without 16 parts.

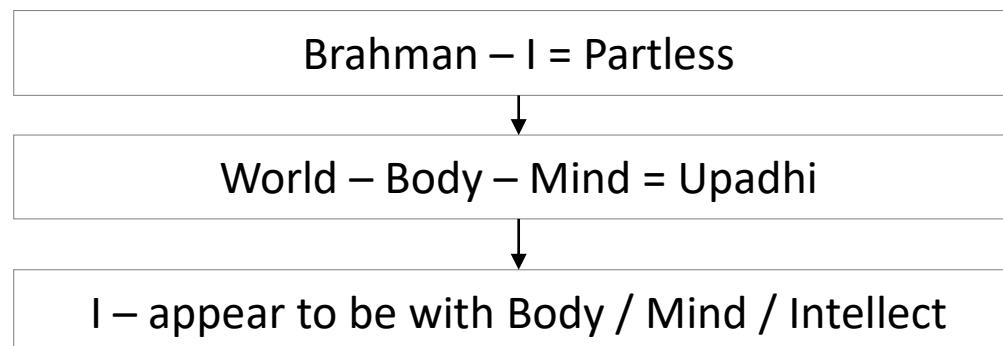
- Brahman appears as Shodasha Kala because of Upadhi.

V) Upadhi – distorts something in its proximity

Example :

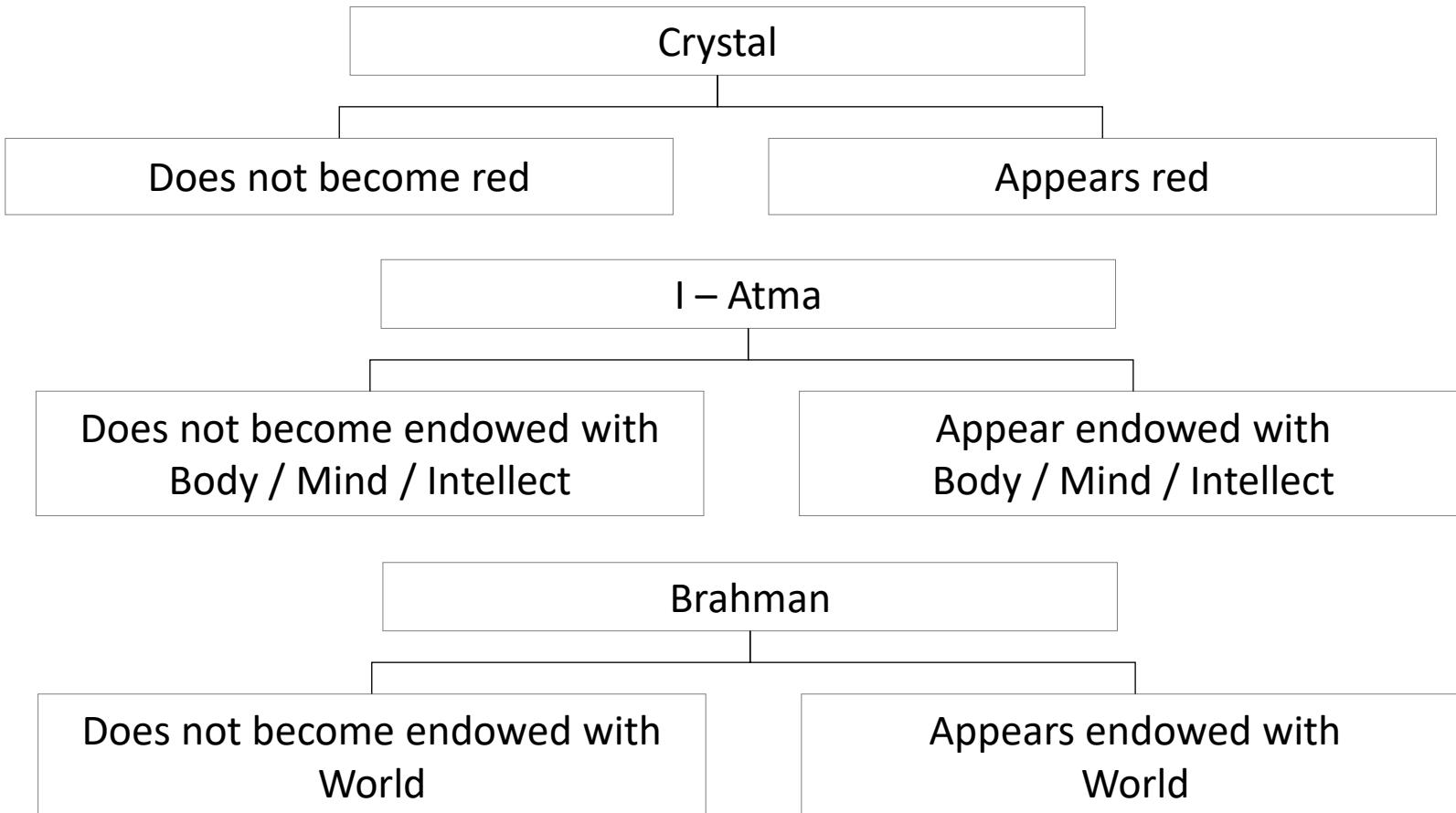
Pure Crystal	Red Flower
- Sphatika Linga	- Upadhi - Makes crystal appear red intrinsically

VI)



- Brahman – appears full of mountains and rivers.

VII)



- Very important technical word in Vedanta = Upadhi.

VIII) I appear in Mirror Upadhi distorted.

- Convex / Concave Mirror.
- I don't become fat / thin, but appear to be fat, thin.

IX) I – Atma am ever without Upadhi of time, changeless.

- I – appear to be changing with time with changing Body / Mind / Intellect.

X) Example :

- Moon stationary – clouds moving.
- Moon appears to be running.
- Upadhi = Clouds.

XI) Example :

- Our thoughts, body, are moving.
- I – Consciousness – appear to be moving.
- Shodasha Kala = Creation
= Upadhi
= Distorts Ishvara / Brahman

• **Body / Mind / Intellect – distorts Jiva**

• **World – Distorts Brahman**

- Important teaching of Vedanta.

XII) Seeming transformation is created.

- Whatever is seeming transformation, distortion, is called Upadhi.

XIII)

Universe	Crystal
- Red flower	- Nishkala Brahma - Appears as Shodashakala Vishwaroopa Ishvara

- Upadhi Butabhi Sakala Shodasha Kala Iva.
- Partless Brahman = Reality.

XIV) Visishta Advaitin :

- Jiva – Jagat are part of Ishvara.
- **Viseshanam = Part of Brahman.**
- **Jiva = Brahman = Total – Advaitin.**
- World, Jiva is part.

Vedanta :

- Universe is as though Brahman, not part of Brahman.

XV)

Visishta Advaitam	Advaitin
- Universe + Jiva are part of Brahman	- Universe + Jiva are as though Brahman

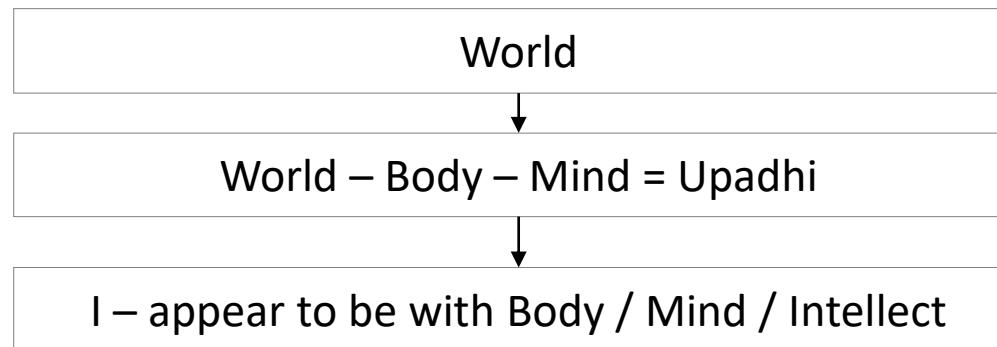


Just add IVA – as though
Visishtam, Dvaita

XVI) Sakala Iva Nishkala Purusha Lakshyate – appears because of Avidya (Ignorance).

- It looks as though world is a part of Brahman.

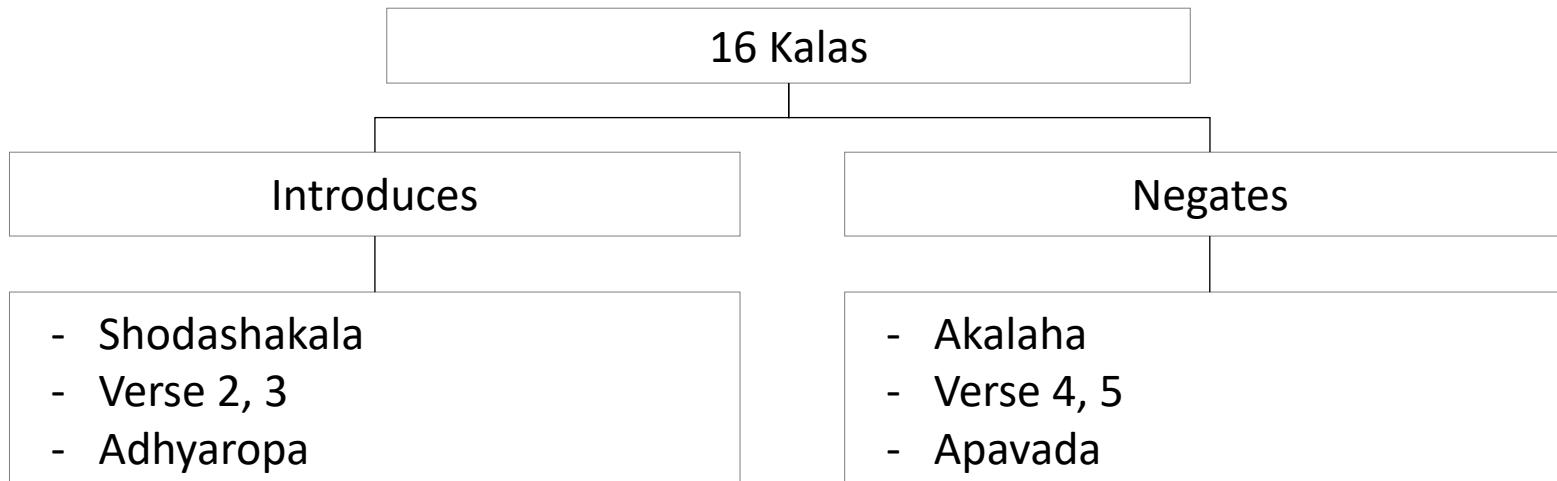
XVII)



XVIII) What Upanishad does?

- Upanishad introduces creation, Srishti as a product, born out of Brahman (Adhyaropa).
- Later negates Srishti is Apavada.

XIX)



XX) Brahman revealed = Kevala = Nondual partless

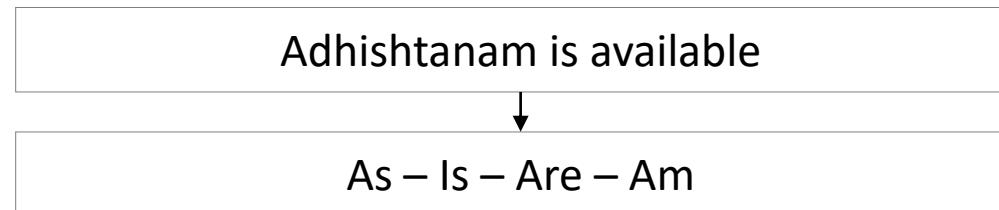
- Creation = Appearance, don't say it is not there.

XXI) Where is Brahman?

- It is Adhishtanam.
- How to identify Adhishtanam?

Brahma	Vishnu
- Went up	- Took boar form - Went down

XXII)

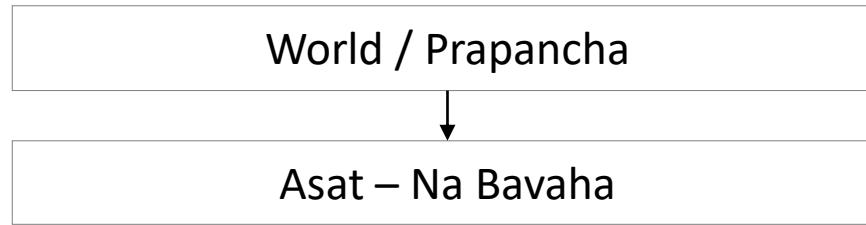


XXIII) Gita :

नासतो विद्यते भावः
नाभावो विद्यते सतः ।
उभयोरपि दृष्टोऽन्तः
त्वनयोस्तत्त्वदर्शिभिः ॥ २-१६ ॥

nāsatō vidyatē bhāvah
nābhāvō vidyatē sataḥ ।
ubhayōrapi dṛṣṭō'ntah
tvanayōstattvadarśibhiḥ ॥ 2-16 ॥

The unreal has no existence; there is no non-existence of the Real; the truth about both these has been seen by the knowers of the Truth (or the seers of the Essence). [Chapter 2 - Verse 16]



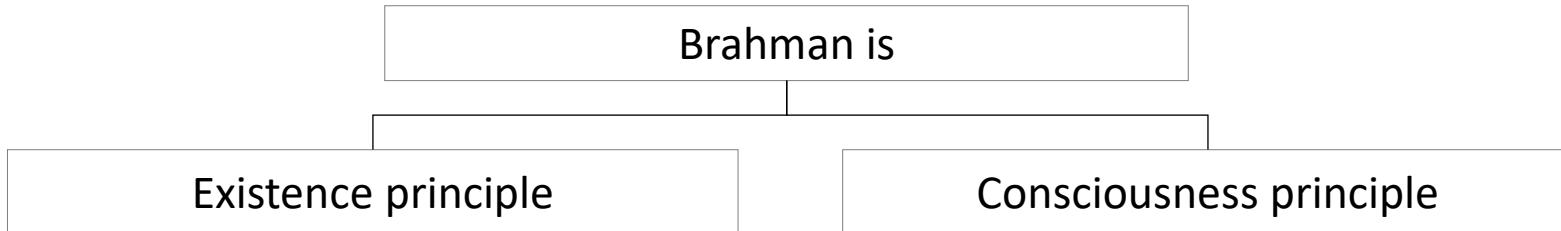
- **Bavaha means Svayam Satta (Own existence) Na Asti.**
- We admit there is existence in the world.

XXIV) Example :

- I see the hand.
- Upon the hand there is light.
- Light is there on the hand.
- Light does not belong to the hand.
- In the world, Is-ness is there but it does not belong to the world.

XXV) How we communicate this concept?

- By saying – world is Mithya (Technical word).
- **In the world there is existence.**
- **That existence does not belong to the world.**
- **It belongs to Adhishtanam Brahman.**



- Remove existence, Consciousness from experienced Prapancha, then it becomes Mithya and Brahma is revealed as Adhishtanam.

XXVI) Saha Purushaha Kevalaha, Akalaha Darshaitavyaha.

- Kalanam Tat Prabhatva Uchyate Pranadinam.
- For this purpose, Upanishad is introducing the universe as product of Brahman.
- Later Brahman can be revealed as existence in every part of world, product of Brahman.

XXVII) Once you have understood the existence, the world can be set aside.

XXVIII) Example :

- Disposable cup.
- Keep till coffee is there.

Universe	Coffee
<ul style="list-style-type: none"> - Disposable cup - Introduced 	<ul style="list-style-type: none"> - Existence in the world - Pure existence understand

5 features

Not part,
product,
property of any
thing

Independent,
lends existence

Not limited

Independent,
lends existence

Not limited

- **In sleep, we are existent we are not able to know I am sleeping, I am there.**
- **Same in death also.**
- In sleep, status of Jagrat and Svapna is Mithya.

XIX) Dakshinamurthi Stotram :

राहुग्रस्त दिवाकरेन्दु सदृशो माया समाच्छादनात्
सन्मात्रः करणोप संहरणतो योभूत्सुषुप्तः पुमान् ।
प्रागस्वाप्स मति प्रभोदसमये यः प्रत्य भज्ञायते
तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ६ ॥

rāhugrasta divākarendu sadṛśo māyā samācchādanāt
sanmātrah karaṇopā samharaṇato yo-bhūtsuṣuptah pumān |
prāgasvāpsamiti prabhodasamaye yaḥ pratyabhijñāyate
tasmai śrī gurumūrtaye nama idam śrī dakṣiṇāmūrtaye || 6 ||

On folding up all the functions of the senses, He who enters into a state of deep-sleep and there becomes existence veiled in maya, like the sun or the moon during eclipse, and who, on waking, remembers to have slept.. To Him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 6]

- In deep sleep, I am there as existence principle.
- All the Pramanams are folded.
- Pratyaksham, Anumanam, Shastram, Guru, not there.

XXX) Existence can't be revealed.

- For revelation, you require the world.
- **Existence can exist without any support.**
- That pure existence, I am.
- You have to wake up to say, I am.

XXXI)

To be	To say
<ul style="list-style-type: none"> - Don't require a Mind 	<ul style="list-style-type: none"> - I am - Require Mind

- Here Guru has come in the form of Pippalada.

XXXII) Origination of Prana etc, 16 Kalas, from Purusha is temporarily introduced as Adhyaropa Prakaranam.

प्राणादीनामत्यन्तनिर्विशेषे ह्यद्युये शुद्धे तत्त्वे न शक्यो-
 इध्यारोपमन्तरेण प्रतिपाद्यप्रतिपादनादि- व्यवहारः कर्तुमिति कलानां
 प्रभवस्थित्यप्यया आरोप्यन्ते अविद्याविषयाः ।

I) If world is going to be negated why introduce at all?

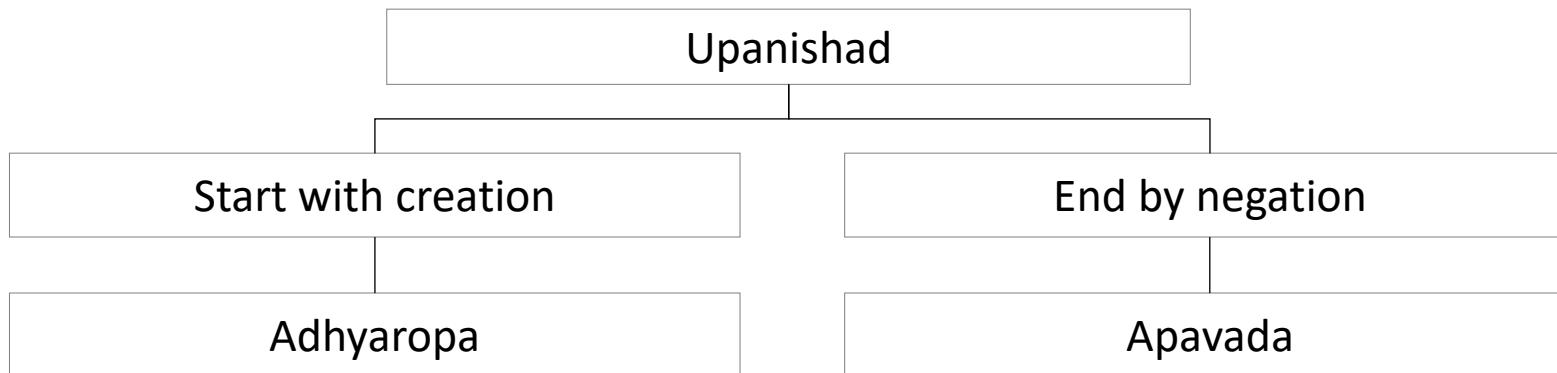
II) Example :

- Why get into slushy waters and then wash your feet?

III) Why disposable cups made?

- Without cup, can't enjoy coffee.

IV) Have to bring and negate.



V) Who remains?

- Creation goes away.
- I Turiam Brahman will remain.

VI) Aparoksha Anubhuti – Shankara :

कार्ये हि कारणं पश्येत्पश्चात्कार्यं विसर्जयेत् ।
कारणत्वं ततो नश्येदवशिष्टं भवेन्मुनिः ॥१३९॥

*kārye hi kāraṇam paśyetpaścātkāryam visarjayet,
kāraṇatvam tato naśyedavaśiṣṭam bhavenmuniḥ.* (139)

One should see the cause in the effects and then should discard the effects altogether. Then the cause also should be dissolved, then what remains is the Truth Absolute, and the seeker becomes verily that. [Verse 139].

VII) Introduce Karyam – say Brahman is Karanam.

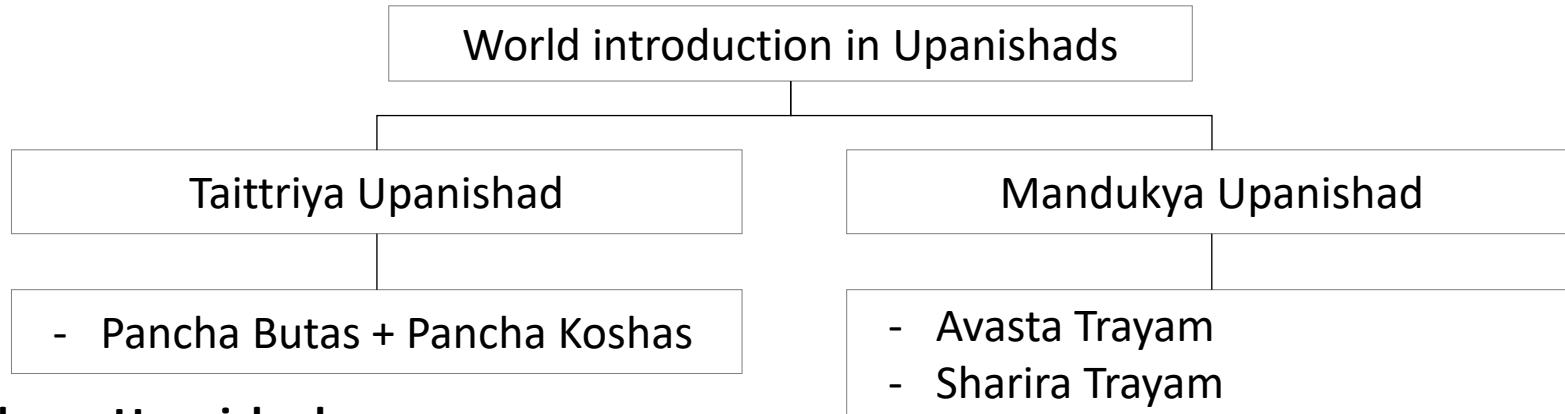
- Remove Karyam, Karanam status of Brahman you negate.
- That Brahman, Turiyam, I am.
- **I am the worldless Brahman.**
- **Nishprapancha Brahma Aham Asmi = Culmination**
= Adhishtanam
= Not nothingness

VIII) Atyanta Nirvisesha :

- In pure Brahman, formless, Brahman, teaching is not possible.

- Neither teacher, student, Pramanam, Shiva Kevalokam.
- In pure Brahman, no Vyavahara is possible.
- **That is the abiding place of I – the self – Brahman, Adhishtanam.**
- Teaching requires universe.

IX)



Chandogya Upanishad :

- Buta Trayam, Avasta Trayam

Keno Upanishad :

- Chakshu + Prana + Mind.
- World negation in all – Pravilapanam.

X) Katho Upanishad :



XI) In attributeless Brahman, Adhvaye, Teacherless, studentless, Shastramless – shuddhe – Pure, in Brahma Tattvam, no transaction possible.

XII) Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभ्यतः
प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।
अद्वयमव्यवहार्यमग्राह्यमलक्षणम्
अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं
प्रपञ्चोपशमं शान्तं शिवमद्वैतं
चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ 7 ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ
prajñam na prajñānaghanam na prajñam nāprajñam |
adṛśyamavyavahāryamagrāhyamalakṣaṇam
acintyamavyapadeśyamekātmapratyayasāram
prapañcopaśamaṁ śāntam śivamadvaitam
caturtham manyante sa ātmā sa vijñeyah || 7 ||

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- Avyavaharyam = Self
- Pure Brahman = Useless = Truth.

- Pure gold can't be used for ornaments.
- Therefore Adhyaropa is required.

Pratipadyam	Pratipadanam
Taught / Teacher	Student - Vyavahara

- Disposable cup is required.

XII) Without Srishti – Brahman can't be revealed.

a) Taittriya Upanishad : Chapter 2 – 1 – 1

ॐ ब्रह्मविदाप्नोति परम् । तदेषां भुक्ता ।
 सत्यं ज्ञानमनन्तं ब्रह्म ।
 यो वेद निहितं गुहायां परमे व्योमन् ।
 सोऽनुते सर्वान् कामान्सह ।
 ब्रह्मणा विपश्चित्तेति ॥ १ ॥

Om brahmavidāpnoti param | tadeṣā'bhuktā |
 satyaṁ jñānamanantam brahma |
 yo veda nihitam guhāyām parame vyoman |
 so'śnute sarvān kāmānsaha |
 brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

b) Brahma Sutra :

अथातो ब्रह्मजिज्ञासा । Athato Brahmajijnasa ।

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

जन्माद्यस्य यतः ।

Janmadyasya yataḥ ।

That (is Brahman) from which (are derived) the birth etc. of this (Universe)
[I – I – 2]

c) Bhagawatam – Dhyana Shloka :

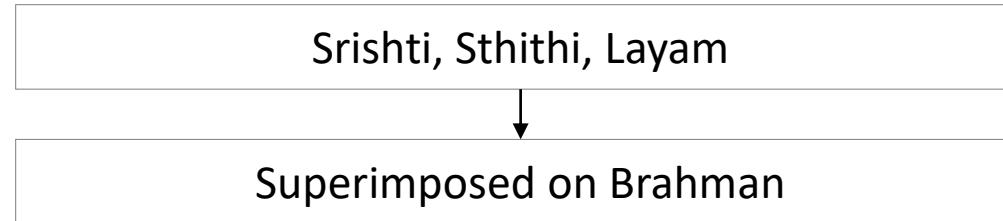
ॐ नमो भगवते वासुदेवाय
जन्माद्यस्य यतोऽन्वयादितरतश्चार्थेष्वभिज्ञः स्वराट्
तेने ब्रह्म हृदा य आदिकवये मुह्यन्ति यत्सूरयः ।
तेजोवारिमृदां यथा विनिमयो यत्र त्रिसर्गोऽमृषा
धाम्ना स्वेन सदा निरस्तकुहकं सत्यं परं धीमहि ॥ १ ॥

om namo bhagavate vāsudevāya
janmādyasya yato 'nvayād itaratas cārtheṣv abhijñāḥ svarāṭ
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayah
tejo-vāri-mṛdāṁ yathā vinimayo yatra tri-sargo 'mṛṣā
dhāmnā svena sadā nirasta-kuhakam satyam param dhīmahi

O my Lord, Śrī Kṛṣṇa, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.

d) Srishti required to start class.

XIV)



XV) Visishta Advaitam :

- Upanishad talks of Srishti only.
- Adhyaropa not said, Upanishad negates hence Aropyante.

XVI) What is status of creation?

- It is Avidya Vishaya.
- Mithyabuta.
- Those that exist within the range of ignorance.
- Products of Moola Avidya, Karyaha, Maya.
- Therefore Mithya.

XVII) Srishti, Sthithi, Laya is continuously happening

- **Because they are continuously happening, Brahman is able to remain all the time changeless.**
- If world is Satyam, there will be confusion in Brahman.
- Brahman is unaffected inspite of Drama in creation because world is Mithya.

XVIII) Vishnu Sahasranamam :

अविकाराय शुद्धाय नित्याय परमात्मने ।
सदैकरूपरूपाय विष्णवे सर्वजिष्णवे ॥ ५॥

avikārāya śuddhāya nityāya paramātmane,
sadaikarūparūpāya viṣṇave sarvajiṣṇave. (5)

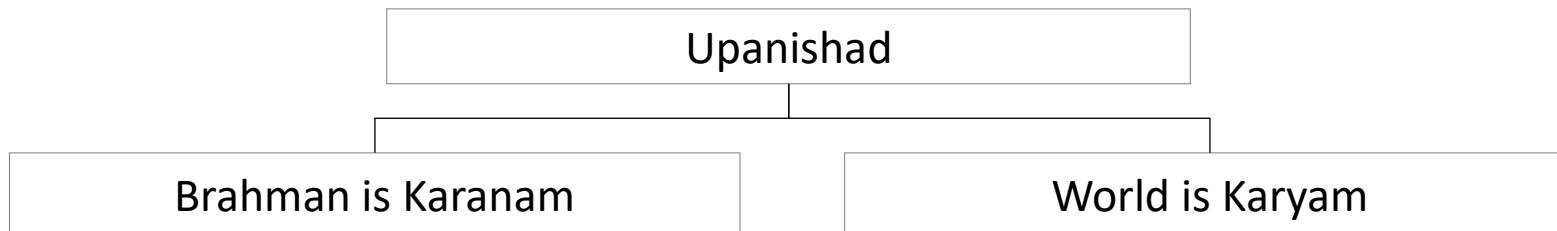
Bow I before Vishnu, Who is pure, Who is not affected, Who is permanent, Who is the ultimate truth, and He who wins over all the mortals in this world. [Verse 5]

- Just as screen is able to remain Shuddham, whatever be the type of movie, screen is able to remain Shuddham, because movie is Mithya.
- Movie moves you..., others affected, screen not affected.

चैतन्या- व्यतिरेकेणैव हि कला जायमानाः तिष्ठन्त्यः
प्रलीयमानाश्च सर्वदा लक्ष्यन्ते ।

I) Note for a huge enquiry

II) Shankaras message :



III) Really speaking

Brahman	World
Adhishtanam	Karyam

- How do you know? Indicator mark? Clue?

IV)

Rope – Snake	Rope
Adhyastham	Adhishtanam

- Wherever snake is, if snake is 5 feet long, rope is 5 feet long, not just a tip.

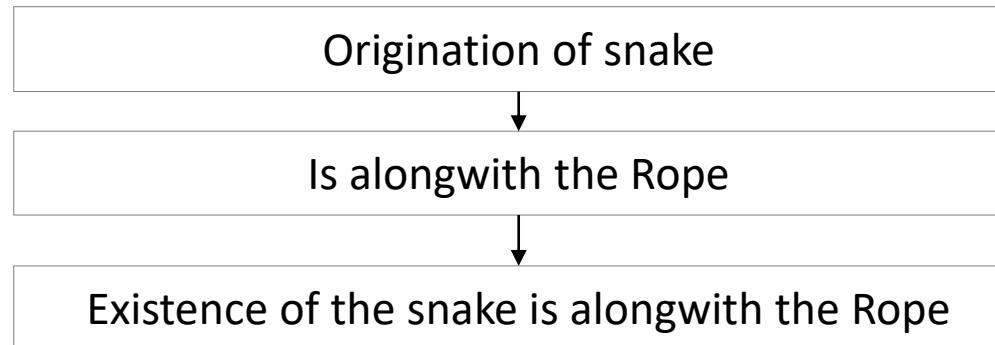
V) Presence of Rope is experienced in the snake in the form of existence.

- Snakes Tail – “Is”



Adhishtanam

VI) What remains as is everywhere is the Adhishtanam.



- Resolution also is with along with the rope.

VII) Snake is always inseparable from Rope because snake needs rope as its Adhishtanam.

- Whatever is inseparable is the Adhishtanam.
- During creation, survival, resolution of world, isness – Brahman is there.
- **Trikaleshu Api – Brahman exists.**
- Law – Shankara introduces.

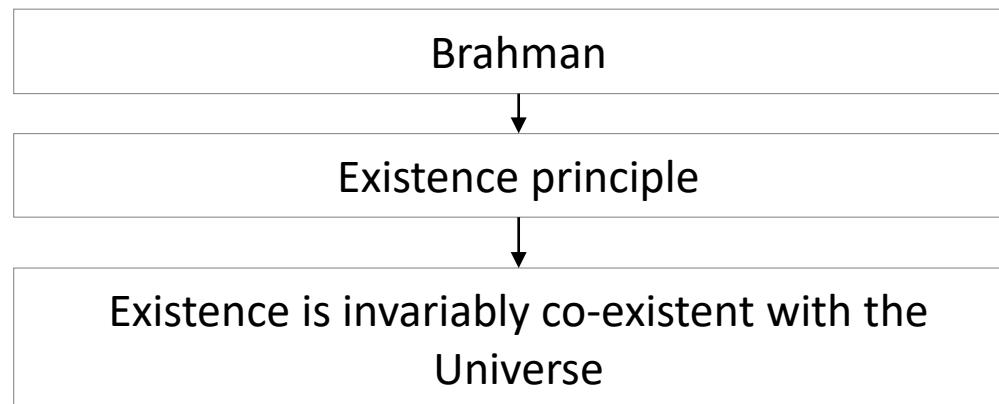
VIII) Brahman is inseparable from the world.

Technical Word :

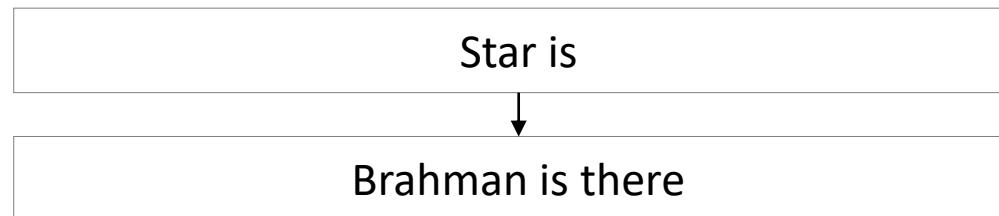
- Avyabichara Svarupa.
- Always there, without any Deviation.
- Invariably present all the time.
- Invariably coexistent with the world.

IX) Invariably co-existent = Adhishtanam.

X)



XI)



- Therefore, existence is Adhishtanam.
- Adhishtanam = Purusha = Existence
- This is easier method.

XII) Shankara takes a tougher method in Prashna Upanishad because Brahman is not introduced as existence.

- **Brahman has been introduced as Consciousness.**

XIII) Therefore, he has to say, consciousness is invariably coexistent with the universe at all time, Srishti, Sthithi, Laya.

XIV) Invariable coexistence of consciousness = Topic being introduced here.

- It is alongwith Universe all the time.

XV) Bottom line :

- **Consciousness is eternal.**
- What is Pramanam for invariable coexistence of Consciousness, eternity of Consciousness.

XVI) Sruti :

- Satyam Jnanam, Anantham.
- Shankara wants to show logically based on our experience.
- Shows eternity of Consciousness.

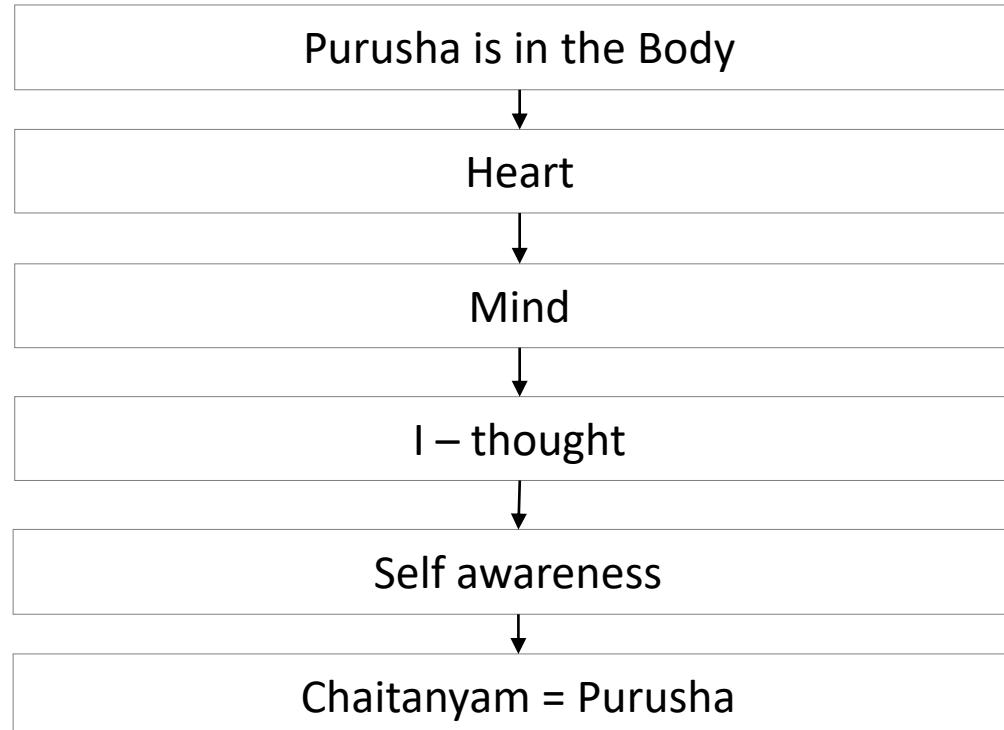
Revision :

Chapter 6 – Verse 2 – Bashyam :

I) Question :

- What is location of Shodasha Kala Purusha?

Answer :



II) From this Purusha, Shodasha Kala, Prapancha originates, universe emerges and resolves.

III) Upanishad presents :

a)

Purusha	Prapancha
Karanam	Karyam

b) Real relationship not Karana – Karya Sambandha but Adhishtana – Adhyasa Sambandha.

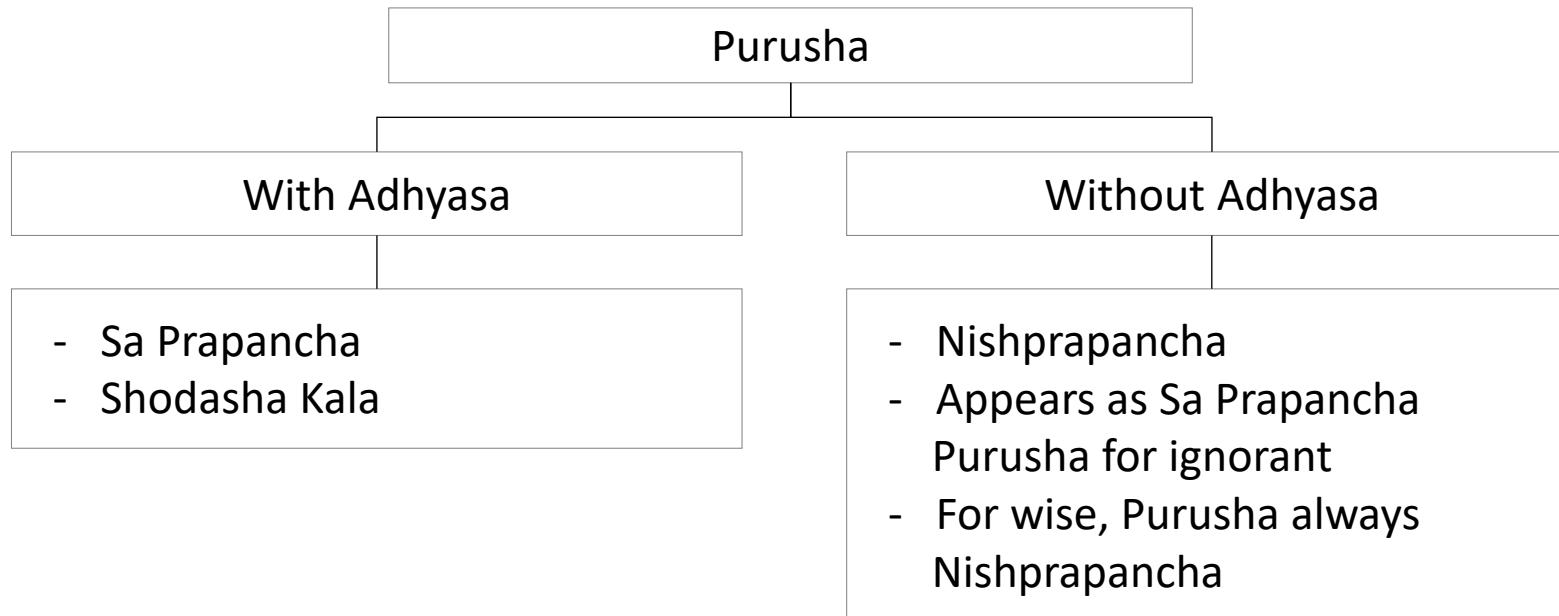
c)

Adhyasa	Adhishtanam
Superimposition	Support

IV) With superimposition, Purusha appears as Shodasha Kala Purusha.

- By itself Purusha = Nishkala Purusha.

V)



VI)

Chaitanyam	Universe
Adhishtanam	Superimposition

VII) How to justify Adhyasa – Adhistana Sambandha between Universe and consciousness?

- Adhishtanam – should always be there with Adhyasa.

- Adhyasa never possible without Adhishtanam.
- Can't exist.
- Adhyasa always pervaded by the Adhishtanam.

VIII) Consciousness pervades universe all the time.

- Without Consciousness universe can't exist.

IX)

We are experiencing pervasion of
Consciousness in 2 fold ways

- Universe is – means Isness = Adhishtana Purusha
- Experience of Is-ness = Experience of Adhishtanam
- Snake – is
Belongs to rope
- We are experiencing the Rope only, without knowing Rope as Rope
- Rope experienced as Is-ness in the Snake
- Snake does not have Is-ness – existence
- Table is }
Chair is } Existence

- Universe is known to me
- Conscious to me
- Can't talk about existence of a star unless you know star is existent
- May not know nature of the star
- Existence of anything presupposes the fact that it is known as existent.

X)

Can talk of existence of anything



Only if you know such a thing exists

XI) Scientist may explore nature of the star, but existence must be known.

- Existence of something unknown never exists.

XII) Existence pre supposes knownness.

- Is-ness presupposes known-ness

XIII) Yatra yatra – Is-ness, tatra tatra knownness.

- Yatra Yatra Astitvam, Tatra Tatra Bhatitwam also.
- Asti – Bhati – Priyam Rupam of Universe belongs to Turiyam.
- Bhati = Known-ness.
- Bhati – reveals Chit of Turiyam.

XIV)

Sat – Chit – Adhishtanam is always experienced by us

In 2 forms

Is-ness of everything

Known-ness of everything

Pre-supposes known-ness

- Both pervade the entire Universe during Srishti, Sthithi.

XV) Prapancha Sat Rupena, Chit Rupena.

- Astitva Rupena, Jnanayamanatva Rupena (Knowness) or Jnanatatva Rupena.
- It is experiencable and experienced, both indicate consciousness.

XVI) If Consciousness is not there, you can't talk about knowledge of anything.

XVII) Without knowledge of something, you can't talk of existence of anything.

Example : Chair

- Can't talk about existence of you on the chair
- Chair can't know
- Sat – Chit Adhishtanam is required.

XVIII) Sarvada Sarvatra Prakashate = Adhishtana Purushaha.

- This is Sutra Vakyam.

XIX) Chaitanyam Avyatirekna

- Non separateness from Consciousness alone.
- Kalaha – 16 components of the universe.
- **Jayama** – Rises, non-separate from Consciousness.
- **Tishtantyaha** – exists, non-separate from Consciousness.
- **Praliyamana** – resolves non-separate from Consciousness.

XX) Students enter hall.

- Light pervades them.
- You can see them.
- You sit non-separate from light.
- I am able to see you for 2 hours.
- When you leave the class, you are non-separate from light.

Every student – is non separate from light

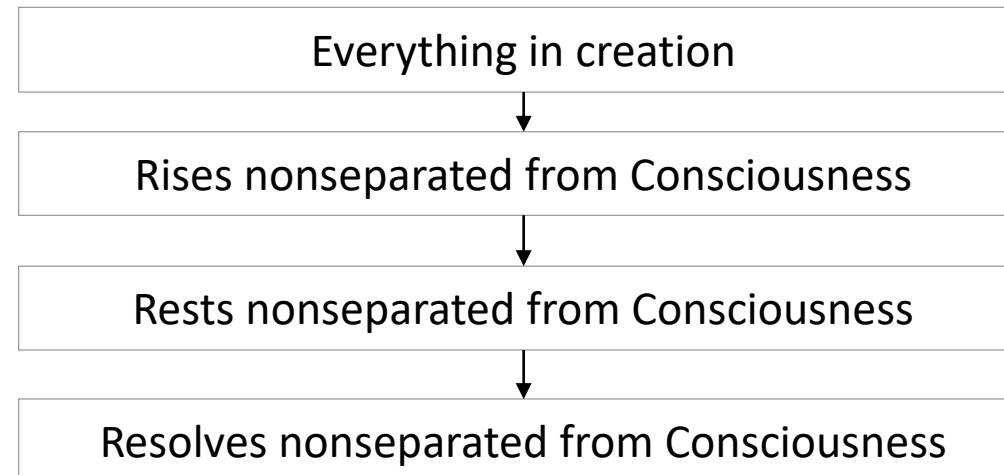
Enters

Remains

Leaves

- Light remains in the hall, non-separable from the Hall.
- Consciousness remains in the universe non-separate from Universe.

XXI) Shankara – Thesis :



XXII) This is the thesis of Shankara, now he will defend the thesis in the following Bashyam.

- Everything is nonseparate from consciousness during its origination, existence, resolution.
- Kalaha – Striling – Bahuvachanam

↓

Jayamanaha Praliyamanaha Sarvada Lakshyante

- That is how it appears all the time.

232) Bashyam : Chapter 6 - Verse 2 Continues...

अत एव भ्रान्ताः केचिद् अग्निसंयोगाद् घृतमिव
घटाद्याकारेण चैतन्यम् एव प्रतिक्षणं जायते नश्यतीति ।

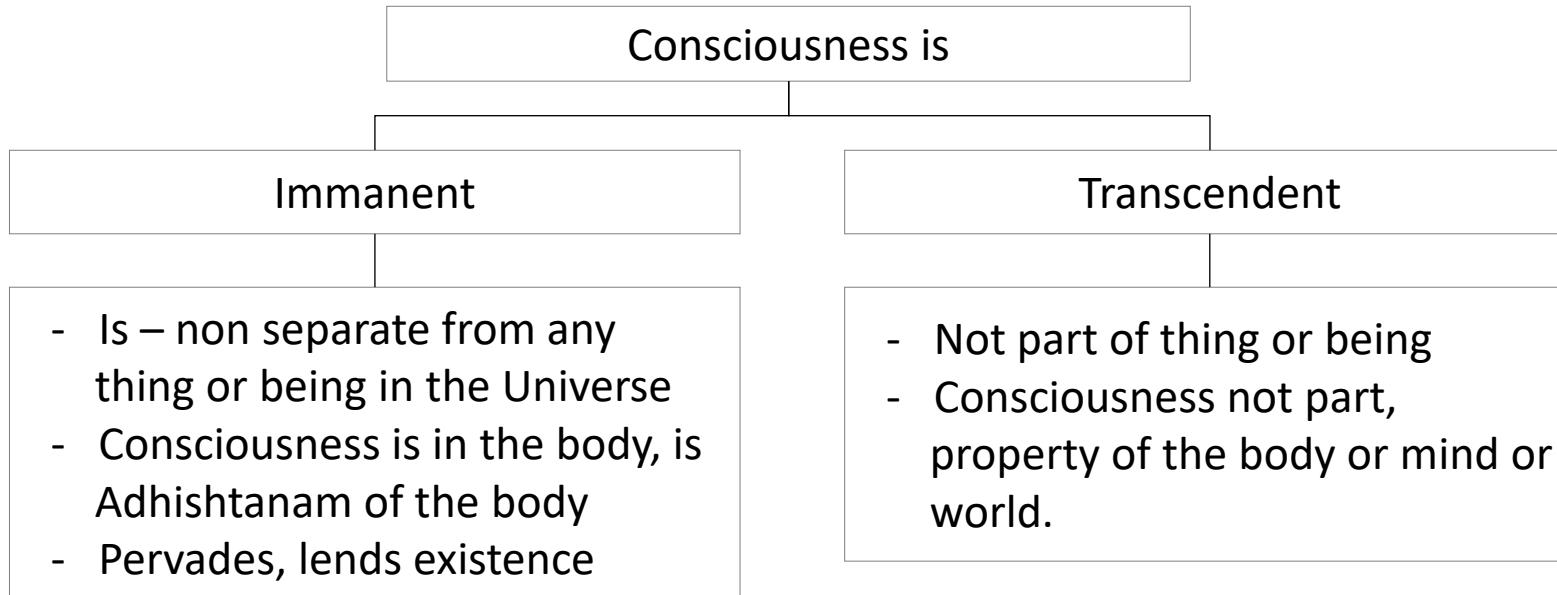
I) Every object in creation is experienced non-separate from Consciousness.

II) This creates confusion amongst philosophers.

III) **Vedanta alone says :**

- Consciousness is non-separate from things and beings.
- **Consciousness is not an integral part of any thing or being.**

IV)



V) 5 Features :

- When body perishes, because Consciousness is not a part, product, property of the body, when body goes, consciousness continues to survive.

Others, including science see consciousness as either

Part of Body or Brain

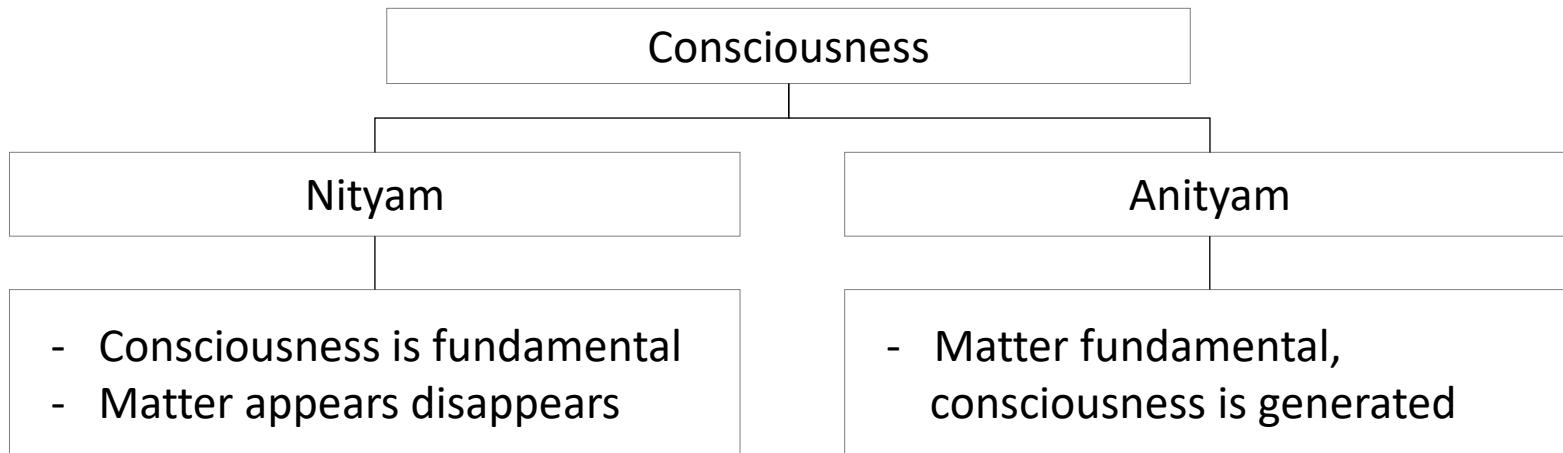
Product of Body or Brain

Property of Body or Brain

VI) Mistake consciousness as Epi Phenomenon, chemical reaction, brain generates consciousness.

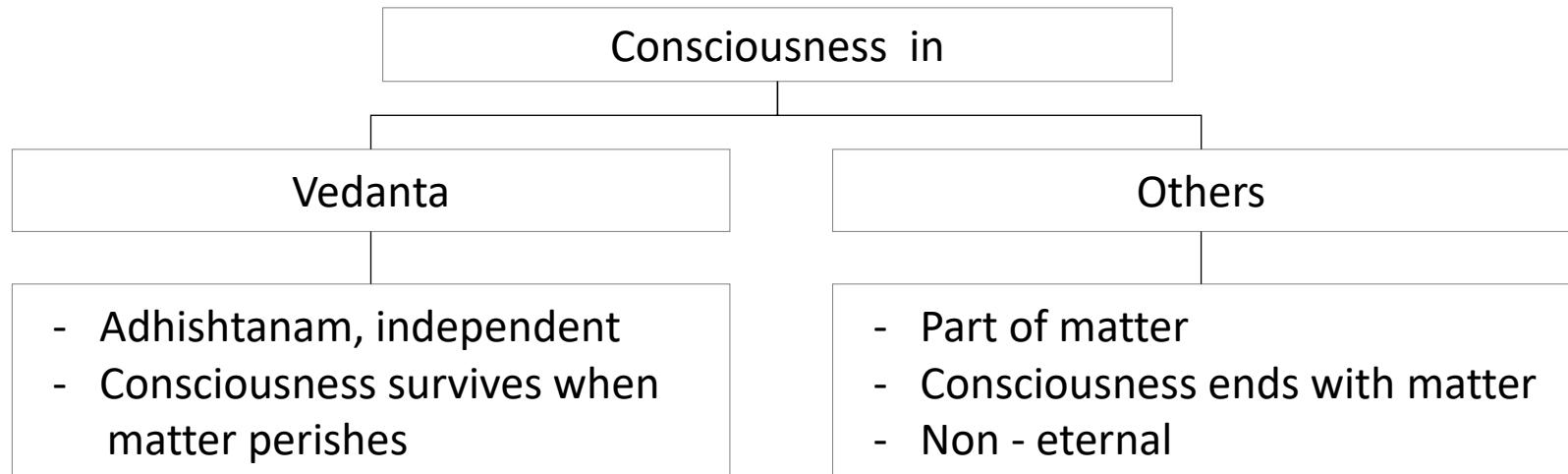
- If consciousness is part product, property of brain, when brain, matter, is destroyed.
- Generator gone, consciousness gone.
- Consciousness is subjected to generate and end.

VII)



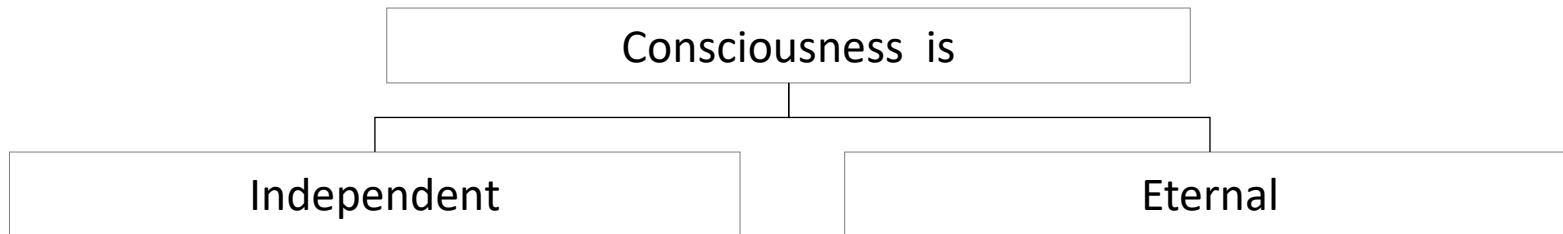
VIII) During big bang, no consciousness planets come, after millions of years, life originated, consciousness originated.

IX)



X) We experience Consciousness along with the Brain.

- Hence conclude, consciousness is part of the brain.



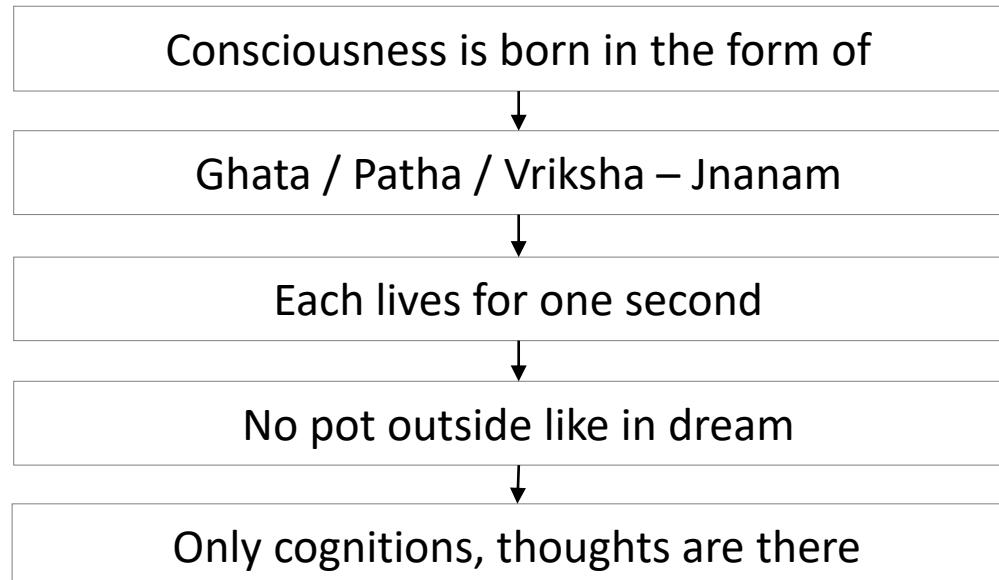
XI) Because of coexistence of matter and consciousness in the universe, Brantaha, people are confused, deluded.

XII) What is confusion?

- **Kshanika Vigyana Vada, Buddhism :**

There is only temporary, momentary consciousness, appearing, disappearing in the form of cognitions.

XIII)



XIV) World = Series of temporary cognition, flowing = Tree, Pillar, Jnanam

- No Pillar outside, only consciousness exists.
- Temporary, Kshanikam Pillar consciousness, tree temporary consciousness.
- Gives experience of tree even though no tree outside.
- All Svapna.

XV) Tree Jnanam, cognition, lasts one second.

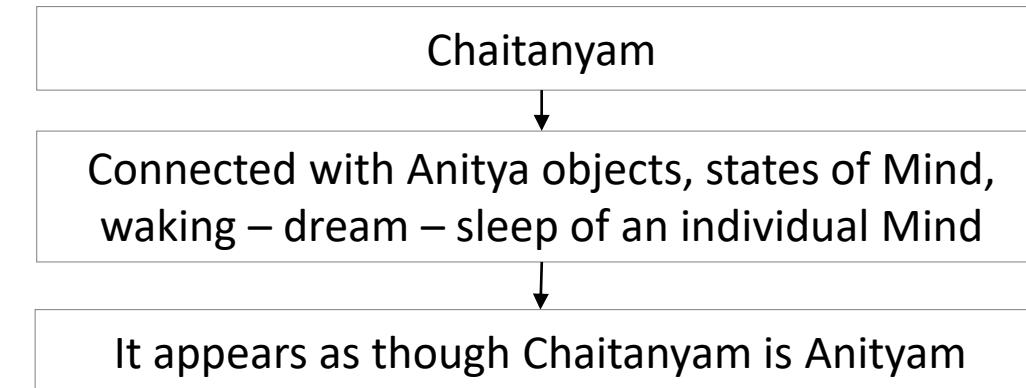
- Mind wanders, son, husband experience comes.
- Each experience = Kshanika vijnanam.

• Truth of Universe = Kshanika Chaitanyam
= Kshanika Vigyanam

XVI) What is the mistake they are committing?

- Chaitanyam is truth – correct
- Anitya Chaitanyam is truth = Mistake.

XVII)



XVIII) What is Anityam?

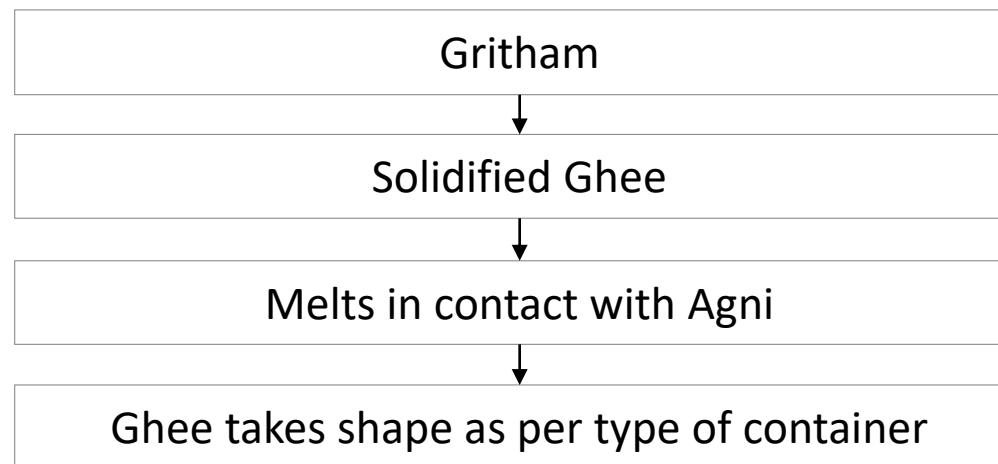
- Objects, states are Anityam.

Nityam	Object – Anityam
- Chaitanyam	- Transfer to Chaitanyam - Say : Chaitanyam is Nityam

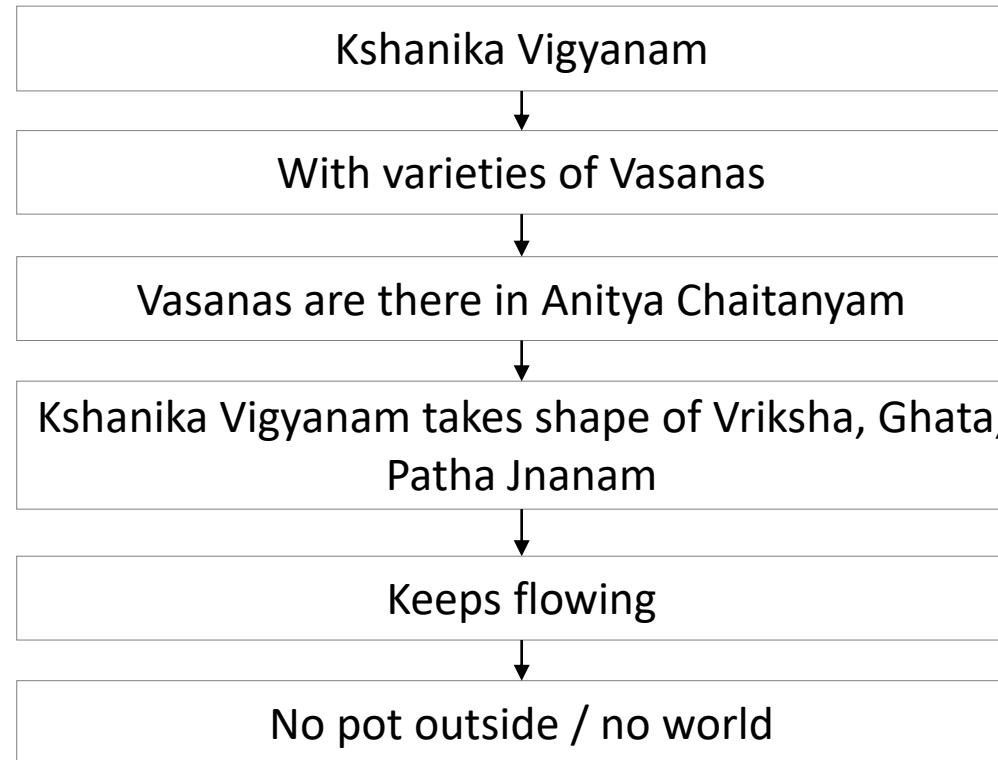
XIX) All because Anitya Vastu, state mixed together.

- **Anityatvam of Adhyasa transferred to Adhishtana Nitya Chaitanyam.**

XX) Example :



XXI) Buddhists view :



XXII) Every moment consciousness is born in different shapes

- Pratishnam Nashyati.
- This is Kshanika theory of consciousness.

XXIII) What is reason for confusion?

- **In their Matam, Consciousness and matter always coexist.**
- Because of coexistence there is confusion.

- They are not able to know

Consciousness	Matter / 3 states
Adhishtanam	Adhyasa

- Take different Sambandhas.

Sambandha No. 1 :

- **Chaitanya takes form of objects.**
- Vigyana Vada, Kshanika Vigyana Vada = Yogachara

233) Bashyam : Chapter 6 - Verse 2 Continues...

तन्निरोधे शून्यमिव सर्वमित्यपरे । घटादिविषयं
 चैतन्यं चेतयितुर्नित्यस्यात्मनोऽनित्यं जायते विनश्यतीत्यपरे ।
 चैतन्यं भूतधर्म इति लौकायतिकाः ।

2nd Sambandha :

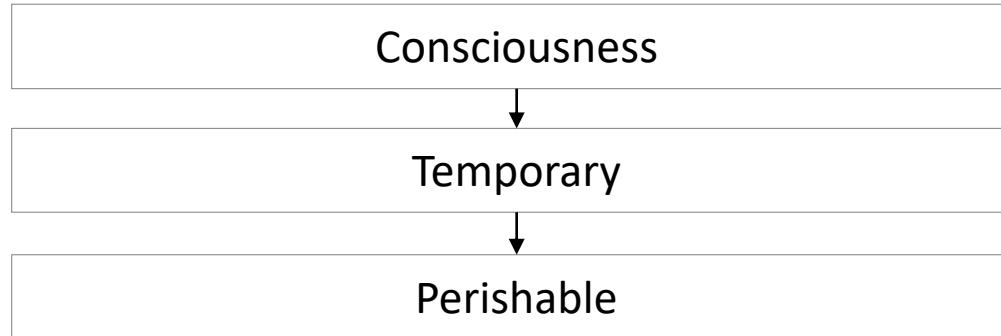
I) 4 schools have not understood relationship of consciousness and the world, objects, matter.

II) Right relationship – Vedanta :

- Adhyasa – Adhishtana Sambandha.

III) Shunya Vada Buddhism – Madhyamika :

a) Says Kshanika is wrong,



b) Something else must be Adhishtanam

- When there are no cognitions, experiences.
- **Example : Sleep**
 - No thoughts, no experiences Sarva Jnanam gone.
 - Samadhi, sleep, between 2 thoughts.

c) Nothingness is more permanent than coming, going consciousness.

d)

Yogachara	Shunyavadi
<ul style="list-style-type: none">- No world- Only Consciousness exists	<ul style="list-style-type: none">- No world- No consciousness- Consciousness temporary, not truth- Between 2 consciousness, or in sleep, what is obtaining is Shunyam

e) Ultimate reality = Shunyam for Madhyamika

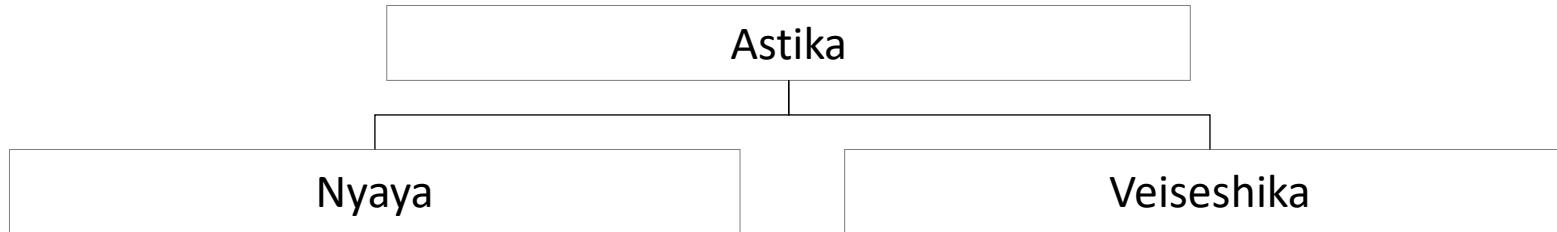
f) Shanikam ends in Shunyam

- Everything becomes Shunyam only.

g)



h)



- There is a Nitya Vastu, but not Chaitanyam (As per Vedantin)
- There are many Nitya Vastu, permanent things.
- Atma – Nitya Jadam
- Akasha – Nitya Jadam
- Mind – Nitya Jadam

i) Atma alone has capacity to generate consciousness temporarily

- Atma – Inert, Nityam

j) When Atma creates consciousness and How?

Sleep	Waking
<ul style="list-style-type: none">- Atma is Jadam	<ul style="list-style-type: none">- Atma generates consciousness- Nitya Jada Atma + Nitya Jada Manaha- Combine and create Consciousness

k) Generated Consciousness not a substance (Dravyam) but only a attribute (Guna).

- Substances can exist independently.
- Attributes can't exist independently.

Red	Cloth
Can't separate	Exists independently

l) Chaitanya Guna – Atma – Manah Samyogat, Chaitanya Gunaha Jayate

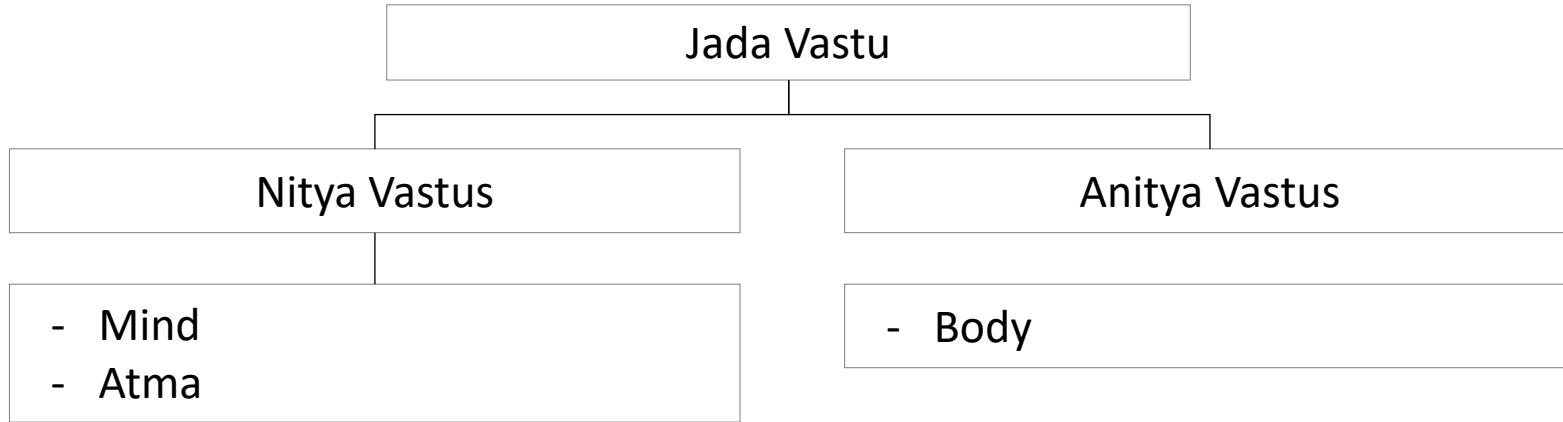
- It is there as long as you are in waking or dream state.
- **In sleep, Anitya Chaitanya Guna goes away.**

m) If Chaitanyam is attribute, it must go along with one substance or other.

- Red pot, red cloth, red flower.

n) If Chaitanyam is Gunaha what is the substance, Dravyam to which it gets associated.

o)

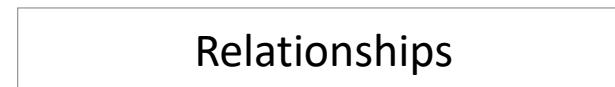
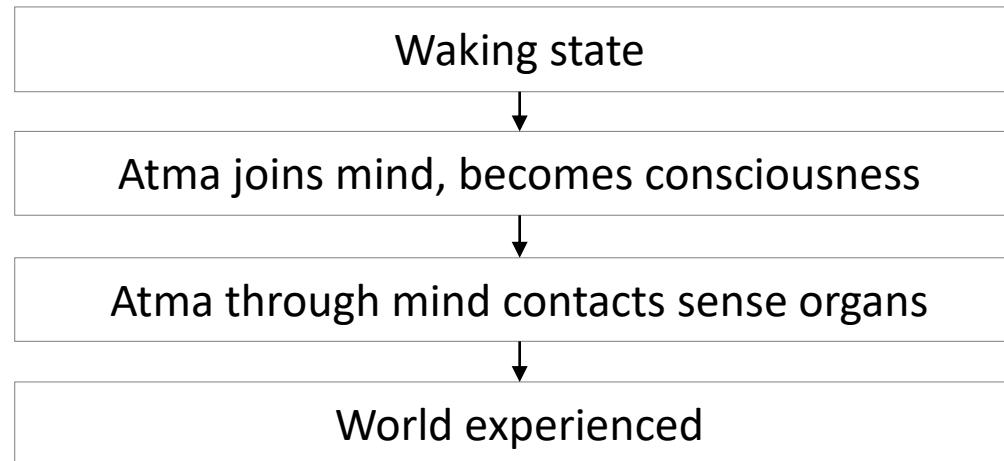


- Anitya Chaitanya Guna joins some substance for it to exist.
- It joins only with Atma.

p) Mind contributes to generate consciousness.

- Atma + Mind = Joint venture for producing consciousness.
- Chaitanyam = Visesha Guna of Atma.
- That attribute can be there only in Atma, not in any other Jada Vastu (Nityam or Anityam)
- Only Atma has temporary attribute.

q)



- Jnanam Jayate
- Atma Visesha Gunaha Bavati

- When all contacts takes place, Chaitanya Gunaha contacts Ghata, becomes Ghata Jnanam, Ghata Jnanam becomes attribute of Atma.
- All wrong philosophy.

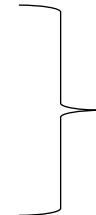
- Atma = Jnanata, Karta, Bokta.
- Sukham = Jnanam, Anubhava Dukham / Raaga / Dvesha belongs to Atma.
- **All comes in waking State, when Atma joins mind, Indriyam, Vishayam.**

r) Bottom line :

- According to Nyaya – Veiseshika, Chaitanyam is Nityam, Gunaha.
- AnitYa Chaitanya Gunaha belongs to Nitya, Jada, Atma.
- Jnanam belongs to Nitya Atma, the knower (Chetahitu), Ghata Jnanam belongs to Atma, the knower.
- Jnanam is Anityam, temporary, subject to origination and end, rise and fall.
- None talk about Nitya Chaitanyam.

s) Kshanika Vadi

- Shunya Vadi
- Nyaya - Vesishika



Don't talk about Nitya Chaitanyam

t) 5 features of Consciousness – Unique to Advaita Vedanta alone.

- English meaning – Consciousness has other meaning.
- If you don't understand 5 features of Consciousness, Vedanta will not be clear.
- 5 features not accepted in any school of thought.

IV) Lokayatika = Charvakas = Similar to Modern scientists.

- Consciousness is generated by matter.
- Chaitanyam = Pancha Buta Dharmaha.
- Don't accept Akasha, don't see, don't want it.
- 4 Butas only in Chaitanyam, Consciousness is generated by 4 elements.
- Similar to Nyaya Veiseshika.

V)

Nyaya Veiseshika	Charvaka
- Combination and producing	- No combination - 4 elements itself capable of generating consciousness.

VI) All have different wrong notions regarding Consciousness.

- **What is the reason?**
- **Consciousness is always associated with impermanent matter as its Adhishtanam.**

VII) Therefore Confusions created

- What is Vedanta Siddhanta?

अनपायोपजनधर्मकचैतन्यमात्मा एव नामरूपाद्युपाधिधर्मैः
प्रत्यवभासते “सत्यं ज्ञानमनन्तं ब्रह्म” (तै० उ० २ । १ । १)
“प्रज्ञानं ब्रह्म” (ऐ० उ० ५ । ३) “विज्ञानमानन्दं ब्रह्म”
(बृ० उ० ३ । १ । २८) “विज्ञानधन एव”
(बृ० उ० २ । ४ । १२) इत्यादि- श्रुतिभ्यः ।

What is Vedanta Siddhanta?

I) Chaitanyam Eva Atma :

- Atma not Jadam as in Nyaya Veiseshika.
- Atma is Chaitanya Svarupa.
- Atma is not a material, not substance.
- Atma is non-material consciousness.

II) What type of Consciousness?

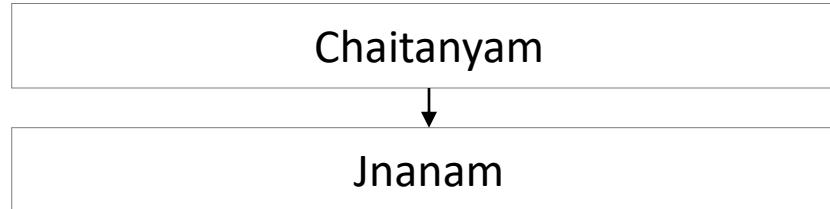
a) Anapaya Upajana Dharmakaha :

- Apayam = End.
- Upajana = Beginning.

III) It is beginningless, endless Consciousness, not bound by Time = Eternal Consciousness = Atma.

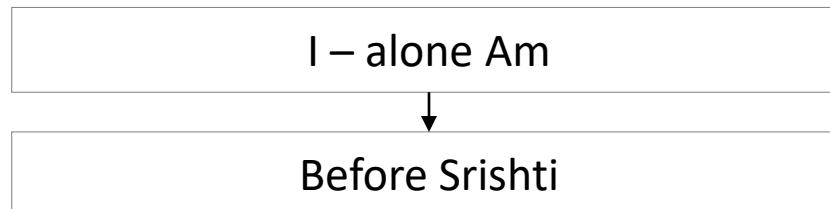
- That eternal Consciousness alone is called Jnanam.

IV)

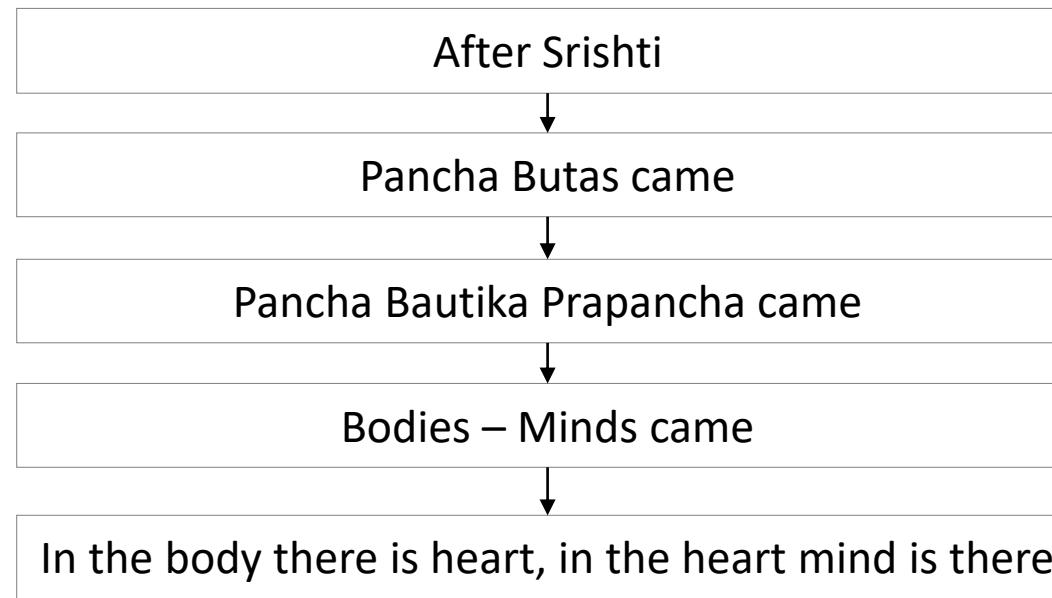


- How many Chaitanyam, Jnanam are there?
- Only one Svarupa Chaitanyam, Svarupa Jnanam, which is eternal, nondual.
- This in the creation, appears as pluralistic cognitions or Vrutti Jnanam.

V) Svarupa Jnanam = Absolute I



VI)



VII) In the Mind varieties of thoughts can be generated

- Mind has capacity to generate thoughts in the presence of Svarupa Chaitanyam as the Adhishtanam.
- Wall, body, table, mountain, can't generate thoughts.
- Mind can generate thoughts not by itself, supported by Adhishtana Chaitanyam in keeping with external object, when Triputi comes into being

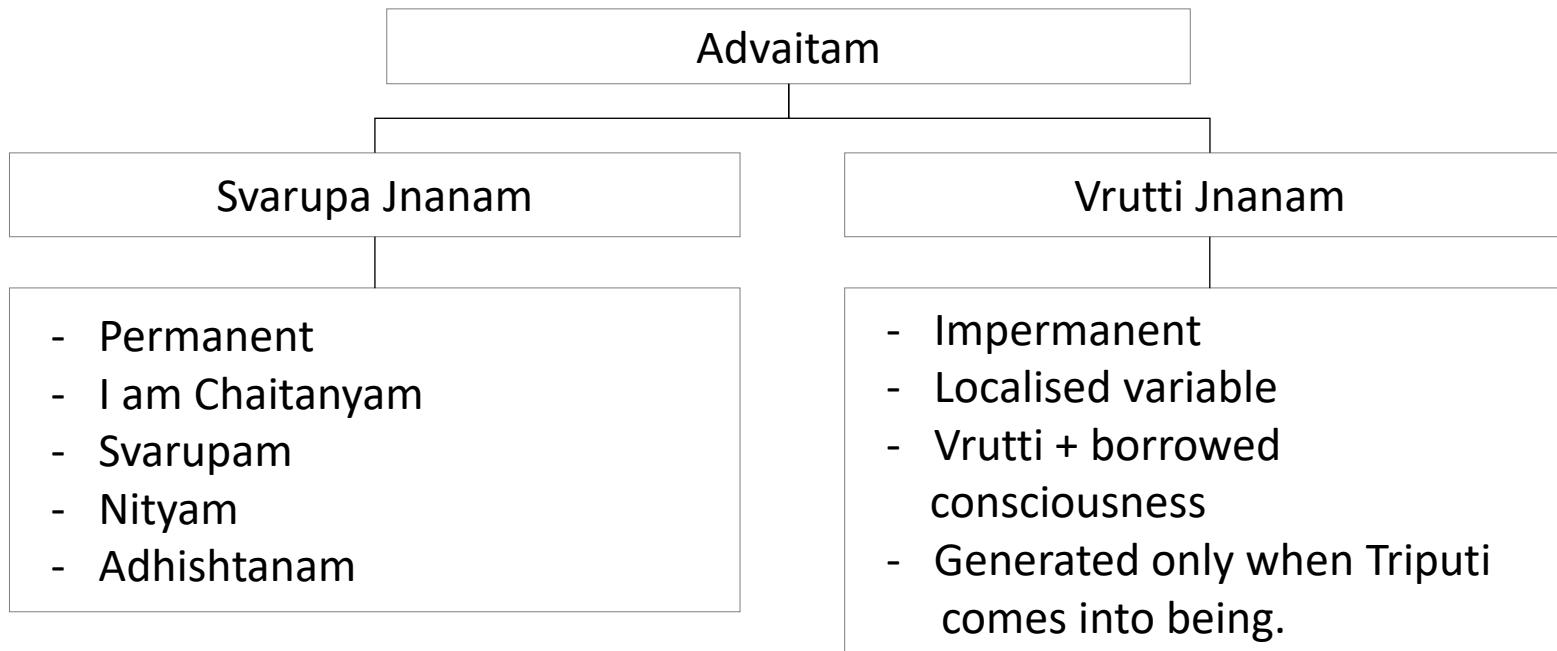
VIII)



- When they come into existence, thoughts are generated in the mind.
- All Jadam by itself.
- Mind, sense organs, sense objects Jadam.

IX) Mind – through thoughts is capable of reflecting Chaitanyam Chidabhasa.

X) Thought + Chidabhasa = Vrutti Jnanam



XI) In sleep, Triputi is resolved, all Vrutti Jnanams resolved.

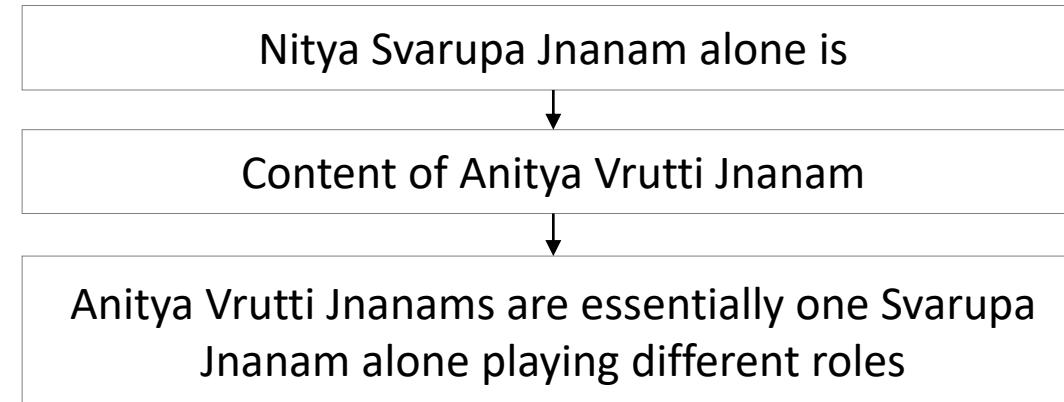
XII) Vrutti is able to borrow consciousness, Chidabhasa.

- From where does it borrow?

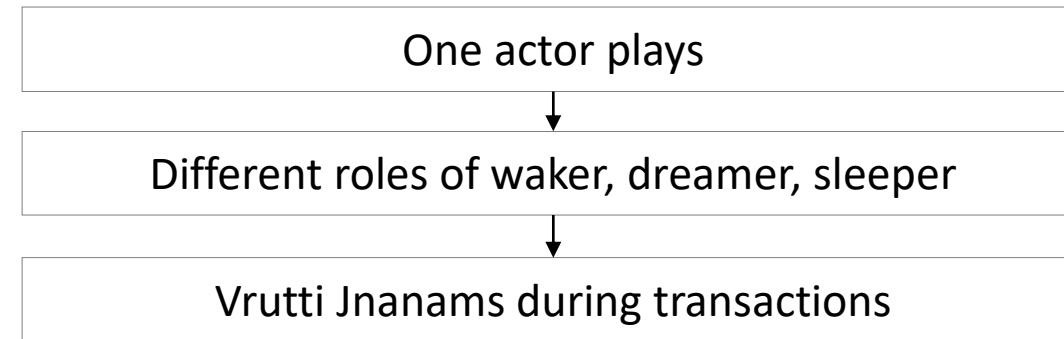
XIII) Where is Svarupa Jnanam?

- Where is Svarupa Jnanam not.
- **Vrutti Jnanam contains within itself Svarupa Jnanam.**
- Svarupa Jnanam, Nityam Adhishtanam of Vrutti Jnanam.

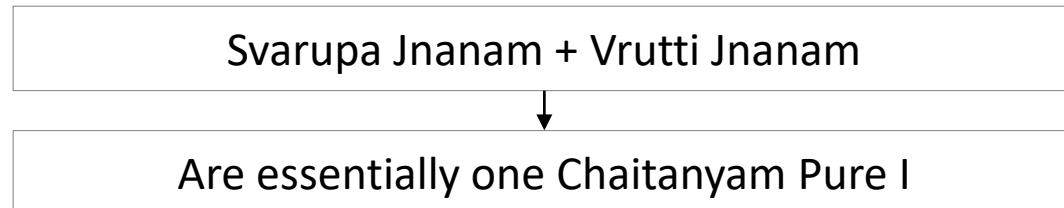
XIV)



XV)



XVI)



Revision :

Bashyam : Chapter 6 – Verse 2

I)

Bharatvaja	Pippalada
<ul style="list-style-type: none">- Student- Where is Shodasha Kala Purusha available	<ul style="list-style-type: none">- Even though Purusha is all pervading it is available in this body in the heart, mind- Ihaiva Asmin Sharire- Chaitanya = Purusha Svarupa

II) Instead of taking Purusha as existence, Shankara takes Purusha as Jnana Svarupa.

- Purusha as Jnanam is available with everyone as self awareness.
- Purusha = Jnana Svarupa
- Analyses nature of Jnanam.

III) Jnana Svarupa Purusha is Adhishtanam of entire Universe

- Shodasha Kalas = Universe is a superimposition – Adhyasa.

IV) Purusha = Jnana Svarupa Adhishtanam

- Shodasha Kala = Adhyasa Jagat, Prapancha.

V) Both of them are inseparably available.

- Adhyasa can't exist independent of Adhishtanam.
- Is-ness of Adhyasa is borrowed from Adhishtanam.

VI) Because of nonseparable nature of Jnanam and Universe.

Jnanam	Universe
Adhishtanam	Adhyasa

Because it is non separable many mix
up and mess up both of them

VII) Change of Universe transferred to changeless Jnanam

- Existence of Jnanam transferred to Universe.
- Anyon Asmin, Anyonatmakata Anyon Dharmamscha.

VIII) We wrongly take universe as existent even though it doesn't have its own existence.

- Similarly Jnanam is changeless but attributes of universe is wrongly transferred to Jnanam.
- Jnanam is also variously misunderstood.

IX) Nonseparable nature of Jnanam (Consciousness) and Universe has created havoc, confusion among philosophers, not ordinary people.

X) What are confusions of Kshanika Vigyana Vadi, Nyaya – Veiseshika Vadi, Charvaka.

XI) Confusions :

a) Jnanam :

- Anityam - Kshanikam

b) Nyaya Veiseshikas :

- Jnanam is temporary attribute of Atma.
- Both mistake Jnanam as Anityam.

c) Many take Jnanam is Bahutvam – plural

d) Kshanika :

- Attributes plurality
- Never Jnanams are coming.
- Kshanikam goes.

e) Nyaya – Veiseshikas :

- Many Atmas are there.
- Each Atma gets temporary Jnanam.
- Atma Bahutvat – Jnana Bahutvam.
- There is plurality.

f)

Mistakes – successfully committed

(I) Anityatvam

(II) Bahutvam

(III) Paratantram

As attribute

As attribute

As attribute

g) If Jnanam takes as attribute, it can never exist independently.

- Attributes always depends on a substance.

Example :

Heavy	Chair
<ul style="list-style-type: none">- Attribute- Adjectives qualifies Chair- By itself heaviness can't stand	<ul style="list-style-type: none">- Noun

h) Heaviness, lightness, bigness, smallness, attributes are Paratantram, dependently existing, not S�atantram.

I) Jnanam converted from S�atantram to Paratantram if Jnanam is an attribute.

j) Example :

- Low door – bends head outside, on door hits.

Example :

- Jnana Svarupam
- Anityatvam
- Bahutvam
- Paratantram
- Carefully committed mistake – Branta.

XII) What is our Siddhanta?

- Refutes Anityatvam, Bahutvam, Paratantratvam.
- Only Nitya, Eka (Advaitam) S�atantra Jnanam – our Siddhanta.
- Arrive by Tarqa, Anubhava, Shastra.

XIII) With Tarqa, Anushava, will commit these mistakes.

- Avoid these mistakes.

Sruti	Yukti, Anubhava
Primary Pramanam	Secondary Pramanam

- Arrive at Nitya, Advaita, S�atantra Jnanam.

XIV) Even though Atma is Nityam, Advaitam, S�atantram, because it is inseparably mixed with Universe, this Chaitanyam has different versions of appearance.

XV)

Adhyastha Anatma Prapancha



Mixed with Chaitanyam



Has different empherical versions

XVI)

Colourless crystal

In proximity of blue flower

Crystal does not become coloured

Crystal appears coloured

XVII)

One Chaitanyam



Associated with several thoughts in the mind

In the presence of Consciousness



Mind becomes sentient



Mind capable of entertaining thoughts

XVIII) When Chair is in front of me, mind assumes chair thought, Manushya, Vriksha thought.

XIX) Vrutti + Chidabhasa = Sabhasa Vrutti

- Sabhasa Vrutti is Anityam.
- Sabhasa = Alongwith reflection, thought is there.

XX) Sabhasa Vrutti = Bahutvam, Paratantram.

- Vrutti dependent on Anatma mind, can't exist independently.
- Anityatvam, Bahutvam, Paratantram are in Sabhasa Vrutti Jnanam.

XXI) In Sabhasa Vrutti – Original Consciousness is there.

- It is everywhere.
- Sabhasa Vrutti is mixed with Adhishtana Chaitanyam.

Vrutti	Chidabhasa	Chit
Adhyasa	Adhyasa	Adhishtanam
Mithya	Mithya	Satyam

XXII) When Vrutti arises, Chaitanyam is associated with Sabhasa Vrutti.

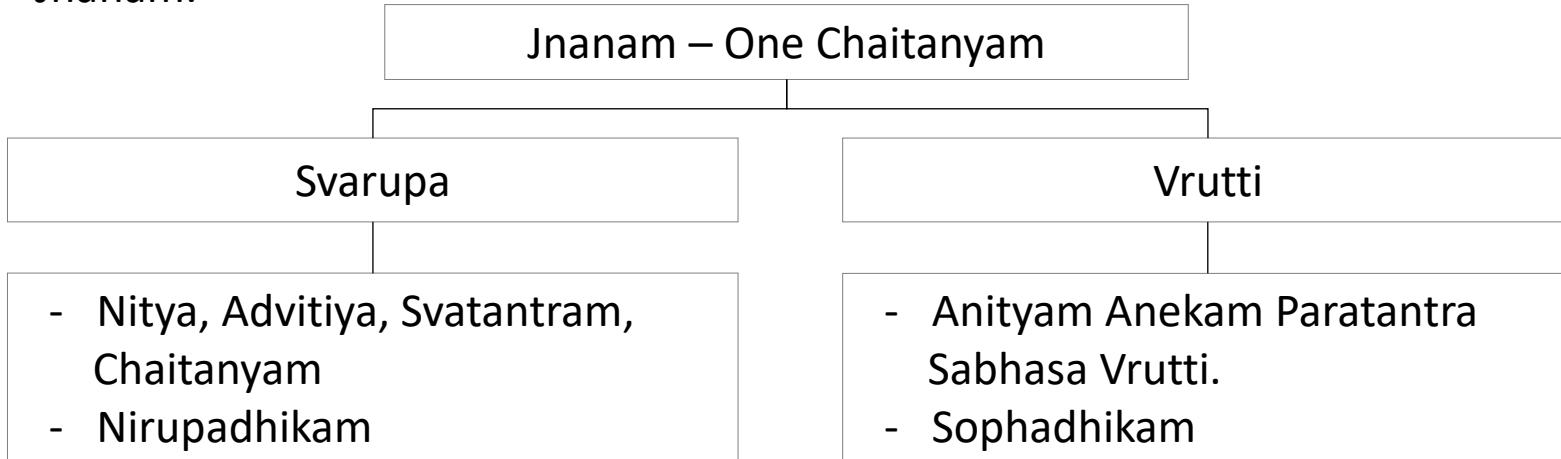
- Vrutti Jnanam is clothed with Upadhi of Vrutti + Chidabhasa.
- Upahita Chaitanyam – Ekam, Advitiyam, Nityam, appears as Vrutti Jnanam.

XXII) When Vrutti ends, it continues to be there as Svarupa Jnanam.

- Svarupa Jnanam remains all the time.

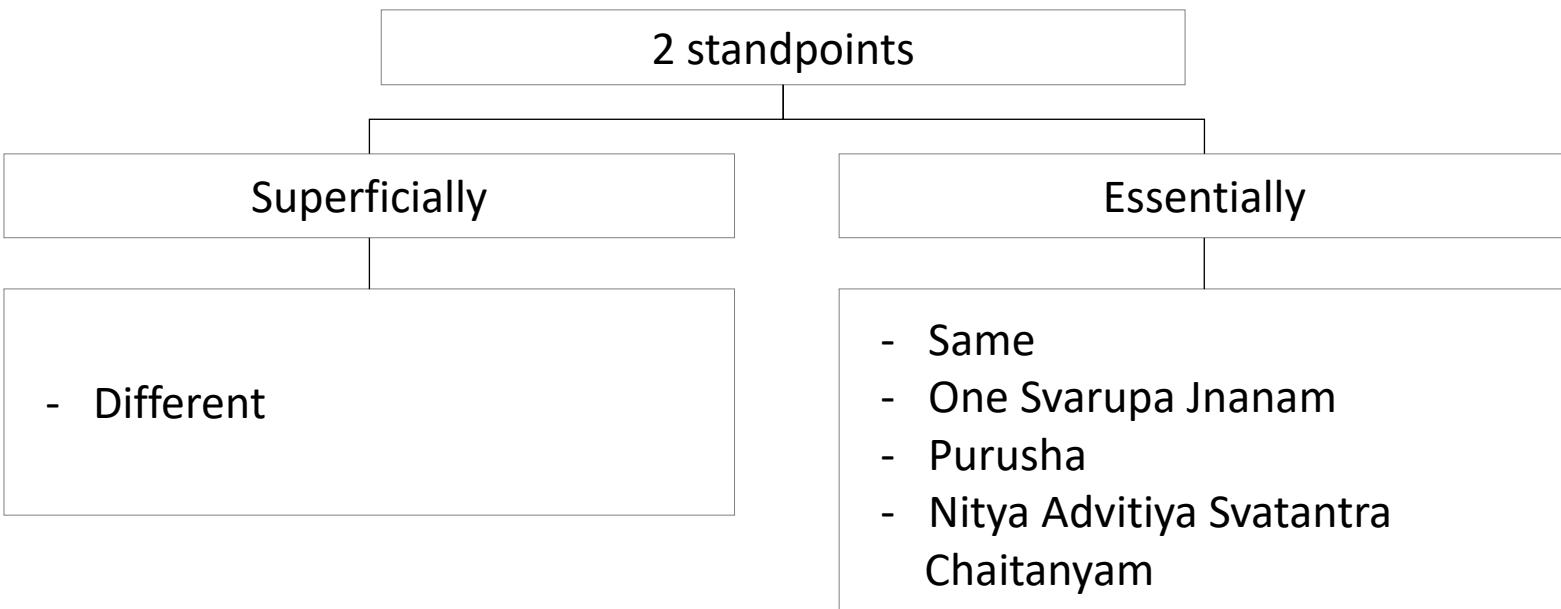
- When Vrutti Jnanam comes, one Svarupa Jnanam appears as varieties of Vrutti Jnanam.

XXIV)



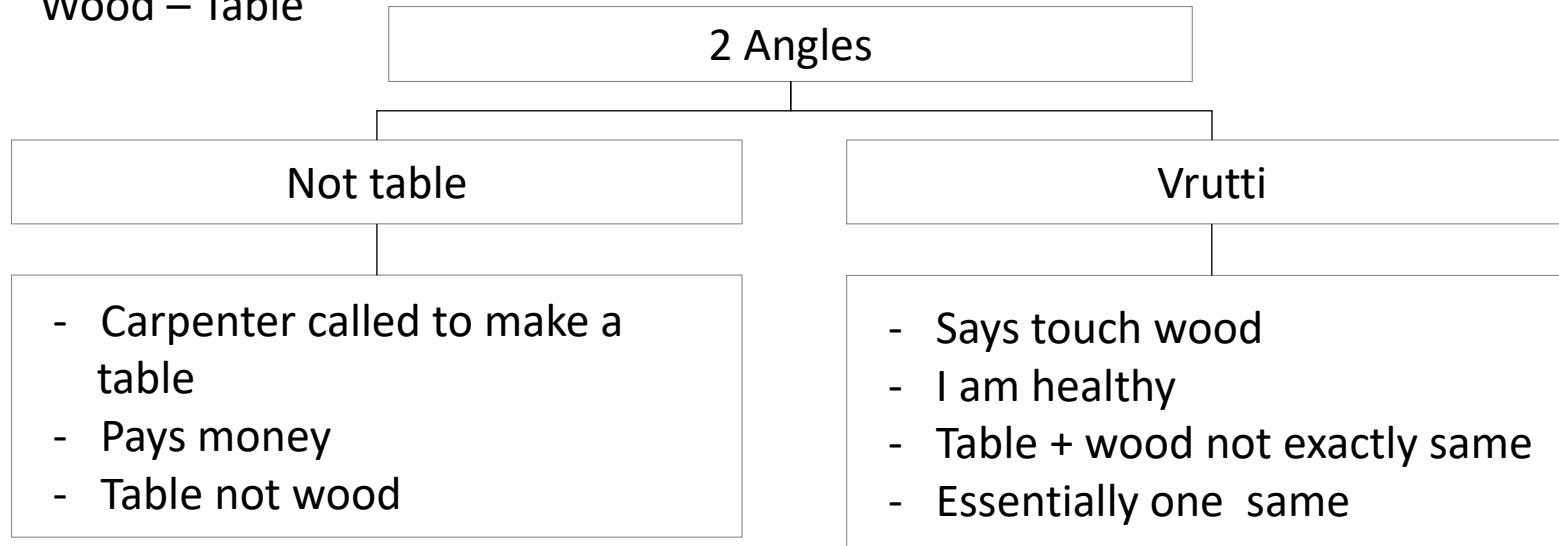
- **Same Chaitanyam appears as Vrutti Jnanam.**
- Are they different or the same.

XXV)



Example :

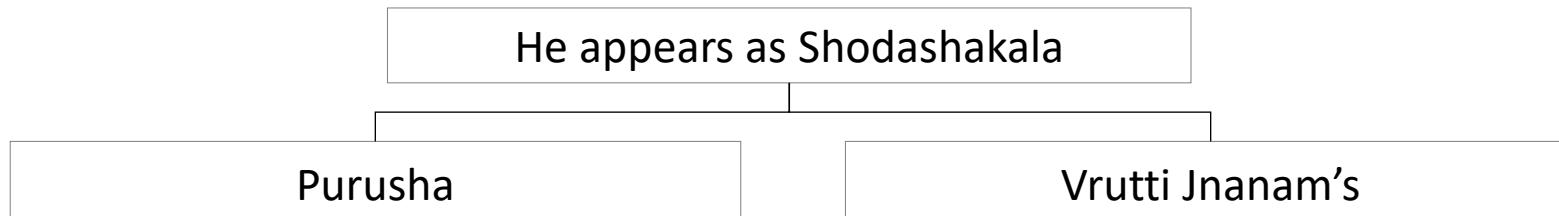
- Wood – Table



XXVI) Pramanam for Svarupa and Vrutti Jnanam.

- In following portion both assumed to be same.
- **Svarupa Jnanam alone appears as temporary Vrutti Jnanam.**
- When temporary Vrutti Jnanam ends, Svarupa Jnanam continues.
- Know their difference, but essentially same.
- Jnanam used loosely – Sometimes Vrutti, sometimes Svarupa.

XXVII) Essentially there is only one Nishkala Purusha.



- This is the project.

XXVIII) How Svarupa Jnanam appears as Vrutti Jnanam?

- Very important sentence.
- Don't forget.
- Anapaya Upajana Dharma Kacha Chaitanyam Atma Eva.
- There is only one Atma which is of the nature of Chaitanyam or Nitya Svarupa Jnanam.
- Advitiya, S�atantra, Chaitanyam alone Pratyava Bhasate.

XXIX) Appears as – Nanatvena, Paratantratvena, Anityatvena, Pratyavabhasate.

- It does not become many.
- It appears in our own mind.
- Chaitanyam = Nirvikara.
- Only one Consciousness, appears as varieties of knowledges continuously.

XXX) Mundak Upanishad :

आविः सनिहितं गुहाचरं नाम महत्पदमत्रैतत् समर्पितम् ।

एजत्प्राणन्निमिषच्च यदेतज्ञानथ सदसद्वरेण्यं परं विज्ञानाद्वारिष्ठं प्रजानाम् ॥ १ ॥

Avih sannihitam guhacaram nama mahat padam-atraitat samarpitam ।

ejat pranan-nimisac-ca yadeta-janatha sad-asad varenym param vijnanad yad-varistham prajnam ॥ 1 ॥

Bright, existing very close, moving in the cavity of the heart ; great and the support of all; in Him breathes and winks. Know it which is both with form and without form, the most adorable, the highest of beings, the One beyond the understanding of creatures. [II – II – 1]

- It is Ekam, but Guhacharam.

XXXI)

In the Mind appears as Vruttis

Aham

Idam Vrutti

- Costumes of Vrutti + Chidabhasa.
- One Akasha appears as Ghata, Mata Akasha.
- Upadhi = Enclosure, costumes of Nama Rupa.

Vrutti	Chidabhasa
Banyan	Shirt

Within Vrutti + Chidabhasa



Atma Pratyavabhasate

XXXII) How did Shankara know this.

- All other philosophers missed.
- Very good in Tarqa, Vyakaranam.
- Missed Tatparyam of Vedanta Shastra.
- What is central teaching of Vedanta?

XXXIII) Taittriya Upanishad :

ॐ ब्रह्मविदाप्नोति परम् । तदेषाऽभुक्ता ।
सत्यं ज्ञानमनन्तं ब्रह्म ।
यो वेद निहितं गुहायां परमे व्योमन् ।
सोऽश्नुते सर्वान् कामान्सह ।
ब्रह्मणा विपश्चितेति ॥ १ ॥

Om brahmavidāpnoti param | tadeśā'bhuktā |
satyam jñānamanantam brahma |
yo veda nihitam guhāyām parame vyoman |
so'snute sarvān kāmānsaha |
brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

- Vedanta starts with many but Atma is only one.
- Nitya, Advitiyam, Svatantaram Chaitanyam Brahma.

XXXIV) Aitareya Upanishad :

एष ब्रह्मैष इन्द्र एष प्रजापतिरेते सर्वे देवा इमानि च
पञ्चमहाभूतानि पृथिवी वायुराकाश आपे
ज्योतीषीत्येतानीमानि च क्षुद्रमिश्राणीव ।
बीजानीतराणि चेतराणि चाण्डजानि च
जारुजानि च स्वेदजानि चोद्गिज्जानि
चाश्वा गावः पुरुषा हस्तिनो यत्कञ्चेदं प्राणि जड़मं च पतनि
च यच्च स्थावरं सर्वं तत्प्रज्ञानेत्रं प्रज्ञाने प्रतिष्ठितं
प्रज्ञानेत्रो लोकः प्रज्ञा प्रतिष्ठा प्रज्ञानं ब्रह्म ॥ ३ ॥

Esa brahmaisa indra esa prajapatir-ete sarve deva imani ca
panca mahabutani prathivi vayur-akasa apo
jyotimsi tyetani-mani ca ksura-misraniva
bijani-tarani cetarani candajani ca
jarujani ca svedajani codbhijjani
ca asva gavah purusa hastino yat-kincedam prani jangamam ca patatri
ca yacca sthavaram sarvam tat-prajna-netram prajnane pratisthitam
prajna-netro lokah prajna pratistha prajnanam brahma || 3 ||

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

- Prajnanam Brahma
- Prajnam = NAS – Chaitanya

XXXV) Brihadaranyaka Upanishad : Chapter 3 – 9 – 28

जात एव; न, जायते,
को न्वेनं जनयेत्पुनः ॥
विज्ञानमानन्दं ब्रह्म,
रातिर्दातुः परायणम्,
तिष्ठमानस्य तद्विद इति ॥ ७ ॥

jāta eva; na, jāyate,
ko nvenam janayetpunah ॥
vijñānamānandam brahma,
rātirdātuḥ parāyaṇam,
tiṣṭhamānasya tadvida iti ॥ 7 ॥

(7) If you think he is ever born, I say, no, he is again born. Now who should again bring him forth?—Knowledge, Bliss, Brahman, the supreme goal of the distributor of wealth as well as of him who has realised Brahman and lives in It. [3 - 9 - 28 (7)]

- Vijnanam Anandam Brahma.

2 Types of Ananda

- Anitya
- Aneka
- Paratantra Ananda
- Pratibimba Ananda
- Every smile of mine
- Non – NAS
- Sophadika

- Svarupa Ananda
- Behind Anitya
- Upahita NAS Ananda
- Nirupadhika

XXXVI) Brihadaranyaka Upanishad : Chapter 2 – 4 – 12

स यथा सैन्धवखिल्य
उदके प्रास्त उदकमेवानुविलीयेत,
न हास्योद्ग्रहणायेव स्यात्,
यतो यतस्त्वाददीत लवणमेव,
एवं वा अर इदं
महद्भूतमनन्तमपारं
विज्ञानघन एव । एतेभ्यो भूतेभ्यः
समुत्थाय तान्येवानु विनश्यति,
न प्रेत्य संजास्तीत्यरे ब्रवीमीति
होवाच याजवल्क्यः ॥ 12 ॥

sa yathā saindhavakhilya
udake prāsta udakamevānuviliyeta,
na hāsyodgrahaṇāyeva syāt,
yato yatastvādadīta lavaṇameva,
evaṁ vā ara idam
mahadbhūtamanantamapāram
vijñānaghana eva । etebhyo bhūtebhyaḥ
samutthāya tānyevānu vinaśyati,
na pretya samjñāstītyare bravīmīti
hovāca yājñavalkyaḥ ॥ 12 ॥

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

- Vijnanaghana Eva.

235) Bashyam : Chapter 6 - Verse 2 Continues...

स्वरूपव्यभिचारिषु पदार्थेषु चैतन्यस्याव्यभिचाराद्यथा यथा यो यः
पदार्थो विज्ञायते तथा तथा ज्ञायमानत्वादेव तस्य तस्य
चैतन्यस्याव्यभिचारित्वम् ।

I) Anatma – Upadhi – Continuously changes, appears, disappears.

II) NAS – Chaitanyam – Atma



Will remains Sakshi Chaitanyam.

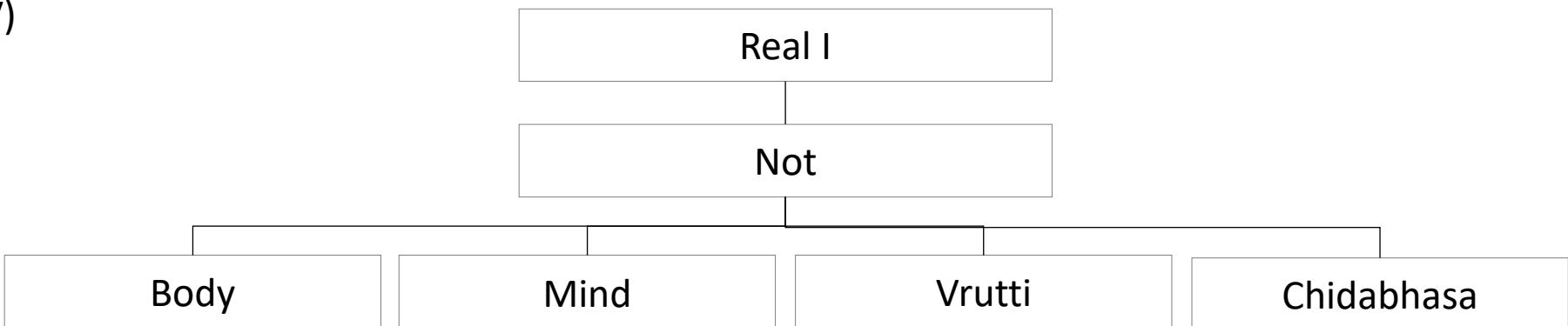
III) Anatma – Means objects change

- In the Mind, Vrutti also will change.
- Chidabhasa will come and go because reflection rises when Vrutti comes, ends when Vrutti goes.

IV) Behind all changing Anatma experiences, there is one thing which we don't identify, recognise, note.

- **Real meaning of word – I – Aham = Real constant changeless Chaitanyam = NAS – Chaitanyam.**

V)



- But NAS Chaitanyam, always constant.

VI) Dakshinamurthi Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
 व्यावृत्ता स्वनु वर्तमान महमित्यन्तः स्फुरन्तं सदा ।
 स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
 तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādīśvapi jāgradādiṣu tathā sarvāsvavasthāsvapi
 vyāvṛttā svanu vartamāna mahamityantah sphurantam sadā ।
 svātmānam prakāṭikaroti bhajatām yo mudrayā bhadrayā
 tasmai śrī gurumūrtaye nama idam śrī dakṣiṇāmūrtaye ॥ 7 ॥

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

- Aham, Aham = NAS Chaitanyam = Constant.

VII) Panchadasi : Chapter 1 – Verse 3

शब्दस्पर्शादयो वेद्या वैचित्र्याज्जागरे पृथक् ।
 ततो विभक्ता तत्संविदैकरूप्यान्न भिद्यते ॥३॥

Śabda sparśā dayo vedyā vaici tryāj jāgare pṛthak,
tato vibhaktā tat saṁvit aika rūpyānna bhidyate ॥ 3 ॥

The objects of knowledge, viz., sound, touch, etc., which are perceived in the waking state, are different from each other because of their peculiarities; but the consciousness of these, which is different from them, does not differ because of its homogeneity. [Chapter 1 – Verse 3]

Vrutti Jnanam	Svarupa Jnanam
Keeps Changing	Changeless

VIII) When Padarthas – Anatma – Objects, are changing as per their nature.

- Include Mind, thought, Chidabhasa changes.
- During sleep – Chidabhasa ends.
- NAS – Chaitanyam alone is there.

IX) Chandogya Upanishad :

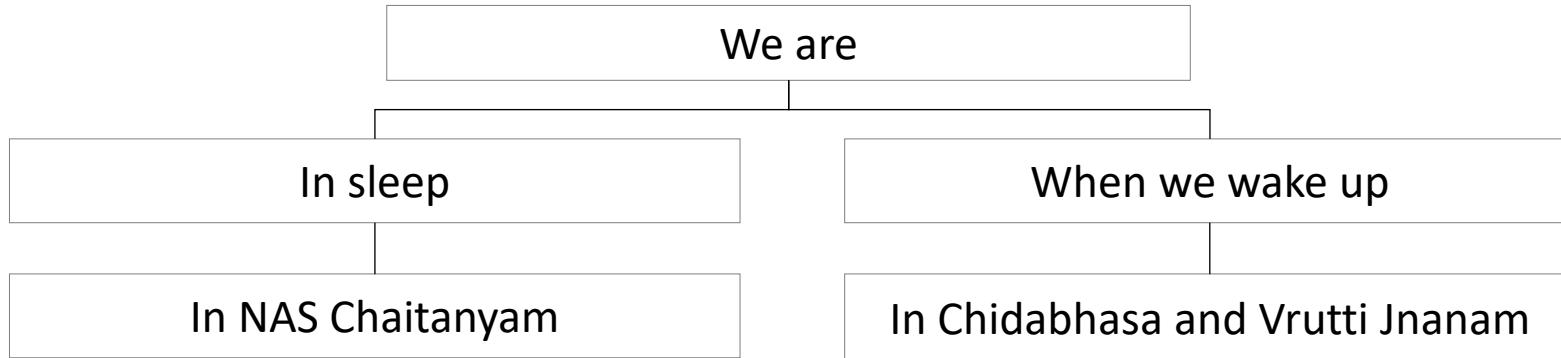
उद्दालको हारुणि: १वेतकेतुं पुत्रमुवाच स्वप्नान्तं
मे सोम्य विजानीहीति यत्रैतत्पुरुषः स्वपिति नाम
सता सोम्य तदा सम्पन्नो भवति स्वमपीतो भवति
तस्मादेनं स्वपितीत्याचक्षते स्वंहयपीतो भवति ॥ ६.८.१ ॥

uddālako hāruṇīḥ śvetaketum् putramuvāca svapnāntam्
me somya vijānīhīti yatra itatpuruṣah svapiti nāma satā
somya tadā sampanno bhavati svamapīto bhavati
tasmādenam svapitītyācakṣate svamhyapīto bhavati || 6.8.1 ||

Uddālaka Āruṇi said to his son Śvetaketu: ‘O Somya, let me explain to you the concept of deep sleep. When a person is said to be sleeping, O Somya, he becomes one with Sat [Existence], and he attains his real Self. That is why people say about him, “He is sleeping.” He is then in his Self’. [6 - 8 - 1]

- Sada Soumya Tada Sampanno Bavati

X)



XI) Chaitanyam alone is Avyabichara – Non changing

XII)

Srutibya	Avyabichara
Sruti Pramanam	Logical support

- We are experiencing constant consciousness throughout the day which we are unknowingly referring to as I am, I am.
- **I am = NAS Chaitanyam alone.**
- **We don't understand but we are experiencing.**
- We are experiencing non-changing screen without noticing that there is non-changing screen.
- We are absorbed in the changing movie.

XIII) Non-changing seven is continuously experienced.

- **Sakshi Chaitanyam is continuously experienced in 3 states.**

XIV) That experience is logical proof, I am the waker, dreamer, sleeper, I am Chaitanyam.

- Eka Atma Pratyaya Saram.
- Prapancho Upashamam.
- Shantam, Shivam, Advaitam.
- By analysing at Eka Atma Pratyaya Saram, you can arrive at Turia Sakshi Chaitanyam logically.
- This is Chaitanya Avyabicharat.

XV) Whenever we know any object (Vijnayate), at every moment of our experience, cognition.

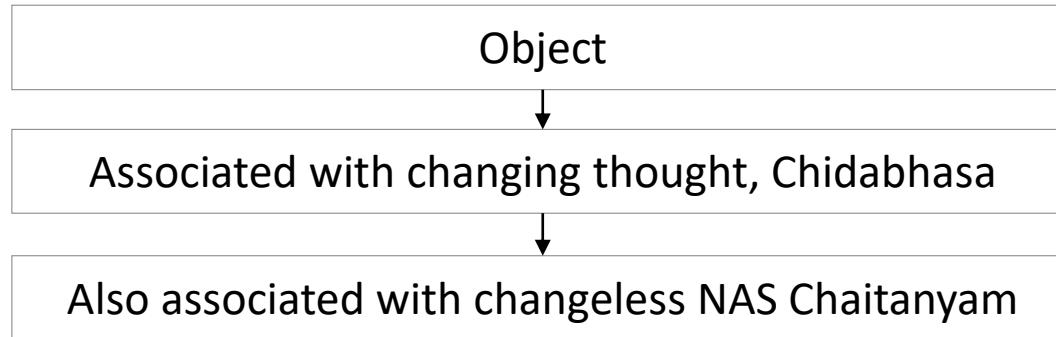
Technically :

- Cognition = Knowledge
- Vrutti Jnanam
- Right or wrong cognition.
- Rope Jnanam or Snake
- Whatever is instrument, every piece of knowledge, is called cognition.

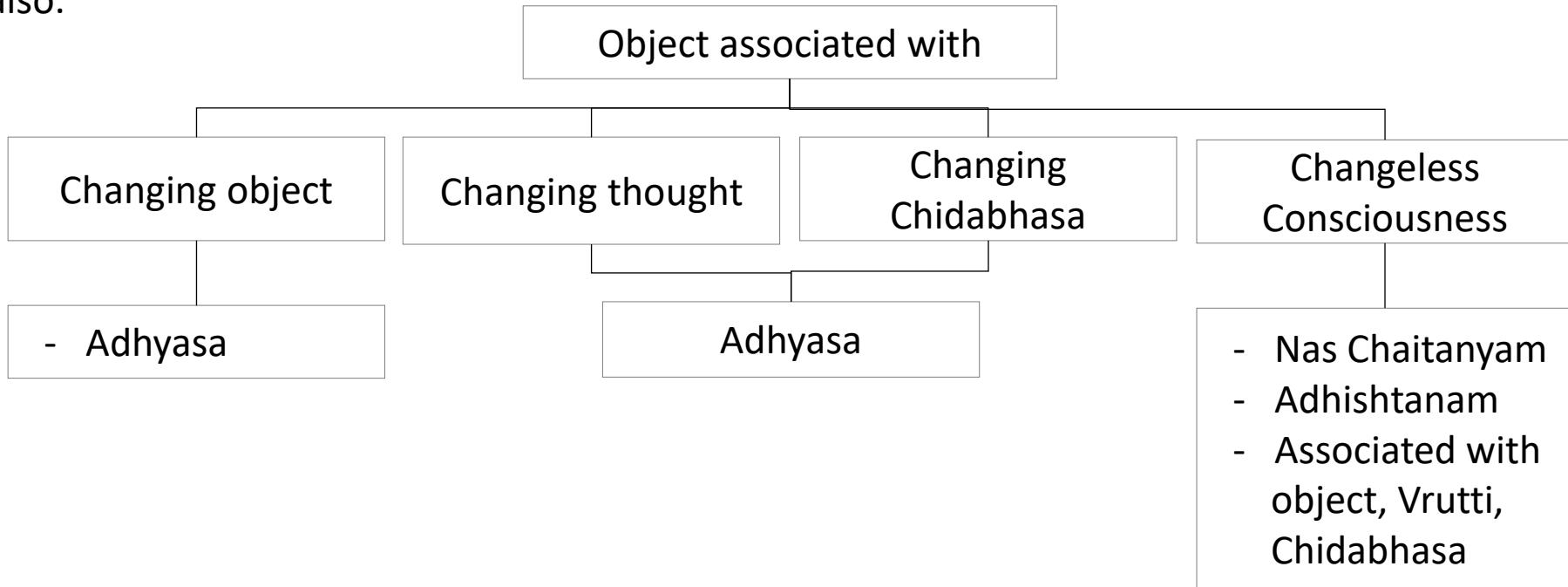
XVI) Objects are changing, known

- Every new object is associated with one non-changing consciousness.

XVII)



XVIII) Objects are known, every new object is associated with one non-changing consciousness also.



XIX) Existence of all of them is borrowed from NAS Chaitanyam.

- Object, Vrutti, Chidabhasa does not have existence of its own.

XX) NAS Chaitanyam is S�atantra Sat

- What does it do?
- By Sannidhi Matrena, it lends existence to all 3.

XXI) Tasya Tasya Chaitanya, that consciousness associated with every changing object, is Avyabicharitvam.

- It cannot undergo change.

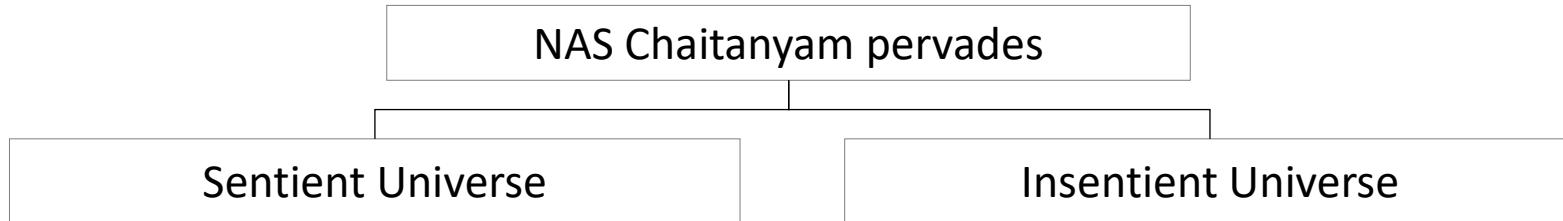
236) Bashyam : Chapter 6 - Verse 2 Continues...

वस्तुतत्त्वं भवति किञ्चित्; न ज्ञायत इति चानुप- पन्म्, रूपं च दृश्यते
न चास्ति चक्षुरिति यथा। व्यभिचरति तु ज्ञेयम्; न ज्ञानं व्यभिचरति
कदाचिदपि ज्ञेयम्, ज्ञेयाभावेऽपि ज्ञेयान्तरे भावाज्ञानस्य। न हि ज्ञानेऽसति
ज्ञेयं नाम भवति कस्यचित्; सुषुप्तेऽदर्शनात्।

I) NAS Chaitanyam is associated with entire creation.

- Nitya, Advaitiya, S�atantra Chaitanyam.
- 5 features of Consciousness, extracted from Upanishad.
- Shankara wants to prove that it is associated with entire Universe.
- How?

II) Purva Pakshi / Siddhanta will come



III) Approach :

- If you have to talk about any object, distant star, not within range of your sense organ.
- It should be known to you, not known.

IV) Star, supernova, scientist talk about.

- Know it through Shabda Pramanam.

V) Talk – means known to you.

- Existence of anything, presupposes knowness of that object.
- If it is known, it should be associated with Vrutti, Chidabhasa.



VI) Epistemology :

- For knowledge, Vrutti contact is required directly or indirectly.
- Analysed in Vedanta Paribasha.
- Highly involved text.

VII) When you are seeing an object, perceptually, Vrutti pervades.

VIII) Dakshinamurthi Stotram :

नानाच्छिद्र घटोदर स्थित महादीप प्रभाभास्वरं
ज्ञानं यस्य तु चक्षुरादिकरण द्वारा बहिः स्पन्दते ।
जानामीति तमेव भान्तमनुभात्येतत्समस्तं जगत्
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षणामूर्तये ॥ ४ ॥

nānācchidra ghaṭodara sthita mahādīpa prabhābhāsvaram
jñānam yasya tu cakṣurādikarana dvārā bahiḥ spandate |
jānāmīti tameva bhāntamanubhātyetatsamastam jagat
tasmai śrī gurumūrtaye nama idam śrī dakṣināmūrtaye || 4 ||

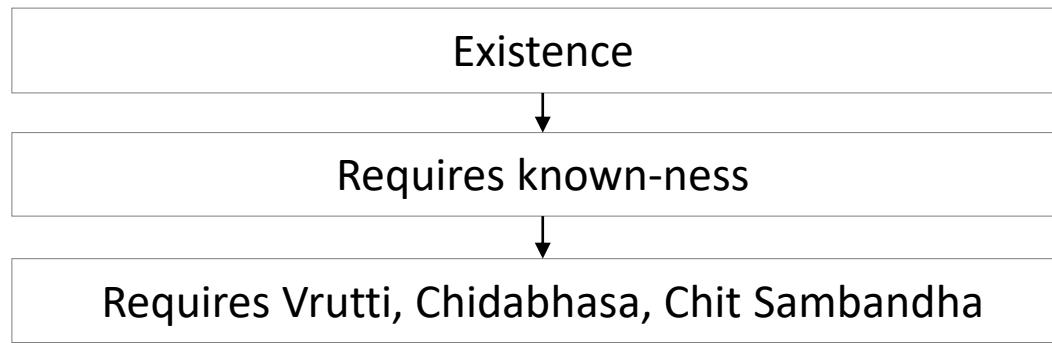
(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) As the Light of a Great Lamp Situated Inside a Pitcher having Many Holes, Shine Outwards, similarly, the Knowledge of That Only (i.e. Atman) Throb Outwards through our Eyes and Other Sense Organs, "I Know", He Alone Shining (i.e Atman), This Entire World Shines.. Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 4]

- Vrutti goes out, comes in contact with object.
- Sound Vrutti.. Direct.

IX) Infer fire behind the mountain, indirect, based on smoke, have contact with smoke, have indirect knowledge of fire.

- Otherwise, can't have Jnanam of fire.
- Knowness proves, Vrutti Sambandha, Chidabhasa Sambandha.

X) Steps :



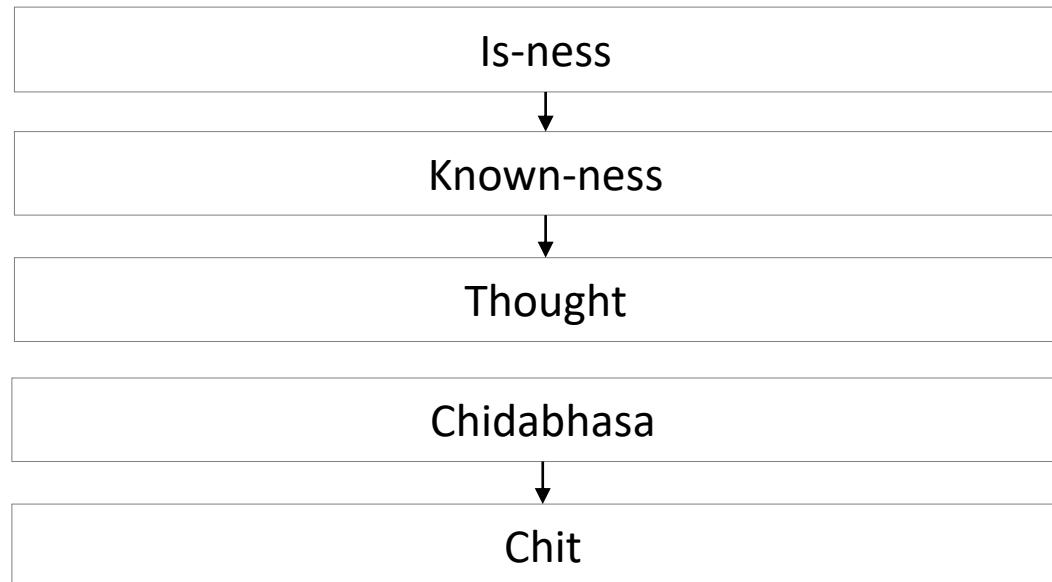
XI) Without Chit, can't have any object in creation.

XII) NAS Chaitanyam alone lends existence to Vrutti, Chidabhasa, Vishaya, and gives existence to the objects, world.

XIII) I need directly see it Isness is the Adhishtanam of every object.

- Chaitanyam is also Adhishtanam.

XIV) Chaitanyam arrived at :



XV) Sat + Chit = All pervading

- Don't undergo any change.
- Objects change, Vruttis change, Chidabhasa changes.

XVI) You can't talk of existence of any object or can't say, its not known.

- There is a thing – you know that it is there.
- Object is associated with Samanya Jnanam.
- Scientist don't have Visesha Jnanam, send probes in space.
- Without Samanya Jnanam of existence, you can't talk about knowingness.

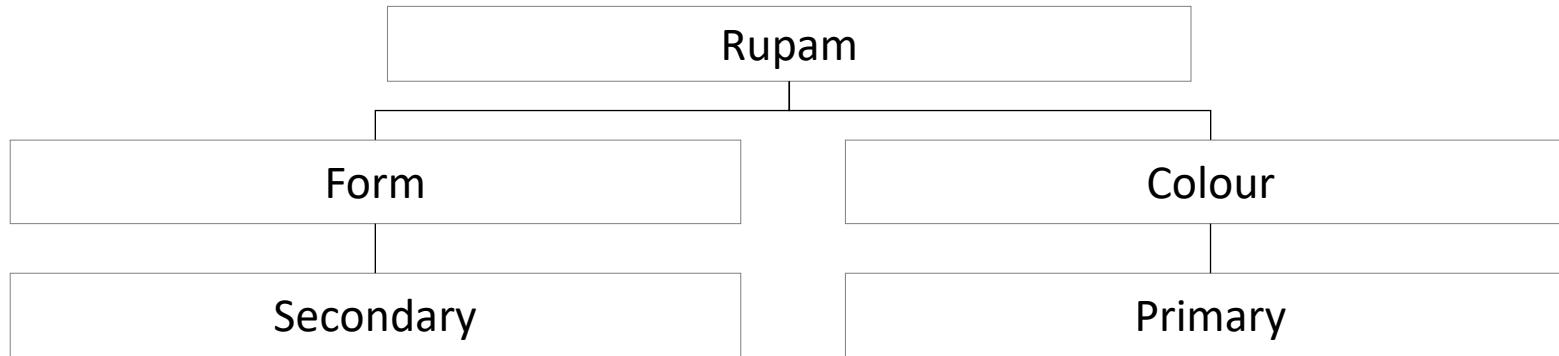
XVII) Jnanaya Manatvam :

- Knowness should be pre-supposed before existence of anything.
- Any existence pre-supposes knowness.
- Can't say : Thing is but not known.
- This is contradiction.
- Isness = Knowness.

XVIII) You can't talk about Isness of an object without the knowness.

XIX) Example :

- I see Red colour but not sure if I have eyes.



- I don't see my eyes.
- Seeing colour = Proof of eyes.
= Chakshu Pramanam
- Rupam Asti – Chakshu Nasti can't say.

XX)

Vyabicharati	Na Vyabicharati
<ul style="list-style-type: none"> - Changing - Adhyasa - Mithya 	<ul style="list-style-type: none"> - Changeless - Adhishtanam - Satyam

- They are inseparable but you should know how to sort them out.

XXI) 3 Adhyaropa

- Mixing up problem
- Do Apavada
- Object, Vrutti, Chidabhasa.

XXII)

Jneyam	Jnanam
<ul style="list-style-type: none">- Vyabicharati- Object, Vrutti, Chidabhasa- Anatma- Changing- Come + go- Characters in movie	<ul style="list-style-type: none">- NAS, Svarupa Chaitanyam- Never deviates from objects- Screen- Na Vyabicharati- Changeless

XXIII) When one object goes away, Jnanam continues to stay back

- Even in sleep, after death of body, Pralayam
- 2nd object goes, Jnanam stays behind.
- Objects / states / body / minds / though are in Marchpast .
- President is stationary.

XXIV) Jneya Abhave Api :

- Even when one object goes away, Jnanasya Abavat.
- Jneyam – continues, Padartha, Vrutti, Chidabhasa changes.

XXV) If Jnanam is absent, goes away, NAS Chaitanyam goes away like Kshanika claims.

- What happens?
- No Jnanam will be there to illumine 2nd object.

XXVI) If no Jnanam, you can't talk about its very existence.

- To talk of existence, requires knowness, knowness requires Vrutti, Vrutti requires Chidabhasa, Chidabhasa requires NAS Chaitanyam.

XXVII) In the absence of NAS – Svarupa Jnanam, for any person, Jneyam will not be there.

XXVIII) After big bang, life came later.

- When stars were existing, was there consciousness or not.

Scientist :

- Consciousness arrived after several years.
- 30.8 billion year ago – Big bang.
- Life started 4.6 million – years ago.
- Only for 6 million years – creation was there, no life.
- At that time Consciousness was not there.
- Vedantin : Consciousness was there.

XXIX) How do you say Jnanam continuously exist, objects, states come + go?

- In sleep, objects don't come + go.
- All objects have ended.
- No Is-ness, no-known-ness, can't prove Vrutti, Chidabhasa can't prove NAS Chaitanyam.

XXX) If NAS Chaitanyam is not there in Sushupti – Purva Pakshi – argues – next class.

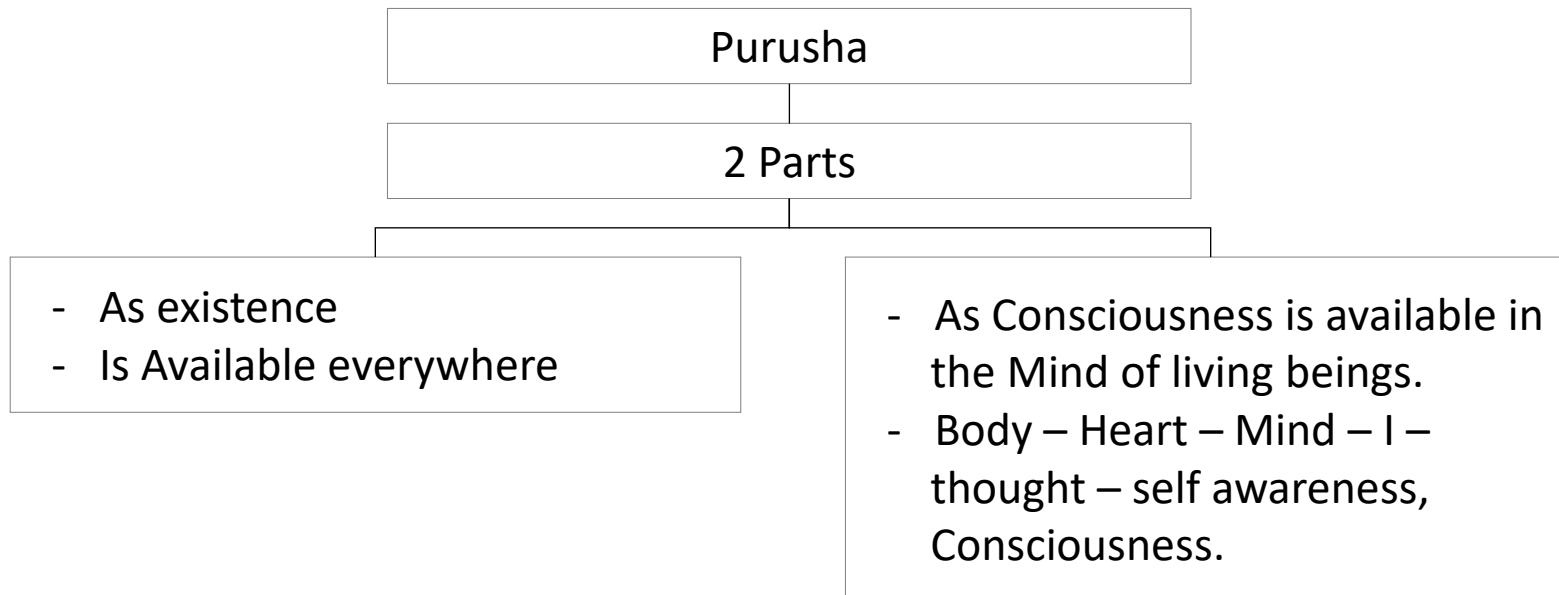
Revision : Bashyam - Chapter 6 – Verse 2

I) Question :

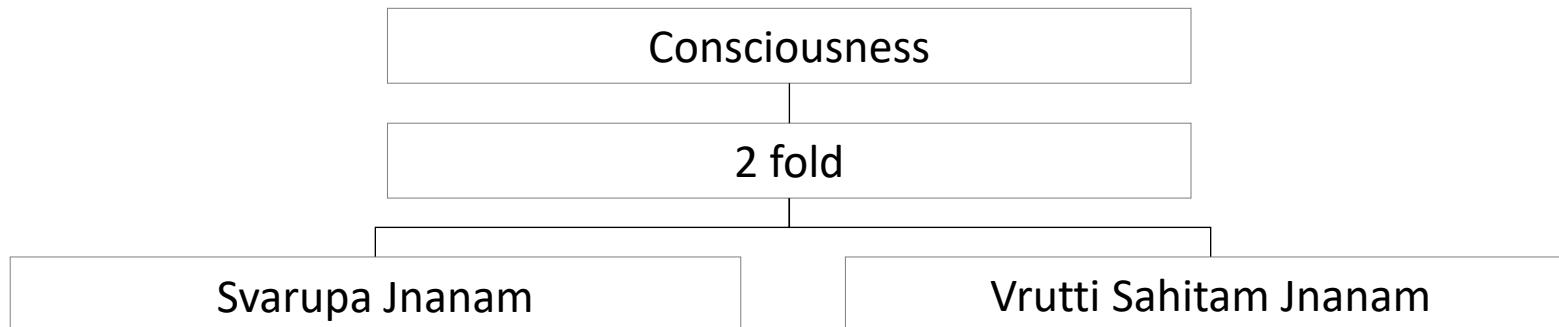
- Where is Shodasha Kala Purusha?

Answer :

- Purusha is in the Mind, heart.



II) Consciousness enquired elaborately in this Bashyam.



- It is foundation of Advaita Vedanta.

III) Have diagonally opposite nature.

Vrutti Jnanam	Svarupa Jnanam
<ul style="list-style-type: none"> - Located - Many – Sa Dvitiyam - Mithya - Anitya - Adhyasa 	<ul style="list-style-type: none"> - No location - Advitiyam - Satyam - Nityam - Adhishtanam

Have Adhyasa – Adhishtana Sambandha

IV)

Universe and Svarupa Jnanam



Has Adhyasa – Adhishtana Sambandha

V)

Can't say – Vrutti Jnanam is

- Not totally different
- Rope – Snake
- Binnam

- Not totally identical also
- Abinnam

- Ubayatmikano

VI) Vivekachoodamani :

सन्नाप्यसन्नाप्युभयात्मिका नो
भिन्नाप्यभिन्नाप्युभयात्मिका नो ।
साङ्गाप्यनङ्गा ह्युभयात्मिका नो
महाद्भूताऽनिर्वचनीयरूपा ॥ 109 ॥

*sannāpyasannāpyubhayātmikā no
bhinnāpyabhinnañpyubhayātmikā no |
sāngāpyanāngā hyubhayātmikā no
mahādbhutā'nirvacanīyarūpā || 109||*

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

VII) Vichara Sagara :

- Anirvachania Tadatmya Sambandha.
- Anirvachania Bheda – Abheda Sambandha.
- Technical names.

VIII) This Svarupa Jnanam is eternal = Brahman, Purusha, Atman.

IX) During Vyavahara it will be predominately available as Vrutti Jnanam.

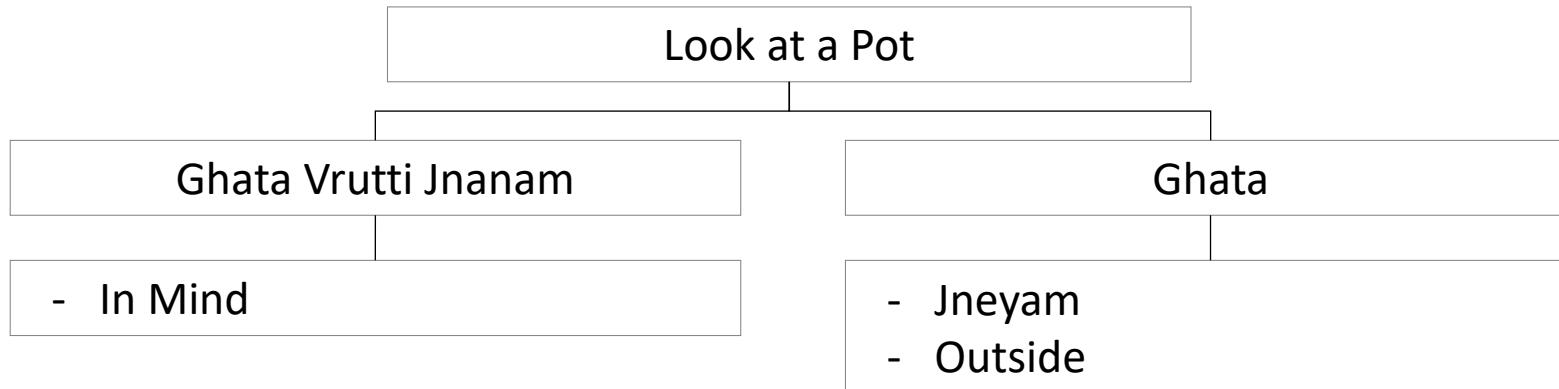
- Throughout Vyavahara Vrutti Jnanam flowing through sense organs and minds – thoughts, emotions is available.

X) Vrutti Jnanam = Vrutti + Chidabhasa + Chit (Adhishtanam)

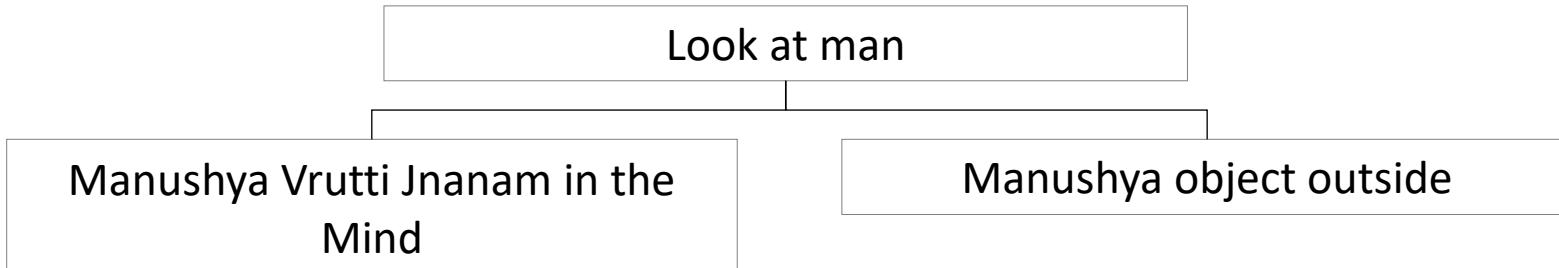
- It is constantly there throughout our Vyavahara, transactions.
- In waking, dream Vyavahara Vrutti Jnanam is there.

XI) Object of Vrutti Jnanam = Jneyam = Object of knowledge.

XII)



XIII)



- Jnanam + Jneyam = Twins, go together.

Jneyam

Continuously changing

Available

Not available

- **Vrutti Jnanam will always be there.**

- When object is gone, Vyabichara Svarupam, goes away.
- Jnanam – continues.

In Vrutti Jnanam

- Vrutti part changing
- As Jneyam's change
- Ghata, Vriksha, Pata, Manusha
Vrutti's change

- Jnanam part changeless

Changes

Jneyam

Vrutti

Chidabhasa

Appears – disappears with
Vrutti

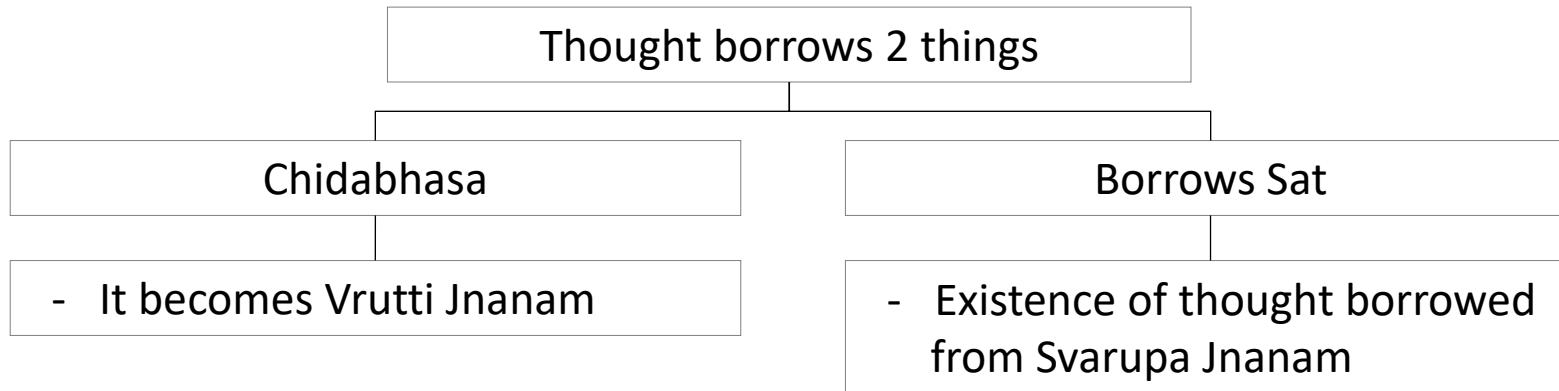
- Svarupa Chaitanyam will never come and go.

XV) Jneyam = Vyabichara Svarupam.

- Svarupa Jnanam – will never undergo change.
- It will always be available in one Vrutti or other Vrutti Jnanam.
- Why?
- It is the Adhishtanam.

XVI) If no Svarupa Adhishtanam, Vrutti Jnanam itself not possible, Chidabhasa can't be formed, existence of the thought will be impossible.

XVII)



XVIII) Both Chaitanyam + Satta are borrowed by Vrutti.

- Lending Chidabhasa and Satta, Svarupa Jnanam will always be there.
- When one Vrutti Jnanam goes, it will be there in the next one.

XIX) Conclusion :

- **Jneyam is Vyabichara Svarupam.**
- **Jnanam remains Avyabichara Svarupam.**
- Even when one objects goes away, consciousness will not go away.
- Consciousness continues, lighting up another object.

XX) Panchadasi :

- Nataka Deepa
- Characters come + go.
- Lamp continuously remains illuminating arrival, departure of actions.
- Dance program, girls come + go.

XXI) If Consciousness is not there, you can't talk of any Jneyam at all.

- Any object at all.
- **Without object, consciousness can be there.**
- **Without Consciousness, objects can't be there.**

Object	Consciousness
Vyavrutta Vyabichara Svarupam	Anuvrutta Avyabichara Svarupam

Dakshinamurthi Stotram :

बाल्यादिष्वपि जाग्रदादिषु तथा सर्वास्ववस्थास्वपि
व्यावृत्ता स्वनु वर्तमान महमित्यन्तः स्फुरन्तं सदा ।
स्वात्मानं प्रकटीकरोति भजतां यो मुद्रया भद्रया
तस्मै श्री गुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ ७ ॥

bālyādīśvapi jāgradādīśu tathā sarvāsvavasthāsvapi
vyāvṛttā svanu vartamāna mahamityantah sphurantam sadā |
svātmānam prakātīkaroti bhajatām yo mudrayā bhadrayā
tasmai śrī gurumūrtaye nama idam śrī dakṣiṇāmūrtaye || 7 ||

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

XXII) Purva Pakshi :

- Yogachara, Kshanika Vijnana Vadi.
- What about deep sleep state?
- Object are not there.
- We don't feel presence of the subject also.

Sleep

No object claimed

No subject claimed

In Objective awareness also



I – Vrutti Jnanam is also not there

- Sushupte Jnanam Nasti.
- Madhyamika Buddhist.

Dakshinamurthi Stotram :

देहं प्राणमपीन्द्रियाण्य प चलां बुद्धं च शून्यं वदुः
 स्त्री बालान्ध जडोपमास्त्वह मति भान्ताभृशं वादिनः ।
 मायाशक्ति वलासकल्पित महाव्यामोह संहारिणे
 तस्मै श्री गुरुमूर्तये नम इदं श्री द क्षणामूर्तये ॥ ५ ॥

deham prāṇamapīndriyāṇyapi calām buddhim ca śūnyam viduh
 strī bālāndha jaḍopamāstvahamiti bhrāntābhṛśam vādinah ।
 māyāśakti vilāsakalpita mahāvyāmoha samhāriṇe
 tasmai śrī gurumūrtaye nama idam śrī daksīṇāmūrtaye ॥ 5 ॥

(Salutations to Sri Dakshinamurthy Who Awakens the Glory of the Atman within us through His Profound Silence) Those who Consider the Body or Prana (Vital Force) or Sense Organs or the Changing Mind or the Void (Total Non-Existence) as the "I", are Like a Naive Innocent Girl Child, or a Blind, or a Dull-Headed; they are Deluded but they Vehemently Assert their Points, The Inner Guru Destroys this Great Delusion Created by the Play of the Power of Maya, Salutations to Him, the Personification of Our Inner Guru Who Awakens This Knowledge through His Profound Silence; Salutation to Sri Dakshinamurthy. [Verse 5]

- During Sushupti Consciousness is not there.
- We don't experience Consciousness.
- This is the next discussion "Sushupte Adarshanat".

237) Bashyam : Chapter 6 - Verse 2 Continues...

ज्ञानस्यापि सुषुप्तेऽभावाज्ज्ञेय- वज्ञानस्वरूपस्य व्यभिचार इति चेत् ।

I) Purva Pakshi :

- Similar to Shunyavadi.
- Sushuptihi Jnanasya Adarshanat

↓

Striling

- Sushuptam

↓

Neutral

- In Sleep Jnanam is not experienced by us.

II) Jnanam Api Vyabicharati

Purva Pakshi :

- Jnanam is also subject to arrival and departure like Jneyam.

- What is the reason?
- Sushupte Adarshanat Jnanam Api Vyabicharati Eva.
- Sankshepa - Brief

III) Sushupte Jnanam Abava :

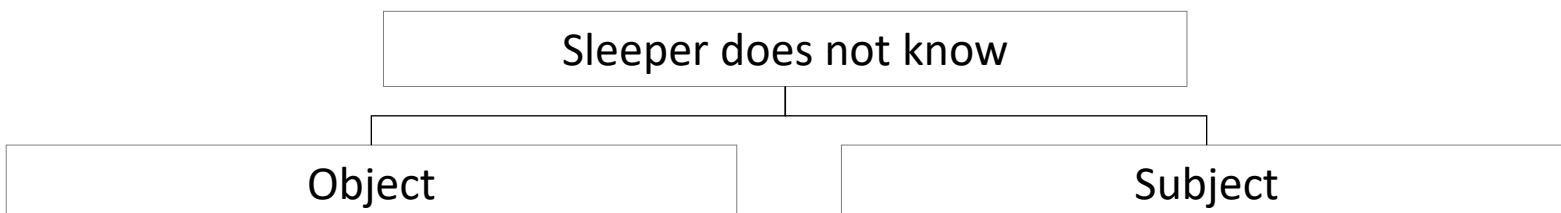
- In Sushupti consciousness is absent like objects, Jneyavatu.

IV) Mandukya Upanishad :

नास्त्मानं न परं चैव न सत्यं नापि चानृतम् ।
प्राज्ञः किंचन संवेति तुर्यं तत्सर्वदक्षिण्या ॥ १२ ॥

nā"tmānam na paramścaiva na satyam nāpi cānṛtam |
prājñāḥ kiṃcana saṃvetti turyam tatsarvadṛksadā || 12 ||

Prajna does not know anything of the Truth or the untruth, nor does Prajna know anything of the self or of the non-self: Prajna knows nothing. But Turiya is ever, and it is always the All-knowing, the All-seeing. [1 - K - 12]



- Hence no Jnanam.
- Jnana Abava.

V) Consciousness also is Vyabichara, there is deviation, disappearance, Iti Chet = Purva Pakshi.

VI) Madhyastha :

- Inbetween Buddhism + Advaitin.

VII) Shankaras Reply :

238) Bashyam : Chapter 6 - Verse 2 Continues...

न, ज्ञेयावभासकस्य ज्ञान- स्यालोकवज्ञेयाभिव्यज्जकत्वा-
त्स्वव्यज्ञयाभाव आलोकाभावानुपपत्ति- वत्सुषुप्ते
विज्ञानाभावानुपपत्तेः । न ह्यन्धकारे चक्षुषा रूपानुपलब्धौ
चक्षुषोऽभावः शक्यः कल्पयितुं वैनाशिकेन ।

I) In Sushupti, condition is there is no object to be illumined by Consciousness.

- Object illumining consciousness is not there, because objects are not there.

II) Conclusion :

- **Objects are not there.**
- **Can't conclude – Illuminating Consciousness is not there.**
- **Say :** Only Objects are not there.

III) Brihadaranyaka Upanishad : Svayam Jyoti Brahmana

यद्वै तन्न पश्यति पश्यन्वै
तन्न पश्यति, न हि
द्रष्टुर्दृष्टेर्विपरिलोपो विद्यतेऽविनाशित्वान् ।
न तु तद्द्वितीयमस्ति
ततोऽन्यद्विभक्तं यत्पश्येत् ॥ २३ ॥

yadvai tanna paśyati paśyanvai
tanna paśyati, na hi
draṣṭurdrṛṣṭerviparilopo vidyate'vināśitvān ।
na tu taddvitiyamasti
tato'nyadvibhaktam yatpaśyet || 23 ||

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

- In Sushupti Chaitanya is there but there is no 2nd thing there to be illumined by Consciousness.

IV) You can never assert absence of Consciousness in Sushupti.

- Can assert absence of illumined objects.
- **Illuming Consciousness – you can never assert its absence.**

V)

Examples

Light

- On Stage many people are there
- Light illuminates them
- People go away
- No one is there on the stage to be illumined
- Can't say : Light is not there
- Don't have a Pramanam to talk about absence of Consciousness.

Eyes

- See many people, objects
- Seen objects gone
- Seer eye still exists
- Because of absence of seen, seer eye is not gone

VI) To prove presence of something you require a Pramanam.

VII) Equally important :

- To prove absence of something also, require a Pramanam.

VIII)

Under the desk, is there Kerchief, clay pot?

- There is something
- Pramanam is required

- Nothing is there
- You have to see the absence

- We have no Pramanam to talk of absence of Consciousness.

X) Example :

- Even if illumined objects are gone, illuminating light still exists.

XI) Like that Consciousness continues.

XII)

Because of absence of illumined



Can't talk of Absence of illuminator

XIII)

Because of absence of seen objects



Can't talk of absence of seer eye

XIV)

Because of absence of objective world

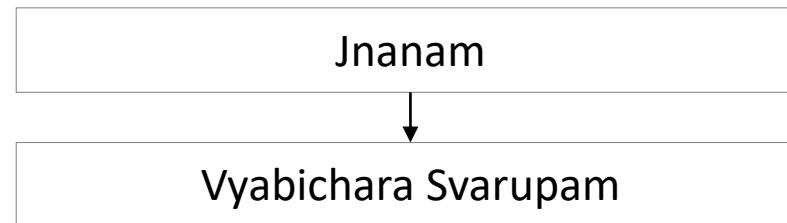


Can't talk of absence of illumining consciousness



You have no Pramanam to talk about absence of consciousness

XV) Purva Pakshi :



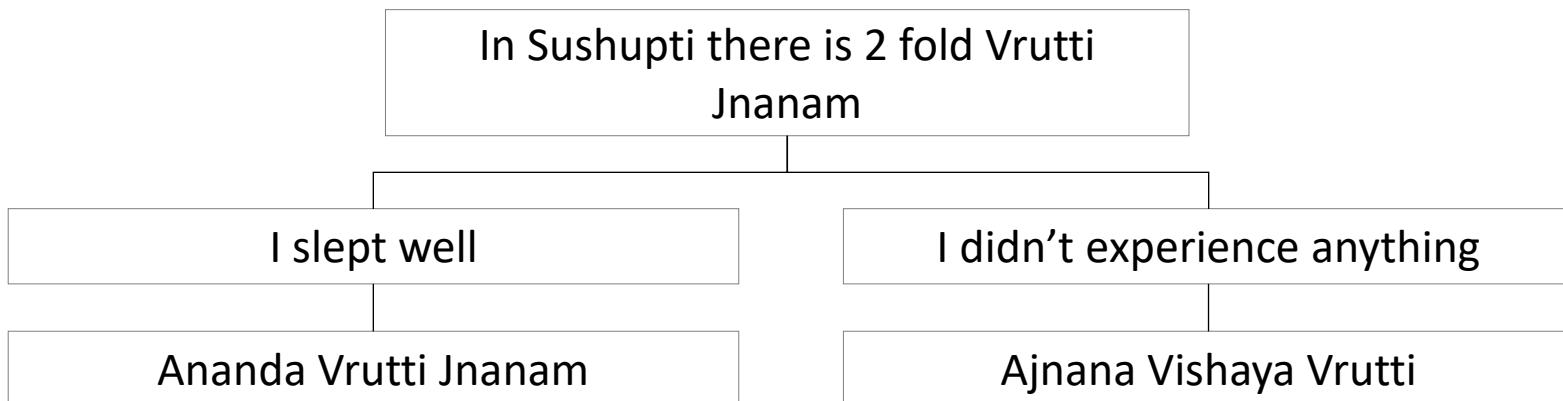
Shankara :

- Can't say Jnanam is Vyabichara Svarupam.

XVI) Conscious which is the illuminator of various Jneyams.

- Can't talk of absence of illuminating Consciousness just because of absence of illuminated objects.
- No illuminated objects can't say illuminator Vijnanam Consciousness is not there.
- Jnanam = Vijnanam = Consciousness.

XVII)



Ananda Vrutti Jnanam

Ajnana Vishaya Vrutti

Vrutti Jnana Dvyaam Sushupte Vartate

It does not take place in the Mind

But in the Karana Shariram Vrutti

XVIII) Even if Vrutti Jnanam goes away, Svarupa Jnanam will continue.

What goes

Vrutti part

Chidabhasa

Chit

Remains

Can't talk of its absence

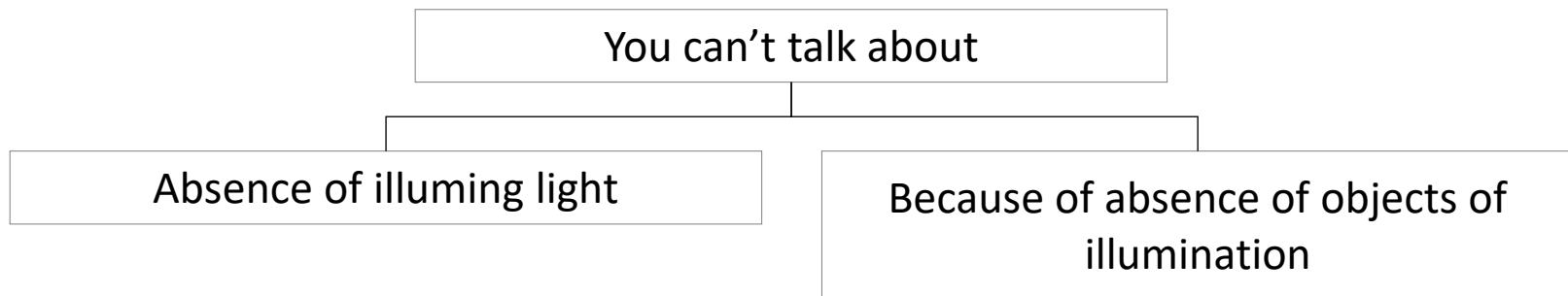
There I = Consciousness = Jnana Svarupam = Aham
Kevalam Asmi

XIX)

Chit Svarupa Jnanam	Chidabhasa + Vrutti Jnanam
<ul style="list-style-type: none">- Beyond 3 Gunas- My Svarupam remains	<ul style="list-style-type: none">- Governed by Sattva, Rajas, Tamo Guna of Prakrti- Maya Svabava changes

XX) Alokavatu :

- Like the illumining light.



XXI) Anupapattivatu : Improper

- Talking of absence of light is improper.
- Talking of absence of Consciousness is Anupapatti, improper.

XXII) 2nd Example :

- Suppose you are in a dark room.
- There are no seen objects.
- No Drishyam.
- Won't say – I don't have eyes at all.

XXIII) It is not the absence of eyes

- Andakara – Andam Karoti Iti Andakara.
- That which makes a man blind.
- Blindening Darkness.
- Blindening is because of absence of objects or because of covering of objects.
- Andakara Avrutatvat there is an absence.
- It can't be absence of eye itself.

XXIII) When forms + colours are not seen, absence of eye can't be said.

- Buddhist can't talk about that.
- Vainashika = Yogachara Buddhist.

239) Bashyam : Chapter 6 - Verse 2 Continues...

वैनाशिको ज्ञेयाभावे ज्ञानाभावं कल्पयत्येवेति चेत् ।

I) Madhyastika comes on behalf of Vainashika :

- Shankara not directly debating with Buddhist but indirectly with Madhyastha.

II) Advaitins argument will not be accepted by the Buddhist.

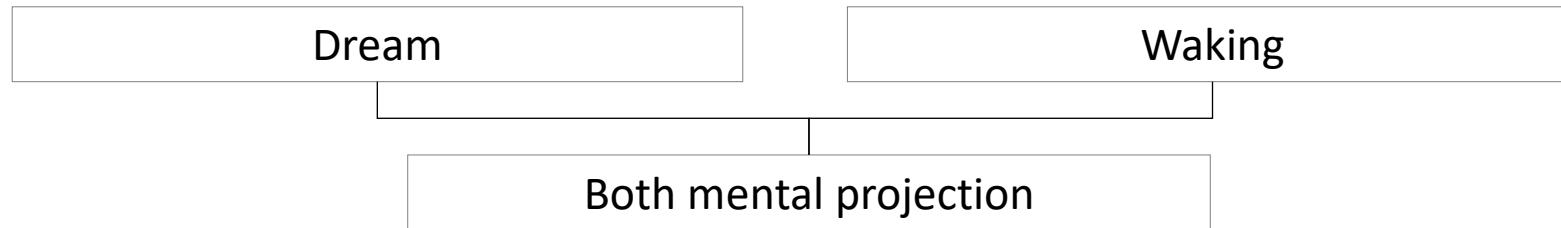
- Will not convince Yogachara.

III) Light, Eye Examples not valid.

- In Kshanika Vigyana Vada, there is no objective world other than the Mind.

IV) For Yogachara :

- Waking state similar to Dream.



- No pot outside.
- Vrutti Jnanam alone is there, no object outside.

V) I am talking to mental students projected by me.

VI) Vrutti Jnana Vyatirikta Jneya Abavat.

VII) We have :

Vrutti Jnanam	Svarupa Jnanam
Anityam	Nityam

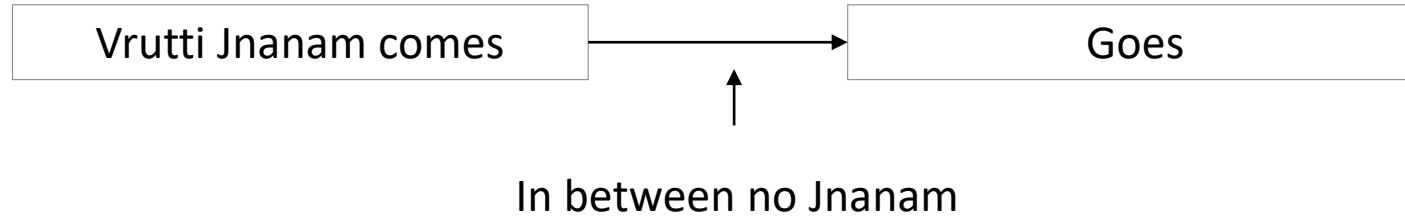
VIII) Kshanika Vigyana Vadi has only Jnanam.

- No Jneyam other than Jnanam.
- When Jneyam ends, it is end of Jnanam.

IX)

Previous Vrutti Jnanam ends	New Vrutti Jnanam starts
<ul style="list-style-type: none"> - Old object - No Jneyam 	<ul style="list-style-type: none"> - With new object

X)



XI)

Jagrat / Svapna Avastha	Sushupti Avastha
<ul style="list-style-type: none"> - Jnanam Vartate - Jneyam Cha Vartate 	<ul style="list-style-type: none"> - Jneyam Nasti - Jnanam Nasti

- No Jnanam is Sushupti.

XII) Pramanam : For absence

- **Jneya (Object) Abavat**
- **Jnana Abavat**
- Since I don't experience object, there is no Jnanam.
- Jnanam alone appearing as Jneyam.
- Jneyam has gone means Jnanam has gone.

XIII) Jneya Abava becomes the clue to arrive at conclusion of Jnana Abava.

- Sushupti Jneya Abavat, Jnanasyapi Abavat.
- Argument of Veinashika – Madhyastha quotes.

XIV) In the absence of Jneyam, through Artha patti Pramanam, he will conclude there is no Jnanam.

- Through presumption, he will conclude Jneya Abavat, Jnana Abavat.
- How to prove continuity of Jnanam in Sushupti?

240) Bashyam : Chapter 6 - Verse 2 Continues...

येन तदभावं कल्पयेत्स्याभावः केन कल्प्यत इति वक्तव्यं
वैनाशिकेन, तदभावस्यापि ज्ञेय- त्वाज्ञानाभावे तदनुपपत्तेः ।

Shankaras Reply : Fine argument

I) You are concluding Jnana Abava, based on a clue.

II) Clue :

- Jneya Abava

III) Is the clue known by you or not , based on which you make a conclusion.

IV)

Clue is (Jneya – Abava)

Not known

Clue is known

- Can't conclude Jnana Abava

- I have knowledge of clue
- Jneya Abava Jnanam
- Veiseshika concludes Jneya Abhava

V)

Clue

Smoke

- Not known
- Can't conclude there is fire
- Smoke alone not enough to make conclusion
- Smoke must be known smoke
- Jnanata Dhuma = Karanam for knowing Agni

VI) Jneneya Abava Jnanena Jnana Abavam Kalpayet :

- To conclude Jnana Abavam, you require another Jnanam.
- Knowledge of clue required = Jneya Abavat.

VII) Jnena Abhava, Jnanena Jnana Abavam Kalpayitum Shakyate

VIII) To conclude one Jnana Abavam, you require another Jnanam.

IX) As long as knowledge of clue is there, you can't talk of Jnana Abhavam because you have Jnanam.

- How will you arrive at Jnana Abavam without Jneya Abava Jnanam.

X) If you have Jneya Abavam also, you can't come to Jnana Abavam.

- Jneyam Abava Jnanam will be there (Sat or Asti – Either way you can't arrive at Jnana Abavam).

XI) If its not there, you can't talk.

- If it is there, it is Jnanam.
- Either way, you can't talk of Jnana Abhavam.

XII) By which knowledge (Jneneya Abava) of the clue, you talk of Jnana Abava.

- That Jneyam Abava how can you say that is not there?

XIII) To do Kalpana of one Jnana Abavam, you will require another Jnananam.

- To talk of other Jnanam, you will require another Jnanam.
- **You will always require Jnanam to establish the Abava of Consciousness.**

XIV) The clue has to be known to arrive at conclusion.

241) Bashyam : Chapter 6 - Verse 2 Continues...

ज्ञानस्य ज्ञेयाव्यतिरिक्तत्वा- ज्ञेयाभावे ज्ञानाभाव इति चेत् ।

I) Madhyastha on behalf of Veiseshika tries to solve this problem.

- Counters by another argument.

II) All this is Scholarship.

- Satyam Jnanam Anantham Brahma.
- Jnanam is eternal, Sruti Pramanat.
- Supporting logic by Tarqa.
- Not proving logic.
- Not Svatantra Pramanam.
- Sruti Sammata Pramanam.

III) If Jneya Abavam and Jnana Abavam are 2 different things, then I have to take Jneya Abavam as a clue to arrive at Jnana Abavam.

IV) Smoke + fire are 2 separate things.

- With the clue of smoke have to arrive at fire.
- Both different, then talk of clue, conclusion etc.

- Above only if Jnana + Jneya Abavam are 2 different things.
- Knowledge of clue will be required.
- He wants to avoid knowledge of the clue.
- Knowledge, Consciousness remains.

V) Jneya Abavam + Jnana Abavam are not 2 different things

- In Yogachara Matam, object does not exist separate from Jnanam.
- Pramanam Vyatirikta Jneyam Nasti.

VI) In Dream, no dream tiger other than the mental thought.

- In dream, only bunch of thoughts is there.

VII) In waking also only bunch of thoughts is there.

- No objects.
- Jnanam Vyatirikta Jneyam Nasti.
- Jnanam + Jneyam are one and the same.
- Jnana Abava
- Jneya Abava
- Jneya Abavam = Jnana Abava.

} Are one and the same

VIII) Previous statement :

- Jneya Abava is the clue for arriving at Jnana Abava.

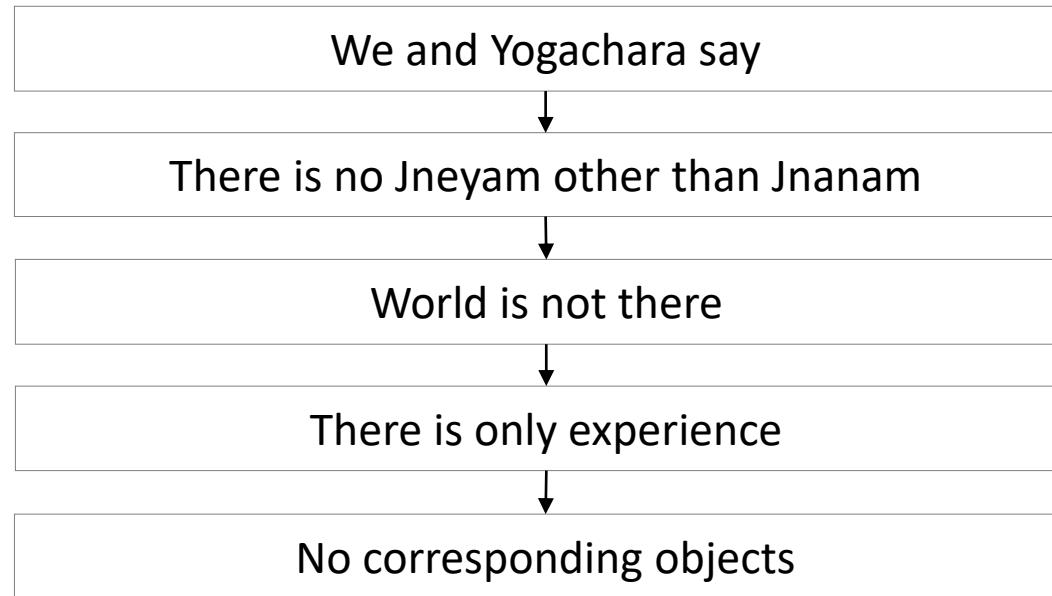
IX) Now I say :

- Jneya Abava itself is Jnana Abava because in Veinashika Matam, Jneya – Jnana Yoho Bhedaha Nasti.

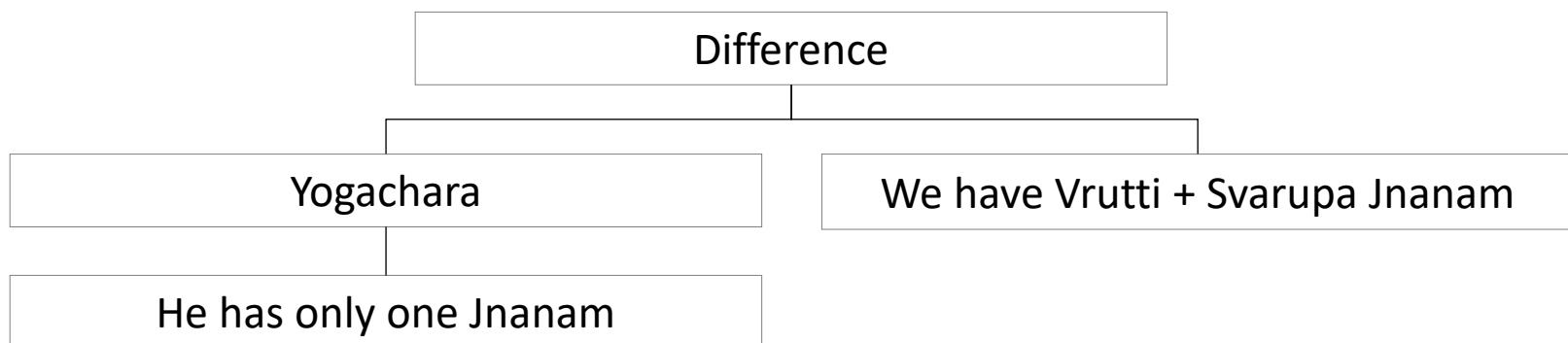
X) Jnanam is not different than Jneyam.

- There is no Jneyam different from, other than Jnanam.

XI) Yogachara Buddhist very close to Advaita



XII)



XIII) Since Jneyam and Jnanam are not 2 separate entities, Jneya Abava, Absence of objects itself is absence of Jnanam.

XIV) It is not a clue then you ask – how you arrive at?

XV) Shankara :

- I am genius, can ingeniously refute you.

Revision :

Bashyam : Chapter 6 – Verse 2

I) Student : Bharatvaja

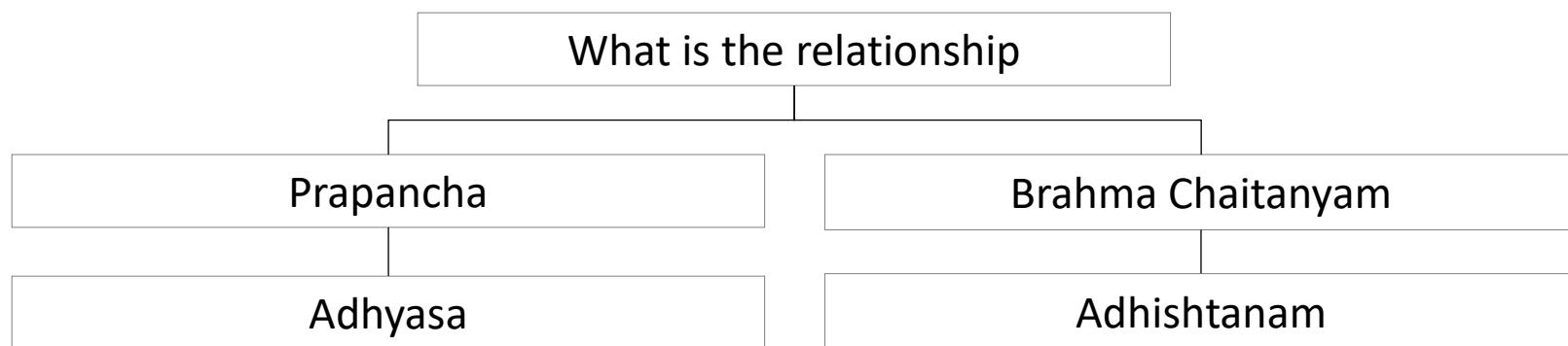
- **Question :** Shodasha Kala Purusha

II) Purusha : Eternal, all pervading, Brahma Chaitanyam principle

III) Shodasha Kala = Universe – 16 Portions

= Prapancha

IV)



- This is revealed in Upanishad.

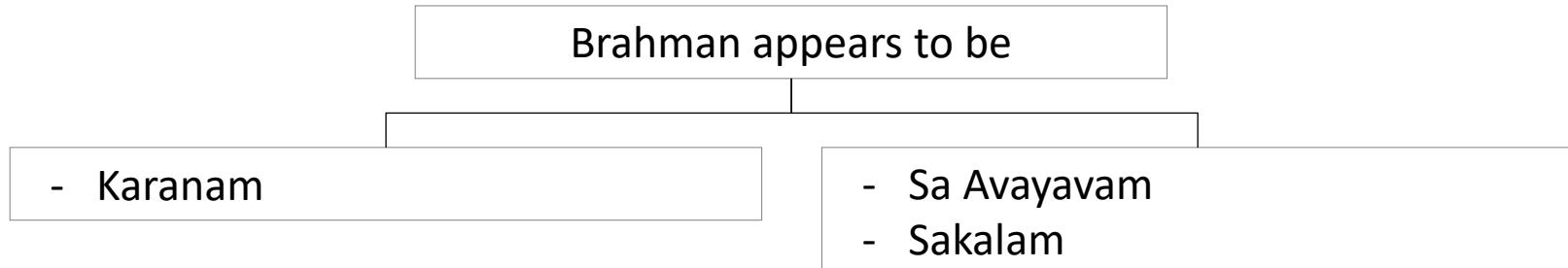
V) Adhyasa = Superimposition = Rope Snake on Rope

- Prapancha – Not part, product, property of Brahman.
- Normally : Consciousness is not part, product, property of body we say.
- Reverse said now regarding Prapancha.

VI) It is only Adhyasa, it appears as though it is a product of Brahman.

- Prapancha is resting on Brahman, it appears as though it is a part of Brahman.

VII)



VIII) Upanishad acknowledges, validates, our mistake.

- It introduces universe = Product, Karyam, of Brahman
- As though it is a part of Brahman.

IX) Later it negates

- Brahman is neither Karanam of Universe.
- Universe not Avayavam, part of Brahman.

X)

Brahman = Adhishtanam of Adhyasa
Prapancha

Akaranam

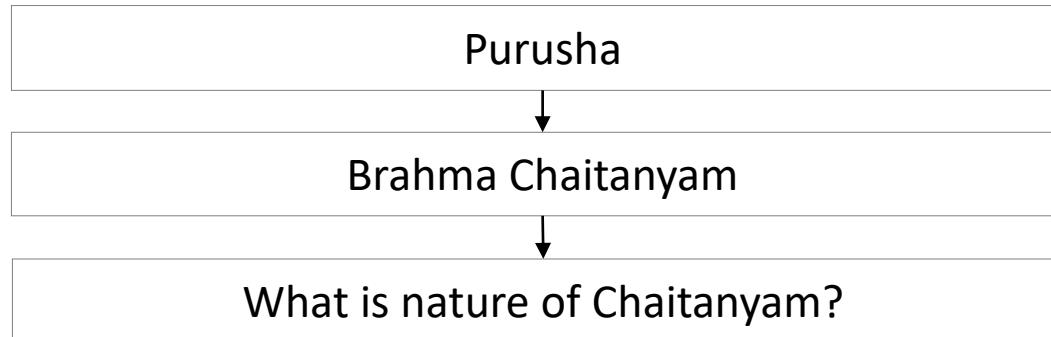
Nishkalam

XI) Akarana, Niravayava, Advitiya, Adhishtanam Brahma is you, yourself.

XII) I am the Nishkalam, Akaranam Brahma.

- This is the terse message.

XIII)



XIV)

One Chaitanyam – Jnanam has 2 versions

So – Upadhika Chaitanya

Nir – Upadhika Chaitanyam

- Called Vrutti Jnanam
- Chaitanyam reflected (Abhasa) or enclosed (Avacheda) in Vrutti

- Called Svarupa Jnanam
- Vrutti Adhishtanam Jnanam

XV) Diagonally opposite in their appearance.

- Vruttis are many, dependent
- Panchabuta, Maya, Paratantram.
- Vrutti Jnanams are many.
- Located in the Mind, body.

XVI) Svarupa Jnanam = Ekam

- Locationless, independent.
- S�atantram.
- NAS Chaitanyam.
- Nityam, Advitiyam, S�atantram.
- Eternal, nondual, independent Chaitanyam

XVII) Vrutti Jnanam :

- Anityam, Sa – Dvitiyam, Paratantram.

XVIII) What is Svarupa Jnanam?

- What is nature of Purusha?

Vrutti Jnanam	Svarupa Jnanam
Anityam	Nityam

XIX) Primary Pramanam for Svarupa Jnanam, independent, eternal consciousness is Shastram.

XX) Taittriya Upanishad : Chapter 2 – 1 – 1

ॐ ब्रह्मविदाप्नोति परम् । तदेषांभुक्ता ।
 सत्यं ज्ञानमनन्तं ब्रह्म ।
 यो वेद निहितं गुहायां परमे व्योमन् ।
 सोऽनुते सर्वान् कामान्सह ।
 ब्रह्मणा विपश्चितेति ॥ १ ॥

Om brahmavidāpnoti param | tadeṣā'bhuktā |
 satyam jñānamanantaṁ brahma |
 yo veda nihitam guhāyām parame vyoman |
 so'snute sarvān kāmānsaha |
 brahmaṇā vipaściteti || 1 ||

Om, the knower of Brahman attains the Supreme. With reference to that, is the following hymn recited: Brahman is the truth, knowledge and infinity. He who knows it as existing in the cave of the heart in the transcendent Akasa, realises all his desires along with omniscient Brahman. [2 - 1 - 1]

- Satyam, Jnanam, Anantham

↓

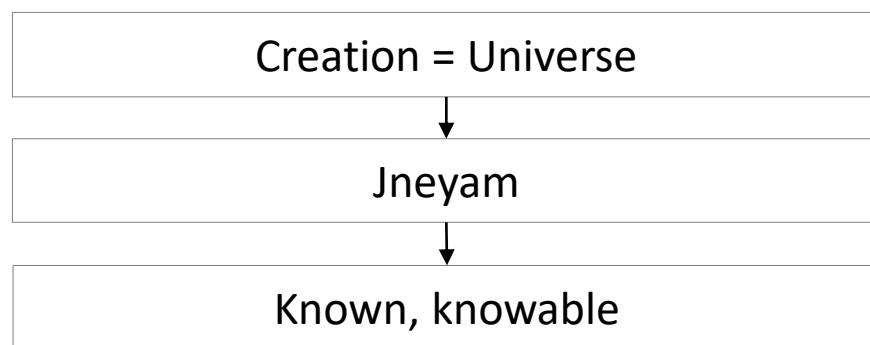
Independent

↓

Eternal

XXI) Logic – Supportive – Sruti Sammada Yukti Pramanam – Studying now.

XXII)



- We can talk about existence of anything only if you know.
- Minimum knowledge – It is existent.
- Existence presupposes known-ness.
- Known-ness pre-supposes knowledge.
- **Every Jneyam reveals presence of Jnanam.**

XXII)

Jneyam	Jnanam
<p>a) Variable - Subject to change, appearance, disappearance</p> <p>b) Change in Body : Childhood, youth, middle age, old age. - Body appears during birth, disappears during death</p> <p>c) Vyabichara Svarupam</p> <p>d) Agama – Pahino = Anitya</p>	<p>a) Avyabichara Svarupam</p> <p>b) Behind every Jneyam, Jnanam is there.</p> <p>c) Invariable</p> <p>d) Being invariable, It is eternal - Anagama – Pahino = Nitya</p> <p>e) Invariable is Crucial to arrive at eternity of consciousness.</p>

XXIII) Gita :

देहिनोऽस्मिन्यथा देहे
कौमारं यौवनं जरा ।
तथा देहान्तरप्राप्ति
धीरस्तत्र न मुह्यति ॥ २-१३ ॥

**dēhinō'smin yathā dēhē
kaumāram yauvanam jarā ।
tathā dēhāntaraprāptih
dhīrastatra na muhyati ॥ 2-13 ॥**

Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does he pass into another body; the firm man does not grieve at it.[Chapter 2 - Verse 13]

Dehi	Deha
Nityam	Anityam

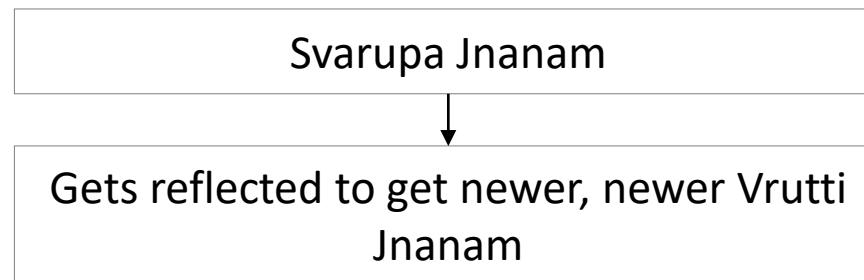
XXIV) Which Jnanam is Avyabicharam?

- Svarupa Jnanam.

Vrutti Jnanam	Svarupa Jnanam
<ul style="list-style-type: none"> - Changing - Displacable - Sakshi Pratyaksha Siddham 	<ul style="list-style-type: none"> - Changeless - Adhishtana Rupa Jnanam

- Ghata Jnanam is displaced.
- Ghata Smruti can be there.

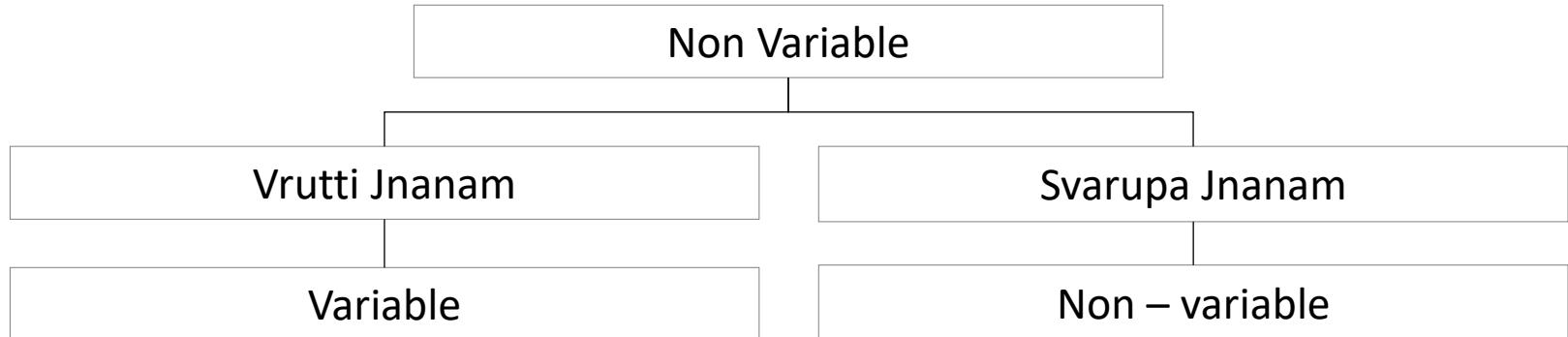
XXV)



- Arrival of Vrutti Jnanam is because of non variable Svarupa Jnanam.

XXVI)

Jneyam	Jnanam
Variable	Non variable



XXVII) Purva Pakshi :

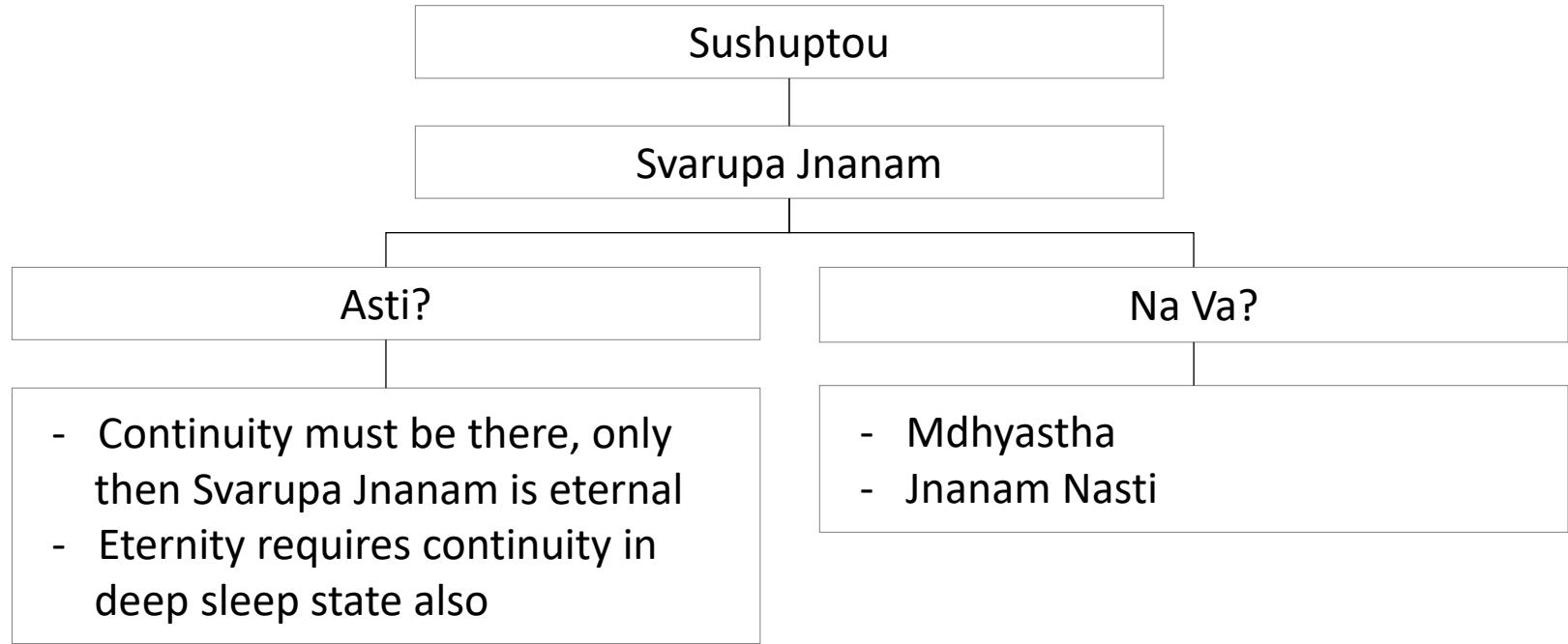
- Sympathiser of Kshanika Vigyana Vadi – Madhyasthaha.
- I understand nonvariable of Jnanam throughout waking state.
- I am Consciousness being throughout waking state.

XXVIII) What I am Conscious of is variable.

- That I am Conscious... continues.
- Consciousness is continuously present in waking, dream.

XXIX) What happens in sleep state?

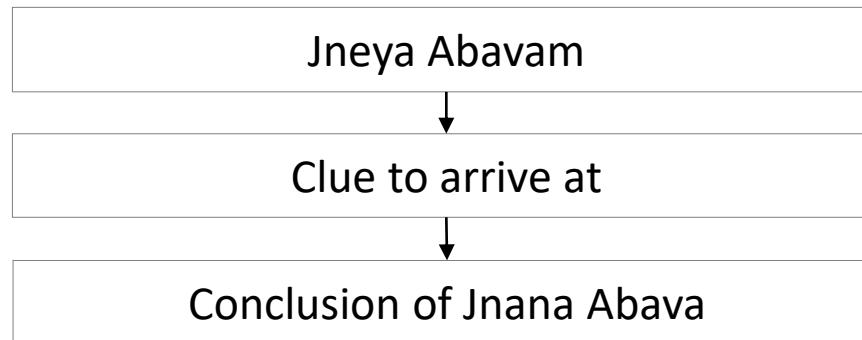
- Enquire



XXX) Madhyastha wants to refute Consciousness in sleep.

XXXI) Purva Pakshi Argument :

- Jneya Abavat, Jnana Abavat.
- Conclude absence of Svarupa Jnanam because of absence of Jneyam.
- Absence of known proves absence of knowledge.

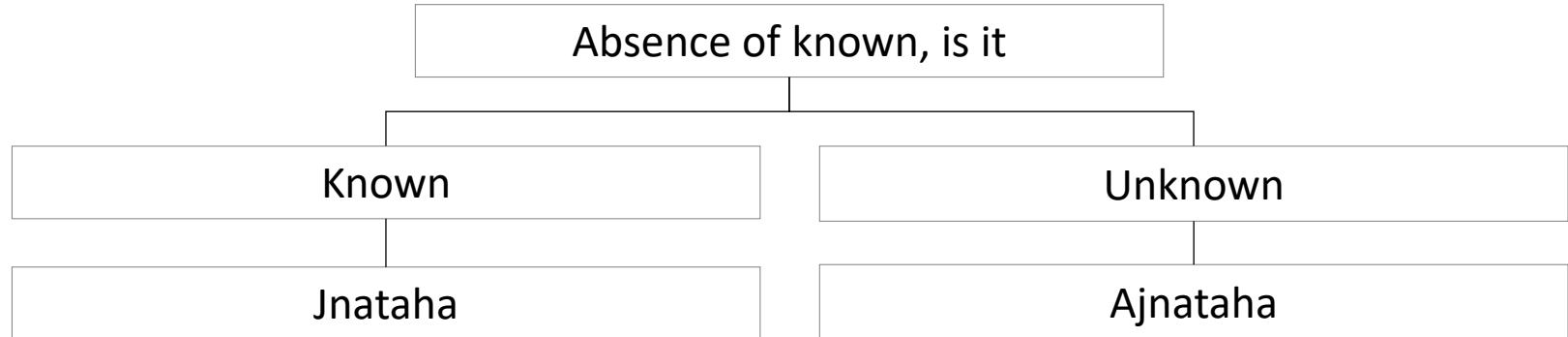


XXXII) Shankara refutes:

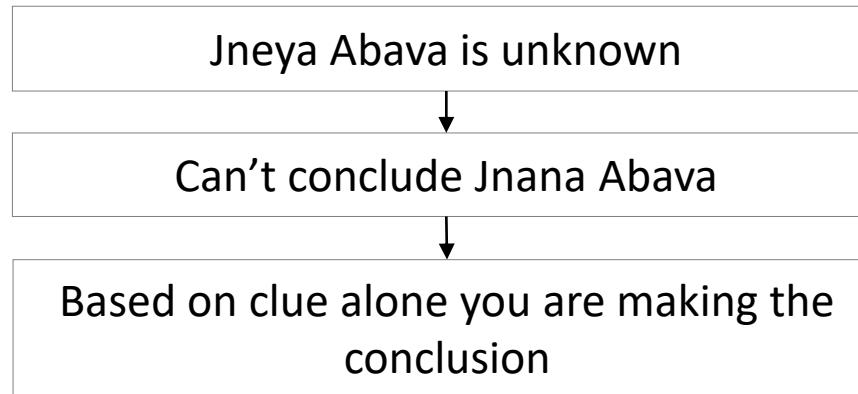
a) Question :

- Is this Jneya Abavam known or unknown?

b)



c) Either way, you have a problem



- d) When clue not known, (Without smoke) can't conclude fire.
- e) Smoke has to be known, to conclude existence of fire.
- f) If Jneya Abava is unknown, you can't conclude Jnana Abava.

g) Suppose you say :

- Jneya Abava is known.
- Means you have Jneya Abava Jnanam.

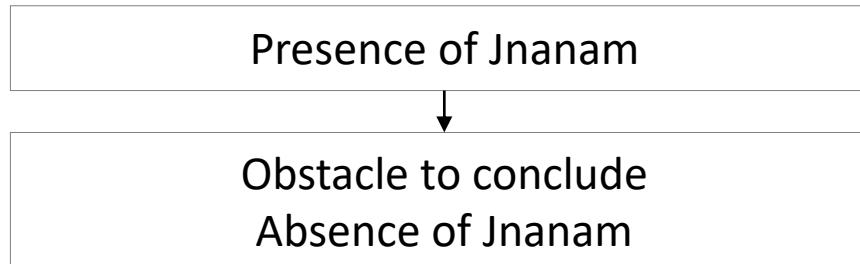
h) Example :

- Absence of Pot is known.
- You have knowledge of the absence of Pot.

i) Jneya Abhava Jnanam you have got.

j) With that presence of Jnanam, you can't prove absence of Jnanam.

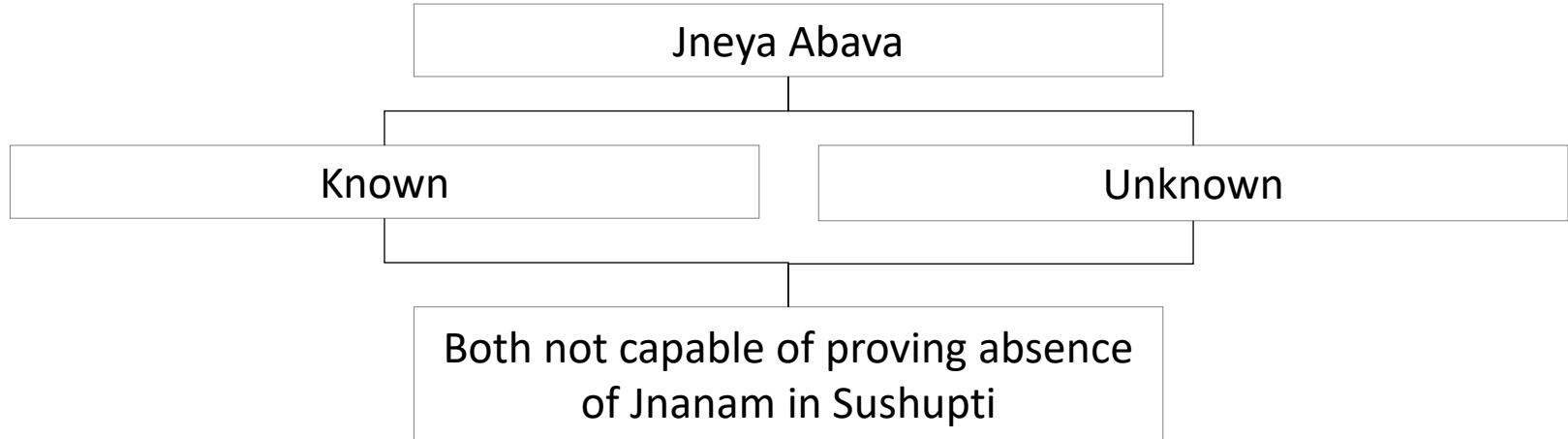
k)



l) Example :

- Nobody is there in the hall.
- Except me.

m)

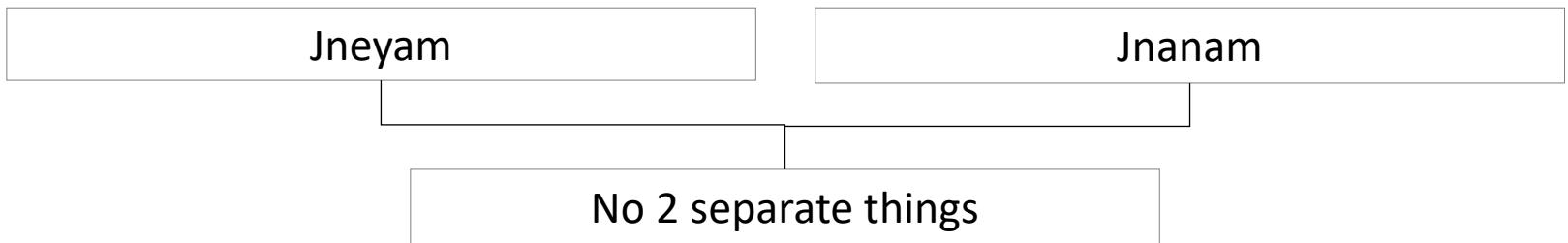


n) This is the 1st argument he refuted in last session.

o) **Purva Pakshi :**

- New suggestion.
- I don't say – Jneya Abava is clue to arrive at Jnana Abava.
- If I say – clue, you corner me.

p)



Kshanika Vigyana Vadi :

- No object outside, other than its knowledge.

q) In Dream – No objective world other than our mental experience.

- Extends to waking also.
- Jnana Vyatiriktam Jneyam Nasti.

r) Jneyam + Jnanam variable in his philosophy.

- Jneyam is not clue from Jnanam.
- **Jneyam is Jnanam.**
- Jneya Abave = Jnasya Abava.

s) Previously Purva Pakshi said :

- Jneya Abava proves Jnana Abava.
- This is his 2nd Argument.

XXXIII) Purva Pakshi contention

- Jnanam is not – different from Jneyam.
- Absence of Jneyam = Absence of Jnanam.
- W.r.t. Sushupti.